

continuous and contiguous with the Ba-Tlhaping, to beyond the Rama-tiabana spruit on the north, where they merge into the Ba-Ngwaketse.

The chief centres of aggregation of the Ba-Releng are along the Molepe River and its affluents, at Mafeking, Letlhakane, Hitshane, Khunwana (Kusana), Ganyesa (Ganesa), and at Morokweng. They are to be found also eastwards in large groups, and living under their communal system at Pelfenstein (Bedibe) in the Lichtenburg district, and at Thaba Ncho in the Orange Free State, while clusters and isolated constellations of them exist also near Venterdorp, at Sese or Uitkyk near Venterdorp, Matlwang or Machaviestad near Petchersfontein

While the Ba-Tswana people are estimated to number about 1,000,000, comprising some ten to fifteen composite tribes, such as the Ba-Tlhaping, the Ba-Releng, the Ba-Kgalagadi, the Ba-Hurutsho, the Ba-Tlhare, the Ba-Kwena, the Ba-Ngwate (or BamaNgwate), the Ba-Ngwaketse, the Ba-Kgatlha, the Ba-Tawana, the Ba-Maletshe, the Ba-Flekwa etc, that section of them known as the Ba-Releng constitute about one eighth of this number, or about 125,000. The Ba-Releng are thus the largest tribal group of the Ba-Tswana, being larger even than the composite compound of tribes that goes to form the Ba-Ngwate (100,000)

#### Origin:

The Ba-Tswana belong to the great Bantu race. Just as the English, the Dutch and the Germans, despite their strongly marked national characteristics all belong to the great Teutonic race, or the French, the Italians, the Portuguese and the Spaniards spite of their equally strongly marked national peculiarities all belong to the great Latin race, so all the Ba-Tswana, the Ba-Sothe, the Ama-Zulu, the Ama-Xosa, the Ama-Swazi, the Ama-Tsongu, the Ama-Thumbu the Va-Tsanga, the Vha-Venda etc all belong to the same Bantu stock. These tribes although they are of the same stem or root, they all came from the same stock source.

From this we would expect to find, what actually is the case, namely that their customs, laws and usages, their social structure their government and their weapons of war are essentially identical, their religion, their philosophy and their superstitions are fundamentally similar, while their languages show strong

to be a period of thirty to thirty-five years, this would carry us back some seven hundred years -that is to the twelfth or thirteenth century, as the time when Mereleng lived, and, when we may assume the Ba-Releng under him separated from their ~~the~~ Ba-Tswana mother tribe and commenced their separate existence .

It is impossible, with such scanty data, to determine the exact date of these events, and it is unfortunately equally impossible to determine the locality where these events took place .

A tradition or legend which cannot be hastily put aside as idle and totally worthless is frequently to be met, and was common in common with currency among the Ba-Releng ~~and~~ other Ba-Tswana of a generation ago or two ago, and this is that their ancestors lived in a land of big rivers, large lakes and high mountains somewhere in the north. The legend further states that during part of the year, shadows were cast to the north, or as the Ba-Tswana express it, when they faced east, the sun in passing to its setting crossed over their right shoulder, as it now crosses over the left .

Is this legend a pure myth, or has it a basis in fact? It has been surmised, not without some reason, that such a description must refer to the lake region of Central Africa. If then, the new universal theory that the Bantu have come from the North be accepted, then the residence of the Ba-Tswana, for some time -at centuries at least, in the lake region, becomes, if not a certainty, certainly a useful working hypothesis .

The Ba-Tswana, then must have come down along the centre of the sub-continent. They crossed the Zambesi somewhere to the east of its middle course, probably close to the gigantic and magnificent falls first which David Livingstone was the first foreigner of modern times to see and describe in 1855. It is interesting and instructive to know that the Victoria Falls have been for centuries to the most southerly Ba-Tswana as 'Mosi-e-a-thunya' (→ the (smoke bursts forth).  
bank

Travelling along the west coast of the Limpopo Udi (or Limpopo River) the Ba-Tswana reached the Molepe and then the Orange River, or crossing the Udi (Limpopo) ~~somewhere~~ at its bend, somewhere about Beit Bridge, some of them entered the north and western

Transvaal. In these regions the first Ba-Tswana arrivals fraternised and intermarried with the earlier and older settlers - the Bushmen and the Hottentots, whom they called Ba-rwa, that is "these (or people) of the South". This intermarriage has produced the present day Ma-Sarwa of Northern Bechuanaland, and other Bushmen and Hottentot features to be noted among the southern Ba-Tswana - the Ba-Releng, and especially the Ba-Tlhaping and the Ba-Kgalagadi. Ethnologists and philologists cannot, of course penetrate the dense mists that shroud even these ancient times, but they are almost able to assure us that the Ba-Tswana remained in these regions for centuries, isolated and untouched by foreign influences except for Bushmen and Hottentots; that in this period and in this way, they developed their own peculiar type of culture and speech, so different from those of other members of the Bantu race, both in the east and west of the Sub-continent.

But now, of the Ba-Releng: What is their exact blood relationship to this large body of the Ba-Tswana people, who definitely are related to each other? While we can give the dates and details of the separation of the Ba-Tswana from their Ba-Ngwato progenitors, while we can show the genealogical relationship of the Ba-Kwena, the Ba-Ngwato and the Ba-Ngwaketse, and adduce tolerably clear traditional proof that these three are sister tribes, while we can even reproduce the tradition that these three sister tribes are somehow related to the Ba-Hurutse, and that the Ba-Tlhare are offshoots of the Ba-Hurutse, the case is completely different with the Ba-Releng. There is not a vestige of tradition to show how they are related to other Ba-Tswana tribes, except perhaps the Ba-Tlhaping. We have to fall back upon anthropological, archaeological, morphological, linguistic and geographical evidences to show that the Ba-Releng are indeed descended from the same parent stem as other Ba-Tswana tribes. Probably, they were already long separated from the main group, and had attained a tolerable degree of tribal autonomy, distinctness and consciousness, when, in the grand southward migration of the Bantu, their fore-fathers reached the northern banks of the Limpopo (Udi) River in the 14th and 15th Century.

Of the several Ba-Tswana tribes, that related most closely to the Ba-Releng is the Ba-Tlhaping tribe. This relationship is to be seen in the mere similar manners and customs of the two tribes, in their mere akin dialectic speech, and in the greater likeness of their physical conformation. The two tribes appear also to have come to South Africa in close association and earlier than other Ba-Tswana tribes, except the Ba-Kgalagadi who were the earliest arrivals of the Bantu stock.

Foot Note

(Some observers seem to think that the Ba-Kgalagadi are not originally a tribal unit like, say the Ba-Ngwaketse or the Ba-Releng, but that they represent the 'submerged tenth' and degraded elements from the van guard of the pioneer Ba-Tswana.)

After a long period of years, the Ba-Kgalagadi were followed by the Ba-Tlhaping, hot on whose heels followed the Ba-Releng. But the most significant fact, and perhaps the clearest available proof of the close relationship of the two tribes is that both the Ba-Releng and the Ba-Tlhaping had, until comparatively recent times, the same symbolic designation, animal diety or totem (seane, seboke or serete), their sacred animal being 'thole' the koodoo.

#### Totemism:

It may be interesting and useful to notice here the implication of the totem, a thing so deeply rooted and so prominent among the Ba-Tswana tribes as distinguished from other members of the Bantu family.

There is evidence that in the dim past, most if not all savage tribes had some animal or some other natural object which they assumed as an emblem by which they called themselves or with which they identified themselves. They honoured it while at the same time they abhorred it, as if contact with it would (to use an unfamiliar colloquialism) give them the creeps, they venerated or even deified it (seboke) while at the same time they regarded with holy fear (geila). They looked upon it as exercising a subtle influence which could be either be protecting or destructive, beneficent or malicious. It had a spiritual or immaterial significance, and became a quasi religious symbol or idol of the tribe. At the same time it was regarded as one of them - a senior member of the tribe. They swore by it. There were certain taboos connected with

with the Totem . To touch was a sin, comparable to incest in its heinousness, and one that was calculated to bring misfortune to the offender , to destroy it was treason and patricide, expiated by some shocking calamity to the tribe, while to eat its flesh was cannibalism sacrilege and perdition .

But tetemism<sup>in this light</sup> must now be regarded as largely a thing of the past , a symbolism of primitive humanity . Most of this supernatural awe, reverence and ~~idolatry~~ idolatry with which the Totem was regarded has now disappeared , and there remains only the formality - bare, empty and meaningless , and many tribes, <sup>for</sup> trivial or/one apparent reasons have changed their totems . Thus the Ba-Ngwato who at first had the crocodile (kwena) as their totem in common with the Ba-Ngwaketse and the Ba-Kwena, have now substituted for it the duiker Phuthi) .

Some Ba-Tswana tribes are called , or call themselves exclusively after their kings or founders , thus the Ba-Releng, and the Ba-Ngwaketse after their kings Mo-Releng and Ngwaketse respectively. ~~Some~~ Others are called or call themselves exclusively by their totems , thus the Ba-Taung, and the Ba-Phiring after their totems 'tau' the lion, and 'phiri' the wolf, respectively. Some other tribes , again are called alternatively by their founder king, or by their totem , ~~as~~ thus the Ba-Hurutshe may be so called after their founder king -Mhurutshe, or they may be alternatively called the Ba-Tshweneng by the Tshwene or babeeen their totem .

In all cases, the totem is often used as a honorific in salutation and address . The totem, being regarded, as already stated, as an invisible or immaterial senior member of the tribe , the Chief of the tribe, who is a visible senior member is often called by the totem . He is the personified totem . He is the totem par excellence. The name of the totem , in this way becomes a title of honour, to whomsoever applied .

The totem of the Ba-Tswana, then is analogous to a crest or emblem , a crest, or a coat of arms among the Europeans, and is in fact ~~being~~ being so adapted and used by the modern educated Ba-Tswana chiefs . ~~These are the original totems of the Ba-Releng~~ The original totem of the Ba-Releng is the 'thole ' or keedee, and several old people insist on calling the tribe Ba-Theleng

~~Both~~  
 Ba-Theleng, from which we must infer that, according to them, the word 'ba-releng' is a corruption or a euphemised form of the word 'ba-theleng', and also that the tribe is ~~not~~ called after its totem 'thele' the keedee, and not after its founder king Mereleng, and that if it is named after the founder king, he was regarded, <sup>like</sup> ~~as~~ ~~skins~~ every Ba-Tswana chief is to day, as a personified representative of the tribal totem, and was thus himself called 'Thele'. Who can deny that there is profound reason and much weight in this argument?

The 'thele' has been ~~superseded~~ largely superseded by the 'tshipi' or iren ~~as a totem among the Ba-releng~~. It cannot be determined when the change was made. It must be several centuries new, because the 'tshipi' is firmly entrenched as the totem, and is often connected with or referred to King Nete, the son and successor of Mereleng, but for all that, the 'thele' <sup>is</sup> still recognised <sup>modern</sup> also as the tribal totem. And so the crest of the Ba-Releng chiefs is the saltatory keedee, beneath whose front legs are the anvil and hammer, the two latter representing the iren 'tshipi'.

One, <sup>the</sup> new and then sees ~~the~~ 'lien 3Tau' added to the crest, opposite the keedee 'thele', but this is an extravagance, having relation to the Ba-Releng king Tau (1700 to 1760), ~~who~~ ~~had~~ ~~a~~ ~~predigious~~ ~~held~~ ~~upon~~ ~~his~~ ~~people~~, whose name is still mentioned with superstitious awe, and from the date of whose death modern reliable history of the ~~Rax~~ Ba-Releng may be said to begin.

#### Ancient Ba-Releng Kings :

It is probable that the Ba-Releng relinquished the Lake Region and commenced their southward migration under their founder and king Mereleng ~~about~~ about 1300 or 1400 A.D. It is not known how far south Mereleng led them, or ~~how~~ where and how he died. After Mereleng's death, some vague calamity befell the tribe, and led to confusion and disruption. It was probably about this time that that section of his people which afterwards came to be known by the name of the Ba-Tlhaping, seceded. Ultimately, however, a strong man arose in Nete. It is not known, for certain that he was the son of Mereleng, but this may be assumed without any violence to the story of the Ba-Releng. In any case, he <sup>succeeded to the kingship, and re-esta-</sup> ~~so-~~

established the Ba-Releng people in their place among the Ba-Tswana. Tradition ascribes to Nete and his generation a special skill in the smelting and working of iron. But this is probably a mere expansion and elaboration of the name 'Nete' which means the hammer. It is more reasonable to conclude that when Nete was born (about 1300 A.D.), the Ba-Releng had been for some time<sup>so</sup> familiar with the art of iron smelting and working, and the making and use of hammers as to name their children after one or another of these things. Just as to day, children born are named after some notable event or discovery. The name of the child does not make the event or discovery. It is the event that makes the name. As already mentioned, Nete(hammer) has been incorporated in the emblematic designs of the Ba-Releng, as representing the 'tshipi' (iron) which has been adopted by them as a totem.

Nete was succeeded by his son Merara. That this man was a capable leader wielding immense influence is proved by the fact that his name stands out clearly in the traditions of the Ba-Releng, and in a bold relief against those of his very mediocre successors. Every Ba-Releng peasant has heard of Merara-a-Nete (Merara the son of Nete) while the long list of the names of the kings who succeeded him is largely forgotten, and some of the names are only known to the curious. Merara is a national name among the Ba-Releng and is (all-<sup>the</sup>ance being made for/difference in civilisation) on the same pedestal as Israel among the Jews. Many children born to Ba-Releng tribesmen are still named Merara, and the complement 'a-Nete' is often added to make sure that it is after the old Ba-Releng king that they have been named.

Of a period of over a hundred years ~~that elapsed~~ (about 1400 to 1520 A.D.) that elapsed after the death of Merara, absolutely nothing is known except the names of the kings that succeeded him, one after another. These are Mabe, Mabua, Menete and Mabee. There is something strange and unsatisfactory about these names. ~~Three~~ Three of them are very similar to each other, and the fourth one very much resembles that of Nete, the successor of Merara. One cannot help wondering whether there has not been a confusion and a reduplication resulting perhaps from a mis-pronunciation or a mis-spelling by some early writers.

and tabulators of Ba-Tswana genealogies. And of course, once such a mistake is made, it is wonderful how it can be perpetuated, and pass into currency without any challenge or criticism, and thus become more and more accepted as representing the actual condition of things.

Of Mabe, Mabua, Menato and Mabee, then, if all these names represent men who actually lived and ruled over the Ba-Releng, all that can be said is that they were born, that they ruled, that they beget sons and daughters, and that they died.

Early in the Sixteenth Century (about 1515 to 1525), the advance guard of the southward moving Ba-Releng had crossed the head waters of the Limpopo River (Udi) and was somewhere about the watershed of that river and the Melope stream, that is to say somewhere about the present sites of the towns of Mafeking and Zeerust. The Ba-Releng had increased very much in numbers, and their cattle-posts and hunting grounds extended backwards (that is northwards) along both banks of the Crooked River.

Under Medibea, the successor of Mabee, the Ba-Releng appear to have settled and lived for a considerable time on the Melemane stream, near where the modern village of Ottesheep now stands, some twenty miles east of Mafeking. Medibea had two sons, namely Meeki and Tshesebe, this latter ~~was~~ though younger, was a great hunter and a brave young prince. He was also very ambitious. After vainly counting his father's years, he decided that he could wait no longer for his death, so he wrenched off a large section of the tribe, and leaving Medibea and his eldest son Meeki with a small minority of faithful followers. This remnant of the Ba-Releng who remained faithful to Medibea was from this time called Ba-Releng бага Medibea, that is Medibea's Ba-Releng, to distinguish them from the large section of those that went off with Tshesebe. They lived for many decades in the same locality round about Melemane (Ottesheep) and Meeka-esi (Slurry), but were afterwards scattered by Bushmen. Remnants of them are now to be found chiefly among the Ba-Tlou Ba-Releng. The late Solomon T. Plaatje, the Ba-Releng writer and orator was a Mereleng of the Medibea stock.

On leaving Mādibea at Melemane, Tshesebe and his large following went off in the westerly direction, and finally settled at Setlaga-le, fort-five miles to the west of Mafeking. This place now became the headquarters of the Ba-Relong tribe, and it is still often ~~the~~ spoken of as their first home, in the sense that it was here that they first made something approaching a permanent residence, and here attained tribal eminence.

At Setlaga-le there was a succession of kings including Tshesebe, Mennyane, Setlhare, Masepa, Mekgepha and ~~the~~ Mathibela (often just called Thibela). The combined rule of these men covers a period of about one-hundred and fifty years. The permanence of the residence of the Ba-Relong at Setlaga-le presupposes peace and tranquility, while at the same time it warrants a presumption of progress in the arts of peace. Indeed we find that during these years, the Ba-Relong increased in numbers and in wealth, and became powerful and feared by their neighbours.

Tshesebe was succeeded by Mennyane. The new king seems to have been rather a poor specimen of Ba-Relong kingship, unless his reputation has unduly suffered on account of his name. 'Mennyane' means 'a small one', a child. Mennyane had two well-known sons, namely Setlhare by his principal wife and Magege by one of the lower houses. Magege's mother had been married long before Setlhare's mother, so Magege was much older than ~~Setlhare~~ Setlhare, and had actually helped his father in the government and administration of his tribe. So, when on ~~Setlhare's~~ death Mennyane's death, Setlhare was publicly designated as his successor, Magege was indignant, and left the tribe with some following. Some regiments were sent to punish Magege, but he and his following eluded them and travelled northwards, finally settling somewhere near Shesheng in the Ba-Ngwato territory. They were called ~~Baka~~ Bakaa by the main Ba-Relong tribe from which they broke off, meaning 'they may go, or Let them go.' They were finally conquered and subjugated by the Ba-Ngwato, among whom they still live.

History was to repeat itself, faithfully in the very next generation. The new king Setlhare had also two well known sons, namely

Masepa and Merakile. After his death, ~~h0000~~ Masepa, his son of highest rank succeeded him, but Merakile was dissatisfied with this arrangement and he also hived off with a following to establish a new and independent tribe. He went off towards the south, and made his dwelling near the Ba-Tlhaping. His tribe being small fared no better than that of the ~~Magage~~. It was conquered and subjugated by <sup>the</sup> neighbouring stronger tribe of the Ba-Tlhaping. The Ba-Relong who hived off with Merakile are called Ba-Relong бага Merakile, that is Merakile's Ba-Relong. Remnants of them are to be found among the Ba-Tlhaping, and among the ~~R23T100~~ Ratlou Ba-Relong at Phitshane, Setlagaletse, Ganyesa and Merakweng.

They quarreled among themselves after Merakile's death, some going off with his eldest son Peme, while others supported his younger son Metsela.

The next generation was destined to see <sup>a tragedy,</sup> a domestic fury and civil strife more fierce than the two preceding ones. When Masepa died (about 1670) he was survived ~~by~~ by three sons - Medibea(b), Manakedi, and Mekgopha in that order ~~as to~~ as to priority, but in the reverse order as to age. According to the old established custom, Mekgopha, the eldest son was appointed to ~~not~~ be regent until Medibea(b) - the son of highest rank should be old enough and experienced in ~~handling his people~~ government and at war. Medibea(b) was an apt ~~young~~ young man. In time he took unto himself a wife, and was soon blest with three sons - Dibene, Mhurutshe and Jawane. But in the meantime, Mekgopha, the regent had grown fat and powerful on the sweets of office, and as his power grew, so also his ambition, and to preclude and ~~prevent~~ question or chance of Medibea(b) being installed as King, he assassinated <sup>three</sup> him. It was soon known that he intended to serve Medibea's ~~sons~~, as well as his other brother-Manakedi - similarly, so all of them escaped, and left Setlagaletse, each with his immediate retainers. Dibene went eastward and settled near Mafeking at a place which is <sup>still</sup> called 'Dibene', after him, Mhurutshe went north-east, and settled at Phitshane, Manakedi went but a little way northwards from Setlagaletse and settled ~~at~~ near the confluence of the Setlagaletse and the Maretsane streams at a place which is still called Go-Jawane (Jawane's Place) after him. As for Manakedi, he went eastward, past Mafeking, intending to seek assistance from

Medibea's Ba-Releng, (Bareleng бага Medibea) at Melamane (Ottosheep), to attack Setlagese and depose or slay Mekingepha. He failed, however to induce the people of Medibea to help him, so he settled near them at Meeka-osi, a place now called Slurry. Manakedi's other name was Sehuba, so the small clan of which he became chief at Meeka-osi was called and is still called after him as 'Bareleng бага Sehuba' that is, Sehuba's (i.e. Manakedi's) Bareleng. In after years, Makgetla one of the greatest chiefs of the Ba-Releng, collected them and brought them back into the Ba-Releng large fold. Among the Tshidi-Bareleng, who are descended from Mekingepha the usurper, and lower rank brother of Manakedi (Sehuba) and Medibea(u), they are still accorded priority in tribal functions and ceremonies.

Mekingepha, then, waded to the kingship of the Ba-Releng through violence and blood, and established a new dynasty. All the well known tribes or clans of the Ba-Releng today - the Ratlou, the Tshidi, the Makgetla, the Seleka, and the Rapulana Ba-Releng - often call themselves or are called collectively 'Ba-Releng бага Mekingepha', that is Mekingepha's Ba-Releng.

Mekingepha died sometime between the years 1685 and 1695 at Setlagese, and was succeeded by his son of highest rank ~~Thibela~~ or Mathibela, ~~approximately~~ Thibela, as the name is often called and written. Although there had been several secessions/in the Ba-Releng tribe generations previous to Mathibela's, there had not been a disruption.

Powerful men had withdrawn with considerable followings from the tribe, but there had not been any serious division or split in it. And so it is that during the reign of Mathibela and of his son and successor Tau, the Ba-Releng had reached the zenith of their wealth, numerical strength and power as well as in material progress.

Mathibela is said to have been a king of very kindly disposition very fond of domestic animals, and still more fond of children. There was absolute peace and happiness during his reign. Elderly men were frequently to be seen in their lineage or family ~~halls~~ 'kgetlas' or public assembly yards, making kareesses, while holding discussions on current topics. At the same time, young men would be out hunting, while the ~~women~~ would be engaged in the gardens and fields, or at home making and decorating their houses, fashioning earthen pots,

or otherwise occupied in their multifarious domestic duties .  
 Mathibela ~~xxx~~ died about the year 1730 . He was survived by his  
 two sons Tau and Nthufna . Both were his sons by the principal  
 wife , but they seem to have been as different as night is from  
 day . Tau, who succeeded to the kinship after Mathibela's death  
 was a young man of ~~xx~~ a restless and warlike nature, effervescing  
 with spirits and energy , and absolutely fearless . He was a great  
 hunter, and is reputed to have several times killed a lion single-  
 handed. But not only lions did he kill. Even ~~xx~~ before he was invest-  
 ed as king, he could break of no opposition, and ~~xxxxxxxxxxxxxxxxxxxxxxxx~~  
~~xxxxxxxxxxxx~~ his knob-kerric often terminated an annoying disputation  
 by giving a quietus to the vexatious tongue .

It was such a man that now became the absolute arbiter of the  
 Ba-Relong and their destinies . The Ba-Tlhaping, who were the neighbour-  
 -ours of the Ba-Relong, and lived ~~xx~~ to their South on the Kolong  
 or Hart River, had, from time immemorial paid tribute to the Ba-Relo-  
 long . Of late years, however, under their chiefs Mmamae , and Mek-  
 gesi, they had neglected this duty, and begun to ~~xxxx~~ talk of inde-  
 pendence . The late king Mathibela had been too peacefully inclined,  
 and had not nipped these subversive ~~xxxxxxxx~~, and essentially sed-  
 itious tendencies in the bud, and so when Tau had sent his envoys to  
 demand tribute, they had been treated by the Ba-Tlhaping with contum-  
 ely . Tau at once proceeded southward, and in a series of bloody  
 engagements completely crushed the Bathaping ~~xxxxxxxxxxxxxxxxxxxxxxxx~~  
~~xx~~  
~~xx~~ and dispersed them.  
 Some of them fled westwards to the Kgalagadi Desert, while others ~~xx~~  
 escaped southwards towards the Vaal River. Tau then built his capital  
 at Taung (Taungs) on the ~~xxxx~~ Kolong (Hart) River , and it may be ~~right~~  
 right, as it is often asserted, that it was after him that the place  
 was so called , though it is also possible, and in fact more prob-  
 able that Taung was so called after the earlier inhabitants ~~xxxx~~  
<sup>also</sup>  
 (Ba-Taung ) whom Tau /conquered and dispossessed

Tau then moved up and down , and between the Hart ~~xxxx~~ and the  
 Kuruman rivers, and engaging the surrounding Ba-Taung and Ba-Kgalagadi  
 in a series of battles, he completely routed them, and put them to fli-  
 ght .

and heroic exile are lightly taken as a matter of course, as if to say there is quid pro quo. And many missionaries have no doubt been staggered at instances of indifference, ingratitude and even opposition, in the present as well as in the past, among those for whom they had given themselves.

It is unnecessary, and in fact it would be foreign to the design of this work, to attempt, even in brief outline, the story of the 'romance of missions' in South Africa. The heroism of Georg Schmidt of the Moravian Church - the pioneer Missionary Society in South Africa, the industry of the eccentric if scholarly Dr Jan Van der Kemp of the London Missionary Society, the evangelism of Barnabas Shaw of the Wesleyan Missionary Society - these would be thrilling narrations, but they are outside the scope of this work, which is only concerned with the Barolong tribes.

Suffice it to say that the wave of philanthropy and humanitarianism that swept over Europe, and especially Britain at the close of the eighteenth and the opening of the nineteenth Centuries, and impelled brave men to explore and discover unknown lands, while it actuated humanists to challenge and destroy the abominable institution of slavery, this wave had its peak, its highest expression in the stimulation of evangelistic zeal and the initiation of missionary enterprise. Within a few years, ~~several~~ various Missionary Societies sprang up and came into being, and missionaries were fired with a ~~her~~ desire to come out to South Africa to preach the Gospel to the heathen. Naturally, the evangelisation of the regions close to the coast preceded that of the interior, but all happened in the same period. Missionary work among the Bechwana thus came a little later than among the coastal tribes of South Africa. While it began among the Hottentots with ~~xxxxxxSchmidtxxxxx1736~~ the Moravian Missionary Society in 1736, and was continued by the London Missionary Society in 1799, while it was carried on by the London Missionary Society and by the Wesleyan Missionary Society among the Ama-Xhosa in the period 1815 to 1820, it was not until 1822 that missionary work began among the Basotho, and not until 1823 that missionaries established contact with the Barolong.

it was not until 1816 to 1820 that ~~the London Missionary Society~~ that missionary work was begun among the <sup>Ba-Tswana</sup> Becwana tribes in the interior. ~~The London Missionary Society commenced work among the Batlhaping~~

It is true that missionary work was commenced north of the Orange River ~~among the Griquas~~ among the Griquas by Mr Anderson of the London Missionary Society in 1800, but it was not until 1816 that Messrs Evans and Hamilton of that Society ~~began~~ and a little later, Mr Read, commenced a mission among the Batlhaping. This mission was destined to become famous by its association with the celebrated Reverend Dr Robert Moffat of Kuruman. The Batlhaping were the first ~~Becwana~~ tribe to enjoy the benefits of Christian ministry.

~~In 1822~~ It was not until 1823 that missionaries established contact with the Barolong,

Missionaries were largely preceded by traders and travellers in Bechuanaland. Thus in 1801, Truter and Somerville, who were at the head of a trading expedition under the auspices of the Cape Government, were probably the first Europeans in modern times to reach Bechuanaland, and to see, and be seen by the <sup>Ba-Tswana</sup> Becwana, in this case the Batlhaping of Lithakong. In 1805, Dr Henry Lichstentein the explorer carried his observations as far north as the Batlhaping country. He was succeeded in ~~180~~ 1812 by the naturalist James Burchell.

In that same year (1812) the Rev John Campbell of the London Missionary Society <sup>Geographical Explorer</sup> had visited the Batlhaping of Mothibi at Lithakong <sup>Chief I</sup> passed ~~northwards~~ through the Barolong town of Munwana on his way northwards to the Bahurutshe capital of Kadichwene (Kurrechane). He was the first missionary to pass through Bechuanaland, and the first to meet the Barolong, but his journey was more exploratory than evangelical.

The first missionaries to labour among the Barolong were Samuel Broadbent and Thomas L. Hodgson of the Wesleyan Missionary Society. As already stated, these gentlemen first established contact with the Barolong in 1823. Broadbent had been a co-worker with the Rev B. Shaw in Cape Town. Afterwards (1821) he had gone to labour among the Hottentots at Khamiesberg, Namaqualand with the Rev. Edward Edwards. In January 1822 he left Namaqualand in search of the Becwana country and of a Becwana tribe, but he was delayed at Griquatown

by illness, and finally forced to proceed to Graff Reinett to seek medical aid. Here, after six months (October 1822) he was joined by Mr Thomas L. Hodgson, and the two missionaries and their families left Graaf Reinet and travelled northward through Cradock, Phillipolis, and then westward along the Modder River, and through Campbell, and arrived at Griquatown - the victualling station of the interior, where the Griqua chief Andries Waterboer sat in royal state, J. M. Melville resided as the Colonial Government agent, and the Rev Helm was resident missionary of the London Missionary Society.

Leaving Griquatown, Broadbent and Hodgson resolved to travel eastwards, to break new ground to preach the Gospel to the heathen untouched by the London Missionary or any other Society. After passing through Griqua and Korana ~~villages~~ clans, who were in an unsettled state of fear owing to ~~the disturbed~~ rumours of war, the missionaries on the 13th of January 1823 met the Barolong by a strange accident. They were "a mixed multitude of men, women and children accompanied by a host of armed ~~xxx~~ warriors, and were in such numbers as the missionaries had never seen people together in Africa before." These were the Seleka branch of the Barolong, who under their Chiefs Sehunelo and "shabadira were fleeing from their enemies the Batlokwa // ~~of the~~ Mantatees). Under such calamitous circumstances, on the thirteenth - the fateful thirteenth day of the month, began the acquaintance of missionaries with the Barolong. The missionaries and their families were some of the first Europeans to meet the Barolong and be seen by them.

The scene of their labours was between the present town of Welmaransstad and the Vaal River, ~~at xxx point near~~ on the northern bank of the Makwasi rivulet, and near ~~the xxx point~~ where the village of Makwasi (Maquassie) stands. The Rev. Samuel Broadbent's son, born here on the 1st of July 1823 enjoys the distinction of being the first European child born in the Transvaal, a distinction perhaps more to be desired than that of Mrs Wilson, (the wife of Dr Wilson) who died at Mosega in 1837, being the first ~~xxxxxxx~~ European woman to die in the Transvaal.

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