Informants

1. Name in Full

2. Probable Age

3. Khotla

4. Marital Condition
   - (a) Christian Civil Customary Union
   - (b) Labour given
   - (c) Married or Eng Com
   - (d) Number of Wives
   - (e) Number of Children Living
   - (f) " " dead
   - (g) Age at Cause of death
   - (h) Occupation of Children

5. Status in Tribe
   - (i) Chief
   - (j) Headman - relation to Chief
   - (k) Commoner

6. Economic Position
   - Number & Sex of Cows
   - Number of Sticks - Cattle, Sheep, Horse, "",
   - Other property
Experience

School Experience — School attended
(a) Western — Denomination of School
— Standard reached
— Age of Entrance & Leaving

(b) Tribal — Institution School
— Place where held
— Name of teacher

Travel
— Places & countries visited
— Length of absence from home
— Tribes/Races met
— Nature of work done there
— Wage earned
— How used

Present Occupation
10. Subject of Interrogation

11. Qualifications of Informant or Subject of Interrogation
   Official connection? Spectator or Eye Witness? Hearsay or Truth?

12. Actual Information Given
General Survey of Baroting Culture

Topics on which information must be sought:

1. Tribal Area.
   1. Enumerate the Reserves, Crown lands, locations, farms on which the Baroting reside.
   2. Indicate on a map the locality of these different places.
   3. Draw up a rough map of tribal area.
   4. Estimate the number of villages in each area mentioned.
   5. Estimate the population (number of Baroting) in each area referred to.
   6. Enumerate the Chiefs or Headmen of the Baroting and indicate on the case of each:
      (a) the place over which he exercises jurisdiction;
      (b) section of the tribe;
      (c) relationship to paramount;
      (d) whether appointed or hereditary.
7. Rough sketch of an actual ward under a specific headman.

8. Number of people in ward - classification according to age & sex.

9. System of Political Administration
   (a) Relationship of Paramount & Petty Chiefs, terms used:
      Petty Chief to Headman
      Headman to Kraalhead
      Kraalhead to Dominates

(b) Native Court System - Hierarchy of Court.
(c) How a case travels from lowest to highest court.
(d) Nature of offenses dealt with - civil or criminal
(e) Procedure & Evidence
(f) Punishments & Sentence imposed

(3) Tribal Revenue + Expansion
   (a) Taxation
   (b) Tribute
   (c) Labor
   (d) Gifts
   (e) Fines
   (a) Maintenance of Court
   (b) Entertaining visitors
   (c) Financing ceremonies, war, etc.
Economic life

1. How do the majority of the Baruunj make a living?
2. What are the occupations which are open to the Baruunj – male, female?
3. Give an account of the sexual division of labour. The work normally done by (a) Men (b) Women
4. What special industries, trades, exist among the Baruunj?
5. Are they followed as whole time jobs or merely as additional to the ordinary labour of the individual?
6. What remuneration, if any, is given for the work done on (a) ordinary (b) special tasks
7. How is labour organised and controlled in (a) day to day routine (b) special occasions (c) tribal occasions
8. What role does kinship play in the production, distribution, consumption of economic goods of various kinds – (a) produce (b) stock raising (b) food (d) other forms of property e.g. clothing, blanket, shoes etc.
9. What is the extent of labour migration from the various areas of the country?
10. What types of work do they take up abroad?
   a. Labour on European farms
   b. Mines
   c. Digging, alluvial
   d. Profession + Trades
   e. Ordinary labourers in industrial centres
11. How long do they stay away from home on the average? Does this period tend to increase or lessen as time goes on?
12. What are the motives for labour migration?
   a. Wage-earning
   b. Escape from tribal obligations of labour on chiefs' fields
   c. " parental control
   d. Dullness of country life
   e. " intellectual or town life
   f. Search for experience
13. What profit is derived from labor migration?
14. How is money earned spent?
15. What is the effect of absence from home on
   (a) respect for tribal traditions
   (b) parental authority
   (c) attitude towards the other sex
   (d) influence local official

Land Tenure

16. In whom is the ownership of land vested
   in the tribe

17. What are the rights, powers, duties, obligations
   of the Chief or Headman with respect to land?

18. How is the land allotted to members
   of the tribe or members of the digitta

19. What rights does this allotment give?

20. What obligations go with this allotment?

21. How are the rights of the holder affected by
   (1) abandonment  (2) non-cultivation  (3) death
   (4) banishment  (5) rebellion against the tribe
22. Has any change taken place in land tenure since the annexation of the tribal territory?

23. Has individual tenure of land been introduced to any great extent?

24. If not, is there any demand for it?

25. On what grounds?
Tribal Organisation of the Ratshidi

Administration within the Stad

1. Chief Lofhimorong
   + Senior Headmen
   | Junior Headmen
   | Heads of Kgottas
   | Inmates of Kgotta
Weaning

Suckling Period: There is no definite period for which suckling must be continued. Some children such for a short time e.g. until they are just able to walk; others may take a much longer until they are old enough to be sent on simple errands such as putting the lams & kids into the kraal (go thibo diputana le ditwana).

Two things, however, may lead to definite steps being taken to bring about the weaning (1) the resumption of menstruation by the mother (2) pregnancy.

Actually both of these may be included under the one, namely pregnancy. A pregnant mother must not give milk. The pregnancy is said to interfere with the purity of the mother's milk, with the result that the suckling infant's growth is stunted. The result of this may be that its bones become
weak, so that its walking is delayed much beyond the normal period of a healthy child; its talking is similarly delayed. It fails to put on flesh and is subject to a series of minor ailments which may lead to its death. The result is that as soon as a mother begins to menstruate again, she must be on her guard against pregnancy and as soon as this condition overtakes her, "Ha a stemoga gore ga a stakanela;" when she discovers that she is not well, she must take immediate steps to wean the child and only a negligent mother will fail to do this.

Naturally, women differ in the length of time they take to become pregnant again after the birth of a child. Those who take a long time to become once more are said to
"Have long backs" (o mokotla molele) and the opposite type "short backs" (o mokotla mokhotzane) are common during suckling. There does not seem to be any stringent regulations against sexual intercourse during the suckling period. The confinement period is a protracted one, often lasting for three or four months during which time it would naturally be difficult for the husband or any other man to have access to the sucking mother. Cases are of course not uncommon where by arrangement with the midwives, in particular by bribing them with some edible gift, the husband may secure entry onto the confinement hut (ngqotho) and the great secrecy must be maintained about this. People outside the home must not know about it as the kqotho in which such things occur may be held up to
ridicule and contempt.

But when the confinement period is over, husband and wife may resume sexual relations almost immediately. In fact it would be difficult to keep them from doing so as long as they keep from one another as they now resume their normal life i.e. they live together again in the same bed. Everything now depends upon their own sense of propriety and their solicitude for the welfare of the child she has just given birth to. This normal intercourse will go on until the woman begins to menstruate again. This does not put a period to sexual relations but is a sign that greater care must be taken to ensure that pregnancy does not supervene.

Berth Coveriè. The only method by which
Birth is controlled by a person circumstances. The Botany, like the Negros, Desmondo tribes, do not practice external sexual intercourse as do the South-Eastern Bantu (Zulu, Xhosa, Yoruba, Yorowonj).

Some say it is possible for the witch doctor to treat the woman so that she may remain pregnant, ready, just as it is possible to expedite her pregnancy by medical (medical) treatment. Otherwise, exerts from mystical influences and other methods is known; it all depends upon the gods (go, go, itole mphase, fel.) or the length of the woman's back, as they say.

How weep is foreseen. Should the woman become aware that she is pregnant, in fairness to the child, she must take steps to wear it. This is not always easy; it does. Some children refuse to give up the
breast (o ganeleke ketelle). The mother begins to feed it on cow’s milk or goat’s milk. If it continues to cry for the breast, the mother smears something bitter on the nipple of the breast, e.g., nicotine (bolegalega) on the hope that this will bring an end to the desire to suck. Failing this, the child may be taken away to go and live with a grand mother, or some other relative where it will be unable to see its mother, and where the latter will be unable to hear its mournful lament and in a moment of weakness give in to its tearful pleading.

Feeding the confined mother. The confined mother is well fed among the Barotse. The foremost men will strain every effort to see that his wife during that period is well supplied with food. Members of the kinship group are with the wife & the husband...