

Chief Kukulume I

Wanarumane

Marawan-hyua mateane - Sikotos father
of T. S. Ocladie

General Mampofourie

Queen wife Kukulakai

Mampoe

Ksolokoe

Kobodie

} Remained here.

Induna Makurapeche ran away & in
remorse for his cowardice he
committed suicide.

Jan de Kenter's father's Cattle Tails were cut off.

Tulare? time?

Lekuduma

Moguduma. Chumysport
Mohlala - came from
there. Near relations to
the Basoka.

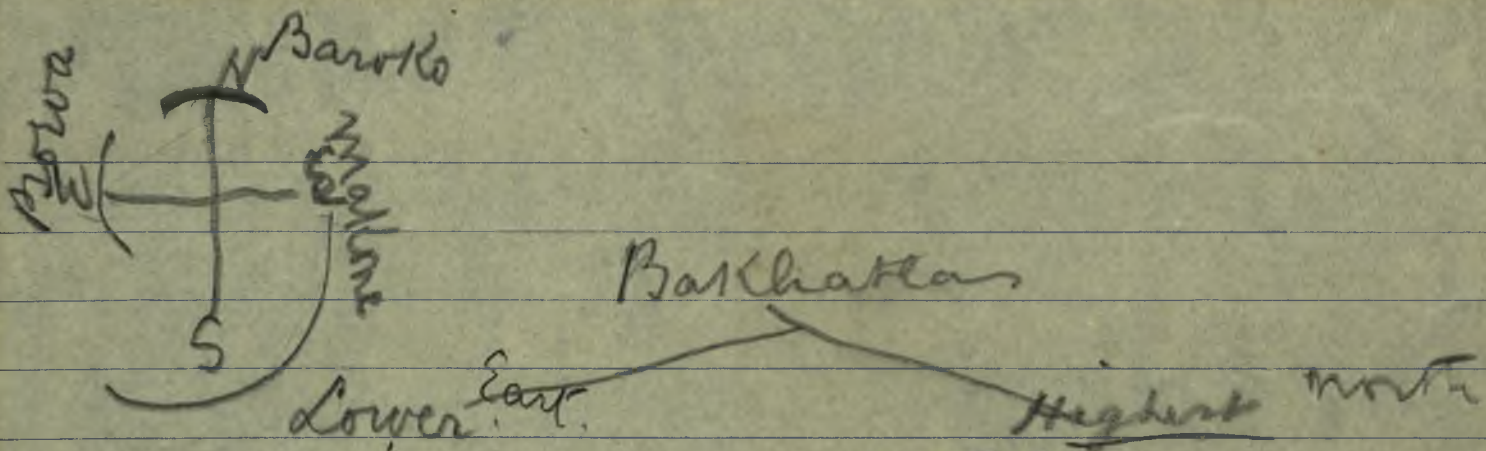
Left Chumysport, bird
at Steepport.

^{old} Malakoot went with
some Papedi and Mohlala
first to **KERIC** Tausibury and
then to Vaalhoek. Native
name at present Malakoot
~~They then return~~ ^{Sudakumy, as}

^{time?}
A portion of them returned
to Sukukubeland, and
are at present at
Maandagshoek.

Hendrick Saratani
Malman Driskop
Manypalmani Maandagshoek

27
28
29
30
31



1. Tobyan
 2. Mouliska
 3. Morkanyu
 4. Tulau
- Bapedi

1. Tobello
- Ramapulane
Barundi

Tobyan took wife from Mapochi which angend his father. He then came to the Lulu Mountain found porcupine near where Maswami now lives the ant heap is still there, they then became Binu noogo, going down to Jaratann, they saw a large stone spotted & streaked with white like the porcupine quills, they said that stone is also like them (the noogo) they looked over the valley to the north, the country was known to them as Bo^{mo}pedi. They said we will now call ourselves Bapedi meaning ~~Meaning~~ Bo^{mo}pedi (land)

Dear Major.

Sampson's father Mosuto
was wounded by Rifle fire
he was found by the Swazis who
finished him off with assegais ^{at Dsjate}
he was buried at Dsjate.

Mpethla was captured at Songaneen
Dsjate by the Red Coats, when the
Swazis saw him, they wanted
to kill him but was prevented
by the soldiers. W.B.

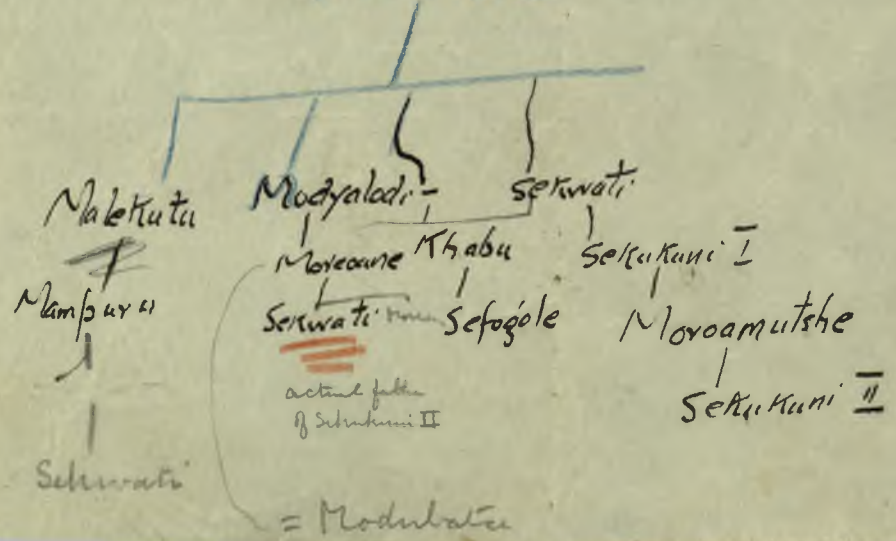
Togoane ^{has} right arm



Ihigane, Sch

^L
Mewane, Pup

Tulane



Tobele

Kabu

Tobele

driven away &
founded Bateutha
tribe in zone of
or beyond.

Tobeyane

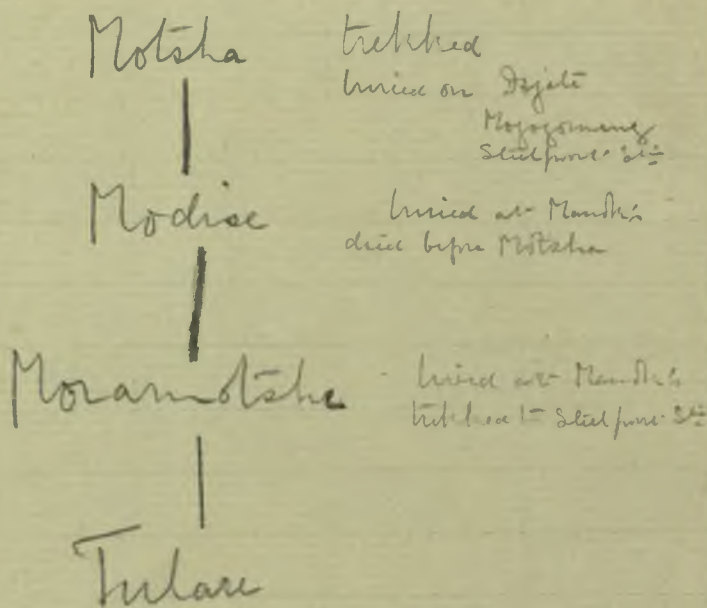
Moukranjoe

Lesailane
did young

Mshube
killed on Lake
Moroamstehu

Mampan
Mampan

Papiedi name came originally from some
 people of Hamutahy who introduced iron
 tools people. These people called themselves Papiedi &
 gradually the name was absorbed by the Rehyle in
 the time of Motsh - Modise at time of first settlement.



beginning of Aug 1877
By ~~the~~ Sekukuni had been 170 cattle

200 Zulu Police

Maseruni's hill fight April 5th 1878

Second Sekukuni war began Feb 8th 1878

Magnel Heights - fight June 17th 1878

Zulu war began Jan 11th 1879

Cetewayo captured Aug 28th 1879

Remainder of Zulu chiefs surrendered Sept 29th 1879

Sekukuni murdered by Mampum Aug 18th 1882

1883

Mampum executed Nov 22nd 1883

London Convention signed Feb 27th 1884

Location demarcated May 31st 1885

Mohlala

Came originally from Sekunduma
away to the north.

In Thulare's days they settled in
the Pilgrims Rest District.

In Sekukuni's days the Mapulana
killed their chief so they fled to
Sekukuni & have been round
Gorotlana & Maandagshoek ever since.

Motaha

wife was with wife of
Molde or Modine

|

married & died with Betschall

Modise

tricked out

|

died & buried at Afrikan dunes

Tobeyane

|

Moroantcha

Vhambedzi

Le lilla tany as a kshubun

Aphimand. kun - ~~Ma~~
Moimane

a Matebele

!
Diale
|

None

up up

down up

Tobeyane

Tobela



This may be of interest to you;

On Morogoro under Hadiman Morashai
are a few Nations, descendants of the old
Bapedi. of Bapediland. Their Totem is the
porcupine. Their ancestors were the people
living here before the Bakfatta came. The
Bakfatta subdued them, and then took
their name Bapedi & their Totem ^{Porcupine} ~~Porcupine~~
telling them that they in future would
be known as Boroka^s i.e. Northerners.
They still continue to call themselves Bapedi
and their Totem is still the Porcupine.

Tobela whom came from Batangata

Kabu peaceful reign

Tobela
driven away & founded
Batamella rules in N. Tonal.

Tobijane peaceful reign

Moukrangoe reigned long time

Lesailone
died young

Mshube
killed on Kulu

Mampuru

Moroamstelu

Mshamosu

Tulare

1879

The Makoa regiment were the youngest to take part in the fight.

After the fight Mampuru called himself Chief and took Sukukunio's boys to the Middleburg Dist.

He made a 'school' there 1880-1. This school was named MADIMA. The head of the school was his son, Malakooti.

Makobello, Mamahoudie Maboye and all those that are about 75 years of age attended it.

Upon the return of Sukukunio he sent for Mampuru and told him that he had no right to take his boys, and that his son Maboye came before Malakooti.

Sukukunio then rechristened the school giving it the name of Makgaloa, and the head of the school Maboye. All the Makgaloa boys finished their school in the Middleburg Dist.

x
Republi. of Nam.

Malikuti married a ^(not-trial) wife who lost all her children -
 The tribe said that as Malikuti's house had failed
 let now the chieftainship go to the house of Sekwati's mother.
 When Sekwati went on his wandering there was no idea
 of his becoming a big chief. There was ^{a woman} at Moyalobedi who
 should have become the trial wife of ~~Malikuti~~ Malikuti, her
 name was Kegomo. Makalane.

On Sekwati's return to Thining & it was then that he
 suggested that ^{trial} cattle should be paid for Kegomo. Makalane -
 Now the whole tribe bridged on this - Malikuti had not
 sent a bull as is customary when marrying a cousin -
 therefore Sekwati said I am now marrying this wife as my
 own & not ~~for my~~ ^{to raise seed for my} ~~for my~~ ^{elder} brother. He took of his own cattle
 not trial cattle & went & paid lobola for Kegomo Makalane.

On her arrival at Thining she on account of Sekwati being
 old she had a child by 2 or petty chief of Taba named
 Kapjane & bore Mamfumu. Later on when she had settled
 down into the tribe other people suggested to her that she
 should really consider herself Malikuti's wife & that his
 son should be heir to the chieftainship. She then decided to
 return to her people the Bas Moyalobedi. She returned to Moyalobedi
 with her child but Sekwati sent ~~after~~ ^{to buy back} the child
 her & gave instructions that the woman could go ^{free} her
 the child Mamfumu was ~~to~~ ^{to} bought back as he was not
 the child of his body. Mamfumu was bought back
 & placed under the charge of Thrometjani the mother of
 Sekwenani. Thrometjani was Sekwati's ~~first~~ ^{first} wife ~~whom~~
 as a young man when ~~he~~ ^{he} had married ~~before~~ ^{before} he even left Sekwenani.

Mamfumu went through the koma & Sekwati called
 his ~~son~~ ^{elder} son Sekwenani & suggested that he should leave
 Thining & live elsewhere as he Sekwati had a suspicion
 that some of the tribe favoured Mamfumu as the son of
 Malikuti's intended wife & therefore might make Sekwenani.

He told Sekwenani that he Sekwenani was the son of his body
 but Mamfumu was not & he at that time told Sekwenani
 that he Sekwenani was to succeed as chief of the tribe. He also
 told Sekwenani that he did not favour Moyalobedi who was of a senior

know to Sekubuni as he was a quarrelsome man.

Sekwati not long afterwards changed his headquarters to Mosego. Sekubuni had his headquarters at Clapham (Madikane).

When Sekwati got sick he sent for Sekubuni & told him privately in the presence of Thromatgani that he was to come & visit him. Sekwati every evening if possible in private. He meant that by this that if he should die Sekubuni should be the first to know & should be the one to bury him. Sekwati told Thromatgani to prevent Mamponu visiting him during his sickness.

Sekwati died during the night. Sekubuni in the arms of his son Sekubuni. Sekubuni returned to Clapham. Early next morning he sent out & called all his home-equals (Matuba). He then announced Sekwati's death & told the Matuba Dept. to come & help him to be present at Sekwati's burial. On arriving at Mosego he left them all outside except a few who accompanied him in & he pointed out the spot where the grave should be dug. When the hole had been dug he called all the Matuba to come in. The rest of the tribe saw the Matuba go in.

Mamponu must have had a suspicion of Sekwati's death but they could not be certain as Thromatgani prevented his going.

Sekubuni then ordered the public crier (matuba) to blow the phalofala horns & announce Sekwati's death. He also said that those who consider themselves Sekwati's sons can come in & bury him. No one stood up & claimed the privilege.

Most of the young men did not know Sekubuni as he had been absent for a long time & only the older men knew him.

The young men said who this man announcing the chief's death? Where is Mamponu whom we know?

Sekubuni then addressed the people & asked where Mashupye was. (Mashupye was one of Sekwati's sons by a lesser wife)

Half brothers called

"Let Mashupye come out. Let Kefedror come. Let Moyalodi come. You three it is your duty to choose men to bury the chief." The chief was buried quietly.

Sekubuni thus executed a coup d'etat. Mamponu was there but was nonplussed. It was the first time he had seen Sekubuni. Sekubuni then addressed Mamponu & said Mamponu you never saw Sekwati sick & now that he

is dead you do not know where he is buried. He instructed Mamfumu to bring all the magnificent cattle of the chief.

Mamfumu did so. Sekukhuni told Mamfumu to call all the late Sekhuti's advisors & confidential friends. They came. Sekukhuni had each of them tried up & killed. Sekukhuni instructed that each body should be taken back & each put in front of his kgoro unburied. This was in the afternoon. Next morning Sekukhuni's 1/2 brother asked Sekukhuni's permission to bury them. Sekukhuni refused & said that they were the cause of his having been chased away to Phiring. The friends of the dead refused with cattle for permission to bury the dead. Sekukhuni then gave them permission.

Mamfumu's factors told him he was in danger. Mamfumu ran away to the Batsam or Mangany.

Sekukhuni called his men to make a kintso towards Sekhuni's area. They came to Mangany & Sekukhuni enquired for Mamfumu. The Batsam pointed him out. Sekukhuni ordered his followers to tie him up Mamfumu.

Sekukhuni's ^{girl} - ~~son~~ Sekgane refused & pleaded for Mamfumu. She asked if Sekukhuni really knew Mamfumu's parentage. She told him that Mamfumu was not of their Bapedi (Tulane) blood. Not being a blood relation why do you worry about him & make him appear important. Sekukhuni said I will abide by what you say provided Mamfumu gives up that ~~for~~ ~~the~~ ~~thing~~ ~~to~~ ~~string~~ of beads he is wearing.

He instructed one of his followers not to let Mamfumu take it off but to cut it off so that Mamfumu should not handle it. Sekukhuni then left him telling him My people consider you beneath my notice but I am going to kill your father at Pabla Morifi. I am going there now. On arriving there he sent word for those people to come & kill ostriches to give the

When he himself cut down Kapiqane with his battleaxe
& told his followers to kill the others, but some escaped.
Sekukuni returned to Mosego. Mamfumu fled to the
Swazis. The survivors of Tshaka's people sent a
young girl to Sekukuni as a peace offering.

Mogalodi also fled to the Mapochi Mbatibele.

Dinkwanyane fled to Potosabelo. Mamfumu visited
Dinkwanyane. Dinkwanyane offended Mamfumu by
throwing away his clothes (Dinkwanyane being a
Christian). Mamfumu left him.

Mamfumu bought the Swazis in 1879.

Page 2 on the top of Mountain behind Mailla's
Stadt. on G.G. a large stone colored
Black & white like a porcupine quill is
standing on right side of the path
going down to Saratano.

Page 9. De Klakijam people are
supposed to be the first to settle
in the location. (before Sepelas) a
number of them were shot by Portuguese
or arabs. (Makalaka - a - ma - san - yane)
near Magub's Heights. a large flat rock
near the road leading to Sepelas
shows the place where they were killed.
De Klakijam people then fled to
Majropas & on their return found
Sepelas people here. ^{one Makalaka was} killed, ^{his arms were covered}
^{with hair}

Page 14 & 15 news was brought through by
Native Machikwan. father of Kobische
& Swaladie of Schoonood.

Page 14. Motodie was son of Tulare. &
greater than Sekwahi, different mothers.

Page 14. Makopole was a Bakou Chief
son of N' Koon - yane. of
Buleen antheap.

Page 15. Motodie is the father of Morkasa
and Moberue, ^{M. FERRE or} chiefs living the other
side of the Orange River. "Baetona Dist."

Page 19. a 'Tgaga' a string or rope of Beads.
Native woman Malupaydo was a Bapedi
girl captured by the Cannibals. Retaken
by Mararany who made her his
wife, after which she betrayed him
and most probably gave him the
medicine to eat. (Information from
Native Dekeking. Son of Mararany)

~~Sons~~ of the Sons of Tulae.

Motodie. Sekwatie

Mokereu father of Kabus Kabe

Dinkoyane

Kabu father of Refogolo

Kabe went away with Dinkoyane (Michas)

Kabe had his Kraal under the Tulus on Winterveld

Page 20. Mapulana, M^r Tebeles, all
Bakones, like Swazi & Zulu.

1898

~~Pasovani di released
Sutou Schukun sub-1896 to
Schukun (March 1898) for one year.~~

Kyphalida went to Sutou 1898
Lagosa Joubert - released Pasovani
Schukun return.

Bafjedi

The Native Races of S. Africa. George W. Stow.
Published by Swan Sonnenschein & Co 1885
for Bechuana beginnings

1650 to 1870

D. G. Hunt's private manuscript about early days of Bafjedi from its formation as a Tribe, derived from traditions as related by old natives.

~~History of Schwati by Minter for period 1825 - 1861.~~

~~Short History of the Native Tribes of the Transvaal.
Native Affairs Dept: Blue Book 1905 pages 31-36.~~

~~The Native Policy of the Voortrekkers. Agas. Hamilton.
for dealings between Schwati & Orange Republic.~~

~~The Acquisition & Tenure of Land by Natives in the Transvaal
1904 pages 19 & 20 for 1846 & 1877 treaties.~~

~~Kalidoseopic Transvaal. Carl Jaffe.
for President Burgers campaign 1876.~~

~~The Transvaal of Today. Aylward.
Published by Blackwood 1881
for period between 1876 - ~~1878~~ 1879.~~

~~War Office Report on Sir Garnet Wolseley's campaign
1879.~~

~~History of the Battles in S. Africa Vol II Moodie
Published in 1888 by Murray & St. John Cape Town
Appendix E. pages 557-564
Appendix A. list of dates.
for storming of Sekukuni's stronghold 1879~~

Nachtigal's writings

deutsche Kunde.

? where Mairide

for early mission experiences
& for Sekukuni's period.

For Aylward side
reference to page 361
of Walker's History of S.A.

Blue Book. "Further Correspondence Respecting the affairs of
 S. Africa." Colonial Office 2950 of 1881.
 for Schukuni & the Retrosession, & a question of British
 retroceding E of Longitude 30°

There is no regular record as yet showing history of Tribe
 between 1883-1899. A more important period nowadays
 as it includes the period when Tribe was divided into
 its present three sections. D.J. Hunt knows main details.

An Ethiopian Saga. Richmond Haigh.

Published by George Allen & Unwin.

for the 1900-1901 intertribal fighting.

A record written as fiction but containing full facts
 from point of view of a section opposing Schukuni.

The Native of the Transvaal. War Office 1905.
for printing as in 1904 = page 73-81 and 107-111.

For a description of Sekukuni land as it was in 1912
vide Report of the Native Land Commission (Beaumont-
Commission) Vol II Cape Times 24. 4. 1916
U.G. 22 1916. Evidence by Dr. Hume. on
hydrology on pages 385 to 388, & for Sekukuni area evidence
by T. Edwards pages 410-413.

Dr. Hume has various cuttings
& records relating to the history of
the Tloka.
He has been Commissioner in Sekukuni
from 1908 to date, & knows all details
between 1902 - 1930.

Fryer exact name of both (?) days of my life
by Rider Haggard a copy of which is in Lyman's
Library. Shows doubt whether Sekukuni was
signed treaty of 1877.

Walker's History of South Africa, is probably better than
Threl's as regards Bepeedi.
= Lyman's Green & Co

For Customs: -
The Laws & Customs of the Bepeedi & cognate Tribes.
by Haines 1928 Horton's Ed.

Collection no: A1655

Collection: HUNT, Donald Papers

PUBLISHER:

Publisher:- Historical Papers, The Library, University of the Witwatersrand

Location:- Johannesburg

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