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swana stock keeping K32/13
methods. 7/23

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Domestic Animals: Goats and Sheep.

The goats that we rear are Angora goats and the ordinary goats. There are two kinds. Angora goats are those with very long hair. There are not many natives who stock them. They are not very many among our people and in our villages. Goats have many colours, some have horns and others are hornless.

Colours

Females		Males
Khukhwana	(black and white)	khukhm
Pirwana	(red and white)	piro
tswana	(white)	tswen
tilotsana	(black and white, small white spots)	tilodi
phatswana	(black and white, large pattern)	phatswa
ngolwana	(yellowish about the under-part of the body)	ngole
khunwana	(red)	khunou
tubana	(yellowish-white)	tuba
kotswana	(roan)	kwebu
tswana	(black)	ntsho

Goats have no praise names. They are owned for the purpose of eating their meat. Each person chooses the colour he prefers. You will find no one who does not like the colour of his goats.

Colours: Khukhwana is a black and white colour. The black colour runs over the shoulders and the hip joints of a goat. Its head is black. Pirwana is red and white, the red runs over the neck and head and up to the shoulders. Tilotsana is a mixture of black and white, with small white spots all over the body. Tswana is white without any other colour. Phatswana is black and white, the white colour being on the shoulders and hip joints, sometimes the white colour is on the hip joints and at other times on the stomach. Ngolwana is a mixed colour, black on the shoulders, red over the body. When

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you look at a goat with this colour you may either say that it is red or it is black.

Khamsana is a red colour, with no other over the body of a goat.

Tabana is almost white and yet it is yellow, yellowish-white all over the body. Katswana is a white colour mixed with greenish-white. Looking at it you might say it is white and yet being greenish, greenish-white. Tswana is black without any other colour.

If a person has a goat whose a colour is not pleasing him, he may slaughter or sell it. Each person has a mark on the ear so that his stock may easily be identified from other people's, and so that if he loses one, he may be able to pick it out from those of the others. Each section of the tribe has its own mark. The most common marks are these:- see

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le bona le sebedisiwa ke mahgowa, le rona ka jeno ne ya le sebedisa. Ke gona le lthagang, re

Lephaga

Longona

Notibalaakgama

Lesibe

Lataketla

Mogwana

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Sekéi. This mark has just come with the Europeans, we have seen them using it and we are also using it now.

If a person buys a goat from another, he no longer marks it, he leaves it with the mark of its former owner. If a person owns goats, they are his possession, his children do not control them, but he ear-marks some for them, and even if he has done so, he does not allow them to control them they are his, he still does what he likes with them.

If a woman is married, although she may possess goats, she has no control over them, her husband has the control and does what he likes with them. The wife does not say a word

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she just has to watch what the husband does with them. In most cases goats are the animals with which witch doctors offer sacrifices to the departed spirits, they make offerings with black goats. In ceremonies, a goat is never slaughtered. I do not know the reason for this, I don't know why they do not respect it in their ceremonies. They make skin mats, cradles and blankets, but sheep skin blankets are better than the goat skin ones, in durability and warmth.

Goats thrive in a country that has abundant evergreen thorn trees and the mimosa trees, they want the fruit of the evergreen thorn tree and the leaves of the mimosa tree. A barren country is where you will find the goats looking fine. They do not want to remain in the goat kraal when it is raining, when there is mud, they get sore hoofs. They become emaciated because they never lie down. There is a very poisonous small bush (mogau) which kills the goats. When it is sprouting, it is very poisonous. If a goat has eaten it, it does not live a day after that, it dies. After rain, shortly after a rain its poisonous effect dies away and a goat will not die from eating it. This small bush kills cattle also. Goats do not want to be watered every day. If they have been watered in the morning they must be watered again the day after to-morrow. They will then thrive. Again, goats do not want to be driven out of the kraal very early in the morning, before the dew dries up. They do not want to tread on wet ground. In most cases, the goats stay at home, but there are other people who have sent their goats to the cattle-posts. Goats are herded by boys at home, at the cattle-posts they are herded together with the calves by the boys. The life of the boys at the cattle-posts is the same as that which has been described with regard to cattle. The herd boys remain a long time herding in the cattle-posts. They herd cattle until they are grown up and fit for the circumcision school. After that one may no more remain at the cattle-post. He may remain there if he likes or

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he may leave just as he pleases. The boy who herds goats herds cattle when he has grown up. When he no longer herds goats, it means a step higher for him, he is a grown-up. Cattle kraal is laid out in a wonderful way. After they have been driven out of the kraal for grazing, the kraals must be shut until the evening when they arrive back again. No one is allowed to enter the cattle kraal after they have been driven out. The gates of the cattle kraals are shut by means of bars. It is a different thing with goat kraals, they are shut by means of branches, because bars leave gaps. It is not every one who may enter the goat kraal, it is entered by boys and men only, and not women, but girls do enter it. No one is allowed to take things like branches of the goat kraal to go and make fire for sitting round it for warmth. Milking can be done in the goat kraal, there is nothing wrong; and there is also nothing wrong if slaughtering is done there. Stock kraals are private places, no one is allowed to pass near them as he pleases. Even holding meetings there is not allowed. If a person comes there looking for his stray goat or a cow, before going to the kraal, he must first see the owners of the kraal. Even if he get information that it was there, he should not just go to the kraal, he must first go to its owners, and they will take him to the kraal.

When the goats have brought forth their young ones, the man picks out a he-goat among the kids, the one he fancies and he makes this the he-goat. He castrates those which he does not fancy. Sometimes he leaves two or three and does not castrate them but shortly after they have covered their mothers he castrates them and will make a choice again from those that will be brought forth. If a man has no he-goat, he goes to borrow it from those who have it, and he returns it after covering his goats but he does not buy it. Payment comes in amongst us when one lends a he-goat. When goats begin to make udder, they are not watered every day. They

sometimes stay for three days without water. The water will make them cold and cause them to miscarry. They do not want to be made to run fast. In driving them, one must drive them slowly. The time is unknown when a goat is going to bring forth its young but the actual day, we are able to tell. On that day we say its buttocks are hanging down. Any boy knows about this but what we do not know is how long the period of a goat's or a cow's pregnancy is. We know the day when it is going to give birth. On the day you hear a boy saying to you "the goat's buttocks are hanging down" you must just know that it is the day it will give birth, and there is no getting away from it. It must give birth. When a goat or a cow gives birth, no assistance is offered to it, it is just left alone. If it is unable, then assistance is offered for we know that it is in difficulties. But it is seldom to find a goat or a cow being unable to bring forth. There are men who know this job of helping a cow to bring forth. They are called on such occasions to come and pull out the calf. They are not paid for it, they just help for no payment. If a goat or a cow is barren (motôô or moreba), it is killed and not doctored. It is left alone until the time comes for its slaughter. Goats and cattle are one and the same thing. The owner must get a charm (leswale) for them to increase greatly. If he neglects to doctor them (goats) they cannot multiply as he desires. When a cow brings forth its first calf or a goat its first kid, we say (e itibotse) if it is the second time, we say it has brought forth its second one and so on. The calves and kids are doctored to prevent their dying from liver disease. They remain in the cattle or goat kraal until they are big, and before they graze. They will go out of the kraal when they can graze. When they begin grazing, they are taken out after their mothers have gone out to graze. They are taken out and just left to themselves. They will run round the kraal until gradually they get further away from it. When their mothers

come home, they are driven into their kraal, and they are then let out of the kraal to go and suck their mothers. After sucking, they are separated from their mothers and do not lie down with them overnight. They are trained like that until they get to know what to do. As the kids grow there comes a time when they should be castrated. The recently castrated kids graze separately and their herd-boy sees to it that they do not mix with the others until they are completely healed. On the arrival of the goats home from grazing, their herd-boys must examine them for thorns and bush ticks. This must be done in the morning and in the afternoon before they are sent out to graze. Nothing is done to the horns of goats, even if they are dangerous, they are left alone. Their horns are not treated like those of the cattle. But, they are also used in stuffing medicines (ditshitlho - charms). A witch doctor, after doctoring a man's kraal, gives him a charm in the horn which he will continue to use as directed by the doctor:-

Here are the diseases:-

tihogwana, semme

sabotlhokwe (gall), lebets (spleen); the disease -

Anthrax. tihakwana (hoofs) disease - sore hoofs.

These are the diseases which give goats a lot of trouble. There is no medicine to cure them. The doctors have been beaten. You can however find those who can cure anthrax but in most cases there are not native doctors who can manage to cure the diseases of goats. They just die and die until they can die no more. We are however able to cure a broken leg of a goat. We bind it until it is healed. In the case of a broken leg, we take the loose barks of a tree and place them tight against the broken leg and then wrap it round with the cords of the mouse (species of large evergreen tree) and when these cords get broken, the leg is also healed.

It is not natural with us to slaughter goats or cattle, we only eat a dead one. God slaughters for us, and also when we have a ceremony or a visitor, it is then that we slaughter a goat, sheep or even a beast. In most cases goats and sheep are animals which we offer to the spirits, we pray the ancestors, the spirits of our fathers. A goat which we offer to the spirits is not slaughtered by means of a knife. A witch doctor gives it medicine mixed with water until it dies. We use a knife if we slaughter it in the ordinary way. There are certain people who know how to slaughter, that is whose hands are cool (the meat will have a taste). If they have slaughtered anything the meat does not give stomachache. There are those whose hands are warm, if they slaughter anything, the meat gives the people stomachache. If we slaughter a goat which is not meant for sacrificial purposes, we catch ~~its~~ its blood in a vessel and mix it with the inside (bowels, tripe etc) to make it agreeable to the palate. We do not skin it at the same time as it is slaughtered. We leave it for a short while to cool down. It is skinned with metal knives which are not clasp knives. When they have skinned it, they cut it open and then take it to the yard of its owner. They place it on the skin without taking anything from it, with the exception of the slacks only which the skinners cut off to eat themselves. Now the owner will call his younger or elder brother and report the slaughter to him. After that he will then distribute to his brothers the shares they are entitled to.

Here are the parts of a beast:-

- The hind legs (two) serope
- The fore legs (two) letsogo
- The rump (two) motlhana
- The head tlhogo
- thupa
- The breast leumo or sefuba
- The neck molala

The Inside:-	paunch	mogodu
	the second stomach	ngati (eaten by women)
	the small stomach	ntshothwane
	the bowels	mala
	the spleen	lebete
	the liver	sebete
	the heart	pelo
	the lungs	makgwafo
	the diaphragm	letswalo
	the kidneys	diphilo
		mongopô
	the rectum	lenyemâ

Mongopô is meat that is never eaten, we do not know the reason. If a beast is slaughtered, it is thrown away, it is given to the dogs only.

The kidneys and the small stomach are eaten by men only and not by boys and women. Old women are sometimes given the kidneys but not the small stomach. Lenyeme (rectum) is meat eaten by men who skin the beast. They roast it. They do not give it to the boys though they may be with them. Ngati (large bowels) are eaten by women and not by men and boys and girls. It is the only meat the women eat alone.

Malokolo (joints)

masuku or menene (meat nibbled from bones). The trotters (ditlhakwana) and spleen are meat eaten by boys, not men or women, it is for boys only. Masuku is meat which men and boys eat together. It is meat they pick from the bones. Paunch is eaten by men and boys at the kgotla. They are the only ones who eat it there.

Distribution of parts of the beast

The hind leg is allotted to the younger brother

The fore leg is allotted to the elder brother or the chief.

The rump is allotted to the sister

The head is allotted to the father and mother

Thupa is allotted to the aunt (father's sister).

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The breast goes to the owner, be it a beast or a goat.

The neck goes to the owner, be it a beast or a goat.

The Inside is allotted to the men at the kgotla.

The skin belongs to the owner of the beast.

This explains the reason why we do not like/^{to}slaughter anything. The owner gets practically nothing. So with such an amount of distribution which binds one, the best thing is to do it with a dead animal because one cannot consume it alone.

The bones are thrown in the fire and burned, the skins are used for making blankets, skin mats, karosses and cradles. The digested grasses in the stomach of animals (meswang) are buried so that the others should not scent it or they will get sickness. The gall is taken by witch doctors sometimes if they want it for medicinal purposes, but they do not often want it.

Milk:- Goats are different from cattle as far as milking is concerned. They are milked in the morning and in the afternoon. They are milked by the boys who herd them before the kids are allowed to suck. They are milked in their kraal and after the milking the kids are then allowed to suck. When milking the boy catches the goat by the leg and he keeps the leg between his thighs, sometimes another boy holds it by the head. Goat milk is also curdled and poured into leather bottles or milk sacks and turned into sour milk. Sometimes people drink the milk if they do not wish to pour it into the leather bottles, or they eat porridge with it. If they want to turn it into sour milk, they pour into old milk while squeezing out whey. When it is sour milk, it is alright for consumption. Most people do not like sour milk from goat milk but others are very fond of it. Strangers are not given goats's sour milk unless they are first asked if they like it. They are given only when they say they like it. Goat milk is taken by a person who likes it, no matter who it is, it is only given to one who likes it. A young woman drinks it if she likes as

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well as unmarried women. There is not time when milk is not taken anytime suits the drinking of milk if it is there. If it is not there it does not matter. People who have goats possess milk just as those who have cattle. Some even work for others to get goat milk. Many people like goats but they don't like to own them. They say that goats are troublesome animals. A person who owns them will always have a lot to say. They cause damage to other people's property and they go this way and that way, give their herd-boy no rest. Their kraal must ~~a~~ constantly be repaired.

Sheep: Sheep are like goats but there are three kinds. We stock one kind only the other kinds are owned by foreigners (white people). Here are the well known sheep:- the Setswana sheep with large thick tails, the merino sheep (mafarelane) and sheep with thin tail ends and black heads. We stock the sheep with thick tails, we like them very much. We make blankets ~~and~~ out of their skins, they are better than goats skins, some people even work for others to get them. There is no difference between sheep and goats, they are just the same and have the same diseases. Most sheep have no horns except the rams. The kind of sheep called (bo-penane) are those with thin tails towards the end, and raised at the upper end. They have black heads. We do not stock them, it is the Europeans who do, we see them in their possession. They do not attract us. The merino sheep (mafarelane)? are also those we see in the possession of Europeans. We have not thought of stocking them. When we saw them they were not as common as they are to-day. The colours of sheep ^{are} just like those of the goats which I have described, ownership marks are the same as those of the goats also. We do not milk sheep as we do the goats but their lambs are just the same as the kids. They are separated from their mothers just like the kids. They suck twice, in the morning and in the afternoon. The lambs are not taken out of their kraal until they are able to graze. They

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They will then be allowed to grow and when they have grown up, they will then go out with their mothers. The male ones will be castrated and one or two rams will be left out just as the owner desires. If a man has no ram, he borrows one and returns later when it has covered his sheep. A ram is just the same as a he-goat one does not have to pay for having had a loan of it in order to cover his sheep. It is a free loan for mutual help. A person who does not own it must be helped by another. Among the witch doctors, sheep ^{are} greatly honoured. They are offered as sacrifice to the spirits, When they worship the departed spirits of ancestors, they demand a sheep for slaughter. Sheep diseases are the same as goat diseases as I have described them in the previous pages. Their habits are those of the goats.

Fowls: When we began to open our eyes, we found our people in possession of fowls; where they got them, I don't know. But other breeds come from the Europeans, the white and red large ones. We stock mixed breeds which do not ~~g~~ grow to be very large although they are also big. There are black, white and red. Some have the colour of a guinea-fowl, others have mixed colours. The only use we have for fowls is their meat which we eat. To-day however, we sell them and use their feathers for making pillows. In the former days, we did not use their feathers for pillows, we did not sell fowls, we only ate their meat. We kill fowls at any time we wish. There are people who do not eat a fowl, they say that it eats filth. Men are very fond of eating fowl eggs but women seldom do. We do not make fowl runs for our fowls to sleep in, they sleep on the trees, wherever the owner likes. He removes them when he likes. We have no proper method of looking after our fowls, we allow them to roam about the veld. We do not take care to give them food and water. They see to it themselves. We are only looking forward to their increase and to eating and selling them.

Here are the well-known varieties of fowls:-

The mixed breed

The white ones

The red ones

} They come with the Europeans.

Pigs We first saw pigs among the Europeans, and we were very much surprised to see them eating human excrements. We then began to stock them but others did not like them at all, saying that they were filthy, they did not even like to keep them. Nobody stopped these people from eating pork, they just didn't like it. Some got ill from eating pork. To show that they did not like pork, whenever a pig was slaughtered, they all came together to eat the pork quickly, the whole of it leaving nothing. They divided the fat among themselves and used it as an ointment. They poured the fat into their ointment pots so that they might use it at some future time.

Dogs When our eyes got opened, we found people using dogs for hunting but we saw them among the Europeans. When we began to work for them, it was then that we saw other kinds. We place great reliance on dogs in our hunting expeditions. No one wishes to stay without a dog. If he can afford it, he is not ~~not~~ satisfied with owning one dog. Dogs that are most needed are hunting dogs. They are those who run very fast. In most cases the people rush to get the cubs of the dogs because they think that they will be as fast as their mother. Dogs are taught speed and hunting and to scent game, and to follow an animal right into a hole. People teach them to know the different kinds of whistling in hunting, what this and that means and so on. Each person gives his dog a name that he likes. E.G. Sōlosō, He otlela-manong, motso-wa-Masarwa, Male-upana. They have praise names, each man giving his dog the praise songs he liked. When my father praised his dog, he used to say, "Re.....labowa." Dogs are doctored to make them to be very ~~vicious~~ vicious but you cannot make it to have speed. They are doctored when they are young so that they may

grow up with their ferociousness, The male dog is castrated but some do not castrate their dogs. Dogs are also sold, sometimes if one likes, to give it to another person he does so. Dogs are bought with fowls while they are still young. Grown-up ones are bought with sheep or goats, just as the owner wishes.

Here are the well-known kinds of dogs:-

Matesi

Mabentš greyhounds

Mapaku (pointer dogs)

Maporaka (small dogs

Raphorukwana (bull-dogs. we got these from Europeans and we keep them also to-day.

Mabente are very fast dogs which we keep for hunting. But they are not daring enough to kill a jackal. They are afraid of it. They kill the duikers and hares, those are the ones they are most active in killing. But native people do not often keep them only a few here and there have them.

Matesi are dogs which look like greyhounds (mabente) and in speed they come next to them and some even outrun greyhounds. They are very slender. They also are not ferocious dogs. They are stocked for their speed just like the greyhounds.

Mapaku (pointer dogs). They have no speed but they are very good at the hunt. We stock them more than greyhounds and the 'matesi'. They are vicious and they kill a jackal in a most wonderful way.

Maporaka (brakkies). They are very small dogs. They do not grow to any height. We do not often keep them. Those who have them keep them because they are able to go into a hole if an animal runs into it. They also know how to wake an animal up from its lair when one is hunting but it does not follow of course that they are able to kill game. Boraphurakwana (bull dogs). They are ~~very~~ ugly dogs which do not close their mouths, that is to say, their teeth are exposed. They are very frightful dogs if you see them. They are ferocious and fearless.

People are very much afraid of them. We stock them for nothing except to kill animals which eat our goats and sheep. They have no speed and hunting with them is out of question.

Cats: We saw the cats among the Europeans and we began to like them. We saw them when we went to work for the Europeans and then we also kept them. We have no work for them. They kill mice for us to-day otherwise they are just pets.

We have no other domestic animals. We have not possessed them and reared them. We had no time to take care of them. Each animal that we caught, we killed no matter how big. We were concerned with meat only and we had not time for domesticating

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