



Fig. 7

- a) Shelter for guarding harvest
b) Outdoor grain-drying rack (flags serve to frighten away birds)

the land was extinguished and new ones were rekindled from a special fire made by the owner-clan at special cleansing ceremonies.

In the four basic Kaguru *rites de passage*, those related to birth, initiation, marriage and death, the various persons involved are carefully controlled in relation to domestic space. Thus, at birth a mother and child are rigorously confined within the house for the first four days after delivery. When the infant is finally brought out to confront the hostile world, a special ceremony takes place in the house's doorway. Similarly, when a couple are married and the marriage is being consummated, the couple are compared to new-born infants and are again, at least in the past, confined indoors for four days. The house protects nascent, fragile social statuses. The principles at work at initiation and death appear to be more complicated, varying in terms of sex. Men are initiated outside any settlement, in the bush, at a camp (*dilago*) termed *ikumbi*. The youths are separated from many of the qualities and