

## HOYE KA SOXALASE

12.9.1921

File 57, nbk. 5, p. 37.

37 Mkebeni<sup>1</sup> (of the Felapakati regiment) ka Dabulamanzi, Hoyo (of the Dakwaukwesuta regiment)<sup>2</sup> ka Soxalase ka Ngula ka Fukuzela ka Makasa ka Zombe of the Ndhlela people - associated with (lived with) the Ndwandwe tribe - and Maqama ka Mzilikazi of the Amambata people. Maqama is of the Dakwa (Dakwaukwesuta) regiment.

All these arrived at Pietermaritzburg on 10th September (Saturday). I was advised by Shuter of the fact, so went down by train (Monday 12th) and met them at Allison and Hime's office. Mkebeni is detained from coming at once, as also Maqama, but Hoyo comes up to me by 5.25 p.m. train. All have been sent by Solomon<sup>3</sup> ka Dinuzulu in accordance with my request of June last. I want them especially for the Zulu kings' eulogies.

&lt;14.9.1921&gt;

File 58, nbk. 26, p. 27.

Also present: Mkebeni? Maqama?

27 .... <Praises of Zulu chiefs omitted - eds.>

My father Soxalase is my informant in regard to practically all the *izibongo* I have given yesterday and today. He was of the Ndhlo-ndhlo regiment.<sup>4</sup> He died in 1905 (census year). He died at Sikwe-bezi, a natural death. He used to *recite praises in the assemblies of Mpande and Cetshwayo*. I do not know who taught him. I never asked him. Dinuzulu's *izibongo* I got from other people, most of them no longer living.

Solomon is called Nkayitshana after Nzibe<sup>5</sup> ka Senzangakona. Hamu was said by Mpande to have been *fathered by Nzibe*, whilst Mbuyazi was *fathered by Tshaka*.<sup>6</sup> 'Nkayitshana' is not the name of anything like a bird etc. It means nothing. [Later on - 22.9.1921 - Hoyo, on hearing Mkebeni, agrees that the word means a small bird like *ungcede*.]

Mnyamana<sup>7</sup> said to Hamu in the great and last emergency before the Zulu war began, '*Dissuade your brother, for the country is being swept away by the water. Let Mbilini and Sirayo be taken and given to the whites.*'<sup>8</sup> *Let us not fight. We shall not remain in our good houses if we are ordered to fight these whites.*'

&lt;15.9.1921&gt;

File 58, nbk. 26, pp. 38 - 43.

Also present: Mkebeni? Maqama?

38 .... &lt;Praises of Zulu chiefs omitted - eds.&gt;

When *bongaing* for the king takes place, say after some work for the king has been done - viz. *cutting trees and branches*, building cattle kraals or huts - and after the king has given cattle to kill, the king comes into the assembly, and seats himself, with the princes and the big, elderly *izinduna* also seated. When the *imbongi* is about to begin, all the company except the king and princes and *izinduna* rise and remain standing, each holding a stick in his hand. The stick is held upwards. They stand on being ordered to do so by an *induna*, who may say, '*Rise, and let the king's food be praised!*'

In Solomon's presence, now I, as *imbongi*, begin with him. On finishing his eulogies, I go straight on to those of Nzibe ka Senzangakona, for his praises are regarded as the proper introduction to those of the other kings. Nzibe was a royal warrior and a leader in battle. No sooner are his praises ended than I go at once to the beginning of those chiefs or kings known to me, viz. Jama, for I do not as yet know Ndaba or Punga etc. I say as I begin a king, '*I now start on -*', then *bonga* straight to the end, then say, '*That, then, was -*'. Then, '*I now start on -*', i.e. the following king, and go to the end, repeating the same words at the end, and so on in chronological order, except that Mnkabayi,<sup>9</sup> being a woman, comes right at the end. If I knew Nandi's eulogies, she would come in at the end too. This was the procedure followed by Mnyamana and Hemulana<sup>10</sup> ka Mbangezeli ka Sonqunta. Hemulana was of the Ndabakawombe regiment (*age-group of Sirayo*). He was a great *imbongi* and often took Mnyamana's place when *bongaing* had to be done in the assembly.

Not a word is uttered by any of the assembly when I am *bongaing*. Were anyone to say a word or cough etc., he would be turned out, perhaps beaten, and sent away, as well as rebuked. Nor is any response of any kind, by whistling or otherwise, made during the recitations of the eulogies. (It may be done, at the end, however.)

If the *imbongi* has gone on a very long time, the king may call on some well-known warrior to come forward and *giya*. This is done to allow the *imbongi* to break off. Were this *giyaing* to take place, that would be the signal for me that there would be no more *bongaing* that day.

The sticks stand on the ground whilst held, or are held upwards. When I have reached the end of all the eulogies, I will give the salutation, '*Bayede!*' The whole company then raise their sticks up in the air, whilst the *izinduna* and princes stand up too, and all exclaim, '*Bayede!*' together. Then, if I find it necessary or proper, I call out, '*Bayede!*' a second time, and again all do likewise.

.... <Praises of Nzibe ka Senzangakona and Hamu ka Mpande omitted - eds.>

42 [Don't you put Nzibe's praises in because Solomon is named after him?]

*Mpande gave instructions that when the imbongi was beginning the praises of the Zulu kings he should open with those of Nzibe, and*

then go on to those of the kings. He did this because Nzibe was of his house. He raised his status to that of a great chief. When a person had finished the praises of Nzibe he would go on to praise Tshaka, Ndaba, Jama, Sensangakona until they were finished. While bongaing was taking place, people would be eating.

When one began with the praises of Sensangakona, one would do so when the impi was being sent out to war. When the impi was being prepared for war, when it was going out to attack, one began with Sensangakona, Jama, Ndaba, Punga and Mageba. The ruling chief is not praised in war. It seems that one would begin with Mageba, and then go on to Punga and Ndaba, with the other chiefs following in the order of their succession. When one had finished Sensangakona, one would go on to Nzibe; then would follow Tshaka, Dingana, Mpande, Cetshwayo, Dinuzulu, and then one would go on to Mnkabayi.

The imbongi dresses up in all sorts of finery. I have no distinctive uniform of my own as imbongi.

Cetshwayo's imbongi was Mahlangeni of the Kumalo. He was Cetshwayo's great imbongi. I never saw him. He was killed at Msebe.<sup>11</sup>

43 A battle in which a person was defeated is never mentioned in his praises, only a battle in which he was victorious.

This is a general rule. The Msebe fight is never included in the praises of Dinuzulu, for it was his impi that fled. Nor is the fight at Mahlabatini (Ondini) mentioned in his praises; it is Zibebu who has that battle included in his praises.<sup>12</sup>

Izibongo have their origins in events associated with war. Those of Cetshwayo are so long because of his fight at Ndondakusuka with Mbuyazi.<sup>13</sup> Those of Mpande are also very long. He earned them when he fought Dingana at Maqongqo.<sup>14</sup>

Izibongo are learned over the smoking horn, when people are sitting smoking. Today they are still learned like that; even those of Nkayitshana are learned there.<sup>15</sup>

#### Order of izibongo when bongaing food<sup>15</sup>

- 1 Solomon
- 2 Nzibe
- 3 Tshaka
- 4 Dingana
- 5 Mpande
- 6 Cetshwayo
- 7 Dinuzulu
- 8 Mageba
- 9 Punga
- 10 Ndaba
- 11 Jama
- 12 Sensangakona
- 13 Mnkabayi
- 14 Nandi

Order of izibongo when sending out the army or when Solomon gets married or one of his sisters gets married

- 1 Mageba
- 2 Punga
- 3 Ndaba
- 4 Jama
- 5 Sensangakona

- 6 Nzibe
- 7 Shaka
- 8 Dingana
- 9 Mpande
- 10 Cetshwayo
- 11 Dinuzulu
- 12 Mnkabayi

Questions<sup>17</sup>

- Has Solomon got an *inkata*? Where kept etc.? Had Dinuzulu one?
- Names of Dinuzulu's sons and daughters?
- How many wives had he?
- How many kraals?
- Cetshwayo's daughters and kraals?
- What is order of *izibongo* when of *great chiefs of the past*?
- Dinuzulu's mother's *izibongo*?
- Who was Dinuzulu's principal *imbongi*?
- Has Solomon a chief wife yet?
- He has 4 wives - daughters of whom?
- Did marriage take place?
- What houses has Solomon - i.e. buildings at oSutu or at Mahashini?
- Best way to get to oSutu?

Dinuzulu's kraals<sup>18</sup>

- Usutu (also called Mkontweni)
- Mahashini
- Mpisendhlini
- Kwa Nengwa
- Ensindeni
- Ezinhlendhleni
- Nobamba
- Gqikazi
- ekuBazeni
- ekuBuseni - one of Cetshwayo's
- Esikalenisenyoka

Dinuzulu's daughters

- Zakomunyi
- Magogo - *follows Nkayitshana in age*
- Mpapu
- and many others

Dinuzulu's sons

- Nkayitshana
- David (Daviti) or Nyawana
- Mtshiyeni
- Mdhlenevu
- Mngunywana
- Magangeni
- Mpembeni
- Tshelwendodo
- Mnkunzi
- Nswabo
- and many others

{Dinuzulu's wives numbered} about 70.

16.9.1921

File 58, nbk. 26, pp. 44-5.

- 44 Solomon has one kraal only so far - Ezibindini zi ka Zulu - which is at Nobamba, near Nobamba kraal. Dinuzulu's *inkata* was kept at Gqikazi. Solomon has not yet got an *inkata*. Of Dinuzulu's kraals given {above}, those underlined were first built by himself, the others by Cetshwayo, except Nobamba, which was Ndaba's, and Gqikazi, *the place of those attached to Cetshwayo*, {which was established} by Mpande.

Cetshwayo's sons

Dinuzulu

Manzolwandhle

Cetshwayo's daughters in order of birth

1 Sililo - *married* Ngubo ka Sidubeko ka Sobuza (Swaziland)

2 Simiso - *married* Maboko ka Masipula<sup>19</sup>

3 Sabede - *married* Mehlwana ka Sikonyana, *successor to Ntshingwayo near Eshowe*<sup>20</sup>

4 Siyele - not married yet

5 Bekisile - not married; don't know why. Lives at oSutu.

6 Nomandhlambi - *married* Vusindhlu ka Mnqandi<sup>21</sup>

Ndabuko<sup>22</sup> had only two sons: Mnyaiza and Maqengqetshwana. Hamu, too, had only two sons: Kambi and Madakavane.

When Solomon gets married, he himself is not *included among those whose praises are recited*. I never recited praises before Dinuzulu. I was still unsure of myself, although I knew them. I have *bonga'd* at length on many occasions, e.g. when Sililo and Nomandhlambi got married; when Mgixo ka Ziwezu got married; also when Citekani ka Ziwezu married,<sup>23</sup> and I have *bonga'd* many times when wood has been cut by order and building of cattle kraals etc. done. Solomon has appointed me his professional herald.

- 45 Dinuzulu's *imbongi* was Sehla ka Ndengezi ka Manzini ka Tshana. Sehla was of the *Kwentu age-group*, which was followed in age by the *Kandempemvu*, i.e. Sitambi ka Masipula's regiment. Sehla *bonga'd* Cetshwayo and Dinuzulu well, but Mpande's he knew indifferently, as also Tshaka's and Dingana's. There was also Sobedase of the Qwabe, of the Mboza regiment. He is dead now. Solomon once set me to compete with Sehla, but I *subdued him completely*, for he only knew Dinuzulu and Cetshwayo. I know as much as he knew of Dinuzulu and Cetshwayo.

Solomon has not yet appointed a chief wife; all are still *without designated status*. He does not like marrying those who do up their hair. Solomon learnt to write when in the Transvaal with Dinuzulu. His four wives are: a daughter of Ruqeni ka Somapunga of the Ndwanwe; a daughter of Mbulawa ka Mnyamana of the Butelezi; a daughter of Shibilika ka Sibukula of the Ndebele; a daughter of Sintwangu ka -- <sic> of the Cele. All are real wives, and they have children. All {live in} huts in Usutu (new) kraal, but at Mahashini a big house of stone is being built. There are also *kolwa* houses<sup>24</sup> there.

He is accustomed to living most at Mahashini. His *secretary* is Gilbert Zulu (Gilibete), son of Ngcongwana ka Mqundane ka Nobongoza ka Jama. Gilbert is of the Felapakati regiment.

20.9.1921

File 57, nbk. 5, pp. 48-9.

- 48 *The salutation 'Bayede!' is not made to the successor before he has become chief, before he has been cleansed in the cattle enclosure. When the chieftainship is to be conferred on him, the people of the land are summoned in great numbers. They form a circle. The new chief is led inside the circle and placed before the people. He stands with the great izinduna. Then the chief induna speaks, saying, 'Here he is. I present him to you. Salute him; say to him, "Bayede!" Today I am conferring on him the chieftainship. He is a chief; he is no longer a child. I say to you, salute him with the word "Bayede!" I call on him to be cleansed in the cattle enclosure with the medicines of chieftainship. Protect him; strengthen him; listen to the word he speaks.' Then the command is given, 'Salute him with the word "Bayede!"' Then the people salute, saying, 'Bayede! The great one!'*
- 49 *He will no longer be saluted with the word 'Ndabezita!' When people salute him they will say, 'Stem of the nation!', or 'Great lion, devourer of men!' All this I saw being done to Dinuzulu at Sihlute, when the army was about to leave for Tshanini. It was Mnyamana who spoke. I saw it done again by Mankulumana at Nobamba, after the death of Dinuzulu when Solomon was being installed.*

*It is the heir who begins the digging of the grave. It is he who first turns the soil, then the digging is done by others. He is also the first to eat the medicines that are eaten when a chief has died.*

Solomon has a kraal called Nsindeni, near Nkonjeni.

21.9.1921

File 58, nbk. 25, p. 21.

- 21 .... <Praise of Mpande omitted - eds.>

*When Dambuzza was sent by Dingana to Mpande,<sup>25</sup> who was with the whites, Mpande asked for snuff. He said, 'Son of Somidhli, give me some snuff from your snuffbox, the snuff you used to take when you sat at the gate at Mgungundhlovu, remarking as you did so that the king had no younger brothers left, that he had completely finished off the sons of Senzangakona.' The tears fell from Mpande as he cried. He told the Boers, 'All that has been done to you stemmed from this fellow, who, when he spoke, was never contradicted by the king.'*

## Notes

<sup>1</sup>Another of Stuart's informants.

<sup>2</sup>Formed 1902; age-group born 1869-78.

<sup>3</sup>Nkayishana or Maphumuzana, son of Dinuzulu; principal heir in the Zulu royal line; appointed chief of the Suthu section of the Zulu, 13.3.1916.



- <sup>4</sup>Formed c.1857; age-group born c.1837.
- <sup>5</sup>Nzibe was a younger full brother of Mpande. He died on the Bhalule campaign to Soshangana's country in 1828. See Bryant, Olden Times, p. 670.
- <sup>6</sup>Hamu and Mbuyazi are normally accepted as being sons of Mpande.
- <sup>7</sup>Mnyamana ka Ngqengelele of the Buthelezi people, Cetshwayo's chief *izinduna*.
- <sup>8</sup>For a brief account of the significance of Mbilini and Sihayo in the events leading up to the Anglo-Zulu war of 1879 see Brookes and Webb, History of Natal, ch. 13.
- <sup>9</sup>Daughter and eldest surviving child of Jama; full sister of Senza-ngakhona; aunt to Shaka, Dingane and Mpande.
- <sup>10</sup>A prominent figure closely associated with Mnyamana.
- <sup>11</sup>The Msebe battle was fought in March 1883 when Cetshwayo's Suthu followers, apparently without his knowledge, launched a surprise attack on Zibhebhu's Mandlakazi. In the battle the Suthu were completely routed.
- <sup>12</sup>The reference is to Zibhebhu's attack on Ulundi in July 1883, in which the Suthu were routed.
- <sup>13</sup>In December 1856 near the mouth of the Thukela.
- <sup>14</sup>In January 1840.
- <sup>15</sup>For comments on the role of smoking in Zulu society see Vilakazi, Zulu Proverbs, p. 206.
- <sup>16</sup>This and the following lists appear on p. 43 of the original as a miscellany of tabulations and insertions. We give these lists in what seems to be the most appropriate sequence.
- <sup>17</sup>Some of the answers to this list of questions appear on p. 43 of the original, under date 15.9.1921, as arrowed insertions. On these we have imposed our own order and headings. Other answers are recorded in the evidence that appears on pp. 44 & 45 under date 16.9.1921.
- <sup>18</sup>Stuart's underlining of names in this list is explained on p. 44 of the original.
- <sup>19</sup>Masiphula was one of Mpande's chief *izinduna*.
- <sup>20</sup>Bryant, Olden Times, p. 275, gives Mehlwana as the grandson, not son, of Sikhonyana, chief of the Khoza. Ntshingwayo was a son of Sikhonyana and served as regent during Mehlwana's minority. He should not be confused with his kinsman Ntshingwayo ka Mahole who commanded the Zulu forces at Sandlwana in 1879. See Lugg, Historic Natal and Zululand, p. 106.
- <sup>21</sup>In the Report of the Natal Native Affairs Commission, 1906-7, one of the witnesses listed is a chief from the Vryheid district named Vusindhlu.
- <sup>22</sup>A son of Mpande.
- <sup>23</sup>Ziwedu was a son of Mpande.
- <sup>24</sup>Presumably houses built on the European model.
- <sup>25</sup>Dambuza was one of Dingane's principal *izinduna*. In January 1840, when the combined forces of Mpande and the Natal Voortrekkers were invading the Zulu kingdom, he was sent by Dingane to negotiate. He was taken captive by the Trekkers and executed. See Theal, History of S.A. since 1795, vol. 2, pp. 342-4.