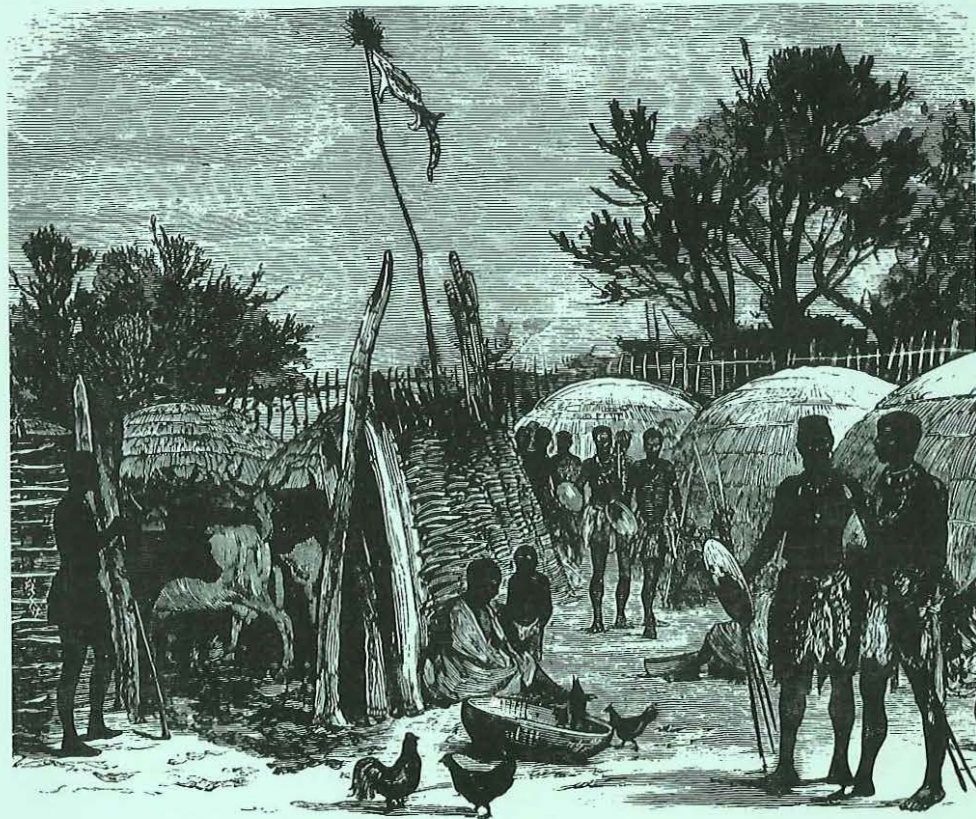


THE  
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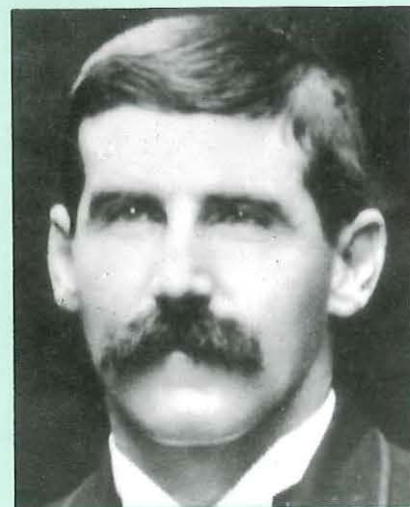
VOLUME THREE



**Editors**

**C. DE B. WEBB**

**J. B. WRIGHT**



JAMES STUART IN 1906

This volume is the third of *The James Stuart Archive*. In it, the editors present a further twenty-eight 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 editor 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 Mbokodo to Mpatshana, and brings to ninety-nine 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, and volume 2 in 1979. Volume 4 is in preparation.

**Killie Campbell Africana Library Manuscript Series**

THE  
JAMES  
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3

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J. B. WRIGHT

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**KILLIE CAMPBELL AFRICANA LIBRARY**  
MANUSCRIPT SERIES No. 3

**JAMES STUART ARCHIVE**

**VOL. 3**



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

**THE  
JAMES STUART ARCHIVE**

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

**VOLUME THREE**

Edited and Translated  
by

**C. DE B. WEBB AND J. B. WRIGHT**

**UNIVERSITY OF NATAL PRESS  
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## ACKNOWLEDGEMENTS

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University of Cape Town

C. de B. Webb

University of Natal, Pietermaritzburg

J. B. Wright

January, 1982

## FRONTISPIECE

The reproduction overleaf is taken from File 61, notebook 44, pp. 8-9. It illustrates one of Stuart's methods of recording genealogical information from his informants. For the editors' rendering of Stuart's notes see pp. 250-7 of this volume.

Prepared 17.18.21  
 19 Oct. 04

makanya (says Dinya 28.2.05) was son of Izingeayo  
 \* who is son of Simamane - Intankulu species.

Mala

Qwabe

micineka  
 (ama cineka)

Ngema (ama Ngadi)

mahlote | Gcabatsha | aba'se mazazeni | abakwa Sitishi | abakwa Nyapa | ama Ngani (2 sons)  
 Ngidi 3-11

Sidinane

Kuzwayo | Gumbi (as descendants) | Pakla (has desc.) | Cili (Ciji) (i.a. Zebeli) | Songemase (was! smaggorini (has desc.)) | mbongo | Sogakade | Mtambo | Sontete/Sonteti

Simamane

Donda (was! ekaKlene) | Ngwabeni (belong to Donda) | Poyi (favourite of Donda) | Dhlamuka (umkhulu wabo ka sicaka Kwabe)

Lubata (see other side of these nest of baboons)  
 dami Lubata

Makanya | Jete | Jara | Sijingwana | Mboko Famaana (living) | Dhlaladhlala (living)

Mncinci

Mabokazi | Mmanti | Mhlakwana | Mnggateli | Mngkhwana Mncinci (second son of Mncinci) | Dulela (Duyey) | Mncisana | others

Kwehle (was! khongani) | Mazyi (was! Khongani) | m'Sise (ukhothi) | Nkuntshini (Esibhalweni) | Somangope med. (was! ekaBanyeni/Hon. Kwal) | Siphele

Kondhle

Sopane | Mmbibi | Donsa mahlatsheyo | Mhlote | Batentile | Tokozwayo | Dhlakode | Mkwetu | Mkhongo | Mngob | Nyonga | Ligoli | Denga | Mngob | Madlele | Mteye | Mntshini

Pakawayo

Ngeto (no issue) | Godoloji (no issue) | Donda | Mngob | Mngob | Mngob | Mngob | Mngob | Mngob | Mngob

Musi (by Godoloji) - Tokazi - Mombitaba (girl) [he had 3 children only]

Meseni

Mmeseni (no issue) | Mngelwa | Mndungazwe | Mntshini | Mntshini | Mntshini | Mntshini | Mntshini | Mntshini | Mntshini

\* got this name at Jontati from old Saunders' mill (at Kaitlamba) with name Musi Bomo.



ela (Mavandeya)

ulu

micunu

aba kwa Kanyile.

makanya (see opposite page)

Mwengwa Sotiinda Lusinga Dikingwayo  
(ukhlangotehi ka mwengwa) (elabhe's mwengwa)

Duze nkhamana mbonjwa mnyazwa mngiso mtskumayali mkakakasana

khuta  
cibi  
shamba  
minkule  
Dinggi  
ijewu  
iba  
Several sons

Mlomo  
Gcalala  
Soni-pukwana  
Shotsho

Sigee  
Makubayo  
mtimfula

... was 'mansoni' (at some time) ...  
... ka Mwenbe ...  
... was sent to live ...  
... belonged to ...

Matingo  
Mboru  
Ntabeni  
Mabanga  
Mabanga  
Mabanga

Dweba

Kanyile m'bangakufa

Vamazorke

Nyeharu  
Zawu  
(where Mwenbe comes from)

mpunzi

Nomagaga

Tatalambo

Mbingankule  
(no issue)

nggokwana

Betela

Habiyano

Koyisa  
Nsabagezu  
Maklungu

Muyindi

Zwana

many others

wangaya (hero)  
ungu  
nsipana  
shanyana  
(great hero)

Mibayi

Mibombo  
nkombabantu, Tetiswayo, Makaha, Manzezulu  
(Induna ka Kondhlo)

This man's son was  
Mhlerana who looked  
after Dwigani telescope  
(Dinsana's  
inaku)

Buyeyakude  
(no issue)

Banizana  
(no issue)

Mbokazi

Goduka

Nguluzane

Mebane (dead) Mmemmi (my informant)

biko, hobaba  
Sams' age  
as Pakitwano  
b. 1787 cir.  
igengani regt.

mayepu (d)

matshana (d)

Bababab  
(Induna  
nkwenkweni  
ch. musi)

Mmemmi  
(my informant)

Nkhangani

Sisuly

Makawulye (d)

Ndombye (d)

(puts himself in here.)  
because says Mbokazi  
is spoken of as the father  
of the minor sections.

Nkamelwana (living)  
Nodandala (d)  
Somungane (d)  
Habe (d) also  
Kati (Mwandu) (d)  
Mahlako (living)  
Mjoboza (living)  
Jangeni. (living)

Mmemmi's sons

Siswangu (dead)

Zambi (dead) was igizindini

Mkuyakejwa (chief son)

matshana (now working at  
standards)

Nkoteni (living)

Fokazi (living)

Mpkhlo (d)

Fokati (living)

Nomatshende (d)

Vulindilini (living)

Masalani (d)

Spoken in other sons

Note: Mmemmi says Mbokazi was 40 or 5 when Sima  
died, that his eldest son Mboko was Pakatwayo and  
-ave died, that, like Pakitwano, he belonged to Rengga  
-shaka's age, that, like Pakitwano, he belonged to Rengga  
regt; and that Mbokazi died about 1876, and that  
his sons Nkamelwana, Jangeni, are only about 50 y  
old.

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## PREFACE

In this, the third volume of the James Stuart Archive, we present a further twenty-eight documents compiled from material in the James Stuart Collection of the Killie Campbell Africana Library in Durban. The documents represent edited, annotated, and (where the original appears in Zulu) translated renderings of notes and transcriptions of oral historical testimony gathered by James Stuart during interviews with persons possessing knowledge of the history and customs of the Zulu people and their neighbours. This testimony, which Stuart, a Natal official, assembled piecemeal in the 1890s and early decades of the present century, is being published in the successive volumes of the James Stuart Archive under the names of the informants from whom it was obtained, ordered in alphabetical name-sequence. The present volume carries the sequence from Mbokodo to Mpatshana, and brings to ninety-nine the number of informants whose statements have so far been published in the series.

Like its two predecessors, which were published in 1976 and 1979 respectively, this volume contains information on a wide range of subjects. Evidence about familiar aspects of Zulu history often incorporates significant subsidiary detail about the social and economic structures that underpinned the political order. Readers will thus find in the successive volumes of the series an accumulating bank of data, not only about the Zulu kingdom and its rulers, but also about matters as diverse as trade, sexual conventions, labour and service, supernatural beliefs, and the role of women in Zulu society. Particularly noteworthy in the present volume is the testimony of Mphashana (Mpatshana) kaSodondo, who provides what is probably the most minute description ever recorded of the Zulu military system in King Cetshwayo's time. Also significant is the testimony of Mgidlana, one of King Mpande's sons, whose detailed knowledge of the vast family into which he was born provides revealing insights into the ramifications

## PREFACE

of the royal house in his father's reign.

While the social and political history of the Zulu kingdom remained Stuart's major interest, it was by no means his sole concern. He also used his interviewing sessions to gather historical data about peoples incorporated into the kingdom or dispersed during the process of its expansion, about other neighbouring southern African societies, and about the circumstances of Africans living under white rule. In this volume, extensive information on the history of the Mkhize people is given by Mbokodo kaSikhulekile, on the Cele people by Melaphi kaMagaye on the Qwabe by Memi kaNguluzane, and on the Thuli by Mcothoyi kaMnini. There is also an important contribution on Swazi history by Mnkonkoni, whose statements supplement and complement those of Giba kaSobhuza, published in volume 1. In respect of the impact of colonial rule on African society in Natal, pointed - sometimes poignant - commentaries are to be found in the testimonies of Mbovu kaMshumayeli and Mkhando kaDlova. Their statements should be read in conjunction with evidence on this subject published in previous volumes, most notably that of John Kumalo in volume 1. Closely related to this evidence is that of informants testifying about the disturbances of 1906, in the suppression of which Stuart was personally involved. Notable contributions in this volume on specific aspects of the disturbances are those of Mgqibelo and Nguna, and of Mlokothwa kaMpumela.

In presenting this varied body of historical information, we have adhered to the editorial principles described in the prefatory pages to the previous volumes, but have modified and expanded our indexing system, introducing certain new categories and reformulating others. These changes reflect refinements in our own understanding of the societies described by Stuart's informants, and we anticipate further adjustments to the indexing system in the volumes of testimony still to be published. The final volume will contain a standardized and consolidated cumulative index, as well as addenda and maps.

In constructing these aids to research, we hope to make more readily accessible to others the fruits of the forty years of 'steady, thorough work' (as Stuart's wife described it after his death) which underlay the compilation of the records on which this series is based.

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 (izaAngoma)*: 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.
- 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 premarital (external) sexual intercourse. Cf. *ukuSoma*.
- 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)*: royal *umuzi* where *amabutho* are quartered; major military centre.

## GLOSSARY OF ZULU TERMS

- 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.



## 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 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 *umnunzana*; 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.
- iNsiswa (iziNsiswa)*: youth approaching manhood; young man who has not yet put on the headdress.
- umNanzana (abaNunzana)*: 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.

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