

KINSHIP TERMINOLOGY.

Tribe: BaRolong BooRatshidi

Locality : Mafeking, C.P.

PATERNAL RELATIVES.

- Paternal Great-Grandfather.....Rramogolwana
- Father's father.....RragweRre.....Rramogolo
- Father's father's brother--elder..RramogolwagweRre.....Rramogolo
younger..RrangwanagweRre.....Rramogolo
- Father's father's sister.....RrakgadiagweRre.....Mmamogolo
- Paternal Great-Grandmother.....Mmamogolwana
- Father's mother.....Mmamogolo
- Father's mother's brother.....MalomagweRre.....Rramogolo
- Father's mother's sister--elder,,MmamogolwagweRre.....Mmamogolo
younger...MmangwanagweRre.....Mmamogolo
- Father.....Rra
- Father's elder brother.....Rramogolo
- Father's elder brother's wife.....MogatsaRramogolo.....Mma
- Father's elder brother's son.....MorwaRramogolo.....Mogolole(m.s.)
Nnake(m.s.)
Kgantsadiake(w.s.)
- Father's elder brother's son's wife.....Mogokane(w.s.)
Mogolole(m.s.)
Nnake(m.s.)
- Father's elder brother's daughter..MorwadiaRramogolo.....Kgantsadiake(m.s.)
Mogolole(w.s.)
Nnake(w.s.)
- Father's elder brother's daughter's husband.....Mogwake(m.s.)
Mogolole(w.s.)
Nnake(w.s.)
- Father's younger brother.....Rrangwane
- Father's younger brother's wife...MogatsaRrangwane.....Mma
- Father's younger brother's son...MorwaRrangwane.....Mogolole(m.s.)
Nnake(m.s.)
Kgantsadiake(w.s.)
- Father's younger brother's son's wife.....Mogokane(w.s.)
Mogolole(m.s.)
nnake(m.s.)
- Father's younger brother's daughter..MorwadiaRrangwane...Kgantsadiake(m.s.)
Mogolole(w.s.)
Nnake(w.s.)
- Father's younger brother's daughter's husband.....Mogwake(m.s.)
Mogolole(w.s.)
Nnake(w.s.)
- Father's sister.....Rrakgadi.....Rrakgadi.....Rrakgadi
- Father's sister's husband..MogatsaRrakgadi..Rrakgadi.....Rra

Sister's daughter's child(w.s.)....NgwanaMorwadiaNogolole....Motlogolo
NgwanaMorwadiaNnake

DESCENDANTS.

Son.....Morwake
Son's wife.....Ngwetsi
Son's child.....Motlogolo
Daughter.....Morwadiake
Daughter's husband.....Mogwe
Daughter's child.....NgwanaMorwadiake.....Motlogolo
Son's wife's parent.....Mogogadi
Daughter's husband's parent.....Mogogadi
Son's son's child.....NgwanaMotlogolwake.....Motlogolwana
Son's daughter's child..NgwanaMotlogolwake.....Motlogolwana
Daughter's son's child..NgwanaMotlogolwake.....Motlogolwana
Daughter's daughter's child..NgwanaMotlogolwake.....Motlogolwana

WIFE'S RELATIVES

Wife.....Mosadi wa me.....Mogatsake
Wife's father.....Mogogadi(wa senna)
Wife's mother.Mogogadi(wa sesadi)
Wife's brother.....Mogwake
Wife's brother's wife.....MogatsaMogwakeMogolole
Nnake
Wife's elder brother's son...MorwaMogwake.....NgwanaMogolole
Wife's elder brother's daughter...MorwadiakeMogwake....NgwanaMogolole
Wife's younger brother's son.....MorwaMogwake.....NgwanaNnake
Wife's younger brother's daughter...MorwadiaMogwake....NgwanaNnake
Wife's sister.....Mogolole
Nnake
Wife's sister's husband.....MogatsaMogolole
MogatsaNnake
Wife's sister's child.....NgwanaMogolole
NgwanaNnake

HUSBAND'S RELATIVES

Husband.....Monna wa me.....Mogatsake
Husband's father.....Matsale(wa senna)
Husband's mother.....Matsale(wa sesadi)
Husband's elder brother.....Mogolole
Husband's younger brother.....Nnake

Husband's elder brother's wife.....Mogatsamogolole.....Mogolole
 Husband's younger brother's wife....MogatsaNnake.....Nnake
 Husband's elder brother's child.....NgwanaMogolole
 Husband's younger brother's child.....NgwanaNnake
 Husband's elder sister.....Mogokane
 Husband's younger sister.....Mogokane
 Husband's elder sister's husband.....MogatsaMogolole
 Husband's younger sister's husband.....MogatsaNnake
 Husband's elder sister's child.....Setlogolo
 Husband's younger sister's child.....Setlogolo
 Senior co-wife.....Mogagikane
 Junior co-wife.....Mogadingwana.

1.Can a man marry his

- i.brother's daughter....Yes,if the brothers are not sons of the same mother.
- ii.sister's daughter....Yes,if brother and sister are not children of same woman.
- iii.mother's brother's daughter...Yes; supposed to be a preferred marriage.
- iv.father's brother's daughter..Yes; a fairly common type of marriage.
- v.mother's sister's daughter..Yes,especially if parents are not children of same mother.
- vi.Father's sister's daughter..Yes;not,however as common as (iv)

2.Can a man inherit his

- i.father's widow.....Yes,but not his own mother.
- ii.elder brother's widow..Yes,but not common,such widow being regarded as mother
- iii younger brother's widow...Yes
- iv son's widow.....No
- v.mother's brother's widow..No

3.Can a man marry his

- i.wife's elder sister....Yes but not common for reason given in 2(ii)
- ii.wife's younger sister...Yes,preferred for seantlo.
- iii.wife's brother's daughter....No
- iv.wife's sister's daughter.....No
- v.step-sister.....Yes,but very rare.
- vi.step-daughter.....No.

NOTES.

1. All relatives of the third ascendant generation (and beyond) are addressed by the same term whether they belong to the paternal or maternal side of the family, due regard being paid, however, to sex differentiation, e.g. Rramogolwana means paternal or maternal greatgrandfather; Mmamogolwana maternal or paternal greatgrandmother. To distinguish between the paternal and the maternal sides of the family the expressions kaha mohameng wa ga Rre (on the side of my father), kaha mohameng wa ga Mme (on the side of my mother) may be used.
2. The same may be said in regard to the second ascendant generation, e.g. Rra mogolo refers to paternal or maternal grandfather; Mmamogolo to Maternal or paternal grandmother.
3. In regard to collaterals of the second and third ascendant generations much use is made of descriptive terms such as RramogolwagweRre (father's father's elder brother); RrakgadiagweRre (father's father's sister); MalomagweRre (father's mother's brother).
4. The terms Autata and Aumama (probably borrowed from Afrikaans) are fairly commonly used nowadays for relatives of the second or third ascendant generations. They have the advantage of avoiding confusion between father's father (Rramogolo) and father's elder brother (Rramogolo). The term Autata is used for the former, making it possible to reserve Rramogolo for the latter. Similarly the term Aumama is used for father's mother making it possible to reserve Mmamogolo for mother's elder sister. On the death of the father's father the term Autata is transferred to father's elder brother; similarly on the death of the mother's mother the term Aumama is transferred to mother's elder sister. Another way of making a distinction between father's father and father's elder brother is as follows:-
Rramogolo means Your father's father whereas Rramogolwago means Your father's elder brother.
Rragwemogolo means His father father whereas Rramogolwagwe means His father's elder brother
Rremogolo means my father's father whereas Rramogolo means my father's elder brother.
5. With regard to the spouses of father's brothers and sisters the forms mogatsaRramogolo, mogatsaRrangwane, mogatsaRrakgadi are used in explaining the relationship e.g. to a stranger; otherwise in speaking to the relative concerned either the terms Rramogolo, Rrangwane, Rrakgadi (i.e. with the word mogatsa are used or the terms Mma or Rra, as the case may be are used when it is not intended to specify the relationship.
6. Similarly with regard to the spouses of mother's brothers and sisters the forms mogatsaMalome, mogatsaMmamogolo, mogatsaMmangwane are used in explaining the relationship e.g. to a stranger; otherwise in speaking to the relative concerned the terms Malome, Mmamogolo, Mmangwane (i.e. with the word mogatsa omitted) are used or the terms Rra or Mma, as the case may be, are used when it is not intended to specify the relationship.
7. As between siblings of the same sex the principle of age differentiation comes into operation so that Mogolole means older brother (man speaking) or older sister (woman speaking), while Nnake means younger brother (man speaking) or younger sister (woman speaking). This principle does not apply as between siblings of opposite sex. The term kgantsadi means sister (man speaking) or brother (woman speaking) irrespective of age differentiation. The term Mogolole used between siblings of the same sex tends to be replaced nowadays by the terms Aubuti (older brother--man or woman speaking) and Ausi or Ausisi (older sister--man or woman speaking). The term nnake has not been similarly affected.
8. The children of siblings of the same sex address one another in the same way as brothers or as sisters as the case may be. Thus father's older brother's son and father's younger brother's son is either mogolole (m.s.) or nnake (m.s.) depending upon whether he is older or younger than the speaker. Similarly mother's older sister's son and mother's younger sister's son is either mogolole (w.s.) or nnake (w.s.) depending upon whether she is older or younger than the speaker. The term kgantsadi is used for father's brother's son (w.s.) and mother's sister's son (m.s.)

9. With regard to the spouses of siblings the term mogokane (sister-in-law) is used for brother's wife or husband's sister where a woman is speaking, but where a man is speaking the term mogolole or nake is used depending upon whether the speaker is younger or older than the relative referred to. Similarly the term mogwaka (mogwe wa ka abbr.) is used for sister's husband or wife's brother where a man is speaking, but where a woman is speaking the term mogolole or nake is used depending upon whether the speaker is younger or older than the relative referred to. The same will, of course, apply to father's brother's son's wife and to father's brother's daughter's husband. In other words there is no special term for brother's wife (m.s.) although there is one (mogokane) for brother's wife (w.s.); there is no special term for sister's husband (w.s.) although there is one (mogwaka) for sister's husband (m.s.)
10. Children of siblings of opposite sex address one another by the reciprocal term Ntsala without sex or age differentiation. When it is intended to specify the exact relationship the term NgwanaRrakgadi--father's sister's child or NgwanaMalome--mother's brother's child, as the case may be, is employed. The husband or wife of Ntsala is addressed as Ntsala, or if it is intended to specify the relationship, as mogatsaNtsala.
11. The term mogwaka (mogwe wa ka abbr.) meaning brother-in-law tends nowadays to be replaced by the term swape borrowed from Afrikaans swaer. This has the advantage that it makes it possible to avoid confusion between mogwaka meaning brother-in-law and mogwe meaning son-in-law.
12. The term kgantsadi used between siblings of opposite sex i.e. between brother and sister tends to be replaced by the terms Aubuti and Ausisi or Ausi. Thus a man refers to his older sister as Ausisi or Ausi and a woman to her older brother as Aubuti, but these borrowed terms which emphasise age differentiation are not employed when younger siblings are referred to. Thus a man does not refer to his younger sister as Ausi or Ausisi nor a woman to her younger brother as Aubuti. The term kgantsadi or the term nake is used in that case.
13. Informants differ as regards the use of the terms setlogolo and motlogolo. All are agreed that setlogolo is the proper term for sister's child, but in regard to grandchild some say the proper term is setlogolo while others give motlogolo as the right term. Majority opinion is in favour of motlogolo for grandchild. (N.B. Wookey's "Secwana-English Dictionary" gives Mötlogolo as "man's sister's child" and setlogolo as "woman's nephew; a niece; a man's sister's child; a woman's husband's sister's child; a grandchild".)
14. The terms Rra (father) and Mma (mother) are used as great deal as terms of respect not only by younger persons in addressing older persons but also by older persons in addressing younger persons. This ~~is~~ is a characteristic feature of polite speech among the Barolong.
15. As is undoubtedly the case among all Bantu tribes at the present time knowledge of kinship terms is becoming more and more scanty among the Barolong, not only among the younger people as might be expected but even among the older people. The old custom under which great care was taken to instruct the young in the kinship terms by which they should address different ~~members~~ members of their kinship group is no longer as strictly observed as it used to be.
16. There is no term among the Rolong corresponding to the term mofobe (borrowed from Nguni) which is used for wife's sister's husband (man speaking) among the Southern Sotho. I found some informants, however, who used the term gamre which they said was borrowed from Bushman or Hottentot. The word is not, however, in common use and I have therefore not included it in the list of Rolong kinship terms.

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