

Zulu and **Kwa-Zulu** means 'Heaven' and 'Of Heaven' or 'From Heaven', respectively.

Bantu is the European adoption of the ancient black native 'abaNtu', meaning people.

Nguni, of the Bantu tribe, the generic term for those clans speaking the Zulu language.

Xhosa, of the Bantu tribe, speaking Xhosa and the clans who reached the furthest south.

Part 1 - Origins to 1835

It remains true today that the origins of the *Bantu* are unknown, but reasoned supposition leads to the conclusion that they entered Africa from the Middle East as long ago as 8,000 BC. As their lives were always centred on cattle, they were adept at nomadic life and in due course, spread south and then laterally across central Africa eventually reaching the west coast. They then retraced their route and progressed south east around the wastes of the Kalahari Desert where one Bantu tribe, known as the *Nguni*, settled extensively in the area known today as Natal, probably between 1500 and 1700 AD. This left the bulk of the Bantu, the predominately *Xhosa* tribe, steadily moving south while unknowingly and only 500 miles away, the Boers were busy founding their first colony.

By the end of the 17th century, the *Nguni* tribe probably amounted to no more than three or four thousand people living under the vague and aged chieftaincy of Jobe. He had a number of sons, including Godongwana and Utana, who were over-eager to assume the mantle of chief. Jobe dispatched loyal warriors to kill his two ambitious sons but Godongwana escaped, severely wounded, to take refuge with the *Hlubi* clan near the Drakensberg Mountains while Utana died suddenly of a mysterious illness. Godongwana changed his name to Dingisweyo to avoid detection from his vengeful father. He remained with the *Hlubi* until his father died and then returned home to find another brother, Mtetwa, on the throne. Meanwhile Godongwana had acquired both a gun and a horse from a white trader; these items were unknown to Mtetwa who fled in fear for his life, nevertheless he was tracked down by Godongwana and killed. The new chief immediately set about training his force of four hundred warriors and by a sustained policy of subjugation and making threats of annihilation, he gradually assimilated the surrounding tribes. He became a politically astute leader who replaced recalcitrant chiefs with his own kind, usually especially trusted sons from his several hundred wives.

An insignificant and little known fringe group of between one and two hundred people lived near the coast on the banks of the White Mfolozi River. Their chief, Mandalela, had a son named '*Zulu*' who eventually succeeded him and under whose chieftaincy the small group thrived. He was followed by two brothers, Mageba and Punga, who then gave way to Sensangakoma at the same time the *Xhosa* first came into conflict with the Boers at the Great Fish River. During this embryonic stage of their development, the group adopted the title '*Zulu*' and had grown in size to well over one thousand. Sensangakoma had many wives but, not being satisfied with them, secretly dallied with the daughter of a neighbouring *eLangeni* chief. Marriage to the unfortunate pregnant girl, Nandi, was impossible because she was not a *Zulu*.

After Nandi gave birth to a son, the *eLangeni* banished the disgraced Nandi and her child which morally forced Sensangakoma to appoint Nandi as his 'unofficial' third wife. She was unable to get her son recognised or named by his father so in defiance; Nandi named him '*iShaka*' after a common intestinal beetle. Nandi also bore Sensangakoma a daughter but the family lived a lonely and unpopular life until her equally despised son Shaka, now in his early teens, lost some goats belonging to Sensangakoma. Such was the chief's anger at this youthful carelessness that Nandi and her children were evicted back to the unwelcoming *eLangeni* who delighted in making life for the outcasts even more miserable.

By 1802, the *eLangeni* could no longer tolerate Nandi and her family so banished them into destitution at a time when the whole land was suffering widespread famine. Nandi fled to the *Qwabe* clan where she had once given birth to a son by a *Qwabe* warrior named Gendeyana. Under Gendeyana's guidance, Shaka developed into such an excellent warrior that Sensangakoma sought the return of this fine young combatant, whether to develop his skills or to murder him is unclear. Nandi's suspicions led her to move her family to the protection of yet another clan in order to protect Shaka from his father. Shaka's reputation increased and legend records both his fearlessness when hunting wild animals and great prowess with the spear. At the age of twenty four, Shaka was called to the *IziCwa amabutho* (1) of King Dingisweyo and during the next five years closely studied the king's strategy of control over other tribes by the use of brutal and aggressive tactics, a policy frequently but incorrectly first attributed to Shaka.

Under Dingisweyo, Shaka rose through the ranks until he led the *IziCwa* regiment and it was here that he taught his warriors the close combat for which he became famous. As proof of his stamina and fitness, Shaka always went barefoot, considering sandals to be an impediment. He ordered the ineffective throwing spears to be melted down and recast as the long and sharp, flat bladed assegai or *Ikwa* (2) the onomatopoeic term for the

sucking sound of the blade being withdrawn from a body. He ordered the amabuto's traditional weighty shields to be cut down and made stronger so that in close combat, the new shield could be hooked under that of an opponent and when twisted sideways revealed the opponent's body exposed and vulnerable to the deadly Ikwa thrust.

His re-trained regiment were soon mobilised to confront the neighbouring and truculent Buthelezi and in due course both regiments lined up for the traditional *guia*. (3) The unsuspecting Buthelezi were led by Shaka's half brother Bakaza, and as he commenced *giya*, Shaka engaged and killed him instantly whereupon the IziCwa charged the startled Buthelezi and their slaughter continued until Dingisweyo called a halt. Dingisweyo had long recognised the young Shaka's potential and he chose him as his protege to lead the northern Zulu tribe. Dingisweyo summoned the ageing Zulu chief, Senzangakona, (Shaka's father) to discuss the succession but Senzangakona curiously appointed another son, Sigugama, prior to his death. Dingisweyo dispatched Shaka to the Zulu with a sizeable escort to mount his challenge to Sigugama.

By the time Shaka arrived at the distant Zulu kraal, the inhabitants had already made their choice by murdering Sigugama, possibly out of deference to Shaka and being fearful of his reputation. Shaka assumed the mantle of Zulu chief as yet another half-brother, Dingane, arrived at the kraal to stake his claim. Perhaps because Shaka's escort was still present, Dingane demurred and denied any serious pretension to the Zulu throne. Shaka treated Dingane with courtesy and allowed him to depart back to his own distant clan, an off-shoot of the Qwabes.

Shaka was in his early thirties when he commenced his ruthless reign. Opponents and dissenters were mercilessly executed, as were warriors who did not reach the exacting physical standards required for a Zulu *impi*. (4) Shaka embraced all the techniques he had learnt during his years with the IziCwa; he perfected the *Ikwa* and developed the *Impondo Zankhomo* (5) the feared encircling technique known as the 'horns of the buffalo' whereby an enemy was surrounded by fast running flanks of each horn until completely surrounded. The main Zulu body would then engage and slaughter the surrounded enemy using the close combat techniques of shield and stabbing assegai. Shaka drilled his Zulu remorselessly until he had an *impi* numbering no more than three hundred warriors, which was fully trained and enthusiastic. The first major test of Shaka's small regiment was a further confrontation with the belligerent Buthelezi. Shaka ordered his regiment to advance with their shields 'edge on' to give the effect of minimal numbers. His 'horns' rapidly encircled the Buthelezi and their vocal dependants watching from a nearby hillside as Shaka gave the order for his shields to be turned to face the deceived Buthelezi to reveal their true numbers. His disciplined regiment drove into the terrified warriors and destroyed both the Buthelezi and their onlookers. By 1818, Shaka's *impi* had grown to more than two thousand and his sphere of influence was steadily increasing while other Bantu tribes engaged in totally destructive warfare against each other.

Three Nguni chiefs, Zwide, Matiwane and Mtimkulu were principally responsible for the catastrophic internecine warfare and economic destruction which followed, this became known as the *uMfecane* or 'crushing', though many popular writers still mistakenly associate the event with Shaka. These chiefs wrought havoc across the land until Dingisweyo sent his army to restore order. Dingisweyo was captured by one of Zwide's patrols who promptly beheaded the protesting Dingisweyo. The struggle for power now focused on Zwide and Shaka; Zwide attacked first in the knowledge that his army outnumbered the Zulu. The battle took place at Gqokli Hill but it was Shaka who chose the high ground to suit his tactics. The weather was hot and the location chosen was deliberately far from water though Shaka ensured he had adequate supplies from a nearby spring. Shaka decoyed Zwide's army into approaching the hill through a narrow valley and then the Zulus attacked. Only the Zulus were adept at close combat and by late afternoon, Zwide's army was savaged, in complete disarray and very thirsty; nevertheless, because they heavily outnumbered the Zulus, the battle was inconclusive and both sides withdrew to their own territory. Shaka's army was still intact and warriors from other clans immediately flocked to swell his ranks. Zwide attacked the Zulus again in the summer of 1819 with a massive army of nearly twenty thousand warriors but this time Shaka was even better prepared, though still heavily outnumbered. Shaka ordered the destruction of Zulu kraals and crops in the immediate area to deny Zwide's army food or protection.

Shaka teased Zwide's army into following a number of feints across barren terrain until, several days later, Shaka attacked and destroyed Zwide's starving men. Although Zwide escaped, Shaka ruled unchallenged. His army grew to over twenty thousand trained warriors and was based in a heartland which extended from the Indian Ocean to the Drakensberg and from the Pongola River in the north to the Tugela River in the south. Shaka forced his ruthless influence still further and by 1822 his clan had grown into an empire which extended into the Kalahari, north to the shores of Lake Malawi and south to the Northern Cape.

There was only one detractor, Chief Mzilikazi, who was in debt to Shaka on account of a number of falsified cattle returns. Rather than face Shaka, Mzilikazi led his own clan of several hundred people to a location in the northern Transvaal and there they lived in peace until the arrival of the Boers in 1836.

In early 1824 an event occurred which was to bring radical change to the Zulu. Shaka had heard of the handful of white men living at Port Natal and to satisfy his curiosity, sent them an invitation to visit his kraal at

kwaBulawayo (*the place of he who kills*) under the protection of an escort. The party consisted of Lieutenant Farewell, Fynn, Capt. Davies of the sloop 'Julia', Peterson, Ogle and Powell together with a Boer and a large number of gifts. The party arrived in July and were in awe at the size of the royal homestead. It measured at least three miles in its circumference and housed the royal huts, the royal cattle pen containing some seven thousand pure white cattle and two thousand domestic huts. The party were greeted by Shaka who was protected by twelve thousand of his best warriors. After various displays and feasts, Farewell and Fynn finally met with Shaka; and they used the occasion to request trading rights for the Farewell Trading Company. Shaka gave his permission and the party returned to Port Natal but without Fynn who remained at Shaka's request - not as a hostage, but to enable Shaka to learn more of the white men. Fynn was residing at the royal kraal when an attempt was made on Shaka's life. He was stabbed in the stomach by an unknown assailant and lay at death's door for a week. During this time, Fynn cleaned and bandaged the wound and generally watched over Shaka who quickly recovered. Shaka believed that the attempt had been made by members of the distant iHlambo tribe; accordingly, two impis were dispatched which captured the iHlambo cattle and destroyed their kraals. The settlers' position was assured and Shaka signed an agreement granting Farewell nearly four thousand square miles of land around Port Natal.

In 1826, Farewell and Fynn accompanied Shaka's army of over forty thousand warriors on an expedition against the Ndwandwe clan. The result was a total slaughter of the Ndwandwe which distressed even Farewell and Fynn, though Shaka was delighted with the sixty thousand captured cattle. Shaka's disregard for the sanctity of human life was difficult for the Europeans to comprehend; on a daily basis a dozen executions were normal. When Shaka suspected that some of his younger warriors were visiting the girls of the *isiGodlo* (6) he had two hundred youngsters summarily executed. Shaka's rule was total until 1827 when his mother, Nandi, suddenly died. Shaka's grief was so intense that he required every Zulu to experience his loss. At a gathering of some twenty thousand souls within the kraal, enforced wailing and summary executions commenced and continued for more than a day until well over one thousand of the multitude lay dead. Shaka then decreed that during the next twelve months no crops could be grown, children were not to be conceived, or milk drunk - all on pain of death. The situation continued for three months until Shaka tired of mourning his mother and some normality returned. (7) The damage was done and Shaka's half brothers, Dingane and Mhlangana, agreed that Shaka must die. They waited until the army was on campaign and stabbed Shaka to death during a meeting with his senior *inDunas*. (8) His body was unceremoniously buried in a pit weighted down with stones. Many years later, the site was purchased by a farmer and today King Shaka's grave lies somewhere under Cooper Street in the small town of Stanger, north of Durban.

Dingane lacked Shaka's reputation and almost immediately stirrings of rebellion began emanating from tribes who had suffered the excesses of the late king. Dingane was in dire peril as the Zulu army was absent on campaign against the amaPondo tribe and the only regiment remaining at the royal kraal had previously been loyal to Shaka. Dingane and Mhlangana surrounded themselves with trusted warriors and awaited the return of the army. Several weeks went by and the hitherto close relationship between the two brothers deteriorated. Dingane received a warning from a trusted spy that Mhlangana was plotting his death. That night Dingane was injured by a spear thrown under cover of darkness; though wounded he immediately retaliated by having Mhlangana murdered. Within days the exhausted and anxious army returned in expectation of Shaka's wrath, only to be relieved when Dingane welcomed his impis back, fed them, and then authorised their leave. Dingane thus ensured their loyalty and being unchallenged, assumed the mantle of 'king'. (9)

In the meantime, Farewell's traders realised their predicament; they had previously enjoyed Shaka's protection and being uncertain of their future, they commenced fortifying their small fort. They need not have worried because Dingane duly informed them that they were welcome to continue their activities. Farewell set off with presents for the new king and, en route, camped near the Nqetho kraal without realising that this particular clan remained loyal to the memory of Shaka. During the night, Farewell and his two fellow travellers were murdered. The principle founder of Port Natal was dead before he attained the age of forty. At no more than thirty years of age, Dingane settled into a life of luxury and security. Unlike Shaka, Dingane was gluttonous and spent most of his time in the *isiGodlo* or reviewing parades of warriors and cattle. He reduced the size of the Zulu army and Shaka's previous policy of random butchery ceased, though miscreants were still summarily executed.

In the spring of 1834 a relatively unknown incident occurred which helps explain Dingane's subsequent suspicion and treatment of Piet Retief. A Zulu impi returning from a minor campaign came across a small party of half-cast hunters from the Cape. Thinking the impi was about to attack them, the hunters fired several shots and within minutes were annihilated by the Zulu for their mistake.

News trickled back to the settlement at Port Natal where the settlers incorrectly presumed that the impi had attacked their own hunting party who were, by sheer coincidence, in the same area and had not been involved and were unaware of the incident. The settlers retaliated by mounting a small expedition and ambushed the impi, taking the Zulu by surprise and killing scores.

The settlers returned to Port Natal fully expecting a major Zulu attack; curiously, Dingane did not retaliate. It was during this period of heightened tension that Piet Retief visited Port Natal while on his way to Dingane to seek settlement rights for his trekkers. His small party easily doubled the port population and it is evident that the settlers welcomed the possibility of a Boer settlement in the same vicinity. For Dingane, it was becoming more evident that white settlement now posed a serious threat to his rule. Piet Retief was certainly unaware of the incident and of its consequences for his visit, both for the Boers and subsequently for the Zulu nation.

Part 2 - 1836 to 1879

Following the defeat of the Zulus at Blood River (10), Dingane withdrew his army and regrouped his forces to rebuild emGungundhlovu. Although defeated in battle, Dingane now possessed large numbers of Boer guns, cattle, and horses and he spent the following months consolidating his position. The Boers now streamed across the Drakensberg and began settling on the central plateau, they named the settled area the "Free Province of New Holland in South East Africa" and its centre of crowded wagons "Pietermaritzburg" after Retief and Maritz. The British formally occupied Port Natal and re-named it 'Durban' after Sir Benjamin D'Urban, Governor of the Cape Colony. They negotiated a truce with Dingane and then abandoned the port to the Boers. Dingane decided to re-establish his control over the non-Zulu tribes by undertaking a punitive expedition against a younger half-brother, Mpande, who promptly fled to the Boers for protection with nearly twenty thousand of his people. The Boers realised the Zulus were in disarray and mounted a massive punitive expedition, which included Mpande's Zulus in support of the Boers, mainly to recapture their lost cattle and horses. Dingane sent two ambassadors to plead for a truce with the Boers who were camped at the site of the Blood River battle, but the two were promptly executed out of vengeance for their acknowledged complicity with Retief's murder. During the protracted skirmishing which followed, the Boers recovered most of their cattle and Dingane was forced to flee across the northern Pongola River where he was murdered by his own people - eager for a return to peace.

The news of Dingane's death swept across Natal and beyond to the many tribes who had been displaced by Shaka and Dingane. These commenced their own steady trek back to their homelands, only to discover that the Boers were already settling their lands. The Boer Volksraad (Council) decreed that the natives, now homeless, were to be rounded up and moved into a native homeland well away from the Boer sphere of influence. The British at the Cape heard of the plan towards the end of 1841 and forbade the Boer action and re-seized Durban. The British quickly dispatched sufficient administrators to govern Durban while the Volksraad endeavoured to regain control over the increasingly contrary Boers - who had even endeavoured, unsuccessfully, to enlist the support of the King of Holland who, unbeknown to the Boers, had no intention of provoking Britain.

In 1845, Britain seized the opportunity to annex the whole of Natal into the Cape Colony, including Boer held territory. Reluctantly the Boer Volksraad acquiesced. The Boers had over-reached themselves and by provoking the British, lost sovereignty over lands won by great sacrifice. Settlers continued arriving from Europe but the biggest change since the Boers crossed the Drakensberg came with the dredging and channelling of the mouth of Durban Harbour. From this single engineering undertaking, Durban rapidly prospered as the influence of Pietermaritzburg declined. During the European upheaval in Natal, the Zulus, under their new king Mpande, had withdrawn to the north side of the Buffalo and Tugela rivers. By now, the Zulus were under political and territorial pressure from Europeans based at Portuguese controlled Delagoa Bay, by British dominated Natal and by Voortrekkers south of the Tugela and Mzinyathi rivers.

In 1821, a James Rorke was born to an Irish settler; he later married and settled near Durban, and in 1849 moved near to the Buffalo River where he purchased a remote farm. Rorke lived in harmony with the local Zulu and even began trading with them; over the years, the trading post became known to the Zulus as *kwaJimi*. (11) Rorke died in 1874 and the farm was purchased by a Swedish Missionary, Otto Witt. Witt named the low rocky hill behind the solitary house, 'Oskarberg', after his Swedish king.

Mpande ruled the Zulu nation fairly but firmly according to Zulu custom and during the relatively peaceful years which followed, Mpande turned his attention to the *isiGodlo* and feasting until he became too obese to walk. His activities in the *isiGodlo* produced nearly thirty sons; the first born was named Cetshwayo who was followed shortly by a brother named Mbulazi. Under Zulu custom, the heir to the throne was the first born male of the head wife but Mpande never nominated such a wife. Mpande was fully aware that the question of succession would be complex; he postponed the matter by sending the two sons and their mothers to kraals separated by some fifty miles. As Mpande aged, schisms developed within the Zulu nation and gradually, the subservient chiefs and clans graduated to either Cetshwayo or Mbulazi. The two brother princes were now in their early twenties and led the uThulwana and amaShishi regiments respectively, though neither had any actual combat experience. Cetshwayo was a traditionalist and hankered after the regal days of Shaka whereas Mbulazi was more inclined to intellectual matters, though equally devious and powerful; it was 1856 and both sought to be king.

As usual, resolution came through bloody conflict, perhaps the worst seen or recorded in African history. Near a hill known as Ndongakusuka, Cetshwayo mustered twenty thousand warriors, the *uSuthu*, and pitted them against Mbulazi's army of thirty thousand, the *iziGqoza*, which included many women and old men. The confrontation took place on the banks of an insignificant stream, the Thambo, which fed into the Tugela River. The battle lasted no more than an hour with Mbulazi's army being heavily defeated. In customary Zulu fashion, Cetshwayo gave orders for their total slaughter and only a handful of survivors escaped. Cetshwayo was later song-praised for his victory as being the victor who '*caused people to swim against their will, for he made men swim when they were old*'. (12)

Following the battle, Cetshwayo ordered the murder of several of his own brothers and half-brothers who could have challenged him for the kingship. Within weeks he was pronounced heir to Mpande and immediately took over the running of the Zulu nation leaving Mpande as a mere figurehead. Cetshwayo had observed the underlying tension between the British in Natal and the Transvaal Boers and knew he was in a position of considerable strength. He now had full control of Zululand and in order to strengthen his grip further, he courted friendship with the British, whereupon Shepstone, Secretary for Native Affairs, went to Mpande and suggested that Cetshwayo be appointed heir apparent, in the name of Queen Victoria. Mpande accepted on behalf of the Zulus though Cetshwayo was aware that his future now depended, to a degree, on British support. Mpande died in 1872 after thirty relatively peaceful years on the Zulu throne, a reign marred only by his two sons' recent battle by the Tugela. (13)

Cetshwayo became king while in his mid forties and immediately sought British confirmation of his position. Shepstone readily agreed and in a sham ceremony on the 1st September 1873, Cetshwayo was crowned king of the Zulu nation - in the name of Queen Victoria. He established his royal kraal at Ondini near the present day Ulundi. Cetshwayo, perhaps the most intelligent of all the Zulu kings, now ruled a united nation, his army was at its strongest, and the Zulus had a most powerful friend, Queen Victoria - and no apparent enemies.

Meanwhile, the British became occupied with minor conflicts elsewhere in southern Africa, mostly brought about because of native disputes over land occupied by white settlers. Land became scarce and in time, there was little available to offer those still en route to Natal. Severe drought throughout 1876 and 1877 made matters worse and the British, through its High Commissioner, Sir Bartle Frere, encouraged the solution of 'Confederation'. By combining all the territories in South Africa, Britain could control both resources and policy through a system of central and regional government. To this end, Shepstone had already annexed the Transvaal on the pretext of saving the Boers from their own bankrupt economy and to discourage the Zulus from raiding Boer farms in disputed areas of Zululand.

The British knew full well that Zululand must be included in any confederation, principally because Zululand still possessed sufficient available land for settlement and an untapped labour source. There remained one problem, the Zulu's autocratic king and his army of forty thousand warriors would never agree to an effective surrender and dissolution of Zululand merely to facilitate British economic development. Government rumours of a bloodthirsty and defiant Zulu army plotting to invade Natal began to spread and hysteria among the white settlers was fanned until the general topic of conversation and newspaper reports spoke of nothing else. Occasional Zulu incursions against isolated Boer farmers and Bantu migrants illicitly settling in Zululand increased - simply because cattle were the single currency applicable to all races, and as the settlers' wealth increased, so they sought additional grazing land. These retaliatory raids encouraged European speculation that war against the Zulus was inevitable, though Cetshwayo appeared to be unaware of this subversive undercurrent. For the Zulus, the writing was clearly on the wall.

Anthony Trollope travelled through southern Africa and parts of Zululand during 1877 just as European hysteria was mounting, yet he viewed the Zulus as being perceptive and living in sympathy with their time and environment. He wrote,

I have no fears myself that Natal will be overrun by hostile Zulus;- but much fear that Zululand should be overrun by hostile Britons. (14)

Even when Britain threatened Cetshwayo with an impossible ultimatum and massed troops along the Zululand border, Cetshwayo still withheld the order for his army to attack in the hope that his final request to delay the implementation of the ultimatum would be accepted. Anticipating rejection, he gave his indunas their orders for a specific attack on Chelmsford's central column, though with certain restrictions; they must not attack any fortified or static position (15) and not threaten the British Natal border. Presuming his orders were complied with, Cetshwayo was confident that his army could force a British withdrawal and gain him additional time to state his case.

Britain invaded Zululand on the 11th January 1879. The British commenced actual hostilities on the 12th January against a small Zulu clan living just two miles inside the Zululand border under the chieftaincy of Sihayo (16). On the 17th January, the Zulu army formed up to undergo ritual purification against evil influences during the coming conflict. That same day they began leaving their base on the Mahlabatini Plain to

face the invaders and the trail they left in the grass was to remain visible for many months. Their destination was a gorge just three miles from an unknown rock outcrop, known locally as Isandlwana.

Additional comment

- i. Reasoned supposition indicates that the Bantu had entered Africa about ten thousand years ago. During this time they had achieved virtual control of the whole African continent, with the exception of the remaining 500 miles to the Cape. It is ironical that a migration of such magnitude should have failed to reach the Cape, and that the Europeans should fill that vacuum at exactly the same point in time.
- ii. Had the Bantu reached the Cape, it is reasonable to hypothesise that African history would now be very different.
- iii. The Anglo Zulu war is probably unique because it originally occurred at the behest of one colonial official, Sir Bartle Frere, and without the support of his superiors or formal backing of Parliament.
- iv. By 1879, the Zulu nation had been at peace for 23 years and no British settler or traveller had ever been harmed. At the time of the British invasion, King Cetshwayo's army was well trained but totally inexperienced in warfare.

References

1. *Amabutho* (s. *ibutho*) a guild or regiment of warriors. Collectively, they were a form of national service.
2. *Assegai* (or *Assegai*) named after the African tree of the same name. Shaka was frustrated with conventional spears which, when thrown were lost to the enemy or, when used during the rigours of close combat, tended to snap at the shaft.
3. *Guia* opposing sides would confront each other at a distance of about 100 yards with shouted taunts and abuse; some spears would occasionally be thrown. *Guia* would last an hour or two and enabled inter-tribal disputes to be resolved by a theatrical 'letting off of steam' without causing serious damage. Victory went to the most impressive side.
4. *Impi* - a Zulu fighting force, usually of Regimental strength.
5. *Impondo Zankhomo* - 'horns of the buffalo'. This tactic will be examined in detail in the December 1997 Journal.
6. *IsiGodlo* - often misrepresented to be a harem. These young women were a ready source of wives and concubines but were, principally, young women presented to a chief or king as a tribute - for him to dispose of in marriage in return for a high *lobola* or bride wealth.
7. Shaka's wanton brutality has invariably been attributed to his alleged repressed sexuality. Contrary Zulu legends, perhaps dubious, reveal Shaka had a long and loyal relationship with his sister's friend, Pampata, who supported Shaka until his death. See *Shaka Zulu* by E.A. Ritter 1955 for further details.
8. *Induna* a sub-chief, advisor or councillor.
9. The title 'king' appears to have evolved from a spontaneous gesture by Lt. Farewell during a meeting between Shaka and Farewell. In awe of Shaka, Farewell took a smear of grease from one of his cannon wheel hubs and ceremonially anointed Shaka on his forehead - after which, he was referred to as the 'king'.
10. The battle of Blood River is the subject of the following main article by Maureen Richards.
11. *Kwa* - 'from' or 'of'. *KwaJimi* = Jim's place. *KwaZulu* = of the Zulu
12. R L Cope, *Political Power within the Zulu Kingdom*, 1985
13. Mpande was the only Zulu king to die of natural causes.
14. Anthony Trollope, *South Africa*, p.228
15. The Zulu had learned these important lessons in the battle at Blood River against the Boers.
16. This attack was to have disastrous implications for the survivors of Isandlwana - see the December 1997 Journal.