Infant Betrothal

There are various steps in the process of infant betrothal which is variously known as "go belelwe" (to be kept, to be engaged) or go dhiwa mboto (to make a request).

(a) A sheep or an ox is slaughtered,
(b) The girl to be betrothed is made to put around her neck the fat covering the stomach (bemfhi)
(c) But this is only part of a feast to which relatives and friends are invited.

(d) The girl for whom such a feast has been held and who has been thus ceremonially vested with the bemfhi is destined to be the chief wife of her husband. She it is who will bear the heir of the kgotla. Subsequent to this ceremony the husband who may already be advanced in age may marry a woman older than this infant in point of age, but such a wife although taken to wife first in point of view of cohabitation and general consummation of the marriage will be junior in status to the ceremonially betrothed infant who is the mother of the heir, for whom mboto have been made, for whom dithari have been eaten.

N.B. Thari means the skin which the mother uses to carry her child on her back and a woman for whom a betrothal feast has been made is said to have had dithari (plural of thari) eaten for her i.e. sheep out of whose skins dithari may be made have been eaten in respect of the betrothed woman. The reference indicates that she is a future mother of children.
Seleka a letsha, a veteran of the Ratlan section of the Kapinga, well over 80 in age, pointed out with regard to infant betrothal that if a man has struck up a particularly strong friendship with another he may desire to cement this friendship by marrying him into the family of his friend, either himself or a son of his. As he put it, "If I like you, I may say to you, ‘If you ever get a daughter, I shall marry that daughter. If you ever get a daughter, I shall marry that daughter.’" Thus it was said he go ya ope (I eat daughter). Hence it was said "he go ya ope" (I eat daughter). Once it was said he go ya ope (I eat daughter). This custom may be done also for the benefit of the father. The senior wife is the one who has been betrothed in this way and has been married for me with the consent of my father.
Dithari in respect of an eldest child.

There is another sense in which the expression "go jela dithari" (to eat dithari for someone) may be used and that is in respect of the eldest child. Here a similar feast is held but its purpose is entirely different. This feast is really in preparation for initiation. Prior to the admission of any member of a family to Initiation School, a dithari feast must have been held in respect of the eldest child of the family, whether the child be a boy or a girl. When candidates come up for initiation, the parents are asked the feast of the dithari. If this has been held for the eldest child. If it has not been done previously, it must be carried out immediately to allow of the child or children concerned being admitted to initiation. There would thus be no special time when this ceremony must be held—any time prior to initiation. It does not matter how old a candidate for initiation may be, he will not be admitted unless this ceremony has been held for the eldest child of the family. Incidentally, having had this ceremony for me is conclusive proof, if proof is required, that me is the eldest child in the family.
The mother's brother - Kholone

The mother's brother is a person of great importance in a Zulu kinship organization. He has general oversight over both his sister and her children. It is his duty to see that his sister is well provided for in the event of her husband proving unable to provide for her satisfactorily. In the case of dispute between her and her husband, she looks to him for judicial protection and if she is ill-treated she may take refuge at his house.

In the case of his sister's children he must be consulted regarding any important matter affecting their welfare. He must be consulted concerning their marriage, make contributions towards expenses in their boyhood, in the case of the boys he must share it in the case of girls, he provides for their initiation equipment, assists the boy in the establishment of their cattle post (mogaka) by car making stocks for them and in return receives gifts from them of stock which must be put up for the purpose for this purpose by their father.

It is interesting to note that among the Zulu, there are reciprocal gifts between mother in the (Kholone) and nephews or nieces (setelega). In the event of stock take certain definite forms - the male makes gifts of female animals of two and the setelega makes mistakes of young bulls. The gifts of the setelega are called masheke and those of the male as go to the father's house or to worth the mother.

Besides these regular gifts which the male makes invariably, there are also gifts which he makes in the case of his nephews who (setelega) can not be bought and not to his father, but to the mother who often by the gift of setelega, and in modern times the first wages earned by the setelega.

The male's brother was in all setelega very much in charge of his setelega, a situation which is briefly summed up in the Zulu saying "Ngwana ngulele hlena ngalele ngalele." A child is great among his mother's people.

In spite of all this, the BRITISH are a patriarchal

family and upon the death of the father in his setelega, and
is unquestionably great. Their children owe him implicit and complete obedience in all matters including the choice of a wife, especially the chief wife, as far as sons are concerned or a husband in the case of a daughter. In heirs is vested the ownership of property, and even if he has assigned any property to them he retains at a large extent his rights of control and management over it. He has the right of corporal punishment, even (as is hypothesized) over all his children irrespective of age.

This patriarchal power is, however, mitigated by the rights of the mother over his children. The power of the mother has the voluntary effect of toneing down the extensive power of the father and preventing them from abuse. It is said to be for the interest of the wife who naturally is more lenient in affectionate towards her children; because she is female and is also under his mental power, so she is not in a position to stand up against her husband in defence of her children even she believes they are badly treated. The difficulty solve this problem by giving the mother concurrent jurisdiction with the father, so it were, over her own's children. The original power is vested in the hands of the father, but it must exercised in consultation with or with his regard to the feelings of the mother. The may then temper the severity of the father or may support him if their views coincide. This divided authority works well in the majority of cases, but it may lead to violent disputes between husband and wife or between father and children when fathers and mothers disagree over the same question to be decided in any matter.
The mother's brother is a person of great importance among the Barung. There are various reciprocal rights and duties as between himself and his sister's children.

1. His sister's children are expected from time to time to make him gifts. These gifts are called meadori. In particular, his sister's children are expected to give him all the surplus bulls they have among their children; but when he makes return gifts, he is expected to give them cows, which will bear more calves for him on the day of gifts.

2. When a man has been out on a cattle-raiding expedition and has brought back a number of cattle, these cattle are to be taken to the Chief's kraal. The cattle-riders cannot simply proceed to appropriate these cattle until they have given notice of the Chief the fact that there has been a raid with such and such results; for when cattle-riders often lead to inter-tribal disputes and consequently the Chief must know as soon as possible whether the tribe should be prepared to prepare himself. The tribesman must have a mark of special courage and patriotism that he has been a part of the raid.

In this added to the prestige of both the Chief, in this added, to the name of both the Chief. In whom the material has been brought before the Chief, he was entitled to appropriate one or more head of cattle in himself. After the Chief the next person entitled to a share of the spoils was the mother...
of the cattle-raider concerned. He had a claim prior to that of one's father. The same applies to the spirit of hunting. First the Chief, then the son, then the father, finally the raiders himself.

3. All property that comes into the hands of a man otherwise than in the ordinary course of his occupation in the family or the tribe really belongs to his realm. For example, all valuables which he picks up or earns in modern times the fruit wages that he earns in European employment. All adventitious property, in other words, belongs, properly speaking, to one's realm.

4. When a foster child shall die, his personal effects, i.e., clothing, weapons, tools, etc., go to his realm.

5. When a man is involved in any dispute which perhaps into a lawsuit at the kagotta, his realm in particular or his mother's people in general are expected to rally to his support and generally do so. Whatever the merit of the case, they will plead all possible extenuating circumstances on behalf of their daighter's child.

6. In the case of a claimant of the chieftainship, if he attempts to enforce his claim by force, his mother's people may be expected to join forces with him.

7. Of members of the same family, i.e., children of the same mother. Quenewel with one another, their realm is the one who is supposed to be in the best position to settle the dispute. If he is, it is felt, they may have a favorite among his children, but the realm will be impartial.
8. Among the Barony it is not compulsory for a malono to make a return gift when he has been given any makoni by his sister's child. But if he is generous-hearted he may give his sister's child a cow in return in order that she may live with the bulls which are refused to be given to the malongen. The sister's child may be unfortunate in that stock does not thrive in her hands. Such a sister's child (zethogela) is said to be matshogela (unfortunate). This is generally put down to his laziness in caring for the stock and he is mocked as a good-for-nothing (zelo bula).

9. When the sister's son is about to go to the initiation school, his malono may give him a gift of an ox to mark the status he is about to enter upon. Furthermore, when he has completed his term, the malono is expected to give him his term, the malono is expected to give him a further gift of an ox. This ox is known as a kugona o mela alozapi. The ox which marks his emergence from boyhood. This ox may be slaughtered and with it, pleni may be made; the new clothes and with it, pleni may be made; the new clothes with which the initiate, will leave the initiation school which the initiate will leave the initiation school or it may be retained by the sister's son school or it may be retained by the sister's son.

This is his own to form part of his future property. This is his own to form part of his future property. Instead of giving a coin, the mother's brother may give his nephew the necessary garments with which to graduate, as it was, from the initiation school.
10. When his sister's son is preparing to get married, his mother's brother must contribute towards the bogadi and also help him to get married. The mother's brother must be informed when his nephew is about to get married, so that he and his brother, if any, should make their contributions towards the bogadi.

11. The mother's brother must also be informed when any of his nephews are about to be allowed to set up a marriage.

12. When his niece is married, the mother's brother is entitled to a share of the bogadi given for the.
Premarital Pregnancy
1. Ha ngwana wa mooetse a letšepa, ha manoro le me lekhotse na le setšeleng a sa itšeho, re a gana go na nyale, o duwesega limo Lehlohonolo ke le nne.

2. Ha a dema la molao, le a rata go me nyale, o lehwetse go nteka lehlohonolo, mme go mo mma a itše go nteka lehlohonolo ka tšumane ka o tše a dirang ka batele.

3. Ha a dema la molao, le a rata go me nyale, mme batele ka gape go me nyale, go a duwesega sefe. Mme ka lehalalelo o ka bonwa molao, a duwesega, mme sekgeng ka molao. Batele: Ha tše ka gana nyale ha nteka lehlohonolo a le batelo ka fela la xaba leho go bese ka mo lehlatho, mme gana ka le nteka lehlohonolo molao, mme ba le rata gore ngwana wa tšo a nyale ke ka a ro na nne wena.

4. Ha nteka a me itšeho, go a lehelela go tše "molago" ka ngwana. Mme ke gore tšepa a ngwana le mo bonwa lehlohonolo le gape, o le go khete gape le hlokgotse. Ha ngwana a lehwetse le ka a ro na nne wena, mme lehlohonolo ka bonwa molao, mme a duwesega limo le ke itšokila.


7. Ha a sesa lehlohonolo a ka nteka lehlohonolo a lehlohonolo, ka lehlohonolo, ka batele ka mooetse, ka lehlohonolo, ka lehlohonolo, ka batele ka mooetse.

8. Ha ngwana wa mooetse a nneka leka batele, ga a tše a lehlohonolo ka tše a seka. Ha tše go diba go lehlohonolo.
1. If a girl becomes pregnant and the man responsible for her condition admits his guilt, but is not prepared to marry the girl, he is fined a head of cattle.

2. If he admits his guilt and further desires to marry the girl, he first pays one head known as Kigoma or Kuthola, after which he pays Kugadi as agreed upon between himself and the parents of the girl.

3. If he admits his guilt and is willing to marry the girl, but the parents of the girl object to the marriage, he is not fined anything. He may, though unjustly, be found guilty and fined, but that is not according to our law. The parents may object to the marriage if they belong to the royal family or lineage group and the man is not of a commoner or belongs to the same chief and they are not prepared to see their child married into that group.

4. If the boy pleads not guilty and it is impossible to establish his guilt, otherwise, the matter is left there with the saying: "the child is the witness" (the best evidence). This means that on the day the child is born it will be examined at the chief's height. If the child resembles the man's height, the man is found guilty and is fined six heads of cattle.

5. These cattle do not all go to the parents of the girl. Out of this number, one head is kept for livestock by the man who is not the father of the child, and the rest is given to the men who brought the case. Nowadays, the Chief often takes both head of cattle and does not slaughter any of them.

6. When a person has been found guilty, he is given a certain number of days within which he must buy produce the cattle required as fine.

7. If he has not cattle, he may pay this fine in small stock, e.g., sheep or goats.

8. If a girl becomes pregnant a second time, she has no redress (she is looked upon as a prostitute) unless her pregnancy is due to her own immorality.

Kigoma or Kuthola - the head of the reed. Rends are often used as fences and a man who makes a girl pregnant is regarded as having broken through the fence of the girl's home. Hence the name given to the head Kigoma or Kuthola. Presumably, if he had come to the girl's home in the ordinary way, he would not have affected his status, except with their approval after proper negotiation had been made.