

## MVAYISA KA TSHINGILI

&lt;8.6.1914&gt;

File 63, item 2(a), pp. 90-9.

Also present: Nkantolo, W. Lyle, L. Lyle, another.

90 At Lyle's house (Kwa Wili).<sup>1</sup>Mvayisa ka Tshingili ka Nqaba ka Njingwe of the *aba kwa Tshange* people.<sup>2</sup> Chief: Gayede.91 I am of the Dhloko regiment.<sup>3</sup> I *kleza'd* at eSiklebeni, at eMahlabatini.<sup>4</sup> I was of the Usutu side.<sup>5</sup> Our kraal fell in country belonging to Mbuyazi (given him by Mpande), but Cetshwayo attacked us, so we joined him.Nongalaza ka Nondela was the great *induna* (Mpande's), but was dead by the time of the battle. [No.] The Ndondakusuka battle began close by his kraal near the Mandeni.<sup>6</sup> This was between the Ndulinde ridge and the Tugela.The *impi* was given the order to advance (*pakwa'd*) at a bush at the Ndulinde by Cetshwayo, assisted by Mnyamana.<sup>7</sup>(Mdhilaka ka Ncidi, Tshaka's *induna*, was of the Mdhlalose tribe, like Sirayo.)<sup>8</sup>92 First the Ndadakawombe was sent up the Mandeni stream, then came the *uDhlambedhlu* of Mpande, then the Isangqu, then the Izingulube, then the Sihlambisinye (i.e. the Mdhlalose, Manqondo, Amacube, and the Dhloko) - so called because Cetshwayo stabbed us, being Mbuyazi's men, and forced us to join him; that is, he attacked kraals that fell in country that had been given him by Mpande.<sup>9</sup>Mbuyazi's shield was taken from the shield hut by Mfinyeli ka Mbuzalele [Nguzalele?] of the *Xulu* people and given to Cetshwayo's mother, Ngqumbazi. This caused friction.93 Mpande said, '*Makasane is happy to see the bateleur eagles beating at one another.*'<sup>10</sup> Mpande said that Cetshwayo and Mbuyazi were to do the *hunting dance together (gubelana)* at Makehle hill between the two *Izimfolozi*. Makehle is near where the two rivers meet. Mpande afterwards warned Mbuyazi not to go to the *hunt* which Mpande had called. Mpande at first did not think that Cetshwayo had more men than Mbuyazi, so he had the hunt called, thinking Mbuyazi had most followers and would defeat Cetshwayo. This (having more men) however was not the case. He then gave Mbuyazi a large tract of territory to increase his force, but Cetshwayo afterwards attacked those in it and made many *konza* him.The Usutu *stabbed at aloes in the bush country* all about the district on their return from eNhlungwane, saying as we did so, 'Usutu! Usutu!''*The madman is crossing the river*' - said by Cetshwayo when he had

got as far as Nhlungwane (the impression or report was that Mbuyazi was crossing into Natal to the government), whence he had gone after Mbuyazi, who had gone, as stated, to take refuge with the Baqulusi.<sup>11</sup> Hearing that *the 'madman' was crossing over*, i.e. coming to Natal, Cetshwayo's *impi* turned and followed.

Cetshwayo *attacked* us (i.e. we who fell into the district recently given to Mbuyazi) on returning from Nhlungwane. I don't know why Mbuyazi did not *buta* us before Cetshwayo came.

94 Cetshwayo *camped* at the Mhlatuze, high up, both sides. That was where we Sihlambisinye joined him. This was near Nomveve.<sup>12</sup>

We heard that Mvundhlana ka Menziwa *had deserted (gqozile)*.<sup>13</sup> He was *attacked*, but the *impi* returned to its huts, for it was said that *he had submitted (tela'd)*. He then joined Cetshwayo's forces.

On leaving there we came to the Ndulinde *to the bush*. Orders were given to get there very early, before dawn. There happened to be a *ground mist*. The spies did not see us until we had got close up to them at the Mandeni. They, i.e. Mbuyazi's men, were *tired*, and were making for us, just as we were making for them.

The first clash came on the west side of Nongalaza's kraal. (Nongalaza was not living then.)

95 Tshonkweni was a younger brother of Mbuyazi. He was on Mbuyazi's side. His regiment was the Izimpisi.

The Mandhlakazi was Cetshwayo's left horn; these *went along the beach*.<sup>14</sup>

There were three waggons *halted at a hillock at the Mandeni*, at the stream; these belonged to hunters (*amapisi*) - Europeans. I saw these but noticed no goods.

The Mandhlakazi did not defeat the Iziggoza on the, i.e. Cetshwayo's, right horn side, but on the left.<sup>15</sup> They had clashed with the Iziggoza right horn. The other Iziggoza, who had defeated the Ndabakawombe, Dhlabedhlu, Isangqu, Izingulube etc., began to retreat on seeing their right horn defeated by the Mandhlakazi.

96 *'I am mashing up porridge' ('Ngi bond' isijingi')*, i.e. killing women and children. In Zulu warfare women were never allowed to escape on the ground that they *bore fighting-men*.

I chased people until I got to near just below the drift by Martin's place (the one we crossed today),<sup>16</sup> and continued down-river until I got near the sea and joined the Mandhlakazi forces. I killed three men when they were running away. I don't count women and children. The Mandhlakazi fought the Mkweyantaba, Kinya, and Tugela regiments of Mbuyazi's forces. He (Mapita) defeated them.

There was no immediate retreat; they retreated in order. Only those who fell out during the retreat were killed to begin with. This mode of orderly retreat continued until they reached the Tugela. They could see that the Mandhlakazi had defeated the other horn. The horn defeated by the Mandhlakazi also *retreated in good order* for a time.

97 The Amacube (Nkominopondo) were part of the lot I was with.<sup>17</sup>

<In the original, Stuart's notes of his interview with Mvayisa are followed immediately by a paraphrase of the latter's testimony. We reproduce the paraphrase below as an example of Stuart's occasional practice of writing up in more ordered form the notes taken during the course of his interviews - eds.>

I have then from Mvayisa that the (Cetshwayo's) right-horn action took place on the west of Nongalaza's kraal, near the Mandeni (or at eSitebe, as a son of Nkuku said<sup>18</sup>). That is where one regiment after another was defeated by the Izigqoza, viz. the Ndabakawombe, Dhlambedhlu, Isangu, and Izingulube. In the meantime, Mapita, on the left, had caused Mbuyazi's right horn to retreat. On this being observed by Mbuyazi's left horn, they too began to retreat, but both retreats were orderly to begin with, until the Tugela was reached. Only those unable to keep up were killed by Cetshwayo's forces to begin with, i.e. until various parts of the Tugela were reached, when many Izigqoza tried to escape and were killed. This trying to escape went between Bond's drift and the sea.

98 The 'chest' of Cetshwayo's *impi*, i.e. the Usutu proper, did not come into action at the outset. They joined in the chase. After the battle, each section of Cetshwayo's *impi* collected the cattle that had fallen into its hands and made off homewards, though a camp seems to have been formed about the Mhlatuze when on the way back.

In addition to the above, Mvayisa described the shield incident, the 'bateleur' incident, and the *mock hunt* when Mpande deliberately set on his sons to fight one another. He believed Mbuyazi would get the best of it, but, finding that Mbuyazi was not getting the support anticipated and was likely to be weaker than Cetshwayo, he gave him a large tract of country from which to recruit more men. But he seems to have made no attempt to recruit there, possibly because anticipating difficulties. The idea is that he went to the Baqulusi. Finding he was not strong enough, Mpande then advised him to cross over into Natal and take refuge with the government. This intention got to Cetshwayo's 99 ears, so he hurried after Mbuyazi.

As regards the *mock hunt*, the order was that Mbuyazi and Cetshwayo were to hold the hunting dance together at Makehle hill between the two Mfolozis, low down. Cetshwayo started off from his Mangweni kraal (south of the big Mfolozi) for the purpose, but, not finding Mbuyazi there, he pushed on to his Mlambongwenya kraal, and from there to Nhlungwane, in search of Mbuyazi. He failed to find him. On its return from Nhlungwane, Cetshwayo's *impi* went to the length of stabbing aloes in the thorns,<sup>19</sup> shouting, 'Usutu! Usutu!' as they did so.

#### Notes

<sup>1</sup>William Lyle kept a store on the south bank of the Thukela near its mouth. He was another of Stuart's informants; his evidence appears in vol. 1 of the Stuart Archive. Stuart's interview with Mvayisa took place during the course of a visit which he made to the lower Thukela area to photograph the site of, and collect information on, the battle of Ndongakusuka. This had been fought in December 1856 between the forces of Cetshwayo and Mbuyazi, sons of Mpande who were contesting the succession to the Zulu kingship. Other testimonies collected by Stuart on this trip and so far published in the Stuart Archive are those of Bond, in vol. 1, p. 75; William Lyle, in vol. 1, pp. 358-9; Mbhulo kaMlahla, in vol. 3, pp. 51-2; and Mphambukelwa kaCangasa, in vol. 3, pp. 291-5.

<sup>2</sup>The Tshange (Shange) were an offshoot of the Cele.

- <sup>3</sup>The uDloko *ibutho* was formed in the late 1850s of youths born in the late 1830s.
- <sup>4</sup>IsiKlebhe (loc. esiKlebheni) was a Zulu royal *umuzi*. Emahlabathini ('the place of the sands') was the country round the middle reaches of the White Mfolozi where many of the royal *imizi* were located.
- <sup>5</sup>USuthu was the collective name for the followers of Cetshwayo.
- <sup>6</sup>The Mandeni is a stream which flows into the Thukela from the north.
- <sup>7</sup>Mnyamana kaNgqengelele of the Buthelezi people was an important *induna* under Mpande.
- <sup>8</sup>It is not made clear in the original whether this sentence represents a statement made by Mvayisa or an insertion made by Stuart. The best-known Sihayo (Sirayo) in Zulu history was Sihayo kaXongo of the Qungebeni or Ngobese people. Other sources give Mdlaka kaNcidi as being of the emGazini people.
- <sup>9</sup>The name Sihlambisinye literally means 'a single heavy shower of rain'. Of the names in parentheses, the first three are of peoples, while the fourth is that of a Zulu *ibutho* (see note 3 above).
- <sup>10</sup>Makhasane was chief of the Mabhudu Tsonga from early in the nineteenth century until his death in 1854. The succession dispute that followed his death was ended when Mpande intervened to install Makhasane's grandson, Noziyingili, as chief.
- <sup>11</sup>The abaQulusi country was in the north-west of the Zulu kingdom in the vicinity of present-day Vryheid. We have been unable to identify the Nhlungwane.
- <sup>12</sup>A locality in the Mhlathuze valley north-west of present-day Eshowe.
- <sup>13</sup>Mvundlana kaMenziwa was chief of the Biyela.
- <sup>14</sup>The Mandlakazi were the adherents of Maphitha kaSojiiyisa, head of a lineage closely related to the Zulu royal line.
- <sup>15</sup>The iziGqoza were the followers of Mbuyazi.
- <sup>16</sup>Stuart records elsewhere in the notes which he made during his visit to the lower Thukela region in June 1914 that a man named Martin was living near a drift over that river. The informant, Mvayisa, together with Nkantolo, had accompanied Stuart on the final stages of his journey to William Lyle's house.
- <sup>17</sup>The Nkominopondo was presumably a Cube *ibutho*.
- <sup>18</sup>Nkukhu kaCangasa was another of Stuart's informants, whom he interviewed on the same day as he did Mvayisa. Nkukhu's evidence will appear in a subsequent volume of the Stuart Archive.
- <sup>19</sup>'The thorns' is a Natal colloquialism for the thornbush country of the lower-lying river valleys.