"In most primitive systems of law legal and religious conceptions merge into each other. This is true of native law and especially so in the case of their
marriage laws and customs. We cannot understand the real and original
function of the custom of Lobola (transfer of cattle for a bride) or the
accompanying sacrifices until we analyze the custom and resolve its
elements into their legal and religious components. Native ideas are
radically different from ours, especially in regard to the part played by
cattle in the transaction."

"There is a tendency among writers to juxtapose the two systems,
European and native, and to emphasize some element of the European law
system as essential features which are found nowhere in those so
regarded in the European system. The native, themselves, especially those
brought up in forms of European away, tend to lose their traditions
and to substitute ideas borrowed from Europeans. At the best of times
even in the course they are not in a position to understand and explain the
real and original function of these customs as they are not in the
habit of reflecting on and analyzing them."

Among the Sotho Bantu marriage is a matter of group and not
the group rather than the individual of the group. The primary effect
of the object of marriage is the protection of children for the maintenance
of the group. If essentially aimed at securing succession in inheritance.
To attain this object the group acquires a woman from another group.

This is actually acquired in the reproductive force of that woman, the
right to that force is obtained by transfer of cattle representing similar
wealth in themselves or in the means of procuring cattle produced
from and the group.

The ethnologist indicates this fully the steps in the process which
is gradual and involves a series of changes in:

1. The attitude of the two contracting parties towards each other
2. The actual terms which consist in the exchange of rights in
   the women for the cattle and livestock follows:
3. The adjustment of the woman in her new office by
(1) her elevation from manhood to womanhood
(2) her departure from and her farewell to the group and its ancestors
(3) her introduction to the new group and its ancestors and her affiliation with
For ceremonial followed by the different tribes in this matter are
Broadhead: "Zulu Marriage Ceremonies".
Engelbrecht: "Zulu Custom relationships to Marriage,"
Summarised the following events:
1. The first stage affected the attitude of the father-in-law, i.e., grandfather and
the brothers of the woman, all designed to establish concord between the
parents and the woman in the consent of the group to the proposed marriage.
2. In this second stage, when the consent of the elders is arranged and the cattle
and the woman are exchanged. This is the important moment in so far as
the legal aspect is concerned and in the contract of the marriage.
It is always accompanied by other social and religious ceremonies by
all involved the group in the contracting parties, then they complete the ceremony.
3. The third stage involves the bride formally and with the group as contractors.
The marriage is to be in the central formal ceremony, which end a
sacrifice is offered and a feast is held, the ancestors being invoked and the
guests of the sacrifice being sprinkled over the bride when returned with the
other ancestors. The sacrifice, free from his own food, keeps the cowrie shell,
which is to guarantee his to the husband's group. Thus we, a sacrifice, is
the medium to inform the ancestors of his presence, and open the
sacrament, yet in the meantime of the bride will be given the sacrifice
this ceremony is incidental.

But these acts are ceremonial and ritual which affect the
bride formally. They form the religious element of the proceedings,
and that omission was more invidious, it completed contract than does the
absence of prayer, music, groom or a wedding reception or a European marriage.
Its significance that the term used for the ceremony in Zulu is 'Mhlanzana'
interpreted as a marriage but etymologically meaning "to make to sit (in a
husband's boat)"—Webiti Dictionary.

He is married that way the Xhosa bride (Xhosa at Section, the Nguni)
the woman does not become a full member of the husband's
group. She remains still protected in and as long lived to — not that
of the husband's group, but she is to the mother of children of that group,
however, for introduction to the members of the husband's group. But that group
has acquired in its reproductive power.

In the eyes of the Xhosa bride, a woman becomes a man's "wife" not
upon a wedding or a celebration, but from the moment any portion
of the bride price (lobola) had been accepted from him by her father.
(Transl. Edwin Turner—Jabalad and Natal, p. 272 where in context, p. 272)