

because we were accustomed naturally to serve a chief with a view to be given a beast; then, today, all fines have been transferred to the Government. There is something worse than this - A Magistrate could do as he was pleased, he could even give a destroying administration to the people. I will only give one instance of this: - On the day Rhili came out from the forest during the War of Neayecibi, the Government appointed as Headmen Mto ka Sakhili & Councillor Mpangashe without meeting <sup>with</sup> Rhili on these appointments. This also happened with other old chiefs. Thus the Kingdom of Kosa sank down and poverty as a whole came in. This poverty was brought about by trade, and the new way of administration totally unknown to Kosa.

The encouragement of working for cattle, and humanity & hatred of being a poor man: -

To be poor was disliked by the real Kosas and every man had to work for cattle and possess some cattle. Note this: -

1. When eating some thick milk mixed with cooked mealies, a fire was kindled and all men who had no cattle were placed on the other side of the fire, while the dish containing this milk mixture was on this side of the fire close to the men who possessed cattle. These poor had to stretch their hands above the fire to reach the food - some burning themselves to reach the food. This was just like the Europeans where the poor were given their food in the kitchen, an inferior ~~place~~ <sup>table</sup> to that occupied by the gentlemen and the masters.

2. It was still the same thing when sipping some boiled milk, which was also known as "Coffee" sometimes. This boiled milk was sipped with some sticks shaped for this purpose. This was a feast for gentlemen and those who possessed cattle.

3. The meat for the poor :-

The neck of a beast was always a permanent share of the poor: They had no other share besides this. In the long run the poor men were given a contemptuous name of "Amawitah-ntamö" (e.g. "The eaters of the neck by plucking it") This also meant the poor destitute people who had no cattle. When playing with sticks at the Kraal yard, the poor man was always the weakest in showing any proper style of playing. All these doings were aimed at encouraging him to seek cattle by working for them or beg for them, so that one could feel the happiness <sup>and</sup> of the life of Tosas well-being.

When we speak generally, the Fingoes had arrived in a very poor condition, and were supported in the same manner as the poor Tosas were kept, in the play-like manner described before. This play-like manner had a very good object in view, not to say that the poor were hated. All the readers will thoroughly understand this point that the Chiefs did all their mercy on the Fingoes. They even appointed Chiefs amongst them, gave them lands & cattle, a thing that could not be done to every body as they were not all chiefs. Yes, amongst all nations, there are always faults to be found with ~~that~~ even the Abambo; these faults can be found with people who will break the chief's orders.

It is not the whole truth for a Fingo (wimbo) to say "We were burnt with fire; + forced to drink urine by the Xosa".

You will understand yourself from the fourth Chapter following this we are dealing with. This very point has just been corroborated by Revd Boyce Mama, an eloquent speaker, the son of a chief + a man of wide understanding, in his article in the "Izwi Labantu" dated sometime in April 1901. The Revd gentleman went on + said: -

"Xosa",

Editor of "Izwi"

I am asking for a space in your paper. I have received the speech of a meeting which was held at Butterworth from the Churchman, a paper of Cape Town, dated 21st Feby. The paper stated that Chief Veldman Gikitsha in a speech that was made in reference to the condolence of the death of the Queen, and at the same time giving a message to the new King who has been coronated, this paper states that Mr Gikitsha's speech was as follows: -  
 "They were slaves to the Xosas". I repudiate that statement it is not true. I will not go into what <sup>other</sup> ~~was~~ matters were spoken that day. I want to ask my brethren Veldman Gikitsha whether he was there personally or not when the Fingoes were treated as slaves by Hintsa or whether he heard this from some other people. I say so because the name of slaves is unknown to the Xosas: these people were called fugitives, and given service + protection. Others were made milking men, that milker was supplied with a cow to milk for his children and he had a calabash of his own in his hut. The man had his meals with the other man while his wife

had hers with the other women. Others were staying with the cattle at the pastures & slept in a hut built there. Others were lent <sup>young</sup> cattle as the usual custom of the Xosas, and when these have calves he eats milk, until he picks some cattle of his own, all the time he lives on the lent cattle. Is that slavery? I am only making an introduction, I'm going to speak the real points to make clear my speech.

2. We hear from History that slaves were taken forcibly from their country. The Fingoes had come to the Xosas, from a dispersal by other Nations, they were accepted by the Xosas and made servants as I have said before. This talk will spoil your children's well-being from ours after we had passed away. I am sorry to say there are no more old people amongst the Fingoes who would explain their service to the Xosas. Only ~~new~~ young people remain who speak anything through hatred of Xosas by reason of slavery.

3. The point is, I have heard from old men this story from Fingoland: - Chief Maswanyana Njokweni told of a good treatment from the Xosas at Hintsa's. Has he no sons? that they don't tell you their father's story amongst Xosas? Chief Matomela Lutshaba spoke the same words as Mr. Njokweni. Has he no sons that who would ~~relative~~ relate his father's story amongst the Xosas? Chief Mphahwa Lusiba. Where are his sons to tell you their father's story amongst the Xosas? Chief Pamba Gatandi, where are his sons who would narrate to you their father's story amongst the Xosas. Mqikelal, a councillor of Matomela, has he no sons who would tell

you their father's treatment amongst the Xosas?  
Godolozzi Msezikazi, where are his sons to tell  
you the treatment they got amongst the Xosas.

James Zuma of the Xesibe tribes at Igqwarha  
would tell you his father's story amongst Xosas.

I have actually seen <sup>J. Zuma's</sup> Zuma's sons personally.

Mdlungu, one of Kama's Councillors has a grandson  
near Zolotwa, he was told by his Grandfather  
& his father, ask him to tell you the story  
re the Xosa's treatment.

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4. Point. The custom of the fugitive people  
is that some of course fall into the service  
of cruel men ~~+~~ who treat them badly and  
yet the rule or law from the Great Place  
was to the effect that the fugitives should  
be well kept. Even today in the Government  
we are all under the English Govt. has made  
us to be treated all alike (white & black),  
and yet to some white people there is differentiation  
between white & black. Some white people  
ill-treat their servants. Amongst certain  
Magistrates if there would be an action in  
Court between white & black; the black man  
is sure to loose the case. By doing this, I  
want to clear up this wrong impression that  
the Fingoes were made slaves by the Xosas.

You see therefore, that in the Government there  
is no partiality, if a black man looses his  
case by the Magistrates of this Country, he can  
appeal to the Higher Courts at Cape Town, if he  
was on the right he gets a favourable judgment  
there; but if on the contrary he did not an  
appeal to Cape Town and abide by Magistrates  
verdict, he would conclude by saying that

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amongst the English there was partiality. That was just the case with the Fingoes who had been ill-treated in their services, they did not go to the Great Place to report this. If any one complained of being ill-treated and proved it to the Chief, the case was settled in his (Complainant's) favour. I do not say that there were no people who ill-treated others. I know that even today cruel people do ill-treat the poor homeless one, that ~~afford~~ cruelty is made by cruel people, not that is a national law. People who have indulged into this sort of talk & those white people who have been told about this alleged slavery, they believe it. This is not the truth. Njokweni, the Chief of the Amazigzi tribe who came to Hintsa with a small group of men to Hintsa his people reported him as being their Chief, he was honoured like a Chief. The old Xosa Chiefs narrated to him stories. Other Fingo Chiefs appeared afterwards. Njokweni was notorious amongst the Xosas & was looked upon <sup>as</sup> being of the same rank as Hintsa amongst the Xosas. That shows then that there was no slavery. This should be rectified and a printed book should be inserted in the "History of the Fingoes to the Xosas."

Yours Obediently,  
Boyce Mamat."

I am thanking this gentleman of the Amagqunu kwebe tribe for exposing his opinion in the papers: it has caused this little story a lot of good. He has also narrated the history just the same ~~to us~~ as we have and

supports us in the contention that the Abambo were never made slaves amongst the Xosas. You reader must note clearly we have given you a clear History of the fugitives of the Abambo; the way they were received by Hintsa; the respect & kindness; they should be grateful to have a recognition of their own chieftainship <sup>through</sup> by the hatred of poverty by the Xosas; by the mixture of thick milk & cooked mealies and the fire, through boiled milk; through the neck of a beast which was the meat <sup>for</sup> of the poor men; and you now should also see that this was not "slavery & burning by fire" according to those who say so. This was something different from that. Today that mixture of milk & mealies is no more to be seen; Sipping boiled milk has come to an end; the name of "Xwitantamo" ~~is~~ is left standing alone, because this was the nickname for poor destitute man, and these poor people cannot be the same as those of the former times. You will then see that this well-being of Xosa was based on seeking cattle & increasing them; men who were lazy were hated also those who disliked cattle. Men who were poets & could praise the Chief, were also presented with cattle.

### Ukubonga (To praise).

To praise is a natural thing with the Xentus. The one versed in praising was seen & noticeable whilst still a little boy because he would begin at that age praising other boys; he would continue as he grew up and when he was now a man, he praised them properly and he would be styled "Imbongi" (Praisor)

He praised when ~~there~~ there was no war in preparation for a time when war broke out.

He used to be employed by the Great Place to praise the circumcised young men (abakweta) and on their coming out from their hut, he would then be paid. The National praiser used to praise at the Great Place and he would get a beast & even in war he would praise the warriors of his Chief. If he wanted to get anything from the Chief, he would start praising him without being asked to do so & he would get whatever he wanted at the Great Place. The Chief used to be very fond of this praiser. In this way the praiser is a prominent server of the Chief also a great soldier in war. He learnt his profession by going about & listening to other praisers when praising in a certain Festival. The next thing you would hear him using exactly the same expression in his praises tomorrow. The Xosas had very good retentive memories. Today you don't find any more praisers, they have sunk down with the Kingdom & humanity of Kosal.

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Today's new way of earning living.

Today we are in a strange way of earning your living; because it belongs to the White people in Britain. We make our living today through writing on paper, where you would see a man busy writing all day; The Highest showed us these when he gave us our prophet the son of Gabal. Because all that was said by this handsome gentleman will all come to pass



This man Iyaba was the fore-runner of the present way of our earning a living. :-

Ministers, Evangelists, Preachers, School Teachers, Interpreters, Clerks, Lawyers, Gaslers, Policemen, Editors, Carpenters, Agriculturists & Farmers, Demonstrators, Hotel-workers, Compositors, Black-Smiths, Tin Smiths, Book binders, Postcart drivers, Gold & diamond diggers, Boat makers, Sign-writers & Painters etc. No I would be able to count them all. We are workers to earn a living today in this way: we are governed by education & training of the Englishmen.

✓ This son of Iyaba is fit to have a book published & printed entitled "The Book of his Life & his prophesy". This would be a very important & teachable book to us Whites - Texas of today. (I mean a book written in Sissosa)

In this our little we have only about Iyaba and did not go into details about him etc. Where are <sup>the male</sup> young aborigines sleeping? Why do they not write us such a narrative?

Smitchotsho (dance) for the young & Saturday's Festivals.

In the olden days there were no such big gatherings for the young people. These Saturday's gatherings & such customs of today, were unknown in those days. The reason for their coming into existence is darkness in the people themselves. It is bad teaching & kills any good morals in young people. It is harmful to the body and finally to the real soul. These meetings take place at night & during the day when all boys & girls invite each other and sing & dance for the whole night. As a result of these gatherings, lots of troubles occur and other serious, <sup>& filthy</sup> charges make their appearance and finally the life of the whole tribe is disturbed.

This spoils the natural pure sports because in those days when people respected each other, every one was careful not to cast a slur on his people's good name by indulging in abominable & immoral habits.

This Association of the Cross & the Guild of Hope are attempts to fight the evils among the young of the olden times. You will find among the present youths all sorts of evils, viz:- Envy, Jealousy, Petty troubles with the other youths, and unnecessary and nonsensical fighting. These have been given some such nice names, ~~they~~: - Jovial, Parties, Tea meetings, Taking Walks with another, To have something to do with another ~ They gave some nice names to cover up thousands of rotten & disgraceful things. As far as we can see; We say "Stop now! This nation is decaying as it has no decent young people!!!"

These men who advocate for a book showing & guiding the young how to keep themselves, may be quite correct but this, our little book says "There is nothing that would ever help this <sup>present</sup> generation of young people with the exception of true repentance supported by deep sound education right up from childhood. They have abandoned ~~a~~ very excellent customs ~ the inspection of girls to see if they have kept their virginity intact; another good custom which has been abandoned ~ is the private arrangement of a marriage by parents of both parties without the knowledge <sup>& consent</sup> of the parties to be married. These customs were never condemned by any one but the people simply dropped them.

The Amacongwane (Meat).

This is an old custom of the olden days. It may

have originated from the Jews because when we trace from the History we find that they don't eat the icongwane (the meat just behind the leg). If this can be assured, would not that mean to say that we are relations & neighbours of the Jews? The Rosa men are the same as the Jewish men by not eating this kind of meat called (icongwane). I think the belief is that this kind of meat would cause the men weak, & easily sprained in the War. That is why the boys do not eat it after their circumcision.

This meat amongst the Rosas right up from creation was exclusively eaten by boys only. The boys used meet together at night in the evening and eat the meat. In the olden times this meat was roasted, and some dancing used to be started before eating the meat. They did not behave like our boys of today, who fight with ~~can~~ <sup>sticks</sup> with each side; you would hear some boys say "This beast was very vicious which meant this "Let us poke each other too first". The first eaters of this meat intended to establish a pleasure of the earth by this. The customs are still in existence even today but the cattle were all finished which constituted the customs. All these many different ceremonies & customs had to be accompanied by meat. There is no such a thing as Amacongwane (meat) amongst the Abambo & Gacas for herd boys because all herd boys according to their custom eat the heart & the throat, the nose, (nodakada nondonci)? The Fondos are just the same as the Rosas with regard to the Amacongwane (meat). The cattle did not only give boys their meat, they were used for ploughing and making garments, & shields with their hides. It is not clear whether the

Amacongwane were eaten by our forefathers at Embo. Even today they don't make any at Embo. It may be that this is an old custom for the Xosas and the Pondomises.

### Ukulima (to plough).

Ploughing was another way of making a living. Long time ago, people did a little ploughing with their hands. Only the women folk ploughed a little kaffir corn - a bag full made from goat-skin was all the seed they used. They required just a few corn to make their husbands porridge mixed with milk. For ploughing implements they used some strong, <sup>short</sup> sticks, which they named "inihlakulo" (spades.)

These ploughing sticks were sharpened on both ends by some skilful people. The men used to make enclosures <sup>for</sup> the lands and gardens and that was their job only. To plough with cattle & a plough is only a new invention it was started after Nonggause. It was first begun at Tyume at Gwali by Soga and others and then became wide-spread. It is clear that there was not much ploughing as there was plenty of arable lands; the majority of the present Xosas make their living through ploughing.

### Ukwambesa (to give wearing outfit).

To clothe a woman was done by killing an ox or a cow on behalf of a poor person, because in those days, women's dresses were made of hides; they were not made of linen or silk cloth used by the Europeans. All the women used to call each other to fetch fire-wood for the beast to be killed, while the men were gathered together to drop this big ox on the ground & skin it. All these people would be assembled together & pass a very happy time

at this Kraal. The slaughtered beast was cut up & distributed amongst the men, women & boys accordingly in this way. (Intsonyama zombini, namasu omabini, nentsendo zombini).

Inqweme lamadoda:- Yintamo, ziganga, zimizi neswili,  
Eyokosiwa:- zinguba zombini. Ezabafazi:- Lulusu,  
sixhanti necandelo lesibindi).

On the following day the men had to eat, the head & the chest & on the day after this, they would eat the feet while the boys ate the "Amacongwane". This custom of clothing has almost expired owing to the cattle being finished amongst the Xosas, and its substitution by the Europeans shops & clothing. The beef was roasted and cooked but there were some parts which were eaten raw (ukufukutwa).

### Ukufukutwa.

To eat raw meat is clearly an old custom from creation by the Xosas and the Zulus. We can find its trace at Embo from the Ntlangwini and Gacas. On the way from the North it is clear that the Xosas abandoned this custom owing to their love of dressing well. During our time, we noticed that some people ate raw stomach of a beast (Iswili, nolusu, nesindlwane). This serves as a sign to us that this is the remnant of this custom amongst the Xosas. At Embo, amongst the Ntlangwini and Gacas this custom is still going very strong even today. This raw meat causes a man strength & fatness & is very healthy.

### Ukukhlonipha.

It was a custom for all married women in every Kraal, to give every respect to their fathers-in-law, by not showing their bear heads to them.

These married women would not pronounce the names of the eldest children, or names similar to those. They would also have to keep away from the manure & kraal yard belonging to her husband's people. As soon as this woman calls such names, her own people would be accused of having badly trained her and they would say "Such & such Kraal has been put into a shame owing to their daughter's bad character". As a sign of this respect all young women are not allowed to walk into the Kraal yard; they have to walk round behind the huts; they are not allowed to enter into the cattle kraal; they cannot step into the sleeping-place of their father-in-law or grand-father-in-law. This puts her into an inconvenience when she is smearing the hut <sup>floor</sup> with the wet cow dung.

This "hlonipa" in uttering words brought about a new language for women because they were obliged to form up some new words & expressions for themselves in the Sixosa language. This caused a great damage to the Sixosa language because <sup>people</sup> got into the way of using many hlonipa names which have no trace in the language. You educated young people are to be blamed in this respect. You should write books which would preserve the pure sixosa language properly.

All the men and girls did not use any hlonipa words until the latter were married. The red natives are still in depth of using "hlonipa" words and some of the School Natives although they would not be compared with the reds.

In the long run this will split & come to an end.