

Umsito.

The Umsito was the giving away of a girl in marriage they used to say "Today we are taking her to her husband". The marriage generally followed after the Uduli Party had been killed for, as a sign "to bring them down from the mountain".

The couple thus joined by marriage was warned with very strong words, thus: -

(1) To the girl it was said: "Today, we are bringing you to this man only, thou shalt not commit adultery. you must be meek, and do not tell lies. you must love your husband & all people and you must support each other until separated by death"

(2) To the man, it was said "Today, we are giving you full age; you are no longer a child. This child of such & such a tribe you must not simply strike her - and play the fool with her; She is a specimen of a very fine looking dish. You must take care of her from all poverty and see that she does not starve; go and work at the Great Place & earn some cattle for her. you must love one another until you die."

In the first place a beast is killed in making preparations for the Uduli Party. Next comes the seeing of the girl who comes out with a small group of girls accompanying her. The bride goes straight to the cattle-braal where the bride-grooms & all the men are sitting. She ~~is~~ kneels down under cover of the other girls who accompany her. Her clothing from the top body are stripped off & she is now shown to the men, and later on her legs are also shown.

After the gentlemen have now seen the lady she is wrapped up properly with her garments and escorted by the girls to her hut. Soon after this a beast is now killed for the seeing of the girl and the tribe is now notified of the date of "Umdudo dance"

Messengers riding oxen go every where amongst the tribe publishing this date of Umdudo Dance.

On that day, you will see many ox-riders coming from all directions to the Dance, Some riders bring thick milk in bags made of ox hides tanned & properly sewn up as presents to the marriage. Some of these are presented to the "Uduli Party" & some to the bridegroom. This milk is served in nice round vessels and a competition is now made of nice riding oxen as well as the vessels - What a fine sight - Here in this competition, you will find the bellowing of milking-cows, racing oxen and milk drinking vessels.

On the last day of Umdudo, a big race of oxen is now held. There is also a competition of cows bellowing the best - the owner praises his cow if it wins. The bride comes out today & marries the bridegroom and then the "Uduli Party" demands the lobola cattle. When the lobola cattle have been paid the Uduli Party now prepares for returning home and speaks words of comfort on behalf of the girls parents. The marriage starts dispersing after the racing of oxen. On this day the bridegroom's side will ~~share~~ ^{compete} with the bride's side in singing, horses and different kinds of costumes, Wedding Cakes, the handsomeness of girls, the singing of young men and so forth. You would hear a lot of contradiction between people as to which side won the competition; this leads sometimes to a fight because there are always many judges who differ in their judgments.

Today, our fore-fathers marriages have died away, only the name remains. In these days of beer drinking - people eat meat & drink beer and that is all. It is a little bit better with the School Marriages where you find all sorts of dancing and singing etc. There is a discrepancy with

with our Christian Marriages and that is for demanding the lobola cattle; which is done in the Sixosa Marriage. This shows us that it is difficult to say: - "You Xosa change yourself and be a whiteman." The Xosa instead turns round to the whiteman & says: - "And you also whiteman change yourself to be a Xosa".

To demand lobola cattle.

This is a natural Custom; it has been in existence since our Creation. A man must pay cattle for his wife so that she will be his wife by authority & custom. Amongst the Xosas, a woman whose lobola had been paid was of a great weight. This caused the wife to live permanently at her husband's Kraal; she had a better claim even in litigation for Estates; she would always be given clothing by her people when in need. But if no lobola was paid for her, nobody paid much heed for her. If her husband died, after lobola cattle had been paid for her, she could return to her people and there received with all kindness like their child; they would look after her & support her until she would be re-married, if she is not dead or roam about the country. In this way her people could get for her double the lobola cattle. If the woman prefers to remain at her husband's Kraal, after his death, with all her children and subsequently she becomes pregnant by another man, the fine obtained from him goes to her late husband's Kraal; the man causing her pregnancy would have to pay a beast for maintenance (Isondlo) of the child. If someone marries this widow while she lives at her husband's Kraal, those cattle shall be the property of her sons & can be "lobolaled" for them when marrying.

If the widow has no son, then the cattle belong to her late husband's people; if they are on friendly terms with the widow's parents they could give them a share too.

Those people who are the ~~recipient~~ recipient of lobola cattle must always provide the married woman clothing or outfit and protect her from any kind of ill-treatment by the man. So when the lobola cattle were a privilege to the girl herself. It was a pledge tying the girl's father & his relations & they said "Today, we are taking you to this man only". In saying those words they hated adultery. If a man caught any one in adultery with his wife, he was entitled to fine the adulterer, and he also had an advantage of paying the lobola cattle with this fine for his second wife. In a word, the lobola cattle were a ring of the ~~Mdudo~~ marriage of the olden times. To the man it reflected the fact that he would throw away all the other women & to the girl that she shall give up all the other men and stay with each other in peace until you die.

All though I say so, some people committed adultery but very very privately. Don't you see from the way one was fined if caught doing this mischief!

Even in the Old Testament there was such thing as dowry: it ^{was} composed of cattle & service. In origin the lobola was never ^{an} fixed number of cattle. The people of such & such a tribe begged and asked those of the other side to let them off from paying many cattle as lobola for their daughter and these parties came to a mutual arrangement to pay only what they could afford. That is what used to happen during our grand father's time.

In the course of time the girl's father stipulated the number of cattle he charged for his daughter, and if the lobola was not paid in lump sum he retained his daughter from time to time at his Kraal although she is a married woman, this custom is called "ukuteleka" until such lobola cattle were all recovered from his ^{all} son-in-law. It happened sometimes that the lobola cattle were distributed amongst the girl's relations that nothing remained for her father; and they used to say to him "you will eat the remainder" that is to say "the lobola cattle are never finished - you must keep on claiming lobola and those cattle will be yours alone". It was a custom to claim the lobola cattle whether the girl may have died after giving birth to many children: the lobola was claimed from the man or even as far back as the ⁴⁰⁰ head of this man's generation to pay the lobola of their mother or grandmother. People would keep on saying: - "Relationship by affinity has the everlasting depth".

Lobola is still being charged even today especially by the red natives. Only a few cattle are paid now because they have died from diseases & kraals have deteriorated. Amongst the School Xosas the lobola custom has been hindered by the Word of God, and as a matter of fact it is a custom that has been inherited from the barbarian's marriage of "Umsito" also Xosa's marriage ring. The lobola cattle is altogether outside the rites of the Christian Marriage. Today, amongst the School Xosa we have such a marriage which have two distinct aims & promises: - I mean this - By demanding lobola you want cattle; and yet the same man

wants the Christian Marriage, solemnised by by a Minister of Religion or Magistrate which has different obligations altogether from the Sixosa Marriage (Umsito) of our fore-fathers.

The question of demanding lobola is now-a-days followed by the custom of Teleka because people are anxious to get cattle. Such is the state of affairs with our Marriages we Xosas: that is one of the signs which show us clearly that 'Xosa is himself dead'

The UkuTeleka Custom.

This little custom cropped up lately: it is an attempt to induce the man to pay up the lobola cattle, and finish up the number required him to pay. A married woman visited her parents or goes to them to ask for something and her people detain her & refuse to allow her to return to her husband. Sometimes her relations or father drives her away from her husband's Kraal stealthily after having advised her daughter previously of his intention to teleka her. On some occasion they would ask her husband to allow to her to visit them as there would be a certain festival at their Kraal & tell all sorts of other tricks. The truth will be told their son-in-law when he comes to fetch his wife back to his kraal. These lobola cattle will all have to be paid before she can be released, and once they were paid her people bought outfit & clothing for her and now allowed her to return to her husband.

This custom does not exist because the Christian marriage with its authorities, does not for a little agree with such a nonsense as this little custom.

Take notice that the lobola cattle were not fixed as to the number for payment. In the long run it was stipulated by the girl's father, and subsequently the girl's people went so far as to detain (teleka) the woman in order to recover the lobola cattle. The difficulty in inability to pay the lobola cattle owing to pressure of hard times, has resulted into a great friction between the two parties concerned. It has also resulted in young men abducting & eloping with girls and causing other wrongs and damages to girls.

Ukutwala (Carrying away).

This is quite a new custom, my friends. In this custom a young man forces or carries a girl away to his Kraal through not being able to pay the lobola cattle which is an obstacle to the poor.

Sometimes this happens when a girl has rejected the young man. When her people go to fetch her back, the young man would say "By doing this, I mean to marry the girl". It happens sometimes that this girl is taken away from her real bridegroom. This is the only universal custom amongst all the Blacks; and in these days it has become even stronger than marriages with the result that Court litigation follows. On the one aspect this custom is theft and prostitution and is illegal amongst the red & school natives, therefore we have no hesitation in stating it will gradually die away as civilization proceeds.

Inblombe.

This was the clapping together of hands & dancing. The ladies and gentlemen wore their best garments and it was on this occasion that a handsome person

would be

either male or female, proved and seen. Those who had the gift of singing sweetly would be heard also at this dance. A messenger would be sent round the whole tribe to tell them of the date & place where it would be held. This dance would be convened for the purposes of ordinary pleasure, or on behalf of certain visitors or the doctors. You will then hear Tosa's great, ^{+powerful} songs. The "Intlombe" was of first rate amusement amongst the Tosas. It was natural sport as far as we can trace it. Even today this dance is still in existence amongst the red people; but it is gradually dying with the times, and the sinking of the chief's power. We have said that this dance was sometimes made on behalf of some doctors.

Doctors.

These were people who had learnt medicines & roots for curing different kinds of sickness amongst people. There were different kinds of doctors, but they all possessed knowledge and every body relied upon them. Even an old man's death as well as everyone's death was always attributed to having been caused by someone.

A person started by being sick, and dreamed all sorts of things amongst which were fearful wild beasts such as tigers, lions and snakes and then he was given roots of medicines for these different visions. One person acquired his doctorship by a vision of a tiger, lion and so forth. This person was always accused first of being ill and doctors had to be sought for him. These doctors then announced that he was suffering from the doctors trouble & that such & such a doctor had to be fetched up for him. This doctor after attending to him for a time passes him through as being a fit

doctor to attend to people. A doctor has to be admitted & passed by old and prominent doctors of wide experience. Doctors as a rule have a super-natural power of extracting from the body of a sick person that which is said to be killing the sick: others have the power to trace poison, and divulge the names of those who practise "takata" (killing others by un-natural means). Those who takata are handed rightaway to the hands of executioners, who were called by name "abambeli" e.g. (those who dig for others). The other class of doctors are the ordinary ones giving medicines, and drugs for vomiting in cases of poisoned people.

There were seven classes of doctors: -

1. Elokumisa (The doctor to point out offenders etc.).
2. Elentlome. (The doctor who danced ^{a lot} before pointing out offenders.)
3. Eliqubulayo (The doctor who was skilled in extracting from the sick person anything that was killing & ailing him)
4. Iswehele: (The man who knew a lot of medicines & went about the country with a bag full of medicines for sale: He was more or less a Chemist: he hadn't the power & skill to examine the sick person).
5. Itola: (The doctor for the Chief & also attended the army to bring luck to the fighting men).
6. Elemvula: (The doctor to make rain in times of drought).
7. Idorho: (The ordinary doctor for all sorts of body complaints).

The class of doctors mentioned in 1. Elokumisa used to vumisa (to make people agree) and then point out. you would hear him in a house repeatedly say "vumani" i.e. "Agree".! and his audience answered him by clapping their hands together & say "Siyavuma" i.e. "We agree". The doctor went on pointing out this & that and guessed all sorts of things & his audience keep on clapping their hands & say "Siyavuma i.e. We Agree". They guide him all the time & ^{he} can easily find out when he has pleased them in his pointing out. When they are

satisfied they clap their hands with more vigour & look at each other with pleased faces and shout out together "Siyavuma" We Agree. If the doctor points out what is not acceptable to them, they do not clap their hands properly together, so much so that the doctor starts grumbling & say "you are misleading me"

This doctor either points out that the sick person is being killed by a Mpundulu or a Hili i.e. a man-like bird or a Snake. The audience would be sure to believe what he tells them & go away being satisfied with his reports. The doctor was said to be influenced by the past spirits & his ancestors to give true reports

No 2 Classes of doctors - Elenflombe or Isanuse by name - A dance & singing was made for this doctor & he used to dance a lot & then point out those he accused of killing other people. This doctor was stirred up a great deal by the singing & dancing & some times there was a little kaffir beer brewed for him to quench his thirst & give him stimulent. The doctor had to dance a lot so much that he had to put his garments away while the ^{dead} past spirits controlled him. The other unfortunate people would leave ~~at~~ this dance with sore-hearts because they have been smelt out by the doctor publicly, in the presence of a large audience. The people who are smelt out have always denied their accusations & say the doctor has told lies about them.

X No 3 Classes of doctor - Eliqubulayo - This doctor used wet cow dung, by putting some in his mouth & take it out again and suck the ailing parts of the sick man several times. He then puts a bit of cow dung in his mouth & sucks again & again and takes the cow dung out & examines it carefully in his hand & points out to his audience some particles which he would state that they are the cause of the ailing & he has extracted them out of the

1 sick man's body through his medicines + wet cow-dung. This doctor brings here his medicines, leaves of trees, ^{green} vegetables + barks of some trees. You will also find here some old rags; a lump of blood of a beast or goat which had been killed for him. You would find the doctor a busy man with his hands ~~examining~~ examining everything that belongs to the patient, pointing out with his fingers every now and then and saying "Here it is! Here it is" pointing to the particles in the wet cow dung or the lump of blood or a piece of raw meat. The people believed everything they were told by the doctor and although they do not see a hole through the patient's body they believe that the doctor tells them the truth when he says he has extracted these particles from the sick man's body + that they were the very things which were killing the patient. Soon after this the patient would tell the doctor that he feels a bit better and you would hear him saying, "He is now well, I want payment of such + such". The doctor is then paid + he clears away. No sooner he is away, the patient becomes worse. The doctor having told the people that he had been poisoned and that he (the doctor) had taken the poison out and made the people believe that he had extracted the particles which were killing the patient.

Just compare this with the children's play - were five grains of mealies were put in the mouth and that three of them would run inside the right arm + penetrate in the hand and when turned over they now come out in the right hand, the two grains - You will find that this play was believed by the children and were quite amazed.

No 4 Classes of doctor ~ Ischuele ~ This was a doctor of Medicines. He travelled about with his bag full of medicines ~ he treated people with them.

People had even believed that this class of doctors had control of the ~~heaven~~ lightning and could order it to strike anything.

If you called Ischuele to come to you, you had to pay him something; another payment would be charged you for undoing his bag. Then the medicines were given to the patient and a goat was killed for him. Then the payment for doctoring (umkonto) would be demanded when the patient recovered. If the patient became worse instead of improving, the clever old doctor sneaks away without informing anyone.

You reader must notice this fact: all doctors as a rule are fond of meat. People who were generally smelt out were those who had a lot of cattle. The doctors were fond of using a goat for their methods of doctoring which we would compare it with the Scapegoat which used to be driven away to the desert by the Jews under the impression that it has carried their sins away and the misfortunes of God's wrath.

In the belief of the Tasas it is quite clear that the blood of the goat did a lot of service to the ancestors: it drove away the sickness and ill-spirits that wanted to kill a ~~man~~ person.

This is very similar to the olden times of the Jews.

No 5 Classes of doctor ~ Itola ~ This was quite a different class from all the others because this doctor exclusively belonged to the Chief and to the War time. It appeared therefore that this doctor surpassed them all.

In times of Peace, before autumn, all the men collected themselves together & went to this doctor's kraal carrying little bits of the green food mealies, etc & these were cooked with some green wild herbs. The whole of that army will bite from the greens & throw same into that pot. All these men were fully armed as if they were going to a War. On their departure from this kraal each had to wear some medicine and from henceforth every one was now allowed to eat green food. Yet to this doctor this is only an easy job; because his great work falls on the day there is a War. He is the man in charge & gives command to the Army. When the war breaks out, he is taken to the Great Place, where he would vaccinate all the men in the heart and give each man some medicine to throw out in the fighting. This prevents casualties & gives strength when running. On the day before the fighting the doctor has to paint the different regiments with different colours of some medicines mixed together.

This doctor uses a small stick to point out the enemy and his army. Each of his lieutenants in this army has a similar stick. This is an important prayer. The doctor is heard giving these instructions:—"You must ^{not} throw any assegais or interfere with them, unless they start it." The orders from this doctor cannot be broken under any circumstances because only misfortune will follow. Those that are tired or wounded have to be taken to his kraal and he would doctor them with his skilful medicines. When he finds some of his men wounded, he would examine carefully the medicine he gave them & see if they bite did bite a bit off from time to time

when they met the enemy, because by doing this each man was praying to the dead spirits of the dead that they should protect them, and give them victory and strength in running home with the booty or spoils. (Compare with a Chaplain, nurses & doctors in the Government's army). On the day this doctor washes the army, he would do like this: -

He would take the ~~men~~ men to a deep river and strike some medicine hard till it is quite in order. He would make all the men wash, saying "today the doctor is doctoring us" When he has taken them home, he goes into a hut and appoints two or four men to dress the others in a line as they came in to drink ^{from} that medicine. In doing this, the men are made brave so that they should make a determined stand to fight & die for their Chief. Amongst the Doras, this doctor is recognized as the most truthful man in whatever he says from his own visions alone. Let us elucidate this fact from a little story of a doctor (Itola) named Sigoso; you will understand yourself: -

This Sigoso was a doctor for Kawuta & Hintsa. This was the man who made a powerful speech on a certain day: the story runs as follows: - Icaleka had three sons Kauta, Ngoko & Lutshaba. The last named went to his mother's people in Pondoland to seek wisdom. He got a stick which was given to Sigoso, a Pondomise, to carry it when fighting was going on, so that it could be tested whether it would bring luck or not. Lutshaba fought with his uncle Ngqika (Gaika) when Sigoso was stabbed ten wounds and died; his side was thus defeated. The same Sigoso rose up that same night and became a proper doctor (Itola).

He took the wisdom or magical stick, and a long assegai & went to his home, where the army was, after

having been driven back by Ngqika's. Sigoso had dreamed some dreams which he related to Hintsa and said: - "The Kraal must not go up to Rode. It will not do." but Hintsa was obstinate although Sigoso resolutely said "The Great Place must keep not far from the sea, according to its previous custom, it will be disastrous if you will remove up to the mountains." At once Hintsa removed to Tsomo. The same Sigoso was called to put the men in readiness to fight with the Tembus. However this war with the Tembus was never fought owing to the outbreak of the War with white men (War with Hintsa 1835-6) ~~in~~ this war Hintsa died. Sigoso's words were fulfilled.

This same Sigoso was called ~~by~~ again by Sashili (Kroli) to come up. He said "Today, as I'm called I am going, but I will not return again" He went to Sashili and said to him "I can see a disaster which sooner or later will befall this Kraal." After he had finished doctoring & putting the Kraal right - he died. The best doctor (Itola) that ever lived amongst the Xosas died. As regards the doctors (amatola) let us not leave these two points: -

1. Inkomo yentonga (The beast for a stick).
 2. Amatola nomlambo (The doctors and rivers).
1. Inkomo yentonga (the beast for a stick) This beast was by no means a trifle thing amongst the Xosas. This beast was at the doctor's Kraal, and at the outbreak of Wars, this beast used to be interrogated as to whether people should fly away or not. To answer them this beast would go to the assegais hut, ~~over~~ where sticks & shields were also kept and cause all these weapon to be taken outside by making certain signs with its feet. Having done this, the beast comes out & points out, in the way it was taught, the side where the enemy would ^{come} from also the

the place of safety where cattle should be removed. They used to enquire at the Great Place from the doctor and say, "What does the beast of Chieftainship say?" and the doctor answers the messenger and says: "You go and pass the night at that Kraal & see me the next morning". The doctor has to go asleep himself, then this beast will tell him whether the enemy would be defeated or not. This beast is the only reliance of the whole tribe, there was nothing that could be done except what this beast had told them. It was so indispensable that even if the old Chief died, and a new one with his own doctor took charge, the new doctor must necessarily have his own beast as a doctor (Itola). If a Chief died; the doctor with his beast had to relinquish his position as the Chieftainship's doctor. Sigoro, of the Pondomise tribe & Gocini a Hlubi of Madladleni, were both the doctors of Hintsa. When Hintsa died, Rhili became the Chief and he had his own two doctors, viz: - Ngxito son of Ncamba Telelo, a grandson of Galeka; this doctor had his black & white ox. His second doctor was Gomela son of Sotuku, who had become a doctor through the influence & vision of ^{some} ~~the~~ ravens. These birds told him many things through his dreams. Both of them died before their Chief Rhili and as for Chief Sigcau who succeeded Rhili, we have not as yet heard of any doctor belonging to his Chieftainship.

2. Umlambo na Matola ~ The rivers and the doctors ~ When Galeka was still a little boy, he was ~~attracted~~ attracted or called into a river, this was ^{at} a stream called Ngcingxolo at Kwensurha. Some cattle were driven to this river & they stood on the banks facing the water, no sooner was this done than Galeka was thrown outside having some white-painted spots on him. Amongst these cattle, one

one which was stated to be extremely favourable to the river, came out from the others & passed urine and wet dung; then Gcaleka's father (Palo) said:—"Let the Ama-ntakwenda skin this beast and all its meat thrown in the river, with the exception of a piece cut from the right fore-leg. This was how this stream of Ngxingsolo at Kwensurha had to be respected & sacrifices offered in this river.

When Gcaleka was afterwards reported ill, the news was spread that the cause was that he should be a doctor himself & as a result of this the people were divided & fled away, saying "Today, what shall we do as the Chief is suffering from doctor's sickness, when he is passed ^{out} as a doctor, he shall smelt out people recklessly & without respect. Then Karabe said "I am also of no importance, I shall be smelt out, because, even myself I am like a commoner," so saying, he drove his cattle away, crossing the Nyati drift, ~~to~~ ^{and} into Butterworth. He crossed the Lugalwa drift, afterwards known as Karabe's Drift, and built huts exactly at the Tobotshana Mountain; the Great Place was built just above the Gcuwa.

After the deaths of Palo, Gcaleka, Kawuta, Hintsa and Sarhili the sacrifices were offered in that Ngxingsolo Stream and the beast offered had to be skinned by the Ama-ntakwenda's no matter how many they were. They had to be brought up from long distances as the doctors (amatola) had given instructions to the effect that the beast must be skinned by Ama-ntakwenda. In this respect the Bantus resembled the Levites amongst the Jews and the doctor (Itola) resembled Samuel who could see that which was hidden. The reader will now understand that the doctor (Itola) was a principal doctor because he worked for the Chief in times of war & disaster,

also in times of peace & happiness. Today, they are nowhere to be found. Woe! to us! What shall we be?"

6. Elemvula ~ the doctor for rain ~ This doctor was sought by a Chief on behalf of all his people. This doctor had the right to charge as many cattle as he wanted, & this was paid him instantly in consideration of his work, and then wait for the rain. The doctor would then try with his medicines for a good long period, and at last the rain falls at its usual months; the people then said "you see yourselves the doctor has caused it to rain".

Sometimes when it did not rain this doctor ran away across the Kei for fear of being accused of stopping the rain & sentenced to death. The people did not say that he could not make it rain because they had a strong belief that he could.

This class of doctors disappeared long ago, but take this fact into consideration, that all of them had one common principle - that whenever any member of his family became sick, another doctor should be ^{fetch'd} employed to attend to ^{the} sick person, although he may live far away. Doctors did not have self-courage on this point. He would rather lose his wife or child without being attended to, than break this principle, with the result that as soon as one of them dies, they would approach a doctor for the smelling out business and litigation & fines ensue.

7. Idorho ~ This was a doctor who treated all kinds of sickness amongst people. There were three principal ~~of~~ doctors. The Idorho; the doctor who carried a bag full of medicines known as Iswele; and the Chief's doctor known as Itola. The doctors of medicines are still in existence even today, you would find them doctoring people at night time

for fear of the English Government. So then we have told you how things were amongst the Tosas owing to a lot of beliefs by the doctors. The doctors were the richest people & had a lot of stock which they took away every day from other people.

Today is today! They still suffer even today from the doctors sickness, although we don't know how they could manage it, because now-a-days such animals, game & wild beasts which influenced him to see certain visions in dreams are no longer to be found. The doctors had a sole charge of the Umhlahlo (see below).

Umhlahlo.

This was the reporting to neighbours, relations and the Paramount Chief the illness of so and so. The Chief would send out doctors & executioners to smell out & execute or inflict pains on any one smelt out by doctors as being the cause (takata) of so & so's illness. If the "Umhlahlo" was for a chief or a petty chief, the Paramount Chief would personally visit the sick, and thousands of people would also come including many doctors. On a big occasion like this the doctors will smell out rich men & only pick one or two poor men. Some men once talked to these doctors privately and they made arrangements as those who should be smelt out. The smelt out men were tortured and given a lot of pains with big ants or fire and if any one confessed and produced his roots for Takata he was pardoned from torture and all his cattle had to pay the fine for same (This is similar to the man who hangs a criminal when sentenced to death & the man who inflicts lashes amongst the English & the Dutch). All heavy fines go to the Paramount Chief and small fines from

the poor people who have been fined go to the relatives of the petty Chief who is ill. In doing this it was stated that they were frightening the Takatas who should leave the sick man alone. All the people were the subjects of the Chief, & any one falling ill had to be reported to the Great Place where a doctor to treat him would be procured. The doctor's reports should be related at the Great Place and the Chief sends out the "Umhlahlo" headed by his doctors. A person is buried after he dies; and if he was a Chief, according to custom, the burial Kraal had to be instituted.

Today, there is no more "Umhlahlo" not because there are no more sick people: as a rule there will ^{always} be sick people. What has happened is that cattle and the Chief's power ^{have} sunk down & people were running after them with a view to get a share from the booty. In those days, a sick man had to be reported, but now under the new administration, we are warned to report a death of a person only, to the authorities, and in the olden days that would be a serious crime if you failed to report to the Chief the illness of his subject, whereupon the Chief would send out "Umhlahlo" and his executioners. * Today, people run to European doctors for treatment, and when he dies, his friends go ^{to} the Magistrate to report his death, which is recorded in ^{the} Register Book that So & So who was a subject of King Edward VIII or Geo V, ^{died on such a date} and in that Book particulars to show the name of the doctor who attended ~~to~~ him whilst still ~~is~~ sick and other medical or postmortem reports are all kept on record. People now believe in sickness and not in medicines for bewitching others (ubuti) and the consequent smelling out and torturing of people by executioners from the Great Place.

The doctors and the Solo.

The doctor with the assistance of his party used to burn some pieces & roots of medicines in a certain place enclosed with wattles to prevent the stock walking over it. This was known as "Solo". This fire would be kept burning when the weather was unfavourable & rain threatening to fall, in doing this, it was stated, that they were preventing the lightning from causing damage to the people and the tribe generally.

Abakweta (Circumcised boys).

Boys were circumcised as a rule, and it was stated that, 'today they were brought into manhood'. This was one of the natural customs to the Tsoas so much that it would be difficult for anyone to trace it. Boys would be so old as to be bearded, before circumcision, waiting all this time for a favourable year in crops at the lands. The gang thus circumcised had a head amongst them, this was the Chief's son, failing that, he should be a son of a great Councillor. If one was circumcised with a Chief, he was very boastful about it and that was the guide to a man when he reckoned his age of birth & manhood. Even when counting the age of children who were born at ^{the year of} the circumcision of such & such a Chief were recorded by such an event.

The circumcised boys were built a hut of their own aside, out in the veldt, with their overseer who would have to teach them dancing. They would dance at their fathers' Kraals until the following year. They would make a competition in dancing with boys from the other parts of the country & different sections. Those who danced well were presented with assegais in their tour. At last the day for their coming out of

of the hut comes. Early in the morning they would be raced down to the drift of a certain river to have a bath. The boy who wins this race is praised and the last one is made a mocking stalk. All the preparations to celebrate the occasion have been previously arranged. From the river these young men are returned to their hut, where they would be taken out now to their head-boys Kraal. They all would sit down in the Kraal-yard and be warned and receive presents - amid a large meeting of the whole tribe. On leaving their hut they would be warned by their Overseer not to look behind them under any circumstances, as their hut was now a big blaze of fire. They were now to go straight to their Head boys Kraal. This is just like Lott & Sodom & Gomora! There would be dancing & rejoicings today, with fine garments & happy singing!

Their hut in the veldt has been set on fire. Those cows which were milked for the boys near this hut were originally given to the Overseer as his gift as they were looked upon as being unclean, but now-a-days returned to their respective homes. From henceforth these boys are called "men", and as such, in those days, every man was a fighter in war; that was the principal ^{point} about every man when quite well. Circumcision, but ⁺ training of by Overseers was to make every boy a fighter in war in the name of his chief who had been circumcised with him. This was to teach the boy not to fear anything painful so that he may be a strong man when there was a fight.

This was the origin & the cause of circumcision custom. To circumcise is to cut the fore-skin with an assegai & the wound was tied & untied.

with a herb; until it was healed up.
The raw Tosas still carry on circumcision and some school natives do it on strictly private lines, because by doing this custom, they were contravening certain rules.

Even amongst the Jews this was a powerful custom, but according to their old forefather's (Abraham's) system infants were circumcised. According to our latest style, the "Abakwetas" were entertained with large quantities of beer drinking called "Imigidi" on their coming out of circumcision school.

Imigidi ("Wholesale beer brewing")

The "Imigidi" wholesale beer-brewing are quite new things - these are wholesale beer-brewing for "Abakweta" or sometimes for "Intonzane" on their coming out of their huts. The "Imigidi" would be in abundance had it not been that our Chiefs' country now suffers from starvation, & droughts and such entertainments have totally come to an end. The marriage of Canaan in Gallilee has some resemblance to the "Imigidi" of the Tosa.

Inkomo. (Cattle).

Amongst the Tosa, to own some cattle was a sign of being a nobleman, a man of some name, and a man of great humanity. Therefore every man had to possess some cattle, because if he had none everybody failed to give him the credit of a man. This appearance of things caused everyone to have an ambition of owning cattle. Cattle were acquired through these means:- By working at the Chief's Royal Marriage; giving away a girl in marriage; by being given by some friends or relations. Cattle were slaughtered for meat purposes, their milk was used for ^{Jamasi} food.

and the hides were used for clothing their families. Amongst the Tosas the oxen were an ornament. A man owning oxen would imitate their horns with his arms whilst dancing at "Ntlombeni" or "Undudo". He would dance so much that he was so wet with sweating; so much that at times he did not know what to do with his body under great excitement. The oxen were used for riding purposes, cattle racing, killing for sacrifices & marriages in the olden days. The oxen were not inspanned under yoke. The cows used to bellow a lot before milked at their Kraals or sometimes at a Marriage Place, and were praised for bellowing nicely by their milching-men. They were a sort of Kingdom & a proper way of living in the Country of Tosa. Humanity and the Cream of life was in a Nobleman who had a lot of cattle & sat near his cattle-kraal for brushing his ivory bangle. He was a handsome man, stout, his family healthy, & his wife had a fine body! Oh! He was a clean ^{& tidy} man.

Where are the calabash-spoons for eating milk? Where are quiet & respectable men, full of love & kindness to every body. Where are the times of happiness free from hunger, because in those days even a dog had enough meat & milk and could never go hungry. There the cattle are grazing at the pastures while the beasts of prey helped themselves from these cattle. The men used to come out & hunt these wild animals & kill them. Other cattle were kept at the pastures & had a Kraal erected there & watched by young men & boys. The whole nation was living a comfortable life. Even now-a-days people like cattle very much but they were killed by Nongause and the Tosa Wars.

and outbreak of ^{all} cattle diseases took place, such as "Isitwayi", Red-water, Lung disease, and Rinderpest etc, and at the same time all the country now belongs to the White people. There are still a few cattle, but not in great numbers as before, which may be seen and to cut the story short there is no more available country for pasture.

The reader must note well that cattle, goats and dogs were already in existence, when we were born. The goats were called "imbugzi" in the olden times. The sheep which were in existence were those with big fat tails, they were called "Imou". Pigs, horses, Cats & fowls are all modern things & were unknown in former times.

Umbuso (Courts).

By "Umbuso" is meant the Great Place where actions brought by Complainants were discussed in the Kraal yard. There were different kinds of Cases. ^{Some} ~~Other~~ people were brought for being caught committing Adultery; Theft; denying same & refusing to pay fine; others for causing the pregnancy of girls and denying committing same. The fines levied in the above cases went to the Complainants but he had to pay something to the Chief's messengers. The other classes of cases were Criminal Cases.

1. Amongst the Tsoas, if a person killed another person, he was not also to be killed; but all his cattle had to be seized from him as a fine for this offence of taking away the life of a Chief's person ~ therefore this fine went to the Chief of the deceased's person, as well as the Great Place. This class of cases was not brought to the Great Place if the

accused on being found out had paid the fine voluntarily.

2. It was a criminal offence for two related parties to fight together. When two sides fought on affray, there was an alarm raised "Ho! Ho! the tribes of such such a nationality are killing each other". All the men then used to come out from the Great Place & inflict fines on the fighters.

3. The death of a noble man was also a crime.

Shortly after the death of a nobleman the Chief accompanied by his gang would visit the deceased's Kraal. The whole tribe would flock there too.

The first thing to be done is to kill a beast as a sign for the mourning for the deceased. The Chief now gets up & express condolence to the deceased's relations so as to strengthen them; then after this he asks to be given an "arsegai" saying "For the last time, I must today eat something from the deceased, who was my father's man".

No sooner does he say these words, than he is given a good number from the deceased's cattle, a well picked lot if deceased ^{was} a rich man. This is called "collecting inheritance" or estate" which is governed by its rules. The head of the deceased's family is the proper man to give out these cattle to the Chief or to himself if the Chief is agreeable. The head of a family is the only person who has the right to distribute these cattle because all his inferiors are part of his family.

The remaining stock now belongs to the deceased's eldest son as well as the lobola for his sisters and his Aunts. The estate of the deceased is no longer given to anyone, now, this was stopped by Sandile when the Christians pleaded him

pleaded him to put a stop to this custom.

Amongst the Igcalekas this custom died away at the same time with Nggawule. The cases and fines were dealt in this way: Some cases were discussed & disposed of by Councillors.

Some were discussed at the Great Place. A complainant, accompanied by his friend or friends would go ^{to} the Great Place carrying a long stick and shout out whilst a good distance away "I'm lodging an action" "I'm lodging an action".

A poor messenger sitting in the yard with the Councillors would ask "What is the matter?"

Before sitting down in front of the Councillors he has to salute the chief & say "Ah! So+So" (calling his salutation name) before saluting the Councillors. After sitting down they would ^{start} now, examining him as to his complaint and a messenger would be told to go & fetch the accused.

Amongst the Tosas the tangible proof in any case is to be caught actually committing that particular offence. A man could not ^{be} sued for suspicion or to run away whilst committing an offence. The question would be "who arrested you?"

The following day the ~~accused~~ parties would again come to the Great Place with their witnesses. If a man was denying being caught in adultery with someone's wife, they would then ask the woman in short questions & the case was finished & sentence passed on the ~~accused~~ man & now it remained ^{for} the messengers to be at work. The messenger went to demand payment when the convicted person failed to comply with the judgment ^{for} two or three days time. He would report at the Great Place that it

was now fit for the Tiger's tail (meaning the messenger) this tiger's tail is the real authority to enforce the law. These tiger's tails are people, messengers; the name "tiger's tail" is merely a nick-name taken from their tiger's tail which is attached to their sticks. ^{This} ~~which~~ served as a full authority. The messenger then took his stick at night & pierced it on the roof of the accused's hut & say in a loud voice "You must keep this person from being eaten by mice!" all the inmates would now know that things are bad, the messenger has brought us the authority. This messenger would never sleep at the accused's kraal. The following morning other messengers would come to ~~take~~ demand the payment or seize the cattle on their own accord. This property now belongs to the Great Place. The Complainant & the messenger would get their cattle and the remainder was for the Great Place. As soon as the Tiger's tail arrived, every argument was now finished. The messenger was a very fearful man, every one accompanying him would not walk in line with him, he would keep away from him as much as to say "Lest I disturb him and he would impose a fine on me". Anyone convicted or a Complainant had the right to note an appeal. The Ngqikha's appealed to Sandile and the Iscalehas to Rhili; he would say "I am complaining, my case has been discussed very badly in such a way & that way. He would note this appeal when the messenger came to fetch the cattle in accordance with the judgment given at the Great Place he doesn't say "I appeal" when the ^{chief} delivered his judgment because the chief would tell his Councillors to thrash him

for insolence. When the Messenger returned from the man noting an appeal, he would report & say "The accused is noting an appeal to the Paramount Chief" and they would inform the Complainant to go to the Paramount Chief as well as the man noting an appeal. The Messenger would also go to explain the Chief's judgment & the reasons of his Councillors in arriving at that judgment.

This case would then be discussed by the Paramount Chief & Councillors. It may happen that this appellant ~~to~~ loses his case again & judgment is delivered against him & confirming the judgment of his Chief in the Court below; the fine ~~will~~ ^{would} be a bit heavier today, because there would be two Messengers sent to seize the cattle. One is from the Paramount Chief & the other is from the Court below. The appellant would now blame himself for his obstinacy.

Today is today! First of all the "Umhlahlo" ended during Nongqause! and during Neayecibi the seizure of cattle of those convicted came to an end. There are no more Chiefs today. All the Complainants belong to the Magistrates & these Lawyers. The Government Headmen are only entitled to discuss certain cases on behalf of the Government who is the Chief to eat the fines. The appeals are noted through the advice of Lawyers. The cry is "Oh! what an awful day this is" This trying of cases at the Great Place was a sort of monopoly, for the men earned some cattle there & some became very rich indeed & were prominent gentlemen afterwards. There were different classes of work

at the Great Place. There was some different work for men, and another for females. The men worked for cattle which they drove away to their own Kraals. The females (unmarried women) lived at the Great Place with their children until their own Kraals were erected for them, if not given away in marriage to some other people, like the ^{other} ordinary girls. (This resembles the Convent & the Orphan's Homes we see today) In those days, if a man got only one beast, it increased & multiplied very quickly, until the owner became rich. This is like investing in the Bank a Shilling for your child at its birth, and this money increased. Today this Chieftainship of Kosa is only nominal. Nobody cares for it, because it has annihilated and no benefits can be derived from it. The whole fault of this lies with the Government, because when the Kosa Chiefs joined him, this is what was said to them "Today you must not discuss such cases as Fighting, Theft, Murder or Culpable Homicide, Rape and Having connection with a woman female whilst asleep. That all fines today have to go to the Government". In doing this, it was established that all cases should be sent to the Magistrate's Office, all of them; so much that even the Magistrate & the Lawyers have to decide disputes about Estates. These people had not the slightest idea about Kosa Customs and their hereditary Customs. It so happened then now-a-days that these European Lawyers have become the richest and great speakers. This sort of thing has killed Kosa's Chieftainship.