N.B.

Immediately after the child's birth, the hut in which she is confined becomes a private place, no even her husband being allowed in. The hut may be swept, but the refuse (puddled) is not removed or thrown away, especially outside, until after three or four days. The fire may be taken out of this hearth, and ashes, now water which has been used by the confined mother or in the confinement room. After three days or four days "the water has become mixed again" metse a tlañame.

The animal which is slaughtered for the use of the confined woman is eaten by women only who are acting as midwives. The second time a head is slaughtered, the man may have the chutla, but the meat is taken to the confinement hut placed exclusively by those allowed to enter it.
come to her and with corn a milk or
meat and any other delicacies to ensure
that the emplaced mother (moterteri) is not
in want. This period is not only a general
holiday for the mother from her ordinary
activities but it is a time of great rejoicing
for the rest of the members of the family for
the addition of children to the hogotta will
ensure its permanence and continuity.

On the day the child is born, a sheep
or a goat must be slaughtered. The stomach
of the slaughtered animal is cooked
separately and the mother must
be fed on this soup. It is said to be
able to give strength to her in her
condition of weakness more than does
from other parts of the body and will
ensure that other food she may eat
will stay in her stomach... it will
relieve any feeling of nausea she may
have gone after child birth.

The great food of the cemara mother is, however, corn porridge. Corn is the staple food of the cemara. It is prepared in a great variety of ways, but the principal way in which it is eaten is in the form of porridge. Before the porridge is made, corn must have its husks removed. This is done by rubbing the corn after it has been soaked in water for a short time in a wooden mortar (kika) and then stamping it with wooden pestles (mekshi). One of the main occupations of women is to stamp (go tlhobola) and grout skill is developed in this art, some women being able to wield the pestle with both hands, so that they are to use two pestles at once. In infrequently two or three women engage in this activity, taking turns in inserting their pestles into the mortar and it requires skill and co-ordination of hand and eye.
to avoid the clash of pests and the turning over of the mortar. When the corn has been stumped sufficiently, it is taken out of the mortar and dried in the sun. Then follow the task of separating the husks from the grains of corn. This is done by putting some of this corn in a flat tray made of grass and throwing the contents of the tray up into the air and catching them as they fall. Meanwhile the wind removes the husks to one side so that less mess of the husks fall back into the tray. This process is repeated until all the husks have been removed from the grains of corn. So khera is the term applied to the process of removing the husks from the grains of corn.

So Dila: The next process is that of grinding the corn into meal. This is done by putting
the dry grains into a mortar again
and breaking them up with the pestle
until they turn into powder, the fineness
of the meal being left to the taste of
the people concerned. If it is being prepared for the use
of the confined mother, the corn is not ground
too fine.

Another method used for grinding corn
is by means of a flat stone called Lolala.
The corn is placed on this stone and
is crushed between it and another stone
called Tashi with a kind of rolling
action. The meal collects at the
bottom of the Lolala and is gathered up
for use. The Baroty claim that this
method is not indigenous among them. They
have adopted it from the Hausa. It is
very hard work as the woman who engages
in it must be on her knees with the
Lolala lying in front of her in a sitting
position and must work up and down the Lolala
with the tshilo. The bending forward and the arm movement required for this task (the tshilo is held in both hands) is paid to be very heavy.

These methods of grinding are rapidly being replaced by the European grindstone which is worked by the manipulation of a handle and simplifies as well as lightens the work required to produce this staple food of the Kaulung.

And yet it is still a matter of considerable pride among those who can do it that they are adepts at grinding in the old way and some refuse to take advantage of the more convenient method offered by Western material culture. They claim that corn ground in the new way is not as palatable as that prepared in the way of their forefathers. Leaving the settlement of this culinary question to them.
one cannot help observing that the old method of fighting a losing battle and will ultimately be superseded by the new. (Bogobe)

Preparing the Porridge. To prepare the porridge water is heated in a pot - the three-legged western pot is now the favourite - until it boils. The meal is then poured into the boiling water, while a forked stick held in both hands is turned round and round in the pot to remove the lumps from the cocking porridge. The forked stick used for this purpose is known as Lakoletlo. The porridge must be well done before it is regarded as ready for use. It is made fairly thick, too much water being said to take the strength out of it. The favourite form in which the porridge is eaten is when mixed with fresh milk. To mix the porridge with milk is known as go Lucwela (Mutswelela). This is the form
in which it is taken by the confined mother.
This food is obviously very fattening and
the woman who lives on it for the best part
of three or four months develops stoutness
which is the desideratum for the mother
who has just emerged from confinement (go
towards me thing). The light complexion
which she must also show at this time
is due much more to being indoors for
such a long time than to the qualities
of the com porridge as is alleged by
the Kansont or the Prichma.

Among those who can afford it the
so from time to time during the
confinement a sheep or a goat is
slaughtered and the confined mother is
fed on meat prepared after the best style
of the Kansont cook. dots - meat from
which all the bones have been removed after
it is cooked and broken up into small pieces
By means of a forked stick - is the best
meat dish of the Bechuana. The confined
mother can obviously not devour a whole
suckling pig and the rest of the members of the
family share in the good thing, which have been provided for her, although
different pots & dishes must be used for
her food. Nothing which is being used by
her must be used by male, especially
male, above the age of puberty, including
ordinary water container in a vessel set aside
for use in the confinement hut (segolo).

On the day the confinement period
ends, among those who can afford to do so,
a sheep, a goat or even an ox may be killed,
meat prepared, friends are invited and
then house is kept and general rejoicing
takes place. Friends come ostensibly to see
the happy mother & child, but generally in
the hope of sharing in the general feasting.
Inheritance - Cattle

Before discussing the question of the division of inheritance as far as cattle are concerned, we must say something about the way in which cattle were owned. All the cattle of a kottha belong to the head of the kottha. Such cattle were kept partly at the cattle-post or posts and partly at home i.e. within the residential section of the settlement or the vicinity of the kottha. The better cattle were I sense required for the purpose of supplying the family with milk, i.e. known as maree. The bulk of the cattle were kept at the cattle-posts near gazing grounds. They were tended there by the junior members of the kottha, either by younger brothers of the head of the kottha or by his elder sons or in the case of the wealthier people or live
belong up to the royal line by their servants (kasthanka). Close to the cattle post were erected a number of huts in which those looking after the cattle were housed. These huts at the cattle posts are not nearly so well made as those in the residential section of the settlement. The reasons for this are not far to seek. Cattle posts were moved much more frequently than the residential settlement; when there is a shortage of grazing or in a serious drought the cattle must be moved to a more suitable part of the country. The huts erected must be abandoned and then erected in the new locality. Furthermore cattle posts are usually looked after by both young or old; who are as nearly as particular as women.
as to the kind of place in which they live. Consequently at the cattle posts we do not find the well-built & well kept makuapa; the hut itself shows signs of hurry in its construction and its temporary nature may be further gathered from the fact that it lacks the sagoko which is such an inestimable part of the Bantu household. The privacy which is secured by means of the robwapa is obtained by means of a hedge made of branches of trees which stand in the vicinity which can be constructed in a short space of time. Here & there in the countryside may be seen remnants of what were once the dwelling places of those in charge of some abandoned cattle-posts.
We have already pointed out that the
ownership of the stock is vested in
the head of the house. From time
to time, however, he earmarks
an animal, a cow, a sheep or a goat
for one of his sons. This mark has
got to be distinctive, that of each son
different from that of every other. This
mark is made by cutting the ear
of the animal in a certain way.
Branding was unknown among the
Bashkirs, and even today when it is
possible for them to brand their
stock instead of ear-marking it, the
latter process is still practised either
by itself or in conjunction with the
former.

The different sons then have stock
ear-marked for them. The progeny of the
animals which have been assigned
to a particular son belongs to him,
and in the course he puts his own
distinctive ear-mark on them. It is the
duty of the father to arringe stock
in this way to all his sons and so
enable each to start a herd of his own.
The only son who is exempted from this
pen-wielding is the eldest son, the heir
of the kgotla. For him there is no
ear-mark, a fact which is summed
up in the Bantu phrase "ngwane
mogole go a character" the
eldest son does not have stock ear-marked
for him. This does not mean that
no provision is made for that he is
not put in charge of stock. On the
contrary when the head of the kgotla
obeys that his stock has multiplied
beyond the capacity of his kraal, he
acquires a new cattle-halt or puts the
eldest son in charge of it. Of the stock multiplier still further, he puts another cattle post of stock in the next eldest son in charge of it, and so on with all the sons in order of seniority. But it must be noted, that in the case of the eldest, even if he should be put in charge of the stock of his father in this way, he has no special care mark. The position is that as heir of his father, the owner of unregistered cattle, he will ultimately vest in him. During the father’s life, time he shares in the ownership of the stock, and already indicated is given the first privilege of sharing in the administration of the property when he is interested with the oversight of a cattle post. The eldest son may, of course, have stock
car. marked for him by his mother's brother (malone) or mother's brother's (lomalone) whose duty it is to ear-mark stock for the father's sons from time to time to give each a start in the matter of establishing a herd for himself. Such stock must be added to the number of those which a father ear-marks for his son.

Ownership of ear-marked stock. Stock is ear-marked for a particular son and on the theory the ownership of the cattle, sheep, goat etc. is ear-marked is vested in the son in whose name they have been placed. In practice, during the lifetime of the father, the control and management and even the alterations of this stock is vested absolutely in the father. He may alter, take away, add to or reduce, till the stock which he has in them
assigned to a son. The cattle, sheep, fowl still belong to him and the only
meaning which can be attached to the son's ear-mark is that some of
these cattle may eventually become his own
but in fact it is in theory. Actually
and ear-marked stock may be
reduced as only through the administration
of the father who is fully entitled to
make use of any for general heral
dpurposes, but through the worship of
the law of the division of inheritance
as will be shown later. Thus during
the lifetime of the father, the younger
sons are in no better position than
the eldest who, as we have already seen
has no right to have stock ear-
marked for him. Their ownership is a
de facto one entitling them to the use
of the stock assigned to them — to make
use of its milk, to eat its meat, to make
use of them for draught purposes; however, much it may be in the background, however, the effective ownership and control is vested in the father.