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MTSHODO

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# Customs

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Tongaland (per. Ndaba. 24.10.97). The hlobonga custom is prevalent amongst Tongas. Although called hlobonga it has a different sense to that attached to it when employed amongst Zulus. The reason is because, amongst Tongas, the girl is penetrated <sup>aliquis</sup> but it seems to be a rule for the man to withdraw just before emitting his semen. This custom, presumably on account of penetration, is only practised by the girl with only one man that is her lover. <sup>(soka)</sup> If pregnancy takes place <sup>some</sup> fine seems to be paid. An engaged girl is said to have gana'd her soka, meaning gone'd in Zulu and on marriage said to enda, same as Zulu (Zulus use gana, enda, geagea and cangusa all for marriage).

See an important historical note on Zulu, ukuhlobonga on pp 62.63 of N.B. 4.

See the dying out of the imbaxi in Tongaland. (change of fashion) see under "Clothing" p. 44.

Tongaland (per. Ndaba. 24.10.97) Men cut wattles and grass <sup>se</sup> and erect and lobela (cover thatch) their huts ~~without themselves~~ without any assistance from the woman. All women do is to sinda.

(b) Whenever a beast is killed it is cazululwa'd or cut up into <sup>distinct</sup> portions and <sup>a portion being</sup> given to each hut, (like game).

(c) It is the general rule for men to song endhlala and songa amacansi ~~se~~ isip.

(d) Where beer is being drunk in a hut, men drinking on one side and women on the other, a woman may leave her side of hut and go and sit <sup>(if they can spare)</sup> with or before men and partake of their beer.

(e) A husband often teza's wood.

The customs marked (a) (b) (c) & (d) are quite different from those of Zulus.

25.10.1897 (per. Mtshodo. 25.10.97) The Ganisela custom is very common in the District. I know this of myself ~~without~~ before Mtshodo acquainted me thereof. Today a case came before me in which a girl Nomabotsho, daughter of Sibindi of Sambana's tribe, had

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been ganisela'd to Sihlangu some years before arriving at the age of puberty. Sihlangu having accordingly paid lobola for her viz 7 head, but having <sup>a pertained that</sup> ~~heard~~ <sup>preferred to sleep</sup> ~~the girl~~ <sup>with him instead of coming to him as summoned</sup> ~~sleep~~ in a hut belonging another man viz Ndukezempfi he decided to call for the restoration of his cattle. The girl's father denied that he had ganisela'd the girl to Ndukezempfi. Sihlangu however insisted on his cattle being restored which was done. I saw and spoke to the girl Nomabotsho today. She appears to be about 14 or 15 years of age. I ascertained from her father that she tomb'd last year. I found out from the girl that she had not been ganisela'd (courted) by Ndukezempfi and so had never <sup>had a change of</sup> ~~refused~~ him. She refused to have anything to do with the said Ndukezempfi because she had a lover of her own, Mayibana. She had no idea of his <sup>(Ndukezempfi)</sup> ~~caring~~ <sup>for her</sup>. I ought to remark that this was a civil case in which Nomabotsho applied for an order of court prohibiting Ndukezempfi from interfering with the girl and it should be added that Ndukezempfi maintained that the girl had been ganisela'd to him though it seems the father never ganisela'd her to him. The father however <sup>admits having</sup> ganisela'd Zulase, Nomabotsho's younger sister, to Ndukezempfi and had received cattle as lobola on Zulase's account. I spoke also to Ndukezempfi & Sibindi.

This case is quoted to show what can place <sup>with</sup> ~~under~~ such a custom in vogue as well as to illustrate the custom.

Mtshodo says that he knows children, <sup>that</sup> ~~even children not yet born~~ <sup>are</sup> ganisela'd. A brast is generally paid as a sort of "retaining fee" or as indicating good faith. If a boy is born, the boy is looked upon as the man's "wife" and is held as a guarantee for a future girl to be born. This custom is at variance with what is done in Zululand and even Swaziland. [Examine further.]

Zululand. (per Ndukwana + Mtshodo. 25.10.57) A girl was ganisela'd after she had grown up. When ganisela'd she used to cease wearing the mutsha and put on merely the lembu <sup>gqwanu?</sup> i.e. at home. If people, strangers, came to the kraal she would put on the sidwaba as if married. After being ganisela'd she <sup>was</sup> ~~could~~ not be permitted to hlobonga with anybody except her lover.

Swaziland. To ganisela children or young girls is common in