

## The Koma Girls School

Upon a certain day The Chief Calls all the men together, he then informs them that the school for girls will be started on a certain date, The men returns to their homes and they in turn tells their wives what the Chief has spoken to them, A few days later the Chief wife ~~then~~ calls all the women together and notify them, that upon a day named they must bring their daughters to her house, all that are of age to go into the school. Some girls go into the school at the age of nine but they do not go through the same curriculum as the girls who have attained the age of puberty, and they are isolated from the older ones when ~~there is~~ any thing dealing with sex matters are discussed and performed. These young girls attend the school a second time, when they have reached the proper age. Upon the day fixed all the girls



3. with their mothers ~~assist~~ Grammas etc  
report themselves, at the house of the  
Chief wife and she sends them out  
to gather wood, bring sand & water  
and they must plaster up & repair  
her houses. The school is generally  
situated in a Koot near a running  
stream, and if there is not a size  
enough hole or dam, the men have  
to go and enlarge it, upon completion  
they come and report that the Dam  
or pool is ready. The Chief's wife  
accompanied by other older women who  
act as school mistresses take all the  
girls to this koot. each girl carries  
a bowl upon arrival at the pool  
they take off all their clothes, "Ntepi"  
and "Bohoolie" They then enter the water  
and stand then the water reaching  
above their breasts. They then take water  
in the bowls and throw it over each  
other (this is to make them strong) this  
is done for ten days and is called  
"Baulie-wa-Hlappa" upon the twelfth  
day they are all taken to a house  
(made roughly by the women & girls



during the first ten days) & situated near the pool. The mothers & the girls go with them, the underage girls are placed on one side and the older ones. The other side of a circle formed by them. The mothers then cut off all the hair from the head and mount of Venus. This is known as "Wa-Korra." After this has been performed all the women young and old forms another circle and the school girls are placed in the Centre, The Chief wife with the female doctor or matron then calls them one at the time, one woman then unties the "Mepi & Bohohie" & the girl stand before the matron naked, she is then told to sit on a small bank (earth) with her legs open and her private parts to the fore. This is for inspection. The matron then with the ~~the~~ point of a Rhinoceros horn (a Cow's is Rhinoceros not obtainable) pierces it breaks the maiden's lead, causing a flow of blood (this is done to prevent the



husband getting sick with the blood) If  
 blood does not flow, ~~and~~ the Maiden  
 Head has been previously broken, the  
 girl is roughly abused, and to show  
 all present, the nation inserts her  
 two middle fingers into the vagina, this  
 girl is then placed apart, and she  
 has to eat alone and is not  
 allowed to sit with the others around  
 the fire. Out of ~~2~~ 100 girls only 2 or  
 3 are found whose <sup>maiden head</sup> is not intact,  
 This performance over, they are taking  
 into the hill to gather a Cactus plant  
 known as "Mokalamoklou" the milk  
 from this plant they smear on the  
 lips of their private part, and for the  
 next ten months when they are sitting  
 idling they suck the lips to lengthen  
 them, some reach 4 inches this is  
 to give the husband something to play  
 with. After being a month in the  
 school, the Chief wife calls all the  
 women young & old (what have been in  
 the school) and they visit the school  
 another circle is formed and the




5


Chief wife, takes a long thin strong stick  
and each of the school girls are  
giving a good thrashing over the  
shoulders. When she is tired another  
one is appointed to take her place, all  
the virgins having been thrashed, another  
stick is used for the girls whose  
Maiden heads were found to be broken.  
(They use another stick as they think that  
the stick would pollute the others)  
Now they are ready to go out of the  
hills, and that night the Chief wife  
Mation & all the women go into  
the hill, all the school girls ~~are~~  
then get a portion of a Cows hide  
tied tightly around their waist & thighs  
and they walk in a very slow &  
manner, taking short steps, (They do  
this to prevent any men from soliciting  
them.) They are then placed in a  
procession the older women walking  
on the sides screening them from view.  
Preceding them and also hemmed  
in is an old woman she carries  
under her arm "The Mashopieane"



This instrument is made like a barrel with the two ends out. It is made from lathes made from the wood of the "Kipperool" tree. Its name

The goat's skin with the hair removed is then drawn over one end & a piece of cow's hide is drawn ~~over~~ <sup>around</sup> the barrel & put in the sun, to dry. A number of reeds, <sup>ie</sup> made Kaffir Corn stalks, enough to hold in one hand is tied in a bundle and the end smoothed. The old woman

carries this instrument under her left arm and with the right hand she rubs the bundle of stalks around  on the skin at the end of the instrument. This makes a long humming moaning tone and can be heard 2 miles away.

 They then proceed down the hill in the dark, the old woman playing her instrument, the others singing, shouting & dancing, making much noise. This is to warn others to keep out of the way. They march to the Chief's kraal where a large house has been prepared for them and they are bundled in & they




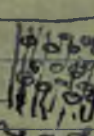
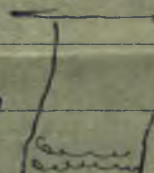
7  
use this house for the next eight months  
join from etc. During this eight months  
they are taught all the secrets of Sex  
what they must do when married,  
How to rear children, to be faithful  
in fact all that a young wife should know,  
dolls made from wood. Some very hideous  
are used to play with & to demonstrate  
During this time they play games inside  
the house, they go in parties in charge  
of the matron to the fields & hills, to see  
them they look very demure & dejected and  
in fact they have a rough time this is  
done to harden them. All food is brought  
to them by the other young girls, this is  
also done whilst they are in the hills.  
The "Mashopeane" is burnt or destroyed  
and if questioned as to what made  
the weird noise. The old women says  
it is a spirit of a bird or animal  
they found in the hills, and it has  
returned to its home. No one ever sees  
it outside of the school & it is only used  
the one night to play the girls out  
of the school. The girls having finished school



2

are now eligible for marriage, their hair is formed in a circle resembling the thatch on a roundabout. The long thin plaited hair having been cut off in the school.

They still wear the "Ntepi" & "Bohoolie" and they continue wearing this until they become pregnant & sometimes for 3 months later, when an old woman comes and unties the "Bohoolie" (this is given to a younger sister or friend) the old woman then fastens the string or the "Tieto" she can then be recognized as a married woman. The old woman also gives her tips as how to go about her duties when pregnant & what she must expect.

The Ntepi is a skin worn hanging down behind  Bohoolie  worn in front made from strings & threaded with beads. Brass rings "Ngotto". The Tieto is made like an apron & hangs  down in front, generally made from sheep skin.



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