

Memo from



The Director of the Lovedale Press

To _____

Date 30th Dec 1948

THIS MS. WAS GIVEN TO US
WITHOUT CHARGE. WE DO NOT
THINK THERE WOULD BE MUCH
DEMAND FOR THIS ENGLISH
TRANSLATION OF A BOOK
ALREADY PUBLISHED BY US
IN XHOSA.

R. X. W. S.

Intlabo ka Xhosa - CS Paper
(The origin of Xhosa) - Tijo Buvindiso Sijele

(The Origin of Xosa) ~~has been written~~
has been written especially for all Nations
who speak the Xosa language

by
Tiyo Gurnside Soga
Tutura Mission,
P.O. Butterworth: Transkei.



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~~Unpublished~~

Its Contents.

- First Chapter. - Speaks about the origin of Kosa
 Second " - Speaks about Kosa's laws, his
 worshipping and his habits.
 Third " - Speaks about Customs as well as
 hereditary Customs of the older
 people.
 Fourth " - Speaks about Sports & Entertainmen
 Fifth " - Speaks about the sinking of
 Kosa's Kingdom.
 Sixth " - Speaks about the final word,
 the outcry & the real hope.

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|-----|-------|------------------------------|
| 1st | Chap. | The Origin of Kosa |
| 2nd | " | Laws, Religion & habits. |
| 3rd | " | Customs (Past & Present) |
| 4th | " | Social life |
| 5th | " | Decline of his Kingdom. |
| 6th | " | His needs & appeal for help. |

The Writer's Introduction.

My fellow-country people - Princes, gentlemen, young women, ^{young men} boys and the native community as a whole :- There is the little book we have compiled for you. It gives a narrative of Xosa, his own personality as well as his origin & history whilst still alive & exercising his powers in his own land. It traces him down to the present state of annihilation. It begins with his origin as far back as Ntombela son of Mafu; also Ethiopia of Egypt - the ^{land of} black peoples' country.

In this little book, we have narrated short ~~nice~~ stories about Xosa's birth, his humanity and ~~sinking down~~ ^{life} fruitless; starting from the North as far as we can gather, on the way from Egypt which is our fore-fathers' country. We do so then to show you the one-ness of the black race, and yet most important & the gist of the whole thing is show you some idea as to how Xosa led his in that Native Country.

Therefore by so doing, we are preventing the reader from asking such question as this :-

"By the way, where did Xosa originally come from?"

It is from here then that you will find ^{our} and hereditary customs of the olden people, at what the old laws were, the garments, sport entertainments naturally.

From these, you will ^{wise} recollect & understand Xosa's power, and other points which caused to have important and ^{wise} chieftainship like "Mnebesi" so much that those people who lived with him in those days had the best life.

We have also detailed some more serious offences, and other wrongs although today they are no more in existence, and even if there be any to be found, they may be the same nominally, and differ materially from what they were originally, owing to the present conditions of our life.

We have tried to trace & scrutinise the earthly pleasures here, although we cannot claim to be "perfect" in this matter; because as a rule life is surrounded by many different things, which could not ^{all} be examined successfully.

There it is, you sons of Ntombela, what we have written for you about Tosa. We have the genealogical tree of Tosa so that it will be clear to you who and what he was in the olden days. You will also see how his children were scattered all over now adays.

I am writing this book for all the different Bantw tribes, and I want them to read it carefully & digest it because this may help to reveal some principal facts about the Blacks and show how the prominent man, Tosa, lost his power & popularity.

In that, then, you will be in a position to know who Tosa was formally and what he is today and what his future shall be.

So far so good!

You must take notice of this name of Tosa in this little book - In the first place, it includes all the black people and yet with specific reference it refers to the Tosa of Kaffir-land in Palos country. What it is today is that every black man is a Tosa.

- I, the writer of this little book, wish to congratulate and thank the following gentlemen for their valuable assistance to me whenever I was in some difficulties and doubts. They did not only extricate me but encouraged me in many vital questions. I mean these gentlemen:-
- (1) The late Chief Ntsimba Mdingi, grandson of Kawuta. Chief Ntsimba was born during the regime of old paramount chiefs and that enabled him to acquire experience and history generally of the Xosas to a very great degree. Did you ever come across this man? He used to narrate stories in a most eloquent manner as if he was reading a book.
 - (2) Philip son of Sonjica, a resident of Tutura, at Ntsonyana in the Transkei. He belongs to the tribal clan of Amanzotwa.
 - (3) William son of Ntsikana Gaba of Hleke at Mahlatini. His tribal clan is Umcirha.
 - (4) Ntotovizane son of Mdodana of Toleni, Idutywa. He is an eloquent Councillor of Sigidi Mguntu.
 - (5) Zaze son of Soga of Tutura, Councillor of Sandile. His tribal clan is Jwara.
 - (6) Revd. Walter Benson Rubusana of the Independent Church of Scotland, at East London. He is a well educated & clever man. His tribal clan is Ama-Birha.
 - (7) Nkhohla son of Falati, a resident of Machubeni at St. Marks. A meek gentleman of the tribal clan of Amampinga.
 - (8) Revd John Brownlee Ross of Toleni a clever man of the Scottish descent.
 - (9) George Wayland Tyamzashe of King W^m Town. A clever man of the tribal clan of Amangweni.

(10) Irvine Mos of the tribal clan of Amazangwa in the Transkei. He is the most trustworthy young man of his family.

I am thanking these Princes & gentlemen very much for their interviews and advice they gave me on different occasions when I came into contact with them.

Fellow-countrymen, Councillors of the other Nations, My desire and prayer was that I should do something for you; no matter how small it might be but do something for my fellow country men. When I was a little boy, I had this anxiety which gradually developed in my heart and could not be shaken off. I went to School at Glythwood from 1889-91 and Lovedale from 1892-99 (in all nine years) and still, even after my school days, this desire and anxiety grew more and more. It is now thirteen years since we have started handling with this work. Some of the men we have mentioned in this Introduction have passed away & died.

Through the help of our Almighty, we have gone so far at this stage today! We wish that this beginning should arouse those men who have some experience & some idea of the history to take immediate steps & write to us. This will benefit & help us, we Xosa tribes who have been brought up in Mission Stations to read about: -
 "History of the Xosa Wars", also "The Zulu War"
 "The Origin of Ishaka", "The Praising of Chiefs
 and Poets and Figurative Language"

"The Prophet Ntsikana". All similar things are essential so that we may read in our History Books the origin of our fore-fathers and see what good & happy life they led although we may be here today and be what we are. As for myself this position is unsuitable for me because it is too remote and I am only taking it up because I notice that fit men have neglected their duties in this respect. We therefore beg to apologise to you, my fellow country men in the Basutoland and Transkeian Territories!

The boy takes the calf out!! We wish that all the readers of these few lines would get something material & benefit by same.

I have also stated that "We are human beings by creation! We are not baboons according to Darwin's expression!"

Yours Obediently,

J. B. Soga.

First Chapter.

The Black people are one naturally -
Nosa is the root and the origin of the Black
nation.

The Black Colour originated at
Ethiopia of Egypt.

After our fore-father Adam was created of
the dust of the earth, his real colour is most
uncertain. The track of the black people can
be traced to the children of Noah, and even
amongst them to his second son named Ham
or "Fudumele". David names the country of Egypt
"Ham's" (Psalm 78, 51, 105, 23, 27, 106, 22) This man Ham
was the son of Noah, who was cursed by his father
on the occasion of Ham's failure to hide him
away when Noah was naked & ashamed of himself.

It so happened that the curse fell upon
his youngest son ^{Canaan} ~~Kanana~~ (Genesis 9: 25) these are
the words: - "Cursed be Canaan, a servant of
servants shall he be unto his brethren."

There were four sons of Ham and these were:
Cush, Mizraim, Phut and Canaan who was cursed
& made a servant of servants. (Genesis 10: 6; 1 Chron. 1: 8)

According to the old history we find
that these men were at Ethiopia, a country
lying south of Egypt, and even by name this
this was called Ham's country. This name Ethiopia
means Kush in Hebrew and "burning heat" in Greek.
In Genesis 2: 13 it is meant this country when
they say the inhabitants have burnt faces owing
to the country being very hot. That is to say
that they are "Blacks". We cannot define the
boundaries of this country but let it be
sufficient to say that it is in Africa here

Moreover in the Bible the name of "Ethiopia" and the "Ethiopians" speaks out clearly for the African country and the people. In the olden days it was inhabited by Negroes. The Nubians, Arabs and the Abyssians have always remained the neighbours to the Egyptians and these Ethiopians. These are all the black nations, quite black. In the history we find the Egyptians & Ethiopians inter-marrying with each other; they even say that the Ethiopians surpassed the Egyptians in blackness, and mention the wife of Chief Amosis who was ^{an} Ethiopian woman.

Ethiopia had full kingdom of its own, and there ruled ~~Chief~~ King Shebek and Tolemi also Sizaris and many others; there were also Queens viz. Kandase and others. The Temple and monuments had decorated pictures & engravings of Ethiopian Princes who were Blacks. Although the Ethiopians were under Egypt, there were always some Kings of ~~the Ethiopians~~ the country of Ham. The customs & hereditary customs of these people were alike those of the Blacks as a whole including those of the Tossas here.

It is quite clear that the Kingdom of the Ethiopians went on & continued to have strifes & insurrections between themselves and at last had divisions ~~between themselves~~. It is customary amongst the Blacks to push each other in order that one should be the Head.

The truth is borne out from the history of the Ethiopians and the Egyptians. It also follows that Ishaka was like his fore-fathers when he persecuted & scattered others so badly. We think that Kandase, Shebeki and

and others were the same Ntombela son of Mafu. It appears to us that that lot of Nations could be made into four groups:-

- (1) The first lot falls to Noah & his sons.
- (2) The second falls as far as Ethiopia - Egypt, "Hams lot".
- (3) The third falls over to Ishaka.
- (4) The Fourth falls on to Kosa as well as Kosa of today.

It is clear judging from the fore-fathers of the Blacks & their general appearance why these people should inhabit such a hot country like Egypt - Ethiopia and Central Africa. At the same time when they inhabited such a country like that they had inter-marriages between their children and gradually their colour became brown & black. Their original colour having been yellow & yellowish brown.

When we trace all these facts we find out clearly that surely all the Blacks ~~is~~ ^{are} one nation in creation, origin and mode of life.

The Black nation is one in origin and also in different customs right up from the days of yore.

The black Negroes are a different ~~nation~~ race themselves, they are lower than the Black races, we shall go too far if we want to trace them.

"Near Egypt there is a coincidence in certain customs ~~at~~ between the Blacks and the Arabs or the Jews. When we trace & examine closely all these facts, the whole thing becomes quite clear & undoubtful that this handsome tribe originally comes from near Egypt in the East.

We cannot trace any Black chief further than Ntombela son of Mafu

He was the oldest & the greatest Chief amongst the Zulus. It must be remembered that the Zulus is the mother-race of all tribes, great or small, of the blacks in South Africa. This same Ntombela gave birth to Senzangakona the father of Ishaka. Ishaka was the eldest & great son, while Dingaan & Mpande were the Right-Hand sons.

Then naturally the Chief & King was Ishaka. All the country that was called Ntombela's was subsequently called "Ishaka's" country up to the present day; that included all the ~~same~~ black races who inhabited that country. The Xosas and the Fingoes & other smaller tribes have all the ^{same} origin and come from the same stalk Ntombela. They broke away from the original stalk Ntombela, just like the churches which broke away from the Roman Catholics.

X These tribes all broke away in this manner & came towards this country at different times and in various lots from their departure. There was the North section, the Middle and the South. The North Section took the direction of the north Sea — The Basutos, Tembus, Ngqosinis and the Tundles. The Pondos took the middle course penetrating the north part of Umzimvubu River. The five Xosa tribes including Xosa himself took the direction of the South Sea. These tribes were ama-Gamba, ama Ngoto, ama Kwemta, ama Ntakwende and Xosa. This was then the occasion that Xosa left his country, Ntombela's & Senzangakona's country. He left all his country behind him. He was very fond of hunting game and

we shall go into that subject later on in this chapter.

You reader, must note that Ishaka and Kosa are originally both of the same blood by birth as well as chieftainship of Ndalenini.

Kosa fled first from his home: then Ishaka subsequently followed after certain wars. The Abambo tribe originate from the people belonging to the Great House of Ishaka they eventually joined the Kosas as fugitives & wanderers and called themselves "Amamfengu". The Kosas themselves originate from Kosa, the youngest son of Senga. They got chieftainship for the mere reason that they fled to a new country and were by themselves, then Kosa became Chief & was saluted thus: - "Hail Kosa"! It is quite clear at this stage that the Blacks are of the same origin.

Yet in spite of this, there shall always be certain points & lines of chieftainship which are not exactly quite clear and traceable: these discrepancies are immaterial.

This is what Kosa did on his departure from Ishaka. He came out slyly, not intending to leave his home for good; he went out on a hunting expedition with a small party of ~~some~~ young women as usual, also boys and certain men. They hunted & killed game. They then erected temporal huts and resided there and started hunting. They killed game and the expedition became very successful and most interesting to them. Things started in this way - when a man killed game he shared same with one of the young women. all the men did likewise and subsequently these.

young women became their wives. To a certain extent this resembles Lot and his daughters in the olden days. Things went to their entire satisfaction, and nothing was thought of the original home in Ishaka's country.

The Kraal-Sites of Kosa began here; and the game went thither & thither to avoid the people ~~and~~ The people kept on running after the game. Thus Kosa left Ishaka's country altogether up to this present day. Kosa left his home in this manner; he made himself similar to the prodigal son who was the youngest in his family & wandered about. The Bible gives us that parable.

As soon as Kosa left his country, he was joined by Gambas, Nzolos, Kwentas, and the Amar-ntakwenda's and Kosa was the fifth and the only Chief. It is why these people were called Kosas up to the present day. The reader must note that it is quite clear that had n't Kosa ^{LEFT} leave his home, Ishakas Country, he would never have been a Chief. The whole history of Senza tells us explicitly that the Chief was Ishaka and that Kosa was never a Chief. The same applies to Ishawe you see today, he has never ~~had~~ chieftainship because he was the youngest in Kosa's family. Birha was the eldest and Chief. (This fact is explained clearly in this same chapter we are dealing with). We are inclined to suggest that this may likely be the reason as to why Kosa was not fetched back to his home after leaving them in such a way as he did.

Kosa gave orders to his followers:—

"Amongst the trees you must preserve the following, Inzinginiba, umzane, umhlonyane and umngayi; amongst the birds - Inggwangi - wherever you hear it crowing we shall pitch up there Kraal of the Great Place. Once the above trees are spotted out you must be assured that is fertile land in crops & vegetables also that it is a pastoral country. These points were watched keenly in the selection of a Kraal Site.

We don't know the wives of this Chief named Rosa but he had two children. - The eldest was Cirha & the youngest Ishawe. The Chieftainship of Cirha came to an end at an hunting expedition and the whole of it remained with Ishawe until this present day.

This is how Cirha came about to lose his Chieftainship and subsequently the ama Cirha were known as "Hlombalidala":

Cirha & Ishawe went out on a hunting expedition accompanied by the followers on a certain day; the "ama Rudulus" who were eventually called ama-Ngwewu were also there. It was looked upon as a disgrace for any one who did not kill game. Cirha's side did not kill game. (The same as Esau and Jacob) Seeing this disgrace this Chief requested the other side to spare them game "ndikhombele" referring to Ishawe's men who had killed only one game - Cirha said, "Give me a bit of your meat so that I may also prevent the sparks with the buck's meat."

Then Ishawe said, "No, my elder brother, such a great Chief like you could never get a share of some meat of a small buck like this"

Birha insisted that he should be given a share as this killed game was old enough and had horns like any full grown buck.

So saying each grasped the game to himself and after a division amongst the men, a fight ensued. The Ama-Rudulu tribe helped Ishawe who was loved by the people for being very liberal.

These two chiefs fought very strongly. This event led to the end of Birha's chieftainship who was the real chief amongst the Xosas in their minor chieftainship; henceforth the Ama-Birha tribe were known as "Bandra ka Hlomla lidala

x naka Qangolo naka Nyembegana". From that day the Ama-Rudulu got the name of "Ama-Ngwenu".

They were given this name by Birha's warriors who had suffered defeat from Ishawe's men.

They were given this name contemptuously; On one occasion they pointed out some grown up men of the Ama-Rudulu and told Ishawe that his victory over Birha was due to those little grey headed men (Ngwenu). Since then they were known as "Ngwenu" tribe up to the present day.

The Ama-Rudulu are of the same origin as the Pondomise. From that time the Ama-Ngwenu ^{became} ~~were~~ prominent and very powerful during the chieftainship of Ishawe because they assisted the chief at the conquest of the elder chief Birha. The Ama-Ngwenu's are the principal Councillors & have self-sacrificed themselves. It is a natural thing amongst the Blacks for the head of the Councillors to fight against his chief; and any one having many followers obtained chieftainship.

Other tribes now joined Ishawe's side viz: - the Ama-Giq^{wa}, Ama-Qwambi, Ama-Kwane,

Amor-Jwara etc. It was customary to see a man arriving at the Great Place from afar, in a poor & destitute condition and no sooner is he there at the Great Place than he was received kindly and given some cattle. There was a standing order by the Chief "Do not ask any man his whereabouts lest he shall remember his home & family. You must always give such a person some food to eat & keep him well because he belongs to the Chief". That was how the other tribes joined the Chief's side and were in existence. They lived at the Great Place amongst the Xosas; that was how these tribal names amongst the Blacks came about.

Even Xosa followed the same way of governing the people because he knew his people were one, and undivided right up from Ishaka. He knew also that it was an old custom of our forefathers to receive & have pity on poverty-stricken people. You will notice that the Jwara's are in existence amongst the Xosas, although originally they belong to Ishaka, evidently they were received when their grandfathers fled to the Xosas, that is why today you'll find them as part of the Xosas. This fact of a man being called by his tribe is even today very common amongst the Ishakas, it is very probable that a man newly arriving at the Chief's Kraal calls himself by his tribe, & not by his parents name. The same thing applies to the Chieftainship of Xosa, which was brought about by minor chiefs, the names of these Chiefs developed a tribe. ~~which~~ is With regard to the formation of Chieftainship you will note how glorified it is.

This Kingdom of Xosa is more or less similar to that of the Israelites in its mode of procedure because it has often fallen even to the youngest son. For instance take Joseph and David which is ~~the~~ similar to Xosa & Ishawe. But in spite of this, the "One who knows all" at his pleasure installed them^{as} Chiefs to be served in their countries. Ishawe was the youngest at Xosas & was ~~now~~ absolutely nothing with regard to Chieftainship; while Kirha who was the real Chief of the Xosas had a misfortune. and lost his Chieftainship & Ishawe picked it up. The same applies to Xosa who was not a Chief at Ishaka's country, but as he was a hunter of game, he left his home on a hunting expedition & went thither & thither, shifting his temporal huts from place to place as he was chasing game. He was the only son of a Chief amongst his people and they served him as if he had Chieftainship of his own and yet not. That is to say even Kirha was never a Chief at Ishaka's Country where his father Xosa was the youngest. Today we talk of the Ama-Ishawes as being Chiefs, yet if one had to return to Ishaka's country & Ntombela's country he would find that it is not known that they are Chiefs. They became Chiefs in a country which they found uninhabited & were by themselves that was the formation of the Chieftainship of the youngest. It is clear when we say so that Xosa's Chieftainship is of the youngest. They are Chiefs although not real ones, yet in spite of this God installed them strongly as Chiefs in their days.

One may guess that God has destroyed the Kingdom of Kosa in order to return Ishaka's which is the real kingdom from the very outset. At this stage please note properly the genealogy of old Chiefs, then you will be in a position to follow us well when we give a narrative of the kingdom of the youngest; you will also notice the alteration of Kingdom when you compare it with the conditions of today.

The Exodus of the Abambo or Fingoes.

This dispersal was caused by the coming out of a Nation from the North, in the country of our grand fathers, long after the death of Chief Ishawe; this would be ~~be~~ towards the end of Palos Chieftainship, one hundred years after Ishawe's death. They arrived in Kosaland at Gutterworth during the regime of Chief Hintsa. That shows us that it was many many years since Kosa left his home in the North. It so happened that Ishaka fought with Ngwane, & when the latter was defeated he stirred up a fight with the Hlubi. The Hlubi joined the Ama Belle and Ama-Zizis & all trekked together to Faku's country in Pondoland. It was one long stream of fugitives fleeing away. Ishaka remained at home after driving away Ngwane. These people ^{had} ploughed lands for four years in succession in Faku's country when Ishaka arrived there still tracing that same Ngwane. A big battle was fought that day, and the Pondos although they were assisted by Ngwane with his forces, also the Ama-Hlubi, Ama Belle

and the Ama-Zizi. The Xosas did not take part in the battle; by this time ^{they} inhabited the country as far as between the Gashee & Umbata.

The fugitives came nearer & nearer to the Xosas. (This resembles Joseph's elder brothers who fled to Egypt owing to a great starvation). Hintsa could see that he would not escape coming into conflict with the pursued fugitives "Ama-Ngwane" under their chief Matiwane. He therefore raised an alarm to Ngquwa to join forces with him. Ngquwa instead of doing this raised the alarm to the British, who sent out their soldiers accompanied by the Ngqikas & Gcalekas. They drove Matiwane back at the battle of Mbolompo, at the mountain of Upper Umbata River in 1829. Thus Hintsa was the protector of this people and ^{matiwane} ~~they~~ inhabited the lower side of the country occupied by the Xosas. Hintsa sent messengers to meet these ^{people} and to accept them. The messengers asked these people where they came from & their reply was that they were "mfenguzi" that is to say "We are escaping, & destitute and homeless wanderers." Henceforth these people were known as Fingoes, or homeless wanderers. Their real name of "aba-mbo" was thrown away.

(Compare this with Ma-Rudulu who became Ama-Ngwane from a certain date). This scattering & fighting of people caused the ^{first} Ministers like Old Lovedale (Ncesha) to have some fear and even built their first houses like castles for fear that they should not expose themselves to the enemy in case the war reaches them. This happened before 1829; that is to say the

the Seminary was already begun; that was before Mafiwane had inhabited Umtata at the Mbolombo. The Chieftainship of the Xosas had increased very much at the arrival of the Abambo to the Xosas. Just note the country that was ruled by Hintsa also the boundaries:-

"It started from the terminus of Umtata River along to Gwama, & up again the Bashee River as far as Elliot, from there to Dordrecht, covering the whole of Tsomo District, from there straight forward & covering the whole of Queenstown Dist as far as Kei Road from there straight down as far as the Kwelegha Mouth.

Hintsa was also the Paramount Chief of the Ama-ngqika (Gaikas). ^{Chief}

This Paramount, Hintsa accepted thousands & thousands of the "Abambo" at his Great Place at Butterworth & had sent out his Messenger Sincindo, of the Ama-Ntlane tribe, to meet them ^{on} at the other side of Umtata River. Chief Njokweni had already arrived at the Great Place and was already given ^{this} Chieftainship. First of all Hintsa gave them clothing as they were naked, also lands & cattle; that is why these people today are living together with the Xosas. These Blacks are one originally not even from Ntombela but from our fore-father Adam. This son of Kawuta called together all prominent men, Councillors and every body amongst the Xosas, and said to them:-

"Listen here you, prominent men, Councillors & men generally; the daughters of these people could be married as wives so that you may be united & be one; so that these people may not leave & their fingoism may disappear

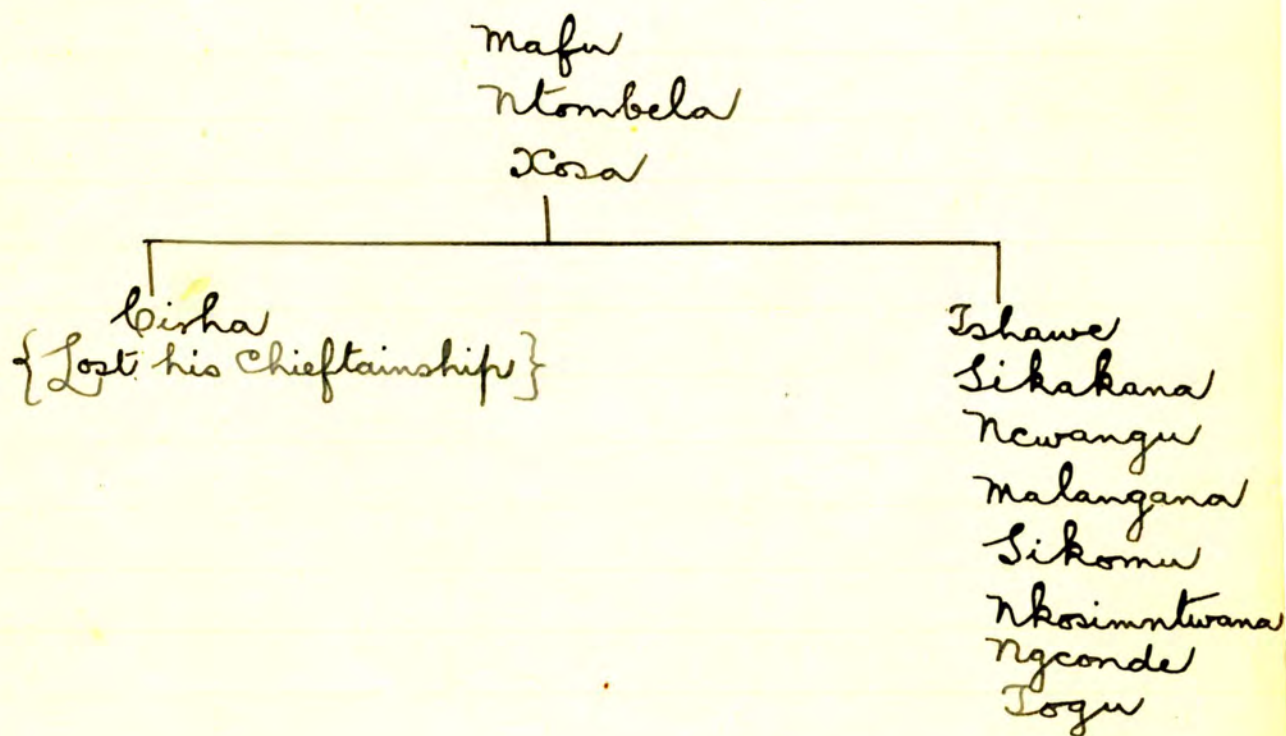
"I should like to see Mvaxeni and others make a start," he said so pointing to Mvaxeni of the Ama-Ntshende tribe.) At once this man picked out for himself a ~~beauty~~ handsome ~~yellow~~ girl of the Ama-Belle tribe, and now all leading Councillors did like wise & married these girls as minor wives in accordance with the Chief's instructions. The Chief also said to his people, the Amasosa "Don't be amazed to see these people in a poor & hunger stricken condition, they have been travelling a long way; you may also be in the same soup tomorrow." This saying was very much like Sigosio's, a notorious Witch Doctor of his time. The Chief continued his speech & said: - "Let us call them Tembus because today they have reached their home". I cannot allow Matomela, a son of a Chief, to be my milking-man (his own milking-man) I want him to have his own Chieftainship & you Commoners must salute him. I want all the Chiefs to be produced out, so that they may be known and be saluted. From that day Matomela was no more a milking-man. He is the same man who is the Chief of the Reledwanes at Mgwalana. On that same day, Chiefs Mabandla, Mhlambiso Mtimkulu, Msutu, Sozulu of Isojana were all given recognition.

The reader must understand that these people, before entering Xosa's country, were from Faku's in Pondoland, at Umzimkulu & Mzimvubu. This is how the Aba-Mbo at last got a place where to live, also humanity and they multiplied until this present day. They were now Xosas in the same manner that the Xos are one man with the Tshakas.

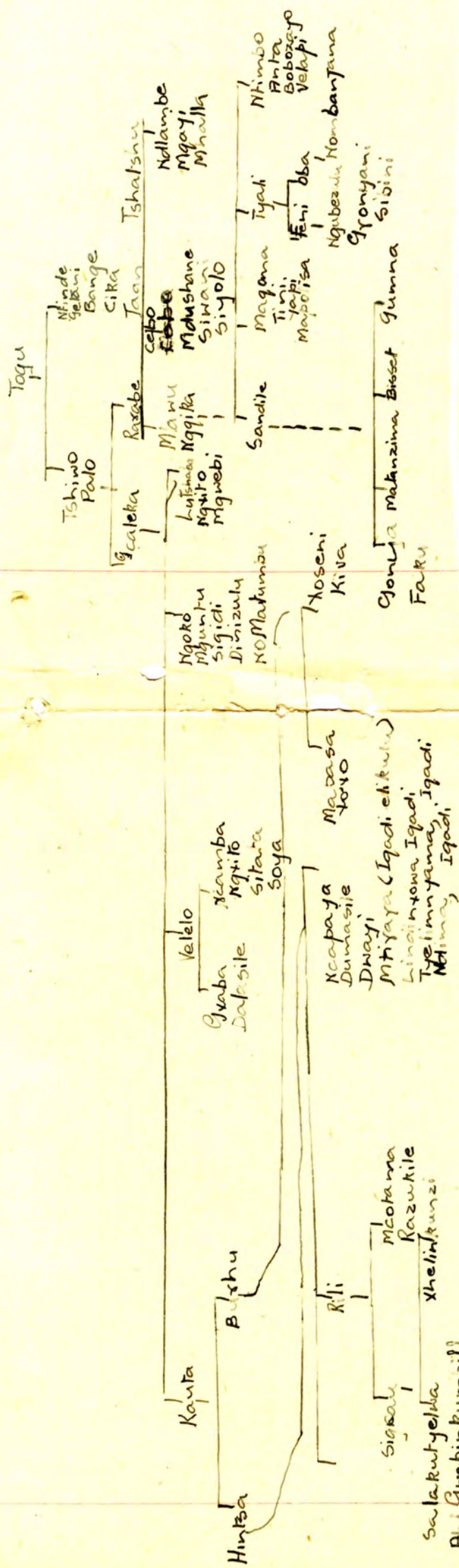
At that stage all the war struggles and dispersal of fugitives came to an end by the simple way of evacuating the home country of Embo and today they inhabited Rosaland, and all became integral parts of the Xosas.

Let us go into details of genealogy of the Xosa Chiefs also of Rosaland. We shall begin from where we stopped tracing; we shall trace towards Egypt in our Continent of Africa, in the North East:-

This is the genealogy of the Amasosa Chieftainship:-



(Continued on next page)



After we have given the genealogy of the Xosa Chiefs let us now proceed to give you the names of Chiefs of different Sections of Xosa which also form part of the Xosa:-

(1) Those belonging to the Zulus:-

Senza
 Ishaka
 Matiwana
 Dingana
 Mphande
 Isitywayo
 Dinizulu

(2) The Thubi Chiefs:-

Nselle
 Bungane
 Mtimkulu
 Monakali
 Langalibalele
 Mhlambiso
 Mhloamakulu
 Joel

(3) Those belonging to the "Amabhele":-

Mabandla
 Mbovane

(4) Those belonging to the "Ama-Zizi":-

Zita
 Tabadiya
 Mkuli

(5) The Hleke Chiefs:-

Igwali
 Hleke
 Dange
 Mtshizal
 Mangal

Jwara
Zalambi
Siyali

Note: - These are prominent chiefs all because they are heads, not because they are one after the other according to birth.

Let us now leave here for a while in order that we may have a few words to say about the Bushmen & Pondomises and their relatives, so as to throw light to you at this junction: - The Bushmen were our neighbours & friends, we Blacks. In tracing them, we find out that they have some connection with the Pondomises. As a rule they had intermarriages. It is not easy to trace the origin clearly, as well as character & general surroundings of a people who lived a nomadic life, pitching their temporary homes here and there on hunting expeditions. Yet, we find out on investigations that although things were as they were, these people, the Bushmen had their own chiefs. The readers must note that Chief Nohanisi was a ruling Queen over these people, just like the late Queen Victoria. There are very few Chiefs wherein we would claim a correct and satisfactory genealogy owing to difficulty in tracing the origin of some of them. Amongst the Bushmen we have been able to trace these Chiefs: -

Nohanisi
Mzimba
Luhayi

Both Nohanisi and Luhayi married Pondomise

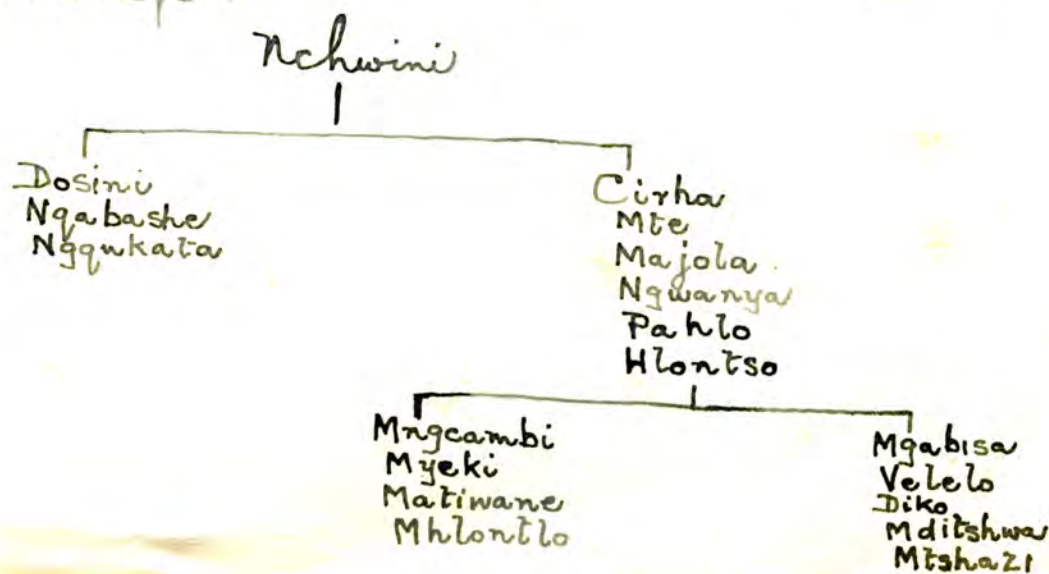
men.

The History about these people runs as follows: - The Bushmen resided at Enhlwazini, Igqaka and at Ensen and in these places the Magistrates

Classed them as ordinary natives and ~~they~~ pay Rent to the Government. They are noted for smoking "dagga", & possess poisonous arrows, known by the name of "ingembe". They use these arrows when fighting or hunting. They have amongst themselves influential doctors who are able to make rain falls in times of drought. The Bushmen are polygamists. Owing to their difficult language, and their fondness to live in rocks & forests, other tribes looked with suspicion on them. It is therefore very difficult to get within reach of their customs & hereditary customs.

Their relationship with the Pondomise tribe is shown in this: - Nchwini, the oldest well-known Pondomise Chief had a Bushman concubine named (Umfazobelenye) who gave birth to Cirha. Dosini was the eldest son of this Chief and his mother was the off-spring of the "Amaqwati tribe. The same like Cirha and Ishawe of the Amasosa, this man Cirha of the Pondomise tribe, although a son of a Concubine, he successfully made his way through, & was the Chief of the Ama-Mpondomise after defeating Dosini in a fight with him. This Cirha used to reside at Lotana near Ngcolosa.

These are the heads of the Ama-Mpondomise chieftainship: -



The name of Birha is important in this History. Take note of it; As this name appears amongst the Pandomises, we have the same name amongst the Ama-Kosa. Birha of the Amasosa lost his Chieftainship through begging his ^{younger} brother Ishawe to share him some meat of a small buck which had been killed by Ishawe, while he Birha had killed none. It was not so with the Pandomise Birha; he belonged to the Right-hand house of Nchwini, & a son of a Concubine but became prominent and ultimately was the King of the Amampondomise. This name of Birha reveals at this point the neighbourhood & relationship between the Kosas & Pandomises.

Amongst the Ama-Bwera Chieftainship, we find the name of Mlawu, which also is the same as the Kosa Chief Mlawu, also Lutholi amongst the Basutu Chiefs. When the History traces before Nchwini, we find the names of Sikomu and Malangana ~~the~~ mentioned. These are the names of old Kosa Chiefs. The ancestors of the Pandomises runs like this :-

They are the descendants of

Mhlaba

Ntu

Sikomo

Njanye

Zangwa

malangana

Mse

From "Mse" the Pandomises were now divided as this was the origin of the Pandomises belonging to the concubines house (Umfazobelenye). She was debarred from having any chieftainship as she was only a concubine.

Such Xosa customs like, polygamy; the taking over of a deceased brother's wife by the one still living. The mixing ^{together} of the Chief's councillors & the chief himself with the girls at an Intonjane ceremony for purposes of immorality; and other such customs are to be found amongst the Pondomises.

The other chiefs & tribes who are related to the Pondomises are, Bwerhas, Mpingas, and the Pondo.

The leading chiefs of the Ama-Bwerhas are:-

Njembu
mlawu
mbeki
Sijoyo
Rotoli

Of the Amampinga:-

majali
ntswele
ngoni
mdedele

Of the Ama-Tesibe:-

Jojo
makaweni

of the Pondo :-

Ngqungqushu
Faku

Mqikela

Mpondombini (Sicawu)

Of the Aba-Tembu :-

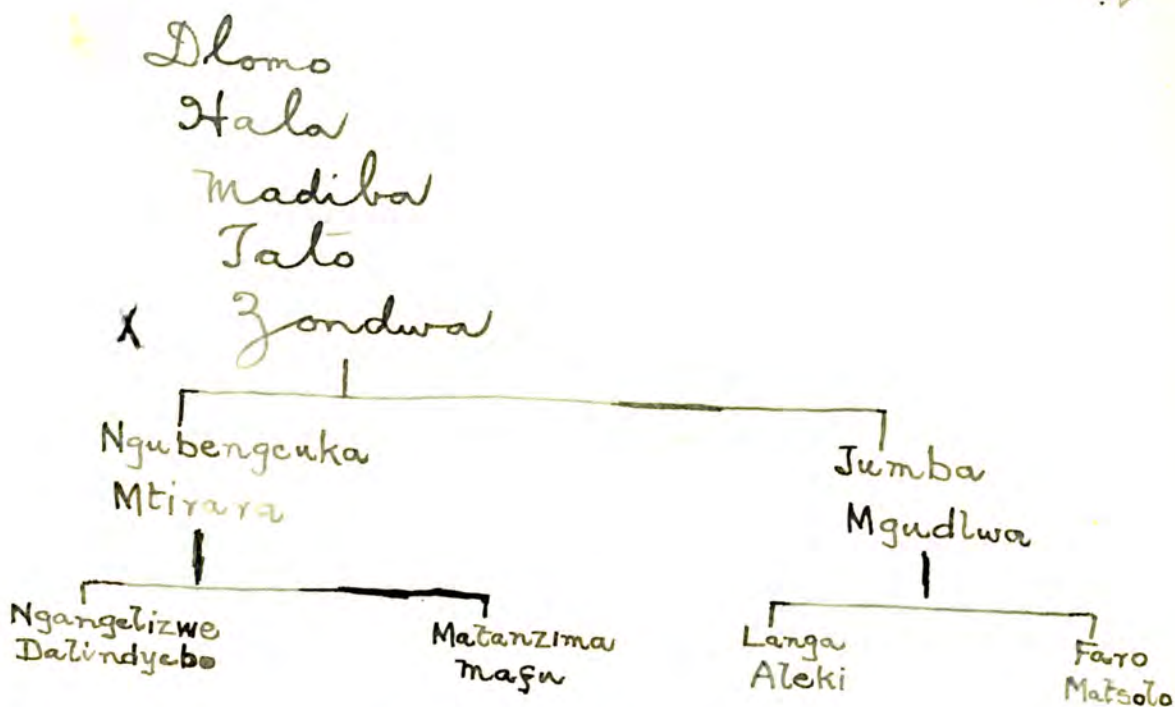
malandela

mguti

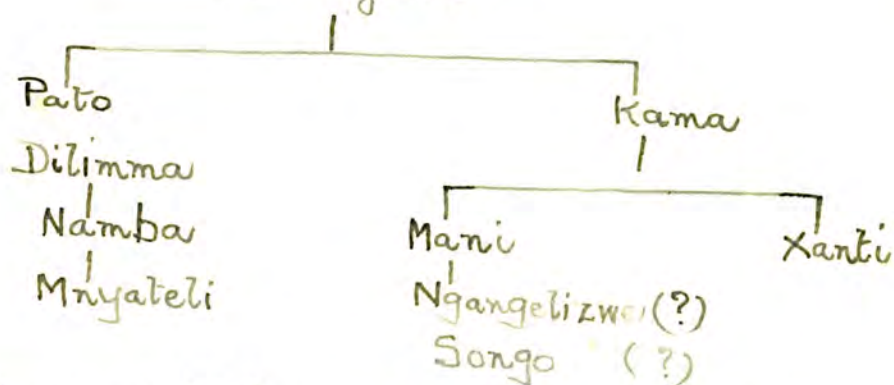
Bomoyi

ntande

nseqwa



6. Of the Ama-Igqumkwebe :-
 Igqumkwebe
 Kwane
 Lungwa



After we have detailed the names of Chiefs & petty Chiefs of some importance, we have not given any explanation of each & every one of them, that should not disturb the reader. There is no necessity for such elaborate explanation, because there is one origin for all these, that is the One Tosa; these are the different branches only in one Kingdom & one man. These different branches had intermarriages from the very outset.

We have avoided picking out one name from amongst other Chiefs & trace its history with the exception of explaining the events which occurred.

We have also omitted to narrate about the different Wars, those interesting long stories, and we ^{have} resolved ourselves to deal entirely with the main points as to who Tosa was leaving minor things. This was Tosa-Ishaka and Ishaka-Tosa, this was one man right up from the North. To pull things asunder and explain each matter in detail is a tremendous job which would require a separate book as large this one. Note this! The Ama-Ngwane, Ama-Ihlubi, Ama-Bhele and the Ama-Zizi all these tribes are off-springs of Ishaka. Ishaka is the Great Place & Head-Quarters. Their tribal-names are difficult to give a direct trace of their origin and personal connection with Ishaka.

The abandoned Kraal Sites of Chiefs from whence they first came (out the East) are all parallel in line coming in this direction, shifting from place to place; you may see ruins at Umzimvubu, Bashee and Umtata & following them you come to Butterworth, Kei River, Bolo, King's Town, Tzumi, Emgwali as far even as Mnyameni and Enscuba.

Some of these places were the sites of Tosas in the olden days, but the sites & graves of the Tosa Chiefs cannot all be traced now-a-days. Therefore we shall be content with however scanty information we can possibly supply in this connection.

The Kraal Site & grave of Sikomun is at Ntumbankulu, the other side Umzimkulu River. Ishiwo's is at Ngcwanguba, this side of Umtata River.

Togu died in Pondoland in Umzimkulu District

Palo was buried at Toleni, at Tongwane where some trees which he planted may be seen even today.

Karabe's is at Ntabe Ngxoki at Xuka.

Icaleka was buried at Msuge in Kwelegha near the Kei River.

Kawuta was buried at Mnyameni in Kentani. Hintsa was buried at Ngabara, this side of the Gashee River.

Rili was buried at Sholoka, at Mngazana, on the other side of the Gashee River.

Ngqika was buried at Mkubiso at Lanki.

Sandile was buried at Hoho at Hleke.

Magoma was buried at Mtontri.

Mafassa's grave is at Tutura at Tsonyana.

Sigidi's is at Bizele in Idutywa.

Burhu's grave is at Kobongaba, in Kentani.

The Kraal Sites & some graves of the Section of "Abambo" may be found in Pondoland,

Faku's Country, and from there may have been on the same route as Tshawe or Xosa's Country.

The parallel line of old Kraal Sites shows us clearly that these people originally came down from the ~~North~~ East, the names of Rivers also supports this fact. The "Tole" ~~river~~ is a tributary of the Kei River. It had a new name when the Xosas dispersed the Bushmen who resided there. They named it Toleni after another river "i Tole" near Tima which country was inhabited by the Xosas before.

✓ The Umcucu near Kei Road, was named after the Mucu near Gwadana; while Kei road (Umtombo) is named after "e Mtonjeni" just below e Gcuwa (Butterworth). The Kobongaba (Adelaide) is named after the one in Kentani district.

The "Mgwali" (wakwa Ngqika = Ciskei) was named after Mgwali (wase ba Jenjini = Larkesbury) of Tembuland.

On their way down, they named these different rivers and planted some trees for their medicines, removing from Site to Site (as it is their custom even today). This is one trace of their trek which is shown us by the names of rivers; this was one ~~street~~ stretch of line after another coming from the direction of the East.

By this, we wish you to see who Xosa was as well as his origin, to realise these facts. In tracing Xosa's origin so closely we wish you to make a comparison with what he is today. All this country as far as Mnyameni (alexandria) was inhabited & governed by the Xosas. You will doubtless see from that what large kingdom Xosa had, although today he has none.

According to our ancestors story - Xosa came out from Dali together with Umlungu (whiteman). Xosa preferred & chose for himself to run after the cattle there at ~~Ndalweni~~ Ndalweni; he subsequently went away with them. Umlungu remained behind; having no interest to cattle but looking forward to get wisdom. He was after all given & attained all wisdom."

This is the fiction of our ancestors, but we would not have the audacity to say "there is absolutely no truth in this".

It is also true that the "Creation of our fore-fathers Adam & Eve with the dust of the earth & God breathed into their nostrils & were thus made holy, & were placed in the Garden of Eden where they fell into sin & so forth, is the real fiction

~~which~~ of the Kosa Ancestors.

We have gone deeper into the origin of Kosa and all that was Kosa we have tackled in the way of introduction. It is here that we want to cut up the real gist of "The Mode of life of Kosa"

all our previous expostulations were answering these questions "Who was Kosa? Where did he reside? Who was his father? From where & whom by, was this Kosa born. This same Kosa we get his history?"

X Second Chapter.

This Chapter deals with Kosa's laws, relations about worshipping, learning, laziness, industrious, ancestors' apparel.

The mode of life is governed by laws. Kosa's ^{laws} were many & very good although there were some dreadful ones. The strange thing about them was that they resembled the Ten Commandments of the Almighty which you can read in the Bible 20th Chapter Book of Exodus:

Theft, to tell lies, adultery and worshipping other gods than those that have been installed to be worshipped; all this class of law-breakers were dealt with in accordance with the laws of the Authorities from the "Amatshaweni". Every body was subjected to respectfulness & had to respect his parents & everyone not being of his same age. This developed to be a well known custom in universe. It so became that a child could be sent by ~~the~~ anyone meeting him anywhere, as much as to say the child belongs to any adult person as a rule.

In spite of this, the child was forced to obey & do what he was told, failing to comply with this, the child was eligible to punishment by his sender; and if the child's father happens to hear of his child's misbehaviour by refusing to do what he ^{was} sent, he gives a further thrashing to his child for violating ~~his~~ ^{their} reputation as gentlemen.

Everything that proved to be cruel was disliked by Kosa's law.

Worshipping.

As regards worshipping people worshipped the spirits of the dead, & the spirits of their dead fathers, grandfathers, great-grandfathers etc. They stated that they met these spirits & spoke to them, and the spirits had a supernatural power to kill those were untruthful -

On the other hand these spirits were alleged to have the power to bestow blessings and good luck on those whose way of worshipping was appreciated by the god of the Hlangeni (Nation). The true God referred to by the Christians; this maker of Stars etc according to the expression of Gabai's son, the prophet of the Kosas, was known to the people in a different way. He was not known as the Lord, and the people did not bend their knees & pray to him & say "Our Father which art in Heaven".

There was nothing like the Lord's Sabbath day - the day to have rest in all ~~your~~ ^{our} daily work; people knew nothing of God creation of Heaven & Earth for six days and rested on the seventh. People stopped work as a token of mourning when a friend died

or when a report had been received to the effect that a certain friend had passed away. In those days people delivered messages through sending someone to convey a verbal message because there was no such ^a thing as the Post. God was called "Dali, Qamata".

In spite of the people having some knowledge about God, they worshipped Rivers, Snakes, crocodiles, cattle-tails, witch-doctors, wild animals, ~~birds~~ birds, monumental-stones thrown in one heap near the road, impundulu, o Hili or Tikhoshe, and all sorts of departed spirits which we cannot count.

Any person or ^{an} old man's death was always attributed to some evil spirit, nobody could die from any sickness. They believed strongly that some one had caused his death and likewise that individual who was found to be killing the Chief's people had to die also.

Dreams

Amongst the Xosas, a dream had the concurrence of different beliefs of the passed spirits. Yet again there was an ordinary dream; also there was another kind of doctors dream, when a person dreamed of ^{seeing} a certain wild animal from time to time and finally he becomes a doctor. After these two kinds of dreams one is sometimes said to "possess a dream". He is said to dream heaven - or river, or snake:

By dreaming heaven that means impundulu

"	"	river	"	"	u hili	} uma- i Chanti } mlambo.
"	"	snake	"	"		

The dreaming of Snake & river is the most important of these dreams because it is the

male hili that lives in the river and the male impundulu which lives in the clouds. The third one is the male-snake which generally lives in a furrow and in other places like a river or water wells. This is sometimes used for medicine which is given a bride by her mother privately at the time of her wedding.

The girl is given this medicine strictly privately by her mother, and she is warned to hide it away, because this medicine means her way of earning humanity, love & weight by all the people of her husband. She should wash herself with this medicine & rub her body with some ointment time after time, until at last she should dream seeing a man with whiskers & red mouth, similar to a birds mouth. She should subsequently dream being in love with this man. The same applies to the dream about Hili and the Snake. In the course of time this young woman stops having dreams and these comrades viz:- the impundulu, Hili & the snake make an outward appearance to their wife & visit her in turns in this same order.

That is how the story goes although it seems a most incredible one. Yet for all it is true.

It is like when Eve spoke with a snake when tempting ~~him~~ her, she was not terrified but felt happier to speak to that friend.

The names of these animals & snake we have just narrated stands for tangible & visible things although it is not clear properly the creation of friendship between a human being and a bird-person like (impundulu) & an animal-like person (w Hili) and a snake

However, let us remember the trickery played by the Snake in Eden, also of the different gods of demons in the waters beneath the Earth. Such are the conditions of life especially with the dreams of women folk & the medicines and ointment they use in order to win for herself good-luck, love, favour & weight from her husband & other relatives. As to the present time, this is still working very strongly.

Surely! Where there is love there is a way! Still even the man do practice the acquaintanceship with the beast-like person (u Hili) and Snakes (u Mamlambo). This was how the practice was done - Certain ceremony was performed & sacrifices offered by killing a beast the object of which was to give a healthy life to this man, & make him robust & run well. People were afraid of using poisonous medicines, Snakes, Baboons, Owls as these were used by Witch-doctors when killing a person. The man-killers had a particular bad name which was given them, namely ("Ama-Gwira"). In a word, people worshipped the above spirits. When Christianity came quite a different way of worshipping came to existence, totally different from what the Ama-Tosa used to worship. This new state of affairs caused the old way of worshipping spirits to diminish and the growth of the modern way of worshipping the "Prince of Peace, Our Saviour". In belief & worshipping the Tosas are today Christians worshipping the Heavens in the Highest. Our Great-grandfather's worshipping has almost died away, leaving an empty & dry story to those who know about it.

This was one of those customs which were disliked; no one liked a thief, and at the same time they never thought it was a sin. Amongst the Tosas a thief was always between them; and if we reckon that these men were thieves they used to seize stock by force, plunder, strength & take. The cause of all this was foolishness & ignorance of the people.

When one became rich through stealing without being detected, he was praised strongly by his friends & called "the real man". When the same man is one day caught stealing his friends now say, so and so is not of much use as a man". This man was blamed, we see, for being caught. Theft was a crime when caught and it is clear that the crime was not to be on the alert whilst stealing. When a thief was caught he was taken to the Great Place & there an action was instituted by the Complainant, the owner of the stolen property. His case was then discussed and a sentence of a fine was imposed on the thief.

Sometimes the Paramount Chief drove a thief away homelessly after committing theft on many occasions. A man could not be killed for offences of theft, as it is with the Britishers, where a man is lodged in Jail for a certain term & finish his punishment. That was the way people lived on this earth; of procuring cattle, gave him a name, humanity and the cream of Tosa's Country. Sometimes a father disinherited his son for this crime of theft; he reported him to the Great Place and the Chief gave a favourable judgment to the father saying, "Today you are exonerated from your sons misdeeds

and from thence the father parts with his child. You may compare this with the Divorce Cases now-a-days also the Division of Estates cases.

In the olden days, thieves stole cattle; that was the bulk richness of those days, but today as we are neighbours of whitemen there are many many things & wealth eligible to be stolen by men.

→ Amongst the Xosas of today there is a tremendous amount of theft; between Xosas and their neighbours there is none better than the other. Today no one is responsible & guilt in the face of the law for the crime committed by his son. That is why you find a lot of little rascals roaming about & spoiling the country. It is just at that point where Xosa's law beats the European Law, because a Xosa belonging to the European people would be accused of having encouraged or ~~see~~ instigated instead of refusing. You will find here that a person even steals a piece of bread, and a brass money of one penny.

A Lie

A person who tells lies was disliked by the Xosas. Nobody liked him. He used to be given such names: - "He has a tongue (unolwimi); a yaffer (wVeveza) a detective (ntaminani) and a nonsense talker (ipolopolo). This then shows that he was disliked for going about talking untrue things.

This disturber of the whole community was very untrustworthy even if he really told the truth; through the evil he was ~~to~~ used to.

He was disliked by all classes of people especially those who were good-hearted

At the Great Place he was never made a Councillor for fear that he would split the good spirit prevailing between chiefs and yet to tell a lie was a common practice at the Great Place when a case was being tried, or at social gatherings. Sometimes a man boasted of how he told lies at the Great Place the result of which he had won a case. His friends also praise him in a matter like that for his wisdom and manly. It must be clear to you reader that those were foolish & dark times, and to tell you the truth "lying" has always been disliked from the very outset at the origin of Xosa.

Today it seems that telling a little has increased amongst the people, the result of this law of enlightenment "Where there is law, it is where the sin increases" St Paul.

Adultery.

There was ~~people~~ committed adultery in the olden times. It was called "Ungikilo" by name. It was committed by grown up women. Any man caught in adultery was fined all the cattle he had in possession. It so happened therefore that adultery was committed by men who had a lot of cattle, & their cattle went away every day through fines. As there were such a lot of cattle in those days, adultery like wise increased.

Adultery still exists even today although not the same what it used to be. We would state that it decreases amongst the reds and as for Mission Stations we cannot say exactly, because as a rule it is committed stealthily as it is not allowed by the Word of God.

People got so use to this kind of vice in those days, that it appeared as if it was allowed by the laws of chiefs, whereas this crime of adultery was not too far different from the crime of theft. People were fined very heavily for adultery according to the laws of the Great Place. This shows that even in those days it was a crime to commit adultery.

The fine paid for adultery was given to the woman's husband concerned also a portion to the Messengers of the Great Place.

People respecting each other.

The reverence & respect amongst the Tossas has always been in existence. Children had always respected their parents very much. The child, although grown-up had no saying in anything, and could be struck by those older than he was without retaliation but run away as a sign of respect by doing so. Although he was old enough to marry he could not do so without his father's consent. The young man would generally say "I am still a youngster, I would not be able to keep a wife". A daughter is respected very highly at her home; She is looked upon as a precious vessel & a blossom to her home. This high esteem of a girl in her home has lead her to respect herself always, as well as her people's & name to everyone older than she was.

A married young woman was looked upon as if she had been born here by her parents-in-law. That caused the young woman to respect all grown up people - females & males alike and in return they also had great respect for her & gave her her proper place as the mistress of the Kraal.

and every body loved & respected her very much.

A wife was an ornament & pride at her husband's kraal, and received exceptional respect above everyone else. This widespread information of ill-treatment of wives in a slavery way etc never existed amongst the Tosas of those days. Only one person was entitled to punish his wife with corporal punishment and that was her husband; Even the husband would be in trouble if he insisted striking his wife in the presence of grown-people. The male-occupiers of that Kraal were expected to protect a wife and even her own brothers dared not touch her. She was styled Mistress, so and so; a title similar to the one used now-a-days, thus:- Mrs. Thomas.

As soon as she was married her parents-in-law gave her a name, to show that she is married properly, e.g. Nondyebo, no-kojikwa etc.

No one could simply remonstrate with her for nonsense. She had to be supplied wearing apparel, and at times a beast was killed in order to tan & make its hide a dress for her.

She had to be given well-made dress from the hide so that she may be able to attend feasts & other places of amusement. There was no mishap of any kind in the family because a child remained a child no matter how old he or she was. The child kept herself pure from any immorality & remained a child in thoughts and every thing. There were no laws for the protection of the young people because they themselves looked after themselves well in a sensible national manner. Even the inspection of girls to see if they were virgins was only started lately.

There is ^a vast difference of mental faculties between a heathen girl & a christian girl which is due to ^{prevailing} ~~prevailing~~ ^{Circumstances} ~~circumstances~~ in giving her away to marriage. The old saying to a girl, which was "We are taking you today to your husband" has died away; and has been substituted by a girl's own choice of a ^{young} man to suit her. This is an illustration showing exactly that Tosa has not been up to any importance because this state of christian affairs has been acceptable to them while on the contrary the old custom of lobola (dowry) for the espoused girl has been retained. The custom of "ukhlolela" (arrangement of marriage by parents or guardians of both parties apart from the knowledge of the young couple) has been ended, a beautiful custom it was, which would never be a sin even to Christian people. This acceptable christian way of allowing a girl to wait until a young man chances his proposal to her for a marriage has caused some unfortunate girls to remain very very old indeed. Whilst things are like this, our Marriage Laws authorizes any girl over ^{certain} age to marry whomsoever she pleases. That is to say in a word, the whole marriage authority is vested on the girl, who is not obliged to take into consideration the lobola custom. Anything paid as Lobola is a very very old custom which belongs to the marriage of Ndalenini (creation). People should not regret much over this matter, even those that still cry for Tosa, because we can trace no fault of any kind with the European girls who have always married a man they preferred. This matter still requires a close examination. What we find to be at fault with the ^{Native} ~~Native~~ young people is this: - "We are a very young nation in understanding education, civilisation and religion & these foreign privileges are doing us harm. The English people are quite familiar

with these conditions of life.

The teachings of our ancestors to the young people was not like this. In those days they were taught, humanity, sympathetic and obedience. They were taught not to have pride & disobedience to every body they came across. Every one hated a disgraceful action. This condition of life was excellent and ^{any}uncomparable to anything; however that has passed, & never to be returned. The real good condition of Tosa in his olden days, has also disappeared: In those days a man was placed in his right place, each respecting each other. A certain Mr So and So sat on his goat or sheep skin at the Great Place, social gatherings or at entertainments amongst the Blacks. Each man had to get such a skin as well as his fathers.

X. Today this reverence & respecting each other is a thing unknown. The authority of killing the ~~power of~~ chieftainship & placing every Rent-payer on the same standard has done a lot of mischief. We have lost a precious status & character which cannot be easily found again. That is the condition of life of our present generation.

You may simply dispute this fact; but it is so!

Education

The Great Place was a place for learning the Laws of Nationality, Eloquence and general experience. From this it is clear that all ~~able~~ ^{capable} men who were entrusted to solve problems affecting the Chief & his Nation were to be found at the Great Place.

(You will know now a days the Executive Committee and the Jury members.)

People were taught ironmongery smith work, assegai making, axes, tanned-skin garments, bangles, a collection of bangles for wrist, ^{Shields} ~~bangles~~ used when fighting, bangles made from ivory & worn by prominent gentlemen, sewing the Chief's garments made of wild animal's skins, and all sorts of handicraft to suit the people of those times. A skilful man used to be very rich with cattle from his employers.

Axes, assegais, collection of bangles for wrists, tanned skin garments, bangles, and bangles made from ivory are still used even today although not to a great extent. The ox-shields have now disappeared. All the above trades were learnt by, men, youngmen and boys. An industrious or a lazy man was easily detected from these different kinds of work not by sitting day after day in the sun near the Cattle-Kraal as it is erroneously described by some Europeans from Overseas.

Laziness.

According to statements of today, laziness was at its height amongst our people in the olden days. Let us now refute such statements & show how it is misleading & foolish in its appearance. A man used to bask his body in the sun near the Cattle-Kraal, smoking from his ^{long} gentlemanly pipe. That is all very true; and he used to brush & cleanse his ivory bangle in a happy manner! There ^{were} ~~are~~ his wives (or one wife) busy doing all the work for this Kraal by themselves.

Although this man did this, he was not ^{at} all a lazy man. He sat there & in a cool place to think over some plan & way of procuring cattle ~

the bank of those days - You ^{would} see this man going to work to the Great Place with a view to be given a beast or cattle for his services, or he would go to a certain gentleman to make representations for the engagement of ^{one of} his daughters by that gentleman or ^{one of} his relatives or he may go out on a begging expedition for assegais from his relations. This man would earn cattle by all these different works amongst the Xosas.

In those days, a man was a man by owning cattle. Let me tell you, reader: This man would try his best to own some cattle: and build a very strong and nice Kraal for them. This man would look after them well & keep them until they increased.

The wife had domestic & home rights - she had to cook, fetch fire-wood, and plough with hands a bit of corn, in a goat-skin bag & other odd jobs.

It is a fact, that a dull feeble man was not to be proved by sitting all day in the sun near his cattle-Kraal, because that place was the "Study" of the Kraal-head according to the Xosas. He likes to sit there the whole day. A dull & a feeble-man was proved from the fact that when he takes his stick & leave his study & go out he returns home, after some days with nothing. When a man returns home driving something time after time, he is admired by everyone & they say "So & So is a man & very industrious". At the same time, a man had not only to do different jobs for his home, because his principal work was soldiering; waiting for an alarm to be raised because every man was expected to get up as soon as an alarm & command were given that at such & such a place men were fighting.

To be industrious.

The men were very industrious amongst the Xosas, especially at the Great Place where you would find them working hard half naked. A man or a boy went ~~on~~ about naked in the rain although it might be cold. It was a disgrace & weakness to wrap yourself with a blanket during the day, and anyone seen was called "the weakest man under creation". Yes, at the Great Place you would see some lazy men, because people cannot all be the same.

It is true that the women did heavy work and at times, it would appear as if they were worked harder than men, whereas it is not so.

When the whiteman saw this, of course, being led by the way he was brought up, he said "They are killing these poor weak women". He said this not having an idea of the status of the Xosas.

The reader must remember that Xosa led quite a different life from the European one; therefore the works performed by the Xosas and their ways of working could never for a moment concur with that of the Englishmen.

Has the Xosa any right to blame the Europeans for not being polygamists and thus decrease the number of government's people? No! Sir, we are speaking the truth when we say that, "to be industrious is to be found amongst Xosas."

Where have you ever seen, people who lived only game meat every day? Even now-a-days they speak very highly of Bantu labourers on the Railway line, at the Sea, and at the Mines

Some own farms and plough lands and own lots of stock even today.

Apparel or Garments.

all nations that live in a barbarous state and in darkness have some garments of their own. Xosa like wise had some garments of some sort in his way of living, although they were pleased to go about naked during the day. It was the common practice to be naked especially when one milks cows, this was the hereditary custom followed from ancestors. Chiefs, Councillors and rich prominent men used to wear nicely tanned blankets made from game skins while married women used to wear dresses made from well tanned ox-hides as well as blankets from the same hides. These were made & given them at their husband's Kraals. Ordinary boys were given the calf's hide to put on but the Chief's son, the Councillor's son & the rich man's son were made blankets similar to their fathers', and their daughters' garments were made similar to their mothers. Take notice that tigers, lions, and other valuable bucks were game belonging entirely to Chiefs and prominent nobilities. The tiger & the lion surpassed all wild beasts in preference.

Today there is no one to sew these wild animals' blankets. Even these clothes from ox-hides we see now-a-days are not properly kept & looked after. Their places have been taken by cotton blankets etc. which are bought from the Traders. You would see the Xosa of today wearing all sorts of European clothing - Embroidery & silk from Overseas.

It is a great pity that the present generation has missed a most magnificent sight to see Chiefs with their Councillors dressed in their full kit! Oh! what a pity! People who like themselves: you would see here ivory bangles on their arms. We give this explanation about Kosa because in reality he had different kinds of garments to wear & put on on certain occasions & festivities in his primitive way of living.

Here endeth the second chapter of this book.

Third Chapter.

This Chapter gives us a narrative of the Customs, hereditary Customs, and entertainments of the olden times.

There were many kinds of Customs, especially when we include hereditary Customs: The following is a list of them:-

Isitembu = ~~Poly~~ Polygamy.

Ungeno = When one brother dies, his wife or wives are taken by one of the surviving brothers.

Intonzane = When a girl reaches puberty, she is kept in doors with other young people for some time & the ceremony performed on her; Then when she comes out she is quite to marry. The ideal & belief is that she cannot give birth successfully unless this Ceremony is performed on her.

Upundlo = The girls at the Ntonzane hut were sometimes collected together at another Kraal by a cruel Chief & his councillors & there they had connection with them by force. There was no crime in this cruel action it was reckoned as a good custom.

ukuhlalela = To arrange a marriage secretly from the girl with the husband or his parents or relatives and the girl taken unaware at the last hour.

ukwenda } The giving away in marriage of a
kwe Nkagana } chief daughter to another Chief or Councillor.

Umsilo = The performance of Sixosa Marriage Ceremony.

amakazi = The cattle that have been paid as
lobola (dowry) for a girl = Ikazi for 1 girl
= amakazi " 2 or more.

Imidudo }
Intlombe } All dances.

Amagqira = Doctors : medicine men; witch-doctors.

Umhlaho = A sick man was reported to friends & Chief &
= the latter sends out well known Doctors & his
Councillors to go & investigate as to who has
takata the sick man. As soon as the Doctor
pointed him out he was there tortured by
the Councillors until he died.

abakweta = Circumcised young men

Imigidi = Very great Beer-drink either for abakweta
festivals or Intonjane Ceremony.

Inkomo = Cattle.

Amaleqe = Cattle racing by themselves & following
a certain ~~war~~ War Cry shouted.

Amagqir = An ox ridden to deliver the Chief's messages.

Amatanga = A place where cattle are kept for
pasture & safe keeping.

Umbuso = The way of serving a Chief or a rich man.

Imitshotsho }
yolutsha } Dances for the young people.

Amacongwane = Certain meat shared to all the boys
who roast it & eat it. It is generally followed
by a fight with sticks or a play.

Ukulima = To plough

ukwambesa = To supply garments or clothing to a woman or any female, either your wife, mother or sister

X Ukufukuta = To eat raw meat.

ukuhlonipa = To be nervous about your body or utterance as a sign of great respect.

ukungcatywa

kofileyo } The burial of the dead.

Izivivane = A heap of stones thrown there by every passer-by to give himself a luck, this is a monument to remind them of a certain event which may have occurred there.

X Amagqirwa = The people that have super-natural power to kill other people sometimes through Medicines or Takata (unnatural means).

Amadini Sacrifices.

ukubingelela = To offer Sacrifices.

Izindlu Huts
nempahla & furniture

Then some of these Customs were a great belief & method of worshipping amongst the people.

Poligamy.

Poligamy was our fore-fathers Custom. This man so and so of such & such a tribe was allowed by the law of that time to marry as many wives as he liked. The allocation of his different houses was like this: - (1) Great House (2) Right-hand House. Both could have Qadi or Sub Houses belonging to the two principal houses as long as the Kraal-head had cattle to pay labola fees.

As it was with Moses, the lobola cattle did the functions of an engagement & wedding rings. The wives were instated in their ranks & proper positions and lived a happy ^{most} & respectable life with each other as well as their husband. They were all strictly submissive to him and took care that he did not starve, and was always happy. Their husband visited them all in turns in order that they should all give birth. There was no such a thing as an ugly man to a woman, because she had to be taken to anyone whom her parents liked and thought suitable. The parents considered much about cattle, character and the manner of the Kraal in choosing a husband for their daughter. This matter should be noted in dealing with Polygamy that the Right-hand wife was first taken by Chief Phalo, and she gave birth to Karabe. This is the story:-

This Chief in accordance with the Xosa custom married as his Great Wife, a Tembu girl who should give birth to a future Chief. Every male child born from this woman died one after the other. The doctors accused Gwali, Tshiwo's younger brother as being the cause of all this. In the long run, the Councillors were called together to find a plan as the Chief had no heir. One Councillor got up & said "As circumstances were like this, I suggest that the Chief should marry another Tembu girl." Other Councillors said, "As that Tembu girl is of royal blood, how can she be under another woman of royal blood too?" What position would she hold? This Councillor said "The present wife of the Chief is his head, then the Chief's ^{arms} are two. His right arm has its own work which cannot be done by the head;

She shall be called the wife of ^{the} Chief's right arm so that she should have her independent chieftainship: this plan was found to be a good one, and they all concurred, and Phalo's Right-hand wife was married accordingly. This was the beginning of the Right-hand wife ~~amongst~~ ⁱⁿ polygamy up to the present day.

Even today, there are polygamists although diminishing, owing to scarcity of cattle. The Old Testament relates to us about the polygamy of those times, like all polygamy, that it ^{was} founded on the lust of flesh. There is no polygamy amongst educated & School Xosas of today. The Tax Laws, and new Marriage Laws which allows a man to marry only one wife classifies all other wives as concubines. Amongst our ancestors polygamy developed ^{into} that abominable Custom of "Ungeno" (going into your late brother's wife).

The "Ungeno" Custom is an old custom from the creation of Xosa. Wives of a deceased polygamist were gone into by the deceased's elder brother; these widows would all be his wives & he would now support them & maintain them in all directions.

If the deceased man had no surviving elder brother or that the deceased was the eldest of them all, his brother next to him would have "to go into" his late brother's widows. If the deceased had no brother at all, then all his relatives would be called together and the widows given the opportunity to choose amongst them the man who would "go into" them. This meeting is specially convened to avoid any unnecessary claim over the booty. By this custom, it was stated that they were ^{restoring} maintaining the deceased's progeny. Compare this with Moses who restored the progeny

of the deceased and by that the line of his house was created.

This custom no longer exists amongst the Xosas and even amongst the "Abambo" they have already started fighting & killing it by the Word of God. This custom was in existence during the time of Moses whose people had very similar customs to those of the Xosas. It is quite clear that this custom must die by now and be finished with.

The Intonjane

This is a custom when a girl was taken into a hut, & people said: - "Today we are performing this ceremony on this girl, so that she should give birth properly, when married." This was confirmation that she had now reached the majority and was now eligible for marriage and be the mother of healthy children. The girl was hidden from the people by a partition in the hut & there stayed with other girls who assisted in hiding her. The girl has to be ^{under} in this ceremony for ten days. On the seventh day a beast is killed and a dance takes place while all her companions partake of the meat until the tenth day. On this last day the girl now comes out of the partitioned hut. From this day she is in a marriageable condition and could be married by anyone whom her parents like. The bridegroom must naturally have a desire, too, to be related to the girl's people.

This was a custom from Nature; it was very powerful with the life of the people at that time. People kept on saying "that today we are establishing a progeny through the name of such and such a tribe; and remained to you to see."

Amongst the red-people this custom is still kept, but still for all there is no more ground for the Xosas to be happy & jovial. You will find amongst the School Xosas such entertainments as Social Party & Birth days, and again there is some kind of similarity. Perhaps this is the only custom that will die away after a long time, and it runs in line with the Pundlo Custom. (Explained below).

Upundlo Custom

This was an old custom which took place during the Intonjane Ceremony. It is the most abominable custom owing to its filthy habits. The Chief used to ~~go~~ ^{send} out with him his men to a kraal near the Intonjane Hut; and send a party of his men to bring all the girls in the Intonjane Hut to his ~~own~~ ^{the} hut where they would be waiting. They then treat these girls as wives & have connection with them. There was no crime in this matter.

This ~~was~~ ^{was} an old custom amongst chiefs; and during the time of Sandile and Kechi the men went now so far as to make this Custom actually in the Intonjane partitioned Hut, and say "It is a custom to play with the girls"; it happens sometimes that a girl would be married subsequently by one of these men.

We shall discuss this custom roughly and not go into details owing to its being a most abominable & filthy custom.

You reader, you will notice that this was the worst custom of them all, so much so, that we do not feel happy to explain such bad things to one who does not know the Xosas, lest he

should be led astray with the belief that Xosa was no where as a human being!! We are glad that this custom is no more even to be thought of now-a-days although other evils are still in existence which spoil our people.

After the girl has come out of the Intonjane Hut, ^{some} arrangement to give her away in marriage to someone had to be made; this process is called "Ukuhlolola". ✓

Ukuhlolola.

Before any steps were taken towards any marriage, the girl's father looked about for a man or a young man whom he liked better and sent someone to take an assegai to him (this was the style of courting him). If the party concerned did not favour the proposal the assegai thus sent was refused & returned to the owner although he would run away to accept it as his desire was to be accepted by the people of such & such a tribe. If, on the other hand the assegai was accepted that was a sign that the proposal had been favoured - & that they loved him. Well now! the "Uduli" party takes his daughter to her ~~home~~ ^{husband's} husband's Kraal.

The real marriage ceremony comes subsequently. In some cases the proposal is refused because ~~his~~ the girl's people have no humanity, or have no good reputation or there is a rumour of their killing other people by "takata". If the proposal has been refused at one Kraal, he is entitled to try his luck with his assegai to some other Kraals which he would like to make friendship with. The daughters of gentlemen & Councillors were arranged for marriage in the same manner but ^{only} to people

of similar rank and position.

Today this custom has been abandoned by all people excepting the Chiefs only. This was a very good custom indeed! because every girl could not miss the opportunity of being married; this helped also to prevent girls from being spoiled, and in those days there was no such a thing as for one to loose his love. Amongst the "abambo" the girl took the assegai herself to the proposed man, she was accompanied by some men; If her proposal was acceptable they would kill for her a beast. But if she was refused she was driven away and a beast sent to her home to "wash her". (e.g. as fee for damages.) It is still like that at the country of "Abambo" although things are not the same as before through the Word of God.

After the "ukhhlolela" process has been completed then followed the different many things leading up to the Marriage Ceremony.

The Marriage of the Chief's daughter.

The "ukhhlolela" custom is not performed on a Chief's daughter. The Councillors hold a consultation as to which Chief should they take her to. They now give ^{her} cattle, money and clothing. one beast is for Impotulo; a cow for Ngakwe and one cow for Ibuhunga. The girl drives these cattle off, accompanied by a large party of people called "Uduti". These are men, ^{unmarried} women and girls all under their respective heads who are styled "aba ninindlela" (owners of the road). On reaching their destination, they all sit down in some conspicuous place above the Kraal. Some people come up to them to ask for some news as to where they come from.

The party does not tell them the truth but would say "We are overtaken by nightfall, and beg a place to sleep because one of our party is sick"; they are then given a place, under great suspicion. Towards dawn of day, they would stealthily kill their *mpotulo* ox in the cattle-kraal and leave there the hide & half the carcass. Now then the messengers of this Great Place are sent to go and enquire as from where the party came. Then the question is now discussed properly and the Chief's daughter is thus marrying. As a rule the Chief's daughter was never refused marriage by another Chief. If the "Uduli party" was heard of ^{its} coming, it would be vigorously attacked until it paid something, the women were not touched in this conflict. Sometimes the ^{Duty} party got the worst of it and the intended marriage negotiations are a total failure. When the "Uduli" party is at the bride-grooms home, they are assaulted from time to time and keep on giving presents of different kinds to their assailants. They have to stay at this Chief's kraal & must not be perturbed. Then all the people of this Chief are told of the visitors at the Great Place with instructions that the men should come & ask the visitors where they came from! When the Uduli party was asked they told the men that they have come to seek service. First of all the men traced the Chieftainship of the girl's father, and then she was installed as the Great Wife. If the Great Wife had already been married & appointed before, ~~it~~ ^{it} was necessary for the Councillors to examine the positions of the Chiefs, who were the fathers of the women concerned. Some times a Great Wife had to be removed from that position in order to make room for the daughter of a higher Chief than her father and

and all the people would acknowledge her as being the real Great Wife who should give birth to the Chief of that tribe.

The people of that Chief now paid the Lobola cattle saying "Today the Chief is marrying".

At the finishing of the Mdudo dance of the marriage, all Chiefs belonging to this tribe are called together including all the men; and on this occasion this young woman is to be made the Great Wife and other wives also allocated to their respective Houses. After the girls have been seen, on the day of Mdudo dance, all of them come out of their Hut to the Kraal yard. They are covered with blankets so as not to be seen. They ~~wear~~ ^{wear} dresses made of pretty game hide. One of them comes out from the mob carrying an assegai and throws it to the gate of the cattle-Kraal - on the right hand side of the gate. She hurries back to the mob and she is covered with ^{great} quickness and the Uduli party returns to their hut. The race-oxen then arrive, and the Mdudo dance is now celebrated with the slaughtering of an ox. As soon as the cattle go in in ~~the~~ the Stock-Kraal before slaughtering, a shout is made calling for the men in charge of the Uduli party to come up and inspect its skinning. The party is always given its share. This is the end of the Mdudo marriage of the Chief's daughter who is given away in marriage. The Ngakwe beast & Ubulunga beast are only given to a Chief's daughter: Through the advice of a doctor, a common man's daughter may also be given "Ubulunga beast". Only the eldest daughter of a Chief is compelled to be married by another Chief and all the others could be married by rich men, and this would still be in line with the Custom.