

Faku

Rulership
and
Colonialism
in the
Mpondo
Kingdom
(c. 1780-1867)

Timothy J. Stapleton

Faku Rulership And Colonialism In The Mpondo Kingdom C 1780 1867

Sean Redding



Faku Rulership And Colonialism In The Mpondo Kingdom C 1780 1867:

Faku Timothy J. Stapleton,2001-03-13 From roughly 1815 to 1867 Faku was the ruler of the Mpondo kingdom which was located in what is now the northeast section of the Eastern Cape of South Africa In this biography of the African ruler Stapleton history Trent U Ontario assesses Faku s role in state formation and his diplomatic skill in negotiating with the colonial powers of the British and the Boers Stapleton concludes that Faku was one of the most effective rulers of a Xhosa speaking population The ruler s pragmatic approach in a period of intruding alien beliefs and serious threats to his sovereignty was one of the main reasons the Mpondo kingdom was the last African state in the sub continent to come under colonial rule some 30 years after his death c Book News Inc

Faku Timothy J. Stapleton,2006-01-01 From roughly 1818 to 1867 Faku was ruler of the Mpondo Kingdom located in what is now the north east section of the Eastern Cape South Africa Because of Faku s legacy the Mpondo Kingdom became the last African state in Southern Africa to fall under colonial rule When his father died Faku inherited his power In a period of intense raiding migration and state formation he transformed the Mpondo polity from a loosely organized constellation of tributary groups to a centralized and populous state with effective military capabilities and a prosperous agricultural foundation In 1830 Faku allowed Wesleyan missionaries to establish a station within his kingdom and they became his main channel of communication with the Cape Colony and later Natal Ironically he never showed any serious inclination to convert to Christianity From the 1840s to early 1850s this Mpondo king played a central yet often understated role in the British colonization of South Africa While over the years his territory and power declined Faku remained quite astute in diplomatic negotiations with colonial officials and used his missionary connections to optimum advantage Timothy J Stapleton s narrative and use of oral history paint a clear and remarkable portrait of Faku and how he was able to manipulate missionaries neighbours colonists and circumstances to achieve his objectives As a result *Faku Rulership and Colonialism in the Mpondo Kingdom c 1780 1867* helps illuminate the history of the entire Cape region

Kingdoms and Chiefdoms of Southeastern Africa Elizabeth A. Eldredge,2015 History and oral traditions in southeastern Africa Oral traditions in the reconstruction of southern African history Shipwreck survivor accounts from the sixteenth and seventeenth centuries Founding families and chiefdoms east of the Drakensberg Maputo Bay peoples and chiefdoms before 1740 Maputo Bay 1740 1820 Eastern chiefdoms of southern Africa 1740 1815 Zulu conquests and the consolidation of power 1815 21 Military campaigns migrations and political reconfiguration Ancestors descent lines and chiefdoms west of the Drakensberg before 1820 The Caledon River valley and the Basotho of Moshoeshoe 1821 33 The expansion of the European presence at Maputo Bay 1821 33 Southern African kingdoms on the eve of colonization

Riotous Deathscapes Hugo ka Canham,2023-02-01 In *Riotous Deathscapes* Hugo ka Canham presents an understanding of life and death based on indigenous and black ways of knowing that he terms Mpondo theory Focusing on amaMpondo people from rural Mpondoland in South Africa s Eastern Cape Canham outlines the methodologies that have enabled the

community's resilience and survival. He assembles historical events and a cast of ancestral and living characters following the tenor of village life to offer a portrait of how Mpondo people live and die in the face of centuries of abandonment, trauma, antiblackness, and death. Canham shows that Mpondo theory is grounded in and develops in relation to the natural world where the river and hill are key sites of being and resistance. Central too is the interface between ancestors and the living in which life and death become a continuity and a boundlessness that white supremacy and neoliberalism cannot interdict. By charting a course of black life in Mpondoland, Canham tells a story of blackness on the African continent and beyond. Duke University Press Scholars of Color First Book Award Recipient. *Violence in Rural South Africa, 1880-1963* Sean Redding, 2023-02-21. Violence was endemic to rural South African society from the late nineteenth century to the mid twentieth century. But acts of violence were not inherent in African culture; rather, violence resulted from the ways in which Africans navigated the hazardous social and political landscape imposed by white rule. Focusing on the Eastern Cape province, Sean Redding investigates the rise of large-scale lethal fights among men, increasingly coercive abduction marriages, violent acts resulting from domestic troubles and witchcraft accusations within families and communities, and political violence against state policies and officials. Many violent acts attempted to reestablish and reinforce a moral social and political order among Africans. However, what constituted a moral order changed as white governance became more intrusive, land became scarcer, and people reconstructed their notions of traditional culture. State policies became obstacles around which Africans had to navigate by invoking the idea of tradition, using the state's court system, alleging the use of witchcraft, or engaging in violent threats and acts. Redding's use of multiple court cases and documents to discuss several types of violence provides a richer context for the scholarly conversation about the legitimization of violence in traditions, family life, and political protest. *Networks of Domination* Paul K. Macdonald, 2014. In the nineteenth century, European states conquered vast stretches of territory across the periphery of the international system. This book challenges the conventional wisdom that these conquests were the product of European military dominance or technological superiority. In contrast, it claims that favorable social conditions helped fuel peripheral conquest. European states enjoyed greatest success when they were able to recruit local collaborators and exploit divisions among elites in targeted societies. Different configurations of social ties connecting potential conquerors with elites in the periphery played a critical role in shaping patterns of peripheral conquest, as well as the strategies conquerors employed. To demonstrate this argument, the book compares episodes of British colonial expansion in India, South Africa, and Nigeria during the nineteenth century. It also examines the contemporary applicability of the theory through an examination of the United States' occupation of Iraq. *Warfare and Tracking in Africa, 1952-1990* Timothy J. Stapleton, 2015-10-06. During the decolonization wars in East and Southern Africa, tracking became increasingly valuable as a military tactic. Drawing on archival research and interviews, Stapleton presents a comparative study of the role of tracking in insurgency and counter-insurgency across Kenya, Zimbabwe, and Namibia. **The House of**

Tshatshu Anne Kelk Mager, Phiko Jeffrey Velelo, 2018-08-30 In rural South Africa today there are signs that chieftaincies are resurging after having been disbanded in colonial times Among these is the amaTshatshu of the Eastern Cape which was dis established in 1852 by the British and recognised once more under the democratic ANC dispensation in 2003 Bawana leader of the amaTshatshu was the first Thembu chief to cross the Kei River in the mid 1820s to open up the northeastern frontier of the Cape Colony His successors and followers fought the British in the frontier wars but were defeated In tracing his history and that of his descendants this book explores the meaning of chieftainship in South Africa at the time of colonial conquest under apartheid s bantustans and now post apartheid It illustrates not only the story of a beleaguered and dispossessed people but also the ways in which power is constructed In addition it is about gender and land about belonging identity and naming The book unsettles accounts of chiefly authority unpacks conflicts between royal families municipalities and government departments and explores the impasse created by these quarrels It retrieves evidence that the colonial state sought to obliterate and draws the disempowered back into the process of making history The authors are both closely associated with the land and the people of the amaTshatshu One is a historian who grew up on their land and the other is counsellor to the chief As such they bring their knowledge and respective skills to bear in this book The collaboration of a black and a white author sets up a creative tension which animates the text and is a powerful element of the book A *Living Man from Africa* Roger S. Levine, 2010-12-21 Born into a Xhosa royal family around 1792 in South Africa Jan Tzatzoe was destined to live in an era of profound change one that witnessed the arrival and entrenchment of European colonialism As a missionary chief and cultural intermediary on the eastern Cape frontier and in Cape Town and a traveler in Great Britain Tzatzoe helped foster the merging of African and European worlds into a new South African reality Yet by the 1860s despite his determined resistance he was an oppressed subject of harsh British colonial rule In this innovative richly researched and splendidly written biography Roger S Levine reclaims Tzatzoe s lost story and analyzes his contributions to and experiences with the turbulent colonial world to argue for the crucial role of Africans as agents of cultural and intellectual change

The Limit of Responsibility Esther D. Reed, 2018-08-23 This volume frames the question of responsibility as a problem of agency in relation to the systems and structures of globalization According to Ricoeur responsibility is a shattered concept when considered too narrowly as a problem of act agency and individual freedom To examine this Esther Reed develops a short genealogy of modern liberal and post liberal concepts of responsibility in order to understand better the relationship dominant modern framings of the meanings of responsibility Reed engages with writings by major modern Schleiermacher Hegel Marx Weber and post liberal Buber Levinas Derrida Badiou Butler Young Critchley theorists to illustrate the shift from an ethnic responsibility built on notions of accountability and attributions to an ethic responsibility that starts variously from the other Reed sees Dietrich Bonhoeffer as the most promising partner of this theological dialogue as his learning of responsibility from the risen Christ present now in the global church is a welcome provocation to new thinking about the

meaning of responsibility learned from land distant neighbour global church and the bible Bonhoeffer's reflections on the centre boundaries and limits of responsibility remain helpful to Christian people struggling with an increasingly exhausted concept of accountability

Dictionary of African Biography Emmanuel Kwaku Akyeampong, Professor Henry Louis Gates, Jr., 2012-02-02 From the Pharaohs to Fanon Dictionary of African Biography provides a comprehensive overview of the lives of the men and women who shaped Africa's history Unprecedented in scale DAB covers the whole continent from Tunisia to South Africa from Sierra Leone to Somalia It also encompasses the full scope of history from Queen Hatsheput of Egypt 1490 1468 BC and Hannibal the military commander and strategist of Carthage 243 183 BC to Kwame Nkrumah of Ghana 1909 1972 Miriam Makeba and Nelson Mandela of South Africa 1918

Rural Resistance in South Africa Thembele Kepe, Lungisile Ntsebeza, 2011-11-04 Much has been written about anti apartheid resistance by the marginalized people of South Africa as well as its violent repression by security forces in urban areas e g Sharpeville massacre Soweto riots Very little attention has been paid to resistance by rural people The Mpondo Revolts which began in the 1950s and reached a climax in 1960 rank among the most significant rural resistances in South Africa Here Mpondo villagers emphatically rejected the introduction of Bantu Authorities and unpopular rural land use planning that meant loss of land The volume presents a fresh understanding of the uprising as well as its meaning and significance then and now particularly relating to land rural governance party politics and the agency of the marginalized

University of Toronto Quarterly University of Toronto, 2001

Handbook of Decolonial Community Psychology Christopher C. Sonn, Jesica Siham Fernández, James Ferreira Moura Jr., Monica Eviandaru Madyaningrum, Nick Malherbe, 2024-10-21 This handbook offers refined interpretations of decolonial thought methodologies and practices in community psychology As a representative mapping of the broad range of decolonial cosmovisions experiences and praxes in community psychology and allied disciplines around the globe it brings together contributions from North America Latin America Europe Oceania Africa and Asia It offers an overview of community psychology with a decolonial focus and from a transnational perspective transcending intellectual geographical and cultural borders and constraining identities affirming and celebrating the unique identities experiences and positions of its contributors within the global landscape of knowledge and politics The handbook illuminates the dynamic intersections between resistance and colonial legacies foregrounding the enduring struggles against settler colonialism and racial capitalism across diverse geographies temporalities and histories Underscoring the urgency of addressing inter connected local and global challenges such as land rights livelihoods and dignified existence it offers hopeful yet critical perspectives on radical social justice struggles around the globe The volume brings together contributions from scholars academics educators researchers practitioners activists and community collaborators and its chapters range in style and format Some are more aligned with academic writing while others in the spirit of decolonizing disciplinary logics are structured through more undisciplined less constrained writing forms Each author was invited to question the colonality

of power in and beyond community psychology As such the handbook contains productions that trouble the manifestations of coloniality both in the past and in the present as well as in the different territories of the Majority World particularly within settler colonial nation states As a seminal work the Handbook of Decolonial Community Psychology will further define and shape the contours of knowledge in decolonial community psychology and inspire new generations of scholars practitioners students and community organizers to advance the field with innovative ideas and transformative practices The Forgotten People Saleem Badat,2013-01-29 The apartheid state employed many weapons against its opponents imprisonment banning detention assassination and banishment In a practice reminiscent of Tsarist and Soviet Russia a large number of enemies of the state were banished to remote areas far from their homes communities and followers Here their existence became a slow torture of the soul a kind of social death This is the first study of an important but hitherto neglected group of opponents of apartheid set in a global historical and comparative perspective It looks at the reasons why people were banished their lives in banishment and the efforts of a remarkable group of activists led by Helen Joseph to assist them

Building a Community on the Zulu Frontier Nokuthula Peace Cele,2006 Quarterly Bulletin of the National Library of South Africa ,2010 **Choice** ,2000 **The Sunburnt Queen** Hazel Crampton,2006 The true story of a child shipwrecked in Africa *Canadian Books in Print* ,2003

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web 692 reflection and refraction of light p25 9 a as measured from the diagram the incidence angle is 60 and the refraction angle is 35 from snell s law $\sin \theta_1 \sin \theta_2 = \frac{v_1}{v_2}$ then $\sin 35^\circ \sin 60^\circ = \frac{v_1}{v_2}$ and the speed of light in the block is 20 10 8 ms b

the frequency of the light does not change upon refraction

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