

Sent on
June 27th
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to H. E. The ap. Res.

Report

Mission of Livingstone-Barotseland in Prefecture
of
Broken Hill.

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situation, Area, Population etc.

The Livingstone-Barotseland portion of the Broken Hill Prefecture comprises the Province of Barotseland and that district of the Southern Province of Northern Rhodesia known as the Livingstone Area.

Barotseland is bounded on the North and West by Portuguese West Africa, on the South by the Caprivi Strip and on the East by the Central and Southern Provinces of N. Rhodesia. Its area is 57,530 square miles and its population 350,000. Lealui in the north is the residence of Yeta III, the Paramount Chief of Barotseland, and Mongu seven miles away the residence of the Provincial Commissioner (appointed by the British Government). Other centres of British and native administration are Salovale, Mankoya, Malolo Kalabo and Besheke. Barotseland is a native reserve and there are no large European settlements there.

The Livingstone Area, in the extreme south-eastern corner of the Southern Province of N. Rhodesia, has an area of 5,400 square miles and a population (native) of approximately 12,500.

The town of Livingstone is the only large European settlement in the mission. The population (native) of Livingstone is approximately 3,000, the European population about 800. Exact figures cannot be given for the population of Livingstone owing to the recent transference of the Capital to Lusaka.

Historical Survey.

I. Prior to coming of Capuchin Fathers.

Prior to the coming of the Capuchin Fathers the town of Livingstone was visited periodically by the Fathers of the Society of Jesus. No missionary activity, however, was carried on in Barotseland, the Paramount Chief being unwilling to allow Catholic missionaries to work in his territory.

Interviewed in 1881 by three Jesuit fathers, the Chief did indeed grant permission for the evangelisation of his people, but when in 1883 the fathers returned, they were received with hostility and practically expelled from the country.

In September 1900 Fr. Simiensi S.J. made the journey to Mongu by aeroplane, ministered to the Catholics there, and interviewed the Provincial Commissioner and other officials.

Shortly afterwards the Provincial Commissioner approached the Paramount Chief and suggested that he allow Catholic missionaries to work in his territory. In November 1931 the Chief wrote saying that he had "no objections at all" to the coming of Catholic missionaries.

II Coming of Capuchin Fathers.

Livingstone

Twelve months later, on October 11, 1931 the Capuchin Fathers took up residence at Livingstone. The first community consisted of the Very Rev. Fr. Casimir, Superior Regular, Frs. Declan and Killian. Some months later Frs Seraphin and Phelim arrived and went on to Broken Hill and Chikuni to gain some experience of missionary work at the mission stations of the Jesuit Fathers.

By kind permission of the Commissioner of Police the fathers were allowed to use as a Church a building in the Livingstone Police Camp that had been previously used as an instruction hall for native police. This building was later improved and added to and on October 30, 1932 was formally opened and dedicated to Christ the King. The same building was also used as a school.

This Church and school were for members of the Babemba tribe of which the Livingstone native police was largely made up and ~~xxxxxxx~~ a considerable number of whom were employed as house-boys and cooks by the European residents of the town.

The building of a Church for European Catholics was started about this time. It was opened and dedicated to St. Theresa of the Child Jesus on 19th March 1933.

Since a large part of the native population of Livingstone, are members of the Barotse tribe, it was found necessary to build for them a special Church and school. The building was begun in November of 1934 and opened on 19th May 1935.

Loanja.

In May 1933 Fr. Declan O.M.Cap trekked to Mongu and in an interview with the Chief obtained permission to start a mission station in Barotseland. It was therefore decided to open a station in the Sesneke district - that district of Barotseland nearest to Livingstone.

On August 10, 1933, Frs. Seraphin (superior), Declan and Phelim left Livingstone and arrived at the confluence of the Loanja and Nanyenia rivers on August 15th. They immediately set about building a residence, Church and school at this spot. These buildings were constructed of poles, reeds and grass after the fashion of native huts.

Fr. Phelim translated the Catechism and prayers and gave instructions in the nearby villages. Some native boys who had completed their education at the Barotse National School at Mongu began a course of training as Catechists, and two of them taught in the mission school.

Loanja Out-Schools.

Though a sphere of influence (cfr. V. below) had been allotted to the Loanja station, the Fathers were not free to build schools wherever they deemed fit within its borders. For each new school permissions had to be got from the District Commissioner and from the District Native Chief at Sesheke.

No permissions for schools were applied for during the first year as the Fathers were occupied during that year with learning the language, building up the mission and training teachers and Catechists.

In October 1933 Frs. Seraphin and Killian went to Sesheke to apply for permission to open a school at Kanyimba. They had chosen this site because it was half way between the mission and the Zambesi Saw-Mills lumber-railway terminus at Mulobezi, and was situated on the new motor road that Fr. Killian had recently cleared from Loanja to Mulobezi. Moreover Kanyimba was a rather populous centre.

At Sesheke the Fathers found both the District Commissioner and the native Chief very much in favour of their application. They were requested to return and interview the headman of the locality. They were to select the exact site and send in all the particulars in writing through the D.C. to the native Chief for final approval. By the next mail after their return and before they had any opportunity of sending the details required the acting D.C. wrote to say that the Protestant missionaries of the Paris Mission Society had objected to their application and that the site chosen was undoubtedly outside their sphere of influence (i.e. the sphere of influence allotted to the Loanja mission), and within the Paris Mission Society's sphere of influence.

The rainy season was due to begin shortly; it was therefore impossible to start out on trek again in search of suitable sites for schools. In March, however, of 1934 a site was chosen at Liliweba on the Ikwe stream, a few days' trek to the north of Loanja. Application was made for this site. Many months passed and no answer was given. Finally in answer to a letter of inquiry Fr. Seraphin was informed that the application had been sent to the Paramount Chief and that he had not yet answered.

At the end of August the new D.C. of Sesheke visited the mission and the whole situation was explained to him. He promised to speed up matters and advised that further sites be applied for.

In September, therefore, Fr. Seraphin formally applied for permission to build schools at Ibolelo, Munyong, Kanyimba and Liliweba. (The application for Kanyimba was repeated on the advice of the D.C. himself).

Another long delay followed and then the D.C. wrote both to the native authorities and to the Director of Education for Barotseland. Finally in February of 1935 permission was granted for the opening of a school at Liliweba and shortly afterwards for schools at Ibolelo and Munyong. At the same time the D.C. wrote a confidential letter to Fr. Seraphin saying that if our application for Kanyimba were withdrawn, we would probably be granted the Kanyimba permission. This was done and a new application was made in March 1935 for the building of schools on the Kanyimba and Sicili. The permission

was granted by return of mail. Thus the Loanja mission station may now open out-schools at Lifweba, Ibulelo, Munyonga, Kanyemba and Sicili. Lifweba, Ibulelo and Munyonga are within our original sphere of influence, whereas Kanyemba and Sicili are outside it.

The suggestion that we withdraw our application for Koma was made to the D.C. by Mr. Mercoiret of the Paris Mission Society at Sesheke. Koma was even deeper in the Paris Mission Society's sphere of influence than Kanyimba which had been refused to us in 1933. We were now allowed to have Kanyimba and Sicili obviously because of the insistence of the D.C. who was thoroughly disgusted with what he termed the "dog in the manger policy of the Paris Mission Society".

Momba.

In July 1933 Frs. Phelim and Killian trekked to Momba's village which was situated in the north of the Livingstone Area. They obtained permission on July 27th. to erect a school there. The school was erected in November but shortly afterwards the whole village moved away.

Mulobezi.

In August and September of 1934 an out-school was built at Mulobezi, the terminus of the Saw-Mills lumber-railway, 103 miles from Livingstone and about 7 miles from the borders of Barotseland. About 2,000 Barotse natives work at the Mulobezi Saw-Mills and forest. The native Compound or dwelling quarters of the Saw-Mills is on the left bank of the Mulobezi river. Fr. Seraphin decided that the best site for the school was just opposite the compound on the right bank. The river is only a few hundred yards wide and during the dry season its bed is practically dry; moreover a railway bridge was in course of construction at the time. The bridge, however was not completed till after the rainy season in 1935. The school therefore did not open till May 1935.

Mulobezi is about 50 miles from Loanja. In 1933 native workers under the supervision of Fr. Killian cleared a rough road from Mulobezi to the mission. This road was again cleared and straightened in 1934. It is thus possible to visit the Mulobezi school periodically without any great difficulty. The mission motor-truck covers the distance in about three hours.

Applications for new Stations.

On June 6th. 1934 Frs Fintan (who had arrived at Livingstone from Ireland on July 19th of the previous year) and Fr. Phelim set out on trek from Loanja to Mongu to interview the Paramount Chief with regard to the founding of new stations. The Paramount Chief declared that he had no objection to the founding of new stations, but that the Fathers must "come to some agreement with the Paris Mission Society".

Applications were made for new stations at the confluence of the Lukulu and Zambesi rivers and at Senanga on the Zambesi about 75 miles south of Mongu. These two sites were chosen because they were in populous districts.

It was not till February 3, 1935 that the answer came to the first of these applications i.e. the Lukulu application. The answer was

a refusal of permission to build on that particular site but another site was offered in a less populous district and 5 days' trek to the north east of Mongu, namely along the Kabompo river.

A month later came the answer to the second application, i.e. with regard to Senanga. This site also was refused and a site was offered in a district very poorly populated, namely on the former site of Mwananwallie's village on the Lumbi, about 5 days' trek to the north west of Loanja.

On May 2nd, 1935 Fr. Phelim (Superior) and Fr. Fintan set out by barge from Katombora up the Zambesi to found the new station at Kabompo.

On March 27, 1935 the Very Rev. Fr. James O.M.Cap., Definitor of the Irish Province of the Capuchin Order, and Provincial Visitor interviewed the Chief Secretary, the Hon. Mr. Dundas with regard to the difficulties of the Barotse mission. ~~At~~ Mr. Dundas' request a report was sent to him on the situation in the Sesheke District.

On April 9 Fr. James went to Mongu by plane and interviewed the Paramount Chief, whom he thanked for allowing the Fathers to work in his territory. Application was then made to open a new station in the District of Mankoya. To this application no answer has yet come.

Translations.

Fr. Phelim translated the Catechism and prayers in 1933. They are being printed at present. Some dozen or so hymns have been translated into Sikololo by Fr. Killian. Recently the translation of the New Testament was begun by Frs Phelim, Christopher and Killian in collaboration.

Details and statistics contd.

Barotse Church and School, Livingstone.

The Barotse Church and School (one building - brick plastered inside and out) is at the south end of town ~~1~~ near the Compound or native dwelling quarters of the Zambesi Saw-Mills. Approximately 2,000 natives, mostly Barotse, live in this Compound.

This Church and school has been open only for a few weeks (i.e. since May 19th.). The average Sunday congregation has up to now been 105.

Father in charge = Fr. Christopher.

Loanja.

This station, opened on August 15, 1932 at the confluence of the Loanja and Kanyenza streams, consists of a Church, a school and a residence all made of poles, reeds and grass after the fashion of native huts. The small population of the locality does not justify the building of a more imposing station. Moreover the expense of transporting building material from Livingstone would be rather high. There is no soil for the making of bricks at this spot.

It is possible that this station will be reduced to an out-school in the near future. Kanyimba and Sicili where permission has recently been granted to build ~~xx~~ out-schools, will probably be made the central station. It is only 20 miles from the railway terminus of the lumber railway and there is soil for the making of briks on the spot. This will depend on the success of Kanyimba and Sicili as out-schools.

The first Catechumens were received late in 1932. There are therefore no Christians at Loanja yet, except one woman who is of the Babemba tribe

Catechumens.....	married men..8
	married women..5
	children..23
	Total.....36

Practically all the other inhabitants have applied as postulants i.e. 74. Marriage difficulties however prevent them from being received as Catechumens.

From August 1932 till July 1933 the Fathers attached to Loanja were: Fr. Seraphin, Superior, Frs Declan and Phelim. Fr. Declan who had to return to Ireland owing to ill-health was replaced in July 1933 by Fr. Killian. In December 1934 Fr. Killian went to the Western Vicariate of the Cape to work there temporarily in one of the parishes entrusted to the Irish Capuchins. He was replaced by Fr. Livinus who arrived in Loanja on December 15. On May 2 1935 Fr. Phelim left for Kabompo to found a new station. The Fathers at present at Loanja are Fr. Seraphin, Superior and Fr. Livinus.

Momba.

Momba is situated in the north of the Livingstone Area, approximately at the crossing of 16°35' longitude and 25°35' latitude.

In November 1933 a school was built there (of poles, reeds & grass) but shortly afterwards the whole village moved away, due to locusts causing acute starvation.

Details and statistics contd.

Mulobezi.

Mulobezi is situated about 54 miles to the south east of Loanja and 103 miles to the north west of Livingstone at the terminus of the Zambezi Saw-Mills Railway. About 2,000 natives practically all of the Barotse tribe, are employed here either at the new Saw-Mills or in felling trees in the forest.

A school was opened there in May 1935. A Catechist and teacher is in charge and it is visited periodically from Loanja. When statistics are available they will be sent on, immediately.

Sphere of Influence of each Station.

Loanja.

The original sphere of influence allotted to the Loanja station was the territory north and east of the old Bureau Road through Siamakala's village (about two miles from Loanja) and as far north as the Nsonso and Kasibi streams and as far east as the Machili stream at the junction of the Lusibi and Machili via Sisibi. South of this comes the field of the Paris Mission Society and the Society of the Brethern of Christ.

The recent permission granted to open out-schools at Kanyimba and Sicili which are outside the original sphere of influence has added very considerably to our territory.

We have never been officially informed that we have a new sphere of influence, but the D.C. of Sesheke District in what he termed a private note says "that the Paris Mission Society agreed to work south of the $16^{\circ}45'$ ~~xx~~ meridian of longitude and to close all their schools north of it. It appears that in reality they had only one school open north of this line though they had several schools which for a long time have been closed.

The boundaries of these spheres of influence are marked on the accompanying map of the Sesheke District.

No Government statistics are available for this sphere of influence. The area of the whole Sesheke district is 9,710 square miles. A rough estimate of the area of the original sphere of influence would be 2,400 square miles.

The total population of the Sesheke district is 24,938 according to the 1934 estimate of the D.C. His estimate of the population of our original sphere of influence is 5,758.

Moreover the District Commissioner's estimate of the population of the Kanyimba - Sicili districts is approximately 250.

Kabompo

The boundaries of the sphere of influence of the Kabompo Station are: the Kabompo river on the North, the meridian of longitude $14^{\circ}15'$ on the South, the District of Mankoya on the east and the meridian of latitude $23^{\circ}30'$ on the West.

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

Sphere of influence contd.

Kabompo contd.

Since this station is only being founded at present it is difficult to get exact statistics as to the area and population of the sphere of influence.

The total area of the Lealui district in which the Kabompo station is situated is 3,090 square miles. The sphere of influence of the new station is approximately 300 square miles. The total population of the Lealui district is 50,000. Estimated approximately the population of the sphere of influence is not more than 2,000. It would probably be more accurate to put the population at 1,500. Immediately that exact statistics are available they will be sent on.

Lumbi.

It has already been mentioned that our application for the building of a station at Senanga was refused early in 1935, and that another site was offered ~~XXXXXXXXXXXXXXXXXXXX~~ at a place on the Lumbi river where formerly the village of Mwanamwallie was located. This site is about five days' trek from Loanja to the north west just within the borders of the district of Naxlolo.

The sphere of influence allotted to a station built at this spot was the area included within a ten mile radius.

The population of that area would be so miserably small that it would be sheer waste of money to build a station there. Enquiries are being made and an out-school from Loanja will be built there if the population be sufficient to justify it.

VI.

Method of converting the natives.

In the Babemba Church at the Police Camp in Livingstone the Catechumens receive instruction three times a week on Mondays, Wednesdays and Fridays. The Sunday congregation receives besides the sermon of the priest in charge an instruction on the Catechism after Mass. These instructions are given by a native Catechist. His work is examined and supervised by the priest in charge. The school-children are taught the Catechism for a half hour every day. There is Mass each morning and prayers each evening.

At the recently opened Church and school for the Barotse at the Zambesi Saw-Mills Compound, Livingstone, instructions are given each evening and on Sunday mornings. These instructions are given by the native Catechist. Prayers each morning and evening.

At the Loanja station instructions are given both by the priest in charge and by the Catechist on Sunday mornings. Mass is said every morning and prayers each evening.

It is difficult to get the people of the Loanja neighbourhood to come to instruction on weekdays. There is such poverty and starvation in the district that the villagers spent most of their time searching the countryside for food in the form of roots and berries.

At Mulobezi the Catechist instructs the people every Sunday morning and teaches them the prayers. His work is supervised by

VI.

Results secured.

	Babemba, L'stone.		Barotse, Loanja.
Christians....	75	0
Catechumens...	35	36
Postulants....	15	74

VII.

Working of Schools.

Four elementary or village schools have been opened (five more are to be opened this year, now that the permissions have at last been obtained).

I. Babemba school, Police Camp, Livingstone. Opened October 31, 1932. Number of pupils = 30.

There are two teachers at this school, both christians. The principal teacher has a Teacher's certificate from the training College of the Jesuit Fathers at Chikuni. The assistant teacher has passed IV Standard at the White Fathers' School at Malole.

II 2. Zambesi Saw-Mills Compound School, Livingstone for children of the Barotse tribe. Opened on May 20th, 1935. No. of pupils 69. There are two teachers at this school, both are catechumens (there being as yet no Barotse christians). They have both the IV Standard certificate of the Barotse National School at Mongu.

3. School at Loanja Mission. Opened September 1932. No. of pupils = 30. Two catechumens with IV Standard certificate of Barotse-National School teach at this school.

4. School at Mulobezi Saw-Mills Compound, Mulobezi. Opened May 20th, 1935. No. of pupils = 25. A catechumen with IV Standard certificate of B.N.S. teaches at this school.

VIII.

Difficulties hampering work.

- 1 Influence of Protestant missionaries and consequent restriction of our activity.
2. Poverty of districts in which we are allowed to work and consequent vagrancy of natives.
3. Transport.

The Protestant missionaries of the Paris Mission Society who have been in Barotseland 2 50 years are very influential with the Paramount Chief. The Chief will grant no permissions that have not been previously approved of by these Protestant missionaries.

As a consequence of this influence we are allowed to found mission stations only in the less populous districts. These thinly populated areas in which we work are of course less fertile than other parts of the country. The natives of these areas suffer much from starvation. They are very often away from home searching for food in the form of roots and berries. It is therefore difficult to get the children to attend school regularly or to get the people to come to week-day instructions.

These remarks apply in particular to the Loanja sphere of influence. We have every reason to believe that the new station at Kabompo will not be hampered by this difficulty

Difficulties contd.

The barrenness of the soil at Loanja makes it necessary to transport supplies from Livingstone, a distance of 150 miles. On this account Loanja may be reduced to an out-school in the near future and a mission station built at Kanyimba, 20 miles away, where an out-school is soon to be built (Cfr. III Loanja Out-Schools). The soil in the Kanyimba district is far more suitable for gardens. Moreover the soil at Kanyimba is suitable for the making of bricks. Bricks cannot be made from the sandy white soil at Loanja and consequently the Loanja mission buildings are made merely of poles, reeds and grass roofing.

IX.

Prospects for the future.

There are many reasons for believing that our prospects for the future are good.

I. Firstly, the Government Officials are very dissatisfied with the fewness and inefficiency of the schools of the Paris Mission Society and are anxious that we should open schools throughout the country.

The following may be taken as typical of the opinions of all these officials. It is an extract from a letter of Mr. D.A. Cottrell, Principal of the Barotse National School and Director of Education for Barotseland, written to the Paramount Chief Yeta III on June 19th., 1934 introducing Frs. Fintan and Phelim.

"They (the Capuchin Fathers) now wish to expand further north in Barotseland and as you know there are many parts of the country which are greatly in need of schools and missions.

I have had much experience of the Catholic mission in Basutoland where they have developed their work enormously in the last few years. They have built fine churches and schools in all parts of that country and even right up in the mountains.

They have plenty of men and money for expanding their work and all their men have B.A. degrees and teaching degrees.

I am quite sure that as far as education is concerned (and I speak only for my work) they will bring great benefits to the Barotse people."

2. Another reason for believing that our prospects for the future are good is the fact that the Protestant Paris Mission Society has made little headway in the 50 years it has been established in Barotseland.

They have gained only 300 native members of their church in Barotseland. They have only 6 mission stations. On paper ~~in~~ (in Government educational reports) they have only 72 schools; in reality they have far less - a considerable number of their ~~sixty~~ schools being closed - others are opened only when the District Commissioner comes round on his visits; this last fact ~~xxxxxxx~~ we know on the authority of one of the District Commissioners.

Moreover the Protestant missionaries are neither financially nor numerically in a position to make any further very considerable headway.

Prospects, contd.

3. We on the other hand are assured of men and money sufficient to make very considerable headway.

We are morally certain that at least one Father a year will come to the mission for many years to come. In the past the average number coming to the mission from Ireland has been two.

The organisation of finance for the Barotse mission at home in Ireland is yet in its infancy; nevertheless it is providing for the needs of the mission in a most adequate manner. If this has been possible during the recent years of depression, it will be possible in the future.

4 Two weeks ago a very encouraging letter was received from Fr. Phelim who has gone to found the new mission at Kabompo. It will be remembered that last year we were refused permission to open a station at Lukulu, a very populous centre not far to the north of Mongu, the Capital. After our application was turned down the Protestant missionaries hurriedly reopened their school at Lukulu. Fr. Phelim writes that the natives of the Lukulu district have approached him headed by their local chief begging him to open a school there. The local chief, Liatitima, has also approached the Paramount Chief Yeta III. Furthermore the local natives have refused to send their children to the Paris Mission School at Lukulu.

5. Another fact which strengthens our belief that the mission will expand and develop in the future is that already the Protestant missionaries have yielded on one important point, namely the withdrawing of their objection to our building out-schools at Kanyimba and Sicili which are outside our original sphere of influence. (Cfr. III. Loanja Out-Schools).

6 Moreover the present Paramount Chief is not opposed to us personally. On the contrary he has always received us hospitably and courteously when there has been occasion to interview him. The fact that Government Officials are in our favour may in the future bring him round to our side more and more.

(Since Barotselana is only a Protectorate of the British Government, no coercion will be used by officials of that Government.)

7. In April of 1925 application was made for permission to open a station in Mankoya, the largest district of Barotselana. All the stations of the Paris Mission are along the Zambesi; they have never entered Mankoya which is in the east of Barotselana. The population of Mankoya is not proportionately as great as that of the other districts of the Province, but there are some very good centres. Owing therefore to the absence of the Paris Missionaries from that district, it is probable that we may succeed in obtaining some good stations there. Protestant missionaries of other denominations are at work there but they are not influential with the Paramount Chief; moreover, Mr. Cottrell, the Director of Education for Barotselana, considers the schools of these missionaries worthless; in fact he refuses to recognise them.

8. A factor that will help very much in the future development of the mission is the fact that in the very near future it is hoped

Prospects contd.
to have Sisters in charge of the schools.

9. Since the above was written a letter has come from Fr. Seraphin, Superior of Loanja Mission which contains news that may mean the disappearance of our difficulties to a very great extent. Mr. Cottrell, Director of Education for Barotseland, recently visited Loanja and told Fr. Seraphin that the Paramount Chief and his council have now officially abolished all spheres of influence. The matter was discussed by Mr. Cottrell, Mr. Howe, District Commissioner of the Sesheke District and Fr. Seraphin at Sesheke where Fr. Seraphin had gone to meet Mr. Cottrell. The new ruling of the Chief and his council allows a missionary to build a school anywhere in his territory that is not within ten miles of the nearest other mission. Mr. Howe was opposed to ~~xxx~~ putting this regulation in practice for some time for fear that the Paris Mission would straightaway seize all their old schools which they have abandoned and that thus the Catholic missionaries would be tied up before they had a chance to start. Mr. Cottrell agreed and promised to keep the regulation in abeyance for some years.

Fr. Seraphin drove Mr. Cottrell from Sesheke to Loanja in the mission motor-truck. Mr. Cottrell was very pleased with the road and said that he would speak of it in his report in the hope that it may bring to the notice of the Government the possibilities of motor transportation in Barotseland.

X. Tribes.

According to a "Memorandum on the Native Tribes & Tribal Areas of Northern Rhodesia" by J. Moffat Thomson C.B.E. (Secretary for Native Affairs, (Livingstone, 1934) there are 21 different tribes in Barotseland. The memorandum divides these tribes into three large groups: The Sikololo-speaking tribes in the West and South, the Lunda-Luba-speaking tribes in the North and East, and the Tonga-Ila-speaking tribes in the South-East corner.

These tribes are shown in the accompanying map of the Tribal Areas of Northern Rhodesia.

The Barozi are the predominant and ruling tribe of the 21 tribes now inhabiting Barotseland.

In some parts of the territory the tribes are greatly intermingled. This is especially so in Livingstone.

XI. Languages.

The languages spoken in Barotseland may be reduced to three, i. e. Sikololo, Lunda-Luba, and Tonga-Ila. Sikololo, however is the dominant language and is understood by all, and a corrupt form of it is spoken by the vast majority of the subject races of Barotseland.

The following extract from the abovementioned memorandum may be quoted apropos of the language question:

"There is every reason to believe that many of the tribes are closely allied. Several of them speak the same language with only minor dialectic changes and in habits and in customs are practically the same. Some of the tribes are more closely connected than others

Languages contd.

although in some areas the affinity is not so great as might be expected. A few notes have been made from time to time on the various tribes showing their relation one to ~~xxxxxxx~~ the other and from these it will be observed that there is little difference between the majority of the tribes in the North-Eastern Districts, very slight variation of the people in the centre of the territory and the subjects races of Barotse land are also closely connected."

In Livingstone besides Sikololo, Cibemba, the language of the Babemba people is spoken to a considerable extent.

XII

Outlay of Mission from beginning.

The outlay of the Mission as a whole from the beginning (for purely missionary purposes, i.e. excluding money spent on support of Friars).....£6,052:0:8

Outlay of each station

xxxLivingstone	
a) Church of St. Theresa & Residence.....	£3,834:7:1
b) Babemba School & Church.....	141:11:1
c) Barotse School & Church.....	421: 4:4
Loanja, School, Residence, Church & Road.....	106: 7:0
Mulobezi School & Storehouse.....	48: 2:1
Momba School.....	15: 0:0
Missionary Expenses.....	1,485: 9:1
Total.....	£6,052: 0:8

This is a copy of the Report sent by V. Rev Fr Kellian Superior of the Mission to Right Rev Inq. Ribeiro Apostolic Delegate

pg. It does not include the 2 houses at Cape Province nor the money sent to these houses etc.

*J. Edwards of Castleknock
Irish Prov.*