

The Burial of the deceased.

Amongst the Kosas, the dying man was rolled up into a bundle at the time of his expiry; a sort of a pit hole was dug up and a corner made at the bottom. In putting the body in the hole pit, great care would be maintained that the deceased's face would always look in the direction of his ^{Kraal} home. They did not know anything like the burial service. They looked upon the grave as a filthy thing & was very much feared by the people because it had the death's misfortune. If the deceased was the Kraal-head, his grave would be dug out on the right ^{side} of the gate of the Cattle-kraal and there he would be buried with his "doshu" for making fire, his tobacco bag made of goat skin, his mat, his chopper, his assegai and also with ^{his} other small utensils.

You must note this - that this was the belief of resurrection ^{of the dead} by the Kosas also the state of life in the world to come where he would chop up wattles for his Cattle-kraal, & smoke his tobacco nicely as a gentleman. How would you account for the burial of his chopper & tobacco bag? What are these things for? Where? These people believed in ancestors & passed spirits belonging to their forefathers. They believed that these spirits were looking at them, were also hungry & asked for something. The condition of those in the world to come was starvation; it was not actually a spiritual life.!

After the burial had been completed, all the people had to go & bathe at the river, and water brought home for the infants who would be washed aside from the Kraal. Thick-milk had not

to be used by grown-up people and on the following day all the people would be called together at the deceased's Kraal. In this meeting all the people would sip a bit of thick-milk into their mouths and throw it out again as if they were washing their mouths inside. All the milk bags would be cut up for dogs because today they are ~~at~~ filthy. New milk bags and calabashes would be used from henceforth. In the evening the huts would be burnt down, the cattle-Kraal would be pulled asunder & new ones erected taking only the gate-poles from the old ~~one~~ Cattle Kraal. This new Cattle Kraal has to be in Kraal yard. The grave of the Kraal-head is the ~~the~~ only one to be dug out at his Kraal, and the others would be a little distance away from the Kraal. The grave of the Chief has this difference It must have a Kraal put up there which is known as the "Kraal of the Grave", the Kraal of those watching. This Kraal was built for two or four appointed men & given a large herd of cattle at the Great Place. These men & these cattle would then be located at this new Kraal. These cattle are known as the "Grave cattle" and are filthy to the "Amatshawes" the Chief's people and belong solely to their owners; even this Kraal is respected much, although it may have removed to other spot it would still be called the "Kraal of the Grave". Before the Amatshawe could eat of these cattle's meat one of the original progeny of them would have to be killed and it would be stated

that they were being washed & cleansed. These cattle were from being seized as a fine for any kind of crime without the special authority of the Paramount Chief. For instance one Qampa of the Graves of Ezitenjini could not be fined such cattle by Mngabele until he had to be taken to Rhili. This resembles the Isitsununu of the Basas.

The Isitsununu cattle could not be eaten by the Chiefs they were said to be filthy. A very strange thing this was. In the presence of all his tribes, a Paramount Chief had a wonderful stick; he took this stick & hit a heifer on its back (a heifer not in calf) and no sooner does he strike than the its it is ready to be milked. This heifer was then milked & its milk would be mixed up with medicines to doctor the Great Place. As soon as it was milked it would not yield any more milk. Such cattle are rare and are not a play thing at the Great Place. The last Isitsununu was made by Ncapayi son of Madinkane, father of Mahaula.

All these customs have some similarity. I wonder if it would not be caused by having blood relationship between the Blacks? Would it not? Ha!

Umbiko

When a death took place, messengers went every where to report same. If the death be of a commoner, the messenger would not go to report at the Great Place himself, he would only inform the people of a neighbouring Kraal, who would then report same to the Great Place. A heavy fine would be imposed for failure to report this death at the Great Place; they could also be fined for reporting

him before finding for him a doctor. Amongst the common people, whenever a death report comes, all people had to meet together early in the morning and go for a bath. On returning from the river they had to cut their hair all of them. They had to abstain using milk & in the following morning the "Ukusuksuwa Ceremony" was performed.

Even today amongst the reds, the burial of a dead person is done very carelessly. The body is simply thrown away carelessly just as it was in the olden days. In the death of a Chief, there are no more "Kraals of the Graves" erected. Amongst the School Kosas they bury their dead in the European style: They use a coffin & wrap up the body with white linen & covering the coffin with a black cloth. A burial service is conducted in honour of the God in the Highest. The resurrection of the dead is a spiritual one and therefore there is no need for crowding the grave with such things as bread, guns, money and all that. The dead is only accompanied with the spirit of ^{true} worshippers dressed in beautiful black clothes for mourning, not painted with red ochre. Amongst the Blacks, some were buried in rivers. The Pandomise bury their Chiefs in the water, a beast would be killed & its stomach was used to cover the deceased's head in accordance with the custom from Creation. A big tree would be rooted out and the body would be tied to its roots, this tree would then be carried & planted in the water with the body. This was the grave amongst the Pandomise. The Pandomise women could not lift up their dresses in crossing a river because they pay their respects to their dead Chief in the river. The Hlubis bury in the water the after birth

when a woman has given birth, and the navel string cut from an infant when it has been born. These are both buried in the mud so that they would be eaten up by crabs.

Amongst the Xosas, the Chiefs body is placed in the grave by a certain Councillor, who would be very much respected at the Great Place, and by every body. He would be given a herd of cattle from those set aside for mourning as we have explained also about the "Kraal of the Grave". On putting a stone on the tomb, some words of departure & messages, were then uttered: -
 "Go in peace. You must serve for us too, in the mean time. We shall also follow you, & go to where you are. Remember us!"

There were many other beliefs amongst our ancestors: - The heaping up of stones near the road (Isivivane) Those who killed people by unnatural means (amagqwira) Sacrifices (amadini) Offerings (imibingelelo) and many others.

Isivivane.

The Isivivane was a great belief amongst the Xosas. Travellers were in the habit of throwing stones when passing a certain place, saying to themselves, that they were asking the spirits of their grandfathers to look after them, give them strength, good speed, and all blessings in their journey. They believed very strongly that these their prayers were answered and their requests granted them. The traveller on returning from his journey after succeeding in his desire - (it may be that he wanted a wife or cattle for lobola for his daughter or sister or any kind of booty) he would have to pass the "Isivivane" again & throw some more stones encouragingly, laughing & happily saying

"Thank you, your Excellency ~ the Great One".
 you would then prove easily whether his journey
 had been successful or not - If successful he
 would be very happy, & jump about when he
 returned to the "Izivivane" on his way back home.
 "The Great One" having answered his prayer.

Today the "Izivivane" have come to an end.
 What still remains is the name & those heaps of
 stones, now, which may be seen covered with grass
 from different places. These may be seen near
 the Kei River at Nyaba & else where. They only
 serve to remind us today of the old story from
 Creation. You must also learn from this & have
 some idea about the stories & customs of your
 great grand fathers; so that you may be able to
 narrate to your progeny the stories of the older
 times.

Amagqirwa (Wizards).

In many instances amongst the Blacks, there
 appears a tribe or a family of wizards.

- (1) Ama Gubevu, of Madunsa amongst the Embo side.
- (2) Gqume Kwebe, amongst the Nggika's (Tosa section).
- (3) Ama Tufazi, amongst the Bacas, who the Ama Tufazi
 had to be separated from the other tribes.

The above are the tribes of wizards originally.
 First of all the Ama Gubevu are Basutos originally,
 Gubevu was a very brave man in War; and when
 he was smelt out at his home in Basutoland he
 wandered about and all others ~~wizards~~ who had
 also been smelt out followed him & joined him.
 They eventually formed themselves into a tribe.
 Even today the Basutos still have a claim
 over them as being Basutos.

Secondly. Lungwa was Nggika's Councillor and was

appointed by his Chief Ngqika to be the executioner of wizards at Mkhubiso ~ you may still see that precipice of Ama Igqwira.

Every now & then Cungwa got ^{these} instructions from the Chief "Go and throw him down there, so that he may die". Cungwa instead privately released these death convicted men & hid them in a forest until they were so many as to make a tribe.

(The same with those women of Egypt who were appointed to help the Israelite women whilst giving birth, so as to kill all male infants).

It so happened that Ngqika fought with another Chief, and all of a sudden Cungwa appeared with an army of his wizards and from that day he became a Chief; hence you see today the Ama Igqumkwebe at Middledrift at Rama's Country. On saying this, we do not allege that the Ama Igqumkwebe's are wizards, what we do say is that the first group of people who formed the Chieftainship of the Ama-Igqumkwebe, were wizards who had been condemned to death; and were only saved by Cungwa. This was not Chieftainship, even today the ama-Igqumkwebe are proper Ma-Ngqikas. This is a very interesting story, because it brought a blessing to Christianity which was established by the conversion of Cungwa; a man who was like Jesus in releasing those condemned to death.

This was the beginning of a ^{great} blessing to the tribe of Ama-Igqumkwebe ~ Any body will yet see this.

The wizards were people who killed others by means of unnatural means. They would do their work at night - in the dark, yet during the day, they walked about with other people

They used to ride on baboons, sometimes they walked about at night, naked, quite undressed. That is how the story goes.

They were a certain class of doctors, and called each other by whistling. They were a very suspicious lot of people, man! They had an enchantment to make people dull and dogs stunned; and all this while the wizards were busy at work within the Kraal premises. The following morning some of the inmates of the Kraal will find some scratches on their body, others hair cut or ear-marked and some traces were also noticeable at the cattle-Kraal.

When a wizard was ^{caught} ~~arrested~~ he was handed over to the executioners to be ~~executed~~ tortured by fire & big ants. They tied a stone on his neck to execute him and he was rolled down a precipice. This was a shameful way of death.

You may still see the Wizards' cliffs today at Mkhubiso and at Ncaruni, and even those bushes under these cliffs you may find bones in them. These remind us the days when a person's life was a trifle thing. Wizard is nothing today. The practice has diminished & even ~~evening~~ believing in it is dying away. There is no more death penalty on wizards caught. The beliefs which still remain today are those of Hibi Impundulu and Mamlambo & snake only. These beliefs are not powerful as now the Voice of God and its Light are taking the lead. These beliefs quickly fall down.

Amadini (Sacrifices).

- There three different kinds of sacrifices:—
- ① The sacrifice made for a person laid down with some sickness.

- (2) For making an offering for a born child.
 (3) The sacrifice for strengthening an army, let me say this to give you some understanding:—

The sacrifice was always instigated by a doctor, who would say that ^{the} past spirits are angry to bestow any blessings at that Kraal, and the sacrifice served as a mediator. The ubulunga beast with its progeny stood out purely for ubulunga and yet they also had to serve as mediator to the passed spirits. From the ubulunga beast, some hair were plucked off its tail & tied on the patient's neck and if this did not cure him then a bulunga beast was ordered by the doctor to be killed for the sacrifice. This meat is not to be eaten by all the daughters-in-law at this Kraal. The reader must note this point: That amongst all nations on earth, here, who make sacrifices, as it is naturally, the main ^{point} thing is the taking out of ~~an~~ blood of a thing which serves as a mediator, recompense & reconciliation and thereafter blessing & restoration of health was expected on account of this pure blood which had been shed. Even amongst the Tosas it was just so. Without the blood being shed there cannot be any reconciliation and mercy from the past spirits of this Kraal.

1. The sacrifice for a sick person.

This sacrifice was done in obedience to the doctor's instructions. Some people were even smelt out for witchcraft and the doctor would insist in saying "His ancestors are asking for something; they wanted to smell sweetly a sweet smell at this home, here; and at the same time

he describes the colour & name of the beast for the sacrifice: It should be a big fat beast. All the relations of the sick person, near & far, are then invited to be here and in the afternoon this beast is then killed according to the custom. The sick person, if able to move, has to walk, and must be amongst his relations when felling the beast. But if he be very bad they should carry him to the door so that as the beast roared when stabbed he should see it. As the beast roared some one has to plead loudly to the past spirits saying: -
 "Let there be mercy!! There should be luck on us!!"

After it has been skinned the "intsonyama" meat is cut and eaten by the relations of the patient. ~~This~~ ^{all the} meat was then placed on green sneezewood branches spread in the middle of the Cattle-Kraal all of it, & on the following day even those men who are entitled to be given ~~meat~~ shares will have to attend the ceremony.

All the meat would be cooked at the same time in the centre of the cattle Kraal. The women were also cooking their share outside the stock-Kraal. Some pieces may be roasted but all the bones should be burnt the next day. All the blood is kept in proper vessels just as it was picked up on the day the beast was killed. It is kept on the furrow inside the hut. When the meat is cooked, the patient's doctor comes round and all the meat is devoured at the same time. According to the custom all the wives of this Kraal are not allowed to participate of this meat, only those from other Kraals are allowed. After they have finished

eating the meat, some one went round the men and the women with his opened hand, collecting from each and every one some pieces of beads, which have been brought up by everyone of them.

Everyone in putting the beads will speak and say: "Let it be merciful"! Perhaps at this stage, a small "Nlombe" (singing & clapping of hands) could be taken up; it is called "Yeyokucamagushia" i. e. (reconciliation) then now people could disperse.

There is nothing so valuable as those beads collected, because it they show a broken spirit bound up by unity, in this meeting, of those who pray for the restoration of the patients ill-health, referring all this, to those who have requested that this home should be made to smell sweetly. This is appealing for mercy. It has some resemblance to the church collection. On the following day the bones would be burnt in the same fire-place.

The blood which is left would be given to the dogs (although in reality the blood has not been drunk by the passed spirits because they have no mouths). The skin remains, as well as the forehead bones with horns. The horns are hung up on the poles of the cattle-Kraal gate. The skin is a filthy thing amongst the wives of this Kraal. It is given to the unmarried women ^{of this Kraal} who may do whatever they wished with it.

A person would be well according to the Creator's Power, but another, died although the sacrifice had been made for him & the home given a sweet smelling. There are still a lot of sacrifices even today but the hindrance is scarcity of cattle & the decay of the Tosas.

2. The Offering of a Child

In the olden days, after a woman had given birth to a child, a little after it has been smoked out. The parents made a smoke & fire of sneezewood for the infant. A beast would be killed to take its mother out of the partition where she had given birth. The reason for this Offering was that, if this child grew up to be a grown up person, it would never get sick unless some one takataed him.

If this offering-ceremony was not performed on one's infancy, it had to be made although he was now old. In the event of someone's death ~~while~~ ^{after} this offering had been done, the doctor was always too ready to make other accusations as being the cause of his death.

Even today there would be offerings and sacrifices amongst the reds had it not been for the scarcity of cattle. The infant who would be a future Chief drank his medicine in infancy out of a hoof - there are two hoofs belonging to a Chief - One is used for feeding him with in infancy; the second is the one he was given to wear round his neck on the day he is made a Chief. The Chiefs precious ointments etc. are kept in this hoof. On the day he ~~is~~ ^{was} born a beast would be killed & some petty chief or a headman was instructed to ^{take} one of its hoofs out & mould it properly as a feeding vessel for the infant. This man would eventually be appointed as ^{this} child's milching man. The hoof that ^{was} presented to the Chief on the day of his being made a Chief was also from the same beast which was killed during his infancy. This hoof was

great
a ^{indeed} blessing, and of very important position.
This is just the same in importance as the
chiefs washing dish or vessel.

3. Sacrifice to strengthen the Army.

Amongst the Black nations each chief has his own army for War and under the control of his doctor. Sometimes, at the outbreak of War a chief kills a beast, usually a bull, this meat ~~is~~ was eaten by the men composing his army. It used to be mixed up with leaves & some medicines from the chief's doctor, and the men said :- "Today the impi is strengthened, the doctor is making everyone of us to be very brave".

The War was always preceded by a Sacrifice just the same as Autumn was preceded by a ceremony of the first greens obtainable. This is just like the Ugcubhe amongst the Basas.

Izindlu (Houses)

The Houses are as follows in any Kraal :-
The Great House, Right-Hand House, Qadi of the Great House, Qadi of Right-Hand House etc. Different Principal Houses with their subordinates could inherit each others inheritance or Estates. Other wives could be married & distributed under other minor houses. No matter how many wives had a Chief, the wife who would give birth to a future ^{Chief} would be proclaimed publicly. This custom is only found ^{that} she has to be nominated by a Paramount Chief. The huts were built of wattles & poles and thatched with grass & reeds. They were smeared inside with cow dung which was used for fire when dry up especially on rainy days

The huts were large and not like the small huts we see used by people now-a-days. At the Great Place there was a very large hut known as a Bhotwe (Headquarters). This was the Kings house; and used for receiving and accomodating strangers from other chiefs & tribes.

These common huts thatched roof & walls are now coming to an end, even with the reds, & their places are being taken by Round Huts especially amongst the School Natives. They have also built in the days square houses with iron roof or thatched with grass. These are very cool houses. Some have built European houses, the Bantu Ministers have taken the lead in this respect, also the teachers, headmen & traders. Some have built Bantu Homes or Hotels; these are the Xosas of now-a-days. The huts were built in a semi-circle amongst the Xosas, leaving an open yard in front of them, with a cattle-kraal in its centre; each big hut had a kitchen next to it.

House Furniture.

The following things comprised the House Furniture amongst the Xosas :-

- a blanket made from an ox hide; a blanket made from bucks skins; womens dresses made from hides; arm bangles made from ivory; brass bangles; ubulunga (hair plucked & worsted from ^{tail of} an ubulunga beast; mens garments; shields; assegais; sticks; goat skins bags; a small chopper; mats; stones for grinding corn and red ochre; a clay drinking vessel & a clay pot; clay dishes; weaved dishes & baskets; weaved mats; sewn bags for milk made of ox hides; a pipe & a fire producer; tobacco; calf hides; cattle hides.



not finished

tubs for water & drinking vessels and so forth.

Some of these articles were kept in kitchens.

You may still come across some of these utensils in those places where there are still remnants of the old Xosas, although they have now become out of use, owing to the Whiteman producing his own make. The Whiteman brought to us scuttles, spoons, tins, buckets, plates, cups, stools, lamps, boxes, lamps, tables, blankets, cotton-blankets; jackets, trousers etc. - a nice & a bad thing -
 Note again you-reader.

Isibozi.

This was an old milk bag which was called "intsuba" they used to make in it this kind of fat which is known now as butter by the English.

This was made for smearing purposes by ladies, on the day they would dress well to attend a festival. The men were not in the habit of smearing any fat except on a certain occasion. Even today it is still so at Embo. They did not eat this butter as it is amongst the Europeans. The milk remaining after the fat had been removed was known as umtinto while today it is called ixibiya. This was given to boys and dogs while the boys mixed it with milk before using it. The dog was not looked upon as a disgraceful animal because it caught game. It was well looked after & fed. A dish was always given to a dog to lick it up & could be used without being washed after this. You would never dream of seeing a cleaning cloth for cups saucers etc. Never! The milk after removing butter was reckoned as a share for boys & dogs; and whilst things were still like this, then came the Fingoes who were homeless fugitives.

When they saw this milk they became jealous & helped themselves too. They were told that no men ate this milk, but they hear nothing of the kind, and were therefore allowed to use same.

This became a nourishing food to these people and got on well with it, with the exception of Fingo Chiefs & Councillors who would not go near this milk. It must be quite clear, therefore, that it is not true for the 'Abambo' to say "We were fed given (imitinto) the milk after the removal of butter) by the Xosas. These remarks have been spoken only to throw a slur on Xosa. We maintain that he deserves to be praised and thanked for his kindness, good heartedness and mercy over the people from Embo because he picked them out of the dust and made them Chiefs & Councillors & rich people whereas they expelled each other up in the North.

11. Ububunga beast.

This beast came with a girl on the occasion of her marriage at this Kraal; it was said "this is the beast for health, you will understand from it, when the misfortunes come with people killers" The sole charge of this beast lies with the wife's people; She alone can dispose of it owing to difficulties. It would never be killed as well as its progeny. Their tails hair could be plucked off for her ububunga or her children's. Long their milk is used generally. The ububunga is plucked off the tail & rolled as a little rope for her neck or neck-lace. This is then the "Ububunga" beast. The milk bag & residue milk & ububunga beast came to an end at the same time with the

and are put in the circumcision hut where they undergo training as old people & as men now.

Today they have parted with Amacongwane, they have to eat the chest of a meat, head & the feet with the men close to the cattle-Kraal.

They have today left all boyish plays and other nonsense; they have to wait for a War. ~~When~~ The doctor will be very busy doctoring them, to give them a strong for-bearing heart,

They would marry; their parents would pay for their lobola cattle & establish Kraals for them and then now they would be eligible to attend old people's sports & entertainments.

But things are very different now-a-days.

Those for girls are.

They began their games by ukupuca e.g. some small stones were scattered on the yard or a flat place and one was thrown up about a foot high ~~with~~ with the right hand by the time this stone rose up & came down the player would quickly grip into ~~the~~ the same hand one of stone spread in front of her on the floor and catch the stone falling before it falls on the floor. If the player missed to catch both stones into her hand she would then be out, and another girl tries her luck & so on.

They would build little model houses, pots, little dolls made of clay (just the same as European dolls) When these girls were a little older they would practise dancing imitating the Intonjane dance. Now-a-days they also practise skipping. When the Intonjane time comes, they would first practise ~~the~~ by accompanying the other girls who attend

the Intonjane meeting. On this occasion these girls would dance as much as they could saying "as they danced" "Today we are at an entertainment"; by the time she comes out of the Intonjane hut this girl is now fit for marriage and dudu. On the occasion of her now being married, and sent to her home-in-law, she is now placed on old people's sports through a warning, just like boys on coming out of their circumcision hut.

Those for grown up people.

There were intombe (singing & clapping hands) dance, Inidudo (marriage) dance; inisito (marriage ceremony) abakhweta (circumcised boys) dance; Inkomo (cattle) amaleqe (cattle racing) ukubongisela (praising?) amaphulo (hunting) ukwuma (singing) and other sports & social gatherings of the people of those times of the creation amongst the Xosas.

Reader of this little book, we have already sorted for you out very clearly in the third Chapter with regard to all these points with the exception of iphulo (hunting expedition) and ingoma (music) The third Chapter is not much different from the fourth; Let us give you some information about these two little points only:-

The Iphulo.

This was one of the oldest customs, right up to the time of Ntombela. Tosa also left his home up in the North in the same manner whereas at the same time there was a short one something to make one happy amongst the Athubis it is an old old belief from ancestors from Ntsele, and this belief cannot be indicated

as it is very strong even today. During the times of drought people have to abandon their homes and make an expedition holding intercession meetings outside asking God to supply them with his rain. They would return ^{being} wet to their skins. Even today amongst the Hlubis an expedition of this nature is even asked from ^{the} Magistrate for his permission: however today is today God does not listen to these old ways of prayers (It is just like Esau who was sent by his father to go & hunt for him in the veldt) The Iphulo was a gathering of all the people and go out on a hunting expedition for game in the veldt & forests. In those days the country was inhabited by Xosa & he was also the ruler. Men, boys, young women & girls used to leave their home & go out to hunt game. The females attended to cooking game for the men and a little corn they had carried from their homes. The men went out hunting all the day & only returned to sleep in the temporal huts, until their authorized time for hunting had elapsed when they would have to return home.

Dogs were set after game, and assegais thrown at it, others were killed with berries. All the hides would be carried home when they finished hunting, and the In-charge of the expedition used to collect ~~the~~ these hides to his own Kraal as they were his own. If he liked he would distribute them between his men, but those that ^{were} claimed as belonging to the Great Place, he would certainly make no mistake in taking them there.

Today there are no such hunting expeditions

because the Government has reared game. Sometimes he agrees to the people to hunt only for a few specified days. Sometimes a man can buy a hunters licence or game licence for a certain amount of money & hunt game at such & such a time. Brave men would distinguish themselves in this hunting expedition as well as in the War. They would be noticed when the hunters came into contact with a snake, big fierce wild animals; because they were fought with & killed in this way:—

A lion

Whenever a lion was spotted on its place, the men collected themselves together and marched to it fully armed. They would make a semi-circle round it, whilst not very far from it. A fast running & strong-hearted young man would then be sent out to go and tease it, and when the lion chased him he would run to the men forming the semi-circle. The lion would appear running straight to the men, and they would prepare themselves to throw a volley of assegais. They would do it, and down it would fall on the ground, and the whole forest would ring out Hi!—Hi!—Hi!—!—!—!!! in echo to the men.

The brave ^{men} were seen here by fighting with this fearful wild animal. This was some kind of sport to the men; if a Chief told his men to bring him a live lion, they could do that easily; but you would easily notice a coward man at this instance. A lion could easily be caught by trapping it. A deep ^{pit} hole was dug out and its top was covered with branches & twigs. This pit ~~to~~ was dug out on its road path. It would then

fall down unaware. You would hear him roaring loudly, and there it was finished they had trapped it.

Tiger.

The tiger was killed with sticks, and sometimes stabbed with an assegai, although it was a very vicious wild animal. The man did not care for it. It was a bad tempered wild animal and even its roar showed what a cruel animal it was. When it roared the men were terrified and even the dogs ran away from it screaming, passing urine and having their tails between their hind legs for fear of this animal. The men were not a little terrified. But a brave man would come out & make for the tiger straight and by & by the tiger was dead.

The Elephant.

The men came on close quarters when killing an elephant because it was a very tame & meet animal. They would throw an assegai to it and say "Have Mercy -! Excuse! Your Great Excellency!". The Elephant listened attentively to all these pleadings and at last one of the assegais will penetrate a vital part & it was killed without making resistance.

Inamba (Boa Constrictor).

It was not an easy job to kill this snake. Any one who has killed it, had to take care of it very much and take it to the Great Place. If it was spoiled the whole tribe had to be fined by the chief. The man who had killed a Namba was looked after by the chief until he

he was ~~very~~ old, when he would himself be killed in order that the Chief may wash himself with his body. This will continue to the grand children of this brave man; all the first born would be killed at different times for the same purpose of strengthening, keeping the power of the Chief strong. This is called "isihlambezo" (something for washing on) The Namba skin was preserved & kept in a secret place; its back-bone was buried at the gate of the cattle-Kraal. Hence this national song called "Ngumqolo we Namba" (The back-bone of the Namba). Today only the name remains, you can't see it any where. As a rule, it was a very scarce snake. The same with, lions, tigers and elephants you can't see them any where now-a-days. The Chief's blanket (iminweba) made of these wild animals skins and ivory bangles for to have all been done for, as well as the fearful heavy appearance of a Chief.

In doing this we want to trace happiness & real manhood & respecting each other of the people. The Chief's word could not be contradicted. His word did not fall to the ground. His word was final, - "Our God has spoken"!

2. All these sports have died out today, and what interested more was the singing which accompanied them. Singing was a part of Sport or Entertainment where you would see powerful songsters & starters of singing. The best singer or Songster was given a present of an assegai or a beast or if a female got the blessing of being married by a Chief. In the following dances, there was a lot of singing done -
 Intlombe, Umdudo, Umyezezele, & un-eg-eg-eg

assegai/

blessing/

At the "Umdudo" dance the principal song is called "Umdudo" and that was the only song rendered - Some one would shout! "Ehla!!"

The young people had their own songs. There different songs for time of peace & other songs for War. At all events the songs stirred up the feelings & blood. People used to "duda" with more vigour & temper, until he danced with all kinds of style. In War the men were stirred up so much that they rushed in temper straight to their enemy, despairing every hope. At the dance you may also see those who cannot do anything decently.

These are ~~some~~ ^{names} of some songs of the Xosas:-

1. Igwatyu (for Army).
2. Umqolo-we-Namba (National).
3. U Mashiga Ukosi,
4. Ayigqobokina? (Army)
5. Ingxiza kwe,
6. U Nomazanga.
7. Eyo Nongabe
8. Umhlahlo (for Doctors)
9. Ingula-Zibhaca (for big entertainments)
10. Ingogobala (for Women)
11. Ingoma ka Mhalla
12. Ingoma ka Ndambe no Ngqika

In all the life of Xosa, the singing took the lead and made life a happy one. It sank down, today, because Xosa himself sank down, he has lost his country and humanity. The sports & social gatherings of Xosa today are totally different. A young man & a girl who are both preachers, stands up today to preach in a meeting of the Xosa people comprised of grey headed old men & women.

This is quite a new process. It is of today. Amongst the Xosas; it is looked ^{upon} as lacking in respect & character of that particular young person.

Young men have debating associations for Civilization, they have Concerts, Cricket Meetings & Tennis Meetings etc.; every body is free to argue, to answer, or start a certain song in those places; There are many Meetings for Girls Associations, another for Women, those are the present habits of today. A gray headed man is away to Johannesburg at work as well as a grey headed woman. This is all quite a new thing.

We trust that you, reader, will notice before reaching the end of this book, that this is the Xosa of today.

The Fourth Chapter ends here.

The Fifth

This Chapter relates to us the Kingdom of Xosa and its destruction :-

Xosa was a chief naturally right up from Creation: There were two sections :- There were Chiefs and Councillors & Commoners. Chieftainship had its own people for it; because it was amongst the chiefs sons who would succeed his father. The son should be born by a girl of royal blood of the Tembus. This was how he was installed and put into his Chieftainship. After the old chief, who is his father, was dead, and at about the circumcision of this boy, the people were called together to lay before them this report. You must remember that someone had to act as Regent as soon as the old chief died.

In the circumcision hut, the chief's son would be given an ox of his own, and this ox would be given a certain name, which would be subsequently transferred as the name of his Great Place (the new Chief). Please note the following illustration, to make it clear to you:-

At Kili's Great Place is known as Tiso's home.

- " Mapasa's " " " " " Gasca's "
- " Kawuta's " " " " " Gogela's "
- " Toso's " " " " " Ishazi's "
- " Sigca's " " " " " Zulu's "
- " Hintsa's " " " " " Mali's "
- " Gurhu's " " " " " Dungshe's "
- " Sandile's " " " " " Mbede's "
- " Anta's " " " " " Gwelane's "
- " Ngubo's " " " " " Rarise "

and so forth. Each Great Place was given the same name of the ox to establish Chieftainship.

On the day the Chief's son comes out of the Hut, all the tribe would be called together, and today the young man would be talked to & given warnings and his Chieftainship was given him with these words " There ^{are} your fathers people you must not scatter them about."

Today then the young Chief is being coronated. The Regent would have to vacate the seat and be an ordinary Councillor. The next son of the old Chief who would be a petty Chief under this New Chief, would be his Right-hand-son.

There is the second method of installing ^{into} Chieftainship, the eldest son of the Great Wife when his father (the old Chief) is still alive at the time of his circumcision:-

On the day he is circumcised, this must be reported to other Chiefs who are associated

with the tribe. At the Circumcision hut, an ox must be given out for his Chieftainship. This ox could not at any means be disposed of. He would be entitled to remain a petty Chief, until ^{his} father died, when he would be his successor. On this day the young Chief would be warned afresh because he is given Chieftainship. In this ceremony, all different sections have to be called together with other Chiefs & various heads so as to be in conformity with the Custom.

A person who is a chief of clean character was very much respected and placed in his proper place as the Chief & great man. The Chieftainship was of Tosa was moral & perfect. The chief was always kind & very friendly to his people. The Chief was the father of his tribe so much that the Mistress who would give birth to the future Chief, was chosen by the Councillors and her lobola cattle were even paid by the whole tribe. She was the mother of the tribe to give birth to their future father. This showed the extent of love & respect which was given a Chief. When the Chief's Kingdom increased, this must be noted that the Right-hand-side House had its own separate Chieftainship, quite apart from the Great Wife's House. The Chieftainship of Tosa came to a split during the time of Palo, who had Gcaleka as his Great Wife's son and Ravabe as his Right-Hand son, Ngqika had Sandile as the Great son & Magoma the Right-Hand son. Kawuta had Hintsa as the Great son & Bhurhu was his Right-Hand son. All these sections belonged to the Right-Hand side and had very fine & strong Chieftainship because its foundations are traced from creation.

However, it is not pure chieftainship right from Tosa, Ishaka and Ishave the youngest of Tosa, as we said before, the Chieftainship fell over to the youngest sons. As a matter of fact the governing of the people was always in the hands of Councillors, these people were the soul of the Chief. Matters affecting the life of people, generally, & outbreaks of war had to deal with by Councillors and reference was made to the heart of the Chief's doctor (itola). The Chief could not do anything without the Councillors & it seemed as if the real chiefs were the Councillors, because their will exercised to a great extent in everything affecting life.

When a Chief was caught in adultery with some one's wife, no action was instituted against him but against the man who accompanied him to that woman concerned. The Chief would deliver judgment against this falsely accused councillor; but all the cattle paid for this fine were those of the Chief himself. This was how the Tosas respected each other. Everything was under the jurisdiction of the laws from the Great Place.

Today this state of life has totally died out. The Wars of R. Tsa 1834-5; of the Ace 1846; of Mlanjeri 1850; of Nonggause; of Noayecibi 1877-8 have caused a sorrowful depression, these are the reasons, ^{as} why Tosa has died such an awful death, and his country taken away from him.

The death of people through starvation, and scattering of tribes as fugitives, through the cattle killing & throwing away of corn during the epidemic of Nonggause, is a story which will never be forgotten by the last surviving Tosa.

Then the Whiteman came in & governed us

life, during the war between Ndlambe and Ngqika; during the time of the Xosa prophete Ntsikana Gaba. The Europeans quickly migrated on this side of the country. In the course of time, the Abambo, Whitemen and the Xosa were neighbours; they inter-married each others daughters & sons; so that the prophesy of Ntsikana may be fulfilled which runs as follows: -

N.B.

- "Ulo Tixo Omkulu Ngosezulwini,
- "Ulohlanganis inihlambi eyalanayo,
- "Ungu-wena, wena Ngaba Yenyano,
- "Ulungu-entulu esiyambata tina,"

and so on. This man spoke the truth.

Compare yourself - you reader.

Then the Whitemen's brandy & kaffir beer came in as we have remarked before. Xosa originally had some drinks of some kind but he got the liquor from the Whiteman and "Umbo". The ~~Xosa~~ Kaffir beer was first brewed in small utensils on clay pots by fingo-women who were married by the Xosas. They taught the Xosa women to brew it. In those days it was drunk with vessels made from calabash for the gentlemen; these vessels were called "intonyane" by the Abambo. In those days, for one to be drunk, was an awful disgrace. He would be hidden away, and kept out of sight; people wanting him were told that he was away, just as it is amongst the English. At first, it was a drink used by old people only, but it was not long before everyone took up drinking kaffir-beer, as well as the families. This sort of things went away with the Xosas brains; it caused humanity to sink; and it killed the chiefs and the land.

It brought misfortunes, and Tosa became worse in poverty. What made the drinking habit worse is the European brandy, that ruined the whole tribe & caused the present state of affairs. That is why the Templars Association, the Abstainers Society and the Army of the Cross have done so important work to cut off the people from this awful habit.

On the arrival of the Europeans, education came, also the Word of God, and civilized things, all in company with the Government of His Majesty King Edward VIII & George V under whom the Tosa is his subjects. The word of God came to the Tosas with White Ministers who were sent by Overseas Organizations to teach us as we were in darkness. In truth they found our Tosa Country in hopeless darkness. It took a very long time before there were Bantu Ministers, preachers and educationalists. The first Bantu Minister was sent overseas by the Europeans ones to be trained there. That was the first spark of light which had to combat the thick walls of darkness. Today the result of that glorious & prosperous work of the Servants of the Highest is millions of the ^{Bantu} Church Members of South Africa. Look at the ^{big} Church buildings and School buildings, also the Ministers dwelling houses and poor houses occupied by teachers. Today there are not two Bantu Ministers like the olden days but hundreds & hundreds of them. The Wesleyan Church takes the lead in the largest numbers of Bantu Ministers. Other denominations too have lots of Ministers. ^{Even} This question of the Voice of our Lord is of primary importance as well as the training of our Ministers.

and the general public. These matters require to be carefully considered by the people of our times, because as a Bantu people everything depends on this for our future prospects. Judging from what it is today, it is quite clear that the work of the Ministers of the Word of God will increase more and more. Our people have started now to support themselves as far as Church matters are concerned.

Today there is a great movement for Higher Education, there are good numbers of our fellow-students in America & in England. We have lately noticed that there are some Bantu young-men who have passed their B.A. & B. Sc. ⁱⁿ America. There is a Bantu B.A. from London. How do things go now a-days.

Some Xosas have dressed up themselves like Europeans, and have been under employment of Whites for years & years. These people speak English very fluently as if they were Whitemen themselves. The visible sign for the sinking of Xosa and his Kingdom is the disappearance of the Sicoso language - a language which once was official and very prominent and it was alone. Today it has become a language of fugitives & outcasts by reason of being scattered amongst Europeans to seek a way of making a living. The Bantus who get preference are those who can speak English.

The Bantu National language is well preserved, if it would be written in books of reference, where a generation ^{after generation} would have a starting-point and thence proceed forward. There are several books that have been translated into Sicoso; take Appleyard's translation of the Holy Bible