

**Zeitschrift:** Acta Tropica  
**Herausgeber:** Schweizerisches Tropeninstitut (Basel)  
**Band:** 8 (1951)  
**Heft:** 4

**Artikel:** Mädchen-Initiationen im Ulanga-Distrikt von Tanganyika  
**Autor:** Geigy, R. / Höltker, G.  
**Kapitel:** Summary  
**DOI:** <https://doi.org/10.5169/seals-310351>

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transférées de leurs cases dans des cabinets de verdure édiflés à cet effet dans une agglomération plus importante. Cette concentration des wanawali a lieu la veille de la grande fête de leur libération (grande « ngoma ») à laquelle toute la population prend part. Celles parmi les jeunes filles qui sont déjà fiancées se marient à la suite de cette fête et s'établissent dans leur propre demeure préparée à l'avance par le mari.

Dans le dernier chapitre sont réunies des informations concernant les coutumes après l'initiation ayant spécialement trait à la grossesse et au premier accouchement.

#### *Summary.*

The authors describe the traditional initiation ceremonies observed by certain Bantu tribes in the Ulanga-District of Tanganyika. These descriptions are based on photographic documents and material collected by an expedition of the Swiss Tropical Institute in 1949, on the personal observation of one of the authors who led the expedition, and on information supplied by members of the Swiss Capuchin Mission of that region.

Contrary to the customs in other African regions these ceremonies have an absolute bloodless character, no circumcision or other physical lesions being performed. After the first menstruation the girls, now called "Wanawali" (sing. "Mwali"), are shut up for a few months (sometimes as long as 3 years) in a house in which no man (except occasionally the fiancé) and only certain women and the mother have admission. During this period the "Mwali" is guarded by an old woman relative or friend of the family, who officiates as teacher and confident (called "Somo" or "Mnyago"). According to old traditional formulas which vary from one tribe to another she is trained for matrimony and family-life. These formulas consist of sentences, songs, pantomimes and all sorts of manipulations which are continually practised with the help of other women. The Mwali is subject to very strict rules during her period of confinement and must take great pains to learn and reproduce faithfully what she is taught.

Once, but only after the second menstruation, the confinement is interrupted by a tribal festival (small "Ngoma") when several "Wanawali" are presented to the women of the tribe and have to show what they have been taught. During their instruction time as well as at this festival a fertility rite plays a special role, when a young hen and the twig of the Mfulu-tree (*Vitex* sp.) are used as symbols of fertility.

After another period of confinement of variable duration the betrothed (in case the girl has already chosen one) is admitted for a kind of trial-matrimony. The confinement is then ended with the consent of the elders of the tribe. As a rule, about 10 girls at a time are collected in small huts erected in the most conspicuous place of the region. Their concentration is performed on the eve of the great liberation festival (big "Ngoma") in which the whole population takes part. Those of the girls who are already betrothed get married after the festival and settle down in their own dwelling prepared by the husband.

In the last chapter of the article the authors have assembled information concerning the customs observed after the initiation dealing chiefly with pregnancy and child-birth.