This short account of the Peparee has been written in the hope that it may prove useful to any official newly transferred to Schuhniland. It was drawn up from the tradition handed down by the natives, from books of reference, from personal knowledge, and, for the last few pages, from the detail known to me during my twenty-three years residence in the midst of the tribe.

D. H. Hann

Schuhrchard
Schuhniland
August 31st, 1931.
Chapter I. Early Traditional History.

The Bapedi originated from a small Bakgatla clan living at Mapogole or Mahlakoaneng near the source of the Vaal River.

The earliest known headman of this group of Bakgatla families was one Tabane. Because the ground grew less fertile this little Bakgatla clan trekked away and resettled themselves at what is now known as Schilpadfontein in the Pretoria District.

It is not known how long they lived there but when one Motsha of Liale and grandson of Tabane was headman and had grown old as such and had seen his people increase in number a quarrel arose among the Bakgatla women about one of old Motsha's favourite wives Ma-Thobele.

The women made mocking songs about Ma-Thobele and said her child cried while still in its mother's womb. The child was born and named Le Leila Teng (you cry inside). Such an unusual event was naturally attributed to witchcraft and of course the Bakgatla wanted to kill the mother and the child, so Thobele the successor of Motsha who was still alive though very old, together with Mathobele and the whole of his now numerous section broke away or were driven away from the main tribe and trekked to the East with all their flocks and herds.

They crossed the Olifants river below its junction with the Elands river and passed through the country which is now North-Middelburg then occupied by some scattered Matlala, and also through what is now Geluks Location occupied at that time by the Batau.

? 1650.
On crossing the Lulu range at what is now known as the Malia pass they happened to find a porcupine bristle on an anthill, some say on the top of the Lulu and some say on the site of the present platinum mine on Maandagshoek known as Scale kop: from that time they discarded the old monkey or flame "kgabo" emblem of the Bakgatla and adopted that of the porcupine "noko" instead.

Country was called Bopedi from the country which was then called Bopedi. Some assert that they merely took the name Bopedi from the country which was then called Bopedi. Another story is that they assumed the name Bapedi from a Bavenda iron-making clan the Vhambesdi the phonetic equivalent of Bapedi, whom they found in the country and drove away, retaining only their name in order to propitiate the ancient spirits of the land; supporting this theory a Bavenda clan in the Zoutpanaberg, the Vhambedl, has been noted who asserts that it came from the country where the Bapedi are to-day.

A variation of this story is that after they had settled down on the right bank of the Steelpoort river in the neighbourhood where Burgersfort, Aspleendoornrand and Viljoenshoop are to-day they encouraged some members of a Bavenda clan called Vhambesdi to come and live among them as blacksmiths in order to make themselves independent of other neighbours in the matter of iron-working: when these Vhambedl had taught their art to the Bapedi the latter were able to say "We are now our own Vhambedl" i.e. "We are now Bapedi".

All tradition points to the fact that when the Bapedi first came to Sekukuniland, as it is now called, they used to lobola with iron hoes as well as with or in preference to cattle.

Through/
Through their history up to the time of the Matebele invasion there was a small stad of workers in iron living under the close protection of the Bapedi Chiefs and no-one was allowed to interfere with them. This may perhaps account for the ancient furnaces found in 1876 by the Lydenburg Volunteer Corps when digging the foundations of their fort which they named Fort Burgers.

The Bapedi found a section of the Baroka known as Mongatane under a chief Mashabele in possession of the country east of the Lulu and along the lower Steelpoort river, together with some small sections of the Bakoni Tribe who were more numerous a little further to the South.

It will be seen that for many years the Ba-Mongatane were recognised by the Bapedi as their superiors, but eventually when the Bapedi had increased and the inevitable quarrels arose, the Bapedi who were better armed with native-made iron battle-axes, assegais and rhinoceros-horn karris, took the lead and subjugated the Ba-Mongatane who were armed mainly with bows and arrows in the Baroka fashion.

The Bapedi occupation seems to have been peaceful, probably because the country was sparsely populated and there was plenty of room, with water and game enough for all.

We hear of no wars during Thobele's time. The Bapedi settled down quietly in their new homes, living happily and increasing. Though they had to pay tribute to the Mongatane chief it was only a matter of thatching grass and poles, thus it was never severe and gradually became nominal.

Tradition says that either before or soon after the Bapedi came to what is now known as Sekukuniland
some people known as Mapalakata made raids into the country. They are said to have been armed with muskets and wore long white dresses, so were probably Arabs raiding for slaves. The Baroka killed off one party of thirty Mapalakata on Pashaskraal (No. 126) and another party was wiped out by the Batau at Magashoa in Geloeks Location. These Mapalakata and their firearms seem to have made a great impression on the minds of the Bapedi. It is curious that even so late as the time of their greatest chief Thulare Mapalakata are mentioned in the praise song of that chief which begins:

"Thulare o itse: Thul Lepalakata".
The "Thu" referring to the noise of the gun of the Lepalakata.

Thobele was succeeded by Kabu who had two sons Thobele and Thobejane.

The first incident of note in the history of the tribe after its arrival in its new country was the driving out of Kabu's son and heir Thobele because while still an uncircumcised youngster he had intercourse with his father's wives. He took with him his immediate adherents and a number of young girls, together with many cattle, and fled to the north. What became of this section is uncertain. Some say that they became absorbed into the Barapotupula or Basuetla of the Zoutpansberg. They may have rejoined another section of Bakgatla - Bapedi who had broken away from the parent tribe and had gone to the Bavenda country in the Zoutpaneberg in the days of Tabane before the Bapedi came to Sekukuniland.
So Kabu was succeeded by his second son Thobejane who also had a peaceful reign. He ruled his people well and his name is still revered as one of the tribe's best chiefs. To this day a member of the chief's house will sometimes be addressed as "Thobejane" as a term of honour.

On Thobejane's death his son Moukangoe became chief. Moukangoe was also a popular and peaceful chief. During his time the tribe grew rich in cattle, not taken in war but peacefully bred in that splendid grazing country along the Steelpoort river, although there was plenty of big game and the tsetse fly was not unknown. The tribe was prosperous and Moukangoe made his people pay him as a right or tax the three right-side ribs nearest the shoulder of any ox killed, and also a small flat basket (leselo, not seroto) of kaffir corn. They also used to bring him beer as a voluntary gift not as a tax, and he in return used to acknowledge the gift by a present of meat. He reigned a very long time and it is said that in his very old age the wrinkles on his forehead hung down over his eyes and had to be propped up by little pieces of stick and bandages to enable him to see.

He outlived his eldest son Lesailane who died without an heir, and eventually Mohube his second son became regent for his aged father.

It is during this regency that we hear of the first quarrel between the Bapedi and their neighbours. Mohube trespassed into the hunting grounds of the Bagakomane, a Bakoni clan, who killed him and some of his followers. The Bapedi promptly retaliated by killing some Bakoni.

On Mohube being killed Moukangoe's third son
Mampuru took charge of the tribe as Mthube's son Moromotshe was still a child and old Moukangoe was in his dotage.

Both the Bapedi and the Bagakomane referred their quarrel to the Mongatane chief Makgosi who lived under the eastern slope of the Lulu mountains at what is now known as Dejate, a place to become famous later in Bapedi history.

This incident of the quarrelling parties referring to the Bemongatane shows clearly that up till then the Mongatane chief was still regarded as paramount.

The Bemongatane decided in favour of their older subjects the Bagakomane — Bakoni and backed their decision by sending a force across the Steelpoort river, near where Fort Burgers is to-day, to attack the Bapedi who however were well prepared and not only repulsed the attack but pursued the defeated Mongatane almost as far as their own home again.

Mampuru then attacked and scattered the Bagakomane taking their cattle and killing Komane their chief so that they had to sue for peace and send a girl as a peace-offering in order to be allowed to return and rebuild their stade. The Bemongatane also sued for peace by sending their chief's own son Magosi as a hostage. Mampuru gave this man his daughter Nthane as a wife and sent him back to his people, thus to some extent still acknowledging the priority of the Bemongatane but in this way ensuring that the future Mongatane chief should be a Mopedi by birth.

So we see that in the first brush the Bapedi were able to throw off though still slightly acknowledge the former supremacy of the Bemongatane and to begin to assert that authority over their neighbours which exists/
exists up to this day throughout what is known as Sekukuniland.

For a time there was peace again and Mampuru, who was only acting chief and guardian of the real heir Morosamotshe the son of Mohube, brought up this younger together with his own son Nthobeng. These two young men became Mampuru's leaders in all his subsequent and numerous forays.

A chief Mameile who had broken away from Mongatane authority and established his stronghold on a kopje (where Groothoek No.21 is today) was attacked by Mampuru who failed at his first attempt to capture the stronghold, but lured Mameile into an ambush at Maandagshoek and killed him, reducing his people to subjection.

Mampuru then crossed the Lulu mountains by the Maila pass and defeated the Batau under Tsake at Maspong close to Manganeng the present Batau headquarters in Geluks Location.

His next expedition was still further afield against the Bakoni stronghold known as Kutoane (and also known by some to-day as “Buller's anthill” near Badfontein south of Lydenburg). This stronghold appeared to the Bapedi to have only one entrance which was successfully defended by the Bakoni. A Mokoni traitor who had married a Mopedi wife revealed another feasible entrance to Mampuru who ordered his own son Nthobeng to attempt it by night but he was afraid. Morosamotshe however agreed to go with his own koma circumcision school regiment the Makoa and, with the help of the traitor guide, climbed into the heart of the stronghold, so that when Mampuru attacked again at dawn the stronghold and its chief Ntsuanyane were soon captured.

On arriving home Mampuru wanted to give his own son/
son Mthobeng the credit for the victory and a larger share of reward than Moroamotshe's, with a view of preferring in the eyes of the tribe his own son's eventual succession to the chieftainship.

Old Moukangoe was still alive and heard of this and would have none of it. He ordered all the cattle of the tribe to be collected and made each owner bring a young ox and a heifer, and then gave them all to Moroamotshe but none to Mthobeng. Thus the whole tribe was made formally to recognise Moroamotshe as the future chief when he should become old enough to take over.

Moukangoe now died and was buried by Mampuru who remained regent.

It is a custom amongst the Bapedi that the succeeding chief claims the right to bury the late chief. This point crops up several times in Bapedi history and must be kept in mind by any student of their tribal life or history. The fact of Mampuru burying Moukangoe was a sign that he claimed the chieftainship and so there was no alternative left for Moroamotshe, the rightful heir, but to fight for it.

In the desultory fighting that followed Mampuru was eventually defeated, wounded and captured. Some demanded that he should be killed but he was still regarded with great respect as the man who first made the tribe great in war. Moroamotshe therefore allowed him to go free and live first at Suale (Maandagshoek) and later at Malokelo (Putney).

At this time the tribal headquarters were moved higher up the Steelpoort river to where the farm Goudyn and Steelpoort Station now are. It was here that Moroamotshe died and was buried.

With his death ends what may be called the 1920S earlier traditional history of the Bapedi. From now onwards/
onwards we gradually approach dates and facts which are certain and sure, where their history begins to touch the recorded history of South Africa.

Looking back and allowing for the peaceful times of the earlier chiefs Thobele, Kabu, Thobejane and Moukangoe prior to the more stormy days of Mampuru and Moromotshe it may have been about 1650 that the Bapedi broke off from the Bakgatla and settled in what is now Sekukuniland, making their original headquarters on the Steelpoort river. In these early years the Bapedi succeeded in asserting their superiority over their immediate neighbours.

The Baroka living in Sekukuniland are looked upon by other tribes as being of inferior breed. Their habits, their use of the bow and arrow, the things they will eat, such as tortoises, worms and all kind of offal, are more akin to the primitive Bushmen who once inhabited their neighbourhood and left rock pictures than to the more particular Bantu natives of higher standard. They are probably a degenerate offshoot of the Baronga from further to the north-east. The Bapedi soon placed them in subjection.

The local Bakoni were the next to fall and become incorporated into the Bapedi system, though like all South African tribes in similar case, whether conquered or amalgamated, they continued to retain their clan name and identity. This scattered tribe seems to be distributed from Central Africa where they were known as Angoni, down to Basutoland and Zululand (Bangoni).

The Batau, a harder fiercer lot, are said to have come in from the direction of Swaziland and settled in the country to the west of the Lulu range many generations/
generations before the Bapedi arrived. They were only gradually subjected and have several times tried to reassert themselves. Some of their customs, more especially in regard to their circumcision rites, still differ slightly from those of the Bapedi.

The Natsina sections who came within the Bapedi scope were merely offshoots of the well-known tribe of this name in the Pietersburg area.

The Bamohlala were a small tribe who originally came from Lekuduma further north and settled in the Pilgrims Rest area below the Berg, till they were defeated and their chief killed by the Napulana when the remnant fled for protection to the Bapedi.

The Napiulana of Pilgrims Rest, in turn, though they fell under the Bapedi long ago, have gradually separated again and only slightly acknowledge the Bapedi who still claim them as subjects.

Some Baphuthi came in from the south, probably about the time when the Batlokoa hordes of Mantatisi were devastating South Africa.

A Batlokoa section joined, from the Zoutpansberg, in 1885 after having been broken up by the government.

Some Amandebele refugees from Mapoigo also settled north of Oluku Location.

It will be shown later how some Swasies also came to be incorporated.

True Bapedi are really comparatively few in number and from little more than the ruling caste. Their system has always been to marry one of their daughters to the local chief of a neighbouring or defeated tribe and the issue of this marriage, namely the succeeding chief of the tribe in question, is looked up to as a Mopedi by birth. The tribe or section thus falls automatically under the thumb of the Maruteng, the royal house of the Bapedi though the actual/
actual word refers to the local headquarters of the paramount chief.

Later it will be seen how by conquest and by marriage the Bamaruteng extended the Bapedi rule throughout the present Lydenburg, Pilgrims Rest, Middelburg and south Pietersburg Districts of the Transvaal.
Chapter XI.

Thulare and the Matebele Debacle.

Moroamotshe's sons were Dikotopo, Thulare and Motedi. Dikotopo succeeded but Mampuru instigated Thulare to fight his elder brother for the chieftainship.

Dikotopo moved his headquarters back to near the old tribal centre lower down the Steelpoort. This appears to have been an unpopular move and Thulare remained with a considerable following at the stad (on Goudmyn) that his father had built. Thulare soon found himself strong enough to attack Dikotopo who fled to Maepa (Ohrigstad) where in turn he raised the Bakoni and induced the Hamongatane who were sore at the loss of their ancient paramountcy, to join him against Thulare.

Thulare outmanoeuvred these allied tribes and defeated them in detail by marching in between them as they were on their way to join forces. He first surprised the Hamongatane while they were smoking dagga in the early morning and, after pursuing them and capturing their cattle, returned victorious to the Steelpoort river and fought and beat the Bakoni, killing both Dikotopo and the Bakoni chief.

Thulare then returned home the undisputed paramount chief of the country and became the greatest and most renowned chief of the Bapedi.

Mampuru tendered his allegiance by asking Thulare to come and visit him and by formally placing him on his own throne - a throne made of buffalo horns with koodoo horns for the back. He also asked Thulare to bury him alongside Moroamotshe when he died.
died. This request caused a serious division in the tribe because when a few days later Mampuru died and his son Molemoso buried him, Thulare with a numerous force went and exhumed the body and reburied it at the old head kraal of the tribe on the lower Steelpoort.

Mampuru's son Molemoso and his followers were so enraged that they attacked Thulare but were well beaten, Thulare adopting his usual tactics of a surprise attack from behind.

Thulare took all their cattle but purposely did not follow them closely and out of respect for his old friendship with Mampuru allowed them to escape across the Olifants river where they settled on the Mollapetel river and lived there till 1900 when they, now known as the Ba-Magakala, returned to Sekukumiland and settled at Surbiton a farm subsequently (in 1927) bought by the Bapedi tribe as a whole.

Throughout their subsequent history the Bapedi have always recognised these Ba-Magakala people as part of the tribe and in some cases of dispute have deferred to the Magakala chief as the descendant of Mampuru whom the Bapedi revere as the first of their chiefs who was a warrior and made them a fighting tribe.

Thulare next heard that the Amadzebele tribe living at Moletlane (now Zebediela's Location) under Sekobe, as well as Nphahlele and Molemoso were intriguing against him so he raided and defeated the Amadzebele at Moletlane. As was his custom he did not entirely destroy them but took most of their cattle, leaving their stad unburnt and also leaving the cattle of the chief's house.

It was shortly after this that Thulare made his greatest expedition, passing Haopoche and Maleeuwskop he/
he went far into the Waterberg and Zoutpannsberg
Districts and then back over the Drakensberg reducing
the whole country to his rule.

Then for a long time there was peace. His
cattle are said to have covered the country from
the Lulu mountains to the Komati river.

He sent his favourite son Makgeru secretly
to get in touch with white people at Delagoa Bay.
Makgeru brought back two whites to visit Thulare.
They were kept hidden during the day of their arrival
so that the tribe should not see them, as the chief
must always be informed of all happenings before
the general public. After dark they were brought
to Thulare who received them well and eventually
sent them back towards the East loaded with presents.

Thulare himself is said to have been very light
in colour, his wives were innumerable, he was
generous, never cruel and never went to extremes. He
had his own special workers in iron and his own bead-
makers living in a stad on the Steelpoort under his
protection. He is said to have carried an iron-walking-
stick which may have been a Mapalakata gun barrel or
ramrod, or indeed a gun itself. His judgments were
impartial and are quoted as precedents to this day.
He ruled for a long time but as he grew older he used
to send his sons to attend to any troubles among his
more distant subjects. Latterly it pained him to see
the jealousy that existed between his chief sons
Malekutu, Matsebe, Phethedi, Mophodi, Sekwati, Makopole,
Makgeru and Sibasa.

He died in 1824 on the day of a solar eclipse,
the first definite date we are able to record with
certainty in the history of the Bapedi.
The next chief was Malekutu the rightful successor of Thulare. He had always been an active fighting leader of Thulare's and on succeeding to the chieftainship made a great expedition to the south-west. He defeated the Naapoch tribes and penetrated, looting cattle, as far as Rustenburg and even to the Vaal River but was afraid to cross as he heard that further on there were fierce fighters riding horses and armed with muskets, probably the Korana Hottentots, so he turned back and returned to his home on the Steelpoort with enormous herds of cattle. By this time he had been chief for two years.

The tribal wife whom he should by custom have married and who should have become the mother of the next succeeding chief was to have been his cousin named Kgomo-Makatsane living at Magakala's. It was claimed in a subsequent dispute which many years later brought disaster on the tribe that he never sent the original customary bull, apart from the dowry, to clinch his engagement to this woman. Quite possibly he did not, as he was only chief two years and most of that time away.

During his long absence on his raiding expedition his brother Matsobe had been trying to make himself popular with the tribe with a view to seising the chieftainship, and it was not long after Malekutu’s return that Matsobe poisoned him.

Matsobe however did not gain his object as he was at once driven out by Mothodi and Phethedi and fled to the Ba-Magakala across the Olifants River. Phethedi followed him up and after some fighting Matsobe was killed.

Phethedi then attacked the Bakoni under Makopole near/
near Lydenburg but failed to take their stronghold. This Makopole had been exiled by his father Thulare and had made himself chief of the Bakoni.

About 1826.

Now we hear for the first time of the appearance of the dreaded Matebele. News came through to the Bapedi on the Steelpoort that Makopole and the Bakoni had been attacked by the Matebele, that Makopole had been killed and the Bakoni slaughtered except for scattered remnants.

The Matebele were moving northwards. Phethedi had a successful brush with a small advanced party of them whom he killed near Krugerspost.

But the main body of these fierce invaders were advancing towards the Bapedi headquarters through the country between the Dwararivier and Waterval valleys.

Phethedi heard that they were about to attack his head stad through the nek on Olifantspoortje so he sent a young regiment to hold the nek against them. The Matebele impis however came right over the hills from the south in full force. Phethedi went with the remainder of his regiments to repel them but was defeated and completely overwhelmed. Most of the Bapedi fighting men were slaughtered and the deep donga near the head kraal was filled with Bapedi corpses. Phethedi himself fell, full of wounds fighting bravely. All the other sons of Thulare, except Sekwati, were killed in this fight.

The young regiment, not finding the enemy in Olifantspoortje nek, were returning home but on finding the Matebele already in possession of the head stad managed to make their escape into the Lulu mountains.
where many women and children had already taken refuge.

In the evening the Matebele burnt the empty head kraal.

The Batau and Matlala tribes to the west of the Lulu mountains rallied under Sekgatume of the Batau and, contrary to Sekwati's advice, attacked the Matebele by way of the Schoonoord - De Goedeverwachting pathway over the Lulu. The attack failed and ended in the usual slaughter.

During this last fight Sekwati himself remained at Honoko cave on the top of the Lulu. Directly afterwards he fled with a considerable remnant of the Bapedi across the Olifants river.

The Matebele settled down on both sides of the Steelpoort, laying waste the whole country and living on the cattle and goats they captured. From time to time a few Bapedi were caught and incorporated by Moselekate into the Matebele - mostly women and children, as men were killed - while a few scattered groups hiding in the Lulu or in the hills round Ohrigstad kept themselves alive by stealing back stray cattle from the Matebele.

Moselekate remained for one year, by which time he had completely denuded the country of all stock and grain.

After he had passed on to the western Transvaal came the awful time of the cannibals. Cannibalism first began among the starving remnants of the older tribes hiding in the Ohrigstad hills but soon spread to those in the Lulu as well. They trained dogs to hunt men. A corpulent Mongatane headman who was captured on Dajate by cannibals is said to have been so fat that he would not cook well.
The forefathers of the present Headman Komane Mamathobe and his people living at Genakakop and Grootvygenboom on the top of the Lulu were all of them cannibals during that period.
Chapter III.

Sekwati and the Voortrekkers.

Sekwati fled from the Matebele with a goodly portion of the tribe who had escaped the slaughtering assegais of Moselekatse's impi. He crossed the Olifants river at Mphahlela's, thence went onwards into the Zoutpansberg where at first he allied himself to Kgosi chief of the Matlakoa. By making raids, killing out small kraals and capturing women and cattle he began to strengthen his people and restore their fighting morale. He was wise enough to avoid conflict with Matebele impiis sent there annually by Moselekatse to collect tribute; when Matebele were about, Sekwati retreated into the Woodbush and only reappeared after they had gone.

Sekwati wandered as far as the Blaauwberg where he met Buys, called Kadishe by the Bapedi, who accompanied him on many of his raids. Once he raided across the Limpopo and took many cattle, but the Matebele captured these cattle from him on his way back and he fled avoiding a fight.

Eventually, after four years of this wandering life, Sekwati decided to return to Sekukuniland where meanwhile a Mokoni leader Marangrang from further south had already come in and had begun to assert himself, though he was not a chief.

This Marangrang who is still looked upon by the Bakoni as their great tribal hero was tremendously strong and very tall. His story resembles that of Samson in the Bible. He raided his neighbours in the usual way and like Samson became the terror of the countryside. Some cannibals stole a few of his people so he went and fought them at Ohrigstad and though
he failed to exterminate them he considerably reduced their activities. When Sekwati returned the first thing he did was to send a royal bead and a woman to Harangrang. This woman was Harangrang's undoing as she beguiled him into crossing the Olifants river where he fell into an ambush and was surrounded and slain by Kphahlala's people at Sekwati's instigation.

Sekwati was then able to defeat the Bakoni and a Bapedi section under Kabu who had returned with and supported Harangrang. This Kabu was the son of Makgeru who brought the first whites to Thulare and had previously made a name for himself by fighting cannibals some of whom agreed to stop eating men and became his allies. Sekwati defeated him at Pahla (now Mooifontein).

Next Sekwati reduced the power of the Ba-Magakala under Lapadimane. He distributed captured cattle in order to stop cannibalism, and killed the two cannibal chiefs Marubanye and Makulele.

He thus re-established the old Bapedi ascendancy over Sekukuniland.

A rocky kopje, Phiring, in what is now Magalies Location in the northern end of the Middelburg District, was his stronghold.

According to the Bapedi account he easily beat off a Swazi raid under Somoduba Dalasini. A few years later, namely on July 6th 1846, on account of this raid the Swazies laid claim to the Bakoni country formerly ruled by the Bapedi which they sold to the Voortrekkers for 100 cattle. The boundaries of the country described as sold by Umswazi are:— "From "Ohrigstad northwards to the Olifants river and down "to the Delagoa (boundary) line, southwards to the "Krokodile river, westwards to Elandspruit and up "to the 26th degree eastward to where the Krokodile "river/
"river runs into the Komati and to the (boundary) "line of Delagoa Bay".

It may here be noted that it has sometimes quite incorrectly been assumed by historians that by this treaty the early Republicans acquired their right to "Sekukuniland" by purchase from the Swazis. This contention does not hold good under close examination, as the treaty boundary in the direction of Sekukuniland did not run further west than from the Olifants river north of Ohrigstad to the Mlandspruit between Belfast and Machadodorp, thus it never included Sekukuniland at all. Sekwati always considered his country north-west of the Steelpoort independent of the Republic and his successor made the same claim.

A far more serious affair than this Swazi raid was an incursion by a big Zulu impi sent by Panda. They swept the country but after a big fight failed to capture Sekwati in his stronghold. After they left, Sekwati organised a big hunt and, in much the same manner as Mosheeh of Basutoland on a similar occasion, sent the invader a present of ostrich feathers and skins of the tshipa (a ground squirrel) as a peace offering, asking him not to come again. Since then the Bapedi have occasionally sent presents to the Zulu chiefs and remained friends with them; even as late as 1906 there is no doubt that emissaries passed to and fro during the Mambata rebellion.

It was soon after this that Hendrik Potgieter and his Voortrekkers appeared in Sekukuniland from the Waterberg side. Sekwati with all his men went to meet him at Mlahleli's not far from Roosboom on the Olifants river, bringing elephants' tusks and some sheep and goats as presents. The meeting was friendly and the Voortrekker party passed over Magnet Heights.
Heights to the west, eventually founding Ohrigatad in 1846.

Potgieter appears to have used Bapedi as auxiliaries in some of his expeditions and to hunt elephants and herd captured stock. Soon an incident occurred which ended for ever their mutual raiding. According to the native version Buys alleged to Potgieter that the Bapedi had taken more than their share of the spoil in a previous expedition. Potgieter came with a commando of 150 burghers together with Buys and his tribe and some Barolong to attack the Bapedi. The result was that the tribe lost 8,000 cattle, 6,000 goats and also a large supply of calico that they had bought from the Portuguese.

From now onwards there was constant bickering with the new Republic at Ohrigatad which had been established in the country occupied by some Magakala, Bakoni and Mapulana sections. These people naturally looked to their paramount chief Sekwati for protection.

In 1852 Potgieter attempted to disarm the Bapedi with a commando of 360 burghers mostly from the Zoutpansberg and some natives from western tribes. He attacked Sekwati who had assembled his fighting men at his Phiring stronghold. The commandos lagered on the Olifants close by and then assaulted the stronghold, nearly capturing it, but the Bapedi held on to the last enclosure and the assault failed. The burghers then surrounded the hill and cut off the water supply. The defenders sucked the liquid from the stomachs of cattle that died. Two of the chief’s sons, young Sekukuni and Magulodi, asked his permission to try and break through the cordon and fetch water. Sekwati refused but young Sekukuni, a bold young warrior, privately organised a party of his Matuba regiment and together with some young girls carrying pots broke through to the river.

They/
They were fired on and returned the fire as some of them were armed with muskets that are said to have been brought up from Mosheeh in Basutoland. The young girls drew water and the party succeeded in returning to the stronghold. The burghers then retired with 6,000 cattle and 6,000 sheep and goats, mostly belonging to the Matlala, which they had rounded up from the surrounding country. The attempt to disarm the Bapedi, which was the ostensible object of the expedition, failed.

After this Sekwati sent a peace-offering to Potgieter but found that the latter had just died—all the women were wearing black.

Sekwati no longer felt that Phiring was secure as a stronghold, owing to the possibility of being cut off from water. He therefore removed his headquarters to Mossgo kop under the eastern slope of the Lulu range (now the farm Hackney). By this time he had grown so fat that he had to be carried all the way in an ox-hide by relays of young men.

The Bapedi used to complain to their chief that hunting parties of Orlogstad farmers used to steal small native children and carry them off to be indentured as farm labourers and that when the parents went to look for them they were shot at by the farmers. On the other hand the farmers complained bitterly that natives carrying arms were constantly stealing their stock.

There were unending disputes, though Sekwati who was growing old and was now partially paralysed in his feet did his utmost to prevent a war between his people and the burghers.

The original Orlogstad Republic was merged into that of the Transvaal but the Lydenburg Republic seceded from the Transvaal on March 11th 1857 and did not rejoin till April 4th 1860.
On November 17th 1857 the following "Agreement" was made between Sekwati and the Volksraad of the new Lydenburg Republic:

**AGREEMENT.**

Entered into by the Committee appointed by the Honourable "The Volksraad of the Lydenburg Republic," and the "Matlatse Kaffir Chief, Sekwati."

On the 17th of November, 1857, the appointed Committee have agreed:

"That peace between Sekwati and the Lydenburg Republic shall be promoted as much as can be on both sides.

That the people of Sekwati shall not be permitted to pass the Steelpoort River with guns and horses, unless by permission, or on being called by somebody, but that they are permitted to hunt "free and unmolested", on that side of the Steelpoort River, on the lands now occupied by Sekwati.

That Sekwati shall upon request and indication, at once deliver up the stolen cattle and punish the guilty party.

Likewise, that Sekwati when anyone comes to him and asks for assistance he shall then render assistance to such an one, to trace the cattle stolen or bring back the abandoned servants and he shall punish the guilty party.

Furthermore that all the people (Natives) who live beyond the Steelpoort River, on the side of Sekwati, can be considered as his people; but all the people (Natives) on the other side do not belong to him and the white men can deal with them according to their pleasure.

Thus done in the town of Sekwati on the 17th of November, 1857.

The Committee appointed by the Honourable Volksraad of the Lydenburg Republic:

(Signed) X SEKWATI.

X MAKTSIE.

X MAMPURU.

We, the undersigned Commissioners, declare that the above marks of Sekwati, Maetsie and Mampuru, were made in our presence by the said Matlatse Kaffir Chief and his Head-Captains on the day and date above-mentioned:

(Signed) C.T.VAN NIEKERK, member of Volksraad.

F.G.OOMERINK, Field-Cornet.

C.T.VAN NIEKERK, Oom Interpreter.

J.MDIKL, Jclm, Acting Secretary.

This document was approved of by the Lydenburg Executive Council on the 9th of December, 1857, and by the Lydenburg Volksraad on the 9th of April, 1857.

From the Basedi view the main points of this "Agreement" were that the Steelpoort river was from henceforth to be looked upon as the boundary between them.
them and the white people, and that they could no longer go armed across the Steelpoort.

It is worthy of note that, regardless of the many events that have happened since then, the majority of the Bapedi from that day to this have regarded the Steelpoort as their eastern tribal boundary.

After this treaty had been signed the tribe lived in peace for several years.

September 20th 1861.

Sekwati died on September 20th 1861.

He will always be remembered by his people as the cleverest of their chiefs. He had re-united and re-established the greatness of the tribe. He never fought unless he was compelled to and in his latter years his constant aim was to preserve peace, especially with the white people. He is buried on Mosago kop and even now in times of misfortune or calamity, such as cattle disease or drought, the Bapedi bring offerings of meat and beer to his grave and ask help from his spirit. Moroa-Sekwati (Son of Sekwati) is an honoured and complimentary title among the tribe.
Chapter IV.

Sekukuni I. Period 1861 to 1877.

To grasp the situation caused by Sekwati's death one must turn back to the days when Malekutu was poisoned and his brothers, with the exception of Sekwati, were killed by the Matebele. Malekutu had never married a tribal wife with tribal cattle, though the woman who by custom should have been his tribal wife to produce the next heir, was Kgomo-Makatane of the house of Magakala and a cousin of the Bapedi ruling house.

After the Matebele invasion when Sekwati fled to the north there was, at the time, no idea of his ever becoming a great chief. Kgomo-Makatane had remained at Magakala and only came to Sekwati later in his life on his return to Phirling. One Kapjane of Pahla (Mooifontein) was privately allowed by Sekwati to have intercourse with Kgomo-Makatane as he himself was too old. This, though customary up to a certain point, should have been done by one of the chief's house and not Kapjane. The offspring resulting from this intercourse was named Mampuru, probably out of compliment to the Magakala house.

Mampuru's birth compares somewhat with that of the present Chief Sekukuni II though, in this latter case, the legitimacy of the parentage has always remained undisputed as his actual father was one of the chief's (Maruteng) house.

After the birth of her child Mampuru, Kgomo-Makatane returned to Magakala but Sekwati sent after her and made her return him the child but allowed her to go. Mampuru was placed under the charge of Thorometjane Phala/
Phala, Sekwati's favourite wife, whom he had married before he went on his early wanderings. This Thorometjane had a son of her own, Sekukuni, a fierce and active young warrior.

When old Sekwati was lying sick before his death Thorometjane was nursing him at Mosego. Sekukuni meanwhile was living at Madikane (Clapham) a few miles away but was kept informed by Thorometjane of the state of his father's health and eventually knew of his death, before others of the tribe. Thus, the moment Sekwati died, Sekukuni, with the help of his circumcision regiment the Matuba, at once seized the head stool and challenged the right of anyone else to bury Sekwati; in other words he defied anyone else to claim the chieftainship.

Mampuru the other claimant and whom most of the tribe had expected to succeed, was unprepared and could not protest.

1861.

Sekukuni buried Sekwati quietly.

His next immediate move was to have all Sekwati's old advisers who might have supported Mampuru assegailed and their bodies dragged to the front of their own household enclosures. Next day he gave permission for them to be buried.

Mampuru himself escaped to the Batau of Manganeng where Sekukuni followed him up with the intention of killing him, but Lekgolane, the Maruteng wife living among the Batau, pleaded for Mampuru, saying that he was not really a son of Sekwati's loins but that his true father was the small headman Kapjane. Sekukuni therefore contented himself with cutting off the string of royal beads from Mampuru's neck, as he would not allow Mampuru to handle the beads himself by taking them off.

Sekukuni/
Sekukuni passed on to Pahla and himself killed Kapjane with his battle-axe while his followers slaughtered as many of Kapjane's followers as they could find. He then returned home and the survivors of Kapjane's people sent him a young girl as a peace-offering.

Mampuru took refuge with the Swasies.

Koyalodi another son of Sekwati, senior to Sekukuni, but a quarrelsome man who was not liked, fled to the Mapoch tribe.

This coup d'état of Sekukuni's caused the second of the three main divisions that have occurred in Basedi tribal history. The first being the breaking off of the Magakala section of old Mampuru in the pre-Thulare days already described.

Now the whole point of the subsequent division in the tribe hinged on this - Malekutu had not sent a bull as is customary to clinch the engagement of his cousin Kgomo-Makatane. Therefore the Sekukuni party claimed that Sekwati, as chief, married Kgomo-Makatane as his own wife and not in order to raise seed for his elder brother Malekutu. They also claimed as further proof that she was not a tribal wife, that Sekwati paid dowry for her out of his own private cattle and not with cattle subscribed by the tribe, as would have been the case had she been intended to produce the future chief. The allegation that a commoner Kapjane, and not Sekwati or anyone of his house, was the actual father of Mampuru, Kgomo-Makatane's child, was another point made by the Sekukuni party.

The Mampuru section deny or disregard his Kapjane parentage and say that at any rate his mother was the person who by custom ought to have been the tribal wife and that as she became the wife of Sekwati on behalf of the late Chief Malekutu and produced a son, that son
Mampuru was the rightful heir as Sekwati was merely raising seed for his elder brother. They also point out that Thorometjane, Sekukuni's mother was not a tribal wife though she was Sekwati's favourite wife whom he had married before going on his wanderings. Moyalodi's mother too was senior to Thorometjane.

This dispute will always be the subject of endless argument among the Bapedi.

The fact is that the Matebele had upset the ordinary flow of events and though Kgomo-Makatane's marriage may not have been quite tribal according to formal details it was generally expected for several years before Sekwati died that Mampuru would succeed to the chieftainship. Sekukuni, the older in years and more resolute of the two, struck in at the right moment and, clearing all opposition, established himself firmly.

In 1861 the Transvaal Republican Government had not as yet established its authority over the natives of Sekukuniland who then, and for several years to come, had not been brought to consider themselves subject to white rule. Besides, when Sekwati died the Republic was too busy with its own factional troubles to concern itself about who should be the rightful successor to the chieftainship of a tribe situated as the Bapedi were, though nowadays a paternal Government would see into it through its Native Affairs Department. Therefore the Government took no sides in the affair and tacitly recognised Sekukuni as the chief.

At first he lived on good terms with his white neighbours. The Steelpoort river was a clear boundary line on the Lydenburg side and there was as yet no pressure from either party to the west or south-west of Sekukuniland.
He knew how to make himself popular with his people. He abolished some of their more savage customs and no longer allowed the killing of youths who broke certain rules in the circumcision schools.

Sekukuni however strongly objected to Christianity which threatened to interfere with his customs and his power, so in 1864 he ordered away a missionary named Merensky of the Berlin Lutheran Mission who had been allowed by Sekwati to establish himself first at Schoonoord and later at Maandagshoek in Sekukuniland. Merensky himself wished to disobey the order and remain, but the Government did not want to run risks and told him to come away. He moved to the town of Hazareth (now Middelburg) and re-established his mission station near by at Botshabelo.

After Merensky had left, Sekukuni burnt the mission station at Maandagshoek.

Johannes Dinkoanyane a half-brother of Sekukuni had become a Christian during the latter days of Sekwati. He received a hint, some say indirectly from Sekukuni himself, that his life was in danger so he ran away to Botshabelo, which, in accordance with the meaning of its name, became the “refuge” for the small number of Bapedi converts. Mampuru visited Dinkoanyane there but they quarrelled because Dinkoanyane as a Christian threw away Mampuru’s dolosse bones. This quarrel reached the ears of Sekukuni who, because of it, became more reconciled to Dinkoanyane and this reconciliation had its after-effects when Dinkoanyane left Botshabelo and returned nearer home to the Spekboom hills north of Lydenburg.

During the years that followed, Sekukuni was quietly collecting a considerable store of muskets and ammunition. According to native report a farmer named “Ou Nooi” “X” was the go-between and employed another farmer/
farmer "Z", whose native nickname was Makatane to run the guns and powder in wagons from Delagoa Bay to Roodewalshoek in the Waterval valley, to which place Sekukuni used to send and receive them from "X".

At various times groups dispossessed by the whites or refugees from other tribes came and joined the Bapedi. Both Sekwati and Sekukuni were careful to post such groups in outlying strong places between the Bapedi head stad and possible enemies. About 1874 Umsutu the son of Somoduba Dlamini of the ruling Swazi chief's house fled from Swaziland with a considerable following to Sekukuni, because Somoduba had been killed by Chief Umbandlile. Sekukuni located Umsutu and his Swazis on the top of the Lulu range above Schoonoord.

A few months later another group of Swazis smaller in number but more closely related to Umswasi and Umbandlile fled, under Mpehle, to Sekukuni and were similarly placed on the top of the Lulu range.

The Swazi chief sent an impi to follow up and recapture these fugitives.

This Swazi impi penetrated nearly as far as Mosago kop but were there heavily defeated and driven back by the Bapedi who were better armed with muskets. It is recorded that the bones of these Swazi dead were still to be seen lying round Mosago in April 1878, three years later.

This success confirmed Sekukuni's feeling of security in his stronghold, backed by the Lulu in the Hackney-Dsjate valley, with the formidable hills of Mosago and Modimolle guarding its entrance and its small cave-riven mound-like hill on Dsjate as its citadel.

He considered Sekukuniland independent and foreign to the Republican Government and refused to allow miners from the Pilgrims Rest gold-fields to
Sekukuni regarded Dinkoanyane as holding an out post between him and his enemies.

Dinkoanyane had recently visited Sekukuni.

Wagon load of wood was held up by Asaph Tau Mashala, one of Dinkoanyane’s followers as its owner’s boys were cutting poles near Dinkoanyane’s stad.

Account by Mashueu Mabele of Schlick-manskloof a Mokoni who was “nurse” to Micha Dinkoanyane whom he sent to hide in the cave and then took part in the fighting and claims to have shot a Swasi dead.

July 5th 1876.

...come and prospect on his side of the Steelpoort.

By this time Johannes Dinkoanyane had also established himself in a stronghold on the Spekboom hills north of Lydenburg where he had collected a small following and, in the midst of the farming community, assumed a very independent demeanour which Sekukuni himself by no means discouraged.

Had Sekukuni confined his activities to his own side of the Steelpoort according to the 1857 Agreement he might possibly have delayed the impending clash but when he backed Dinkoanyane by openly regarding him as his subject there was no longer hope of peace.

The growing feeling of mutual fear and hostility between the Burghers and the Bapedi culminated when, on March 7th 1878, Dinkoanyane insolently detained a wagon-load of wood belonging to a farmer named Jankowits. This, together with a false report which reached Pretoria that Nachtigal’s German Mission had been burnt by Dinkoanyane, decided President Burgers to call up his commandos to deal with the whole Sekukuni menace.

The burghers with the aid of some Swasiss captured Dinkoanyane’s stronghold. According to an account of this affair by a native who took part in it on Dinkoanyane’s side, it was Hampuru who brought the Swasies: the burghers opened fire with a cannon on the church which formed a good central artillery mark: the natives, a Christian lot mostly Bakoni, began firing on the burghers and did not notice the Swasies who crept up from another direction. The defenders think that even then they would have repelled the attack as they were shooting every Swasi who showed over the walls, but Johannes Dinkoanyane was himself shot dead by a Swasi at close quarters and when the chief was killed his followers gave in or ran away. The Swasies killed many/
Many women and children but young Micha the son of Johannes Dinksaanyane escaped as he was hidden in a cave a little distance away.

The Swazies lost heavily and some of Mampuru's personal followers were also found among the killed.

The President wrote that he had captured the Gibraltar of the south.

By this time the burgher commandos had all arrived and the President advanced northwards and crossed the Steelpoort with the largest force the republic had ever hitherto assembled: it consisted of 2,000 burghers with a few Krupp guns and 400 or 500 wagons. From the Steelpoort the advance continued on a broad front with little or no opposition till they arrived within reach of Mosego. The big attack was made on August 1st 1876 and though the burghers succeeded in burning part of the head-quarters the attack was not pressed as it should have been, and it failed to dislodge Sekukuni. The fact of the matter being that the burghers' hearts were not in it, as they distrusted both the military and religious capacity of President Burgers. They retreated pell-mell and did not stop till they had recrossed the Steelpoort and then dispersed to their homes.

To meet this situation it was decided to hold the line of the Steelpoort against Sekukuni with some volunteer mercenaries called the Lydenburg Volunteer Corps who were placed under the command of a German ex-officer Von Schlickmann with orders to keep in check and harass the Bapedi in so far as he could.
A fort, named Fort Burgers, was at once built opposite the drift on the Steelpoort at the foot of Morone mountain.

On September 29th Sekukuni with his Swaslee under Npehle attacked the fort with the object, according to the native account, of recovering cattle which had been looted from them by volunteers. They recovered the cattle and killed two of the volunteers, but failed to take the fort. The volunteers were reinforced by recruits from the Kimberley diamond fields, but on November 17th Von Schlickmann was ambushed in a kloof some eight miles from the fort, while on a cattle looting expedition. He himself was killed and the volunteers suffered six other casualties.

Aylward then took command at Fort Burgers and carried on little raids, burning huts and rounding up stock within a safe radius of the fort.

The Bapedi are accustomed to sow their crops late after, rather than with, the early rains, so they did not mind all this border skirmishing at first, but by December when it became urgently necessary to prepare their garden lands the presence of the volunteers along the Steelpoort at last had its desired effect. Early that month Sekukuni sent messengers to Pretoria asking that peace should be restored and the volunteers removed, but it was not before February 12th 1877 that peace was proclaimed along the border.

Certain officials acting for the Government met Sekukuni's representatives at Botshabelo near Middelburg on February 16th and the next day the terms of peace were supposed to have been agreed to final by Sekukuni. The terms were that Sekukuni should become subject to the Republic, pay 2,000 cattle and receive a location to live in. The location as described...
described in the terms was never marked out for him, its description at best was extremely vague; he delayed payment of any cattle, and he denied having signed any document. He had stated at the time, that he would remain independent as his father had been, and would not become a subject of the Republic; it therefore seems extraordinary that he should have been allowed to put his mark to the terms of peace - if he ever did so, which seems doubtful.
Chapter VII.

Fall and Death of Sekukuni.
1877 to 1882.

April 12th, 1877.

On April 12th 1877 Sir Theophilus Shepstone annexed the Transvaal on behalf of the British Empire.


Afterwards Sir Marshal Clarke first Resident Commissioner of Basutoland.

The Lydenburg Volunteers were withdrawn from Fort Burgers and disbanded after a party of them had tried to enter Sekukuniland to prospect for gold and had been turned back by the natives.

Captain Clarke R.A. was sent as Special Commissioner to take over the Bapedi situation but as Sekukuni still considered himself unconquered the situation was not easy.

Sekukuni pretended to welcome the new rulers of the Transvaal but did not pay the 2,000 cattle under the recent terms of peace, though he offered 170 which Shepstone refused.

On the western side of Sekukuniland the Matlala broke into two sections and began quarrelling among themselves: one party of them under Shigoane Maserumule claimed to be under Sekukuni and independent of white rule, the other party under Pokwani regarded themselves as under the protection of the Government and refused to acknowledge Sekukuni who sent a regiment to raid them. Thus began another Sekukuni war.

Captain Clarke applied for troops but there were only a few in South Africa and they were wanted elsewhere so he was allowed to recruit 200 Zulu police. With these he managed to drive back the Matlala of Shigoane after a fight near Fort Wesber and establish

April 5th 1878.

"Transvaal of Today" Aylward page 248.

Another authority says 300 were paid.

March 8th 1878.

Kgobalale

Lekgolane, Sekukuni's sister persuaded him to send this regiment.

March 1878.

April 5th 1878.
an advanced fort named Mamalube closer to the Lulu. Soon after this Clarke himself was nearly lured into an ambush below Magnet Heights and only extricated his force with lose.

Thus matters simmered on with Sekukuni doing much as he pleased, murdering, raiding for cattle and disturbing the whole countryside. It was also alleged that he was intriguing with the Zulus who were on the verge of war.

To account for this state of affairs being allowed to run on so long, it must be remembered that small matters have to wait on others proportionately greater. At that time Britain was negotiating with Russia at San Stefano so did not wish to appear to have to move soldiers from Europe and therefore even wanted to delay the Zulu war. The Cabinet had refused to reinforce General Theisiger a month before the Zulu war began.

Thus there were no adequate forces to deal with Sekukuni. The system of holding forts in and around Sekukuniland was the method adopted by Colonel Rowlands, who had assumed command, till decisive action could be taken.

It was not till after the Zulu war that Sir Garnet Wolseley came to Pretoria and was able to turn his attention to Sekukuni.

He made his plans with his usual precision. A column was formed at Middelburg consisting of six companies of the 21st Royal Scots Fusiliers, six companies of the 94th Connaught Rangers, some Royal Engineers, Ferreira's Horse and four guns of the Transvaal Artillery. Colonel Baker Russell was placed in command of the force which also included the two remaining companies of the 94th and one company of
the 80th South Staffords from Lydenburg.

A volunteer contingent from Rustenburg joined
and Sir Garnet had arranged that Captain MacLeod
of MacLeod the Political Agent in Swaziland and
his Lieutenant Alister Campbell R.N. should bring,
via Lydenburg, a force of 8000 Swazies who were ready
enough to come to avenge their 1873 defeat at Nsengu
and to endeavour to recapture or kill Umsutu and
Mpehle. Mampuru as before came with the Swazies and
his followers were used as stretcher-bearers.

The infantry partly marched and partly were
conveyed in mule wagons from Middelburg round by
the Olifants, past the northern end of the Lulu range
and thence south-east to the mouth of the Dajate
valley where the whole force met according to plan.

Sir Garnet arrived on the scene and on November
28th the soldiers advanced, Major Carrington leading
the attack straight into the valley towards the little
stronghold kopje: Ferreira’s Horse were on their right:
the Swazies swarmed over the hills from the south and
joined in the attack which was entirely successful.

Young Moromotshe Sekukuni’s son and heir stood
with his back to a big rock and fought bravely till
he was killed. Umsutu was also killed in another part
of this fight. The Bapedi lost heavily. The British
had forty-two casualties including Captain Macaulay
12th Lancers, Captain Laurell 4th Hussars killed, and
Lieutenant Alister Campbell R.N., who was shot dead
high up on the Lulu in the pursuit. The Swazi losses
were estimated at 500. The transport lost a large
number of mules from horse-sickness.

Sekukuni himself took refuge in a cave named
Namatamageng on Grootvygenboom high up on the top of
the Lulu. Major Clarke followed him up quickly after
the fight, with some soldiers of the 94th and,
entering the cave alone, called upon Sekukuni to surrender. All Bapedi trusted Major Clarke, or "Tsogoane" as he is called on account of his loss of part of his left arm, and though they fought him they respected him. Major Clarke came out of the cave with Sekukuni and a few indunas and Mpehle. The soldiers lined up on each side of the mouth of the cave and as Major Clarke and Sekukuni passed between them they fired their rifles into the air and gave a shout. Major Clarke then gave the order that there was to be no more firing or killing.

Thus ended the Sekukuni menace which had been a nightmare to the Transvaal for years.

Sekukuni was sent as a prisoner to Pretoria with his half-brother Nkwemasogane, the Swazi Mpehle and a few attendants.

On Major Clarke’s recommendation Sir Garnet Wolseley granted the Berlin Lutheran Society a site for a mission on Dejate provided they occupied it at once, so within the next few weeks they sent the Reverend J.A. Winter who established his mission in the midst of the ruins of the destroyed head stad with the unburied native corpses still on the battlefield around.

Mampuru and Ramoroko temporarily became joint chiefs of the Bapedi. Ramoroko was the son of one of Sekwati’s lesser wives and a supporter of Mampuru though it is said that his actual father was Sekukuni who on account of this had had to live separate from Sekwati up to the time of the latter’s death in 1861. Mampuru established himself with the bulk of the chief’s family at Egono (now Brakfontein No. 157) in the Middelburg District, while Ramoroko chose to remain in what is now Sekukuland.
August 8th 1881.

On August 8th 1881 came the retrocession of the Transvaal. The question had been raised whether that part of the Transvaal east of longitude 30° should be retroceded. This would have affected Sekukuniland, but it was decided to include the whole Transvaal as annexed in 1877.

Article 23 of the Pretoria Convention of 1881 provided that Sekukuni should be released forthwith and have a location defined for him. He therefore returned to a small stad named Manoge under the western slope of the Lulu where he made his head-quarters for the time being, meaning to chose a better place later on. His half-brother Kgolokoe left Mampuru at Kgono and returned to him.

The new Republican Government sent a flag to Mampuru as a sign of recognition of his local status. He refused the flag and refused to go to Pretoria when summoned, saying that he was either under the British or independent. When a commando was sent to fetch him he ran away to Tjetje (Steynsdrift 16) on the Steelpoort, so Magase of the chief's family was appointed chief at Kgono.

In August 1882 Sekukuni was at Manoge with most of his able-bodied men away lent by him to the new Native Commissioner Abel Krasmus to help collect tax from the Marishane people. On the 13th of the month Mampuru came with a group of followers, surrounded Sekukuni in the night and assegained him as he slept under a shelter in front of his hut.

Thus Sekukuni's death was violent just as his life had been. He was a thin, fierce-looking man. As a child he had seen the Matebele invasion; he had been with his father Sekwati in the northern Transvaal and had known no peace during those four years; neither
did he find peace when his father returned to Sekukuniland. He first shows up as a leader when a young man at Phiring and his seizure of the chieftainship at Nosego is typical of his energy, resource and cunning. His struggle against the rising tide of white occupation and rule was as hopeless as, in those days, it was inevitable.
Chapter VI.

The Splitting of the Tribe into Divisions and Factions.

Had Sekukuni's son Moroamotshe lived he would have been heir to the chieftainship but he had been killed in 1879 at the storming of Sekukuni's stronghold.

During his lifetime he had been provided with a wife, the daughter of Mutle the chief at Mphahlela's in the Pietersburg District, but this woman had died, so Mutle according to custom had to give another daughter in her place. This substitute or "ssantlu" was Thorometjane who was too young to come to Moroamotshe before he was killed in action.

It has been shown above that old Chief Sekwati's senior son was really Homoalodi a quarrelsome unpopular man with a talkative shrew of a mother, so he had been passed over as a possible successor and the struggle for the chieftainship had been between Sekukuni and Mampuru. This Homoalodi had two sons Phethedi and Sekwati.

This young Sekwati had escaped from the 1879 disaster at Fighting Kop and had taken refuge with Leganabatho the mother of Thorometjane at Mphahlela's. In the absence of any other member of the Ntuteng family Leganabatho allowed young Sekwati to have connection with Thorometjane. Early in 1881 it was reported to Sekukuni in prison in Pretoria that Thorometjane at Mphahlela's had a male child by this young man. Sekukuni saw at once that Homoalodi's house had thus got back the succession. Directly on his release Sekukuni sent for Thorometjane and her baby and named the child Sekukuni after himself, thus
Killed by order of Kgolokoe early in 1883 at time of Mapoch war.

Young Sekwati in due course was done away with as he might have boasted when drunk and made public what should be kept as a close family secret of the Ha-Maruteng.

On the death of Sekukuni I in 1882 Kgolokoe a half-brother of his from a lesser house became regent for the young Sekukuni. He at once requested the Government to deal with Mampuru for the murder of the late chief.

After the murder Mampuru had taken refuge with the Amandebele of Nyabela the son of Mabogo generally known as "Mapoch".

Nyabela when summoned by the Government to give up the murderer refused to do so.

The Transvaal was at this time in a disorganised state and a serious expedition against a powerful native tribe would probably not have been undertaken by the Volksraad had it not been considered advisable to demonstrate practically to the British Government that they were better able to cope with the native tribes than had been the case prior to the 1877 annexation.

A commando under General Joubert was sent and Kgolokoe supplied auxiliaries, mostly Bakoni. The fighting was of a desultory nature and the campaign lasted nine months. General Joubert complained to the Volksraad that the burghers seemed to prefer looting cattle on their own account to fighting. Nyabela's people held caves and akanses difficult to get at but the blockade was eventually successful. On July 11th 1883 Nyabela handed over Mampuru and surrendered with more than 10,000 of his tribe. The burghers then burnt the head-stad and indentured the Mapoch tribe in the usual/
usual manner, scattering them over the country.

Nyabela was sentenced to imprisonment for life but was released in 1893. Mampuru was taken to Pretoria and there hanged on November 22nd 1883.

Malekutu the son of Mampuru escaped to the Mapulana of Pilgrims Rest below the berg and later was allowed to return to the Middelburg District and settle at Mamone (Hoogelegen 364). His son Sekwati is the present chief at Mamone.

The London Convention of 1884 reaffirmed the 1881 Pretoria Convention as to the appointment of a commission to mark out certain native locations.

Thus on May 31st 1885 a large location of about 400 square miles was marked out for the Bapedi in the open country west of the Lulu and named Geluke Location after the regent Kgolokoe; the name “Geluk” being the Afrikaans contraction of the native regent’s name.

In the years following 1886 Kgolokoe became unpopular with his tribesmen because, in compliance with repeated orders from the Government he kept on forcing his people to go and work on the building of the Delagoa Bay railway where a number of them died of fever.

In so far as he could Kgolokoe continued to follow instructions given him by the Native Commissioner Abel Erasmus and supplied labour when requisitioned.

He also gave assistance to the Reverend J.A. Winter the missionary who used generally to act as interpreter to Abel Erasmus on his visits to Sekukuni-land. In spite of much persuasion Kgolokoe continued to refuse to become a Christian till the actual day of his death in 1893 when he allowed Winter to baptise him.

In 1892 Winter had broken off from the Berlin Mission and had founded a sect of his own called
the Bapedi Lutheran Church.

Now became another of those divisions which have split and weakened the Bapedi as a tribe.

At the time of old Sekukuni's death Kgolokoe, though not quite senior by birth, had been an acceptable regent to the tribe and had proved satisfactory to the Government. But when he died the Ba-Maruteng and the rest of the tribe expected that the Government would sanction the appointment of a new regent chosen by them. The main tribal alternatives for the regency were:

(1) Kgogolagae, old Sekukuni's chief wife who was getting old;
(2) Thorometjane, the mother of young Sekukuni;
(3) Kgobalale, who was senior uncle but was still a young unmarried man;
(4) Mabue of the next house; and
(5) Phethedi of Moyalodi's house, which had fallen away.

The tribe wanted either Kgogolagae or Thorometjane appointed with young Kgobalale as "mouthpiece" in all official matters till the child Sekukuni, now 14 years old, should grow up.

In the light of subsequent events it cannot sufficiently be emphasized that there was so far no dispute about Sekukuni's ultimate succession, the question of the moment was merely who should be regent for him.

Mabue and Phethedi each went separately and secretly to Abel Erasmus at Krugersdorp to prefer their claims and were refused. Neither did Abel Erasmus consider it advisable to have as regent such a young man as Kgobalale, for that was what the appointment of Kgogolagae or Thorometjane would have amounted to though, as subsequent events show, this might/
might have been the wisest course. In the end he appointed temporarily Ramoroko to the great indignation of the tribe.

Pasane, the head of the large Batau section, openly told the Commissioner at a pitso that he would refuse to obey Ramoroko and ostentatiously left the pitso.

A deputation of the Bapedi started off to Lydenburg to interview the Landdrost, Jansen, and to ask him to represent their case to the government. Abel Erasmus intercepted the deputation before it reached Lydenburg, flogged Bokgobelo an uncle of young Sekukuni, Pasane and some others, then sent the whole deputation, which included Kgogolagae and Thorometjane, under arrest to Pretoria. Kgogolagae died in prison and some of the others remained there for four years.

Thus Ramoroko was installed as temporary regent but after a year, finding that he could make no headway, he suggested to Abel Erasmus that he should be allowed to resign and advised the appointment of Kgolane the son of Kgolokoe.

Ramoroko thus disappeared from the picture and died about a year later in 1895.

Abel Erasmus appointed Kgolane as temporary regent. By custom Kgolane had no rightful claim to be regent and guardian of the young Sekukuni as he was merely the son of a former regent. It is not clear why Abel Erasmus did this: as Native Commissioner he must have known that it would be quite unacceptable to the tribe.

Perhaps he did it purposely to weaken the tribe by creating a division among them and it should be remembered that the Bapedi were still strong and were in possession of a number of firearms: perhaps he was influenced by the zealous missionary, Winter, who did his/
his interpreting and, being a keen admirer of the late Kgolokoe, wanted the latter's son appointed.

The tribe almost as a whole disregarded Kgolane, except in official matters when forced to do so.

From that day to this the only loyal supporters of Kgolane's house, apart from his own stad, have been two minor headmen, Seopela and Rahlagane who had married into his family and also some of Winter's Christians round Schoonoord and Mails's.

At that time the tribal head stad was at Maschlen in Geluko Location under the western slope of the Lulu. Kgolane was living in one part of the stad a little separate from the other Bamaruteng whose head was Kgobalale and who regarded themselves as senior to Kgolane. Erasmus told them to recognise Kgolane and pay him the customary three right-side ribs of any beast killed, but none of them did so, even though Erasmus threatened them with arrest and told them that their cattle would be confiscated.

An incident soon arose which brought matters to a head. Kgolane was ordered by Erasmus to turn out labour for work on farms. Among others Moreoane the son of Moyalodi was detailed to go but, as was often the case, provided a substitute. A few days later Kgolane noticed Moreoane still at home, so, without listening to his explanation, had him tied up. In the struggle Moreoane was stabbed in the leg and neck. The young Bamaruteng of the stad rescued Moreoane and gave Kgolane a beating. Kgolane's followers attacked the Kgobalale faction but were driven off.

Field Cornet David Schoeman came out with a small commando and chased away some of Kgobalale's men who were looting cattle from Kgolane's adherents on Schoonoord and had wounded a Bapedi Lutheran native minister named Martinus Sebushane.
Abel Erasmus, Commandant Schalk Burgers and David Schoeman called both parties together at Magnet Heights, heard the dispute and decided Kgobalale was to blame. Kgobalale was arrested and sent to Pretoria and the Maruteng party fined heavily in cattle.

Towards the end of February General Joubert himself came to Sekukuniland, having previously sent forward young Sekukuni and his mother Thorometjane from Pretoria. He held a pitso at Malagali attended by 27 headmen and some 1,200 Bapedi, with Winter as interpreter, and announced that he had decided to divide Geluka Location into halves. Thorometjane was appointed chiefness of the northern portion on behalf of her son Sekukuni now about 16 years old, and Kgolane was appointed chief of the southern portion. He then gave Sekukuni and Kgolane each a Transvaal flag. Sekukuni was sent to Pretoria Location to school and returned to Sekukuniland in October 1897.

On February 29th Erasmus, Schalk Burger and David Schoeman out the location in two and set up the dividing beacons. The followers of each faction were told to remove to their respective halves of the Location.

In a further report to the Volkeraad on April 18th General Joubert exonerated Kgobalale and placed the blame for the trouble in Sekukuniland on Kgolane; so Kgobalale was released from Pretoria by order of the Executive Council and sent home.

The cattle taken from his party were ordered to be returned and Kgolane was ordered to pay cattle instead, but in December this latter fine was remitted. The Maruteng party moved during the winter of 1896 from Kgolane's stad at Masehleng and made their headquarters at Mohlaletse about seven miles further north,
On being re-armed with mausers some farmers traded off their older weapons to natives in spite of severe gun-running laws.

1896.

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the rival head kraals thus remaining dangerously close to one another. A section of the Bophuthi under Nkoane Pashe who was a supporter of Sekukuni moved from the farm Nkoanestad No.28 into the northern end of Geluke Location. As the Kgolane half of the location was the most thickly populated, the best watered and most fertile it was found that very few moved from that portion over to Sekukuni’s, though the vast majority of them still covertly remained Sekukuni’s adherents and did not recognize Kgolane as a chief.

The outbreak of rinderpest does not seem to have affected the Bapedi so much as some other tribes. They had lost a number of cattle in various ways during the recent troubles and do not appear, at that time, to have been rich in this respect.

The Bamaruteng faction did not take the official division of the chieftainship without a murmur. They knew they were not strong enough to rebel openly. Though a certain number of martini-henry rifles had lately come into their possession as an addition to their old muskets, they were well aware that the burghers were rearming with Mausers. They therefore engaged a lawyer named Van Soelen to fight their case in the courts. He demanded a heavy fee which they were prepared to raise by sending labour recruits through him to the mines.

In 1897 Van Soelen advised all who were Sekukuni’s upholders to tell their tax collector that they would all come and pay their taxes at Mohlaletse, Sekukuni’s new head stad, and said that he himself would come and meet their Commissioner there.

Van der Val, who from 1896 had been stationed at the old mission station at Schoonoord in Geluke Location as detached clerk to Abel Erasmus, had to go and collect tax and heard of this. He reported to
Towards end of 1897.

Krasmus that they refused to pay tax. The upshot was that General Cronje came with a commando and summoned Thorometjane and Kgobalale with all their headmen to a meeting at Malagali. On their arrival General Cronje ordered the men of his commando, while he was having breakfast, to seize the headmen, excluding Thorometjane and Kgobalale, and give each 25 lashes. He then ordered them to pay taxes as usual. Van Soelen took up this case as well as that of the chieftainship. Eventually each headman who had been lashed was awarded £5 compensation by the government, though Van Soelen accomplished nothing in the matter of the reunification of the chieftainship.

Thus by the beginning of the Anglo-Boer war in October 1899 we find the tribe split into three main divisions occupying the country north-west of the Steelpoort and into the northern Middelburg District. There were then few or no whites in that area except the families of the Commissioner’s clerk Van der Wal and of the missionary Winter, together with four or five white traders, two of whom were married.

Young Sekukuni had been relegated as prospective chief of the northern half of Geluks Location only, though actually nearly all Bapedi and kindred sections of the tribe throughout the whole of the location, throughout Sekukkaniland (i.e. north-west of the Steelpoort) and also as far as Ohrigstad, Lydenburg, in parts of the Middelburg District and even here and there north of the Olifants river acknowledged him openly or secretly as their hereditary paramount chief.

Kgolane’s position as a government-appointed puppet with but a comparatively small following loyal to him was difficult. The majority of his followers, officially regarded as such in his southern half of Geluks Location, being/
being only too ready to seize the first available opportunity to get rid of him.

The third main division of the tribe were those who clung to Mampuru's son and successor Malekutu, living in the north-Middelburg District alongside the Geluks Location boundary and backed by the Matlala section in the Pokwani Location. This division still claimed the Mampuru succession as rightfully paramount and were bitterly opposed to the Ba-Maruteng of the Sekukuni group whom they regarded as usurpers.

So the stage was set for the further shedding of Bapedi blood directly the war between the two white races of South Africa cleared it by the removal of white control.
CHAPTER VII.

The Anglo-Boer war period 1899 - 1902.

On the outbreak of the Anglo-Boer war parties of burghers were posted in Geluke Location as guards and a levy of 2/6 per tax-paying native was imposed for their upkeep.

At first the Bapedi though possessing many firearms, kept quiet owing to the close watch kept upon them as they were not sure which way the war was going.

When the British broke through into the Orange Free State and the Transvaal the white guards had to be withdrawn to go and fight.

Directly this happened Sekukuni determined to attack Kgolane.

On June 11th 1900 Kgobalale was sent from Mohlelethe by night with 140 picked men to endeavour to surprise and kill Kgolane and his advisers at Maselang. Kgolane and most of his men escaped but eight of his indunas and some others were killed. In this night attack two women were also killed, one party says deliberately and the other party says by accident; it is not generally the Bapedi custom to kill women in war and most of the women had relations on both sides.

Kgolane fled first across the Lulu and a few days later recrossed to Schoonoord where he found Commandant Klaas Prinsloo and a small commando with a wagon removing Van der Wal and his family. He accompanied them, together with a number of Christian natives, from Schoonoord to Rietfontein - half-way between Schoonoord and Lydenburg.

Meanwhile three days after the Maselang affair Kgobalale/
Kgobalale had attacked Kgolane's supporters under Headman Rahlagane who lived at Beletoa hill near Malagali. A large number of Rahlagane's men were killed and his stad burnt.

On the same day Pascane and his Batau in the southern half of the Location killed out the men of a small stad at Mangwash near Manganeng because they had formerly supported Ramoroko. Then Pascane came to help Kgobalale against Rahlagane but the stad was already burning and the fight over.

Next day, on the same day that Van der Wal and Kgolane went out with Prinsloo, Pascane moved on to Schoonoord but found that Kgolane's followers under Headman Seopela had taken refuge in the Lulu and only a few very old men and women had remained behind at Headman Tsebane's Christian stad, so Pascane had to content himself with burning Van der Wal's office and house. He then followed up the burgher commando past Magnet Heights, skirmishing with them down as far as the Steelpoort drift.

After reaching Rietfontein safely with Prinsloo Kgolane went to ask help from the Native Commissioner Abel Erasmus at Krugers Post. He wanted a commando to help him fight Sekukuni but no men could be spared and all that Erasmus could do was to lend him some rifles with 100 rounds per rifle. With these Kgolane returned to Sekukuniland and went to Malekutu the son of Mampuru at Mamone in the north-Middelburg District. Small groups of his scattered followers totalling altogether about 300 fighting men rejoined him there, though most had by this time made peace with Sekukuni who now claimed to be chief of the whole of Sekukuniland as far as the Steelpoort.

Sekukuni attacked Nafefe across the Olifants and drove him out of his Location because in 1896 he had ousted young Ntloampe Magakala Sekukuni's cousin from/
from the chieftainship of the Magakala section.

Malekutu received a demand from Sekukuni to
give up Kgolane or take the consequences. Malekutu
refused to give him up and prepared to defend himself.
Sekukuni collected a large force including some 300
men of Mphahlela's Baroka-Bapedi besides many more
from Mkoane and Mtoampe Magakala and from all the
headmen on the farms on the eastern side of the Lulu,
and also many of those nominally under Misha
Dinkeanyane and Magosebo from the white occupied
farms across Steelpoort as well.

With these he attacked Malekutu in his stead at
Mamone and would probably have overwhelmed him had
not Fourie the Middelburg Native Commissioner come to
the latter's assistance with a small commando of 23
whites, who, though few in number, included some
exceptionally fine shots. Their prestige gave as
much confidence to the one side as it disheartened
the other. The result was that Sekukuni was driven off
with a loss of over 60 killed and a large number of
wounded, while Malekutu only lost about 15 killed.

Malekutu and Kgolane then attacked and killed
about 30 people of the kraal of Saboshigo Moresane
who was a supporter of Sekukuni living at Pahla, the
headman himself and several of his sons being killed
after surrendering. One son Mokini escaped to Sekukuni
who located him and the remains of his people near
Kgolane's old stead at Massblang.

After this there was desultory fighting and both
parties were preparing for a further trial of strength
when British troops under Sir Redvers Buller occupied
Lydenburg.

Both parties at once sent to get in touch with the
British, each giving his own version of the recent
intertribal fighting. Winter sent in a report on behalf of/
of the Kgolane-Malekutu side and Sekukuni sent his secretary, named Asaf, personally.

On October 4th 1900 General Buller issued instructions that all fighting in Sekukuniland must cease and an Intelligence Officer Richmond Haigh was sent to Magnet Heights.

Haigh alone and cut off from support combined the duties of Intelligence Officer and Acting Native Commissioner extraordinarily well and cleverly. He enlisted Kgobalale Sekukuni's fighting leader, and Maseu a prominent supporter and adviser of Kgolane in his small police force and employed some of the local firebrands, such as Micha Dinokoanyane, on Intelligence work. In spite of great difficulties he managed to prevent any more intertribal fighting till the war was over in 1902.
On the restoration of civil government Sir Godfrey Lagden from Basutoland took over the administration of the natives of the Transvaal and appointed Sub-Native Commissioners in the Sekukuniland and Pekwani areas.

Kgolane, backed by Winter, applied to be restored to his chieftainship in the southern half of Geluko Location. Now that peace had been restored his men and their women folk wanted lands to plough and were naturally becoming a burden on Malekutu's resources. As Sekukuni had no capable scribe or mouthpiece the new administration only had Winter's version of recent events and at the same time were anxious to get the natives who had been displaced by the war back to their original positions. Knight the Sub-Native Commissioner on Winter's advice recommended that Kgolane should be restored to his pre-war position.

Kgolane was therefore brought back with the 780 men women and children who had been at Malekutu's with him. He decided to vacate Maseleng as being too close to Sekukuni and made a new headquarter at Madibong on the western side of Geluko Location within close touch of Malekutu on the Pekwani side and at a safer distance from Sekukuni at Mohlaletse.

A couple of petty headmen Tsuane Naila and Mashupshoa who openly refused to recognize him as chief were removed to Sekukuni's half of the Location. Passane of the Batau and the majority of the other headmen in Kgolane's portion had no desire to leave their fertile lands and good water supply in order to be crowded/
crowded into Sekukuni's less fertile and badly watered portion, so they remained quiet and only passively and overtly opposed to Kgolane whenever opportunity occurred.

Ntosane had before this returned to his Location. Ntsoane with his following of the Magakala section came across the Olifants into Sekukuniland and settled on the Company farm Surbiton. Since those days the Bapedi have bought Surbiton and large portions of the two adjoining farms, making in all a 7000 morgen strip of land on the Houtse river for those Magakala people to occupy.

The Sub-Native Commissioner's task was therefore to curb Sekukuni's ambitions in regard to the reunification of the chieftainship and to continue to bolster up Kgolane in his difficult position of a non-hereditary government-appointed chief.

Unfortunately now that Kgobalale had become a valuable servant of the government, Sekukuni's ignorant and retrograde uncle Bokgobelo became the chief influence of the Maruteng faction at Mohlaletse.

One of the first acts of the new Crown Colony government was the disarmament of the Transvaal natives.

The Bapedi of Sekukuni were the only tribe to hesitate to obey the order. At first at a pitso held at Schoonoord on September 5th 1902 they refused to disarm and it was not till late the next day that Kgobalale at last persuaded them to agree. 4121 firearms were handed in by Sekukuni's people during September and October 1902 and subsequently about another 200 were surrendered. Malekutu's people were similarly disarmed on the Pekwani side without raising any difficulty.

Chief Kgolane died of consumption on April 13th 1904. He was only a comparatively young man of about
forty-five years.

His son and heir by his chief wife Moroko a daughter of Ramoroko, was Kgozekoe II, then about 12 years old, and too young to take over the succession so an uncle Marisane who was own brother to Kgolane by the same mother was appointed regent for him. The young Kgozekoe was sent to Lovedale to be educated, a levy being imposed on his people to pay his school fees. Needless to say this levy was not an easy matter to collect.

In the middle of 1905 Chief Malekutu died and was succeeded by his son Sekwati the present chief.

By this time Sekukuniland had settled down. Most of the young men had begun to be accustomed to go to the mines to work for their tax money. The bitter feeling against the chieftainship of the house of Kgozekoe was never far from the surface and always ready to show itself, but fear of the consequences, namely possible removal from home and from garden lands, prevented any overt act of factional strife.

The Bambata rebellion in Zululand gave rise to grave fears among the neighbouring white population that the Bapedi might also follow the Zulu example. There was the usual "fear complex" and the white people seemed unable to grasp that the Bapedi were now disarmed, though they were undoubtedly in touch with the Zulus through mutual emissaries there were never any real grounds for such fears. The Bapedi as is the case with all Transvaal natives, knew perfectly well that they could never again fight a successful war with assegais, sticks and stones against white authority backed by machine guns.

In 1906 East Coast Fever appeared among the cattle but did not become serious till 1908 by which time it had spread throughout Sekukuniland. All the branding, fencing and shooting out of infected cattle resulted to/
to by the government did not stop its spread.

Over 10,700 cattle were shot and compensation paid for them at the rate of between 10/- and 15/- a head, apart from those which died of the disease for which no money was paid. The loss eventually totalled close upon 20,000 head.

It was not till the cattle had been placed in concentration camps each with its separate grazing area and no movements allowed that the disease died out. By that time there were only 7,800 cattle left in the Lydenburg area of Sekukuniland.

Meanwhile ploughing with oxen had to cease and the old fashioned hoe came again into full use. Thus the years 1911 - 1912 were particularly hard for the Bapedi. Eventually a large number of donkeys were bought which helped to relieve the hard times, being used both for transport and ploughing purposes. The loss of cattle temporarily upset the lobola system to some extent and was the cause of much subsequent civil litigation.

In 1914 the concentration camps were abolished, dipping tanks were built and general compulsory dipping imposed, with the result that the cattle rapidly increased to nearly 60,000 in Sekukuniland excluding the Pokwani area. This large number of cattle together with a 100,000 small stock is more than the area can conveniently carry.

From 1907 to 1911 young Kgolokoe was at Lovedale and his uncle Marisané was acting as regent for him. Marisané was a man of weak character, an invalid and was never regarded as of any account by the Bapedi. By 1911 he had become a drunken half-imbecile man whom it was no longer possible to prop up as a chief. It therefore again became a question whether to reunite the chieftainship of the whole of the natives
of Geluks Location under Sekukuni, or to bring the youthful Kgolokoe back from Lovedale, make him chief of the southern half of the location and thus continue the official division of the tribe. The former course would have given permanent satisfaction to the tribe and would have enabled it to go ahead free from the constant threat of internal strife and bitterness which is always ready to crop up. The authorities in Pretoria however eventually decided, once more to the great disappointment of the tribe, not to reunify the chieftainship and ordered Kgolokoe III to be brought home from Lovedale and installed in his father’s position. The mass of his nominal followers, like the rest of the natives of Sekukuniland, still look upon Sekukuni as the chief and regard Kgolokoe merely as a headman of Maruteng blood living at Madlabong.

Kgolokoe has so far proved himself a capable man but at times he feels his position acutely. He himself keeps on friendly terms with Sekukuni whom at times he defers to as his senior and speaks of as his “elder brother”.

By this time (1931) chiefs have gradually lost their old powers of directing main events and the tribe have come to look more and more to their local Commissioner who has been able to check and head off much of the old ill-feeling in respect of the division of the chieftainship, though it is always present as a retarding influence and possible danger.

During the world war of 1914-1918 the natives of South Africa were called upon to supply volunteers for service in the various native Labour Corps. The Bapedi supplied a few men for South West Africa, a much larger number for East Africa where many died of fever, and for France, to which country no less than/
than 3300 went from Sekukuniland. The Native Labour Corps recruits from this district were more numerous than from any other single district in the Union and were reported on by the authorities in France as having been good workers and very well behaved.

Up to 1922 the Bapedi had never bought any land. Geluke Location dating from the Pretoria and London Conventions of 1881 and 1884 was the only location in the whole Lydenburg District, including the Pilgrims Rest and Game Reserve areas. From 1904 the government imposed rents on natives living on Crown Land farms, while the Companies which owned almost all the balance of the farms in Sekukuniland steadily year by year tightened up the collections of their native farm rents. In the earlier days it scarcely seems to have occurred to the Bapedi that "nage" (veld) as they call it was a purchasable commodity. After 1908 from time to time at pitsees the idea of buying land to give the tribe more scope, to give fixity of tenure and to free the people from rent paying was frequently mooted to them by their Commissioner. The influence of Bokgobelo, Sekukuni's uncle and the ruling mind at Mohlaletse was always against land purchase as he refused to recognize that times had changed from the days of Thulare and Sekwati. He continued steadfastly to assert that Sekukuniland as a whole was the property of the Bapedi and they should not buy what belonged to them.

It was not till 1922 the year before old Bokgobelo died that the tribe on the advice of their Commissioner Hunt at a pitse held at Schoonoord on September 26th 1922 agreed to impose a levy on themselves at the rate of £1 per annum per taxpaying native as from January 1st 1923 with a view to buying back Sekukuniland gradually, farm by farm. Since then the Pokwani natives/
natives have followed suit with the result that, on the Sekukuniland and Pokwani sides combined, some two dozen farms or portions of farms have been tribally bought.

It has been shown that before 1860 the Berlin Lutheran Society under Merensky had started Christianity in Sekukuniland in Sekwati's days and that Sekukuni I had turned them out in 1864. Winter of the same Society restarted mission work in 1880 but seceded and founded the Bapedi Lutheran Church on his own account in 1892. The Berlin Society however sent another missionary to reside at Lobethal on the Pokwani side.

In about 1907 the Wesleyans also started a mission on that side.

In 1921 the Anglicans founded a medical mission called the Jane Purse Memorial Hospital on the Pokwani border with their doctor acting as district surgeon in an area which still then had had no doctor within a radius of 70 miles of the new hospital. This institution has done an enormous amount of good towards the health and welfare of the tribe.

In 1927 the Dutch Reformed Church established themselves on Hoopplaats the most northern farm of the Middelburg District on the Olifants.

The latest entrants of the Sekukuniland mission field are the Roman Catholics who in 1929 went to Morgenzon near the Pokwani office.

On March 7th, 1921 after forty-one (41) years in Sekukuniland the old missionary Winter died on the farm Mecklenburg. From the time when he seceded from the Berlin Society and founded his Bapedi Lutheran sect he had always closely identified himself with local native politics as a keen supporter of the Kgodloko house. Prior to 1899 he frequently acted as/
as a government interpreter at pitsos and even did so on two or three occasions in 1902 till the natives objected. He was also employed by a land company to collect their rents. Owing to his interference in tribal matters the first request Sekukuni made to the military authorities in 1900 was to have him removed. He was always a forceful independent character and his influence had much to do with the shaping of events in Sekukuniland. After his death the Bapedi Lutherans began quarrelling among themselves and do not seem to have made much headway.

Since Winter's death there has been no resident white missionary in Sekukuniland on the Lydenburg side. All the missions where whites reside are along the Pekwani border, some being very close together.

Of recent years the whole area has become overstocked and losses such as occurred in 1927 when 10,000 cattle died of poverty seem bound to happen again whenever there is a drought.

In 1924 and 1925 a platinum boom swept through Sekukuniland like a grass fire. The whole area was closely prospected, roads were opened up and some half dozen mines were opened. One result was that the natives were able to earn good money on the mines at their own homes, while another result, less fortunate, was the almost entire disappearance of wild game for which Sekukuniland had previously been celebrated.

By the end of 1930 the last of the platinum mines closed down but the game had not returned to its old haunts.
A Local Council for Geluks Location was started in 1928 and is still in its infancy. Already it has done some useful work towards improving the water supply.

As to the future of the 100,000 or more natives forming the Bapedi tribe and clans in the Sekukuniland and Pokwani areas north-west of the Steelpoort it is difficult to prophesy. The tribe are unlikely to rest content till by purchase they have won back the land to the old 1857 treaty line of the Steelpoort. With such conservative people it will probably be advisable to keep to the tribal system for some considerable time to come.

Ultimately it might be possible to join Sekukuniland to its Pokwani area and make it one single separate district under one Commissioner and with one nominal paramount chief. It would then have the natural boundaries of the Steelpoort to the east, the Olifants to the north and west and a ridge of hills to south. Instead of calling it by names of chiefs such as Geluk and Sekukuni, it could then be more truly known as "Bapediland".

If their local Commissioner can keep in check the deep-rooted internal factional jealousies and if the tribe can, without interference, go quietly ahead with its land purchases so as not to become unduly over-crowded, it should gradually show steady and solid progress. Except for regulation-made misdemeanours there is but little serious crime, stock theft being almost unknown.

The future of the tribe would then lie mainly with the activities of that new branch of Native Affairs known as the Native Agricultural Department.
According to Rahlole:

Modise
(of the Bakgatla-ba-Makau).

Motshe
Le lella teng (Moimane)

Tabane

Thobele

Kabu

Thobele

Mackangee

Thobejane

Lesailane

Mokube

Mampuru (of the (killed)
(Magakale section)

Moroamotshe

Lesailane

Mokube

Mampuru (of the (killed)
(Magakale section)

Moroamotshe

Thulare (died 1824)

Dikotope
(killed)

Kabu

Malekutu I, Matesbe, Phethedi, Motodi, Makopole, Sekwati, Makgeru, Sibasa, (poisoned) (killed) (killed) (killed) (died 1861)(killed)(killed)

by Thorometjane I, by Kgomo-Makatane.

Moyalodi Sekukuni I: Mampuru,
(killed 1882) (hanged 1883) Kgolokoe I

Kgolane
(died 1893) Sefogole (headman at Magnet Heights 1931).

Moreoane Sekwati, Morosamotshe Malekutu Kgolane
(Councillor (killed 1879)(died 1905) (died 1904)
1931).

by Thorometjane II

Sekukuni II Sekwati Kgolokoe II
According to Malikgopa:-

<table>
<thead>
<tr>
<th>Pogole</th>
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<tbody>
<tr>
<td>Moimane (Le lela teng)</td>
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<tr>
<td>Tabane</td>
</tr>
<tr>
<td>Diele</td>
</tr>
<tr>
<td>Masinke</td>
</tr>
<tr>
<td>Matlapane</td>
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<td>Bohlolo</td>
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</tbody>
</table>

<table>
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<tr>
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<td>Thobejane</td>
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<tr>
<td></td>
<td>Nong</td>
</tr>
<tr>
<td></td>
<td>Thobele</td>
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</tbody>
</table>

| Moukangoe     | (as per Rahlolo's list) |

Other old natives vary again from the above two lists when giving the names of chiefs prior to Moukangoe, in fact no two authorities are alike the further back they go.

Malikgopa's Pogole may have been either the name of a place or an ancestor. This name can be heard daily when two Bapedi women greet each other with the words "Dumela, ngoana - on - Pogole!" or the more clipped "Dumela, ngoan' - a - Pogole!" (Greeting, child of Pogole)
Rahlolo's placing of Le-lella-teng who after circumcision was called Moinane, is much the more probable of the two.

Both Malikgopa and Rahlolo agree that Motshe was a contemporary of Modise of the Bakgatla-ba-Hakau. According to Malikgopa the Bapedi broke away from the Bakgatla during the chieftainship of Thobejane. Rahlolo says that Motshe and Thobele came together to Sekukuniland and his version is supported by other old men who say that Motshe was buried on the Steelpoort.
were as thoroughgoing Africans. How different in the
educational tradition of the white Afri
can's mind in any African in Africa.
Some books

- Better referring to the Revised.

- Short History of the Native Tribes of the Transvaal.
  Native Affairs Department. Blue Book 1905.

- The Acquisition and Tenure of Land by Natives in the Transvaal. 1904.

- Report of the Native Land Commission (Beaumier Commission)
  Vol. II. Cape Times 2nd Government Print. 1916.

- The Natives of the Transvaal. War Office 1905.

- The Transvaal of Today. Ashwood.
  Published by Pelachowood 1881.

- Kalidsoe's Transvaal. Carl Jeppe.

- History of the Beattle in South Africa. Vol. II.
  Moodie. Published in 1888 by Murray and
  Sir Leger. Cape Town.
  Appendix E. pages 557 to 564.
  Appendix A.

- The Native Policy of the Vorstehers. Aper-Hamilton.

- History of South Africa. Third.

- History of South Africa. Walker
  (Longman, Green & Co.)

- Days of my life. Riche Haggard.
The Tradition of Rehblo. As first taken down by
D.P. Home and subsequently published in the South
African Journal of Science of December 1912 by the
Rev. J. A. White.

published in the South African Journal of Science
of July 1913.

The Laws & Customs of the Basuto & Cogmuti Tribes
by C.J. Harries 1928 (Horton & Co.)

Nechtigal’s writings.

An Ethiopian Saga by Richmond Harriss.
Published by George Allen & Unwin.

though written as fiction gives an accurate
of the tribal fighting in 1900 - 1901.
THE ADDITIONAL NATIVE COMMISSIONER,
SEKUKUNILAND.

Account of Bapedi Tribe : Permission to publish in "Bantu Studies".

With reference to your Minute No.S.K.3/3/881 of the 21st ultimo in connection with the above subject, I have the honour to state that the Department commends the zeal and interest you have shown in writing the "Account of the Bapedi", which is returned herewith.

There is no objection to its publication in "Bantu Studies", and, if you can conveniently arrange it, the Department would be glad to purchase a few copies of the issue in which the article appears.
PRIVATE BAG......

21st September, 1931.

The Secretary for Native Affairs,

Pretoria.

Account of Bapedi Tribe: Permission to Publish in "Bantu Studies".

Reference attached, certain University Professors have suggested that it should be published in "Bantu Studies". Is there any objection?

In any case please return it.

D. R. HUNT

ADDITIONAL NATIVE COMMISSIONER,

SEKUKUNILAND.