

Jo Koma About The Circumcain School

Koma is a collective name of those who are to be circumcised.

They are not to be seen or come in contact with those at home.

The name "Koma" indicates: Secrecy, or something that excels or something great.

To Circumcise is to exit.

First stage of Koma.

The young boys go to their relatives and tell them that they are going to enter, that is, to say - enter into a "Koma".

They take off their boyish dress.

The cattle go out without being milked. They (cattle) go to the pastures & unmilked.

They are milked in the evening so that much milk may be got. Two previous regiments, ^{on the 14th the month} to the one in question ^{of their succession} beat each other with sticks to decide which will have the right to milk those cows. (It is only a matter of play, to teach them warfare).

Magde. (Wico shrubs) is boiled ^{or cooked} for the circumcised.

In the morning they are given handfuls of it in the Chups Kraal, it is given to them by brave men in times of war and not cowards. They are beaten with sticks and give a shout: "Cattle".

They are thereby taught to be brave in times of war, the cowards ^{run away} throw their food away being afraid of the stick, & are then regarded as would be cowards in times of war. They now go & cut each other's hair in the field, that is: (pulling off the last of boyhood) and new hair allowed to grow with a ~~lot~~ ball on the head to indicate the new man.

In the evening to return to the Court of food is given them, they afterwards go ~~about~~ about the Stadt and made to sing reproachable songs as it would be the last time they will use bad

words of childishness. Grain is given them, and porridge mixed with ground is cooked for them by their elder brothers called "Beditama or Mediti" (predecessors). This mixture is called Kgobe Tsa Moko. With this mixture of grain they have a belief that they have obtained manhood and that they will hereafter marry wives who will make them nice food (Some say so).

"Hlaga" is to go, to pass, to ascend.

Early the next day they go and appear; ^{something} is done to them by a man appointed that is to say - they are cut with a knife according to the custom adopted by Abraham (Beschritten) (Gen 17) to cut the foreskin of their body. That is the explanation of what is termed "Koma" (Circumcision or entry). When such is done to them they are cut sitting on one stone called "Schlolo" (Seat), but if one says that the stone pricks, he is taken & seated ^{on a different} ~~there~~ ^{elsewhere} & they say that they he would infect their children ^{to} degrade them. They despise a talk of the laziness of his mother. When they are cut they begin with those who are supposed to begin ^{best} of the ordinary men (servants), they are ^{Testers} Arms Testers.

They prepare the way for their Chief. The Chief enters & is followed by next in rank. They now follow relatively - of the Grandfathers & uncles finishing off with last ordinary man & servant, when they are finished they are informed "An act or deed done, ^{always} done up sons in law & chiefs" that is to say: The Chiefs & all the men are marked with a certain mark. They are now "Meditama". The young men try each other's strength by striking each other with sticks. The men cut up water melons for the Meditama so that they will not be struck by a sheep; that is to say - they will not

be ~~washed~~ weakened or despaired when they see a lot of blood issuing. They cut out a dress for them of hides or blankets; they are folded to fit the waist & hang down to the knees. They are called "Motsabelo" or Kotsi meaning ("Refuge or danger"). The cord that ties the Motsabelo in the inside so as to be invisible is called Kgoyana (Far off). That is to say - a woman must not see that which is hidden.

They weave a chord tied at the two long strips whereby he will be able to fasten himself at the back. In this Kgason space is left for the water, ^{or wine} pipe called thoto. Refraining to call it "Noto", they are not seen but the one who has circumcised them & they are now called "Badisana".

The young men run quickly home to fetch a new fire ^{kindled} where ^{they} will ^{daily} cook their food with, & not another (fire). The Madikanas are returned with songs or chants to their Kraals or Courts, that by at the Kraal where they are being circumcised or nursed. They sit in rotation as they did in the Appearance to Entry. At the Regimental Court a fresh fire is kindled for them which will not extinguish. It is cared for by the last ordinary man (servant) of that Regiment.

The young servants of the Madikana watch over this, ^{amidst rains} daily, so that it will not go out, by screening. If the fire goes out, their Regiment would be degraded & collapse through the darkness of death.

The fire that they kindle, is the fire that they sit round ^{at} by night. At their Regimental Court they stand on their knees without resting on their body except a ^{small} Kgoyana or Kgasona to stop the blood from the sore in smearing the sides (thighs) & causing new sores to break out, which they

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The urinary pipe is contracted but ^{course} ~~course~~ expand.

• They ~~say~~ ^{say} - Kgo. Mactane Mactoa go name"

On that account they are afraid of the Conto
with regard to the Chiefs Son, (who is heir)
he is clad, ~~and~~ also people from the Barren
Country such as Matabeles they wear furs
for the cold to cover them from the cold winds.

They are nursed for the Tiroane (Oct) & fed
like pigs so that will come up fat for the
Circumcision. The ^{or bread} shrubs that they eat are given
them in their hands or put in sockets, The

Boditona dig these out for them with wooden spikes
When the new moon appears they do not eat ~~nor~~
nor are they given food. It is said that they

(Boditona) have driven away the tall man "Hunger"
by their headman of their "Koma" takes away the half
rock whilst they are eating they leave the food &

say: "He has done us that is to say. He is debt
to them they despise his ways, & make him feel
it by leaving the food saying "He has degraded our
food". They are principally taught to greet ^{by shouting their} daily ~~say~~

Each man is saluted according to his dignity.

The great respect accorded a chief is by kneeling
on their knees & say: "Obstunacy" & shout their Chiefs
Kneeling. They thereby say: "That a man must salute
others". The men receive their greetings with thanks &

say. Isikana of my fathers one cut into a knife until
blood flew, they say it is not blood, but
the remnants of the blood of women, of your mothers
& sisters. That is to say, that the blood issuing from

the ~~sole~~ ^{not} do, "cause anxiety or would cause death
but splendour. It is the menstrual flow of women
which results or bring forth good things.

Isikana is their word of thanks. After a few
days they pluck ~~the~~ an ostrich feather they
called it "Ilopetane" (cleaner), they wash

wash the sore of manhood, they enter deep waters forcibly by being beaten with sticks so that they may ^{at once} take off the crust of the sore although it is painful. It is done that the sore may get healed soon & to be nicely

The interval between Appearance and Circumcision is from two ~~months~~ to two & half months. Sufferings from the sores. The Madiki teach them jokes, troubles, Customs plays & songs which are also called a part of the Koma. ~~These~~ These are done by the Koma & also Madikana. Some of them are these:

The men smear themselves with ashes they learn to eat fat. It is to teach men to smear fat and also be clean. They are beaten with a stick on their feet. It teaches them that a man wears boots.

They wash. That is to say: that they wash each other's hands before eating food every morning & night according to the custom of succession in the "Appearance". Each one who has finished washing is beaten with a stick until a man with sympathy comes & plead that he (this man) has beaten in his stead. It is teaching them that a man shoves not eat with dirt. They are made to spread the fingers of the left hand and are beaten on the tops of ^{nails} ~~toes~~ with a stick. It is called "Kgoma" (Kgoma is a contraction of the fungus).

The wicked men search them on the backside with a half heated stick & say that it ^(backside) is seen a man has no bottom. A man does not shit & has no bottom. By a man must not shit near the house and must not be ^{seen} by the women or children and even if he breaks wind he must ^{not} say "Poo" and be heard by them, except those who are circumcised only; hence hiding themselves when going to the rear.

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