

② 0.1-1b

B Mogorosi.

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Boyalé at Tlatane.

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Women also, have their ceremony of initiation into womanhood. When this ceremony of initiation was about to take place, a woman was sent to the chief's place. When she entered the chief's kraal, it was the custom for her to approach it beating a drum. It would then be known that a ceremony of initiation was taking place. When she entered, she would say, it is Thursday (Meralalo), Friday would be 'Madiba', it is the day of the commencement of the ceremony of the initiation into womanhood, Saturday would be moqebelo (mapomelo), Cords were woven, they were known as 'dikgoloane'. They were worn so as to cover the whole body of the girl. The girls were smeared with black powder and were dressed in brayed cattle skins. This dress of brayed cattle skins was known as 'setee'. Rush mats were made for the girls and their faces were covered with them so that they might not be visible. The period for this ceremony was only a month, after which the black powder is washed off their faces. This is known as "go tlabara". That is to say, the black powder is washed off and they are smeared with white clay. After this, their hair is anointed with a species of blacklead mixed with fat (sebilo), and their bodies were smeared with red ochre. Their dresses were cattle skins which were scratched with rough stone in order to make them supple. Outside they which are smeared with red ochre. When the month's period expires, a big fire is made in the night and now a dance is awaited (a dance which is continued all night round a large fire at the close of the female puberty ceremony). Singing will go on the whole night. That song is as follows:

"E otile marogere-kgoane - "It is very much emaciated  
 E otile e kgoaba (others say) - The beast with a white streak  
 on the back is emaciated  
 Borare ba ea go nyatsa - Our fathers will object  
 He e ea go tlhajoa - When it goes to be slaughtered  
 When the red tinges in the sky appear at dawn the sing  
 again and say:

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"A re tlere magonanyana a bo tlou mogone

Mahibidu magonanyana a bo tlou"

Now when night wanes, they go to open the cattle kraal to let the cattle out and the girls who have gone through the initiation ceremony go to a hut to sleep. The young men remain outside dancing (setapa). They get up the next morning, then come the young men who have come to see the girls who have been initiated into womanhood. Now if a certain young man loves one of these girls, he throws a bead round her neck. If the girl loved the young man, she would leave it alone and not take it out. If she did not love him she would throw it on the ground. If the girl loved the young man, the people would then say: The daughter of So-and-So is beautiful, she is wearing a 'bomene', on the occasion of her completing the ceremony of initiation into womanhood, she beat all the other girls and was fancied on the (spot?), now she is going to be married.

END. S. 64.