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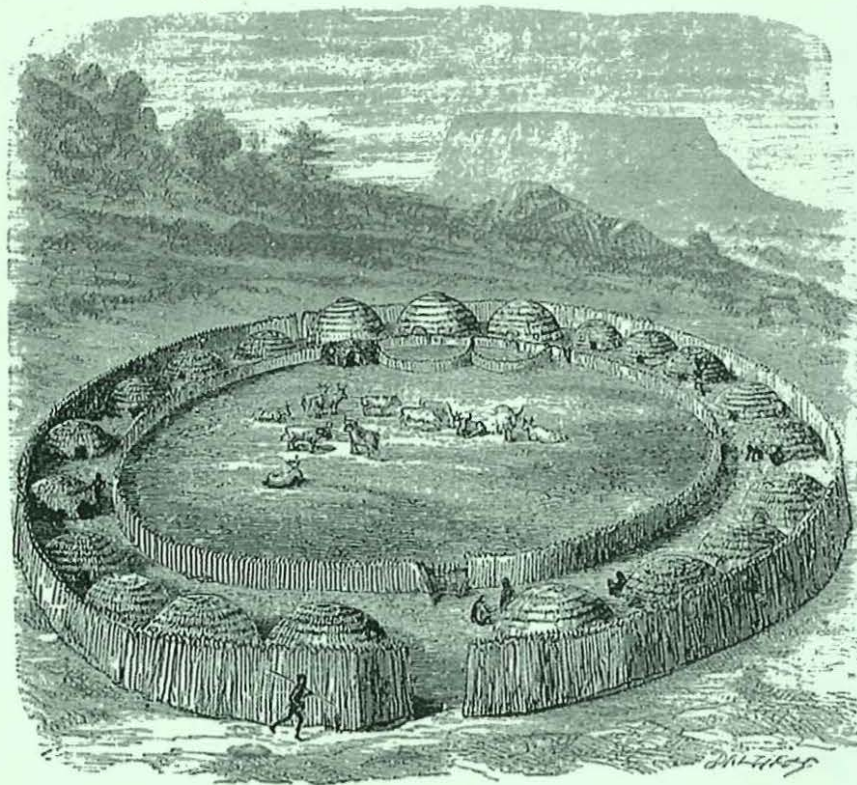
VOLUME TWO

2

MAB — MAZ

C. DE B. WEBB

J. B. WRIGHT



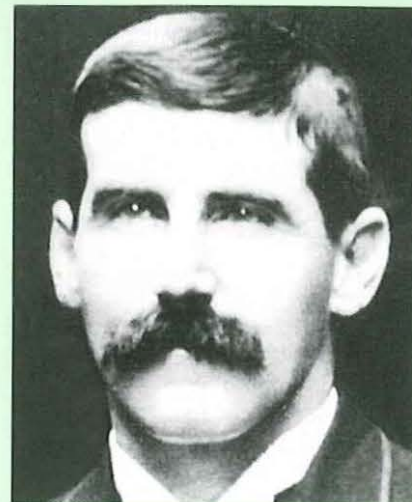
Editors

C. DE B. WEBB

J. B. WRIGHT

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JAMES STUART IN 1906

James Stuart was one of the most remarkable Natalians of his day. Though there was nothing outwardly spectacular about his career as a colonial official, in twenty-five years of single-minded labour he built up what is now regarded as the most valuable collection of African oral traditions in existence in southern Africa.

As a magistrate in some of the remotest corners of Natal colony in the 1890s and early 1900s, Stuart sought out old people who remembered the times of Dingane and Mpande, and whose fathers and mothers had been ruled by Shaka. Interviewing them in fluent Zulu, he painstakingly filled hundreds of notebooks with their reminiscences and the traditions which older generations had handed down to them.

The statements which Stuart recorded from nearly 200 informants are now housed, together with his own writings on Zulu customs, language, and praise-poetry, in the Killie Campbell Africana Library in Durban. Since 1971 the Department of Historical and Political Studies at the University of Natal, Pietermaritzburg, has been engaged in a project which aims to publish all the historical evidence collected by Stuart in a series of volumes collectively entitled *The James Stuart Archive*. The first was published in 1976; the second is in the reader's hands. Three further volumes are planned.



**KILLIE CAMPBELL AFRICANA LIBRARY**  
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Numbers 3 to 5 of the series will  
consist of further volumes of the  
**JAMES STUART ARCHIVE.**  
Number 3 is in preparation.

**THE  
JAMES STUART ARCHIVE**

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

**VOLUME TWO**

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

**UNIVERSITY OF NATAL PRESS  
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University of Cape Town

C. de B. Webb

University of Natal, Pietermaritzburg

J.B. Wright

August, 1979

## FRONTISPIECES

The four reproductions that follow are taken from File 62, notebook 65, pp. 8-11 of the Stuart Collection, and illustrate one of Stuart's methods of recording genealogical information given by his informants. The original page sizes have been reduced. For the editors' rendering of Stuart's notes see pp. 283-91 of the present volume.







Mngada Mwangura      Sawa      Matulane      Mkwana      Mkhala      Mhoga      Mhoga      Mhoga  
 (no issue)      Mwindo (girl)      (Kills & in a      (do not know issue)      (do not know issue)      (do not know issue)      (do not know issue)      (do not know issue)  
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Mallinyo (living)  
Kanyo (living)  
Kipoti (do)

Bekine (married)  
Ezyani  
Kuno  
Mafogane  
ndabambi  
mahloke

<sup>alias Ngomane</sup>  
Nomaguzi  
Fohla  
Boyi  
Zacile (alias Nofimbo)  
Mzinyana  
Mababan  
Mkabayake  
Mfanyana

Ndimine  
Boya  
Ndzayana

Mafingene (no issue)  
Mabomvana (no issue)

Cekwase (married)  
Schlanni ka Mgabi  
ava kuma Nfuzwana  
Masimbane  
+ others unknown to me.

Bovungana (no issue father off)  
Mab... father issue

Hlekiwe (married)  
Zwonge ka Sondigane  
wad' eSengeni

Botshongweni  
N'kukhu (living - chief just married)  
(lives under chief's son) Babana  
B'nt'Kumbini  
lives with M'kumbane

Mlesukana (living with Nkuku)  
Magwaza  
+ others

Mankaiyana  
Sigijimi

Nyanga  
M'chongwa } boys  
M'kheleba } ad living at M'kotopi's bush, look at ad

Mavukefile (living with M'kotopi)  
(has issue)

Maziyana (my informant)

M'kotopi  
Sidiya (Chief son) - has wife getting 7 Zuba  
Kwelela of M'goba's kind  
+ other children.

Dude

Sibafana (Chief son) has N'om'bamba wife, but still Celimbana  
Bwana  
Jopka  
M'kulatela  
Vororo  
M'botokhwa  
M'botokhwa

M'kelle (M'kelle, Trick)  
M'ngaminda  
M'khele  
M'khele  
M'khele  
M'khele  
M'khele  
M'khele  
M'khele

Ngazane  
M'kotopi  
M'kotopi  
M'kotopi  
M'kotopi  
M'kotopi

ndungeni  
Jhadile (lives in M'kotopi's area, on main side of Botshongweni)  
M'kotopi (my informant)  
Kadane, N'fukle

Maziyana (my informant)  
Maziyana (my informant)  
Maziyana (my informant)

Maziyana (my informant)  
genological tree

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## PREFACE

This volume, the second in a projected five-part series, contains the statements of a further thirty-two of the nearly two hundred informants interviewed by James Stuart in Natal and Zululand during the last years of the nineteenth century and the early decades of the twentieth. The statements are arranged in alphabetical order of informant from Mab to Maz, and are numbered from 40 to 71, continuing the sequence begun in volume 1.

In the introduction to the first volume we gave an outline of Stuart's career in the Natal colonial service, and briefly described his activities as a student of the history, customs, language and literature of the Zulu and neighbouring peoples. The rich legacy of his endeavours — the James Stuart Collection, housed in the Killie Campbell Africana Library, Durban — is the source from which the material for this series derives.

Also set out in the introduction to the first volume is a statement of the editorial principles which informed our work. In preparing this volume we have adhered to those principles, adjusting our system in two respects only. Where ambiguities of meaning are discernible in the original Zulu, we have, more frequently than in volume 1, retained the relevant words and passages in the text, setting them in parentheses alongside our translation instead of relegating them to explanatory notes at the end of the testimony. Along with this, we have also modified the index, making it, we hope, a more efficient instrument by including names of persons as main entries and revising some of the subject-headings.

As in volume 1, we have retained Stuart's Zulu orthography in the text, but in the interests of a standardised system of reference have used modern orthography in our annotations and in the index. Thus where Stuart gives 'Fingo' or 'Fengu' we give 'Mfengu'; where he gives 'Tshaka' we give 'Shaka', etc.

## PREFACE

Though the bulk of the evidence presented in this volume focuses on the workings of Zulu society in the time of Shaka, Dingane, Mpande and Cetshwayo, also included are several valuable statements reflecting the historical traditions of peoples on the periphery of the Zulu kingdom. Mabhonsa kaSidlayi gives an account of the Hlubi who lived, before 1848, in what is now north-western Natal; Mahaya kaNongqabana and Maziyana kaMahlabeni tell of the numerous chiefdoms that occupied the Thukela-Mzimkhulu region in the pre-Shakan period; and Mahungane and Nkomuza provide information about the Mabhudu Tsonga living to the south of Delagoa Bay.

An important informant whose evidence should have appeared in this volume, but unfortunately does not, is Matshwili kaMngoye. A grandson of Dingiswayo, he furnished Stuart with a long and detailed statement on the rise of the Mthethwa supremacy. This was published in 1924 in one of Stuart's readers, uBaxoxele, but the notes of the original interviews are missing from the Stuart Collection. The Killie Campbell Africana Library hopes in due course to publish a translation of Matshwili's statement along with other material which is preserved in Stuart's readers but does not survive in the files on which the James Stuart Archive is based.

Each such addition to the corpus of southern African historical source materials enlarges the possibility of a more perceptive and balanced interpretation of our past. The present volume will, we hope, make its own contribution to that improvement.

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 or an age-group; warrior, soldier.
- iDlozi (amaDlozi)*: spirit of a dead person.
- inDuna (izinDuna)*: 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* 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*, 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 external sexual intercourse.
- ukuHlonipha*: to show respect through practising certain formal avoidances in action or speech.
- ukuJuba (pass. ukuJutshwa)*: to give orders for an action to be performed, especially to give the order permitting age-grades to marry.
- iKhanda (amakhanda)*: major military centre; royal *umuzi* where military units are quartered.

## GLOSSARY OF ZULU TERMS

- iKhehla* (*amaKhehla*): man who has put on the headdress; 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.
- 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*; 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.
- 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.
- iNsizwa* (*iziNsizwa*): youth approaching manhood; young man who has not yet put on the headdress.
- umNumzana* (*abaNumzana*): head of an *umuzi* or household; family head.
- iNyanga* (*iziNyanga*): doctor, medicine man, herbalist, diviner.
- iPhini* (*amaPhini*): lower-ranking officer in an *ibutho*.
- ukuSisa*: to place livestock in the care of a dependent, who then has certain rights of usufruct.

## GLOSSARY OF ZULU TERMS

- 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'.
- ukuThunga*: to sew on a headring.
- 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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