

**THE TOURISM POTENTIAL  
OF ZULULAND NORTH OF THE TUGELA RIVER  
WITH SPECIAL REFERENCE TO ZULU CULTURE AND HISTORY**

**BY**

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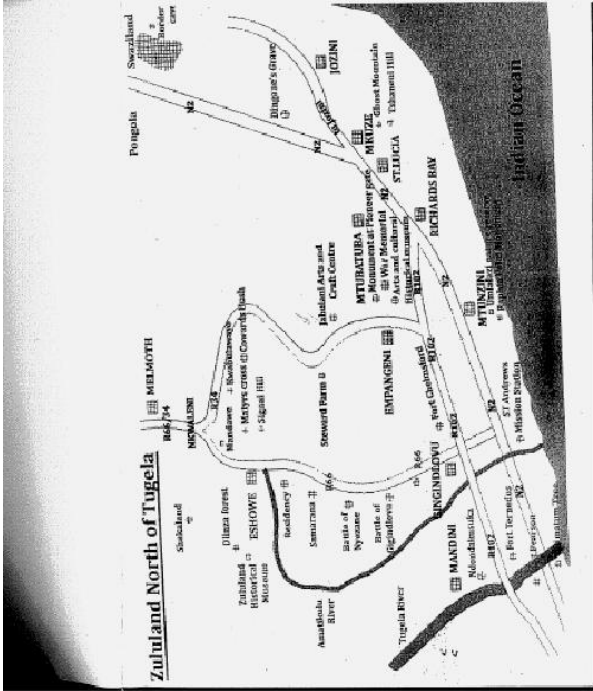
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## **Introduction and acknowledgements.**

Humankind has inhabited Zululand for many centuries. Evidence of the presence of Late Stone Age hunter-gatherers of 30 000 years ago can be found in stone tools and rock paintings scattered over various sites. These sites are of historical, cultural and archeological significance.<sup>1)</sup> Rock shelters such as Border Cave near *Ingwavuma*, suggest that *Homo Sapiens* have been present in the area for approximately 100 000 years, which makes the site one of the oldest sites for modern human habitation on earth. On the Eastern Shores of Lake St. Lucia, evidence has been found of the first farmers in the area dating back to the 3<sup>rd</sup> century AD. There is reason to believe that these people were the ancestors to the present Zulu people living in *KwaZulu-Natal*.

For as long as the Zulu people have been living in the area, contact with the European culture (as from the mid-nineteenth century and the invasion and the defeat of the Zulu army by British forces in 1879) has had a radical effect on Zulu life and culture. The demarcation of Zululand by the Zululand Delimitation Commission in 1904 into “reserves,” farmland, mission stations, game reserves and more, contributed to further disruption of Zulu customs and culture. The Zululand Delimitation Commission was constituted in August 1902. It submitted its final report on 18 October 1904, which set aside 388.7 hectares as reserves for the Zulus and 261.3 hectares for Whites.<sup>2)</sup> The formation of the new South Africa in 1994 did not solve the problems of unemployment and poverty in Zululand. Historic and eco-tourism, however, can make a major contribution towards improving the situation in this regard.

The tourism potential of Zululand has never been fully exploited, as it should have been. It is rich in history for both Whites and Blacks. The clashes between Blacks and Whites

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<sup>1)</sup> . F. A. van Jaarsveld: *Proposed heritage and eco-tourism route. Mfolozi River to Mozambique*, p.6.

<sup>2)</sup> . A. Duminy & B.Guest: *Natal and Zululand from the Earliest Times to 1910*, p. 221.

that occurred during the 19<sup>th</sup> century contributed towards unemployment and poverty. The wars were in line with White occupation plans, the battles of the Anglo-Zulu war, *Nyezane*, *Gingindlovu* and *Khambula* being good examples. Blacks stood up and fought for the land that they believed was theirs and which was taken over by the Whites. These wars came to an end in 1879. Thereafter both Whites and Blacks had to learn to live together. This saw the Zulu culture and British culture being intermingled thus today presenting history that is part and parcel of South African society's heritage. The social, cultural, economical and political interactions, on daily basis, between Whites and Blacks enabled their different cultures to be intermingled.

A number of publications on this aspect of Zulu history were produced. Jeff Guy produced a publication in 1964 on the destruction of the Zulu kingdom.<sup>3)</sup> This publication addresses the impacts of the Civil Zulu war<sup>4)</sup> in Zululand, but does not focus on the pre-colonial Zulu history<sup>5)</sup> and how it can attract tourists.

In 1969 T. J. Lucas<sup>6)</sup> published a book in which he attempted to address the pre-colonial aspects like the origin of the name *amaZulu* and *amaXhosa*<sup>7)</sup>, origin of the Zulu nation<sup>8)</sup> under King *Shaka* and *Dingane*<sup>9)</sup>, Zululand under King *Mpande*.<sup>10)</sup> Thereafter it addressed Natal and Zulus under British Rule. However it did not address places of historical importance and how those places can attract tourists. Even the pre-colonial Zulu culture has never been fully addressed in Zulu perspective.

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<sup>3)</sup> . J. Guy: *The Destruction of the Zulu Kingdom: The Civil War in Zululand, 1879-1884*. Longman (first publication), London, 1979.

<sup>4)</sup> . Civil War is meant the Anglo-Zulu War of 1879.

<sup>5)</sup> . Pre-colonial Zulu History means the History of the Zulus before Colonialism.

<sup>6)</sup> . T. J. Lucas: *The Zulus and the British Frontiers*. Negro University Press (reprint), New York, 1969.

<sup>7)</sup> . *AmaZulu* and *amaXhosa* mean the Black Africans who are Zulu and Xhosa speakers by origin, respectively.

<sup>8)</sup> . Zulu nation means the nation of the Zulu speakers by origin.

<sup>9)</sup> . *Shaka* was the founder of the Zulu nation and the son of *Senzangakhona*. *Shaka* was born in 1787 and died in 1828. King *Dingaan* was *Shaka*'s successor from 1828 to 1840.

<sup>10)</sup> . King *Mpande* was the brother of King *Dingaan*. He succeeded King *Dingaan* after he was overthrown by the Dutch Boers of Natal.

In 1988 C.L. Norris-Newman produced a publication<sup>11)</sup> in which he addressed the role played by the British during the Anglo-Zulu war. Nothing much is said about the Zulus and their culture. Some historical places are mentioned in passing but not emphasizing their tourist potential.

The last publication is the work produced by J. Laband in 1995.<sup>12)</sup> This publication addresses most if not all the battles in Zululand during the Anglo-Zulu war. Most of the places that could attract tourists are addressed but only in respect to their importance during the Anglo-Zulu war. The tourist potential of each site is not addressed at all.

The region under consideration is basically Zululand, today part of the province, *KwaZulu Natal*. Zululand is roughly the area north of the Tugela River stretching to *Swaziland* and Mozambique, whereas the eastern boundary is the sea and the western boundary is the Drakensburg (*ukhahlamba*). Zululand has a variety of micro-climates ranging from mild temperatures and by wet (high rainfall) and humid conditions at the coast to areas on high altitude with cold winters and cool summers. Vegetation ranges from coastal and divine forests in the east to grass covered through veld in the west.

The Zulus have been associated with this area since earliest times and the earliest oral traditions go back to *Malandela* great ancestor of the Zulu nation who settled in the *Nkwalini* Valley by approximately the 15<sup>th</sup> century. The area under consideration is characterised by material and non-material cultures. Material culture is defined as physical remains of a past society, through which archaeologists seek to reconstruct the living culture of that society. The examples of material culture are archaeological sites, historical buildings, forts, etc. Non material culture refers to aspects like beliefs,

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<sup>11)</sup> . C. L. Norris-Newman: *In Zululand with the British Throughout the War of 1879*. Greenhill Books, London, 1988.

<sup>12)</sup> . J. Laband: *The Rise and Fall of the Zulu Kingdom*. Jonathan Ball, Johannesburg, 1995.

customs, philosophy, traditions, ideas, patterns and ways of communication. The examples are traditional weddings, *ukwemula* ceremonies, reed dance ceremony, etc.

Up to 1820s Zulu culture remained uninfluenced by Western culture. In 1824 a couple of Englishmen settled at Port Natal and ever since that date the Zulu culture became increasingly influenced by Boer culture then English culture. The demarcation of Natal by Britain, then Zululand Land Delimitations Commission of 1904, left Zululand in Black and White areas i.e. “reserves” and crownland.

Therefore no major study has ever been undertaken to present the pre-colonial Zulu history in a Zulu perspective and in such a way that it attracts tourists to the area between the *Tugela* and the Lower *Umfolazi*. This thesis will try to present the relevance of the Zululand region north of the Tugela for cultural heritage tourism. Cultural heritage tourism can be defined as travelling to experience the places, artifacts and activities authentically represent the stories and people of the past and present. This includes irreplaceable cultural, historic and natural resources. Cultural heritage tourism is important for various reasons; it has a positive economic and social impact, it establishes and reinforces identity, it helps preserve the cultural heritage, with culture as an instrument it facilitates harmony and understanding among people, it supports culture and helps renew tourism.<sup>13)</sup>

At present, the tourism industry in *KwaZulu-Natal* emphasizes the period following the European invasion, highlighting the Battlefield sites of the Anglo-Zulu and the Anglo-Boer War.

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<sup>13)</sup> . <http://www.culturaltourism>.

This thesis highlights historical sites with tourism potential between the *Tugela* and Lower *Umfoloz*i Rivers up to *Kosi* Bay and the Mozambique border. This is roughly the area administered by the *Uthungulu* Regional Council today. These historical sites are monitored and administered by two most important acts i.e. the National Heritage Resources Act No. 25 of 1999 and the *KwaZulu-Natal* Heritage Act No. 10 of 1997.

### ❖ **National Heritage Resources No. 25 of 1999**

According to this Act, a heritage site is any place declared to be a national heritage site by the South African Heritage Resources Agency (SAHRA) or declared to be a provincial heritage site by a Provincial Heritage Resources Authority. In accordance to a three-tier system for heritage resources management, the national level functions are the responsibility of the South African Heritage Resources Agency (SAHRA), while provincial level functions are the responsibility of the Provincial Heritage Resources Authorities, e.g. *Amafa aKwaZulu Natali*, and local level functions are dealt with by the Local Authorities.

The heritage resources are, therefore, under the management of National, Provincial or Local authorities. SAHRA is a body corporate capable of suing and being sued in its corporate name and which is governed by a Council established in terms of section 14.<sup>14)</sup> Furthermore, SAHRA is responsible for heritage assessment criteria and the grading of heritage resources. Grade I refers to those heritage resources with qualities so exceptional that they are of special national significance; Grade II are those that, although they form part of the national estate, can be considered to have special qualities which make them significant within the context of a province; and Grade III are

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<sup>14)</sup> . Heritage Resources Act No. 25 of 1999, pp 08-26.

other heritage resources worthy of conservation.<sup>15)</sup> Besides being managed, the heritage resources are assessed according to grades.

#### ❖ **KwaZulu-Natal Heritage Act No. 10 of 1997**

This Act provides for the establishment of a statutory body to administer heritage conservation on behalf of the provincial government of *KwaZulu Natali*, in particular the care for, maintenance, repair and management of historically important sites. The body established in terms of this Act is *Amafa aKwaZulu Natali*. This Act is therefore applicable to SAHRA and the local authorities in terms of responsibilities.

The objective of *Amafa aKwaZulu Natali* is the conservation, protection and administration of the heritage resources of the province within the terms of this Act and the general promotion and coordination of heritage conservation for the benefit of present and future generations. It is applicable to structures, graves of royal and traditional leaders, battlefields and public monuments, military objects, cemeteries, fossils and other objects of historical value. Therefore, heritage resources within the Province, subject to the provisions of this Act, fall under the protection of *Amafa aKwaZulu Natali*. For regulatory purpose, no person is permitted to damage, alter, redecorate, remove from its original position, subdivide or amend any plan thereof except under the authority of a permit issued by *Amafa aKwaZulu-Natal*.<sup>16)</sup> However, KwaZulu-Natal is so far the only province with a Heritage Authority. No other province has yet established such an authority. Mpumalanga and the Eastern Cape are in the process of doing so.

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<sup>15)</sup> . Heritage Resources Act No. 25 of 1999, p. 18.

<sup>16)</sup> . KwaZulu-Natal Heritage Act No. 10 of 1997.

This research project comprises four chapters. It examines factors related to pre-colonial Zulu culture and focuses on how these factors could attract tourists. Furthermore it deals with historical places rich in tourism potential, showing how these historical places can attract the tourists.

Chapter one addresses Zulu history from the earliest times to the present and the important aspects shaping current Zulu culture. Chapter two deals with traditional ceremonies which are part of African culture. Chapter three deals with sites of archaeological and historical interest. It further identifies and describes specific areas that are rich in Zulu history. The fourth chapter examines the *Maputaland* area and the St. Lucia Node and surroundings. The purpose is to explore the tourism potential of each heritage site and or region. Zulu customs that have the potential to become tourist attractions are identified and discussed prior to conclusions, which are drawn in the last chapter.

Numerous methods were used to acquire information for this dissertation, including visits to various libraries in and around Zululand, including town or public libraries as well as the libraries of Higher Education institutions. Institutions visited outside of Zululand included the Natal Society Library in Pietermaritzburg, the Pietermaritzburg Archives Depot and the Killie Campbell Africana Library in Durban. The heritage sites were physically inspected.

Oral evidence was collected by interviewing relevant people during field visits to selected areas or sites of interest or importance. The information was analyzed in accordance with the research topic.

The Archives at Pietermaritzburg provided information on the earliest history of KZN, going as far back as the arrival of the Whites. It also contains documents of the Natal Native Commission, which proved to be a most suitable source of information for research purposes. Information on Zululand was also obtained from sources at selected battlefields and libraries.

Interviewees were selected because of their knowledge of earlier times through personal experience or by virtue of their studies. This knowledge qualified them as appropriate sources of information.

In search of local opinion, many people were interviewed. I would like to thank Messrs *M V Dube, T M Ngema, B C Makhunga, N V E Ngcobo, Mgugu Chonco* and *C T M Ngcobo* and *Ms M Ntuli* for the support they gave me through the interviews I had with them. This research would have not been a success without the information they helped me with. My supervisor, Albert van Jaarsveld, has supported me since I got interested in the topic. He's been there for me with his guidance, information, advices and even spot on references. If he never dedicated himself in helping me I am convinced that this research would have not reached the level; in which it is right now. Therefore I thank him for his indefatigable effort and commitment.

I would like to thank the retired Mrs J Hawke and her staff, erstwhile curator of Zululand Historical Museum at *Eshowe*, formerly known as Fort *Nongqayi*. During each visit, they welcomed and assisted me with information that I needed.

*Ms Z Sibisi* from *uMlalazi* Municipality, Mandini for taking me along and showed me around historical sites I did not know about. This includes fort Pearson, Ultimatum tree, Fort Tenedos and *Ndondakusuka* hill.



Mr R Wilkinson edited the text. He put in a great effort to ensure that the presentation of this thesis is up to standard. I thank him very much for that.

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Finally my thanks go to my lovely and beautiful wife, *Mrs H N Dube*, for support and understanding during times of information hunting. She's been there for me throughout this research. Thank you and love you, My Wife.

All photos, unless otherwise stated, were taken by the author of this thesis.

## Glossary

This glossary will help both Zulu and English readers to understand the content of this research.

Amacansi	sleeping mats.
Amaqhikiza	engaged girls or old unmarried girls.
Amashoba	oxtail.
Amatshitshi	young unmarried girls who have never had sex.
Cecisa	equivalent to umemulo.
Cimela	beg for wedding gifts.
Giya	solo dancing by the Zulu men.
Gqumushela	special dance during Zulu traditional wedding.
Hlonipha	respect
Ibheshu	skin buttock-covering worn by men.
Ibumba	raw clay
Ihawu	skin shield.
Ihubo	ceremonial or tribal song.
Ikhetho	grooms party during the wedding ceremony.
Ikhohlo	left-hand wife.
Ikhwani	C. Fastigitus
Ilala	Hyhaene Natalensis
Ilobolo	dowry
Imvakazi	a veil of cloth decorated with beads concealing the face of bride during the wedding ceremony while allowing her to see.
Impepho	Helichrysum Decorum.
Incema	Juncus Maritimus.

Indlovu	elephant
Indlunkulu	chief dwelling.
Inhloko/isicholo	topknot.
Inkomo yokucola	a beast slaughtered in honour of a daughter's approaching marriage.
Inkosana	the eldest son in the family.
Insikizane	Eragrotis Curbula.
Iqadi	right-hand wife.
Iqoma	large grass-woven basket.
Iquthu	bottle-shaped baskets.
Ishoza	cold wind
Isibongo	surname
Isicephu sezinyawo	doormat
Isichumo	beer container for transportation.
Isidwaba	skin cloth for married women.
Isigcawu	an open yard where the occasion takes place.
Isigege	very small cloth made of beads worn by young unmarried women during their ceremonies e.g. reed ceremony.
Isihlahla samagwala	cowards bush
Isikhetho	beer skimmer.
Isikhonko	Digitaria Eriantha.
Isinene	frontal part of a man's covering, composed of tassels of soft, twisted leather.
Isiqabetho	large bowl.
Isiwukula	goat or beast slaughtered for the bridal party on the evening of their arrival at the bridegroom's kraal.

Ivovo	beer strainer.
Izicephu	sitting mats.
Izimbiza	large beer brewing and storage pots.
Izingqoko	wooden tray.
Izinkezo	beer strainers
Izithebe	eating mats.
Lobola	paying dowry.
Ncamisa	meat eaten after the beast slaughtered marking the departure of a women for marriage.
Sangoma plural izangoma	a Zulu diviner/s.
Shaya indishi	beating the dish
Thonga	people originally from Maputaland
Thongwa	to be judged
Ucu	single string of white beads normally given to the man symbolizing the acceptance of love.
Ukhamba	large beer pots for men.
Ukhasi	Oplismenus Hirtellus
Ukwemula/umemulo	coming of age ceremony.
Umcimbi	occasion.
Umgonqo	partitioned-off area.
Umkhonto	spear
Umkhosi womhlanga	reed ceremony.
Umnumzane	the headman.
Umuzi, plural, imizi	homestead, plural, homesteads.
Umthimba	bridal party during the wedding ceremony.
Unkulunkulu	God
Unwaba	H. Cymbana

Unyazi

small broad-mouthed basket, furnished with a lid.

Note on spelling: Throughout the thesis the modern spelling for Zulu names have been followed.

# CHAPTER 1

## **Zulu History from the Earliest Times to the Present and Important Aspects Shaping Current Zulu Culture.**

The current Zulu culture can be attributed to the Zulu history from the earliest times. Even though the part of the current Zulu culture has been modernized and even changed, but most of the Zulus are still holding on to the culture from the earliest times. This chapter will therefore give the meaning of culture and compare different interpretations from different authors. The nature of the pre-colonial Zulu homestead will be discussed as well. This will help shed the light on how the pre-colonial Zulu homestead look like. Ancestors played and are still playing a pivotal role in the daily lives of the most Zulu people. Hence this chapter will discuss the importance of the ancestors. Traditionally, there were ceremonies that were held for the Zulus unmarried women like *umemulo/ukwemula* ceremony, reed dance and tying of the Top-knot ceremony. These ceremonies will therefore be discussed below. The boys as well had their own special ceremonies that were organized for them i.e. Feast of the First Fruit and Grouping-up ceremony. This chapter will thereafter discuss these ceremonies. Lastly, Zulu men had their own traditional attire that they wore during traditional ceremonies like weddings and others. Therefore this will form part of discussion in this chapter.

### **❖ What is culture?**

According to E.B. Tylor in his publication *Primitive Culture*, culture is an integrated pattern of human knowledge, belief and behaviour. It consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of art, rituals, ceremonies and other related components. The development of culture depends

upon man's capacity to learn and transmit knowledge to succeeding generations.<sup>1)</sup> In this dissertation, the focus is on the Zulu culture and the author of the dissertation will therefore examine all of the above-mentioned as practiced by the Zulus. He will furthermore also investigate how these practices became part of Zulu culture.

Culture is an acquired system, of habitual behaviour, which generates individual schemes of action. In short, social structures produce culture, which in turn generates practices that finally reproduce social structures.<sup>2)</sup> As social structures help to generate culture, the social structures of the Zulu culture are examined in order to discover their role in generating Zulu culture.

According to D. Frisby (et al), culture shapes people's relationship to one another and to themselves through language, morals, religion and law.<sup>3)</sup> These can be seen as the tools that help people to know and have good relationships with one another. They are therefore also the factors that led to the development of Zulu culture and that maintain this culture.

Simmel represents culture as a two-dimensional process, i.e. objective culture, which is the world of cultural forms and their artifacts that have become independent of individual human existence, and subjective culture, which is the

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<sup>1)</sup> . E B Tylor: *Primitive Culture*, p.284.

<sup>2)</sup> . N Rappoport & J Overing: *Social and Cultural Anthropology*, p.2.

<sup>3)</sup> . D Frisby & M Featherstone (eds): *Simmel on Culture*, p.5.

state of the personality, which is the ultimate result of the process of cultivation.<sup>4)</sup> Therefore, the cultural forms and artifacts of the Zulus play a major role in identifying and displaying the Zulu culture.

C P Kotak views culture as learned behaviour, consisting of skills and habits acquired by humans as members of society and learned through social interaction with other people in the society.<sup>5)</sup> According to this view, social interaction plays a major role in the formation of behaviour and equipping people with the necessary skills and habits. It is through these skills and behaviours that culture is formed. It is therefore clear that, from the definition of culture by different historians and anthropologists, the culture of a particular people is comprised of social systems, religious systems, economic systems, judicial systems, material culture, language and art. This dissertation elaborates upon the Zulu culture and its components. Within the framework of Zulu culture and history, there are certain areas that are richer in history than others are. This chapter presents an overview of Zulu culture from earliest times to the present and identifies the most important historical rich areas.

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<sup>4)</sup> . D Frisby & M Featherstone (eds): *Simmel on Culture*, p.5.

<sup>5)</sup> . C P Kotak: *Cultural Anthropology*, p.4.



### ❖ The Nature of a Pre-Colonial Zulu Homestead (Umuzi)

The *umuzi* consisted of the headman (*umnumzane*), his wives and children. The wives are identified according to their time of marrying the particular headman.



Representation of an ordinary Zulu Kraal with all the sections

Acknowledgement: Zululand Historical Museum.

The first wife (house No.1 in diagram) is considered the chief wife (*indlunkulu*). She traditionally occupied the chief dwelling at the northern part of *umuzi*, opposite to the main entrance. Adjacent to the chief dwelling (*indlunkulu*), there was the right-

hand wife, called *iqadi* (house No.2), and the left-hand wife, called *ikhohlo* (house No.3).<sup>6)</sup> No Zulu home could be established without a married headman.

An *umuzi* has to have a headman, wives and children before being recognized by Zulu society. This arrangement exists up to today. The outlay of the *umuzi* reflects the Zulu social structure.

Wives lived in houses arranged in ranked order around a central area containing cattle pens and a man's court of assembly area. The women who are the affiliates of the *Iqadi* section occupy house number 4 while the number 5 house represent the *Ikhohlo* section of *umuzi*.<sup>7)</sup> The first son of the chief wife automatically becomes the successor of the father. Should boys not be born within the *Indlunkulu* section, the right-hand wife's eldest son succeeds (or becomes *inkosana*).

This means that every home could be in line for headmanship, as long as it has a male descendant. Polygamy is accepted as proper, in order to assure a male descendent, as it is most unlikely that none of the wives would produce a male child. Today, when it is often preferred not to practice polygamy, it often happens that there are no male descendants. Although the *umuzi* is still maintained by the Zulus, polygamy is subject to individual choice.

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<sup>6)</sup> . R.C.Samuelson: *Long Long Ago*, p.250.

<sup>7)</sup> . R.C.Samuelson: *Long Long Ago*, p.250.

The huts for boys are built on the right-hand side of *umuzi* (houses no.7 and 8), while the girls' quarters would be built on the left-hand side (houses no.9 and 10).<sup>8)</sup> It often happens that the sons of a chief, upon marriage, would erect their houses on the right-hand side of the *umuzi*.<sup>9)</sup> This is then called an extended homestead or '*inxuluma*'. The importance of ancestors has been referred to. A formal beehive hut is erected for the ancestors adjacent to the chief's dwelling (house no.12).<sup>10)</sup> Due to environmental factors like availability of thatch, humidity and heat, most of the Zulu *imizi*, even nowadays, have beehive huts. Some of *imizi* thus retained the form and structure that it had long before European settlement in Zululand. However, most of *imizi* have changed the form and structure. It is very seldom to see the real traditional beehive huts. Nowadays the huts have brick foundations.

The model of homestead organization was derived from nineteenth and twentieth centuries Nguni and Sotho-Tswana ethnography. The model called the Central Cattle Pattern (CCP) depicted the layout of a homestead in terms of forces, kinship and status. This pattern provided a unitary standard in which the essence of settlement layout is distilled and against which the extent and meaning of diversity can be assessed. Therefore the archaeological presence of the CCP is an indication of the past existence of this package. This is important and common pattern<sup>11)</sup>.

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<sup>8)</sup> . E.J. Krige: *The Social System of the Zulus*, p. 45.

<sup>9)</sup> . E.J. Krige: *The Social System of the Zulus*, p. 45.

<sup>10)</sup> . R.C. Samuelson: *Long Long Ago*, p.251.

<sup>11)</sup> . G. Whitelaw: "A Brief Archaeology of Pre-colonial Farming in KwaZulu-Natal": *Zulu Identities Being Zulu, Past and Present*, p.48.

Central Cattle Pattern homesteads are similar in that animal enclosures form a circle around a central open space, or cattle are kept in a single central kraal. The Central Cattle Pattern was restricted to Eastern Bantu speakers who shared a patrilineal ideology about procreation, male hereditary leadership, beliefs about the positive role of ancestors in daily life and most importantly, a preference for bridewealth in cattle.<sup>12)</sup>

The Zulus were essentially pastoralists. The paramount importance of cattle in their lives is symbolized by the position of the cattle-fold, or *isibaya*, in the centre of every homestead or *umuzi*. All of the ceremonies and rituals are performed there, and there are many taboos related to this special area (No.6 according to the diagram).<sup>13)</sup> The importance of the cattle-fold is reflected by its construction at the centre of each *umuzi*. The custom of talking to ancestors is common amongst the Zulus. The author, himself, has witnessed that at his home, when there is a serious problem, his father would simply get into the cattle-byre and start talking as if he is talking to a living person, when in fact he is talking to the ancestors, asking them to solve a particular problem.

In another case, a neighbour, the father of a girl about to marry, went into the cattle-byre holding his daughter's hand and started talking to the ancestors, asking them to take care of her as she was leaving his *umuzi* to go to her in-law's *umuzi*. He did this in front of the crowd accompanying the girl who was about to marry.

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<sup>12)</sup> . T. N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.341.

<sup>13)</sup> . J. Laband: *Rope of Sand: The Rise and Fall of the Zulu Kingdom in the nineteenth Century*, p.5.

This action of the neighbour would ensure the ancestors' protection for his daughter under all circumstances.

### ❖ ***The Importance of the Ancestors***

R.C. Samuelson, in his book *Long Long Ago*, mentions that obeisance to the ancestors played (and still plays) a pivotal role in the lives of the Zulus.<sup>14)</sup> As has been pointed out earlier, a hut was erected specifically for the ancestors. A cattle-byre and a hut specifically for the ancestors were essential parts of the traditional *umuzi* as the ancestors had to be cared for.<sup>15)</sup> Failure in this regard could irritate the ancestors and cause misfortune to the *umuzi*, such as the death of a family member. For this reason, the ancestors should always be respected and cared for.

In the hierarchy of great ancestral spirits, the spirits of their departed kings are considered to be the gods of the Zulus, and the reigning monarch represents the living representative of these spirits.<sup>16)</sup> It is accepted that the ancestors are always loyal to the kings as the kings regarded them as the god to worship. The researcher has witnessed the loyalty towards ancestors on several occasions and within his own family and community. Some time ago, the researcher's father was seeking a job. When he was ready to leave, he went to the ancestor's beehived hut. He started burning *impepho* (*Helichrysum decorum*). The moment it started flowing up he started talking as if he was talking to somebody alive. He was begging his ancestors to be with him as he was hunting for a job so that they would ensure he would get it.

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<sup>14)</sup> . R.C.Samuelson: *Long Long Ago*, p.251.

<sup>15)</sup> . M. V. Dube, manzamyama, 17.07.2001.

<sup>16)</sup> . H. Callaway: *The Religious System of the amaZulu*, p.140.

Cattle are of ritual significance, for it is only by sacrificing beasts that the spirits of the ancestors could be propitiated, for one is sacrificing what is still theirs.<sup>17)</sup> R.C. Samuelson points out that communication with the ancestors is accompanied by the slaughtering of an animal such as a goat or a cow, accompanied by the burning of *impepho*. As the smoke starts flowing up, the person burning it will start talking normally to the ancestors. By so doing the communication between the ancestors and the living is maintained. Furthermore the smoke from the burning plants is inhaled by *izangoma* (diviners) to induce trances.<sup>18)</sup> The Zulus believe in the security provided by the ancestors in their lives. One often observes beehive huts with horns of goats and cattle attached to them. The horns come from the goats and cattle sacrificed for the ancestors and demonstrate the Zulu peoples' great recognition, honour and worship of the ancestors. The belief in and obeisance to ancestral spirits is a cornerstone of the Zulu culture and is still widely practiced by the Zulu people today.

The fact that Zulus honour and worship their ancestors does not mean that they do not have knowledge of *Unkulunkulu* (God). H Callaway, in his publication *The Religious System of the amaZulu*, points out that, according to the Zulu belief, the creator of the earth and of man is *Nkulunkulu*<sup>19)</sup> and that although Zulus follow their own customs, they also believe in God. According to Peter Becker in his book *Rule of Fear*, the Zulus believe that destiny is dictated first by a supreme being, named *Nkulunkulu*, the Great, and by a host of whimsical ancestral spirits called

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<sup>17)</sup> . H. Callway: *The Religious System of the AmaZulu*, p.140.

<sup>18)</sup> . R.C.Samuelson: *Long Long Ago*, p.251.

<sup>19)</sup> . H. Callway: *The Religious System of the AmaZulu*, p.136.

upon in various religious ceremonies<sup>20)</sup>. The Zulus thus believe in both *Nkulunkulu* and ancestors, but acknowledge that *Nkulunkulu* is the Supreme Being. Although the ancestors are called upon repeatedly for help and are propitiated with blood sacrifices, Zulus also believe in vague supernatural powers exercised by the “Old, Old One, the Creator,” *Nkulunkulu*. This word is also used to designate an original creator with super natural powers, the founder of the tribe, the one to be prayed to and worshipped with the usual sacrifices.<sup>21)</sup>

Although the Zulus believe in a vague and abstract First Cause who created all things, they also believe that his daughter, who is related to fertility, is the ruler of the heavens who is responsible for thunder and rain. The vital aspect of Zulu religion is the shades or ancestors, who are not worshipped as such, but are consulted in everything. John Laband concurs with Peter Becker by stating that although Zulus believe in their ancestors, the presence of the All Mighty God cannot be underestimated.<sup>22)</sup>

#### ❖ ***Ceremonies regarding Unmarried Women***

A number of traditional ceremonies within the Zulu culture specifically cater for unmarried women. These ceremonies are a product of Zulu history and up to this day they remain part and parcel of the Zulu culture.

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<sup>20)</sup> . H. Callaway: *The Religious System of the amaZulu*, p. 136.

<sup>21)</sup> . W. Kirk: *Cultural Patterns of the Zulus*, p.328.

<sup>22)</sup> . J. Laband: *Rope of Sand: The Rise and Fall of the Zulu Kingdom in the nineteenth Century*, p.26.

○ ***Ukwemula/ umemulo Ceremony***

The *Ukwemula* ceremony takes place when a girl desires her marriageable state to be formally recognized by her father.<sup>23)</sup> The ceremony indicates approval and permission by the father to the girl to be married. When a girl desires her state of readiness for marriage to be recognized, the girl's mother, via the *amaqhikiza*, reports this to the father and the ceremony is arranged. This ceremony is restricted to older girls who had chosen not to indulge in sex before marriage, but now wish to seek their fathers' permission to enter into serious relationships with a view to marriage.<sup>24)</sup> It can only take place if the girl had behaved according to custom and had abstained from sex. Zulu girls, in general, wish to impress their fathers, and for that reason, they generally behave themselves in order to earn their fathers' approval. The ceremony is an indication that the girl who has reached a marriageable age obeys custom and respects her parents by seeking their permission for courtship. The ceremony represents public recognition of her readiness to be courted in order to enter into a marriage that is blessed by her parents' approval.

The main function of this ceremony is that it marks a transitional period from childhood to adulthood and acknowledges the father's knowledge about what is happening to his daughter.<sup>25)</sup> It is a precious time for the girl as it marks the point of transition from girlhood to adulthood, courtship and eventual motherhood, blessed by parents and community.

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<sup>23)</sup> . E.J.Krige: *The Social System of the Zulus*, p.103.

<sup>24)</sup> . C. T. M. Msimang: *Kusadliwa ngoludala*, p.246.

<sup>25)</sup> . E.J.Krige: *The Social System of the Zulus*, p.103.



If above custom was still generally respected by the current Zulu youths, it would have prevented many of the problems related to teenaged girls today. In olden times, the *ukwemula* was the first step to take when a girl felt that she was ready to be married.



Picture of Nomusa Nxumalo during her Umemulo Ceremony taken on 02 June 2009

The *Umemulo (coming of age)* ceremony is a celebration period for the girl who has met the man whom she wants to marry and it also celebrates her good behaviour in abstaining from premarital sex and in seeking her parents' permission and approval

with regard to marriage. This ceremony has an important function in Zulu culture as it contributes to avoiding unwanted pregnancies.

The 'coming of age' ceremony '*umemulo*' is an important step for any young girl taking her from childhood into womanhood. *Umemulo* is similar to a Western 21<sup>st</sup> birthday and is a way for parents to show their love for a young girl and reward her for her faithful obedience. Before the ceremony the girl is traditionally supposed to spend, at least, a week indoors and no one must see her, not even her mother and father. While in seclusion, the girls from surrounding areas will come during the night to dance with her, traditionally, until the last day when they spend the whole night dancing until dawn. By approximately 4 am they go to the river and cleanse themselves. Only thereafter, her father and other people around are allowed to see such a girl. Dancing commences and guests join in the ceremony. When guests come and join the ceremony the girl (who the ceremony is all about) points a spear (*umkhonto*) at guests and they pin gifts of money to the garment on her head.<sup>26)</sup>

Also paper money donated by parents, family members, friends and the community is pinned onto the girls' hair garments during the *ukwemula* or *umemulo* ceremonies. This firstly serves the practical purpose of assisting her financially and getting her trousseau started and secondly, it signifies the wishes of her community for wealth and physical blessings to accompany her in future married life.

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<sup>26)</sup> . *Zululand Observer*, 14.07.2009, p.14.

This ceremony cannot be viewed or witnessed except during the time when a certain girl's ceremony is organized. In other words one cannot go to the museums or elsewhere to witness an enactment of the ceremony. This ceremony is seldom witnessed by people outside the community.

○ **The Reed Ceremony**

Like the *ukwemula* and *umemulo* ceremonies, the reed ceremony involves young teenage women. The ceremony takes place once a year on the second Saturday of September at the King's palaces which are situated at *Nyokeni* and *Nongoma*.<sup>27)</sup> The festival takes its name from the riverbed reeds which are carried by the maidens in a procession several kilometers long and presented to the king in the Royal Enclosures. The Reed Dance is a solemn occasion for the teenagers but it is also an opportunity to show off their singing, dancing and beadwork – the fruits of many, months of excitement and preparation. Beadwork abounds and it is often the only clothing then maidens wear.<sup>28)</sup> The function of this ceremony is to encourage unmarried girls to behave well and for this reason a virginity test is carried out to ensure that they are chaste.

During the ceremony, girls are expected to harvest reeds by hand and not to use any instrument for the cutting. If the reed cracks when it is severed, it implies that that particular girl has had sexual intercourse with a man before.<sup>29)</sup> The entire idea behind the ceremony is to emphasize the importance of chastity for girls prior to marriage. The fear of public exposure and the desire to conform to the peer group

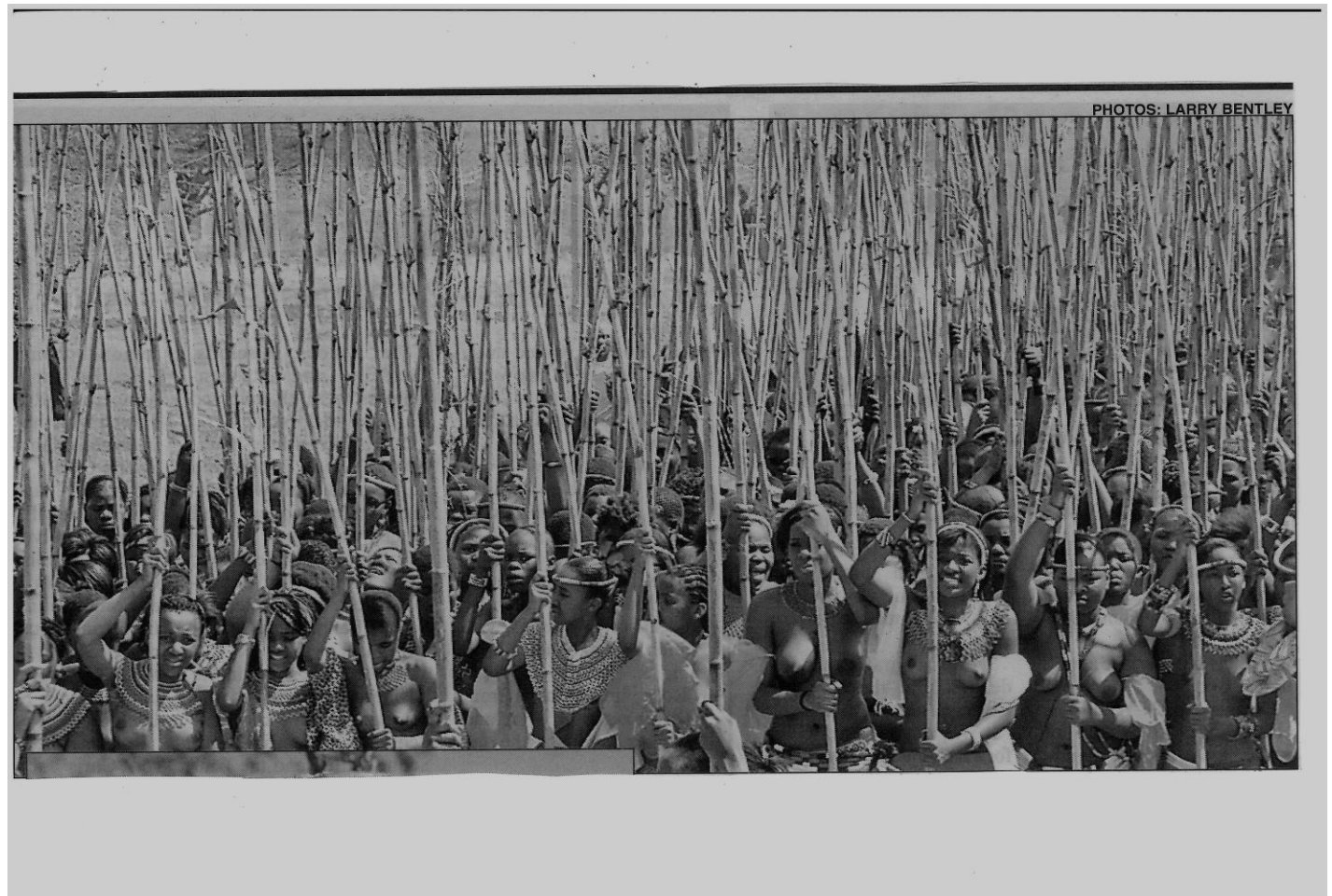
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<sup>27)</sup> . C.T.M.Msimang: *Kusadliwa ngoludala*, p. 80.

<sup>28)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey through the Heart and Pulse of the Zulu Kingdom*, p.46.

<sup>29)</sup> . M. V. Dube, Manzamnyama, 17.07.2001.

(which displays its pursuit of chastity through participation in the ceremony), strongly motivates the girls to abstain from sex prior to marriage.



#### Reed Ceremony

Acknowledgement: *Eshowe Watch*, vol. 04 No. 40, 29 September 2009

The procession is usually led by princesses from the Royal Family who are the first to present their reeds to the king, who is flanked by a full regiment of Zulu traditional leaders. The older matrons, who oversee the event and instruct the young girls in their preparation for womanhood, are just as colourfully dressed with ornate headdresses and cowhide skirts.<sup>30)</sup>

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<sup>30)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey through the Heart and Pulse of the Zulu Kingdom*, p.46.

During this ceremony, girls are also expected not to cover their breasts and buttocks. The vagina, however, is covered by the *isigege*, which is made of beads. The ceremony takes place before a large crowd comprising of family members, community members and whosoever wishes to attend, with no exception.<sup>31)</sup> Girls, who are suspected of having had sexual intercourse, are humiliated together with their parents if they attend the ceremony as many men who are wishful to get married attend the ceremony in order to choose their partners in public. This ceremony is, therefore, an important event in the process of selecting a partner with a view to marriage.

In recent times the Zulu King has used the Reed Dance as an opportunity to address social issues most affecting the youth of South Africa such as HIV/AIDS and teenage pregnancy.<sup>32)</sup>

Anybody who wishes to witness this ceremony, will have to attend it at *Enyokeni* on the second Saturday of September. This ceremony is unique and is not enacted anywhere.

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<sup>31)</sup> . R. C. Samuelson: *Long Long Ago*, p.250.

<sup>32)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey through the Heart and Pulse of the Zulu Kingdom*, p.46.

- **The Tying of the Topknot Ceremony**

This ceremony is similar to the *Ukwemula* ceremony, with the difference that it is a ceremony involving engaged women on the brink of marriage.<sup>33)</sup> During this ceremony, the girl wears a ‘topknot’ (*inhloko or isicholo*), whereas with the *umemulo* ceremony no top-knot is worn.

Like the *umemulo* ceremony, the top-knot ceremony can only be witnessed in real. It takes place anytime of the year. A tourist wishing to witness the ceremony, will have to attend it, as there are no enactments.



Picture of Hlengiwe Dube during her Topknot Ceremony taken on 10 October 2008

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<sup>33)</sup> . E.J.Krige: *The Social System of the Zulus*, p. 118.

## ❖ **Initiation Ceremonies for Boys**

Like the girls, boys have their own ceremonies that are organized as part of the upbringing process. The most important of these are the 'Feast of the First Fruits' and the 'Grouping-up' ceremony.

### ○ **The Feast of the First Fruits Ceremony (*umkhosi omncane*)**

This ceremony plays a major role in boyhood development. It is a pivotal festival of thanksgiving to the Ancestral Spirits as it is an appeal to them, through prayer and sacrifice, for continued protection and assistance to the boys.<sup>34)</sup> It is also a thanksgiving to God for the boys and appeal to *Unkulunkulu* to protect and help them.

As soon as a boy starts having dreams of a sexual nature and starts ejaculating, he is supposed to report this to his peers, who, in turn, will report it to members of the family. The family then arranges for him to participate in the next First Fruits Ceremony.<sup>35)</sup> The ceremony is an acknowledgement of the boys' readiness for marriage.

For three days and three nights during November to January, in all royal kraals, the chiefs and their subjects participate in dancing, singing traditional hymns and in praising the ancestral spirits. They also beseech the Great, Great One to protect the crops from hail, drought, insects and diseases. On the final day of *Umkhosi* the worshippers assemble at the royal cattle-fold to witness the climax of the ceremony,

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<sup>34)</sup> . E.J.Krige: *The Social System of the Zulus*, p. 253.

<sup>35)</sup> . P.Lamula: *Isabelo sikaZulu*, p.28.

namely a struggle between a fierce bull and a group of unarmed warriors. The bull collapses at the end of the battle, beaten senseless by a hail of clenched fists. It is then stabbed to death by the chief's witchdoctors. A great feast follows this.<sup>36)</sup>

It is realized that this ceremony could potentially be viewed negatively by tourists especially those who feel strongly about animal rights. In Spain bullfights have generally lost its appeal to tourists. More recently the Zulu king has been challenged in the South African High court regarding this ceremony. The Court ruled that human rights associated with culture weighed more than the rights of animals.

- **The Grouping-up Ceremony (*ukubuthwa*)**

This ceremony acknowledges that the group of boys in question has now reached maturity and that they will no longer be expected to look after cattle but are recognised as adults<sup>37)</sup>. It marks a time for them to hand over their cattle-tending duties to the younger boys.

This annual ceremony takes place after the 'Feast of the first Fruits'. The boys for whom the ceremony is held are grouped together in regiments, which will each receive a special collective name.<sup>38)</sup> This is an ancient custom which goes back very far in history. Examples of such a grouping are regiments of the King known as *Uphondo lwendlovu* formed in 1925 and *Intaba Yezulu* formed in 1933.<sup>39)</sup> Following the ceremony a boy is allowed to start proposing to women in order to marry.

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<sup>36)</sup> . P. Becker: *Rule of Fear: the Life and Times of Dingane King of the Zulu*, p.07.

<sup>37)</sup> . P. Lamula: *Isabelo sikaZulu*, p.29.

<sup>38)</sup> . E.J.Krige: *The Social System of the Zulus*, p.108.

<sup>39)</sup> . M.V.Dube, Manzamnyama, 17.07.2001.



### ❖ The Traditional Attire

The Zulus wear traditional attire during certain traditional ceremonies, e.g. *memulo* and weddings. The married women wear a skin cloth (*isidwaba*) and topknot (*isicholo* or *inhloko*) and beadwork, whereas men wear *amabheshu*, *izinene* and other items including a headring.<sup>40</sup> It is therefore possible to identify specific Zulu ceremonies by observing the traditional attire which is worn.



Picture of Mpilo Dube Wearing Traditional Attire taken on 12 July 2009

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<sup>40</sup> . B.C.Makhunga, Phathane, 20.07.2001.

In conclusion, it is clear that Zulu history from the earliest times has managed to shape the current Zulu culture. This therefore marks the progression and transition from the history of the earliest times to the present.

# Chapter 2

## Some of the Most Important Pre-colonial Traditional Ceremonies Held by Africans

While chapter 1 discussed ceremonies that were held for the Zulu unmarried women and boys, chapter 2 focuses on traditional ceremonies that were held by Africans in general. This will enable the discussion of the Zulu traditional wedding. Furthermore, clay pottery and weaving will be discussed as part of traditional duties of married Zulu women in the pre-colonial era. As previously indicated, this study focuses partially on Zulu pre-colonial culture and to the extent it could attract tourists to Zululand. This is discussed in more detail below, with particular emphasis on traditional ceremonies like the traditional Zulu wedding.

### ❖ **The Traditional Zulu Wedding (udwendwe).**

#### ○ **Preparations for the Wedding**

The first and most important prerequisite of the wedding is that the bridegroom must have paid the dowry to the bride's father.<sup>1)</sup> The wedding cannot take place if the groom has not paid his *lobola* in full. The ceremony that marks the passing of cattle from the prospective groom's group to the bride-to-be's group is called *lobola*, and the primary motive behind the exchange is to cement the friendship between the two families. Furthermore, *lobola* compensates for the loss of the daughter, as the father receives something in return of great value, namely ten heads of cattle. An eleventh cow goes to the bride's mother for her personal use.<sup>2)</sup> The purpose of

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<sup>1)</sup> . R.C.Samuelson: *Long Long Ago*, p.321.

<sup>2)</sup> . J. Laband: *Rope of Sand: the Rise of the Zulu Kingdom in the nineteenth Century*, p.05.

*lobola* is therefore two-fold: firstly it cements the friendship between two families and secondly it compensates for the loss of a daughter and the domestic labour that she represents.

When the bride is about to leave her home for marriage, a beast known as *ukuncamisa* or *inkomo yokucola* is slaughtered and its gall is poured over her face, arms and legs in order to mark the changes that are to take place with regard to her belonging.<sup>3)</sup> The beast to be slaughtered is taken from the *lobola* cattle and the purpose of the gall poured over her is to inform the ancestors that the girl is leaving her family and will be getting married, which will cause a new surname (*isibongo*) as a result. This is also the time when the girl realises that leaving her family is now a reality.

Before the marriage, the girl leaves her *umuzi* (kraal) while indicating to her relatives, friends and neighbours that she is about to marry and that she expects gifts. This process, called *ukucimela*<sup>4)</sup>, assists the girl to greet and leave behind her relatives and friends so as to enter a new life. The gifts she receives indicate that they wish her well. In order to show her appreciation, she is expected to *cimela* to all of them. The *cimela* lessens the pressure of family and friends of individually giving expensive gifts and makes it easier for those who do not have enough for themselves.

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<sup>3)</sup> . E.J.Krige: *The Social System of the Zulus*, p.135.

<sup>4)</sup> . N.V.E. Ngcobo, Phathane, 25.08.2001.

The day before she leaves her father's home, the young bride accompanies her father on a walk through the cattle byre, to say farewell to her ancestors<sup>5)</sup>, as they play a very important role in the lives of the Zulus. The daughter's father is to take responsibility for the daughter's interaction with the ancestors, which is to take place the day before her departure.

One day before the actual wedding ceremony, the new bride, accompanied by her friends leaves her home covered only in a blanket to indicate to the groom and his family that she is bidding farewell to her old life and starting a new one.<sup>6)</sup> It should be noted that all practices in Zulu custom have symbolical meaning. The nakedness of the bride(except for the blanket) shows that she is now leaving her childhood life in preparation for the wedding that is to take place as well as the married family life which is to follow.

- **The Attire for the Wedding**

At the wedding, the bride remains in the centre of the party, hidden from view and dressed in her new *isidwaba*. She wears head ornaments containing white oxtails (*amashoba*) on her arms and the *imvakazi*, a bead decorated veil of cloth, concealing her face but still enabling her to see.<sup>7)</sup> Her attire distinguishes the bride from the rest of the people in the ceremony, the veil being associated with the *hlonipha* custom.

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<sup>5)</sup> . Roger & Pat de La Hoope (et al): *Zulu*, p.122.

<sup>6)</sup> . Roger & Pat de La Hoope (et al): *Zulu*, p.122.

<sup>7)</sup> . E.J.Krige: *The Social System of the Zulus*, p.141

The bride wears ornamental ropes of twisted calfskin and beadwork strung in a coil over her shoulders and under her arms. Bands of white cow-tail fringes are worn around both arms and around the ankles. On her right wrist, she wears the distended gall bladder of the goat which was slaughtered before she left her father's kraal.<sup>8)</sup> The gall bladder on the wrist also distinguishes her from guests at the wedding ceremony. The bride is furthermore ornamented with various patterns of beadwork covering her breasts and wears a plume of black fink tail feathers on her head<sup>9)</sup>. She carries a short assegai or knife in her right hand and points this to her husband-to-be while dancing, signifying that she is a virgin.<sup>10)</sup>

In her left hand, the bride carries the *ihawu*.<sup>11)</sup> It should be noted that the assegai mentioned earlier on is carried together with the *ihawu* - a Zulu shield made from cattle skin. Shields are used by men for defence when in battle or when fighting. It is further used by men and women when Zulu dancing takes place. One is reminded of a warrior who carries both these defence items signifying that the bride has fought many battles and have overcome many problems in order to marry and that she is prepared to fight many more in her future after marriage. It is said that the *ihawu* and assegai mark victory over problems that could have thwarted her marriage and at the wedding she dances to celebrate this victory.

The groom is adorned with the regalia of his forefathers, namely a head ring of cheetah skin, which is worn only by married men, denoting the status equivalent to

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<sup>8)</sup> . B.Tyrrell: *Tribal people of South Africa*, p.120.

<sup>9)</sup> . B.Tyrrell: *Tribal people of South Africa*, p.120.

<sup>10)</sup> . E.J.Krige: *The Social System of the Zulus*, p.141.

<sup>11)</sup> . B.C.Makhunga, Phathane, 25.08.2001.

that of the head of a village. Like the bride, the groom will hold an *ihawu* in his left hand and a knobkierrie or oxtail in his right hand. His body is ornamented with spangles of bright beadwork strung (*ucu*) around his neck and waist.<sup>12)</sup> The groom is the only person who wears this specific attire at the ceremony and it is thus easy to identify him. Should a tourist wish to see the colourful Zulu cultural attire, the Zulu traditional wedding provides the perfect opportunity to do so.

- **Wedding Ceremony: The First Day**

On the first day of the wedding ceremony, the *umthimba* (bridal party) and the bride are introduced to the bridegroom's kraal. The actual wedding or dancing only commences later on.

On the first day of the traditional wedding men are provided the opportunity to demonstrate their preparedness in defending themselves by outdoing each other. Early in the day, the bride's male relatives approach the *umuzi* of the groom and some of the groom's friends will then try to prevent this. Old and young will attempt to bar them with long sticks. However, the bride's men will force their way in. At the gate they begin a special dance called *ukugqumushela* (special Zulu wedding dance).<sup>13)</sup> Males in the grooms' party will attempt to outdo the group from the bridal party.

At this stage the bride will not yet have entered her new home. The bride will now sing her own *ihubo*, and her companions will join. The groom's father then gives the

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<sup>12)</sup> . B. Tyrell: *Tribal people of South Africa*, p.120.

<sup>13)</sup> . R.C.Samuelson: *Long Long Ago*, p.320.

bridal party an *isiwukula* goat to be slaughtered the next morning. The bridal party now enters and move to the right hand side of the groom's kraal while singing *ihubo*.<sup>14)</sup> This constitutes the official beginning of the ceremony.

On the arrival of *umthimba*, the bridegroom's party gather outside the kraal, while the *umthimba* advances up on the right hand side and the *ikhetho* (groom's party) remains on the left, also singing. After the visitors have been shown the hut, *ikhetho* may begin to *gqumushela*.<sup>15)</sup> Whilst the bridal party is singing and moving around the home, the groom's party organises itself.

After the *umthimba* has been shown its hut at reaching the top of the kraal, it stops singing and enters the hut. The bride and her maidservants remain secluded in this hut while the rest of the bridal party or *umthimba* can move freely in and out of the hut should they wish so. <sup>16)</sup>The bride and her companions are thus provided with space where they remain without having to mix with guests. This is the first part of the wedding.

After having a meal, the *umthimba* will now go down and face the *ikhetho* on the left hand side of the umuzi. The two groups then start the *ukugqumushela*, singing songs and hurling insults at each other, thereby demonstrating their rivalry.<sup>17)</sup> The *ikhetho* and *umthimba* groups sing throughout the night – a custom possibly intended to keep them busy until the next morning.

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<sup>14)</sup> . M.Fuze: *The Black People and whence they came*, p.35.

<sup>15)</sup> . M.Fuze: *The Black People and whence they came*, p.35.

<sup>16)</sup> . B.Tyrell & P.Jurgens: *African Heritage*, p.124.

<sup>17)</sup> . R. C. Samuelson: *Long Long Ago*, pp.363-366.



- **Wedding Ceremony: The Second Day**

Before daybreak, the *umthimba* surrounding the bride retires to a certain spot in the *veld* called *esihlahleni*, usually under a tree or in the bush, so as to hide the bride effectively from the bridegroom's family or relatives<sup>18)</sup>, which illustrates the interaction between the bride and bridegroom's groups that features at such weddings.

After partying the entire night, the *umthimba* (bridal party) and *ikhetho* (groom's party) spend the second day by dancing and singing, cooking and feasting, which constitutes the main activities at *esihlahleni*.<sup>19)</sup>

The *isiwukula* goat that was offered as a gift at the arrival of *umthimba* is the main fare for breakfast.<sup>20)</sup> Beer and meat play a central role at such gatherings. Although the *umthimba* is not part of the groom's community, as hosts it is expected of them to provide food as they are guests.

About noon, some of the men from the groom's kraal, acting on instructions from the kraal-head, will summon the bridal party for dancing.<sup>21)</sup> *Umthimba* (bridal party) will remain at *esihlahleni* until noon. The bridal party, once again, will proceed with *gqumushela*.

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<sup>18)</sup> . Roger & Pa de La Hoope (et al): *Zulu*, p.137.

<sup>19)</sup> . L. H. Samuelson: *Zululand, its Traditions, Legends, Customs and Folklore*, p.8.

<sup>20)</sup> . P.Magubane: *Vanishing Cultures of the South Africa*, p.207.

<sup>21)</sup> . P.Magubane: *Vanishing Cultures of the South Africa*, p.207.

The *umthimba* is directed to the dancing area near the hut (*isigcawu*), while the bride remains concealed beneath her umbrella.<sup>22)</sup> It is at this spot that the great *gqumushela* will take place. As the bridal party had prepared at *esihlahleni*, they are now expected to come out for dancing. At this stage the bride still hides behind her umbrella and the veil that covers her face so that her in-laws and the spectators are unable to see her face. The bride will only be seen when she starts dancing.

After reaching the *isigcawu*, where the great crowd is seated, the men in the bridal party form up in front of the girls, with the bride still hidden. They then form a line and commence singing and dancing.<sup>23)</sup> This is the second phase of the rivalry between *ikhetho* and *umthimba*. Songs characterised by the usage of vulgar language and insults feature strongly.

On nearing the kraal, the bridal party will find the *ikhetho* seated at a spot near the *isigcawu* that is chosen for dancing. The *ikhetho* is still not dressed up and the bridegroom is not visible, as he will be sitting in the centre of the *isigcawu* and be hidden by his companions. The girls in the bridal party will then commence singing ‘*inkondlo*’, while moving in the line between the two parties, returning to where they have started.<sup>24)</sup> This is done during their arrival at *isigcawu* and is regarded as the official opening of the ceremony. Dancing and singing now becomes the main feature of the proceedings, with the groom’s family performing their family anthems and wedding marches in response to the bridal party’s provocation.<sup>25)</sup>

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<sup>22)</sup> . B.Tyrell: *Tribal people of South Africa*, p.154.

<sup>23)</sup> . A.T. Bryant: *The Zulu people as they were before the White men came*, p.546.

<sup>24)</sup> . E.J.Krige: *The Social System of the Zulus*, p.142.

<sup>25)</sup> . Roger & Pa de La Hoope (et al): *Zulu*, p.137.

During the second part of the ceremony, the wedding of the girl is reported to the groom's ancestors. After the two groups have danced for some time, the bride's father proceeds to the centre of *isigcawu* and calls for his daughter. He mentions the ancestors of the bride, reciting their praise names. He furthermore requests the groom's family to treat her like their own child.<sup>26)</sup> As the ancestors at the girl's family home had already been informed, the ancestors of the girl's new home now have to be informed of the proposed marriage. Her 'new father' will ask the ancestors to be with her and the bride's father will then make an appeal on them on behalf of his family. In doing this, he also mentions the bride's ancestors in order to bring the bride and groom's ancestors together. This is the most important part of the ceremony, namely when the bride's father appeals to the groom's family to treat her like their own child. It is at this point that he also mentions her strengths and weaknesses.

At this stage the bride's father will make a public announcement with regard to *ilobolo*, stating how much he has been paid for the bride and how much is still owing.<sup>27)</sup> (At a Zulu wedding all activities are announced. The announcement of the *ilobolo* status is a good example of this).

During the dancing, the bride will be in the centre, while the bridesmaids will be on each side, flanked by the engaged girls (*amaqhikiza*) and the *amatshitshi*.<sup>28)</sup> This is

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<sup>26)</sup> . M.Fuze: *The Black People and whence they came*, p.36.

<sup>27)</sup> . E.J.Krige: *The Social System of the Zulus*, p.143.

<sup>28)</sup> . A. Martens: *The Zulu*, p.44.

also the usual sequence during dancing, with the bride occupying the central position so as to be easily identified and in recognition of her status.

After the bride's father has finished praising the ancestors, he will then perform a solo dance (*ukugiyi*). Members of the bridal party will follow him until each and everyone would have had an opportunity to solo dance should they wish to do so.<sup>29)</sup> The *ukugiyi* is of great relevance as it marks one the most important part of Zulu activities during occasions.

The morning on the second day of the wedding is also marked by the sacrificing and slaughter of a beast before sunrise called *inkomo yokuqholisa* (the beast of *qholisa*).<sup>30)</sup> This beast comes from the groom's family. This is a religious ceremony and signifies the integration of the ancestors of both parties. The gall of this beast is poured over the bride's body.<sup>31)</sup> The beast is eaten by all those attending the ceremony. The groom's family and the bride's party each receive a specific portion of meat from this beast.

After completion of the religious and social ceremonies to mark the union, the bride and her party will dance to express their pleasure at the successful completion of the wedding. The bride will also distribute gifts to the various people in the bride's new home, including blankets, mirrors, basins, etc.<sup>32)</sup> This signifies the new

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<sup>29)</sup> . A.T. Bryant: *The Zulu people as they were before the White men came*, p.548.

<sup>30)</sup> . P. Magubane: *Vanishing Cultures of South Africa*, p.44.

<sup>31)</sup> . B. Tyrell & P. Jurgens: *African Heritage*, p.155.

<sup>32)</sup> . B. Tyrell & P. Jurgens: *African Heritage*, p.155.

relationship between the two families. In doing so, the bride symbolically asks her new family members to welcome her to her new home.

As the bride's father had done, the groom's father will at this stage commence praising his ancestors by calling out their names and by dancing solo in the centre of the grounds (*ukugiya*).<sup>33)</sup> This marks the reciprocal aspect of the wedding ceremony, with each of the two families taking a turn. The praising of ancestors by the fathers of the bride and groom are overheard in careful silence. The fathers end off by praising themselves and by solo dancing (*ukugiya*). All other attendants including the groom, will follow the fathers – all of them perform the *giya* dance, which formally ends this part of the ceremony.

The next part of the ceremony involves the *ikhetho*, who sing their *ihubo* and then move off to the kraal. The bride returns to her hut of seclusion where she takes off her veil and wedding finery. Whenever she moves out of the hut, the girls will hide her, while other members of the bridal party may mix freely with the groom's party members.<sup>34)</sup> At the end of the second day of the wedding, the *ikhetho* goes home. This marks the end of the day and everybody will disperse. Only the bride, her bridesmaids and immediate family members remain secluded. Since the wedding is not over yet, the bride may still not be seen. Throughout the night there is beer drinking, eating of meat and dancing, which means that no one is able to sleep due to the noise.<sup>35)</sup>

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<sup>33)</sup> . A.T. Bryant: *The Zulu people as they were before the White men came*, p.549.

<sup>34)</sup> . E.J.Krige: *The Social System of the Zulus*, p.146.

<sup>35)</sup> . B C Makhunga, Phathane, 25.08.2001.

The following is also part of the activities on the second day of the ceremony. One of the groom's family members goes to the cattle byre, seat of the ancestors, and reports that the bride has arrived and that everything is fine. The other members play a game called *ukushaya indishi* (beating the dish), which involves dares and forfeits. Money generated during this game is given to the bride. Liquor and food are sold at the lowest price and people pay without complaint, thereby contributing towards the marriage.<sup>36)</sup>

The second day is marked by activities that take place at the *esigcawini*. It is the day when the bride is reported and introduced to her new home and when her father and father in law request their ancestors to be with their children, the bride and groom.

- **The Last Day of the ceremony (Day 3)**

On the third day of the ceremony, the bridal party rises early and troops to the river to bath. Having bathed, they pass the time away until noon, when they are followed by the bridegroom and his companions returning to the kraal via the cattle-fold.<sup>37)</sup> There is much less activity on the third day of the wedding than the preceding days. The bridal party accompanied by the groom may now leave, while the bride stays behind with some of her female companions. They will leave the kraal singing, as they had entered it.

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<sup>36)</sup> . Roger & Pa de La Hoop (et al): *Zulu*, p.139.

<sup>37)</sup> . A.T. Bryant: *The Zulu people as they were before the White men came*, p.555.

The bride shows her mettle by gathering wood and water for the home<sup>38)</sup> which is expected of females after marriage. She hereby displays her ability to her new family of doing what is expected of married women.

This is followed by the *ukucecisa* (virginity) ceremony. The bride and her companions will enter the cattle byre and the bride, holding red and white beads in the palm of her hand, asks her husband to pick a white bead. She then pours water into a dish and puts the other beads in the dish. The water is therefore spilt from the bride's hands by the groom. Her companions may take the beads that had been discarded for their own use. This process is called *ukucecisa*.<sup>39)</sup> *Ukucecisa* is all about virginity testing. It must be noted that this ceremony is also performed in the cattle-fold, home of the ancestors. Most of the spectators have left by this time and the only ones who are left behind are the family members of the groom, the bride and her companions.

The last part of the ceremony follows when the bride smears a boy-child within the family of her new home with fat, puts it on her back and gives it to the groom. The groom must take the child, kiss it and give it back to the bride.<sup>40)</sup> Symbolically this shows the bride's willingness to bear children for her husband and the husband's willingness to accept them. Again, this process takes place in the cattle-fold.

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<sup>38)</sup> . B.C.Makhunga, Phathane, 25.08.2001.

<sup>39)</sup> . T. M. Ngema, Ndundulu, 15.08.2001.

<sup>40)</sup> . A.T. Bryant: *The Zulu people as they were before the White men came*, p.557.

All the activities involved during these ceremonies are aimed at ensuring that when a girl gets married she is accepted by the ancestors and that her initial ancestors are aware of the fact that she is getting married. This is significant as it ensures that the bride will be able to live a good life at her new home.

The third day of the wedding is also marked by the dispersal of the crowds that attended the ceremony. At this stage the bride performs her last wedding rituals in preparation of performing the duties of a married woman in her new home.

This Zulu traditional wedding is not displayed or performed anywhere on a daily basis. It can only be viewed when it actually happens. There is no way a tourist can view it except if a visit occurs at the same time of the wedding. This means that the wedding ceremony, as such, has little, if any, tourist potential. However some museums have photos on display depicting the wedding, e.g. Zululand Historical Museum.

#### **❖ Traditional Duties of Married Zulu Women in the Pre-colonial Era**

In the Zulu culture, each family member has his or her own duty to perform in the smooth running of a family. Boys and girls as well as men and women are taught their roles and duties from an early age. These are highlighted hereunder in the context of culture in the pre-colonial area and post-colonial era.



### ○ **Clay Pottery**

New ways of farming developed in different parts of Africa over the past three millennia, as evidenced by new kinds of artifacts that show adaptation to new ways of living. The use of new utensils eventually spread throughout the continent marking the beginning of the end of the Stone Age. Utensils included ceramics, or fired clay vessels used for carrying water, for storage and for cooking food, and stone tools. The remains of pottery sherds are among the artifacts that survived the passage time.<sup>41)</sup>

The Early Iron Age introduced the settled village life, agriculture, pottery, cattle-herding and metal working. This completely supports the migration hypothesis of spontaneous southerly movement thus disproving the alternative possibility of separate and independent introductions of African culture into Southern Africa. Therefore new farming methods were adopted by the Iron Age people, who reached Natal and Zululand by, at least, the third century AD as part of migration down the eastern side of Africa. These people were certainly Black (African) and probably Bantu speaking. They were related to an eastern coastal and lowland cultural tradition with links as far north as eastern Kenya and known as 'Matola'.<sup>42)</sup> This indicates that clay pottery was practiced since a very early age.

If one compares the Early Iron Age (0-1 000) and Late Iron Age (1 000-19<sup>th</sup> century), one notes that the Early Iron Age had a more homogenous lifestyle than the Late

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<sup>41)</sup> . M. Hall: *Archaeology Africa*, p.10.

<sup>42)</sup> . T.N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.331.

Iron Age, which showed a greater diversity.<sup>43)</sup> The Early Iron Age people kept numbers of domestic animals and they hunted to supplement their crop production. They settled in small communities, constructing huts that were probably little different from those still found in some rural areas. The slag or cinder that remains proves that iron was smelted. By concentrating on crop production, they acquired new skills as well as new implements, such as the hoe, which was superior to the stone-weighted digging stick and made working the fields much easier. Early Iron Age man made wide, shallow bowls in which he evaporated brackish water to obtain salt.<sup>44)</sup>

At the start of the Late Iron Age, pottery had tapered and thick, in-folded and decorated rims. Vessels were left undecorated, and where decoration occurred, it tended to cover the entire surface rather than be concentrated on the neck and rim. It is thought that the origins of the Late Iron Age may lie with the arrival of a significant new group of Bantu-speaking immigrants including Nguni and Sotho-Tswana, around 1200 AD. The pattern of settlement was based on the extended family system with round huts linked by walls that served as enclosures. These huts were built entirely of stone in a beehive shape or had thatched roofs.<sup>45)</sup> The differences between the Early Iron Age and Late Iron Age can be seen in artifacts of clay pottery that are manifested in different phases of Early Iron Age pottery work. In KZN these phases were *Mzonjani*, *Msuluzi*, *Ndondondwane* and *Ntshekane*.

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<sup>43)</sup> . G. Whitelaw: "A Brief Archaeology of Precolonial Farming in KwaZulu-Natal". *Zulu Identities, Past and Present*, p.47.

<sup>44)</sup> . T.N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.346.

<sup>45)</sup> . T.N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.331.

The first phase of the Early Iron Age was the *Mzonjani* phase from ±450 AD to 650 AD which expanded into the coastal belt of KwaZulu-Natal from *Urewe* Tradition in the East Africa reaching some 1 000 kilometres south of Durban. The evidence proved a strong correlation in KwaZulu-Natal between the sites location and iron ore outcrops. This suggests that the discovery of ore reserves was an important motivating factor in the early expansion of farming settlements. This pottery was found along the coast between Durban and *Maputaland*. It even prevailed to Nelspruit, *Phalaborwa*, *Polokwane*, *Musina*, Johannesburg and Pretoria. The key features of this phase were punctuates on rim, spaced motifs on shoulder and multiple bands.<sup>46)</sup>

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<sup>46)</sup> . T.N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.331.

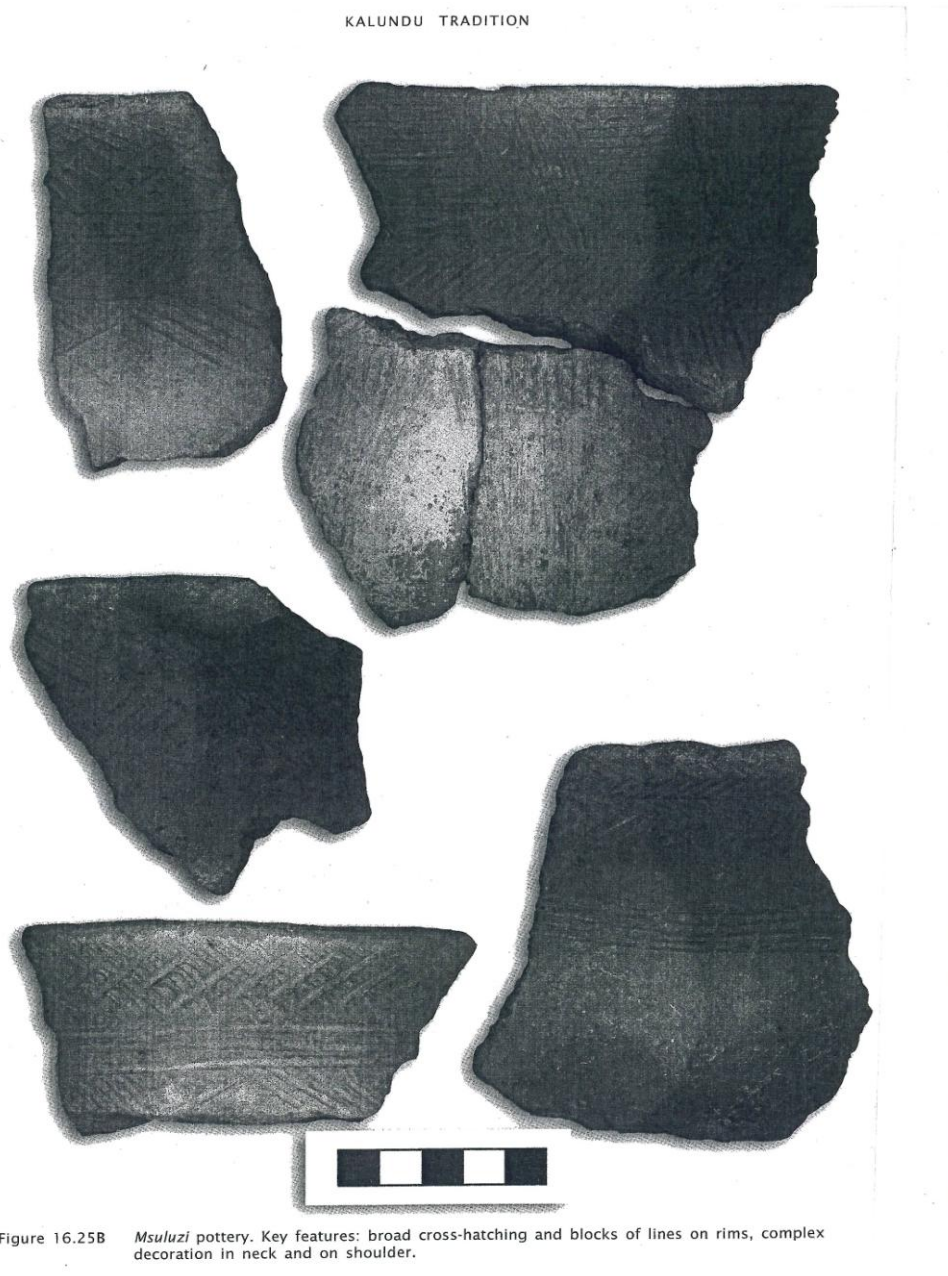


Figure 15.2B *Mzonjani* pottery. Key features: punctates on rim, spaced motifs on shoulder.

Acknowledgement: T N Huffman, Handbook on the Iron Age

The second phase of the Early Iron Age was the *Msuluzi* phase from  $\pm 650$  AD to 750 AD. There are two different views about the origin of this phase. The first one is from the scholars who felt that *Msuluzi* style evolved out of *Matola* and thus *Matola* people were ancestral to the *Msuluzi* phase people. The second one is that *Matola* and *Msuluzi* belonged to two separate ceramic traditions i.e. *Urewe* and *Kalundu* respectively. Furthermore the ceramics represented a second movement of Early Iron Age people into KwaZulu-Natal region. It seems therefore that *Matola* belonged

to a ceramic tradition that yielded fewer classes in classification procedure and resulted in *Msuluzi* and related entities. This is because *Matola* pots had straight, everted rims that rise at an abrupt angle from the neck, whereas *Msuluzi* pots tended to curve outwards from the top of the neck to form S-shape.<sup>47)</sup>



Acknowledgement: T N Huffman, Handbook to the Iron Age

<sup>47)</sup> . G. Whitelaw and M. Moon: "The Ceramic and distribution of pioneer agriculturalists in KwaZulu-Natal". (*Natal Museum Journal of Humanities*, Vol. 9-10, December, 1996), pp.71-76.

*Msuluzi* was a *Kalundu* traditional style. This indicated that the ancestors of these farmers came primarily from what is now *Angola*. Like *Mzonjani*, *Msuluzi* people spoke Eastern Bantu Languages but were linguistically distinct.<sup>48)</sup> The features of *Msuluzi* pottery were broad cross-hatching and blocks of lines on rims, complex decoration in neck and on shoulder.<sup>49)</sup>

The third phase of the Early Iron Age was the *Ndondondwane* phase, ±750 AD to 950 AD. Researchers agree that this phase developed from the *Msuluzi* phase. This was because some of the bowls classes recovered from *Ndondondwane* occurred in *Msuluzi* phase deposits elsewhere in KwaZulu-Natal. This pottery was found along the coast stretching from Durban to *Maputoland*.<sup>50)</sup> The key features of this phase were multiple bands of herringbone and cross-hatching in neck.<sup>51)</sup>

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<sup>48)</sup> . G. Whitelaw: "A Brief Archaeology of Precolonial Farming in KwaZulu-Natal". *Zulu Identities, Past and Present*, p.49.

<sup>49)</sup> . T.N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.307.

<sup>50)</sup> . G. Whitelaw and M. Moon: "The Ceramic and distribution of pioneer agriculturalists in KwaZulu-Natal". (*Natal Museum Journal of Humanities, Vol. 9-10, December, 1996*), pp.71-76.

<sup>51)</sup> . T.N Huffman: *Handbook to the Iron Age: The Archaeology of the Pre-Colonial Farming Societies in Southern Africa*, p.307.



Figure 16.26B *Ndongondwane* pottery. Key features: multiple bands of herringbone and cross-hatching in neck.

Acknowledgement: T N Huffman, Handbook to the Iron Age

The fourth and last phase of Early Iron Age was the *Ntshekane* between 950 AD and 1050 AD. This phase or pottery almost pervaded like *Msuluzi* and *Ndongondwane* but it never reached *Maputaland* but partially spread over Lower *Tugela*. Its key features were multiple bands of fine herringbone on sloping necks. The ceramic sequence was evident in the Eastern Cape.<sup>52)</sup> Therefore from these phases one can conclude that they were all interwoven. *Mzonjani* gave rise to *Msuluzi*, *Msuluzi* gave rise to *Ndongondwane* and *Ndongondwane* gave rise to *Ntshekane*.

<sup>52)</sup> G. Whitelaw: "A Brief Archaeology of Precolonial Farming in KwaZulu-Natal". *Zulu Identities, Past and Present*, p.49.



Figure 16.27B *Ntshokane* pottery. Key features: multiple bands of fine herringbone on sloping necks.

Acknowledgement: T N Huffman, Handbook to the Iron Age

During the Iron Age in South Africa there was a gradual phasing out of the Stone Age way of life. The Iron Age people introduced a new way of life, which amongst other things, would depend on farming. Farming put pressure on the Stone Age people, as their traditional hunting grounds were invaded. Pottery probably expanded the range of foods that could be eaten and increased nutritional gains by making possible the boiling of meat and by offering new means of storage. It spread



to KwaZulu-Natal and Lesotho and testifies to the manner in which hunter-gatherer alliance networks could transmit innovations.<sup>53)</sup> The introduction and spreading of pottery brought about changes in the sense that the way of storing and cooking food diversified.

The ceramics of the Early Iron Age typically had everted rims with either a band of decoration on the rim, a row of impressions below the lip or a combination of these motifs at the base. Other pots had everted rims with a row of impressions on the necks. Other pots were found with everted rims but with a band of decoration on the rim and a row of impressions on the neck. Furthermore, pots with everted rims with bands of decorations on the rim and a row of impressions and triangles on the neck, were also found.<sup>54)</sup> The styles of shapes and decorations on the various pots found were different from each other.

Shapes and decorations on pots differ as per different places in the same country. The pots found in the vicinity of the Tugela River have curved and everted necks with rounded lips and flattened, tapered, grooves and notches on the lips. Decorations were also found on the whole of the neck or only the upper neck or lower neck, with plain bands between decorated bands on the neck, body/neck junction or just below the body/neck junction and the body.

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<sup>53)</sup> . P.Mitchell:*The Archaeology of Southern Africa*, p.297.

<sup>54)</sup> . T.Maggs: "Msuluzi Confluence: A Seventh century Early Iron Age site on the Tugela River" (*Annals of Natal Museum vol. 24*), pp.122-128.

Bodies of the pots were spherical to sub-spherical in shape. Bowls, as well, were undecorated and there was more variety than among the pots. The bowls had different shapes. Some bowls were sub-crenulated and thickened. These bowls were sub-crenulated just below the lip. Others had a very distinctive shape, including a deep carination and constriction towards the base, hemispherical and wide-mouthed but with lip profile flattened, rounded and tapered.<sup>55)</sup>

The skill required to make pottery is specialised so it is less widely practised. Raw clay (*ibumba*) is collected in large quantities from carefully selected alluvial sources as close to the homestead as possible. Young girls and old women often dig the clay, preferably during the dry season when it is not waterlogged and heavy. There were strict taboos around digging the clay. For example, menstruating women and those who had had sexual intercourse the previous night were prohibited from digging clay.<sup>56)</sup> The clay is used to make *izimbiza* (large beer brewing and storage pots) and *ukhamba* (large beer pots for men).<sup>57)</sup>

The reason behind these taboos may be found in fear that the differing proportions of the common ingredients in a batch of clay (a common range of chemical elements that are unevenly distributed in the soil) would not meld into a foolproof mixture and hence spoil the end product. These proportions remain constant after the clay

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<sup>55)</sup> . T.Maggs: "Msuluzi Confluence: A Seventh century Early Iron Age site on the Tugela River" (*Annals of Natal Museum Vol. 24*), pp.122-128.

<sup>56)</sup> . M. Hall: *Archaeology Africa*, p.158.

<sup>57)</sup> . T.Maggs: "Msuluzi Confluence: A Seventh century Early Iron Age site on the Tugela River" (*Annals of Natal Museum Vol. 24*), pp.122-128.

had been properly processed and moulded into a pot. Fired and used pots that are broken, ground into powder and tested by archaeologists prove that the constituent elements are evenly distributed, hence ensuring a successful pot.<sup>58)</sup> It was believed that if a person broke these taboos, the chemicals would not work together and the inconsistency would emasculate the clay.

The Zulus have been practicing clay pottery for centuries. The Zulu women are known to be expert potters; they shape clay into lovely designs. The consistency of clay is important to a good potter. The Zulu women will go to great lengths to obtain it from the right source.<sup>59)</sup>

M.V. Dube points out that traditional pottery plays a central role in Zulu culture as these vessels are used, among other things, to carry or store beer and because they are important in ceremonies.<sup>60)</sup> The importance of using the right clay in the making of good and strong pottery cannot be overemphasised. Over many centuries, women have become experts in selecting the right clay for the making of pottery.

Pots are used for storing water, food and beer<sup>61)</sup> and, as the makers of these utensils, married women play a central role in the wellbeing of the family. They even

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<sup>58)</sup> . P. Mitchel: *The Archaeology of Southern Africa*, p.297.

<sup>59)</sup> . M.V.Dube, Manzamnyama, 10.08.2001.

<sup>60)</sup> . M.V.Dube, Manzamnyama, 10.08.2001.

<sup>61)</sup> . P. Mitchell: *The Archaeology of Southern Africa*, p.297.

weave mats used for covering of huts. Tourists wanting to view the variety of products made by women should visit any Arts and Crafts Centre in Zululand.



Modern Zulu Pottery

Acknowledgement: Zululand Historical Museum

There are museums that house Early Iron Age pottery e.g. the Natal Museum, Pietermaritzburg and cultural museum at Ulundi.

#### ○ **Weaving**

Many different types of grass are used for weaving. Thatching grass such as *unwaba* (*H.cymbana*) and grass suitable for basketry such as *ukhasi* (*Oplismenus hirtellus*) are found in mountainous areas, while sedges such as *incema* (*Juncus maritimus*) and *ikhwani* (*C. fastigitus*) are more common in swampy areas. Drier areas yield grasses such as *isikhonko* (*Digitaria eriantha*) and *insikizane* (*Eragrotis curvula*). The most popular material for basketry is the folioles of the *ilala* palm (*Hyphaene natalensis*), which is found along the eastern coastal areas of South Africa

from *Hluhluwe* to *Kosi Bay*.<sup>62)</sup> Irrespective of the type of land, there is always a grass type that is suitable for weaving.

Women weave *unyazi*, *iqoma*, *isiqabetho* (large bowls), *ichumo* and *iquthu* (bottle-shaped baskets), *isicephu sezinyawo* (doormats), *izithebe* (eating mats), *izicephu* (sitting mats) and *amacansi* (sleeping mats). Grass utensils, such as the *ivovo* (beer strainer), *isikhetho* (beer skimmer) and *isichumo* (beer container for transportation) are also woven.<sup>63)</sup> This is reflected in the vibrant range of woven articles that can be viewed and purchased at historical sites and tourist destinations in Zululand. Zulu women use natural materials such as grass and palm leaves in the manufacture of the handmade wares that are so popular with tourists. This is in keeping with the concept of an African Renaissance initiated by the previous President of South Africa, Mr Thabo Mbeki. African Renaissance is the concept that African people and the nations overcome the current challenges confronting the continent and achieve cultural, scientific, economic, etc. renewal, such as happened in Italy and Europe during the 14<sup>th</sup>-16<sup>th</sup> century following the Middle Ages.

Grass and palm tree fronds are used in the making of baskets, beer containers, and bowls<sup>64)</sup> and according to C.T.M Ngcobo, grain storage baskets are also used to keep maize. Beer strainers (*izinkezo*) are plaited out of the fronds of palm trees and are used to strain the solid particles out of fermented beer before drinking. Plaited bangles, belts, bags and leg bands are among the accessories made by the women.

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<sup>62)</sup> . R. Levinsohn: *Basketry: A Renaissance in Southern Africa*, p.24.

<sup>63)</sup> . J. W. Grossert: *Zulu Craft*, pp.27-29.

<sup>64)</sup> . A.B. Cunningham & S.J. Milton: *Effects of Basket-weaving Industry on Mokola Palm and Dye Plants*, p. 389.



Large Bowls (iziqabetho)

Acknowledgement: Empangeni Arts and Cultural History Museum.

The mats that they make from grass can be divided into two categories, namely sleeping mats (*icansi*) and sitting mats (*isicephu*).

Most of the pre-colonial traditional ceremonies that were held by Africans are still practiced in most of the Zulu communities. They are still shaping the Zulu culture and traditions, though they have been modernized. Traditionally women played an important role in daily lives for the benefit of their families. Presently, they are still working for their families. This can be attributed to the pre-colonial era.

## CHAPTER 3

### Sites of archaeological and historical interest

This chapter, in depth, identifies and discusses nodes of archaeological and historical interest, with a focus on the areas between the Tugela and Lower Umfolozi Rivers. The main purpose is to identify and describe each site in details, while explaining its historical significance. Places that are discussed are *Eshowe*, *Empangeni*, *Gingindlovu*, *Mtunzini* and Richards Bay and surroundings. The direction or map for the places under each node will be given.

#### ❖ Eshowe and surroundings

*Eshowe* is situated on the R68 between the villages of *Gingindlovu* and *Nkwalini*. It was founded in 1881, proclaimed a Town Board in 1915, and elevated to borough status in June 1954.<sup>1)</sup> *Eshowe* is the oldest colonial town in Zululand and was traditionally the capital of Zululand. It is historical importance, as events such as the birth and death of the Zulu king *Cetshwayo* occurred here. *Eshowe* occupied a significant position during the Anglo-Zulu War of 1879. During the Zulu Civil War a few years later around 1905 and aftermath, *Eshowe* became the British military headquarters and a large peacekeeping force of 3 000 British troops was encamped in tents at Fort Curtis for about 16 years.<sup>2)</sup> Within its surroundings there are a number of places that are of both colonial and traditional interest, for example Fort *Nongqayi*, Fort Pearson and Fort Chelmsford.<sup>3)</sup> Between 1870 and 1900 several

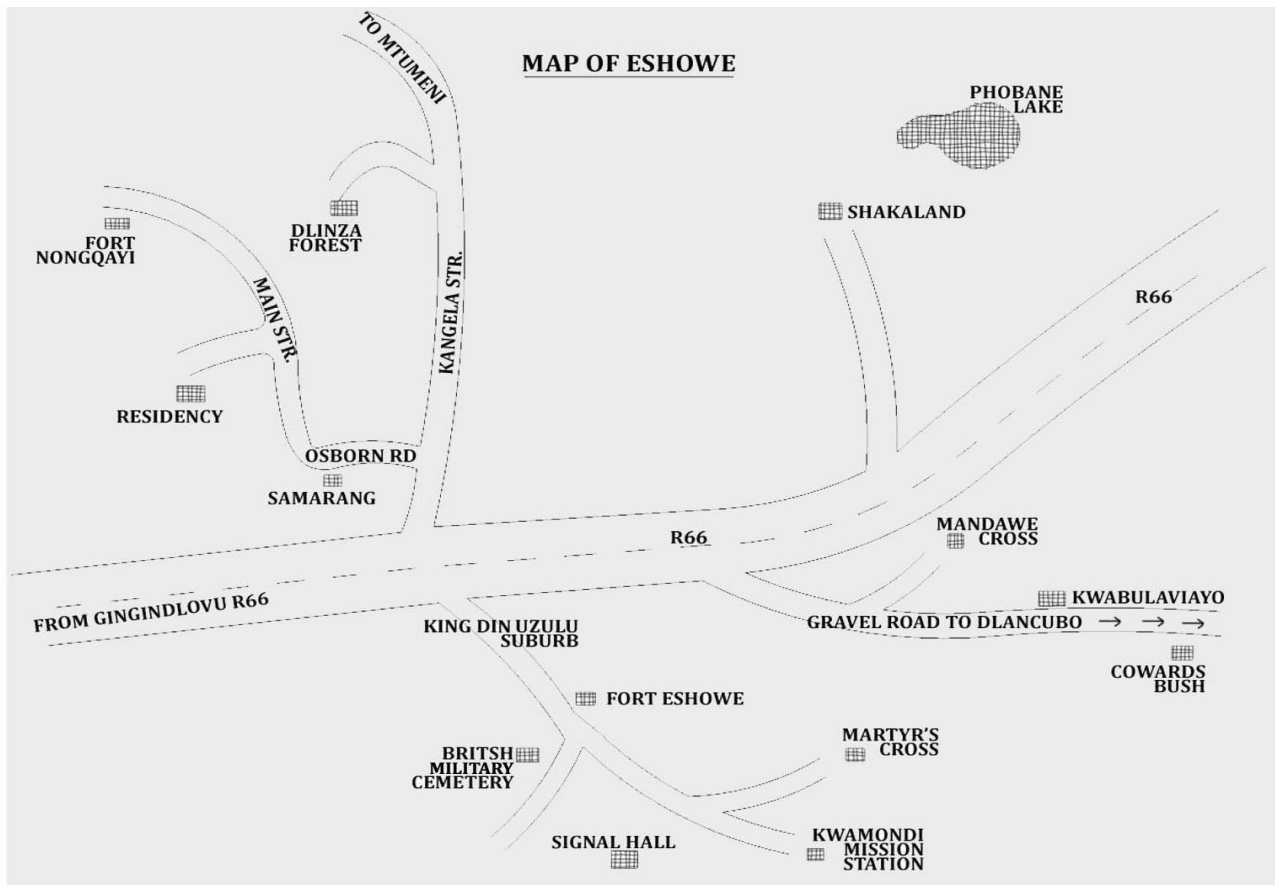
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<sup>1)</sup> . J.B.Innes: *The Developer's Guide to Zululand*, p.13.

<sup>2)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey through the Heart and Pulse of the Zulu Kingdom*, p.14.

<sup>3)</sup> . G.S.Moberly: *A City set on a Hill, a History of Eshowe*, p.47.

buildings of historical interest were erected at *Eshowe*, for example Samarang (the first house) and the Residency<sup>4)</sup>, house of the chief Magistrate.



Several authors have commented on the origins of the name *Eshowe*. Raper states that the real meaning of the word '*Eshowe*' emanates from King *Cetshwayo* when he relocated his royal residence back to his birthplace from the mosquito-infested lowlands. The word *Eshowe* captures the sound of the cool wind sighing through the trees. It comes from the Zulu word *ishoza* meaning cold wind, or *ishowe*, a particularly cold wind prevalent in the area in winter.<sup>5)</sup>

<sup>4)</sup> . J. Laband & I. Knight: *The Anglo-Zulu War*, p.35.

<sup>5)</sup> . P. E. Raper: *New Dictionary of South African Place Names*, p.04.



Leigh states that this word has two meanings. Apart from ‘the sound of the wind through the trees,’ he points out that it could also be a form of the Zulu name for a species of *Xysmalobium* bush: *ishowe* or *ishongwe*.<sup>6)</sup> According to P E Raper, *Xysmalobium* repels dogs and is therefore used in the preparation of hiding places.<sup>7)</sup> This seems to concur with the fact that King *Cetshwayo* settled at Eshowe with the intention to hide from malaria. It was also at Eshowe where the Zulu warriors hid from the English during the Anglo-Zulu War.

Moberly describes Eshowe as ‘A city set on a hill’.<sup>8)</sup> Gilbert Russel states that the word is derived from *iShowe* or the name of the *iTshowe* shrub, which grows prolifically in the area.<sup>9)</sup> The fact that *Shaka* and *Cetshwayo* built their kraals where *Eshowe* is today is an indication of the significance of *Eshowe* in Zulu culture. Raper states that the name *Eshowe* dates back to 1879/1880 and refers to the Zulu term for ‘place of large mushrooms’, *ekhowe*, given to it by scouts because the tents of the British troops reminded them of mushrooms.<sup>10)</sup>

With these afore-mentioned explanations, it is difficult to know exactly which one is the most correct - all of the explanations are acceptable. Furthermore, they relate to the meaning of the word itself.

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<sup>6)</sup> . M.Leigh: *Touring in South Africa*, p.142.

<sup>7)</sup> . P.E.Raper: *New Dictionary of South African Place Names*, p.94.

<sup>8)</sup> . G.S.Moberly: *A City Set on a hill, A History of Eshowe*, p.05.

<sup>9)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.109.

<sup>10)</sup> . P.E.Raper: *New Dictionary of South African Place Names*, pp.94-95.

## ❖ **Historical Background**

Both King *Mpande* and his son, *Cetshwayo*, lived at *Eshowe* during the 19<sup>th</sup> century. *Cetshwayo* also died there. This fact, in itself, gives *Eshowe* historical significance. *Eshowe* offers a unique window to history as the oldest town in Zululand. It was King *Mpande* who first invited the Norwegian missionaries to construct *Kwa-Mondi* mission station there. These Norwegian missionaries were Reverends H P S Screuder in 1854 and Ommund Oftebro in 1861.<sup>11)</sup> These two Kings have played important roles in Zulu history.

Prince *Cetshwayo* moved his kraal from *Empangeni* to *Eshowe* in 1860 and occupied a fine sight granted by King *Mpande*.<sup>12)</sup> King *Mpande* wanted to have his son close to him.

During the Anglo-Zulu war of 1879, a force of troops under Colonel Pearson was besieged by the Zulus near *KwaMondi* mission station. It was these troops that built the earthworks of Fort *Eshowe*.<sup>13)</sup>

## ❖ **Other Places of Historical Interest**

The following section presents more places of historical interest in the vicinity of *Eshowe*.

- **Fort Nongqayi/ Zululand Historical Museum** (see map).

The fort consists of a quadrangular plastered brick construction provided with openings (loopholes) for riflemen to shoot through. The fort represents the oldest

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<sup>11)</sup> . G.S.Moberly: *A City set on a Hill, A History of Eshowe*, p.05.

<sup>12)</sup> . D.Conolly: *The Tourists in South Africa: Travel Guide*, p.46.

<sup>13)</sup> . G.S.Moberly: *A City set on a Hill, A History of Eshowe*, p.07.

colonial structure that is still intact at *Eshowe*. It stands on a ridge on the commonage Southeast of *Eshowe* and has crenellated, double-storey corner towers.<sup>14)</sup> It was constructed by the British in 1883 to accommodate the Natal Native Police, mustered as bodyguards to Sir Melmoth Osborne, British Resident for Zululaland.<sup>15)</sup>

Fort *Nongqayi* is a striking white, mud bricked, three-turreted fort.<sup>16)</sup> The reason why this fort has only three turrets is because the British ran out of money before its completion. To this day, the fourth turret has never been completed.<sup>17)</sup>

The Fort *Nongqayi* Museum Village houses a series of museums covering a wide range of local interest, from Early Iron Age settlements to traditional Zulu art and culture, from natural history to missionary history and from wars between kingdoms to the battle against the tsetse fly (*nagana*). Also on display in this museum are several rare brass armbands (*ingxotha*) worn by kings and soldiers, who were decorated for their bravery during reigns of King *Dingane*, King *Mpande* and King *Cetshwayo*.<sup>18)</sup>

The fort is surrounded by immaculate lawns and indigenous flora, with points of interest added to its surroundings by an American naval gun, an anchor from the HMS *Tenerdos* and an early sugar-cane wagon.<sup>19)</sup> *Nongqayi* is a Zulu word meaning

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<sup>14)</sup> . M Leigh: *Touring in South Africa*, p.142.

<sup>15)</sup> . P.E.Raper: *New Dictionary of South African Place names*, p.103.

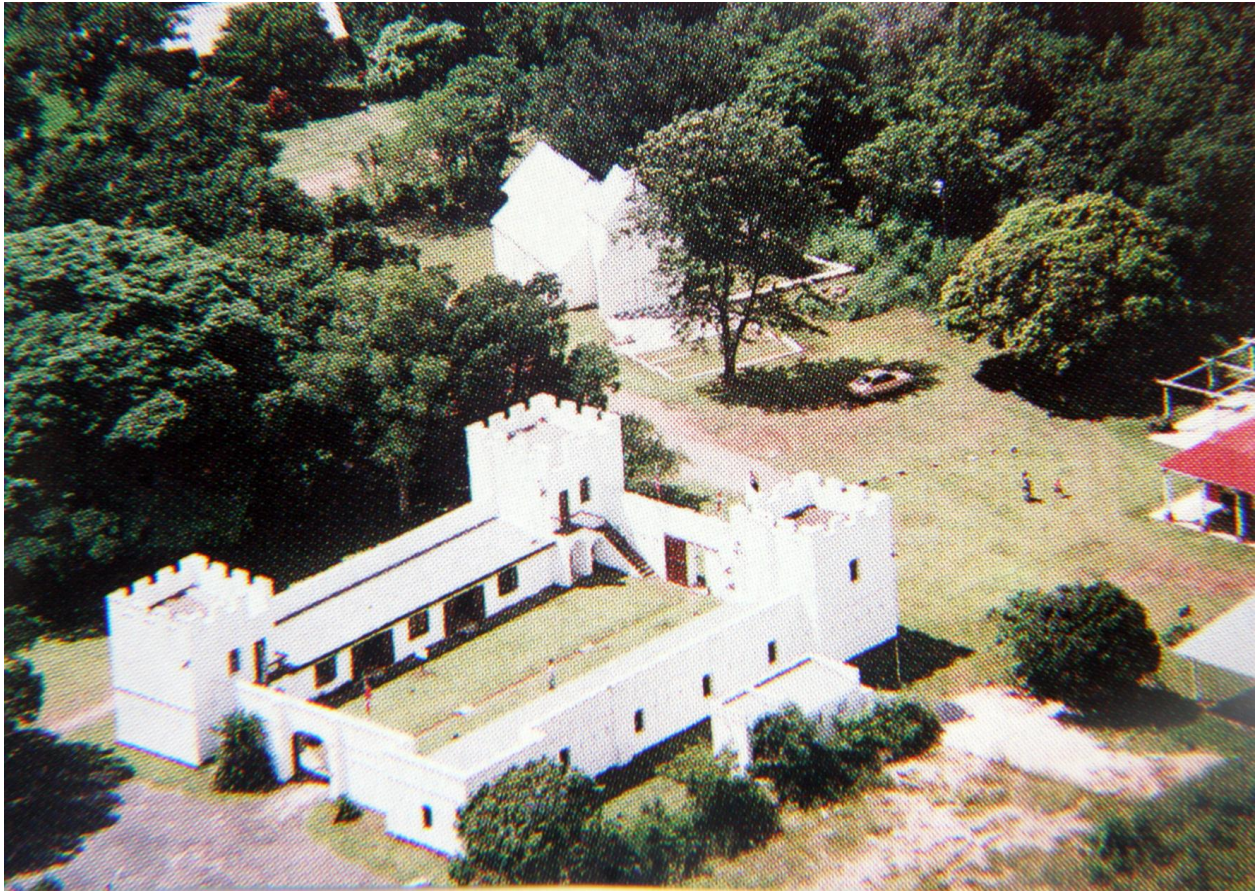
<sup>16)</sup> . G.S.Moberly: *A City set on a hill, A History of Eshowe*, p.07.

<sup>17)</sup> . J. Hawke, *Eshowe*, 09.07.2008.

<sup>18)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey through the Heart and Pulse of the Zulu Kingdom*, p.14.

<sup>19)</sup> . J.J.Oberholster: *The Historical Monuments of South Africa*, p.265.

‘to seek’ or ‘to detect’. The fort served as a military building during the Zululand disturbances between 1883 and 1888 and during the Anglo-Boer War of 1899 to 1902.<sup>20)</sup>



*Fort Nongqayi*

Acknowledgement: the Zululand Historical Museum.

Fort *Nongqayi* was declared a historical monument in 1939 by the erstwhile Historical Monuments Council. It was established as a museum in 1961 and houses important Zululand historic relics. This museum includes British and Zulu royal memorabilia and artifacts of local interest<sup>21)</sup>, which makes it a tourists attraction to both overseas and local South African visitors.

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<sup>20)</sup> . M. Leigh: *Touring in South Africa*, p.142.

<sup>21)</sup> . D. Conolly: *The Tourists in South Africa: Travel Guide*, p.155.

The museum also houses palaeontological and geological specimens, a splendid Spanish mahogany furniture collection on loan from the family of John Dunn, the first and only White Chief in Zululand, and works by local artists.<sup>22)</sup>

Local artists display their work, including beadwork, according to Zululand regions or districts of origin at the museum. The different sets of beadwork included those for *Mpungose*, *Oyaya*, *Nkandla*, *Msinga*, *Shembe*, *amaChunu*, Bergville, *Nyuswa*, *Mahlabathini* and *Nongoma* districts or regions.

At the fort, a replica of a Zulu hut portrays the cultural life of the Zulus. A variety of utensils and other articles used by a typical postcolonial Zulu family are on display, including *izingqoko* (wooden tray), *izinkamba* (beer bowl), *amabheshu*, *izinkezo*, *izikhumba zokulala* (sleeping mats) and *amacansi* (sitting mats). These items were in daily use in the traditional Zulu family.

There are also displays of the Anglo-Zulu War of 1879 and of the *Bhambatha* rebellion (1906) featuring authentic artifacts. An old printing press and book presses illustrate the 19<sup>th</sup> century printing technology while a scale (obtained from *Nkandla*) for weighing gold is also part of the displays at the museum, together with historic pictures of the fort and statues of King *Cetshwayo* and *Mpande*.

Adjacent to the fort is a Crafts of Africa Shop, where local art and history books are on sale. This craft shop is called '*Izandla Zethu*' and it also sells hand-made

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<sup>22)</sup> . SANAS [NEWS: Journal](#) of the South African National Society (Natal Branch), p.111.

traditional ware, such as beadwork. There is also a Mission Museum Chapel, the wood and iron Adams Outpost Restaurant and Tea Gardens was named after Alfred Adams, one of the first traders in Zululand. His original house was re-erected at the museum and now house restaurant.

This museum houses a collection of items from the European and Zulu encounters in the region as well as a display on the early Norwegian missionaries.<sup>23)</sup> It is worthwhile visiting the Zululand Historical Museum in order to view the interesting display of rare artifacts. This fort has hosted between 11 000 and 13 000 visitors between 1992 and 2002. Between the years 2003 and 2007 the number of visitors has decreased from 10 000 to 8000 due to many reasons one of which is the high crime rate in South Africa<sup>24)</sup>. Currently, the Provincial Museum Services are planning new exhibitions in order to enhance visitor interest, as a sharp drop in visitors holds nothing good for the future of museums. In a country with a housing shortage and many people unemployed, the money spent on “luxurious” items like museums should be justifiable – the latter can only be achieved through an increase in museum visitors.

- **Vukani Museum** (see map).

Vukani museum is situated adjacent to the Zululand Historical Museum on the same property. It started operating as a museum in September 1996 after a Trust was founded in 1994. A special building was erected to house the exceptional collection of art based on traditional Zulu culture and craft. The museum houses

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<sup>23)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.111.

<sup>24)</sup> . J. Hawke, Eshowe, 09.07.2008.

the finest collection of Zulu basketry, woodwork, tapestry, pottery and beadwork available in Zululand. Basketwork is the focus, with pottery, beadwork, woodcarving, traditional clothing and tapestry well represented.<sup>25)</sup>

This museum was the brainchild of the *Vukani* Association, an association set up by Reverend Kjell Löfroth. It is owned and run by the crafters themselves.<sup>26)</sup> The *Vukani* Collection Museum holds parts of a collection originally owned by Reverend Kjell Löfroth, a Swedish missionary who worked among the Zulu people and who, with Mrs Bertha Löfroth and *Baba Elliot Dlodla*, was instrumental in the renaissance of basket weaving. They market their products both in South Africa and abroad.<sup>27)</sup>

The beer strainers, beer skimmers, lids of beer-pots (*izichumo*) and beer bowls are among the products of this museum. Crafters support their families from the sale of these products.<sup>28)</sup>

- ***Kwa-Mondi Mission Station*** (see map).

The fort is situated in the east of the town and encircled by a deep moat. The level of malaria was very high in the vicinity of *Empangeni* by ±1860. As a result King *Cetshwayo* decided to move by 1861 to the healthier uplands of *Eshowe*. He then

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<sup>25)</sup> . V. Garside, Eshowe, 09.07.2008.

<sup>26)</sup> . B.V.Mlambo: *Tourism Host Communities in the Lower Umfolozi District, Perception, Expectations and Appreciation*, p.56.

<sup>27)</sup> . B.V.Mlambo: *Tourism Host Communities in the Lower Umfolozi District, Perception, Expectations and Appreciation*, p.57.

<sup>28)</sup> . M. M. Fuze: *The Black People and Whence They Came*, p.94.

invited Reverend Ommund Oftebro to accompany him and offered him land to establish a mission station on the outskirts of *Eshowe*.<sup>29)</sup>

The Zulus found it difficult to pronounce his name properly and consequently called the mission station *Kwa-Mondi*, the name closest to Ommund.<sup>30)</sup>

In 1879, during the Anglo-Zulu War, Colonel Charles Pearson converted *Kwa-Mondi* mission station into a fort when he heard of the defeat of his general, Lord Chelmsford, at *Isandlwana*.<sup>31)</sup> In the war years, this mission station was used for defense purposes instead of being a place for praying. At that time, the Zulus besieged the English for 10 weeks and four officers and 27 men died from sicknesses, with another 120 hospitalized at *Kwa-Mondi*. The church was converted into a hospital for those wounded in the battle.<sup>32)</sup> From then onwards the station no longer served as a mission but as a fort.

Lord Chelmsford established Fort Eshowe during the Zulu war to serve as an advanced base for the march on *uLundi*, on the site of the Norwegian Mission Station, *Kwa-Mondi*. The garrison consisted of ±1500 men. It was besieged for 3 months after the *Isandlwana* debacle.<sup>33)</sup> The British were serving under Colonel Pearson at the time and the siege was relieved by Lord Chelmsford on the 3<sup>rd</sup> April 1879.<sup>34)</sup>

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<sup>29)</sup> . G. S. Moberly: *A City Set on a hill, A History of Eshowe*, p.13.

<sup>30)</sup> . D.Conolly: *The Tourists in South Africa: Travel Guide*, p.236.

<sup>31)</sup> . M.Leigh: *Touring in South Africa*, p.27.

<sup>32)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.127.

<sup>33)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.110.

<sup>34)</sup> . D.Conolly: *The Tourists in South Africa: Travel Guide*, p. 236.



Heavy late summer rains brought havoc and disease to the camp and by the time relief arrived following the Battle of *Gingindlovu*, 28 British officers and soldiers had died due to the lack of adequate medical provisions. They are buried in the nearby Fort *Eshowe* Military Cemetery

The mission station is currently (2009) still fulfilling its original function as mission station. A plaque in the entrance commemorates its history by stating that the mission station was founded by Reverend Ommund Oftebro in 1861, was built in 1883 and extended in 2004.

When Oftebro arrived to settle in *Eshowe* he established a church, a mission house, schoolrooms and a small medical station. He became the first white man to live in *Eshowe*.<sup>35)</sup> Therefore, even though established as a mission station, the facility ended up serving many purposes. It served the English as a fort during the Anglo-Zulu War and is now functioning as a multipurpose facility that is also a drawing card for tourists.

The mission station has stood the test of time. It was declared a heritage site. The mission station is a popular tourist destination.

Today only few remains of the fort can be observed close to *Mbomboshana* hill. A cemetery represents the only remains of what is left of the activities at the fort which was once used by the Norwegian Missionary Society of *Kwa-Mondi*.<sup>36)</sup>

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<sup>35)</sup> . G. S. Moberly: *A City Set on a hill, A History of Eshowe*, p.13.

<sup>36)</sup> . G.A.Chadwick: *Historical Places of Importance to Kwa-Zulu and the Formulation of Recommendation*, p. M22.

Author of this dissertation visited the cemetery and the memorial park built by *Amafa AkwaZulu Natali* in memory of soldiers that died in service of the crown during the period 1879 to 1898 and were buried there. There is also a second cemetery for Norwegians, where many people of importance were buried e.g. the artist Nils Solberg and *Maqhamusela Khanyile*, a mission convert killed in 1877 after refusing to renounce the Christian faith.<sup>37)</sup>

- **The Dhlinsa Forest** (see map).

The *Dhlinsa* Forest is a natural forest of 250 ha in extent that is situated within the Eshowe urban environment.<sup>38)</sup> It is one of six well known natural forests in Zululand, the others being *Ongoye*, *Entumeni*, *Nkandla*, *Qhudeni* and *Ngome*. The word '*Dhlinsa*' means 'grave-like place of meditation'.<sup>39)</sup> The forest is of historical importance because it provided a burial site for the Zulus who died during the Anglo-Zulu War in *Eshowe*.<sup>40)</sup> Within the forest, there is a clearing called the Bishop's Seat, which is a seat for meditation. The name commemorates a former Bishop W M Carter of Zululand who lived there during 1953 and conducted open-air services in this forest.<sup>41)</sup>

Eshowe residents converted it into an outdoor theatre for the presentation of pastoral and other plays. The Nativity play entitled '*Forest Noël*' has been produced by Eshowe residents in the forest since 1953. The Bishop' Seat is described as six

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<sup>37)</sup> . G.A.Chadwick: *Historical Places of Importance to Kwa-Zulu and the Formulation of Recommendation*, p. M22.

<sup>38)</sup> . M. Ntuli, Eshowe, 10.07.2008.

<sup>39)</sup> . M. Leigh: *Touring in South Africa*, p.142.

<sup>40)</sup> . M. Leigh: *Touring in South Africa*, p.142.

<sup>41)</sup> . D. Conolly: *The Tourists in South Africa*, p.236.

picnic spots that form an attractive natural amphitheatre and the setting for the Nativity, which is performed every three years.<sup>42)</sup>

Bishop Carter was a great nature lover and loved to wander through the *Dhlinza* Forest. This was his favourite spot, where he used to sit and meditate. He felt that it should not be kept secret and be made public by arranging holding an annual picnic there for the children of the town, with special activities organised for adults. The Bishop's Picnic Ground soon became known as Bishop's Seat.<sup>43)</sup> Bishop's Seat adds to the historical importance of the forest.

Private theatrical and amateur concerts as well as dances are held at the main entertainment centre for adults, while picnics are still organized on a large scale at Bishop's Seat. There are two hiking trails through the forest as well as a drive on a rough track through the centre of the forest where visitors can still glimpse a secretive blue duiker or bushbuck.<sup>44)</sup>

During the *Hlokuhloku* Battle between the *Qwabe* tribe and *Shaka*, the *Qwabe* women and children were sent to the *Dhlinza* Forest in the interests of their safety.<sup>45)</sup> This adds to the historical value of the forest for the Zulus.

Many of the forest's trees are utilized as Zulu medicines and it is also home to a wide range of bird species. At present 75 species of birds are known to occur in this

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<sup>42)</sup> . D. Conolly: *The Tourists in South Africa*, p.236.

<sup>43)</sup> . G. S. Moberly: *A City Set on a hill, A History of Eshowe*, p.88.

<sup>44)</sup> . B. Hopwood: *Zululand Heritage Route 66: A journey Through the Heart and Pulse of the Zulu Kingdom*, p.18.

<sup>45)</sup> . G.A.Chadwick: *Historical Places of Importance to Kwa-Zulu and the Formulation of Recommendations*, p. 516.

forest, including spotted thrush, narina trogon, green coucal, emerald cuckoo, crowned eagle, olive woodpecker, golden tail woodpecker, grey cuckooshrike, choristar robin and red chested cuckoo, to mention but a few. There are also about 130 tree species. These include the giant umzimbeet, forest iron plum, forest peach, forest knobwood, wild plum and Latin Botanical names i.e. forest num num, natal milk plum, fluted milkwood, common figtree and tree fuschia.

Among the plants used for traditional medicines are mpumelelo or yellow wood (*Podocarpus falcatus*), mgwenya (*Ximenia caffra*), maphipha (*Sideroxylon inerma*), bhuhubhu (*Hhelinus integrifolius*), uhlunguhlungu (*Brachylaena elliptica*) and nhlanhlemhlophe (*Secamone*), to mention a few. Its botanical value lies in the fact that it provides a font of information for visitors while serving as a nature reserve for future generations.<sup>46)</sup>

- ***Kwa-Bulawayo*** (see map).

One of the first things *Shaka* did after he became King in 1819 was to establish his new military headquarters and royal palace, which he called *Kwa-Bulawayo*, meaning the oppressed one. This name marked the indignities, sufferings and ill-treatment that he, as a young boy, suffered under his father *Senzangakhona*.<sup>47)</sup>

Archaeological surveys done during the 1980's confirm that *KwaBulawayo* was more than 350 metres across at its widest, the distance between the *isigodlo* at the top and the lowest gate. Its general layout was similar to King *Dingane's* better-

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<sup>46)</sup> . M. Ntuli, Eshowe, 10.07.2008.

<sup>47)</sup> . A. de.V Minnaar: *Empangeni, a Historical Review to 1989*, p.78.

preserved capital *uMgungundlovu* and King *Cetshwayo's* capital *oNdini*. These establishments were very large indeed and Henry Fynn, an ivory trader in south east Africa in the early 19<sup>th</sup> century who made several journeys into Zulu territory at the time of King *Shaka*, estimated that *KwaBulawayo* was surrounded by an outer palisade over three kilometers in circumference, while his colleague Nathaniel Isaacs believed it contained 1 400 huts. This palace could house about 10 000 warriors.<sup>48)</sup>

*Kwa-Bulawayo* was originally built on the southern side of the *Mhlathuzi* Valley, not far from his ancestor *Malandela's* capital, *Odwini*. This spot was chosen because *Shaka* probably wanted to be in close proximity of his ancestors. It is situated between *Empangeni* and *Eshowe* on *Ingonyama* Trustfund.<sup>49)</sup>

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<sup>48)</sup> . B. Hopwood: *Zululand Heritage Route 66: A journey Through the Heart and Pulse of the Zulu Kingdom*, p.28.

<sup>49)</sup> . Albert van Jaarsveld, University of Zululand, 14.06.2010.



*KwaBulawayo* Heritage site

*KwaBulawayo* kraal was one of the biggest kraals in Zululand. It is the first Zulu capital visited by whites, amongst them the early English settlers Henry Francis Fynn, Captain Farewell and Nathaniel Isaacs. The erstwhile Historical Monuments Commission has erected a monument and plaque on the site.<sup>50)</sup>

In July 2009, *Kwa-Bulawayo* was still under reconstruction, with six huts and one big cattle-byre at the centre and offices on the side. It is developed by the *Uthungulu*

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<sup>50)</sup> . P.E. Raper: *New Dictionary of South African Place names*, p.78.

District Municipality as a community development project and is earmarked to become the *Kwa-Bulawayo* cultural centre. *Amafa aKwaZulu-Natali* is managing the project.

- **Coward's Bush** (see map).

Approximately two kilometres from *kwa-Bulawayo* Kraal towards *Empangeni* on the P230 gravel road, there is a prominent Kei-apple tree that marks a site known as Coward's Bush or '*isihlahla samagwala*' (or *isihlahla somqokolo*), where *Shaka* tested warriors accused of cowardice in battle and put to death those who flinched.<sup>51)</sup>

In this bush, a man found guilty had to hold up his left arm on a branch of the tree while a razor-sharp assegai was slowly pressed in towards the heart. If he flinched he was put to death immediately, but if he showed no sign of fear, his life was spared for he was regarded as a brave soldier.<sup>52)</sup> This somehow encouraged soldiers to be strong and fearless. As far as *Shaka* was concerned, heroism was to be enforced as it was not a natural attribute. This is because, according to him, all warriors had to be heroes or be put to death. J.J.Oberholster referred to Coward's Bush as the *Golgotha* of *Bulawayo*<sup>53)</sup>, due to the brutality that *Shaka* showed in killing people who were regarded as cowards.

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<sup>51)</sup> . A. de V Minnaar: *Empangeni, a Historical Review to 1989*, p78.

<sup>52)</sup> . H. C. Lugg: *Historic Natal and Zululand*, p.126.

<sup>53)</sup> . J.J.Oberholster: *The Historical Monuments of South Africa*, p.265.



Kei-apple tree at *kwaBulawayo*





Cowards Bush Heritage Site

Unfortunately, the bush no longer exists, but a Kei-apple tree is growing on the site. Visitors to the heritage site, erected by the erstwhile Historical Monument Commission, can view this tree.

- **The Martyr's Cross** (see map).

*Maqamusela Khanyile* was the first Zulu who became a Christian. He attended Reverend O. Oftebro's church services at *Kwa-Mondi* mission station and announced his desire to be baptised as a full Christian, regardless of what his king would think about this. An informant reported him to King *Cetshwayo*.<sup>54)</sup> In doing so, *Maqamusela* underestimated the power of the king. Being King *Cetshwayo*'s cook, he was well-known among members of the Royal household.<sup>55)</sup>

Reverend O. Oftebro also preached the Word of God to King *Cetshwayo* in *Maqamusela*'s presence. *Cetshwayo* was nearly converted but was influenced by *Mvudlana*, his uncle, who was an *induna* and half-brother of *Shaka*. However, *Mvudlana* failed to influence *Maqamusela*, who stopped serving King *Cetshwayo* and left his kraal.<sup>56)</sup> *Maqamusela* proved that he was a real convert because he preferred to die for his God rather than surrendering his faith on instruction from king *Cetshwayo*. He was summoned by the king to his kraal. As he was aware that he was about to be killed, he went to his son, *Ntshingwayo*, who lived with Reverend Kieland at *Eshowe* mission station, to bid him farewell.<sup>57)</sup> *Maqamusela* hereby proved that he was determined to be a Christian. *Cetshwayo* made many attempts to get *Maqamusela* to give up his Christian faith but without success. He could have given in to the king's demands by renouncing his faith, but remained

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<sup>54)</sup> . A.E.Cubbin: *Empangeni: A Special Centenary Commemorative Issue. Empangeni Annals Volume II. 1894 –1994*, p.43.

<sup>55)</sup> . B.E.T.Masilela: *The History of Missions in Zululand with Special Reference to Entumeni and Eshowe Missions 1835-1983*, p.208.

<sup>56)</sup> B.E.T.Masilela: *The History of Missions in Zululand with Special Reference to Entumeni and Eshowe Missions 1835-1983*, p.210.

<sup>57)</sup> . B.E.T.Masilela: *The History of Missions in Zululand with Special Reference to Entumeni and Eshowe Missions 1835-1983*, p.210.

steadfast in his belief. When he was summoned to the king's kraal his bond with God enabled him to have no fear.

While on his way back home from the King's kraal *Maqhamusela* was met by four men at *Mpondweni* hilltop. *Cetshwayo* had sent these men, three Zulus and a young Swazi, to kill him. The names of the Zulus were *Jubane Mpungose*, *Mngcelu* and *Nyamalala Zondo* and the young Swazi was named *Hwayimbana*.<sup>58)</sup> In being told that that they had been sent to kill him, *Maqhamusela* had a last chance to surrender his faith and save his life.<sup>59)</sup> The men hoped that he would recant his Christian faith, but instead, he asked them to give him a chance to pray, and they did. When he told them that he had finished praying, the first man fired a gun at him and missed. The second man then shot him to death.<sup>60)</sup> This happened on 9 March 1877.

Reverend O. Oftebro heard the sad news of the assassination of *Maqhamusela*, and he went to the spot where *Maqhamusela* had died with the intention of taking his body for burial. *Maqhamusela's* body was nowhere to be found.<sup>61)</sup> Reverend Oftebro knew that people would be afraid of taking responsibility for the burial of *Maqhamusela's* body since he had defied the word of the king. No one knows what happened to the body. Cubbin postulates that wild animals probably devoured it.<sup>62)</sup>

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<sup>58)</sup> . B.E.T.Masilela: *The History of Missions in Zululand with Special Reference to Entumeni and Eshowe Missions 1835-1983*, p.211.

<sup>59)</sup> . A.E.Cubbin: *Empangeni: A Special Centenary Commemorative Issue. Empangeni Annals Volume II. 1894 –1994*, p.43.

<sup>60)</sup> . J.C.van der Walt: *Zululand True Stories 1780-1978*, p.47.

<sup>61)</sup> . J.C.van der Walt: *Zululand True Stories 1780-1978*, p.48.

<sup>62)</sup> . A.E.Cubbin: *Empangeni: A Special Centenary Commemorative Issue. Empangeni Annals Volume II. 1894 –1994*, p.43.



Martyr's Cross: with acknowledgement to M C Dube

At the top of a hill near *Kwa-Mondi* Road, a cross commemorating the death of the *Maqhamusela Khanyile* is to be found.<sup>63)</sup> In 1877 a monument consisting of a concrete cross with the inscription '*Maqhamusela Khanyile – died for his faith, wafela ukhoho lwakhe*' was erected at *Mpondweni* hill by Pastor Sigurd Solberg.<sup>64)</sup> The fact that Reverend Oftebro and Pastor Sigurd Solberg took care of *Maqhamusela* even after death showed to what extent they respected his faith. KZN Premier, Mr *J S Ndebele*, and Reverend *L Sibiya* officially unveiled the new monument on 11 March 2007.

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<sup>63)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.21.

- **Signal Hill (*Mbomboshana*)** (see map).

Along the British cemetery road in *Eshowe* is *Mbomboshana* Hill, an imposing feature. During the Anglo-Zulu War signals were conveyed between Fort Pearson and Fort *Eshowe* by heliograph and shaving mirrors from its summit, keeping besieged soldiers informed of measures being taken for their rescue.<sup>65)</sup>

Fort *Eshowe* was situated in close proximity to *Mbomboshana* Hill, and outposts on the hill could see flashes from the direction of the Fort Pearson and decipher the heliographed messages. The garrison had no heliograph apparatus of its own, so the first messages were acknowledged by hoisting a flag on the church, which was visible through the telescope at Fort Pearson.<sup>66)</sup> Signs signaled from this hill were visible at Fort Pearson.

- **Mandawe Cross** (see map).

*Amandawe*, a large cross of seven by three metres situated on *Mandawe* hill near the R66 between *Eshowe* and *Nkwalini*, was built in 1934 by the Knights of Da Gama in the *Eshowe* Catholic Church diocese, using local rock. It was built as a tribute to all those who had died in bringing the Gospel of Jesus Christ to Zululand. It was constructed to perpetuate a desire to pray to and to serve the Saviour who died on the cross for humankind.<sup>67)</sup> The church steeple is in the shape of an inverted wooden Zulu milking. It has a very commanding position and can be seen from a great distance. Currently, it belongs to the Roman Catholic Church.<sup>68)</sup> The

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<sup>64)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.21.

<sup>65)</sup> . G.S.Moberly: *A City set on a Hill, A History of Eshowe*, p.14.

<sup>66)</sup> . G.S.Moberly: *A City set on a Hill, A History of Eshowe*, p.14.

<sup>67)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.125.

<sup>68)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.26.

community uses the lovely stain-glassed chapel that is contained in the edifice as a church.<sup>69)</sup>



*Mandawe Cross*

The imposing Cross overlooks the *Nkwaleni* Valley and was officially opened on 19 March 1967 by the late Bishop Aurelian Bilgeri, Bishop of the Catholic Diocese of *Eshowe*. The massive tower of natural stone over the altar and sanctuary is in the form of a milk-pail typical to the Zulu culture.<sup>70)</sup> The design of the church is based on the concept of a Zulu kraal, with the altar, pulpit, tabernacle and priest's seat arranged in such a way that they reflect the significance of the kraal among the Zulu people. Opposite the entrance is a space reserved for the head of the family,

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<sup>69)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.125.

<sup>70)</sup> . G. Sieber: *The Benedictines of Inkamana*, p.217.

especially when performing religious functions.<sup>71)</sup> The position of the priest is similar to that of the father in his home, which aptly reflects the patriarchal nature of Zulu culture. A gravel road leads to *Mandawe* and the church is open to all visitors.

- **Samarang** (see map).

Ernst A Brunner was appointed by John Dunn as magistrate after the 1879 Anglo-Zulu war, when Dunn's area was enlarged to such an extent that he couldn't cope with the administration. Samarang is the name of the oldest colonial house in Zululand. It was built by Ernst A Brunner, a Dutchman who took part in the battles fought at *Nyezane* and *Gingindlovu* during the Anglo-Zulu War of 1879. He was a graduate of Leiden University in Holland and was part of a group of 980 Dutch immigrants who settled at New Guelderland.<sup>72)</sup> When Zululand was annexed to Natal in 1897, he was elected a member of Parliament for Zululand. In 1883, Brunner and his wife, Cornelia Colenbrander, decided to build a house of substance at *Eshowe*. He constructed a huge nine-roomed Victorian mansion, complete with a very large verandah and corrugated iron roof on a prime location of two acres. They named the house 'Samarang', after a place in Java, Indonesia, where Cornelia Colenbrander was born.<sup>73)</sup>

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<sup>71)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.126.

<sup>72)</sup> . J.C.van der Walt: *Zululand True Stories 1780-1978*, p.89.

<sup>73)</sup> . *Zululand Observer*, 30.10.2000, p.15.



Samarang (corner of Main and Osborne roads)

Samarang is the oldest private European residence in Zululand. It is situated on the corner of John Ross Highway and Main Street and was declared a National Monument in 1993.<sup>74)</sup> As such, it has great tourist potential.

As from the time it was built, Samarang changed ownership only five times. From 1918 to 1944 R Hall and family owned Samarang. They were followed by A. Vanderplank: 1944 to 1958 and R Edwards: 1958 to 1965. In 1965 Samarang was purchased by Dr Donald Martin Clark (a surgeon and former Springbok athlete) and his wife Patricia, who still occupy the house. They have recorded 75 species of birds and 60 different species of plants in their garden, which is not open to the public unless pre-arranged.<sup>75)</sup>

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<sup>74)</sup> . *The Cane Rat*, 04.08.1995, p.04.

<sup>75)</sup> . P. Clark, Eshowe, 09.07.2008.



- **The Residency** (see map).

In 1887 Zululand was declared a protectorate. The Residency was constructed by the Public Works Department of Natal in 1897 to house the Resident Commissioner, Sir Melmoth Osborne, after the British annexed Zululand and made *Eshowe* the colonial capital. The house is an excellent example of colonial architecture with the original wraparound verandah still intact.<sup>76)</sup> Since 1910, when South Africa became a union, it was the official residence of the chief magistrate of *Eshowe*.<sup>77)</sup> It achieved passing fame when it provided a temporary resting place for H. M. King George VI and the Royal family in 1947.<sup>78)</sup> The visit of the British Royal family heightened its historical importance and ensured its tourist potential. Initially, the office of the Civil Commissioner and that of magistrate were one. When the office of the magistrate was separated from that of the Civil Commissioner, the magistrate lived at the Residency. Later, the Residency became the home of the Resident Magistrate, Mr H P Ellis. The residency has stables for horses and a coach cottage. It also features a drumstil horses and sun dial. At present the Chief Magistrate, Mr J Du Plessis, still lives there. The house is not open to public, unless prior arrangements have been made.<sup>79)</sup> The fact that the Residency was built in 1894, makes it the second oldest non African residence at *Eshowe*. This, together with its typical Victorian architectural style, makes it a drawing card for tourists. It was declared a National Monument in 1986.

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<sup>76)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.18.

<sup>77)</sup> . D. Conolly: *The Tourists in South Africa*, p.230.

<sup>78)</sup> . E. H. Brookes & C de B. Webb: *A History of Natal*, p.34.

<sup>79)</sup> . J. Guy: *The View Across the River: Hariette Colenso and the Zulu struggle against imperialism*, p.34.



The Residency: *Eshowe*

- ***Shakaland*** (see map).

*Shakaland* (now part of the Protea Hotel Group), is situated adjacent to the Goedertrouw dam or *Phobane* Lake some 10 km from *Eshowe* on the R66 *Nkwalini* road. It was erected to the western side of the *Mandawe* cross. It was originally created by the film director Bill Faure as a film set for the magnificent 1980s docu-drama production: *Shaka Zulu*. It was later used for two other television spectacles, namely *The John Ross Story* and *Ipi-Ntombi*.<sup>80)</sup> The purpose of these productions was to revive original Zulu culture and traditions which are now disappearing. *Shakaland* is dedicated in preserving the age-old Zulu tribal way of life.

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<sup>80)</sup> . A. de V Minnaar: *Empangeni: a Historical Review to 1989*, p.80.

In 1984 Kingsley Holgate and Barry Leitch of the service company Proset bought the film set and approximately 80 hectares of the farm Normanhurst overlooking the *Mhlathuze Valley* for developing tourist accommodation.<sup>81)</sup>

Originally called the *Kwalihli Zulu Bush Camp*, *Shakaland* started off with eleven Zulu-type rondavels. In 1987 when the Protea Group of hotels bought the property, the name was changed to *Shakaland* in order to attract tourists. Like *Kwa-Bhekithunga*, *Shakaland* aims at providing visitors with a Zulu cultural experience.<sup>82)</sup>



Currently it is a unique hotel, which aims in providing visitors with an authentic Zulu cultural experience, including the correct etiquette of greeting and how to

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<sup>81)</sup> . A. de V Minnaar: *Empangeni: a Historical Review to 1989*, p.80.

<sup>82)</sup> . A. de V Minnaar: *Empangeni: a Historical Review to 1989*, p.80.

prepare and drink Zulu beer. The entire visit is taken up by participation in traditional Zulu customs.<sup>83)</sup>



Shields display at *Shakaland*

*Shakaland* offers a choice of several cultural experiences every day as well as luxury accommodation in traditional Zulu beehive thatched huts and traditional cuisine in its popular restaurant, *Shisa Nyama*.<sup>84)</sup> During the field visit, the author of this thesis witnessed a demonstration of young men proposing love to young women. The young men first demonstrated fighting, using sticks and shields and then demonstrated spear making and hunting with spears. This was followed by Zulu dancing, performed by both young Zulu men and women. *Sangomas* demonstrated how they foretell fortunes with the aid of *amathambo*.

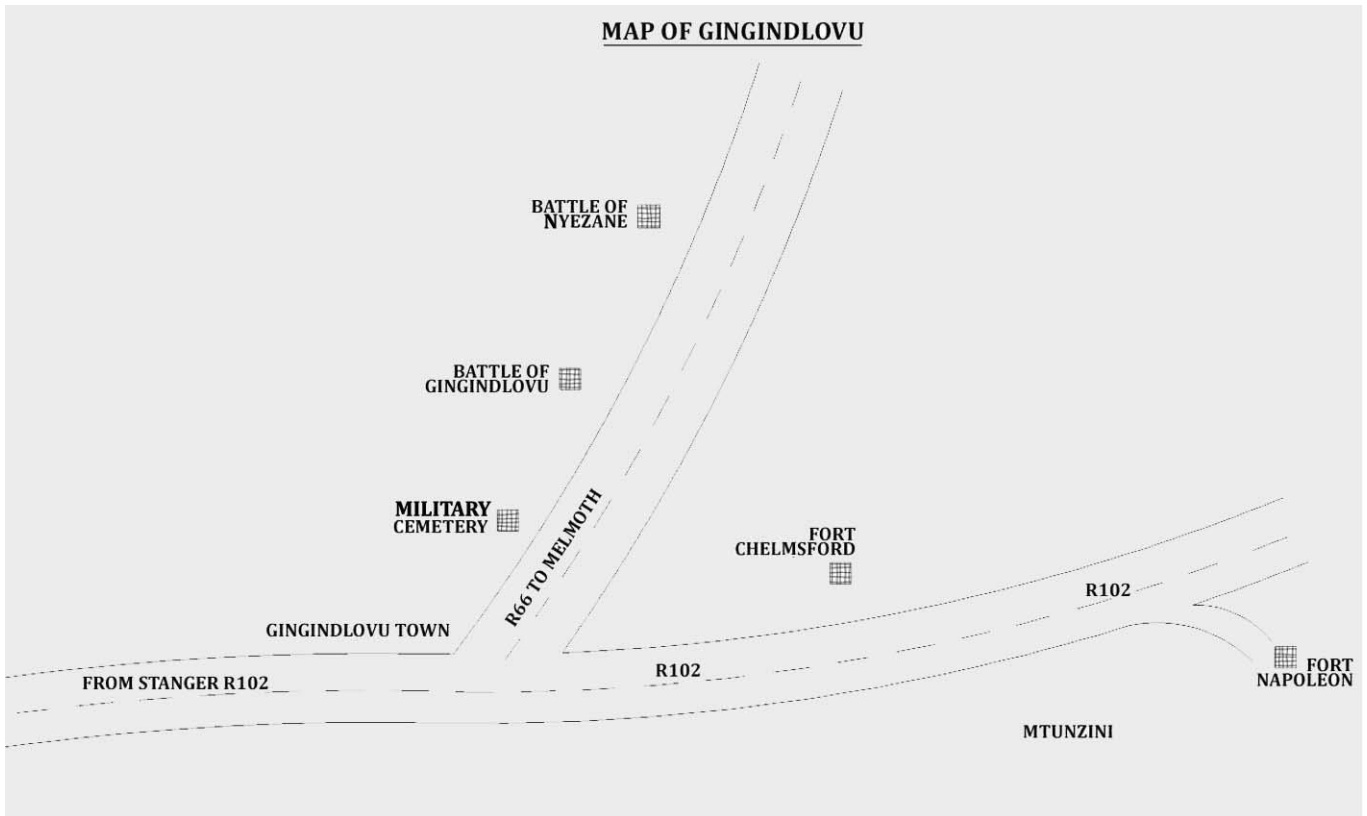
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<sup>83)</sup> . A. de V Minnaar: *Empangeni: a Historical Review to 1989*, p.80.

<sup>84)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.31.

The hotel also displays beadwork, clay pottery and woodwork on display and for sale to visitors. *Shakaland* offers an authentic and unique Zulu experience and is very popular with tourists.

## ❖ **Gingindlovu and surroundings.**



## ❖ **Historical Background.**

*Gingindlovu* township is about 307 hectares in extent and set among undulating canelands approximately 48 km north of Stanger, 24 km south of *Eshowe* and 53 km South West of *Empangeni*. It is a small town, originally located on State-owned land, which was laid out as a township and brought under the provisions of the Commonage Act no. 35 of 1904 during 1909, when it had about 500 residents.<sup>85)</sup> The population of *Gingindlovu* has increased to 5 000.

<sup>85)</sup> . Natal Provincial Administration and Regional Planning Commission, pp.02-04.

*Gingindlovu* owes its origins to the military headquarters established in the mid-1800's by the future Zulu king, *Cetshwayo*, following his bloody triumph against his brothers in a battle for succession to the throne at *Ndondakusuka* near the Thukela River in 1856. *Cetshwayo* named his headquarters *Gingindlovu*, or Swallower of the Elephant, for it was said that by defeating his brothers, Prince *Mbuyazi* in particular, he had eaten up the greatest opponent to his ambitions.<sup>86)</sup> *Mbuyazi* was an important and powerful man and a threatening contender for the Zulu crown at that time – hence the elephant. *Mbuyazi*, together with five sons of Mpande, were in 1856 killed during the battle of *Ndondakusuka*. Once *Cetshwayo* had defeated *Mbuyazi* he was no longer threatened in his ambition to become King. Therefore, he referred to himself as a big animal (*indlovu*).

When the English tried to pronounce this name they said 'Gin gin I love you'<sup>87)</sup>, which is also indicative of the English people's love for gin and tonic.

### ❖ **Places of Historical Significance or Importance**

Places of historical interest close to *Gingindlovu* are the battle sites *Gingindlovu* and *Nyezane*.

#### ○ **The Battle of Nyezane.**

After the victory at the Battle of *Gingindlovu*, the British continued their invasion of Zululand. The Zulus continued to defend their land against the British invasion at *Nyezane*. Like the battle of *Gingindlovu*, the battle of *Nyezane* was also fought in the

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<sup>86)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.11.

<sup>87)</sup> . P. E. Raper: *New Dictionary of South African Place Names*, p.113.

vicinity of *Gingindlovu* town during the Anglo-Zulu War. The battle took place close to the *Nyezane* River, approximately 8 km north of *Gingindlovu* on the R66 road to *Eshowe*.<sup>88)</sup>

The first attack on the British in the Anglo-Zulu War happened on 22 January 1879 while Colonel Charles Pearson and about 3 000 men took a breakfast break before attempting the climb from the coastal plains towards the higher ground of *Eshowe*. The British called it the Battle of *Nyezane*, after the nearby River which they had just crossed, although the Zulus know it as the battle of *Wombane*, named after the mountain which was the key to their position. Fought mainly on the run, the British directed heavy gun and rocket fire onto the Zulu forces, occupying the high ground, and eventually besieged the dominating crest of *Wombane*.<sup>89)</sup>

At 7:00 a.m. on 22 January 1879 the British set off from their overnight campsite. They began to cross the *Nyezane* River at the same time as Zulu scouts were seen observing them from the nearby *Wombane* Hill. The Zulu warriors were alert to the British warriors and observed them as they departed from their campsite. Pearson promptly realized that the scouts were not alone and the larger force of the Zulus was seen approaching the hill from a distant plateau.<sup>90)</sup> While the scouts were observing the British warriors, the Zulu warriors hid themselves so that the British warriors could not see them.

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<sup>88)</sup> . A. Greaves (ed): *David Rattray's Guidebook to the Anglo-Zulu War*, p.129.

<sup>89)</sup> . A. Greaves (ed): *David Rattray's Guidebook to the Anglo-Zulu War*, p. 120.

<sup>90)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.13.



When Pearson realized that the Zulu warriors were at *Wombane* hill, he deployed his warriors to clear the hill. As the Naval Brigade advanced waving their cutlasses, the Zulus fled. By 9:35 a.m. the battle was over and the British warriors buried their dead warriors. Twelve British soldiers, including two officers, were killed during the battle and buried at the site of the present memorial. Another 15 were wounded. Between 400-500 Zulu soldiers were killed during the battle.<sup>91)</sup> A 5 000 strong Zulu army was defeated during this battle by a force of about 4 400 British soldiers under Colonel Pearson.<sup>92)</sup>

- **The grave of John Dunn.**

After retiring from politics John Dunn retired to his farm in *Emoyeni* in the vicinity of *Nyezane* River where he died and was buried in 1895. His descendants continue to farm in the area and have erected an imposing memorial at his grave. It is situated on private land adjacent to the R102, therefore not accessible unless prior arrangements have been made.<sup>93)</sup>

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<sup>91)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.13.

<sup>92)</sup> . I. Knight: *Great Zulu Battles*, p.94.

<sup>93)</sup> B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.08.



The Grave of John Dunn, *Emoyeni Farm*.

○ **The Battle of *Gingindlovu*.**

Following the defeat of the British at *Isandlwana* and the siege of the British soldiers at Fort *Eshowe (KwaMondi)*, the British army retreated back into Natal until further reinforcements arrived from England and elsewhere in the British Empire. They once again assembled at Fort Pearson overlooking the Tugela River and re-entered Zululand on 29 March 1879 for the second invasion of Zululand.<sup>94)</sup>

After the failure of negotiations, the British issued an ultimatum and decided to take the land by force. The Zulus were expected to abandon their military regiment system, which the British realized the king would not agree to. At dawn on 02 April 1879 the British camp at *Gingindlovu* was attacked by six regiments under the

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<sup>94)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, pp.11-12.

leadership of Prince *Dabulamanzi*. The battle of *Gingindlovu* then broke out raging for almost two hours.<sup>95)</sup>

These battles could have been avoided if the British did not decide to take Zululand by force. As the Zulus were not willing to simply surrender, they decided to defend their land against the British. The British were victorious at the battle of *Gingindlovu*. Lord Chelmsford, with about 6 000 armed soldiers, was able to vanquish 10 000 Zulu warriors.<sup>96)</sup> The Zulu *impi* was forced to retreat due to the superior firepower of the British which included Gatling guns and artillery.<sup>97)</sup> The fact that the British had guns and the Zulus only had shields and assegais to defend themselves, played a major role in this defeat.

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<sup>95)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.12.

<sup>96)</sup> . A. Greaves (ed): *David Rattray's Guidebook to the Anglo-Zulu War*, p. 117.

<sup>97)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.12.

○ **The *Gingindlovu* Monument and Military Cemetery.**



British Military Cemetery Monument: *Gingindlovu*

A granite memorial adjacent to the R66 pays tribute to those soldiers who lost their lives in the Battle of *Gingindlovu*.<sup>98)</sup> In 1962, the South African War Graves Board erected a National Monument to mark the site of this battle near the village. The *uMlalazi* Municipality takes care of it.<sup>99)</sup> A cemetery where the British soldiers who

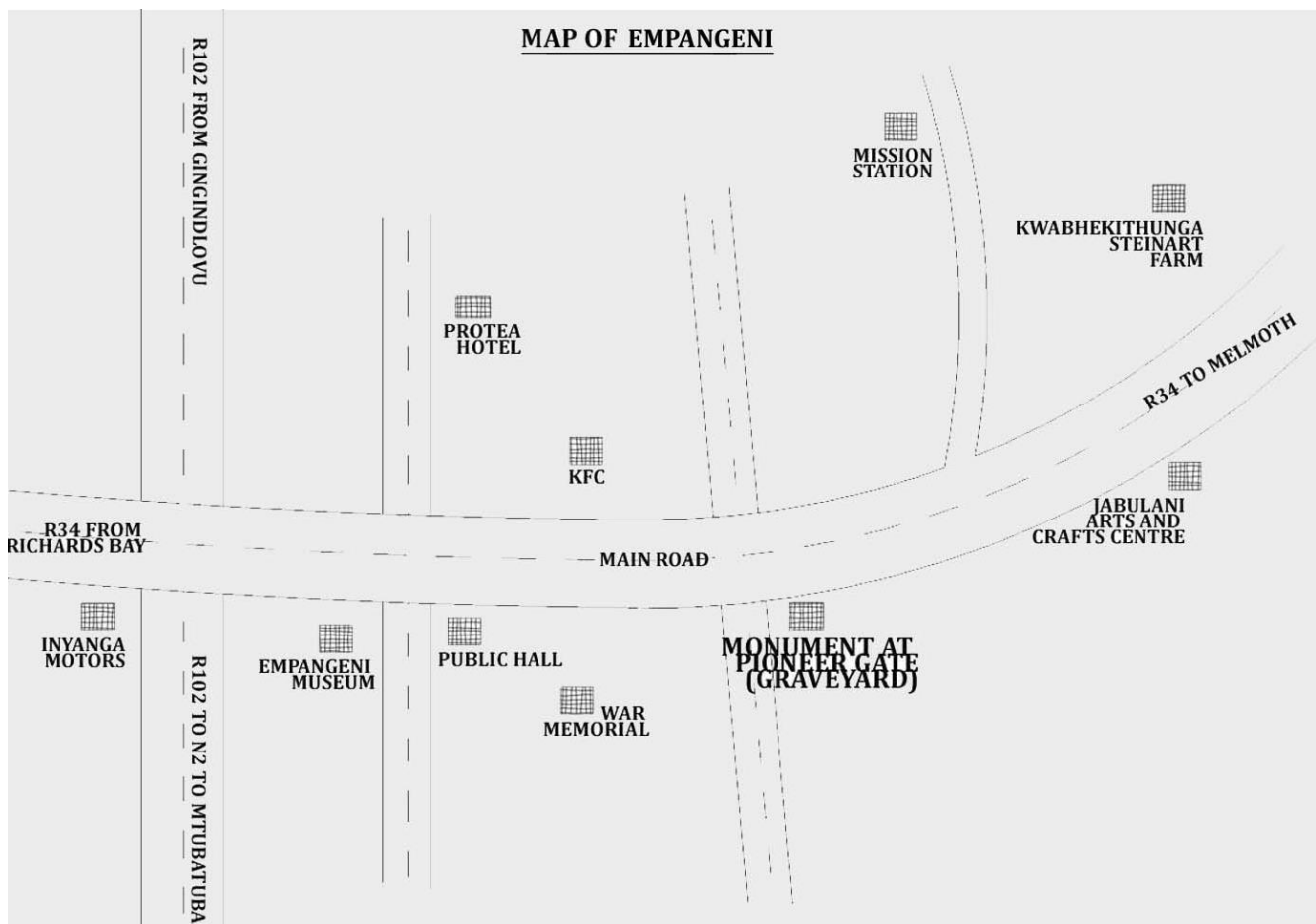
<sup>98)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.12.

<sup>99)</sup> . A. Greaves (eds): *David Rattray's Guidebook to the Anglo-Zulu War*, p.129.

died during the battle were buried, is situated adjacent to the monument that bears the names of those who fell on that day.

The following graves are present: Lieutenant Colonel F V Northey (the 60<sup>th</sup> rifles), Lieutenant G C J Johnson (the 99<sup>th</sup> Regiment), PTE J Dunn- 3<sup>rd</sup> (Bufs), J Pratt (60<sup>th</sup> Rifles), J Lawrence (91<sup>st</sup> Regiment; Argyllshires), R Marshall, J Smith and five auxiliaries (N N C). Engraved in this monument are the following words: 'At this place Lord Chelmsford while advancing to the Relief of Eshowe repulsed a Zulu *impi* led by Chiefs *Somopho* and *Dabulamanzi*'.

❖ ***Empangeni* and surroundings.**



*Empangeni* was founded in 1885 but it was not to achieve the status of a township until 1931.<sup>100)</sup> The American Missionary Society, headed by the Reverend Aldin Grout, first established *Empangeni* as a mission station on the banks of the *Mpangeni* River in 1851.<sup>101)</sup>

There are six more theories about the origin of the name *Empangeni*. The first one is that *Empangeni* derives its name from the Zulu word “*pangaad*”, which means

<sup>100)</sup> . D. Stayt: *Where on Earth? A Guide to Place names of Natal and Zululand*, p.45.

<sup>101)</sup> . I. Knight: *Great Zulu Battles*, p.94.

grabbed. This refers to the many people that have been taken by crocodiles on the riverbanks of the *Mpangeni* River.<sup>102)</sup> There might be some truth to this theory since many human lives were lost to crocodiles attacks.

According to P E Raper, '*Empangeni*' refers to a type of plant (*cycadaceae* or *oliniaceae*) or is widely accepted as derived from the verb meaning 'grab', 'seize', 'rob'. He furthermore alludes to the *Mpangeni* River, which comes down in floods and robs people of their crops; to the activity of cattle-thieves that grabbed cattle, and to the necessity to lay claim to (or grab) a piece of the fertile land in order to prevent disputes about ownership.<sup>103)</sup>

The third theory is that the name *Empangeni* is derived from the word '*phanga*' (to conceal). Although the area was attractive and fertile, it concealed illness, namely malaria, which caused fever.<sup>104)</sup>

The fourth theory states that the origin of the word is 'place of plunder' or 'the place of thieves', as the *impis* on their way back from a raid, used to gather there to divide the spoils (stolen cattle) there.<sup>105)</sup> Minnaar states that *Empangeni* was known as the 'place of important people;' as *Shaka's* kraal, *Bulawayo*, was situated between *Empangeni* and *Eshowe*.<sup>106)</sup> King *Shaka* grew up in the hilly countryside surrounding *Empangeni*.

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<sup>102)</sup> . I. Knight: *Great Zulu Battles*, p.94.

<sup>103)</sup> . A de V Minaar: *Empangeni: A Historical Review to 1989*, p.03.

<sup>104)</sup> . A de V Minaar: *Empangeni: A Historical Review to 1989*, p.03.

<sup>105)</sup> . A de V Minaar: *Empangeni: A Historical Review to 1989*, p.03.

<sup>106)</sup> . A de V Minaar: *Empangeni: A Historical Review to 1989*, p.03.

The fifth theory claims that *Empangeni* is derived from ‘*Emangweni*’ or ‘*Mpangisweni*’, the military kraals that were established near *Empangeni* town and the Zulu historian, Professor S J Maphalala, agrees with this theory.<sup>107)</sup>

The sixth and last theory about the name ‘*Empangeni*’ is put forth by Minnaar, who claims that it derives from the Zulu name for beggars, ‘*phanga*’ (to beg for food in times of famine). This is because food was always plentiful in the fertile area near *Empangeni* and in times of drought or famine poverty stricken Zulus travelled through the area to beg for food.<sup>108)</sup> The above-mentioned theories are all possibilities for the derivation of the name, and because it is impossible to establish which one is closest the truth, all of them are deemed valid.

Development at *Empangeni* began in 1887 when Herman Sjothun established the first trading store on the banks of the *Mpangeni* River in the Lower *Umfoloz*i Magistracy was established at *Embabe* by Mr A. J. Shepstone. He was followed by Thor Martin Loftheim, who built a pioneer trading store in 1894.<sup>109)</sup> The buildings of Sjothun and Loftheim are still landmarks at *Empangeni* and Loftheim Street was named after Thor Martin Loftheim.

The North Coast Railway line reached *Empangeni* in 1903, which contributed to rapid development. A township was established in 1931 and the borough was promulgated in 1960.<sup>110)</sup> In the early and mid 1900s there was a greater focus on

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<sup>107)</sup> . A. de V.Minnaar: *Empangeni, a Historical Review to 1989*, p.01.

<sup>108)</sup> . A. de V.Minnaar: *Empangeni, a Historical Review to 1989*, p.02.

<sup>109)</sup> . *Zululand*, p.09.

<sup>110)</sup> . A. de V.Minnaar: *Empangeni, a Historical Review to 1989*, pp 3-4.



*Empangeni* by the missionaries and businessmen. This is proven by the railway, township and borough promulgation. The hilly countryside surrounding *Empangeni* is the traditional home of the *Mthethwa* people and this is also where King *Shaka* spent his childhood.<sup>111)</sup>

*Empangeni* developed into two sections, namely the distant “Rail section”, adjacent to the railway line and a section on higher ground, where the magistrate’s court and post office are situated. *Empangeni* is rich in colonial history and has many historical attractions, for example the museum, which used to be the old town Hall.<sup>112)</sup>

Other examples of possible tourist attractions are the Moth War Memorial, the *Jabulani* Rehabilitation Centre, the Arts and Crafts Centre and *KwaBhekithunga* Stewart Farm.

Mission history features strongly in the history of *Empangeni*. In 1848 Reverend H P S Schreuder and three new missionaries, Reverend O C Oftebro, L Larsen and Reverend T F Udland, founded the first mission station in *Empangeni*, namely *Umaphumulo*.<sup>113)</sup> The establishment of the mission station lent great importance to *Empangeni*.

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<sup>111)</sup> . D.Conolly: *The Tourists in South Africa*, p.238.

<sup>112)</sup> . A. de V.Minnaar: *Empangeni, a Historical Review to 1989*, pp 3-4.

<sup>113)</sup> . D.Conolly: *The Tourists in South Africa*, p.238.

Reverend H P S Schreuder was a Norwegian Lutheran Missionary who founded *Mphumulo* or *Maphumulo* Mission Station in 1845 after King *Mpande*, *Dingane's* brother and successor, permitted him to do so. Reverend Schreuder initially approached King *Mpande* at *Nodwengu*, north of the White *Umfoloz*i River, but was denied permission. He therefore retired at *Maphumulo*, in Natal, to await his opportunity. This came before long when King *Mpande* had a bad attack of rheumatism which his witchdoctors failed to heal.

Reverend Schreuder prescribed medicine to King *Mpande* that proved to be effective. Reverend Schreuder was recommended by *Mkhonto Ntuli*, one of King *Mpande's* subjects, who said that *Mkhonto* had many bottles of medicine. The grateful King *Mpande* then allowed Reverend Schreuder to establish his mission station at *Matshane*, near *Empangeni*, where he could easily be found whenever King *Mpande* needed him. This became the first mission station in Zululand. Schreuder later moved to *Entumeni* where he established a second mission station.<sup>114)</sup>

#### ❖ **Historical Buildings in *Empangeni*.**

The deep crocodile-infested pool (*tagaan*) in the *Okulu* River can still be seen near *Mangweni* Kraal. It is into this pool that the King *Cetshwayo* cast subjects that had displeased him. This was done after their shoulders had been broken.<sup>115)</sup>

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<sup>114)</sup> . J. Guy: *The view Across the River: Hariette Colenso and the Zulu struggle against Imperialism*, p.06.

<sup>115)</sup> . A de V Minaar: *Empangeni: A Historic Review to 1989*, p.03.

In 1851 Reverend Schreuder of the Norwergian Mission Society, with Reverend Udland, established a school where the first mission station in Zululand at *Matshane* developed. The remains of this building from the colonial era can still be seen. Historical buildings that are still in use today are for instance the Public Hall that was erected by the Town Board's Public Hall Committee on 9 May 1931. Additions to the hall during 1934 were a reading room, new premises for the library and a palm court. The town board took over assets of the Public Library Association, thereby acquiring 4 000 books.<sup>116)</sup> A museum is now housed in this building.

Another historical site is the Pioneer Gate at the entrance to the graveyard that was erected in December 1956<sup>117)</sup> to commemorate the early settlers. The gate can be seen at the cemetery on the way out of *Empangeni* to Melmoth on the R34 road.

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<sup>116)</sup> . A de V Minaar: *Empangeni: A Historic Review to 1989*, pp.02-04.

<sup>117)</sup> . A de V Minaar: *Empangeni: A Historic Review to 1989*, p.82.



Monument at Pioneer Gate

A war memorial erected from stone by the Local Moth Organization is situated in the attractive gardens at the entrance to the library next to the public hall at the *Empangeni* Civic Centre. A large 'tin hat' in a steel ring with a 'Light of Remembrance' above the memorial tablet surmounts it. It honours the citizens that died during the two world wars.<sup>118)</sup>

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<sup>118)</sup> . A de V Minaar: *Empangeni: A Historic Review to 1989*, p.82.



War Memorial Monument, *Empangeni*

❖ **Places of Historical Interest**

○ ***Empangeni* Museum and its tourist potential**

The Moth organisation established the *Empangeni* Museum, which housed a collection of memorabilia, in their public hall in Main Road.<sup>119)</sup> The museum also houses permanent displays of Zulu art as well as the Harrison collection of pioneer farmers' relics. Ted Harrison was amongst the early settlers and a farmer. He owned a farm in the *Mtubatuba* area and after his death, his son Errol inherited his farm

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<sup>119)</sup> . *Tourism Guide to South Africa*, p.195.

equipment. The son, in turn, donated the equipment to the museum when he became too old to farm.<sup>120)</sup>



*Empangeni Arts and Cultural History Museum*

The museum provides a fascinating insight into Zulu culture as well as the pioneering days of sugar farming. It also exhibits the paintings of notable South African and local artists.<sup>121)</sup> This museum is currently under the control of the *uMhlathuze* Municipality and KZN Provincial Museum Services and is a combined cultural and natural science museum.

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<sup>120)</sup> . *Tourism Guide to South Africa*, p.195.

<sup>121)</sup> . D. Conolly: *The Tourists in South Africa*, p.238.

A visit to the museum is a worthwhile experience as, apart from a glimpse at contemporary art, it provides insight into the early days of the region – especially by medium of the displays of Zulu culture and the tools of the Sugar Pioneers<sup>122)</sup>.

- **The *Empangeni Arts And Crafts Centre*.**

The '*Empangeni Arts and Crafts Centre*' is a dynamic concept geared towards community upliftment and home to a variety of crafters. Most craftwork is done on the premises and in workshops that are held to teach the making of crafts. In a changing world, the making of craftwork is disappearing and the Crafts Centre endeavours to fill this gap by teaching such skills. Visitors can view crafters at work and buy their products. During a field visit, the author of this dissertation attended a workshop where people were taught the skills in creating craftwork.<sup>123)</sup> The museum therefore also serves a practical purpose.

A Zulu hut is located within the amphitheatre of this centre and various activities take place here, including gumboot and Zulu dancing. It is important to make prior bookings as these shows are popular with tourists.<sup>124)</sup>

In conclusion the Arts and Crafts Centre provides visitors with insight and knowledge about Zulu culture, including traditional beadwork, basket weaving, wood sculpture, Zulu cuisine and fine arts. All of this was experienced during a field visit.

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<sup>122)</sup> . *Visitors Guide to Empangeni*, p.06.

<sup>123)</sup> . *Visitors Guide to Empangeni*, p.06.

<sup>124)</sup> . *Visitors Guide to Empangeni*, p.06.

○ ***Kwa-Bhekithunga (Stewart Farm).***

*Kwa-Bhekithunga* (Stewart Farm) is a Zulu cultural village situated 10 km off the R34 road between *Empangeni* and *Nkwalini*, before reaching the *Nkwalini* sugar plantation, in the *Dukaneni* area. *Kwa-Bhekithunga*/Stewart Farm is not a commercial enterprise. It was formerly the tribal home of *Mr Mbangcuza Thomas Fakude* and his family, an *umuzi* true to the Zulu culture and tradition, which spans centuries.<sup>125)</sup> The traditional home of *Mr Fakude* has become a place of historical interest and regional recognition due to what it offers the public.

*Mr Fakude* used to work for Kingsley Holgate at *Shakaland, Phobane*. The Zulu employees of Kingsley Holgate used to call him '*Nondwayiza*'. He met with David Rosenhahn, who was interested in heritage activities, and in 1984 Rosenhahn took Thomas along with him to Stewart Farm, which he later named *kwa-Bhekithunga*. From that time on, the farm was transformed to a cultural village with *Mr Fakude* looking after it.<sup>126)</sup>

It is clear that the owner of Stewart Farm, Mr Graeme Stewart, did his best to preserve something of the vanishing Zulu tribal life near the *Kwa-Bulawayo* site by commissioning a number of Zulus to build an authentic Zulu kraal.<sup>127)</sup> In September 1969 five authentic Zulu beehive huts surrounded by a wooden stake palisade fence had been built and opened to the public.<sup>128)</sup> Zulu people occupied the huts so as to represent "living culture". These included a witchdoctor in tribal

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<sup>125)</sup> . D. Conolly: *The Tourists in South Africa*, p.236.

<sup>126)</sup> . M. T. Fakude, *kwa-Bhekithunga*, 10.07.2008.

<sup>127)</sup> . M. T. Fakude, *kwa-Bhekithunga*, 10.07.2008.

<sup>128)</sup> . M. T. Fakude, *kwa-Bhekithunga*, 10.07.2008.



finery, an old Zulu man smoking a traditional pipe and unmarried women/girls wearing traditional dresses. These are some of the experiences to be enjoyed when visiting *Kwa-Bhekithunga*.

Stewart Farm also has a workshop for its own craft workers who produce shields, spears, drums and beadwork.<sup>129)</sup> It offers visitors a true experience of the amaZulu (people of the heaven). Even though bricks of mortar have in many cases replaced the traditional '*uhlanga*' grass, thatched beehive huts, which require maintenance, still remain at *Kwa-Bhekithunga* Stewart Farm.<sup>130</sup> The beehive huts are not as common as they used to be, but at *Kwa-Bhekithunga* they are still present to enhance the Zulu experience.

At *kwa-Bhekithunga* visitors are served with traditional Zulu food, including *phuthu*, cabbage, boiled meat, beans, pumpkin, etc. These are not cooked on a stove but in the traditional way – in three-legged cast-iron pots heated on wood fires. Apart from the catering function, *kwa-Bhekithunga* also hosts daily cultural shows that include Zulu dancing and tours of a traditional Zulu village, where tribal customs are explained. Such customs range from spear making to the rituals of the *Sangoma* in interpreting messages from ancient spirits. Visitors are also taken to the nearby shebeen, where they can taste traditional Zulu beer and '*isiqatha*'. Longer-term guests get the opportunity to visit nearby farms where sugarcane,

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<sup>129)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.29.

<sup>130)</sup> . R. Newlands, *kwaBhekithunga*, 10.07.2008.

maize or grapefruit is grown. This acquaints them with local farming and harvesting methods.<sup>131)</sup>

*Kwa-Bhekithunga* is currently owned by *Umhlabawethu* Trust and is managed by Sonja and Roy Newlands, who are the directors. They operate *kwa-Bhekithunga* on a lease for a period of ten years. This is the oldest and most traditional cultural lodge and village and was built by Mr Graeme Stewart forty years ago, before David Rosenhahn's enterprise.<sup>132)</sup>

- ***Jabulani Arts and Crafts.***

The *Jabulani Arts and Crafts Centre* is situated on the R34 road between *Empangeni* and *Nkwalini*, in the *Mtimona* area before crossing over the *Mfuli* River.

It was established on 19 July 1972 by a group of farmers led by Mr Ian Scott-Barnes, the Chairperson of the Natal Cripple Care Association, Mrs R Anthony (Vice-chairperson) and Mrs Pat Scott-Barnes, to assist handicapped people.

According to G. Venter (Manager at *Jabulani Arts and Crafts Centre*), the purpose was to train the disabled to do handcraft by which they could be paid according to their level of production.<sup>133)</sup> This centre helps to sustain the disabled and their families by earning them an income from their handicraft and to sustain their families.<sup>134)</sup>

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<sup>131)</sup> . N. Shandu, *kwaBhekithunga*, 10.07.2008.

<sup>132)</sup> . R. Newlands, *kwaBhekithunga*, 10.07.2008.

<sup>133)</sup> . G. Venter, *Jabulani Arts and Crafts Centre*, 15.01.2001.

<sup>134)</sup> . A de V Minaar: *Empangeni: A Historical Review to 1989*, pp.52-53.



Some of the Articles manufactured at *Jabulani Arts and Crafts Centre*

Mr Venter explained that skilled members of the community, are employed to train the handicapped people. Bulk orders are also accepted.<sup>135)</sup> The handicapped benefit from the money received when visitors buy these artifacts and when orders have been completed and paid for. When there are no orders and therefore no pressing need to fulfil, some of them are taken away to their respective homes, to be called back if new orders are placed. Among the goods manufactured by the disabled at *Jabulani Arts and Crafts Centre* are traditional regalia, including *amabheshu* (skin cloth), *amahawu*, spears and other traditional articles.<sup>136)</sup>

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<sup>135)</sup> . G. Venter, *Jabulani Arts and Crafts Centre*, 15.01.2001.

<sup>136)</sup> . M. Chonco, *Jabulani Arts and Crafts Centre*, 15.01.2001.

- **Felixton Sugar Mill.**

Felixton Sugar Mill was named after Felix Piccione, one of the first sugar planters in the area.<sup>137)</sup> The Felixton Sugar Mill was erected by Sir J Liege Hullett in 1911 and was officially opened at the beginning of 1912.<sup>138)</sup> In order to utilize the waste product of this mill, *Ngoye Paper Mills LTD* was established in 1952 to utilize cane waste by turning it into paper. This Paper mill (number I) was established on a site adjacent to the Felixton Sugar Mill and began producing fluting paper for the corrugated box industry in August 1953 and in 1980 the Felixton II mill was built.<sup>139)</sup> Felixton is a major producer of sugar and paper made from cane waste product.

After the erection of the *Amatikulu* sugar mill, Sir J Liege Hullett bound himself not only to erect a central mill and factory in Zululand but also to process a total of 15 000 tons of sugar per year by the extending or constructing other mill facilities. He promised to build a mill at the *uMhlathuzi* Halt on the Zululand railway line south of the *Empangeni* Stream.<sup>140)</sup>

Like the *Amatikulu* Sugar Mill, the Felixton Mill was a great success as it already processed 87 000 tons of cane in its first season and produced approximately 8 000 tons of sugar.<sup>141)</sup> During the 1913/14 season the *Mhlathuze* farmers sent 126 700 tons of cane to this mill and by 1928 this figure had almost doubled to 335 355

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<sup>137)</sup> . A de V Minaar: *Empangeni: A Historical Review to 1989*, p.01.

<sup>138)</sup> . J. C. van der Walt: *Zululand True Stories 1780-1978*, p.111.

<sup>139)</sup> . A. de V. Minnaar: *Ushukela: A History of the growth and development of the Sugar Industry in Zululand 1905 to the present*, p.19.

<sup>140)</sup> . A. de V. Minnaar: *Ushukela: A History of the growth and development of the Sugar Industry in Zululand 1905 to the present*, p.19.

<sup>141)</sup> . J. C. van der Walt: *Zululand True Stories 1780-1978*, p.66.

tons, thus producing 27 830 tons of sugar.<sup>142)</sup> With this kind of production, it is clear that Sir Hulett was achieving what he wanted to achieve by the construction of the *Amatikulu* and Felixton Sugar Mills. Felixton is an almost century old village with pioneer homes constructed of wood and iron, one of the few places in Zululand where this can be viewed. The old-time atmosphere makes it a popular with tourists.

However not everybody could be interested or attracted to this site, but for industrial tourism, this can be appropriate. This is because it is amongst the oldest pioneer homes established in KwaZulu-Natal.

#### ❖ **Richards Bay.**

Richards Bay takes its name from the bay at the mouth of the *Mhlathuze* River, which was named after Sir Frederick William Richards, Commodore of the Cape Station of the Royal Navy from 1879 to 1882. Sir Frederick came to Natal from his West African station to aid Lord Chelmsford. P.E. Raper mentions that the Zulu name of Richards Bay is *Chwebeni*, meaning “at the lagoon”.<sup>143)</sup> Richards Bay was established to solve the communication problem during the Anglo-Zulu war of 1879.

Richards Bay was once known as *Umhlathuzi* Lagoon and the early Portuguese marines called it ‘Rio dos Peixes’ meaning ‘river of many fish’. At first, it was

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<sup>142)</sup> . A. de V. Minnaar: *Ushukela: A History of the growth and development of the Sugar Industry in Zululand 1905 to the present*, p.19.

<sup>143)</sup> . P. E. Raper: *New Dictionary of South African Place Names*, p.321.

thought that it was named after Sir G.H. Richards, Hydrographer of the Royal Navy from 1863 to 1874. On 13 July 1879 Frederick William Richards renamed Mhlathuzi Bay to Richards Bay.<sup>144)</sup> This misunderstanding accounts for the different explanations given for the origins of the name Richards Bay.

Richards Bay's attraction to tourists is not only due to its historical interest but also to its industrial activity that acts as a draw card for Industrial Tourism<sup>145)</sup>, which are visits to sites which showcase a particular type of expertise from the past, present or future to the general public. It can be divided into three categories i.e. industrial heritage tourism, visits to companies which open their doors to highlight their production methods and scientific tourism. Five major industries are located in Richards Bay, namely ALUSAF, a major aluminium export plant, Richards Bay Coal Terminal, BELL Equipment, an export company of Farm equipment and contract vehicles, Indian Ocean Fertilizer and Richards Bay Minerals (RBM). Together with *Empangeni*, which is more of a commercial and residential centre, it forms the metropolis called '*Umhlathuzi City*'.

During the Anglo-Zulu War of 1879, the problem of supply communication gave the British Command some concern and a suggested solution was for the navy to find a suitable landing point along the north coast. The mouth of the *Umhlathuzi* River was found suitable.<sup>146)</sup> The establishment of Richards Bay solved the problem of a communication breakdown during the Anglo-Zulu War of 1879. Today, Richards

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<sup>144)</sup> . J. C. van der Walt: *Zululand True Stories 1780-1978*, p.66.

<sup>145)</sup> . A. Van Jaarsveld, Mtunzini, 14.01.2010.

<sup>146)</sup> . J. L. Smail: *From the land of the Kings*, p.175.

Bay is at the centre of communication in the region and the Richards Bay Airport, for example, links the area to all major centres in the country.<sup>147)</sup>

On 18 March 1879, F. W. Richards landed a brigade of 10 officers and 218 men from the Boadicea under the command of Francis Romilly. Boadicea was one of the ships that F. W. Richards used during the Anglo-Zulu War of 1879. It wrecked on 14 June 1880, killing F. W. Richard's wife, Lucy Richards. These men joined the general Naval Brigade's assault on the Zulu positions along the Northern coast above the Tugela River. During the Second World War the inland lake (now Meer-en-See suburb) was used as a landing place for the Catalina flying boats, who was to protect the shipping on the North Coast from German submarines.<sup>148)</sup>

Large earthworks were constructed at Port Durnford to off-load supplies from the ships and the site was later on used as a major stores depot that became known as Fort Richards.<sup>149)</sup> Unfortunately, no remains have survived.

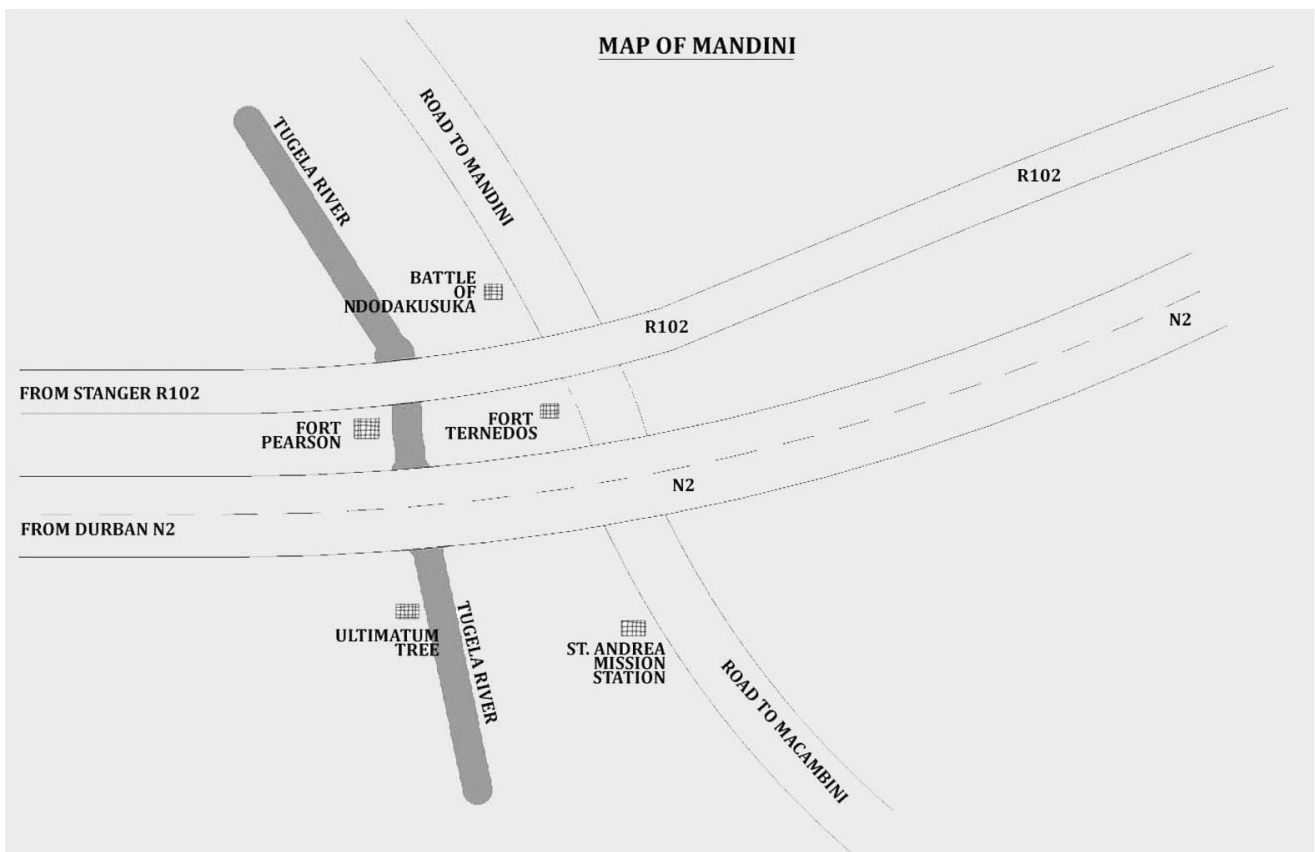
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<sup>147)</sup> . J. L. Smail: *From the land of the Kings*, p.175.

<sup>148)</sup> . J. C. van der Walt: *Zululand True Stories 1780-1978*, p.84.

<sup>149)</sup> . M. Stubbings & I. Pepper: *Mandini*, p.8.

❖ **Mandini and surroundings.**



*Mandini* is home of the giant paper factory SAPPI (South African Pulp and Paper Industries), established in 1939 and located near the Tugela River. A number of townships, including *Sundumbili*, Chappies and Ireland, to name a few, surrounds *Mandini* town. It is located close to the industrial area called *Isithebe*, about 15km north of the old main road to Durban, R102.<sup>150)</sup>

Like *Eshowe* and *Gingindlovu*, *Mandini* and *Amatigulu* also have histories with tourism potential. *Amatigulu* is known for the Tugela and *Amatigulu* sugar mills, Fort Crealock and many other places of historical interest that will be discussed in this chapter. The preparations and the planning of the Anglo-Zulu

<sup>150)</sup> . Z. Sibisi, Mandini, 08.07.08.



War took place around *Mandini* and for this reason it is crucial to include *Mandini* in this context. *Amatikulu* also used to be the home of Zulu people suffering from leprosy since 1904, although the *Amatikulu* Leper Institution closed down in 1977.<sup>151)</sup> It has since been converted into a Nature Reserve, administered by *Ezemvelo* Wild Life (KZN).

*Mandini* takes its name from the *Mandini* River that rises from the *Ndulinde* hills and flows through the village into the Tugela. The most accepted source for the name *Mandini* states that it derives from the "*mundi*" trees that grow on the banks of the *Mandini* River.<sup>152)</sup> It is also said that this name comes from the *Mandini* River, just as *Empangeni* is supposedly derived from the *Mpangeni* River. However, the most acceptable theory about the origin of the name is the first of the explanations above.

P E Raper mentions that *Mandini* derived its origin from the Zulu term 'place of the tirculli trees' (*Euphorbia tirculli*) – the trees that grow there. Others explain that it is a *Lala* version of *eManzini*, meaning 'at the water'.<sup>153)</sup> This version refers to the *Nguni* speaking people. The place was wet, hence it was named *eManzini*.

The earliest known inhabitants of the *Mandini* area were the Later Stone Age people, the Hottentots (*Khoi Khoi*) and the Early Iron Age people, who were primitive fish eating people. Their remains can still be found at the Tugela Mouth.<sup>154)</sup>

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<sup>151)</sup> . F.A.van Jaarsveld: *Mtunzini, A History from Earliest times to 1995*, p.20.

<sup>152)</sup> . M.Stubbings & I.Pepper: *Mandini*, p.60.

<sup>153)</sup> . P.E. Raper: *New Dictionary of South African place names*, p.223.

<sup>154)</sup> . M.Stubbings & I.Pepper: *Mandini*, p.14.

## ❖ **Places of Historical Importance and Tourists Potential.**

### ○ ***Nginani Mission Station.***

*Nginani* is the mission station established by an American missionary, George Champion, ten miles North of the Tugela River and close to the site chosen by the Reverend Allen Gardiner. It was founded in 1836 and is situated on the banks of *Msunduze* Stream. The site of the mission station has been marked by the National Monuments Council and can be seen west of the *Mandeni* Railway Station.<sup>155)</sup> *Ginani* or *Nginani* (I am with you) is three miles due west from *Mandeni* railway station and not far from *Mathonsi* school. It was opened shortly after work had commenced at *Umlalazi*.<sup>156)</sup>

### ○ **Fort Tenedos**

Fort Tenedos, named after the ship HMS Tenedos, was built at the river mouth just across from Fort Pearson by Colonel Pearson as a defense against Zulu attack during the Anglo-Zulu War of 1879.<sup>157)</sup> It is also here that the battle of *Ndondakusuka* took place between *Cetshwayo* and *Mbuyazi* (sons of King *Mpande*) in 1856.<sup>158)</sup> The large rectangular fort on the Zululand side of the Tugela with its high earthen walls surrounding a storehouse was large enough to contain the entire column in the event of a Zulu attack.<sup>159)</sup> It is here that *Dingane's* army, under *Nongalaza*, was completely wiped out by the force under Biggar, Cane and Stubbs

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<sup>155)</sup> . G.A.Chadwick: *Historical places of importance to Kwa-Zulu and the Formulation of Recommendations*, p. D17.

<sup>156)</sup> . H.C.Lugg: *Historic Natal and Zululand*, p.11.

<sup>157)</sup> . M.Stubbings & I.Pepper: *Mandini*, p.14.

<sup>158)</sup> . J.J.Oberholster: *The Historical Monuments of South Africa*, p.26.

<sup>159)</sup> . SANAS NEWS: *Journal of the South African National Society (Natal Branch)*, p.157.

in 1838.<sup>160)</sup> The fort also provided protection for the pontoon that ferried people and cargo across the Tugela during the Anglo-Zulu war of 1879.

Fort Tenedos was in a fair state of preservation until recent times. Today there are few physical remains left of the fort – only the concrete walls. The site where the fort is located was declared a National Monument by the erstwhile Historical Monuments Commission.

- **Fort Pearson.**

Fort Pearson was erected during the Anglo-Zulu War of 1879 and was situated high up on the South banks of the Tugela.<sup>161)</sup> It is positioned at the Lower Tugela Drift, 23 km north-east of Stanger.<sup>162)</sup> This Fort was named in honour of Colonel Charles Pearson, the officer commanding the fort in 1879 who also led the Right Division during the first British invasion into Zululand. This fort served as a garrison for the Coastal Division.<sup>163)</sup> Colonel Pearson commanded the number 1 Column, the "Bufs"; the 200 Natal Volunteers; the Naval Brigade and one Regiment Contingent as well as two guns. These men were to be added to the battalion of troops expected from England, thereby forming a force of 200 Europeans with a number of Blacks.<sup>164)</sup>

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<sup>160)</sup> . Russel, G: *Lower Tugela Valley (the Mandini area)*, p.15.

<sup>161)</sup> . W.H.Clement: *The Glamour and Tragedy of Zulu War*, p. 43.

<sup>162)</sup> . P.E.Raper: *New Dictionary of South African Place Names*, p.104.

<sup>163)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.05.

<sup>164)</sup> . J.Y.Gibson: *The Story of the Zulus*, pp 169-170.



### The Remains of Fort Pearson

A plaque was erected on the spot where the fort was situated, now administered by *Amafa aKwaZulu Natali*. *Amafa aKwaZulu Natali* is a statutory body established by the KwaZulu-Natal Heritage Act No. 10 of 1997 to administer heritage conservation on behalf of the provincial government of *KwaZulu Natali*. This statutory body was established to care for, maintenance, repair and management of historically important sites.<sup>165)</sup> The monument was restored by the South African War Graves Board in 1981. At this site, there are about 15 graves. The inscription on the plaque reads: “Here rests Brave British Soldiers”. Among those buried here were Arthur T Reynolds (died on 3 June 1895 at Fort Pearson), Charles Lucas Lyle (died at Havelock on 25 February 1926) and Warren Richard Colin Wynne (died on 9 April 1879.)

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<sup>165)</sup> . KwaZulu-Natal Heritage Act No 10 of 1997.



Graves at Fort Pearson

- **The Ultimatum Tree**

The Ultimatum Tree was a fig tree (*umkhiwane*) situated on the banks of the Lower Tugela River five miles below Bond's Drift.<sup>166)</sup>

Under the shade of a large sycamore fig on 11 December 1878 the representatives of the British High Commissioner, Sir Bartle Frere, led by J.W.Shepstone, met with *Cetshwayo's* representatives to present the king with an ultimatum. Here J W Shepstone read Sir Bartle Frere's ultimatum to Zulu delegates.<sup>167)</sup> The ultimatum consisted of ten requirements or demands, of which four were to be complied with within twenty days and six within thirty days.

Among those demands were that *Cetshwayo* was to pay a fine of 500 cattle for not giving them up earlier and a fine of 100 cattle to be paid in compensation for the Deighton-Smith manhandling incident on 17 September 1878. Furthermore British Resident, Henry Francis Fynn junior, to be stationed in Zululand, the Zulu army to

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<sup>166)</sup> . H.C.Lugg: *Historic Natal and Zululand*, p.85.

<sup>167)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.06.

be disbanded, the missionaries were to be re-admitted to Zululand, the king to submit himself to the authority of the British Resident and he was to undertake not to make war without the consent of the Resident and his Council.<sup>168)</sup>

King *Cetshwayo* regarded the demands as an insult to both his sovereignty and the Zulu Kingdom. He was supposed to respond within 30 days, after which war would be declared on him by the Whites.<sup>169)</sup>

The original tree was washed away in 1984 by cyclone Demoina. A new tree symbolizing this ultimatum tree has been planted to replace it. This tree is surrounded by a fence and marked by a plaque. The establishment of a monument on this site to commemorate the devastating effects of Cyclone Demonica in 1984, is suggested by author of this thesis.

- **Tugela Mill.**

The story of the Tugela Mill really started in the 1930s, when a party of Italians came to South Africa to try to interest local industrialists and financiers in a scheme to erect a pulp and paper mill in order to make printing and writing paper from sugar cane leaves.<sup>170)</sup> The Tugela Mill became the first mill around *Mandini* to produce paper and pulp. The Italian industrialists wanted a similar pulp and paper mill as the ones they had established in Italy and Argentina.

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<sup>168)</sup> . J.Laband: *Rope of Sand: The Rise and Fall of the Zulu Kingdom in the nineteenth Century*, pp.193 -194.

<sup>169)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.06.

<sup>170)</sup> . M.Stubbings & I.Pepper: *Mandini*, p.24.

After building a mill in Eustra, Transvaal, to manufacture paper from pine pulp obtained from plantations in the Eastern Transvaal, an American professor, W.O. Hisey, targeted the Tugela area for a new paper factory. He obtained his pulp supplies from *Kwa-Mbonambi*, *Mtubatuba* and *Empangeni*.<sup>171)</sup> This was of benefit to the entire Zululand region, especially the area close to the Tugela River.

Union Corporation Limited became interested in *Mandini* as a site for a mill and Dr M W Richards, the secretary of the Union Corporation, undertook initial investigations. The results proved positive and on 17<sup>th</sup> December 1936, the South African Pulp and Paper Industries Limited (SAPPI) were incorporated into the Union Corporation. Mr P M Anderson of Union Corporation became its first chairman of the board, which was made up of Messrs C C Frye, M W Richards, V J Ronketti, P Strakosch and Dr Umbilo Pomilio. Dr Umbilo Pomilio took charge of technical arrangements and assisted with planning and construction of the factory.<sup>172)</sup> The mill is still operating.

- ***Ndondakusuka.***

On 2 December 1856 a battle with far reaching consequences took place as a result of rivalry for leadership and cattle between two sons of *Mpande*, namely *Cetshwayo* and *Mbuyazi*.<sup>173)</sup> The feuding, hatred and rivalry which had been brewing for years finally came to a head when King *Mpande* gave his favourite son, Prince *Mbuyazi*, a

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<sup>171)</sup> . Russel, G: *Lower Tugela Valley (the Mandini area)*, p.15.

<sup>172)</sup> . M.Stubbings & I.Pepper: *Mandini*, p.24.

<sup>173)</sup> . A.Duminy & B.Guest (eds): *Natal and Zululand from Earliest Times to 1910*, p.106.

large tract of land near the Tugela River. Prince *Cetshwayo* chose this opportunity to deal with the only threat in succeeding his father and consequently attacked his brother's followers on the banks of the Tugela River. *Mbuyazi* was convincingly defeated despite John Dunn's attempts to maintain peace.<sup>174)</sup> John Dunn indeed condemned the Zulu Civil War and strove to dissuade *Cetshwayo* from fighting against his brother, *Mbuyazi*, but his attempts were in vain. He remained neutral for a long time but in the end he fought against *Cetshwayo*. He realised that the Zulus would be ultimately defeated with terrible consequences for the people of his tribe. If he supported British, the future of his people would be secure.

*Cetshwayo* was the son of *Ngqumbazi*, a daughter of the dominant lineage of the *Zungu* clan and wife to King *Mpande*. Whereas *Mbuyazi* was the son of *Monase*, a favourite wife of King *Mpande*.<sup>175)</sup>

John Robert Dunn, the famous white chief in Zululand, was born in 1834 in England. He was the son of a respectable couple who immigrated to Durban in 1836. They lived happily enough on their farm Sea-view until 4<sup>th</sup> September 1847 when Robert Dunn (John's father) was trampled to death by an elephant. Four years later Mrs Dunn, too, died. Therefore young John, then seventeen years old, took to wandering around the country. He was fond of his gun and a solitary life. He established himself in Natal as a hunter, trader and storekeeper<sup>176)</sup>.

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<sup>174)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.07.

<sup>175)</sup> . J. Guy: *The Destruction of the Zulu Kingdom, the Civil War*, p.13.

<sup>176)</sup> . T. V. Bulpin: *Natal and the Zulu country*, p.190.



*Cetshwayo* was impressed by John Dunn's performance during the battle of *Ndondakusuka*. He therefore tried to woo him to come and stay in Zululand because of the skills he had displayed during the battle. Furthermore, John Dunn was considered by many as a handsome and even-tempered man. With all these qualities and skills, Prince *Cetshwayo* had promised him that if he came to stay in Zululand he would give him land. He fulfilled his promise and conveyed an extensive tract of land to Dunn in the immediate coastal region of Southern Zululand known as '*Ungoye*' near *Mtunzini*<sup>177</sup>). His skills during battle and character thus earned him land in Zululand. This was remarkable because it would be the first and only time that a white chief would be appointed in Zululand. John Dunn, called *Jantoni* by most Zulus, married 48 Zulu women and a Coloured woman, Catherine (his chief wife), after he had paid *ilobolo* (dowry) of between nine and fifteen cattle, for each wife<sup>178</sup>). These women were strategically married from all over Zululand, so as to strengthen ties with the Zulus. John Dunn adapted his lifestyle to incorporate Zulu culture. Because he spent most of his time amongst the Zulus, this made him experienced in the Zulu culture.

John Dunn used his rifles and his men during the battle.<sup>179</sup>) It is clear that John Dunn didn't want to take part in the battle. He first attempted to thwart the beginning of the war but he was unsuccessful. Seeing that his attempts were in vain, he therefore chose to fight against *Cetshwayo*.

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<sup>177</sup>) . C.C.Ballard: *John Dunn, the White Chief in Zululand*, p.66.

<sup>178</sup>) . C.C.Ballard: *John Dunn, the White Chief in Zululand*, p.67.

<sup>179</sup>) . J.Laband: *Rope of Sand: The Rise and Fall of the Zulu Kingdom in the nineteenth Century*, pp.193 -194.

Ian Knight mentions that the *Ndondakusuka* homestead was the personal residence of a respected warrior in Kingdom, Zulu *kaNogandaya*. It was here that *iziGqoza* and *uSuthu* met face to face during the battle between *Mbuyazi* and *Cetshwayo*.<sup>180)</sup> *IziGqoza* were the *amabutho* under *Mbuyazi* whereas *uSuthu* were *Cetshwayo's* *amabutho* during the battle of *Ndondakusuka*.

During the battle of *Ndondakusuka* *Cetshwayo's* *uSuthu* section had approximately 20 000 warriors with regiments as far as from *Nongoma*. They were prepared for battle by *Cetshwayo's* greatest herbalist, *Gagamela*. The *USuthu* regiments were divided into four regiments, namely *Dlambedu*, *Thulwana*, *Sangqu* and *Sihlambisinye*.<sup>181)</sup> These regiments defeated *Mbuyazi's* *Izigqoza*. *Cetshwayo* himself did not take part in the battle, in accordance with the advice of *Gagamela*.<sup>182)</sup> This means that *uSuthu* did the job for *Cetshwayo* because even though he did not fight himself, his *amabutho* won the battle.

*Mbuyazi's* *amabutho* (*izigqoza* ) were not strong enough to deter *Cetshwayo* and within few days they were overwhelmed at *Ndondakusuka* near the mouth of the Tugela. The pursuing *uSuthu* force, numbering between 15 000 and 20 000 men, was more than twice as strong.<sup>183)</sup> Consequently, *Mpande* and another five of *Mpande's* sons died. The sons were princes *Shonkweni*, a leader of the

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<sup>180)</sup> . I. Knight: *The Great Zulu Battles*, p.61.

<sup>181)</sup> . S.J.Maphalala: *The participation of the White settlers in the Battle of Ndondakusuka, 2<sup>nd</sup> December 1856 and its consequences up to 1861*, p.10.

<sup>182)</sup> . S.J.Maphalala: *The participation of the White settlers in the Battle of Ndondakusuka, 2<sup>nd</sup> December 1856 and its consequences up to 1861*, p.08.

<sup>183)</sup> . T. V. Bulpin: *Natal and the Zulu country*, p.190.

*Mkhwenyantaba* regiment, *Mantantashiye*, *Mbuyazi's* own brother, *Somxawana*, *Mdumba* and *Dubulesinye*<sup>184</sup>).

This battle was regarded as the last and greatest pre-colonial battle, which was fought along traditional lines despite the handful of Whites.<sup>185</sup> This battle between the sons of *Mpande* was not the only one fought at this hill. When the Voortrekkers attacked the Zulus at the battle of Tugela, the two sides also met on *Ndondakusuka* hill. At this time the Zulu army was positioned on the North-West slope of the hill.<sup>186</sup> It was after the victory over this hill, when he defeated *Mbuyazi* during the battle of *Ndondakusuka*, that *Cetshwayo* established his kraal called *Gingindlovu*, where he implicated that he had swallowed an elephant.<sup>187</sup>

Unfortunately, Prince *Mbuyazi*, leader of the *Iziggoza* faction, fell in the battle. He was honoured afterwards for his bravery in *Cetshwayo's* own praise songs. *Cetshwayo's imbongi* (official praiser) regarded him as a very strong man and called him *Inyathi yaseNhlakanhlakeni* and *iNdlovu enesihlonti*.<sup>188</sup> Even though *Mbuyazi* was killed during the battle he was honoured through praises.

Unfortunately, there is nothing much to see at the sight of this battle, except six huts/rondavels built by *Mandini* Municipality on the hill. These huts were built to mark the site where the battle took place and attract tourists and visitors.

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<sup>184</sup> . S.J.Maphalala: *The participation of the White settlers in the Battle of Ndondakusuka, 2<sup>nd</sup> December 1856 and its consequences up to 1861*, p.107.

<sup>185</sup> . J. Guy: *The Destruction of the Zulu Kingdom, the Civil War*, p.13.

<sup>186</sup> . Z. Sibisi, Mandini, 08.07.2008.

<sup>187</sup> . Z. Sibisi, Mandini, 08.07.2008.

<sup>188</sup> . J. Laband & I. Knight: *The Anglo-Zulu War*, p.110.

Unfortunately, they were not properly built, as a result they are dilapidating and are not currently utilized for any specific purpose. There is also a plaque erected by *Mandini* municipality.<sup>189)</sup>

- **Fort Crealock.**

This fort is situated thirteen miles from the Lower Tugela and overlooks the banks of the *Amatikulu*. A short ride from there takes you to the battlefield of *Gingindlovu*. This fort was declared a Heritage Site in 1991 and is situated on the *Matigulu* River, about 3 km south-east of *Amatikulu* and 19 km north-east of the Tugela Mouth.<sup>190)</sup>

This fort was named after Military Secretary Lieutenant Colonel J M Crealock who commanded the crossings of the *Amatigulu River* during the battle of *Gingindlovu*. It was constructed as from 23 April 1879 for temporary entrenchment only during the Anglo-Zulu War of 1879.<sup>191)</sup> It was built by the British when they moved South East of Zululand for the second time and served as a stores depot and strong point. The functionality of this fort was equivalent to Fort Tenedos, which was established to house war materials.

Unfortunately, due to ignorance of planners, *Isinyabusi* High School was built on the site where the fort was. Mr Taffy Jones, District Engineer, *Eshowe* NPA attempted to place the monument within the grounds of the local schoolyard. Teachers were not impressed and the marker was not allowed to be placed there. As

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<sup>189)</sup> . Z. Sibisi, Mandini, 08.07.2008.

<sup>190)</sup> . P. E. Raper: *New Dictionary of South African place names*, p.102.

<sup>191)</sup> . P. E. Raper: *New Dictionary of South African place names*, p.102.

a result, no remains of the fort can be found and even the bronze plaque had been removed from the site; it is kept at the Zululand Historical Museum.<sup>192)</sup> The plaque states that the fort was built during Lord Chelmsford's advance to raise the siege of *Eshowe* during the Anglo-Zulu war of 1879.

- **Fort Chelmsford**

After the Battle of *Gingindlovu* in April 1879, the First Division of the British army moved north to secure the Zululand coastal region while the main military thrust proceeded to *Ulundi* for the final phase of the Anglo-Zulu War. Temporary fortifications were built at strategic points along the coast, usually on hilltops close to rivers. One of these was Fort Chelmsford close to the *Nyezane River* at *Emoyeni*.<sup>193)</sup>

Fort Chelmsford is situated on the R102 road from *Gingindlovu*. It was built and named after Lieutenant-General Sir Frederic Augustus Thesiger Chelmsford, with a field hospital of 75 beds. It was built for strategic purposes and is surrounded by the *Inyezane* flowing on the sides. It overlooks the present bridge over the *Inyezane River*.<sup>194)</sup> It is necessary to give recognition to the role played by Lord Chelmsford, after which the fort was named.

Lord Baron Chelmsford, as he was also known, was the General Commander in Chief in South Africa who arrived in Natal on the 6<sup>th</sup> of August 1806 from the Cape Colony.<sup>195)</sup> The Fort was constructed under Chelmsford's command on the right-

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<sup>192)</sup> . J. Hawke, *Eshowe*, 09.07.2009.

<sup>193)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, pp.7-8.

<sup>194)</sup> . G. A. Chadwick: *Research on Historical Places of importance to KwaZulu and the Formulation of Recommendations*, p.C33.

<sup>195)</sup> . J. Y. Gibson: *The Story of the Zulus*, p.168.

hand bank of the *Inyezane River* near the *Gingindlovu* battlefield, about 25 miles North of Fort Pearson. During the Anglo-Zulu War, it was utilised as an advance base depot.<sup>196)</sup>



Fort Chelmsford Heritage Site

Nothing remains of Fort Chelmsford. A granite memorial nearby marks the burial site of the 3 officers and 68 men who died because of dysentery and malaria while serving in the First Division under General Crealock in 1879 during the Zulu

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<sup>196)</sup> . J.L.Smail: *From the Land of the King*, p.147.

war<sup>197</sup>). Most of these men were buried in one big grave and the monument was built to mark this site. The fort itself was destroyed by sugar cane and wattle cultivation.

- **Fort Napoleon.**

Fort Napoleon is currently a railway siding 4 km north-east of Mtunzini, en route to *Gingindlovu-Empangeni*. It takes its name from the fort near Conference Hill where the party of Eugene Louis Jean Joseph Napoleon (1856-1879), Prince Imperial of France, spent a night while he was serving with the British forces in the Zulu War of 1879. It was built on the north bank of the River to guard the crossing over the *Mlalazi River*.<sup>198)</sup>

Other fortifications constructed by the *Eshowe* relief Column and the 1<sup>st</sup> Division during their advance along the coast have also been destroyed by sugar cane and wattle cultivation. Fort Napoleon is a good example of one of them.<sup>199)</sup>

- **St. Andrew's Mission Station**

St. Andrew's Mission Station was constructed in 1872 when John Dunn donated about 11 000 acres of land to Reverend Robert Robertson of *Kwa-Magwaza* Mission Station to find a mission station of which Thomas Edward Wilkinson became its first Bishop. The latter was approached by John Dunn to establish a mission and a school at *Mangethe* so as to educate his children, as he did with the Holy Cross

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<sup>197)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.08.

<sup>198)</sup> . P.E. Raper: *New Dictionary of South African Place Names*, p.103.

<sup>199)</sup> . J. Laband & P. Thompson: *The Illustrated Guide to the Anglo-Zulu War*, p.81.

Mission at *Moyeni*. After obtaining the approval of *Cetshwayo*, the church was built of wood and iron.<sup>200)</sup>

This mission station was also referred to as St. Andrew Anglican Church as it was built near the Reverend Alfred Adams' land. Reverend Alfred Adams was Zululand's most active missionary as well as trader, serving as assistant to Reverend Robert Robertson of *Kwa-Magwaza* Mission Station. In early October 1879 Reverend Alfred Adams was in charge of St. Andrew's Anglican Mission Station.<sup>201)</sup> Mr. Sheldrich was the first missionary to stay in this church or mission station.

During the Anglo-Zulu war, St. Andrews suffered severe destruction. This was because much military traffic passed through it. All the British coastal contingents en route northwards crossed at the Lower Tugela drift from Fort Pearson on Natal bank, to Fort Tenedos and thence through Adam's land following the wagon track. St. Andrews had been by the British troops as an entrenched camp and later overrun by the Zulus. When peace was restored after Anglo-Zulu war, in 1880, Alfred Adams rebuilt the house and also a large room, ready for use as school and church. Early in 1881, the new Bishop of Zululand, Bishop McKenzie, arrived at St. Andrews and built on a wide verandah. The buildings at St Andrews were destroyed during the Anglo-Zulu War although the mission station was re-established in 1886.<sup>202)</sup>

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<sup>200)</sup> . C.C. Ballard: *John Dunn, the White Chief of Zululand*, p.24.

<sup>201)</sup> . C.C.Ballard: *John Dunn, the White Chief of Zululand*, p.179.

<sup>202)</sup> . M. Mikula: *The Adams Story*, p.68.



Since then the mission station was used as a training farm for all farmers. After some time it rotted and rusted and was destroyed. Only the cemetery still exists.

### ❖ **Amatigulu.**

*Amatigulu* is a town some 130 km north-east of Durban, near *Gingindlovu*. The name is derived from Zulu, the name probably meaning 'large water' i.e. large river. Another view states that the name is derived from *amantungula*, *amatugula*, the fruits of the Natal plum, *Carissa macrocarpa*.<sup>203)</sup> The name *Amatigulu* is thought to have originated from the *Amatigulu River* running through *Nyoni*.<sup>204)</sup> The aforementioned are some of the assumed derivations of the name.

#### ○ **Amatigulu Sugar Mill**

When in 1902 the Coastal Land Commission was appointed to make recommendations about land use, it recommended that sugar mills and villages should be erected next to the *Amatigulu* and *Empangeni* Railway stations.<sup>205)</sup> *Amatigulu* was identified as one of those places where sugar mills were to be erected due to the nature of the area and its suitability for sugar cane growing. The Coastal Land Commission was set up after the settlement of the 1904 demarcation.

The Coastal Land Commission was only set up officially after the settlement of the 1904 demarcation and it comprised a three-man Commission consisting of Sir Liege Hullett (chairman), Colonel F. Anderson and J. Kirkman as members.<sup>206)</sup> The purpose of the commission was to inspect the coastal land that had been set aside

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<sup>203)</sup> . P.E. Raper: *New Dictionary of South African Place Names*, p.09.

<sup>204)</sup> . T.V.Bulpin: *Natal and the Zulu Country*, p.60.

<sup>205)</sup> . Albert van Jaarsveld: *Mtunzini: a History from Earliest Times to 1995*, p.47.

<sup>206)</sup> . Albert van Jaarsveld: *Mtunzini a History from Earliest Times to 1995*, p.47.

for Whites and to make recommendations on the efficient use of such land. The commission recommended that land suitable for cultivation should be divided into farms of 300 acres (as best class) and farms not bigger than 700 and 2000 acres (for second and third class categories).<sup>207)</sup>

The commission had also made recommendations for the erection of sugar mills. In response, the Natal Government called for the erection of central sugar mills in May 1904 for the sole purpose of crushing the cane of those planters who were to be paid for their cane according to weight delivered.<sup>208)</sup> Sir J. Liege Hulett delivered the successful tender, beginning with the construction of *Amatigulu* in 1908, followed by the Felixton Mill in 1911.<sup>209)</sup> *Amatigulu* Sugar Mill was officially opened by the Governor of Natal, Sir Matthew Nathan on 06 August 1908.<sup>210)</sup> The erection of these two sugar mills meant that economic progress was made in Zululand.

Tourists visiting the site have an opportunity to witness the work of the Sir L Hulett, Colonel F Anderson and J Kirkman, who formed the commission to allocate proper land to white owners.

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<sup>207)</sup> . Albert van Jaarsveld: *Mtunzini a History from Earliest Times to 1995*, p. 47.

<sup>208)</sup> . A. de V. Minnaar: *Ushukela: A History of the growth and development of the Sugar Industry in Zululand 1905 to the present*, p.12.

<sup>209)</sup> . J. C. van der Walt: *Zululand True Stories 1780 to 1978*, p.111.

<sup>210)</sup> . A. de V. Minnaar: *Ushukela: A History of the growth and development of the Sugar Industry in Zululand 1905 to the present*, p.12.

## ❖ ***Mtunzini* and surroundings.**

### ○ ***Mtunzini*: Historical Background.**

The name *Mtunzini* means ‘place of shades’ or ‘place in the shade’ referring to an indigenous milkwood tree at the lagoon under which John Dunn held *indabas*. It was in the shade of this milkwood tree that John Dunn would meet with the tribal elders of the area during the 19<sup>th</sup> century.<sup>211)</sup>

The town of *Mtunzini* consists of the area bounded in the West by the N2 main road, in the South by privately owned farm land, in the East by the Indian Ocean and in the North by the *Mlalazi River*.<sup>212)</sup> *Mtunzini* has fertile soil and it seems to be situated next to the *Mlalazi River* and Indian Ocean. *Mtunzini* can be currently regarded as a ‘White’ town as it is dominated by White residents and does not have a ‘traditional township’ attached or associated to it. There are relatively few Black residents in the town.<sup>213)</sup>

The village of *Mtunzini* originates back following the death of John Dunn on 5 August 1895. A formal town was only laid out in 1905 following the completion of the railway line in 1904. Mr L M Altern demarcated even and the first plots were sold.<sup>214)</sup>

The period before the advent of the White settler in *Mtunzini* is represented by two cultures, namely those of the Stone and Iron Age. People of the Stone Age culture

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<sup>211)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, p.08.

<sup>212)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.13.

<sup>213)</sup> . S. Untiedt: *Mtunzini: a Profile of a Recreation Town*, p.14.

<sup>214)</sup> . Albert van Jaarsveld, *Mtunzini*, 14.01.2010.

lived as nomadic hunter-gatherers with a life style characterized by the making of artifacts from stones and bones. The Stone Age is associated with the *Khoi Khoi* and *San*, of which the latter were the earliest inhabitants of *Mtunzini*.

Stone Age implements have been found and recorded in some 13 places in the *Mtunzini* district. Some of these artifacts were found on a farm that used to belong to Mr John Carr, nowadays the mining concern EXXARO, bordering the village.<sup>215)</sup>

The Iron Age, which is associated with the ancestors of our contemporary Zulu inhabitants, stretches back to about the third century A.D. The Iron Age people were the farming and food-producing communities; they were also involved in stockbreeding and in crop growing as well as hunting and gathering. The above mentioned were the earliest inhabitants of *Mtunzini*. Early Iron Age potsherds are to be found at the *Mlalazi River* and in the village, representing the “*Mzonjani*” and “*Ndondondwane*” phases.<sup>216)</sup>

*Mtunzini* is amongst the South-East African towns where white settlement started quite early, following visits by pioneers such as Francis Farewell Fynn in 1824, James Saunders King and Nathaniel Isaacs in 1827, Charles Rawden Maclean or John Ross, after which John Ross College in Richards Bay was named, and the French Scientist, Adulphe Delegorgue.<sup>217)</sup>

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<sup>215)</sup> . Albert van Jaarsveld, Mtunzini, 14.01.2010.

<sup>216)</sup> . Albert van Jaarsveld, Mtunzini, 14.01.2010.

<sup>217)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.13.

The Natal government realized that a power vacuum existed in the *Mtunzini* Division, as Dunn's *indunas* were leaderless and he was dead. It was therefore decided to appoint a fulltime magistrate for the district to replace Dunn. Mr W. W. Barker took up this position on 1 October 1895.<sup>218)</sup>

- **Raphia Palms.**

There are many misconceptions about *Raphia* palms (*Raphia australis*) scientific names and their origins, of which a typical example is the account given by an amateur historian and botanist from *Mtubatuba*, Errol Harrison. According to Harrison Mr C C Foxon, who was the local magistrate of that time, started the *Raphia* palm grove at *Mtunzini*. He was a very keen game hunter and often went to Kosi Bay on hunting expeditions. While hunting there he came across extensive groves of *Raphia* Palms growing along the shores of Lake *Amazimnyama* at Kosi Bay. He collected seeds and planted these in the swamps near Mtunzini Railway Station. According to C C Foxon's son Mr C C Foxon junior, this took place in round about 1907. He could not remember why his father did so.<sup>219)</sup>

The above explanation is factually wrong. The existence of *Raphia* Palms at *Mtunzini* was a result of a letter from the Minister of Justice and Prison, Mr Jacob de Villiers Roos to the magistrate of *Mtunzini*, Mr C C Foxon, dated 21 July 1916. In this letter the minister stated to Mr Foxon that large quantities of bass fibre are used in the Prison brush and broommaking industry. This fibre was derived from the palm named *Raphia vinifera*. This *Raphia vinifera* flourished in Portuguese territory and

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<sup>218)</sup> . Albert van Jaarsveld, Mtunzini, 14.01.2010.

<sup>219)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, pp.164-165.

to some extent also in *Ingwavuma*. This fibre was being imported from West Africa via London at a very high cost. The minister therefore asked if Mr C C Foxon would experiment in planting the seeds at *Mtunzini* using prison labour for this purpose. *Mtunzini* seemed appropriate to him because of its marshy ground next to the railway line.<sup>220)</sup> The minister sent seeds by rail to the magistrate. The origin of the seeds is still unknown, although presumably *Mozambique*.

The palms now growing at *Mtunzini* are one of 15 plant species belonging to the genus *Raphia*, but one of which occur in the tropical and subtropical areas of Africa. These palms were believed to belong to the species of *Raphia vinifera*. It was not until 1969 that they were identified as a new species which was named *Raphia australis*. *Raphia australis* has the distinction of carrying longest leaves in plant kingdom, whereas the tree can grow up to 25metres. More than half of this may be attributed to the length of the vast arching leaves which may reach as high as 18 metres.<sup>221)</sup>

The *Raphia* palms were declared a national monument on 12 December 1942 and the site was officially opened by the son of Magistrate CC Foxon on 14 June 1986. The declaration of the grove as a monument was motivated by the well known Africana Collector, Killie Campbell of Durban. She wrote a letter to the Secretary of the Historical Monuments Commission, Mr W K Robertson, asking for the declaration of the *Raphia* palms as a National Monument. In reaction to the letter,

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<sup>220)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.166.

<sup>221)</sup> . Albert van Jaarsveld & G D Peckham: "New Historical Perspective on the *Raphia* Palm Monument at *Mtunzini*" (*South African Journal of Cultural and Art History*, Vol.3, 1989), p.81.

Mr Robertson wrote a letter to the then magistrate, requesting more information. The magistrate did not exactly know the history of the palms. Nonetheless, in 1942 the palm grove was declared a National Monument.<sup>222)</sup>

A boardwalk has been erected leading from the parking area through the grove so that the impressive trees may be viewed at close quarters. These palms provide food (protein) for one of the rarest birds in South Africa, the Palm Nut Vulture (*Gypohierax angolensis*).<sup>223)</sup>

- **Magistrate's House.**

The magistrate's district of *Mtunzini* officially came into existence with a Proclamation on 14 September 1895. After the death of John Dunn on 5 August 1895, the district was recognized as an independent region. Mr WW Barker started his term of office as magistrate on 01 October 1895 and this date indicates *Mtunzini's* actual 'birth date'. Mr C Hignett became the second magistrate, succeeding Barker from 1896–1899. He was succeeded by C C Foxon, from 1905–1921, followed by D J C Hulley from 1921–1924.<sup>224)</sup>

The first magistrate rented the late John Dunn's living quarters at the lagoon, which at that time belonged to his widow, Catherine Dunn. The magistrate buildings originally comprised a 'house' for the magistrate, 'house' of the clerk of court, a small building which served as a courtroom and magistrate's office, stables

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<sup>222)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.13.

<sup>223)</sup> . Albert van Jaarsveld & G D Peckham: "New Historical Perspective on the Raphia Palm Monument at Mtunzini" (*South African Journal of Cultural and Art History, Vol.3, 1989*), p.81.

<sup>224)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.67.

and later iron safe was installed at the request of the magistrate. A Store room and jail cell were made from wood and iron. The rest of the buildings were of a primitive standard. The buildings comprised of clay walls with thatched roofs.<sup>225)</sup>

In January 1898 the magistrate, C Hignett, appealed to the government to erect permanent buildings. A house was erected in 1899 and Hignett was its first occupant. Shortly afterwards a magistrate court was constructed. In 1903 the 'village' consisted of two wood and iron buildings, the magistrate's sandstone house and a courthouse.<sup>226)</sup> The sandstone house still exists but it currently private property. Visits are to be arranged with the owner. Presently, the magistrate court has become the jail of *Mtunzini*. It was developed and built in sandstone and fenced with steel bars on the same site where it was initially was.

- ***uMlalazi Nature Reserve***

The *uMlalazi* Nature Reserve was proclaimed in 1948 when the *Mtunzini* Health Committee requested the Natal Parks Board to take control of the swamp area formed by the *Mlalazi River* and its estuary. This was because the Health Committee could not control it and consequently, people were hunting indiscriminately there.<sup>227)</sup>

The *uMlalazi* Reserve stretches south from the estuary of the *Mlalazi River* and includes the lagoon and coastal forest and they can be enjoyed on a series of hikes

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<sup>225)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.67.

<sup>226)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.67.

<sup>227)</sup> . A. de V Minaar: *Empangeni: a Historical Review to 1989*, pp.85-86.



and drives. A short trail of about 15 minutes through one of the best example of Mangrove Forest to be seen in South Africa, starts at the parking area at the lagoon and takes the visitor past John Dunn's personal bathing pool. Bushbuck, red, grey and blue duiker can be seen on the trail.<sup>228)</sup> There is also a wealth of coastal dune vegetation, including the coastal aloe (*Aloe Thrasakii*) and wild banana (*Strelitzia Nicolai*).

*uMlalazi* Nature Reserve also has a mangrove swamp. Generally, mangrove swamps are to be found in sheltered places such as river mouths and lagoons on the East Coast from Transkei and further North in sheltered places such as river mouths and lagoons. There are two types of mangrove swamps that can be found at *Mtunzini* i.e. black mangrove (*Bruguiera gymnorrhiza*) and white mangrove (*Avicennia marina*). These mangroves were planted in late 1940s to protect the banks of the *uMlalazi River* and, like *Raphia* palms, are not indigenous to *Mtunzini*. A remarkable feature of this tree is its ability to survive in soil with oxygen. This makes it an excellent candidate for binding and stabilizing the marshy soil of river banks.<sup>229)</sup>

There are many types of birds, some of which are unique species to be found in the district. Among these birds are the trumpeter hornbill and woolly neck storks (only appearing in *Mtunzini*). The Palm-Nut Vulture (*Gypohierax angolensis*) is one of the rarest bird types in South Africa. It is associated with spreading of *Raphia* palms. It appeared since 1948 when the groves of *Raphia* palms were discovered by them.

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<sup>228)</sup> . B. Hopwood: *Zululand Heritage Route 66: A Journey Through the Heart and Pulse of the Zulu Kingdom*, pp.09-10.

<sup>229)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.08.

Other well-known bird species include the green pigeon, the purple crested Lourie, black bellied Glossy starling, kingfisher and Natal Robin.<sup>230)</sup>

Therefore this chapter managed to identify all the sites of historical importance. The maps provided made easy everything since they provide proper direction towards these sites. The way these sites have been presented shows how suitable the Zululand north of Tugela is in attracting tourists for cultural, eco- and industrial tourism. However it is not only around *Eshowe*, *Empangeni*, *Gingindlovu*, *Mandini*, *Matigulu*, *Mtunzini* and Richards Bay where the tourists can be attracted, but further north of Zululand areas for tourists attraction can be found. This stretches up to *Maputaland* and St. Lucia.

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<sup>230)</sup> . Albert van Jaarsveld: *Mtunzini: a History from the Earliest Times to 1995*, p.08.

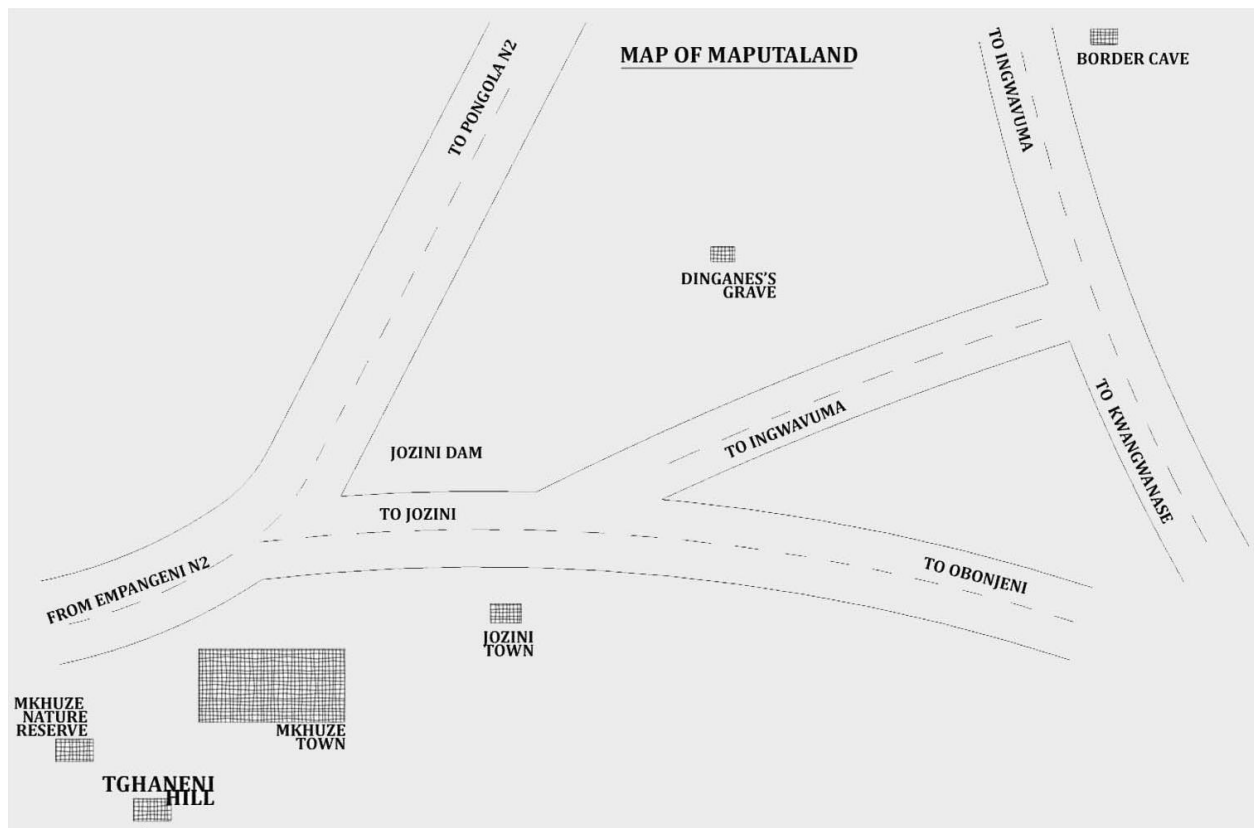
## CHAPTER 4

### ❖ ***Maputaland and St. Lucia and surroundings.***

*Maputaland* and St. Lucia, further north of Zululand, are important because of the rich history they have. *Maputaland*, in particular, is dominated by the *Thonga* people, hence the in depth description of *Thongas* will be provided. The Border Cave will be discussed since it is where the earliest remains of the *Homo Sapiens* can be found. Within *Maputaland*, *King Dingane's* grave can be found and in this chapter a lot will be said about it. Furthermore, *Tshaneni* hill where the battle for power between *Cetshwayo* and *Zibhebhu* occurred will be discussed below. The missionaries, as well, did their best to pervade the word of God in *Maputaland*. The people who played a pivotal role will be discussed herein below.

St. Lucia, as well, is relevant in providing areas of historical importance and tourists potential. In this chapter, Cape Vidal, Norwegian Mission Station, RAF Blockhouse at Mount Tabor and Catalina Landing Area and St. Lucia Eastern Shores will be discussed. This is because these areas can attract tourists.

## ❖ *Maputaland.*



## ❖ *Thonga People in Maputaland.*

The name “*Thonga*” was applied indiscriminately by Zulus to people living to the North-East of them and whose customs and language remotely resembled those of the *Thonga* proper to the North.<sup>1)</sup> Mountain concurs with this when he says that the word “*Thonga*” was used by the Zulus to refer, somewhat derogatively, to the non-Zulu people living to the North-East of them. He furthermore says that an *Ithonga*, in Zulu, refers to a member of a subject race.<sup>2)</sup> Mountain and Bruton concur that the Zulus coined this name.

The inhabitants of *Maputaland* are a mixture of *Nguni* and *Thonga* people and belong to the *Shangana-Tsonga* group living between Lake St. Lucia and *Sabi River*. One of the largest *Tonga* clans is the *Tembe* living in *Maputaland* and several other clans such as *Manukuza*, *Mashabane*, *Myeni* and *Nibela* are found in *Maputo*. The

<sup>1)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the Ecology of Maputaland*, p.435.

<sup>2)</sup> . A.Mountain: *Paradise under Pressure*, p.7.

'*thongans*' at *Maputaland* have different surnames and clans, but the most dominant one are the *Tembe* surnames. The *Tembe* clan inhabited this area of Delagoa Bay as far back as 1554.<sup>3)</sup>

Chief *Tembe* broke away from the *Karanga* tribe, which lived along the *Zambezi River*. He moved down with his followers to the area around Delagoa Bay, where they settled and prospered. In due course the *Tembe* clan spread to the *Mkuze* node.<sup>4)</sup> After breaking away from this tribe, they spread out until they reached *Maputaland*. Walter Felgate who did research in this field, found that a total number of 271 clans in *Maputoland* are made up of *Tembe-Thonga* people<sup>5)</sup>.

According to Junod, the origin of this *Thonga* name is *Ronga* meaning Orient or dawn. Most of the *Thonga* clans call themselves this name. It was applied to the *Thongas* by the *Zulu* or *Nguni* invaders who enslaved most of their clans between 1815 and 1830. This name *Thonga* became a nickname which, in the mouth of the *Zulus*, was almost the equivalent of slave, and they applied it to the whole *Thongas*.<sup>6)</sup> It is difficult to come to a conclusion about the meaning and origin of the name as there are different opinions about the origin of the *Tongas*.

*Tongas* are unique weavers who use *milala* palmtrees Botanical name. *Milala* palm tree is a very valuable tree as it is of its leaves that the greater part of the baskets, in use by this tribe, are made. *Milala* palms are true palms, the leaves consisting of folioles from half an inch to an inch in width radiating from a common centre, which itself grows on the end of a long peduncle. When using *milala* palms, *Tongas* produce baskets like *ngula*, *hwana*, *shiraba*, *shihundju*, *lihlelo* and *nhluto*.<sup>7)</sup>

*Tonga* homes are mostly dominated by huts. *Tonga* huts are built precisely as they were in ancient times. The *Tonga* huts possess several advantages. They are comparatively easy to construct, cool in hot weather, perfectly watertight in the

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<sup>3)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the Ecology of Maputoland*, p.435.

<sup>4)</sup> . A.Mountain: *Paradise under Pressure*, p.7.

<sup>5)</sup> . A.Mountain: *Paradise under Pressure*, p.7.

<sup>6)</sup> . H.A.Junod: *The Life of a South African Tribe Vol. 1*, p.15.

<sup>7)</sup> . H.A.Junod: *The Life of a South African Tribe Vol. 2*, pp.104-105.

rainy season and fairly indigenously contrived. *Tonga* style of constructing a home is different because they from the roof when building a home. They use sticks and thatched grass for house construction.<sup>8)</sup>

### ❖ **Places of Historical Importance and their Tourist Potential**

#### ○ **Border Cave.**

Border Cave is archaeologically important for three reasons. Firstly, it contains the earliest remains of the present day *Homo sapiens* dating back to the Middle Stone Age. Secondly, it contains an example of probably the earliest human burial on earth, i.e. an infant skeleton. Thirdly, it represents uninterrupted human occupation for approximately 100 000 years from the Middle Stone Age to the Later Stone Age – very unique.<sup>9)</sup>

Border Cave is situated on the border of *Maputaland* and *Swaziland* and is reached via *Ingwavuma*. It is one of the most important archaeological sites in Southern Africa and is situated on the Western face of the *Lebombo* Mountains in *Maputaland*. The site was first excavated in 1934 by Professor R.A. Dart.<sup>10)</sup>

Border Cave is currently rated as one of the most important archaeological sites in the world, as the oldest evidence of *Homo sapiens* in the world is found here.

Border Cave is located within Zululand, apparently 365 metres from the undefined border with *Swaziland*, which is marked by occasional beacons placed along the crest of the western scarp face of the southern *Lebombo* Mountains. The cave is 1 km East of the Canterbury Estates farmhouse of G.F. Scheepers, 5 km east of the small agricultural settlement of *Nsoko* in *KwaZulu-Natal* and 82 km west of the Indian Ocean.<sup>11)</sup>

The Stone Age inhabitants in *Maputaland* lived in caves high up in the *Lebombo* Mountains. Border Cave, on the Western face of the mountains, has revealed an

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<sup>8)</sup> . H.A.Junod: *The Life of a South African Tribe* Vol. 2, p.219.

<sup>9)</sup> . Albert van Jaarsveld et al : *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.41.

<sup>10)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the Ecology of Maputoland*, pp.433-435.

<sup>11)</sup> . P.B. Beaumont: *Border Cave*, pp.99-130.

archaeological treasure house that has provided scientists with vital clues as to the nature and life style of those pre-historic settlers.<sup>12)</sup> A visit to the Border Cave sheds light on the nature and life style of the settlers during pre-historic times. Border Cave has great potential for attracting tourists.

The artefacts found at Border Cave indicate that Middle and Late Stone Age people lived there. Moreover, a number of empty pits, which were presumably constructed for storage purposes contrasting with ceramic evidence for a sparse and sporadic occupation at Border Cave, show that Iron Age people also lived at Border Cave.<sup>13)</sup>

There are indications that *Maputaland's* early inhabitants had fairly advanced aesthetic, ethical and economic systems, as they buried their dead in graves and adorned themselves with necklaces made with perforated seashells.<sup>14)</sup> The fact that they buried the dead in graves and adorned themselves with necklaces, proves their advanced way of living. The perforated seashells used for those necklaces deserve further attention.

Remains that were recorded at Border Cave include over 69 000 implements and the bones of at least five members of *Homo sapiens*. Border Cave men were successful terrestrial hunters and scavengers, as witnessed by the remains of five mollusc species and at least 43 mammal species at the cave.<sup>15)</sup>

The stone industry found at Border Cave is characterised by ribbon-like blades and small, pressure-flaked points shaped like equilateral triangles that show a degree of refinement referred to as epi-Pietersburg by J.A. Clarke. Moreover there is a great likelihood that the skeleton found at the Border Cave represents the common ancestral stock of the African Negro and *Khoisan* segments of the sub-Saharan population, or it may represent an early member of the Negro geographical race.<sup>16)</sup>

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<sup>12)</sup> . A.Mountain: *Paradise under Pressure*, p.7.

<sup>13)</sup> . P.B. Beaumont: *Border Cave*, pp.99-130.

<sup>14)</sup> . A.Mountain: *Paradise under Pressure*, p.06.

<sup>15)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the Ecology of Maputoland*, pp.433-435.

<sup>16)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the Ecology of Maputoland*, p.433.

There is a small museum at the cave operated by *AMafa aKwaZulu Natali* with overnight facilities. The road is accessible, although bad gravel. It is not that easy to get into the cave as one has to cross a small ledge to access it.<sup>17)</sup>

○ **King Dingane's Grave.**

King *Dingane's* grave is situated in the rural close to *Jozini* town in the *Hlathikhulu* forest. Following the defeat of *Dingane* during the Battle of *Maqongqo*, he fled to the top of the *Lebombo* Mountains inhabited by the *Nyawo* and *Mngomezulu* clans. It was here that *Inkosi Silevana*, his son *Sambane* and a *Swazi* named *Nondwana*, as well as other helpers, killed *Dingane*.<sup>18)</sup> The battle of *Maqongqo* between followers of *Dingane* and *Mpande* took place on 27 January 1840. King *Mpande* wanted to overthrow *Dingane* and replace him as king of the *Zulus*.<sup>19)</sup>

In the process *Dingane* was murdered under a big tree and his grave was marked with three stones. Next to it was the burial site of a chief commander, *Induna Ndlela ka Sompisi*.<sup>20)</sup> The *Zulus* respected and loved their Kings, so the grave of King *Dingane* had to be treated with respect. *Ndlela kaSompisi* was *Dingane's* chief *induna* and commander<sup>21)</sup> and his closest friend.

*Dingane's* grave was viewed by Sir Charles Saunders in 1896 and by H.C. Lugg in 1977. According to Lugg *Dingane's* murder was shrouded in mystery as the *Nyawo* people did not wish to offend the *Zulu* royal house<sup>22)</sup>.

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<sup>17)</sup> . Albert van Jaarsveld, Mtunzini, 14.01.2010.

<sup>18)</sup> . Albert van Jaarsveld *et al* : *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.41.

<sup>19)</sup> . J.Laband:*Rope of Sand: The Rise and Fall of the Zulu Kingdom in the nineteenth Century*, pp.116-117.

<sup>20)</sup> . Albert van Jaarsveld *et al* : *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.41.

<sup>21)</sup> . J.Laband:*Rope of Sand: The Rise and Fall of the Zulu Kingdom in the nineteenth Century*, p.116.

<sup>22)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the Ecology of Maputoland*, pp.436.





King *Dingane*'s Grave Heritage Site

The grave's location remained a closely guarded secret for a long time until 1983, when its whereabouts became known. This could be attributed to the fact that the *Nyawo* people wanted to hide the death and later the grave of *Dingane*. Mountain mentions that in 1983 an official memorial was erected at the spot with the purpose of commemorating *Dingane*'s rule of the Zulu Nation.<sup>23)</sup> *Dingane*'s grave marked by the memorial stone is worthy of a visit to the *Lebombo* Mountain.

<sup>23)</sup> . A.Mountain: *Paradise under Pressure*, p.8.

The monument was erected by the KwaZulu Cabinet under the leadership of *Dr M G Buthelezi*. It was erected on the spot where King *Dingane* was assassinated by kwaZulu Monuments Council on top of the hill and was unveiled by King *Goodwill Zwelithini*. It was also declared a national monument.<sup>24)</sup> The declaration of this site as a monument gives national recognition to the Zulu King *Dingane*.

○ ***Tshaneni Hill.***

This hill is situated in *Maputaland* in the *Ubombo* range and is neighboured by the *Gaza Hill*, where the *Gaza* people lived within the *Mkhuze* vicinity. *Tshaneni* or “Ghost Mountain” overlooks *Mkhuze* town within the *uMkhanyakude* District Municipality.<sup>25)</sup> This place is historically important because this is where the Battle of *Tshaneni* between *Cetshwayo* and *Zibhebhu* was fought on 5 June 1884. During this battle, *Zibhebhu* was defeated by *Cetshwayo*.<sup>26)</sup> Most, if not all of the places where certain battles took place have been identified and noted.

The *Illustrated Guide to Southern Africa* refers to the legendary ghost mountain with a taboo cave near the summit. For centuries, it was the burial place of the Chiefs of the *Ndwandwe* clan.<sup>27)</sup> The mountain has a particular reputation because it is alleged that at irregular intervals over the years, strange lights and flickering fires are seen among the fissures and cliffs of the summit at night, with weird noises and strange calls.<sup>28)</sup> This is why the mountain is also referred to as the “Ghost Mountain”. The lights and noises are presumed to be the ghosts of the people who had died during the battle of *Tshaneni*, when hundreds of Zulus died. For many years the slopes of the hill remained littered with their bones. *Tshaneni* is also believed to be the burial site of *Chief Soshangane* of the *Shangane* tribe<sup>29)</sup>, a very well known chief and a person as important amongst the *Shangane* as *Shaka* is among the Zulus.

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<sup>24)</sup> . Albert van Jaarsveld et al: *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.41.

<sup>25)</sup> . G.A.Chadwick: *Historical places of importance to Kwa-Zulu and the formulation of recommendations*, p. M 24.

<sup>26)</sup> . J.C.van der Walt: *Zululand True Stories 1780 to 1978*, p.91.

<sup>27)</sup> . T.V. Bulpin: *The illustrated Guide to Southern Africa 4<sup>th</sup> Edition*, p.264.

<sup>28)</sup> . T.V. Bulpin: *The illustrated Guide to Southern Africa 4<sup>th</sup> Edition*, p.264.

<sup>29)</sup> . G.A.Chadwick: *Historical places of importance to Kwa-Zulu and the formulation of recommendations*, p. M 24.

Traditional leaders of the *Gaza* family were buried in a special cave in *Tshaneni*, and this practice continued even after they had fled to *Mozambique*.<sup>30)</sup> A visit to *Tshaneni* exposes a visitor to a wide range of experiences with regard to the lifestyle, customs and traditions of the *Shangaans*. *Tshaneni* hill or Ghost Mountain is accessible to tourists via *Mkhuze* Nature Reserve.

○ **The Missionaries.**

The arrival of the missionaries in *Maputaland* is of significance as it heralded a change in lifestyle for the Zulus as Christianity was accepted by most.

Of all the Christian denominations, Catholicism had the strongest presence in *Tongaland*, followed by the Church of Christ through its *Zambezi* Mission Schools<sup>31)</sup> The first missionary who explored *Maputaland* with the purpose of establishing a mission station was Bishop *Makenzie* in 1887.<sup>32)</sup>

In 1902 Mr. A.T. Walters established a mission station at *KwaNgwanase* and later it was expanded to include a hospital administered by the Methodist Church.<sup>33)</sup> In my introductory paragraph to this chapter, I mentioned that the missionaries tried to improve the lives of people in *Maputaland*. This is evident in that after the establishment of the mission station by Mr. Walters, it was expanded to house a hospital. In 1908 Reverend and Mrs N.W. Keys established another one called *Mashiqele*.<sup>34)</sup>

In 1911 two mission stations were established at *Ngwavuma* and *Ubombo* in the *Lebombo* Mountains.<sup>35)</sup> Mission stations would soon to prevail all over *Maputaland*. In 1917 the Threlfall Memorial Mission was established overlooking the *Kosi* Estuary. It was named after William Threlfall who sailed to Delagoa Bay with

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<sup>30)</sup> . A.Mountain: *Paradise under pressure*, p.9.

<sup>31)</sup> . H.A.Junod: *The Life of a South African Tribe Vol 1*, p.99.

<sup>32)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the ecology of Maputoland*, p.445.

<sup>33)</sup> . A.Mountain: *Paradise under Pressure*, p.19.

<sup>34)</sup> . A.Mountain: *Paradise under Pressure*, p.19.

<sup>35)</sup> . A.Mountain: *Paradise under Pressure*, p.19.

Captain Owen to establish a *Maputaland* Mission.<sup>36)</sup> Some of the church buildings are still to be seen, while others have disappeared.

#### ❖ **St. Lucia and surroundings.**

St. Lucia has a long history of habitation from the Early Iron Age onwards. It was not of great political or economic importance to the Zulu Kingdom and for this reason it was neglected.

#### ❖ **Places of Historical Significance and Tourist Potential**

##### ○ **Cape Vidal**

Cape Vidal was named around 1820, when the British Admiralty instructed Captain W.F. Owen to survey the coast of South-East Africa. The area was named after Captain Alexander Thomas Emeric Vidal (1792-1863), British Royal Navy Surveyor who charted the African coast in the 1820's. Cape Vidal was the scene of one of the most extraordinary wrecking of a ship along the North coast, namely the brig *Dorothea*.<sup>37)</sup> The *Dorothea* was one of a number of ships that were sunk or wrecked at Cape Vidal, St. Lucia. On 31 January 1898, the old, leaky *Dorothea* was abandoned at sea about five miles east of the ledge of rock known as Cape Vidal. The ship was a barque bought in Lourenco Marques by Doctor Kelly of Johannesburg. There was no life lost, the vessel had just leaked itself into a sinking condition. The crew led by Captain H Mathison, abandoned it in two boats and was picked up by passing steamers. It therefore drifted onto the shore and sank.<sup>38)</sup>

It is alleged that the *Dorothea* had an estimated 120 000 ounces of gold on board, all the result of illicit gold buying at the Witwatersrand. The ship was bought by a Johannesburg syndicate in order to smuggle the gold out of the country. At the time of sinking it was on its way to Durban. No proof of gold found on board, searches revealed nothing. Nothing is said about its size, except that it is a shipwreck worth nothing.<sup>39)</sup>

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<sup>36)</sup> . M.N.Bruton & K.H.Cooper (eds): *Studies on the ecology of Maputoland*, p.445.

<sup>37)</sup> . <http://www.capevidal.com>, p.01.

<sup>38)</sup> . T.V.Bulpin: *Natal and the Zulu country*, p.439.

<sup>39)</sup> . J.C. van der Walt: *Zululand True Stories 1780 -1978*, p.106.

History was made at St. Lucia when the SADF established a missile testing range inland from Cape Vidal in 1968. It was constructed at a base on the *Ndlozi* peninsula and the area was closed to unauthorized persons and today forms part of the Nature Reserve Greater St. Lucia Wetland Park.<sup>40)</sup>

- **Norwegian Mission Station.**

Reverend Z.O. Feyling, a Norwegian Missionary, built the first mission station in 1898 at Mount Tabor on the Eastern Shores of Lake St. Lucia. It functioned until the 1950s.<sup>41)</sup>

The Norwegian Mission Station represented a typical Zululand Missionary Church site with enough physical remains left. It consisted of a chapel, school, clinic and accommodation facilities.<sup>42)</sup> The establishment of Norwegian Mission stations was not only for preaching the word of God, but it had other things to fulfil. Large ovens were constructed to bake vast quantities of bread, which was offered to converts attending church services.<sup>43)</sup> Visible elements at this mission station are two of these ovens, the floor of the original church building and two graves with clear inscriptions for Amil Olsen- Lindfield, who died in 1902, and Bertha Ringland, who died in 1916.<sup>44)</sup>

Unfortunately, the mission station is no longer there but the mission rocks that are still to be seen mark the site where the station was. For this reason it is today still called “Mission Rocks”.

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<sup>40)</sup> . T.V.Bulpin: *The Illustrated Guide to Southern Africa 4<sup>th</sup> Edition*,p.364.

<sup>41)</sup> . J.C. van der Walt: *Zululand True Stories 1780 -1978*, p.103.

<sup>42)</sup> . Albert van Jaarsveld: *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.22.

<sup>43)</sup> . *Specialist Report: Environment impact assessment. Eastern Shores of Lake St. Lucia*, p.430.

<sup>44)</sup> . Albert van Jaarsveld: *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.22.

- **RAF Blockhouse at Mount Tabor and Catalina Landing Area.**

The blockhouse was established during the Second World War by the Royal Air Force as an observation building near Mount Tabor. It was built with the purpose of observing the enemies during attacks and is the oldest buildings in this area. The RAF observation house is still intact and is now used by Nature Conservation Services as an overnight camp for hikers on the *Mziki* Trail. In this RAF Blockhouse the remains of navigation instruments can be seen as well as the Catalina flying boat jetty and other building structures.<sup>45)</sup>

- **St. Lucia Eastern Shores: Iron Age Sites Diving Spots.**

The Eastern Shores are rich with the remains of Early Iron Age settlements and that is crucial because they represent the remains of the first African farmers of Natal who settled there as early as 1600 years ago.<sup>46)</sup> Many of these sites were recorded during an Environmental Impact Assessment in the 1980's, when Richards Bay Minerals intended mining the dunes in the area for titanium.

Bryant has been cited in this study as saying that during *pre-Shakan* times, this area was occupied by the *Tonga-Nguni* of the *Mthethwa* clan.<sup>47)</sup> Unfortunately, due to sand erosion, nothing remained intact except for remains of the hut floors and smelting ovens.<sup>48)</sup>

St. Lucia's Eastern Shores preserve seven ecosystems that interact and co-exist within an area of 260, 000ha. These ecosystems are Lake St. Lucia (the largest salt water lake in Africa), the Marine ecosystem (sandy beaches and southern-most coral reefs on earth), the Eastern Shores (separates the lake and sea), *Mkuze* swamps (caused by washed-down river sediment), Western Shores (forests and fossil marine life), Coral Reef eco-system (includes all the coral reefs along the coastline) and *Mfabeni* ecosystem (dune forest separating lake and sea).<sup>49)</sup> It is to be

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<sup>45)</sup> . *Specialist Report: Environment impact assessment. Eastern Shores of Lake St. Lucia*, p.428.

<sup>46)</sup> . F.A.van Jaarsveld: *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.26.

<sup>47)</sup> . *Specialist Report: Environment impact assessment. Eastern Shores of Lake St. Lucia*, p.428.

<sup>48)</sup> . F.A.van Jaarsveld: *Proposed Heritage and eco-tourism route, Mfolozi River to Mozambique*, p.26.

<sup>49)</sup> . <http://www.stluciaecosystems>, p.01.

developed to provide in the need for eco-tourism, which will greatly contribute to a developing country's economic growth.

*Sodwana Bay* is part of Greater St. Lucia Wetland Park. It is classified as one of the top diving sites in the world. This 50km reef complex boasts approximately 95 species hard and soft coral, sponges, other invertebrates and in the region of 1 200 fish species. It is visited by approximately 35 000 scuba divers per year. For a distance of 2km vast valleys of 700m deep are scattered around.<sup>50)</sup>

There are many spectacular diving spots near the coast of St. Lucia; some of them are easy to explore, but others require considerable experience. The Keyhole Pinnacle consists of four seamounts that rise from an incredible depth up to just a few meters from the surface. These seamounts are Superman's Flight which provides drift diving along a rock face which gently slopes down to 488 m. at the foot of the Gros Piton mountain, the Coral Gardens site extends over depths ranging from 4.5 m to 15.2 m. The second seamount is *La Raye Cove* which is located halfway along the western coast, offers a superb rock faced for drift diving. Enormous rocks cover up a rocky formation for which the gradient is less pronounced, creating fascinating rock formations to explore. The third is at the tip of Chastenet Cove and is a plateau with a low gradient extending over a length ranging from 12 to 18 m. the reefs stretch out over a depth of 42 m, forming a unique chain of coral that escapes the meanders of the bay. The fourth is *Waiwinette* Shipwreck. A certain number of shipwrecks offer adventure and great exploration opportunities to divers. Those with experience can explore the wreckage of the *Waiwinette* cargo ship which lies 27 m on the seafloor to the south of the island. The currents in this area make diving very difficult. Those with less experience can take a look at the shipwreck off the coast of Castries which is located 6 m under the surface.<sup>51)</sup>

The St. Lucia Whale Watching Tour is not "walk along the pier and gently step into the boat" procedure. It is a proper surf launch, through the waves, and one need to

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<sup>50)</sup> . <http://www.stluciaeasternshores.scubadiving>, p.01.

<sup>51)</sup> . <http://www.stluciaeasternshores.skindiving>, p.01.

hold on tight in order to stay on deck, a thrilling experience, but once out at sea it is a lot calmer. There can be few experiences as rewarding as seeing a humpback whale blowing or showing off in the water. A dozen whales, a couple of dolphins, makes the whole experience highly memorable.<sup>52)</sup>

St. Lucia is probably better known for fishing than for any other outdoor activity, which is not surprising, as it offers some of the best fishing conditions in the country. Rock and surf fishing, kite fishing, spear fishing, fly fishing, estuary fishing and deep sea fishing are some of the activities enjoyed by anglers visiting St. Lucia. The most popular fish are *shad*, *perch*, *grunter*, *Garrick*, *kabelijou* and shark.<sup>53)</sup>

St. Lucia Estuary as a holiday destination offers many activities other than fishing. One of these activities is enjoying nature on the various walking trails. St. Lucia offers many such spots in and around town to excite your senses and render for great opportunities to let you refurbish your energy with good clean un-inhibited fun. Ranging from 20 minutes leisure walking to a full four-hour experience St. Lucia walking trails and Game Park trails is filled with birds, small critters and small buck.<sup>54)</sup>

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<sup>52)</sup> . <http://www.stluciawhalewatching>, p.01.

<sup>53)</sup> . <http://www.stluciafishing>, p.01.

<sup>54)</sup> . <http://www.stluciawalkingtrails>, p.01.



## ❖ SUMMARY.

The reason why this study was done was because of the fact that no major study has ever been undertaken on tourist attractions of historical and archaeological nature in Zululand. Several brochures were published as well as studies commissioned by authorities such as the *Uthungulu* Regional Council, *Umlalazi* and *uMhlathuzi* Municipal Councils. These brochures are valuable, but no researcher has ever combined all the areas of historical value represented in books or brochures in a single document. Therefore this thesis is an attempt to do so.

Most of the identified heritage resources and heritage sites are protected and monitored by two Acts, namely the National Heritage Resources Act (No. 25 of 1999) and the KwaZulu-Natal Heritage Act (No. 10 of 1997). They ensure that the heritage sites are kept under control and management. The National Heritage Resources Act (No. 25 of 1999) makes it clear that the heritage resources are under management irrespective of whether it is national, provincial and or local. It furthermore emphasizes that the South African Heritage Resources Agency (SAHRA) is the body capable of suing and being sued in its corporate name and that is governed by a council established in terms of section 14 of this Act.

On the other hand, the KwaZulu-Natal Heritage Act No.10 of 1997 provides for the establishment of a statutory body to administer heritage conservation on behalf of the provincial government of KwaZulu-Natal, in particular the care for, maintenance, repair and management of historically important sites known as *Amafa aKwaZulu Natali*. The well-being of heritage resources within the areas covered by the research project are to a major extent the responsibility of *Amafa aKwaZulu Natali* and the National Heritage Resources Act (No. 25 of 1999).

Many historians, anthropologists and scholars from related disciplines, have expressed views on the concept culture. My research primarily deals with pre-colonial Zulu culture which was prevalent in Northern-KZN at the time of white occupation and consequent introduction of Western culture which had a profound effect on traditional Zulu culture.

The nature of the pre-colonial Zulu homestead (*umuzi*) is discussed, in particular the way in which the homesteads were structured in a universal format. Almost all homesteads have a cattle-byre at its centre. At the top or northern part of each cattle-byre was the ancestors' hut, which is common to Zulu homesteads. The main entrance is found opposite to the cattle-byre or ancestors' hut.

As most Zulus believe in ancestral spirits, this belief is manifested in the ancestors' hut or room that can be found in almost every homestead. In addition they believe in ancestors who play a major role in their everyday life. Christian converts, however, do not believe in ancestral spirits. The sons usually have their houses erected on the right-hand side of *umuzi*, whereas the girls would be housed on the left-hand side of each *umuzi*.

However, this practice is no longer as common as it used to be. This is because most of the Zulus are now westernized; they tend to build big houses from bricks with many rooms as to accommodate the entire family. Although the Zulus believed and still believe in ancestors, it does not mean that they do not believe in God Almighty.

Even though some cultural changes took place due to acculturation, certain ceremonies still occur and certain customs are still adhered to, e.g. the marriage ceremony. Cultural ceremonies for unmarried women exist to encourage unmarried women to behave themselves. This ensures that they keep themselves pure, virginal and safe. If, for instance, a girl has had a child out of wedlock, these ceremonies will not take place to emphasize misbehavior. A special ceremony can be arranged when she gets married or is about to get married, but it will differ from the ceremony which would have been held should she not have had a child.

The *Ukwemula* ceremony was organized for a girl to thank her for her good behaviour until puberty. This ceremony was two-fold. The parents thanked their child for good behavior, indicating to her that she may have a husband as she has grown up in an unshameful way. The reed ceremony is about indicating to people

that the girl is still a virgin. This only takes place at *Nyokeni, Nongoma*, one of the King's Palaces. The topknot ceremony is performed for girls who have fixed boyfriends and where the dowry had already been paid for the coming marriage.

Similar ceremonies exist for boys, for which two ceremonies exist. The first is the Feast of the First Fruits (*umkhosi omncane*) and the second is the Grouping-up ceremony (*ukubuthwa*), which is discussed in greater detail in the text and also covers the traditional attire. The traditional wedding is also discussed in greater detail.

Married women have special duties to perform. Most of these duties evolved around using clay and grass for manufacturing of pottery as well as weaving. Most of these artifacts were decorated. Decorations differ regionally. These artifacts are used for daily activities, while nowadays some are sold for money in order to sustain their families. Clay pottery skills had been inherited from the Early and Late Iron Age people.

Zulu women further rely on weaving to sustain their families. They use different types of grass, such as *H.cymbana*, *Juncus maritimus*, *Fastigitus*, *Digitaria eriantha* and *Eragrotis curvula* for weaving of artifacts such as large bowls, bottle-shaped baskets, ordinary baskets, doormats, eating mats, sitting and sleeping mats, beer strainers and skimmers and beer carrying pots. These artifacts are displayed in various Arts and Crafts Centres in and around Zululand. The duties of the married women do not end here; they were also expected to give birth to children, raise them, cook, keep homes tidy and cultivate land. They formed the backbone of the traditional family life.

This research project also examines sites of archaeological and historical importance and interest. *Eshowe, Mandini, Matigulu, Gingindlovu, Empangeni* and Richards Bay were identified as having sites of archaeological and historical importance. *Eshowe* is to be amongst the historically very significant sites in Zululand. The many theories around the name '*Eshowe*' are examined and different

authors and historians were consulted and it was pointed out that it is difficult to know exactly where the particular name originated from. Many possibilities still exist.

Eshowe became the capital of Zululand after the Anglo-Zulu War of 1879. Forts were built there during the Anglo-Zulu War. These include Fort *Eshowe* and Fort *Nongqayi*. The oldest western house at Eshowe (*Samarang*) is discussed.

Many of the British soldiers killed during the war were buried at Eshowe. *KwaMondi* Mission Station and cemetery also added value to Eshowe as place of historical importance. King *Mpande* and his son *Cetshwayo* also lived at Eshowe. It is within Eshowe vicinity that *Shaka's* military kraal, *kwaBulawayo*, was built. *uThungulu* District Municipality is reconstructing *KwaBulawayo* as a cultural centre. The Martyr's Cross was erected within *Eshowe* to mark the place where *Maqhamusela Khanyile*, the first Zulu Christian convert, was killed for his faith. He was killed because he did not listen to Prince *Cetshwayo*, who disapproved of his belief in God.

Close to the cross is Signal Hill, which was, during the Anglo-Zulu War of 1879, utilized as a communication centre for sending signals to other forts at *Gingindlovu*, *Mandini* and *Matigulu*. *Dlinza* forest with its 75 bird species and 130 plant species was also discussed. This forest is good for nature conservation and tourism. Furthermore, it contains plants that are used for traditional medicines.

*Shaka's* military kraal, *kwaBulawayo*, is dealt with as well as Cowards' Bush, where *Shaka* killed soldiers that he regarded as cowards. A plaque has been erected to mark the site along the road to *Dlangubo*.

Fort *Nongqayi*, houses the Zululand Historical museum which contains a number of cultural and historical objects as well as *palaeontological* and geological specimens. This includes the *mahogany* furniture collection of John Dunn,

beadwork from different Zululand regions, artifacts from the Anglo-Zulu War and the 1906 *Bhambatha* Rebellion.

*Vukani* Museum houses the finest collection of Zulu basketry, woodwork, tapestry, pottery and beadwork, represented by beer strainers, beer skimmers, lids of beer pots, beer bowls and many other objects.

The *Mandawe* cross was erected to pay tribute to those who died in bringing the Gospel of Christ to Zululand. The cross has a chapel in its basement, which is utilized for religious ceremonies.

*Shakaland* (now a hotel) near *Eshowe* was originally constructed to preserve the Zulu culture for a TV series and it gives a taste of the Zululand experience. It is open to the public and most cultural and traditional habits are demonstrated and explained at *Shakaland*, including the correct etiquette of greeting, how to prepare and drink Zulu beer, spear making and spear throwing, Zulu dancing (*ingoma*) and the Zulu traditional way of proposing love to young unmarried women. Witchdoctors (*sangomas*) on site foretell the future, offering an authentic and unique experience of Zulu culture.

*Gingindlovu* is also rich in Zulu culture and has a vast amount of historical places to visit. On the way from *Gingindlovu* to *Eshowe*, there is a British military cemetery where some British soldiers who died during the Battle of *Gingindlovu* were buried. A memorial was erected by the South African War Graves Board adjacent to this cemetery.

*Gingindlovu* and *Nyezane*, are battle sites of the Anglo-Zulu War and are also covered. On 02 April 1879, the Battle of *Gingindlovu* took place during which about 11 000 Zulu warriors were vanquished by 6 000 men commanded by Lord Chelmsford. *Gingindlovu* was named by Prince *Cetshwayo* after he fought and defeated his brother *Mbuyazi* for the chieftainship. The battle of *Nyezane* of 22 January 1879 took place in the vicinity of *Gingindlovu* at *Wombane Hill* and was

named after a nearby River, *Nyezane*. A memorial was erected at *Wombane* hill to commemorate the soldiers who died during this battle.

A memorial was also erected at the site of Fort Chelmsford along the R102 road to *Empangeni* where about 69 soldiers were buried. Another fort was built at Port Durnford, on the shores of the Indian Ocean. This fort was called Fort Napoleon, but it did not survive due to sugar cane and wattle plantations. More places within and around *Gingindlovu* of archaeological and historical importance are mentioned.

At *Mandini* several sites of historical importance exist i.e. *Ndondakusuka* Hill. At this hill *Cetshwayo* defeated his brother *Mbuyazi* in 1856 during the battle of *Ndondakusuka*. The hill is now marked by six Zulu huts erected by the *uMlalazi* Municipality.

Overlooking the Tugela River is Fort Pearson erected by Colonel Pearson during the Anglo-Zulu War. Around the fort are the graves of soldiers who died in combat during the war. The site is administered by *Amafa aKwaZulu Natali*. Fort Tenedos is in close vicinity, where a plaque was erected. Ultimatum tree where the ultimatum of J W Shepstone was presented to *Cetshwayo*'s representatives prior to the Anglo-Zulu war is also marked by a plaque.

St. Andrews Mission Station can be found along the road to *Mathaba* Tribal Authority, at *Macambini*. There are no remains of this mission station except for the cemetery.

In chapter 4, *Empangeni* was identified as a place of historical importance. It is pointed out that it is not clear where the name '*Empangeni*' emanated from. Six theories of different authors and historians are examined, but it is difficult to conclude which one is the closest to the truth, as all are valid.

Places of interest in *Empangeni* include the Arts and Crafts Museum, the War Memorial, the monument at Pioneer Gate for early settlers at the graveyard,

*Matshane* Mission Station, *Jabulani* Arts and Crafts Centre and *kwaBhekithunga* Stewart Farm. The *Empangeni* Historical and Cultural Museum houses the Ted Harrison collection. Ted Harrison was amongst the early settlers who had a farm at *Mtubatuba*. All these places and monuments serve as tourist attractions.

The War Memorial constructed from stones and erected by the Local Moth Organisation, honours the citizens who died during the First World War of 1914 and the Second World War of 1939.

Along the R34 road to *Nkwalini* or Melmoth there is *Jabulani* Arts and Craft Centre for the handicapped. Local citizens who have the necessary knowledge teach craftwork to the disabled. Close by is *kwaBhekithunga* (Stewart Farm), which is an equivalent to *Shakaland* which also offers a Zulu cultural experience.

Richards Bay, named after Sir Frederick William Richards, Commodore of the Cape station of the Royal Navy from 1879 to 1882, offers industrial tourism. It has five major industries and provides a regular air link with major centres in South Africa.

*Mtunzini* is a relatively small coastal town in Zululand that is noted for its rich history. The name *Mtunzini* is derived from the name of an indigenous tree growing there, and the name means 'place in the shade'. Remains of the Stone and Iron Ages are to be found here. Other historically significant sites include the *Raphia* palm grove which was declared a national monument in 1942. These palms have the longest leaves ( $\pm 18\text{m}$ ) of all the plants in the plant kingdom and are also home to the rarest breeding bird in South Africa, the Palm Nut Vulture (*Gypohierax angolensis*).

*Mtunzini* was also the judicial headquarters home of John Dunn, the White Chief in Zululand. *Mlalazi* Nature Reserve at *Mtunzini* is home to bush bucks, bush pigs and the blue and grey duiker. Zululand has a huge historical tourism potential that has never been properly explored.

Lastly *Maputaland* and St. Lucia are dealt with. Cape Vidal is best known as the place where the ship *Dorothea* was wrecked on 31 January 1898. The Mission Rocks and old baking oven are the only remains of the Norwegian Mission Station that was situated at St. Lucia. The Eastern Shores offer five ecosystems and are thus a draw card for eco-tourism at St. Lucia. It forms part of a world known *uMangaliso* Wetland Park with World Heritage status, nature reserve and beach.

The final part of the research covers *Maputaland*, also known as *Tongaland* or the place of *Tongas* or *amaThonga*. Three sites of historical importance were identified in *Maputaland*, i.e. *Tshaneni* Hill or Ghost Mountain, *Hlathikhulu* and Border Cave.

At *Tshaneni* Prince *Cetshwayo* fought and defeated *Zibhebhu* on 5 June 1884.

At *Hlathikhulu*, *Dingane's* grave is to be found. A memorial was erected by the erstwhile KwaZulu cabinet under *Chief M G Buthelezi*.

Border Cave is situated on the border between *Swaziland* and South Africa. It is regarded as one of the most important archaeological sites in South Africa, as the oldest specimens of *Homo Sapiens* on earth were discovered here.

The main purpose of this dissertation was to identify and discuss areas of historical significance with tourism potential between the Lower Tugela and the White *Umfoloz*i Rivers, including St. Lucia and *Maputaland*. It furthermore aimed at investigating the pre-colonial Zulu culture as a potential tourist attraction. I believe that this dissertation has achieved its purpose as tourism could benefit from it.



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