

Questions

APSLEY

STENOGRAPHERS BOOK.

THE SEAL OF QUALITY



Informants

A2.78

1. Name in Full

2. Probable Age

3. Khotla

4. Marital Condition

- (a) Christian, Civil, Customary Union
- (b) Lobola given
- (1) Married or Single
- (2) Number of Wives
- (3) Number of Children living
- (4) " " " " dead
- (5) Age^{at} + Cause of death
- (6) Occupations of children

5. Status in Tribe

- (1) Chief
- (2) Headman - relation to Chief
- (3) Commoner - " "

6. Economic Position

- Number + Size of Lands
- Number of Stock - Cattle, Sheep, Pones, goats
- Other property

7. Experience

- School Experience — School attended
- (a) Western — Denomination of School
— Standard reached
— Age of Entrance & leaving.
- (b) Tribal — Initiation School
— Place where held
— Name of prophets

8. Travel

- Places & Countries visited
- Length of absence from home
- Tribes & Races met
- Nature of work done there
- Wage earned
- How used

9. Present Occupation

10. Subject of Interrogation

11. Qualifications of Informant re subject of Interrogation
Official connection? Spectator or Eye-Witness? Hearsay or Tradition?

12. Actual Information Given

General Survey of Barolong Culture

Topics on which information must be sought.

1. Tribal Area.

1. Enumerate the Reserves, Crown lands, locations, farms on which the Barolong 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 Barolong) in each area referred to.
6. Enumerate the chiefs or Headmen of the Barolong & indicate now the case of each
 - (a) the place over which he exercises jurisdiction
 - (b) " section of the tribe " " Ratham, Shidi, etc
 - (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

(1) Relationship of Paramount to Petty Chief
Petty Chief to Headman
Headman to Kraalhead
Kraalhead to Drummers

(2) Native Court System - Hierarchy of Courts

(a) How a case travels from lowest to Highest Court

(b) Nature of offences dealt with - Civil or Criminal

(c) Procedure & Evidence

(d) Punishments & Sentences imposed

(3) Tribal Revenue

&

Expenditure

(a) Taxation

(b) Tribute

(c) Labour

(d) gifts

(e) fines

(a) maintenance of court

(b) entertaining visitors

(c) financing ceremonies, wars, etc.

Economic life

1. How do the majority of the Barotung make a living?
2. What are the occupations which are open to the Barotung - male & female?
3. Give an account of the several divisions of labour - The work normally done by (a) Men (b) Women
4. What special industries & trades exist among the Barotung?
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 results of work done in (a) ordinary (b) special tasks
7. How is labour organised & controlled in (a) day to day routine (b) special ^{family} occasions (c) special tribal occasions
8. What part does kinship play in the production, distribution & consumption of economic goods of various kinds - (1) produce (2) stock-raising (3) food (4) other forms of property e.g. clothing, blankets, shoes etc

9. What is the extent of labour migration from the various areas of the Barotse?
10. What types of work do they take up abroad?
- (1) Labour on European farms
 - (2) Mines
 - (3) Diggings alluvial
 - (4) Professions & Trades
 - (5) 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 Chief's fields
 - (c) " " parental control
 - (d) Dullness of country life
 - (e) Excitement " urban life
 - (f) Search for experience

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 Stād

Chief Lohlamoreng

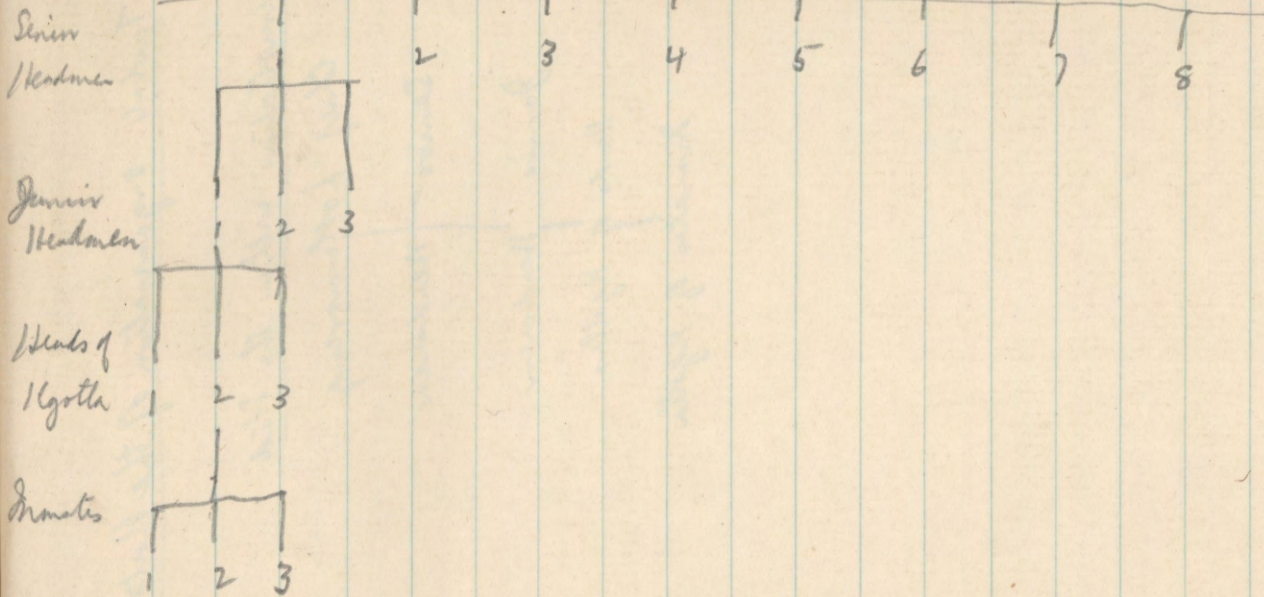
Senior Headman

Junior Headmen

Heads of Kgottas

Inmates of Kgotta

Chief Lottamoreng



Weaning

Suckling Period: There is no definite period for which suckling must be continued. Some children suck 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 lambs & kids into the kraal (go thiba diputsana le dikwana).

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 suck. 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, ("Ika a stemoga goro
ga a itekanelu," 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, ^(go boma there - a euphemistic expression) again after the birth of a
child. Those who take a long time
to become enceinte are said to

"Have long backs" (o mokotta moleele)
and the opposite type "short backs"
(o mokotta mokhutsane)

Intercourse 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 suckling mother. Cases
are of course not unknown where by
arrangement with the midwives, in
particular by bribing them with some
desirable gift, the husband may secure
entry into the confinement hut (agotli)
but the greatest secrecy must be maintained
about this. People outside the home must
not know about it as the kgotla in which
such things occur may be held up to

ridiculous 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 or ensure that they kept from one another as they now resume their normal life i.e. they live together again in the same hut. Everything now depends upon their own sense of propriety and their solicitude for the welfare of the child who thrives ^{best} according to their theory, on pure unadulterated (i.e. not polluted by semen) mother's milk. This sexual 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.

Birth Control. The only method by which

birth is controlled by *cirtus interruptus*.
The Basuto, like the other Bechuana tribes,
do not practise external sexual
intercourse as do the South-Eastern Bantu
(Zulu - Ukhulobonga, Xosa - Ukhumetsha)

Some say it is possible for the witch doctor
to treat the woman so that she may
not become pregnant readily, just as it
is possible to expedite her impregnation
by medical (magical) treatment. Otherwise
apart from *cirtus interruptus* no other
method is known; it all depends upon
the gods (go. the go. laole modimo fela)
or ^{ofay} the length of the woman's back, as
they say.

How Weemip is feared. Should the woman
become aware that she is pregnant, in
favour to the child, she must take steps
to wear it. This is not always easy to
do. Some children refuse to give up the

breast (o ganelele letcele). The mother begins to feed it on cow's milk or goats' milk & if it continues to cry for the breast, the mother smears something bitter on the nipple of the breast e.g. nicotine (bokgakya) on the hope that this will bring an end to the desire to suck. Failing this the child may be taken away to go & live with a grand mother or some other relative where it will be unable to see its mother & where the latter will be unable to hear its sorrowful 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 Barolong.

The poorest man will strain every effort to see that his wife during that period is well supplied with food. Members of the kinship group of both the wife & the husband