

XUBU ka LUDUZO

26.5.1912

File 9, item 13, pp. 1-5.

1 Xubu ka Luduzo (one of Somsewu's messengers)¹ ka Nongila ka Mtimkulu ka Bungane ka Manyasa ka Nsele ka Ndhlubu ka Makulukulu ka Mpangazita *of the Radebe people*.²

I am of about same age as iNgobamakosi. My father was of Impohlo regiment, *of kwa Nobamba*.³

I went 3 times as *a matbearer (udibi)* with my father to Zululand. The first time he was sent by Somsewu to Mpande to say people were not to be killed, by desire of the Queen. This mission was before *umbidhli ka Somsewu*.⁴ We went to Nodwengu.⁵ I saw the regiments, but *not assembled together*.

What I was especially struck by were the *umdhlunkulu women* who wore very slight *loin covers (imitsha)*, say 2 inches square. They were very fat and pretty. Anyone coming along path and meeting a lot of them would turn back at once and run off in direction he had come from because afraid of even setting eyes on them. They lived on meat; had slaves to attend on them; and, in the huts, *cakes of cattle-dung (amalongwe)* which had been thoroughly mixed with *unwali* (fat of beast), were used for lighting purposes. The *amalongwe* were ground to powder, then the grease was mixed and ground up with the powder, when large thick rolls, like candles, with strips of cloth inserted, would be moulded or worked up.⁶ Thus a kind of black candle was made. I saw this kind of candle (known simply as *unwali*) in the hut occupied by my father, which hut belonged to an *induna*. This candle was usually about a foot long, could be held, but it was generally stood up, when it burnt well and clearly without smoking or becoming sooty - it *bebeteka'd* alright, i.e. *burnt well (vuta'd)*.

I saw the Ngobamakosi regiment, '*The oNobongobezulu, the birds which are seated on the lion' (isibongo)*.⁷ These had *bunches (amaqolo) of grey and white ostrich feathers on the head*, with one white ostrich feather stuck upright; this feather was known as *umbongo* and <was> snow-white (*ku mhlope kute ngqu!*) A man well off might stick in 2, 3 or more. It was the Boers who used to trade in these feathers. Cetshwayo *shwaqa'd*, i.e. purchased them in a wholesale manner.⁸

2 The wood burnt in the *isigodhlo* was *umtulwa* and *ugagane* (also known as *isizaka* - has thorns).⁹ These woods were selected because on burning did not give off smoke. The fires were made in *a piece of pottery (udengezi, known as umcengezi)*.¹⁰

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I also noticed that people did not *wash* in ordinary way, but *paqula'd* (smear) themselves with *white clay* (*udaka olumhlope*), known as *umcako*.¹¹ This was obtained *at the Mhlatuze, downstream, opposite the uNgoye*. This was the soap of the Zulus; it was soft and adhesive (sticky). One could use it on the face. The king too used the same substance. It was commonly said to be due to this 'soil' or clay that the *finger nails* (*izinzipo*) grew to the abnormal length they did, whilst the beards also grew and spread out. The clay got in between nail and skin and was supposed to promote growth.

My second visit was before Langalibalele's rebellion.¹² My third visit was after the rebellion, when he was beginning to get old.

My 2nd and 3rd visits were to Ondini kraal.¹³ At Ondini, the stream Umtonjanyana ran through the kraal; *hyenas called* along this stream at night. I cannot say which was the larger, Nodwengu or Undi.

I was present when Ngoza entered the *isigodhlo at oNdini* [not Undi, says Mpatshana, but Umlambongwenya, but *the site for Undi was cleared* (*catshwa'd*) on Shepstone going back to Natal],¹⁴ and when the affair was inquired into by Cetshwayo who demanded that Ngoza should be produced in order that he could ask him why he had entered the *isigodhlo*.¹⁵ '*So the isigodhlo is for playing around in, is it? It's for any person to enter, is it? Where the umdhlunkulu is?*' Ngoza had been asked by Monase, the mother of Mkungo,¹⁶ to take *clothes* that had been bought by Monase and give them to her daughter Batonyile, who of course was in *isigodhlo*. She (Monase) had bought them in Pietermaritzburg. Ngoza went along with the clothes, found his way stealthily into the *isigodhlo* and gave Batonyile the clothes.

3 Somsewu said, '*What harm did Ngoza do in entering the isigodhlo? When he went in there, what did he harm?*' C. said, '*Is this isigodhlo a place for playing and fooling in?*' S. persisted in asking what wrong he had done when he was in the *isigodhlo*. C. replied, '*Is this isigodhlo for fooling in? Bring him out. Bring him forward here in the open so I can speak to him.*' S. said, '*I shall not bring him forward.*' (Ngoza at this time was immediately behind S. at his back.) '*If there is something you want to do to me, you should do it here.*' Here C. spat towards S. until the spittle fell at his feet.¹⁷ Here, seeing that things were about to go wrong, Masipula came forward and, in a stentorian voice, shouted, '*No! No! Dhlamvuzo! No! Dhlamvuzo. Do not destroy the country*' (*izwe*).¹⁸ S. then said, '*I say that if you kill me, the white people will seek my bone; they will come by the Pass of the Snake* (*isikala se nyoka*) *to look for me.*'¹⁹

The talk began after breakfast time and went on to near lunch. In the meantime, the warriors, which had assembled in great numbers, had *tontela'd* (*approached*). C., when the talk was over, turned his back on S. (afterwards C. was called Jininindi because of this incident, for *jinininda* means to turn one's back on, i.e. one who does not care to continue looking or has a reason for turning his back on, owing to anger, in disgust). [Noted in C.'s entry in Bk of E., i.]²⁰ C., on turning his back on S., went to his regiments and, along with them and Masipula, proceeded to Undi kraal, about half a mile away. [Emlambongwenya, says Mpatshana; Undi not built at that time.]²¹ As

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he did so, S. gave orders to have his carriage inspanned. He had mules. There were also two Scotch carts for carrying tents and food. S. lost no time in getting away. He took off with him the cattle that had been *presented to (hlabisa'd)* him by C., about 10 of them. They were not eaten, as would have been more in accordance with custom, on the spot. S. did not *make his goodbyes (valelisa)* to C. The present of oxen had been made him prior to above altercation.

He went via Mtonjaneni, Nkandhla, Isandhlwana and Rorke's Drift.²² He left just after lunch and travelled all day and all night until the Umzinyati had been *crossed*. S. was extremely plucky on this occasion. There was nothing of course but for him to get away sharp after such occurrence. *Matters were bad*. His courage was shown on another occasion [*vide p. 4*].

There were 8 tents. There were some Gamgedhlela [Lancers, Dragoons?], one *company (viyo)* of them.²³ I felt that there was a near shave of the same thing happening to us that had happened to Piet Retief and party at Mgungundhlovu.²⁴

4 The *Isikala se Nyoka* is, I believe, in the direction of Ihluhluwe, in direction of Dukuduku. S. pointed in that direction as he referred to it as the place where the Europeans would come in search of him (his bone).

Ngoza went to *isigodhlo* at night time. Some boy carried the clothes for him. He did not stay long in the *isigodhlo*, but, as he came out, was seen by the *izinceku*.

C. came to S.'s tents to have the above altercation. C. was seated on an armchair. S. was seated on his own chair. During the time the altercation took place, no other matter could be discussed, i.e. the matters S. had come specially to discuss. This Ngoza incident was the sole topic of discussion, for C. had it in mind to kill Ngoza. What C. wanted was simply that Ngoza should be placed in the open in order that he might talk to him. [Cf. at a later time how the English called on Mehlokazulu etc. to be produced and their non-production gave rise to the Zulu War.]²⁵

S. knew, of course, that Ngoza was going to *take in the clothes secretly*. Monase at this time was living near Pietermaritzburg, at eMbava, *on the other side of the Mngeni*. Her kraal was called eHlatini. Monase died at Emtunzini hill, not far from Pomeroy and Dundee.

[Good manners. (Noted B.of Provs.)²⁶ *Umuntu ka xinwa e sa xoxa ne nkosi. One does not get in the way when a person is speaking to the chief*, i.e. be in the way and so interrupt whilst another is speaking to the *chief* - remark made by man today, 26.5.1912.]²⁷

I was present when Sir T.S. went to instal C. as king.²⁸ We crossed by the *oDhlokweni* drift.²⁹ When we got to the *ridge of Sitshwili* we and the soldiers *encamped* there. There happened to be much *excrement* about, for there were many *amabuto* and they had used the whole veld there about, so that S. had to shift his camp to some other spot nearby. This *excrement* was not there for purpose of interfering with him in any way; in fact we had noticed it in several places along the road. On this occasion, I know C. suggested that he should be *danced for (ketela'd)* by the Zulu regiments, but S., knowing that this *ketelaing* was what had been done for
5 Piet and resulted in the massacre of him and party, opposed and would not agree to

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the dance being held.³⁰ I don't think S. was being *insulted* by the *excrement* that was in such great abundance there!

S. said, *I do not want you to ketela me; it is I who should be ketelaing you, as I am coming to appoint (beka) you. I shall not be ketela'd for by you. I do not want those amabuto.* S. then *ketela'd* C.

We were a week at kwa Sitshwili. This Sitshwili ridge was a splendid place and within view of Nodwengu. It was here that the Zulu regiments in ordinary times were taken and the *amaviyo* grouped (*qotshwa'd, vivwa'd*) there.³¹ We did not leave in a hurry on this occasion. We returned by the *oDhlokweni* drift. Ngoza was not there on that occasion. S. had brought other men with him, viz. my father (Luduzo), Manyosi, Dumela, Mnyambe, Zatshuke, also Mqundane.³² The last named was an *ixubungu*, i.e. one who had an inclination always to *go with the chief* when he went on a journey.³³

Notes

¹ Somsewu was Theophilus Shepstone, who was successively Diplomatic Agent to the Native Tribes and Secretary for Native Affairs in Natal from 1845 to 1876.

² The names given are of one of the lineages in the Hlubi chiefly house. Mthimkhulu was chief of the Hlubi in the early nineteenth century.

³ The inGobamakhosi *ibutho* was formed by Cetshwayo in the early 1870s. The iziMpohlo *ibutho* seems originally to have been formed by Senzangakhona, father of Shaka, in the late 1810s; it subsequently had sections added to it by Shaka. KwaNobamba was a Zulu royal *umuzi*.

⁴ *Umbidli kaSomsewu*, 'the multitude of Somsewu', is a reference to the marriage regulations implemented by the Natal colonial government in 1869.

⁵ KwaNodwengu was Mpande's principal *umuzi*.

⁶ In the margin of the original of this passage, Stuart has inserted the word *ibulunga*. Bryant, *Dictionary*, p. 56, gives *imbulunga* as 'Anything of a round, ball-like shape ... (not a circular disc ... nor sausage-like roll = *um-Bulunga* ...)'. On the same page he gives *umbulunga* as 'Long, sausage-shaped roll, as of putty, clay ...'.

⁷ The original of the praise reads '*oNobongobezulu, izinyoni ezihlal' ingonyama*'. The name uNobhongowezulu (pl. oNobhongobezulu) derives from *unobhongoza*, Egyptian vulture, and *izulu*, the heavens, and translates as 'the vulture of the heavens'. Bryant, *Dictionary*, p. 438, gives *unobongoza* as the equivalent of *upalane* (*uphalane*). On p. 482 he writes of the latter, 'Egyptian vulture ..., generally going in pairs; hence, jocularly applied to lovers ..., or to certain regiments of Dingane, Cetshwayo, etc. which regularly accompanied each other in a fight ...'.

⁸ Bryant, *Dictionary*, p. 571, gives *ukushwaqa* as '... clear off entirely at one go, finish right off, remove or take clean away ...'.

⁹ Bryant, *Dictionary*, p. 661, gives *umtulwa* (*umthulwa*) as the equivalent of *umviyo*, which, on p. 682, he gives as 'Kind of wild medlar tree ...'. On p. 166 he gives *ugagane* as 'Small thorn-tree of the mimosa kind'.

¹⁰ Bryant, *Dictionary*, p. 72, gives *umcengezi* as 'Broad, shallow, flat-bottomed earthen basin or bowl ...'.

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¹¹ Bryant, *Dictionary*, p. 66, gives *umcako* as ‘White ochreous stone, found in some localities and used by the Natives for painting the body (distinct from *u(lu)-Daka olumhlope*) ...’.

¹² Langalibalele kaMthimkhulu was chief of a group of Hlubi which left the Zulu kingdom and sought refuge in the colony of Natal in 1848. In 1873 he fell foul of the Natal government (in an affair which Natal colonists subsequently termed the ‘Langalibalele rebellion’), and was deposed.

¹³ UluNdi (uNdi, oNdini) was Cetshwayo’s chief *umuzi*.

¹⁴ The words in square brackets appear in the original as a marginal insertion.

Mpatshana kaSodondo was another of Stuart’s informants: his evidence appears in *Stuart Archive*, vol. 3. Stuart interviewed Mpatshana on the same day he interviewed Xubhu, but it is not clear whether or not Mpatshana was present at the interview with Xubhu. UmLambongwenya was another Zulu royal *umuzi*.

¹⁵ Ngoza kaLudaba was Theophilus Shepstone’s chief *induna*. The incident described here took place during a visit which Shepstone made to the Zulu kingdom in 1861.

¹⁶ Mkhungo was a half-brother and potential rival to Cetshwayo. He and his mother Monase had fled from the Zulu kingdom to Natal in 1857.

¹⁷ The words in this sentence appear in the original as a marginal insertion.

¹⁸ Masiphula kaMamba was Mpande’s principal *induna*. Dlamvuzo was one of Cetshwayo’s praise-names.

¹⁹ In the original of this sentence, two words have been altered to have Shepstone speaking in isiXhosa as against isiZulu: thus ‘... *u nga ngi bulala* ...’ has been changed to ‘... *u nga ndi bulala* ...’, and ‘... *bezo ngi funa*’ has been changed to ‘... *bezo ndi funa*’. It is not clear whether these alterations were made to reflect words actually spoken by Xubhu, or whether they constitute an interpolation made by Stuart.

²⁰ The words in parentheses appear in the original as a marginal insertion. The reference is to the notebook marked ‘Book of Eulogies, vol. 1’, in File 75 of the Stuart Collection.

²¹ The words in parentheses appear in the original as a marginal insertion.

²² The notes in this paragraph appear in the original as a marginal insertion.

²³ Bryant, *Dictionary*, p. 169, gives *uGamgedhlela* (*uGamgedlela*) as ‘Natal Carbineer ...’.

²⁴ A reference to the killing of Piet Retief and his party by Dingane in 1838.

²⁵ In July 1878, Mehlokazulu, son of the Qungebe chief Sihayo, led an armed party from the Zulu kingdom into Natal in pursuit of two of Sihayo’s wives who had fled into the colony. The incident was one of several used by Sir Bartle Frere, British High Commissioner in South Africa, as excuses for invading the Zulu kingdom in January 1879.

²⁶ The reference is to Stuart’s ‘Book of Proverbs’, i.e. to the notebook in File 69 of the Stuart Collection.

²⁷ The notes in these parentheses appear in the original as a marginal insertion.

²⁸ Shepstone’s visit to the Zulu kingdom on this occasion took place in August-September 1873.

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²⁹ The oDlokweni drift crossed the Thukela near its mouth.

³⁰ Bryant, *Dictionary*, p. 303, gives *keta* (*ukukhetha*) as ‘... perform certain show dances, as ... a regiment of soldiers dancing before their chief ...’. *Ukukhethela*, the applied form of the verb, means ‘to dance for’.

³¹ Bryant, *Dictionary*, p. 682, gives *viva* (*ukuviva*, pass. *ukuvivwa*) as ‘Group together ..., collect or go closely together in a company ...’.

³² The names are those of men who served as *izinduna* or as envoys for Theophilus Shepstone.

³³ Bryant, *Dictionary*, p. 705, gives *ixubungu* as ‘Person of a noisily gay disposition, fond of boisterous play or merry-making’.