The are very many Bathaping in our country, but even though that is so, we do not have the same tribal totem and we don't even come from the same person. There are the Bathaping of Maudi and those of Sikwe, those of Moduana, those of Nolebe, those of Moremana, those of Mamathobe, those of Mampula, those of Makwere and others whom we do not know how they came to be the Bathaping, which Bathaping they are, and when they are asked, they decline to express an opinion on the matter, they stop short of telling the whole truth, they contradict themselves, just because they like the name of the Bathaping.

The Bathaping of Maudi have the Koodoo as their tribal totem, they eat it but they do not kill it. They also have the fish as their totem and they eat it. It is said that they did not have the fish as their totem formerly, it became their totem because they ate fish at the Vaal river and they were called the Bathaping, a name of contempt. The Bathaping of Maudi are those who have mixed with those of Sikwe and those of Mamathobe. The senior ones are those of Mamathobe. Those of Mampula have also mixed those of Mamathobe, but they are few. Those of Sikwe: Sikwe was a snake which lay in the middle of the road, and when those of Mamathobe and those of Mampula came from the country of Sikwe in the East, they found the snake lying on the road. As it was dark, some became afraid of jumping over the snake, they went round it when the moon came out, and from that time, they were called the [Sikwe- a-nwindi] people. They had an ant bear as their totem, they do not eat
it neither do they kill it. When it is new moon, they rebuke it and say: "I have you, new moon, giving to us, plenty of crops." Moduana was the brother of Molehe and Sikwe, he liked chieftainship and position very much and they parted of the people of Moduana, their totem was a koodoo, they eat it but they do not kill it and they do not make a mat of its skin. Moremana is the younger brother of Moduana. The Moremana people have a koodoo as their totem, they eat it but they do not kill it. It is said that formerly, they were the subjects of the Namathabe tribe and they were the Barlong of Sekwelo. When they increased, they called themselves the Batshaping. The Molehe people have the koodoo as their totem, they eat it but they do not kill it. The Molehes mixed with the Namathabes by inter marrying in the 'makgotla'. They were mixed with those of Mamapula because Mamapula had married the eldest daughter of Molehe. The Namathabes are the Makoana. They are the senior people to all and their totem is the ant bear and the fish. But the fish is not their totem, because they eat eating fish on the Vaal river was dry when they came to it and so they were starving. The Namathabe do not eat the ant bear, and they don't even kill it. If one of them should kill it, a female child died and that person was fined one head of cattle. Moremana, Molehe, Moduana and Mamapula called Namathabe their elder brother, and he in turn called them servants, but they married and worked together. The Mamapulas are juniors to the Namathabe. Their totem is the ant bear also, as they are the children of one person; they do not eat the ant bear, neither do they kill it.
The Makwerek people are the Bathaping, they are also the Barlong. The totem of some of them is the eland, the totem of the others is the hudoon. Their real totem is not known. It is said that Makwere was a male child who went astray during the war, and he came to where the Barlong lived. His name was Makwere. When they had brought him up, they married him to a Morolong girl. After his marriage, he went to a village of the Bathaping, and lived there. As he was still young, it was not known to what tribe he belonged and his people were unknown. They had no true statement about his tribe. They do not abstain from eating or handling anything as the others do. Other Bathaping belong to the Modiboa tribe and they are one family with the Mamathlhes, their totem is the eland. It is said that they were together with the Mamathlhes when they came away from the Sekupus in the East, and when they found the snake lying stretched across the road, they returned home saying that they were still going to take some medicines from the horns they had left at home, so that when they tread upon the snake, it should not kill them. Then on their way, they slept at daytime as they were hungry. While they slept, a small male child crawled until it got to where an eland was sleeping. As the child noticed that it could not bear and its anus was open, he thought that the eland was dead. It thrust its hand to take out the liver. When it felt the child's hand, it woke out of its sleep and grabbed the child's hand and ran away with it. No one could assist the child. They then took the totem as their teacher totem. But they kill it and even eat it. The whole tribe respects the totem of its chief and the members of his family. They respect the totem as though it is
the people's chief or their elder brother but nevertheless, they do not worship him. This tribe is one, as they are all khalasings, but they do not have the same totem as their totem. They are divided into various ('makgotla'); some are those of the 'Sefo'; some are of the 'Kgotla', some are those of the 'Kgotla', some are those of the 'Kgotla' and others are children of one person. When they multiplied they called themselves with different surnames. And although they are the children of one person only by origin, they intermarry even if one calls the other the child of my paternal uncle or the child of my grandfather. For example, the Moremanas call the Namaathles the "children of their grandfather". The Moduanas call the Moremanas "the children of paternal aunt and the children of maternal aunt. They are connected with each other just as the water of many small rivers flows into a big river and become stirred up so that it cannot be known that this comes from the one area or the other. Others respect their seniors according to the family line and the 'lekgota' since they know that they are their chiefs. Those who are very much despised are those who belong to the Matshere and the Modibos tribes. But they still intermingle and eat together. There are however those who are disregarded, those who are called the serfs.