

their right shoulder, as it now crosses over their left.

. It has been surmised, not without some reason that such description must refer to the lake region of Central Africa. And, in fact, if the now universal theory that the Bantu have come from the North, be accepted, then the residence of the Becwana, for some time at least, in the lake region, becomes a certainty. Be that as it may, it is probable that the Barolong commenced their southward migration under their chief Morolong somewhere about 1300 or 1400. After Morolong's death, some vague calamity befell the tribe, and led to disruption. It may be about this time that that section which afterwards called itself the Bathaping, seceded. Ultimately, however, a strong man arose in Noto and re-established the dynasty of Morolong. Noto was succeeded by his son Morara. That the latter was also a capable leader is proved by the fact that his name stands out clearly in the memory and tradition of the Barolong. Every Morolong knows of Morara-a-Noto (Morara the son of Noto) while the long list of the names of the chiefs who succeeded him is largely forgotten and only known to be curious, Morara is a national name among the Barolong on the same pedestal as Israel is among the Jews.

2. In the middle of the 16th. Century, about 1540, the vanguard of the southward moving Barolong had crossed the head waters of the Limpopo River, and was somewhere about the water shed of that river and the Molopo, somewhere about the present site of Mafeking.

1. Of the period of nearly a hundred years 1450-1540 that elapsed after the death of Morara, absolutely nothing is known except the names of the chiefs that succeeded one after the other. These are Mabe, Mabua, Monoto and Mabeo. Of these can only be said they were born, they ruled they begot sons and daughters and they died.

Under Modiboa, the successor of Mabeo, the Ba-Rolong appear to have settled for a time on the Molemane River, near where the village of Ottoshoop now stands, twenty miles east of Mafeking.

Towards the end of Modiboa's reign, there was a civil strife which ended by Tshesebe, the younger son of the chief, wrenching off the greater part of the tribe, leaving Modiboa, and his eldest son and successor Mooki with a small minority of faithful followers. Tshesebe and his large following went off in the westerly direction, and settled at Setlagole, 45 miles to the west of Mafeking. This place now became the headquarters of the Barolong tribe,

always <sup>to</sup> the <sup>best</sup> health, <sup>and</sup> <sup>stronger</sup> + <sup>higher</sup> <sup>to</sup> <sup>enlarge</sup> the <sup>5th</sup> <sup>to</sup> <sup>dominate</sup> them + <sup>oppress</sup> them  
 indeed

There is a legend that Mirodeen was the first  
 to establish a goodly tribe. <sup>to establish a goodly tribe</sup>  
 to leave the Balmain parent tribe, long  
 years after he was followed by Pale who near  
 of some north <sup>to</sup> became the founder of the  
 Bahamanth <sup>(Miles Chase or Boston)</sup> Pale was followed by Muthak-a  
 near of full higher rank & he founder of the  
 Baronspe <sup>(but or number)</sup> <sup>order</sup> <sup>of</sup> <sup>the</sup> <sup>precedence</sup> <sup>to</sup> <sup>my</sup> <sup>order</sup>

In 'Astronomical see <sup>the</sup> <sup>precedence</sup> <sup>to</sup>  
 Still observed - See as foot print (Galena)  
 distribution of <sup>the</sup> <sup>elements</sup> (of <sup>the</sup> <sup>elementary</sup>)  
 Kac <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> + <sup>of</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup>  
 The <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> + <sup>of</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup>  
 are all <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> + <sup>of</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup>  
 the east. The East is for people of high  
 birth. <sup>The</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> <sup>is</sup> <sup>for</sup> <sup>people</sup> <sup>of</sup> <sup>high</sup> <sup>birth</sup>  
 Their <sup>the</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> <sup>is</sup> <sup>for</sup> <sup>people</sup> <sup>of</sup> <sup>high</sup> <sup>birth</sup>  
 Earthly <sup>the</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> <sup>is</sup> <sup>for</sup> <sup>people</sup> <sup>of</sup> <sup>high</sup> <sup>birth</sup>  
 are all <sup>the</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> + <sup>of</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup>

with <sup>the</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> <sup>is</sup> <sup>for</sup> <sup>people</sup> <sup>of</sup> <sup>high</sup> <sup>birth</sup> - <sup>the</sup>  
 of the <sup>the</sup> <sup>the</sup> <sup>elementary</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup> <sup>is</sup> <sup>for</sup> <sup>people</sup> <sup>of</sup> <sup>high</sup> <sup>birth</sup> - <sup>the</sup>

THE R A T L O U B A R O L O N G

Ratlou was the senior son of King Tau of the Barolong nation. That is to say he was the eldest son of the king by his principal wife, and it does not necessarily mean ~~mean~~ that he was the first born of all the king's sons.

King Tau had four well recognised wives, namely Meshwana, Mochwaabangwe, Kabasana and Kgamana, married in that order at periods of about five years. In that way, the last-named, Kgamana would be married about fifteen years after the first-named - Meshwana, and all things being equal, her issue would be relatively younger. But child and baby betrothal was a universal practice among the primitive B. ecwana, especially among the families of kings or chiefs, <sup>among whom</sup> where it had a political reason and significance. A king often arranged that his son should in time marry a daughter of some other king, chief, prince or influential counsellor. The parties so arranged for might still be very young; they might be mere children or babies, and in fact they might be even still as yet unborn; but the ceremonies of betrothal and marriage would be gone through by the parents nevertheless be performed by the parents. Thus a "mekwele" or betrothal portion would be passed by the boy's father to the girl's parents. It was analogous to the engagement ring among European races. At a later time the "begadi" <sup>(lobola)</sup> or marriage portion was similarly delivered by the boy's parents to the girl's parents. The "begadi" might be likened to the wedding ring. These portions, usually represented in sheep and cattle, made the contract as mutually binding, and the betrothed children were regarded and called man and wife. This betrothal or marriage contract <sup>as the case may be,</sup> would now take precedence to all other and subsequent betrothals or marriages, even if these others were actually consummated first; even if the young chief, for whom arrangements have thus been made, should as he grew, love and marry some other woman and procreate with her. Such marriage and such issue were ~~still~~ regarded as secondary and inferior to the theoretical one arranged for by the parents, which determined the principal, or chief house or wife of the king, whose issue enjoyed priority or seniority, and therefore the first right to succession. The second wife or house, the third and subsequent wives or houses were similarly named after this manner and order

(C 5070 of June 1887 ).

As if by way of reply, the Wesleyan Missionary Society, on the 9th of February 1887, published a brochure, and defended the Charges of the Chief Montshiwa as based on facts. (~~Annals~~ A Letter to the Rt. Hon, the Secretary of State for the Colonies from the Wesleyan Missionary Committee concerning the Complaints of the Chief Montshiwa of Mafeking 1887 ).

The Land Commission allotted the Barolong 660 square miles of territory on the Molopo River - the so-called Molopo Reserve. This worked out at an average of nearly 70 acres per head of the population. The balance of the land was divided into farms, most of which were given to 'deserving' European claimants. Some of them were granted to members of the Bechuanaland Police.

Montshiwa naturally wanted more land reserved for his people, and no one can blame him for that.

In writing on the 1st of September 1886 about this to the Secretary of State for the Colonies (Earl Granville), the High Commissioner (Hercules Robinson) states: "I may point out that the extent of land reserved by the Land Commission for the Barolong is greatly in excess of what has usually been allowed for Native Reserves in other parts of South Africa." And he goes on to quote the following figures: ~~Gaikas~~ Ama-Nqgika ('aikas) were ~~allowed~~ in 1878 allowed 10½ acres per head, while the corresponding figures for Pondoland were 12½ acres, for Tembuland 17 acres, Griqualand East 29 acres, British Bechuanaland 36 acres, (C 4890 No 30) While Montshiwa's Barolong were allowed 70 acres each.

The Commission recommended 'Native Reserves' should belong to 'natives' in perpetuity, be inalienable, and be distinct from Crown Reserves' or Government Lands, from which latter, 'natives' could be removed at any time, at the discretion of the Government. (C.4890 p.36).

But they <sup>they</sup> ~~Commission~~ saw fit to refuse the granting of individual titles to holdings which some Barolong of Montshiwa, like ~~as~~ other BaTswana else where, had occupied for ~~generations~~ long periods, and ~~greatly~~ greatly improved, even though it was urged upon the Commission that such holdings would <sup>be</sup> themselves just as inalienable as the Reserves in which they were. (C 4839 p.2) Nevertheless, the Commission, recognising

## MISSIONS AMONG THE BAROLONG

Any work on the Barolong, or on the Becwana (Ba-tswana), or, for that matter on any Bantu nationality or tribe, would be incomplete if it did not include some account of missionary activity, and the ~~omission~~ would seem deliberate.

[It is difficult to envisage any aspect of modern civilised Bantu life, any phase of the material and spiritual progress of the African - the so-called Native, without the missionary necessarily and promptly coming forward as the principal witness, the origin, ~~the~~ reason and explanation for such life and progress. It is impossible to <sup>seriously</sup> connect black South Africa <sup>with</sup> letters, figures, books and histories without forcibly realising and frankly admitting that the ink, the pen and the paper, the hand and the brain whereby such letters, such figures, such books and such histories are written are, at bottom, missionary products - the results of missionary industry.

It is a truism that to the modern, emancipated African, the Missionary stands for light, life and liberty. He is the universal educator and civiliser. He is the African's background and horizon. Possessing little or much education, the African is the product of the mission station.

These facts the Africans, the Bantu, must never lose sight of, and never forget. The voluntary exile and suffering, endured with fortitude, the sacrifice of home and friends, the unshrinking self-denial of the comforts of life, and often of life itself, all this <sup>has no doubt been</sup> in response to the sublimest call to duty, and in obedience to the precept, and in imitation of the example of the Master. And the missionaries, as a body, are the last people to expect any thanks for their services, which, in the words of Dr Livingstone are in the nature of payment of part of the 'debt owing to our God'.

For all that, however, Black South Africa is eternally bounden to these brave men. It owes them a debt, which if it cannot be repaid should ~~xxx~~ at least be gladly recognised and thankfully acknowledged.

So far from this being the case, however, one fears from one's experience of early youth, that Missionaries are not regarded with any ~~fee~~ ~~feeling~~ special feeling of thankfulness, and their noble labours and heroic exile are lightly regarded.

ever, Mochware - the eldest surviving son of Meamogwa was appointed regent for Nchelang. In 1825, <sup>Mochware</sup> he left Bothithong <sup>his brothers and all</sup> and with his people, and

Went to settle at Ganyesa. But soon after their arrival here Maitse being dissatisfied with the manner in which he was being shunted aside, left with a large following and went to make a settlement at Morokweng, while Molale, his ~~brother~~ other brother went to make his settlement or town with his followers at Konke, to the north west of Ganyesa. At this place - Konke-

~~kweng~~ the missionary Robert Moffat found Mochware, Molale and Gontse with several thousands of their people at the end of 1826, and the beginning

There is ~~xxx~~ indeed an old legend among the Ba-Rolong that their old chief Merolong was the first to leave the ~~Ba-Tswana~~ <sup>Ba-Tswana</sup> parent tribe, to establish a separate and independent tribe. Long years after, Merolong's example was followed by Methulo, ~~xxxxxxx~~ who was of senior rank, and became the founder of a tribe known as the Ba-Nompe, whose totem is the owl (merubisi). Methulo was followed by Pule, <sup>personage</sup> a man of still higher rank, and ~~xxx~~ founder of the Ba-Hurutshe tribe, whose totem is the Baboon (~~chwere~~) <sup>Tshwere</sup>. It is not said that these were brothers, but their relative positions with regard to royalty and status in that prehistoric Ba-Tswana nation were first Mhurutshe, second Pula, and third Merolong.

On ceremonial occasions among the Ba-Rolong, this order of precedence is strictly adhered to, the place of honour being given to the Bahurutshe, while the Ba-Nompe come next, and finally the Ba-Rolong. Thus in the sampling of first fruits (go loma loretse) <sup>Ba@</sup> the Ba-Hurutshe chief (or tribesman in absence of a chief) as a descendant of Mhurutshe must taste or eat first. <sup>indication</sup> In the distribution of charms and amulets/ (go tshwara mes/wang) in the conduct of puberty rites (bogwera), he must be served first, and only after him comes a ~~Menompe~~ as a descendant of Methulo, and finally comes the Merolong.

Again in <sup>l</sup>planning a settlement or laying a town, the descendants of Mhurutshe are allocated building sites to the East, next come the Ba-Nompe, and lastly - towards the west are placed the Ba-Rolong. The east is <sup>reserved</sup> for people of superior birth. As they <sup>light</sup> first saw the ~~xxx~~ or life first, so they must always see it first. As the sun first shone upon them, so it must always. "Every new sun", as it rises must cast the shadows of people of high rank upon their juniors. If this <sup>if the juniors sit in the E</sup> is reversed, if the rising sun casts the shadows of juniors upon their seniors, the latter are apt to remain always in the shadows; <sup>depression of fortune, del. out</sup> The junior members of the tribe are apt to advance too quickly in wealth, knowledge and power, and to totally eclipse their brothers of higher rank, dominate them, and ultimately rule and oppress them. <sup>the proof of this law will be retrogradely demonstrated to you in all Ba-Tswana tribes</sup> This application of this is carried to wards <sup>(Khotla) & family building sites within the tribe</sup>

This fact has led to given effect to no preserving application...  
 even in the determination of relative position of Koppo (Hottentots) and family building sites within the tribe, and the descent of the sun in all Ba-Tswana tribes.

The remarkable work of this law, the  
where such and such a class of high rank, but received in  
Village was located in the west + degenerated - where such and such  
a family descended to tribal tradition built its houses to the east  
of the present superior, and overthrew them

Long years after, Merong's example was followed by  
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the baboon (chance). It is not said that these were brothers, but  
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descendant of Murata must taste or eat first. In the distribution  
of charms and amulets, he must be decorated first, and the  
conduct of puberty rites (Dagwa), he must be served first, and  
only after him comes a Merong as a descendant of Methulo, and  
finally comes the Merong.

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rule and oppress them.



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 "those (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-Rolong, and especially the Ba-Tlhaping and the Ba-Kgalagadi .

Ethnologists and philologists cannot , ofcourse penetrate the dense mists that shroud over 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-Rolong : 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 they can even reproduce the tradition that these three sister tribes are somehow related to the Ba-Hurutshu, and that the Ba-Tlhare are offshoots of the Ba-Hurutshu, the case is completely different with the Ba-Rolong .

(B)

*For next question*  
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*Van Wauriele: Survey of Bantu Tribes p 103*

*Van Wauriele: Bantu Tribes p 103*

*transmission antiquaries*

*generally accepted*

*release the mystery but seemingly fabricated story*

*a branch*

*while legends may accept the fable that the Ba-Rolong are early offshoots*

*gene*

*exactly*

We consider the Bantu as a multiplicity, its factors are  
 the various tribes of the N. S. E. W. (Yosa Zulu group, the Damara  
 the Tsuana, the Dwa) These have a cultural relationship to  
 each other. Each of them is a common multiple of tribes, more  
 related to each other within their subgroup than to any member  
 of another subgroup. The tribes (e.g.) are themselves smaller  
 multiples of factors or families which are more related to each  
 other with the tribe than to families in another tribe. This can  
 be carried on further.

This is an historical example. @ force shows how the  
 Bantu tribes are connected. But to make an inquiry  
 specific - the Bantu, what of the Bantu, the Bantu, the  
 of the Bantu nation, with which we are primarily concerned.

What is their exact genealogical relationship to the other Bantu  
 groups? Kgalala, Tshabane, Tshabane, Tshabane, Tshabane, Tshabane  
 Traditions must be such blood relationship as demonstrated, or address for  
 their culture, traditions, genealogies, or kinship.

But now, of the Ba-Rongo: What is their exact blood  
 relationship to this large body of the Ba-Tswana people, who defini-  
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 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-Ngwato, and deduce telephely  
 clear traditional proof that these three are sister tribes, while they  
 can even reproduce the tradition that these three sister tribes are  
 somehow related to the Ba-Hurutsu, and that the Ba-Tswana are  
 sister of the Ba-Hurutsu, the case is completely different with  
 the Ba-Rongo. There is not a vestige of tradition to show how they



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 Morelong lived, and, when, we may assume the Ba-Rolong 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 <sup>is</sup> unfortunately equally impossible to determine the <sup>locality</sup> where these events took place <sup>and we have only the tradition of residence in the lake region to fall back on</sup> 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-Rolong ~~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 Zambezi 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 <sup>note</sup> that the Victoria Falls have been <sup>known</sup> for centuries to the most southerly Ba-Tswana as 'Mosi-o-a-thunya' (the smoke bursts forth). <sup>having reference to the vapour cloud over the bank the cascade</sup> Travelling along the west coast of the Limpopo Udi (or Limpopo River) the Ba-Tswana reached the Melopo and then the Orange River, or crossing the Udi (Limpopo) ~~somewhere~~ at its bend, somewhere about Beit Bridge, some of them entered <sup>what is now</sup> the north and western

3  
 10 They call themselves by it alternatively or exclusively. Thus the  
 pangwato venerate the duiker (phuthi) and are alternatively called  
 "Baphuthi" that is people of the duiker, and the ~~xxx~~ Bafhurutshe who  
 venerate the baboon (chwene) are alternatively called the "Bachwene"  
 that is people of the baboon. But the Bakwena whose totem is  
 "kwena" the crocodile are called exclusively the people of the  
 crocodile, similarly the Bak<sup>taung</sup>~~gaxia~~ whose emblem is "<sup>tau</sup>~~kgaxia~~" the lion  
 are known only as the people of the lion.

The totem animal being regarded as a senior member of the tribe,  
 the chief of the tribe is often called by the totem animal. The name  
 of the totem animal becomes a title of honour.

③ The Totem ~~is~~ <sup>is often used as a surname in address of children. Because this</sup> ~~is~~ <sup>is the totem the chief has excellence</sup> ~~is~~ <sup>Totemism is a great thing among Betswana - Dist. of</sup>  
 Oral ~~history~~ <sup>among the Europeans it is in fact a myth</sup> ~~and~~ <sup>and largely</sup> tradition hazily traces the history of the Barolong  
 to their ancient chief Morolong, after whom the tribe is believed to  
 have been named, Ba-Rolong = People of Mo-rolong .cp<sup>B</sup> Ba-fhurutshe -  
 people of Mo-fhurutshe <sup>or Mfhurutshe</sup>

The comparative history, tradition and nomenclature of the  
 all  
 Becwana tribes/shows that Morolong is a historical, rather than a  
 mythical figure, and that he must have flourished some twenty to  
 twenty-two generations ago .If we take a generation to be a period  
 of thirty to thirty-five years, this ~~times~~ carries us back ~~2000~~  
 seven hundred years to the <sup>Krielae</sup> 12th or thirteenth century-as the time  
 when Morolong lived, and when <sup>we may assume,</sup> the Ba-Rolong under him separated  
 from the Becwana mother tribe.

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

A tradition which cannot be hastily put aside as idle or  
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 to the north, or, as the Becwana express it, when they faced east, the  
 sun in passing to its setting crossed over their right shoulder, as  
 as it now crosses over their left. <sup>Is this</sup> ~~It is~~ <sup>has been</sup> ~~supposed~~ <sup>a pure myth, or</sup> ~~is~~ <sup>is</sup>  
<sup>is any foundation in fact?</sup>

It has been surmised, not without

these persons' was only the formality - how and I mean they thought  
 in fact many tribes for which it was never used changed their names  
 then the Betswana have published, the

35  
 72  
 70  
 770

50  
 60  
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 60  
 770  
 21430  
 710

1939  
 715  
 1224

1924  
 660  
 1279  
 30  
 1300

5.  
tribal eminence.

At Setlagole there was a succession of chiefs, including Tshesebe Monnyane, Setlhare, Masepa, Mokgopha and Thibela over a period of about one hundred and fifty years. This permanence of residence presupposes peace, and tranquility, while it warrants at the same time, a presumption of progress. Indeed we find that during these years, the Barolong increased in wealth and numbers, and became constantly stronger. During the reign of Thibela, ~~they had~~ and his son and successor Tau, they had reached the zenith of their power and wealth.

Tau, who succeeded to the chieftainship about 1730 was a young man, full of spirits, restless and warlike. He at once decided to proceed south to crush the Batlhaping who had paid tribute to the Barolong ~~xxx~~ for a period extending as far back as the memory of man went. Of late years, under their chiefs Mmamae, and Mokgosi, they had neglected this duty and begun to talk of independence. After moving about the Harts and Kuruman rivers, and engaging the surrounding <sup>Bakgalagadi</sup> Kaggalagai,

Bataung and Batlhaping in a series of battles and raids, and dispersing them, <sup>right; as it is often asserted, that the place Taung was named it was</sup> made his capital at Taung, and it may be <sup>after</sup> him that the place was so called, though it is also possible, and in fact more probable that Taung was called after the earlier inhabitants - the Ba-Taung (or Digoja) whom the Barolong dispossessed and drove off. As to the Bakgalagadi and the Batlhaping, they were broken up, subjugated and partially enslaved by the Barolong. Though degraded and impoverished, they remained in the country, and subsequently allied themselves with other tribes to attack their enslavers, and <sup>so</sup> regained their independence.

About this time (1755) the Koranas migrating from the south also settled in the country on the Kuruman river and mountains. Tau heard of the constant arrivals of the Koranas, and sent a party of observation to Kuruman. He resented the settlement of the Koranas so near him, and scented danger in the steady increase of their numbers and strength. He resolved therefore that the Koranas must be destroyed.

Tau accordingly assembled his warriors, suddenly swooped down upon the Koranas, utterly routed them, and killed their captain Kunapsop. The new captain Taaibosch, Kunapsop's brother collected the remnants of the Koranas, and swore to avenge the treacherous assault of Tau upon them, and the death of Kunapsop. He attacked the Barolong posts and out station stations, captured or killed large numbers of their cattle, recklessly

destroyed the crops,mercilessly butchered old and young of both sexes. The Korana tactics were to attack the Barolong by surprise., do all the damage possible in a short time, and then withdraw, and never give battle.Month after month their numbers grew, as new Korana reinforcements poured in,month after month their ~~their~~ courage and self confidence increased, and month after month they baffled, harrassed and crippled the Barolong, and laid their country waste for miles.

Their mobility made the Koranas immune from any reprisals or surprise attacks by the Barolong, who were virtually in a state of siege, their cattle posts being rendered insecure,their cattle liable to be captured and their corn fields destroyed. <sup>King</sup> Tau had got much more than he bargained for, and Taung was becoming too warm a place for him and his Barolong. To crown it all, <sup>he</sup> Tau was wounded in a skirmish against the Koranas, <sup>soon</sup> and was <sup>ailing</sup> seriously from the wound of a poisoned arrow to which he succumbed in 1760.

After celebrating his obsequies according to the demands of custom,the Barolong designated a successor to Tau in his son of highest rank-Ratlou; but meantime, the tribe was under the leadership of the natural regent Nthufha, the senior of the deceased <sup>King's</sup> surviving brothers. The Barolong under their regent now left Taung and went to Dithakwaneng, and thence to Dithakong (tsaga Molefhe) some 45 miles away in north-westerly direction. Here <sup>Nthufha died, and ~~he~~ <sup>He died about 21 years old</sup> Ratlou <sup>was</sup> installed as chief. The principal administrative powers were,however,vested in Seleka,half-brother of Ratlou,and the ~~eldest~~ eldest in age of Tau's sons. Tau was survived by his wives - Kgamana, Kabasana, Moshwaana, and Mochwaabangwe, and also by his sons Ratlou by Kgamana, Tshidi by Kabasana, Seleka and Rapulana by Moshwaana, and Maleme and Makgetla by Mochwaabangwe.</sup>

It is important to remember these sons of King Tau, as they afterwards ~~quarrelled~~, and divided the Barolong nation between themselves, each becoming the great chief after whom his followers were, <sup>and</sup> are still) called.

After Tau's death, his sons, while living together <sup>in</sup> ~~one~~ one large town, had, according to Barolong custom,each his allotment or ward (kgotla) over which he exercised almost limitless jurisdiction subject only to the king or principal chief, represented by the eldest son by the senior wife, *That is, the son of highest rank.*

(Witkleigat) Braaklaagte and Leeuwfontein.

- 5. BA-NGWAKETSE: between the Ramatlabama tributary of the Molopo River and the Metse-mashwaana tributary of the Notwane. Chief town Kanye. 15,000
- 6. BA-KWENANA : Between the Metsemashwaana tributary of the Notwane and Lophephe. Chief town Molepolole, 3,000 other villages at Ntswé-ja-Tau Lotlhakane, Gabahe and Gathamaga.
- 7. BAGA-MALETE: Opposite (i.e in the same latitude as) and to the N-East of the Ba-Ngwaketse. Chief town Ramotswa. 5,500.
- 8. BA-TLODWA : Opposite (i.e on the same latitude as) and to the east of the Ba-Kwena, on the Notwane River. Chief town Gaborone, (Gaborones).
- 9. BA-KGATLA(OF KGAFELA) Opposite and to the north-east of the Ba-Kwena, on Notwane River. Chief Town Mochudi 9000 and large villages at Mabalane, Sikwane, Rasesa and Odi.

Ba-kgatla(of Manaana).

Within the Ba-Ngwaketse territory, and between them and the Ba-Kwena. Chief town Moshapa.

- 10. BA-NGWATO :OR BA-MANGWATO between Lophephe and Botletli River. Chief town Serowe. 25,000 Figures from Shapiro:Tswana Law p 8. They have also large villages at Serowe, Shoshong Mahalapye, Phalapye, Madinare. In the Ba-Ngwato are incorporated the:-  
 BA-KALAKA, whose chief towns are Totome, and Rasebolai Nol near Francistown.  
 Ba-Khurutshe, chief towns Shashe and Batiti  
 Ba-Kaa: chief town Shoshong.  
 Ba-Tswapong on the East of Phalapye, chief towns Chadibe.  
 Ba-Birwa: who live on the Shashe and have as their town Bobonong.
- 11. BA-TAWANA: Between Lake Ngami and the Zambesi, their chief town is Maun.
- 12. BA-KGALAGADI: Generally to the west and north-west of all the foregoing Ba-Tswana tribes. They chiefly inhabit the Kgalagadi desert, their chief town in Lehututu.
- 13. BA-SOTHO : In Basutoland.

GEOGRAPHICAL EXPLORATION OF BECHUANALAND:

~~The country north of the Orange River~~

The country north of the Orange River Known as Bechuana-land remained a closed book for generations after the nations of Europe were founders with the Colony of the Cape of Good Hope, the East and West East belts of South Africa and of the Zambesi. The Batswana were so

deceit and murder, and the Ba-Tswana who first received them with utmost friendship and confidence, became, through the infamous conduct of these men, embittered against them, and at the same time, suspicious and fearful of all men possessing a white skin. This suspicion and fear complex persists even today in the mind of the southern Ba-Tswana.

The first official and recorded visit of Europeans to the country of the Ba-Tswana took place in 1801. In that year, General Francis Dundas being Governor of the Cape Colony commissioned Judge Pieter J. Truter and Dr William Somerville to lead an expedition to buy cattle from the country beyond the Orange river. They travelled as far north as Lithakong (Lattakoo, Takoon), which was then the principal town of the Ba-Tlhaping under their great chief Molehabangwe, and contained about 15,000 inhabitants, the greater part of whom were, however, a section of Ratlou Ba-Rolong under their hereditary chief Mokalka (This is the ~~xxxxx~~ Mokrakka, <sup>or</sup> Mokraki of Campbell and Lichtenstein adopted by Stowe and Theal) (F.N. Lichtenstein: Travels Vol. ii p. 408, Campbell: Travels 1813. p. 189; Stowe: Native Races p. 501, Theal History 1795-1820 p. 88. Truter and Somerville



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Travelling along the west bank of the Udi (Limpopo or Crocodile River, the southern Ba-Tswana<sup>w</sup> vanguard reached the Molopo River, and afterwards (it may be) the Orange River, or crossing the Udi (Limpopo) River at its bend, somewhere in the vicinity of Beit Bridge, some of them entered ~~entered~~ what is now the northern<sup>em</sup> and western Transvaal.

In these regions, the first Ba-Tswana arrivals ~~first~~ seem to have fraternised and intermarried with the earlier and older settlers, namely the Bushmen, whom they called "Ba-rwa", meaning 'those (or people) of the South'. This intermarriage has produced the present day Ma-Sarwa of Northern Bechuanaland, and is responsible for several Bushman features to be ~~noted among~~ noticed among the Ba-Tswana, the Ba-Rolong, and especially the Ba-Tlhaping and the Ba-Kgalagadi. (N.J. van Warmelo: Survey of Bantu Tribes. p.103)

Ethnologists and philologists cannot, of course, penetrate the dense mists that shroud over these ancient times, but they are almost able to assure us that the Ba-Tswana remained in these regions for centuries, ~~isolated~~ the world forgetting and by the world forgot, isolated and untouched by all foreign influences, except for Bushmen; 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 the west of the sub-continent. (Warmelo: Bantu Tribes p.103)

it (go bina), as if contact with it would (to use a familiar colloquialism) give them the creeps ; they venerated or even deified it (seboko) while at the same time they regarded it with holy fear (go ila). They looked upon it as exercising a subtle inscrutable influence , which could either be protective or destructive , beneficent or malicious . The totem had a spiritual or immaterial significance, and thus became a quasi religious symbol or idol, a tutelary deity of the tribe . At the same time it was regarded as one - a senior member of the tribe , and the tribemen invoked it, appealed to it and swore by it . There were certain sanctions and taboos connected with

#### 4. DISTRIBUTION:

The Ba-Tswana live in Bechuanaland ( Ba-Tswanaland) the high interior plateau of South Africa. They extend uninterruptedly from the Orange River in the South to the Zambesi River in the north, and from the eastern border of (the late German) South West Africa, inhabited chiefly by the Ova-Herero or Damaras, to the western boundaries of Natal, Zululand and Swaziland , corresponding to the Drakensberg range of mountains . In other words, the Ba-Tswana extend northwards and eastwards beyond the limits of the geographical Bechuanaland .

Geography and History are inseparable , and a general idea

is suddenly swallowed up in dense masses of black ominous clouds, from which, anon, brilliant flashes of lightning blaze forth either in forked zigzag tongues, or in blinding shimmering sheets immediately followed by deafening crashes and tremendous peals of thunder, whose reverberations seem to shake the very foundations of the world, while the firmament rattles & crackles like <sup>crashing of colossal rocks or a</sup> ~~the~~ cracked and detached sheet of iron, <sup>beating against a stone wall</sup>. After a drought, these manifestations are often <sup>exaggerated</sup> accompanied by destructive and fatal discharge of electricity.

Then there is a sudden down pour of rain like a sluice, often accompanied by a whipping breeze, or a tempestuous gust of wind, and at other times by a heavy fall of large hailstones. Suddenly, for a time, all is chaos, din and tumult. But as suddenly, it may be, all is *Calm* and peace. The rain stops as suddenly as it commenced; the truant sun peeps through the clouds to smile roguishly upon the earth, which lately so dry and parched, is now converted into an inland sea, the dongas and gullies have now become a succession of pools and lakes, while the recently parched water courses and ravines become transformed into roaring <sup>Cascades</sup> and dangerous currents.

There has been a gradual decrease of rainfall and moisture throughout Bechuanaland over scores, and perhaps hundreds of years. This is probably largely due to subtle cosmic and irremediable causes, but it seems to be indisputable that the wanton destruction of forests and shrubs by human agencies - by the axe, by wild fires and other wise - over a period of many years, has greatly increased evaporation, and thus led to or helped the gradual process of dessication. (Theal: History & Ethnography of S.A. before 1795 vol. 1 p 57)

Very close to the eastern border of Bechuanaland, that is adjacent to the watersheds and water courses of the Hart River, ~~the~~ Molopo River, and <sup>(Mmadikwena)</sup> the Marico and Notwane affluents of the Limpopo or Crocodile River, water can be found

is suddenly swallowed up in dense masses of black and  
from clouds, from which, brilliant flashes  
of lightning blaze forth either in forked zigzag form

or in blinding shimmering sheets immediately  
followed by deafening crashes and tremendous peals  
of thunder, whose reverberations seem to fill the very

foundations of the world while the lightning flashes  
like the crack of a whip and detached sheets of lightning  
a drought, these manifestations are often accompanied by

destructive and fatal discharges of electricity.  
Then there is a sudden hush, a pour of rain like a sluice,  
often accompanied by a whirling breeze, or a tempestuous

gust of wind, and at other times a heavy fall of  
large hailstones. Suddenly, for a time, all is calm  
and tumult. But as suddenly, it may be, all is calm

and peace. The rain stops as suddenly as it commenced;  
the torrent runs through the clouds to earth, and  
is now converted into a steady rain, the clouds are

and lakes, and the recently parched water courses and rivines become  
filled with the recently parched water courses and rivines become

transformed into roaring and dangerous currents.  
There has been a gradual decrease of rainfall and  
moisture throughout the island over scores, and

perhaps hundreds of years. This is probably largely due  
to subtle and insensible causes, but it seems to be

indisputable that the action of the sun's rays and  
the heat of the atmosphere, and thus led to or helped the gradual  
increased evaporation, and thus led to or helped the gradual

process of desiccation. (Treatise on History & Ethnography  
of S.A. before 1795 vol. 1 p 57)

Very close to the eastern border of the island of  
that is adjacent to the watershed and the courses of the  
West River, the Molopo River, and the Marico and Botswana

affluents of the Limpopo or Crocodile River, water can be seen

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