

Q.1-16

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Mogoliri.

K32/18

c/o N.C. Pilansberg.

Tr. 16

Origin of the Bataung.

1. The Bataung originally lived in the Country of Taung. It was during the chieftainship of Selsale who had with him his paternal uncle and his younger brother. They lived there for a long time and then they trekked from Taung to Rakgotletsa. We do not know what made them to trek from Taung. Doornkom is a country which is near Zwarttruggens. They settled there. The old man was already advanced in age. He summoned a public meeting of his tribe. He made his son whose name was Maboe to stand up and then said to the Bataung: "There is your chief, form a council for him so that he may go out of my council. The Bataung set out to form a council for him. He went on to say that "Kgomo his younger brother would remain in my council. Then chief Maboe was give his regiment, men of the same age as himself and their elder brothers to watch over him and to serve him. Kgomo was likewise given his regiment, men of the same age as himself and their elder brothers to look after him and to serve him. A short while afterwards, Maboe provided a bull for his cattle. It was white-backed. He made a law for this bull and said if he saw its calf amongst the cattle of another person, one that resembled it, he would take it away. Not so very long afterwards, its calf appeared amongst the cattle of his younger brother Kgomo. The bull's progeny was a white-backed female calf.

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The herd boys of his younger brother's cattle reported to their chief and said "There has appeared a calf of the chief's bull among the cattle which we are herding. Their chief Kgomo said "It does not matter".

2. The tribe also said: "We see a white-backed female calf amongst the cattle of your younger brother, it resembles your bull. The elder brother also kept quiet. The tribe then began to worry the chief saying that: "That calf must be fetched".

The chief said "I will tell the herd boys to fetch it". One person went to Kgomo and said "I learn that your calf is going to be taken away. The herd boys have been told to come and fetch it. Kgomo also called the herd boys of his cattle and said "You must not let it go". The herd boys of the chief's cattle set out to fetch the calf. Those of his brother's cattle refused to let it go. The chief's herd boys went back and said to the chief "The herd boys won't let it go". He then said "Leave it alone I will send an army to fetch it". A certain man was present when the herd boys spoke. He went to tell Kgomo that an army would be sent to come and take away his calf. As the tribe continued to worry the chief saying that the calf must be fetched by force, the chief thereupon called his tribe together and said "Early the next morning we shall rise and go to capture the white-backed female calf from the cattle of my younger brother. You must all arm yourselves". One man, when he left this place, went to inform Kgomo that "The next morning an army is coming to capture your calf. Kgomo also called his people together and said, "I am informed that an army will be sent to come and capture our calf the next morning". Kgomo continued and said to his tribe, "Rise during the night and milk and then separate the calves from the cattle so that they remain behind but the white-backed female calf must go along with the cattle. Every man must accompany the cattle, armed with his assegais and shields, so that at sunrise they must be in the veld. At sunrise the cattle were already in the veld.

Kgomo then said to his people "You must capture all the cattle of the Maaboe tribe and drive them into ours together, with their herd boys. They thus took them away by force and after they had captured all, he allowed their herd boys to return home.

He said to them go on shouting in loud voices and tell your fathers at home that Kgomo has captured the cattle. When the herd boys got home, they reported. This report got into the ears of the chief. The chief then ordered a herald to sound the war-cry and all the men must go out of the kraal and I will find them there.

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The chief came out and said to the tribe "Go forth and hasten to where the cattle are, and do not fight but wait un'til I come". He arrived and found them with Kgomo's people. He found them sitting down. He went in between Kgomo's tribe and his. He turned towards his tribe and said, "Here is Kgomo, the son of Selale who has captured your cattle". He then turned towards Kgomo's people and said, "Here is Maboe, the son of Selale and the elder brother of Kgomo". He went on to say, "We are going to fight, if I happen to kill Kgomo, his blood that will flow, shall have been my blood, and if Kgomo happens to kill me, my blood which will flow shall have been Kgomo's blood". He then faced his people and said "These cattle which Kgomo has captured, belong to his father Selale. Kgomo has left the cattlefold full of cattle for you at home, and calves also full in their fold. Go and herd them". Chief Maboe then said to his younger brother Kgomo, "Those cattle of your father, are your provision if you want to leave for another country. There a lot of pack-oxen among them. Take the pack-oxen and go to fetch the children and take provision for them". Kgomo did so. Maboe then returned with his army to their home. He then sang his praises saying: I am
.....Thus did chief Maboe praise himself. His brother Kgomo praised himself and said, I am". So did Kgomo say when he praised himself also. That was the first separation the Bataung of Maboe and his younger brother Kgomo. In the end Selale died and his son Maboe became chief. After a period of three years there was famine in the country and there were no grazing lands for the cattle. Drought set in. They left the country of Rakgotletsa as a result of great famine and drought. They trekked to the country of Khidutswane, Boschok. They settled there, while they were there, famine continued and the cattle were sent to the cattle post at the Kgetleng Elandsriver. While there, Setlhogo and Tsie had set out to drive cattle to the cattle post. They drove cattle, goats and sheep to the cattle post. Then one day, chief Setlhogo the son of chief Maboe decided on a hunting

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expedition. He told Tsie his partenal uncle's son that they should go out a-hunting in order to help the people at home. They set out and killed wild animals. On the side in which Tsie was they killed an eland. As they had separated, Tsie sent some one to go and tell Setlhogo to come over as they had killed an eland, so that the men must skin it in his presence and so that he should be in charge of its fat. The man went and delivered the message accordingly. Before Setlhogo stood up, his headman got up and said "Go and tell him that I say that they must carry it and bring it here before the skin it, they must come and skin it here. The messenger went back and on arrival, he said "you are directed to carry it and bring it here unskinned that you may do the skinning here". Tsie sent out two more messengers and gave them the message he gave to the first one. Again Setlhogo headman stood up and spoke as before. Setlhogo also stood up and also spoke as before. Those went and delivered the message. Tsie said to those who were with him, "Skin it". They skinned it. He said "Divide it properly, and take out its fat (lump of fat) and form it into a nice ball, and divide it also evenly. He said carry it and let us take it to them". They carried it and on arriving where they were, they put it down and said, "Here is this eland." Setlhogo's headman stood up again and said, "you have out ~~int~~ its lump of fat?" Those said, "We have not cut it". Setlhogo got up and also spoke as his headman. Setlhogo said to his people "let us go and leave it alone." Tsie also said to his people, "let us carry it and go away with it to our cattle post. On their arrival at the cattle post, Tsie distributed it to his people and left what was to go home, Tsie woke up and sent two men who brought pack-oxen and placed on them the portions which had to go to home to chief Maboe. The cattle then went out the next day to graze with the men. The people of Setlhogo did not go out to herd the cattle, their chief did not go out also. Tsie saw a fire while he was in the veld at the cattle post. Setlhogo had set fire on the calves, kids and lambs in the kraal at the cattle post.

He set fire to those belonging to Tsie's people at the cattle post of Tsie's people. Tsie and his people were grieved. Early the next morning Tsie called his people up to him as he had spent the night in the veld. When they came to him he told them to go to the forest to cut rods and sticks. They did so. When they returned, he said, Let us go. He went ahead of them and when they came up to them a fight started without any questions being asked. If they beat you with rods, beat them with rods, if they beat you with sticks, beat them with sticks, if they stab you with spears, stab them with spears. A battle ensued. They fought. They hit them with rods, the rods got finished. They took sticks and chased them and they ran away for good. They drove them through the Madubu Pass. They were driven away by Tsie's people and those who fled were Setlhogo and his people. Tsie turned back from driving Setlhogo's people. He came back with his army. They went back to their cattle-post.

Then Tsie sent two men to go and inform chief Maboe and his uncle Modise what his son had done. Maboe and his uncle Modise were grieved. After Setlhogo had got to the place to which he had fled, he came back and carried away the children in the night time. His people, his men also carried away the children in the night time. Maboe lived for about two years together with his uncle Modise at Boschhoek. Afterwards, chief Maboe bade farewell to his uncle Modise and said, "Son of Tawana, I shall go to the children of Taung, there they are those who are with you. His uncle Modise provided pack-oxen which took him away. His uncle remained as chief at Boschhoek. The battle between Setlhogo and Tsie separated Maboe and his uncles. The battle between Setlhogo and Tsie caused a second separation of the Bataung. Chief Modise remained chief at Mokhibitswane as his elder brother had gone out of the kraal to go to the children. Chief Modise stayed at Khibitswane as the ruling chief there. In course of time a dispute arose between the Bakwena of Manamela Tshukudu of Tapaane and his father.

Chief Powe. Tshukudu eventually left the kraal and went to live at a mountain called Kgatsela. Chief Powe remained at Mmamogwe. At the place where he had gone to settle, chief Tshukudu raised an army to go and kill his father. He made a treaty with his maternal grand parents of Mmatau in order to kill his father. One man set out from Tshukudu's people and went to tell Powe that his son was coming to kill him. Chief Powe sent a message to chief Modise that he should come to his assistance. Chief Modise of the Bataung agreed and said I will assist you. Chief Modise sent forth his son Tsie with an army to go and assist Powe. Tsie left with his army to go and help Powe. That battle was fought and it was a battle of spears. They killed each other a great deal. The Bataung conquered the army of Chief Tshukudu, those of Mmatau. When the Bataung returned home, they took chief Powe with them and went with him to Khibitswane.

They arrived at home and after they had left chief Powe there, they learned that Tshukudu had taken cattle to the cattle-post at the scene of the battle. When they heard that the cattle were there, they raised an army and the army proceeded to the cattle-post of the people of Manamela. They killed each other a great deal and in the battle, two sons of Tshukudu were captured. They were Kgang and Sekrale. There where they fought, the place is to this day called "the place of slaughter". The Bataung captured all the cattle of Tshukudu's people and drove them to Khibitswane. Tshukudu decided to attack the Bataung again in order to recapture his cattle and children. It was again a fierce battle. The Bataung conquered them and they went back having captured nothing. It was then that Tsie sang his praises and said, "I am
 The praises of Tsie end here. Then chief Powe said to chief Modise, "Son of Tawana, your people and your children have helped me a great deal. I have nothing to thank you with. I thank you by giving you the country of Mmamogwe you must go away from Khibitswane and go to settle at Mmamogwe. Tshukudu must not go and live with you. The Bataung left

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Khibitswane and went to settle at Mmamogwe. It became their country as they had captured it by force of arms. It is there where the war of Sebetoane found them. They tried to fight but they died in great numbers and they fled. That was over, then came the war of the Matebele under Moselekatsi. This drove them away for good. When they returned from the Matebele war, they did not go back to Mmamogwe. They settled in another country which adjoins Mmamogwe. That country is known as Bothuba-nkgo, Sefanyeskraal. Now we no longer have Tsie, Powe and Modise, they died at Mmamogwe after their death Moloisane the son of Tsie and others, Sefanyetswe became the chief. He was the son of Moloisane. It was he whom the Boers on their arrival in this country, found at Sefanyetsokraal. He came there and continued to live with Maroboroso. Maroboroso then took the country in which he lived, by force. After much trouble they drove him away from it. He left it and trekked to the Free State. He was fleeing, not driving anything along, having left the cattle, sheep, goats, everything including kaffir corn. They did not leave these things intentionally they left them because they were fleeing. They were fleeing from the rod of every day which grieved them and in this grief God helped them. Roboroso his wife gave birth to two children who were twins. The other who was the wife of Sefanyetso's brother whose name was Modutswaneng Mogoliri, God helped her also. She gave birth to two children. When Roboroso heard that Modutswaneng had given birth to two children, she got angry and sent for Modutswaneng to come and work. When she came to Roboroso, they caught hold of her, they caught hold of Madutswaneng. Roboroso got hold of a stick while the others were holding her and she hit her on the waist saying that she had imitated her, why, when she had given birth to two children, should a person of low status also give birth to two children. Roboroso called her people to come and fetch her and take her to her house to die there. Roboroso raised up an army and the next morning they had surrounded the kraal of Sefanyetso with horses. This act

caused much grief to the chief and his tribe. It was then that they fled to the Free State. He settled in the Free State for many years. When Sefanyetso became aware that he was advancing in age, he called his tribe and children together and told them that he did not like to die in the Free State. He wanted to die in the land of his fathers which was his country. He then returned from the South and came to settle at Mmamogwe, the country known as Brakfontein. It is there that he died on the 30th March, 1889. That was his end. It was he who on singing his praises said "I am Those are the praise songs of chief Sefanyetso.

That is the order of the Bataung. The Bataung of the Moubana council refused to accept the suggestion contained in the letter from the Government. They even refused to attend the Council which deliberated upon it. Only three old men offered to help me. They are the people who assisted me in this work to the very end. I wish to inform the Government that the whole Council refused to do the work. It was against the suggestion.

END 5/164.