

## SOJUBA

25.7.1905

File 62, nbk. 76, pp. 23-4.

Also present: Norman Nembula

- 23 Sojuba (chief, Mzumbe Mission Station) arrives.<sup>1</sup> Norman Nembula present.<sup>2</sup> S.'s age about 52-54.

Cele chiefs, per Sojuba: Magidigidi ka Magaye ka Dibandhlela ka Mkokeleyi ka Langa ka Sodi ka Nqumela ka Maganga ka Mlomo ka Ndosi ka Kumbuza ka Nkomisengwilele ka Cele ka Lugogo ka Mtetwa ka Nyambose.

Sojuba married a Cele girl - of principal house. Has never been to Zululand. His father called him S. because of some Sojuba *was* 'emhlangeni' - does not know what allusion means.<sup>3</sup>

Girls always *pluck* the hair from their private parts, so also do young men. It would be a disgrace if this were not done. The question would be asked, '*Is this an isikota?*'<sup>4</sup> And a young man would leave a girl unless she had pulled out the hairs.

- 24 *plucking*. Wives also *pluck* but are not supposed to do so whilst they are nursing a child. The origin of this custom is uncertain. It may be because a man likes to feel a girl's private parts and find them soft and without hair, or that she looks better that way. Whatever the cause, the custom is an old one, very general, and is complied with universally in Natal at the present day. When a woman's child is old enough to laugh etc. she will again remove the hair as before, the man always doing the same from himself. Zulu girls are specially careful in a matter of this kind. Sojuba saw girls that came over from Zululand - refugees - and found them quite bare.

No beer drinking is allowed at Mzumbe Mission Station where Sojuba is chief. Mr Bridgman threatened to expel him if he did not leave it off, and Miss Glisson [?] a number of years ago induced him to discontinue taking it by asking, 'Would you persist in walking over a precipice if I take hold of your coat and draw you back? Do you not know that by drinking as you are doing you are setting an example to your children which may cause them in later years to take to drink and be punished by

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going to gaol on account of your doings?' I gave up - told her so. She shook hands with me and my household has not drunk since.

27.7.1905 - <evidence given 25.7.1905>

File 62, nbk. 77, p. 1.

- 1 In speaking to Sojuba day before yesterday, he said *iKolwa* meant one who had resolved to turn his back on his old methods of living, had had, as it were, enough of them, and not so much that he believed in God and Jesus Christ.<sup>5</sup>

Norman N. does not like the word as the name of a class but Sojuba asks what other substitute can be got. Sojuba left yesterday morning.

## Notes

<sup>1</sup> Sojuba was chief of the amaKholwa at the Mzumbe Mission Station, situated some twenty kilometres north of Port Shepstone. The mission was one of a number established in Natal by the American Board of Commissioners for Foreign Missions.

<sup>2</sup> Norman Nembula was another of Stuart's informants. His evidence appears in Stuart Archive, vol. 5.

<sup>3</sup> Sojuba literally means 'father of the pigeon'. *Was' emhlangeni* means 'of the reed-bed'.

<sup>4</sup> *Isikhotha* is a patch of long grass.

<sup>5</sup> In our annotation of Norman Nembula's evidence (Stuart Archive, vol. 5, p. 15), we express uncertainty as to whether it was Stuart or Nembula who had spoken to Sojuba. The context makes clear that it was Stuart who did so.