

## THE ORIGIN OF THE RHODA-FAMILY OF THE STRAND

By Ebrahim Rhoda

*The author gives and account of his pioneering research into the origins of the Rhoda family. Compared to the Morkel family where events have been so well documented, Ebrahim had to combine oral history with sparse documental records. It is a remarkable piece of detective work. André T. Morkel*

By attempting to compile a family-tree, we initially had no documentary proof that our forebears really existed, apart from the oral history of the family. In this regard I am most grateful to my late aunt, Ragiema Crombie (1900-1990 ) who, assisted by my late father, Oesman Rhoda ( 1906-1996), related the oral history. The names of our forebears that emerged, was the starting point to search for documentary proof in the South African Archives in Roeland Street, Cape Town.

Fortune was indeed on my side for I was given a grant to do community research for one month, under the auspices of the University of Cape Town and the University of the Western Cape. Professor Nigel Worden of UCT and Professor Sue Newton-King and Dr. Andrew Banks of UWC were our mentors on this Slavery and Heritage Project during March 2001. On this Project we had to prove that we have a slave-link in the family or community. I knew the Rhodas had a slave-link, for I recalled when I was in Standard Six in 1954 at C.R.Rhoda Methodist Primary School in the Strand, my Geography teacher was Bully or 'Jong Mr.Rhoda'. We were working with spades in the school garden, when he remarked: "*Ek kan sien jy het nog van die slawebloed van Abraham in jou!*" As a youngster I did not pay much attention to it then. However, in April 1990 I made a recording of the oral history of the family and the name Abraham cropped up again.

Through the kind co-operation of Stephanie Samson, nee Rhoda, the daughter of Christian Robert Rhoda (1896-1972), who was the principal of C.R.Rhoda Methodist Primary School at the Strand, I obtained the origin of the Rhoda-family of the Christian faith and according to their oral history, it starts with Abraham. Abraham was the son of a Javanese slave girl and the father was allegedly one of the Morkels on the farm *De Bos*, near Somerset West. This Javanese slave woman then married a fellow-slave, adopted the Muslim faith and settled at the Strand , which was then known as Mosterd Bay. The date when this took place I must still establish. How true or not this oral history was, I had to prove.

Within the month allowed us, I succeeded in proving that there was indeed such a slave as Abraham. Initially, we knew that he had children but we did not know who his wife was. We knew the children were Christian, Dinah and Eva. Using the Slave Register<sup>1</sup> of the farmer, Hendrik Johannes Morkel of the farm *Onverwacht ( De Bos)* I found Christian who was born on 27 January 1832 and the Registration Date was 14 February 1832 and the mother was indicated as Eva.

From 1816 it became compulsory that slave owners should keep Slave Registers. Slave owners had to enter every slave child that was born in these registers in addition to the slaves they owned. On 15 November 1833 Christian's sister, Dinah, was born and the mother was again Eva according to the entry in the same register. These registers did not indicate the father of the child,

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<sup>1</sup> SO 6/9 p.251, S.A.Archives

so at this point we had no proof that Abraham was indeed the father of Christian and Dinah. With the assistance of visiting American student, Jody Sarich of Chicago, we succeeded in tracing Eva to the farm *Vergelegen* in Somerset West. Eva was registered for the first time in 1816 in the Slave Register<sup>2</sup> of Wilhelmus Marthinus Theunissen, the owner of *Vergelegen*. Eva was then just a little girl of five years old, which tells us that she was born in 1811. Who Eva's parents were, we do not know and we still did not prove that Abraham was indeed the father of Christian and Dinah. We were fortunate to have so many fundi's around us, because one morning we were in a meeting at UWC when Dr. Robert Ross walked in and said to me: "There is your Abraham that you are looking for!" What he gave me was truly solid gold! It was the Report of the Resident Magistrate on Mission Institutions<sup>3</sup>, published in 1849. Here we have the first tangible proof that Abraham was indeed the father of Christian who was then 17 years old and his sister Dinah who was 16. His wife was taking daily work but her name is not indicated in this Report as are the names of the wives of the other labourers. Abraham was now staying for ten years with his family on Erf no.9 of the Wesleyan Mission Grounds in Somerset West. At this time Christian was unemployed and Abraham was working for someone who undertook trading journeys. Abraham could neither read nor write. We also learn from this Report that Abraham had six children in 1849, of whom two were older than 16 years and the others were under 12 years of age. In attempting to fill the gap of 15 years between Emancipation year in 1834 and 1849 we can deduce that they had to serve another four years Apprenticeship period before they could leave the farm as free human beings, which means that they must have settled on the Wesleyan Mission Grounds after 1838.

Farmers were compensated for their slaves when slavery was abolished. Thus slaves had to be appraised so that a monetary value could be attached to them. So it is that we find Abraham, Eva, Christian and Dinah among the 33 slaves on the list of Farm 3934,<sup>4</sup> *Onverwacht (De Bos)* which belonged to Hendrik Johannes Morkel. As a matter of interest, he received two thousand three hundred and forty one pounds, seventeen shillings and a sixpence for the 33 slaves including one deserter. The slave link in the Rhoda-family of the Christian faith had thus been proven beyond any doubt.

The son of Abraham and Eva viz. Christian, was married to Katrina Katz by the Rev. Tindale in the Methodist Church in Somerset West in 1857 and Christian was baptised as an adult in 1858 by the same reverend. I am in possession of certified copies of the Marriage and Baptismal Certificates. Very little is known of what happened to Dinah, Dorrie and Eva. However, Christian and Katrina had four children viz. Abraham Johannes who married Susannah Stein; Eva Katrina who married Jan Riffel; Jephtha who married Poelie Katz and Christian Robert who married Regina Wilhelmina Visser.

From the marriage of Christian Robert and Regina Wilhelmina Visser was born Christian Robert Rhoda (1896-1972), better known as *Ou Mister Rhoda* who was the principal of C.R. Rhoda

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<sup>2</sup> SO 6/94 p.135, S.A. Archives

<sup>3</sup> Cape of Good Hope : Master and Servant Addenda Documents on the Working of the Order in Council of 21<sup>st</sup> July 1846. Memorial and Reports by the Resident Magistrates on Missionary Institutions with Summary of the whole, Prepared and Printed by Order of the Legislative Council and printed in 1849. This specific report by the Resident Magistrate, D.J. van Ryneveldt, refers to the Wesleyan Missionary Institution at Somerset West. The Resident Magistrate had to submit a list of all the labourers residing on the Mission Grounds and a list of young persons above the age of 16 years residing there. In addition the age, marital status, length of residence, no of children, what work they were doing, whether they could read or write and how they were employed, is reflected. This Report lists all the labourers with their families who were staying on the 31 Erven of the Wesleyan Institution in Hottentots-Holland.

<sup>4</sup> SO 20/13 p. 375, S.A. Archives, Appraisalment of Slaves for the District of Stellenbosch 1834 –1835.

Methodist Primary School. He married Elizabeth Doma and Stella, Stephanie and Christian Robert (Sonny) were their children. The other children of Christian Robert and Regina Wilhelmina were : Rosina who died a spinster, Jeptha Peter who married Dorris Duckett with no issue, Abraham Johannes who married Beatrice Iris Ellick, William Daniel who married Doris Anderson with no issue, Catherine Susan Juliet married Jason Abrahams with no issue and Reginald Victor who married Rita McGurch.

The present-day survivors of the descendents of the slaves Abraham and Eva is to be found in the family papers of the Rhodas compiled by Brenda Regina Maharg, nee Rhoda, from information handed down by Abraham Johannes Rhoda (Circa 1984)

On page One we stated that this Javanese slave woman who is the mother of Abraham, then married a fellow slave, embraced Islam and moved to the Strand which was then known as Mosterd Bay...that is according to the oral history of the Rhodas of the Christian faith. Then there is another version of oral history as related to Anwar Rhoda by his Aunt, Gadija Wentzel (Atta Dea) in 1968 and that is that two Rhoda brothers came to settle in the Strand, became fishermen, embraced Islam and married Muslim women. Leander Rhoda took the name of Faggedien and Jacobus became Samodien. Gadija Wentzel, nee Rhoda, is the great-granddaughter of Faggedien Rode and she was 12 years old when he died.

- The two versions of oral history complement each other. Thus far the origin of the Christian Rhodas from the slave, Abraham had been proven beyond doubt. The Muslim Rhodas' version partly corroborates the Christian Rhoda's version and the possibility of the link between the Christian and Muslim Rhodas now almost becomes a reality for the following reasons:
- A slave woman by the name of Candaza was found in the Slave Register <sup>5</sup> of the farm *Voorburg* belonging to Willem Morkel Senior. She was a housemaid and with the first registration in December 1816, her age is given as 25 years which puts her year of birth at 1791. I have to ascertain where she was born and who her mother was. In the same register the name of a slave boy, Abraham who was 7 years old with registration in December 1816, appears. This puts Abraham's year of birth at 1809 which is more or less the same time when the patriarch, Abraham of the Christian Rhodas was born. If this little boy is the son of Candaza, who was 18 years old when Abraham was born, then we are closing in on the truth.
- Subsequently Candaza gave birth to two boys. In the Slave Register of Willem Morkel Senior <sup>6</sup> the birth of Leander is recorded as 1<sup>st</sup> March 1819 and the mother is indicated as Candaza and in the Slave Register <sup>7</sup> of Willem Morkel Junior the birth of Jacobus is recorded as 1st September 1824 and again the mother is Candaza.
- The year of Leander's birth in 1819 corresponds with that of Faggedien <sup>8</sup> and the year of Jacobus' birth in 1824 corresponds with that of Samodien <sup>9</sup>.
- According to the Death Notice <sup>10</sup> of Samodien Rode, his father's name was Kalamdien and his mother's name was Jaria. Jaria in Arabic means slave woman. We presume her

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<sup>5</sup> SO 6/97, p.85 S.A.Archives

<sup>6</sup> SO 6/97, p.85 S.A.Archives

<sup>7</sup> SO 6/98, p.81 S.A.Archives

<sup>8</sup> HAWC 1/3/43/ /1 p. 56 S.A.Archives

<sup>9</sup> MOOC 6/9/671 S.A.Archives

slave husband took the name of Kalamdien when they reverted to Islam after Emancipation in 1834 and renamed Leander and Jacobus. This would be according to the oral history of the Muslim Rhodas of the Strand. All this become very highly probable if we consider the fact that by 1829 Veldkornet H.R.de Vos in his *Opgaafrol*<sup>11</sup> lists the presence of a Javanese community “Alle op Strand woonachtig”. Among the 14 persons from “Jafa” were Ragiem, Kwasa, Salomo, Wiro, Seding, Bonzo, Singo, Ongo, Abdol Samat and Minerwa from Batavia. Both Kalamdien and his wife, Jaria, being possibly slaves of Javanese origin, would have found it easy to embrace Islam and slot in with the local Muslim community from Java.

- When the family reverted to Islam could possibly be after 1838 by which time they would have served their Apprenticeship period of four years. This is most likely, because Candaza, Leander and Jacobus were appraised<sup>12</sup> whilst still being on Farm 3936 being *Voorburg*, belonging to Willem Morkel Senior
- Further very probable evidence that Kalamdien and Jaria Rode were most likely the first generation of the Muslim Rhodas of the Strand is the recurrence of the name Kalamdien and Jaria in the subsequent generations. Samodien had a daughter by the name of Jaria (Motta Jarrie) who sold ‘blatjang’ to the local Muslim community. Blatjang is a Javanese condiment that is normally eaten with fried fish or fish balls. Samodien’s son Achmat Rode also had a daughter by the name of Jaria (Sies Jarrie of Durban ...Mojo’s mother). The other son, Faggiedien, had a son by the name of Kalamodien (Oompie Klamdien) and a daughter by the name of Jaria. The earlier generations used to honour their parents and forebears by giving their off-spring their names. This custom is still to be found amongst the Muslims.
- Candaza and her slave husband must have entered into matrimony between 1809 when Abraham was born and June 1818 as Leander was born on 1<sup>st</sup> March 1819.
- According to oral history, there were other children of whom we have no names or record, but if one takes into account the high infant mortality rate of the period then it was not unusual to have large families. In fact large families amongst the Muslims was a norm at the time. Oral history also relates that a family member drowned in the Lourens River when the horsecart capsized when they tried to cross the river. So the aforementioned factors could possibly account for the time gap between the time Abraham and Leander was born. It is also possible that Candaza could have married her fellow-slave in 1818 when she would have been 27 years old.

Nevertheless, by 1882 the Rhodas were permanently settled at Mosterd Bay for more than sixty years, if we take it from the birth of Faggiedien in 1819. Kalamdien Rode, his sons Faggiedien and Samodien with his wife Anisa were very much alive and the father and two sons were fishermen at Mosterd Bay. Whether Jaria, the wife of Kalamdien, was still alive, we do not know. But we do know that by October 1882 the Rode-family, with many other families, both Muslim and Christian, were staying in an area between the present-day Church and Abeggan Streets and Beach Road and Wesley Street. The street in which Kalamdien stayed eventually became Anderson Street. Much of the area where these families stayed is today taken up by the parking area between the Sanlam and Galloway Centres and the adjoining plots and buildings.

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<sup>10</sup> MOOC 6/9/671 S.A.Archives

<sup>11</sup> 1STB 16/125 S.A. Archives

<sup>12</sup> SO 20/13 Appraisalment of Slaves for the District of Stellenbosch 1834 - 1835, S.A.Archives

The variation in the spelling of the surname Rhoda is probably due to the official that recorded their names and surnames. It should be noted that many of these generations could not read or write, so there was little chance of asking for correction. Thus you will find Rode, Rhode and Rhoda in our case. Then there are also Roode and Roda.

The Rhodas, like many other families have been around in the Hottentots-Holland area for quite a while. This fact is admitted to in the preamble to the 'Mosterd Bay Crown Land Act no.4 of 1881'<sup>13</sup> where it is stated that: "Whereas, certain persons have, for a considerable period of time, occupied certain erven of plots of crown land adjoining the sea shore at Mostert Bay, in the Division of Stellenbosch and have from time to time erected buildings thereon without having received any title to such lands, but without having been interrupted by the Government in such occupation" and the legal jargon continues whereby the Governor of the Cape of Good Hope is empowered to grant these crown lands to the occupants of the land.

It was thus that Kalamdien Rode was granted Lot no. 10 measuring 12 square roods and 37 square feet.<sup>14</sup> This Lot no.10 was shared by Calamdien, his son Fajardien (Faggiedien) and John Parker. They had to pay a quitrent of five shillings per year which in fact was an annual rental but they could redeem the full payment by paying a lump sum that is equal to twenty times the annual rental which would have been five pounds in those days. This amount could also have been paid in parts stipulated. The recipients of these crown lands received the Title Deeds of these Erven but they had to pay the surveyor's fee. I am in possession of copies of the title deeds of Calamdien, Fajardien and John Parker and also Samodien Rode's one.

Lot 10 became Erf 1218 and since the original grant was made the property was sold to Abegglan and then to Christos Kantsouris who was the owner in 1954. He was at one time the owner of the very popular Strand Café. Lot 10 would today be approximately be in the vicinity of the entrance to the Galloway Centre from the parking area side.

Samodien Rode's Lot 14 could in my childhood days in the fifties be accessed through a narrow lane that was opposite the police station in Wesley Street, Strand. It is where the house stood where Samodien's children were born viz. Ramlaan (Oompie Laan), Agmat (Oompie Agmat), Jassiem (Oompie Jassiem), Ralea and Jaria. When Samodien was granted the crown land on 24 October 1882, he was 58 years old and if we take 1838 as the freedom year, then they have been staying here for more than 44 years. My great-grandmother, Ralea was then 26 years old because she died in 1917<sup>15</sup>. When Samodien Rode died in 1911 the house on Lot 14 was still in possession of the family. His wife Anisa Rode died 13 years before him in 1898. My grandfather Lulie Rhoda was then 31 years old and his wife Jogera Rhoda was 29 years old because she died in August 1917 at the age of 35<sup>16</sup>. My aunt, Ragiema Crombie (nee Rhoda) who related the oral history could not read or write and she was then 11 years old, whilst her sister, Fatima (Aunty Nonnie) was 8 and my father Oesman was 5 years old. The family must have experienced some financial difficulties because in March 1913 Lulie Rhoda sold the property to Petrus Johannes Roux, perhaps with the agreement that he could buy it back, because in May 1914 Lulie Rhoda bought the property back from Petrus Johannes Roux. They must have stayed on in the house up to March 1923 when Lulie Rhoda sold the property to Abraham Gideon Braaf and the property remained with the Braaf-family until 1933 when

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<sup>13</sup> CCP 6/2/1/3 S.A.Archives

<sup>14</sup> Stellebosch Quitrents Vol.16 Part 1, Deeds Office,Cape Town

<sup>15</sup> MOOC 6/9/1009 Folio 3909, S.A.Archives

<sup>16</sup> HAWC 1/3/44/ /2 p.202 , S.A.Archives

Johan Miller bought it and in 1947 he sold it to Jan Daniel Bernadus du Toit. The size of the Erf 1266 which Lot 14 became remained at 14 square roods and 96 square feet from 1882 until 1966 when it became a portion of Erf 8477 with J.D.B. DuToit still being the owner. Parts of the structure of the house is still on Erf 8477 which adjoins the parking area behind the Sanlam Centre.

In a similar fashion many “occupiers” of Crown Land at Mosterd Bay were given quitrent grants in 1882. This also points to the fact that Muslims were of the first permanent residents of Mosterd Bay. Faure de Kock states: “*Die eerste permanente bewoners van die gebied ‘Mosterdsbaai’, soos die plekkie destyds geheet het, ‘n naam waarvan die oorsprong nie vasgestel kon word nie, was moontlik ‘n groepie Maleiers.’*”<sup>17</sup>. Aptly titled ‘Die Strand en sy Mense’, but sadly enough there is indeed very little about ‘*die mense*’ who were probably the first permanent residents of the town that was to become the Strand. Long before Mosterd Bay became known as Van Ryneveldsdorp or Somerset-strand, our forebears were settled here permanently.

- ❑ Amongst those families and persons who received crown land as a quitrent grants according to the Quitrent Register<sup>18</sup> were:
- ❑ Fatima(Wife of Abdol Bazier) , Lot 3
- ❑ Joemat Rode and Galiel Wenzel, Lot 5
- ❑ Railou Java, Lot 8
- ❑ Calamdien Rode, Lot 10
- ❑ Samoudien Rode. Lot 14
- ❑ Baderoen/Ismail / Safdien , Lot 15
- ❑ Sadan Stemen (Priest), Lot 16
- ❑ Abdol Bazier / Moestapha / Panie .Lot 22
- ❑ Lammie, Lot 24
- ❑ Abdol / Safodien , Lot 25
- ❑ Late Saban Wanza, Lot 58
- ❑ Baderoen , Lot 100
- ❑ Iesmoedien and Gafaldien , Lot 30
- ❑ Tobias Dreyer, Lot 31
- ❑ Charles Stewart, Lot 32
- ❑ Klein Saban, Lot 35
- ❑ Baderoen, Lot 39
- ❑ Kieamo Daniels / Abdol Jabaar /Abieda Jamidien, Lot 40
- ❑ Adriaan Josephs, Lot 41
- ❑ Hendrik van Boomen, Lot 42
- ❑ Baderoen , Lot 43
- ❑ Benjamin Gordon , Lot 44
- ❑ Biraan Troubridge, Lot45
- ❑ Late Jones Thomas, Lot47
- ❑ Sahaidien Humphreys, Lot 48
- ❑ Leah Baalman, Lot 49
- ❑ John Parker, Lot 50
- ❑ Mathy Fave, Lot 51
- ❑ Christiaan Frederick Beyers, Lot52
- ❑ Stephanus Malherbe, Lot 53

<sup>17</sup> Die Strand en sy Mense 1896-1996, p.4.

<sup>18</sup> QQR- Vol. 195, S.A.Archives and Deeds Office – Quitrents Vol. 16 Part 1

- ❑ Karel Terhoeven, Lot 54
- ❑ Ra-y-da Lardien, Lot 55
- ❑ Kieamdien, Lot 56
- ❑ William and Moutjie Joseph, Lot 57
- ❑ Frederick Solomon / Mogamat Salie / Fritz Diedricks, Lot 59
- ❑ Sameraal en Petrus, Lot 60
- ❑ Late Jack Estate, Lot 61
- ❑ Theodore Ghislin, Lot 62

The above list of families or persons that received quitrent grants of crown land in 1882 at Mosterd Bay does not pre-suppose that they were the only families that were staying at Mostert Bay. In fact, there were many others. Some from the earliest times and some who came later. Among them were the Latiefs , Crombies , Arnolds , Cassiems , Karaans, Waggies , Bonzas , Samuels , Fanies , Harris , Miller , Gabier , Hassiems , Bagus , Noors , Simons Sylvesters etc. Over the years some surnames have even disappeared either because the family died out or they moved on to another place, e.g. Sadan , Mustapha , Humphreys.

Whatever the case may be, by 1882 a vibrant Muslim community had developed on the shores of Mosterd Bay. If we have to plot that area where they stayed, before the Group Areas Act forcefully removed them in the early sixties of the twentieth century, then it would be from Church Street to the present Post Office in the Main Road and from Wesley Street to Fagan Street including Market , Terhoeven and Faure Streets. This is the place where the Muslim community was concentrated though others stayed beyond this area. In this area they instituted their ‘langars’<sup>19</sup> and later built their first masjid (mosque) roundabout 1882. Again Faure de Kock states: “*Die eerste plek van aanbidding ( in die Strand) was ‘n moskee wat vir die Maleiers opgerig is*”.<sup>20</sup>

When I was born in 1938, there were three mosque within a stone’s throw from each other. One was in Market Street where I started to attend Friday Juma’ah Prayers in the late fourties and the other two were both situated in Faure Street. These masjieds have defied the inhuman Group Areas Act and are still there today.

What is significant about the families that settled here, is that through inter-marriage they brought about one huge Muslim family. Let us start with my own family, the Rhodas. According to the oral history as related to Anwar Rhoda by his Aunt, Gadija Wentzel, Faggedien Rode’s children married as follows: His eldest son Kalamodien married a Scottish woman, Jeannie Humphreys who was the abandoned wife of an English captain. He left her with her three children Jean, Hendry and John at the Cape. The brother of the captain John Humphreys was also left at the Cape for safekeeping as Europe was engulfed in war. Jeannie became Gafisa Rhoda and she died on 24 August 1912 in the Strand at the age of 82 <sup>21</sup>. Her three children reverted to Islam. On 11 July 1919 a Jarie Humphreys<sup>22</sup> , nee Rhoda, died at the Strand and we assume she must have been the wife of one of the sons of Gafisa. This Jarie was 97 years when she died. On the same page of the same Death Register the name of Johare Humphreys appears. He was a fisherman whose son-in-law Ebrahim Bazier was the informant of his death on 27 July 1919. He was 60 years old when he died and we assume that he could either be Hendry or John, the sons of Gafisa Rode who also embraced Islam. It would appear

<sup>19</sup> Javanese word for a communal place of worship and learning

<sup>20</sup> Die Strand en sy Mense – Faure de Kock , p.59

<sup>21</sup> HAWC 1/3/43/ /1 p.58 Death Register, S.A.Archives

<sup>22</sup> HAWC 1/3/44/66/1 p.276, Death Register, S.A.Archives

that both Jarie and Johare Humphreys were victims of the epidemic that plagued the Cape in 1919. The brother of Gafisa Rode's sea captain husband, John Humphreys embraced Islam and became Sahaidien Humphreys. In 1882 Sahaidien Humphreys was one of the recipients of the quitrent grants at Mostert Bay. In fact he was living on Lot 48 which in the 1950's would have been where Motta Jarie's house stood, in the vicinity of the arched gate between the Strand Moslem Primary School and the Commercial Bar.

Faggedien Rode's daughter Moumiena married Iesmoedien Wentzel, the son of Galiel Wentzel. Both father and son were given quitrent grants and Galiel Wentzel with his wife Yasmina were staying on Lot 5 which in 1930 was just behind the Victoria Hotel and today in the year 2002 it would be on the western end of the parking area behind the Sanlam Centre. His son, Iesmodien Wentzel stayed on Lot 30 which in the late 1950's would have been where Friedman & Cohen had the coal store and where, before my time, there was a blacksmith. This was in later years on the corner of Abegglan and Terhoeven Streets and diagonally opposite Iesmodien's house was the house where in my time Yunus Baderoen 'Ou Boet' use to stay. Boeta Breima Armien 'Milky' later stayed in the same house. Iesmodien's daughter, Jogera Wentzel is my great-grandmother as she married Lulie Rhoda the great-grandson of Kamaldien Rode

Faggedien's second daughter, Bebe Samina, married Tata Lanie Baderoen who was an Imam of the first masjid in the Strand. This was the Javia Mosque in Market Street the land on which the masjid and a house was built was on Lot 27. Today the masjid still occupies part of the erf.

Very little is known about Faggedien Rode's second son, Nasierodien but from oral history we know that he had a daughter Samsia. Of his third son, Gasnoela, we know that he had one daughter, Mariam better known as Auntie Marrie. Some of the descendents of Aunty Marrie is presently staying in Factreton, Maitland.

The children of Kalamodien Rode and Gafisa, nee Humphreys married as follows:

- The eldest son, Samodien (His grand-uncle's name) dies a bachelor in a train accident
- The second eldest son, Fagerodien (His grandfather's name) married Gamia, the daughter of Safodien who was staying on Lot 25 in 1882 according to the Quitrent Register. They had two daughters viz, Moerieda who married Achmat Sylvester and Jantia who married Charlie West.
- The youngest son, Omar Rhoda married Gertruida Gieljon who became Fatima when she embraced Islam. Their children were Mogamat Gasant Rhoda who married Asa Wentzel; Mogamat Saaid Rhoda who married Amina Wentzel; Mogamat Cassiem who married Jogera Arnold; Achmat who married Rabea Barrawie; Abubakar who married Mariam Salie; Ghosain who married Amina Latief; Mogamat Armien who married Asma Wentzel; Mogamat Allie who married Asa Behardien; Gadija who married Railoun Wentzel; Janap married Gasant Arnold; Aysa, who died young and Nasia who married Mogamat Temoore

The descendents of Kalamdien and Jaria Rode from the lineage of Faggedien will be reflected in the database of the family.

On p.6 we listed the children of Samodien Rode and they married as follows:

- Ramlaan married Motjie Sarongie, had no children but adopted Boeta Agmatjie, who was the "twang koeboer"<sup>23</sup> in the Strand for many years.

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<sup>23</sup> Partly Javanese word for the person who digs the grave hole and takes the leading role in the actual burial of the deceased.