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**Translated from  
Ethnologiese Reeks Nr. # 31  
“Die Stamme van die Distrik Ventersdorp”  
by P. L. Breutz**

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O.V.S. = Orange Free State

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\* Number of tribe in "Preliminary Survey of the Bantu tribes of South Africa", this series  
No. 5, 1935

## GENERAL INTRODUCTION

## Boundaries of district

1 Ventersdorp was proclaimed as a sub-district of Potchefstroom by Proclamation No. 7, dated 1 Jan. 1918. Before 1918, the area fell under the Magistrate of Potchefstroom, who was represented by a local justice of the peace in Ventersdorp.

2 The farm Dunbar No. 159 is according to Government Notice No. 104 of 1920 from the district of Lichtenburg to Potchefstroom, sub-district of Ventersdorp, transferred.

3 Ventersdorp became an independent district by Proclamation No. 253, dated 4 Dec. 1923. The boundaries remained the same, except that Rietgat Nr. 197 was transferred to Lichtenburg district.

4 By Proclamation No. 93 of 1924 the district was subdivided into two wards and by Proclamation No. 48, dated 4 March 1938, in four wards: Mooirivier- North, Mooirivier-South, Schoonspruit-North and Schoonspruit-South.

5 By Proclamation No. 243, dated 18 October 1928, Holfontein No. 35 was taken over from Krugersdorp, but by Proclamation No. 40 of 1936, Holfontein was again transferred to the district of Krugersdorp.

6 The boundaries of the district were delineated anew by Proclamation No. 2546, dated 5 Dec. 1947 (Gazette No. 3902 p. 893).

7 The opened areas No. 5-8 of the district is in part III of the Native Trust and land law No. 18 of 1936 determined.

## GENERAL INTRODUCTION

### Size of district

8 The size of the district is according to the Surveyor-General (Letter No. 696 of 1942) 1,712 square miles or 517,024 morg.

9 The tribal areas in Ifaturelle private farms in the district are 97.6 sq. miles or 29,370 mors. and the Native Trust area encompasses 40.5 sq. miles or 12,305 mors. The district measures approximately 50 miles from east to west and 70 miles from north to south.

### Control

10 From 1918 a Third Grade Magistrate managed the district and from 1949 a Senior Grade Magistrate who is also at the same time Ifaturale commissioner. There is no Local Native Council.

### Geographic data

11 The district of Ventersdorp is located on the farm. The northern half of the district is fairly flat, while the southern half and a small corner in the north-east are more hilly. The vegetation in the northern half, where the Native areas are also, consists only of grass and there are no bushes or trees, unless they have been artificially planted near a house.

12 In the south-east there are many small streams that flow into the Schoonri, which originates a few miles north-east of Ventersdorp. The second river in the district is Mooi River (Tswana: Madiba-Matsho) which runs from the north-eastern corner of the district to the south.

13 Ventersdorp is situated in the middle of the district and is the intersection of five major roads. The Krugersdorp-Lichtenburg railway passes over Ventersdorp.

## GENERAL INTRODUCTION

14 The average elevation of the district is more than 4,500 ft. The average monthly and annual rainfall at the most important rain stations is as follows.

15 Table No. i

Station No.	1320	1343	1379	1385	2279
Height in ft.	5,250	5,200	4,837	5,000	4,810
Period in years	10-11	16-17	20-24	20-26	22-26
Oct.	1.24	1.65	1.75	1.64	2.03
Nov.	2.75	3.09	3.82	3.02	2.72
Dec.	3.13	3.39	4.50	3.60	3.80
January	3.87	4.00	4.14	4.28	4.31
Feb.	3.45	3.21	3.48	3.12	3.76
March	2.96	3.82	3.64	2.77	3.53
April	0.93	1.64	1.39	0.69	1.37
May	0.72	0.56	0.72	0.62	0.56
June	0.23	0.20	0.24	0.15	0.21
July	0.15	0.18	0.28	0.21	0.28
August	0.11	0.13	0.31	0.12	0.32
September	0.40	0.80	0.70	0.43	0.79
Annual total	19.94	22.67	24.97	20.65	23.68
Days	45	61	62	35	73

Explanation of rain station numbers:

1320: Quagga neck  
 1343: Barren Lowlands  
 1379: Clerkskraal (Settlement)  
 1385: Weltsvreden  
 2279: Ventersdorp

## GENERAL INTRODUCTION

16      After 1920 diamonds were mined on approximately twenty farms. As a result, the district was declared a 11 "Labor District" in 1925 (Proclamation No. 188), whereby certain regulations for the registration of Native workers became applicable to the district. This Proclamation was amended in 1948 by Proclamation No. 49 revoked, indicating that diamond mining in the district is no longer profitable.



## GENERAL INTRODUCTION

## Former and current residents

17 The "Prehistoric Art in South Africa" (Archaeological Bureau, 1941) mentions no Bushman drawings in the district. I have heard nothing in the district that relates to any earlier inhabitants, who would have come to the district before the Tswana, although many bone tools have been found 24 miles north-west of the district (Marico) and 22 miles south of the district (Klerksdorp). The building falls are older than the Tswana immigration (1300-1400).

18 The Ventersdorp district is not an old center of any Tswana tribe. The two baKubung tribes settled around 1830 in the vicinity of their present residential area. When in 1877-78 the farm Uitkyk was purchased by the "Methodist Church of South Africa", the baTlhalerwa and the baKwena ba Molotswane came to live there. The other four tribes (baKwena ba Mogopa, baFokeng ba ga Motlatla, baFokeng van Kafferskraal and baKwena ba Mare-a-Phogole van Klipgat) all came to this district between 1913 and 1917. Furthermore, remnants of tribes that were of great importance before 1800 also live here, although they only came to this district quite recently. So, for example, the baKubung used to be part of the Digoja, who inhabited large areas of the Orange Free State, and also the baKwena ba Mare-a-Phogole who used to live (before 1800) in the district of Potchefstroom and the southern Transvaal. The baPhogole had the highest rank among the ba-Fokeng tribes. But since the former is no longer a tribal unit, the ba Motlatla has the highest rank of all baFokeng tribes.

19 The Tswana language of most of the tribes in the district is mixed with Southern Sotho, because they lived for a long time in the Orange Free State and Basutoland. On the farm Uitkyk, since over fifty years, a few natives called "Oorlams", i.e. who mainly speak Afrikaans because their parents or ancestors grew up with the Boers, have lived.

## GENERAL INTRODUCTION

### Table of the chronology of captains

20 The following chronological table indicates approximately the dates when the chiefs of the tribes lived in the Ventersdorp district:

Abbreviations                      b. - born  
    dd. - death  
    reg. - regent;

Capital letters indicate when a captain accepted service.

21 Table No. II, Chronological Table of Captains.

## GENERAL INTRODUCTION

Table showing the ratio of population to land and livestock.

22 The following table shows the relationship between the Native population, the land and the livestock they own. The figures for livestock and land relate to the year 1950.

23 Because the agricultural census was recorded according to farms, private land belonging to Natives was partially added to tribal land, i.e. the Native private land is in reality more than shown. (Private farms see para. 35.)

Notes: five sheep or goats are counted as one cattle unit, while one donkey, mule or horse is a full unit,

24 Table No. III. Ratio of Population, Land and Livestock.

## GENERAL INTRODUCTION

## Numbers and distribution of Native population

25 For 1946 and 1951 the general Census provides population figures for the Ventersdorp district. The figures for the tribes and the tables below are based on the data from 1946. The figures for 1951 are mentioned in the above table and in the description of the separate tribes. Probably another 10-15% can be added to the total for persons who did not turn up at the census survey.

26 The Native population of the Ventersdorp district in 1951 was around 30,000 people. During the period 1921 to the present day, the population census for the district shows the following figures:

Year	Whites	Native	Asiatics	Coloreds	Total
1921					
urban	876	591	47	139	1,653
rural	6,244	12,316	68	265	18,893
total	7,120	12,907	115	404	20,546
1936					
urban	1,171	1,014	73	116	2,374
rural	6,557	20,896	52	504	28,009
total	7,728	21,910	125	620	30,389
1946					
urban, male	1,342	979	119	152	3,511
urban, female		922			
rural, male	4,884	12,173	82	390	28,742
rural, female		11,216			
total	6,226	25,284	201	542	32,253
1951					
urban, male	1,383	1,215	124	64	3,854
urban, female		1,068			
rural, male	4,283	13,025	79	348	29,736
rural, female		12,001			
total	5,666	27,309	203	412	33,591

## GENERAL INTRODUCTION

27 The following tables show the distribution of the Native population of the Ventersdorp district according to the census of 1946:

28 Table No. IV Distribution of population by category of land according to census of 1946.

29 Table No. V Population figures subdivided according to tribes and languages.

30 Table No. VI Natives' knowledge of official languages and script.

31 Table No. VII Natives' marriages according to bogadi, kark and law.

## GENERAL INTRODUCTION

## Farms and Trust Land

32 The farms of the Ventersdorp district are mainly owned by Whites while 8% of the land (138 square miles) is used exclusively by Natives. Of this, 29,370 morgen (97.6 sq. miles) is Native property, and 12,305 morgen (40.5 sq. miles) is Trust land. The Trust Farms were after 1936 in the opened areas No. 6 and 7 purchased. About 95 squatter families live on Trust land (72 on Goedgevonden, Welgevonden and Nagel; 18 on Booyskraal and 5 on Elandsfontein). They number about 550 to 650 souls.

33 According to its climate, the Ventersdorp district is more of an agricultural area than a livestock breeding area. Approximately 1,400 cattle or cattle units grazed on Trust land in 1950. Water is supplied by 9 boreholes and 6 cement dams. In 1950, the Natives living on Trust Farms cultivated 522 acres. In 1949, a start was made with forestry, which in 1951, covered 20 morning eucalyptus trees. For details on Native agriculture and production figures of the Trust farms see par. 91 and table No. VIII par. 97 concerning the Agricultural Census of 1950.

34 The following farms belong to the Native Trust:

## GENERAL INTRODUCTION

Place and No.	Opened territory	Morgen	Sq. Rod	Portion of farm
Buoykraal 16 (20 IQ)	No. 7	2508	336	A, C, D
Elandsfontein (21 IQ) 19	No.7	1428	526	4, 5, 7, 8, 9, 1/5 of the rest
Goedgevonden 3 (169 IP)	No. 6	3707	528	whole farm
Nagel 32 (168 IPs)	No. 6	46	141	whole farm
Wayland 119 (461 IP)	No. 6	442	265	rest of farm
Welgevonden 93 (167 IP)	No. 6	4171	242	whole farm
Total of a Trust		12,305	238	or 40.5 sq. mile.

35 The following farms are tribal farms and Native private farms:

Place and No. Open Territory	Owner	Morgen	Sq. Rod	Portion of farm
Booykraal 16 No.7 (20 IQ)	Gabriel Serobatse (private)	400	-	B
Boschhoek 151 No.6	Menwe Makolobate (private)	183	205	Rest of farm of C
Boschhoek 151 No.6	Menwe Molulu (private)	697	589	Rest of farm
Doornkop 156 No. 6	Matsapola (private)	290 -		1 of farm C

## GENERAL INTRODUCTION

Place and No.	Opened territory	Owner	Morgen	Sq. Rod	Portion of farm
Doornkop 156	No. 6	baKwena ba Molotswane (tribe)	1209	275	Rest of farm
Dunbar 159	No. 5	baFokeng Serobatse (tribe)	340	447	
Elandsfontein 19 (21 IQ)	No. 7	baKubung Monnakgotla (tribe)	1630	528	3 parts of Eastern farm (B)
Elandsfontein 19 (21 IQ)	No. 7	bakubung Mathope (tribe, but on behalf of 21 owners registered)	1154	197	Farm in NW
Elandsfontein 19 (21 IQ)	No. 7	"	596	537	Farm 6, 10, 11 and 3/5 of rest of farm
Elandsfontein 19 (21 IQ)	No. 7	? (private	583	323	Farm 2 and 3
Hartebeestlagte 82 (146 IP)	No. 6	baKwena ba Mogopa (T.More), (tribe)	4695	535	
Kaffirkraal 101 (493 JP)	--	A.Phiri and other priv. (baFokeng)	4603	481	
Klipgat 14 (18 IQ)	--	T.M.Ngakane and others (baPhogole)	1019 -		Eastern farm
Kwaggaslaagte 66 (121 IP) No,5	baFokeng of Serobatse (tribe)		3505	480	whole farm
Palmietkuil 17 (25 IP)	No. 7	baKubung of Monnakgotla (tribe)	3731	272	whole farm



A L G E M E N E   I N L E I D I N G 15

Plaas en Nr.	Oopge- stelde gebied	Eienaar	Morg Vk. roede	Gedeelte van plaas
Thorn 116	Nr.6	Menwê (privaat)	222 217	noordeli- ke helfte van plaas
Wayland 119	Nr.6	Menwê (privaat)	21 218	helfte van ged. A
Zwartkop 48 (145 IP)	Nr.6	baKwena ba Mogôpa van T.More (stam)	4483 103	hele plaas
Totaal van Naturelle eiendom <u>29,370</u> 4 of 97.6 vk. myl.				
36      Uitkyk 33, 3089 morg behoort aan die „Metho- dist Church of South Africa" wat plote aan Naturelle verhuur.				
37      In die oopgestelde gebied het die volgende gedeeltes van plase nog Blanke eienaars:				
Plaas	Morg	vk. roede	Gedeelte	
Booyskraal 16	740	176	rest. ged.	
Boschhoek 151	1308	219	A, B, 1 van C	
Doornkop 156	4413	433	1, 2, 3 en rest. ged.	
Elandfontein 19	691	202	van A B, rest. ged.	
"	42	104	Leafontein(B 2)	
( "	376	327	(Hermannsburg Sendinggen).	
			volgens Kantoor van	
			Aktes, Pretoria, on- betroubaar)	
Ray 75 (134 IP)	384	304	hele plaas	
Thorn 116	222	216	suidelike ged.	
Wayland 119	21	218	helfte van ged. A	
Totaal	<u>8,200</u>	<u>399</u>		

## GENERAL INTRODUCTION

## The City Location

38 Ventersdorp only became a town in 1887, and was named after Johannes Hendrikus Venter, who was the owner of the farm Roodepoort. In 1870, Venter had already begun to divide and sell his farm into plots. Only in 1936 was the city location demarcated according to Government Notice No. 212/36, Government Gazette No. 2336, and in 1938 according to Notice No. 1610 in the Government Gazette of 7/10/38 enlarged. The location land is 18 morg 7509 sq. ft. groat, and the inhabitants have 4,000 morg of pasture on the common village land.

39 According to the population census, the location has the following number of inhabitants:

	male	female	total
1946	979	922	1,901
1951	1,215	1,068	2,283

I estimate that 300 to 500 persons did not appear during the census. There are no Asians in the location, but about 60 people of color.

40 There are 840 houses in the location, which were built by the Natives themselves. They pay 8/6 rent for a 50 x 50 or 60 x 80 ft. lot; the rent includes water and sanitary services. For use of pasture they pay 1/- for two cattle and then 1/- for each further cattle. The local residents have about 200 cattle on the village land. The location has a building with 28 single rooms and 7 double rooms for unmarried persons. The location has a common recreation hall. Beer is not available in the hall; it is home brewed. Stores for groceries, fresh produce and fruit belong to Natives, and £1 a month is paid for the stand. There is also a tea room.

## GENERAL INTRODUCTION

41     There is one large school with approximately 15 teachers and 820 pupils. The following mission churches work in the location: African Methodist Episcopal Church, Methodist Church of South Africa, Nederduits Hervormde or Gereformeerde Kerk, Anglican Church, Roman Catholic Church and various Native sects, which are not numerous, however.

42     The residents of the location work for the municipality, railway, shops belonging to Whites and Indians and among others at the three industries of the town, the brickworks, Schoonspruit Kalkwerke and the malt factory. The three industries each have their own in the camp where a large part of their workers live.

## GENERAL INTRODUCTION

## Social aspects

43 All tribes in the Free State and southern Transvaal have been under the influence of the rural European population for a very long time. In all tribes the school of puberty which supports the rank system in the tribe has ceased since 1830-1880. But despite the influence acting on the old customs, the social structure retained the traditional Tswana character even more than the political system. Large cities have little influence on the habits and behavior of the Natives in this district.

44 The political system, as far as the chieftainship, councils, clans (dikgoro) and ranking system is concerned, still exists where the tribes own land, but has disappeared where the Natives are on private land (even if they bought it as a group) or live on the grounds of a mission station. Natives who privately own land as a group always have a chief who is chosen by the buyers. Such chiefs only exceptionally have a council made up of elected members. Usually, in the event of any difficulty regarding the group, the buyers of the farm or the heads of all families are called together to discuss the matter. Because they are a mixed population, the rank system that is important for the social order and the chieftaincy council has disappeared. They only have a people's assembly that controls the political events.

45 Tribes that live on the land of a mission station still have their hereditary chiefs here and there, but the chiefs' council has disappeared because the missionary is considered the authority who can modify the findings of a chief. Such tribes no longer have any legal entity and politically they only know the people's assembly (pitso) where their decisions are made known. The baKwena ba Molotswane, now that they are no longer living on mission land, have again established their own council, which includes the uncles of the captain and the heads of the clans and also appointed a commission for the allocation of land. What was said here about the two categories of Natives, I also found for the districts of Rustenburg, Pilansberg and Marico. For details of the political system of the individual tribes see under section 10 of each tribe.

## GENERAL INTRODUCTION

46 The marriage custom among some of these tribes is the same as among the tribes in the districts of Rustenburg, Pilansberg and Marico. The ba- Fokeng of Kafferkraal and baKwena ba Mogopa have the habit as described for the mentioned districts and differ from the other tribes of Ventersdorp. According to the census of 1946, in the city as well as in the countryside, a majority of almost 4,000 persons entered into civil or church marriages and just over 2,000 married according to Native custom. Generally, Natives marry here when they are over 21 years old. Under 21 years of age, 136 were married and 15,046 unmarried; over 21 years old, 6,917 were married and 3,322 were single; 181 just live together. In the villages of the tribes, unmarried people very rarely live together.

47 There is no more polygamy. It is claimed that there used to be more bigamy than polygamy and that only the captains, their brothers or vice-captains had more than one wife. The majority of men were too poor to afford more than one wife. Even today, the marriage order is such that if there is a suitable blood relative, preference is given to the connection cross-nephew or niece, i.e. that a man marries the daughter of his mother's brother (malome) or of his father's sister (rrakgadi). She used to be considered the leading lady. Among the baFokeng бага Motlatla (and this also seems to be the case with other tribes in the district) the children of two sisters or two brothers are not considered brother and sister, i.e. their children are allowed to marry each other. Maybe it's European influence.

48 Today, the parents no longer have much influence on the choice of a bride for the young man. The young people themselves indicate who they would like to marry, but the custom that follows is still very much tied to tradition. After various visits have been made to the parents of the bride, the official visit (go batla) follows with the aim of an engagement. The rrangwane (younger brother of the father) of the groom makes this visit, an exception exists only at the baKwena ba Mogopa where the parents go themselves. The baHurutshe in this district still send the malome. They ask for a gourd of water (sego sa metse), by which they mean the daughter they want. If the engagement is concluded, a blanket or piece of cloth (kobo) is bought and given to the bride. She must wear it as a sign that she is engaged. It used to be a body of valuable skins. At the baKwena ba Mogopa nothing is given to the bride.

## GENERAL INTRODUCTION

49 The second step is the giving of bogadi (dowry). The  $\beta$  (younger brother of the father) of the groom is again sent to negotiate about the cattle. In addition, it is - as they claim - less about the number of cattle than about their type and color.

50 Before the bogadi is brought, another ceremony (mabotsa) takes place which connects the two families and which is particularly important for the baFokeng ba ga Motlatla. Two women who are related to the groom are sent to the bride's family early in the morning before sunrise to meet them there. The blood relatives of the bride are all called and then a sheep is slaughtered and divided among them to eat communally. The bridegroom is given the skin of the sheep. Also the baKubung has the mabotsa ceremony, which takes place in the afternoon after the go batla. I have the impression that this old ceremony originally validated the marriage, just as the serufo sheep is slaughtered at the baHurutshe as a seal for the marriage contract, or the mokwele at the baRolong.

51 The third step is to send the bogadi cattle shortly before the wedding feast takes place. In the old days, the bogadi used to bring ten cattle and ten sheep to the baFokeng for a woman. Other tribes (baKwena in the district) give ten cattle only to a woman who marries a captain. Generally, 4 to 6 cattle are given to all tribes today; but goats or an unequal number of cattle may not be given, unless they add a sheep to the cattle. At the baFokeng ba ga Motlatla, if possible, 6 cattle should be given to a woman. Five sheep count as much as one cow. Those who do not have cattle can also give money with most tribes, and indeed an amount between £20 and £50. There is also a chance for those who don't even have the money. They can make an agreement that they will give the bogadi when it is received for a daughter from the intended marriage (nama ke go tlole). At the baKwena ba Mogopa, bogadi debt may not remain outstanding.

## GENERAL INTRODUCTION

52 To collect the bogadi (bride-treasure), the blood relatives of the groom come together. His malome (mother's brother) is the first to promise one cow. Most is given by the father and other relatives such as brothers and sisters of the father can contribute something if they want. The bogadi is handed over two to three weeks before the wedding. They used to bring the bogadi to the bride's parents, but today her relatives (especially from the baFokeng ba ga Motlatla) come to collect the bogadi. The father of the bride receives the bogadi from these tribes - not the malome - and he invites the malome (brother of the bride's mother) to select one cow for himself, and also invites other relatives to whom he gives a want to give cattle or sheep.

53 In the past, at the wedding feast there was also the ceremony of go apara lomipi which is connected with the bogadi. The peritoneum, with the inner fat of the cattle, was hung around the neck of the bride. The intention was to show through this that bogadi was given, that the parents were satisfied with the bogadi and that the children from the marriage are valid as legitimate children of their father.

54 The fourth and last step is the wedding feast. It takes place at the home of the bride, but in many cases there is a second celebration as soon as she arrives at the home of her husband's parents. In most tribes, not only the parents of the bride, but also those of the groom must slaughter a cow and perhaps a few more sheep and goats. They say that long ago the baFokeng only slaughtered sheep and goats.



## GENERAL INTRODUCTION

55 There is no longer a symbolic division of the meat, although the malome of the bride gets the head (tlhogo) and the skin of the cattle and the malome of the groom gets the entrails. The rrakgadi (sister of the father) must finely chop and cook the meat. The liver may only be eaten by women.

56 One to three days after the wedding, after the sun has set, the bride is brought to the house of her in-laws. Many women go together and two men must accompany her. Only now, according to custom, was the woman allowed to have children with her husband. After that, the man starts building his new house. At the baFokeng ba ga Motlatla and also other places, the bride and groom must continue to live with the parents until a younger brother of the man marries and takes his place. The youngest sibling must stay with the parents until the oldest grandchild can live with the old people and take care of them. At the baFokeng ba ga Motlatla it is a particular requirement that a woman must be treated well. A woman may not be insulted by her husband. It is argued that by custom the divorce does not exist. In other tribes too, divorces occur very rarely.

57 In all tribes, a large number of the children are illegitimate. It is generally said that they make up half of all children born. The big cities exert a strong influence in this direction. If the father of an illegitimate child is of the same tribe as the mother and refuses to marry her, the parents of the mother can complain to the captain. The compensation demanded by the parents varies from 1 to 5 cattle or from £5 to £25 (mostly £10) and one cattle is usually added to it for the captain and his councilors who settled the matter.

58 In most tribes cases of levirate and seantlo marriage (substitute) rarely occur. The baTlhalerwa say that they no longer have levirate, but that seantlo is given after the death of a woman, i.e. a daughter of her family acts as a substitute.



## GENERAL INTRODUCTION

59 The baFokeng ba ga Motlatla has the following special habit. In every case of death of a woman, another woman is claimed from her family. After her death, a cow (pola) is sent to her family, which is slaughtered there. The baKubung call the cattle kgatisa tlhogo. Another cow (mogoga) is slaughtered at home for the ancestors as in the case of any person after his burial. At the beginning of the next winter, a further cow (pelesa), as in the case of any other person, must be given who “brings the blankets to her parents” (go ntsa dikobo); in men to the malome (mother’s brother). If the pelesa cattle is brought, the man asks his parents-in-law to give him another wife. But it rarely happens that they give him a second wife. If he does receive the second wife, he must give one cow called mohapa tlhogo, viz. to “bind up the head that fell.”

## GENERAL INTRODUCTION

## Traditional belief

60 To a certain extent, the belief in the ancestral spirits still exists, but the prayers and rites in connection with the ancestral belief have almost disappeared. Invocation of and victims to the ancestors for rain or rain medicine also disappeared. The only one still is the cow that is slaughtered at funerals, but few people are still aware that they enjoy the cow in communion with and in honor of the ancestors. It has been completely forgotten that the cow, which is slaughtered at the wedding ceremony, was originally a sacrifice to the ancestors. The best kaffir wheat harvesters leave them on the field for the ancestral spirits (badimo) after the harvest.

61 Although the rain ceremony disappeared, at the baFokeng ba Motlatla there was still a folk festival that was connected with the rain ceremony. At this festival, a rain emblem (lesokwane) which is made of wood and looks like a stick plays a role. The stick has not been treated with medicine, but is connected to a kind of rain spirit. The stick is kept by a woman from one of the two estates. If it is very dry, the inhabitants of the stat who do not have the emblem announce that they are coming to collect it; it is known to them who keeps it. They then send those who can run the fastest to retrieve the stick. But also in the other stat, those who can run the fastest stand ready to recapture the stick if it is taken away. The stick is then kept with the woman who managed to get hold of it.

62 In all tribes, a large number of Natives are still afraid of sorcery. But they do not have a clear understanding of how the black magic works. Some of them say that the sorcerer sends a baboon to the house during the night where he wants to harm the people. Also, certain medicines are needed to be able to do magic.

63 Because there is still a strong belief in black magic, the medicine men have not disappeared either. From his dolosses (ditaola) the medicine man sees the reasons for difficulties such as e.g. who caused illness or death through sorcery. The ditaola also indicates future events or dangers. But the people admit that the interpretation of what is seen from the ditaola is very vague and does not explain much. A set of tao la consists of bones, ivory or claws of the following animals (I call them because they differ among the tribal groups):

## GENERAL INTRODUCTION

4 pieces of hooves of a cow ("kgomo"), two are male, "more mogolo" and "kgadi"; two are female, "makgadi" and "khatsane";

4 pieces of an elephant's tooth ("tlou"), two are male and two are female, but have the same names;

2 legs of a turtle ("khudu"), one is male and one is female. Other Tswana tribes in the north of Ventersdorp, including the ba-Hurutshe, have four legs of the turtle.

2 shells ("dikgetla"), one is male and one is female. In the above tribes they have four of them.

2 legs of the aardvark ("tnakadu"), one male and one female. The above tribes have only one.

1 leg of the wild boar ("colobe"), which is male and is identified with the medicine man.

2 legs of the duikor ("phuthi"), male and female. The above tribes have only one.

2 legs of goats ("pudi"), male and female. The above tribes have only one.

2 legs of the sheep ("nku") ' female and female. The above tribes have only one. 1 leg of the baboon ("tshwene"). The Hurutshe has two of them.

1 leg of the lion ("tau").

2 legs of the ibex ("phuduhudu"). The above tribes do not have it.

1 leg of the hyena ("phiri"). The above tribes do not have it.

In ancient times, just as with the old baKwena and baHurutshe, only four ditaola were customary here.

## GENERAL INTRODUCTION

64 Medicines are still used for magical protection. When building a new house, sticks or bundles of grass rubbed with medicine are often buried around the house. The same is done when soil is plowed for the first time. But I didn't see anyone wearing amulets. Members of the baFokeng tribe seem to be granted magical power, because they were mostly the victims of medicine murders in Basutoland. In Basutoland, people were often killed after certain parts were removed from their bodies to make medicine for a captain.

65 Stone piles along the road on which stones were thrown by passers-by in the past to appease local spirits, as is still the case at the baFokeng in Rustenburg and the baHurutshe, are not known to them. There are no such stone piles in the Ventersdorp district nor in Thaba Nchu where they used to live. A ceremonial fire that must always burn is not known to them. Ock, they do not know any names of old gods or spirits, which are not directly related to the ancestral faith. There are no ancient holy places that they know anything about.

66 The belief in monster snakes in the Dingana River still remained from the stay in Thaba Nchu. The one snake can change itself into a goat with red ears and is then dangerous for people. Another snake (mokebe) crawls out of the water during the night. He carries a light that he places here and there when he is looking for food in the field. This water hose is not dangerous.

67 Only ancient people still have an understanding of what the original idea of the cosmos was among these tribes. They say that the whole dome of heaven is made of stone. They still know a few groups of stars that are connected with the annual cycle. There is:

Naka (Sirius)

Dicolobe (belt of Orion)

Kgora disokwana (Evening star) also called Kopa-dilallo. If the star appears, the women must have finished the meal;

Naledi-a-matsaba (Morester).

68 It used to be believed that the new moon could exert a dangerous influence, but this belief no longer exists. They still say that if the new moon stands upright, it indicates rain, and if the arc lies very obliquely, there is no rain yet to come. They believe that there is a man on the moon who lives there because he has been punished.

## GENERAL INTRODUCTION

## Mission stations and education

69 Because all these tribes were already under White influence in the Free State, today 80 to 95% of the Native population are members of one or another Christian church.

70 An old and important mission station in the district is that of the Methodist Church of South Africa (formerly Wesleyan Methodist Mission Society). In 1878 the missionary Timothy Creswell bought the farm Uitkyk 33 and there continued the missionary work that had earlier started in the Free State. The farm became a settlement for two tribes, the baTlhale-rwa and the beKwena ba Molotswane. The baTlhalerwa still live there, while the baKwena moved away in 1931 (details about the settlement on Uitkyk are found among the tribes described later in this study). The Methodist Church counted 1,273 members in the Ventersdorp district in 1951. In the Ventersdorp district this missionary society works at the following stations: Zwartkop, Kwaggaslaagte, Doornkop, Uitkyk, Klipgat, Kafferkraal and Ventersdorp- Location and there are a few smaller outposts such as Vlakfontein, Kaalfontein, Witpoort, Buffelsvlei, Rooipoort, Malekutu, Rietvlei , Syferfontein, Bank Station and Boitshoko.

71 Other missionary societies have not been in the district very long and do not have many members either. The following table No.VIII indicates which missionary societies or churches work with the various tribes:

72

TABLE NO. VIII  
CHURCHES OF THE TRIBES, DISTRICT OF VENTERSDORP

	baKubung (Molotestat)	baKubung (Mathopestat)	baFokeng be ga Motlatla (Kwaggaslaagte)	baFokeng (Kafferkraal)	baKwena ba Phogole (Klipgat)	baKwena ba Mogopa (Zwartkop)	baKwena ba Molotswane (Doomkop)	baTlhalerwa (Uitkyk) Ventersdorp-Lokasie
Methodist Church of South Africa	X	o	o	o	o	X	X	X
Hermannsburg Mission Church	X	X	X	X	o	X	o	o
Anglican Church	X	o		o			o	o
Church of England					o	o		
Presbyterian Church						o		
Church of the Province of South Africa (Anglican)								o
Lower German Gererormeerde Missionary Church								o
Roman Catholic Church								o
African Methodist Episcopal Church	o	o	o	o				o
Apostolic Faith Mission Zion	o	o				o		
Catholic Church in Zion			X					
Ethiopian Episcopal Church						o		
Ethiopian Catholic Church	o							
Bantu Methodist Church						o		
Pentecostal Holiness Bafolosi	X							
Further independent Native churches, whose names could not be ascertained, "Donkey churches"	o	o	o	o	o	o	o	o

Explanation of signs:

X Mission Station of church with evangelist

o Outpost of a station

## GENERAL INTRODUCTION

73 Schools. The following table No.IX gives the schools, teachers and pupils for the tribal row of the district:

	Aantal school	Teachers	Private Teachers	Pupils	Standard
baKubung, Molotestat	1	6	1	about 380	VI
baKubung, Modubung	1	3	1	about 220	V
baKubung, Mathopestat	1	3	-	about 170	V
baFokeng ba ga Motlatla, Kwaggaslaagte	1	6	-	about 320	VI
baFokeng, Kafferkraal	1	4	-	about 300	VI
baKwena ba Mogole, Klipgat	1	3	-	about 170	V
baKwena ba Mogopa, Zwartkop	1	6	-	about 330	VI
baKwena ba Molotswane, Doornkop	1	3	-	about 170	V
baTlhalerwa, Uitkyk “ “	1 1	6 3	- -	about 330 105	VI secondary school
Ventersdorp- Lokasie	1	15	-	about 820	VI
Trustplaas, Booyskraal	1	2	-	about 110	V

74 The schools are all under the control of the government, although the one on Uitkyk is managed by the Methodist missionary society.



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75 On Kafferkraal, 85% of the children of school age visit the school, one quarter of the pupils, however, come from nearby farms. School attendance at the baKwena ba Molotswane is particularly poor, about 40%. Generally, schools in the various tribes are attended by 60-70% or more of the children of school age. Those who don't go are mostly needed at home for housework or tending cattle. There are still a large number of parents who do not see the use of a school.

76 Certain difficulties existing in other districts in the north and north-east, such as b. f. that pupils who start school at a late age do not want to continue learning after being adopted as members of a Christian Church or after the puberty ceremonies because they think they are mature after that does not exist in this district. In the Ventersdorp district, the tribes no longer hold puberty ceremonies and becoming members of a Christian Church is no longer so important in their lives.

## GENERAL INTRODUCTION

## Housing system

77 The states of the different tribes look quite similar and everywhere the influence of the European way of life is clearly detectable. Most tribes have only one stat, only the baKubung of Molote and the baFokeng ba ga Motlatla have two each. At the baKwena ba Mogopa (Zwartkop), baTlhalerwa (Uitkyk), baFokeng van Kafferkraal, baPhogole op Klipgat and baKwena ba Molotswane, the housing plots are all of a certain size. The plots of land that may be built on are usually located along one or more straight streets and the villages are not laid out as haphazardly as e.g. not at the baHurutsha. Cattle pens are usually gathered outside the stat. The kraal walls are built of rough stone; without cement or clay. In this district the captains do not have special meeting places that are sheltered from wind and rain.

78 The cabins are all square. A family usually has one large living hut with two or three rooms, and one or two small square outbuildings that serve as cooking or storage areas, in which sometimes also children sleep. In the Meete tribes, the huts are built around a small court (lolwapa). The lolwapa is smoothed with clay and cow dung and covered with a 3 - 4 ft. high wall fenced. On Kafferskraal, Klipgat and with some families from other tribes, the entire dwelling is fenced with a wire fence and the lolwapa, if there is one, only has a low wall. At the baKwena ba Mogopa, the houses and enclosures are mostly built of stone. The stones are piled up so that the wall is quite smooth on the outside. Other houses were built of air-dried or burnt bricks. There are no more wall decorations anywhere. Windows and doors are bought in the cities. The roofs are covered with straw. However, each town has 2 to 6 large houses with corrugated iron roofs that look rather European style. The belong to the more affluent who farm intensively or trade. In many houses, medicine sticks (dipheku) are still buried under the walls, to magically protect the house.

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79      Because wood is scarce and coal cannot be afforded, fire is made almost exclusively with cow dung. It is stored in piles at the cattle pens or houses and is supplemented here and there with cornstalks. In this district there are no more granaries or pots.

## GENERAL INTRODUCTION

## Material culture and dress

80 In all tribes of the Ventersdorp district, the material culture also indicates a more intensive contact with European civilization than in the tribes e.g. in the districts of Marico and Pilansberg, the case is.

81 In most cabins, the most necessary European furniture such as tables, chairs, beds, cupboards or shelves are in use. A large number of families use modern things such as e.g. sewing machines, pedal bicycles, corn mills, gramophones and agricultural machinery (cf. table No. X). Simple European kitchen utensils are in common use among most tribes.

82 Not much of the traditional material culture remained in the district. In most tribes there are still individuals who can make pots of different sizes (moeta for beer, lehiswane for water, and nkgo, a medium size). They still make small amounts of plaiting, such as grass mats (moseme, legogo), throat-shaped baskets for carrying wheat in (tlatlana), out-of-water baskets (leselo) and beer strainers (motoxho). Only at the baKubung are some of the traditional wooden dishes (mogope) still used. Here and there stomping blocks (kika) and grinding stones (tshilo) were noticed. Gourds become ladles (those with a handle: legapa, and those that are only half a gourd sego) and beer mugs (phahana). They also make leather belts (dikgole).

83 In all the tribes in the district the dress consists of European clothes, hats, shoes etc. Because the puberty school no longer exists, the youth also no longer wear the clothes they used to wear after the ceremony. Mothers do still use the baboon skin (thari), which is made of sheep or spring goat skin (thari ya tshepe), to carry their babies in.

84 No one remembers whether tribal marks were indeed customary here in the past.

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## Livestock and grazing

85     Afrikaner and Native cattle or a cross between the two are kept. The tendency, however, is more in favor of Afrikaner cattle. Cattle of a particularly high quality are not yet bred here and it seems that only a few progressive Natives are interested in it. Few bulls are kept. The baKwena ba Mogopa, baKwena ba Molotswane, baFokeng of Kafferkraal, baPhogole of Klipgat, baKubung of Mathopestat e.g. no bull and the baFokeng ba ga Motlatla only 2 for more than 1,000 cattle. Black cattle are rarely seen and today they no longer play a role as sacrificial animals. Only at funerals are offerings still made today (see para. 60). The number of cattle and other livestock owned by the different tribes appears on the following table No. X (see next section par. 97 ). For the ratio of cattle units to grazing, and percentage of overgrazing, in the different tribes, see table No. III, par. 24.

86     In the water supply for livestock, mainly underground water is used. The baFokeng ba ga Motlatla has four windmills with two cement dams, the baKwena ba Mogopa has six boreholes, of which the water is pumped from two by windmills and from another two by engines. The other tribes, with the exception of the baKubung of Malote, have one borehole and one windmill each, of which the one on Kafferkraal is privately owned. The baKubung gets water from a dammed creek and also has two other dams. The baKwena ba Molotswane complain that there is always a shortage of water for their livestock.

87     The cattle diseases that occur are:

Anthrax	Setswana: Lebeta (has not occurred during the last 9 years)
Sponge disease	Setswana: Tsorotswane
Bile disease	Setswana: Santlhoko
Lung disease	Setswana: Nteremane

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A disease with the characteristic that the shoulders become paralyzed,  
Setswana: Magetla

A poisoning caused by plants,  
Setswana: Mogau

In many tribes the cattle are bitten by snakes.

88 Of the traditional customs in connection with cattle, little remained. One of the twin calves is still killed, but the owner conceals the events.

## GENERAL INTRODUCTION

## Agriculture and agricultural statistics

89     Agriculture is a little better developed among the tribes in the district of Ventersdorp than among those in Rustenburg and Pilansberg and much better than in the districts of Marico and Mafeking. The Native private landowners are more progressive than shareholders in communal tribal ownership, although in each tribe there are still a few who use European methods to get a lot out of their land. The owners (baFokeng) of Kafferskraal e.g. three tractors.

90     Plowing countries vary greatly in size. Once the land is subdivided, the size of arable fields seems to remain unchanged. On Kafferkraal approximately 35 morg are available to each land owner. When Kwaggaslaagte was bought, the current captain's father granted 9 morg per family, with the exception of a few families who received up to 20 morg each. If in this tribe a widow e.g. owns land which she cannot cultivate, the land may be leased and the tenant must cede half of the crops to such a widow. If the tenant uses Fertilizer and modern machinery, this system is quite expensive, because his expenses are not calculated. On Uitkyk, each family has 10 acres of plowed land. At the baKwena ba Mogopa, until recently, a plowed field was measured as 150 by 120 yards. At the baKwena ba Molotswane three acres were granted per family. The baKubung of Molote has lands of between 3 and 20 acres, but the usual size is 10 acres. After the death of a family head, his land is taken over by his widow and later by his sons and subdivided where possible. In many tribes, the old people own the land. The young generation prefers to work in the fields, even if they are landowners.

91     It cannot be said with certainty how much wheat is harvested; see table No. X. Most tribes harvest five bags of kaffir wheat per morning in a normal year, but up to 10 bags in a good year. I was told that the maize harvest per morning is between 8 and 10 bags for a normal year, and up to 20 and 25 bags for a good year and a well cultivated field.

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There are families especially at the baKwena ba Molotswane, who only harvest 1-2 bags of maize or less from 3 acres. About a quart of kaffir wheat is sown on 3 acres. Sunflowers (Russian black) are also planted at a few trunks; 200 bags were harvested on Kwaggaslaagte and 50 bags on Kafferkraal. It is claimed that almost 200 are harvested from one bag. Much more maize is planted than kaffir wheat. Few Natives grow enough to sell.

92 In this district, early, before the first rains, something that e.g. In the districts Ruztenburg, Pilansberg and Marico is rarely done. Among all the tribes in the district there are a few families who use fertilizers, and here and there the ashes of hearths are scattered on the fields. For the quantity of agricultural tools in use see table No. X, par. 97. The majority do not plow deep. Many are also negligent when it comes to hoeing. The baFokeng ba ga Motlatla leave part of the plowed land fallow (approx. 40%), but they do not use crop rotation. The captains no longer order when plowing time should begin, because plowing is already done before the rains, but with the baKubung the captain still says when the harvest may be done and when the cattle may graze on the harvested fields. For arable land, red soil is preferred. It is claimed that black soil contains too much moisture for kaffir wheat if it rains a lot, and that the red soil offers better resistance to drought.



## GENERAL INTRODUCTION

93 The following types of wheat or plants are cultivated:

Maize (mmopo, tsake): various European types;

Sorghum (mabele): mabele a masweu (is little cultivated);  
 mamafosa (preferred)  
 mantsakane (preferred)  
 mabele a masetlha (lacking suitable land)  
 tshabatsie (is sown if plowed late)  
 mogatla wa kubu (is little cultivated)  
     maidi (preferably because felt doesn't eat it)  
     bosetlhe  
     kokolwane [cocoons]  
 mapepe (the preceding types are briefly described in "The tribes of Rustenburg and Pilansberg districts", Etnol. Publ. Nr. 28, par. 255.)  
 mabele a mantswidi (almost white, round grains; the plant grows about 3 ft. tall, grows in 4 months and is ripe after tshabatsie);

Sugar cane (ntswe);

Beans (dinawa) :

sugar bean (European)  
 gopolans  
 morratsane  
 mae a tsilwe  
 soybeans (Asian)  
 ditlhodi (kaffir beans or 'mungbeans', Phaseolus sp., green and black)  
 ditloo ('jugo-beans', Voandzeia sp.)  
 groundnuts (cultivated by only a few families);

Pumpkin (lephutse)

watermelon (legapu)  
 lekatane, lowane and loselotsi (cross between a pumpkin and a watermelon), are dried and preserved,  
 sego, phafana and solodi, gourds (with a hard shell), is used for kitchen work.

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94 The leaves of beans and of wild plants are eaten as vegetables (morogo), or boiled and dried to be preserved. Wild vegetables are: thepe, lerotwe, monyaku and modujana.

95 The tribes in this district have no citrus trees, but other fruits, such as peaches, grapes and figs (see Agricultural Census table No. X).

96 Nothing remained of the traditional agricultural ceremonies. At the baKubung, ABEL MONNAKGOTLA (approx. 1900) was the last captain who still held the ceremony of the first fruits. Here, too, the ceremony indicated that the baHurutshe was considered to be of higher rank.

97 Table No. X Agricultural Census 1950.

*[This table is missing from the original book.]*

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## Economy

98 Little can be said about the possession of the tribes or individuals, because that would require a special study. If the agricultural census figures are correct, there are 159 livestock units per 100 persons, which is more than I found for the districts of Rustenburg, Pilansberg and Marico. Only a few families have an income from the sale of grain. The source of income is mainly labor in the cities. The younger generation has little interest in agriculture; they prefer to earn money in the cities. Older men prefer to work on farms close to home.

99 Some Natives of the district work in the local diamond mines. During the period 1925 to 1948, there were many diamond mines in the district, and a large part of the population of the district worked there. The district was officially proclaimed a "labour district" during the period.

100 How much of the population temporarily works outside the district cannot be ascertained, and it is only a guess to say that 25% or more of the entire population is absent. The Tribals declare that they do not like working in mines and on farms.

101 In the tribal areas there are the following shops:

baKubung, Molotestat	4 shops	2 butchers
Modubung	1 shop	1 butcher
Mathopestat	1 shop	
baFokeng ba ga Motlatla	1 shop	
baFokeng, Kafferkraal	2 shops	
baKwena ba Mogopa	3 shops	1 butcher
baKwena ba Molotswane	2 shops	
baTlhalerwa	no shop, but the captain has a shop in the city location of Ventersdorp.	

One shop at Molotestat belongs to a White; all the rest belong to Natives.

## GENERAL INTRODUCTION

## Health

102 The general state of health, as far as it depends on the climate and on the diet, is the same as in "The tribes of Rustenburg and Pilansberg districts", Ethnol. Publ. No. 28, par. 257, 109-114 described. In the Ventersdorp district, more maize is eaten than in the other districts, which is more favorable for vitamin intake. Most tribes have good drinking water from boreholes. Only the baKubung drink pond water.

103 None of the tribes have a clinic. However, most tribes have transport to Ventersdorp and other places where medical help can be obtained.

104 Although the feeling for hygiene is hardly more developed than in other districts, one sees many more latrines here at schools and private houses.

105 At the baFokeng ba ga Motlatla and at the baKubung more cases of tuberculosis struck me. Details of other diseases were not checked.

## GENERAL INTRODUCTION

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106 The material collected for this work is based solely on field work, as stated under section 21 for each tribe.

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## BAKUBUNG

1     **District:**

107    Ventersdorp, Transvaal.

2     **Name of tribe and totem:**

108    baKubung, but also baKgofa (tick), because they did not let the cattle, which were looted from other tribes, loose again. Totem: kubu (hippo) and long ago tholo (kudu).

3     **Captain:**

109    LUCAS TSHOSE MONNAKGOTLA, born 11 January 1911. Regiment: Maganakgomo (1928). Took office on July 1, 1944 as regent with civil and criminal jurisdiction. LUCAS is a member of the Anglican Church, went to school in Molotestat and understands English.

110    His place of residence is Molotestat at Elandsfontein 19, Pk. Buns.

4     **Language:**

111    SeTswana. The local dialect is closely related to seRolong.

5     **Tribal area and population figures:**

112    The tribal land consists of the farms Palmietkuil 17 (new No. IP 25), 3731 morgen 272 sq. rod large, and three parts (B3, B4 and "south-eastern part") of Elandsfontein 19 (new No. IQ 21) which 1630 morgen 528 sq. rod exists, a total of 5362 morgen or 17.8 sq. mile. This land is situated in the north-eastern corner of the district, 34 miles from Ventersdorp and 8 miles from Boons in the district of Rustenburg.

113    The tribal land lies on the northernmost edge of the Hoefeld, 5000 to 5500 ft. above sea level. The land is hilly and has homestead vegetation. The average annual rainfall on Boons (northern border of tribal land) was 21.71 dm. during 57 days (measured 8-9 years until 1935), and on Weltevreden 18 (south-eastern border of tribal land) it was 20.65 dm. during 35 days (20-26 years until 1935 measured).

## BAKUBUNG

**6      Origin and relationship with other tribes:**

116      Not very long before 1700, the baKubung moved away from Mokedikedi, the oldest place of residence known to the present-day baKubung. It lies on the Selons River between Ratsagae location and Selon location, in the district of Rustenburg. The baKubung then went to live on Motlakaotsoswe (Olifantspoort 253, district Rustenburg, south of Kommissiedrif dam). Between 1829 and 1832 they fled from there to Lepalo or Palong (at Gatsrand and Frederikstad in the Potchefstroom district) and around 1837 moved to Molote (Elandsfontein 19, Ventersdorp district). A few years later they went to live first in Kgwabasetsho (a few miles south-west of Potchefstroom) and then in Mmamosowe (on Oogiesfontein, district Heilbron, O.V.S.). In 1884 the tribe returned to Molote, their current state.

117      Although a few old people say that they are descended from the Digoja and again from the baRolong, today there is no knowledge of an earlier relationship with any other tribe.

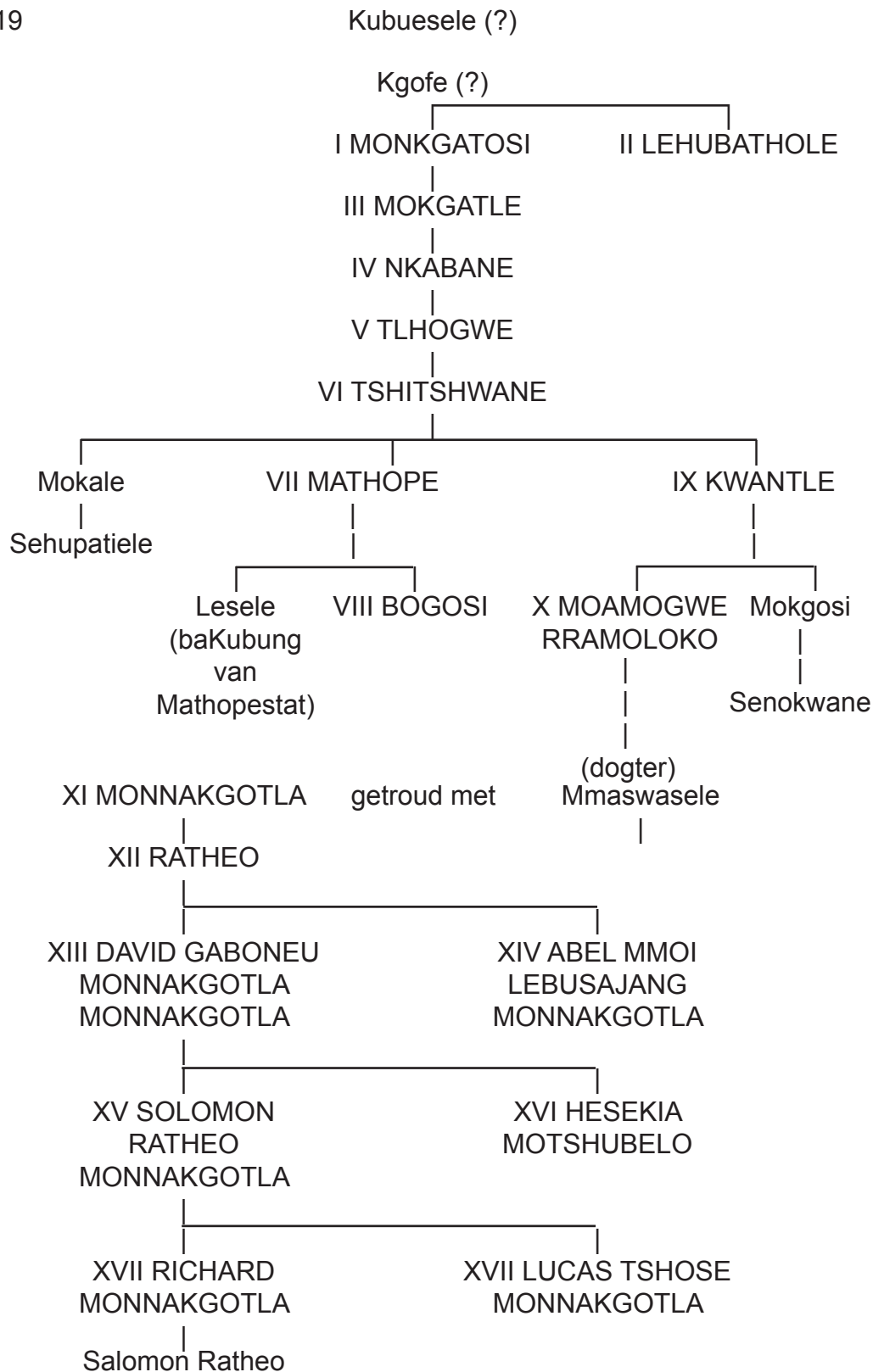
118      The small baKubung tribe of Mathope (described hereafter) only broke away from this tribe in 1884. There is also baKubung, mixed with Southern Sotho, under Mohlalefi in the district of Mohale's Hoek; Basutoland. They are related to the baKubung described here.



## BAKUBUNG

## 7 Stamboom van kaptein

119



## BAKUBUNG

**8 History and Family Records of Captains:**

120 The "Short history of the Native tribes of the Transvaal" (1905) and also some of my segsmen emphasize that the baKubung descend from the Hurutshe, but this is only a general statement because most Tswana tribes as originally from the baHurutshe be considered derived. According to two of my sex men, who are 75 and 82 years old, the baKubung long ago had the totem tholo (kudu). They descend from the Digoja, who in turn descend from the baRolong. The Digoja is mentioned by ancient travellers, who wrote the name Lihoya and Leghoya. The Digoja were a large tribe in the Orange Free State, but had already completely disappeared before the time of the first White immigrants. Segmen of the two baKubung tribes state that the Digoja were divided into four main tribes viz.

- 1) baTaung,
  - 2) baKubung, Ventersdorp district,
  - 3) baPhiring of Mabaalstat, district Rustenburg,
  - 4) baMoloka ba Motsatsi of Rooijantjiesfontein.
- (I believe they were Kalanga).

121 The baKubung declares regarding their totem: When they were still the Digoja a long time ago and had the totem tholo (kudu), they lived on the slope of a mountain (where unknown). Then one night a hippopotamus came out of the creek nearby, walked to the upper part of the stat and died there among the huts. The Digoja found the event so extraordinary that the population of the lower part of the stat called those who lived in the upper part baKubung (the one with the sea cow). Later, the baKubung also accepted kubu as a totem.

122 The literature as well as some of my informants state that the Digoja had the totem tau (lion). However, today's baKubung claims that this is not correct. They claim that the Digoja lived near Basutoland in an area where there were many lions and that they grabbed and held the lions by the tail, so that their comrades could then stab the lions to death with axes. The other tribes therefore called this Digoja baTaung (the bee of the lions), but their totems were also tholo (kudu) and kubu (sea cow) and not tau.

## BAKUBUNG

123 The first captain of the baKubung who is still remembered was I MONKGATOSI. He approximately between 1650-1700 of the oldest place of residence known to the baKubung today, viz. Mokedikedi on the Ngwaritsi or Selons River (between the Selon and Ratsagae locations) moved to Motlhaka-o-tshose on the Matsukubjane creek (on Olifantspoort 253 south of the Commission Reef Dam). The tribe continued to live there until about 1828-30. My sexmen from Molotestat largely agree with the family tree of chiefs as mentioned in the "Short history of the Native tribes of the Transvaal" (1905 p. 22) but my informant from Mathopestat (see par.167) differ a lot. The latter give the names of the first captains as Kubuesele, Kgofa and Leube-a-Mokgatle.

124 The second name LEUBE in the above source is not known on Molotestat, but is known on Mathopestat, where it is stated that at MONKGATOSI's death his son III MOKGATLE was not yet an adult and that an uncle II LEHUBATHOLE cared for him until he was old enough to follow.

125 MOKGATLE was succeeded by his son IV NKABANA, and again by his son V TLHOGWE.

126 The next captain was VI TSHITSWANE, born approximately between 1725 and 1750. From the history of the baTlokwa (Silverkrans, district Rustenburg) we know that the Tlokwa captain, Bogatsu, before the year 1800 war with the baFokeng, baKubung and two others fed tribes. This event falls roughly in the latter part of TSHITSWANE's reign. TSHITSWANE had two sons, Mckale and MATHOPE (born about 1758 to 1778), by his main wife and a son KWANTLE by another wife.

## BAKUBUNG

127 TSHITSWANE died before 1800. He died in the cabin of his second wife. Mokale refused to bury his father from the second hut, even when the tribe offered him a hundred cattle. In many tribes, the burial of the deceased captain is the first ceremonial act of his successor. KWANTLE then buried his father (TSHITSWANE), but on Mathopestat today it is claimed that MATHOPE buried him. After the funeral, a pitso (people's meeting) was held and it was decided that Mckale should be disinherited. There then came a clash between the two brothers, and Mokale was captured. However, Mokale refused to stand under his brother and went to live with the baKwena ba Modimosana ba Mmatau. Mokale had a son Sehupatiele Gehad.

128 From about 1800 VII MATHOPE was captain of the baKubung and he too lived at Motlhaka-o-tshose (Olifantspoort 253, district Rustenburg). He had the following wives and sons:

- 1 Madubane (or Malobane?), chief woman?, a moHurutshe  
a Lesele (Measles) m

Madubane had been a wife of Sebogodi I, the Hurutshe captain who was killed in a battle against the baKgatla ba Mmanaana at Mabotsa in about 1815-1819. She then apparently became the wife of MATHOPE. When she was pregnant with Lesele, MATHOPE died and she went back to her tribe. The issue of whether or not Lesele was a legitimate son of MATHOPE later, when RATHEO became captain, led to the separation between the two current baKubung clans.

- 2 Mamongwane (hardly known today)  
a Mongwane m was killed young by the Matebele

- 3 Mmamatoponyas  
a Matoponyane m was captured by the Matebele  
b BOGOSI m he was older than Mongwane

VII MATHOPE died about 1815 to 1819.

## BAKUBUNG

129 When Sehupatiele, the son of Mokale, learned that most of those who could claim the captaincy were no longer there, he killed VIII Bogosi, who was captain of the tribe for a short time.

130 IX Kwantle, a younger boy (born between 1862 and 1880) of Tshitwane, then followed up; But in Mathopestat they do not know him or do not want to know him because he is the ancestor of the Bakubung of Molotestat. Kwantle also seems to have just ruled a very short time and between ong. 1832 and 1836 died. Little is known from Kwantle's family and there was probably no heir. In a smaller hut, she had two sons, X Moamogwe Rramoloko and Mokgosi, and Mokgosi had a son Senokwane.

131 When in 1828-30 the Matebelele destroyed the area of the present Rustenburg, the Bakubung fled to Lepalo or Palong (between Gatsrand and Frederikstad, Potchefstroom district). Some of their tribes also lived on Kgabjwe (Rietfontein, District Potchefstroom), where they held the puberty ceremonies. In Lepalo, wherever other tribes such as e.g. The Baphogole lived at that time, X Moamogwe Rramoloko was the regent until about 1836. His eldest daughter Mmaswasele and her husband Xi Monnakgotla (born between about 1790 and 1805) were both caught by the Matebele. Monnakgotla is a son of a certain Ratoo who was not related to the captain's family. A man named Tlabu Mooketsi freed Monnakgotla and Mmaswasele from the Matebele.

132 Moamogwe nominated his son-in-law Xi Monnakgotla to captain of the Bakubung before 1836-7. After Hendrik Potgieter drove the Matebele out of the country at the end of 1837, the tribe moved to Molote one to four years later (at Weltevreden in the southeastern corner of Elandsfontein 19, District Ventersdorp). However, a portion of the tribe was then spread across the Free State. The Bakubung who went to Moles did not stay there for long, perhaps because with the fans of Mathope's son Lesele, who was still lived there, quarreled about the captaincy. Monnakgotla went to Kgwabasetsho with his fans. (a few miles southwest of Potchefstroom) went and later lived on Mmamonowe (Eyesfontein, District of Heilbron Orange Free State) for a long time where he died in 1886.

## BAKUBUNG

133 MONNAKGOTLA had the following wives and children: (The details about MONNAKGOTLA, RATHEO GABONEWE, SOLOMON and their families were recorded by Dr. N.J. van Warmelo in 1948).

## 1 Mmamagakwa, of the baPo tribe of Mogale

- |                |   |
|----------------|---|
| a Mmasethlwane | f married to a man from the baNogeng tribe  |
| b RATHEO       | m   |
| c Motsei       | f married to the captain Legwale of the<br>baKwena ba Modimosana ba Maaka<br>(Rustenburg) |

## 2 Mmasegakweng, a Lepedi (sic) of the baMoletsi, Pietersburg; MONNAKKOTLA found her with the Matebele.

- |                |  |
|----------------|--|
| a Segakweng    | f  |
| b Rakgowe      | m  |
| c Mmamosenyane | f married to Ratshenepe, a member of the<br>baKgatla   |
| d Mmabokalane  | f married to Modimo, a member of the<br>baKgatla   |
| e Mmakelo      | f first married to Moloi of the baKwena<br>ba Modimosana ba Maaka and later to<br>Ramarobele of the baTlhako |

## 3 Maloko, daughter of Motshubjane van Phokeng (Rustenburg)

- |                   |                                |
|-------------------|--------------------------------|
| a Motshubelo      | m                              |
| b Lepile Benjamin | m His daughter married SOLOMON |
| c Kgosiemang      | m                              |

## 4 Mmatshwenyana, came from the baPo

- |                 |  |
|-----------------|--|
| a Mmamokgake    | f married to Senokvmne, son of X<br>MOAMOGWE               |
| b Nkabane       | m  |
| c Nkatsweng     | f married Moatwanong, a member of the tribe                |
| d Mmakanea      | f married to a vice-captain of the baPo,<br>Masupa         |
| e Mmatshitswana | f married to Ratshetlo, a blood relative of the<br>captain |

## 5 Mokgobo, a daughter of a vice-captain of the baKgatla ba Mmakau

- |            |  |
|------------|--|
| a Lekubu   | f married to Mpepe, a member of the tribe                      |
| b Ramatuwe | m  |
| c Gaitsiwe | f married to a man from the ba ga Kgatsi of<br>the baPo tribe. |

## BAKUBUNG

134 After the death of MONNAKGOTLA, XII RATHEO became captain in 1867. He continued to live in Mmammonowe (district Heilbron Orange Free State), but the followers of Lesele lived mainly in Molotestat.

135 In 1884, Lekgatlé Hendrik Selon, the captain of the baKwena ba Modimosana ba Mmatau, wanted a part of the farm Elandsfontein from Mr. Bosman buys, but the latter gave preference to the baKubung and the farm was bought in the name of RATHEO, who was specially brought from the Free State for it. RATHEO's signature on the sale deed gave rise to the misunderstanding that he was the private owner of the land. As a result, the battle for the leadership between RATHEO and Lesele became so fierce that Lesele and his followers left Molotestat and founded a separate tribe, the baKubung of Mathope. RATHEO's fans then settled on Molote.

136 XII RATHEO died in 1896, the year of rinderpest. He had the following wives and children:

- 1 Monkatsu, daughter of Mmoi, a member of the tribe
  - a Gasebonwe                      f married to Motlaadile, a moHurutshe
  - b GABONE DAVID MONNAKGOTLA m
  - c MMOI LEBUSAJANG ABEL m
  - d Tshose                              m
  - e Theo                                f married to Motshubi, a member of the tribe
  - f Lekotsane                        m born 1867, already deceased
  - g Mperebere                        m deceased
  - h Moswane                         m deceased

## BAKUBUNG

## 2 Mmasebaga, daughter of Dikobe of the baPo captains family

- |               |  |
|---------------|--|
| a Mathope     | m deceased                                   |
| b Mmanyama    | f married to Thabeng, a member of the tribe  |
| c Lesuti      | f died unmarried                             |
| d Mmaditlhaka | f married to Mangwane, a member of the tribe |
| e Mogale      | m deceased                                   |
| f Mmadiro     | f died unmarried                             |

## 3 Theo, daughter of Motlhankane, a member of the tribe

- |                 |   |
|-----------------|---|
| a Ditsile       | f died unmarried  |
| b Moabi         | m deceased  |
| c Mmatema       | f married to Mankwe, a moFokeng who lived on Molotestat |
| d Motlatsi      | f died unmarried  |
| e Mmatswedikane | m passed away   |
| f Mmangakana    | f married to someone from the area of Pietersburg       |
| g Lentswe       | m still alive   |
| h Nthukgane     | m still alive   |

## 4 Mosidi, daughter of Ramorulana, of the Hwaduba

- |                 |   |
|-----------------|---|
| a Kolonkwane    | f married to Namane, a moFokeng from Phokeng  |
| b Rasenokwane   | Tatius m (segsman of mine)                    |
| c Tabogi Samuel | m (segman)                                    |
| d Mmampipi      | f married to Pedinyane, a member of the tribe |
| e Ramasu        | m is still alive                              |
| f Mmamosidi     | f married to Tlabu, a member of the tribe     |
| g Gopane        | m still alive                                 |

## 5 Phokuntsi, daughter of Mooketsi, a member of the tribe

- |              |   |
|--------------|---|
| a Morwanyane | f died unmarried  |
| b Gaafele    | f married with Dipamo, a member of the baMoletsi, who on Molotestat, living |
| c Ralenaka   | m is still alive  |
| d Senki      | f unmarried   |



## BAKUBUNG

137 RATHEO was succeeded by his son XIII GABONEWE DAVID MONMAKGOTLA, born 1856-58. He was a member of the Hermannsburg Missionary Church. He was ill and died in 1879, the year after he became captain. His wife and children were the following:

- 1 Bopegwe, daughter of Tau, Kgoro Kgaala
  - a RATHEO SOLOMON m born 1881
  - b Motsei f died unmarried
  - c MOTSHUBELO HESKIAH m born 1883-5
  - d Fanuel Seriba Wesi m

138 SOLOMON was not yet mature at the death of his father and XIV MMOI LEBUSAJANG ABEL MONNAKGOTLA ruled for him from 1879 to 1902. ABEL died in 1913.

139 XV SOLOMON RATHEO MONNAKGOTLA took over the captaincy in 1902. He went to school in Viljoensdrift and was a member of the Hermannsburg Missionary Church. He died on November 6, 1918. SOLOMON had the following wives and children:

- 1 Hester Motlafela, daughter of Mogoto, a member of the tribe. She died in 1914.
  - a RICHARD MONNAKGOTLA m born 1906
  - b Augustus Lebusajang m born 1908, killed by a train in Johannesburg in 1942
  - c LUCAS TSHOSE MOTNAKGOTLA m born 1911
  - d Jacobus Lekotsane m born 1913, still alive

## BAKUBUNG

- 2 Aletta Mmamonwapele, daughter of Benjamin Monnakgotla and therefore an ortho-cousin of her husband; civilly married in Potchefstroom
- a Elizabeth Theo f born 1915, married George Manenge, her cousin
  - b Alexander Motswaledi m born 1918

140 RICHARD was still a minor when his father died and thus XVI MOTSHUBELO HESKIAH ruled for him from 1918 to 1928. He saw to it that the successor got a good schooling at the expense of the tribe.

141 XVII RICHARD MONNAKGOTLA died on 1 Jan. 1928 took over the captaincy. He married Catherine Anna Mohlaudi, daughter of Motlhagodi, a moNogeng from Potchefstroom on 22/9/34 (Anglican Church, Randfontein). The tribe contributed to the bogadi (diabelo) and thereby recognized her as the chief wife of the captain. She was a teacher on Molotestat. By her marriage, Catherine already had two children:

- a Thelma f born 1930
- b Ester f born 1932 (child of Richard)
- c Solomon Ratheo m was born 5 Febr. 1941, 7½ months after the death of his father RICHARD

RICHARD died on 19 July 1940.

142 From 1941 to 1944 XVI HESKIAH was regent again. The majority of the clan were and still are opposed to the heir, claiming that they never recognized Catherine as the mother of their future captain. HESKIAH died in 1950.

143 Since 1944, XVIII LUCAS TSHOSE MONNAKGOTLA has acted for Solomon. For details about him see para. 109. LUCAS is married to Rebekka, daughter of Tlholwe, member of the tribe. They have the following children:

- a Lilian f born 1940
- b David Geboneu m born 1941
- c Debora f born 1943
- d Abel Lebusa m born 1946
- e Jacob Lokgotshana m born 1948
- f Letia Mmamogale f born 1951

## BAKUBUNG

9 **Regiments:**

144 The following regiments (mephato) are still remembered.

Mophato	Morena (leader)	Time	& place
Maretlwa	?	before 1830,	Motlhaka-o-tshose
Matshema	MONNAKGOTLA	before 1830,	ditto
?	?		
Malomakgomo	RATHEO	between 1838 and 1850	
Mangwanapelo	Modikwagae		
Mafitlhakgomo	Motsubelwe		
Matshwenyo	Lepile		
Madima	Kgosimang		
?	?		
Maganakgomo	Mmoi Lebusajang Abel	between 1875 and 1880	
Maganelwa	Lekotsane	1887,	Molote
Matsie I	Mperebere	1893,	ditto

145 Matsie was the last regiment for which a bogwera and bojale (puberty school for boys and for girls) was held. The old initiation ceremony was banned under the influence of Christianity. The following regiments were established from time to time as age groups of those who left puberty school approximately with a blood relative of the captain.

Maantwa	SOLOMON	1898, Molote
Maaparankwe	MOTSHUBELWA HEZEKIAH	1903, ditto
Mapula	Frederik Siki	1906, ditto
Magana	Lentswe	1910, ditto
Mangwana	Rasweu	1914, ditto
Magoga	Riba	1917, ditto
Matshema II	RICHARD	1922, ditto
Maganakgomo	LUCAS	1928, ditto
Maretlwa	Mooketsi	1932, ditto
Matsie II	Motswaledi	1938, ditto
Madima	Mokgalagadi	1942, ditto
Matshuba	Ntebaleng	1946, ditto
Maantwa	Moswane	1948, ditto

## BAKUBUNG

## 10 Political organization:

146 The tribe consists of the following clans (dikgoro) in order of their rank:

Kgoro (clan) Kgosana (chief of clan) Seano (totem)

1 baKgosing or Makwantle	Elisa Monnakgotla	kubu
2 Mokals	Mose (Moses)	(hippopotamus)
3 Moduwaneng	Ishmael	kubu
4 Suma	Ditiane	kubu
5 Segolo	Tsweu	kubu
6 Kgaala	Thejane Tsatsi	kubu
7 Matshitswana or Matshitse	Johannes Matsite	kubu
8 Tlhaping	Motlhabane	kubu
9 Mozabitans	Dikobe	kubu
10 baPo	Ramot Sweden	kubu
11 baMmatau	Thomas Mothibe	tlou (elephant)
12 baFokeng	Nkwekgomo	kwenā (crocodile)
13 ba Kgatla ba ga Kgafela	Ramorwa	kgabo
14 ba ga Malete	Kobedie	kgabo (blue monkey)
15 baPedi ba Moletsi	Modisan	nare (buffalo)
16 baPhalane	Mogoti	what, noko (Porcupine),
17 ba ga Duba	Tshukudu	tlhantlhagane
18 baHurutshe	Molefe	(bird)
19 baRolong	Moleme	whine
20 maSwazi	Mhludi	nasty
21 Zulu	Timoteng Seswana	tshwene
		tholo (kudu)
		tshipi (iron)
		senkwe

147 Ku fa laaste twee swivongo het onlangs eers hi ku fa stam aang-sluit.

148 Eka die stat Modubung, naby Boons (Rustenburg), wat nog op fa stamgrond gelee i, woon 'n klein gedeelte van fa baKubungstam. Die xihuku daarvan i Misak Monnakgotla, wat egter nie self daar woon nie; sy verteenwoordiger op Modubung i Petrus Phiri ya Xitsonga.

## BAKUBUNG

The following dikgoro (clans) live on Modubung:

- |            |                               |
|------------|-------------------------------|
| 1 baFokeng | 5 baKgatla ba Mmakau          |
| 2 baPo     | (6 baPedi)                    |
| 3 baMmatau | 7 baPhalane                   |
| 4 Masetlhe | 8 baHurutshe and ba ga Malete |
|            | 9 Swazi                       |

The state of Modubung was not established until 1913. This is one reason why its inhabitants are not only baKubung but mainly come from other tribes.

149 Today, no difference is made between the secret family council of the captain (khuduthamaga) and the public council (lekgotla), although the old men emphasize that the khuduthamaga is the most important council for a captain. The councilors of the lekgotla are chosen every year in a popular assembly of all men (pitso) and the captain, although two uncles of the captain, Elisa and Misak, seem to be permanent members. Elisa is substitute of the captain and 'Ntona', i.e. all council matters pass through his hands. The board members are:

Elisa Monnakgotla

Misak Monnakgotla, who is also a kind of chairman of the board.

Keber Moloko

Ezekiel Moloko

Jacob Matsitse

Joseph Molebatse, treasurer

Ketuel Serongwane

Fanuel Kokong, deputy treasurer

Daniel Malefo, Deputy Secretary

David Intshomaelo and

Samuel Baloi, secretary.

150 It is claimed that accounts are kept of income and expenditure of the tribal funds. To settle legal matters there is another permanent council:

Samuel Monnakgotla

Zachariah Moloko

Nehemia Mooi.

## BAKUBUNG

Their position is hereditary as far back as can be remembered. All fines levied by this council go into the tribal fund.

151 Each clan was assigned a piece of arable land by the captain, which was further subdivided by the clan head. A man's land goes after his death first to his widow and after her death to her eldest son who has to share it with the other sons.

152 No special tribal laws have been made during the last fifty years. Since the last few years, no land is plowed for the chief by tribal members and no more presents are given to the chief.

153 Other aspects (social custom, material culture, schools, churches, agriculture, health etc.) were covered in the general introduction.

**Sources:**

154 In September 1951, most of the above information was provided on Molotest by the captain, his council members and a number of old people. Dr. N.J. van Warmelo in 1948 obtained certain data on Molotes-tat during a quarrel that arose. Furthermore, learnings from the Department of Native Affairs were consulted, and "A short history of the Native tribes of the Transvaal" Pretoria 1905.

## BAKUBUNG

1 **District:**

155 Ventersdorp, Transvaal.

2 **Name of tribe and totem:**

156 baKubung (ba Mathope), baKgofa.  
Totem: kubu (sea cow).

3 **Captain:**

157 CYPRIAN RANKOKO MATHOPE, born 15 February 1905; regiment Madima. He has been head of the tribe since 1936. RANKOKO is a member of the Anglican Church; he was in school in his village and understands English. Residence: Mathopestat at Elandsfontein 19.

4 **Language:**

158 Setswana.

5 **Tribal area and population figures:**

159 The tribe lives on the northernmost part of Elandsfontein 19 which borders Booyskraal and Palmietkuil. The land, which 1154 morgen 197 square rod is large, was bought on behalf of Mathope and 21 other private owners, but today the tribe practically considers it tribal land. In 1951, approximately 600 morg (portion 6 and 11) of Elandsfontein 19 purchased.

160 The tribal area is approximately 5,000 ft. above sea level, but descends in a south-easterly direction. The land has a high field character. The average annual rainfall on Boons (5 miles northeast of the tribal land) was 21.71 dm. during 57 days (measured 8-9 years to 1935).

161 The entire population lives in one state: Sekama or Mathopestat. The Madiba-Matsho creek flows through the tribal area from east to west.

162 The census returns of 1946 and 1951 state nothing about the numerical strength of the tribe. I estimate that there are 600-670 persona living on tribal land and 250-280 outside the tribal area on European and Native private farms, as well as on Trust land. There is  
101

## BAKUBUNG

162 The census returns of 1946 and 1951 state nothing about the numerical strength of the tribe. I estimate that there are 600-670 persons living on tribal land and 250-280 outside the tribal area on European and Native private farms, as well as on Trust land. There are 101 taxpayers registered under Chief Mathope. In my estimation, the whole tribe, including those who work on European farms or in cities, numbers 700 to 800 persons. I put the population density on the tribal land at 116 persons per square mile.

6 **Origin and relationship with other tribes:**

163 Until 1830, the baKubung of Mathope lived in the same places as the baKubung of Molotestat, viz. Mocketiketi on the Ngwaritse (Selons River, Rustenburg district) and Motlhaka-o-tshose (on Olifantspoort 253, Rustenburg district). From there they fled to Molote on Elandsfontein 19 where they lived until about 1884. After this they moved to Telengwa Dwarsfontein 50, district Ventersdorp) and from there in 1898/1899 to Malegota (Naauwpoort 214 district Rustenburg). In 1903 they settled on Freddie 316 (4 miles south-west of Boons, district Rustenburg) and in 1910 bought the current tribal area on Elandsfontein 19.

164 The tribe is related to the baKubung of Molotestat, and like the latter also descends from the Digoja.





## BAKUBUNG

167 There is a difference of opinion about the first captains up to VII MATHOPE. The information now available to us remains insufficient, although Stefina Makopa Manyama, a grandchild of MATHOPE, was one of my informants. According to her, the oldest captains were:

I KGOFE - MOKGATLA - MONKGATOSE - LEUBE - MATHOPE.

According to the informant Gerikwa Nephta who is 88 years old, they were: I KGOFE - LEUBE (the first) - MOKGATLA - LEUBE (the second) - MANGWANE - MATHOPE - RAMOBJANE - SEPOFI - MATHOPONYANE - BOGOSI - TSHITSWANE - MATHOPE, some of whom were probably only relatives of the chiefs.

168 MATHOPE MATHOPE already tried before 1924 in collaboration with the old men Ralegopo and Ramosotwane to record the tribe's history. According to them, the series of captains is as follows:

1. KUBUESELE. 2. KGOFE. 3. LEUBE-A-MOKGATLA.
4. MONKGATOSE. 5. NKABANE. 6. TLHOGWE. 7. TSHITSWANE.
8. MANGWANE. 9. MATHOPE.

*Compilation of the Ancestors of Mathope Mathope*  
*"According to:"*

<u>Stefina Makopa Manyama</u>	<u>Gerikwa Nephta</u>	<u>MATHOPE MATHOPE</u>
I KGOFE	I KGOFE LEUBE (the first)	1. KUBUESELE. 2. KGOFE.
MOKGATLA MONKGATOSE LEUBE	MOKGATLA -  LEUBE (the 2nd)	3. LEUBE-A-MOKGATLA 4. MONKGATOSE
	MANGWANE - MATHOPE - RAMOBJANE - SEPOFI - MATHOPONYANE BOGOSI - TSHITSWANE -	5. NKABANE. 6. TLHOGWE. 8. MANGWANE.
MATHOPE.	MATHOPE	7. TSHITSWANE. 9. MATHOPE.

169 For the history until shortly after TSHITSWANE's death, see under the baKubung of Molotestat par. 127-131.

170 Stefina only remembers of her grandfather VII MATHOPE, his main wife and his children. He had the following wives and children:

1 Madubane, head woman

- a LESELE (Masele) m
- b Matlhako f
- c Matlhakonyane f

2 Mmamcngwane

- a Mongwane m died young (unknown to other informants)

3 Mmamotobonyane

- a Mothobonyane m
- b Bogosi m he was older than Mongwane

171 VII MATHOPE was born approximately between 1785 and 1795 and died shortly before the birth of LESELE, probably between 1815 and 1819, but before the Matebele invasion (1829-31), although tradition says that MATHOPE MATHOPE was killed by the Matebele.

## BAKUBUNG

172 When the Matebele under Mzilikazi devastated the district of Rustenburg around 1829-30, the baKubung also fled from Motlhaka-o-tshose (Olifantspoort, south of Kommissiedrifdam, district Rustenburg) to Molote (Elandsfontein 19).

173 At VII MATHOPE's death there was no suitable successor in his family. Against LESELE there was a strong opposition, and it is not clear who managed the affairs of the tribe between 1830 and 1840. Whether VIII KWANTLE acted and for how long could not be determined.

174 The following information which sheds light on the cause of the split of the baKubung, was taken from the above notes of XI MATHOPE MATHOPE and his advisers. Shortly after 1837, the leadership of the baKubung was assigned to a relative of MATHOPE named IX MMAGAKOA. In what way she is related to MATHOPE is not known; she is the same woman who in paragraph 165 Mmaswasele, daughter of Moamogwe, was named. It is claimed that she was very clever in public affairs. A certain Moloko assisted her in her government duties. She became the wife of X MONNAKKOTLA, who was not related to the chieftain's family. They were both previously captured by the Matebele, but were freed by a tribesman, Tlabu Mooketsi. On the recommendation of MAMAGAKOA and Moamogwe, MONNAKGOTLA accepted his wife and it seems that the whole tribe recognized him as regent.

## BAKUBUNG

175 Part of the baKubung regarded XI LESELE, the son of MATHOPE, as the successor of the captain. But the question of whether LESELE was a genuine child of MATHOPE according to native custom or not, later partly became the cause of the baKubung being divided into two parties. MATHOPE's wife, Madubane, was first a wife or bride of the Hurutshe regent Sebogodi I (born about 1752 and killed in a war against the baKgatla ba ga Mmanaana at Mabotsa in 1815-19). After the death of MATHOPE, Madubane went back to Sebogodi as his wife. LESELE was born after MATHOPE's death. It is alleged that MATHOPE did not give bogadi (dowry) to the woman. But because part of the baKubung did not consider MONNAKGOTLA as their captain, they demanded that LESELE be fetched from the Hurutshe to succeed captain. Also the captains Mogale (baPo) and Mokgatle (baFokeng) did not want to recognize MONNAKKOTLA as a captain. MONNAKKOTLA agreed to let LESELE succeed. He sent the Hurutshe a white ox as a sign of peace and a black ox to wear LESELE's clothes, and the two councilmen Mosele and Manala reached LESELE (between 1840 and 1860). MONNAGOTLA then presented XI LESELE with the insignia of the chieftainship in the presence of the baKubung people. It does not appear that there was any personal struggle between MONNAKKOTLA and LESELE. MONNAKGOTLA is approx. died in 1886.

176 In April 1885, the baKubung started buying land on Molote (Elandsfontein 19). LESELE sent messengers to MONNAKGOTLA to collect money for the purchase of the land. It seems that the missionary (Rev. Cludi) who helped them with the transaction was in favor of MONNAKGOTLA's son RATHEO, who already had many followers with the tribe, buying the land. On his advice, RATHEO signed the contract in the name of the baKubung. After this, a battle arose over the captaincy as well as over the land and the case came before the Transvaal High Court. The ruling was that LESELE was indeed captain of the baKubung, but not the owner of the land. The question of the land ownership caused the tribe to be divided into two parts in August 1885, after parties had previously existed, some of which were followers of LESELE and others of MONNAKGOTLA and his son Ratheo. Ratheo then came to live on Molote with his followers, while the other part of the tribe moved away under LESELE to Telengwa (Dwarsfontein 50).

## BAKUBUNG

177 XI LESELE died in 1898 at Telengwa. He had the following wives and children;

1 Mmamathhako. Died before she had children.

2 Sepelwe Elisabeth, a member of the chieftain's family of the tribe.

- |                            |                            |
|----------------------------|----------------------------|
| a Rankoko                  | m died young               |
| b Tsenani                  | f                          |
| c Matlhako                 | m died young               |
| d MATHOPE MATHOPE          | m                          |
| e Masedie Madihutshwe      | f                          |
| f Tube                     | m                          |
| g Ntebaleng                | f                          |
| h Phokuntsi                | m                          |
| i Moitlamo                 | m                          |
| j (Makopa) Manyama Stefina | f informant, 74 years old. |

178 After the outbreak of the Anglo-Boer War, many members of the tribe were captured at Dwarsfontein 50 and held in a camp. The rest of the tribe therefore left the place and moved to Malegota (Naauwpoort 214, district Rustenburg).

179 XII MATHOPE MATHOPE, who was born in 1853/4, succeeded his father in 1899, shortly after the clan settled on Malegota (Naauwpoort 214). He married his cousin, Mokolobe, and had the following children:

- |                   |   |
|-------------------|---|
| a LEKGETHO PETRUS | m born 1880                               |
| b Ntsenkeng       | m born 1883                               |
| c Modisakgomo     | f is married to a moKgatla (ba Makau).    |
| d Mosesane        | m born 1888, still alive                  |
| e Lesele          | m born 1889, still alive                  |
| f Sekana          | f is married to Mogale, a member of tribe |
| g Maria Tlogwe    | m died young                              |

180 During the Anglo-Boer War and for as long as MATHOPE MATHOPE was captain, the tribe lived rather scattered. In 1903, MATHOPE's followers settled on the farm Freddie 31 (on the southern border of the district of Rustenburg); and then consisted of only 38 families. In 1910, 21 of them bought the current tribal land at Elandsfontein 19 as private property, (see above paragraph 159) but it seems that today it is considered tribal land. MATHOPE MATHOPE died 1924.

## BAKUBUNG

181 He was succeeded by his eldest son XIII LEKGETHO PETRUS, who was married to Magaduele, a daughter of Taele from the family of the captain.

They had the following children:

a RANKOKO	m born 1905, current captain
b Tsutswane	m is young oerledo
c Malekuwe	f died young
d Molothegi	m born 1910
e Matlhako	m born 1914
f Mabokoso Mokoboke	f died young
g Mathope	m died young

LEKGETHO died in 1935.

182 LEKGETHO was succeeded by his eldest son, XIV RANKOKO CYPRIAN MATHOPE, the current captain. For details about them see par.157. He is married to Koboke, a daughter of Mosesane from the family of the captain and they have the following children:

a Malekuwe	f born 1946
b Lesele	m deceased
c Sera ta bane Letsego	m born 1948
d Magaduele	f born 1950.

## 9 Regiments:

183

Name of mophato (regiment)	Leader	Time and Place of ceremony
Maretlwa I	LESELE	1833-36 or earlier in Motlhaka-o-tshose
Matshema	MONNAKGOTLA	c.1836-8
Malomakgomo	Ramotebele (brother of LESELE)	
Mangonapelo	?	
Mafitlhakgomo	?	
Madima I	Rankoko (son of LESELE)	
Matshwenyo I	Matlhako (son of LESELE)	in Kgabjwe (Rietfontein)
Matlakana	?	c.1871 in Kgabjwe

## BAKUBUNG

It was the last regiment before the baKubung abolished the puberty ceremonies (bogwera and bojale). After that and still today, names are only given to age groups of those who go to school with the captain's sons or daughters.

Maganelwa	Tube (son of LESELE)	
Matsie I	Phokuntsi (son of LESELE)	
Matuba	LEKGETHO PETRUS	
?	Ntsengkeng	c.1895, in Telengwa
Matshetshela	Mosesane	(Dwarsfontein)
Maretlwa II	Lesele	1908, on Freddie
?	Thank you	1919, Sekama (Mathopestat)
Madima II	RANCOCO	1924, Ditto
Matlhasela	Molothegi	1926, Ditto
Matshwenyo	Matlhako	1932, Ditto
Magata	Mathope	1938, Ditto
Magorapoto	Matlhako	1946, Ditto
?	Mogari	1948, Ditto

## 10 Political organization:

184 Since this clan broke away from the other baKubung, jealousy also arose over the rank of the dikgoro (clans), with the result that the rank of a kgoro no longer plays any role today, with the exception of that of the highest rank. When MATHOPE MATHOPE was still alive, the ranking of the dikgoro (and their chiefs) was as follows:

- 1 Matsitswane (Rankoko)
- 2 Manala (Seboge)
- 3 Sego Waves (moralo)
- 4 Moropeng (Matshites)
- 5 Masefenya (Matlhako)
- 6 Maduaneng (Moloko)
- 7 Makwantle (Mokgosi)
- 8 Raseletswana (Monnakgotla)
- 9 Bakgala (Sehube)
- 10 Badintshi (Dintse)
- 11 Masabit swans (Modise)
- 12 Suma Tseladimitlwe.



## BAKUBUNG

185 Few clan members have totems other than kubu (sea cow). The dikgoro still eligible today are the following:

Clan (kgoro)	Chief (kgosana)
1. baMatshitswane and Matsitse	the captain himself
2. baModibaneng (includes baMosabitswane)	Rankoko
3. baSegolo	Moralo ?
4. bamaKwantle	Monnakgotla ?
5. baKgaala	Mmoi ?

186 The council of chiefs is called khuduthamaga, but here it has more the character of the council called lekgotla in other tribes. For this council, two members are chosen from each kgoro (clan); one is the member, the other his substitute. However, the system does not seem to be strictly enforced. If the members satisfy, they remain councilors and representatives of their clans for life. If the council members and captain hold a meeting, no one except those summoned by the captain may participate in the meeting. The council members of the khuduthamaga and the court of law are the following:

Member	Substitute	Clan (kgoro)
Simon Mosesane	Johannes Mathope	Matshitswana
Joseph Rankoko	Abel Rankoko	Matshitswana
Lucas Motlhako	Joe Motlhako	Masefenya
Frederick Moralo	Gustav Moralo	Segolo (under Modubaneng)
David Seboge	Charles Seboge	Manale (section of Segole)
Kornelius Matsitse	Abel Matsitse	Matsitse

My informants use "lekgotla" for the people's assembly (pitso) of other tribes.

187 The replacement of the captain is his uncle, Simon Mosesane. He is also the 'ntona', i.e. the man who convenes the meetings, and the mediator through whom someone brings his case before the captain. The captain's brother, John Motlhako Mathope, is the captain's secretary.

## BAKUBUNG

188 After a matter concerning the tribe has been discussed in the khuduthamaga, the public is called together and the decision announced. If the council does not agree when discussing a legal matter, the people's assembly is asked to help resolve the matter.

189 Fines are paid into the tribal fund. There are no official messengers.

190 There are no fields plowed by the public for the captain. The captain has no income from his clan.

191 For further details such as social custom, material culture, schools, churches, agriculture, health etc. see the general introduction.

**Sources:**

192 The tribe was visited on Mathopestat in September 1951 and the above information was provided by the captain, his uncles, his brother and some old people.

**BAFOKENG BA GA MOTLATLA****1 District:**

193 Ventersdorp, Transvaal.

**2 Name of tribe and totem:**

194 baFokeng ba ga Motlatla(those who went away from the tribe);  
totem: kwena (crocodile).

**3 Captain:**

195 GABORONE JOHN SEROBATSE, born 22 August 1900, no regiment. Accepted service as chief in 1933 and was appointed captain with civil and criminal jurisdiction on 26 Feb. 1934. He is independent of any other captain. He is a member of the Methodist Church of South Africa, was educated at Kilnerton 1920-1925 and was a teacher at Tampostat (Rustenburg) 1925-1933. Residence: Kwaggaslaagte 66.

**4 Language:**

196 Setswana; the local dialect is closely related to seRolong and mixed with Southern Sotho due to the long stay in the south.

**5 Tribal area and population figures:**

197 The tribe lives in the north-west corner of the district and owns the following farms there:

<u>Farm</u>	<u>Tswana-naam</u>	<u>morgen</u>	<u>sq. rod</u>
Kwaggaslaagte 66 (IP 121)	Ga-Motlatla	3505	480
Dunbar; 159	Letsheng	340	447
Houtkop 246 (in district Lichtenburg)	Sekkweng	3000	-
Total:		6846	327

198 The only two estates in the tribal area are Ga-Motlatla on Kwaggaslaagte, and Letsheng, on Dunbar; 27 miles from Ventersdorp. The tribal farms consist of treeless grassland and are located on the farm, more than 5,000 ft. above sea level in the eastern part, and below 5,000 ft. in the western part. The average annual rainfall at the nearest rain station (No. 1302 Putfontein 70, district Lichtenburg) 11 miles south-west of the tribal area, was 21.58 dm. during 59 days (measured 29-32 years before 1935).

## BAFOKENG BA GA MOTLATLA

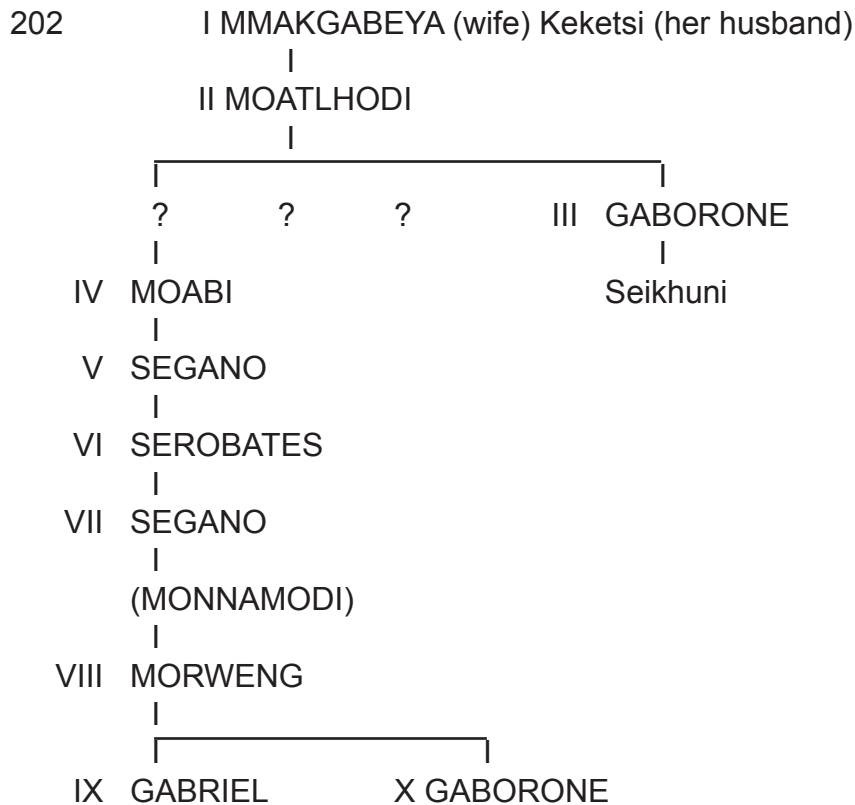
199 The population census of 1946 reports 593 persons (293 male, 300 female) and that of 1951, 628 persons (327 male, 301 female) living on the tribal farms. The captain has 219 taxpayers, including the workers who work outside the district, under him. I estimate that usually 30 to 35% of the population of their states are absent and employed by Whites. The entire tribe numbers 900 to 1,000 persons. The population density on the tribal farms is 28 persons per square mile.

**6 Origin and relationship with other tribes:**

200 Since approximately 1660 or 1690 the tribe lived in the Orange Free State and southern Transvaal at Parys (Ntswaphepe), Botsube (not far from there), Kroonstad (Nta), Vredefort (Mokwalo), Heidelberg (Tshwenyane) and Bothaville (Mophate). In the east of the area lived part of the tribe known today as baKwena ba Mare-a-Phogole. Around 1830 the baFokeng ba ga Motlatla fled to Thaba Nchu where they lived north and north-west of the railway station Westminster (Ngwanabase and Diphir-ing resp.). In 1895 they again looked for the old places of residence, mainly at Kroonstad, and moved to the following farms: Doornspruit, Viljoensdrif (1897), Rietgat (1910), Welgenoeg by Heilbron (1911), and finally from 1914 continued to live on Kwaggaslaagte.

201 The baFokeng ba ga Motlatla now has the highest rank among the baFokeng tribes because the baPhogole, who used to have it, today live scattered and are hardly a tribe left. The baFokeng ba ga Motlatla is related to the baFokeng of the district Rustenburg, of which the baFokeng of Kafferkraal 101, district Ventersdorp, is a part, and which is further related to the baFokeng tribes in Basutoland and the baFokeng that are scattered in the Live in Orange Free State.

## BAFOKENG BA GA MOTLATLA

7 **Pedigree of captain:**8 **History and Family of Captains:**

203 The first captain of the tribe was a woman named I MMAKGABEYA. Her husband was Keketsi. The baFokeng ba ga Motlatla believe that their first captain came from the north and that is why today people are still ordered to the earth with their faces turned towards the north.

204 The son and successor of MMAKGABEYA was II MOATLHODI who was born about 1670-90. During his reign, the baFokeng of the district of Rustenburg and the baFokeng under reservation were one more tribe, but it is not known how the two tribes split up.

## BAFOKENG BA GA MOTLATLA

205 MOATLHODI was succeeded by his youngest son III GABORONE, because all the other sons died young. GABORONE fathered a son, MOABI, in levirate with his deceased eldest brother's main wife. His own chief wife had a son Seikhuni, and another wife of his had a son Setlhaka. Setlhake was later a vice-captain under MOABI. GEBORONE is known as a great warrior who made war on different neighboring tribes.

206 During his time, and probably since the time of MMAKGABEYA, the tribe lived in the southern Transvaal and in the Free State. The following regions are mentioned as their traditional places of residence: Parys (Ntswa-phepe), Vredefort (Mokwalo), Botshube (not far from Vredefort), Kroonstad (Nta), Heidelberg (Tshwenyane) and up to Bothaville (Mophate). In the eastern part of the territory lived the tribe known today as baKwena ba Mare-a-Phogole. The baPhogole have the highest rank of all the baFokeng, but they live so widely today that they can hardly be considered a tribe. My informants claim that the disintegration of the tribes was caused by the Zulu invasion, i.e. before the Matebele invasion.

207 When IV MOABI was mature, GABORONE handed over the captaincy to him. MOABI was born around 1740/60 and continued to live in the dwelling places of his ancestors. MOABI had only one wife, Mosedi, and the following children:

- |            |   |
|------------|---|
| a SEGANO   | m |
| b Madumise | m |
| c Nyokong  | m |

MOABI died about 1820.

208 V SEGANO, who was born approximately between 1770 and 1790, succeeded his father but did not rule long. He died in 1829-30, shortly before the Matebele under Mzilikazi attacked the tribe. His younger brother, Madumise, was killed a year later in a battle with the Matebele. The Matebele took away all the cattle from the tribe on the occasion. The names of three of SEGANO's sons are known. The chief woman Morwetsana, who is a daughter of the aforementioned Setlhake, had a son named SEROBATSE. The second wife's (name unknown) son Tlamethe later went to live at the baThaping; the son of the third wife (name unknown) was Dire.

## BAFOKENG BA GA MOTLATLA

209 It seems that VI SEROBATSE, who was born in about 1790, could not succeed his father because the tribe decided to move away as a result of the Matebele attacks. SEROBATSE's uncle, Nyokong, first moved with part of the tribe to Thaba Nchu, and went to live under the captain Moroka of the baRolong. SEROBATSE later came there too. Moroka was more in favor of Nyokong and regarded him as his vice-captain and as the head of the baFokeng. Similarly, later Moroka's son Tshipinare considered Nyokong's son John Mokitlane as his vice-captain. The baFokeng lived in the district of Thaba Nchu in the places Diphiring (north-west of the station Westminster) and Ngwanabase (north of Westminster), near the Dingana River.

210 During the stay in Thaba Nchu, the tribe participated in two wars of the baRolong. The regiment Masenya supported Moroka in the battle of Tigele or Viervoet (1851) against the Basotho. The baFokeng regiments Marooijacket, Mabusa and Majakgomo supported Moroka and the Boers in the second war against Moshweshwe (1865).

211 VI SEROBATSE had two sons by his two wives; the son of the chief woman was SEGANO, and that of the second hut was Rraselege. SEROBATSE died near Thaba Nchu in 1874.

212 When the tribe still lived in Thaba Nchu under the baRolong captain Tshipinare, the latter did not consider VII SEGANO as his vice-captain. SEGANO was born in approximately 1816 and was ill all his life. He had the following wives and sons:

## 1 Mogomotsi

- |            |             |
|------------|-------------|
| a MONAMODI | m           |
| b Musi     | m died 1897 |

## 2 Mono

- |             |                  |
|-------------|------------------|
| a Tlamethe  | m is still alive |
| b Tlokelwa  | m deceased       |
| c Madumise  | m deceased       |
| d Serobatse | m deceased       |
| e Mokitlane | m is still alive |
| f Tilo      | m is still alive |

## BAFOKENG BA GA MOTLATLA

213 SEGANO was later converted to Christianity. He was dissatisfied with his position in Thaba Nchu and moved with only a few followers to the Northern Free State, where the rest of the tribe only followed him later. They then lived on the following farms: Doornspruit (1875-1897), Viljoensdrift (1897-1910), Rietgat (1910-1911), Welgenoeg near Heilbron (1911-1914). From 1914 they lived on Kwaggaslaagte. SEGANO, who was almost 100 years old when he died in 1914, moved everywhere with the tribe.

214 His son MONNAMODI, who was born between 1836 and 1839, died one year later, in 1915, and was never captain. His regiment was Masenya. He had the following wives and children:

1 Motoni, head woman, daughter of the above Nyokong

- |                     |  |
|---------------------|--|
| a MORWENG           | m                                      |
| b Mantsatsi         | f married to a moSotho from Basutoland |
| c Mmathobatsi       | f died unmarried                       |
| d Kgwarikgwari      | f is the captain's mother-in-law       |
| e Solomon Kgwarai   | m died 1924                            |
| f John Letshabajang | m died 1948                            |
| g Tladi             | m died young                           |
| h Lesole            | m born 1900, still living              |

2 Mmahothlelo, member of the tribe and daughter of Rampai

- |                 |                  |
|-----------------|------------------|
| a Mmamokgatlane | f died unmarried |
| b Dikeledi      | f died 1928      |
| c Letlhabula    | m died 1918      |

215 Already during the lifetime of his father and of his grandfather, IX MORWENG became captain and led the tribe to Kwaggaslaagte. He was born in 1869, and according to Christian custom married Sedibane Selina, a relative of Captain GABORONE. They had the following children:

- |                   |  |
|-------------------|--|
| a GABRIEL MOTALEM | m 1897 born                                  |
| b GABORONE JOHN   | m 1900 born                                  |
| c Mosedi          | f married to Molete, 1 a member of the tribe |
| d Dikgomo         | f married to Diseko, a member of the tribe   |
| e Motlalepula     | f died young in 1918                         |
| f Mokanelo        | m 1911 born                                  |
| g Musi            | m born 1914                                  |
| h Monamodi        | m 1917 born                                  |
| i Moabi           | m born 1920                                  |



## BAFOKENG BA GA MOTLATLA

216 MORWENG taught at Lovedale before the Anglo-Boer War. He bought Kwaggaslaagte and Dunbar for his clan from Captain Herman Salon (Rustenburg), and founded a private school there. He was particularly proud of the Governor-General's gift of a gun, for the mophato (regiment), which he delivered in the first world war. MORWENG died on 1 February 1926.

217 The successor of MORWENG was IX GABRIEL MOTALEM SEROBATSE who was born in 1897. GABRIEL was for a time captain and teacher at the same time. However, when he was no longer allowed to hold more than one office, he chose to remain a teacher and resigned from the captaincy on 1 April 1933. He had the following wives and children:

1 Mmadibane Mafa Makutle, member of the tribe and married in the church

a Segano Solomon m born 1924 After the first wife died:

2 Christina, a widow of the baKwena ba Mogopa

a Motswakwa Emmi f nurse in Pretoria

b Matswanyane Emma f married to a member of the tribe

c Motlakane Abraham m born 1933

d Nyokong m born 1934

## BAFOKENG BA GA MOTLATLA

218 The current captain, X GABORONE JOHN SEROBATSE, succeeded his brother in November 1933. For details about him see paragraph 195. He was married in the church to Julia Mmamoleko, a daughter of his aunt (rakgadi) and Moilwa. They have the following children:

- a Monamodi George m born 1927
- b Pothledi Willam m born 1930
- c Seadimo Georgina f born 1933
- d Seikhuni Montgomery m born 1943

The current captain saw to it that tribal land was purchased on the farm Houtkop, and 4 boreholes were drilled and wind pumps were provided.

## 9 Regiments:

219 The informants still remember the following regiments:

Regiment	Leader	Place and year
Mangwanapelo	SEROBATSE	before 1830 in o.v.s.
Majakgomo	SEGANO	c.1840 in Thaba Nchu
Marooibaadjie	Ramabele (son of Nyokong)	c.1845 ? in Thaba Nchu
Mabusa	Mokitlane John	c.1850 ? in Thaba Nchu
Masenya	Monamedi	1856-1859 in Thaba Ncbu

220 This was the last regiment because under the influence of the mission, puberty schools were stopped. The old order of rank that applied at the circumcision ceremony still indicates the rank of the tribe today. If in the past someone from the baPhogole or from this tribe went to the puberty school of another captain, he was the first to be circumcised because it had to be done according to rank of tribe.

## 10 Political organization:

221 My informants claim that this tribe has the highest rank among the baFokeng tribes. It appears, among other things from that in 1938 at the succession ceremony of captain James Monotse, captain GABORONE of the ba ga Motlatla hung the leopard skin around James, something that could only be done by a captain of high rank.

## BAFOKENG BA GA MOTLATLA

222 The tribe consists of the following clans called "lekgotla" here:

Clan	Head of Clan	totem
1 baKgosing, baMasweu ba maSegano (from MOABI)	die kaptein	kwena (krokodil)
a) Sebatlelo		kwena
b) baTlokwa		thakadu (erdvark)
c) Masweu a Nyokong (live in OVS)		kwena
2 baMasweu a ma Setlhaki Mahole	Manye	kwena
3 baMasweu a ma Setlhaki Madidille	Mogerane	kwena
4 Magwana (from Seikhuni)	Mopo	kwena
5 Phahale	Tsie	kwena
6 Pula	Digojane	kwena
7 Selabe	Ramotswela	kwena
(8 Mampya, live in Thaba Nchu)	Noge	kwena)
(9 Segai, live in OVS)	Jonathan Mokotedi	kwena)
10 Makgongwana	Amos Phiri	kwena
11 Moraba	Ben Thabane	tlou (olifant)
12 baRotolo	Jeremaia Molebatse (informant)	kwena
13 baKolobeng	Makutle	kolobe (pig)
14 baHurutshe	Radirane Parage	tshwene (baboon)

223 The substitutes of the captain in his absence are his younger brothers, and if they are also absent, the captain's uncles. Due to local circumstances, the secret family council (khuduthamaga) of the captain no longer meets. The functions of this council passed to the council which is called lekgotla. The lekgotla is represented by the following members:

The Captain  
Steven Letimile  
William Gonyane  
John Serobatse  
Simon Rantshu

## BAFOKENG BA GA MOTLATLA

Hierdi is not a public council as only persons appointed by the captain may serve on the council. Steven is the secretary and Simon is the ntona or chairman. Complaints for a court case are reported to the ntona; he also keeps the fines that are paid in and is the link between the captain, the council and the people. The council members were appointed by the captain. In the past, the lekgotla consisted of the clan chiefs, but today there are influences from the previous chief on the chiefs, which complicates the functioning of the traditional council under the current chief. The functions of the former traditional lekgotla have now passed to the people's assembly, Pitso. The current council, as constituted under Captain GABORONE, seems to be functioning well. Court cases are rarely brought before the captain, because it is preferred to go to the Native Commissioner.

224 The captain has no income from the tribe, e.g. not in the form of gifts tribute or fines from his court; nor does the tribe plow and work for him.

225 The lands were originally distributed by the captain's father. Most families have 9 morgen and a few have up to 20 morgen of arable land. The wheat fields are inherited and subdivided in the male line. Currently, no further arable land is issued. Those who do not have land at their disposal go to work in the cities.

226 Regulations made by different captains: e.g. Beer may not be sold since before 1875. It may not be used on a Sunday. Wood may not be cut without the captain's permission.

227 For further details regarding this tribe see the general introduction.

**Sources:**

228 In September 1951, the tribe was visited and the above information provided by the captain and his advisers.

## BAFOKENG

1 **District:**

229 Ventersdorp, Transvaal.

2 **Name of tribe and totem:**

230 A mixed population consisting of baFokeng, (totem: kwena) and members of a few other tribes.

3 **Captain:**

231 ABEL RRAPO PHIRI is the chief of the settlement. He was born in 1860 (was 12-14 years old at the time of the first Sekhukhune war), regiment: Maganelwa. During 1923, the population of the settlement chose him as their chief. Although he is not a member of the captain's family from Phokeng. He is a member of the Hermannsburg Mission Church and understands Afrikaans. His residence is Kafferkraal 101.

4 **Language:**

232 Setswana, dialect of the baKwena.

5 **Tribal area and population figures:**

233 The farm Kafferkraal 101, 4603 morgen 481 square rod large was jointly purchased by Abel Phiri and 60 other owners in 1917.

234 Kafferkraal, called Magokwane in seTswana, lies on the northern border of the district, 30 miles north of Ventersdorp. The farm is located on the high field and has the character and vegetation of the high field. The altitude is below the 5,000 ft. mark. The average annual rainfall on Panfontein 424 (rain station No. 2830), which borders Kafferkraal in the north, was 25.89 dm. during 62 days (measured 3-4 years before 1936). There is a small stream flowing through the farm.

235 According to the 1946 population census, the population was 602 persons (308 male, 294 female) and according to the 1951 census 661 persons (327 male, 334 female). The number of taxpayers registered at the magistrate's office was 204 in January 1951. The population density on the farm is approximately 43 persons per square mile.

*[No item 6 included in original book]*

## BAFOKENG

236 The farm is inhabited by a mixed population. Approximately 90% are baFokeng from the district of Rustenburg, the rest are baKgatla ba ga Kgafela (5 families), baKgatla ba maKau (4 families), baHurutshe booManyane (3 families) and baPo from Rustenburg (3 families).

7 **Pedigree of captain:**

237 There is no family tree of captains

8 **History and Family of Captains:**

238 In 1917, 60 men from the baFokeng in Rustenburg and from a few other tribes decided to jointly buy Kafferkraal 101 and divide it among themselves.

239 The inhabitants of Kafferkraal are practically independent of the baFokeng captain on Phokeng. The history of the baFokeng is described in "The tribes of Rustenburg and Pilansberg districts", Ethnological series Number 28. This tribe on Kafferkraal does not have a chieftaincy according to Tswana custom. The chief who was chosen by the baFokeng of the settlement in 1923 is ABEL RRAPO PHIRI. He is married to Magdalena Phiri, a member of the Diale clan of the baFokeng. They have the following children:

a Adam Powe	m born 1893, deceased
b Benjamin Poanyane	m born 1896, deceased
c Jeremaia Rrapula	m born 1895
d Karolina Mapenya	f born 1901
e Philimon Raipheleng	m born 1902
f Joseph Rramokethi	m born 1904
g Helena Magopane	f born 1906
h Josephina Mmamokgadi	f born 1908
i Noktimus Matlaana	m born 1910

## BAFOKENG

9     **Regiments:**

240    Puberty ceremonies and regiments no longer exist. The names of the old baFokeng regiments appear in the book "The tribes of Rustenburg and Pilansberg districts" Ethnological series Nr. 28.

10    **Political organization:**

241    The population of the settlement is a mixed one (see paragraph 236). The baFokeng of Kafferkraal are related to different clans of the baFokeng of Rustenburg. The clans have lost all meaning for the population of Kafferkraal. There is no council according to Tswana custom, because there are no chiefs (dikgosana) or a ranking system of clans. The chief is chosen by the inhabitants of the settlement and his office is not hereditary. If there is a general matter or a dispute to be discussed, this is communicated to the chief, who then calls a meeting (kopano) of the owners of the farm. This meeting also discusses the smaller legal matters. If they cannot agree on an important legal matter, the matter is referred to the Native Commissioner. They have no secretary for the written work.

242    For further details see also the general introduction.

**Sources:**

243    The above information was obtained in September 1951 at the baFokeng on Kafferkraal from Abel Phiri and a few old men.

## BAKWENA BA MOGOPA

1 **District:**

244 Ventersdorp, Transvaal.

2 **Name of tribe and totem:**

245 baKwena ba MogOpa, totem: kwena (crocodile).

3 **Captain:**

246 MATLADI THOMAS S. MORE, born 28 February 1875 at Doorndraai in the district of Heilbron, Orange Free State He is a member of the "Methodist Church of South Africa", attended primary school and understands Afrikaans. In 1905 he became head of this section of the baMogopa, but remained subordinate to Captain D.D. MMAMOGALE, Rustenburg, who in 1936 was granted jurisdiction over the farms Zwartkop 48 and Hartbeeslaagte 82 T. More was officially recognized as chief on 1 December 1941. Residence of T. More: Zwartkop 48, Mogopastat, PO Box 52, Ventersdorp.

4 **Language:**

247 Kwena, a dialect of seTswana with Southern Sotho influence.

5 **Tribal area and population figures:**

248 The farms Zwartkop 48 (IP 145), 4483 morgen 103 square rod large, and Hartbeeslaagte 82 (IP 146), 4695 morgen 535 square rod, is tribal property purchased in 1913. The tribe therefore owns a total of 9179 morgen or 30.5 square miles of land. They claim that the land was bought with their own money and that they did not receive any contribution from the baMogopa of Rustenburg.

249 Zwartkop, which is also called Majwa ya Dinkgo, lies 15 miles north of Ventersdorp. The northern and eastern area of Zwartkop has parts that reach 5,200 and 5,250 feet above sea level while the rest of the two farms are at an altitude of 4,800-4,900 feet is located. There is no creek on the farms. The average annual rainfall on Kaalaagte 133 (rain station 1343), two miles north-east of Zwartkop, was 22.67 dm. during 61 days (measured 16-17 years before 1935).



## BAKWENA BA MOGOPA

250 The tribe is the second largest in the district. The population census of 1946 reports 746 persons (349 male, 397 female) and that of 1951 reports 810 persons (374 male, 436 female). According to the return from the magistrate's office, T. More has 268 taxpayers under him. I estimate the total Ventersdorp section of the tribe at 1,000-1,200 persons including the absent migrant workers. The population density on the tribal farms is 27 persons per square mile.

**6 Origin and relationship with other tribe:**

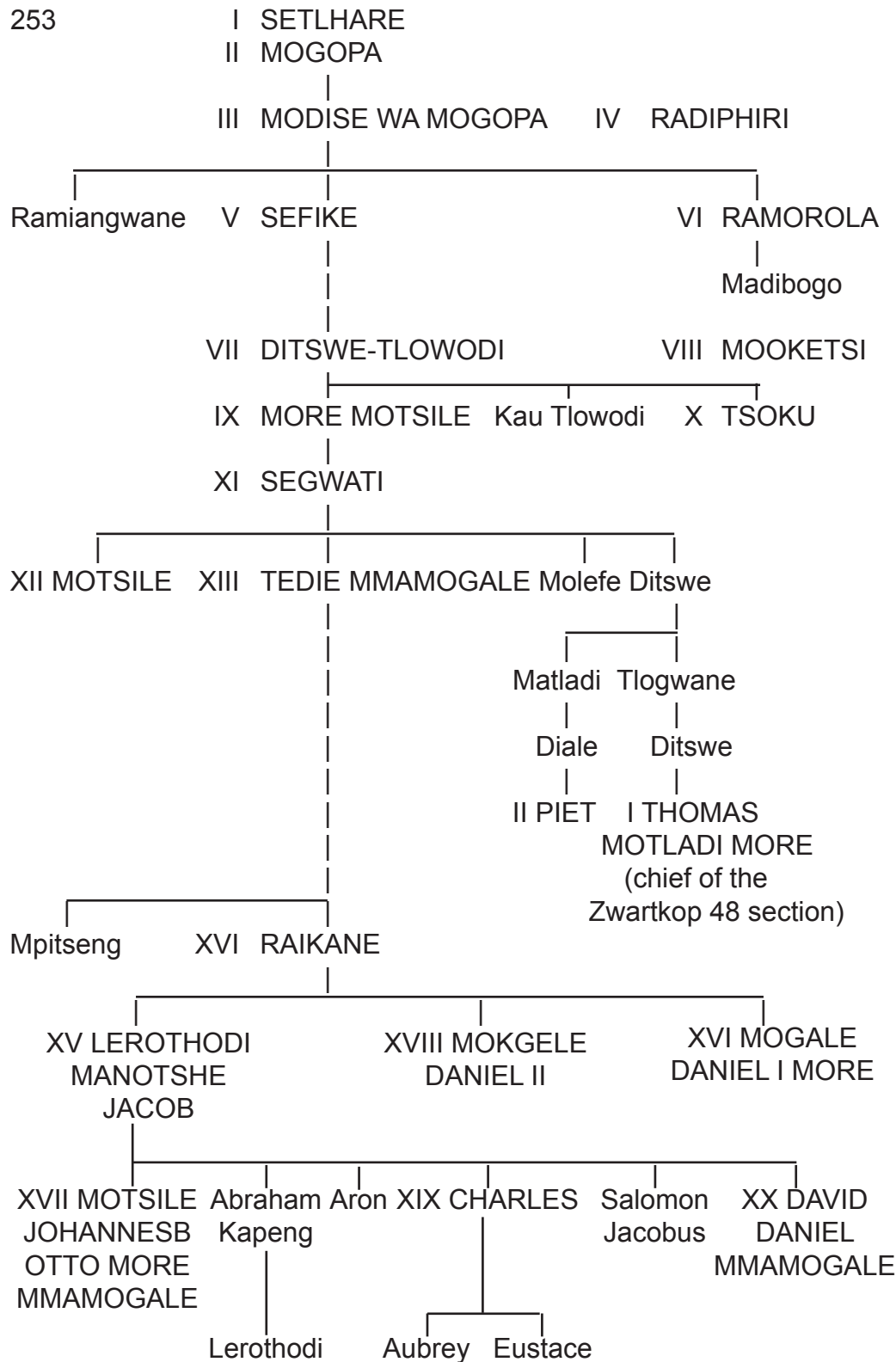
251 The oldest place of residence of the baMogopa tribe is Matlhare, in the district of Brits. The main part of the baMogopa lives at Bethanie at 119 Losperfontein, Rustenburg. The tribe moved away from Matlhare in 1840 or 1845 (regiment: Majakgomo) and went to live at Thaba Bosigo, but after 1868 (Seqiti War) lived scattered in the Orange Free State. In 1913 these baMogopa came to settle in Zwartkop, Ventersdorp.

252 The baKwena ba Mogopa tribes are related to the baKwena ba Modimosana tribes in the Rustenburg district with whom they formed one tribe a long time ago. The captain of the baKwena ba Mogopa lives with most of the tribe in the district of Rustenburg. Besides those who live in Rustenburg, there are also tribal sections in Jericho, Brits district, in Hebron, Pretoria district, and the tribal section under discussion in the Ventersdorp district. The above-mentioned tribal parts each have a sub-captain who is subordinate to the baKwena ba Mogopa-captain in Rustenburg.

## BAKWENA BA MOGOPA

## 7 Stamboom van kaptein:

253



## BAKWENA BA MOGOPA

**8 History and Family of Captains:**

254 The history of the baKwena baMogopa is in "The tribes of the districts Rustenburg and Pilansberg", Ethnological series Nr. 28, described; therefore, only a brief summary overview suffices here.

255 It is unknown how the baKwena ba Mogopa is related to the baKwena of Molepolole, Betjoeanaland Protectorate (see paragraphs 314-320).

256 I SETLHARE and II MOGOPA are the earliest chiefs known to the baMogopa and lived around 1600 or 1650. MOGOPA moved from the oldest settlement of the tribe that is still known, Matlhare in the present district of Brits, to Rathateng, west of the Crocodile River (Odi), not far from where it flows into the Marico River. The captain III MODISE moved between 1650 and 1680 to Lokwadi (Zandrivijspoort 747, six miles north-east of Selon location), and from there to the Phalaneberge (Ramakokskraal 307 and Geluk 279, Pilansberg district). IV RADIPHIRI is said to have succeeded as regent, but this is uncertain. MODISE's eldest son, Ramangwane, was disinherited and his younger son V SEFIKE succeeded him between approximately 1700 and 1730 followed. He did not grow old and after his death his brother VI RAMOROLA was regent for SEFIKE's son VII DITSWE-TLOWODI, who became captain in about 1750. He moved again to the place of residence of his ancestors, Mabjana-matswana, district Brits, and inhabited the area between Sesmylspruit, the Krokodil- the Apies- and Pienaars rivers.

257 The names of DITSWE's sons were MORE MOTSILE (Morwa Nare), Kau wa Tlowodi and TSOKU. After DITSWE was killed in a war with the baKgatla, his brother VIII MOOKETSI was regent for TSOKU. MOOKETSI, because he was already very old, gave the regency to MORE. About 1760-1770 X TSOKU became captain. Later enmity and war arose between TSOKU and MORE. The behavior of TSOKU was so unpopular with his people, that they strangled him on his cattle post with thongs. About 1770-1780 IX MORE became captain. As a result of a series of wars in which he was involved especially with the baKgatla, he set up new residences in Gwatlhe, Mmamogale's lowland (where it is unknown). XI SEGWATI, succeeded his father as captain before the latter's death. Between 1818 and 1824 the baKgatla and the baPedi under Malekutu attacked the baKwena ba Mogopa.

## BAKWENA BA MOGOPA

258 In 1820-1830 Mzilikazi and his Matebele devastated the country of the baKwena and killed MORE and SEGWATI. SEGWATI's sons, XII MOTSILE and XIII TEDIE MMAMOGALE (born c. 1775), brought the tribe, which had been scattered far into the bush, back together and forced them to live according to Matebele custom. MOTSILE lived with part of the tribe on Pienaars River, MMAMOGALE with another part at Morutlwana (near Zoutpan 467, district Hammanskraal) and the rest of the tribe lived among Motsielwe at Makapanstat. XII MOTSILE died in 1834 or 1836 and MMAMOGALE became captain of the baMogopa.

259 After the Boers drove the Matebele out of the country in 1837, some Boers came to live in the district of Rustenburg. They tried to exert coercion on MMAMOGALE in order to obtain farm workers. The result of this was that the tribe fled to Basutoland in 1840 or 1845 and went to live under Mosweswe in Thaba Bosigo where their regiments Majakgomo, Matsuwa, Maretlwa, Mapula and Matsela took part in the Seqitio War (1862). In 1868, MMAMOGALE and his tribe went back to Matlhare (British district), and later to Makolokwe (between Bethanie and baPo area in Rustenburg district). The part of the tribe that lives in Ventersdorp today went to work on farms mainly in the vicinity of Heilbron, Parys, Vredefort, Kroonstad, Bothaville, Frankfort, Heidelberg and Balfour where they remained until 1913.

260 XIII TEDIE MMAMOGALE died in 1884 at approximately 110 years of age. He survived his son XIV RAIKANE who died in 1880. His sons were Mpitseng and RAIKANE. For the wives and children of RAIKANE and succeeding chiefs see "The tribes of Rustenburg and Pilansberg districts".

## BAKWENA BA MOGOPA

261 RAIKANE who ruled for his father was succeeded by XV LEROTHODI MANOTSHE JACOBUS MORE MMAMOGALE, born 1861, died 1903. Because the heir was not yet mature, XVI MOGALE DANIEL MORE ruled for him from 1903 to 1906. The heir, XVII MOTSILE JOHANNES OTTO MORE MMAMOGAL, who was born in 1886, then succeeded and died in September 1940. From November 1939 until his death in March 1946, XVIII MOKGELE DANIEL MORE was acting captain of the baMogopa in Rustenburg. In July 1946, XIX CHARLES took over his post, but died shortly afterwards in September 1946. In February 1948, XX DAVID DANIEL MMAMOGALE was appointed acting captain. The chief captains of Bethanie nevertheless also have authority over this tribe and appoint the sub-captain on Zwartkop; also the jurisdiction over this tribe rests with the chief captain.

262 From 1905 to 1913 I THOMAS MORE tried to gather his tribesmen in the Free State; and he also collected money for the tribe and bought the farms Zwartkop and Hartbeeslaagte. The farms were registered in the name of the chief captain on Bethanie, but the tribal section under More claims that Bethanie did not contribute anything to the purchase of the farms. To be able to explain how THOMAS is related to the chief captain's family, we must go back to the above mentioned XI SEGWATI who had the following sons: XII MOTSILE, XIII TEDIE MMAMOGALE, Molefe and Ditswe. Ditswe's sons were Matladi and Tlogwane. Tlogwane again had a son Ditswe who married Mapula from the baKgatla of Motshodi according to Christian custom. They had the following children:

a Mpulle	f died young
b THOMAS MATLADI	m current head of the tribe
c Maria Mmamontsu	f is married to Johannes Setlhope, member of the tribe
d Dorgas Mmatedie	f was married to a man from the baPo tribe
e Martha Mmaditso	f died young
f Mariam Kidikilwe	f was married to a member of the Phuting clan

Ditswe died 5 August 1888 at Heuningskraal in Parys.

## BAKWENA BA MOGOPA

263 I THOMAS M.S. MORE has been head of the tribe under discussion since 1905. During 1916 to 1922 he worked at the Department of Public Works in Potchefstroom (further details see paragraph 246). THOMAS married Selina, a member of the baKubung tribe, according to Christian custom. They have the following children:

a Noah	m born 1902
b Elizabeth	f married Rrathebe, a member of the tribe
c Isaak	m born 1908
d Lucas	m born 1912
e Nimerod	m born 1915
f Henry	m born 1918
g Thomas	m born 1921

264 The above-mentioned Ditswe's (paragraph 262) eldest son Matladi had a son Diale who in turn had three sons, Simon, PIET and Andreas. While THOMAS was in Potchefstroom, II PIET MORE (from 1916 to 1922) was the head of the clan. Simon went to the district of Mariko with his two own children and never came back. Andreas died young. PIET's children are:

a Diale	m who lives on Paris
b Mmakutu	f
c Mmengmeng	f

PIET died in 1922, and THOMAS MORE had to come back again to take over the leadership of the clan.

## 9 Regiments:

265 The old ba Mogopa regiments are mentioned in "The tribes of the Rustenburg and Pilansberg Districts", this series Number 28. Since about 1860, the puberty ceremony and regiments no longer exist among them.

## 10 Political organization:

266 The Ventersdorp section of the baMogopa tribe consists of the following clans (digkoro):

## BAKWENA BA MOGOPA

Kgoro	Kgosana (head)	Seano (totem)
1 Mogopa	T.M.S. MORE	kwena (crocodile)
2 Thekiso	Paul Thekiso	kwena
3 Rramorola	Joseph Matheko	kwena
4 Motlasi	Manotshe Jacob Rathebe	kwena
5 Kgateswe and Powe	Jacob Lekome	kwena
6 Mpse	Alfred	kgabo (monkey)

267 The head of the baMogopa in Ventersdorp is appointed by the chief captain of Bethanie, but it seems that the subordinate tribal part has influence in the choice of their chief.

268 The council (lekgotla) of the chief consists of the heads of the clans and the master of ceremonies (Ntona). The ntona, Isaak Kau, is the link between the chief, the councilors and the people, and he must also call the meetings. The council's meetings do not take place in public. Only after the council has discussed all matters can all the men of the tribe be called together for a people's meeting (pitso) and the matter presented to them. The lekgotla members also handle legal cases where only those involved in the case and their witnesses are admitted.

269 For the distribution of land, the tribe originally had a committee of seven men, five of whom have died. The remaining two in collaboration with the lekgotla now decide on the land distribution. The manner in which the town's roads were laid out indicates that the committee had considerable influence.

270 The following regulations or laws have recently arisen

- 1) Pigs may not be on the street.
- 2) If a cattle dies, it must be made known to the chief and it may not be eaten before a few councilors have determined what disease the cattle died of.
- 3) On Sunday, you may not dance or dance.
- 4) Births, marriages and deaths must be reported to the clan chief.

271 For further information see also the general Introduction.

### Sources:

272 I obtained the preceding information in September 1951 from the chief on Zwartkop, his advisors and a few old men. Besides the manuscripts on "Bakwena history" by T.M.S. MORE, Number 66 and Number 78, Ethnological Division, Native Affairs Department, no literature exists.

*Excerpts Translated from Ethnologiese Reeks Nr. # 31  
"Die Stamme van die Distrik Ventersdorp" by P. L. Breutz*

## BAKWENA BA MOLOTSWANE

1     **District:**     273 Ventersdorp, Transvaal.

2     **Name of tribe and totem:**

274   baKwena ba Molotswane, totem: kwena (crocodile). Was recognized as a tribe by the government in 1935.

3     **Captain:**

275   SIMON SEBONO MALEFO, born 1895; regiment: Malwantwa. He became captain of his tribe in 1937, but was not recognized as chief by the government until 9 February 1946. Jurisdiction has not yet been conferred upon him. He is a member of the Methodist Church of South Africa and was at school on Uitkyk. Residence: Doornkop 156, PO Box 101, Ventersdorp.

4     **Language:**

276   Setswana with influence from Southern Sotho.

**5 Tribal area and population figures:**

277   The tribe are joint owners of Doornkop 156 part C (excluding part 1 of C), which 1209 morgen 275 square rod is big. (Part 1 of C, 290 morg, is native private property, registered in the name of Matsapola, who is not a member of the tribe).

278   The stat of the tribe, called Diphati, was situated 12 miles north of Ventersdorp on the main road to Koster. The elevation of the tribal land above sea level is 4,900 ft. The average annual rainfall on Vlieger 91 (rain station Number 1324), which borders Doornkop in the south, was 20.95 dm. during 50 days (measured 22-23 years before 1935).

279   The population census of 1946 does not contain figures for population on tribal land and the figures of 1951 (710 persons) seem too high for the tribe alone. It appears that the figure (375 persons) reported under "other urban" in 1946 is in fact the population figure for the tribe. It is possible that the 119 persons under "Farms not occupied by Europeans, Asiatics or coloured" should also be included. I estimate that there are between 420 and 500 people living on the tribal land today in addition to 150-180 tribal members who are absent migrant workers. There are 130 taxpayers registered under the captain. The whole tribe counts in the Ventersdorp district approx. 600-700 persons.



## BAKWENA BA MOLOTSWANE

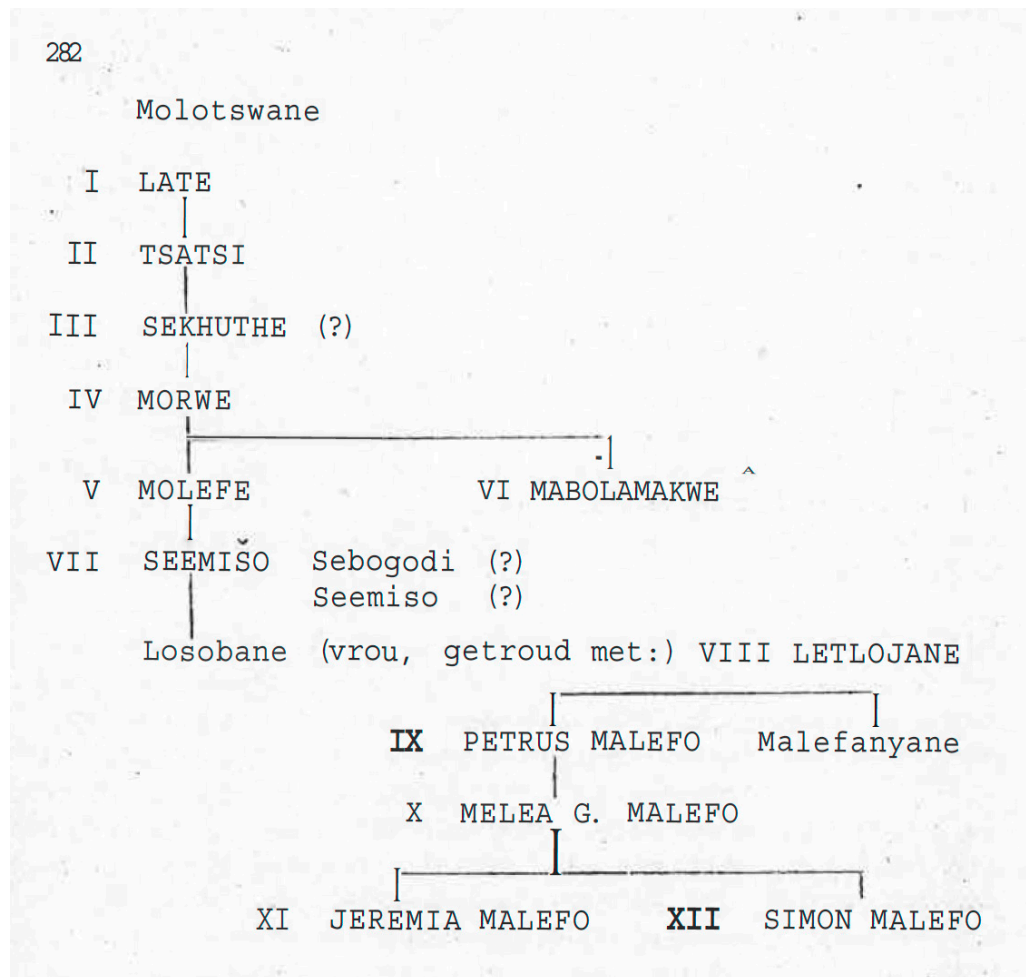
**6      Origin and relationship with other tribes:**

280      Around 1700 the tribe lived at Mount Powe (Dinokana, Marico district). Their old residential areas were especially Motswe (Tafelkop, west of Koster), towards the end of the 18th century Motsuane (Platberg by Hartebeesfontein, Ventersdorp district) and Tselem (Kafferskraal, near Klerksdorp). Around 1825-30 they moved to Thaba Uchu where they stayed until 1878. After this they moved to the farm Uitkyk 33, property of the Methodist Church of South Africa. In 1931 they went to live on the farm Watershoek (unknown where it is) in the Ventersdorp district. In 1935 they bought the tribal land on Doornkop 156 and moved there.

281      Today, the tribe is no longer connected with the other baKwena tribes and few of them know that they are descended from the baKwena of Molepolole, of which they are a younger branch. Other parts of the baKwena ba Molotswane live in Thaba Nchu, O.V.S., on Mabalane-stat (Rustenburg district); on Mosaneng (Marico), on Dinokana (Marico), and at the baTlokwa on Silwerkrans.

## BAKWENA BA MOLOTSWANE

## 7 Pedigree of Captain:



## 8 History and Family of Captain:

283 Some of the old history is very little known with the tribe today. The names of the above clan chiefs from I LATE to VII SEEMISO is still only vaguely known. A genealogy of captains in "A short history of the Native Tribes of the Transvaal" (Pretoria 1905, p. 21, 26), also gives some explanations for the history as indicated in the next paragraph.

284 The tribe is originally a part of the baKwena that today on Molepolole in the Bechuanaland Protectorate residence; here they were said to be the Molotswane clan. II TSATSI, who was born approximately in 1690, left the tribe with his followers and moved to the place that is now Kafferkraal 101 (Ventersdorp district).

## BAKWENA BA MOLOTSWANE

285 Later, in the second half of the 18th century, bet IV MORWE moved to the Gatsrandberg in the district of Potchefstroom, where he and his clan lived near Deelkraal. Shortly afterwards MORWE died and his son V MOLEFE, who was born approximately between 1745-50, succeeded him.

286 VII SEEMISO, born about 1775, was still young when his father died, so his uncle VI MOGALAMAKWE took care of him. After SEEMISO became captain, the tribe moved to Matshuapetlwane or Lapfontein 35, Potchefstroom district. SEEMISO died at Platberg before the year 1830. He had only one daughter, Losobane, who later married VIII LETLOJANE.

287 Even today there lives a clan of the baKwena ba Molotswane at the baPhiring of Mabalanestad. Some sexmen claim that there was a captain III SEKHUTHE who succeeded II TSATSI. After SEEMISO, they say, Sebogodi, a second Seemiso and Malefenyane were also captains. I doubt, however, whether these captains were; Malefenyane e.g. could have been nothing but a younger brother of MALEFO. It is also claimed that Malefenyane first lived in the current Lichtenburg district, then on Motsuane (near Klerksdorp) and that he moved from there to Thaba Nchu, where the tribe was neighbors of the baKwena ba Mare-a-Phogole. Segsmann states that the baMolotswane lived on the north side of the mountain, the ba-Phogole east of the mountain and in the south of the mountain were part of the baKwena ba Modimosana.

288 The baMolotswane tribe members in Mabalanestad had the following information about the tribe's oldest residences. They say that the tribe's first place of residence, after they left the great baKwena tribe, was at Mount Powe (Dinokana, Moilwa Reserve, Marico district) and that the stone walls of their stat can still be seen there. I reckon that these stone walls are much older and that they didn't build them themselves, but just used or built on them. From there they moved to Motswe (Tafelkop, west of Koster, Rustenburg district) and stayed there for a long time. The next place where they also lived for a long time (end of the 18th century) is Motsuane (Platberg, near Hartebeestfontein, Klerksdorp district). Later, around 1820, the baRolong boo Seleka, who stayed in the north at Nkwane (Buisfontein), were their neighbours. The tribe then lived at Tseleme (Kafferskraal, near the town of Klerksdorp) and moved from there to Thaba Nchu around 1825-1830. Segsmen in Ventersdorp reckon that the clan also lived at Kafferkraal 101 in the Ventersdorp district (if they do not confuse it with the above-mentioned Tseleme) and then at Gatsrand, Potchefstroom district.

## BAKWENA BA MOLOTSWANE

289 VIII LETLOJANE, born about 1780 and a son of VI MOGALAMAKWE, succeeded his uncle. Soon after, three or four small tribes jointly attacked the ba Molotswane and the Matebele of Mzilikazi defeated the tribe in approx. 1829-32 drifted apart, part to Maquassie river. The rest of the tribe then sided under the Rolong boo Seleka of captain Sefunelo (after 1845). My informant claims that the tribe was also under Moroka (1805-1845); fact is that the ba Molotswane of approximately 1825-1830 to 1878 stayed in Thaba Nchu. Their regiments Masenya, Magata and another, whose name is unknown, took part in the Seqiti war (1859-1862) under the baRolong. In 1879 LETLOJANE died. His son IX PETRUS MALEFO, who died in approximately 1810 or earlier, had already ruled during the lifetime of his father.

290 Already from their stay in Thaba Nchu, the tribe knew the missionary T. Creswell of the 'Wesleyan Methodist Church' which is now the 'Methodist Church of South Africa', and asked him to buy them land. He then in 1878 bought the farm Uitkyk Number 33 bought for £1,450 for the tribe. PETRUS MALEFO came to live there with his tribe in March 1878, but before them the baTlhalerwa (Babididi) was already there. To be allowed to live on the mission farm they had to pay £5 per family and later only £1 per year. Hon. T. Creswell borrowed £1,000 for the purchase of the farm from his missionary society.

## BAKWENA BA MOLOTSWANE

In 1882 he sold the farm in the name of the chairman Owen Watkins, for £1,150 to the Methodist Church Society and repaid the loan of £1,000. After the tribes paid £800 rent on the farm; they claimed in 1905 that it was the money for a down payment on the purchase price of the farm and they wanted to have the farm transferred to their own name. When more diamonds were discovered on the farm in 1926, they went to court. They claimed that the farm had originally cost £800, that they had paid the £800 for it and that former missionaries had promised them to transfer the land to their name later. The Supreme Court in Pretoria ruled in August 1927 that their arguments were invalid, that the missionaries of the time 1878-1880 had already passed away, and that the tribe could lay no claim to the farm Uitkyk. The baKwena therefore left Uitkyk, which is called "Sese" in Setswana, in 1931 and went to live on Watershoek (Ventersdorp district). In 1935 they bought the tribal land at Doornkop 156.

291 IX PETRUS MALEFO died between 1885 and 1890. He was married to Lesabane, a daughter of Rratshidi, a member of the baRolong captain's family, and had the following children:

a MELEA GAREBAPOPE	m
b Sesadi	f married to Tawana, Rolong captains family
c Rramoeletsi	m
d Mothuba	m
e Thipatshweu	m
f Mmusumane	f married Gabedi, member of the chieftain's family of the tribe
g Joel	m
h Salatile	m

292 PETRUS MALEFO was by MELEA GAREBABOPE MALEFO, who ca. 1840 was born, succeeded. MELEA had the following wives and children:

## BAKWENA BA MOLOTSWANE

- 1 Ruth Mmasara, head woman (married to cattle of the tribe), a moRolong

a Sara	f married to Setudumane, member of the tribe
b Mmamogalanyane	f married to Lesona, member of the tribe
c Serene	f married Januarie, member of the tribe
d Mmatsejana	f died young
e LENTSWE JEREMIA	m born 1889
f Puile	f married to Mophuthing, member of the tribe

- 2 Sonetse, daughter of Makobu, and niece (by rangwane) of her husband

a Buileng	f married to her cousin (father's brother's son)
b SEBONOMO SIMON	m current captain, born 1895
c Mmamphotheng	f died young
d Dipuo	f died young
e Mosejane	f died young
f Maletloyane	f died young
g Rradipatlelo William	m born 1906
h Rranolang	f married to a cousin, member of the tribe
i Seemiso Robert	m born 1911
j Motohela	f died young

PETRUS MALEFO died in 1931.

293 PETRUS was succeeded by his son XI JEREMIA LENTSWE MALEFO. JEREMIA was married to Mmadikgomo, who descends from the baRolong. They had the following children:

a Latvian	m died young
b Sebina	f married to Abraham Ramotsere Moilwa, captain of the Hurutshe of Dinokana

JEREMIA died in June 1937.

## BAKWENA BA MOLOTSWANE

294 JEREMIAH was succeeded by his brother XII SIMON SEBONONO MALEFO. He is the current captain (for details see paragraph 275). SIMON is married to Peba, a moKoni from Mmatshaka (sic). They have the following children:

a Gabusamang	m born 1940
b Maditsidi	f born 1942
c Sonnets	f born 1944
d Garebabope	m born 1946
e Katrina Kedikanetswe	f born 1948
f Morati	f born 1950

## 9 Regiments:

295 Only two regiments, Masenya and Magata, are remembered from the old history. Both participated in the Seqiti war (1895-1862). The puberty ceremony was abolished after 1829-1832.

296 Later, regiments of the young men who left school were formed. The regiments were:

Regiment	Leader	Year
Maisakgosi	JEREMIAH	1906 (?)
Malwantwa	SIMON (the captain)	1913 (?)
Masugatlatlagwe	William	1926



## BAKWENA BA MOLOTSWANE

## 10 Political organization:

297 The tribe consists of the following clans (dikgoro):

Clan (kgoro)	Chief of clan (kgosana)	Totem (seano)
1 baLetlojane	SIMON MALEFO	kwena (krokodil)
2 Dinkebogile	Isaak	kwena
3 Mogaisane	Johannes	kwena
4 Bothaga	Bôyê (Boy)	kwena
5 Monye	John	kwena
6 Lekatse	Hendrik	kwena
7 Ntolo (baFokeng)	David Phiri	kwena
8 baHurutshe (boo Manyane)	Mompise	tshwene (bobbejaan)
9 baHurutshe ba ga Moloke (boo Manyane)	Zacharia	tshwene
10 baRolong	George Wesinyane	tshipi (yster)
11 Matlala (van Pietersburg)	George Tiwedi	tlhantlha- gane ('n voëltjie)
12 багаMalete	John Sebogwe	nare (buffel)
13 baPhuthing	Elka Molotse	phuthi (duiker)
14 baKolobeng	Jeremia	kolobê (vark)
15 baTlôkwa	Thomatea Mantlwa	thakadu (erdvark)
16 baKgatla ba Mmanaana	Simon Disêgô	kgabo (apie)
17 baKgatla ba Mosêtlha	Moses Matsile	kgabo

298 The chieftainship is hereditary in this tribe. The secret family council (khuduthamaga) of the captain and the council called lekgotla became here one council. The council is still constituted according to Tswana custom. It consists of three uncles of the captain, John Letlojane, Dinkebogile and Magaisane, and the chief of the above clans. After a case concerning the tribe has been discussed in the lekgotla, the decision is announced in a people's meeting (pitso).



## BAKWENA BA MOLOTSWANE

For legal cases there is a smaller council of just the three named uncles of the captain and the captain himself. The man who does the organizational work of the council and is the link between captain, council and people (ntona), is chosen by the captain and his council members and is currently John Letlojane. There is also a committee for the division of lands. It is composed of 12 members of the council.

299 For further details see also the general introduction.

300 The clan was visited in August 1951 on Doornkop and the above information was provided by the captain, his uncles, his brother and a few old people. In June 1953, the clan of the tribe living at Rietfontein, Mabalane-stat, was visited.

## BAKWENA BA MARE-A-PHOGOLE

1 **District:**

301 Ventersdorp, Transvaal

2 **Clan and totem:**

302 Mixed population and part of the baKwena ba Mare-a-Phogole; totem: kwena (crocodile).

3. **Captain:**

303 The tribe no longer has a captain because the members live scattered in numerous places in the Union. Thepe Markus Ngakane is the chairman of the owners who have plots on Klipgat. He was born in 1863, i.e. he is 88 years old: he assumes Afrikaans. Residence: Klipgat 14, Pk. Good idea.

4 **Language:**

304 Setswana.

5 **Tribal area and population figures:**

305 This section of the baPhogole occupies the eastern half of Klipgat 14, which is 1019 morgens in size and was purchased as Native private property in 1912. The farm is the property of 14 owners. Klipgat is situated in the north-eastern part of the district on the Mooi River, 29 miles in a straight line and 46 miles along the road from Ventersdorp. The Tswana name for Klipgat is Tsetse.

306 The farm lies on the Hoeveld, more than 5,000 ft. above sea level. The MooiRiver (Madiba-Matsho in Setswana), runs south through the farm. The average annual rainfall on Weltevreden 61 (rain station No. 1385), which borders Klipgat to the northwest, was 20.65 dm. during 35 dates (measured 20-26 years before 1935).

307 The population census of 1946 reports 234 persons (113 male, 121 female) on Native private land and a further 91 persons on the adjacent farm. The population census of 1951 reports only 198 persons (97 male, 101 female) on Klipgat and 98 persons on the adjacent farm Morgenson.

**BAKWENA BA MARE-A-PHOGOLE**

The number of taxpayers living on Klipgat has not been determined by the magistrate's office. About a quarter of the 400 people on Klipgat are baPhogole. The population density on Klipgat is 88 persons per square mile.

**6 Origin and relationship with other tribes:**

308 Klipgat is inhabited by a mixed population, a large part of which belong to clans of the old baKwena ba Mare-a-Phogole tribe, which however disintegrated and whose members today mostly live on white farms. In 1914, the grand on Klipgat was purchased by the current owners, but most families did not come to live there until 1920.

309 The baKwena ba Mare-a-Phogole has, after the baKwena ba Khudu (also baPhogole), the highest rank of all baKwena and baFokeng clans.

**7 Pedigree of captain:**

310 The inhabitants of Klipgat are not a tribe and consequently do not have a genealogy of chiefs. For the captains of the baPhogole see below par. 317, 328.

**8 History and Family of Captains:**

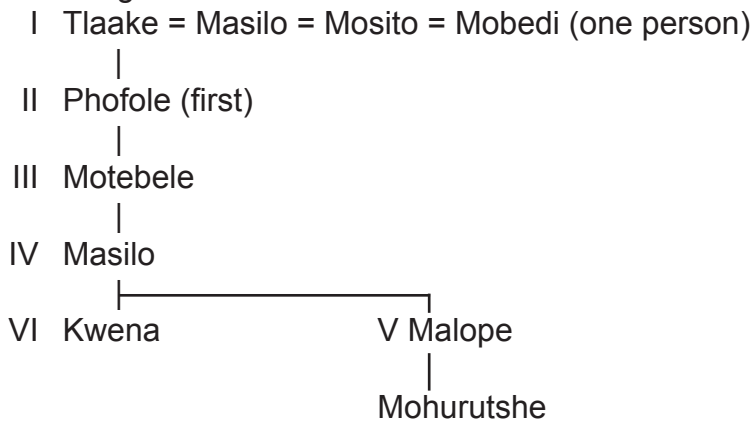
311 A mixed population of different origins lives on Klipgat and its surroundings. Because a quarter consists of baKwena ba Mare-a-Phogole, which used to be one of the most important Tswana tribes but has now disintegrated, something is said here about their history.

312 There are two major Tswana groups, (i) the baRolong group consists of the Digoja (Lihoya), baTaung, baTlhaping and baKaa and (ii) the baKwena-baHurutshe group, in which the baPhogole have the highest rank. A descendant of their last captain, Thekiso, is co-owner of the land on Klipgat, but works in Randfontein. He has a good knowledge of Tswana history and provided most of the information below.

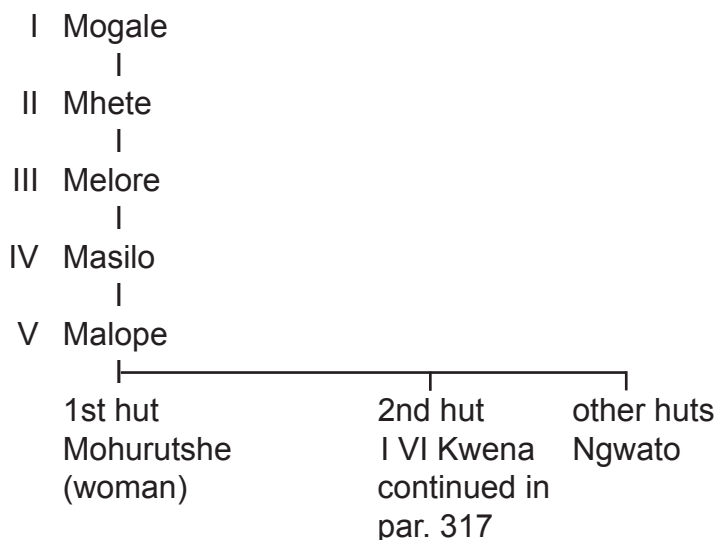
## BAKWENA BA MARE-A-PHOGOLE

313 The earliest chiefs of the Kwena-Hurutshe group differ with different informants and sources.

Thekiso gives:



314 baHurutshe-informants give as first captains (Ethnological series Number 30 paragraph 143):



315 Some baKwena and also Thekiso claim that the baKwena have a higher rank than the baHurutshe. However, my Hurutshe-informants explain that Mohurutshe was a woman, which explains why the baHurutshe takes first place in ceremonies (e.g. feast of first fruits, circumcision, castration of bulls). However, the political power and chieftainship passed (in about 1450-1500) to the BAKWENA.

316 In connection with the tribal relationship of the Kwena-Hurutshe group, it must be added that the Ngwaketse may have emerged from the baKwena a few generations later and also that the baKgatla tribes may have broken away from these old chiefs early on.

Kwena emerged and also that the baKgatla tribes may have broken away from these old chiefs early on. For a while there was the impression (cf. this series No. 30 par. 76) that the latter Kwena must have lived a few generations earlier because they have five more generations of chiefs, but a few of them were perhaps regents and did not represent each a separate generation.

VI Kwena

1st hut

2nd hut

baModimosana

a) Ramanamela

b) Mmatau

c) Maake

d) Mmatlhaku

Phogole

a) baKwena

b) baKwena

ba Mare

-a-Phogole

c) baFokeng

Mogopa

ba Mogopa

Kgabo

a) baModibedi

b) baMonaheng

c) baMokotedi

d) baHlakwana

e) Makhoakhoa

f) baKwena of

Molepolole

g) baKwena ba

Molotswane

h) baMoletsi of

Pietersburg

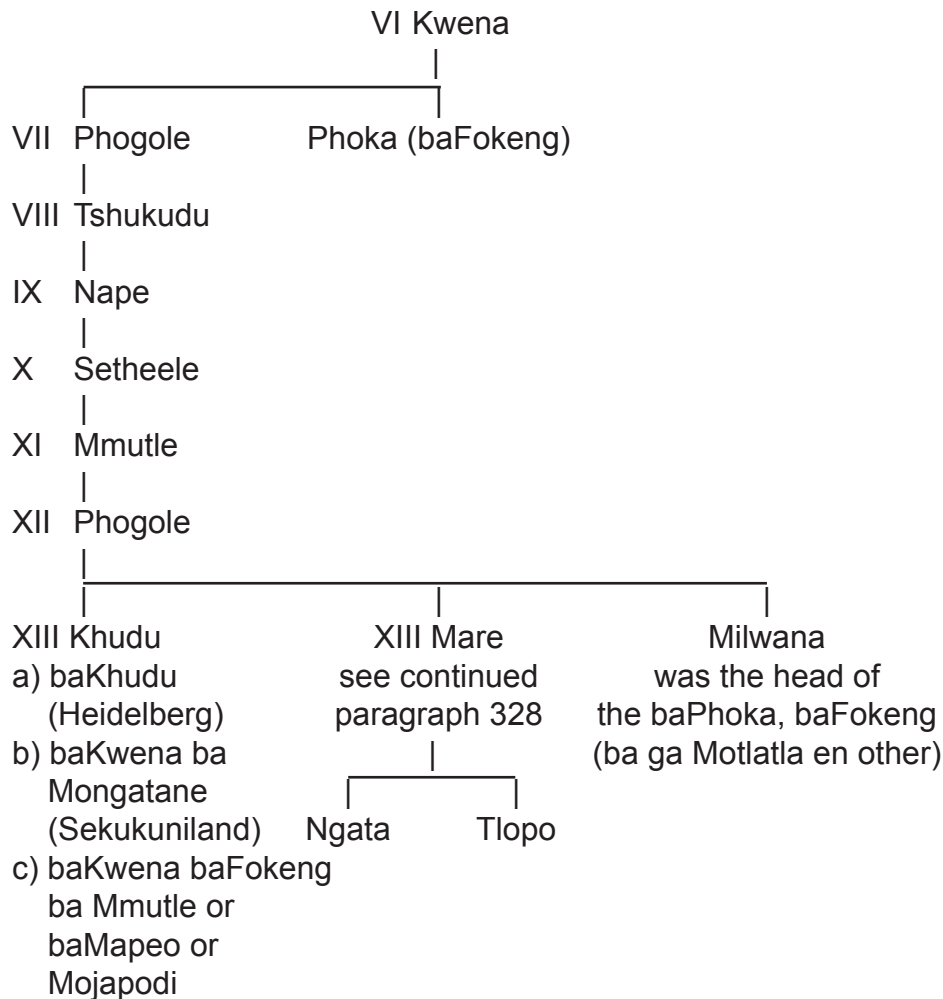
baPhalane

or baTlase

It is not certain whether the baModimosana has higher rank than the baPhogole, or vice versa.

318 The branches of the baPhogole and baFokeng continue as follows:

## BAKWENA BA MARE-A-PHOGOLE



319 In the tradition of the baFokeng of Rustenburg we find some names of the above captains. These baFokeng also call themselves "ba Manape-a-Tshukudu and IX Nape.

320 Allegedly, Phogolo Number II or Number VII lived near Zeerust. It is reported from VII Phogole and Phoka that there was a famine in their time and that they found and ate the seed of a certain grass (mofoka) near "Phokeng". The oldest tradition of the baKwen ba Mogopa and baKwena ba Modimosana from the same time also reports a famine as the cause of their first migration. VII Tshukudu lived at Sekwane (near Derdepoort, Bechuanaland Prot.) and later moved eastwards. His son IX Nape lived in the current baFokeng area where a mountain is named after him. There is also a mountain Nape in the territory of the baKwena ba Mongatane in Sekukuniland.

## BAKWENA BA MARE-A-PHOGOLE

321 X Setsheele is not known, but the name is not identical with the Kwena captain Setshele. Also little is known about XI Mmutle and it is said that he was the last captain who lived at Mabjana-matshwana (Swartkoppies, British district), which was the common residence of all Tswana.

322 XII Phogole is said to have lived at the current station Melliodora (Klerksdorp district, east of Ottosdal). His sons Khudu, Mare and Milwana were later the heads of different tribes.

323 The baKhudu had the highest rank of all ba-Kwena, although some claim that the baKwena ba Modimosana had the highest rank. The baKwena ba Mongatane (in Sekukuniland) district Nebo, Numbers 34-205, 34-210 and 34-215 in the "Preliminary Survey of the Bantu tribes of S.A.," and the baKwena baFokeng ba Mmutle also ba Mapeo or Majapudi (South Sotho, in Ellenberger "History of the Basuto" page 358-359) mentioned later broke away from the baKhudu. The baKhudu used to live at Heidelberg in their stat Dipaleng, which was named after one of their last chiefs, Mpale (18th century). Their last captain was Thaabe. After his time the tribe was completely spread over the Free State as far as Stoffberg and Sekukuniland in the Transvaal. Of the Lemenong-Metlapeng clans there are still members among the baFokeng in the district of Rustenburg; some baKhudu also live at the ba Modimosana ba Matlhaku in Pella (Rustenburg district). The last Khudu captain asked his neighbors. to help him fight against Shaka's Zulus against the Hapono (Ndebele). The following poem exists here:

The tortoise asked for a year  
Phogole's son is Milwana,  
Thatha-Masaka (father) as Rradinamane (son).  
Rradinamane of Many as well as Mongala of the Taung  
and Rotolo (the Sia in Basutoland) and the Tlhakwana.

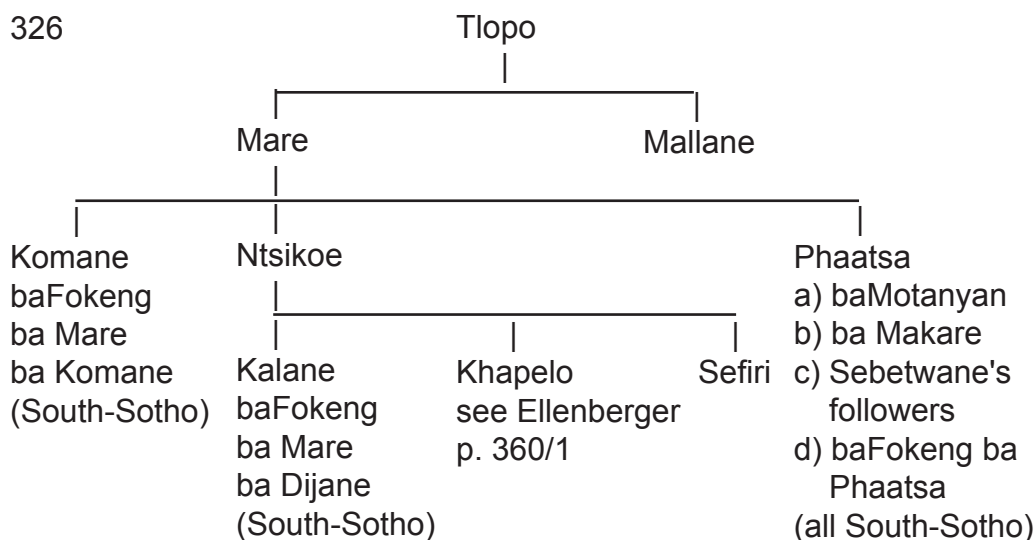
324 Milwana, the youngest son, became chief of the baFokeng ba Motlatla and of the van Hustenburg. In Phokeng, the girls learned the following song in the puberty school which is related to Milwana:

## BAKWENA BA MARE-A-PHOGOLE

Motlatla had Milwana flee together  
The Turtles of Mare killed Rare, relying on the two rivers.

Milwana's obligation to the Phogole captain was to collect the contribution (lekgetho) from the tribes. He lived on Gaumakwe (near Potchefstroom). Not only the baFokeng but even the baHurutshe had to pay eleven bulls of tribute annually. The Hurutshe captain Thebe (unknown who it was, because no captain of the Hurutshe was named Thebe) refused to pay the tribute. A war ensued in which Thebes was killed.

325 XIII Mare, who was the first chief of the baPhogole-a-Mare, had two sons, XIV Ngata and Tlopo. The younger son, Tlopo, is mentioned by Ellenberger ("History of the Basuto", page 364) and is the ancestor of the following baFokeng tribes:



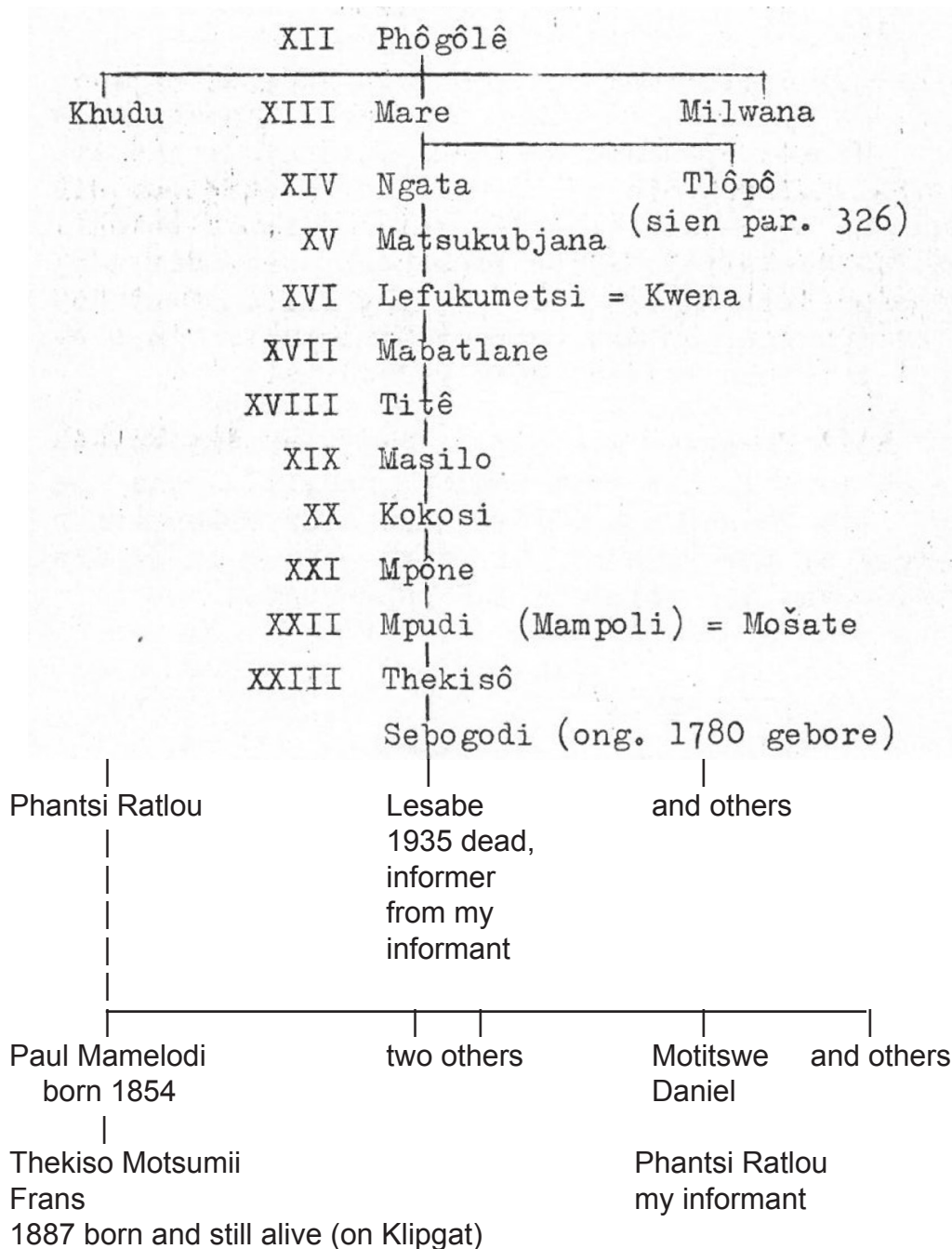
327 Under XIV Ngata, according to old Tswana custom, the tribe was subdivided into four parts under four sons, namely:

- 1) Matsukubjana, Rakwena royal clan  
(a river in Rustenburg was named after him)
- 2) Moraale, baRaale clan
- 3) Maloka, ba Maloka clan
- 4) Mogatla, ba Mogatla clan.



## BAKWENA BA MARE-A-PHOGOLE

328 The genealogy of chiefs (see paragraph 318) as follows:



329 Mabatlane is another place name for Gwathe (Phokeng area, Rustenburg). The Kliprivier (near Orlando, Johannesburg) where the tribe lived was named after XVIII Tite. Later the chiefs lived at Kokosi (Losberg near Fochville) which was the last capital of the tribe. The place was named after XX Kokosi.

## BAKWENA BA MARE-A-PHOGOLE

The last captain was XXIII Thekiso who was born about 1730-1750, and was possibly killed in an attack by the Zulu in 1823-1830. On a mountain near Kokosi there are still today remaining stone piles of a ceremonial place that was built by them. Thekiso's son Sebogodi was killed in a cave at Randfontein in the Matebele War (1828-1832). The baKwena ba Mare-a-Phogole also had a capital in the vicinity of Bethlehem, Orange Free State. Their estates and places of residence along rivers were the following:

Moromane	in the Orange Free State between Paris and Stoffberg station
Ntewanatswai	
(Ntswana-Tsatsi)	Orange Free State Stoffberg.
Gaumakwe	at Potchefstroom
Kokosi	Losberg at Fochville
Tite	Ditespruit near Johannesburg
Matsukubjane	a creek that flows to Kommissidrifdam in the district of Rustenburg
Mokebe	a creek near Randfontein, tributary from Kliprivier.
Monanyane	Houtkop Station, at Vereeniging
Phogole	1) near Zeerust, an old settlement 2) at Melliodora station in the Klerksdorp district, east of Ottosdal.

330 The boundaries of the tribal area in the time of Thekiso (1800) were as follows: In the west, from the Odi River at Krugersdorp and the Mooi River near Boons to Potchefstroom and the Vaal River. The border in the north was Boons, Krugersdorp and Boksburg. In the east it was Boksburg to a place between Wolwehoek and Oranjeville in the Free State. In the south, from the last-mentioned place to a point slightly west of Paris. The tribe's neighbors, the baKhuu, lived on Heidelberg and Stoffberg (Ntswana-Tsatsi), Orange Free State.

## BAKWENA BA MARE-A-PHOGOLE

331 In the history of the baKwena ba Mare-a-Phogole we also find the old Tswana custom that great chiefs divide their tribe into four parts among four sons, three of whom were initially inferior to the first, but who later often became independent have (eg. baRolong, ba Modimosana, baFokeng). The four ba Mare-a-Phogole clans had certain duties towards the captain who belonged to the clan I Rakwena.

This clan had the following subordinate clans:

- 1) Thekiso
- 2) Motitswe
- 3) Kgaile.

Clan II, ba Raabe, subordinate clans:

- 1) Mafojane
- 2) Padi
- 3) Modise.

Their duty was to assist the captain in the administration of the tribe and to act as chairmen of the council (lekgotla).

Clan III, ba Maloka, subordinate clans:

- 1) Mogagabe
- 2) Malefetse
- 3) Motsumi.

Their duty was to go hunting between Kokosi and Monanyane, i.e. about between Fochville and Vereeniging. The game they caught had to be brought to the royal enclosure.

Clan IV ba Mogatla, subordinate clans:

- 1) Raditlhalo
- 2) Ngakane.

They were the captain's herdsmen.

332 The old baKwena ba Phogole clan was, before these clans arose, subdivided into four clan groups:

## BAKWENA BA MARE A PHOGOLE

- I baKwena ba Phogole ba Khudu last captains Mpale and Thabe.
- II baKwena ba Phogole ba Mare or ba Mare-a- Phogole; last captain Thekiso.
- III baKwena ba Phoka ba Milwana or baFokeng ba Motlatla; captain Serobatse, Ventersdorp.
- IV baKwena ba Phoka Makgonwana or baFokeng, in the district of Rustenburg.

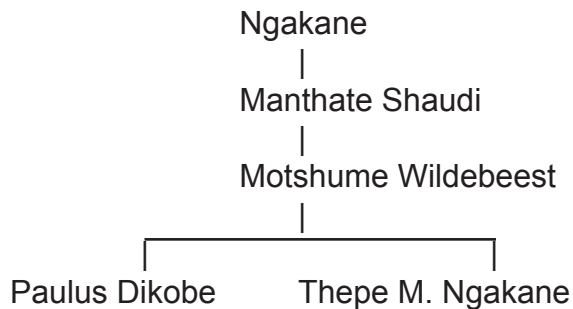
333 After the war with the "Zulu", the ba Phogole tribe was driven apart and has not been a tribe since 1820. The remains of the baKwena ba Mare tribe live today in the following places:

- 1) On European farms at Vereeniging
- 2) On European farms at Heidelberg
- 3) Spread over the Free State
- 4) At Thaba Nchu
- 5) On Klipgat, district Ventersdorp
- 6) Op Uitkyk, Ventersdorp district, approximately 30 souls
- 7) In Sekukuniland (baKhudu)
- 8) On Modubung, near Boons, Rustenburg.

334 In 1896, descendants of the last captain tried to bring some of the tribe members together again to buy land and thus rebuild the tribe. But the leader of the movement then passed away and nothing came of it. It was not until 1912 that they made another attempt and bought the land on Klipgat in the Ventersdorp district. The chairman of the group in 1914 was Paulus Dikobe, the older brother of the current chairman. He did not live on Klipgat (but on Vlakplaats, at Vereeniging) and had Motitswe Daniel Taamane Thekiso (father of my segsman Jacob P. R. Thekiso) as foreman there from 1914 to 1921. Paulus died in 1920/1921 and Daniel (paragraph 328), born 1864 died in 1943.

335 The present chairman belongs to the fourth clan of the baPhogole-a-Mare. His ancestors were:

## BAKWENA BA MARE-A-PHOGOLE



MOTSHUME died in 1902 at Vereeniging. He had three sons:

- a Gabriel Matsibe m died young
- b PAULUS DIKOBÉ NGAKANE m
- c THEBE MARKUS NGAKANE m current chairman on Klipgat

336 THEBE is married to Rosina Seleke of the ba ga Dube of Makapanstat. They have the following sons:

- a Ramoatshi Nilliam Ngakane m 1902 born
- b Samutshele Samuel m born in 1913
- c Motshangaan John m born m 1914

337 The chairman should be chosen anew every year, but the position has been in the hands of the current head since 1921.

## 9 Regiments:

338 Since the time of the "Zulu" attacks no more regiments have been formed.

## 10 Political organization:

339 Today there is no longer a distinction between the different clans, although most of the people still know which clan they come from. The reason is that they are a mixed population. A council (lekgotla) was chosen at a popular assembly and consists of five members. An election only takes place on the death of a councillor. If the council cannot come to an agreement when settling a dispute, a people's meeting (pitso) is called which decides the matter by vote.

BAKWENA BA MARE-A-PHOGOLE

**Sources:**

340 The above information was obtained in August 1951 on Klipgat from the chief Thepe Ngakane and a number of other old men. In 1953, Jacob Thekiso, Randfontein, provided further information, especially about the old history.

## BATLHALERWA

**1 District**

341 Ventersdorp, Transvaal.

**2 Name of tribe and totem:**

342 baTlhalerwa, totem: tlhalerwa (wild dog).

**3 Captain:**

343 ZACHARIA MABUSA RALPH MALEKUTU, born February 12, 1889, no regiment, is the head of the clan. He was not recognized by the government as a chief. He is a member of the Methodist Church of South Africa, was educated at Kilnerton until 1909 and was then a teacher in Sekukuniland and at Potchefstroom until 1914; afterwards he was an interpreter in the magistrate's office in Ventersdorp. In 1929 he became the captain of his tribe. Residence: farm and mission station, Uitkyk 33.

**4 Language:**

344 The language is seTswana mixed with Southern Sotho. Schooling also takes place through the medium of Southern Sotho. Part of the population on Uitkyk is mainly Afrikaans-speaking.

**5 Tribal area and population figures:**

345 The farm Uitkyk 33, on which the tribe lives, 3,043 morgen 212 square rod large, belongs to the Methodist Church of South Africa, which bought the farm in 1878. The inhabitants of the farm rent plots of 10 morgen for ploughing, half a morgen for a garden and common pasture on 2,000 morgens at £3 (formerly £2) per family per annum.

346 Lookout 33 is called Sese in seTswana. The farm is situated 9 miles east of Ventersdorp on the road to Krugersdorp. The native town is in the south-eastern part of the farm. The height of a portion of Uitkyk is more than 5,000 ft. and another portion less than 5,000 ft. above sea level. The average annual rainfall at Buckingham (rain station Number 1356), two miles south-west of Uitkyk, was 25.65 dm. during 71 days (measured 29-30 years before 1935).

## BATLHALERWA

347 The population census of 1946 reports 613 persons on the farm Uitkyk (278 male, 335 female) who according to the language census of 1946 are subdivided into 549 Tswana speakers, 56 South Sotho speakers and 8 others. The population census of 1951 reports 672 persons (334 male, 338 female). At the magistrate's office, 232 taxpayers were registered for Uitkyk. 86 families live on the mission station and rent the land from the station. I estimate the numerical strength of the tribe at 900-1,000 persons, including migrant workers who have temporarily left (approx. 100) and persons who live on farms east of Uitkyk (approximately 150). The population density on Uitkyk is 67 persons per square mile.

**6 Origin and relationship with other tribes:**

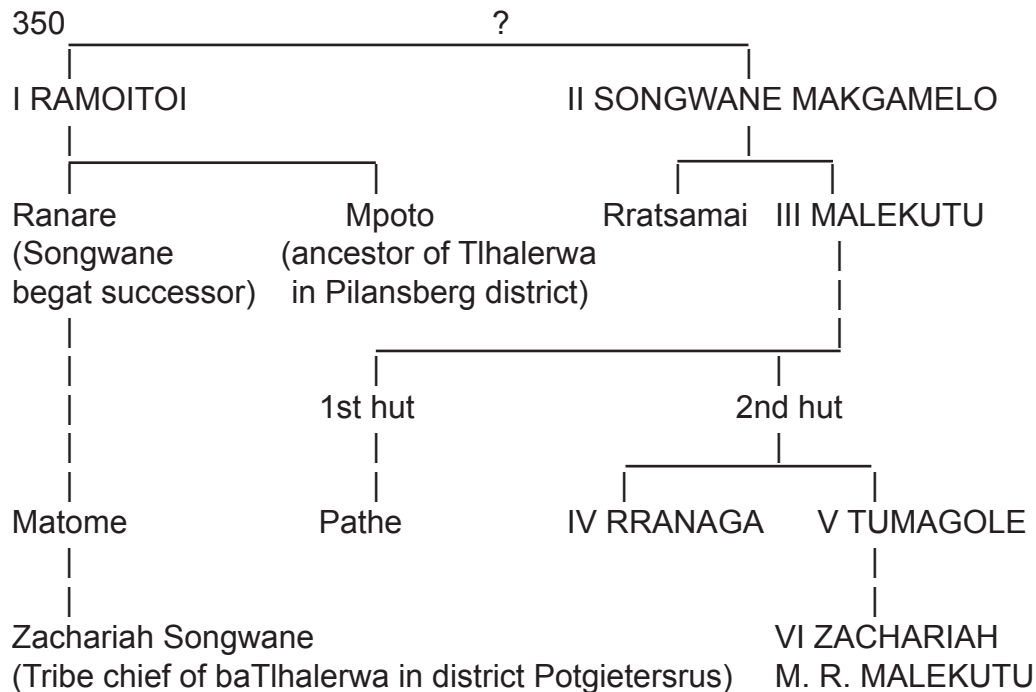
348 In the 18th century the baTlhalerwa lived at the mountain Bobididi, district Potgietersrus. From approx. 1840 to 1870 they were under the control of the baKgatla ba ga Kgafela captains of Saulspoort. Afterwards they lived on Buffelsdoorn, district Potchefstroom, and in 1877-1878 came to the farm Uitkyk 33, district Ventersdorp, where they still live.

349 The clan is related to the baTlhalerwa under Zacharia Songwane, district Potgietersrus, and that of Gopane Songwane in the district Pilansberg. It seems that the tribe is not yet completely independent of Zacharia Songwane.



## BATLHALERWA

## 7 Pedigree of captain:



## 8 History and Family of Captains:

351 The baTlhalerwa lived in the district of Potgietersrus at the Bobididiberg in the 18th century and is mentioned by old travelers such as W.C. Harris (1835).

352 Their first captain, as far as is known, was I RAMOITOI. His sons were Ranare and Mpoto. In a war with the "Ndebele of Mapela" (1840 or earlier) Ranare was captured and did not return to his tribe. His mother Mathaba and later his clan II SONGWANE MAKGAMELO, probably a brother of RAMOITOI, respected him, and later also Matome his son by law. The real father of Matome was SONGWANE ex Mathaba. Zacharia Songwane, the chief captain of the baTlhalerwa, descends in this line. SONGWANE was born about 1780-90.

353 After the war with the Ndebele of Mapela, III MALEKUTU and Mpoto fled to the baKgatla ba ga Kgafela in Pilansberg and lived there under the Kgatla captain, Kgamanyane.

## BATLHALERWA

MALEKUTU, who was born between 1810 and 1820, already had his first and second wife and their children when he fled (1840). After Kgamanyane had difficulties with the Boers, he in approximately 1870 fled to the Bechuanaland Protectorate. The baTlhalerwa of MALEKUTU and that of Gopane (son of Mpoto) followed him, and later became independent.

354 III MALEKUTU moved with his tribe to Buffelsdoorn, district of Potchefstroom. His elder brother Rratsamai accompanied him, but he seems to have been unfit to become captain of the clan. Rratsamai's children later spread across the Free State and Transvaal. In 1878 or earlier, MALEKUTU came to live on the farm Uitkyk 33, which was bought in 1878 by a missionary, T. Creswell, from the Wesleyan Methodist Church. In 1882 Creswell sold the farm to his own missionary society (see paragraph 290). MALEKUTU had five wives whose names are no longer known. By the first and chief wife he had a son, Pathe, and by the second wife IV RRANAGA and V TUMAGOLE.

355 Pathe, who was born between 1835 and 1845, died young and his wife took his son Malekutu with her to her family, from where the son never returned to the tribe. Two years after the tribe came to live on Uitkyk, i.e. in 1880, an epidemic broke out as a result of which Rratsamai, III MALEKUTU and Pathe died.

356 IV RRANAGA, who was born in 1845, succeeded as captain of the tribe. His wife was Mmatseng, a relative, and they had the following children:

a Malepane	f married to a member of the tribe
b Molatlane	f unmarried
c Tshenameno	m died young
d Hester	f married, unknown to whom
e Mmadikele	f unmarried.

## BATLHALERWA

357 In 1905, RRANAGA got into a dispute with the missionary society on Uitkyk over the ownership of the land, so that the society denied them the farm. However, through TUMAGOLE's mediation, he was allowed to live there again. He died in 1924.

358 In 1905 V TUMAGOLE succeeded RRANAGA. TUMAGOLE was born in 1851. He married his wife Khumong, a member of the tribe, religiously and with bogadi and had the following children:

- |                         |                   |
|-------------------------|-------------------|
| a ZACHARIA MABUSA RALPH | m current captain |
| b Onika                 | f unmarried       |
| c Johanna               | f died young      |
| d Benjamin Rrantlhare   | m born 1906       |
| e Rosia Rratsamai       | f unmarried       |
| f William Malekutu      | m born 1929       |

TUMAGOLE died 15 June 1929.

359 In 1922 the baTlhalerwa of Gopane asked the tribe on Uitkyk for financial support for the purchase of land on Tweelaagte (district Pilansberg) The main tribe ender Zacharia contributed part of the purchase price and the tribe on Uitkyk also contributed more than £100 contributed.

360 TUIMAGOLE was succeeded by his eldest son VI ZACHARIA MABUSA RALPH MALEKUTU, the present captain; for details sine paragrph 343. ZACHARIA MALEKUTU has the following wives and children:

1 Elizabeth Morwa, a member of the baTlhaping.

- |                    |   |
|--------------------|---|
| a Ellen Mmatsainai | f wife of a moKgatla in the Pretoria district |
| b Elias Mokgakala  | m born 1918                                   |
| c Onika Morwa      | f born 1920                                   |
| d Dora Kenosi      | f born 1923                                   |
| e Malepane         | f born 1925                                   |

The first wife died in 1925-26

2 Rebekka Masekepe of the baKwena ba Mogopa clan

- |              |              |
|--------------|--------------|
| a Khumong    | f born 1928  |
| b Tumagole   | m born 1932  |
| c Seipati    | f ) twins,   |
| d Rramojanko | m) born 1934 |
| e Sefudi     | m born 1936  |
| f Mmamoiitoi | f born 1939  |

## BATLHALERWA

9      **Regiments:**

361    The puberty ceremonies and regiments have since c. 1880 ceased to exist. The names of the old regiments are no longer remembered. A few regiinents are mentioned in "The tribes of Rustenburg and Pilansberg districts", this series Number 28, paragraph 1131.

10     **Political System:**

362    The tribe is no longer subdivided into clans (dikgoro). Nor is there a council that can cooperate with the captain. According to the captain, the old people of the tribe do not support him and the tribesmen consider themselves subjects of the missionaries. If something needs to be communicated to the tribe, the captain calls all the men together in a people's meeting (pitso).

363    For further details see also the general introduction.

**Sources:**

364    The above material was provided in August 1951 at Uitkyk and in Ventersdorp by the chief Malekutu.