

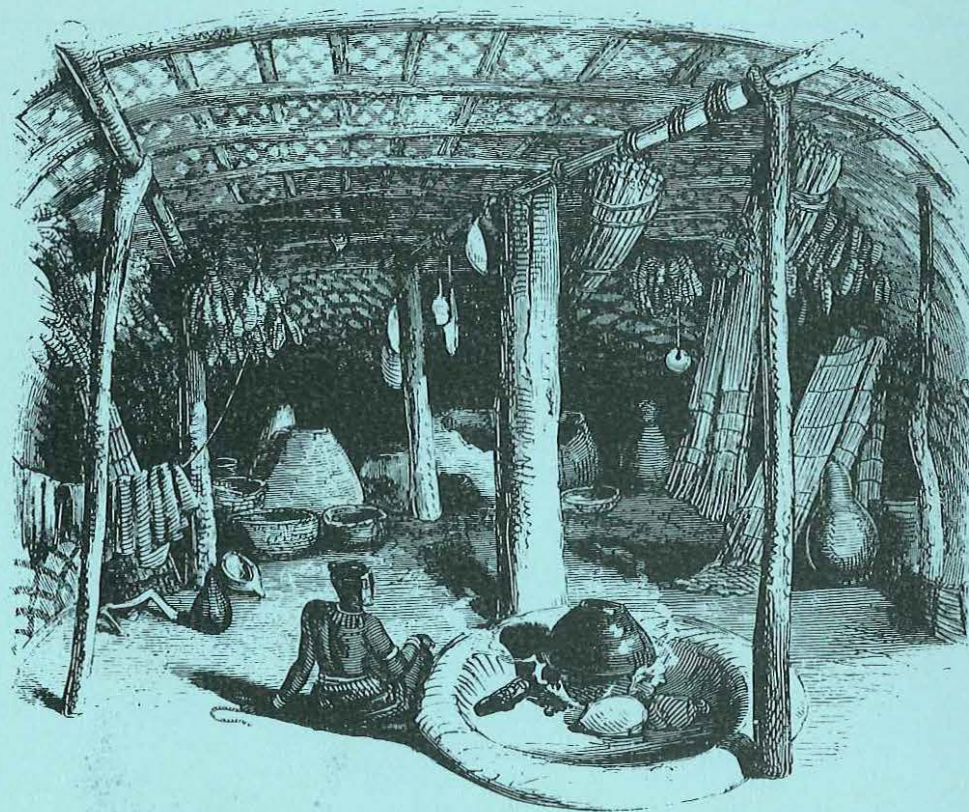
THE  
JAMES  
STUART  
ARCHIVE

THE  
JAMES STUART ARCHIVE

VOLUME FOUR

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C. DE B. WEBB

J. B. WRIGHT

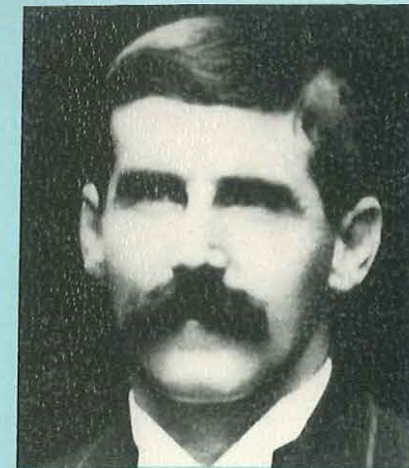
Editors

C. DE B. WEBB

J. B. WRIGHT

UNIVERSITY  
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Killie Campbell Africana Library Manuscript Series



JAMES STUART IN 1906

This volume is the fourth of *The James Stuart Archive*. In it, the editors present a further twenty documents compiled from material in the James Stuart Collection of the Killie Campbell Africana Library in Durban.

James Stuart was an official in the Natal colonial civil service in the 1890s and early years of the present century. In meticulously recorded interviews with hundreds of informants, the great majority of them Africans, he assembled a vast and unique collection of notes on the traditions and customs of the Zulu and neighbouring peoples.

The documents published in the successive volumes of *The James Stuart Archive* represent edited, annotated and (where the original appears in Zulu) translated renderings of Stuart's notes and transcriptions. The testimony which he assembled piecemeal has been arranged by the editors under the names of the informants from whom it was obtained, and is being published in alphabetical name-order. The present volume carries the sequence from Mqaikana to Ndukwana, and brings to 119 the number of informants whose statements have so far been published in the series.

Volume 1 of *The James Stuart Archive* was published in 1976, volume 2 in 1979, and volume 3 in 1982. Volume 5 is in preparation.



**KILLIE CAMPBELL AFRICANA LIBRARY**  
**MANUSCRIPT SERIES No. 4**

**JAMES STUART ARCHIVE**  
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**Edited and translated by C. de B. Webb and J. B. Wright**

**Numbers 5 to 7 of the series will  
consist of further volumes of the  
JAMES STUART ARCHIVE.  
Number 5 is in preparation.**

**THE  
JAMES STUART ARCHIVE**

**OF RECORDED ORAL EVIDENCE RELATING TO THE  
HISTORY OF THE ZULU AND NEIGHBOURING PEOPLES**

**VOLUME FOUR**

Edited and Translated  
by  
**C. DE B. WEBB AND J. B. WRIGHT**

**UNIVERSITY OF NATAL PRESS  
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University of Natal, Durban

C. de B. Webb

University of Natal, Pietermaritzburg

J. B. Wright

October 1986

## FRONTISPIECES

The first of the reproductions overleaf is of a page of Stuart's rough notes, recording testimony given by Ndukwana kaMbengwana (File 59, notebook 34, p. 40). The second is of part of a page of notes (File 73, p. 124) in which Stuart incorporated in rewritten and expanded form the information contained in the scored-out portion of the page of original rough notes. For the editors' rendering see p. 311 of this volume.

no one could buy a his own account.

Ishaka + Dingana nginyischwad girls to  
Uincizwa, not to hlobonga - ku yetkwe  
ku Mpande.

C. also said (ngomlomo) that girls were not to  
be hlobongwad with - mamejela's but failed  
because girls + boys slept emmangweni  
by stealth - had effect only 1 year - after this  
girls Kwomkulu went by insizwa  
incekulo yo ku hlambela - ku  
bunjwa nge Dongwe (ibumbela)

3.10.10  
20.10.10

Land

The land of Zululand belongs to Ishaka he ~~was~~ who flanga  
might sell of it. Ishaka would take a fancy to a man then  
having conquered an infors's land would say he might go + build  
if any spot he (I.) might name. A man was given land by  
and this happened even though somebody else lived there  
Even though the former had ~~not~~ does not shift. If a quarrel  
arises it might end in the two going to Ishaka <sup>who</sup> would cause  
the old resident to move.

All in akose a vela nye, nye was inkosi's



## Land and Land Tenure.

20.10.00  
 Ladysmith. (per Ndakwana 3.10 P.M. 20.10.00) The land of Zululand belongs to Tshaka, he who hlanguzisa'd all of it. Tshaka would take a fancy to a man and then, having conquered some inkosi's land would say this man might go and build at any spot he (Tshaka) might indicate. Men used to be given land by Tshaka and a man might be given permission to occupy land even though other people might be living on it at the time. The old residents would not be called on to quit. If later on a quarrel were to arise it might end in the two going to Tshaka who would <sup>generally</sup> cause the old resident to move to some other locality which would be indicated to him. The land at all times, all of it, belonged to the king i.e. since Tshaka's federating or unifying the small previously existing amakosi. Any man who speaks of land as belonging to him means it is his because given him by the king. Those who were conquered were not required to ask permission to remain, there was no necessity, they continued to occupy as before. If in any particular locality chosen by the king for some man to live in there should happen to be a man, say an ijlomo, with half a dozen kraals of followers, such a man & followers would not be turned off to make room for the new arrivals but simply left alone, nor would he be required to konye the new man soon though he might be of greater standing. — In Zululand some land was set apart much in the same for the special use of the king's ijlomo, it resembled Crown land which in fact it was; the ijlomo are those ngwenzi inkosi. For instance Ela kwa Ntabankulu, zansi ne mfolozi son-nyama, behind Zibubu, this side of Mchhluwe, lepa se'lepa ngen' mfolozi was land so set apart for Crown purposes. And again the land about Mpapala was similarly set apart and did not belong either to Nshela (father of Masumengwane) or Zinti, for the ijlomo or headmen Manyosi, Nhlebo, Sizinda, Ngqojana (ka Senyengakona) and others lived there. Ndakwana knows only of these two pieces of

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## PREFACE

This fourth volume of the James Stuart Archive contains historical testimonies derived from a further twenty informants interviewed by James Stuart in Natal and Zululand during the last years of the nineteenth century and the early years of the twentieth. The original, hand-written records of these statements are all to be found in the James Stuart Collection of the Killie Campbell Africana Library in Durban. As in previous volumes, the testimonies are presented under the names of principal informants, and are ordered in alphabetical name-sequence. The present volume brings the number of testimonies published in the series to a total of one hundred and nineteen, and carries the name sequence from Mqayikana to Ndukwana.

When we launched the James Stuart Project in 1969, it was impossible to estimate how many volumes would result. Our guess was five, but now that the milestone of volume 4 is behind us, it is clear that reaching volume 5 will not bring us to the end of the road. Though we are well past the half-way mark, at least two more volumes lie ahead.

Throughout this long haul, we have worked under the aegis of the Department of Historical Studies of the University of Natal, Pietermaritzburg, and have enjoyed the confidence of its successive heads, Professors Mark Prestwich and John Benyon. We have also had the continuing support of the Human Sciences Research Council and the University of Natal Press. A number of interests have thus come to be identified with our endeavours, and in carrying the project forward we are conscious of the onus which this places upon us to strive for the maintenance of the highest possible scholarly standards.

In translating, editing and annotating the text, we have adhered to the principles and conventions which we used in previous volumes, but in preparing the index we have allowed ourselves a freer rein. It remains our view that users of the Stuart Archive should have available to them, through the index, a finding aid whose efficiency and pre-

## PREFACE

cision is steadily being enhanced by entry revisions which reflect our own evolving - and, we like to think, in some respects clearer - understanding of the structures and the functioning of the societies whose affairs form the subject-matter of these volumes. The implication of this is that a standardised, consolidated index will eventually be needed. This we accept as one of the tasks still to be done.

While the predecessors to this volume have generally been well-received, some readers have expressed concern at the omission from our text of praises and linguistic notes. In respect of the former category of material, we reiterate what we have previously stated, viz. that when we launched the project the translation and annotation of praises would have demanded of us skills and specialist knowledge which, at that stage, we felt we did not possess. In respect of the latter category, we can do no more than give the assurance that the linguistic notes which we omit are scraps of information with no direct historical significance: in the majority of cases they simply record items of vocabulary or phrasing which were new to Stuart.

Having made those protestations, we must nevertheless emphasize that what appears in these volumes can never wholly supplant Stuart's original historical notes. However scrupulous we may endeavour to be, whether as translators or as annotators and editors, our interventions cannot fail to introduce nuances of meaning that are not present in the original.

Each of our previous volumes has possessed qualities which have given it a stamp of its own. This is again the case in the present volume. Most notably, perhaps, there are in this volume three record-breakers: Ndukwana kaMbengwana, whose testimony (occupying 144 out of a total of 406 pages, i.e. 35 per cent of the volume) is bulkier than that of any other of Stuart's informants; and Mshaphi kaNohadu and Mshayankomo kaMagolwana, whose testimonies were recorded in longer runs of unbroken Zulu than those of any other informants published so far. For good measure, the volume itself is also the largest in the series to date.

We have spoken of the testimony of Ndukwana as bulkier than that of any of Stuart's other informants. It is also - because of Ndukwana's range of experience - important testimony. Born in the 1830s

## PREFACE

into a section of the Mthethwa, Ndukwana grew up near Nhlazatshe in the west of the Zulu kingdom. He later entered Stuart's service, and for a period of six years, from October 1897 to October 1903, he was intermittently interviewed by Stuart and was also present at many of Stuart's interviews with other informants. Since these were the early years of Stuart's collecting career, it is probable that Ndukwana exercised a considerable influence on the presuppositions about Zulu society and history which Stuart took with him into his interviews. No less likely, however, is the reverse probability that Ndukwana in turn became a repository of much of the testimony he heard while working with Stuart, and that, increasingly over the years, the information which he supplied would have been a fusion of data and traditions from a variety of sources.

Other noteworthy informants in this volume are Mqayikana kaYenge, who grew up in what is now the Pietermaritzburg area in the 1830s, and who is a mine of information on the history of the region immediately prior to the coming of the Trekkers; Msime kaBheje, whose testimony on the 'Bhambatha' rebellion of 1906 was recorded in the immediate aftermath of that event; Mshaphi kaNohadu and Mshayankomo kaMagolwana, who give detailed information about political and military events in the reigns of Mpande and Cetshwayo; Ndabazewe kaMfuleni, who carries the record forward to the period after the deposition of Cetshwayo, providing useful information about the civil wars of the 1880s; Ndlovu kaThimuni, chief of a section of the Zulu royal house, who is the bearer of much information on the early life of Shaka Zulu; and Ndongeni kaXoki, who gained a place in Natal settler history as the man-servant who accompanied Dick King on his ride from Durban to Grahamstown in 1842, and whose interviews with Stuart 63 years later not only shed new light on that event but also on conditions in Natal under the Boers in the 1840s.

The spread of subject-matter is once again wide. We hope its scholarly utility will be equally extensive.

The Editors

## NOTES ON TYPOGRAPHICAL DEVICES USED IN THE TEXT

### Roman and Italic Type

As almost all the original Zulu appears in translation in this volume, Stuart's frequent shifts from one language to the other are indicated by the use of roman type for passages originally recorded in English, and italic type for passages originally recorded in Zulu.

### Underlining

Stuart underlined for emphasis and, inconsistently, for other purposes. Underlining has been retained where it was used for emphasis in the original, and has also been used for book titles, names of newspapers, ships, farms, etc., which in the original may appear underlined, or in inverted commas, or without any identifying device.

### Brackets

Inconsistent usages in Stuart's notes have been eliminated and the following standardised styles adopted to cover parentheses in the original as well as editorial intervention:

- 1 Round brackets ( ): parenthetical statements which are integrally part of the evidence supplied by informants;
- 2 Square brackets [ ]: Stuart's comments on, or amplifications of, statements made by informants;
- 3 Angular brackets < >: statements or information inserted into the text by the editors;
- 4 Sublinear 'cup' brackets { }: editorial emendation of defective text.

## GLOSSARY OF ZULU TERMS USED IN THE TEXT

- isAngoma (izAngoma)*: diviner; one inspired or possessed by an ancestral spirit and employed to detect practitioners of witchcraft and to interpret mysterious occurrences.
- amaBele*: sorghum; millet; grain.
- ukuBhula*: to beat with sticks on the ground, as done by the assembly during divination by an *isangoma*; hence, to divine.
- ukuBonga*: to declaim praises, extol; to express gratitude.
- imBongi (izimBongi)*: praise-singer, specialist declaimer of praises.
- isiBongo (iziBongo)*: 1. clan-name; 2. (pl. only) praises, praise-names.
- ukuButha (pass. ukuButhwa)*: to gather; to form young men or women into age-grades; to enrol young men into new military units; to muster fighting men for war.
- iButho (amaButho)*: 1. age-group of men or women; 'regiment'; 2. member of an age-group; warrior, soldier.
- iDlozi (amaDlozi)*: spirit of a dead person.
- inDuma (izinDuma)*: civil or military official; person appointed by the king or chief to a position of authority or command.
- ukuEshwama*: to perform the preliminary 'first-fruits' ceremony, in which, about a month before the *umkhosi (q.v.)* ceremony, the king or chief ritually tastes the new crops.
- ukuGiya*: to dance about performing war-antics; to dance a war-dance.
- isiGodlo (iziGodlo)*: 1. king's or chief's private enclosure at upper end of his *umuzi (q.v.)*, where the huts of his household are situated; 2. women of the king's establishment; girls presented to the king as 'tribute' or selected from the households of his subjects, and, as his 'daughters', disposable by him in marriage. Cf. *umNdlunkulu*.
- ukuHlobonga*: to practise premarital (external) sexual intercourse. Cf. *ukuSoma*.
- ukuHlonipha*: to show respect through practising certain formal avoidances in action or speech.
- ukuWuba (pass. ukuWutshwa)*: to give orders for an action to be performed, especially to give the order permitting age-grades to marry.
- iKhanda (amaKhanda)*: royal *umuzi (q.v.)* where *amabutho (q.v.)* are quartered; major military centre.

GLOSSARY OF ZULU TERMS

- iKhehla (amaKhehla)*: man who has put on the headring; elderly man.
- iKholwa (amaKholwa)*: Christian; literally 'a believer'.
- ukuKhonza*: to give one's allegiance to, or subject oneself to, a king or chief; to pay formal respects to a superior.
- umKhosi (imiKhosi)*: the annual 'first-fruits' ceremony held at the great place of the king or chief in the period December-January, a festival at which the king or chief is ritually strengthened, the ancestral spirits praised, and the allegiance of the people renewed.
- isiKhulu (iziKhulu)*: man of high standing in the Zulu kingdom.
- ukuKleza*: to milk a cow straight into the mouth, as done for a period by youths newly enrolled in an age-grade; hence, to pass the boyhood stage, to qualify as a young warrior.
- inKosana (amaKhosana)*: heir to a chieftainship or house.
- inKosi (amaKhosi)*: king; paramount; chief.
- inKosikazi (amaKhosikazi)*: principal wife of a king, chief, or *umnumzana* (q.v.); title applied by courtesy to any wife of a man of such position.
- ukuLobola*: to formalize a marriage by the conveyance of cattle or other property from the man's family to the father or guardian of the woman.
- iLobolo* (sg. only): cattle or goods handed over in a marriage transaction by the man's family to the father or guardian of the woman.
- isiLomo (iziLomo)*: man who, though holding no special office, has high status at court by virtue of the king's favour.
- impi (iziMpi)*: 1. military unit or force, army; 2. battle, engagement, war.
- iNceku (iziNceku)*: attendant in a king's or chief's household responsible for the performance of certain domestic duties.
- iNdlunkulu (iziNdlunkulu)*: 1. hut of king's or chief's principal wife; the group of huts attached to it; 2. the family attached to those huts.
- umNdlunkulu* (sg. only): girls of the royal establishment presented to the king as 'tribute' or selected from the households of his subjects, and, as his 'daughters', disposable by him in marriage. Cf. *isiGodlo*.
- ukuNgena* (pass. *ukuNgenwa*): to marry the widow of a deceased brother in order to produce children for his house.
- iNsiswa (iziNsiswa)*: youth approaching manhood; young man who has not yet put on the headring.
- umNumzana (abaNumzana)*: head of an *umuzi* (q.v.) or household; family head.
- iNyanga (iziNyanga)*: doctor, medicine man, herbalist, diviner.
- iPhini (amaPhini)*: lower-ranking officer in an *ibutho* (q.v.).



## GLOSSARY OF ZULU TERMS

*ukuSisa*: to place livestock in the care of a dependent, who then has certain rights of usufruct.

*ukuSoma*: to practice premarital (external) sexual intercourse.  
Cf. *ukuHlobonga*.

*ukuTekeza*: to speak in Swazi, Lala, or Bhaca fashion, in which 'tsh' is substituted for Zulu 'th', and 't' or 'dz' for 'z'.

*ukuThakatha*: to use supernatural forces for evil purposes.

*umThakathi (abaThakathi)*: one who uses supernatural forces for evil purposes.

*isiThakazelo (iziThakazelo)*: term of formal address or salutation specific to each clan.

*ukuThefula*: to speak in Qwabe fashion, in which 'y' is substituted for Zulu 'l'.

*isiVivane (iziVivane)*: accumulation of stones or other objects placed next to a path by travellers as 'good luck' tokens.

*umuZi (imiZi)*: 1. homestead, collection of huts under one headman;  
2. the people belonging to a homestead.

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