

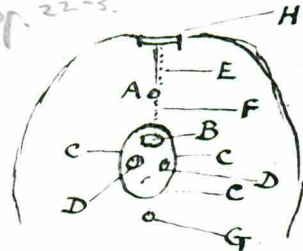
any other lover who may want to hlobonga with her. One lover will hlobonga two or more times during the same month, an isifebe is one who, during the same month, hlobonga's with more than one man. Isirobo is a girl who has been make zisa or raped. Rape was not bika in Kozini, the same applied to hlobonga against the girl's consent. Such offences were family affairs. As a matter of fact rape was not of frequent occurrence. A man who mitisa a girl was fined a beast.

There was no such thing in Zululand as a prostitute. No girl prostituted herself for hire. For instance, to offer beads or any small or large present would be an unheard of proceeding and no girl would be a party to it. A man who could not get a girl to hlobonga with would sometimes use force, for which he would be soundly beaten by the girl's relatives and be liable to pay a beast in the event of the girl becoming pregnant. Hlobonga was a universal custom, but it was one which must go on in secret. Every girl, mother, father and brothers knew of the custom and that she probably acted in accordance with it, but was bitted her if she were caught by her elder brothers who were izibeba zi no laka. Girls often made appointments with their lovers. They would leave by stealth at night, proceed to their lover, hlobonga and ^(If caught they would be beaten) return again before day break. Dhlozi, the other day, asserted that a soka was allowed to hlobonga at the girl's home, a hut being even set apart for the couple's use. N., however, entirely dissents and asserts the rule was never to allow the soka to spend the night at the kraal.

To show that there were no prostitutes, N. asks where they could have lived? There was no place where they could carry on such a calling.

Girls were sometimes spoken of as isifebe by their mothers, sokas and other people. To call a girl isirobo ^{or hint at it} was a very great isituko = insult, on which point refer to pp. 73, 74.

24.1.04. A strange superstition may here be set forth:-
Look at the rough sketch of part of the inside of a hut here given. It is against custom for anyone to sit or place himself or herself between the irsika marked A and the iseko or stone support (for imbiza or pot) marked B. Nor again will anyone sit between A and the door of the hut H, though it is not so important not to sit there as between A and B. The reason is this: There are as a rule 3 stones in the fire-place C, of these that standing at B is never taken away, although it may temporarily be placed on the edge of the fire-place or elsewhere in or near fire place whilst the ashes are being



removed. Stones D.D. may, on the other hand, be taken outside ^(the hut). With the stone B is associated the idea of ~~amandib~~ immovableness, unchangingness &c and so comes about the notion that any young man or girl who sits at the space between A and B will never be married, the girl will grow into an old maid ^(at home, sought after) refused by no man, whilst the man will be refused by every girl he seeks to make his wife. The hearts of those who sit opposite the iziko will become as immovable as that fateful stone, they will donda or hold back, with the result already stated.

The dotted line ^(imaginary) from ^{A or} B to H (door) is known as emgulugulwini or emqangwini ^{also emqangwini}. The ~~stone~~ ^{spot} ~~is~~ is known as emlinda ziko.

So strong is the superstition that people will not lean against post A or the iziko or fire-place.

The custom is still observed in Zululand and Natal, in the latter country, however, some young folks are beginning to ignore it on the ground that it belongs to a mere relic of bygone days.

The inside space of the hut on either side is spoken of as esililini, ohlangotini.

(The above from Socwatscha + Ohlozi - inquiry suggested by a question from A. Lazzak of P.O. Inkhlozi via High Flats).

Dalique says something about not sitting at E and turning back on door for fear of being accused by amadhlozi of being averse to their coming in.