The first point that I wish to draw attention to is that these conversations were not seen by the participating parties as recording sessions of established historical narratives (although as I shall show in due course, there were quite separate occasions when the recording of narratives was the purpose). While these conversations sometimes involved digressions and moments of engaging the past with no obvious purpose, they were, for the most part, deliberative occasions in their own right. Stuart commented on Ndlovu's explicitly intellectual stance, his intelligence and his "keen interest in larger questions," 1 noting that "Ndlovu quite agreed about the necessity of their giving us Hover on footnote will show this box, information in regard of the with live url if applicable and open and, what is more 3. Ibid., 206. Ndhlovu ka Timuni - Interview on discussions referenced the emandulomerous ways, illuminating points, supporting lines of thought, and critically considering alternatives in the present and for the future. In one instance, Stuart recorded in his notes a discussion that he had with Ndukwana, after Ndlovu left, in which Ndukwana criticised, and refuted aspects of, Ndlovu's account of the birth of Shaka.3 The debates were ongoing.

on mere sweethotators (batata). The messenger had there fore to return pointed out what appeared to me the proper procedure. would be effective in adjusting a state of affairs rapidly that was to collect all Zulu law and custom and lay it Europeans in a printed form. This would help to Educate the nd cause them to try and understand and know the people better t present people were very ignorant. It was necessary to get a qualifant, ring about that union which so far has never societed. For his tendering of eptes. The Natives are still in their holes; out of these the eg cannot continue to petan within them the matter of a should be pierced. and as regards the younger generation helping with what we have got they may be dissatisfied and not viction we desire. Its or identitation of this reticence, take the case of Noabankulu (by the way he is buboza's rider brother) who when my by me, on the advice of others, did not come. He was blind, but was blind and he came. Labora caplained that he was the cause of Ndahankulu not coming + this was because apart from being blind he is an invalid. I went on to point out that Natives should consider how best to effect what I proposed if they believed in its efficace. It would be necessary to get some white man to do the work. They should communicate together to this end, is the more enlightened annong them. The Native problem was a great subject and fraceght with enormous difficult. We Europeans do try and grapple with it, and clever as we are do not as yet Mohlower quite agreed about the necessit for their giving us information in regard to themselves, and is himself very frank + open and, what is more causes others to be so.

Stuart notes - Ndlovu

PRESENTATION DETAILS

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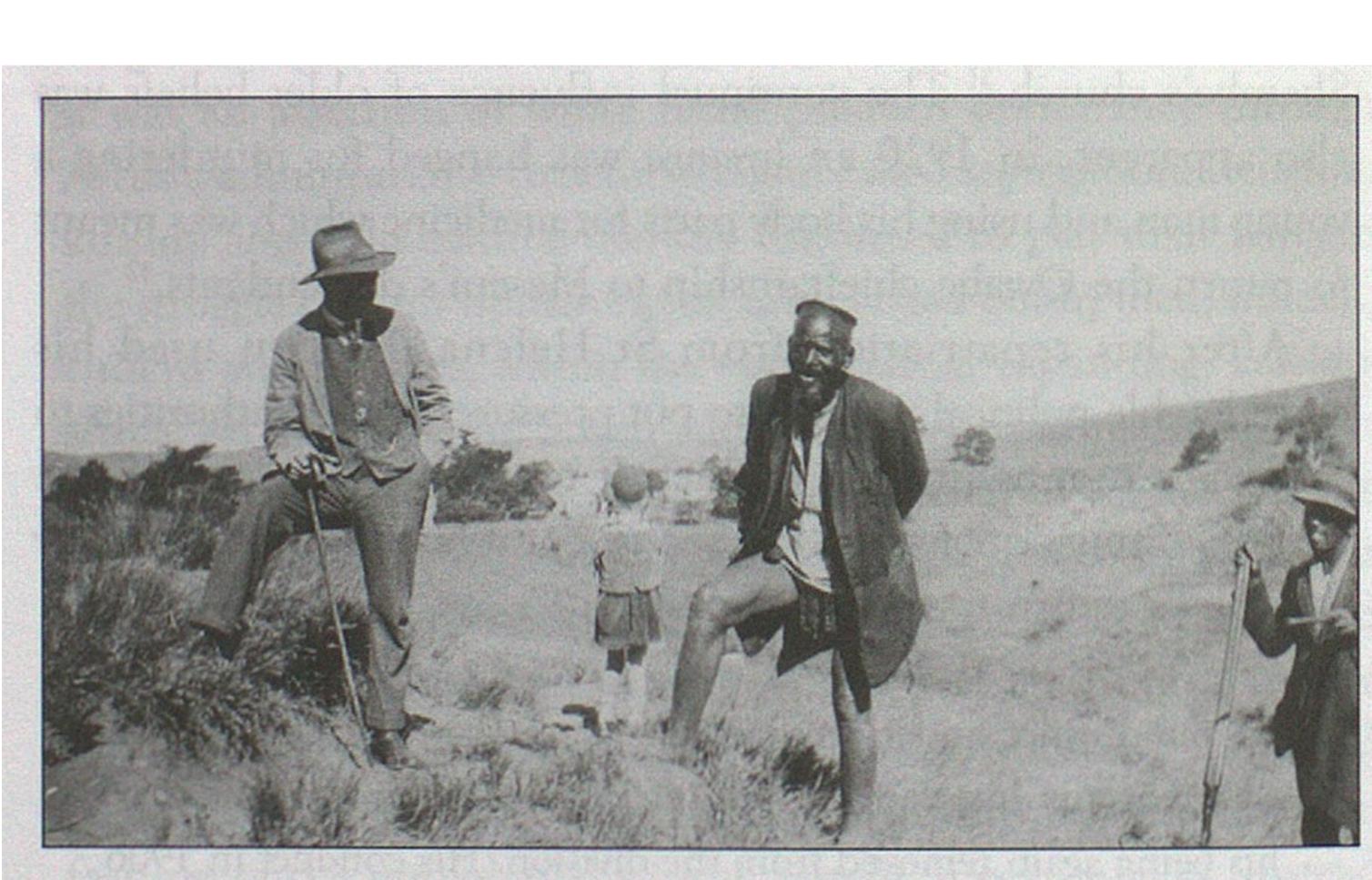
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Daniel Dix

PDF version of the paper 😃

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Back home. Ndlovu kaThimuni with the Otimati mission in the background, and gun bearer. (From the photographic collection of the Norwegian Missionary Society)

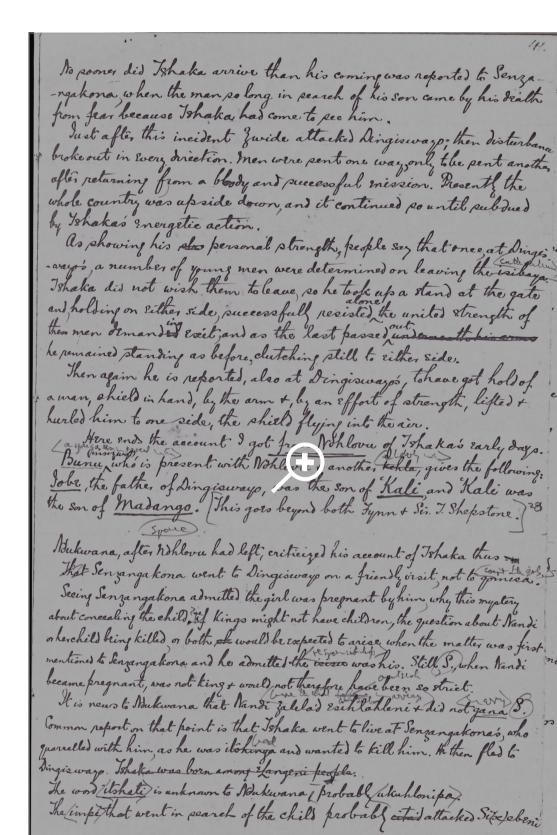
[Linked to Norwegian Missionary Society website]

My second point is that even when Ndlovu offered a lengthy accounts of events in the past, he did not do so simply as a relayer of an established, stable story or tradition, but actively crafted his own account, drawing on multiple sources to establish the points he wished to make. Ndlovu indicated that one of his sources of information was his father, Thimuni kaMudli. On the face of it, it would seem was himself the son of Notes for Mhuyi kaThimuni.

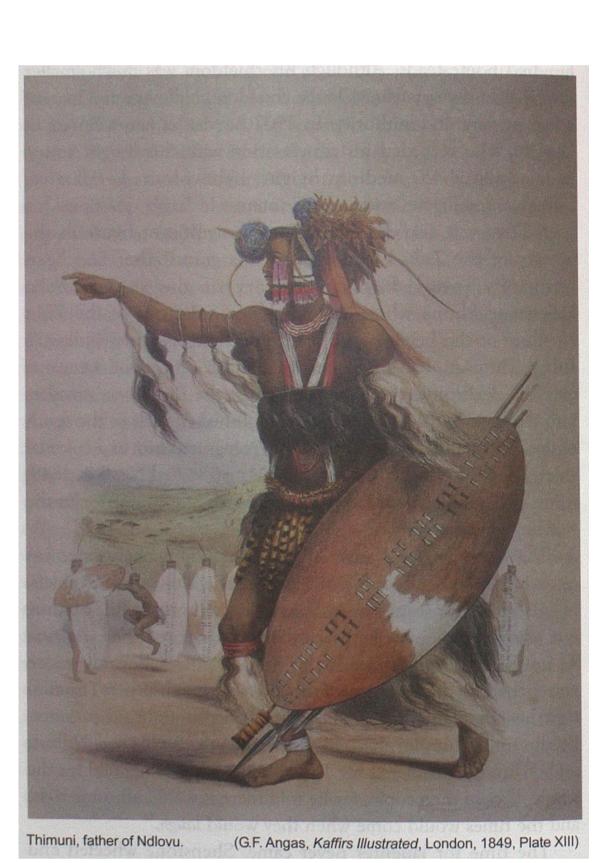
Link to gallery of images: Handwritten Notes for Mhuyi kaThimuni.

Link to gallery of images: Handwritten Notes for Ndlovu kaThimuni.

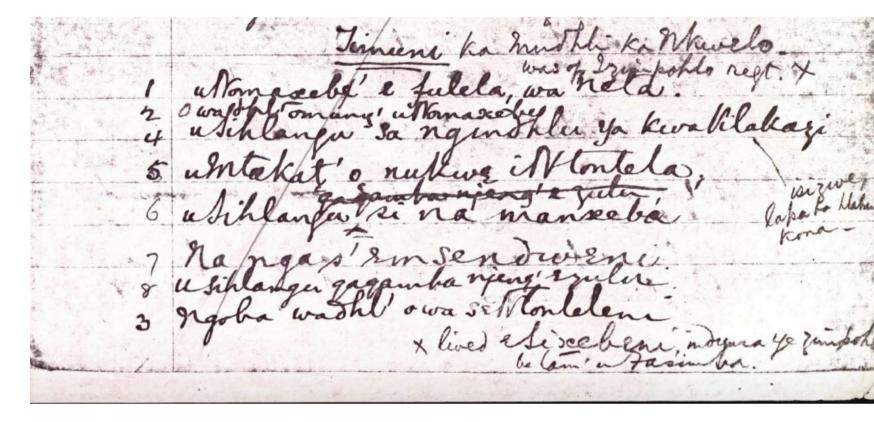
Notes for Ndlovu kaThimuni.



Stuart notes - Ndlovu

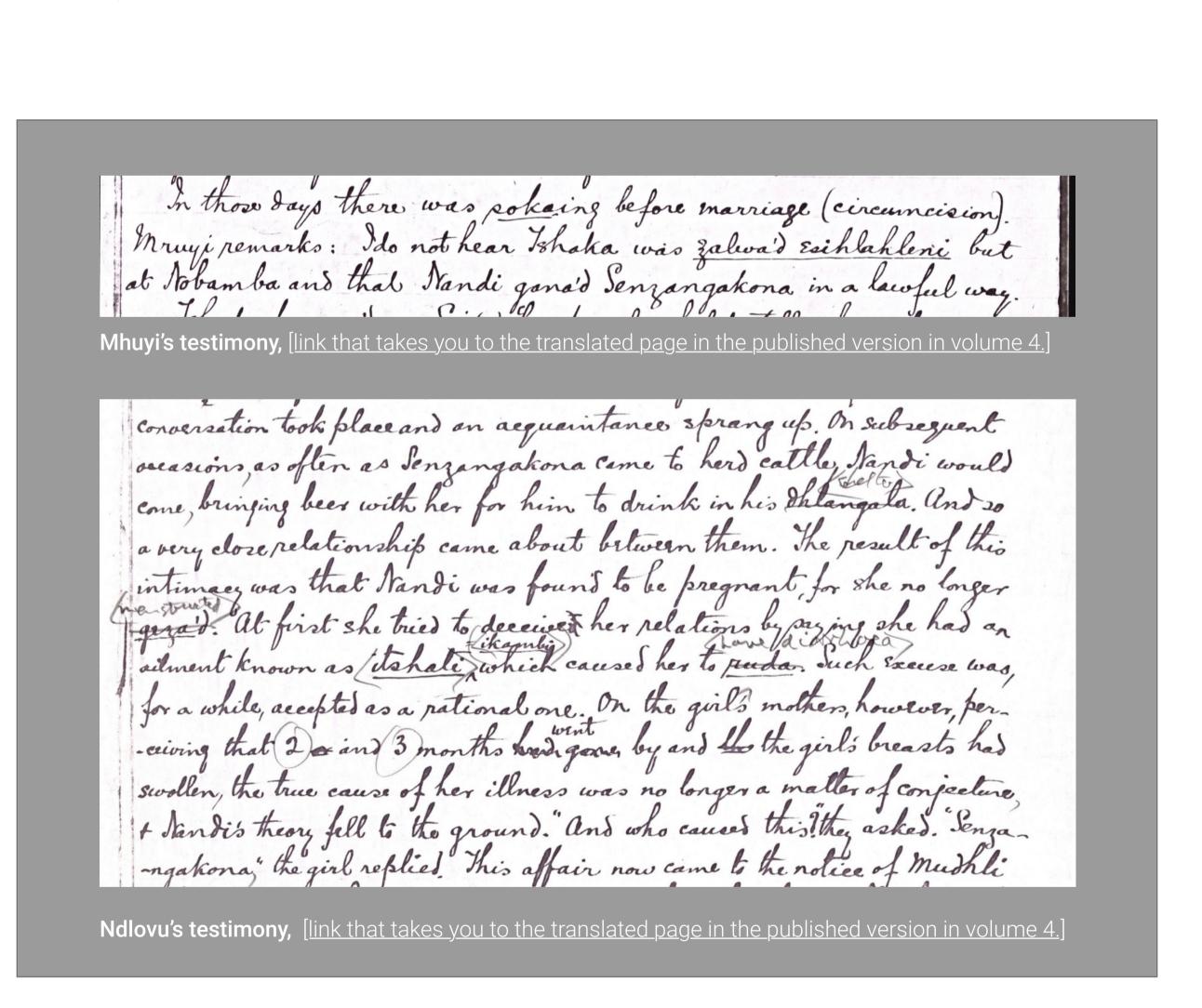


[link to the out of copyright first edition of the full publication, which we have uploaded elsewhere]

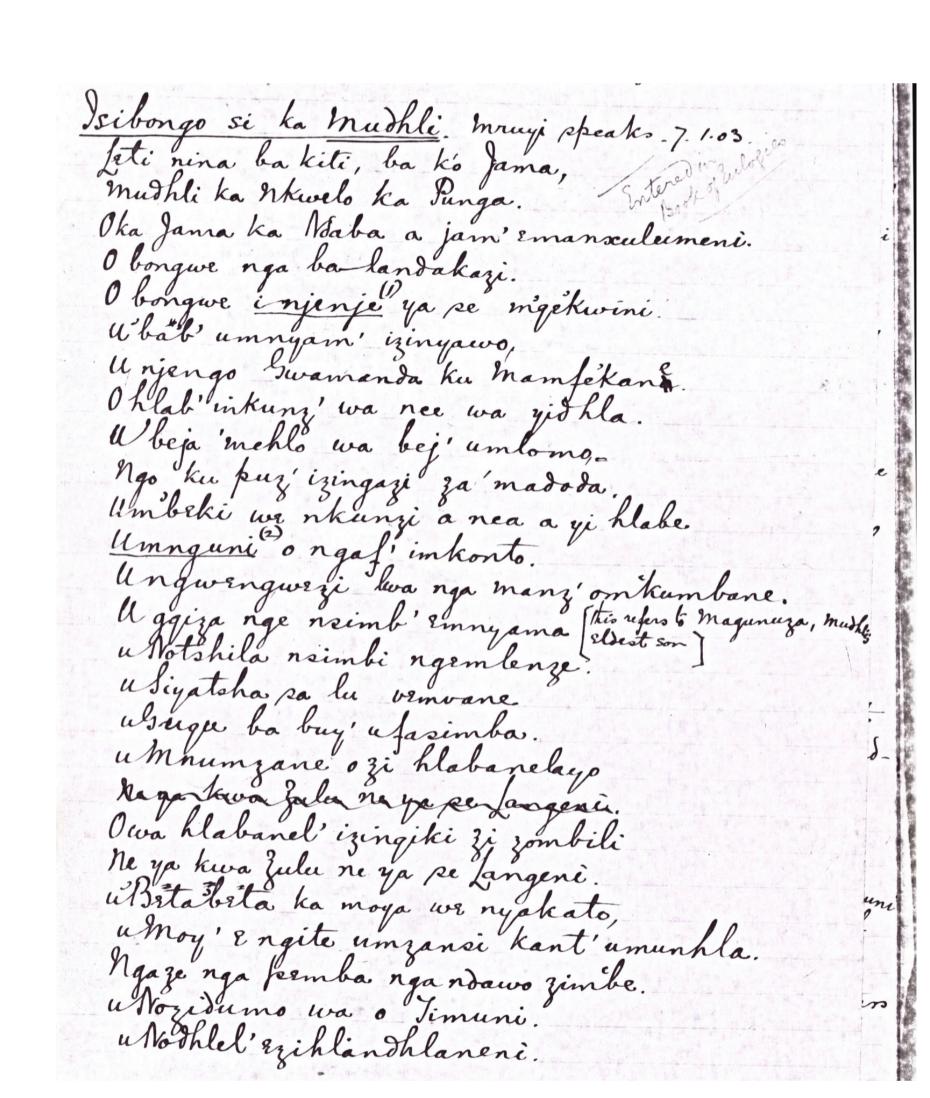


Praises of Thimuni kaMudli given by Ndlovu kaThimuni to James Stuart on the 2nd of September 1919. [link that takes you to the translated page in the published version in volume 4.]

Comparison of the accounts offered by Ndlovu and Mhuyi reveals however that they diverged to a degree and in a form that went beyond what might be attributed to lack of interest, poor memory, or faulty transmission in a chain of testimony. The essential difference concerned the critical question of Shaka's status as son of Senzangakhona. Ndlovu stated that Shaka was illegitimate. Mhuyi said he was not, and each account contained narrative details supporting its claim. One crucial differentiating factor was that Ndlovu noted to Stuart that he also owed much of his knowledge of Shaka to Sipika, a man of Sengakhona's Mnkangala ibutho, 6 who was actively involved in the events leading up to death of Senzangakhona and the accession of Shaka. All this suggests strongly that Ndlovu was not only was more exposed than Mhuyi to what Thimuni had to say, but that he also actively took up details provided by at least one other person than his father, Thimuni, namely, Sipika, braiding the accounts together for himself.



If we now turn to a consideration of what we know about Thimuni kaMduli, we discover that he too did not simply participate in a generational relay of tradition. To establish this point, we must diverge for a moment from our discussion of Ndlovu and Thimuni, to introduce someone in Ndlovu's network. In his discussions with Stuart and Ndukwana, Ndlovu offered to send to d for his skills as a praise poet. 7 In the next them Jantshi Link to gallery of images: Handwritten Notes of Jantshi kaNongila. Jantshi, by then a man in his fifties, from month Nduky Maphumulo, and Jantshi, in turn, was ensconced at Stuart's home for a set of conversations spread over about ten days. 🗀 The notes indicate that Ndukwana participated in these conversations too and that again an active exchange of information ensued. The notes make it clear that Ndukwana and Jantshi argued over a variety of historical details.8 In short, while the animated discussions of contemporary politics that characterised Ndlovu and his party's exchanges with Stuart were not a feature of the conversations with Jantshi, the conversations with Jantshi were not simply recordings of formulaic narratives. In this case the notes indicate that Jantshi was, for the most part, responding to lines of enquiry put forward by Stuart. Indeed in one instance Stuart presented Jantshi with information given by Mhuyi and Jantshi responded that he knew nothing about the matter. 9



Praises of Mudli kaNkwelo given by Mruyi kaThimuni to James Stuart on the 7th of January 1903. [link that takes you to the translated page in the published version in volume 4.]

FOOTNOTES

1. ("Ndhlovu ka Timuni" in Colin B. Webb and John B. Wright (eds.), The James Stuart Archive of Recorded Oral Evidence Relating to the History of the Zulu and Neighbouring Peoples, Volume 4 (Pietermaritzburg: University of Natal Press and Killie Campbell Africana Library, 1986), 200. See also 206. Ndhlovu ka Timuni - Interview on emandulo 2. Ibid., 213. Ndhlovu ka Timuni - Interview on emandulo 3. Ibid., 206. Ndhlovu ka Timuni - Interview on emandulo 4. Ibid., 200; also see Stuart's comments about how Ndukwana developed his understanding of history, 206. Ndhlovu ka Timuni - Interview on emandulo 5. ("Mruyi ka Timuni" in Colin B. Webb and John B. Wright (eds.), The James Stuart Archive of Recorded Oral Evidence Relating to the History of the Zulu and Neighbouring Peoples, Volume 4 (Pietermaritzburg: University of Natal Press and Killie Campbell Africana Library, 1986), 36 - 40. Testimony of Mruyi kaThimuni 6. Ibutho: (singular noun: ibutho, pl. amabutho): term used for an age-based 'regiment'). 7. ("Ndhlovu ka Timuni" in Colin B. Webb and John B. Wright (eds.), The James Stuart Archive of Recorded Oral Evidence Relating to the History of the Zulu and Neighbouring Peoples, Volume 4 (Pietermaritzburg: University of Natal Press and Killie Campbell Africana Library, 1986), 206. Ndhlovu ka Timuni - Interview on emandulo 8. See Colin Webb and John Wright, The James Stuart Archive of Recorded Oral Evidence Relating to the History of the Zulu and Neighbouring Peoples. Volume 1 (Pietermaritzburg & Durban: University of Natal Press and Killie Campbell Africana Library, 1976), "Jantshi ka Nongila", 190, 194, 197. 9. "Jantshi ka Nongila", 191.

Mapping the Discursive Network.

