

The Laws of Circumcision (Kaffir-Schools)

Koma is a thing not to be talked of. Koma makes an uncircumcised a man. It always goes out in summer, when the Kaffir Koma is red. The first day, when they go to the Koma, their hair is cut. After the cutting of the hair, they go to the Chiefs Kraal, they come together there. In the night they sleep on the Kgors of the Chief. Then early in the morning they rise there on the Kgors ^{of the Chief together with the men and wives, to be cut in the wilderness (desert).} ~~of the Chief together with the men and wives, to be cut in the wilderness (desert).~~ being cut. They cut in a hidden spot aside (each aside from the others), when the others cannot see them. They cut each after the other naked. They commence with the Moloti, that is the Kgadi. Kgadi means the Chiefs, who have lost their Chieftainship. They always commence with this family to cut. This they do in order that the old Chieftainship may not entirely be lost. It is because of this that they commence with the Moloti. After this the children of the present Chief are cut. Then the Balata (followers of the Chief), then the servants (common men). When the cutting is finished, they get the name of Bodikana, (means: The hidden thing). They sing the following song:

"We have cut the boys" -- (When singing this, the different years of circumcision amongst the men thrash each other with lads in a hard way. Meruts are those of one age)... "MadiKa you ~~must~~ must hear me" (all boys must learn this song by heart). "I have gone on a visit to Manya-tala; they went to help me with dry porridge. I did not eat it, I ate only the Phese (private parts of a woman). This also I do not eat, I only play with it with the point (end) of the Polo (man's parts), salt, but of nice taste, sweet, ~~it~~ of not eating a man. The man I eat, is the one who thrashes me. The Vigoloane (boys not yet circumcised) who stay behind, the stay-behind of the father of Noath (means: man, widower, who must marry his elder-brother's wives after their death), he says: If you now stay behind, stay and marry in the house of your elder brother, of your family, make a child to be laughed at, a red one, with yellow bones. As if you eat yourself, you thrashers of yourself, of No-Sidiane, mount the Sethale (a high platform to drive away birds), spy the sheep (means the Modikane). I do not see the sheep. I see torture of a servant boy, torture of a deitkor (servant-boy), a servant deitkor, rights in the thorn branches of new gardens. The owners of the gardens draw little Anegais, Anegais of their own."

" They say: We strike it, they do not strike it, they strike a piece of wood,
 " two pieces of wood, of Mokuelen and or Modulare (All this is meant against
 " boys flying from the pain & terror of circumcision).
 " Our black cow (our Madikane), when shall I bring it to, to the great river-valley,
 " of a big river. ~~From~~ The lagoon-birds of the river (the men threshing the boys), they
 " arrive, they sit down, in the Leokka-bush, the black one, they find the Thiba (the
 " boys), two of them, one is dead, the other they take and put him on the ground
 " (to cut him), they cut the points (of the private-parts), the mouths of the
 " Tsoto (man's Penis), the bloody Tsoto, the wound of the ^{loins} hips, the Ngoto (the
 " circ. boys) sit with opened loins, with feet stretched out, the way the women
 " are sitting, like your mothers; you ~~are~~ allowed or compelled to sit so. Taa-
 " tsaka!" (with a great noise, whistling like a swarm of noisy ~~birds~~
 " birds. This is always skated, when they cross a river).

This song is their song to go, when they are brought to the
 Mpatho (the Kraal for them made). First go the old men before to
 build the Mpatho, carrying the "stert-riem" and little skin-coverings
 of the circumcised. covered with grass. Coming to the place, where they
 make the Mpatho, they make it with branches, with two openings,
 one for the boys, one for the men called "of the Spirits". Only men
 enter by the latter. A circumcised boy entering there is killed.
 After making the Kraal, they take other branches & put them in
 the middle of the Kraal. The name of these branches is Ditsab.
 They put ^{the grass in which the skin coverings are} ~~these skin-coverings~~ within ^{the} ~~the~~ top
 of the Ditsab. Also all bad things, as ^{when they have eaten} ~~the~~ remains of the
 porridge etc. ^{pieces} is ^{when they go about} always thrown on it. Then they dress the
 boys in bits of cured cattle-skins, before & behind ^{to prevent}
 scratches and ^{sores} ~~sores~~ ^{when they go about} rubbing the sore. In the night they arrange their
 pillow. The name of these skin-dresses is ^{Modjabels}.
 The Chiefs and petty-chiefs are covered with white cloth.
 The name of these is Noots. In the night they sleep on their
 back naked round a fire.
 The first Law is: Not to come in in the night. They must
 come in before the setting of the sun.

Melao ea Roma.

Roma ke selo se se sa bolelelago. Roma e fetole leiboro go ba monna. Ka mela Roma e tšwa lelabula, ge ma-
bele e le amahubedu. Letšatši la mathomo, ge ba ea
Romei, ba dutuloa mesiri. Ge ba dututšoe mesiri, ba ea
mošate go Kgobokana nthoe. Bošego ba robale Kgobokana
ea mošate. Morago ba tšoga e sa le bošego mo Kgobokana
ea mošate go tee le banna, ba lebanya ^{mošate} ~~mošate~~
lešokeni. Gomme ga letšatši le tšaba, ba thoma go ripya.
Ba ripya ka modikeleni ke gore ka thoko, mo babaro
ba sa kgone go ba bona. Ba ripya ka ote ka ote, a
lobotšoe. Ba thoma ka molobi, ke gore kgadi. Kgadi
ke gore dikgosi tše di Mogetšoggo ke bogosi. Gomme
ka mela ba thoma ka ona moloko o go ripya. Ba dira
seo gore bogosi bya bona bya bogologolo ba seke bya ba
tšimelela. Ke ka baka la seo ba ripya molobi jule. Mu-
rago go ripya bana ba dikgosi tše byalo. Morago
balata, morago balanka. Byalo ge ba felitše go
ripya, ba ralea leina la Bodikana, ka Roša ea gore:
"Kgase Madikana!" (Ge ba thoma go apela cona, me-
roto e loa ka dikgosi ka bošoro. Meroto ke ba ba
tsoetšoggo lebaka le te.) "Madikana le be le nkoago, ke
"etile ka ea, ga tharyana tala; ba ea ba ntala, ka
"thseta-moratha, ka se dye. Ka dya p Phese fela, le cona
"ga ke e dye, ke rabea fela, ka ntle ea go, tšoi le
"lentsoitšoi, la ntsoetsoenene, la ga ke dye motho;
"motho ke mo dyago, ke dya ea utiago. Kgoloane
"mašale, mašale a Rašoath, o re: Ge u šala byalo, u
"šale u tsene, ntlo e se kgolo, ea se kgolo s'enu, u
"tsoale segeu, geu le hubedu, leago le Mebya; e nke
"le idyago, dyagwane tene, oa ga Ra-Sithiane, na-
"mela sethala, u laputše tšoma. Tšoma se di bone.
"Ke bona lesiba, la mosibegwana, lesibega phuthi,
"phuthi ea tšanka, gare ga digoera, goera tša mašano.
"Beni ba mašimo, ba goja ruivana, ruivana la bona,

„ Ba re : rea e siba, ba se sibe evna, ba siba phathana,
 „ phathana ka pedi, tsa Mokochisana, na Modulasana.
 „ Kgomo'esu nasu, Ki e isa Kae, Kheutini tse Kgolo, ba-
 „ mokgadi a tsefa; tagana tsa noka, tsa taga tsa dula,
 „ tsa dula okei, Leokeri le lesu, tsa huetisa Bo-Tiba,
 „ Tiba ka babedi, monive oa Sekato, tsa tsa emonoe,
 „ tsa Hetherabanya, tsa rupa melomo, melomo ea Bo-
 „ Tsoto, Tsoto-maregera, seisu sa bonoka, Kgolo ma-
 „ tsane, maetsa gonama, madulo a Basadi, a bo mma-
 „ o'enu, ga le a ilele. Taga tsaka! (Ge ba riale, ba opela
 # Ka lesatta ka melodi, ge ba sola noka).

Kopelo eo Ki Kopelo ea bona ea go sepele, ge ba isoa
 Mpatho. Go eta banna ba ba tala pele go aga Mpatho,
 ba soere makgesoa le mathaloane a ba ripiloege, ba
 a tllemile ka melotsoana. Gumme ge ba filile mo ba
 agago Mpatho, ba o aga ka madiga, ba thula Kgomo
 tse pedi, eiv Ki ea babolodi, eiv Ki ea banna, ba
 rege Ki ea Badimo, go tsena banna fela ka eona.
 Monolodi, ge a ka tsena ka eona, oa bolaoa. Byalo
 ge ba agile lesaka, ba tsa madiga, ba a Kgobda
 gan ga lesaka. Leina la madiga aoc Ki Ditsabe.
 Gumme ba bea melope eoc ea go phuthela mathelo le
 makgesoa godimv ga Ditsabe. Le dile tse rupu ka moko,
 le magobe a setsego, ge ba le, ba fela ba letela rithse.
 Morago ba apesa masogena a ripiloege ka dikubu
 tsa dikgomo tse di tlogiloege, ka ditsiba tsa tsona.
 Ka pele le ka morago, go thibela dipatsha le mabyeni
 go ba thongga, ge ba sepele. Bošego ba di samela.
 Leina la Rubu tseo Ki Modiyabdo. DiKgošana ba di
 apesa ka masela amašocu. Leina la ona Ki Noeta.
 Bošego ba robale ka go Kwaela, ba Loboletse, ba dikho-
 logile mollo.

Molao oa pele Ki o: Ga ba tsene bošego, ba soanetsi go
 tsena letsatōi le s'isu la diKela.

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