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INTRODUCTION

Remoteness reconsidered

Remote Area Dwellers (RADs) are variously defined, variously counted, and variously assessed people of several different ethnic minority groups who live in highly diverse situations in practically all of the administrative units of Botswana. Although considerable effort has been expended¹ to enumerate RADs and to estimate the conditions of their lives and livelihood, little effort has been directed toward organizing the large amount of accumulated data into a coherent, systematic understanding upon which to base policy. It is well to remember that it was not until 1974 that a separate remote area, distinct from a more general rural area, was defined in official government parlance, and it is not without point to ask whether this redefinition of the settlement structure of the country has not led to a false focus on the problems involved in rural/"remote" development as well as to increased difficulties in coming to terms with them. This imposed distinction lies at the heart of difficulties that have plagued attempts at solutions. It is illusory to segregate in our thinking those persons in "remote" areas from those in "rural" areas. Those persons who are classified as RADs do not, in fact, isolate themselves from rural nodes of population, production, and service. Furthermore, the distinction is blurred by participants in the Remote Area Development Workshops (RADW) and by high government officials: L. Makgekgenene, then minister of Local Government and Lands, said in opening the second workshop, "We are all aware that this programme is part and parcel of Government's intention to promote development in rural areas where the majority of the people live . . ." (RADW 79:8). L. Gofetile, RADO, stated that too much emphasis is placed on remote area populations and that the programme should focus on "underprivileged rural dwellers" (RADW 78:21). These statements carry implications that must be addressed.

Ethnicity of remote area dwellers

Giddie and Maakwe (RADW 79:3) identify the issue starkly:

One may ask what Remote Area Development Programme is all about. It is a programme that evolved around mid 1974 as Bushmen (Basarwa) Development, concentrating specifically on the development of the Basarwa who have been pinpointed by some previous researchers as the most forgotten hence the most undeveloped and poorest section of the rural society of Botswana. However the Rural Income Distribution Survey carried out around 1975 revealed that besides Basarwa, there are other thousands of poverty stricken inhabitants of the extra-rural or remotest areas of Botswana who follow more or less the same way of life and face the same tough conditions as Basarwa.

The programme changed its name to Extra-Rural Development hence this sparked a list of debate as to what the programme should be named until it finally was renamed the present Remote Area Development Programme (RADP).

Credit is given to Elizabeth (Liz) Wily, who made a fertile ground for this programme which is so unique and important to expand and hence the need at the present moment to incorporate it into the whole rural development strategy since what it seeks is a balanced rural development which does not leave the remotest communities behind as it is government's priority to do so.

To move on from remote area embedment in the rural matrix: Giddie and Maakwe touch a crucial issue here in recognizing that ethnic identity is the underlying factor upon which remoteness is based. D. Kwele, then assistant minister, Local Government and Lands, alludes transparently to the ethnicity of remoteness (RADW 80:9-10):

Ensure that feudalism is relegated to its rightful place in the annals of history and not a daily embarrassment to the government of the day as well as to all normal thinking democratic-minded modern day Batswana. I need not delve in depth on this one for it is not unknown to anyone of us that Remote Area Dwellers are hardly treated as partners by fellow Batswana in everyday life. I wish Mr. Chairman at this point to remind everyone of us that labour should be reasonably rewarded, whatever form that labour may take, and that there are laws specifically meant for this, but I am afraid they continue to either discriminate against or disregard fellow Batswana referred to for our purposes here today as Remote Area Dwellers. The definition of Remote Area Dwellers is well known to all of you and it is therefore your duty to disseminate it to Botswana at large.

Nevertheless, the issue is still blurred by ethnic lines. Within the framework of the National Migration Study of 1977-1981 (NMS), it can be noted that Lethlankane - with a large, operating diamond mine and a well-developed service infrastructure on an excellent all-weather road, but with a significant resident Basarwa component in its population - is designated a Remote Area while Orapa, with a similarly developed infrastructure on the same road but with no ethnic minority, is not.² Furthermore, northern Kgatleng - also with resident Basarwa - is designated "remote," even those parts of the area served by daily scheduled bus service from Gaborone and other parts on the railroad line.³

Clearly, remoteness has three dimensions: geography, economics, and ethnicity. Geographic distance is not even a necessary, let alone a sufficient, criterion of remote status. Equally important are ethnic distance (with Basarwa the most remote) and, to a lesser degree as defining variable but almost invariably as consequent factor, economic status. Thus, some Batswana may be assigned remote status if they are sufficiently poor and far away. As the intersection of any two decreases from the norm, a designation of remoteness becomes more likely; in the intersection of all three stand the Basarwa who are generally conceived to be the most remote from Batswana society even if not from settled villages.

Basis of current policy

Within this framework, Remote Area Development Officers (RADOs) have been sincere and dedicated people who have worked hard against strong odds. But their activities have been largely holding actions minimally designed to pass the current adult generation of RADs through life in a way that will not be embarrassing to government. Succeeding generations are given some additional attention - schools, child health care - but, again, at low level, minimal, step-by-step increments.

Such a course of action is consistent with the philosophy of gradualism adopted in the early days of the Bushman Development Office. The majority (but by no means all) of expatriate consultants as well as of anthropologists (most of whom have a well-developed penchant for the status quo) who have worked on remote area projects seem to have been self-selected proponents of this philosophy and, thus, have been willing to help support it. The principal premises of this philosophy may be listed in summary form:

1. RADs are naive politically;
2. RADs are socially stunted as compared with groups conceived to be

higher on a socio-cultural scale;

3. RADs are relatively changeless - both in the past, and now;
4. RADs are happy as they are - or were in a remembered pristine past;

and, following upon these premises,

5. RADs can only be brought along slowly into the modern world.

This gradualist philosophy is compatible with government priorities expressed in tangible actions (such as appropriations for remote area expenditures) even if not in announcements of policy. From the beginning, the Remote Area Development Office has been forced to accept very low-level budgets funded mainly by external donor countries and has not been able to build a strong case for reliable, continuing, incrementally growing, internal funding under National Development Plan (NDP) authorization. Nor has a strong case for true political and social parity for RADs (especially those - Basarwa - with three strikes against them) been forged. Giddie (RADW 79:12; RADW 80:12-13) has voiced dismay at this situation and pointed to the resulting chaos in RADP but has attributed this state of affairs to the lack of Central Government support or even understanding. In addition, he has stated (RADW 80:2) that a gradualist approach has been forced on RADP but that it will not work. Wily (1979) has concluded that RADP was never intended to be more than a token welfare program reflecting little other than patronage toward RADs. Although national planning policy is repeatedly stated to be one in which investment is redirected from urban to rural areas to provide comparable amenities to the latter (NDP5:61-62; RADW 80:139), subsequent discussion has led invariably to the revelation that such declarations are largely rhetorical (NDP5:90-91; RADW 80:140-141).

Several weaknesses of RADO procedures which have placed that program in a no-win position are readily apparent. First, people in the program have consistently worked from a set of assumptions about relations among person, land, and production in remote parts of Botswana that can provide no foundation for persuasive arguments. The adopted assumptions preclude any demonstration of traditional legal institutions among ethnic minorities in those areas that are comparable to those of Botswana.

Among Botswana's principle planning objectives, social justice ranks high (NDP5:61; RADW 79:13). Since the beginning of the planning process in Botswana, government has realized that many of the problems facing the country are the result of colonial neglect; that initial heavy investment during the post-colonial period in urban centres has created a marked disparity in living standards between urban and rural sectors which has led to social disorder; and that strong compensatory measures are essential to right the balance. But little meaningful action has followed.

The characteristic form of political, social, and economic disjunction that leads to class formation - and ultimately to class struggle - is present in this situation. The lattice upon which class lines may be developed is inherent in the deprived ethnic groups which have at present no access to meaningful power in the country. Central government has in large measure expropriated imperialist colonial policies that were administered on an international scale and transferred them to the local level (at least as far as the frontier parts of the country are concerned) in a manner similar to that described by Nkrumah (1965), Woddis (1967), and Leys (1974). The concluding section of this report will develop the view that, valuable as they are as social history, traditional ideals about one's place in a national scheme of things are readily adaptable to the requirements of current situations and that RADs will soon become impatient - if some have not already done so - with attempts to hold them in the past.

Distribution of remote area dwellers

It is difficult to estimate the number of RADs. Ethnic affiliation is not recorded by the national census or other population surveys; except for specific enumeration purposes, such recording is forbidden by law. Special surveys have been carried out only for Basarwa and a reasonably accurate estimate of the numbers of these people is available. The most recent compilation of numbers of Basarwa is that of Hitchcock (n.d.) who gives a total of about 20,000 to these people. In addition, Table 1 lists enumerated Basarwa by district and indicates the numbers of these people in each district as a percentage of all Basarwa and as a percentage of all residents of each district. As can be seen, Basarwa are more densely concentrated in Ghanzi and Kgalagadi Districts than elsewhere but more than a third of them are in Central, Kweneng, Kgatleng, and Southern Districts where their numbers are relatively superceded by large Batswana populations.

The same details cannot be given for other RAD groups, and estimates for these peoples are subject to large error factors. However, Hitchcock and Campbell (1980:6) estimate that there are approximately 50,000 Bakgalagadi living mainly in the western part of the country, and I estimate about 15,000 Baherero living in remote conditions. I do not know of any estimates for remote-rural Batswana. Even so, it is clear that the number of RADs far exceeds the estimate of 50,000 persons used in NDP5 and other planning documents and may be closer to 100,000. If this is the case, RADs constitute 12 percent of the total population of Botswana and 15 percent of the rural sector.

LAND TENURE

A description of the principles upon which division of land among the minority ethnic groups who compose the RAD category will be given. These principles are

shown to be instituted with the same legal force in these societies as they are in other traditional legal systems of Batswana. This argument is designed to correct the assumption that such institutions do not exist among those ethnic groups and to establish the social geography of these peoples.

The basis of misconceptions

Government is aware that problems of disenfranchisement based upon ethnic affiliation exist and is committed, in principle, to eradicate those problems. Of great importance to this presentation is the fact that government units charged with solving problems of RAD development use research results to justify their selection of a gradualist approach - based on patronage - rather than an active approach based on the interventive philosophy explicit in the National Development Plan.

That the pronouncements of independent researchers have profound effects upon ministerial thinking cannot be better illustrated than by the following statement made to R. Hitchcock by the then commissioner of lands at a 1978 TGLP committee meeting: "Richard Lee says that the Bushmen have no territories. Why then are you trying to tell me that they do?" (Hitchcock 1980:24). Now, it happens that Lee is correct, in a narrowly restrictive sense, in making this assessment because he is concerned only with a limited, resource-based, ecological definition which includes defensive exclusion of "foreigners" from a group's territory. It is also true that none of those people now classified RADs have been actively engaged in territorial defense. It is, however, essential to evaluate Lee's position in the context of his explicit rejection of "the conceptions or folkview of the people about themselves and their land" (Lee 1976:75; italics are Lee's). Lee makes it clear that he considers traditional forms of legitimization to be of no value in understanding native legal institutions. Social components of traditional land tenure systems are completely absent from his analysis. And it is, of course, just these social components with which policy and practice are specifically concerned. Contrary to Lee, Basarwa conceptions about themselves, as well as those of other RADs, include traditional notions about property law and tenure. These notions are of paramount importance to an understanding of RAD land tenure practice.

A paradigm case: theoretical structure

It is curious that the structure of Basarwa land tenure in general, and that of Bazhu in particular, has been so neglected. Marshall (1960, 1976), Lee (1965, 1979), and Yellen and Harpending (1972) include sections on spatial distributions but offer no more than generalizations drawn from limited descriptions of a few particular cases. All look upon their subject group in isolation, and all adopt a parochial stance, viewing the settled world from some particular waterhole(s). Moreover, Marshall and Lee, whose work in this area has been most extensive, misunderstand the underlying Bazhu conception of ownership. They do so because they consider Bazhu to be members of separate enclaves, until very recently dissociated from their neighbors; they have, therefore, not noticed that Bazhu share structural elements of ownership and tenure common to a number of societies in southern Africa (Baherero and Batswana in particular). They have, accordingly, misconstrued Bazhu land tenure practice as well as its interdigitation with Baherero and Batswana systems.

By definition, non-literate societies do not keep written codifications of their legal institutions. The only way to comprehend the institutional systems of such societies is to examine those factors which govern legal practices and give them continuity through time. Among foragers and herders, these factors are conceptually allied to kinship and it is to an examination of kinship that we must now turn.

Wiessner (1977) alone has attempted to place some aspects of Bazhu settlement dynamics into a kinship context, specifically, the role of reciprocal exchange in maintaining social context over distance. Although I shall not be concerned with exchange itself, some details of Wiessner's work will add supporting evidence to my argument. It is true, as Hitchcock (1980:23) notes, that virtually every anthropologist who has worked in the Kalahari has mentioned the existence of territories. Despite this, the distinction between Basarwa legal conceptions of land tenure as opposed to ecological territoriality was never considered until posed by Wilmsen (1976) and later by Hitchcock, Vierich, and Wilmsen (1977) at the first NMS workshop. Theoretical arguments upon which this distinction is based were developed further at the Botswana Society Symposium on Settlement (Wilmsen 1980a).

The basic arguments are borrowed from Gluckman (1955, 1965, 1971). His analysis of Barotse notions of ownership has been extended by him to a wider African context and has, as I shall show, application for the Basarwa case. His argument may be distilled as follows:

Property law in tribal societies defines not so much rights of persons over things, as obligations owed between persons with respect of things. . . . The crucial rights of such persons are demands on other persons in virtue of control over land and chattels, not . . . any set of persons, but persons related in specific, long-standing ways . . . to understand the holding of property, we must investigate the system of status relationships, we must deal constantly with relations to property (Gluckman 1971: 45-46).

Ownership in such societies cannot be absolute because property plays its critical role in a specific nexus of relationships. Under these circumstances, there can be no definition of ownership in a sense of incontestable control over property. Rather, ownership involves being bound within a set of reciprocal obligations among persons and things; everything, and especially land and the right to its use, must be subject to a complex of claims arising from the social matrix. In essence, ownership is a flexibly defined right over someone or something in terms of social status: "rights to property . . . are attributes of social position" (Gluckman 1965:163).

Bazhu land tenure

We now have a conceptual framework within which to examine in detail Bazhu land tenure and then to consider the tenure structures of other RADs in terms of this case. Before proceeding, however, I should make it clear that I depart from Gluckman's construction in one important way. Gluckman assigned major importance to the hierarchy of status positions inherent in Barotse social organization and considered rights to land to be held in a graded arrangement of administrative estates. This view has been criticized (White 1963; Biebuyck 1963) and I do not adopt it here. Instead, I take the "attributes of social position" by which rights to property are obtained to be ascriptive, entailed

in native membership of a group. In later life, acquisition by a person of a new status is constrained in scope and direction by that person's existential being and, hence, these attributes are special cases of ascription. Abandonment of hierarchical ladders will not impair the theoretical foundation sought for the argument to follow.

There is agreement among researchers on the ecological correlates of Bazhu land division: geographic space is partitioned such that each demarcated section contains enough water and food resources to sustain the user group in all but the most unproductive years. The basic unit is called (n!ore, (pl. n!oresi), noun form of the verb !ng, to place; hence, a place (see Snyman 197:)). The connotation of this term is literally "a location". A person will refer to some locality as n!ore mimaa = my place, meaning the place where I belong/was born.

There is, however, disagreement in the literature about the mechanisms of place affiliation. Marshall (1976:184) notes that a person, no matter where residing, identifies primarily with n!ore of origin (birthplace), but this must not be construed to imply denial of rights in subsequently acquired places. Such identification is made to locate the speaker in an appropriate social geography; any person conversant with the speaker's network will automatically fill in many kinship details without further prompting.

Nqore affiliation is said by Marshall (1976:184) to be inherited unilaterally through either parent. Lee (1979:338) says inheritance may be unilateral, bilateral, or neolateral with a strong unilateral bias. Wiessner (1977:50-51) says inheritance is strictly bilateral but that affiliation is also acquired through marriage. This lack of agreement arises because all these authors (along with all others who have written on the subject) consider n!ore inheritance to be primarily a means for associating individuals with geographic space.

What actually is inherited is a set of status positions binding an individual to a network of "obligations owed between persons with respect of place." It is through this network of obligations that persons become associated with geographic space. Thus, an individual's n!ore rights are a dynamic function of a regional kinship net defined initially by ascription of membership in other units either by marriage or adoption. Ascription is bilateral with rights at birth vested equally in the n!oresi of both parents. A person's primary n!ore is always that person's birthplace. As I shall demonstrate, there is a very high probability that that birthplace will be in at least one parent's n!ore.

Bazhu kinship

For purposes of this discussion, I need note only a few facts of Bazhu kinship structure. Terminologically, it is symmetrical bilaterally without preferential bias toward either paternal or maternal side; terms in alternate generations are duplicates of each other. Collaterals are not distinguished; cross and parallel cousins are treated alike terminologically. Name relationships and affinal status confer superceding terms upon the general system which serve to distinguish a person's group of reference from that of others (see Marshall 1959 for details).

Marriage is one of the institutional means by which a group's sociality is transferred to succeeding generations. It is often considered to be the reference standard for assessing the legitimacy of claims to affiliate status

made by persons who are presented for recruitment as full adults in the group. Given that this is so, it is necessary to examine Bazhu marriage prescriptions in order to explicate the kin basis of land tenure of these people.

No one since Marshall (1959) has considered Bazhu marriage systematically, and her fine work is marred by a fundamental error. Her decision to exclude kin term suffixes led her to state that Bazhu do not marry cousins. Subsequent authors, notably Howell (1979:229), record that cousin marriage is prescribed among these people, but they have ignored the importance that the issue has for all Bazhu social-political institutions. Consequently, discussions of the transfer of persons among groups - especially through marriage - and of residual rights to property have been correspondingly vague.

Briefly, any opposite sex, same generation collateral descended from the same great-grandparents, and only such a person, is a prescribed mate, as is anyone in an alternate generation who is terminologically equivalent. Such persons are, of course, cousins (biological or fictive) of varying degree. The term (trumaa) applied to them carries a possessive suffix (maa, distinct from the diminutive, ma [Snyman 1975:42] that identifies status as belonging to in-laws. In consequence, Bazhu marriage takes place within a clearly defined kin coterie which is associated with inherited rights to land and the obligations entailed. Property right transfers consequent on marriage are largely matters of reshuffling priorities among latent claims by members of a kin consort.

Social discourse between person and place

I shall now consider some data in order to make the foregoing discussion concrete. Bazhu social organization and land tenure practices will be shown to be inextricably linked and stable in space. To begin with, the majority of Bazhu marriages take place between persons who live in closely contiguous n'loresi. Harpending (1976:161) plots marital distances for a large number of married pairs who are parents, that is, whose marriages have been stable. These data, regrouped into intervals of 30 km, are displayed in Table 2.⁴ Harpending stresses the large distances over which marriages may take place. Equally striking is the fact that 53 percent of all partners found each other within 30 km of their birthplaces and 78 percent within 60 km; in other words, more than half of all marriage partners were born within the same n'loresi space and more than three-quarters within the same or adjacent n'loresi as were their spouses. In addition, Harpending (1976:161) states, without citing data, that parent-offspring birthplace distances (distance between birthplaces of respondent and of that person's parents or children) are even less dispersed. Supporting evidence is provided by Lee (1979:338) who found that 77 percent of his respondents inherited their n'loresi from one or both parents. To this may be added that Wilmsen (1976:4-7) documents five-generation continuity of kin-based owner groups at lailai (Fig. 6.)

Thus, on present evidence, the probability of a Mozhu being born in parent's ancestral land is at least 0.8. This is precisely the result that one would expect under a structural system that incorporates primary relatives into spatial entities and puts collaterals into contiguous units linked through prescribed reciprocal, bilateral marriage. A high degree of generational continuity of tenured family groups is evident from these data.

To recapitulate: among Bazhu, preferred marriages are contracted between persons who share common ancestors in, at least, the third ascending generation; the probability of generational continuity in land tenure approaches 0.8 (from Lee's data);⁵ the probability of post-marital locational stability also approaches 0.8, as does ascriptive acquisition of tenure rights in generationally inherited land (Harpending's data).

If anything, events of recent history which have introduced pressures from European and difiqane induced movements (these, themselves, are interlinked) have reduced these probabilities. These pressures are responsible, in conjunction with ecological changes linked to an increase in intensive land use, for bringing half of the present RAD residents of western Ngamiland to their current places of residence.

Integration through exchange

Exchange networks play important integrative roles in this social-spatial structure. Wiessner (1977:119, 178) found that 62 percent of hxaro partners (persons who engage in preferential reciprocal obligatory exchange) are traceable to same grandparents and 82 percent to same great-grandparents. Given the marriage prescription and spatial distribution just noted, these people will be contiguous, consanguinal relatives among whom are potential as well as actual affines. Wiessner (1977:246) gives the spatial distribution of hxaro partners by area and distance for a sample of people residing at /ai/ai and at tchum!we in Namibia; these data are displaced - also regrouped into 30 km intervals - in Table 3. Inspection of the table reveals that 48 percent and 55 percent, respectively, of hxaro at these two places is transacted within the same location, 70 percent and 67 percent within 60 km, that is, within same or adjacent n!oresi.

Possessive reciprocity and continuity

Fig. 1 combines these data and demonstrates graphically that kinship, space, and exchange describe an interlocking system of status relationships in which individuals are bound within a set of reciprocal obligations among persons and things. The internal boundaries within this system are zonal rather than incisional but are well known and are open to those with appropriate social ties. Ownership - in the sense developed by Gluckman and adopted here - is vested in all members of a group, who apply a reflexive possessive to themselves "people who own [have] each other" (Marshall 1976:214) and possessive suffixes (maa) to related persons.⁶ It is this group of people who form the stable set of descendent owners with generational continuity as the parent-child birthplace data confirm. They are the n!ore kausi (possessors of place); that is, they are those who have continuous, inherited rights of tenure in their ancestral land. Schapera (1943:5-7) speaks of "This system of land tenure, characteristic of the Bushman (Sarwa)" in exactly this way.

Other Basarwa systems

The compatibility of the other Basarwa tenure systems may be indicated quickly. Table 4 lists cognate terms for locational place in six Sesarwa languages and Senama; all of these terms are clearly derived from a common root. A. Traill (personal communication) has confirmed that the essential meaning of the terms is the same in all these languages. Common origin and common meaning do not guarantee that terms are parts of otherwise identical systems; other evidence must be called in support.

Some specific statements are summarized from the literature. Silberbauer (1981:99) records that Bag/wi attitudes to land are centered on "the fact that the primary bond is between the individual and his band, whereas the link between the individual and territory is derived from the bond between community and land . . . rights . . . flow from band ownership." Land ownership is vested in band members for whom elders act as intermediaries when non-members enter and ask to use the land, "a formality that clearly indicates that the use of territorial resources and residence have to be granted before they are gained" (Silberbauer 1981:141).

Cashdan (1977:22-24) states that "Among the Bag//anakwe, a person has an automatic right of access to an area that is part of his 'lefatshe' (ngo) meaning 'place' or 'territory'." She discusses the process of inheritance of land based upon "birth and/or residence and/or parentage" and makes clear the kinship matrix which controls access to land, whether for resource exploitation or residence, noting that "the absence of [a claim to kinship] may prevent a person from choosing to use an area even if it is geographically convenient."

Heinz (1972:1979) documents an equivalent system for the Ba'ko as does Barnard (n.d.) for the Banaron. The case for the Ghanzi area has historical depth; Hahn (1895) concludes the report of his investigation to the Imperial Secretary, Cape Town "Ghanse can only be claimed by the Bushman, who admittedly and undisputably from time immemorial lived on it and never left it." Hitchcock (1978) and Vierich-Esch (1977) document identical systems for the Bakwa and Batsaase.

Displacement and display are the normal modes of defense of these land units, with considerable negotiation based upon detailed examination of genealogies given an important part in the process. Fights over land rights do occur, of course; all the examples given by Lee (1979:336-338) are illustrations, although he chooses to interpret them as revealing paucity of structure rather than structural articulations of persons in space.

Baherero land tenure

I turn now to other RAD groups. The relevant features of Baherero land tenure may be summarized briefly. The principal unit is the onganda, a settlement unit constituted by a set of patrilineal affiliates with their wives and children; matrilineal kinsmen and affines may be included and may even be more numerous but never organizationally dominant (Gibson 1959). Ozonganda have associated sections of land for grazing within which are located ozhambo (sing., ohambo), cattle posts conjoined to water sources of varying permanence.

Almagor (1980:50) vividly documents that a Moherero's rights in land are traced exclusively through kin networks. Rights to pasture derive from the concept of locality; a person attached to a specific locality cannot utilize another locality except by activating the structure of social links among individuals (Almagor 1978). A person's identification with natal household locality is lifelong but links to kindred localities may be invoked to change residence. Ownership - again, in the sense used in this paper - of land and chattels is vested in the kindred group. Marriage is prescribed among bilateral cross-cousins and children are born preferentially in mother's natal onganda to affirm the spatial-social link among generations of the group.

Possessives are applied to persons and things (a parent is seldom addressed or referred to by name but is called "mother/father of xxxx"), and, once established, rights to land, water sources, and chattles remain in the group. The wells at /ai/ai, for example, are the contemporary states of natural springs which have been progressively deepened by Baherero since the mid-1930's; each well has passed in ownership among a set of patrilineally related men. Further, the division of grazing land among the cattle owners at /ai/ai - Baherero, Bazhu, and the single Motswana resident - is such that each set of households has its own section. Similar settlement-tenure rules have been described for the Bakgalagadi (Campbell and Child 1971; Hitchcock and Campbell 1980).

Baherero historical continuity

Oral histories are useful indicators of continuity - or claimed continuity - of residence by Baherero in Ngamiland.⁷ Alnaes (1980) records that Baherero knew the routes to take toward the Okavango region when fleeing the Germans in 1904 because they knew the country, having herded there before. Nettleton (1934: BNA 1926) collected testimony that Baherero had lived in Ngamiland in the early nineteenth century when the Mbanderu leader Munjuku was born; Alnaes (1980:), relying on a Herero year-name list, gives this man's initiation year as 1834. Vedder (1938:131-153) records that some Baherero had been in the Omuramba Omatako before they reached Namibia; previous to this they - or at least some of them - had come from a place which Vedder glosses "reed land" and places in Northern Botswana. If his placement is correct, this can only have been the Okavango Swamps. Moreover, Vedder (1938:135) derives the Mbanderu from a reed-dwelling place of origin and says that the subunit of Baherero who retain this identification remained with the Bechuana.⁸

About 1865, the Batawana chief, Letsholathebe, made an agreement with Baherero leaders by which grazing rights were divided and mutual assistance pledged. The southern end of the line of division is well known to have been approximately along the present Botswana-Namibia border but the northern portion is not documented.

Alnaes (1980) records the re-entry into southern Ngamiland of a group of Baherero who settled in Makakun in 1896 after the first serious German effort to expell them from their Namibian lands; these people and others were the nucleus who received the refugees of 1904. A more northern, western, group - whose descendents now live in the western parts of Ngamiland around n'aun'au, !angwa, /ai/ai, and other places - stopped for a year at !angwa in 1904-05 to carry out the rituals required to install their new chief before proceeding eastward. Their descendents say this place was selected because there was an established Baherero settlement there.

All of the current residents of the n'aun'au, !angwa, /ai/ai region are descendents of those people who, while they acknowledge the prior claim of Bazhu to much of the region, claim to be where they are in exercise of accommodations worked out by their forefathers. Lee (1965:64, 1979:42, 82) places the beginning of Baherero settlement in the !angwa region in the mid-1920's, but the movements into this region at that time of these people from the east were resettlements of places established earlier that fit into the pattern of transhumance characteristic of Baherero life.

Structural understanding of tenure

The important thing to note is that the structural commonalities of land tenure among Bazhu and Baherero in Ngamiland has allowed each group to comprehend what the other was doing. Multi-tiered ownership - in the form of use rights and mutual obligations rather than of incontestable control - of places and things have characterized the remembered and recorded past. Space associated with a particular social group was layered upon that of others, thus reducing the need to partition land into exclusive parcels and thereby intensify conflict.

Institutional equity of tenure systems

Despite significant differences in detail the underlying principles of affiliation and legitimization among these systems are compatible with Batswana institutions of land tenure. The only conclusion that can be reached is that RAD land tenure has been, and continues to attempt to be, generationally stable and sanctioned by traditional native legal institutions. The basis of rights to land is membership in a kinship group whose history is associated with a specific parcel of geographic space. The fact that related persons are admitted to an owner group's land in order to share ecological resources reinforces, rather than weakens, the fact of tenure rights based in group sociality. For only certain persons who can claim participation in the social group are admitted after they present their credentials for examination.

These systems of tenure are no different in principle from those of other peoples of Botswana. Schapera (1943:59) encapsulates the essential determinates of place in Tswana law: the location of a Motswana's home is determined primarily by group affiliation not by income, occupation, or social ambition. There is, therefore, no legal basis for excluding Basarwa or any other RAD group, from land rights on a par with all other citizens.

The striking thing about current settlement in remote areas is its continuity - a continuity which transcends time and space and ethnicity despite some major displacements of minority groups. The current distribution of peoples in the region is clearly a product of a very long process of interaction, involving congruent social concepts and economic systems that were complementary.

Now, however, demands upon the land have intensified to an extent that these traditional systems can no longer be maintained. Traditional land tenure patterns were structured around subsistence requirements and the political networks that underwrote those requirements. In the contemporary situation, these structures have been reoriented toward the national economy and the networks broadened to include governmental and commercial agencies that transcend local and ethnic boundaries. Under new referents of perceived opportunity which consequently arise, traditional feelings of being bound to a limited geographical space and to a group of kin do not apply. Under these transitional circumstances, RADs are especially vulnerable. Policy directions must take this fact into consideration if conditions of rural stability are to be created.

ECONOMICS

In this section, I shall begin with a brief general account of recent social history in Ngamiland in order to extend the land tenure case just completed into the economic sphere. Data will be presented and compared with data accumulated by RIDS as well as NMS and independent researchers for other rural regions. In turn, comparison with other sectors of the social polity will be made in order to reveal the full extent of RAD poverty. Finally, current expenditures planned under NDP5 will be examined and shown to be heavily biased against significant remote-rural development. It follows, I shall argue, that problems apparent in the attempt to create stability in the geographically dominant sector of the nation are being inadequately addressed.

Subordinate tiers in the labour reserve

We may begin by adapting currently active investigation of the "labor reserve" concept of southern African economic development (Palmer and Parsons 1977) to an analysis of the creation of labor reserves at a sub-national rather than a sub-continental level. The analysis will reveal that a multitiered system of reserves was required in Botswana in order to free Batswana men from otherwise inescapable duties in domestic production and, thus, to allow them to take advantage of cash income opportunities on the mines that were denied to others. One subordinate tier in this system is the female-headed household which is especially prevalent in the southern and eastern parts of the country; research on these households is well advanced and I need not consider them here (see Kerven 1977; Cooper 1979b; Izzard 1979). A second subordinate tier is composed of RADs. The essential role of this group in maintaining the labor system within Botswana has not been appreciated (but see Parsons 1977:136 for a related idea). I now turn to support of this assertion, using Ngamiland as the paradigm case.

Recent social history of Ngamiland

When the Batawana entered Ngamiland in 1795, they began a slow process of disruption of indigenous Bazhu (and, perhaps, Baherero) land tenure and economic production. In fact the process operated along two interrelated trajectories simultaneously. Coercive means were used to subordinate autonomous, self-sufficient foragers and isolated pastoralists. Bazhu, along with other Basarwa, were induced to take on the daily maintenance of Batawana cattle and, consequently, reduce their foraging activities. This transfer of work to other groups, by the ruling Tawana minority took two forms: in one, cattle were taken to distant water sources where Basarwa were living and left in the care of those resident people (Lee 1979 provides an example, and my field notes contain several); in the other, young Basarwa were taken from their homes and transported to established Batawana locations where they were used as herd-boys, milkmaids, and domestic servants.⁹

The entire relations of production of these latter-displaced persons were appropriated by their masters. Those groups who were retained at remote water sources - now transformed, effectively, into cattle posts - were not fully dispossessed of their previous relations to property. Foraging continued to provide the major proportion of food, clothing, and shelter for these peoples right up to the mid-1970's. Batawana "ownership" and use of land was layered upon those tenure systems already in place and added an economic product to

those present indigenously, all of which continued to be available. Parson (1980:6), citing Marx, points out that the dissolution of groups such as Basarwa to laborers in the employ of others does not presuppose the disappearance of previous conditions of property but only transformations in their mode of existence. It was precisely this form of transformation that took place: water sources to cattleposts, full foraging to partial herding, autonomous social control to effective servitude. This process must have been completed in its essentials by the middle of the nineteenth century, for the herds which were kept in western Ngamiland were large enough not only to replenish rapidly the Batawana herds decimated by the rinderpest epidemic in 1896, but also to restore Herero herds lost in the retreat from German South-West Africa in 1904. Corollary to this process of subordination was an undermining of self-sufficiency; due not so much to a loss of indigenous productive capacity by the natural environment but to a reorientation of relations of production stimulated by competitions for favored positions in the only available labor market. That market - limited and exploitative as it was - provided the only means for acquiring exotic goods which were becoming available in greater quantity at that time.¹¹

The competitive exclusion of segments of Basarwa society from these new means of production was based upon a combination of social, historical, and ecological factors. Although most, if not all, localities with water sources were utilized by the developing absentee cattle economy, only those with stable annual supplies survived to become contemporary cattlepost-residential communities.

Bazhu dependency

A dual dependency arose. On the one hand, Bazhu whose tenured land encompassed permanent water points were able to monopolize the labor market and command for themselves all available jobs. Even today, at places like /ai/aik !angwa, and n'aun!au, all of the families who are incorporated - either as workers for Batawana or Baherero cattle owners or as owners themselves - into the mainstream cattle-based economy of the region are descendents of those n'ore owners who were in place 150 years ago.¹²

Members of those families gained direct access to forms of wealth that were only available indirectly to others through reciprocal obligations of kinship. A realignment of recognized obligation took place. The structure of kin relations does not seem to have been changed, but the recognition of kinship by cattle-involved Bazhu was limited to primary extended family rather than a broad range of more distant collaterals as had previously been the case.¹³ The smaller extended family coterie was better able to sustain its members by conserving for itself the products of a more predictable - if not always more abundant - economy. But these persons were now tied to location in a manner different than before. They were no longer autonomous agents with administrative control over their place, but rather they had become servants responsible primarily for the interests of the minority that had dispossessed them.

Batawana dependency

The dependency of the Batawana developed as the obverse of that of the Bazhu and was one over which they retained a large measure of control. Batawana expansion into western Ngamiland permitted them to increase (probably dramatically) the size of their herds; however, sections of these herds could

not be maintained at distant places while retaining traditional Tswana village-satellite settlement patterns unless non-Tswana could be induced to manage those herds. The Batawana were successful in subordinating Bazhu for this purpose at very little cost to themselves. After 1904, Baherero refugees were also co-opted as herders who were sent to places like /ai/ai as overseers to Batawana cattle. Today the presence of Baherero at /ai/ai and other Ngamiland communities is made legitimate in the eyes of Batawana because Baherero continue to manage significant numbers of Batawana cattle under arrangements parallel to mafisa.

Native colonialism

The Batawana imposed a straightforward form of native colonialism upon the indigenous peoples of Ngamiland by expropriating the productive capacity of their land as well as their labor (wageless for the most part) and by pursuing a policy of relative underdevelopment of facilities for the subordinate majority. Okihiro (1976) describes a similar historical process for Kweneng District and Childers (1976), Hitchcock (1980), Kuper (1970, Silberbauer and Kuper (1966), and Vierich (1978) document similar forms of subjugation of Basarwa in other parts of Botswana. The large economic differences found today between patron villages and remote-rural client settlements are directly related to this historically developed ecologic-ethnic settlement pattern in ways directly analogous to those suggested by Cooper (1979a:71-75) for other sectors of Botswana. A major consequence of this historical development was that Batawana men were able to respond in large numbers to wage labor opportunities on the South African mines when these opportunities were made available to them. That the conditions of mine employment were exploitative and disruptive is of no consequence to this discussion. The same was true of Batswana men in other parts of the protectorate; Schapera (1947) records that in 1943 approximately half the Batswana men aged 15-44 were away on the mines. RADs in general, and Basarwa in particular, played a critical role in providing a second tier labor pool, thereby releasing Batswana men who would otherwise have been indispensable for immediate household productive activities.¹⁴

The management of dispossession

Thus, there came into being a kind of property-less class that was not completely divorced from its property but which was dispossessed from managing that property in its own interest. Batawana in Ngamiland, and other Batswana in the rest of Botswana - because they were dependent for their freedom of action upon the enforced labor of others - had a vested interest in maintaining the system. They did so by undermining customary tenure rights through the mechanism of moving subjugated individuals from place to place and by disenfranchising - under the guise of traditional law - those individuals from any wealth they managed to accumulate.¹⁵ Again, a process that has been identified as having critical importance in providing support for Batswana in their relations with European colonials has extensions into all subordinant tiers of the system. That is the process by which, as Parson (1980:14) has observed for the wider case, the extended family becomes "more, not less, indispensable than ever as the supportive mechanism in the process of survival and reproduction." This kinship unit - its limits tending to be narrowed by RADs who were relatively advantaged with respect to Batswana patrons and to be broadened by those on the fringes (as a means of gaining greater access to the advantaged) - absorbed the psychological and economic shock experienced by disenfranchised, dispossessed individuals.¹⁶

It should now be abundantly clear that RADs, no matter how distant in space, were not historically remote from the economic, social processes of larger geopolitical entities, but were intimately functioning units within those processes. It was their relative position in a colonial hierarchiacal system - not their geographical or evolutionary remoteness - that made them "remote" today.

The direction of intention

This system was able to operate without significant opposition until the altered conditions of governance brought about by independence were effectively felt in the countryside, that is, roughly at the beginning of the past decade. It is to the credit of all Batswana that they have renounced the continuing validity of these historical developments and have instituted in their constitution the intention to redirect the course of subsequent development.

It is no condemnation of that intention to point out continuing discrepancies between goal and reality; rather, such accounts are essential in that they clarify nostalgia for the positive values of the past through rational confrontation of the conditions of the present. Only in this way can those values form the bases for the future.

Conditions of the present

Table 5 lists all of the cash wages received by individuals and by households at /ai/ai during 1975-1976; the mean per employed person is P14.00. An average per capita annual wage income for /ai/ai Bazhu is obtained by dividing the summation of cash earnings by total number of adults in residence at that place; the result is P6.00. Table 6 lists average¹⁷ and range of income for employed Basarwa in other districts. These tables display clearly the homogeneity of payment for equivalent work that prevails over all of remote Botswana. Average cash income per employed person is on the order of P5.00 (less if Molopo farms are discounted) throughout the country. That figure has not changed significantly between the RIDS survey and more recent estimations obtained by RADs (RADW 78:96-99). These two tables also display without equivocation the extent of remote area impoverishment relative to those sectors of the nation labelled rural, not to mention the urban sector. Hitchcock (1978:27) estimates about 10 percent of Central District Basarwa are employed and Schwatz (1978:97) gives 6 percent for Ghanzi farms. To cash wages must be added income from sales of products plus casual income that may not be regular but that becomes available from time to time. Detailed data for sales to Botswanacraft - the source of ninety-five percent of sales income - by /ai/ai residents is given in Table 7: a summary of total income for other districts is give in Table 8.

Inspection of Table 7 reveals that total craft sales at /ai/ai in 1975-1976 amounted to P1160. Accordingly, the mean sales income for persons who sold anything was P11.00, and the mean per capita figure - if that income had been distributed among all residents - was P10.00 for Bazhu and P4.00 for Baherero. The mean for all persons - all ages - is P6.00. A rough approximate per capita value for the entire remote part of the country may be obtained by summing the sales figures given in Table 8 and dividing by the total number of RADs; this procedure yields P3.90 as an average per capita

return from craft sales. This figure is undoubtedly too high - perhaps by as much as 50 percent - because part of that sales income should be credited to a rural rather than a remote account. Presently available records do not allow even an approximate breakdown of this kind.

Casual income from researchers, geological surveys, road work, and tourists - as guides or dance performers (now illegal) - ranges from about P200 per annum to nothing; the majority is far closer to the zero end of the scale. A reasonable estimate is that average income from these sources is about P5.00 per annum for those persons with any casual income and P1.00 for all persons. Average total annual cash income is, accordingly, between P10 and P22 per person; the range is P0-P250. Household averages are thus between P50 and P110.

To these figures, income in kind must be added. Table 9 tabulates the quantities of milk, meals, hunting, and gathering income of /ai/ai residents who were, during 1975-1976 engaged - either as hired herdsmen or as independent owners - in livestock management. Table 10 summarizes such income for those Bazhu at /ai/ai who were almost entirely dependent upon bush products. Table 11 abbreviates those values for 1979-80.

Livestock ownership

One of the important results of the 1974-75 survey of rural income is that within Botswana the distribution of cattle ownership is more skew than is that of cash income (RIDS:112). The data from /ai/ai confirm that this is so for that community, and information available for other parts of the remote reas of the country is in agreement with these findings.

Numbers of animals held by each household at /ai/ai are listed in Table 12; this table is organized in the same increments used by RIDS so that data may be compared directly with the results of that survey. At /ai/ai, 35 of 53 Bazhu household (66 percent) own no cattle or goats; on the other extreme, six households (11 percent) hold 64 percent (58) of all cattle kept by Bazhu at this place.¹⁸ Average number of cattle for all Bazhu households at /ai/ai is 1.7 and for cattle-keeping households only is 5.1; medians are, respectively, less than one and approximately four.

Mean number of cattle per Bazhu (all ages) is 0.6. Comparable statistics for /ai/ai Baherero households are: mean number of cattle per household, 82, and per person, 17.

Compare these data with those accumulated by RIDS:110-112 that show 45 percent of rural households (including a small sample of remote households, most of these at /ai/ai) to be without cattle. RIDS data also indicate the "median number of cattle owned among all rural households, including those who do not own any cattle" to be 3, while median number of cattle per household is 16. NMS determined a mean of 12 and a median of 12 cattle per household with 56 percent of all households being cattleless in the rural sample in Ngamiland. For the remainder of the rural areas of the country - excluding Chobe and Ghanzi which were not sampled - the comparable figures are: mean is 19; median is 20; 55 percent of all rural dwelling units have no cattle. These data were obtained from locations most nearly like remote areas in conditions of life. By these standards, RADs are 50 percent to 400 percent worse off in livestock ownership by several factors than is the rural sector generally.

The distribution of goats and horses is similarly skewed with essentially the same /ai/ai Bazhu households holding (in this case, owning) these livestock in proportions comparable to their cattle holdings. Goats are valued principally for their meat; they are slaughtered readily when other food supplies are low or when hunting has failed to produce meat for an extended time. Baherero, especially, maintain their flocks at remarkably stable levels. There are 0.8 goats per capita among Bazhu and 8 among Baherero.

Horses - highly valued because they enable fast, comfortable travel to distant commercial nodes and because they are the key to consistent success in hunting large animals, especially eland - were until recently the most desired stock animal among Bazhu. Reasons underlying this preference are quite logical: horses give these people immediate access, to a degree not previously possible, to resources (stores and distant large herds) that were formerly out of reach. Male horses, because of their speed and stamina, are preferred even though they cannot be replaced by natural reproduction but have to be purchased. This investment strategy enabled /ai/ai Bazhu (and Baherero, who have large herds of horses) to kill large numbers of eland during mid-1979 and thus offset to a significant degree the effects of drought (including the complete failure of mongongo nut crops as well as of planted fields).¹⁹

There is little comparative information on stock-keeping by other RADs. Dikgale (RADW 79:23) notes that a few Basarwa in Kgalagadi District have purchased small numbers of cattle, goats, and donkeys with money obtained from sales to Botswana. Basarwa at Bere are reported to now have over 200 cattle (RADW 79:34) which suggests that those people are the most wealthy cattle owners among Basarwa RADs with nearly two beasts per capita. Kagae also has an established cattle herd that is growing (RADW 79:35). The vast majority of other RADs (especially Basarwa) are cattle-less and most possess very few small stock (see Hitchcock 78:280-283 who shows that over 80 percent of RADs in his sample possess no cattle). Even remote dwelling Baherero cannot be said to be rich in the sense of having large disposable incomes. Sanford (1977) estimates that 70 head are needed by a household in order to maintain itself; on that basis, many remote Baherero are living on a subsistence rather than on an income-producing level.

Conditions of labour and income

These figures - not to elevate most of them to statistical status - may be compared to statistics published in the RIDS volume and in NDP5. RIDS:76 set median annual household income for 1974 at R630, and NDP5 converts this to a P630 per capita share in the Gross Domestic Product (GNP) with the notation that all 1978 figures should be inflated by 60 percent²⁰.

When all income of /ai/ai Bazhu is summed and converted to per capita values, the result is an average per capita income of P82 for adults and P54 for all persons. Thus, Bazhu income at /ai/ai is only 10 percent of the national average and household means at P116 to P176²¹ fall below the fifth percentile established by RIDS:76-77²² and among the poorest 5 percent of households identified by NDP5:20. These results are comparable to those obtained by RIDS. However these figures may be interpreted, this best case presents a bleak situation. To a great extent, these calculations are simply a laborious game concealing the raw truth of deprivation; the vast majority of RADs (especially Basarwa) fall well below this figure. RIDS: 76, 211-213 calculates a Poverty Datum Line for a household of five persons to be P555. That

was, in 1974, the minimum amount necessary to maintain an average rural family of five persons on what RIDS defined as a modest but adequate standard of life. Even the most well-off household at /ai/ai falls far below this level and the best estimated mean is only 32 percent of this minimum income needed to avoid poverty. As has been noted, other RADs are not so well off even as this. Add the fact that only 6 percent to 15 percent of RADs are employed and that employment growth rates are projected at 3 percent per annum nationally (NDP5:17). One needs little arithmetic to grasp the scope of the problem.

But these things have been known before - even if the details have been hidden in comfortable statistics. NDP5 makes it all explicit:

At present the most productive employment opportunities are available only to a privileged minority; the work opportunities available to the remainder often offer people such a low return for effort that it is not worth their while to put in all the labour of which they are capable (page 23);

and, "Paradoxically, while there is a shortage of work for unskilled Batswana there is a dearth of trained and skilled people," so that "Since income distribution is undoubtedly very unequal as in most developing countries, GDP per capita greatly overestimates the living standards of the typical Motswana" (P. 43).

MIGRATIONS AND MOVEMENTS

Seasonal movements

Lee (1979:354-360) and an unpublished paper by Wiessner and Lee (1972) plot seasonal movements of Bazhu for all of the places south of m!aun!au and north of d/ud/u in western Ngamiland - and also for adjacent parts of Namibia. My data for the /ai/ai area collected from 1973 to 1980 add detail to Lee's work and extend it so that a fifteen year record is available for that area.

Movements of each household are contained within limited boundaries which also inscribe all of the traditional subsistence activities of each group. These movements occur in fixed cycles among a limited set of places (each designated a n!ore or subn!ore) where there are season-dependent attributes which make each place attractive at a particular time of year. Distances between these nodes of seasonal movement may be as short as 2 kilometers or less and seldom exceed 20 kilometers, approximately.

Reasons for these movements are both ecological-economic and social-economic. Available resources - water, plants, animals, pasture - initiate the move, but a good deal of visiting takes place. This visiting appears superficial to the unknowing but it is, actually, essential to maintaining social security: rights, obligations, vows, goods, services, marriages are negotiated and reaffirmed during these visits. All such movements may be made by individual persons or by entire households. The pattern is common throughout remote areas: Schapera 1943; Cashden 1977; Hitchcock 1978; Silberbauer 1980; Tanaka 1980 all describe homologous movements for Basarwa in all parts of Botswana. Almagor 1980; Gibson 1959; Viveo 1977 describe similar movements for Baherero.

Movements to rural nodes at greater distance

Movements from remote locations to rural village nodes are much less frequent and are almost always made by men either singly or in groups. Distances travelled (independently of hitching a ride with a researcher) may be as great as 350 kilometers. Reasons for these travels are, in order of frequency: to buy food (maize meal and sugar, coffee and tea); to seek medical care (at !angwa and Maun); to sell or fetch cattle at Nokaneng and Makalamabedi; to maintain social bonds and to fulfill obligations at wakes and weddings; and to find employment (few are successful in this).²³

During the time of my fieldwork, every adult Moherero man made several such trips lasting from two days to six months. Seven Bazhu men made one to five trips, as did two Bazhu and two Baherero women. Longer visits to Francistown were made by two Baherero men (to purchase a vehicle) and three Baherero men along with one woman as well as four Bazhu visited Gaborone.²⁴

Long term migration

Three /ai/ai Bazhu men regularly alternate their residence between that place and points east of Sehitwa; they may stay in one place for as long as a year or more. All three find employment on cattle posts at these eastern places where they are known. Two other Bazhu men spent several months in 1975-76 in Maun employed as game scout aids. Both became seriously ill and returned to /ai/ai because they felt a lack of support structures in Maun. One Moherero woman came to /ai/ai from Rakops for a trial marriage engagement, but eleven months later she left and went to Namibia; her cousin came to replace her. One Moherero has made - apparently successfully - the transition to an urban setting. He is employed in the National Museum in Gaborone and attends night school hoping to qualify later for a higher job. No other /ai/ai resident has made such a move and I know of no others from remote areas.

International movements

Movements across what is now the Botswana-Namibia border have a long history (see Tlou 1972; Wilmsen 1980a). The social dependencies anchored to kin networks that have been built during this history continue to provide the framework for cross-border movements. Although there are strong incentives for all Ngamiland RADs to travel to tchum!we, (L. Mathlare, RADO Northwest District [RADW 1980:79-81] mentions the attractions), only those Bazhu with relatives at that place ever go there²⁵.

Furthermore, only those Bazhu with relatives in other places in Namibia cross the border. People without Namibian connections wishing to take advantage of the availability of goods at the tchum!we stores and of the cheaper prices prevailing there must rely on others to shop for them. There is a risk involved, of course; it is not uncommon that the person entrusted with another's money drinks all of that money up or spends it in other ways and returns to /ai/ai empty-handed. But the risk is felt to be worth it since there has been no practical alternative within Botswana.

It should be emphasized, however, that this dependency upon Namibian services is felt less strongly now that Northwest District Council has made its presence felt in tangible and useful ways. The school and the borehole at /ai/ai - and, of major significance, the consequently frequent lorry contact

to service centers within Ngamiland (Tsau, Sehitwa, Maun) - have begun a process of reorientation away from tchum!we. The active presence of RADO operations has also, in the past two or three years, accelerated that process.

At any given time, 5 percent of /ai/ai residents (that is, about 8 - 10 persons, both Bazhu and Baherero) may be on short-term visits in Namibia; in the peak visiting period (May - August), twice that number may be on the other side of the border. All such visits are for periods of a few days to several months. Their purposes are both social and economic; in addition to those factors already mentioned, other attractions result from relatively high incomes acquired by a few Namibian relatives whose obligation can be called upon to provide more expensive goods in hxaro (for example, grammophones). The strength of these kin-based exchange networks between /ai/ai and tchum!we are detailed in Wiessner (1977).

Longer term movements across the border are focused on employment and cattle. In the past decade, all cattle related movements have been in-migrations to Botswana; today, those with cattle in both countries who are now in Botswana prefer to live in Botswana and give out their Namibian animals in mafisa-like arrangements. Periodically, these persons visit their herds across the border but do so with expressed intentions to return.

Employment at tchum!we and the border valleys has been the strongest attraction for long-term migration to Namibia. Wages are higher (up to R240 per month in the past year) and job opportunities have been greater (these conditions apply only to Bazhu; Baherero from Botswana generally have not sought employment in Namibia). Four Bazhu men from /ai/ai have been employed during 1975-1980 in Namibia as have a similar number from the !angwa area.

An issue has been raised over Bazhu from Botswana serving in the South African army stationed in Namibia. There are reported to be substantial numbers of Bazhu in that army, but - as far as I can determine - only five of them have lived significantly long periods of their lives in Botswana; two of these were born on the Namibian side of the border. Participation by Botswana citizens in the army of apartheid has not been great up to now and, distasteful as that participation is, it does not warrant major concern as a separate issue at this time. Rather, it should be seen as part of the overall socio-economic situation addressed by NDP5 (Mathlare, RADW 80:79, makes a similar point).

Structure of RAD movements

Short-term seasonal movements tend to be family visits within the confines of routinely used social space associated with the visitors. Both sexes and all ages are involved in these movements which may be made by entire families or groups of men or women relatives. Longer-term movements and those to rural centers (even such places as !angwa) are made exclusively by men over the age of twenty. Except for migrations to distant locations lasting for longer than a year - which are all made by single males - marital status is neither an inhibiting nor a contributing factor in these movements. Nor does the cash magnet (Solway 1979) exert an effective pull within Botswana (unlike its forceful pull toward Namibia); RADs correctly perceive that they are not in a position to compete for the few available jobs in rural centers and there exist no other income-producing opportunities for them in those places. RADs do, however, express a concern that their disadvantage will be perpetuated and that they will be forced to remain outside the labor market they wish to join.

Thus, there are two major factors controlling RAD migration (as opposed to short-term movements). Both are inhibiting. One is lack of training in the skills needed to make a move to centers of opportunity (real or imagined). The underlying causes for this are, of course, to be found in the inadequately developed infrastructure for education and training that is common in remote areas of the country.

The other major factor inhibiting RAD migration at this time is a continuing lack of established kinship networks which include rural (and urban) centers among their nodes. Historically, this is a negative result of group exclusion policies that were imposed upon RADs by dominant political entities. The contemporary consequence is that RADs have no social superstructure that could support individuals who might attempt to enter the active labor market. Some examples will make the seriousness of this situation clear. The two Bazhu men who left well-paid jobs in Maun (secured for them by an outside volunteer) when they became ill has already been mentioned. Two other /ai/ai men - one Mozhu and one Moherero - decided against taking jobs offered to them in Gaborone when they learned that they would not be provided a place to stay by their employers²⁶. A third man - a Moherero from Mahopa - has been able to make the move to Gaborone (as noted above) because he has first cousins in the capital who are obligated to him and who choose to actively recognize their kinship obligations, something that - in the urban setting - is not automatically done.

I do not wish to argue that reliance on inplaced kinship networks is an absolute, unchangeable requirement for facilitating the mobility of RADs. Quite the opposite. It will only be possible for RADs to participate fully in all sectors of the national polity when reliance on such networks is rendered irrelevant by a person's ability to cope as an independent entity within the national social milieu - rather than in some local fragment of the milieu.

But until education levels are increased to the point where individual initiative can be relied upon with confidence and, concurrently, until information about institutionally provided support structures is made operationally understandable to RADs, those long-standing networks of security embedded in kinship ties will inhibit their willingness to respond to opportunities outside those ties. It is not without point that at tchum!we there have been during 1978-1980 at least five violent fights involving Batswana Bazhu in which one of the protagonists was either killed or seriously wounded. Within Botswana there were two fights each ending in one participant's death. All of these fights contained tenure-labor disputes as major components of the arguments.

POLICY CONSIDERATIONS

Severe contradictions have arisen between the goals and strategies of remote area development policy as that policy has evolved during the past decade. Problems apparent in the attempt to create stability in this geographically dominant sector of the nation are proving to be intractable under current efforts. Conflicts over purpose arise when the constitutional goal of social justice and the practical goal of economic growth are treated as separate entities. Conflicts over implementation arise when the inescapable need for increased commercial production from the land is considered to be incompatible with communal interests. Remote area minorities are caught in the middle when these conflicts are set aside with the rhetoric of good intention while current expenditures planned under NDP5 are heavily biased against significant remote sector development. These conflicts and some proposed policy

directions for their resolution will form the central theme of the concluding section. The reasons why "the poorest people are also those least likely to benefit directly from the growth that is forecast" (NDP5:45) will be addressed.

It must be said at the beginning that no viable argument for remote area development can be made on grounds of immediate gain for the national economy. There is no doubt that short-term returns on fiscal investment in this sector will be small, at best, for some time. It is rather to long-term strategies that development must be directed. These strategies must encompass the negative goal of guarding the urban sector from increasing pressures generated by people trying to escape remote-rural poverty as well as the positive goal of bringing satisfactory participation in the national life of the country to remote area minorities. These goals are not adversary opposites, as is so often supposed, but form a pair reinforcing each other at each stage of developmental evolution.

Assessment of deprivation

Quantitative estimates of the consequences of depressed income and competitive disadvantage are difficult to make directly. Yet these consequences are the real constituents of personal and social well-being with which policy planning is concerned. The fact of relative deprivation is exposed in the descriptions of income and livestock ownership inequalities already presented. Some of the immediate consequences of these inequalities will be examined in a moment in order to set them more firmly in a policy framework. Those relative consequences are closely associated with the only measures of absolute deprivation that may be called upon in this case; these are measures of body composition related to dietary intake. For our purposes, body composition may be expressed as weight even though such a shortcut ignores important nutritional factors that are critical to health and well-being. This shortcut is defensible because it can be shown that in remote-rural Botswana dietary energy shortfall is more limiting than are other factors of diet (Truswell and Hansen 1976; Wilmsen 1978, 1982).

Expenditures of disposable cash

Table 13 lists the categories of goods and the amounts spent for them for which all cash income available to /ai/ai residents in 1975-76 was allotted.²⁷ Average expenditure by Bazhu and Baherero for durable goods, clothing and personal care was P8.00, with a range of P0-100, and a median of P4.00. Compare these figures with those compiled by RIDS (1976:216-218), in which minimum annual cash requirements for one adult's needs for clothing, personal care, and short-term durable goods is calculated to have been P55²⁸ in 1974-75. It is important that the discussion that follows these data (RIDS 1976:221) stresses that the "standard of living that results from Poverty Datum Line [calculations] is very harsh" and that these are minimum figures required to maintain a "very low standard of living." A desirable minimum cash expenditure to achieve a "humane living level" is set by RIDS at 150 percent of the above estimates.

Thus, simply to maintain personal needs, an average yearly minimum expenditure might be set at P84 per individual. This figure makes no allowance for enjoyment of simple amenities, not to mention investment in capital inventories. The Bazhu at /ai/ai fall below this harsh minimum line by a factor of ten; that is, they have spent only 10 percent of the cash required to achieve minimum Botswana standards of personal maintenance. They could, of course,

have spent a greater proportion of their cash for such purposes.²⁹ It is remarkable that they did not do so but chose instead to allot 17 percent of disposable income to capital investment in the only way open to them, purchase of livestock. Purchases of horses have increased the access of their owners to both game meat and to distant stores where food and clothing may be bought. Cattle and small stock herds have been increased to an extent that, in 1980, a very few families were able to rely on their herds for a significant part of their dietary needs.

Equally remarkable is the fact that only 12 percent of cash expenditures went to the purchase of immediately consumable food. Table 13 also documents the seasonal pattern of food purchases and reveals that food was bought mainly when needed - that is, when bush foods were scarce and milk production was low during the months of September to December - but not for later consumption.

Another increment of income (20 percent) was devoted to alcoholic drinks, all of which were brewed and sold within the community. The consumption of alcohol attendant upon cash income in the remote areas of Botswana is often cited as a negative result of exposure to the national economy. And it is true, in those locations of population concentration where there are too few outlets for productive energies of the people (Ghanzi, for example, or even small centers such as !angwa; see also Dikgale RADW 80:15), that drinking becomes routinely excessive for some individuals. In those places, social and physiological disruptions take place and create administrative burdens. But the positive aspects of drinking in communities such as /ai/ai should not be overlooked in assessing this increment of expenditure. The context of khadi consumption stimulates social bonds that are important supports for persons who are continually faced with the fact of their alienation from the larger social environment. The means to drink are funneled to these people but outlets for their ambitions and abilities are withheld. The data just presented make clear that alcohol is not, in itself, a major problem in remote communities such as /ai/ai but that there is an inherent tendency for it to become so in contexts where disadvantage is closely juxtaposed to tangible reminders of exclusion from the means to overcome that disadvantage.

The major policy issue here revolves back upon the principle of social justice. In practical terms, this means that major efforts greatly in excess of those contemplated by NDP5 will have to be made in order to balance increases in levels of income with the means to dispose of that income. Providing a few jobs at minimum wages is not enough. Such an action only tantalizes appetites for greater participation in the dominant reward structure. The data on /ai/ai expenditures document clearly that these people dispose of their tiny incomes rationally and with considerable skill, belying the prevailing prejudice that assigns to them an incapacity for managing more rapid incorporation into the national social-economic framework.

These data also imply deep frustrations; frustrations which are made explicit when speaking to these people. At present, they must spend disproportionate amounts to maintain barely tolerable standards of dress, comfort, and hygiene. They are forced to defer investment in longer range security in favor of immediate needs. There is a strong social as well as personal component to this need, for the presentation of self is as important as is the satisfaction of hunger - for these people as for anyone else.

The need to set priorities for expenditures and to defer desired investments is by no means restricted to the remote areas of Botswana, of course. But Government has announced its commitment to eliminating extremes in such decision making and to setting not minimum, nor even simply humane, standards of life but equitable standards for all citizens. If this commitment is to be realized in tangible terms, significant changes in planning implementation must be instituted.

Policy implications

Lee (1979:441) has argued that seasonal hunger in the remote communities of western Ngamiland is caused by a failure of the cash economy that has recently been imposed on this region. His argument calls attention to the severely imbalanced form that development has taken in remote areas. While small increments of employment have been added to RAD economies, almost nothing has been done to secure the conditions of employment on the one hand or to provide infrastructural context to that employment on the other. There has seemed to be an implicit feeling that Remote Areas can be put off until later, that the consequences of neglect will not be felt for some time to come.

NDP5 does not right the balance; the Remote Area Development Programme is dismissed in three paragraphs in that document (NDP5:90-91). Table 4.9 of NDP5 lists all funds expended for the Programme by District Councils in fiscal years 1976-77 through 1978-79; the total amounts to P340 974 (two-thirds of this total was obtained from external sources). If one uses 100,000³⁰ as an estimate of RAD numbers, per capita expenditure of P3.40 is calculated for the three years, which amounts to Pl.10 per capita per year. This situation will not change under NDP5. Announced expenditures, planned throughout MLGL for remote areas work out to P6 per capita for the life of the programme (at constant prices; at current prices the figure is P8.40). This is again Pl.00 (Constant, Pl.40 current) per person for each year.³¹ In comparison, planned per capita expenditures for the urban sector are P69 per annum (P95 at current prices). Thus, 69 times the planned rates for RADs is allotted to urban dwellers. As far as the remote sector is concerned, this discrepancy will, indeed, "allow people [RADs] to adapt over time," in the words of NDP5, but it will not be "at a rate determined by the community" (NDP5:96). Nowhere could the general lack of support for the Remote Area Development Programme by Central Government cited by English (1980:11) be more clearly expressed.

The underlying rationale for bringing RADs along gradually could also not be more clearly expressed than in that statement. This attitude rests in the notion that traditional institutions of remote area ethnic minorities hinder the development of those skills necessary to participate in the national present. It becomes both possible and comfortable to turn this attitude into a justification for limited, piece-meal, and conscience-easing policy by "letting the community determine its own rate" - a rate that is projected confidently to be slow. The prediction will be self-realized under low expenditure inputs and will serve as renewed justification for continued neglect.

But the picture painted in this report does not support the notion of institutional backwardness. Land tenure among Basarwa and other RAD minorities has been shown to be fully developed legally and to be compatible in essentials to that of Batswana and other dominant groups. What is realistically to the

point is that tradition is not static. From a policy perspective, the current state of traditional practice is important, not some past state of tradition which may be reimposed upon a society that has outgrown that state.

This report has also shown that the contemporary state of RAD traditions has incorporated and assimilated much from Batswana and European cultures and has undergone dynamic transformation in the process. B. Mogome (RADW 80:35) has eloquently spoken of the negative side of this transformation when he pointed to the attitudinal frameworks formed over years of servitude by some ethnic minority groups. These attitudes act to preserve the present status of those who hold them. He expresses the obvious when he says that people in such condition are unable to formulate projects and implement them successfully because they cannot "know what the future as pronounced by the programme has in stock for them." Mogome thus recognizes implicitly that community-initiated self-help strategies are doomed to failure. The burden of proof of ability to develop along modern lines is placed upon the recipient who is, by definition, not in possession of the information needed to make decisions oriented toward a developing future. As noted earlier, self-help as a policy cornerstone for remote area development is a holding action. Its inevitable result is stagnation clothed in values that are no longer traditional but are pale reflections of tradition.

Policy based on community initiated subsistence efforts, thus, contributes to continued poverty in the remote sector. Income for RADs may rise in absolute terms relative to some base period but will remain relatively far below that of the population as a whole. This situation was tolerable when national GDP was low and all citizens benefited more nearly on equitable terms. This is no longer so. Discrepancies in GDP distribution among persons and social sectors are becoming more pronounced and more visible. The foreseeable results will be first, deeper alienation of the dispossessed, followed by entrenchment in attitudes of poverty, and finally by formation of self-reproducing class divisions that are perpetuated by periodic disruptive social upheaval. Community initiative and self-help should be used as part of the tactical tool-kit of RADP rather than as the guiding principle for development.

There is also a positive side to the process that transforms RAD traditions. The most tangible aspects are manifest in the expenditure strategies and investment programs being followed by the people of /ai/ai. Reasonably balanced accounts are realized by these people. Clearly, it is not tradition that is inhibiting change. Rather, relations between dominant and subordinate segments of society have acted to freeze the dispossessed minorities in archaic economic forms while the actions of individuals in those minorities have progressed in modern terms.

Policy should be directed accordingly to the implications of this positive position. First of all - and essential to any other policy decision that may follow - the redirection of investment from the urban to the rural-remote sector announced in NDP5:61-65 and reiterated by A. Masalila (RADW 80:139) must be given substance. The enormous discrepancy in planned per capita expenditures between urban and remote sectors will have to be reduced if real development of remote areas is to be achieved. Urban development costs are, no doubt, higher than are their remote counterparts; equality of per capita expenditure is probably not possible and is not essential as a first step. But equity is. Expenditures of P69 in the urban sector for every pula spent in the remote sector cannot obtain that improvement "in the lot of all our people" to which His Excellency, President Masire has committed the nation (NDP5:ix).

There is a practical incentive to greater equity in development expenditure. Sector differences in ability to invest in the future injure the entire citizenry. Low income sectors are able to muster only low resources; this lowers their productive capacity and places them in poor competitive positions; their incomes remain accordingly low. But the consequences of this cycle are not limited to the dispossessed. The lower and upper classes - the remote and urban sectors - are structurally bound together. The connections are pervasive and involve all aspects of the social economy, a fact that is so well-known as to be a cliché, but one which is forgotten in consideration of remote minorities.

Immediate actions can be taken to reorient remote area planning to structural connections with other agencies of government. One step in this direction would be to integrate RADP with ALDEP and other rural development programs. For ALDEP, Y. Merafe (RADW 79:120-126) provides an excellent departure point from which to implement integration with RADP. This suggestion carries with it implications for development of infrastructure to service small agricultural centers. For there is an infrastructural as well as a structural relation between agricultural production and social integration.

Permanence of commitment of person to place is essential if production is to be sustained. But as conditions of production change, conditions of land tenure and of kinship also change. In the communal past, the link to land was through association with persons. But the communal past has passed. People in remote areas (in common with those in other sectors) now leave their traditional tenures to seek economic opportunity in addition to kinship obligation. This trend will accelerate. Planning ought not disregard but should rather seek to supplement traditional tenure-kin systems in order to replace the matrix of social support that is lost when wide kin extensions are reduced.

The construction of integrated support facilities should be a major priority for remote areas in order to strengthen existing remote centers. These should include stores, banks, and communication services as well as schools and clinics. No doubt these will need to be subsidized for the foreseeable future. Subsidy incentives of the kind under consideration by the President's Commission on Economic Opportunity should be extended to RADs. Special efforts should be made to draw RADs into this program. Such subsidization is no different, in principle, to that routinely included in the construction of urban infrastructure. And the purpose of building integrated facilities - and building them simultaneously - is exactly the same for the remote as for the urban case. That purpose is to create an environment in which a full, satisfying domestic life can take place. This is the only way to counteract the tendency of people to disperse to scattered locations in search of employment and participation in the contemporary national life.

There has been a tendency in Botswana to treat unemployment as an urban phenomenon (CSO 1980:7), but rural unemployment is its reciprocal: it simply remains more hidden, especially in remote regions. When NDP5 was published in

1980, the urban sector and the remote sector held approximately equal numbers of people. Among remote persons, however, the proportion of unemployed is much higher and the amount of disposable income is much lower. It is this polarity that drives the imperative to urban in-migration. A process similar to that observed earlier in this century is operating: an accordion effect that allows remote dwellers to stand-in for rural migrants, who move to an urban squatter existence. This process will be amplified in proportion to the extension of the social network along which movements take place. National budgetary expenditure policy that does not allot an equitable share to remote areas will exacerbate the attendant social problems by encouraging movement from remote to rural to urban insecurity. Sound policy would focus proportionately on all three phases of the cycle.

NOTES

¹Census efforts began with the creation of the Bushman Development Office in 1974. This office was expanded in 1976 to encompass all Batswana living in low-density, scattered groups at great distances from social services and in relative poverty (Molosi, RADW 78:9), and subsequently renamed the Remote Area Development Office (RADO).

²Note also that a report, "Economic status of the Basarwa population of Lethlakane region" by L. Barnes (n.d.), is a RADP publication.

³K. Marakanyane (RADW 78:34), speaking of Kgatleng says, "RADs in this district are not very remote."

⁴Like all measures of social distance, this interval is an abstraction, but it is a reasonable estimate of average n!ore dimensions. It also conforms with Lee's (1969:79) radius of land use.

⁵Note that, as these data were obtained from a large number of persons (all males, unfortunately) in all adult age cohorts, this continuity spans a depth of several generations rather than merely one generational pair.

⁶For example; #oma o Baumaa = Bau's #oma, that is Bau's husband.

⁷This discussion is restricted to Ngamiland because essentially no data exist for other parts of Botswana that now have Baherero residents.

⁸Vedder errs in this, if his estimate that movements occurred in the sixteenth to eighteenth century is correct. The Batawana are known to have entered Ngamiland only in 1795 (Tlou) and, therefore, could not have been associated with Baherero until the very end of the eighteenth century. It is more likely that an Mbanderu-Hambukasu association was possible. Archaeological investigations which are planned may shed information on this. It is worth noting in this regard that many an Ombanderu considers the Hambukusu, who live today around the swamp, to be cousins. European traders - Anderson (1854), Green (1857), Baines (1973), Chapman (1971), and others - specify that Baherero had dug many of the wells in Ngamiland upon which they depended for water during their travels.

⁹Kuper 1970:44-48 gives a description of similar situations in western Kgalagadi District.

¹⁰I am using the term "cattlepost" to mean a water point where cattle belonging to an absentee owner are kept. Archaeological evidence documents unequivocally that cattle were kept, at least periodically, at most of the permanent and semi-permanent pans in Ngamiland long before the time being considered here (Yellen 1977; Wilmsen 1980a, 1980b), but I assume these to have been indigenous herds belonging to resident owners.

¹¹Beginning in 1849, many Euro-american traders and adventurers were active in Botswana and surrounding territories; over 300 are recorded to have operated in Namibia-Ngamiland during the next twenty years. These people also provided a limited number of jobs (Andersson 1854; Tabler 1973; Wilmsen 1980a, 1980b).

¹²The analyses can be extended. Those Basarwa families with the second longest history of residence at /ai/ai came to that place in conjunction with their participation in the Batswana layer of rights that was imposed on the region, that is, they were employed in keeping Botswana cattle in their own n!oresi and accompanied those cattle when they were moved to /ai/ai (failure of water supply was given as reason for the move). Kin networks were invoked to provide the social rationale. Heinz (1968) and Wiessner (1977) discuss similar kinship geographies which control access to wage labor on the Chanzi farms and at tchum'we in Namibia. This argument will be developed further in another paper.

¹³In my fieldwork, I found it easy to collect 100-125 named relatives from Bazhu who still relied heavily on a foraging subsistence, but it was difficult to obtain more than 20 names from cattle-involved persons. This is exemplified by the case of an old woman who mentioned one of my more intimate youn-man friends as a kinsman; on being informed that he had not included her among his kin group when I collected his kinship network she replied, "Yes, see him; he doesn't remember with whom he should eat. He has milk and doesn't want to share with me as I have nothing." The young man admitted that this was so.

¹⁴Parenthetically, it would be informative to investigate the degree to which female-headed households were/are able to subsist by tapping the RAD labor pool as a supplement to kin-affiliated assistance. I am not aware that this question has been addressed by researchers.

¹⁵I have recorded interviews in which now stockless Bazhu said that they had previously owned several beasts but that these had been awarded by kgotla decree to Batawana (or Baherero) in compensation for animals stolen by their relatives. A typical example: A Mozhu man told me that his three cows had been taken as compensation for the theft of one cow by three of his cousins - each guilty cousin being assessed full value of the stolen beast. The fourth cousin, the narrator, being the only member of the kin group who owned cows at the time, was forced to forfeit his wealth for his relatives.

¹⁶It would be informative to examine the very useful results obtained by Wiessner (1977) and Lee (1979), in which the role of contemporary extended families among Basarwa are explicated, in light of the historical perspective given here. Has that role been immutable throughout immemorial time or has it had a varied, situationally flexible, history? Compare Cooper's (1979b:127) observation that kinship relations are primarily relations of production and are activated situationally; this view is, of course, derived from Marx.

¹⁷The colloquial term "average" is used here and elsewhere in this section rather than the technical term "mean" in order to emphasize the fact that the data at hand are not precisely statistical.

¹⁸Numbers of cattle used in this discussion refer in all cases to numbers held, that is, cattle owned plus those kept under mafisa and other trust arrangements. I have chosen to use such figures because it is relatively easy to take accurate censuses of animals in kraals, but to determine the true ownership of animals is more difficult, hence subject to greater error. I should point out that livestock numbers for /ai/ai Bazhu reported in RADW 79:71 are hopelessly in error and underscore the need for long-term, in-depth investigations rather than brief surveys.

¹⁹The systemic interlocking of ecology and economics is well illustrated by this case. Eland have been, in recent decades, uncommon within the area normally exploited by the people of /ai/ai. But in 1979, these animals were drawn into easy horse-hunting range because the browse species (particularly, acacias) upon which they depend were relatively productive during this drought year while those species in other areas were nearly barren of leaves. Had /ai/ai people not invested in horses, they would not have been able to harvest these animals in numbers large enough to offset the failure of other foods.

²⁰To follow this suggestion would raise median income for 1978 nationally to P1008, and, consequently, depress the percentile ranking of /ai/ai households accordingly. I am using the figures in their uncorrected state because detailed correction weightings are not available for different income components, and, in any case, the argument would not be effected by such conversion.

²¹These figures were obtained by summing household cash incomes derived from wages and sales plus income in kind proportional to average household composition (because only 15 percent of adults are employed). Household composition includes children and persons, who have no income, as well as economically active adults.

²²RIDS annual income included increments for housing, firewood, and transfers between persons (gifts and obligations) which I have not estimated. If such additions were made to my figures, the highest household estimates would reach P225, approximately, and place the higher end of the scale of RAD household incomes in the tenth percentile.

²³Note that priorities are different for long-distance moves as compared with these of short range; in the former, economic factors are paramount, in the latter social factors are most important. With respect to job hunting, people say that they would go to towns in greater numbers if they thought they could find a job.

²⁴The Bazhu were brought to Gaborone by me.

²⁵Baherero, too, travel frequently to Namibia. All of them have extensive kinship ties in that country; by far, however, most of these travellers are adult men. All Baherero use the immigration control point at Mamuno.

²⁶These men were not concerned about the cost of housing, which they could have managed on the incomes offered, but they were concerned that they would have no fixed social support matrix to absorb the uncertainties of existence.

²⁷Cash income data for 1979-80 are available but are not used in this report. The associated expenditures for these years will also not be given here because they were distorted by large inputs of drought relief food. Expenditure choices that might otherwise have been made were probably altered accordingly.

²⁸Data from RIDS Tables A15.3.2, A15.3.4, A15.3.5, and (for household as unit) A15.4.2. RIDS data are given in rands, which was at the time the currency of Botswana; these have been cited here as pula without changing values because the two currencies were at par when the pula was introduced in 1976.

²⁹If all available cash had been spent for personal maintenance by /ai/ai people, they would still have been 85 percent below PDL minimum standards.

³⁰See pages 12-13 for the basis upon which this number is used. NDP5 estimates 50 000 RADs; if this estimation is applied, all expenditures calculated in this section should be doubled per capita. Even so, the different results are so small as to make them insignificant.

³¹These figures, as well as those which follow for the urban sector, are calculated from the Summary of Planned Development Expenditure (NDP5:419-420). Only expenditures for remote and urban sectors exclusively are included although other budget items may partially benefit either or both.

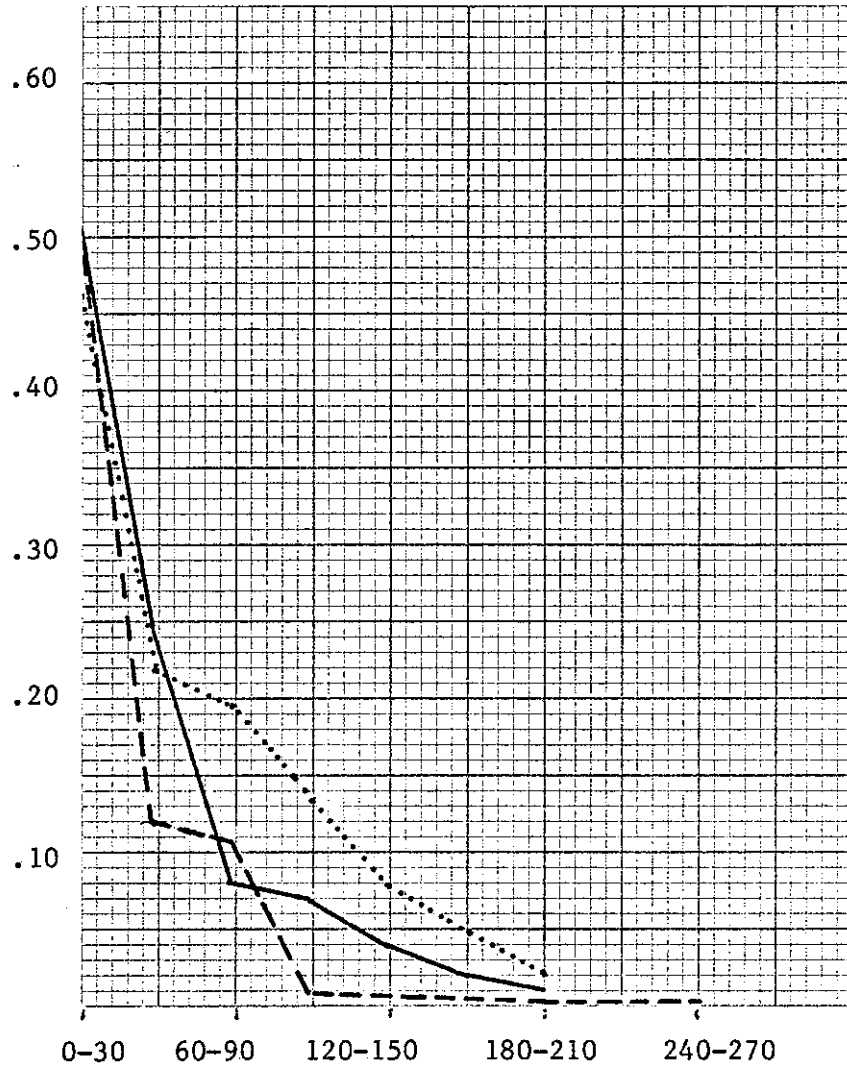


Fig. 1. Frequency of distribution of individuals at given distances

- between birthplaces of married pairs
- between hxaro partners, /ai/ai x others
- - - between hxaro partners, cum!kwe x others

vertical scale in proportion

horizontal scale in kilometers

TABLE 1
 ENUMERATED BASARWA, BY DISTRICT

<u>District</u>	<u>Number</u>	<u>Percent of District</u>	<u>Percent all Basarwa</u>
Northwest	2,453	4	12
Chobe	450	8	2
Ghanzi	6,800	34	34
Kgalagadi	2,870	14	14
Central	4,362	2	22
(South)	3,020	1	15
<u>TOTAL</u>	<u>19955</u>		

Note: South includes the following Districts: Southern, South-east, Kweneng.

Source: Hitchcock.

TABLE 2
 DISTANCE BETWEEN BIRTHPLACES OF MARRIED BAZHU

<u>Distance (km)</u>	<u>Number</u>	<u>Percent</u>
0 - 30	184	53
30 - 60	87	25
60 - 90	29	8
90 - 120	24	7
120 - 150	13	4
150 - 180	7	2
180 - 210	<u>4</u>	1
	348	

Source: Harpending 1976:161, Table 7.1.

TABLE 3

DISTANCE BETWEEN RESIDENCES OF BAZHU HXARO PARTNERS

<u>Distance (km)</u>	<u>/ai /ai</u>		<u>tchum'we</u>	
	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>
0 - 30	247	48	210	55
30 - 60	110	22	44	12
60 - 90	(102)	(20)	42 (79)	11 (21)
90 - 120	0	-	5	1
120 - 150	36	8	0	-
150 - 180	0	-	0	-
180 - 210	12	2	2	.5
210 - 240	0	-	0	-
240 - 270	0	-	3	.8

Note: Parentheses enclose figures for hxaro between /ai /ai and Tchumqwe.

Source: Wiessner 1977:246, Table II.

TABLE 4

COGNATE TERMS FOR PLACE

<u>Language</u>	<u>Term</u>
Senama	!nu:s
Seg/wi	!nùsà
Senaro	!nu:bà
Sek!o	!nole
Sezhu	!noré
Sekua	ng'u: (ngo in eastern dialect)
Seg//ana	ngo

Source: A. Traill, personal communication and E. Cashdan 1977:22 (for Seg//ana).

TABLE 5

WAGES AND CASUAL CASH INCOME OF /AI /AI RESIDENTS, 1975-76

	Household	Wages		Casual	
		Men	Women	Men	Women
Bazhu	1	8.60			
	2	3.25			
	4	64.60	15.00		
	5	28.60			
	6	5.75			
	7	27.00	11.25		
	8	25.00			
	10	16.50			
	11	15.00			
		15.50			
	12		2.50		
	13	10.00	6.25		
	15	2.50	6.00		
		1.25			
	16	15.00	50.00		
	18	15.00	5.00		
	20	4.50			
	22	20.00	7.50		
	25	14.50			
	27	120.00			
	28		2.50		
	29	13.50	5.00		
	30	13.75			
	31	2.50			
	32	19.50	2.50		
	35	3.00			
	40	2.50			
	41	12.50			
	42	5.40			
	45	12.50			
	46	14.50			
	47	13.50			
	50	11.25			
Subtotal		P536.95	P63.50		
TOTAL		P600.45		P50.00	
\bar{X} with income	N(42)x =		14.00	(1)P50.00	
\bar{X} all adults	(101)x =		6.00	(101) P0.50	
Baherero	1		10.00		
	2		242.00		
	5		65.00		
			80.00		
TOTAL				P397.00	
\bar{X} with income	N(4)x =			P99.25	
\bar{X} all adults	(23)x =			P17.00	

Source: Wilmsen, 1975-76 field records.

TABLE 6

BASARWA CASH WAGES IN 1978, BY DISTRICT

District	Average Wage	Range
Kgalagadi (general)	0	none given
(Bere)	6	5 - 8
Molopo Farms	20	2 - 60
Ngamiland (Sehitwa)	4	0 - 6
(Haina)	6	3 - 11
Ghanzi Farms	5	0 - 12
non-farm	0	none given
Kgatlung	6	none given
Central	6	2 - 30

Source: RADW 78:96-99.

TABLE 7

INCOME FROM CRAFT SALES BY /AI /AI RESIDENTS, 1975-76

	Household	Men	Women	Combined
Bazhu	1	13.50		13.50
	2	8.80	2.00	10.80
	3	4.00		4.00
	4	31.80	42.05	73.85
	5	16.60	9.80	
			10.50	36.90
	6	2.00	18.05	20.05
	7		8.25	8.25
	8	6.40	2.90	9.30
	9	4.95		4.95
	10	13.70		13.70
	11	6.00	29.90	
		15.00		
		15.50		66.40
	12	26.00	10.00	36.00
	13		31.60	31.60
	14	0.40	4.50	
		56.00		60.90
	15	8.00	27.20	
		5.00		
		2.00		42.20
	16	3.00	0.80	3.80
	17	4.00		4.00
	18	6.00		6.00
	19	8.00		8.00
	20	18.00	2.00	
		10.00		30.00
	21	9.00	23.00	
		8.00		40.00
	22	36.00	2.50	
			2.00	40.50
	23		20.85	20.85
	24	6.50		6.50
	25	6.00	5.50	11.50
	26	9.00	11.50	20.50
	27	1.80	2.00	3.80
	28		3.00	
			6.50	9.50
	29	1.35	6.50	7.85
	30	10.95	11.50	22.45
	31	11.00	6.00	17.00
	32	12.40		12.40
	33	20.00		20.00
	34	4.00		4.00
	35	12.20	12.00	24.20
	36	3.20	14.25	17.45
	37		12.00	12.00
	38	5.50	2.00	7.50

39	6.80	2.50	9.30
40	15.00	2.05	17.05
41	3.20		3.20
42	7.55	1.10	
		2.00	10.65
43	7.40	1.85	
		7.25	16.50
44		7.50	7.50
45	25.90	15.50	41.40
46	15.60	5.50	21.10
47	39.25	4.50	
	2.00	10.30	
		7.25	63.30
48	3.00	10.15	13.15
49		4.60	4.60
50		26.75	26.75
51	13.00	9.40	22.40
52		28.00	28.00
53		3.00	3.00

Subtotal	580.05	489.85	
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TOTAL			P 1069.90
\bar{X} with income	N(99)x =		P 11.00
\bar{X} all adults	(101)x =		P 10.00

Baherero	1	40.00	
		44.50	84.50
	4	2.00	2.00
	5	2.00	4.00

Subtotal	4.00	86.50	
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TOTAL			90.50
\bar{X} with income	N(5)x =		18.10
\bar{X} all adults	(23)x =		4.00

TOTAL (ALL)			P1160.40
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Source: Wilmsen, 1975-76 field records.

TABLE 8

ESTIMATED CRAFT SALES OF REMOTE AREA DWELLERS

District	Number of RADs	Sales Value
Kgalagadi	2870	P 8860
Ghanzi	6800	4010
Northwest	2450	47810
Southern	1500	1100
Central	4360	8050
TOTAL	17980	P69830

$$\bar{X} = P3.90$$

Note: Number of RADs is estimated as the number of Basarwa taken from Table 1. This procedure yields imprecise results, but it is assumed that rural Basarwa (who should be subtracted from the RAD total) and remote dwellers of other ethnicity (who should be added) will balance each other approximately. (The same reasoning applies to sales values.) Thus, the procedure is intended to give a reasonable, although inaccurate, estimate of RAD craft income. In any case, an increase or decrease of 100 percent in estimated numbers does not alter the order of magnitude of the average.

Source: Number of RADs taken from Table 1; number for Southern District is taken as one-half that listed for (South), because no sales figures are available for Kweneng, Kgatleng, and Southeast Districts. Sales values from Gumbane (RADW 80:100); values for Bokspits, Hukuntsi, and Kang combined to yield a total for Kgalagadi. Etsha sales are excluded. All figures are rounded.

TABLE 9

INCOME IN KIND, /AI /AI BASARWA WITH LIVESTOCK ECONOMY, 1975-76

A. Summary of daily consumption per person, in grams

	J	F	M	A	M	J	J	A	S	O	N	D
Veg	801	743	841	709	529	597	587	414	654	622	512	848
Meat	189	133	124	213	615	24	19	18	19	10	22	25
Milk	1000	1000	1000	750	750	500	500	500	250	250	250	500
Meal	300	300					150	150	150	150	150	300

B. Mean daily consumption (J-D/12) and equivalent cash value.

Veg	655 gm x 5t/kg	=	3t/day
Meat	117 gm x 60t/kg	=	7t/day
Milk	604 gm x 10t/kg	=	6t/day
Meal	138 gm x 11t/kg	=	2t/day
TOTAL			18t/day
360 days per year x 18t/day =			P65 per annum

Note: J-D heads refer to months of year, January - December; data are based on 20 percent random sample of all days in the year and calculated for adult equivalents (children counted as one-half adult).

Source: Wilmsen 1982, Table 2 .
Prices from RIDS 1976.

TABLE 10

INCOME IN KIND, /AI /AI BASARWA WITH FORAGING ECONOMY, 1975-76

A. Summary of daily consumption per person, in grams

	J	F	M	A	M	J	J	A	S	O	N	D
Veg	1605	1581	1645	1248	906	748	621	455	778	772	809	930
Meat	239	220	160	188	2	98	103	120	38	136	52	60
Milk	250	250			60							
Meal			38						8	8	8	38

B. Mean daily consumption (J-D/12) and equivalent cash value.

Veg	1008 gm x 5t/kg	=	5t/day
Meat	118 gm x 60t/kg	=	8t/day
Milk	47 gm x 10t/kg	=	1t/day
Meal	8 gm x 11t/kg	=	1t/day
TOTAL			15t/day
360 days per year x 15t/day =			P54 per annum

Note: J-D heads refer to months of year, January - December; data are based on 20 percent random sample of all days in the year and calculated for adult equivalents (children counted as one-half adult).

Source: Wilmsen 1982, Table 1 .
Prices from RIDS 1976:

TABLE 11

INCOME IN KIND, /AI /AI BASARWA (ALL), 1979-80

A. Summary of daily consumption per person, in grams

	J	F	M	A	M	J	J	A	S	O	N	D
Veg			60			200			320			370
Meat			93			100			110			20
Milk			1230			450			650			1230
Meal			300			150			375			200
Sugar			47			47			47			47

B. Mean daily consumption (J,S,D,A/4) and equivalent cash value.

Veg	238 gm x 5t/kg	=	1t/day
Meat	308 gm x 60t/kg	=	18t/day
Milk	890 gm x 10t/kg	=	9t/day
Meal	256 gm x 11t/kg	=	3t/day
Sugar	47 gm x 36t/kg	=	2t/day
TOTAL			33t/day
annum	360 days per year x 33t/day =	P118.8	per

Note: Data based on two weeks sampling periods in each quarter.
Prices are based on constant values used in Tables 9 and 10.

Source: Wilmsen 1982, Table 5 .

TABLE 12

CATTLE HELD BY /AI /AI HOUSEHOLDS, 1979-80

	Unit	N Households	N With Cattle	N Cattle	X All	X With
Bazhu	1	3	0	0	0	-
	2	6	3	4	0.7	1.3
	3	5	2	6	1.2	3.0
	4	8	2	9	1.1	4.5
	5	6	0	0	0	-
	6	8	4	13	1.6	3.2
	7	5	1	1	0.2	1.0
	8	4	0	0	0	-
	9	8	6	58	7.3	9.7
TOTAL		53	18	91	1.7	5.1
Baherero	1	2	2	250	125	125
	2	1	1	80	80	80
	3	2	2	75	38	38
	4	1	1	85	85	85
	5	1	1	85	85	85
TOTAL		7	7	575	82	82

Note: Unit = Bazhu residential camp and Baherero onganda; N households = number of households in unit; N with cattle = number of households with cattle; N cattle = number of cattle held; \bar{X} all = mean number of cattle for all households in unit; \bar{X} with = mean number of cattle for only those households with cattle.

Source: Wilmsen, 1979-80 field records.

TABLE 13

CASH EXPENDITURES BY /AI /AI RESIDENTS, 1975-76

	January	April	July	October	Sum
Food	P 35	P 55	P 43	P169	P 302
Clothing	245	151	220	255	871
Personal	157	101	144	74	476
Durable	21	71	51	179	322
Khadi Sugar	42	13	29	33	117
Khadi	100	100	100	100	400
Livestock	0	230	220	0	450
TOTAL	P600	P721	P807	P810	P2938
\bar{X} per capita	P2.70	P3.20	P3.70	P3.70	P13.35

Note: Expenditures categories are those of RIDS 1976:216-220; khadi sugar is purchased to make khadi beer for home consumption and sale. Expenditures exceed income because a proportion of income is circulated within the community (as debt repayment, loans, and such) and thus is available for expenditures by more than one person. Khadi expenditures are for the preceding quarter.

Source: Wilmsen 1975-76 field records.

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