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TETELEKU

KA NOBANDA

TETELGKU KA NOBANDA

A —

B $73/25$

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D $73/1$

E $73/13$

To B (win) file

7/7/92

photo of Teteleke in

CWF Harrison Natal - an Illustrated Official
Railway Guide
London 1903

p. 65

Publisher?

Note The following pages (of this book) are records of a great ^{thought interest} inquiry, though my informants assert and declare I shall believe only when I have seen for myself and as the inquiry is still open no judgment will be found (D.D.) 1
73/1
referred herein. 14.11.00. Lobola.
14.6.99

For referees ^{to evidence} in support of these views of Teteleku, see p. 44.

Natal, per Teteleku, Chief, son of Nobanda, lives about 4 miles from Maritzburg knew Sir Theophilus Shepstone well, was often consulted by him on native law & custom, has 18 wives and 50 children. Teteleku says that lobola was in no sense a purchase, there is no such sense about it. He is himself about 64 years of age and has always taken a deep interest in this and other old customs. Lobola is a pledge ^{or guarantee of good faith}. Here are Teteleku's words "Um tata njena, umuntu lona, uya ku m lungisa njena, ufunga ngani na? A vele-ke umgeni lona o tat'umtan' o muntu ati "llo, uku tata kwami loku, ngi m tata nje a be ngo wami, isi fungo sami ngi zo beki' izinkomo ku yise, uma ngize ngi buzeke uma se ngi m ona ukuti izinkomo lezi nga ngi fungelani ngazo." That is:- "By what token is there to be an assurance that the person you take will be well and truly looked after? The husband then will come forward, he who has taken a person's child and say, "Yes the token given by me on the occasion of my taking her as my own ^{is} cattle which I will place with her father so that with these in his possession ~~how~~ I shall be answerable, for any wrong doing on my part; it will be said ~~as~~ on what account did you give these cattle as a token." More than this, lobola means also that the husband ~~desires to~~ assures the girl's father that her children ^{by him} will inherit his estate or such portion of it as has been assigned or allotted to her house.

Teteleku's father Nobanda never came from Zululand but from near the Tugela above Mtunjambili & near Greytown. In the old days is as far back as Teteleku knows the lobola given was isikumba ee mpunzi. This skin is also the dondo or amazongo & izimbedu that followed in later years was merely a guarantee that lobola would be given in the shape of cattle as soon as cattle could be obtained. It so happened that many years elapsed sometimes between the giving of the skin and marriage, and the procuring of cattle, but the guarantee given was rarely if ever forgotten and a claim would be ^{universally} made by the children or grandchildren. The amazongo and izimbedu were, Teteleku believes, manufactured by natives in the same way that they make iron. p. 73, p. 1

^{22.6.99} The Chief Teteleku was found ^{in his hut} dead ^(no suspicion) this morning. I had arranged to have another long talk with him on Saturday. I regret extremely that this is impossible as I felt I had discovered

Natal, per Nansimekwana, ch. Nqangezwe's father, and through my boy Dalizwe

Natal, per Teteleku v. p. 1. According to the old customs the chief consent necessary for a marriage to take place was that of the girl's father for the father was the person best able to see if a man could comply with the guarantee to be given for the proper care and protection of his daughter. The father had to bear in mind the interests of the whole family and in giving his permission would have to be satisfied that the match would be a good one from this the higher point of view. He had therefore to protect the honour of the family which the girl being concerned only with her own interests would probably pay ^{proper} no regard to. Thus it was that when a girl having engaged herself to a man, and this man was found ~~to~~ by the parents to be unworthy, it became necessary for the father to override the girl's wishes and cause her to be married to some one he deemed more suitable. The girl in such a case was bopela's but if there was any way of meeting the girl's wishes the father was greatly influenced thereby. || [Teteleku ^{found dead} ~~did~~ this morning 22. 6. 99].

Natal, per Stephen Mini. Stephen is the Chief over the Kolwas of Edendale. He said to me today that there is no divorce by Zulul custom. The plan was to punish the husband as a means of softening the wife's attitude towards him, excite her compassion. Matters then would be placed in a fair way for being repaired. The husband could be ordered to pay back all expenses incurred by the wife on account of food during such time as he had lived apart from his wife and, in addition to this he could be ordered to pay a fine to the Chief (State).

Natal, per Qaliquoe. Qaliquoe tells me that it is a common practise amongst natives for the bridegroom elect to arranged with his fiancée that she shall leave her father's kraal for his own home on a fixed day shortly after night-fall without her father's knowledge or consent. The girl will go to gana which means that she will live at her husband's home for about a month and she will be escorted or abducted ^{from her home} by friends or relations of the bridegroom elect, the bridegroom himself not being present. ~~Thus~~ The girl as a rule will inform the junior wife of her father of her intention to slope shortly before leaving and when she has gone the junior wife will or may inform the other wives but the husband is on no account informed. The girl will, as has been stated, leave in the early part of the evening, she will have food with her relations as usual and then, pretending to go to bed, she will take up her already prepared few belongings (ornaments) and leave at once, meeting her abductors close to the kraal but not in it (for fear of detection). Next day early the abductors (excluding the bridegroom) will return to the girl's father to report.

Contact with civilized Races, Europeans.

73/25

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[Vide p. 1.]

Natal, per Teteleku. Teteleku tells me of a native Doctor called Magenge who many years ago left this part of the country (Natal) for Portuguese territory in the direction of Delagoa Bay. When there the doctor obtained some salampore ^(tshodde) or similar material he returned with it and some drugs peculiar to the Tongas. With this salampore he performed some tricks and made those who saw him believe that he performed a miracle (umnyama). People did not know what this material was.

Amasongo and izimbedu did not come from the Portuguese, but were made by native blacksmiths in the way that they had learnt to make iron.

The natives round about Maritzburg were independent of Zululand ^{but} and always afraid of those people. As soon as there came Europeans to Durban these natives took courage and sought by seeking and obtaining the protection of the Europeans ^{against} the Zulus.

Generally speaking European laws are not ^{fundamental} compatible with native custom and sentiment.

Several of Teteleku's family (boys) have left home (deserted); but they visit occasionally. No girls have deserted. He has 50 children + 18 wives.

Natives often refer to their old laws and customs in conversation though they may seem to be fading from view.

The Boers were the first to attack the Zulu power.

Natal, per Myself. In trying a case of Seduction this morning the following facts were elicited. That the seducer (Sobantu ka Mhlavela) was about 25 or 30 years of age, a Christian native, the girl seduced is daughter of a Christian woman Tshalite viz Charlotte, the girl's name being Nomfela, she is about 15 or 16. She was seduced at or near Dr. Sutherland's farm near UmBurg in Uingeni Div. No internal intercourse took place only external yet the girl became with child (a girl) was delivered of it this year, the child has died. Sobantu up to the time of the girl's becoming with child was the girl's lover and it seems meant to marry her. The arrangement however was that the mother (her husband is dead) should be paid not lobola cattle, but an ingquta beast. This point is worth marking as showing that although natives are Christians yet they to some extent keep up their old customs. Sobantu it seems had put another girl in the family way on whom he had paid the ingquta, it being his parents' wish that he should marry her. Nomfela's mother being a Christian is averse to her daughter

Tetelegu pupils have to brave dangerous crossing to get to school

by Gabi Khumalo

TETELEGU Primary School teachers are outraged after a Grade 2 pupil was knocked down by a speeding car recently, despite the fact that there have been numerous calls by the teachers for speed humps to be built on the road to the school.

Teachers said that they have been waiting for the municipality to put in speed humps after sending an application to the municipality early last year fol-

lowing a number of road accidents in the area.

Nomfundo Zondi (7) was injured two weeks ago when she was knocked down by a speeding car while on her way to school. She was rushed to Edendale Hospital where she sustained a serious fracture of her chin and a broken arm.

School principal Tobho Luthuli said that their concern has gone unheeded.

Luthuli said that while they are trying to protect their pupils

by teaching them the rules of the road, it is difficult to protect them from speeding cars. She said: "Warning children about being careful when crossing the road is not enough when they are dealing with speeding cars," adding that while they appreciate the warning sign on the road, it is not enough.

"It would be better if there was someone assisting the children when crossing but the incident could have been avoided if they didn't choose to ignore our

request," said Luthuli.

Ward councillor Vika Ndlovu said a request was forwarded to the road safety division for humps and they are still waiting.

"Besides the speeding, there is a sharp bend which is very dangerous. We urgently need some speed humps for the sake of the children," said Ndlovu.

An attempt to get comment from the municipality's Chief Transportation Engineer, John Ramsden, was unsuccessful at the time of going to press.

Helping Tetelegu's pupils survive

A school principal was honoured recently, along with others who are helping to make a difference in their communities, writes

GABI KHUMALO.

PRINCIPAL Sylvia Tobho Luthuli — a school head who faces enormous challenges in the daily running of her school — was honoured recently, along with other South African working heroes, at a ceremony held at the Natal Midlands Indoor Sporting Centre adja-

cent to the city's YMCA.

Luthuli (43) is the head of a rural school of 522 pupils, Tetelegu Primary in Mpumuza, that is beset with difficulties. There is no office in which to work, parents of pupils default on school fees, the pupils often go hungry and some are Aids orphans.

Luthuli and 240 of KwaZulu-Natal's other unsung heroes were honoured by the Shosholozza Aids Project, which illustrates its anti-HIV/Aids message through the use of drama, singing, poetry and soccer events at 20 schools in the province.

At Tetelegu Primary School, about 300 children arrive at school hungry and 30 have been orphaned.

To bring hope to the children's lives, Luthuli initiated a feeding scheme and



Photo: GABI KHUMALO

Tetelegu Primary School Principal Sylvia Tobho Luthuli (left), viewing a school vegetable garden with school teacher Sandile Dlamini.

Your goal ?

HIV FREE LIFE

Practise... makes perfect

A. ABSTINENCE

B. BE FAITHFUL

C. CONDOMISE

Towards an AID's FREE Generation

Provincial HIV/AIDS Action Unit
Province of Kwazulu-Natal

began growing vegetables and flowers at the school, with the project's help.

She joined the project when she saw how seriously the Mpumuza community was afflicted by HIV/Aids.

Tetelegu is one of 20 schools taking part in the project, which spreads its message to pupils, parents and community members through isicathamiya, drama, poetry and soccer events.

The project deals with poverty-stricken schools in rural areas and where the effects of HIV/Aids are felt most directly, due to few support systems for people infected or affected by disease. The project aims to encourage safe sex or abstinence among the youth.

Luthuli believes that the incidence of Aids can be curbed — but children who are too young to be sexually active are not told about condoms. Instead, they preach the gospel of abstinence.

On the poverty alleviation front, Luthuli's vegetable garden was boosted by a donation of seeds from McDonalds.

'Most pupils come to school hungry and depend on the school's feeding scheme.'

"The seeds came when we needed them," says Luthuli, adding that the Department of Health had advised them to include more vegetables and beans in their feeding scheme.

"We also make sure that we also include spinach in the food," she said.

She added that pupils at the school are also encouraged to start small vegetable gardens at home to help them feed their families.

"Most of them come to school hungry and depend on the school's feeding scheme. That's why it is so important that we provide them with a healthy meal because some of them don't get one at home," says Luthuli.

Luthuli says projects like Shosholozza play a vital role in helping them to deal with the pupils' plight.

The project was initiated in 1998 and focuses on educating young men aged 15 to 21.

Project director Gethwana Makhaye says that in an attempt to delay the onset of early sexual activity, the project has begun a new phase, aimed at boys that are aged between 12 and 15.

"Its main aims are to spread information on safer sex practices, delay the onset of early sexual activity and encourage schools and pupils to provide support structures to pupils either infected or affected by HIV/Aids," Gethwana says.

The project is sponsored by the Health Department, Oxfam Canada, Community Aid Abroad, the Australian government, the Canadian International Development Agency, Manchester United and Absa Bank.