

N.B.

Immediately after the child's birth, the hut in which she is confined becomes a private place, not even her husband being allowed in. The hut may be swept, but the refuse (mattikalan) is not removed or thrown away, especially outside, until after three or four days. No fire may be taken out of this hut, nor ashes, nor water which has been used by the confined mother or in the confinement room. After three days or four days "the water has become muscid again" metse a tlakane.

The animal which is slaughtered for the use of the confined women is eaten by women only who are acting as midwives. The second time a beast is slaughtered, the man may have the drivetho, but the meat is taken to the confinement hut and used exclusively by those allowed to enter it.

come to his aid with corn & milk & meat and any other delicacies to ensure that the empered mother (motsetai) 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 kgotta will ensure its permanance & 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. ^(moro wa mogodu) It is said to be able to give ^{more} strength to her in her condition of weakness more than ~~keep~~ from other parts of the body and will ensure that other food she may eat will stay in her stomach. i.e. it will relieve any feeling of nausea she may

have soon after child-birth.

The great food of the emphyred mother is, however, ^{kaffir} corn porridge. Corn is the staple food of the Bantling. 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 putting 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 (metschi). One of the main occupations of women is to stamp (go tthobola) and great 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. Not infrequently two or three women engage in this activity, taking turns in inserting their pestles into the mortar and it requires skill & co-ordination of hand & eye

to avoid the clash of pestles and the turning over of the mortar. When the corn has been stamped sufficiently, it is taken out of the mortar and dried in the sun. Then ^{Go kéhéra} follows 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. Meantime the wind removes the husks to one side so that less than half of the husks fall back into the tray. This process is repeated until all the husks have been removed from the grains of corn. Go kéhéra is the term applied to the process of removing the husks from the grains of corn.

Go Sela 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 Tshilo with a kind of rolling action. The meal collects at the bottom of the lolala & is gathered up for use. The Barolong claim that this method is not indigenous among them. They have adopted it from the Basuto. 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 sloping position and must work up & 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 said 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 Barolong.

And yet it is still a matter of considerable pride among those 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 ^{objects of} 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 is fighting a losing battle and will ultimately be superseded by the new.

Preparing the Porridge. To prepare the porridge ^(begobe) 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 round in the pot to remove the lumps from the cooking porridge. The forked stick used for this purpose is known as Lo-ketlô. 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 (hutsiwela). 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 ^{the} stoutness which is the desideratum for the mother who has just emerged from confinement (go tawa mo thung). The light complexion ^{one suspects that} which she must also show ^{+ usually does} at this time is due much more to being indoors for such a long time than to the qualities of the corn porridge as is alleged by the Barolong or the Bechuana.

Among those who can afford to do 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 Barolong cook. Lovitō - 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 dispose of a whole
sheep and the rest of the members of the
family share in the food things
which have been provided for her, although ^{it is required that}
different pots & dishes must be used for
her food. Nothing which is being used by
her must be used by males, especially
males above the age of puberty, including
ordinary water contained in a vessel set aside
for use in the confinement hut (segotlo).

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,
beer is prepared, friends are invited and
shea 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 duration 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 kgotla belong to the head of the kgotla. Such cattle were kept partly at the cattle post or posts and partly at home i.e. within the residential section of the settlement in the vicinity of the kgotla. The latter cattle were of course reared for the purpose of supplying the family with milk & are known as maradu. The bulk of the cattle were kept at the cattle-posts near grazing grounds. They were tended there by the junior members of the kgotla, either by younger brothers of the head of the kgotla or by his elder sons or in the case of the wealthier people or those

belonging to the royal line by their
servants (bambhanka). 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
as 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 owing
to overstocking or to a serious drought
the cattle must be moved to a more
suitable part of the country. The
huts erected must be abandoned and
others erected in the new locality.

Furthermore cattle posts are usually
looked after by men, young or old, who
are not 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 malwopa; 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 segotto which is such an inevitable part of the Bawlong household. The privacy which is secured by means of the kolwopa 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 country side may be seen remains of what were once the dwelling places of those in charge of now abandoned cattle-posts.

We have already pointed out that the ownership of the stock is vested in the head of the kraal. 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 differing from that of every other. The mark is made by cutting the ear of the animal in a certain way. Branding was unknown among the Barotse 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 due course he puts his own distinctive ear-mark on them. It is the duty of the father to average stock in this way to all his sons and so enable each to start a herd of his own. The only son who is excepted from this ear-marking is the eldest son, the heir of the kgotla. For him there is no ear-mark, a fact which is summed up in the Barolong expression "kgwana v mogolo ga a chwaetse" the eldest son does not have stock ear-marked for him. This does not mean that no provision is made, nor that he is not put in charge of stock. On the contrary when the head of the kgotla observes that his stock has multiplied beyond the capacity of his kraal, he sets up a new cattle-post & puts the

eldest son in charge of it. Of the stock
multiplier still further, he put
another cattle post & puts 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 ear-mark. The
position is that as heir of his father
the owner of unassigned cattle
will ultimately vest in him. ^{The theory is the} 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 this
property when he is entrusted with
the oversight of a cattle-post. The
eldest son may, of course, have stock

ear. marked for him by his mother's brother (malome) or mother's brother's (bonmalome) whose duty it is to ear-mark stock for their sister's sons from time to time to give each a start in the matter of establishing a herd for himself. Such stock ^{other miscell} 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 in theory the ownership of the cattle, sheep, goats etc. so ear-marked is vested in the son in whose name they have set aside. In practice, during the life-time of the father the control management and even the alienation of this stock is vested absolutely in the father. He may alter, take away, add to or reduce, kill the stock which he has in theory

assigned to a son. The cattle, sheep
goats still belong to him and the only
measuring which can be attached to
the son's ear-mark is that some of
these cattle may eventually become his own
both in fact & in theory. Actually
such ear-marked stock may be
reduced not only through the administration
of the father who is fully entitled to
make use of any for general household
purposes, but through the working of
the laws of the division of inheritance
as will be shown later. Thus during
the life time 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 & control
is vested in the father.