

B A P E D I C I R C U M C I S I O N S C H O O L S :

<u>Name of School.</u>	<u>Chief who attended.</u>	<u>Held in about.</u>
Lebjoana	Sekoati.	early in 19th cent
Dithaga	Makopole	
Magolopo	Sepadi	
Mathuba	Sekukuni I.	
Matsepa	Kgoro	
Manala	Mampuru II.	1850
Madikoa I.	Kgolokoe	1855
Makgola	Ramaroke	1859
Madisa	Selatole	1863
Makoa	Meramotshe	1873
Makgaloa	Malakutu II.	
Mankoe	Kgobalale	
Mathuba II.	Sekukuni II.	
Magana	Phatudi	1907.
Madikoa II.	(Kgolokoe II.)	1909

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This is Harris' & incorrect - as regards
 late schools as this gives secessionists'
 point of view & disregards Maruteng.
 Have a correct list for Maruteng point
 of view.

Name of School	Chief who attended	Remarks
Mabjoana	Sekoati	Early 19th century
Dithaga	Makopole	Brother to Sekoati
Magolopo	Sepadi	} All dead
Mathuba I.	Sekukuni I.	
Matsipa	Kgoro	
Manala	Mampuru 2.	Last member died 1926
Madikoa I.	Kgolokoe	A few men still alive
Makgola I.	Kgagudi son of Sekoati	Many alive. The Mampuru section of the Bapedi on the Pokwani side claim Ramoroke as chief of this school but the Maruteng of Mhlaletse do not recognise him.
Madisa	Selatole	
Makoa	Moroamotshe	Father of Sekukuni 2.
Makgaloa	Maboye son of Sekukuni I.	The Pokwani people claim Malekutu 2. as chief of this school but Maruteng do not recognise him.
Mankoe	Kgobalale son of Sekukuni I.	Serake on Pokwani side
Mathuba 2.	Sekukuni 2.	Named after Grandfather's school
Mangana I.	PhatudinMoroamotshe	Sekukuni's brother
Makgola 2.	Kgagudi Moroamotshe	Named after school of former Kgagudi. Held 1909 and finished after East Coast Fever. Those of Pokwani name this school Madikoa 2. after old Kgolokoe, but Maruteng do not recognise this.
Mangana 2.	Thulare Sekukuni	1917 and 1918. Finished at time of influenza epidemic.

They smear themselves with fat, Clay & ashes, they are made to wear skin covering (dress) & are struck with sticks so that they may be seen, that they have obtained manhood heavily. They are taught to dress & that they be of some standing & look after the place in times of war.

That is "Manhood"

They go home in the evening with drums.

The men burn down the Court, that is, in the morning, & all the things that they had worn & handled whilst Medicine are burnt. They are warned that they were not to work or turn back when their Court burns, so that they will not be degraded & die.

It is to teach ~~them~~ them that they were to be afraid of forbidden things. From henceforth they have bound themselves to their truth in matters that concern them - that is, "I cannot speak of such & such of our Regiment"

After the Circumcision, when they circumcised young men accepted by the Nations, they are counted among the big men, & have the same privileges as big men. They can marry wives, have their ~~the~~ their ~~heads~~

Kraals & Kuto. Because without being
 Circumcised they cannot acquire such
 things, but counted as children
 They are also taught to know which
 is the elder or younger. They have to
 live in peace with each other & obey
 the chief. They have to put away
 obstinacy & no more destroy other people's
 things intentionally, as was the custom
 of boys. They are warned that if they
 do wrong, Circumcised, they will be
 fined heavily & ^{strongly} reprimanded, accordance
 with custom of old men.

There are many additions belonging to
 the different clans which can be added
 but they all unite on the one heading -
 "Tiroone" Ke Gore "Hlofiso"
 to "Gopie" Go "Tharwa" to cut or
 Carcerate. (Beschnidung)

<u>Lagiso.</u>	Appearance, to enter
<u>Madika.</u>	preceding request
<u>Modito</u>	watchman
<u>Mogano</u>	neck strings
<u>Kgona</u>	to close fingers ^{to} protect.

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