HISTORICAL BACKGROUND OF THE BAKWENA BA MOGOPA

2.1 INTRODUCTION

The main aim of this chapter is to examine the history of the Bakwena ba Mogopa of the Ventersdorp district in order to understand their removal and its consequences. This chapter will among others refer to the origin of the Bakwena ba Mogopa, their relations with other Bakwena tribes, tribal migrations and settlements. The separation of the Bakwena ba Mogopa of the Ventersdorp district from the main tribe in 1868, the settlement on the farms Swartkop no. 605 IP and Hartebeeslaagte no. 82 IP (Ventersdorp district), as well as their political and economic structures and ensuing historical events, will also be discussed.

2.2 THE ORIGIN OF THE BAKWENA BA MOGOPA

The relations of the Bakwena ba Mogopa tribe with other Bakwena tribes actually necessitate a study of its own. Some of the tribes which had strong links with the Bakwena ba Mogopa are the Bangwaketse, Baphogole, Baphalane, Bakwena ba Modimosana, Bakwena ba ga Sechele and the Bafokeng.¹ The Bakwena assumedly crossed the Botletli (Zambezi) River from central Africa. This was before the eleventh century when the Bakwena was still part of the larger single Sotho group.² Later the Sotho group

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subdivided into a number of groups, namely the Bahurutshe, the Bakwena, the Bakgatla, Bakgalagadi, Bafokeng and the Barolong.3

The BaHurutshe-Kwena group’s progenitor was Malope. Malope was succeeded by Masilo and it was during his rule around the 15th century that the Bakwena broke away and settled between the Marico and Crocodile rivers. Some of the Bakwena moved southwards across the Vaal River and settled at Ntsuanatsatsi near the Bafokeng. Some settled north of the Vaal River near Heidelberg. The groups under Tsotelo and Monaheng settled further south in the Orange Free State near Bethlehem and Fouriesburg respectively. Mohabeng was later succeeded by Moshoeshoe in 1786.4

As the Sotho communities grew in numbers and their cattle increased, quarrels arose, and tensions and power struggles ensued. The different chiefs and subchiefs were continually locked in power struggles. This led to instability, affecting the entire region. The communities had either to protect themselves or attack their neighbours. This continued into the Mfecane.5

The Bakwena group which remained in the area between the Marico and Crocodile rivers experienced problems. There was competition for resources, which led to a subdivision of the group. Two chiefdoms, the Bangwaketse and the Bangwato, broke away and settled in the present Botswana.6 Another group broke away from the Bangwaketse. They migrated along the Marico River and settled at Rathateng, also known as Matlhare, on the lower reaches of the Crocodile River. The area consisted of different settlements, of which Bethanie and Makolokwe were the main ones. They were under chief Sethlare, the father of Mogopa. He renamed his tribe the Bakwena ba

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3 H.J. van Aswegen, History of South Africa to 1854, p.60.
5 H.J. van Aswegen, History of South Africa to 1854, p.62.
SKELETON GENEALOGY OF CHIEFS, MORE/MMAMOGALE

Setlhare (younger son of NGWAKETSE)

I  MOGOPA TSOKELELE DIMOLEMA  Motsile

II MODISE WA MOGOPA  III Radiphiri  Sefofu
Mogopa Tsolele Dimolema

Ramoangwane  IV SEFIKE  V Ramorola

MODISE WA MOGOPA (baMODIMOSANA)

VI DITSWE  VII Mooketsi  Madibogo
Tlowodi

VIII MORE MOTSILE  IX TSOKU
Kau-wa-Tlowodi

X SEGWATI

XI MOTSILE  XII TEDIE MMAMOGALE

Mepitseng  XIII RAIKANE  Molefe  Ditswê

XIV LEROTHODI  VII DANIEL  XV DANIEL
MANGSHE JACOB  MOG ЛеGE 'Phiriyafta'  Mogale More

XVI MOTSILE OTTO  VIII CHARLES  IX DAVID DANIEL
JOH.More  Solomon -modal  Welch
MMAMOGALE  Wilde Tsiri'  Jacobus

XX LEROTHODI  Aubrey Eustace
JACOBUS THEODOR ERNEST  (sub-ch.No.217)
MMAMOGALE

David Daniel Royal Pearl

Mogopa and claimed that it was the original name of the tribe. His claim might be based on the fact that the Bangwaketse were the offshoot of the Bakwena and the name Bakwena was restored to the tribe.

The tribe was politically organised into dikgoro (clans). A kgoro was usually composed of families that were in most cases closely related to their headman through descent in the male line from one common or assumed ancestor. These dikgoro formed the most important parts of the tribe as their dikgosana (headmen) formed the tribal council under the tribal chief. There was a distinction between the dikgoro of the nobility, i.e. those related to the chief, who had the kwena (crocodile) as their totem and the dikgoro of the commoners.

By the beginning of the 19th century (± 1820s), the nobility had the following dikgoro listed in order of rank: Thekiso, Ramarola, Kgola, Masilo, Manare ba Makgowe, Manatshana ba Thuding, Madibo ba ga Selele, Maaqetlewa ba Kuwanyane, Masweu ba Sedupe, Masodimogolong ba Mmatedie and Digogotlo ba ga Mmadijo.

The dikgoro of the commoners had their own dikgosana (headmen) and different totems (diboka). The commoners were mostly integrated into the Bakwena ba Mogopa from different tribes. Their totems indicated the tribes from which they branched. At around 1820, the following dikgoro with their dikgosana and diboka existed:

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<table>
<thead>
<tr>
<th>KGORO</th>
<th>KGOSANA</th>
<th>SEBOKA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mogajane wa Morare</td>
<td>George Mahuma</td>
<td>Thakadu (ant bear)</td>
</tr>
<tr>
<td>Mogajane wa Mosupatsela</td>
<td>Isaac Mahuma</td>
<td>Thakadu (ant bear)</td>
</tr>
<tr>
<td>Seregole</td>
<td>Isaac Madingwane</td>
<td>Phiri (hyena)</td>
</tr>
<tr>
<td>Morolong</td>
<td>Phillip Tshikane</td>
<td>Tlou (elephant)</td>
</tr>
<tr>
<td>Motlase wa Mongwato</td>
<td>Nti Moroko</td>
<td>Kwena (crocodile)</td>
</tr>
<tr>
<td>Motlase wa Molatsi</td>
<td>Rauwane Modibane</td>
<td>Kwena (crocodile)</td>
</tr>
<tr>
<td>Mabiletse</td>
<td>J. Mabiletse</td>
<td>Noko (porcupine)</td>
</tr>
</tbody>
</table>

Most of the dikgoro lived in different areas within the tribal land. These areas later developed into the present villages of the Bakwena ba Mogopa tribe in the Odi district, which stretches from Pretoria in the east to Rustenburg in the west. These villages are Bethanie (also known as Mokwena), Makolokwe, Hebron, Jericho, Barseba, Modikwe, Wonderkop and Rankelenyane.

The Bakwena ba Mogopa, as indicated in this section, had broken away from the Bangwaketse of kgosi Seepapitso. They were led by kgosi Setlhare and settled at Rathateng. They were related to tribes such as the Baphalane, the Bafokeng, the Bakwena ba Modimosana, Bakwena ba ga Sechele and the Bangwaketse. The tribe was (for administrative purposes), organised into different dikgoro. The dikgoro occupied different areas within the tribal land and these areas eventually developed into different villages of the Bakwena ba Mogopa.

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2.3 THE ATTACKS FROM MZILIKAZI AND DINGANE

The beginning of the 19th century saw the history of the Bakwena ba Mogopa being influenced by several important events. One of these was the Mfecane, which was a period of violent wars among the black tribes in Southern Africa. The wars started among the rising Nguni chiefdoms in Zululand, but spread to affect almost all the blacks, including the Bakwena ba Mogopa. One of the strong leaders of the Mfecane was Mzilikazi, who rebelled against Shaka in 1821. The entry of the Matebele of Mzilikazi in the Transvaal around 1825 created problems for the Batswana tribes.

The Bakwena ba Mogopa experienced problems even before the arrival of Mzilikazi. They had split into two sections due to the feud between More and Tsoku over the chieftainship. More acted as a regent on behalf of Tsoku when Tsoku's father, Ditswe, died around 1758. More had succeeded Mooketsi, who was too old to act as regent. More refused to hand over the chieftainship to Tsoku when the latter was old enough to rule and broke away and led his section to Legwatladi. Tsoku became unpopular due to his arrogance, ruthlessness and cruelty. He slaughtered the people's cattle and confiscated all the grey animals to be his property. He also disregarded his neighbouring tribes and ill-treated the Batlase chief. The majority of the Bakwena ba Mogopa left him to join More. The tribe was also weakened by the wars against tribes such as the Bapo, Bakgatla ba Mosetlha, Bamako (Batlhako), Bahwaduba and Bapedi ba Mmalekutu around 1820. These wars arose partly as a result of disputes due to interaction, a desire for domination (power) and competition for the natural resources of the land.

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12 N. Parsons, A new history of Southern Africa, p.68.
Mzilikazi attacked the Bakwena ba Mogopa at Katutu (Silkaatsnek) between Brits and Pretoria in 1827. After two battles, the Bakwena ba Mogopa was defeated. Kgosi More and his son, Segwati, were killed during the attack. The livestock of the Bakwena ba Mogopa, particularly cattle, were captured. Some of the Bakwena ba Mogopa (young men and women) were taken captive to the camps of the Matebele near Tshwenyane. The young men were ordered to join the Matebele regiment on expeditions. The other Bakwena ba Mogopa people fled from Ramotlottie to Morutlwana near Soutpan (Hammanskraal) and Makapanstad.¹⁶

The Matebele attack left the Bakwena ba Mogopa scattered in a number of areas. They lived in areas such as Morutlwane near Soutpan in the Hammanskraal district and Makapanstad among the Bakgatla and Matshakgame near Potgietersrus. Chief Segwati’s sons, Motsile and Tede Mmamogale, ruled over the scattered remnants of the Bakwena ba Mogopa. Motsile returned to Ramotlottie and Tede Mmamogale ruled at Morutlwane and later moved to Diditlwe near the Apies River.¹⁷

In 1830 the Bakwena ba Mogopa recognised Mzilikazi as their overlord or paramount chief. It should, however, be clearly stated that this was an imposed recognition. The Bakwena ba Mogopa were forced to adopt certain Zulu cultural values. They had to refrain from cutting their hair and were not allowed to wear their traditional dress, mosugélo. Instead, they were expected to wear the Zulu umutsha. This imposed acculturation was not acceptable to the majority of the Bakwena ba Mogopa and eventually caused internal conflict. A small section of the Bakwena ba Mogopa under Kgosana Mogajane supported Mzilikazi. This was because kgosana Mogajane was not on good terms with kgosi Tede Mmamogale. When Tede and Mogajane

quarrelled, Mogajane left with his group to Matshakgame at the junction of Hex and Elands Rivers around 1830-1832.¹⁸

In 1834 Motsile died and Tedie Mmamogale was recognised as the tribal kgosi (supreme chief) of all the Bakwena ba Mogopa. This included a section of the Bakwena ba Mogopa that had been ruled by Motsile since the death of kgosi More and his son, Segwati. Kgosi Tedie Mmamogale, also known as Mmamogale, lived peacefully with the Matebele until the arrival of the Zulu army sent by Dingane.¹⁹

In 1835 Dingane sent his army to attack Mzilikazi as punishment and to recover the raided cattle Mzilikazi had refused to hand over to Shaka. Two separate battles were fought at Tshwane (Pretoria) and near the present Silwerkrans post office along the Tholane River in the Madikwe district. The Bakwena ba Mogopa were affected by these attacks, particularly at Tshwane, because they had to assist their overlord, Mzilikazi. They were, however, defeated by the Zulus of Dingane and some of them (men, women and children) were captured and taken to Zululand.²⁰ This crippled the tribe further.

The attacks by the two Mfecane leaders from Zululand, Mzilikazi and Dingane, crippled the Bakwena ba Mogopa. In the first place the attack by Mzilikazi led to the disintegration of the tribe into different groups, going their own directions and ultimately settling in different areas. Some of these areas were outside the tribal boundaries, such as Makapanstad, Moruthwane and Matshakgame. The Matebele attack also caused internal conflict among the

Bakwena ba Mogopa, such as a quarrel between kgosana Mogajane and kgosi Tedie Mmamogale. The recognition of Tedie Mmamogale as the kgosi of all the Bakwena ba Mogopa in 1834 brought peace to the area. However, this peaceful existence was shortlived, as it was disturbed by Dingane's attack on Mzilikazi in 1835. The Zulu attack further crippled the Bakwena ba Mogopa.

2.4 THE BOER ARRIVAL AND MIGRATION TO BASUTHOLEND (LESOTHO)

The Boer entry into the Transvaal from 1835 brought about some hardships for the Bakwena ba Mogopa. The Boers found the Bakwena ba Mogopa in the following areas: Bethanie, Makolokwe, Morutlhwane, Matshakgame and other smaller areas in the Rustenburg district. In 1837 the Boer commandos, with the assistance of the Batswana, drove both the Matebele and Zulu warriors from the Transvaal. This brought some relief for the Bakwena ba Mogopa and other Batswana tribes. The defeat of the Mfecane warriors from the Transvaal was immediately followed by more Boer entrants into the Transvaal who came to settle permanently in the area. At that time the Bakwena ba Mogopa people were very poor. In order to survive, they had to take up employment with the white farmers (Boers). The Boers gave them cattle in return for their labour. Although this was a totally new concept for the Bakwena ba Mogopa, it helped them to rebuild their stock. Their stock increased, another relief brought about by the Boer entrants into their area.

The frustrating conditions under which the Bakwena ba Mogopa lived, gave the Boers the opportunity of penetrating the poor community with ease. When the Bakwena ba Mogopa showed unwillingness to continue to work for the white farmers, the white farmers (Boers) started to impose forced labour. The

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Boers demanded that kgosi Tedie Mmamogale should make his people available for work. It became difficult for kgosi Tedie Mmamogale to force his people to enlist with the Boers for work. This angered the Boers to the extent that they captured kgosi Mmamogale and assaulted him. He was accused of being unwilling to make his subjects work for the white farmers. The ill-treatment continued for some time until kgosi Tedie Mmamogale could no longer withstand it. Mmamogale then led his people to King Moshoeshoe I's country, Basutholand, in 1845.\(^{23}\) As stated earlier, the Basotho were the offshoot of the Bakwena, so it was easy for kgosi Mmamogale to negotiate a refuge for his people in Basutholand.

The trek of the Bakwena ba Mogopa to Basutholand was in most cases carried out during the night to avoid being captured by the Boers. They drove their livestock during the day and hid themselves in the long grass along the rivers and mountains, especially when they realised that the Boers were tracing them. The Boers followed them up to the Vaal River.\(^{24}\)

The Bakwena ba Mogopa continued their difficult journey through the plains of the Orange Free State until they reached Basutholand. They were heartily welcomed by King Moshoeshoe I, who was originally a Mokwena of the Mokoteli clan. He gave them land to settle temporarily. Two years after their arrival in Basutholand, the Seqiti War broke out between the Basotho and the Boers. The war lasted four years and was accompanied by some of the worst famines. Moshoeshoe I proposed a peace settlement which was accepted by the Boers, bringing the war to an end in 1866.\(^{25}\)


After the war, kgosi Tedie Mmamogale sought permission from King Moshoeshoe I to return to his land in the Transvaal, which was granted. Kgosi Tedie Mmamogale led his people on another long journey to Matlhare in 1868. Due to the great famine experienced at that time, some of his people had enlisted with the white farmers as labourers. Those people lived on the white farms around the following towns: Heilbron, Vredefort, Kroonstad, Bothaville, Balfour and Heidelberg. These people remained behind when the main tribe returned home. They lived on those farms until 1913, when they became the eventual buyers and residents of Mogopa in the Ventersdorp district under kgosana Thomas Matladi More.26

The Boer entry into the Transvaal also brought problems to the Bakwena ba Mogopa. Imposed labour on the Bakwena ba Mogopa by the Boers forced the tribe to leave their area and seek refuge in Basutholand. The Seqiti War of 1862 and the great famine experienced in Basutholand at that time forced the Bakwena ba Mogopa to return home. During the journey some of the Bakwena ba Mogopa separated from the main tribe and eventually became buyers and residents of Mogopa in the Ventersdorp district.

2.5 THE SETTLEMENT OF THE BAKWENA BA MOGOPA AT MOGOPA

At the beginning of the 20th century, the Bakwena ba Mogopa who remained dispersed in the Orange Free State, started facing problems. They were unhappy about the manner in which the Boers treated them. They clashed over cattle and land. They were paid in livestock in return for their labour and this helped them to build livestock numbers quickly. The Boers became concerned about the rapid growth of the livestock belonging to the Bakwena ba Mogopa living on their farms. This meant a need for more land for both the Boers and the Bakwena ba Mogopa. The Bakwena ba Mogopa had to reduce

their livestock or they could no longer be paid in cattle. When this failed to resolve the problem, the Boers influenced the Government to impose cattle tax on the Bakwena ba Mogopa. It was felt that this would restrict the growth of the livestock numbers, as the Bakwena ba Mogopa would feel bound to reduce their livestock to avoid more tax. The Bakwena ba Mogopa did not accept this but instead started looking for their own land.\(^{27}\)

Kgosi Motsile Johannes Otto More Mmamogale, known as Motsile II, who became the kgosi of the Bakwena ba Mogopa in 1905, became concerned about the Bakwena ba Mogopa people who were scattered in the Orange Free State without land of their own. The Bakwena ba Mogopa heard that the Berlin Missionary Society was selling the farm Swartkop no. 605 IP in the Ventersdorp district and approached the Missionary Society to negotiate the buying of the farm.\(^{28}\) Kgosana Thomas More organised the Bakwena ba Mogopa and several meetings were held to discuss the issue of buying land of their own. Kgosi Motsile II also assisted in the issue. The final resolution on the issue was taken at a meeting held on 3 March 1911 at Henningvlak in the Heilbron district. It was agreed to buy the farm Swartkop. All the people had to sell cattle to pay for the land. Kgosana Thomas More and Daniel More were responsible for the collection of the contributions from all the members of the Bakwena ba Mogopa under their jurisdiction.\(^{29}\)

After all the hard work by both kgosana Thomas More and Daniel More, the farm Swartkop no. 605 IP, 18 km north of Ventersdorp was bought for the resettlement of the Bakwena ba Mogopa who had remained scattered on the white farms in the Orange Free State and southern Transvaal (Heidelberg) when the main section of the tribe return home from Basutholand. The farm

\(^{27}\) B. Pooe, personal interview, 3 April 1996.


was bought in 1911, however the tribe only occupied it in 1913 after it had been registered as their property. Then they started rebuilding a community. This coincided with the passing of the Native Land Act of 1913, which ironically later served as the basis for removing the tribe from the very same area. Their settlement became known as Mogopa.  

By 1931, the tribe had increased and there was need for more land. The community raised more money from the farming enterprises on Swartkop and bought a second farm, Hartebeeslaagte no. 82IP, from the Lydenburg Gold Field Co. (Ltd). It was a fertile farm, good for both grazing and crop farming and adjacent to the first farm, Swartkop. The buying of Hartebeeslaagte orchestrated self-sufficiency and the building of a modest village. The two farms did not appear in the list of scheduled areas under the Native Land Act of 1913. This meant that they were outside areas reserved for black occupation thus placed at a disadvantage (see Chapter 3).

The hardships faced by the Bakwena ba Mogopa living on various white farms in the Orange Free State and in the southern Transvaal compelled them to buy land of their own. The farms Swartkop and Hartebeestlaagte in the Ventersdorp district were therefore bought with contributions from all the members of the Bakwena ba Mogopa in those areas.

32 Union of South Africa, Statutes of the Union of South Africa, 1913, pp.460-474.
2.6 THE POLITICAL AND ECONOMIC ORGANISATION OF THE BAKWENA BA MOGOPA OF THE VENTERSDORP DISTRICT

2.6.1 Political organisation

The Bakwena ba Mogopa of Ventersdorp, like their senior Bakwena ba Mogopa of Rustenburg and other Bakwena tribes, consisted of dikgoro. By 1913, immediately after they had occupied Swartkop, they consisted of the following dikgoro:

<table>
<thead>
<tr>
<th>KGORE</th>
<th>KGOSANA</th>
<th>SEBOKA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mogopa (royal clan)</td>
<td>T.M.S. More</td>
<td>Kwena</td>
</tr>
<tr>
<td>Thekiso</td>
<td>P. Thekiso</td>
<td>Kwena</td>
</tr>
<tr>
<td>Ramorola</td>
<td>J. Matheko</td>
<td>Kwena</td>
</tr>
<tr>
<td>Motlase</td>
<td>M.J. Rathebe</td>
<td>Kwena</td>
</tr>
<tr>
<td>Kgatitsoe</td>
<td>J. Lekome</td>
<td>Kwena</td>
</tr>
<tr>
<td>Mpse</td>
<td>A. Mpse</td>
<td>Kgabo(^ {33} )</td>
</tr>
</tbody>
</table>

All the dikgosana, together with the chief, formed the kgotla (tribal council). In addition there was the ntôna, who was the chief’s advisor. The first ntôna (advisor) to kgosana Thomas Matladi More was Isaac Kau. Although the dikgosana had access to Thomas More, the ntôna served as a link between them and Thomas More. Cases which could not be solved by dikgosana in their areas, were lodged with him and in turn he discussed them with Thomas More. Together they decided whether they needed to bring these cases before the tribal kgotla. The ntôna, together with the chief, decided the dates

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for the meetings of the *kgotla* and *dipitso* (general/public meetings). The *dipitso*, which were not regularly held, were attended by men only.\(^{34}\)

Headmanship among the Bakwena ba Mogopa of Ventersdorp was not strictly hereditary. It was not as in the cases of other Batswana tribes, including the Bakwena ba Mogopa of the Rustenburg district, where the *kgosi* nominated the *dikgosana* or even some inheriting headmanship from their fathers. In the case of this section, although they were ruled by the More family of the royal *kgoro*, the tribe had the right to democratically elect their *kgosana* from the More family. After the passing of the Black Administration Act, no. 38 of 1927, the elected *dikgosana* were officially recognised by the then Minister of Native Affairs. This was always done by the Native Commissioner on behalf of the Minister.\(^{35}\)

The first *kgosana* of the Bakwena ba Mogopa of Ventersdorp was Thomas Matladi More, who was nominated by *kgosi* Motsiile II to look after the scattered members of the Bakwena ba Mogopa. He was nominated because he was of the royal family and was the only senior royalist among those members of the Bakwena ba Mogopa. He was born on 23 February 1875 at Doorndraai in the Heilbron district in the Orange Free State. He received primary school education, could speak Afrikaans fluently and was a Methodist Church elder. He married Selina of the Bakubung in 1901 at Molotestad according to Christian tradition. They were blessed with a daughter and six sons, namely Noah (1902), Isaac (1908), Lucas (1912), Nimrod (1915), Henry (1918) and Thomas (1921).\(^{36}\)

When Thomas Matladi More became *kgosana* of the tribe in 1905, they were still scattered over the Orange Free State. He assembled the Bakwena ba Mogopa and organised them to buy the land in the Ventersdorp district as

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"BAKWENA BA MOGôPA:

STAMBOOM VAN HOOFMAN (GENEALOGICAL TREE OF CHIEF)"

DITSWE

PIET
(1910-22)

SIMON
(1962-78)

THOMAS
(1905-59)

LAZARUS

LAZARUS

BEN

BEN

MOSHE

MOSHE

ARON

ARON

JACOB

JACOB

NICODEMUS

RICARD

RICARD

DANIEL

DANIEL

PIET

PIET

SCHADRACK

SCHADRACK

NOAH

NOAH

ISAAC

ISAAC

LUCAS

LUCAS

NIMROD

NIMROD

THOMAS

THOMAS

JACOB

JACOB

(1978-)

(1978-)

PRESENT CHIEF

PRESENT CHIEF

Source: MTO, Pachsdraai, Tribal Correspondence: Hervestiging van die Bakwena ba Mogopa stam van Swartkop in die distrik Venterdsorp by Pachsdraai: U(9)N11/1/3(1) W.Tvl. van 10 Januarie 1986: Bakwena ba Mogopa Stamboom van Hoofman.
stated earlier. He recognised kgosi Mmamogale as the tribal kgosi of all the Bakwena ba Mogopa. From 1916 to 1922, Thomas More took up employment with the Potchefstroom Municipality. For that period Piet Phiri More acted on his behalf as kgosana. Piet More died in 1922 and Thomas More had to return home to take up tribal headmanship. He ruled this tribe until his death in 1959.\footnote{P.L. Breutz, \textit{Die stamme van die distrik Venterdorp}, p.97; The Sowetan, 3 October 1982; Mogopa Tribal Office (MTO), Pachsdraai, Correspondence: Letter, Distriksvetteenwoordiger: Binneelandse Sake (Lichtenburg)/Streeksvetteenwoordiger: Departement van Ontwikkelingshulp (Soshanguve), 4 February 1986.}

After the death of Thomas More, the following people ruled the Bakwena ba Mogopa of Ventersdorp: Noah More, the oldest son of kgosana Thomas More succeeded his father as kgosana in 1959. He ruled for only three years and died in 1961. He was the only son of Thomas More who had ruled this tribe.

Diale Simon More ruled from 1962 to 1978. He was the son of Piet More. In 1978 he was accused of failing to execute his duties as the tribe leader and of mismanaging tribal funds. He was subsequently deposed as kgosana of the tribe.

Jacob Raseloko Lonki More, an ex-police officer at Carletonville, was appointed kgosana of the Bakwena ba Mogopa in 1978. He was appointed on behalf of T.S. More, the youngest son of kgosana Thomas More. T.S. More, a former school principal in Coligny, declined tribal headmanship and instead served the Bophuthatswana government as consul in Coligny. Jacob More ruled the tribe until the 1984 forced removals split the tribe into two factions.\footnote{J.R. More, personal interview, 8 January 1994; MTO, Pachsdraai, Correspondence: Letter Distriksvetteenwoordiger: Binneelandse Sake (Lichtenburg)/Streeksvetteenwoordiger: Departement van Ontwikkelingshulp (Soshanguve), 4 February 1986.} He continued to rule one faction (see Chapter 4).

The tribe enjoyed political stability and existed peacefully for almost seventy years since their arrival at Mogopa. The appointment of Jacob More as...
kgosana in 1978 disturbed this situation. The people complained that kgosana Jacob More violated the democratic principles of the tribe. He was accused of fining the people large sums of money and even cattle for offences which had never appeared before the tribal kgotla. It was further claimed that no receipts were issued for those fines and that there were no records that such monies were deposited into the tribal account. This is cited as one of the reasons why the tribe split into two main factions immediately before the removals. These allegations were dismissed by B. Rampou, the secretary of the planning committee for the removal of the Bakwena ba Mogopa. He explained that the people who accused Jacob More had failed to attend the dipitso to discuss the issue and give evidence. The Government appointed a committee to investigate the allegations. The investigation report cleared kgosana Jacob More from the allegations as there was no evidence.

In this section it has been shown how the Bakwena ba Mogopa of Ventersdorp, like their senior Bakwena ba Mogopa of Rustenburg, were organised in different dikgoro for governmental or administrative purposes. The heads of the dikgoro formed the tribal kgotla under the leadership of kgosana Thomas More and those who ruled after him. It also became clear that headmanship for this tribe was not strictly hereditary, even though elected leaders were drawn from the More clan only. There was political stability and peaceful existence at Mogopa.

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41 Land Affairs Department (LAD), Pretoria, Mogopa Case Correspondence, T8/7/2/2/V13/9: Memorandum, responding to Lauren Gower (Sunday Press) by the Department of Co-operation and Development, 9 December 1983, p.1; J. Rampa, personal interview, 16 February 1994.
2.6.2 Economic conditions

The village was divided into family plots (ditsha) for building. There were also fields (masimo) for cultivation belonging to different families. The grazing land was divided into camps but were communally used. The community practised farming by integrating cattle farming and dry land crops. The main crop was mealies although sunflower and beans were extensively cultivated. The dry land crops in the Maize Triangle had a short agricultural cycle and it gave the community a greater advantage over the communities in the bushveld farming areas. The area was well-watered and did not need irrigation schemes.

Some families combined cash income from migrant labour with the benefits of subsistence crops. They left their homes to work in the cities and towns and came home occasionally. They became migrant workers and played an important role in the funding of community developments such as schools, water supply and other projects.

There were clearly-defined economic responsibilities and labour differentiation for members of families and for the community in general. Young people or teenagers helped with the cultivation of the family fields. As young adults, they would obtain employment in towns and remit cash incomes. As wage earners, they would help to pay for development projects of the community. The middle-aged adults continued to be migrant workers in towns such as Johannesburg and Potchefstroom. They would build up cash reserves to be used for agriculture on their return home after their service in towns. People in their late-middle age would return home to take up full-time

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42 Although H.J. Redelinghuis wrote about the economy of the Bakwena ba Mogopa, his work, ‘n Onderzoek na die ekonomiese lewe van die Bakwena ba Mogopa does not include the Venterdorp group.
43 Cheadle Thompson and Haysom Attorneys (CTH), Johannesburg, Mogopa removal papers: H. Winkler, Land proposal for Mogopa, Annexure 2, July 1990, p.5.
farming. These were the people who owned tractors and sold surplus products to co-operatives.45

The old people, not capable of farming anymore, were cared for by their family members. In cases where they had no family members to support them, they would let their fields to others on a share-cropping basis. These were usually let to the more ambitious and capital intensive farmers who needed more land. This assured the old people of mealies and beans which formed their staple food. This system had great benefits in terms of social cohesion and care for the aged and those incapable of working.46

The division of the tribe into dikgoro facilitated communal labour, which was highly needed during planting and harvesting. The families of each kgoro worked together during those times. Those who were not co-operative, and were not prepared to participate in communal labour, were denied access to community resources. Access to such resources was based on a contributory basis and this policy applied to the community as a whole.47

Allocation of resources such as fields to new families (who were allowed to settle at Mogopa), was done under strict control of the special committee of the tribal council. Such allocations were determined by the availability of sufficient grazing and arable land. Tenant farming did not exist as a practice. The community strongly believed that agricultural utilization of land was in any case more economical than renting it out.48

Although the Bakwena ba Mogopa of Venterdorp did not prefer to rent land to other people, there were cases where some unused land benefitted the

47 CTH, Johannesburg, Mogopa removal papers: H. Winkler, Land proposal for Mogopa, Annexure 2, July 1990, pp.6-7.
tribe by being rented to other people. Land was rented to businessmen who started shops at Mogopa. This helped the Mogopa people with their basic consumer goods and also created employment opportunities for some of the residents. The renting of some land became an additional source of income for the tribe.\textsuperscript{49}

In 1945, a site was rented to Mohamed Essop, an Indian businessman to establish a shop. He paid an annual rent of eighty pounds and the contract could be renewed annually up to 30 October 1950. The annual renewal was done with the written approval of the then Minister of Native Affairs on the basis of section (1) of the Native Land Act, no. 27 of 1913.\textsuperscript{50}

The tribe also sold 80 morgen of land for diamond prospecting to Johnny Chidrawi of the Alluvial Diamond Diggings for three hundred pounds in 1952. This income was paid over to the Ventersdorp magistrate to transfer to the tribal fund. The deed of sale was signed on 5 July 1952 in Ventersdorp between \textit{kgosana} Thomas More as the seller and Johnny Chidrawi as the purchaser.\textsuperscript{51}

The sale of that portion of land for diamond digging led to another agreement. Chidrawi had to draw water from the Hartebeeslaagte farm, which was Mogopa's property. For this, he had to enter into a leasing contract and had to pay one hundred pounds for the use of water annually. He was also allowed to put up additional facilities such as engines, pipes and storage tanks. These would remain his property and he would be free to remove it at the expiry of the contract.\textsuperscript{52}

The community brought a variety of facilities into being with capital generated from the above-mentioned rentals. They built two schools for their children,
the Swartkop Primary School and Kutlwano Secondary School. The latter catered for Form I to Form V (Matric). These schools even accommodated children of neighbouring farms and black areas. The community also built a health clinic for its members and their neighbours.53

The community generally had a stable economy. This was to a large extent due to the diversified and mixed economic system which ensured survival. The balance between migrant wages and subsistence crops gave assurance that if either of them suffered a setback, the people could survive until the next rains. Leasing some land to other people for business purposes also contributed to the sound economy of the tribe.

2.7 CONCLUSION

In this chapter, it was shown how the Bakwena ba Mogopa separated from the Bangwaketse who are also of Bakwena origin and how they are related to other Bakwena tribes. It was further indicated how, for administrative purposes, the tribe was divided into different dikgoro. The areas occupied by different dikgoro eventually developed into the present villages of the Bakwena ba Mogopa.

The attacks by the two Mfecane leaders, namely Mzilikazi and Dingane, crippled the Bakwena ba Mogopa. This led to the disintegration of the tribe into groups which took their own directions and ultimately settled in different areas. The attacks further caused internal conflict among the Bakwena ba Mogopa, dividing the tribe further. This was followed by the Boer entry into Transvaal, who imposed forced labour on the Bakwena ba Mogopa. The Bakwena ba Mogopa fled their land and sought refuge in Basutholand to avoid this imposed labour. They remained there until the Seqiti War of 1862. After the war, the majority of the tribe returned to their ancestral land in the Rustenburg district, while some individuals remained in the Orange Free

State. In this way the Mogopa section of Ventersdorp separated from the senior Bakwena ba Mogopa.

The political organisation of the Bakwena ba Mogopa was also indicated. Both the senior Bakwena ba Mogopa of Rustenburg and the Bakwena ba Mogopa, section of Ventersdorp were divided into dikgoro. There was only a slight difference with regard to tribal leadership. Headmanship among the Bakwena ba Mogopa section of Ventersdorp was, unlike chieftainship among the senior Bakwena, not strictly hereditary. Although they were ruled by the More family, the tribe had the right to democratically elect their kgosana (headman).

The economic stability among the Bakwena ba Mogopa of Ventersdorp was due to the diversified and mixed economic system. This system ensured survival by combining migrant wages with subsistence crops. Additional income was also derived from leasing some unused land to other people for business purposes.