

EXAMINING THE MIGRATION THEORY OF BLACK AFRICANS INTO SOUTH AFRICA: A DECOLONIAL PERSPECTIVE

by

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DECLARATION

I, **Matshikhiri Christopher Neluvhalani**, declare that this research is my work and has not been submitted for any degree at any other university or institution. The dissertation does not contain other persons' writing, unless specifically acknowledged and referenced accordingly.

SIGNATURE

DATE

DEDICATION

I am dedicating this work to my late parents, Prince Tshavhumbwe N̄eluvhalani N̄ematshema N̄emapungubwe Shiryadenga ya Lukungurubwe Mvumi Tabu Thovhele Ratshiuvhu Mudau Muḁamani Mungoḁa Vhavendḁa (my father) and Princess Hangwani Nyamatenzhe Mulozwi N̄emuḁivhiso N̄eḁanaḁombe N̄eluvhalani (my mother) of ḁamani the original place-name of tshira tsha khuma that became Tshakhuma of Ma dzivhela ndila. They have both been a pillar of strength even in their hereafter sa *mvumi mulambo muelela u si na maḁi*.

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Conducting research, like running a marathon, is no small or easy task. Like running, the researcher has to carry his intellectual body weight up and down the hills, meandering, through the voluminous literature, aspiring to reach a precipice, while, as he travels, *he* finds that the literature is, mainly based on assumptions rather than probable, credible available evidence on the ground. On the contrary, the archaeological findings were postulated without any justified ownership.

Weaving meaningful information from such apparent contradictory information was no easy matter. It required the commitment of objective intellectuals with insight, depth and founded on the basis of a multi-disciplinary approach. This enabled the ability to steer, as promoters, the ship to the harbour, through encouragement, advice and focused mission.

I thank my wife Shonisani Patricia nee Muthambi and my five lovely children, Takalani, Tshiwela, Vhonani, Ramulayo and Matenzhe and my beautiful healthy, gifted grandchildren for their unwavering support despite the fact that their stunning loving (grand)mother underwent a series of many serious repeated operations for her spine. Nonetheless, and not withstanding, still had the courage to support me to enrol for studies I had postponed because of the demanding rigorous new work in the Bi-, and Multilateral, National- and International regular Committee meetings of the Government systems, within and abroad, that had tied me to a tree but extensively gained from the unrepeatability exposure.

I am also grateful for the strong support I experienced from my son-in-laws who are always glued together and are always, always.

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It has since become apparent that the 'jolting' was for the good of humankind and justice in research in that it is poised on the acquisition of knowledge for the sake of knowledge. This is in order to bring about change and innovation in the country; to change it from what it was to what it is not; through an all-inclusive genuine progress, meaningful, social-cohesion, development and livelihoods for all the people.

Even though my computer expertise acquired in the erstwhile Department of Foreign Affairs and Presidency assisted me in typing the entire study; the use of the university library and the camaraderie that developed paid more dividends as my promoters approved of the scholarly approach by which the study is presented. My gratitude is also extended to the manager of Khathu's Printers and the computer gurus: Ramcy, Justice Sikhorobo, Agnes Netshiumoni and Livhuani Kwinḡa; for their profound assistance; including repairing my laptop printing, binding presentations and assisting in my use of Power Point.

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Most importantly, I am grateful for the National Institute for Humanities and Social Sciences (NIHS) Management in offering me the scholarship and exposure in workshops until the conclusion of this study. This is a giant leap into the right direction considering the dearth of information in African Studies by creating credible data for the unity of future generations.

I am humbled and grateful to God who ensured that I underwent this rigorous task with a robust healthy body and mind; while keeping the family together and safe on the road and home - softly and vivaciously humming **Hymn 146**: Stanza 4 in the *Tshivenda* Lutheran Hymn Book.

ABSTRACT

The aim of this study is to examine existing secondary material to determine whether there is agreement concerning the acclaimed migration of the Africans across the Limpopo River into South Africa. This is done by determining, in an interwoven analytical manner, whether there is possible existing credible evidence that could be applied to examine the claim espoused by Sir George Mc Call Theal. The cause of the disparity amongst the whites and blacks in the country seems to have an historical origin that dates back to the epochs of colonialism and imperialism, which spanned centuries. These movements resulted in the apparently unfair foreign land ownership, which was carried out at the expense of the African blacks, such as the Bakone, Vhangoṇa and Banguni, to date. For one to determine the validity of foreign land acquisition in a foreign country like South Africa; research is required in order to find the genesis, credibility and justification of the total soil ownership by foreigners; which as stated, was conducted at the expense of the majority of Africans who possess no land, living in abject poverty, suffering from unemployment and treated with inequality. The brutal colonial efforts and the untested African migration remains an elusive problem that should be tested scientifically to confirm or negate, when precisely the Africans came; who saw them come, and what made them leave their original countries, if any. This in a perpetual cardinal point of the 'north' being occupied moving in 'waves' with no witnesses. This study seeks to examine why the naturalised foreign Europeans are better off in the country, in everything.

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LIST OF ACRONYMS

CODESA:	Convention for a Democratic South Africa
Cri Commission:	The Commission for the Religious, Cultural and Linguistic Communities
ERSD:	Electron Spin Resonance Dating
KZN:	KwaZulu Natal
MISTRA:	Mapungubwe Institute for Strategic Reflection
NIHIS:	National Institute for the Humanities and Social Sciences
SABCOHA:	South African Business Coalition on HIV and AIDS
SAGNC:	South African Geographical Names Council
SATBVC States:	South Africa, Transkei, Bophuthatswana, Venda and Ciskei
SECOSAF:	The Secretariat of the Economic Community of Southern Africa
SADC:	Southern African Development Community

CHAPTER ONE: INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

This chapter presents the background to the study, focuses on the academic writing that became the standardised for all South Africans, with the blacks being the targeted group to acquire school education in order to re-orientate them to learn and know themselves from a Western perspective as their history had to be written on their behalf by the Europeans. Van Jaarsveld (1975) immediately purports that it was not a correct reflection of the credible facts on the ground as some pictures were drawn by experts who had never visited the country (Wilson and Thompson; 1982).

The study provides the aim and objectives; answers questions; tackles the assumptions of the researcher; offers a brief outline of the research methodology; highlights the significance of the study; as well as providing brief sketch of the chapters to be covered by this study.

1.2 BACKGROUND OF THE STUDY

The history taught at school since colonisation has always been different from the oral history and folklore of the black learners passed onto them while sitting around the fire by the elders from generation to generation. The major concern with this study is the need to determine what went wrong that resulted in the South African blacks (such as the *Vhangoṇa-Bakone-Banguni*, *Vharwa*, *Bathwa*, *Amaqhakantsu* or the *San*) having no land ownership. However, their neighbouring relatives in their balkanised states - as, *inter alia*, Lesotho, Botswana, Swaziland, Vhulozwi (Rozvi), Vhukalanga, Zimbabwe or *Vh(B)ar(ts)onga* (Maputu) and others - did have acknowledged inherited land of their own.

This study needs to find out whether the land by the South African blacks is as a result of their late arrival in the country or because of the dispossession of the inherited land by the inescapable foreign forces of the West with their heinous poised missions spearheaded by: forced removals; bringing Christianity and interpretation of the Bible to condone this; and by their unilateral enforced foreign Dutch laws or not (Chilvers, 1933: 5 - 6; 16; and 17; Barlow, 1960: 32 and 33; Muller, 1988: 198; and Barker et al., 1994: 43).

Such an objective exposition should help in deciding on what needs to be done by the responsible nationals to equitably share the wealth and natural resources in a country that now belongs to all who live in it as espoused by the preamble of the *Constitution of the Republic of South Africa Act 108 of 1996*. This ideal is imperative because, as a modern heterogeneous society; South Africans can no longer wish each other away, and this should also not be as a result of the failure to acknowledge pre-colonial land ownership as a criterion throughout the world.

1.3 STATEMENT OF THE PROBLEM

The Constitution of the Republic of South Africa Act 108 of 1996) in its preamble states: “We, the People of South Africa, recognise the injustices of our Past... and believe that South Africa belongs to all who live in it, united in our diversity.” This, being our founding statement, fails to recognise that there were diverse peoples who occupied the southern part of what is now known as South Africa, and that the history of these people is pre-colonial. It ignores the sense of land entitlement and ownership that these various autochthones have had over the land as a right that the black Africans in the rest of Africa enjoyed since antiquity.

Failure to address this land question as a problem does not mean that it will disappear from an inquisitive mind, which, in this case, will always be accosted by some of the following nagging questions:

- To whom does South Africa belong, when, as migrants, in their minority, South African white, own the best of land with the best climatic conditions and all the natural resources; while the Africans, who, in their majority, own nothing; and are perpetually subjected to the malady of poverty, unemployment and inequality exacerbated by an acute shortage of water or living in dangerous morass?
- Does the country belong to the Khoisan, who, it is claimed, are the ‘first people’ here: with no second, third fourth, fifth etc, unless it is a technical, diplomatic way of confirming the foreigners as the ‘second’ inhabitants at the expense of the black Africans, even when it is claimed that the San ‘emerged from either Spain or Asia?’ (Van Jaarsveld; 1975: 18).

- Could it be correct when Bredenkamp opines in Cameron, (1992: 28) that they emerged from 'somewhere in the vicinity of northern Botswana' even before the country was known by that name, *Lehurutshe* (Cole, 1979).
- How connected and dangerous could they have been in their primitive state moving around in "groups of between five, ten, fifteen or 25, without a Chief but a leader and could hardly count above five and till no soil," leaving no trace except 'for rock paintings' (Walker, 1961: 34). These were considered the same but questioned about whether some of them were not drawn by an agent up to the recently established Casino Hall in Sun City (*Botswana*). It was deemed to be not to be exclusive art as Dumpleton, et al. (1993: 14 and 22) state. Hence, Shillington (2005: 18-19) refers to the 'Saharan pastoralists' and their 'rock paintings'; whereas 'Each San occupied a relatively small territorial range' (Hilton-Barber and Berger; 2002: 28).
- Could all these have been a hoax or myth and/or fallacy propagated as an accomplished mission when juxtaposed against possible earlier ancient hard-core evidence that could be found trapped by the Earth to prove the possible long existence of the black Africans?
- Could it be an indirect attempt to credit the descendants of Vasco da Gama or Diego Cam because of their statues or the arrival of Johan van Riebeeck who was serving his penal servitude and lies buried in Holland because of the oldest fort he built, unaware of the probable ancient human fossils, ruins or human footprints on rock or not (Van Jaarsveld; 1975: 2 and 16; Muller, 1981: 115 and 150; Barker et al., 1995; Davidson, 1991: 265; Sparks, 2003: 159; Mesthrie, 2002: 299 - 309; Maylam, 1986: 14; and Beinart, 1994: 44 and 75).

OR

- Does it belong to the Africans as the *Bakone-Bangona-Banguni*, dubbed *Kone*, *Ngona* and *Nguni* as it is believed by many to be 'land that belonged to them for all ages' (Walker, 1961: 40)?

If there were different people in the country, other writers, like Davidson, (1991: 265 and 1994: 41) would not have stated that:

- “The migration of the Africans is unknown and will never be known”, meaning that it was never there; hence he concludes by stating that: “Kingdoms in Africa are the oldest political institutions which emerged before time began”. and therefore have no equal and are older than the documented life of Jesus Christ on Earth, upon which Christian annual dating is based and the blacks could, according to this calendar, therefore not have migrated. Thus the Christian dating system, called Gregorian, is therefore misleading in as far as the origin of humankind is concerned.

OR

- Is it possible for an autochthone to migrate from within his own country or continent or does he move or relocate to favourable areas known to him or not?
- Could the *Bakone*, - as some of the *Basotho*, *Bapedi* as some of *Banareng* or *Bakgomo* and *Batswana*; as some of the *Bakoena*, *Batau* or *Banguni*; as some of the *Zulus*, *Swati*, *Ndebele* or *Shangaan* and *Xhosa*; as some of the *Amampingo*, *Amagncika*, *AmaTembu*, *Amachungwa*, *Amampingo*, *Amagncika*, *AmaTembu* and *AmaGaleka* and *Vh/Bangona*; as some of the *Vhaventxa*, *Vhalozwi*, *Vhakalanga (Mashona)* and *Angoni*, be different when their national names are the same or related since antiquity or were they technically divided by the system for the purposes of divide and rule or not?

These are the painstaking questions the study has tackled in an interwoven manner using mixed or multi-disciplinary approaches juxtaposing them against the voluminous literature about South Africa, comparing the evidence with those found from the field of study to establish whether there could be credible, valid, reliable, verifiable, justifiable and replicable evidence from nature that could confirm or unconfirm the black Africans as being indigenous to the country or not. The study was conducted according to the following Integrated Triangulated Approach that entails:

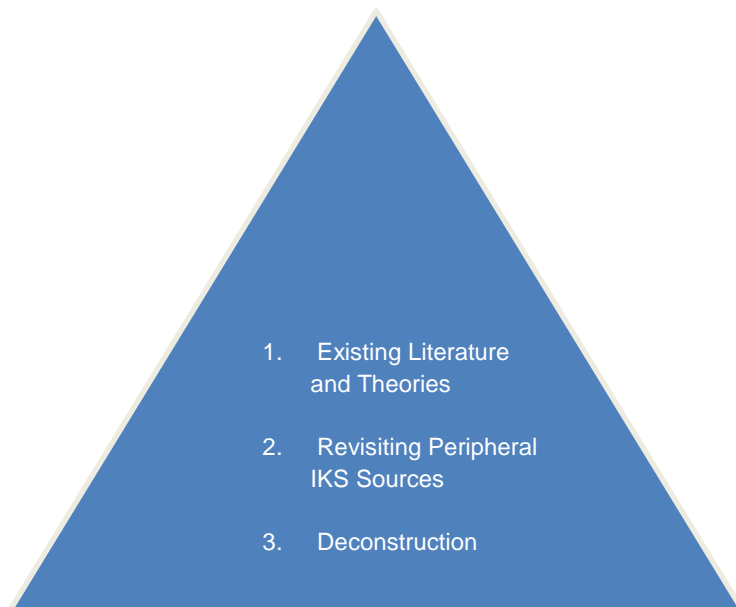


Figure 1.1: Integrated Triangulated Approach

An in-depth study of Creswell (1994); Sunders, Lewis and Thornhill (2003); Cohen, Manion and Morrison (2005); Henning, Gravett and Van Rensburg (2005); Leedy and Ormond (2005); De Vos, Strydom, Fouché and Delp) to mention just a few; but a few authorities ort (2008); Hofstee (2013); and Kumar (2014 opened the researcher's mind on tips for consideration on the choice of the proposal of the topic to study on in order to resolve burning problems and coming up with results, challenges and recommendations that could bring about stability, mutual respect, peace, development and progress in the country for the benefit of the heterogeneous society that needs each other more than it ever had been before the dawn of democracy as a well-knit united tapestry that can be likened to a nimbus cloud.

It is Wilson, and Thompson (1969:263) who state that "there is a great need for an historical account of Venda, whose history is extremely interesting" and Maylam (1995: 23) who states that "the whole question of African origins remains extremely problematic until an analysis and synthesis of archaeological and linguistic evidence is applied, as this study has done, to reveal timeless homogeneity of language, material culture and socio-political structure that supports the commonality of the *Nguni* people as a nation derived from the indigenous hardy cattle they tamed in the wild". This quote apparently reveals the dearth of information about the *Vhangona* or *Bakone*.

This study focuses, for the most part, on highlighting the biased or twisted historical evidence against folklore and the ancient evidence of the existence of the *Vhangona* trapped on rocks, as supported by indigenous knowledge that favourably compares with inconclusive archaeological discoveries, which were credited to pre-historic extinct human beings, whereas such exist in their modern diversified missionary language groupings. As a result, and if proven beyond doubt, it purports that the history (not '(his) story') of the country should holistically be rewritten from its inception based on the available indigenous knowledge systems that are commonly and abundantly ignored; rather than on unfounded speculations, assumptions and opinions as the foreign agents, such as missionaries did (Neill, 1986: 94; Welsh, 2010: 29, 31, 35, 37, 48, 54, 55, 68, 69, 71).

The following observation that the: "Various Tswana chiefdoms and the Venda still await a thorough historical examination, that the myth and fallacy of an empty land or isolationism and rigid ethnic classification reveals that the long propagated propaganda about the Blacks for a period spanning more than 350 years needs to be researched (Maylam, 1995: 17 and 52). Hence, this study has done justice in exposing credible evidence unlike the early writers who had to comply with the requirements of the migratory theory as the government agents (Van Warmelo, 1948; Mudau, 1958; Marole, 1969; Dzivhani, 1958; Mathivha, 1972; Mathivha, 1992) did; with N̄emudzivhaḍi (1975) and Ralushai (1982) subtly supporting and/or challenging the policy of the system of divide and rule. Currently, with the dawn of democracy, an attempt is made in this study to deconstruct the migration of black Africans into their own country and region, now called South(ern) Africa, then called *Lukungurubwe* in order to try and resolve the land question, as credible evidence against the dearth of focused literature by the blacks is a problem.

Boyce, (n/d: 665), expresses the view that: "the Bantu were left with very little land as a result of European conquests", because, as Du Preez Bezdrob, (2003: 81), attests: "Whites fragmented the Africans into separate tribes and drove them as far away as possible from areas inhabited by whites to prevent them from functioning as one cohesive group". As confirmed by Barker, Bell, Cameron, Carter, Duggan, Horler, Le Roux, Maurice, Reynierse, Robertson, Schafer and Smith, (1995: 43), the attacks were usually led by "the dregs of European society ... (hence) it is not surprising that they had even less feeling for heathen blacks ... killing anyone foolish enough to oppose them." If this was the case, it reveals how relevant the study is to unveil the truth and

settle the nagging land issue amicably, to ensure an irreversible restoration of lasting future peace and human co-existence as is the case everywhere around the world because every nation has been given its own share of the soil with open-ended socio-economic participation.

1.4 AIM AND OBJECTIVE OF THE STUDY

1.4.1 The General Aim

The general aim of the study was to find out, determine and acknowledge, by means of credible evidence from the field of study, to whom the country known by its cardinal point as South Africa originally belonged. This is carried out through the deconstruction and demystification of the migration of the Africans as claimed by the European writers using the unfounded migratory theory; which only states that they crossed the local Vhembe River, dubbed 'Limpopo'. They did not state that it was, only flooded for three months during December, January and February and crossed only by means of rafters (*mitepe*); and is, and will always be, dry for nine months; and was never a barrier; and is currently crossed over throughout the year by driving over the Beit Bridge near *Dzulavhadzimu at Musina*.

This will be done through conducting research in the field of study to find out whether the *Vhabikwanaive-Vhangona* as the *Bakone* or *Banguni* were anglicised differently, as the **Ngona(s)**, **Kone(s)** and **Nguni(s)** are ***indigenous in the country as the acknowledged San are not.***

1.4.2 The Specific Objectives

The specific objectives were:

- To determine with credible evidence, who the rightful autochthones of the country are;
- To provide credible hard-core evidence supporting the *Bangona-Bakoni(e)-Banguni* as being the oldest civilised human beings or **autochthones in the country above** that of the acknowledged San;
- To make an holistic land reclaim from the political border of Limpopo to, and including, the two oceans, namely *Lwanzhelwavhimbi* (Indian) and *Lwanzhembwanda* (Atlantic), as the right thing to do because the one who gives an original name to a place is the owner of the place.

- To change the mind-set of the current heterogeneous South African nation to know, acknowledge and respect - on the basis of credible, reliable valid, verifiable, justifiable and replicable evidence, - who the autochthones of the country truly are as the right thing to do and as an undeniable, restorable human right.
- To narrow the gap between the “haves” and “have-nots” by creating equal space and relevant training throughout the life spectrum based on one’s giftedness.
- To create an enabling environment to revive the autochthones to regain their initial passion in agriculture, husbandry, flora and fauna, metallurgical and all arts through relevant education based on innovative modern standards.
- To regain their positive self-concept as the gifted founding nation and father of civilisation in all aspects of life, as propounded by Dooyeweerd (1975: 40 - 41).

1.4.3 Research Questions

In order to delve into the genesis of the problem statement, the study had to go back to the things relating to the long existence of human beings in the country and continent, when it was still earthquake and volcanic prone; to determine whether there exists indelible evidence that supports the *Vhangona-Bakone-Banguni* as being the autochthones as informed by Indigenous Knowledge Systems or not.

- Why the black Africans lost their land ownership without any impugning?
- How they can reclaim, regain and be acknowledged as the nonesuch autochthones?
- What strategies can assist in disproving the migratory theory?

1.5 THE ASSUMPTIONS OF THE RESEARCHER

With the paucity of written material about the long existence of the Africans in the country by the black Africans, it cannot be simply assumed that, as adherent foreigners, the Europeans have the absolute right to own the soil of South Africa. If the Africans were not living in the country, as they are in the protectorates, throughout the continent and the western coast, they could have seen them with their belongings on their way south, and there could be hard-core evidence that could prove the claim of foreign land ownership.

Some of the relevant questions in this study are:

- Why is it that, while the long existence of the San is betrayed by the ‘identical’ rock paintings, that of the Europeans by migration and *demesne*, that of the Africans as the autochthones, is based on their unidentifiable local river crossing or assumed fictitious, perpetual cardinal point migration without any validation?
- Could it be possible that the common African social practices and ancient stone-walled ruins betray their possible common dynastical origin in the country or not?

The following statements are the assumptions on which the foreign land grabbers hope to justify their illegal land ownership in Venda and throughout South Africa as they have plotted and have maps of every centimetre in Pretoria under the jurisdiction of whites who had the audacity of shredding vital records during and after CODESA I and II, especially the Department of Foreign Affairs.

The negative teachings of Roseau, Pliny, Solinus and Snowden that observed the blacks as being more of animals than of Men resulted in the Europeans showing no sympathy and empathy towards them; hence, disowning them of their own was not observed as a sin.

The use of the untested migratory theory for the blacks was a scapegoat to justify the land grabs by foreigners even with its improbable replication.

Through the one-sided perpetual distortion of the social sciences by the foreigners regarding the blacks, it is hoped that it will be impossible for them, in future, to challenge what is already written due to the lack of expertise and unrecorded evidence to support their long existence in the country with the passage of time since creation, unaware that ancient concepts amongst them serve as a timeless storage of an indelible encyclopaedia of Indigenous Knowledge Systems, retrievable with ease by the elders at any given time.

Without records, it is hoped to be impossible for the blacks to prove that whites bought no land; yet, according to African tradition, and as Moshoeshoe had also testified, “No land is for sale.”

It is assumed that every effort to challenge the land claim will be made impossible for the poor by the rich who can afford the charges of the most expensive courts.

It is assumed that the blacks should forever be impoverished to linger in poverty, dividing them further in their created language groupings; while in the minority, arch enemies in Europe are unified under a common enemy.

1.6 RESEARCH METHODOLOGY

Briefly stated, this is a process that explains how the research instruments have been designed and utilised.

In this study, a mixed or multi-disciplinary approach, which entails qualitative research, was used in order to derive meaning and find solutions to situations under study by collecting data from the participants in their natural setting to be able to formulate a meaningful hypothesis based on empirical data (Creswell, 1994; Leedy & Ormond, 2005).

1.7 SIGNIFICANCE OF THE STUDY

This study has revealed that the policies of the minority white government were planned abroad for use in the country to systematically destabilise the otherwise peaceful nation from the Cape to the Limpopo River to create for themselves a 'home away from home' at the expense of the autochthones they, as foreigners, intentionally claimed to justify their heinous deeds.

The outcome of the study will not only emancipate the peace-loving South Africans, but will acknowledge the rightful heirs of the land to unite the heterogeneous society as a nation with a common national goal that will avoid mythologising heinous inhumane past acts. Confirmation or disconfirmation of the migration of the Africans into 'an empty South Africa' will be done by making use of the *Vhabikwanaive-Vh(B)angoṇa-Vhavenḁa* as a sample of the *Bakone-Banguni* in order to determine whether, as a component or element of the *gestalt*, they are indigenous to the country or not; thereby hoping to change the mind-set of the current heterogeneous society of South Africa to be able to acknowledge and accommodate one another on issues of common interest to engender peace, safety, stability and progress for the benefit of all.

The demystification of the migratory theory will be done through the creation of another theory; a method recommended by Leedy and Ormond (2005: 14 and 140) that is "... grounded in data collected in the field rather than taken from the research literature because knowledge is less discipline-specific in both its problems and methodologies".

This is supported by Cohen, Manion and Morrison (2005: 12) who claim that a theory should be: 'replicable'. In addition, De Vos, Strydom, Fouché and Delport, (2008: 270) advocate a theory that is 'based more on observation than on deduction'.

The quotes above auger well with the rationale of this study as the only correct approach to remove the apparent impasse created by denying the Africans the right to land ownership. They illuminate the fact that black Africans were denied an existence as respectable, responsible, religious and principled human beings as the West found them to be when they first encountered them. This was attested by Cory (1930: 171) who was first to acknowledge them as the autochthones. The outcome of this research will help in addressing, directly and indirectly, the current burning and sensitive land question. Through it, from it, and by it, it will engender more detailed localised and broadened research by other researchers, because, as a policy of the state, forced removals not only affected black communities throughout the countries. Cannot be 'only blacks' as it happened to Red Indians in the US, Jews in the Nazi epoch etc In the Americas, Indians were also forcibly removed.

Many forced evacuations were carried out as the mission of the colonial expansionist programme, which is not the intention of this study to address because of the immensity of its scope from: the military; dispossession of land; agricultural practices to attract outcasts from traditional societies; evangelism; planned education and legislation and the creation of white-only farms. The 1913 Land Act, which was expanded by the 1936 Land Act, served as the ideological and legislative linchpin of segregation with spurious reason to avoid contact between the races, even though the Africans were found living in peace before Western intervention (Japha, Le Grange and Todeschini, 1993: 16 - 40; and Welsh, 2010: 31 - 55).

This seems to support that in the scarcity of written material about the Africans, written by literate Africans; the early Europeans could have relied on wrong assumptions, opinions, guesswork and deductions (made by George McCall Theal, for example) as their solution for their 'land grab'. Van Jaarsveld, (1975:54). This assumption was used as a method for the unscrupulous 'land grabs' throughout the country with devastating outcomes. The Africans, unlike anywhere around the world, suffered relentless attacks, had their small and large stock taken away by force. There was no intervention either because it was a planned foreign plan to enrich their poverty-stricken people in a foreign country. This was accompanied by immense loss of innocent lives of the

accommodating blacks who practiced *Vhuthu-Botho-Ubuntu* as their philosophy of humanity, which is centred around unity as each household provides boarding and lodging for unknown visitors daily.

This study intends to determine whether the 'opinion,' 'assumption' or 'hypothesis' of McCall Theal is credible or not by making use of data found in the field of study; and thereby approve or disprove it by retesting it to determine whether it is a myth and fallacy ever propagated with devastating consequences or not.

1.8 THESIS STATEMENT

The situation in South Africa should be corrected through research to determine - on the basis of credible, valid, reliable, justifiable, verifiable and replicable evidence - who, amongst the Europeans and Asians, the *Bangona-Bakone-Banguni* and *San*, should rightfully own the country currently known as South (ern) Africa beyond the unilaterally legalised date of 1913 (Neill, 2010: 31; and Commission on Restitution of Land Rights Amendment Act of 2014). The land and its inhabitants were created by the Creator of Humankind, probably: in *Isha la Maḥoni* (Krugersdorp, around the lake); around the rivers, *Muṭunguḍi* and *Pharani*, the area now called 'The Cradle of Humankind'. In addition, there are human fossils on the banks of the *Vhembe* (Limpopo) River, *Fhambananaḷo*, *Bambadyanalo*. Human footprints have been discovered on igneous rocks with *Tshivenda* place-names and the *Mapungubwe* civilisation considered the apex; as the *Tshivenda* mythology attests and supports the claims made unless proven otherwise.

1.9 QUESTIONNAIRE, PILOT STUDY AND DEFINITION OF CONCEPTS

1.9.1 Questionnaire

An effective, simply worked out closed questionnaire from the field of study that observed ethical considerations was used during the pilot and actual research conducted. The questions were posed to respondents who had been affected by forced removals from their original areas of abode by the system. These areas included, *inter alia*: *Subwe*, *Vivho-la-Rasikhuthuma* (*Vivo*), *Sunguzwi*, *Luaṭame*, *Tshirululuni*, *Milambwana*, *Rasikhuthuma*, *Dokomoo*, *Mapakoni*, *Mavhambo*, *Maphaha*, *Tḥahatshane*, *Matshema*, *Musholommbi*, *Govha*, *Mapungubwe*, *Tshamavhudzi*, *Dongola*, *Khomuḅala*, *Ngweḅani*, *Dzinzilidzi*. These evacuations took place in order to create space for 'whites only' farms in rural areas to *Musekwa* in *Nzhelele* (25 respondents) and *Masisi* (25 respondents) where they were finally

dumped to live in hardship in an urban area at *Shayandima* Location (25 respondents) and in the urban area of *Tshwane* (Pretoria) as integrated members of the then Transkei, Bophuthatswana, Venda and Ciskei, (TBVC) (25 Respondents), Department of Foreign Affairs (International Relations).

Both the pilot study and the actual questionnaire for this research were successfully administered without any changes made and collected data was successfully administered. Data collected was analysed and interpreted and the results or outcome are then recorded, as will become apparent in Chapter 3.

The study did not solve all the problems as it is the case with all other research, and, as a result, will incentivise more research because it is a way of thinking (De Vos, Strydom, Fouché and Delport, 2008: 72; and Kumar, 2014: 2-31 and 178 - 199): to acquire more knowledge for the sake of knowledge as a perpetual scientific activity that changes with time and mutates in order to perpetually change human beings for the better. Approved research questions are attached at the end of this research project.

1.9.2 Operational Concepts

Unless concepts are properly defined, they can conceal the meaning for which they are intended. Kneller (1971: 2) states that: "Words are defined in order to assess the different meanings they carry in different contexts." In support of this assertion, Peters (1966:3) says that this is because: "Some words are usually very general terms which have developed a life of their own in a variety of contexts."

In this study, the definition of the terms below are delineated here in order to ensure comprehension.

a) **Deconstruction:** is a theory that states that it is impossible for a text to have one fixed meaning. This study applies the term to determine the validity and relevance of using the concept (and word) of 'migration' - instead of 'relocation' or movement of people within the same region - as the black Africans are within the country and region.

b) **Inside something:** which, in this study, means entering in a debarred unilaterally declared area by colonialists without any involvement of the black Africans who were looked down upon due to the European teachings about them, which equated them with animals and were afforded no right to land ownership.

c) **South Africa:** In this study, it refers to a unilaterally declared area south of the African continent to fall under the apartheid, with land declared 'whites only' and ancient African place-names were replaced with English words; while these places should have and could have been used as they were originally amongst the *Vhangona-Vhavenda* (namely *Lukungurubwe*) or the land where boulders (*Mvumi*) tumbled from the top of the mountains during earthquakes or volcanic eruptions, deep in antiquity.

d) **Decolonial:** In this study, it is used to refer to an independent state that has removed the shackles of foreign control.

e) **Africa:** In Latin *Aprica* means 'sunny', while, in Greek, *Aphrike* means 'not cold', referring to the city of Carthage where both the Greeks and Romans used to spend their summer holidays to avoid their blistering winters. The people who lived in Carthage were called *Afri*, while the Roman suffix, ca, denotes a country, which, when combined, 'Africa' means a country that is not cold, which became the name of the continent. In the *Tshingona* language, this is *Münó*, which means 'of this place', country or continent and the nationals are called *Vhamuno/Balapha/Bapong* (Black Africans). The concept of *Münó* is not derived from the Greek *Minoans*, which refers to the people of Minoa in Greece (Gouvoussis, n/d: 1).

f) **Azania:** The name is derived from the Arabic concept, *ajam*, which means 'foreigner' or 'non-Arab', while, in the Greek, the concept *azanein* means excessively 'dry' or 'parched' land, as the country Somalia is indeed.

g) **Vhabikwanaive-Vh(B)angona-Bakone-Banguni:** These names refer to one original nation of South(ern) Africa with the same culture, religion, tradition and language as referred to by Cory (1930: 171). They were the first to live in the country and region when the earth was still volcanic and earthquake prone and praised themselves as people who witnessed and outlived the natural disasters, such as the *Vhabikwanaive* and were the first to tame *Tshingona-Sekone-Isinguni* (*Nguni*) cattle from the wild.

The name *Nguni-Kone-Ngona* as a derivative of the *Nguni-Kone-Ngona* cattle, is the basis upon which all the modern language groupings emerged, or were designed from, hence their close linguistic relationship that reflects their common dynastical origin aeons ago.

h) **Lukungurubwe**: This is the original African name of South(ern) Africa as a region characterised by boulders on the foot of the mountains marking the aftermath of the earthquake and volcanic catastrophes of the long-gone past that forced stones (*mabwe*) to tumble down the precipices.

i) **Cosmic Religion**: It is an African Traditional Religion that is based on belief systems and practice with God as the sole Creator.

j) **Migration**: In this study, 'migration' means 'having a habit of migrating over the ocean(s)' as the Europeans did from Europe to South Africa. It is a 'permanent and long distance change of place of residence'; as such was a planned sailing of the Europeans, and still is, 'as a short distance move is regarded as local mobility and moves of short-term residents are regarded as temporary mobility'. This is therefore a misconception regarding the black Africans who had "a stable, settled lifestyle and their change of situation ('situation' meaning being their 'placed') is relocation'.

The concepts of 'immigration' and 'emigration' do not apply to the black Africans who were always local in the country except the diaspora (Cory, 1930: 171; Van Jaarsveld, 1975, Oxford Dictionary, 1984: 543, Hammar, Brochmann, Tamas, and Faist, 1997: 23, Kumar, 2014: 158). In this study therefore, the migratory theory has to be viewed from a Eurocentric approach where the serving European prisoners had to elect to serve as voyagers rather than face the guillotine. This differs from the black Africans who went around on their daily and/or seasonal group activities in their 'tame, wild world' for the sake of their security using hard-beaten routes that criss-crossed the continent in all directions. They were, therefore, in their exchange of commodities, not migrating, as their long existence within the country near the confluence of the *Vhembe* (Limpopo) and *Shashe* rivers was proven through earlier stone age (ESA) occupations that were found preserved (Kuman, Le Baron, and Gibbon, 2004: 23; and Maylam, 1986: pp.16-17).

The difference calls for research as the migration of the Europeans was not consequential to the Africans who were the autochthones in the country and region; because, as this study has proved "very little is as yet known and very possibly can ever be known about this cultural migrants" (Davidson, 1991: 265).

In this study, therefore, migration refers also to a planned sailing of the people from their country of origin to: plunder and rob other people of their land and settle as foreigners in other continents. This opposes the traditional purposeful movement or relocation of people to more affluent areas, conducting daily commercial activities; which could even expose one to new environments as part of human nature to discover the world as it discovers one on the same soil.

To avoid misinterpretation in this study, the concept 'migration' will refer to movement or relocation because the act is on the same soil because political borders did not exist before colonisation. With the onset of colonisation, people moved and relocated to more affluent areas at will as one would from *Polokwane* to *Makhado* or from the Transkei to the Ciskei across the *Nciba* river as this is the same land; unlike travelling across the oceans as a government plan. Before colonisation, *Muno* (Africa) was criss-crossed by hard-beaten, regularly used paths; and people using such paths were not migrating (Wilson and Thomas, 1982: 164).

k) **Myth:** The concept is used in this study to reveal, as stated by Webster (1981: 1497), "an: uncritical acceptance by the members of a given group in support of existing or traditional practices and institutions of racial superiority used to justify discrimination". The quote covers the period since Western intervention until the dawn of democracy where it is clandestinely still being practiced and apologised for when discovered.

l) **Fallacy:** Again, as above, a fallacy is 'a trickery, deceptive or false appearance of something that misleads the eye or the mind' (Ibid. 1976: 818). An example of this is people being told that the Africans migrated from the north; when, in fact, this is an indefinite perpetual cardinal point to the poles. In terms of this, Chronias (2004) claims Africans from every nation of the African union each emerged from a 'perpetual north' before they settled in their current states, meaning that their states were 'empty' before the whites settled in them.

m) **The Bantu:** The name '*Bantu*', is variously defined in Encyclopaedia Britannica (1981: 797) as different people from different areas in Africa. That the name was a *lingua franca* of the *Nguni* who had a common dynastical origin because their languages have a linguistic connection; hence the name, *Muthu-Motho-Umntu*, which means a 'human being', is the same and differs only in orthography. In this study, the name '*Bantus*' is observed as an offensive bastardised African name as an alternative of '*Bangona-Bakone-Banguni*' as an inclusive original national name if the same orthography is

applied (Neluvhalani, 1997: v). As a first name, '*Bantu*', is used as in a derogatory fashion by the foreigners who use it to denigrate the Africans, instead of it signifying the proper name they are known by.

n) **The name *Venḁa/ Venḁa of Yore*:** The name '*Venḁa*' or '*Venḁa of Yore*' is the region prior to Western intervention and it means a country of 'plenty', pertaining to food, natural resources, excellent climate, flora and fauna. The name is derived from maize (*Livele*) and hunger (*n(i)dala*), which together mean stiff maize porridge - with more than 350 different traditional vegetables, milk, white and red meat - which appeases hunger. The five types of maize: *gororo*, *thoḁwane*, *tshikundaḁwedzhi*, *tshikota*, *tshiḁavhatsindi*; attest that maize is indigenous in the country (Neluvhalani, 1982; 1992 and 1997).

o) **Indigenous Knowledge Systems (IKS):** This is an all-encompassing multi-disciplinary research approach that is based on indigenous knowledge that was ignored by the West before (Masoga and Musyoki, 2004: 7).

p) **Mapungubwe:** It is an ancient name like all other names with the suffix '**bwe**', which refers to stone in a liquefied state to capture the time when larva was still in a molten state as an event the Africans witnessed when the country was still volcanic and earthquake prone. There are several such names and places with human footprints on igneous rock which signals a lengthy existence of man there, especially when such places have original place-names. This is a startling insight as far as the origin of humankind is concerned.

q) **Deconstruction:** It is a critic or approach that argues that a text has no fixed meaning and will be applied throughout this study to challenge the wrong application of the migratory theory towards the Africans. This research will prove this as being false, unfounded and irrelevant considering their probable creation in the continent by the Creator in the creation of humankind (Hornby, 2010: 379, in Dokuzumurenyi, 2010, in Chinweizu Articles).

r) **Demystify:** The concept is used in the study, to confirm or disconfirm the migratory theory by making use of a new theory to be created based on data from the field of study to determine whether it is a myth and fallacy or not (Hofstee, 2013: 83 - 90). Other ancient *Tshingoḁa-Tshivendḁa* concepts will be defined as and when deemed suitable throughout the study where it is prudent to do so.

1.10 OUTLINE OF CHAPTERS

The study is systematically arranged into five chapters as outlined below:

Chapter One: This chapter describes the background of the study and briefly outlines the study based on existing literature and theories on burning issues concerning total land acquisition by the foreign migrant whites and indentured Indians. While, paradoxically, there is a lack of such by the apparent indigenous blacks wrongly identified and intentionally labelled as 'foreigners'. The obvious acute shortage of land for the blacks and the abundance of it to the foreigners unknown anywhere else in the world became an impetus to try and unravel the problem through focused research. The chapter provides: the aim and objectives; research questions; assumptions of the researcher's pilot study; and definitions of concepts and significance of the study. In conclusion, this chapter gives an outline on the organisation of the chapters used to conclude the study.

Chapter Two: This chapter presents a relevant voluminous literature review since the arrival of Johan (Jan) Van Riebeeck who is used as an icon, yet he came over to perpetuate penal servitude. The event resulted in the negative impact caused by colonialists using missionaries - carrying the Bible in one hand and the gun in the other - and commercial agents. They were deleterious in that they made irreconcilable land claims through bribes and unknown chicanery on land ownership, which was never applied elsewhere except in Australia where the political leader asked for a pardon. In South Africa, the issue of land ownership is still outstanding even when strong evidence is out there and there are different views in the social sciences and the humanities. These theories abound, and are often juxtaposed with, and compared to, existing credible perennial evidence found trapped by mother earth. In addition, no research has been conducted by the blacks themselves as this has always been a dangerous area to temper with before democracy, even when there was evidence to support their claims, some of which have been twisted or lie covered in forests and under the soil. These could still be readily available in currently 'privately owned farms' where descendants have been forcibly removed to faraway places or are inaccessible due to political bulkanisation that divided relatives. This resulted in Europeans dividing the spoils amongst them after the Berlin Treaty (1884 - 1885), which disowned the blacks of their own land and natural resources, and could, together with its redrawn political borders, be reversed to ensure the unity of Africa as a source of strength to forge ahead as a formidable launching-pad and a force that the world could reckon with.

Chapter Three: In this chapter, the genesis of the research methodology and its instruments are outlined. It begins with the identification of the problem; after which there is data collection from the defined population in rural and urban areas. Thereafter follows by an analysis and interpretation of data to confirm or disconfirm the theory by applying another theory called the 'Munoan Restoration Theory' that can trace the origin of people or created item as the Litmus; which is blue, but turns red when acid is added to it and is restored to blue by alkali. Thus, the migration of people from overseas usurp the black people from the country and continent where rivers are local.

Chapter Four: An analysis of data in this chapter reveals that the black Africans did not migrate as the Europeans did and this is supported by credible, valid, reliable, verifiable, justifiable and replicable evidence from within the country. This evidence includes: human fossils; stone-walled citadels; local artefacts found in their graves in iron-ore, copper or gold or beads; all with Tshivenda names as proof that the artefacts were locally made, and so disprove them as foreign to confirm the blacks as the unequivocal autochthones of *Lukungurubwe* (South(ern) Africa).

Chapter Five: This chapter outlines the summary of the study, revealing its strengths and weaknesses and outlines some recommendations, followed by references and a questionnaire.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter presents a literature review, interwoven with an oral history review based on Indigenous Knowledge Systems on the pre-colonial occupation of South(ern) Africa by the indigenous (autochtones) or black Africans labelled the '*Bantus*' by the European settlers.

2.2 REVISITING PERIPHERAL INDIGENOUS KNOWLEDGE SYSTEMS

The claim exists, as stated in history books, that South Africa belongs to the Europeans since the creation of a half-way station by J(oh)an van Riebeeck in 1652. Van Jaarsveld's commentary (1975) seems to be more recent when compared with what Davidson (1991: 265) claims when he stated that: "Very little is as yet known, and very possibly can ever be known about these cultural migrations". These contestations of South Africa belonging to the Europeans are now evident. For instance, Bryant (1965: 140) also acknowledges that: "The origin of the Bantu is still a problem to Ethnology even today." Mesthie (2002: 50) reiterates this, asserting: "It is not possible to date with any certainty the arrival of the first Bantu-speaking Africans into the territory of present-day South Africa." Bourdillon (1987: 70) says: 'Little is known of the first Bantu migration from the North'; but this ignores what Fage (1970: 84) reveals that: "This myth ignores all archaeological evidence... it ignores the earlier inhabitation at the Cape of the *Banguni-Ts(C)hungwa* and the *San* as the none people because of the mission they had in mind to accomplish". The fact that there is evidence is revealed by Tellingier and Heine (2009: 28), who refer to the 'ruined stone dwellings that lie scattered throughout the lands'.

Giliomee and Schlemmer, (1985:1-2) reveal that it was because of the 'political doctrine of possessory segregation that created an insulated space for the whites to observe South Africa as a white man's land and a white man's creation'. This state of affairs explains the reason why, as Van Jaarsveld (1975: 62) puts it: "The history of the 'Bantu' had to be recorded for them by civilised whites from Western Europe from the time of their first contact." This approach has been discovered by Nabudere, (2012: 120-121) who explains it in this fashion that writing for others was done as an expression of power by the 'self' over the 'other' as the basis upon which Anthropology, as a discipline, is founded. It is taught as an arrogant ascription of European superiority over the African, an identity

that was created for them as the colonised 'other', who were instructed to understand themselves through the eye of the coloniser. This stance explains the reason why 'race' had to be created in order for the European to exercise power over the natives, whatever their race was, as a mirror through which their new identity could be identified.

It is upon this unfounded reason that the Europeans observed *Muno* (Africa) as *terra nullius* or an empty land (Motshekga, 1989: 32). Overwhelmed by the occupation of the fertile land, with an unstoppable eager desire to make it a 'home away from home', the writers either postulated that the Africans emerged from more than one place at an unknown period without cause(s) or from a perpetual intangible cardinal point of the 'north', without realising that it is not only unfounded for one to exist in a cardinal point; but could instead be an indirect way that empirically only credit and confirms the blacks as the nonesuch autochthones.

2.3 DECONSTRUCTION OF THE MIGRATION OF THE AFRICANS BY CHINWEIZU

In the 499 page document by Ambakisye-Okang Dukuzumurenyi, Chinweizu is presented as a prolific writer and philosopher who is advocating the deconstruction of the migration of the Africans through a decolonial perspective and propaganda that could stand against and resist any further continued existence of colonial rule in Africa. This could be perpetuated by either the Americans, Europeans, white Arabs, Chinese and Australian rule as they did through the formation of Lugardism, as was the case with the white Arabs from Turkey who ruthlessly attacked and conquered Misiraimi, with its civilisation in science, astronomy, medicine, agriculture and architecture in 525 BC and created a new state called Egypt. The Africans could achieve this ideal, by creating collective security based on Shintoism.

Such an ideal of unity could be achieved by creating an interwoven network among the independent states individually, severally and collectively through comprehensive teaching; beginning with the four-year-old children, who, when pressurised into national social cohesion throughout their youth, would then unfailingly defend, preserve, protect and propagate their culture, religion and language against any future foreign infiltration or intervention. This approach is supported by Grosfoguel, (n.d. 27 - 28) in his article where he argues that the problem with the migration theory, is that: "It reproduces the northern-centric social science view of the world that comes from the experience of others in the

zone of being... migration ... reproduce(ing) the point of either the colonizer and the colonized ... to justify their domination”.

Dukuzumurenyi's view (2010: 354 - 367) is unfortunately supported by the glorification of all war-mongers throughout the country, continent and the world to solidify unfair white supremacy, which could be challenged by modern scholars as wrong and un-called for. Another mistake made by the naïve West, as observed by Nabudere (2011: 62) is “the lack of knowledge about the African way of life; which is a combination of matriarchy, which is sedentary and agricultural and patriarchal, which is pastoral and nomadic such that wherever the stock were, herders moved into, and were thought were migrating, whereas they were moving to areas with better pastures as controlled by the different climatic conditions as was the case at the Capes.” Depending on the groups and size of stock, an elder and about ten strong men ascribed by the elders at a *khoro/lekgotla imbizo* accompanied by youths earmarked for training boys from the age of ten for errands by their seasoned brothers who, when lost in betting, would be ascribed the position of looking after cattle: to tame them for riding and to protect them from cattle raiders or thieves and the predators for weeks and months on end, away from home, to even establish homes away from home without disbanding the original home, with some even relocating. This explains the reason why the same nation had occupied the entire country landscape. Smithers, elders and the womenfolk remained tilling the soil and looking after small stock. Out in the *veld* and homes, people competed in playing droughts, hunting for the pot and battle tricks; singing songs and having slogans including ‘lore for circumcision’, which attracted everyone.

This study needs to find credible evidence that could be associated with the offspring of the probable ancient Africans who could have lived in the country when the continent was still volcanic and earthquake prone - that is, prior to Western intervention - as a nation with a language, a name by which the country was known and credible evidence associated with their probable early existence as the source of humankind, as revealed by Darwin (Johanson and Edey, 1981; and Hilton-Baber, Bret and Berger, 2001).

By juxtaposing the various views of the writers, scientific findings, and the application of Indigenous Knowledge Systems, it became apparent that there was human life in this country, with an original African name and a national name preserved by one community within an original autochthonous nation, since antiquity unless proven otherwise.

2.4 THE GENESIS OF THE EARTH

As a preamble, only a few sketches are used to show how violent volcanic eruptions were when the earth was still at its formative stages, creating the current landscape and stimulating perpetual continental drifting until it positioned itself, and ultimately and partially settled as we know it today.

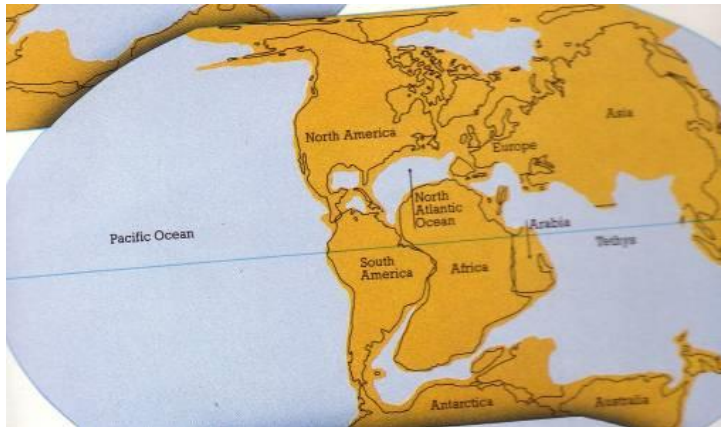


When Africa was still volcanic and earthquake prone, it was engulfed by violent volcanic eruptions, witnessed by the earliest inhabitants; as attested to by the ancient name '*Vhabikwanaive Batsoanatsatsi*', meaning 'those who witnessed and survived the volcanic episodes since antiquity'.

The *Vhavenda* are, to date, the only nation that ululates whenever there are volcanic or earthquake rumblings as testimony of their ancestral experience passed on from generation to generation as proof that they could not have migrated into the country.

Figure 2.1: Volcanic Eruptions
Gardner (1991:30)

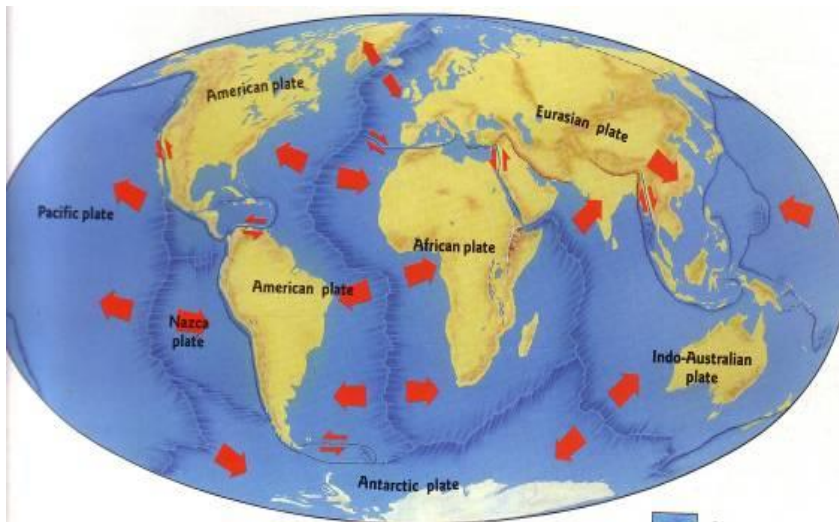
The outline helps to prepare the premise of the research, by probing into the deep-dim past in order to understand the present to strategically plan for the future devoid of the mistakes of the past for a better future for all who live in the country.



A reconstruction made by scientists reveal how the Earth looked like before continental drifting that was characterised by volcanic eruptions, Earthquakes, the creation of the oceans, positioning of the Earth and its oceans through continental drifting and eventual existence of nature, creatures and animals. How creatures evolved and eventual settlement of the Earth after eventual Creation of Humankind by one living God from the soil in His Likeness.

Early appearance of the Earth

Figure 2.2: Early appearance of the earth and Continents in their formative stages

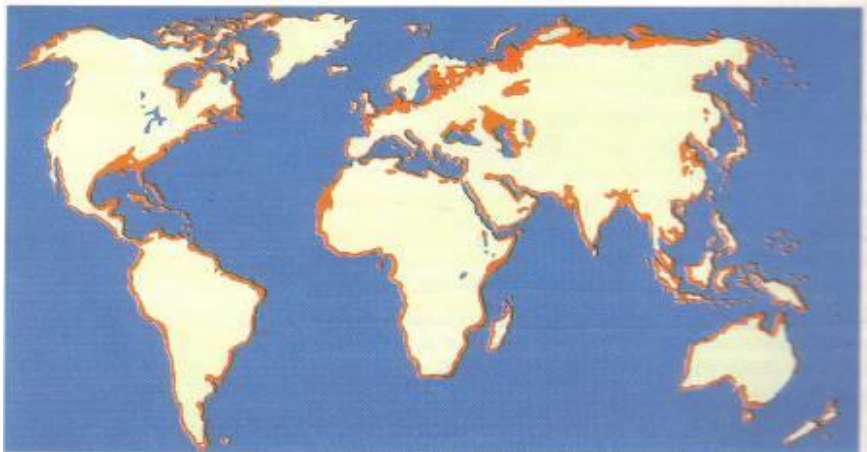


The Earth with arrows showing the perpetual continental drifting

The Earth crust is perpetually drifting as shown by the arrows

Figure 2.3: Drifting Earth Crust

The Earth's crust is perpetually drifting as shown by the arrows (Gardner, 1991:21)



[The current positioning of the Earth and its time setting as the Earth revolves around the sun and rotates on its axis below].

Figure 2.4: Position of the Earth (Gardner, 1991:47)

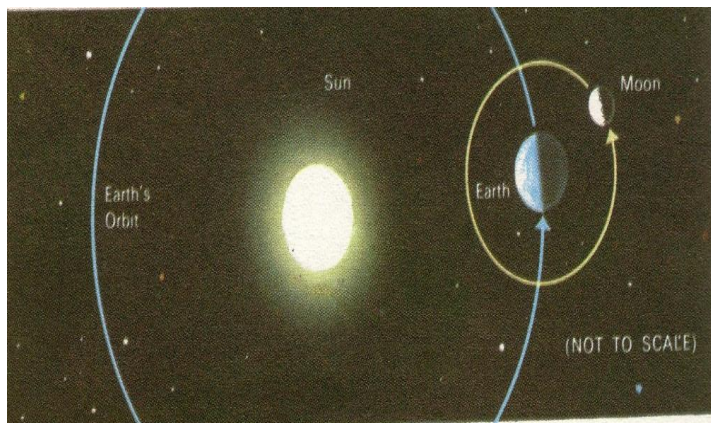


Figure 2.5: Rotation of the Earth

The stationary sun, the rotation of the earth on its axis to make day and night, its revolution around the sun, creates four seasons to create a year and the moon revolves around the earth to form a month. Day and night forms, a week, a month and four seasons which forms a year for the process to begin again. With and through Language Africans recorded the process their own way before Western intervention hence their annual recording of seasons, differs on the basis of the hemisphere while time below differs from East to West.

In the stationary position of the sun, time changes as the Earth rotates and a year is formed as it revolves around the Sun with modern Annual recording beginning with the birth of Christ yet life initiated by Him, was there before His carnal Life.

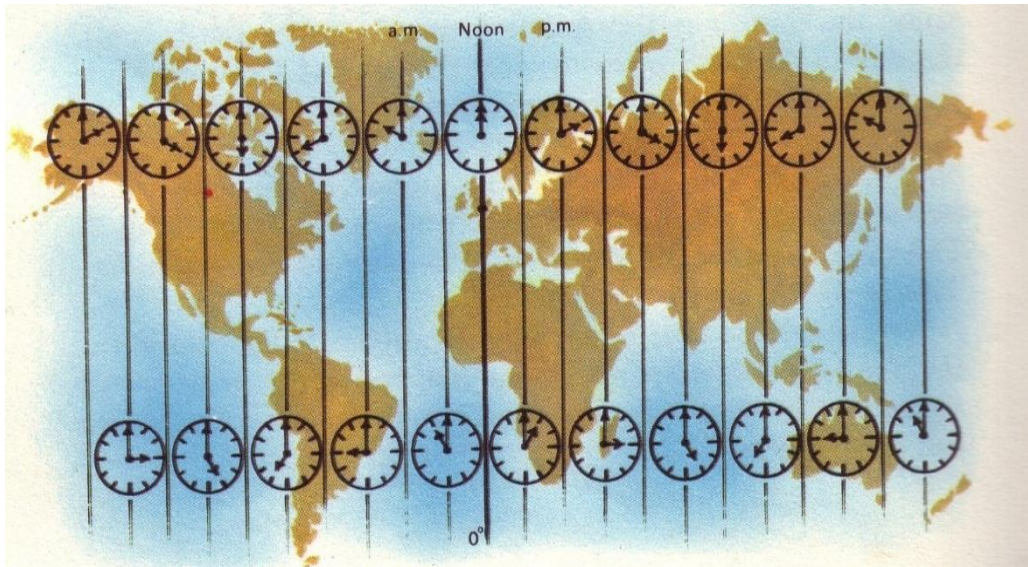


Figure 2.6: Comparative Time setting on Earth using the meridian (Gardner, (1991 : 21, 30, 45, 47))

Only an estimation of one route used by the first navigators from Portugal around the Cape to the East, using rickety wind-driven sail ships, is traced. This is done to unveil the probable twisted historical records that excluded the *Banguni* in the Western Cape. Instead, this reified the fact that the San were proof that they were not living alone because they intermarried and their languages influenced each other. This will soon become clear as indirect evidence of occupation of the entire region by the *Banguni* who had a settled lifestyle while the San were, by practice and tradition, essentially nomadic. The *Banguni* could have occupied the southern coast from the current Cape Town to Maputo after the sea waters had receded to their current position. Therefore, they have had some place- and ocean names that were intentionally or unintentionally replaced by modern, foreign, recorded European place-names which ultimately overshadowed and replaced the ancient African place-names to currently give a wrong impression that the country always belonged to the Europeans. Should the ancient evidence be found, it will help to confirm that the Africans could have witnessed some of the volcanic eruptions of yore and could have therefore existed in the country and the Cape since creation and long enough before the arrival of the foreigners, be it the Portuguese navigators or anyone else. This purports that the arrival of the whites in the Cape, was not consequential to the existence of the Africans. Failure of the passer-by to see them, does not mean that they did not exist because of the Portuguese voyagers or the Dutch or British who eventually settled in the Cape, because, by culture, the blacks are a hospitable nation as the concept of *Ubuntu-Botho-Vhuthu* attests.

This backgrounder, is done to concisely reveal the distortion of facts by the pen of a mission-poised foreigner who went all out to twist evidence about the existence of the **Vhabikwanaive-Vhangona-Vhavaṅḁa** as some of the **Bakoni(e)** as some of the **Banguni** in the country. Evidence will soon become apparent when they are juxtaposing with credible evidence where possible, to confirm or disconfirm as to whether indeed, the Africans did migrate into the ‘empty South Africa’ or not.

It was Darwin who opened the eyes of humankind when he stated that: “The birthplace of humankind was in Africa”, adding that “scientific research in the dry savannah grasslands and woodlands of southern, eastern and northern Africa (have) provided sufficient evidence that Africa is the ‘Cradle of Humankind’” (Shillington, 2005: 1; and Johanson and Edey, 1981).

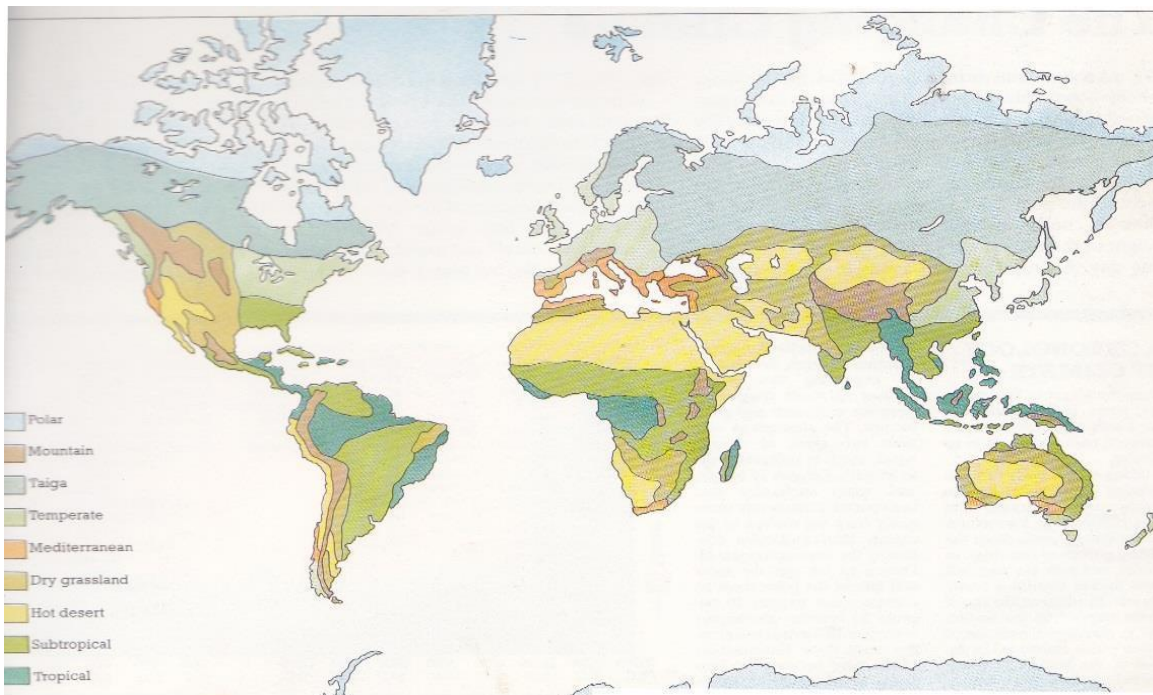


Figure 2.7: World Climate (Op cit.: 1991: 45).

Of importance, is whether there could be evidence lying out there which the **Bangona**, as the **Bakoni** as the **Banguni**, could be able to advance as credible to prove them as the nonesuch autochthones of Lukungurubwe (South Africa) or not. Such credible evidence could support what has already been generally confirmed above; about the existence of life in the country currently called South Africa, without mentioning a national identity. Nonetheless and notwithstanding, the mission of the European countries to probably ignore the existence of the autochthones as the blacks in the

country, is regrettable. By making use of Indigenous Knowledge Systems as their unwritten encyclopaedia, the study will endeavour to show that the *Banguni-Bakone-Bangona* were created and lived in the country since the creation of humankind and are therefore the autochthones who did not migrate unless proven otherwise.

This study, will endeavour to advance the *Bangoṇa-Bakoni-Banguni* as the possible, probable autochthones before Western intervention in South(ern)Africa (Bottaro, Visser, and Worden, n.d.: 6 - 7).

For the sake of brevity, but with a focused probe, without being exhaustive, this chapter will be divided into the following sections:

- The Portuguese route to the East;
- Early European intervention;
- The origin of the names *Muno*, 'Africa' and 'Azania';
- Colonialism and capitalism as the cause of African division;
- Uncertainties on the migration of the Africans into South Africa.

This is done to bring in the African position, vis-à-vis, the European context to argue the apparent twist of evidence and that some foreign concepts used, replacing the original indigenous place-names and original standing views regarding the Africans for the convenience of the West.

If life emerged from Africa and spread over through the eastern dry land of Misiraimi (Egypt), bordering the Mediterranean to Asia, Europe and the Americas; it purports that most Africans, as the black people, remained on the continent. Hardcore credible evidence, with African place-names of their existence in the continent, using the *Vhangoṇa* as a sample, needs to be found to justify them as the *Bakoni-Banguni*, as the nonesuch autochthones: who did not migrate but moved or relocated to more fertile and affluent areas with the best climatic conditions and perennial rivers within the region and continent; as the map of the world with Africa as an example above vindicates. If this view or claim were to be correct, then it purports that those who left, cannot be more ancient than those who remained, more so as their melanin is superior (Gardener, 1991: 50).

The *Tshingona* adage that says: 'A foreigner should not be installed as a leader', has relevance because just as much as Misiraimi and the countries in North Africa are controlled by the invading Turks of the Ottoman Empire, South Africa changed hands from the Dutch, the British, to the heinous system of apartheid, and, ultimately, the democratic government: all this without denouncing its sovereignty, which could reinvent the wheel as it belongs to 'all who live in it.' Even after living in the country for five years at the expense of the autochthones, especially if one is wealthy and could purchase the entire country using different relatives to complicate the future for the autochthones; when, in fact, by culture, land is not for sale (Cory, 1930:174 and Nabudere, 2012: 117-119).

2.5 THE PORTUGUESE ROUTE TO THE EAST

The dawn of Christianity caused the Europeans to outlive the unchanging feudal system spearheaded by the Portuguese navigators like Bartholomeau Diaz in 1487.

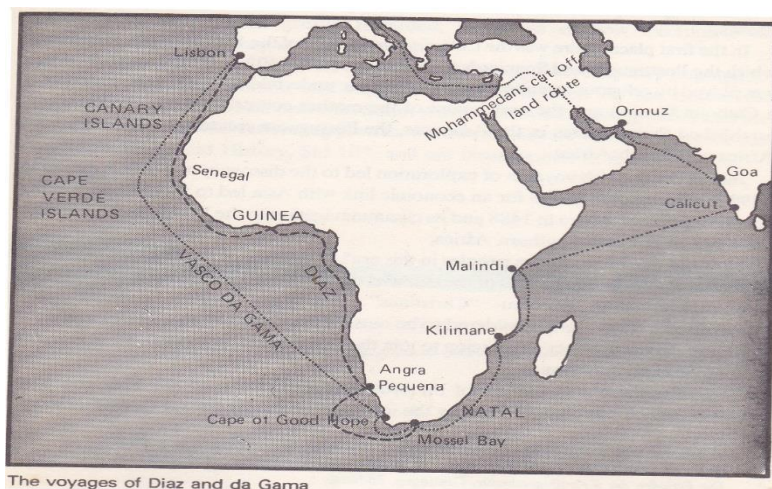


Figure 2.8: Portuguese Route (Van Jaarsveld, 1975: 2)

This could have been as a result of the tradition they had acquired during the Renaissance era to change their dangerous route that traversed through Turkey and Ormuz to India to avoid the ruthless bloodthirsty robbers who way-laid them throughout the way to and from the East for their money and cargo. They then had to find a safer route through the Cape, with Bartholomeau Diaz, who edged along the African coast with the Cape Verde and Canary Islands on the west in full view of its coastal communities until he reached Cape Point where he erected the cross. Diaz was followed

by Vasco da Gama (1498), who, from Cape Verde, followed the sea waves away from the African Coast and in full view of Cape Point; and was followed by Magellan in 1522. Thereafter the safe sea-faring route to the East was sealed for good. Of note, is that the early sailors had no intention of colonising the African lands, hence; “For many years, the Portuguese sailed around the Cape without colonizing it” (Van Jaarsveld, 1975: 8). This means that, no matter how powerful one is, one should not disown other people of their land but should together develop it, for the common purpose that benefits both.

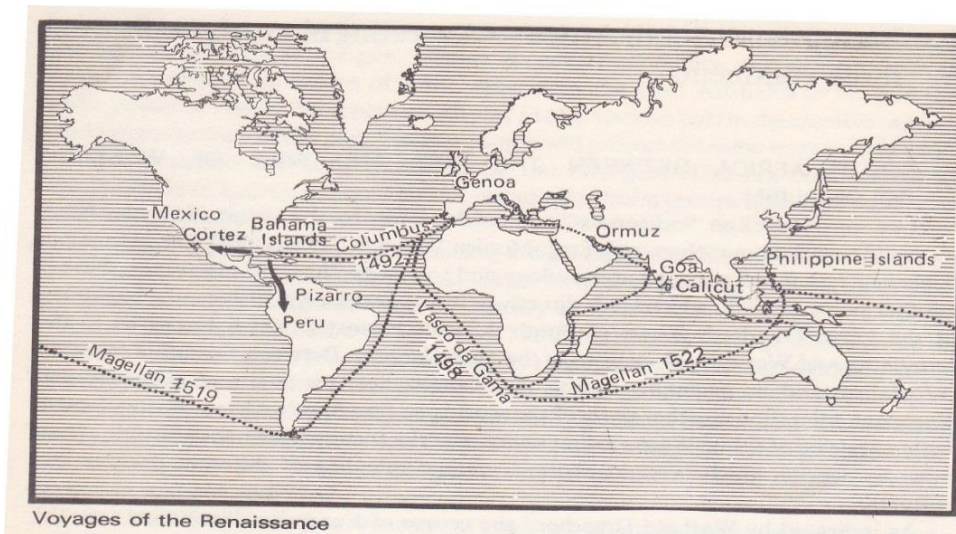


Figure 2.9: Sea Routes (Van Jaarsveld, 1975: 2)

Out of fear or out of respect, the foreign sailors only marked the places they docked at like Cape of Good Hope where they encountered the marauding Hottentots as herders and the inquisitive Bushmen as *strandlopers*, and failed to encounter the *Abetshungwa* (*Mushungwa*) as the *Banguni* as some of the *AmaXhosa* engaged in regular community activities as a nation that practiced animal and crop husbandry. Thus, the sailors could therefore not see them behind the escarpment because no one can be at two places at one given time, and one’s failure to encounter one, does not mean that one does not exist as the foreigners presumed (Van Jaarsveld, 1975: 16).

Likewise, in *Malandela/Kwazwide* (Kwazulu) of the *Banguni* as some of the *AmaZulu*, Da Gama, who, in 1498, laid his anchor at *Ethekwini* (Durban), which he called ‘Natal’ because he arrived there on Christmas Day, thought the place did not have a name, and, as a result, a foreign place-name substituted the original place-name by default.

From Durban, Diaz finally laid his anchor at **Malindi**, in Maputo (Mozambique) of Mungoṅa king Mur(ts)onga with his capital at **Dande**; while Munwewatapa lived at **Mutota** as the capital; in the hinterland, *Dzimbabwe* of *Vhangoṅa-Vhanyai-Vhakalanga* of *Mambo*; *Mapungubwe* of *Shiriyadenga*; *Danaṅombe* of *Mulozwi*; *Vhulorwa* of *Nevhulorwa*; *Bakoni(e)* of *Khami(eli)*; the stone-walled ruins of king *Khama(eli)*, *Vhagwena (Bakoena)*, *Bakgatla*, *Vhalovhedzi (Balobedu)* or *Hananwa* of *Khalushi* to mention just a few who seem to reveal that the San were not living alone. This suggests that they were then encountered by the whites, while still in a primitive state in small family groups sharing the land with their most civilised *Banguni-Bakoni-Bangoṅa*, as the adage goes: '*Lefatshe la Bakone le Bathwa/ Lifhasi la Vhagona na Vharwa/ Umhlaba wa be Nguni ne Amaqhakatsu*, with the sailors unaware of their existence at the time.

The Europeans encountered the Khoi-San for the first time as they were foraging for food along the sea-coast and they called them the 'Bushmen' or the 'Hot-ten-tots'. The few examples given strongly dismiss the myth of an empty land because the Portuguese saw and encountered the same black African people as they sailed along the sea-cost, in a different habitat, though without being different as human beings.

2.6 EARLY EUROPEAN INTERVENTION

As a continent of cultural diversities and social disparities, Africa is not a mythical world with people who were described by Pliny, Solinus, Snowden and Herodotus as 'more of animals than of Man' because they are genetically and biologically human beings, and, therefore, people, as all other people, are as, and arguably even more advanced, by the time the early European encounters were made (Harris, 1972: pp.12 - 13).

The lull that followed thereafter until the arrival of Johan Van Riebeeck, who had a definite-specific instruction of creating a half-way station (1652), had to abide by the call without denying the existence of the *Xhosa*, who he later had to force out of the Cape, which would not have been necessary if the Cape was empty and they were not living there.

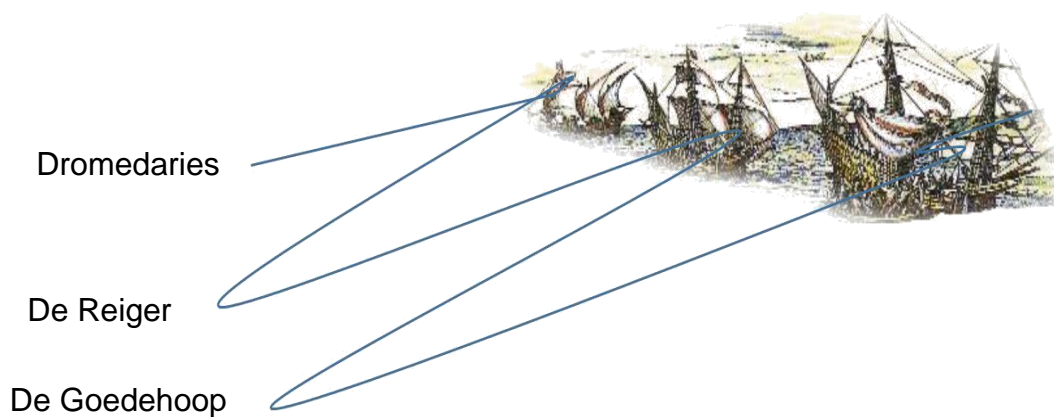


Figure 2.10: Half-way station (Hatt, 2003: 10, improvised)

Of importance, is that the Portuguese did not begin by claiming any foreign soil because they had their own in Portugal. It was Britain later (1795), as per the request of Prince of Orange of Holland to Queen Victoria of Great Britain, who occupied the Cape; which was followed by the avariciousness of land grabbing. More devastating wars than South Africa had ever seen then also covered the world; hence, the expression: 'The sun will never set on the British Empire', with John Hawkins as the first Englishman to dramatise his captured Black slaves on the Atlantic Ocean (1532-1595).

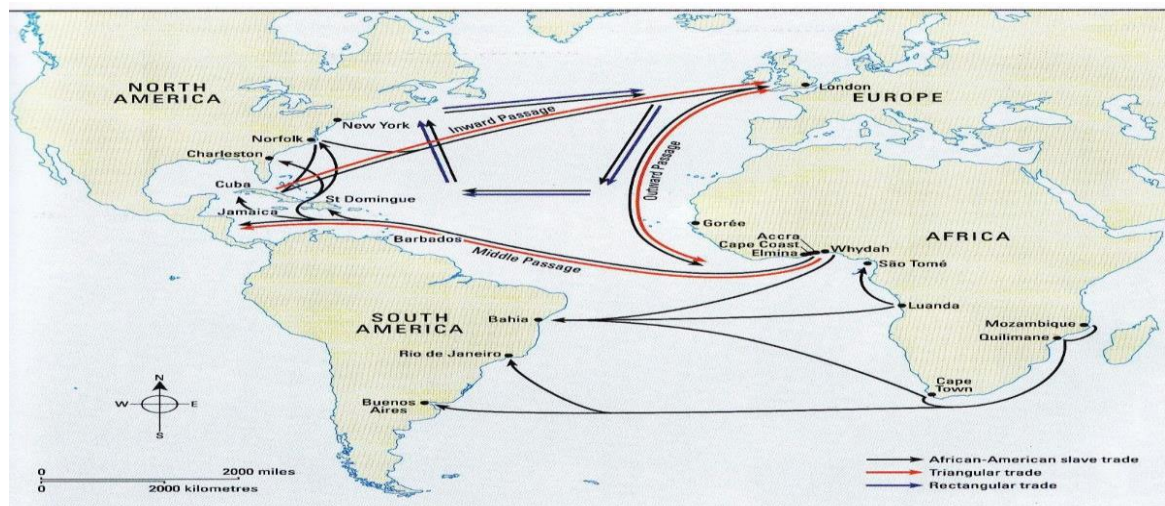


Figure 2.11: Slave Trade

19

(Van Jaarsveld, 1975: 2; Hatt, 2003: 19 - 29; Shillington, 2005: 323; Bottaro, Visser, and Worden, n.d : 73 - 80; Brink, Gibba, Phelago, Thotse, and Verner, 2008: 57). This was an involved epoch but only a few relevant events will be highlighted to find out whether the Africans, as the *Banguni*, and the San were both living in the country before the arrival of Jan van Riebeeck or not. It has become apparent that in the company of the minister of religion, and upon his approval, Jan Van Riebeeck made his calculations as

to how many of the Hottentots' cattle might be stolen with loss of but a few of his party as endorsed by the church (Naidoo, 1989: 18).

If it was not factual, it would have not been known that: "A small population of Dutch and French Protestant decent went into the interior of the continent, rapidly and violently dispossessing the indigenous stone-age people of their grazing lands ... that degenerated into cattle raids (Dagut, 1991: 15). The quotes support the fact that the Europeans stole cattle from the Africans as the *Banguni (Xhosas)* lived in the Western Cape since antiquity; hence the author avers that in 1793, Barend Lindeque tried to drive the *Xhosa* from the colony.

The existence of the *Xhosa* as the *Banguni* at the Cape colony was confirmed on the basis of the different climatic conditions in the area when Horrell (1973: 5) states that: 'The climate in the Transkei is temperate-rainy with dry winters'. This statement is supported by the fact that the *Amaxhosa* were accustomed to driving their stock to the Mediterranean Western Cape for grazing, and were therefore not migrating as this was the same country with only two different climatic conditions and two different original names of the oceans that wash the eastern and western shores since creation as will become apparent later.

The above quote indirectly confirms that the *Xhosas* lived in the Western Cape when it is said differently on another occasion that: "The Hottentots captains, such as Klaas Stuurman, were persuaded to live some distances from the *Xhosas*, down the Gamtoos River... Small wonder, therefore that the Government did not allow the Hottentots on the mission stations to have any contact with the other natives inside and outside the colony (Muller, 1981: 115).

This means that the policy of divide and rule of apartheid was raptured by the Europeans to ensure them of women they could exclusively reproduce with at mission stations in an inhumane manner and so created a nation they had to protect as their forefingers point at them and their current subtle denial of the obvious as it was and still is their practice throughout the country to exploit the accommodative nature of all the black Africans who were all affected by the unjust policies of the system without a pardon even when a pardon is seriously required.

Again, the presence of the *Banguni* as the (*Ama*) *Xhosa* in the Cape was supported by Cope, (1967: 25) who stated that: “In 1503 a ship under the commandant Antonio da Saldhana anchored in the bay, where Cape Town now lies, in search of fresh water and the cattle and fat tailed sheep ... which the ... herdsmen left behind in sight of the strange visitors, and were purloined.” This quote is further supported by Maylam, (1986: 14) who stated that: “The presence of the clicks in Nguni languages gives a clear indication of interaction. On grounds such as these, the probability of peaceful interaction, in the form of economic and cultural exchange, is therefore strong.”

The choice of words in the quotes at the time when the system was at the helm indirectly confirms how careful the writers were but still revealed that the San and the *Xhosas*, as the *Nguni* (*Banguni*), lived harmoniously in Cape Town and that the colonialists forced them out to create space for the outpouring of the new settlers of 1802 and 1806. Brutal forced removals of the *AmaMfengu* from the Western Cape as their age old home into *Cacadu* (Port Elizabeth) and *Peddie*, near Qonce (King Williamstown), *Qukwana*, *Edikeni* (Alice), currently dubbed ‘Eastern Cape’, took place, as was confirmed by the then colleagues in the then Department of Foreign Affairs - amongst others, Makhanda, Soqinase, Mfabe, Ngoqo, Madiba, Lalendhle, Tjatjeka, Qhaluva, Mhlantla and Zele - concerning forced removals of the Nguni cunningly referred to as ‘others’ from the Western Cape to the Eastern Cape, which created forced separation by the cruel foreigners (Mndende, 2005).

The above views show that the missionaries were behind the separation of the *San* and the *Nguni* with the creation of the Genedendaal and Bethelsdorp Mission Stations, even though it was against what they preached; hence it is said about them by Brink, Gibbs, Phelago, Thotse and Verner, (2008: 84 - 85) that: “The early missions were assured by the vacuum left by the breakthrough of the indigenous culture in the face of colonial expansion which created instant populations for the new settlements.”

The new destabilisation of the country from the Cape became a principled idea and policy to be applied throughout the country that covered the entire country with heavy loss of life that was immediately followed by the creation of forts and forced division between the *San* and the *Banguni* ensuring a vast safe state for the foreigners as stated by Japha et al. (1993: 15) that: “People had to adopt the central Government ‘planning’ scheme that is the division of blocks of land into arable plots, grazing camps and residential areas.”

The grouping of people would not have been necessary if the Western Cape was unoccupied. This explains why forced removals had to be initiated to get rid of the *Xhosas* as the *Banguni* as the Africans or blacks from the Western Cape: to pave way for more free land to the foreigners. This set-up dismisses the claims that there were no Africans, as the *Banguni* at the Cape or in Cape Town or elsewhere in the country before colonisation. Otherwise, it purports that everything had to wait for the arrival and leadership of the special incorrigible whites before it could happen or take place in South Africa.

It is for this reason that objective writers, like Davidson, (1991: 9) challenge the migratory theory when they aver that: "Very little is as yet known, and very possibly can ever become known, about these cultural migrations." Saunders (1988: 149) drives a nail in the coffin when he unequivocally said that: "Any idea of two streams of colonizers, black and white meeting on the Fish (Ncuba) River, was a myth."

Cory (1926: 7) goes on to expose the plot when he stated that: "The universal terror and distrust caused by these upheavals so completely changed the hitherto friendly or at most, bloodless family and tribal quarrels, that consideration of self-preservation caused each other to look everyone else as his bloodthirsty enemy; thus all ties of tribe and even family were loosened, and each fought for his safety."

This gives insight into the fact that the wars - of Gaika (1793); Cungwa (Amantshungwa) under Hinza (1793); Chaka/Tshaka (1819-1828 or 1830); Mzilikazi (1858); Mma Ntatisé/Mfecane (1858); Mphahlele (1858); and Makhado (1895) - were as a result of someone fomenting war and/or stirring dissent at the centre, setting one against the other so that the rippling effects could destabilise the country throughout as part of the unfolding classified plan. This picture is further acknowledged Van Jaarsveld, (1975: 133) who states that: "The Great Trek ... heralded a period of internal rearrangement and population dispersal ... from the settlement of the whites to the resettlement of the Bantu nations (as) a movement unique in the history of colonization (Shillington, 2005: 260).

This statement is evidence that the lacks as the Africans then despised as the natives or dehumanised as Pagans, *Bantus* or Blacks, were forcibly removed from their more affluent areas with acute loss of life. This state of affairs explains the reason why people are found in the most uninhabitable places with their original areas beacons and plotted out as privately owned white-only farms, plantations, game-lodges boasting the 'Big Five' (unique only to South Africa under the exclusive one- and lop-sided European

guild). Some of these farms are privately owned by foreigners for hunting the wild and preventing Africans to do so. Some hunt for trophies and others for meat that is transported abroad when the Africans suffer from hunger and malnutrition, and are always blamed for being lazy even when they are relegated to utilising no man's land for gardening, and are sometimes even arrested for poaching when they hunt at will on somebody's ancestral land.

These strong views still need to be supported by a focused research in the field of study to learn from the elders who experienced it all and are passing on fast, even daily, in large numbers before vital information is captured in this regard. With such evidence of their having been on the land first, a fertile situation could have been created for the modern black Africans to be re-united to collectively reclaim their entire ancestral soil from the Eastern to the Western coast as a formidable force as Japan is to the Japanese.

This scenario is explained by Maylam (1986: 17) who dismisses the idea of a static African past, especially if one takes into consideration the technological strides they made in all spheres of life with *Mapungubwe*, *Dzimbabwe* and *Thulamela* as examples. This confirms also that the Africans, as the *Bakone-Banguni-Vhangona*, are the autochthones in the country who became victims of a planned division in order to control them effectively by dividing them, keeping horses and arms away from them while they are always armed and ready to use fire-arms with the slightest provocation, which they often initiate everywhere unchallenged. The fact that the Africans are forever a problem for the whites forces them to be on the look-out, running away from their self-created silhouettes from farm to farm, suburb to suburb and city to city as they do not want to share and yet they bought no land because it was not sold.

The unity of the *Banguni-Bakone-Bangona* was therefore subtly, intentionally and clandestinely dealt a devastating knock to intentionally create disunity by the West, which, even to date, crumbles no sooner it is shaped because of the eurocentrically introduced corrosive denominational-, ethnic-, tribal- and totemic elements centred around a specific identified leader who, it is believed, is the 'father of the nation'. However, it is forgotten that the national name, *Vh(B)angona-Bakone-Banguni* is, was, and will remain, the uniting concept of yore in the region and beyond. It is for this reason that because of their common dynastic origin since antiquity, they can challenge the unilaterally foreign engagement based Dutch Law which is foreign like the: "1913 Land Act that stifled progress amongst the Africans, resulting in inaccessibility of land, curtailing opportunities to purchase land,

eviction from white-owned farms, transformed tenancies based on payment of cash or kind, into tenancies based on payment of labour services, which resulted in Africans losing their stock and land, which, as a result, allowed whites to develop by leaps and bounds while African development remained stunted.” (Welsh, 2010: 31 - 33; and Loubser, 1988: 54 and 102).

This could be the reason that, even to date, as Welsh, (2010: 33) observes: “The official view of the Urban African is that of a temporary sojourner”. This could have its roots as a result of the pronouncements once made in the past by people like Barlow (1960: 32 and 33) that: “The history of South Africa is studded with the actions of missionaries and political persons which changed the course of the country’s story”. In support of this, MacKenzie (1983: 8) claims that: The missionaries and settlers operated beyond the limits of European colonial power. They fended for themselves, carved out their own domains and established their own law.”

This state of affairs explains the reason why, even currently, some whites who have inside information of how the system worked, ended up owning vast government lands they plotted out into many private entities as their own or sold to foreigners. Some also owned previously classified government properties, even abroad; hence even the land claims are difficult to process because there was no handing-over during the change of governments as many records have been shredded and a farm claim enriches the poor white many-fold at the expense of the African claimant. The latter often finds the plants and soil of the claimed area poisoned or groundwater-sealed with cement soon after receiving a transfer of money. Farming equipment is frequently out of order, and they are sure to be blamed down the line when the production graph drops to zero with public funds going down the drain, with all efforts becoming a non-starter. This is especially the case when the land claimants are claiming the buttons; leaving the shirt, jacket or coat untouched for the foreigners to finally claim it unopposed after the coming second land claims that close on 30 June 2019 if concerted efforts are not put in place to make an holistic land claim structure (*The Restitution of Land Rights Amendment Act of 2014*).

This is the reason why the problem of migration and land claim has to be addressed from its core, because it could result in unending spiral waves of dissatisfaction; hence, the concise summary of the root causes that were intentionally created are outlined to make an informed balanced land claim decision on the basis of some credible evidence outlined here.

2.7 THE ORIGIN OF THE NAMES 'MUNO', 'AFRICA' AND 'AZANIA'

2.7.1 The name Muno

The place-name **Muno**, is the Tshingona name of the continent currently known as Africa or Azania. According to the **Vhabikwanaive-Vhangona-Vhavenda**, **Muno** is an original Tshingona-Tshivenda concept which means: "This place, here, now and always or of this continent" which has an abundance of all the resources, flora, fauna and its autochthones as the heirs of the continent. The Human Beings of the continent, are unique because they were Created differently from other creation, by God because they are the ancient Human Beings to whom every institution on culture, Religion and language is associated with them as the ancient original Beings who existed when the earth was still volcanic and earthquake prone. As human beings, they progressively developed while the existence of flora and fauna naturally came into being and is controlled by evolution, type of soil, line of latitude, height above sea level, and distance from the sea. Creatures evolved and differ on the basis of whether they are herbivorous or carnivorous or whether they live on land or in water as found in literature on Botany and Zoology which falls outside the scope of this study.

The Creation of the Human Beings from the African clay by the Creator was therefore unique and differentiate them from Apes which are animas and will remain as such.

The concept **Muno**, is an embodiment of Creation. It is the beginning of life and its end on Earth to be entombed by the hungry soil as Man is the soil.

It is the world in one continent punctuated by rivers, jungles, flora and fauna, deserts, minerals and oil as found on the caring Mother-Continent called Muno.

If Muno is the source of life, it will be imperative to find ancient evidence of Human, plant and animal existence in fossilised form.

This means that the name of the continent changes only when one enters other uncomfortable continents away from it.

The synonym of Muno is **Wapo** (sing.) **Vhapo** (plu.) Vhaponi (is a locative in Luvenda meaning of this place) or **Oapo** (sing.) **Bapong** (plu.) and Bopong (locative in Sesotho) or **Walapha** (sing.) **Balapha** (Plu.) **Balapho** (locative in Isinguni). The colour of the skin of anyone found in Africa (Vhamuno/Vhapo-Bapong-Balapha) seems to reflect a

mixture of the colours of the different soils found in the continent. It is for this reason that anyone, whose colour of the skin looks different from the soils found in Muno / **Bopong/Lapha** (Africa), is called **Asili** (foreigner in Luvenda).

It is from this continent that most continents emerged from during continental drifting but no one has ever attempted to find out whether the continent had other original name(s) it was known by, as given by the probable original people. Gardner, JL (1991:21)

The original African name of the continent Muno, and the anglicised national name Munoan(s), has nothing to do with the name of the Greek king Minoas father of Zeus whose people became known as the Minoans and the name of his daughter Europa after whom the continent Europe became known. Gouvoussis, G (n/d:1).

It is probable that many other names for Africa could have been replaced by the fashionable popular European name and as a result fell into disuse.

2.7.2 The name Africa

In Latin **aprica** means **sunny** while in Greek **Aphrike** means **not cold**. When the Romans ruled Carthage, the people who lived there were called **Afri** while the Roman suffix **-ca** denotes land or country. Africa therefore refers to the people who live in the land of sunshine and warmth. This was a foreign name given to the continent by foreigners. Since colonialism, the name Africa became the name of the continent and Africans became the name of the people as Europe is to the Europeans and Asia is to the Asians. As a result, the original name(s) for the continent by the Africans themselves, fell into disuse and forgotten except the one retained as indicated above. (Africa-Wikipedia, the free encyclopaedia. The name Africa is what the Europeans finally decided it was (Mazrui, 1998:102).

This quote attests that it had an original name before western intervention and that the foreign name was introduced without any contact with the autochthones in the the country or continent and by giving it a name does not mean that it had no original name it was known by as such would mean that there was no human life or the continent was occupied by primitive Human beings who had no language.

2.7.3 The name Azania

It is a Persian or Arabic word which refers to the dark-skinned inhabitants of the continent. In Arabic **ajam** means a **foreigner** or non-Arab while the Greek **azanein** means too dry or parch as the country, Somalia is. Whichever name, Africa and Azania are both foreign names unilaterally given, imposed and propagated by the elite foreigners to the inhabitants of the city of Carthage, the countrymen of Somalia and the naturalized Europeans without any consultation with the indigenous people and because they could not speak their languages which were thought of as unintelligible and had them replaced and their speakers despised and enslaved in all spheres of life.

Alternatively, the example seems to suggest that the people of the continent had to wait until the arrival of the Europeans for them to realize who they were and what their countries and continent should be called. If not so, then the continent had an original indigenous name as pointed out above and supported by the similarity of the semantic origin of the concept amongst the modern Language groupings in the country. The argument does not mean that the foreign name for the continent is wrong. What is wrong is when the foreigners ignored the recognition and use of at least one name for the Continent by which it was known by hence the use of the one retained by the Vhangona.

The question is whether the manner in which the European despised the Africans could be accommodated elsewhere around the world or not and if not, why?

Both Africa and Azania are foreign names given to the continent by foreigners who propagated them through formal education replacing the original name(s) and in the process, they fell into disuse as it is apparent with many African place-names.

As a continent of cultural diversities and social disparities, Africa is not a mythical world with people who were described by Pliny, Solinus, Snowden and Herodotus as “more of animals than of Man” yet they are genetically and biologically human beings and therefore people as all other people are and even more advanced by the time the early European encounters were made (Harris, JE, 1972: pp.12-13).

2.8 COLONIALISM AND CAPITALISM AS THE CAUSE OF AFRICAN DIVISION

2.8.1 Colonialism

The concept of colonialism was characterised by the ideologies of racial superiority, which were surreptitiously applied as observed by Van Jaarsveld, (1975: 1 - 3) that: “In the eyes of the Western European Whites of that time, the *natives* of the colonies did not have the status of human beings ... They were ... exposed, either to coercion to join the (Christian) Community, or to extinction, as in the case of Spanish America and elsewhere, where indigenous people were exterminated.

This negative attitude about the Africans explains the reason why the whites dropped or eventually avoided the use of term ‘native’ that could have credited them as indigenous people; hence, Solomos and Back (1996: 46) reveal that: “The blacks became the primitive, per se, a primitivism mirrored in the stultifying quality of his or her dominant sense, as well as the absence of any aesthetic sensibility that hinged on the scramble for Africa ... and the circulation of these images in metropolitan societies”.

This negative attitude towards the Africans was as a result of indoctrination and prejudice by the European philosophers abroad and an indirect acknowledgement that the land was already populated, otherwise they would have just settled without appropriating it. It is for this reason that Ross (1999: 22) says: “In order to establish a colony, which, earlier on, had to be a trading post, the Dutch had to appropriate the land by force that became a practice”; and reveals that the Europeans found ‘blacks practising husbandry’. This was confirmed as sealed by Giliomee and Mbenga (2007: 11 -12) who suggested that the Europeans learned to own stock from the *Banguni*.

The above quote acknowledges that the Europeans did not bring the *Nguni* cattle to the country and the claim they make about them without mentioning the expertise they gained from the *-ng-* nation confirm them as being somewhat unreliable and hiding behind facts to avoid crediting the Africans as would be the case elsewhere around the world. One need only to take into consideration the fact that the success of Chris Barnard as the first heart transplant surgeon was heavily dependant on the support of a black man in surgery who was hardly mentioned until 2002 when, at the Union Buildings, President Mbeki made mention of him.

The Africans had their land stolen from them because the Europeans unilaterally claimed the right to land ownership by default. As Saunders (1988: 29) reveals their poor reason was that it was: “The right of civilised men to possess such occupied land by such a race because no one has devised a plan by which this can be done without violence because when whites behaved like barbarians their actions were justified”.

These heinous acts perpetrated to the Africans by the ‘dregs of Europe’ betray them as intruders in a country that was already occupied by the black Africans as their prominent adage in their modern languages attests: ‘South Africa is the land of the Nguni and the San.’

This view is supported by credible evidence that resulted in the creation of the current political states of Africa that reflect the interests of their Western masters who uses remote control that make it impossible for the Africans to be united on any issue of common interest in multilateral conferences and meetings of the United Nations or Security Councils.

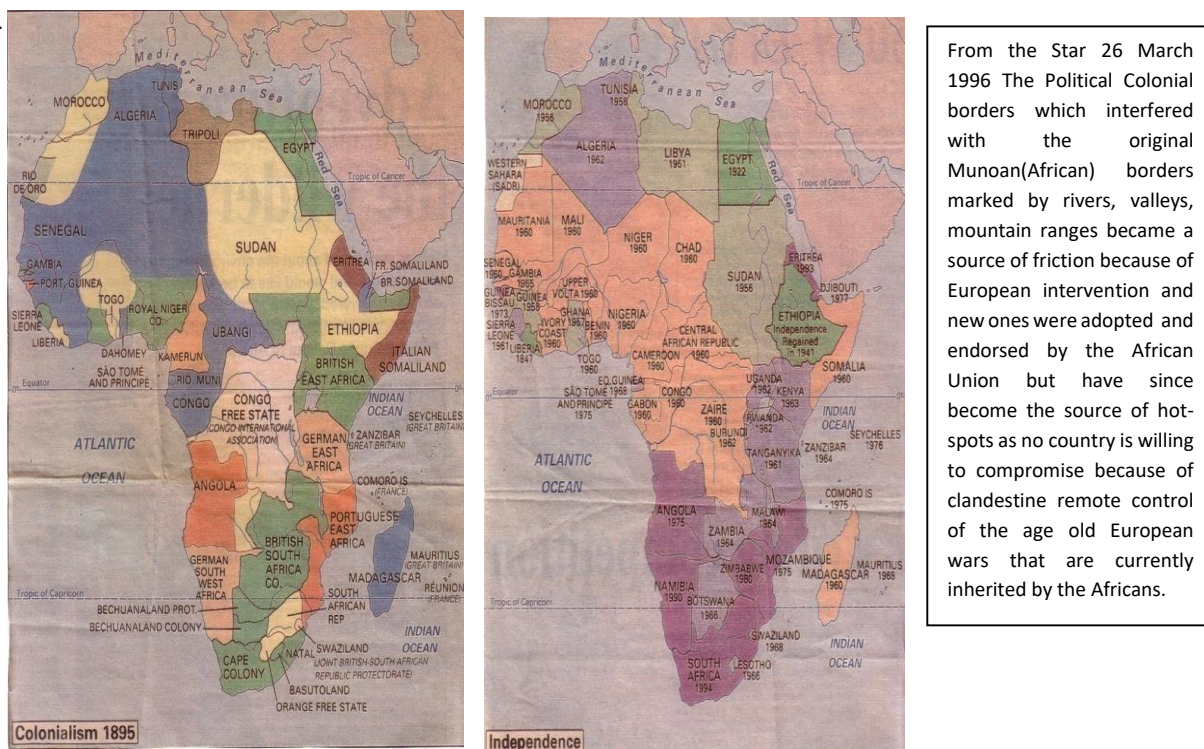


Figure 2.12: Golonial and Independence Borders: European borders on African soil, reflecting a remotely controlled yoke on them with a clarion call for unity.

For a long time, the map of the continent had its borders redrawn on a yearly basis because it was superimposed on the local people who were never involved in the decision-making as the continent was observed as *terra nullius* or 'no-man's land' (Motshekga, 1989: 32).

The following views by Van Jaarsveld, (1975: 5) express the wrath perpetrated by "white colonialists who were responsible for the Black Circuit of 1812 and initiation for the scramble for the large open continent until challenged by the methodists and revivalists who preached universal equality of all mankind and the unassailability of human integrity and liberty." The quote above explains the reason why the Africans, besides the resolve of the Berlin Treaty of 1885, unfairly lost their soil. This means that credible data from the field of study will have to provide demonstrable evidence to justify whether the Africans, besides the San, are the probable indigenous nation of South Africa or not. This will be gathered through focused research on the elders as they are the custodians of the past.

The spur of the whites to claim what did not belong to them by considering Africa 'no man's land' (*terra nullius*) becomes clear when Mac Kenzie (1983: 1) states that: "In the late 1880s and early 1890s, maps of Africa in school atlases were revised every year for political boundaries and various colourings for the different empires."

The quote above seems to reveal that the political fenced-off borders were forced upon the autochthones to replace the rivers, mountains, lakes or valleys that were used as their ancient natural but communicable traditional borders. The interference of the West on Africa drastically affected its original borders with China. The existence of the hard-beaten footpaths in all directions of the continent seems to reveal that the country (and continent) was criss-crossed by regular hard-beaten routes in all directions and that the region was long occupied by the same people since creation.

As observed by Barlow, (1960: 34), in the Cape, the Governor of the time had to introduce travel documents to control people, hence (Ibid.1983: 33); "Lord Clarendon passed a law making it compulsory to carry passes which would not have been necessary had the country been 'empty.'" The quote further supports that the *Amac(ts)hungwa* as the *Banguni (Ngunis)* were found living throughout the Western Cape and the black Africans therefore did not migrate into the Western Cape. If the Western Cape did not belong to them, why were they forcibly removed throughout the land - including *Tsitsikama*, *Cacadu/Ebhayi* (Port Elizabeth), *Edikeni* (Alice), *Masiphumelele* (Fishhoek), *Embekweni* (Paarl) *Qonce* (King

Williamstown) or *Monti* (East London) - until they were settled at the barren dry area of *Peddie* in Ciskei (This side of the Kei River). This proves that they had avoided the same barren areas before, as they did with Emhlopheni (Flagstaff) to prove them as the autochthones of *Umhlabawaselwandle* that became known as the *Emaxhoseni* because of the many rivers they had to cross (*u ku Xhosa ngo ba Isiziba si viwa ngo dondolo*) flowing from the mountains to the Southern sea.

It is Maylam (1986: 17) who challenges the propagators of the migratory theory that: “The defenders of white supremacy in South Africa were faced with a loaded question as to who got here first.” The quote above, explains the reason why the Europeans are confronted with a loaded question they do not have an answer to, because of many evidence they avoid to own up to regarding the land question. They refuse to acknowledge the mistakes of their ancestors, which could be an easy solution out to escape blame because they were not there and would have done it differently as the true ‘born-again’; saved’ Christians, who know that they are not to blame and can sincerely have it corrected for the sake of peace, stability and progress in a country that belongss to all who live in it beyond colour, religion, race and prejudice (The Constitution of the Republic of South Africa, Act 108 of 1996).

The apparent wrong move taken by the system to disown the Africans of their own country is criticised by the renowned spiritual leader who used the Poles as an example, revealing how they fought to regain their land back as a God-given gift where Pope John Paul II (2003: pp. 65 and 71) says: “On the concept of *Patria* (native land), when the Poles were deprived of their territory and the nation was partitioned, they maintained their sense of spiritual patrimony, the culture received from their forefathers that developed in a dynamic way to restore the rights of the native lands and culture.” The above quote reveals how imperative and democratic it is for a nation to reclaim and restore its unfairly, dispossessed long lost heritage which could be reclaimed based on the availability of demonstrable credible evidence. This principled view is strongly supported as a requirement by Section 185 of the Constitution of South Africa Act 108 of 1996 (101) where it expressly recommends the importance of regaining the fast diminishing lost heritage claiming one’s own, is therefore not wrong because it is a given by God/Creator before the institutionalisation of the modern foreign Roman Dutch Law.

It is apparent that, from the very beginning, as confirmed, the aim of the Europeans was not to develop Africa for the Africans to share life with them equitably but to divide and

control them individually, severally, and collectively as their slaves; hence, Lamb, (1983: 9) says: “The manner in which colonial administration governed, virtually ensured the failure of Africa’s transition into independence. Their practice of divide and rule - favouring some communities (tribes/ ethnic or language groupings) to the exclusion of others - served to accentuate the ethnic divisiveness that had been pulling Africa in different directions for centuries.

2.8.2 Ethnicity

The introduction of ethnicity as a foreign concept was imposed by the West as a tool to divide the Africans as observed by Le Roux, (2003: 27) that, “Colonialists imposed an ethnic consciousness on most indigenous groups in southern Africa.” The quote seems to reveal that the Africans used to observe each other as relatives (*Wahashu, Wakithi or Mokgesu*) or ‘brother’ and ‘sister’ ‘from-another-mother’ or as ‘daddy’ (‘Papa’), Grandpa - or -Mma, *Gugu, Gugubaba, Gugumma*, affectionately called, *Kuku, Makhulu*; whereas *Mokgalabye, Mukalaha* and *Magogo* were three names given to personally unrelated elders. In any event, blacks would never pass without greeting them unless pressured by something beyond control. This amicable behaviour is religiously adhered to as unquestionable respect considered by all as an African tradition that would otherwise not have been the same had they been strangers. The fact that they no longer know each other beyond the colonial division speaks for the long existence of their ancestors since the creation of humankind: they remain bound together by language, culture and religion as such traverses political borders.

The quote further reveals that ethnicity is a modern concept used by the System to divide the Africans. The strategy used estranged them as farm-dwellers, converts in mission stations, where they were not allowed to visit or mix with each other as they were observed as subjects of a particular master and so had to intermarry from within close quarters. The communities under decentralised traditional leaderships were divided, individualised and salaried such that their original regular visits which took place annually before colonisation were abruptly stopped by the creation of roads and whites-only farms that restricted their mobility and resulted in them observing one another as foreigners. The set-up is wittingly reiterated by President Thabo Mbeki in his ‘I am an African’ speech, in Pandora (2006: 10) where he states that: “I owe my being to the Khoi and the San whose desolate souls haunt...fell victim to the most merciless genocide our native land has ever seen...I am formed by the migrants who left Europe to find a new home on our native land. In my veins

courses the blood of the Malay slaves... the stripes they bore on their bodies from the lash of the slave master are a reminder embossed on my consciousness of what should not be done. I am the grandchild of the warrior men and women that taught never to dishonour the cause of freedom.”

The policies of Europe towards Africa (and South Africa, in particular) have been expressed by Lamb (1983: 158) as follows: “Colonialism did nothing for Africa that Africa could not have done for itself; however, unlike Britain, the legacy of French colonialism is much stronger in Africa than that of Britain ... France retains an extraordinary influence in its former colonies and remains the paramount economic and cultural force ... because the French trained leaders through a policy of assimilation while Britain trained bureaucrats through the policy of discrimination and exploitation.”

This quote explains and reveals the reason why the black Africans were paternally and surreptitiously made to be unable to govern themselves effectively. This is apparently because, in their rivalry, the Europeans clandestinely and wittingly protected their interests in Africa by disowning the Africans of their own land and thereby exerting efforts to selfishly hold and protect whatever they have, providing reasons for their actions and blaming it all on whoever the African leader was in power and so disguise their calculated abortive measures and stop them from working together on issues of common interest (Kumar, 2014: 12).

2.8.3 Capitalism

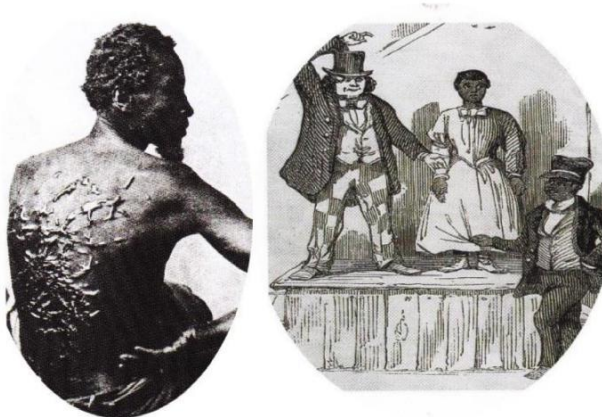
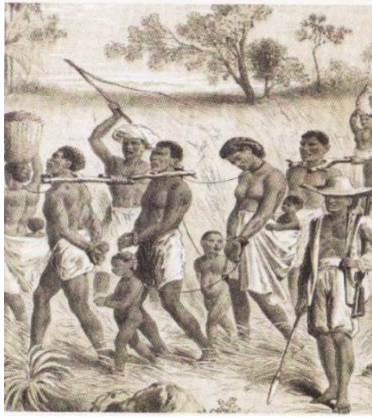
Capitalism is defined by Lamb (1983: 242) as: “a system of production of goods and services for market exchange in order to make a profit minimal to the working class and maximum for the bourgeoisie as spearheaded by the political thrust.”

The quote sums up the policy by which England operated where the industrial revolution became possible because it was spearheaded by the nationals to the nationals for the nationals, but such posed problems in Africa where, in the wake of losing their own, the Africans were required to conform or the 1913 Land Act could not be applied to the Cape because its provisions interfered with that province’s non-racial franchise, which was entrenched in the Western Cape Constitution, and where opportunities for purchasing land by the blacks were severely curtailed. Maylam (1986: 143) gives as a reason that that ‘resulted in a large number of African evicted from their own soil in the creation of the unilaterally white owned land’.

The European applied forced removals to create an exclusive region that was to accommodate the homeless San for enculturation by the whites in mission stations against their own blood related *Banguni* with whom the foreigners were found living harmoniously. Davidson, (1991: 265) revealed that: “In 1652 the incoming Dutch settlers found them speaking Khoi or other languages found there in ancient possession but easily drove them out or else used them as subject labour.” This quote acknowledges the presence of the black Africans as the *Banguni*, Bushmen and Hottentots (*San*) in the Cape and that they were disowned of their land by the foreign settlers who were desirous to make the Western Cape their own ‘home away from home’ in the best of climates and dust-free shores through their exclusive constitution. The favourable climatic conditions and natural resources in South Africa explain why the country became a haven and ‘heaven on earth’ for the snow-bitten Europeans.

To protect their offspring, the Europeans became the sole Capetownians as the 1960 Hansard refer to Verwoerd as the only person who could claim to have unmixed blood. This explains the reason for the writers to develop a cliché of referring to the Africans as ‘others’ to avoid defeating their plan of not recognising the *Xhosa* as the natives and owners of Cape Town by right as the nonesuch autochthones of the area. It is for this reason that Davidson (1991: 266) states that: “The Europeans ingrained a habit of subjecting or expropriating any Africans they found in their way of their land is self-explanatory and cannot be over-emphasised.”

This view is strongly supported by Japha, et al. (1993: 15) who state that: “The vacuum left by the breakdown of the indigenous people created instant populations for the new settlements.” The strategy of the Europeans is not surprising because Hatt (2003: pp. 4 and 15) said it all when he said that this was due to the fact that: “The Europeans have a low opinion of black people from the start because they were not Christians”. The pictures below attest to this when the Dutch, British, French and Danish established forts along the African coasts designed to defend themselves against their European rivals rather than against the African people; and the Portuguese penetrated far inland organising both the purchase of slaves and slave raids or stayed close to their ships on the coast and waited for people to be brought in for sale (Grant, 2002: 17 and 22).



Pictures from Grant, (2002: pp. 21, 29 and 32) also Bottaro, Visser and Worden (1999: 110). The 1936 film, 'Hawaii', updates the audience with mission work done there; and another movie, 'Roots', highlights the slave trade and provokes questions as to the whereabouts of God.

The issue of savagery and barbarism was more of propaganda than fact and was born of the Atlantic slave trade after 1650. This explains the fact that the Europeans, who finally settled in South Africa, introduced slave-trade and divided and indoctrinated the African inhabitants into fermenting unfounded hatred amongst the same people they found living together harmoniously. Cory and Geo (1930: 171) correctly stated this phenomenon earlier on in this study. Also, in the Sunday Times (page 9 of August, 2008) Berger states that: "Race is a cultural construct because humans are an amazingly undiversified species because there is a remarkable sameness about us all. The old biological racial distinctions of Caucasian, Negroid and Mongoloid have recently been abandoned by mainstream scientists and removed from the US National Library of Medicine in 2003."

The change of heart for and against the Africans, was obviously as a result of targeted formal education that promoted Christianity 'in compensation for the ownership of their lands' (Hadland and Rantao 1999) against the world as they looked down upon traditional education as primitive, hence the Europeans gave them dehumanising names like '*Bantus*', '*Kaffirs*' or '*Non-whites*'. As Hadland and Rantao (1999: 161) state, quoting the former President Thabo Mbeki, "The new nation cannot come into being on the basis of the perpetuation of the extraordinary imbalances we have inherited from the past. It cannot be founded on the entrenchment of the apartheid legacy."

The name '**Native**', referring to the Africans, would have been preferred, vis-à-vis, any other dehumanising name(s), but the Europeans replaced it because its use could have correctly excluded them and completely identify them as the natives of Europe. Instead, the foreigners clandestinely divided the interrelated autochthones found - who were 'living harmoniously together speaking a common language' (Hadland and Rantao 1999: 161) - into different language groups. These were established on the basis of the dialects the missionaries reduced into written languages using their different orthographies to become the modern languages without a common combinatorial name.

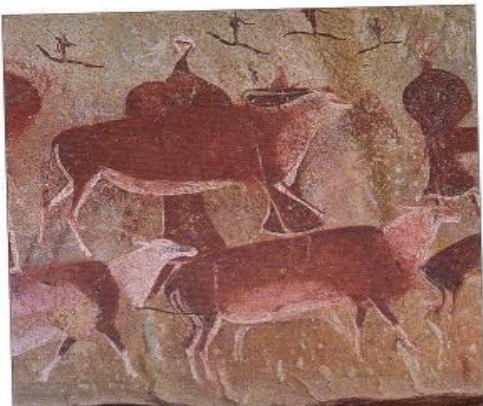
The foreign Europeans in South Africa, currently prefer to be called 'Africans' as a technicality that favours them because they can claim that, as the 'European settlers', they settled earlier in the country as *Afrikan(d)ers* than the black Africans; and so technically deny the autochthones as the entitled landowners because of the dearth of written material by the Africans about themselves, as the natives of the country. Erroneously and ironically, the claim is challenged by the fact that it excludes the same Africans living in the protectorates currently observed as independent but remotely controlled by the erstwhile coloniser. Africans should individually, severally and collectively write more about their ancient interwoven relationship dating back into antiquity as a collective of the primary black colour. They should establish themselves as the Munoans or the *Bakone-Vhangona-Banguni*, the nonesuch autochthones in the country, region and continent of *Muno*. They should express more in writing as once stated by the first Black Rector and Vice-Chancellor of the erstwhile University of the North, Professor Kgware, in his inaugural address in 1967; who said, 'Write or perish'. He did so as an endeavour to work against the existing paucity of written material; adding that the Africans are no longer remembered and referred to as the founding fathers of hieroglyphics and mathematics because their records in Egypt and Timbuktu were destroyed. This should be rectified. Writing serves as the fundamental basis upon which future generations can observe themselves as a nonesuch ancient, united nation that is indigenous to the country, region and continent as the soil; much like the *Incas*, the *Druids*, *Appalachians* and *Mongoloids* are.

The question then is: Are the San really the first people? And other questions follow like: Who are the second and the tenth? And what determines one to be the first and the first of what, compared with what? The credible valid hard-core facts themselves should vindicate the claims made by foreigners on behalf of the San with no consultation for a reason. Mention should be made that as an acquired skill, rock art (which is used to

qualify them as such) alone cannot be used as a criterion upon which earlier existence can be determined when that cannot be compared with other ancient artefacts that could be lying buried underground or are marked on rocks on areas with -ng- place-names (Shillington, 2005: 19).

Rock painting is a universal skill which can be acquired with individual undertones and the examples used on behalf of the San to claim land ownership, because they were encountered in their evolving stages; should not and cannot be endorsed, when, at the time, the *Banguni-Bakone-Bangona* were a settled civilised nation. They had a complete social structure, completely developed aspects of life and led a settled lifestyle in peace and harmony until it was broken by an unstoppable foreign intruder.

BELOW The eland murals at Kamberg Nature Reserve are some of the country's finest remaining examples of San rock art.



The Human footprints at Kokwane and the golden artefacts found at Mapungubwe, Zimbabwe and Thulamela show that the *San, Vhabva, Basarwa* or *Amaqhakantsu /Amaqhakancu* were just a small primitive tribe in the South (*Vhurwasananga*) as part of the large Munoan family; because man was never an island. The *Aborigines* of Australia (CNN, 2007.06.06), like the *San*, have the skill of painting animals and fish in caves and of producing poison (*vhutulu*) without learning it from the *San* and so do the *Vhavenḑa*.



ABOVE The *San* people of the Kalahari painstakingly make beads from bones, quills and ostrich eggs.



[The *Basarwa/Vhabva/Vharwa/Amaqhakan(c) tsu* do not put amulets on. When did they learn to kindle fire? From *People of the South* page 6 and 10]

Figure 2.13: San Art

It was a foreign writer who states that the first symbol for apartheid is the almonds which Jan Van Riebeeck planted to separate the *Khoisan* and others from the Hollanders and this became the first separate boundary and the earliest failure to separate races, because, as Barlow (1960: 14) recalled that, at a wedding, when a Hollander citizen married a Hottentot woman, Van Riebeeck prophesied that the off-spring would be the new Afrikaner race. Integration was then challenged and eventually, in South Africa, the white man became fire and the black woman tow, so that the devil could come and set them ablaze. The above quote challenges the claim by Giliomee and Mbenga (2007: 46) that: “For the first three decades most of the immigrants were single Dutch males.”

The view above explains the frightening manner in which the European children are brainwashed by their parents into fantasising when (Op cit. p.17) “The white child has been, and often still is, brought up to believe that the non-European is a servant of the white man and that, under no circumstances, shall the non-European have equal social and political rights.” In light of this, perception was that, of course, the non-European is a useful person around the white home. The coloured women make good cooks and the black woman are excellent nannies. The white woman likes the coloured woman; a lot of household trouble keeps her fair hand soft and always has the dinner on the table when ‘master’ comes home from business. The white children love the black nannies ... they see more of nanny, always on their backs, than of mother and she is also cheap” (Giliomee and Mbenga, 2007:47).

The above rendition is self-explanatory, especially in remote areas where this is still ‘under cover’ where the Africans are still treated as beneath whites, with the belief still existant that ‘The children of Ham (who) could not enjoy co-determining or equal rights and status with the whites’. (Van Jaarsveld, 1975: 4) It is Lamb (1983: 139) who confirms the harm this negative attitude caused the indigenous Munoans (Africans) of *Muno* (Africa) by the colonialists when he avers that: “Their cruellest legacy on the African continent was a lingering inferiority complex, a confused sense of identity. After all, when people are told for a century that they’re not as clever or capable as their masters, they eventually start to believe it.” The negative attitude some Africans still have towards themselves is therefore as a result of the targeted brainwashing that was levelled against them for centuries, even when it is common knowledge that they excel in, inter alia, science, architecture and modern technology. To add to these assertion regarding intellect, this inhumane attitude of misrepresenting the *San* as ‘primitive’ was worsened by Walker (1961: 34) when he says about the Bushmen that: “Their knowledge of

numbers stopped at three but had a great skill in painting and carving”. This is a good example of how a salient contradiction is applied because it is not possible to have such skills that require mathematical insight, as in carving and painting, when one is as primitive as an ape. Carving and painting require mathematical precision. The above claim invites a lot of doubts. This explains the reason also why some Europeans never bothered about the lives of the *Munoans* (Africans/blacks, -ng- nation) as they exuded anger towards them based on prejudice, which resulted in the Great Trek of 1836 (Davenport, 1985: 27-40).

The situation in the Cape affected the peace-loving *Munoan* (African) nation as the Europeans originally found them as they observed and marvelled at their social order, cleanliness and absence of theft and sense of security amongst the Zulus, whom they at the time, found them calling themselves the ‘Ngoni’ (*Banguni-Bakoni-Vhangoṅa/i*) as confirmation that the *Amazulu* were known for their cleanliness in the past. This is asserted by Rodney (1972: 144) who avers that: “It was a most exciting scene, surprising to us, who could not have imagined that a nation termed savages could be so disciplined and kept in order.” This reveals how efforts were exerted to twist evidence to negatively influence the naïve tourists especially from Europe; hence, they would credit themselves for protecting wildlife from extinction because of the unplanned killing by the *Munoans* (Bantus), whereas the wild was ruthlessly hunted out by the gun-wielding, selfish European folk.

This observation was made by Botha (1952: 22) when he avers that: “In 1669, licenses to hunt big game were first issued. Before the mid-eighteenth century, the elephant had disappeared from the settled areas of the country as there had been a great demand for ivory. Hippos, rhinos, elands, buffaloes and antelopes had been killed in great numbers and were already becoming scarce ... Many animals became extinct in places where once they had been found in abundance. It is Botha (1938: 7, 27 and 29) again who states that: “In the Cape Flats lived clans of the Hottentots ready to barter cattle with the Europeans. As years passed they were ousted from their grazing grounds and pushed away towards the first mountain barrier, the Hottentots Holland Range. The Company guarded its monopoly of cattle trade with the natives and how they expanded. It was all planned without the blacks knowing about it.” This quote seems to be an indirect confirmation of the fact that, initially, the Europeans did not bring along cattle with them to Africa and the so-called ranchers at the Cape were the *Amakhosa* as the *Banguni* from whom the Hottentots learned to rear cattle as they earned a calf per year as tasked herders on behalf of their more advanced

land owners, the *Banguni*, whom the colonisers avoided to make mention of as communities with 'a settled life-style' and the whites, who then cheated both in order to raise their own stock from a zero-base, as confirmed by Giliomee and Mbenga (2007: 11 - 12) that: 'Cattle were acquired from the Bantu-speakers'. This explains the reason that the Hottentots owned cattle as a yearly part-payment to them as employed herders for the *Banguni* small and large stock owners. Their use as informers, police and interpreters helped the Europeans to disown the Africans of their own land in the Cape, and a standard method was used and promoted throughout the country to date. The fact that the Europeans traded with the natives confirms that the *Banguni* lived in the area long before they did as a nation that led a settled lifestyle, which was intentionally disrupted by the gluttonous West. The claim that the Europeans (Op cit; p. 29) had: 'come into contact with the Africans (Kaffirs) before this but not in an aggressive manner confirms and settles the argument.'

The quote is, in itself, a confirmation that the *AmaXhosa*, as the *Banguni* as the natives, lived at the Eastern and Western Cape long before the Europeans set foot in the country. It is just that the whites planned not to keep any record about the *Xhosa* until the time of *Makana* and *Gaika* as evidence of the first valuable record captured at the Oceanarium in Cacadu, Ibhayi Brooks Hill; revealing that the first name on record support the existence of the *Banguni* in the Cape since creation and therefore challenges the migratory theory (own observation, 2014.09, Brooks-Hill, Cacadu; Port Elizabeth. When Neill, (1986: 118) states that: Bartholomew Diaz discovered the Cape of Good Hope in 1487, he is endorsing that, by the time the Dutch arrived and decided to settle at the Cape in 1652; the *Banguni* and the San were living together harmoniously since antiquity and that marriage restrictions and division amongst them were only imposed by the greedy, 'humbucker' foreigners. This was done to create disunity as the foreigners grouped or regrouped them during their initiated wars to their advantage and peril of the blacks as they apparently still do as a strategy to create xenophobia amongst the otherwise related communities and to benefit from this as ultimate negotiators for peace and providers of sustaining needs. An example of this is what they did after the *Nongqawuse* tragedy to which Mndende, (2009: 42 - 53) avers was used to subdue the *AmaXhosa* who lost their cattle due to drought and lung sickness caused by the introduction amongst them of infected Friesland cattle in 1853.

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This also explains the mistake that the European authors made when they wrongly differentiated the *Amaswati*, *Amandebele* and *Amashiangane* (*Amashangana/Shangaan*) from the *Amazulu* or the *Amaxhosa* because all of them are the *Banguni* as the *Basotho*, *Bakgatla*, *Barolong*, *Bakoena* are the *Bakone* and the *Vhangoṇa* are the *Vhavenḡa*, *Vhakalanga*, *Vhalozwi*, *Vharonga*, *Vhanyai* - to mention just a few - to challenge the migration claim as a hoax and non-starter against unity and the creation of a formidable unchallengeable force. With the above views in mind, it becomes clear to know that Stow was actually speculating when, in Cory, (1926: 16), he states that: “No great prophetic power is needed to predict what will happen when a pastoral people, possessing good flocks and herds, come into the neighbourhood of such tribes as the Bushmen (who) never had any other means of subsistence than plunder, their stock ... but robbed from the *Cochoqua* (Hottentots) and others¹ who even though not mentioned, refer to the *Banguni* as outsiders when, in fact, they were the rightful heirs of the soil.”

It was not only the Bushmen who stole stock from the Africans because they were primitive, but it was a habit which was encouraged and supported by the missionaries who encouraged the ruthless, foreign-weaned-settlers to plunder and rob the more accommodating, peace-loving and God-fearing hosts. The inter-relationship between them is further confirmed (Ibid; p.30) by this statement: “It has been demonstrated that in all the south-eastern Bantu languages, excepting *Venḡa* (*Vhavenḡa*) and *Lobedu* (*Vhalovhedzi*), the words for *cattle*, *sheep* and *milk* are derived from the Khoisan, which is taken as evidence of prolonged and probably peaceful contact ... and ... were absorbed into the growing communities of *Bantu* speaking farmers. This is but a distortion of evidence of high order as evidence given to vindicate.”

¹ If, after mentioning, the Bushmen and the Hottentots the author mentions ‘others’ it implies that those people referred to as ‘others’ were the *Banguni* who lived in the Western Cape. The reason why they were not mentioned by name, is any body’s guess considering the negative attitude of the Whites had towards the Africans as the civilized autochthones in the past and had to avoid mentioning them in order to justify their wrong actions to claim the already occupied African soil as their own. This was also an indirect confirmation that the country was not “empty.”

The above quote is correct in as far as peaceful co-existence amongst the Africans is concerned but wrong, twisted and misleading to claim that the *San* were the creators of concepts concerning large and small stock, whereas they obtained them from their *Banguni-Vhangona-Bakone* ancestors who domesticated them from the wild as the table below attests. They are the only people who confused the Europeans as they foiled their chicanery by changing the colours of the cattle that bolted back home after bartering by mixing and aptly applying the medicine on the body such that a black, brown or white beast changes to a spotted one. As a foreigner, the writer did not know that the Venda, as the Sotho as Pedi, as Lobedu as *Nareng* as *Kgomo* as *Kgakga* ... or *Tlou*, or *Kalanga* as *Shona* as *-Nyai*, ... or *Tshwana* as *Koena*, *Kngwatu* as *Kgabu*, *Tau* or *Zulu* as *Dube*, *Dlamini*, *Mkhize*, *Swati*, *Ndebele* or *Xhosa* as *Jola*, *Thembu*, *Mpfengu* ... have all a common dynastical origin. In trying to do justice, foreigners made a salient mistake by dividing the Africans because they worked as individuals under different missionary societies who incidentally were arch enemies, united only when facing the Africans as their common enemy who could debar them from being landowners.

The example in this table disproves the misleading views made by the eloquent European writers and confirms the Africans whose name is based on the cattle they domesticated as the founding fathers of husbandry. According to Nabudere, (2012: 62) quoting James Frazer, avers that: "It was Isis, the wife of Osiris, who discovered wheat and barley as crops to be cultivated by people while Osiris and travelled the world round diffusing these blessings of civilisation and agriculture wherever he went, based on Isis's work then, the *Vhangona*, who were the first to kindle fire as first metallurgists who produced implements, domesticated the wild as stated hereunder, also tamed maize and vegetables as indigenous to the southern African region at the *Mitangani* on the *Shashe-Vhembe* (Limpopo) river valley at *Mapungubwe* in antiquity, is supported by similar crops in Brazil which drifted to the West during continental drifting. This could also be credible evidence of the nonesuch earliest living human beings whose origin can be traced to creation, as their earliest national names, *Bakone-Banguni-Vhangona* are a key to the apparent mystery.

Table 2.1:

Tshingona Isinguni Isixhosa/Isizulu Sekoni Sesotho

Kholomo Komu (San)	Inkomo	Inkomo	Kgomo	Kgomo
<i>Mbudzi</i>	<i>Imbuzi</i>	<i>Imbizi</i>	<i>Pudi</i>	<i>Pudi</i>
<i>Khuhu</i>	<i>Inkuku</i>	<i>Inkuku</i>	<i>Kguhu</i>	<i>Kguhu</i>
<i>Ngulube</i>	<i>Inguluve</i>	<i>Inguluve/Dlamini</i>	<i>Kulube</i>	<i>Kulube</i>
<i>Nngu</i> Gu (San)		<i>Gusha</i>	<i>Nku</i>	<i>Nku</i>
<i>Makhulu</i>	<i>Makhulu</i>	<i>Makhulu</i>	<i>Makhulu</i>	<i>Ma/</i>
<i>Gugu</i>	<i>Magogo</i>	<i>Magogo</i>	<i>Kuku</i>	<i>Rakgulu</i> <i>Kuku</i>

The Language, *Sekone-Tshingona-Isinguni*, reveals that it was a *lingua franca* and their commonality that dates back into antiquity with the *San*. This explains why they are found throughout the region that is bordered by the two oceans; otherwise it would not have been possible for them to use the same concepts for the same thing and are still retained by them if they did not have a common dynastical origin.

It becomes difficult to accept the views expressed by some writers that the *Khoisan* and the *Banguni* were enemies when they were relatives, as also supported by Cope, (1967: 31) who states that: "Many of the Hottentot clicks were absorbed into the *Xhosa* and *Zulu* languages, which are, in fact, the *Nguni* languages; and, because borrowing is not one-sided, they influence each other. This acknowledgement supports the ancient mutual inter-relationship that existed amongst them and as the South African scenario reveals the fact that they frequented each other regularly using short-cuts.

It further supports the fact that there was a harmonious relationship, co-existence and intermarriage amongst the indigenous people throughout the country and beyond. This view seems to dismiss the apparent twisted claims made by some naïve writers that the *Banguni* killed the *San* unless it is an apparent attempt to try and make an obvious cover-up of what the foreigners did to them in 1703 when they infected them with small-pox or hunted them out as a popular practice and trend that perforates the South African History.

This sample is credible evidence that the missionaries are responsible for dividing the Africans when they used various orthographies to reduce the spoken language into various dialects, which ultimately became language groups, while their commonality is still betrayed by their common use of cattle for dowry and betrothal (*Ra/dzekiso*), wealth and use during rituals and funerals. Their pronounced mixed features especially in cities, of wasp-waists and one-for-me-one-for-you, confirms their common origin. The similarity of concepts challenges the modern forced division that took place when the *San* became domesticated and converted to adopt a new language at Genedendal and Humansdorp that was not there before it was forced to them to internalise it as their own language. This was as an indirect acknowledgement that the Europeans found the *Banguni* and *San* living together as they began to marry them, abuse and ill-treat them as the example of Saartjie Baartman, attests.

Their familiarity in the vast wild-tame-world, where contact was difficult, and the ability of the nation to retain their unity - as retained in their common culture, religion and language, confirms their long existence, and disconfirms them as migrants as specialists claim; and reveal how much damage was done to the origin of the black Africans within the country and region. The spread of a language to all corners of the region at the time when transport was not there and communication was by word of mouth; the different sounds made on the drum, slow and primitive according to modern standards, is credible evidence that the country was widely populated beyond the mountain ranges and horizons by the same *Bakoni-Vhangona-Banguni* as the nonesuch autochthones who lived at the time when the country was still volcanic and earthquake prone.

This old-age integration, except for marriage, which is still in practice, is cited by Wilson and Thompson (1982: 165 - 166) who argue that: "The *Tswana* were (and still are) in close relations with the hunters, the *Sarwa* (*Basarwa/ Bushmen*), but whose language is *Khoikhoi*. Many of them became clients of Tswana cattle-owners, but intermarried with them, at least since the late nineteenth century, when the practice has been *strongly disapproved* ... The *Kora* were already a people of mixed *Khoikhoi* and white descent,

coloured in later terminology - who understood Dutch and were armed with guns and mounted on horses, which they obviously inherited from their biological European fathers, but were neglected and had to join their maternal grandparents, who sympathised with them because, according to the African culture, one is not expected to abandon a baby (Ibid; p.18) - something which, including the killing of children is common amongst the whites” (Maylam, 1986: 2 - 19).

The common tradition, reveals how vast the ancient decentralised administration of yore was at the time when *Muno* was still a tame-wild-world with people visiting as they pleased, and relocating to where their more accommodating relatives were and with the related local rulers willing to receive them. Hence, people sharing the same surname or totem are found everywhere within and without the country because when the colonialists indiscriminately cobbled African (*Munoan*) land for themselves, they were doing so to the same interrelated and associated nation, separated only by domicile. The views expressed by the authors endorse the existence in the past of a nation with a language and the same culture and tradition; but with developing dialects - as a natural process of development and promotion of maturity and independence that can never shake off its origin, as the name *Mo(n)koni(e)/ M(u)ng(o)uni/ Mungoṅa/Mungon(a)i* and the *Khoisan* seem to betray.

These views will have to be vindicated by tangible evidence, if any, in Chapter 4 as an example of the multitude of information that could still be found in the country that could serve as evidence that the Africans conducted (*Ngoma/Koma*) the same rites of passage and rituals. For instance, circumcision² as a rite at *Luongwe* and at *Mapungubwe* seems to support the reason why traditionally circumcision is an exclusive royal rite, led and pitched up by the royal family of the *Vhangona* as the *Vhavenda, Bakone*; as some of

² related by Dr Koen Van Schalckwyk and Dr Alex Schoeman (2007 pers.comm.) of the University of Pretoria.

³ A competition organised by the South African Government in Johannesburg in 1945. At this competition, it was discovered that a Bushman who drank water from the tap was later, when asked, described how amazed he was to see and drink water running from a dry stick. This is proof of his mentality and that he knows nothing about smelting when this was familiar to all the invited blacks. When asked about what astonished him the most amongst the aeroplane display and conventional weaponry, he responded by saying: 'A dry stick that can produce water!' This is evidence enough that the *San* were neither smiths nor circumcisers more so because this religious practice can only be conducted by a community with a settled lifestyle and ample food and cannot be practiced by nomads who can hardly count to more than three, are in small groups, have no pots, carry water in ostrich egg-shells, and are in family groups of between five and ten.

the *Bapedi* as some of the *Basotho* and *Batswana*; and the *Banguni*; as some of the *Amazulu* and the *Amaxhosa*.

All of this dates back to antiquity when a breakthrough with metal work was made and seemed to disprove the fact that the *San* circumcised, because there were no smiths³ and was a tradition that did not have to wait for someone like the *Vhalemba* or the Europeans to introduce it as they were not there at *Luongwe*. Oral deliberation and investigation took place with: a friend and colleague, the late Cdr. Ambassador, Siphosidney Makana in 2002 (pers.comm); Head of the Early Warning Centre Presidency Union Buildings (Pretoria 2001 – 2003); and during an excursion of an inspection *in loco* of the *Vhavenḁa*, with *Vhalemba*, *Tshivhula* royal families, other committee members, Dr Koen van Schalkwyk and Dr Alex Schoeman at *Luongwe*, *Mapungubwe* on 30 July, 2007 (pers. comm).

The settlements at *Mapungubwe* (1100 – 1200) and *Luongwe* earlier where evidence of circumcision was proposed by the university challenges the *Vhalemba (Limba)* in 1700 as being thought to be the people who introduced circumcision amongst the *Vhavenḁa*, who are the autochthones and in-laws of their male ancestors (Maylam, 1986:10). The evidence seems to reveal that it all happened earlier than the arrival of the *San* who, it is claimed, originated in Spain and passed through Botswana or Namibia to the Cape, leaving no evidence of the *San* offspring behind or *San* place-names along the way except in the Cape. Could it be that the rock art, which seem to be the same, could have been the work of a hired agent or not? Could it be that rock painting is a unique art conducted by the *San* or not? Such work, which is hard to come by amongst the *San* as a tradition, could have been the same deceiving work of art found in old history books drawn by artists in Europe who had never been to the Cape. The artwork claimed to be unique is currently produced by the modern Zimbabweans, and seems to question the *San* as the 'first people'. At the South coast the Portuguese found the *Amaxhosa* practising circumcision for the first time in 1553 and 1595. The *Amaxhosa* did not have to wait until the Portuguese recorded that they practice circumcision, because it was an age-old rite of passage for most black Africans; hence, the use of ochre, is an ancient practice amongst all the Africans to protect the initiates from the harsh weather and to decorate the females with common to date among the *AmaXhosa* females.

This royal rite of passage was a lofty researched tradition by the ancient African ancestors, the *Vhangona-Bakone-Banguni*, to protect men from contracting possible sexually transmitted venereal diseases and to stop the infected person from spreading it. This explains the reason why the *Vhangona-Bakone-Banguni* women will avoid having an affair with a man who is not circumcised or as it is traditionally stated, has not gone to the Mountain (*Thavhani or Thabane or Entabeni*).

2.9 THE SPEECH BY PRESIDENT MBEKI ON THE REBURIAL OF SARAH BAARTMANN

This is, as always, with his wisdom, an excellently researched presentation that reflects Africans as people who were extremely and inhumanely dehumanised by the uncouth and ruthless scoundrels of the West. It reveals facts about the European past and how the democratic South Africa has since metamorphosed to become a successful modern technological nation that is capable of facing the challenges experienced by the global family as a united nation.

The former president revealed the apparent negative attitude the Europeans of the time had towards the Africans and, on how, the so-called 'enlightened' scientists, like Cuvier, displayed the barbarism of the Europeans as 'man par excellence' when:

- They poured scorn on those who speak of who the Africans are;
- They robbed Sarah of her traditional name and relabelled her;
- They stripped her of her identity and dignity and made her parade as a savage monstrosity to indirectly reveal their monstrosity;
- The distinguished anatomist, Baron Georges Cuvier, who enjoyed to dissect Sarah's corpse and vented his unfounded anger on her and the African race, equating it to an orang-utan to mislead the European nation to hate and abhor the Africans and cheat them; indoctrinating the Europeans into believing that they are a superior race to create a baseless belief that made them insensitive towards the Africans;

- The distinguished Baron came up with a theory that the white race with an oval face, straight hair and elevated nose is a characteristic of beauty; when in privacy, they are stunned by the beauty of Sarah to abuse her sexually.⁴

In speaking about ‘the naked, but healing truth’, the president was highlighting the fact that the story of Sarah epitomises how the Africans were dispossessed of their human dignity, privacy and ancestral land. He also stressed how important it is to: accommodate each other across the colour-divide; observe gender equality, emancipating women; and to co-exist without disregarding and ignoring the fact that Africa is an African heritage just as much as Europe is a European heritage. According to African tradition, no African can dispute, challenge, demand or hope to dispossess the Europeans of their own European land that is their heritage by right and creation, and so should be the case with the Europeans towards the Africans as the autochthonous nation of *Muno-Africa*. In their humanity, *Vhuthu-Ubuntu-Botho-Xinhu-Kintu*, the Africans, have not dispossessed anyone of anything as it is in their culture and tradition to respect other people’s heritage and origin and wonder why this is not so with the Christian world. This is all against what Morpheu (1989: 50) avers, namely that:

“The resources of the earth, fossils and chemicals are there to be exploited for the good of human society and so pave the way for modern industry and technology.⁵ This quote means that human beings should not only treat one another equally, but should also share what nature provides equally as equal human beings created in God’s image.

⁴ *Mbeki*: Interment of Sarah Bartmann speech (02/08081209461001.txt 09/08/2002), The spelling of ‘Bartmann’ differs: other sources spell it with one ‘a’ or double ‘a’s’ and with one ‘n’ or double ‘n’s’, or the other way round. In this study, they were used as they were found in various sources. What matters in this study are the circumstances surrounding the lady and her impact and lessons derived from her life and the future for all *Munoans* from a *Munoan* perspective.

⁵ *and not at the expense of other human beings* or by denying others their authentic Heritage by creation, to exist because of greed and desire for economic exploitation by the Western multinationals.

2.10 AN APPARENT SOLUTION THAT COULD BE A PROBLEM

After listening to the comments made on the day of the reburial and reading the speech, it became apparent that the president is conscious of a major problem that could arise later when some people may claim Sarah Baartmann, on the basis of her adopted name, as one of their ancestors alone; whereas she had her original *Munoan* name before her encounter with the Europeans. This is where the conflict could emanate from in future amongst the Europeans, *Khoisan*, coloureds and the *Amaxhosa*, because she could have been a *Xhosa*, or related to them. This is because the adoption of a Dutch name was a fashion of those Africans living at a mission station then, especially when the *Khoisan* and the *Amaxhosa* intermarried and were therefore related long before the arrival of the whites at the Cape, and, unlike some of the modern coloureds had more African blood in her veins. The adoption of a Christian name was deemed prestigious, such that reference to a traditional name would result in a fight, because it was regarded as a way of reminding one of one's past 'heathen' or 'pagan' life.

The claim made at the burial of our African ancestor, christened 'Sarah Baartmann', dignified as it was, restored the dignity of all South Africans, and,

in particular, the dignity of women; which is a confirmation that Sarah had an African name, which could have been a *Xhosa* or a *San* name.

She was known by this name in a diminutive form to be accommodate by her 'civilized' captors; rather than the use of 'pagan' names, even though these are pregnant with meaning and or encapsulate life experiences; but, due to lack of indigenous knowledge, was looked down upon and fell into



disuse. This tendency explains the reason why she became known as 'Saartjie' to differentiate her from a white person with the same name, namely 'Sarah' even if that person was still a baby, because European colour was considered superior to the *Munoan* tan and age of a person no matter how old that person was.

Currently though, the usage of the diminutive in names, has been transformed to reveal close attachment and love within families and friends. The major aim then was to humiliate the Africans to make them feel offended and unwanted in their ancestral land. Through their Institutions, the European have always been instilling a sense of humility amongst the educated Africans to accept what was taught; even when the contents could have been questionable to support their argument that South Africa is but only another home for them alone because as Welsh, (2010: 152) advocates: “Sowetans (Africans in south-western townships) according to a survey in 1978, over 25 per cent of Sowetans were ‘foreigners,’ mostly citizens of Transkei and Bophuthatswana”.

The quote reveals that, without any background and conceptualisation of the meaning of the place-names, one is bound to be misled into believing that the people referred to are foreigners and strangers in the Southern-Western-townships (Soweto), whereas they know and some lived in the area since antiquity. A wrong impression was created that displayed the whites in cities as if the entire country belongs to foreigners when this was and is entirely wrong. Their stance explains the reason why the white administrator above failed to take heed of the warning signs of the major uprising in the country that ensued and brought the white South African government to its knees. The area was created for the Africans by the system that originally belonged to the same nation as the **Banguni** in the Cape, from Cape Town, including this side (*cis-*) and across (*trans-*) of the **Kei (Nciba)** river as the *AmaXhosa* in their communities and the *AmaZulu* and their communities and the **Bakoni** - as the *Bakoena*, *Batau*, *Bakgatla*, *Bakgabu*, *Bahlaping*, *Barolong*, *Bapong* and *Banareng* - who have congregated in **Bo phutha** in the same area, *Le felo le tšwanago*, and the *Vhangoṇa* in their totems as the *Vhaventḁa*. Without this background, the readership (as it is the case with other areas around the country) can be grossly misled to believe that they are strangers in the region called ‘South(ern) Africa’, whereas it is the Europeans who propagated twisted or biased evidence to claim land ownership by default. Cole (1975: xxi-xxii) even remarked that in ‘the country and region that could have always been theirs (Black Africans) since Creation’.

The *Khoisan* community *Basarwa/Vhabva/Vharwa Amaqhakatsu* were not or could therefore not have been the only aborigines of South Africa because the Africans had a name for them, and, as Bowker wrote (*Leadership Magazine*, October 2003: 31), “Before the famous *Khoisan* woman, Saartjie Baartman, was repatriated after her remains were interred in a Paris museum at a time when black women were considered a kind of ethnic

curiosity among ‘civilised’ society, she was exhibited as a freak across Europe in the 1800s.”

In an article, entitled ‘Flesh Made Fantasy, a New Biography of Saartjie Baartman’ by Holmes, Rachel in *the Mail and Guardian* of (20 - 25 May, 2007: 1) asserts that Alexander Dunlop persuaded a black man, called Hendrik Caesars, to release the gorgeous orphan, Saartjie Baartman, born in 1789, to go to Europe at the tender age of 18 (in 1810), and described her as (inter alia): ‘A woman (with)...amazing buttocks and strangely elongated labia that might provide an exceptional draw ... and would send her back’. This quote reveals the apparent and probable exceptional experience, which Dunlop could have had, such that he deemed it befitting to persuade her because he also knew of the maddening sexual demand of the men back in England; desiring a sex-worker/slave, something that was unknown and was taboo amongst the Africans. While in London, she was placed in a cage so that they could scorn her and abuse her sexually, inspect and dissect her in life and at death. She was nude as the animal trainer in Paris placed her on display where ‘gawkers’ sized up her nude form and named her the Hottentot’s Venus.



Figure 2.14: Saartjie [From *Drum* 1995, October: 25]

This explains the reason why Saartjie (Ibid; p.1) was observed as: “a fantasy made of flesh to the London audience, uniting the imaginary force of two powerful myths: Hottentot and Venus (hence she became known) as the Hottentot Venus invoking a cultural tradition of lust and love, the Saartjie mania”.

This is probably why the industry of sex-workers, created by the West, is still flourishing to date, as observed by Bethlehem (2006: 59 and 60) who avers that: “The *Khoisan* woman (became) ... a welter of sins committed in the acquisition of knowledge ... by cultured European men of science and letters concerning the Hottentot Apron.” (*Mail and*

Guardian, April, 9 to 15, 2010 and *The Sowetan* (Friday, May 07, 2010, pp. 10 and 11). Probably it could also be for this reason that *Munoan* (Africans) sex-workers are swiftly picked up by cars nowadays by those who would like to gain 'the African experience'. Hence, Cameron, (1992: 376) says: "White males ... especially Afrikaners, satisfy their sex needs with black flesh."

As a form of a twist, Walker, (1961: 33) describes the *San's* breasts as: "... pendulous and her buttocks as fat to hide the admiration the whites had for the 'V-shaped body' and the maddening lust they had for Sarah, as the above pictures reveal". At death in 1816, as a pauper and a lady forced to become a prostitute, a surgeon made a cast of her body by dissecting her and storing her brain and genitalia in bottles of Formaldehyde and her body was displayed in Paris's *Musee de l'Homme* until 1974. Her remains were returned for burial in May 2000 after a period spanning 176 years.⁶

Indigenous Knowledge Systems could reveal who brought along the rife venereal diseases into the country, because, traditionally, the *Africans/Munoans* were sexually clean and well behaved; hence they could afford to marry more than one wife, and also remained healthy and still lived longer. The incident is also a revelation that Africans were given European names (Ibid; p.1): " A free black man who became known as Hendrik Caesars is an example of how the Africans lost their African identity in the past to become what they are currently observed as in accordance to the definitions made by the missionaries as agents."

The quote supports the view that most of the Hottentots and Bushmen lost their original names as a result of this targeted mission to divide and horde the country. The mission stations have served as the nucleus of the creation of the coloured people, the migratory theory and the use of the European names, hence Cameron (1992: 110) says that: "Many farm servants were captives taken by Commandos during raids and were given

⁶As an effort exerted by Adv. Bridgette Mabandla - then Deputy Minister of Arts, Culture, Science and Technology - that made everyone proud. The funeral was held on Friday, August 2002 near the Gamtoos River at Hankey in the Eastern Cape; which was graced by the State President, Thabo Mbeki. (Paraphrased, *Sunday Independent*, 11 August, 2002).

Dutch names and some had their *fingers pulled out of joint with iron tongs* to serve as a deterrent and to secure compliance. The revelation explains it all as an eye-opener and an example that makes one understand why the then State President, Thabo Mbeki (Loc cit; p.3), had to state that what happened to this beautiful venerable lady, our ancestor 'should never be repeated' and further reveals his deepest concern, when, in his inauguration address, on 27 April 2004, on pages 2 and 3, declares that: "to be born black in South Africa was to inherit a lifelong curse. It was a place in which to be born white was to carry a permanent burden of fear and hidden rage ... It was a place in which, in other neighbourhoods, was to enjoy safety and security...It was a place in which those who cried out for freedom were promised and rewarded with the gift of the cold and silent grave. It was a place in which those who were enraged knew that to kill those who promised freedom for all was to rid the world of the anti-Christ ... We are proud that every day now, black and white South Africans discover that they are after all, one another's keeper." Understandably, Saartjie became a symbol of the most dehumanised of the womenfolk, never to be repeated. The reburial of Saartjie became a symbol of unity and dignity to all *Munoans* against the inhumane behaviour of the West to divide them against the world and tradition.

Fear is born of guilt, but one is free by holding firm 'a self-created mythical age-old enemy's hand' to enter a promising fruitful, progressive, prosperous and protected future together or to both feed the awaiting hungry vultures. Never again should the West consider all the Africans the same (Op.cit. 1992:30), for example, "The Khoikhoi (who) offered less organized resistance to colonial encroachment than *other African* societies. A heterogeneous society should be ready and willing to work harmoniously together to promote social cohesion for the maximum benefit for all who live in this beautiful landscape that is second to none because in the past progress was retarded".

Beinart, (1994: 20) discusses: "*The Glen Grey Act of 1894* in the Cape that introduced land tenure as well as segregated local councils in the development of white domination that was extended throughout the country as a whole as a basis for political balkanisation." By extension, as we learn from the past, as Saunders (1998: 196) decrees, we should not apply the "The wrong racial categories that could serve as the prism through which the country's past should be viewed and understood as the unfounded creation of the myth of Dr Theal's migratory theory who falsely believed, propagated, justified conquest and dispossession

of land of the Africans from a wrong premise and so misled everyone because of his greed.”

The problem that this theory makes requires focused research in the field of study to find out what the people out there have to say regarding their espoused migration across the *Vhembe* (Limpopo) river to an empty South Africa using the *Vhangoṇa -Vhavenda* as a sample; and, where possible, the *Bakone* as the some of the *Basotho*; and the *Banguni*, as some of the *Zulu* and *Xhosa*, as a sounding base because they were all affected by the political policies of the system of South Africa that were based on the migration of the black Africans into the empty country claimed to have been only occupied by the *San* before the arrival of the Europeans.

There could indeed be more samples of the existence of ancient human life trapped in mother earth, within the country, suggesting that human life existed deep in the past. It is imperative to find such samples that could justify the *Vhangoṇa-Bakoni(e)-Banguni* as the autochthones as confirmation that their evidence could justify them as authentic claimants by supporting the claim(s) made with the original place-name(s). Such an endeavour could be substantive if the *San* are best able to provide a *San* place-name for *Pharani* (Sterkfontein) in their language.

Since the governing spirit of the creation of the Coat of Arms is to unite all the people who live in the country as the African adage attests, it is necessary that reliable evidence be outlined to unite a nation that cannot wish each other away.

This study needs to determine, on the basis of tangible evidence, which of the claims made, variously differ, can be supported by evidence on the ground to be correct concerning the possible migration or indigenous origin of the blacks as the *Banguni-Bakone-Vhangoṇa* in the country, *Lukungurubwe*, currently called South Africa; and so confirm or disprove the answers provided in the questionnaire.

2.11 CONCLUSION

Voluminous relevant evidence from literature cited in this chapter, and the views juxtaposed through deconstruction, reveal that the propagators of the migratory theory not only contradict each other, but disagree as to who the autochthones are, and, through assumptions, give credit to the *San*, who are also foreigners, as occupants of the country before the undebatable arrival of the Europeans and the varying opinionated

and doubtful migration of the Africans whose authentic origin should be confirmed by credible, valid, reliable, verifiable, justifiable, and replicable evidence.

Chapter Three, which follows, will focus on a methodology that will confirm or disconfirm the migration of the Africans into South Africa through deconstruction to prove or disprove the claims made by colonialists, for a period spanning centuries to date, as correct or fraudulent.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 INTRODUCTION

The fact that there is no agreement, regarding the migration of the black Africans into South Africa means that a questionnaire should be prepared to tap out information from different areas in the field of study as Tellingner and Heine, (2009: 27) aver that, in science, “We cannot force evidence to fit our theories ... theories should be formulated from the evidence we find.”

There was a great deal of insight gained from the literature review which, through the application of deconstruction, reveal the disagreement amongst writers as to whether blacks did migrate or relocate. This necessitated the current researcher to conduct research in the field of study to gather data and thereby learn what the people have to say concerning the probable migration of their ancestors across the *Vhambe* (Limpopo) river to an empty area presumed to have no name. The reason for this lack of naming was deemed proper because the Europeans had not yet arrived, was a simplistic way of thinking because *Lifurudzi*, as a place-name that existed before the modern name Botswana. This is an indirect way of confirming that even South Africa had an ancient name, as aptly stated in Chapter Two. This disproves the year 1600 as the date of the arrival of the *Vhangona* in Venda that already had a name Lukungurubwe and not South Africa; as this was before the arrival of the Europeans in the Cape and anywhere else in the hinterland (Giesecke, 2004: 8).

The varying views made about the migration of blacks into South Africa, requires an in-depth research into the past to find data that could be juxtaposed against information gained from secondary sources by making use of the multi-disciplinary approach because, as Renier (1961: 111) states: “Every single science has every other as an auxiliary ... because the more information there is from various sources, the more complementary it is to solve the complex problem at hand.”

3.2 FOCUS OF THE CHAPTER

The major underlying purpose of this research is to deconstruct and demystify the migration of the blacks south of the Limpopo River, which replaced the original *Tshingona-Tshivenda* place-name; namely, the *Vhembe* River that ultimately became

the northmost South African political border by default, as no consultation was made with the *Vhangona-Vhaventda* who were forcibly removed from along the *Vhembe* river and the *Mitshilinzhiyavenda/Mailausumbwa*, dubbed the *Zoutpansberg* Mountains, making a mockery of them by calling them the people who live 'with the apes' so as to entice them to occupy the low-lying areas in order for them to quickly occupy the mineral rich mountains with the baboons for good, living in fertile land punctuated by perennial rivers, with the best rains and favourable weather conditions while the *Vhangona*, who had assumed the name *Vavhenda* by then, were forced to settle in dry, stoney or barren areas they had avoided before the arrival of the Europeans.

By making use of hard-core evidence from nature and data collected from the people and the results that will emerge after analysis, as De Vos et al. (2008: 112) suggest that the study will have to make a meaningful contribution to knowledge as cherished by the elders, whose memory is the core of oral history - outlining what could have been operational in Venda of yore, and throughout South Africa and in the erstwhile colonially designed states. Neumann, (2003: 33) avers that if the descriptive research presents a picture of what the situation, social setting or relationship was like before, the study will provide sound knowledge. Such a situation could help to reveal who, amongst the *Ngona/Kone/Nguni* and *San*, as Africans, and the white settlers of Europe, as foreigners, is indigenous to the country. This is based on the right of creation and existence, which must be supported by credible, valid, reliable, verifiable, justifiable and replicable evidence found in the country supporting or refuting their long or original existence in the country, region or continent.

3.3 RESEARCH DESIGN NATURE OF THE STUDY

Research design refers to the systematic manner by which the researcher plans to conduct research in order to address the problem identified, which, in this case, is to determine whether the black Africans migrated in their country or not or whether this could have been consequential to the migration of the Europeans from Europe or not.

In this study, the method applied is a mixed method with the qualitative and quantitative methods playing a major role. Leedy and Ormond (2005: 86) state that: "In planning research design, the researcher, in a quest for new knowledge and understanding; cannot be shackled by discipline specific methodological restraints. A researcher must

be eclectic, willing to draw on whatever sources seem to offer productive methods or evidence for resolving the research problem.”

Thus, an effort is exerted to determine which method or evidence should be employed to find out whether the Black Africans, using the *Vh(B)angoṅa-Vhavenḡa* as a sample, have or have not migrated into an ‘empty South Africa’. This is an investigation about whether the Africans emerged from the cardinal point of the ‘north’ or an unspecific place(s) in the region; known only by European place-names, like the ‘Great Lakes’ region or not. It is again questioned whether it was because of an attempt by the Canadian who was en route to Australia and ended up living in this beautiful country with all that the human body requires; or whether they are the local people of the place currently called South Africa or not.

Such information could assist in making precise and correct decisions for a future resolve based on information found in nature and data secured from the questionnaire. In this study, the phenomenological method is also applied, together with a multi-faceted approach, in order to secure the required data to solve the question of the migration of the black Africans into their own country, region and continent as a research problem. This ties in with Cohen, Manion and Morrison (2005: 73), who are of the view that the purpose(s) of the research determine(s) the methodology and design of the research.

Furthermore, the ethnographic approach is also used in order to better understand a humans being as a multi-dimensional being because he is shaped by language, tradition, tacit and explicit knowledge that tell him what and who he is.

Such a multifaceted approach is relevant in dismantling this complex semantics problem to shed some light on another issue: how the Europeans attained their goal through their strategized targeted Bantu Education System. The scholars in Chapter 2 above touched on the fact that, against the credible dividends, a single education system could have brought about prosperity; than the imbalance created by offering parallel education systems, which created opportunities and privileges for the minority whites only, throughout the country with tolerance fees in Homelands.

This reminds one of Orwell's *Animal Farm* (1945, 1963: 91) who outlined this power dynamic: “All animals are equal but some animals are more equal than others.” This study will endeavour to fulfil the aims, as indicated in Chapter One, in an integrated manner, during its analysis in Chapter Four, based on the outcomes of the research and credible evidence on the ground.

3.3.1 Instrumentation

In this study, the grounded theory is applied in order to develop a theory, based on data found in the field of study, rather than simply from the literature, to determine findings on the longitudinal, rather than the cross sectional time horizon, which is restrictive. Thus sampling included the acquisition of data from observation, secondary sources, interviews and a questionnaire.

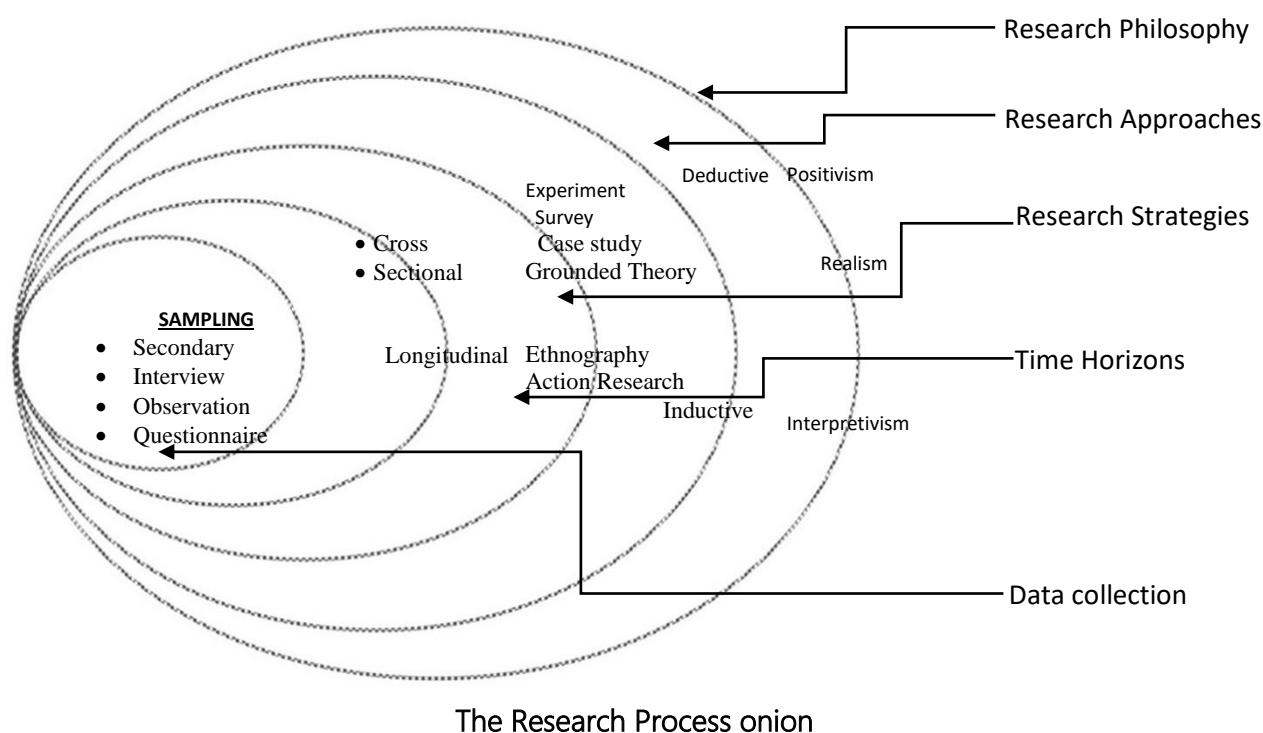


Figure 3.1: The Research Process Onion, taken from Saunders, Lewis, and Thornhill, (2003: 83 - 112).

In this study, the Research Process Onion was found to be the best method that could be applied to deconstruct and demystify the migratory theory, because, as Cohen, Manion, and Morrison (2005: 11) deduce: "It is an attempt to make sense out of what we know concerning a given phenomenon to establish whether or not the Africans (*Bantus/blacks*) migrated into an 'empty South Africa' as a consequential act of the migration of the Europeans from Europe into the country". This needs to be assessed, in conjunction with the reasons outlined in Chapter 2.

It is on the basis of this governing spirit that this study was undertaken to demystify the long-propagated migratory theory, the basis of which is questionable when applied to the *Bangona-Bakone-Banguni*, whose origins could be supported by credible ancient

evidence that could still be found in existence in the country currently called 'South Africa'. The views expressed here are supported by Leedy and Ormond (2005: 96) who state that: 'The purpose of research is to build a theory'. This is confirmed by Saunders, Lewis and Thornhill (2003: 27), who unequivocally strongly support and maintain that: 'A researcher must develop his own theory' because 'it is a potential source of further information and discoveries'.

From the discussions above, it is important for this research to design a theory that could be used in establishing the credibility of the migratory theory that was used but never tested as to whether it applies to the black Africans as the *Banguni-Bakone-Bangona* and the *San* or not. This is because one cannot migrate from his local place or from a relative cardinal point because it is perpetual. It is therefore necessary that the migratory theory, regarding the black Africans in the country, cannot be credible cause they cannot migrate within their own soil, country, region or continent. Such a claim should therefore be confirmed by making use of another theory in order to determine its credibility, validity, reliability, justifiability, verifiability and replicability because it was never retested before.

The development of a new theory to test the credibility and validity of a theory is recommended by Leedy and Ormond (2005) and De Vos et al. (2008) who maintain that it is a method designed by scientists to test, confirm or reject data derived from a phenomenon and that it is imperative, according to Cohen, et al. (2005: 12), that: 'A researcher should be able to design a theory that must be replicable. It is on the basis of this view, that the researcher deemed it fitting to design a theory by which the relevance of the migratory theory, regarding the *Banguni-Bakone-Bangona* and the *San*, could be tested for its credibility, validity, reliability, verifiability, justifiability and replicability or not. This would be on the basis of the data derived from the field of study. Such data is grounded and emerges from phenomena that should be used because they fit the situation that is being researched on. That is, what this study is all about. This is reinforced as, according to Ibid. (2005: 150), a theory is derived from data grounded in data, and emerges from it; hence, grounded theory must fit the situation that is being researched on.

It will be a major breakthrough if, in this study, it could be confirmed, based on Indigenous Knowledge Systems, whether the black Africans, such as the *Bangona-Bakone-Banguni*, originated from: places based on speculation; a cardinal point; places

with European place-names; or locally; because such could settle the long drawn-out uncertainties, inconstancies and inconclusiveness regarding the origin of the black Africans or the *Munoans*. The origin of the Europeans is not from the country they currently own by default, but it is from the different countries still traceable up to the suburbs, town or city in Europe in their own original languages; whereas this is not so with the black people whose origin is undeniable “North” or regions with European or foreign names; or don’t even have a reason why they could have left their original homes. Their movements from within the country were forced upon them by European foreigners to create space for themselves. The act was a confirmation that the country was already occupied by the autochthones, the *Banguni* in the Cape and Natal, they gave new place-names to, *Bakone* and *Bangona* in the hinterland; together with the primitive marouding, hunting *San* in their family groupings, they forcibly removed them from their well-established settlements and Social Structures under Traditional Leaders.

The San had only a leader and no chief, and were a people who: tilled no soil, kindled no fire and could hardly count, still lived in caves, mostly in the dry semi-desert areas of the Northern Cape; but intentionally wiped out in 1703 by small-pox introduced through infected clothes of the gun-wielding Europeans.

The new theory to be developed to test the migratory theory will determine whether the current impregnable political borders existed before the arrival of the Europeans or not; and, if not, why base their origin on something that did not exist in the past? If the black people are indigenous to the country and region, the new theory to be developed will have to confirm them as indigenous to the country it is claimed they have migrated into that could be confirmed by the existence of the original ancient place-names, preserved by Indigenous Knowledge Systems that served and still serve as an encyclopaedia.

Such place-names and settlements should be found perforating the entire country and region because the one who gives an original name to a place is the owner of the place then, now and always; irrespective of whether such a place has been replaced by a new modern documented place-name or not; as such, a new modern place-name cannot undo the past, as Darwin stated in Donald and Maitland (1981: 32): ‘The origin of humankind will be found in Africa’. This view, although not unequivocally stated, refers to the black people as the *Vh(B)angoṇa-Bakoni-Banguni*. It is important for this study to find out from the field of study whether there is demonstrable credible ancient evidence in South Africa that could be found in existence in places with ancient African place-

names as could be revealed by the application of historical Linguistic semantics; as provided for by the respondents through the compilation of a questionnaire, secondary data, observation and by interview.

3.3.2 Research Design

This is based on the plan that states or clarifies how this research will be conducted in the natural habitat as opposed to experimental laboratory research. It is a plan or blueprint of how this study is conducted as will become clear (Babbie and Mouton, 2001: 106). The term 'design' refers to the structural framework, which, in this study, helped in the planning, controlling and implementation of data from the field of study Uys and Basson (2005: 38).

In this study, the trans-disciplinary approach was also used to ensure for the possibility of replication of evidence with the same sample in such a way that the knowledge gained is representative of the total black population because black Africans were affected by the same policies that were designed by the system and found to be successful at the Cape; hence, examples given in this study relate to what was common in the whole country. The insight gained from comparative evidence, provided by secondary sources in Chapter Two, necessitated the collection of data from primary sources. Such data helped to create a theory that is testable, when put to test through deconstruction, to provide the same results and so support or denounce, confirm or disconfirm the validity of the migratory theory as will soon become clear below. The fact that there are varying views made by foreign writers about the migration of the blacks into South Africa requires in-depth research into the past to find demonstrable credible evidence that could be juxtaposed against information gained in secondary sources by making use of the multi-disciplinary method, because, according to Renier (1961: 111): "Other disciplines are used as methodical repertoires of facts because every single science has every other as an auxiliary."

The above quote emphasises the need and importance of using a mixed, multi-disciplinary/ trans-disciplinary approach in which the qualitative, quantitative, survey and historical methods, population of the study, sampling procedures, sample instrumentation, administration procedures or techniques, data collection, data analysis and interpretation, limitation and delimitation are applied.

This approach helped in the acquisition of more relevant and complementary information to reveal credible evidence, which would otherwise remain out of reach if only one discipline is applied. It is only the integration of relevant methods that pays dividends.

3.3.3 Population and Location of the Study

According to Grienell (1993: 446), a population is an entire set or universe of people, object or events of concern to a research study from which a sample is selected or any group or aggregate of individuals, group, organization, social artefacts, objects, social interaction and events which in this study involves individuals representing the entire Black South African population with a focus on the *Vhangona-Vhaveḁa* and the *Bakone-Banguni*, in general, because they have all been affected by forced removals and none of them existed in isolation since creation.

3.3.4 Sampling Procedure

A sample is defined by Goodwin (2005) as a sub-group of a population or a selected finite set of persons or objects or things that the researcher employs in the study and therefore forms a sub-set of elements of the population. In addition, a sample is used as a solution because, in any research, it is not possible to study the whole population directly because of prohibitive issues like the size of the population, lack of time and funds, and delay in obtaining results; also providing higher overall accuracy than a census (Saunders, Lewis, and Thornhill; 2003: 151-152). It is for this reason that Cohen, Manion and Morrison (2005: 92) declare that the quality of a research not only stands or falls by the appropriateness of methodology and instrumentation but also by the suitability of the sampling strategy that has been adopted because questions of sampling arise directly out of the issue of defining the population on which the research will focus. In this study, a sample of the *Vh(B)angona-Bakone-Banguni* is applied because it is not possible to study the entire black population, but its representation. The researcher decided to apply two complementary procedures in sampling, namely:

- **Non-probability sampling** because it is suitable for piloting a questionnaire as a prelude to the suitable unit for research in the main study; and
- **Convenience sampling** because of its suitability to make use of the nearest individuals with particular characteristics to serve as respondents and continuing that process until the required sample size is obtained as outlined below.

The two types of sampling helped to determine why blacks are believed to have migrated when there is no consensus amongst the social scientists as to where they migrated from. Social scientists fail to provide a single ancient place-name as proof of the origin of the migration of blacks; but, instead, they use European place-names, which are, in general, foreign and unknown to the blacks as proof of their deceit since such place-names did not exist prior to European intervention into Africa.

The archaeological findings in the country, which date back several millions of years, support the existence of humans; but the foreign scientists only fail to state who the people were because they existed long before their arrival in the country and ignored the involvement of the local people who could have provided them with relevant information. The exclusion of such information could still be restored by making use of Indigenous Knowledge that could provide ancient place-names and so restore the otherwise lost past by providing the vital human voice that was ignored before.

This study applied a combination of non-probability and convenience sampling on the basis of feasibility and sensibility of data collection to answer the research questions. Since a choice of sampling technique is dependent on the research questions and objectives, it was deemed fitting to apply convenience sampling because the places that blacks are currently found living in are poor and arid places they had avoided earlier before the arrival of Europeans. Their new locations helped in discovering the reasons for their forced removals and in establishing the places their original ancestors occupied prior their forced removals. Convenience sampling became an enabling tool for other blacks in the country (individually, severally or collectively) to take part in providing their Indigenous Knowledge deemed necessary in this study in penetrating the foundations and places of their forced removals and the assumptions made to coin and develop the myth of the migratory theory.

3.3.5 Research Population and Setting

The population in any study refers to all the members of a defined group that form a target for a study. In this case, the adults and elders who consider themselves and their ancestors as the autochthones, and whose ancestors were affected by forced removals only to eventually find themselves in either barren, dry and or flat marshy malaria and tsetse fly infested areas. Their forefathers had always avoided these areas since antiquity but descendants are still accessible and form a stratum that is suitable for use in this study as a sample. They were involved as an element that serves as a constituting

part of the *gestalt*. The sample was drawn from the *Nzhelele* Valley in Venda, the *Masisi*, and *Shayandima* locations; and from those who relocated to Tshwane (Pretoria) from the nine provinces. This approach was found to be most viable because other blacks were also once affected by forced removals during their lifetime or that of their ancestors since the advent of Western intervention. Information that was withheld then for fear of reprisals was freely provided when responding to the questionnaire because of the freedom that democracy has provided.

a) Variability of the population

The researcher decided to administer a closed question approach to avoid long-winded responses. This approach is in line with Cohen, Manion and Morrison (2005:142) who declare that:

- Informed consent was a salient feature, so that the respondents became more relaxed and participated willingly in the study because secrecy was retained for the participants' interest because standard protection is the guarantee of confidentiality;
- By deciding on the sampling - which is no longer insular or isolated, because despite the fact that the political set-up in the southern African region was divided among people sharing the same totems or surname, they still consider themselves related and avoid marrying one another.

This is because their ancestors were forced to live separately for centuries as a result of the colonial onslaught. The study made use of the current democratic amalgamation of the elite employees from different nationalities to work together in the same Department of International Relations (Foreign Affairs) in the City of *Tswane* (Pretoria). This was done in order to find out whether forced removals affected them or those before them as a way of giving the foreigners the best land or not.

The data gained from the sample helped to shed some light on the past: which would otherwise have been impossible to secure due to distance, lack of funds and diplomatic constraints. The light shed included the fact that:

- Due to financial constraints, convenient sampling was also applied to secure data from delegates from the Southern African Development Community (SADC) initiatives; because as (Op cit: p.143) avers communities are no longer insular.

- The study was evaluated and no alterations were effected during the main investigation of this study.

In the past, the excellent work done by the archaeologists ended up by making wrong deductions and interpretations based on probabilities, assumptions, estimations and uncertainties because of the lack of the human voice when they were faced with the exhumed ancient human remains and the impressive ‘speechless artefacts’. Without input coming from the local African communities, a lot of vital information was sacrificed. Faced with such uncertainties, researchers were forced to unwillingly settle on the use of the migratory theory, which this study intends to determine whether it is replicable or not, and so confirm or disconfirm it.

This research made use of the active participation by the respondents to listen and record what they had to say in a questionnaire about their ancestral past in order to be constructive. This is because the current democratic government encourages active participation of the local communities where their inputs are freely made without coercion or impediments hence information was freely obtained from communities which were integrated in the writing and so helped to recreate the original ancient situation as it was in the past.

b) Sample Size

There are many viewpoints on the size of samples. The larger the population, the smaller the percentage of that population is required as a sample and vice versa. Larger samples enable the researcher to draw more representative and more accurate conclusions but it is costly. In this study, a sampling size and the technique used was influenced by the availability of the resources that the researcher did not have, but, as a pensioner, used the time, transport and opportunities at his disposal to gain access to restricted places like: *Thulamela*, Department of Foreign Affairs, Durban, Port Elizabeth, Cape Town and *Mapungubwe*; with the involvement of officials from government, the University of Venda, the University of the Witwatersrand, and the University of Pretoria during the pilot study; during the preparation and active involvement in the reburial of human remains at both *Thulamela* and *Mapungubwe*. The non-probability sample was used to pilot a questionnaire at *Tshugulu* Lodge as a prelude to the main study.

Convenience/accidental or opportunity sampling was used during the actual study until the required sample size was obtained.

For this study, the two types of sampling were found suitable because it was not possible to create a sampling framework of the blacks who were scattered throughout the country through forced removals. This is especially difficult because it would involve a period spanning centuries that resulted in the creation of the current horse-shoe shape of where the *Vh/Bangona-Bakone-Banguni* as the *Munoans/Africans*, are currently found. They live in politically created closed worlds in the country as a result of the closely administered policy of divide and estrange, influencing all through propaganda individually, severally, collectively and through rule.

During a pilot study at *Tshugulu* Lodge, a sample was constituted by 10 adult participants who willingly filled in the questionnaire. This exercise helped to orientate the researcher with them before the actual study. This sampling error was dependent on the size of the population at this special meeting of the “Third Steering Committee for the Return and Reburial of the *Mapungubwe* Human Remains held on 29 March 2006.” The occasion was attended by the delegates from Botswana, Zimbabwe, Maputo and South Africa, which, in itself, was a unique but useful occasion; rare to come by, and, above all, unrepeatable.

The actual quantitative study was represented by 25 elders each from a population of 100, selected by systematic sampling in which the elements of a sample were systematically but randomly selected from a complete list of the elements of the population from the *Nzhelele-Musekwa* valley, *Masisi* and *Shayandima*. The Department of Foreign Affairs was also the first inclusive Department composed of the incumbents from the components of the then Department of Foreign Affairs as per requirement of the Interim Constitution that: ‘Centrally based departments be centrally integrated’ (Interim Constitution, section 236). The incumbents from Venda, Transkei, Ciskei and Bophuthatswana participated to establish whether they were also affected by forced removals or not. The sampling procedure that could have been followed under normal circumstances would have been systematic sampling whereby, in a population of 100, the entry point could have been 2, followed by 5, 8, 11 and so on until the last but one element, 97, is to be followed by the last number of 100 but due to the spread of the population, the current researcher decided to apply non- probability sampling in order to have a wider sample that could include all the *Vh(B)angoṅa-Bakone-Banguni* to give a wider perspective without sacrificing the target group, the *Vhangoṅa-Vhavenda*.

It was discovered in this study that if the sample of the quantitative approach includes the qualitative approach, it becomes manageable because it is easy to distribute, monitor and collect the questionnaire after they are issued and completed.

Table 3.1 Participants by Age

Local Count	Age	Male	Female	Total	Percentage
Nzhelele	Above 60	05	20	25	25
Masisi	Above 60	08	17	25	25
Shayandima	Above 60	12	13	25	25
Department of Foreign Affairs	Age 50-64	05	20	25	25
Overall		30	70	100	100

Analysis

The attendance of males at Nzhelele was low and this could be attributed to the fact that most men, even at their old age, still work on farms, in forestry or in town. The women, who were mainly elderly, remain at home; looking after their grandchildren; while the children's mothers serve as domestic and farm workers or cleaners in town; using public transport early in the morning; only to come back very late and exhausted in the evening, to attend to their children. The respondents were comprised of fewer men (5) than women (20).

At *Masisi* few, men (8) were interviewed as many were away looking after stock or working in cities; while the elderly women (17) stayed behind and become particularly active after the summer rains to till the soil. The adults marshal a lot of oral tradition and stories about forced removals; which only ended in the late sixties and many have, and are, taking valuable stories along with them to their graves.

Shayandima town represented an urban area and had almost a balance between men (12) and women (13); most of whom were at the late stages of employment or had retired from civil service; but were also victims of forced removals and were of help as informants in the study.

As a retired civil servant and member of the top echelon of the Department of Foreign Affairs (1987 - 2005); the researcher still had at the time connections to conduct a questionnaire, within the department and used one of the side halls; targeting some of the willing senior colleagues in the Department and Presidency at the Union Buildings.

The participants were five men and 20 women from the Homelands and all filled in the questionnaire.

The unequal representation among the participants differed. In rural areas, the difference was as a result of displacement and challenging human conditions that forced people to seek work in urban areas. This was as a result of the choice of profession and unavailability due to other official engagements and such was not categorised because it was found not relevant to this study.

To achieve representation in the qualitative study, the researcher applied the stratified random sampling method to select the participants for the study where certain sub-groups or strata are selected for the sample proportion as they exist in the population (Fraenkel and Walten, 2006). Purposive sampling was also used in order to select participants for the qualitative approach and their consent was secured as they appear on the footnotes and some have their pictures taken/captured. Their participation in the study was voluntary.

The sampling method was preferred because it enabled the current researcher to choose participants who displayed knowledge, features, processes and interest necessary for this research, as supported by Silverman (2000). The researcher considered purposive sampling as the most important kind of non-probability in identifying suitable participants.

The researcher made use of this sampling based on his personal judgement and the purpose of research as it requires participants who grew up in rural areas and/or their parents or ancestors suffered the wrath of the apartheid regime (Schwandt, 1997).

3.3.6 Research Instruments

3.3.6.1 Undisguised Observation

Based on the type of research, these instruments may be found to be many; but, in this study, the undisguised observation was found to be relevant because it encourages confidence and willingness amongst the informants to participate in the study, especially when the participants know what it is all about.

3.3.6.2 Interview

This is a process in which information is obtained by the researcher from the informant(s) about their opinions, attitudes, values and perceptions; and, in this study: such are captured by footnotes and notes made.

The researcher used a self-administered questionnaire as a qualitative data gathering tool. A questionnaire is defined by a means of eliciting, recording and collecting information on the experiences, perceptions, beliefs, feelings and attitudes of the respondents (Key, 1997 and Kirakowski, 2000. A questionnaire is a method of collecting written statements relating to the situation or phenomenon being studied. This instrument was preferred because of its simplicity and low cost (Preedy and Watson, 2009).

3.3.7 Data-collecting Instruments

The quality of a research study lies in the quality of the instruments used in collecting data as was done in this study where reliability, validity, sensitivity, suitability, objectivity and feasibility were considered and found vital for its success.

3.3.8 Ethical considerations

Ethics is defined by Cohen, Manion, and Morrison, (2005: 56) as a matter of principled sensitivity of the rights of others. Ethicists say that, while truth is good, respect for human dignity is better, even if, in an extreme case, the respect of human nature leaves one ignorant of human nature.

In this study, the researcher considered the importance of ethical issues by informing the participants what the study is all about as stated on the introduction of the questionnaire. That is, in this study, individual rights; the right to know; the right to participate; the right to withhold information; and the right to withdraw and discontinue were highlighted. Regarding the latter, it was emphasised that it will be respected if they consider that the questionnaire is intrusive and an invasion of their privacy.

The following ethical issues were considered:

a) Informed consent

The respondents cannot be coerced into completing a questionnaire unless their consent is fully guaranteed because it may result in ethical problems.

b) Access and Acceptance

The permission to conduct this research was granted by the University of Venda's Ethics Committee.

c) Ethics of Social Research

While in search of knowledge and truth, the current researcher considered the effects of the research in a target community and found them accommodating.

d) Sources of Tension

There should be a balance between the pursuit of the truth, knowledge and the preservation of the dignity of the individuals participating in the research because greater consideration has to be given to the possible risks posed to the: physical, psychological, humane, propriety and cultural values than to the potential contribution of research to knowledge. In the past, this aspect was sacrificed by earlier researchers who looked down upon the Africans; because, in the past, the system allowed only the powerful or elite to research the less powerful from a biased position and wrote everything about them on their behalf and listened to no African voice except to vigorously silence them for centuries including through incarceration or death. Such studies did not respect and protect the Human dignity.

e) Ethical dilemmas

This is neither here nor there because it is an imbalance between the right to knowledge and the right of individual to research, participation, self-determination, privacy and dignity which seems to have been one-sided in South Africa where the rights of the whites were protected while those of the Africans were violated especially when it is apparent that their voices were not heard and that wherever communication was made, was done on the basis of instructions, circulars, regulations, by-laws, force and as a result, wrong postulations were made in this regard. Such an approach worsened their lives as they had nowhere to make their voices heard because everything was policed, monitored through intelligence and paternalistically handled. The explanation given, gave them that sigh of relief and privilege to be open and candid in providing information as required in the study to enable it to measure what it intends to measure.

f) Privacy

The right to privacy is contrasted with the right to know. This means that the informants have the right to withhold that which is beyond the reach and control of the researcher and this means that unless correctly approached, the researcher is bound to miss out completely especially with regard to the Africans who were good at even misleading the early missionaries and made them a laughing stock before they mastered their language. Likewise, when they were taught at school that they have migrated, they kept quiet but passed on the correct information to their offspring unsuspecting during cultural activities like marriages, funerals or enthronement of chiefs through, praise poems and through totems because even in the midst of oppression the staunch Africans used the word of mouth to protect their own while the converts missed their own to become pot-plants.

In this research the informants were candid and open as the analysis in table 4 below attests.

g) Anonymity

In this study, the information provided by the informants did not reveal their personal identity or address to guarantee their privacy and non-traceability.

- **Confidentiality**

In this study, the current researcher adhered to professional principles to keep faith with the participants.

- **Betrayal**

The current researcher observed the data provided by the informants as classified information for use in the study only. The data provided in confidence was never revealed publicly except the activities that took place at Mapungubwe or Thulamela that became public knowledge after the Reburial of the Human Remains and in which the current researcher was the main active role player throughout and in the absence of any other written documentation, used the information to strengthen this study for future use. The privacy and dignity of the informants, was protected.

- **Deception**

The researcher did not conceal the true purpose and conditions of the research and did not misinform the informants. No deception was entertained in this study. Cohen, Manion, and Morrison, (2005:49- 67), Leedy, and Ormrod, (2005:143-150), Uys and Basson, (2005:75-85), De Vos, Strydom, Fouché, Delport, (2008:159-190) and Creswell, (1994:148-153).

3.3.9 Pilot Study (Participatory action Research)

This is a broad methodological term that refers to the use of practice in a study that is designed to help researchers to refine where necessary, their intended study.

The aim of the Pilot Study is to fine-tune the study for the main inquiry to determine whether the methodology, sampling instruments and analysis were adequate and appropriate to the study or not.

The pre-testing took place at Tshugulu Lodge in 2006 April 26 to the invited Government officials from the neighbouring States attending the 'Mapungubwe *National Park Heritage site National Parks Week Launch*' with Government officials from South Africa, Botswana, Zimbabwe and Maputo in order to:

- determine the feasibility of the planned project
- make a dress rehearsal of the main investigation to determine where the current language groupings (which apparently were not there during the Mapungubwe epoch), are currently found such that they observe each other as strangers and foreigners apparently because of the dearth of written information about their past but luckily still saved by the Indigenous Knowledge Systems.
- make use of literature on the Migratory Theory to juxtapose the various views expressed to determine whether the project is relevant and questions asked would help change the knowledge gained from formal education regarding the credibility of the Migratory Theory or not (Op cit p.:145).

a) Reliability

This study can be conducted amongst the Africans in the country and will provide data that observe them as having local- than of foreign origin. This tool was used in this study to measure what it is designed to measure in this case to establish as to whether the Africans migrated into the country on any given time as the Europeans did as it stands on record or and whether any written record was based on estimation because no one actually saw them come or not. In order to test the reliability of this view, the researcher designed a questionnaire to validate or invalidate the inconclusive claims made, only to find out that it is not reliable because **although it replicates concerning the origin Europeans, it fails to do so concerning the Africans as the Vhangona-Bakone-Banguni who proved to be more local than foreign when the Restoration Theory is applied as a test-retest method.** While the origin of the Whites always reflect Europe as their place of origin, that of the Africans, as the Vh(B)angona-Bakone-Banguni does not reflect them as originating from a **cardinal point** but a common **local origin** with local African place-names, culture, tradition, language, ruins, Human-fossils and -graves, artefacts, holy sites, totems, chieftaincy, religious and marriage institutions such that even though there are local differences, they strongly reflect their common dynastical origin that dates back into antiquity to places with local native names.

Validity

According to Cohen, Manion, and Morrison, (2005:105) validity is an important key to effective research because: if a piece of research is invalid then it is worthless. Validity is a requirement for both quantitative and qualitative research. Validity should be seen

as a matter of degree rather than as an absolute state because it is not possible for a research to be totally valid. In this research, efforts are exerted to minimize invalidity and maximize validity.

This instrument is considered as the main criterion because it is the degree by which an instrument is supposed to measure as a ruler does, to distance and chemical scale does to mass.

In this study, two types of validity were used namely:

- Content validity was applied in the design of the questionnaire aimed at determining whether the Migratory Theory replicates with the Africans as it does to the Whites or not. This tool helped to disconfirm the claims made by the Migratory Theory that the Black people migrated from a relative cardinal point of the North but instead confirms that the Africans as the Vh(B)angoṅa-Bakone-Banguni, are the non-such Autochthones in the country then called Lukungurubwe by the Vhangona-Vhavenda (South Africa) as attested by unhidden hanging and fallen boulders found at Mapungubwe, Mukununde, Masi and on the foot of all forested mountains.

There are different kinds of validity and only a few relevant to the study are briefly handled. This tool refers to the process of establishing how representativeness of the items on the research instrument are as operational within and without the country were until wrong information were unilaterally forced upon the Africans by the System that led to the current politically established countries like Swaziland, Lesotho, L̄ifurudzi/Lehurutshe (Botswana), Sananga (Namibia), (D)Zimbabwe, Vhulozwi (Zambia), Khongoni, Matanganyika (Uganda, Malawi and Tanzania) or Vhuronga (Mozambique) which are modern Colonies that divided the otherwise originally dynastically connected nation since antiquity. The ancient place-names and Stone-Walled Ruins still found in some of these countries reveal that they were occupied by a nationally connected and interrelated nation that gave the original place-names deep in antiquity in support to the expression that says: The one who gives an original name to a place is the owner of the place.

The evidence from secondary sources coupled with the evidence gained from the experts assisted in the **validation** of the Questionnaire used during Pilot study, were the same as those conducted at Tshugulu Lodge at Mapungubwe on 15 March 2006.

This instrument ensured that the study cover the domain it purports to cover, namely whether:

- The Africans as the Vh(B)angoṇa-Vhavendṅa as a sample of the Bakone-Banguni migrated into South Africa or not. The findings could help in giving direction during the heated debates regarding Land Claims because the Lancaster Willing-seller-willing-Buyer policy as adopted from the Zimbabwean policy was found a non-starter especially when the seller who did not even buy land, which by culture is not for sale, is a foreigner and an heir who is supposed to occupy the soil is expected to be a buyer and traditionally see no reason of buying what originally belonged to him as the son of the soil. *Should* the outcome of the study reveal that the Africans are the autochthones it will assist in shedding some light and giving direction in the over-heated debate concerning the land claims in the country? Such will determine whether it should be claimed holistically or on a plot per plot basis like one would when fastening a buttons of a coat, shirt, and jacket only to surrender it to foreigners.

The study did not cover all people affected by forced removals and are currently living in semi-arid rural areas or in forced rocky or low lying wet lands locations, due to lack of funds. It is probable that the same views of forced removals could have affected them as well and so reveal whether their original ancestral land was occupied by foreigners when they were forcefully removed to the uninhabitable areas their ancestors avoided in the past or not. The likelihood to satisfy this instrument depends on the keenness of the respondents to participate in providing credible and valid information as was the case in this study that could confirm or disconfirm whether the Vh(B)angoṇa > (Vhavendṅa, Vhakalanga and Vharonga) Bakone > (Bapedi, Basotho and Batswana) and Banguni > (Xhosa, Zulu, Swati, Ndebele, Tsonga and Shangaan) as indigenous or foreigners by origin or not while their culture, religion, language reveal their commonality throughout and whether their current difference was intentionally constructed by the missionaries as a mission to divide and rule them separately and to cause them to hate one another on the basis of belonging to a different denomination or not while in their different denomination unite against them to guarantee their safety, through social and commercial superiority.

The fact that the History of the Africans was written on their behalf by the Whites who 'had been taking possession of their land,' Van Jaarsveld, (1975:62) and could not speak the *Language* spoken in the country then, Cory, (1930:171), disproves that the autochthones in the country, migrated. The unsubstantiated claim made by the foreigners was used to justify the unfair Land grab. Fage, (1970: 84). The wrong Land claims made by the Europeans and failure by the Africans to challenge the Migratory Theory in the past because of the restrictive policies, indirectly confirm the Africans as the authentic heirs to the soil.

It is on that basis that this study is conducted to correct the wrongs of the past. On the understanding that unlike the foreigners, the Africans have nowhere to go, it is important to deconstruct what has already been documented in order to demystify the Migratory Theory because an individual or a nation cannot migrate from a relative cardinal point or a place or region with a foreign place-names or modern country names, when such names did not exist at the time or before Western intervention. In denying the Africans the right to the soil by force, were indirectly acknowledging them as the autochthones and heirs to the soil as they are at their place of origin.

These discrepancies justified the need to conduct this study to come up with demonstrable credible evidence that could reclaim and restore credible evidence about the correct origin of the Black-Africans by making use of the Vhangoṅa in particular and the Bakone-Banguni in general as the nonesuch autochthones in the country and region through replicable demonstrable credible evidence never used before.

The respondents expressed their satisfaction with the questionnaire and no changes were made.

ii) Internal validity

This instrument has different facets but what is relevant in this study is the authenticity-confidence-, credibility-, as confirmed by data provided by the respondents. The data provided could help in uniting the politically created parallel heterogeneous society by the West. The difference in this tool lies on the fact that wherever there are differences in the origin, there will always be differences in the Life-views while those with the same or common origin, will in one way or the other, display the commonality in their Life-views as the culture and tradition of the Vh(B)angoṅa-Bakone-Banguni are because Africans are relatives irrespective of how strange they are observed by foreigners who

lack Indigenous Knowledge. The reason for people to observe each other as strangers even when they share the same surname and totems is due to the fact that their unnatural separation was exacerbated by politically based forced separation during the scramble for Africa.

iii) External validity

This instrument refers to the degree to which the results can be generalized to a wider population. This instrument is regarded as a problem and often considered as a *sine qua non*. This is not the case in naturalistic research where nature remains unchanged and can provide valuable and currently unknown information as this study endeavours to do by means of hard-core evidence. This postulation seems farfetched to the modern man because their umbilical cords were severed deep in antiquity. *While Man forgets, nature forgets not* (Uys & Basson, 2005:37-84).

iv) Face Validity

This instrument ensures that the study measures, what it intends to measure. It intends to retest the Migratory Theory to determine whether the cardinal point of “North” can be used as the origin of the Africans while actual tangible country origin for the Europeans is used or not and whether the shape of their noses is due to the feeding method of the babies when solids of soft maize meal porridge is introduced and used until the toddler could feed itself or not? The study will determine whether maize is a local crop or not and therefore help to determine their local or foreign origin in South Africa. Such will help to deconstruct the Migratory Theory.

v) Ensuring validity

This instrument was used to ensure credibility in the study by minimizing threats by choosing an appropriate time scale namely the Longitudinal Time Scale, availability of resources to undertake the research, selecting the appropriate instrumentation for gathering the suitable data using an appropriate sample size which is not too small or too big, in this case, hundred, to ensure that the suitable instruments and suitable method are applied. Efforts were instituted to apply a combination of the qualitative and quantitative methods to ensure reliability.

Table 3.2 Questionnaire Evaluation

Statement	Count		Count	
	Yes	%	No	%
The questionnaire was (not) long	50	100	0	0
The questionnaire adequately addressed the topic	50	100	0	0
The requirements of the statement (not) clear	50	100	0	0
Some questions (did not) overlapped	50	100	0	0
Statements clearly written	50	100	0	0
It is a useful instrument	50	100	0	0
Questions were (not) repeated	50	100	0	0

A quick analysis reveals that the questionnaire is well structured and set to measure what it has set out to measure and that the outcome will be credible and valid.

3.3.9.1 Reliability

Reliability is both consistency and replicability over time, over instruments and cover groups of respondents. It is concerned with precision and accuracy. For research to be reliable, it must produce the same results when conducted anywhere with different groups. There are three types of reliability, namely: stability, equivalent and internal consistency.

3.3.9.1.1 Reliability as Stability

Reliability is consistency over time and over similar samples. This means that it will yield similar data from similar respondents over time. In this study, use was made of the *Vh(B)angoṅa-Bakone-Banguni* as the direct descendents to be used to provide demonstrable, credible evidence about their origin, rather than foreigners who lack indigenous knowledge: no matter how specialised, unless they confess to their

wrongdoing of forcibly removing the black Africans during the destabilisation of the country by the system, from the Cape to the *Vhembe* (Limpopo) River.

Reliability also refers to the extent to which the instrument measures what it is supposed to measure. In this study, a new theory is devised in order to test the validity of the migratory theory, which, if it is a credible theory, should be able to be replicated to reveal African migrations, as compared to settlers who have migrated into South Africa. Cohen, Manion and Morrison (2005: 105 - 118) argue that such an outcome would amicably conclude the study as it would confirm the theory that Africans, as the whites claim, have also migrated into the 'empty South Africa' as the Orientals did in 1860. This has so far not been proven, hence the importance of doing so by means of another theory as so required by experts stated above.

3.3.9.2 Experience of Experts

The researcher made use of the experience of other people to shed more light on the subject, while guarding against bias that could affect the study, as observed by De Vos, Strydom, Fouché and Delport, (2008: 81 - 82; 206 - 208) because: "The experts may instead of shedding more light on the subject cause more confusion as they intentionally or unintentionally force their own ideas and so discourage the research to continue".

Researcher bias was not experienced in this study, but guarding against it served as the basis of impetus to endeavour to deconstruct colonisation with objective credible evidence that leaves everyone satisfied, as the past is neutral. The researcher thanked the participants and answered their concerns without humiliating them.

3.3.9.3 Feasibility of the Study

Even before the actual research was undertaken, the researcher had to ensure that there were no unforeseen problems that could emerge during the investigation and had to be prepared for any eventuality that could emerge during the main investigation. This vigilance about and awareness of not drawing on qualifications, due to the negative results this has had on illiterate black Africans, perpetrated by the missionary elite that immediately forced the respondents to withdraw and become reluctant to participate. Black African elders believe that wisdom has nothing to do with schooling, and, if taken into confidence in style, more information could be tapped into as this study has succeeded in doing.

3.3.9.4 Testing the Measuring Instruments

This was done by pre-testing the entire questionnaire before the target population with success as the deficiencies picked up at *Tshugulu* Lodge, were avoided - namely that the questionnaire should not be too long because it can discourage busy respondents and should remain comprehensive, manageable, interesting, challenging and as brief as possible. The questionnaire was structured in a way that only the elders who marshal oral tradition could be in a position to answer it within 30 minutes.

3.3.9.5 Value of the Pilot Study

As a proxy, the pilot study afforded the researcher to:

- Know what to expect during the main investigation, like the length of the questionnaire and time spent. The respondents were satisfied with the layout, accuracy, reliability and appropriateness of the study, and as a result, all possible problems were avoided or removed before the actual investigation.
- Test the reliability and validity of the questionnaire as a measuring instrument.
- Interest the respondents in the outcome of the study and encouraged the researcher to painstakingly conclude the research, as nothing in this regard was ever conducted before.
- Apply both the qualitative and quantitative methods to give a comprehensive picture of the findings on the credibility of migratory theory.

3.3.9.6 Suitability of the Sampling Frame

The pilot study offered the current researcher a chance to test the sampling frame for its accuracy and relevance to determine its suitability. The respondents were keen to see the study undertaken to completion in order to find out what the situation was like before the Europeans set foot in the country, then known by its African place-name, which the *Vhangoṇa-Vhavenḡa* could have retained.

3.3.10 Data Collection Method and Instruments

3.3.10.1 Data Collection

This refers to the method of collecting evidence systematically. The current research had to determine whether there is a correlation between the migration of whites and black Africans, or whether the white immigration was consequential to the migration of black Africans or whether this was a misnomer for the movement or relocation of the indigenous populations or not.

The method adopted compared evidence from secondary data and the field of study where black Africans, such as the *Vh(B)angona-Bakone-Banguni*, the San or the *Vhapo/Bapong/Balapha*, as the autochthonous nations did not migrate, but instead had to relocate within the same land. *Fh(p)ano/Bopong/Bubong/Apha Lukungurubwe*, currently called South(ern) Africa, as a similar relocation took place within the same continent called *Muno/Bopong (Mona)/(L)apha/Pano*, or Africa, currently called *Mzansi* by the media. The magnitude of this research concerning black Africans as indigenous to the country and continent, as the sons of the soil (*kgwana oa mobu*), has not been conducted before.

3.3.10.2 Content Analysis

By making use of the trans-disciplinary approach, this study has endeavoured to reveal the widespread distortions and bias of all forms of human communication in various disciplines or fields of specialisation perpetrated against the *Vhapo-Bapano-Bapong-Balapha*, as the *Vhangona-Bakone-Banguni* and *Vharwa/Bathwa/Maqhakantsu/San* of *Muno-Bopong-(L)apha*, which, in this study, are anglicised as the Munoans. This ancient national name could have been retained had it not been replaced by two foreign names, namely 'Africa(ns)' and 'Azania(ns)', introduced to disinherit the children of the soil of their own heritage and land right, as highlighted throughout this study and supported by researchers, as will be discussed in Chapter Four.

The study is intended to determine whether the San, who were found in their 'primitive' state as *Bakone-Banguni-Bangona* by the Europeans, "were not already a civilised nation the foreigners depended on for their livelihood" (Walker, 1961: 34). The specific body of material that could be found on land in the form of "geographical and archaeological evidence, flora and fauna and evidence of earlier human existence in the

form of graves, ancient stone-walled ruins with African place-names could settle the argument as the place-names would betray the owners as the nonesuch occupants” (Leedy & Ormond, 2005: 142 - 144).

This study is intended to determine whether the *Vh(B)angoṅa-Bakone-Banguni*, called then by different derogatory or dehumanising names like the ‘*Bantus*’ or ‘*Kaffirs*’, and currently ‘Africans’ or ‘blacks’, migrated or immigrated into the country they were found living in by the early Europeans, as attested by Cory (1930: 171).

The current study makes use of qualitative and quantitative data analysis methods. Evidence was compiled by analysing all data used from secondary and primary data based on Indigenous Knowledge Systems never applied in research before, as it often eludes the specialists of the West who apply the Euro-centric approach, instead of mixing it with or juxtaposing it with African perspectives in order to probe deeper into the fundamentals of the phenomena under study through existentialism.

The researcher also applied the descriptive method, as it is the basis upon which the qualitative approach uses the phenomenological reduction for better results.

3.3.11 Theory Generation

This study applied the qualitative and quantitative approaches to data collected from the field of study by making use of the modern *Vhavenda* in *Venda* in particular and other missionary-designated language groups in general, as currently found in urban areas, as in the Department of Foreign Affairs where they are employed. These employees were suitable as a sample to be able to probe into the dark past based on their experience of ‘being impinged upon individually, severally and collectively as a policy of the system’ (Saunders, Lewis & Thornhill: 2003).

This method and sample group created the ideal situation where it was possible to conduct a questionnaire with ease to determine whether forced removals were implemented throughout the country, and this enabled the drawing of general conclusions based on findings regarding their experiences as the descendants of an autochthonous nation, as confirmed by Cory (1930: 171), as their opinions, attitudes or previous experience so informed them.

3.3.11.1 Grand Tour Questions

In this study, it was deemed prudent to ask grand tour questions, as Creswell (1994: 70) avers that in a qualitative research, “a guiding hypothesis is used with the grand tour question which is a guiding hypothesis followed by sub-questions.”

The study moves from the general to the specific to determine whether black Africans migrated. The grand tour questions used were:

1. *What* evidence exists about the long existence of the *Vhangona-Vhavenda* in *Venda* of yore in the Southern African region that could support that they are an autochthonous nation and therefore did not migrate?
2. *How* can it be deduced that the *Vhangona-Vhavenda* as a sample were a civilised nation deep in antiquity without leaving a written record behind?
3. From *when* did the *Vhangona-Vhavenda* inhabit the Southern African region?

The *when* question appears to be problematic to apply to the *Venda*, considering that the Christian Annual Calendar differs from that of the black African and the *Vhavenda* concept of time, as the *Vhangona* in particular could have lived in the region since long before recorded history. Evidence to validate this claim is outlined in Chapter Four as part of an interwoven analysis. This means therefore that the *when* and *what* knowledge of past events can be answered rather as evidence that ‘begs the question instead of answering it’ (Renier, 1961: 98).

3.3.11.2 Sub-questions

The sub-questions of this study are as follows:

- a) Is it consequential that the migration of whites resulted in the migration of the black Africans into the country they found themselves in?
- b) Who migrated, who did not and why?
- c) Are the concepts of migration and relocation the same?
- d) Was the country in which the whites found themselves uninhabited or was it occupied by people they disregarded as people?

- e) Were the San alone or were there other more civilised people who were metallurgists, tillers of the soil, who practiced husbandry and had a complete social structure?
- f) Who saw them migrate into the country and when and where they situated to be able to see them come in a 'wave form?'
- g) Was the *Vhembe*, which was replaced by the European name 'Limpopo River', originally a border or not?
- h) Could there be credible evidence lying hidden somewhere trapped by mother earth that could support the commonality and long existence of black Africans in South Africa?
- i) Is there credible, replicable evidence that could be used to connect the existence of the ancient human beings with the modern Africans that could point to their common dynastical origin that could have been lost with the passage of time?

These questions enabled the researcher to use a method that could establish the practicalities of the research (Cohen, Manion & Morrison, 2005: 75) to:

- Fulfil the purpose of the objectives by designing a questionnaire;
- Focus the research in order to answer the research questions by making use of the respondents as the voice that was unheard for centuries;
- Address the reliability and validity of evidence provided to serve as guidelines as discussed in this study to extract the required data from primary sources.

This was done through a method that probed the validity of migratory theory (Leedy & Ormond, 2005: 93 - 105):

- Make a sample to establish from where data will be obtained: primary data, secondary data, observation, interviews and questionnaire, as in item 3.3.1 above;
- Determine the data that will be found from documentary sources or literature as listed in the study;

- Use the qualitative and quantitative survey as the main methodology of the research.

The questionnaire was designed to obtain data by moving from the general to the particular, concrete to the abstract or theory to practice. As with the interpretive, constructivist or post-positivist approach, the qualitative research helps to explain, predict and control the validity of migratory theory as the phenomenon under scrutiny. The evidence provided was tested to establish the replicability of migratory theory from a quantitative and qualitative point of view in order to confirm or disprove the theory and to positively reclaim the ancestral past.

The advantage of using the qualitative, survey and quantitative methods is that it enriches the research by leading to the design of a theory that can be generalised and replicated throughout South(ern) Africa to solve the question of migration into Southern Africa, based on demonstrable credible evidence, as briefly outlined in Chapter Four.

The multi-disciplinary approach ensures the internal validity of the research as well as the drawing of accurate conclusions about cause and effect and relationships within the data. This approach also ensures external validity because the conclusions drawn from this study provide thick descriptions that could be found to be relevant to the other modern language groups within and outside of the current South Africa, which, before the scramble for Africa, was one region characterised by 'a culture and a settled life-style' (Cory, 1930: 171).

Research questions and sub-questions were drawn up to search for available credible data that could prove or disprove the problems caused by the extensively propagated popular migratory theory that was never validated or retested.

The validity of the migratory theory was further tested by Van Warmelo, mistaking the *Vhasenzi* for the *Vhavenda*. To date, this mistaken identification is still taken as fact, hence the need for this study to prove that the names *Vhangoṇa* or *Vhavenda* are synonyms referring to the rightful landowners as the autochthones who hosted the *Vhasenzi* and the *Vhalemba* who arrived around 1700 or later. There is no consensus among social scientists stated and the research sought to resolve this inaccurate history in Chapter Four.

The focus of this research therefore is to find demonstrable and credible evidence that could support the *Vhangoṇa-Vhaventḁa* as a sample of black Africans who were indigenous to the country that was wrongly considered uninhabited before the Dutch arrived; thus refuting the intentionally or unintentionally biased view of civilisation in Southern Africa being as a result of European intervention. It will be argued that this bias is incorrect as the white settlers relied heavily on the unique, famous and principled African philosophy of hospitality called ‘*Vhuthu-Botho-Ubuntu-Kintu*’.

The use of a cardinal point as a place of origin is proof of how much the migratory theory has failed and was misapplied to the *Vh(B)angoṇa-Bakone-Banguni* and the conclusion that they migrated into Southern Africa and that European settlers were the first to occupy the land.

3.3.12 Data Analysis

The data collected was documented and analysed in order to make a generalisation regarding the local origins of black Africans (the *Vh(B)angoṇa-Bakone-Banguni*) in South Africa, who reveal their common dynastical origin that dates deep into antiquity, as demonstrated in Chapters 4 and 5 to disprove the theory of the migration of black Africans. The concept theory is applied in this study, and is defined as ‘an attempt to make sense out of what we know concerning a given phenomenon’ (Cohen, Manion Morrison, 2005:11). It was therefore imperative to develop a theory to confirm or disprove the espoused migratory theory to determine whether it is testable and replicable, as ‘the purpose of research is to build a theory’ (Leedy & Ormond, 2005: 96) and ‘a researcher must develop his own theory’ because as (Op cit: p.11) opine: “It is a potential source of further information and discoveries” (Saunders, Lewis & Thornhill, 2003: 27). This theory is then used as ‘a method designed by Scientists to test, confirm or reject data derived from a phenomenon (Leedy & Ormond, 2005; De Vos, Strydom, Fouché & Delpont, 2008). This earlier theory being tested, confirmed or rejected is, in this case, migratory theory, and the method is used to test whether this theory is replicable or not, and if not, to be classified as a myth and a fallacy that could have been used in order to justify why foreigners disowned black Africans of their rightful land as the probable autochthones, even by default. The method enables a challenge of the premise upon which the migratory theory is based, and hence the importance of this study to determine whether it is possible that the ‘*Bantus*’ (as such a name did not

exist then) migrated from a relative cardinal point of the north' or a country or region with a European name(s) before or at the time when the Europeans arrived, or whether these black African groups were inhabitants before the first European settlers.

3.4 MAPPING

Maps, like pictures, play an important role in participatory methodology because they show, amongst other things, relational locations within the region. These probable relational locations, if identified, could be used to reveal information that Africa could have been long settled by black Africans, perhaps earlier than the time when it was still volcanic and earthquake prone. Catastrophes of these magnitudes continue to take place even after the creation of humankind, which also includes black Africans, as they are indigenous to Africa and such episodes are still taking place and are recorded more than they were before. An occurrence common in *Venḁa* could be the female ululation whenever there are rumbles of a jet usually mistaken for the earthquake, which could support their long existence in the country as the autochthones.

Unless covered by larva (*lwala*) or buried by earthquakes (*midzinginyo*) or deluges (*tshauka*), artefacts could still lie buried under the earth or undiscovered in caves, under rock ledges, cliffs, graves or ruins waiting for someone to find them as confirmation of their long existence in the country before the arrival of the foreigners.

Before the colonial onslaught, modern political borders did not exist and people travelled freely using hardened short routes which criss-crossed the continent in all directions, as attested by secondary sources and confirmed data provided in Chapter Two, validating the claims made by some social scientists. It is no longer possible to determine when and how the region and continent was systematically populated over the centuries as people freely relocated to the more secure and affluent regions and areas free of tsetse flies and mosquitoes.

3.5 ORAL ELICITATION OF INFORMATION

As a member of the royal family of the *Vhangoḁa-Vhavenḁa* stock, the researcher was groomed on oral tradition as brought down from generation to generation on the topics of sound morals and the accommodating spirit of humanity (*Vhuthu-Ubuntu-Botho-Xinhu-Kintu*). This tradition taught diplomacy, tradition and culture to the youth in a royal

family. In adulthood, this becomes overshadowed by the involvement in Western education and Christianity. Christianity teaches black Africans to frown upon one's own culture, and is filled with deculturation propaganda. A paradigm shift resulted from international exposure on the importance of the unrecorded African past that was twisted by those who had a mission to accomplish.

This traditional learning formed the backbone of the researcher's approach to the problem of the migratory theory from the Afro-centric approach by commencing from the known to the unknown, the simple to the complex, the practical to the theoretical or symbolic; thereby gaining more insight from an objective point of view of existentialism, as moral lessons embodied in the wisdom of folklore, songs, concepts, place-names, poems and praises rendered during funerals and festivals, reveal the African wisdom that was passed down from generation to generation without force, as a way of life that revealed them as the probable autochthones in the country. A lot of this valuable information got lost with the passage of time or altered depending on the ability of the narrator because it was not documented before in songs and folklore.

3.6 DATA ANALYSIS PROCEDURE

The research applied the quantitative, qualitative and survey approach or methodology. Since the study relates to the qualities of human actions and interactions with the environment for survival, as a body of Indigenous Knowledge Systems (IKS), it will not delve into the complexities of the quantitative approach as the study does not intend to analyse, compare and interpret statistical data. As researchers, Uys & Basson (2005: 51); Cohen, Manion and Morrison (2005: 272); Creswell (1994: 92); Le Compte, Preissle & Tesch (1993: 315 - 321) argue that, "There is no single blue print for planning research because research is governed by the fitness for purpose and that the purpose of the research determinesthe methodology and design of the research." Thus, it is deemed befitting in this study to include the phenomenological and the ethnographic model.

This is done in order to unearth, by making use of the Indigenous Knowledge Systems, the original credible wisdom of the *Vhangoṇa-Vhavenda* that could be found engraved on rocks in support of their probable long existence that could confirm them as the original indigenous people of *Venda* in the Southern African region, and serve as a demonstrable proof that the migratory theory is not credible because a nation that plays the mathematical draughts of 48 holes - *mufuvha/moruba* as reflected in Chapter Two - cannot, by any means, be regarded as primitive or as migrants when such evidence

could prove them as the founding fathers of mathematics, applying four operational principles.

Le Compte and Preissle (1993: 2-3) define ethnography as: “not only multimodal or eclectic; but that it is also a way of studying human life and that, as a design, it mandates investigative strategies to cultural instruction. It is holistic and seeks to describe total phenomena within their various contexts and to generate from the descriptions, the complex relationships of causes and consequences that affect human behaviour toward and belief about the phenomena.”

The strategies used therefore elicit phenomenological data to represent the worldview of the participants being investigated and participant constructs used to structure the research. Ethnographers, such as Le Compte and Preissle (1993: 158), aver: “Deal with empirical data, or potentially verifiable information obtained from the environment and accessed via human senses.”

The eventual evaluated ethnographic product recapitulates the cultural scene in such a way that the readership envisions the same scene that was witnessed by the researcher before because new insights are created as the strange becomes familiar. This purports that the African past is documented in concepts, personal- and place-names and nature, thus making the complex life situation, simple. This evidence will have to be supported during the analysis by more demonstrable credible, valid, tangible evidence to validate or invalidate the ingenuity of the Africans using the *Vhangona-Vhavenda* as a sample.

3.7 METHODOLOGY USED IN THE DESIGN OF THE THEORY

As a requirement in every thesis, this research will design a new theory in response to the requirement of contributing new insights and or contribution to the existing body of knowledge on the migratory theory. In this regard, it has to be tested for its replicability or non-replicability (Cohen, Manion & Morrison, 2005; Leedy & Ormond, 2005; De Vos, Strydom, Fouché & Delport, 2008). A theory is a method designed by scientists to test, confirm or reject data derived from a phenomenon and that it is imperative that: “A researcher should be able to design a theory that must be replicable” (Cohen, Manion & Morrison (2005: 12).

3.7.1 Munoan Restoration Theory (MR Theory)

The study has endeavoured to develop a theory as a requirement in a form of a visual and verbal statement called the Munoan restoration theory (MR), based on local demonstrable evidence like the stone-walled ruins, tangible evidence on rocks and artefacts that will, through use of Indigenous Knowledge, reveal the original place-names and owners of such places since antiquity before they were renamed by the West in their languages by default, for their convenience.

Such demonstrable evidence could be used to determine who constructed them, and which modern national group can lay claim to them, as the Europeans would, on the architecture of monuments, buildings and modern technological know-how; but not on their ensemblment, as African manpower was involved. The major implications of the study are whether the findings could be used for future research or not. Such a theory should be applied in analysing the claims made by earlier theorists from a Eurocentric approach and assumptions as found in literature that seem to contradict each other and are inconclusive as to whether black Africans migrated or not and, as a result, this places migratory theory in disrepute.

The time of the arrival of the Europeans, who were eager to justify and protect their claims of land when creating new homes away from home, could only be challenged by demonstrable evidence that could be provided to prove that black Africans had places of abode at a cardinal point in the north or whether they have a common dynastical origin from within or outside the continent or not.

MR theory enables a probe into the past to determine whether the migratory theory is a myth or not as informed by the observable systematic collected data, and the MR theory probes into the fundamental basis of the migratory theory to determine as to whether it is credible, valid, reliable, verifiable, justifiable and replicable or not, and, as a result, could reveal whether the *San* or *Khoisan* (Bushmen and Hottentots and the Africans (*Vhangona-Bakone-Banguni*) were the autochthonous nations in the country called South Africa; or whether it is Europeans, as the South African white settlers, and the Orientals, as all the people who have their origin in the Middle and Far-East.

Without the application of MR theory and based on the current theories in use, any researcher influenced by migratory theory is bound to be misled and so mislead others: as was the case spear-headed by the system, for a period spanning more than three

centuries. Without this theory, the origin of unveiled ancient data, which was intentionally or unintentionally credited to unknown extinct human beings - as it is the case with the use of the *Mapungubweans* who never existed - as a twist to hide the outcome. This was done willingly or unwillingly to protect the European interest in the country rich with natural resources for the few against archaeological finds.

This study has attempted to present an objective as defined by de Vos (2008: 141), who is of the opinion that, "A grounded theory study is typically objective and impersonal, and as a result, is used to give a synopsis". The problem found in the migratory theory is that it is not grounded on data collected from the field of study but from secondary data (literature) as an 'assumption, opinion or guess' (Van Jaarsveld, 1975: 54). It is imperative therefore, for this study to determine whether a theory developed from an assumption could be replicable or not. Should the theory fail to satisfy the above standard criteria because data from the field of study was not used, it would reveal that it is a myth and a fallacy that was based upon speculations, assumptions, probabilities and estimations which scientifically, cannot be relied upon until credibility is ascertained hence the importance of this study to find out from the field of study whether there is data that supports it or not.

The outcome of this research will reveal whether the migratory theory was developed as a method or a dire need by the foreigners to acquire land in the country that was already fully occupied by the autochthones or not. The theory could have been developed to clear their conscience because such was against Christian principles and could not be applied in Asia, China or Japan.

The problem created by the Migratory Theory is that it is not grounded on data collected from the field of study but from literature to disown the *Abenguni* in the Western Cape to claim Cape Town and its environs - as the *Amachungwa* (Xhosa) and *Amaqhakantsu* (San) as the Bushmen and Hottentots of their common soil by default. As a myth, it lacks the required foundation to justify its creation because people cannot migrate from a relative cardinal point as such continues *ad infinitum*.

The apparent dearth of documented secondary data regarding black Africans about themselves, by themselves, for themselves as the *Vhangoṇa* - as some of the *Vhavenḡa*, *Vhanyai-Vhakalanga* and *Vharonga* and *Bakone* as some of the *Bapedi*; as some of the *Basotho*; as some of the *Batswana* and the *Banguni*; as some of the *Amazulu*, *AmaSwati*, *AmaNdebele*, *Amashangana*; and the *AmaXhosa*; as some of the *Amagncika*, *Amathembu*, *Amapfingo*, and others - became a problem that required

the current researcher to probe into the past. He did so by making use of the historical semantics to unveil the past that could have been concealed in concepts and natural phenomena as will become clear in Chapter Four, when secondary sources will be juxtaposed with the findings in nature to confirm or refute the migratory theory; and so gain more insight about the past. This is done in order to make sense about the present to be able to probe, acknowledge, reconcile, postulate and plan, into a united prosperous future, for all who live in the country, devoid of the racial paradigm.

3.7.2 Grounded Theory and Descriptive Theory

In order to be able to extirpate the migratory theory from its shaky foundations, efforts had to be exerted to design a different theory that is based on grounded theory in order to expose its origin. This became possible because grounded theory is anchored in a qualitative method that is descriptive. Descriptive theory is defined by -De Vos, Strydom, Fouché and Delport (2008: 14) as: “a study that uses data collected in the field rather than taken from the research literature, especially when current theories about a phenomenon are either inadequate or non-existent to identify the interrelationship of data through constant comparison of conceptual density”. This is done through:

- Open coding: to find out in this case, whether the Africans are dynastically related or not.
- Axial coding: made by interconnections like their cross-cutting hospitality in culture and tradition characterised by a dish prepared twice daily, by every family for an unknown visitor, same marriage practices, the wealth based on stock, epitomised by the same cosmic religion and a settled life-style and respect including respect, greetings with a smile and willingness to assist the elders or be send on errands without prior notice.
- Selective coding: refers to the use of local people who are connected to the existing ancient ancestral ruins like *Mapungubwe* or *(D)Zimbabwe* or *Lukungurubwe* whose historical semantics reveal them as a *lingua franca* and an embodiment of the African past as indicated in Chapter Four.

3.7.3 A Description of the Research Question

The title of this study is “Could the Migration of the black people (Africans) into South Africa be proved to be a myth and fallacy through deconstruction?” The topic is suitable because its relevance remains a silhouette of the arrival of: The Dutch and Malaysians in 1652; the British in 1795, 1806 and 1820; and the Indians in 1860; as foreigners who eventually, through self-designed legal means, became weaned in the country as they forcibly and technically took possession of the African soil at the expense of the down-trodden children of the soil by default. However, to date, there is no evidence to prove whether they ever migrated into their own soil as against evidence of their forced removal as stated by Van Jaarsveld (1975: 88) and in Chapter Two. The migratory theory was applied as a method by the foreigners to acquire land by force, twisting and distorting information and by the propaganda and inconsistency and doubt by writers, as revealed in Chapter Two.

Cohen, Manion, and Morrison, (2005: 73) argue that, “There is no single blueprint for planning research. Research design is governed by the notion of fitness for purpose.

The purposes of research determine the Methodology and design of the research.” Thus it was incumbent upon the researcher to also make use of grounded theory in order to be able to determine who is more indigenous: the Africans (*Bapong of Bogong, Vhago of Muno and Balapha of Lapha*) or the Europeans of Europe; the *San* of Spain or Asia and the Asians of the Middle and Far-East.

The author has endeavoured to submit the MR testable theory: a theory is defined as “a statement which explains or predicts a phenomenon that is testable and that it is recommended that a researcher develop his/her own theory from data derived from the field of study as submitted in response to the requirement” (Saunders, Lewis & Thornill, 2001: 27).

3.7.4 A Description of the Methodology and Data Analysis

The study will deploy the grounding theory without disregarding the quantitative and qualitative approaches. The qualitative approach “endeavours to understand reality through observations and reasoning on the theory and literature reviews,” (De Vos, Strydom, Fouché & Delport, 2008: 261) and is based on ethnographic design, which: “mandates investigative strategies conducive to cultural reconstruction... to elicit phenomenological mandates and investigative strategies conducive to cultural reconstruction... to elicit

phenomenological data representing the world view of the participants being investigated... using empirical and naturalistic strategies and sensory accounts of phenomena as they occur in a real world setting in a holistic manner to generate interrelationships and consequences that affect human behaviour” (Le Compte & Preissle, 1993:3).

This approach brings in new insights as the strange becomes familiar. Ethnography helps to recreate the past shared beliefs, practices, artefacts, folk knowledge and behaviour of a group of people, in this case *the Vhabikwanaive-Vhangoṅa-Vhaventḁa*, as a sample of a nation whose origin could be local if some credible evidence is brought to light. Grounded theory ‘is typically objective and impersonal, and is used to give a synopsis of a description of the research hypothesis’ (Leedy & Ormrod, 2005: 141); namely: ‘Could the Migration of the Black-Africans into South Africa be a myth?’ This question can only be properly addressed if demonstrable evidence that could serve as a silhouette of the past could be found; as it is the case with recent arrival of the foreigners who eventually became weaned in the country as they took possession of the African soil by default. The possible long existence of the legitimate indigenous Africans was absolutely and totally ignored and is crucial to acknowledge and restore it if found to be true and credible.

“The purposes of research determine the methodology and design of the research,” (Cohen, Manion & Morrison, 2005: 73). It is for this reason that this study employs grounded theory to expose credible evidence never used before to justify who the actual autochthones in the country, are. MR theory is used in concert with grounded theory, as well as qualitative and quantitative approaches, in order to be able to ‘to go back to the things themselves’ through the application of a litmus test to establish the credibility of the evidence under scrutiny or study. After this such evidence should be juxtaposed against Indigenous Knowledge (Systems) and the foundations of migratory theory to determine whether evidence revealed is credible, valid, reliable, justifiable, verifiable and replicable or not as the example below replicates.

Table 3.3: Application of the Munoan Restoration (MR) Theory

Item	Colour	Liquid	Results	Liquid	Results	Reaffirm
Litmus	Blue Origin	<i>Add Acid</i>	Red	<i>Add Alkali</i>	Blue	Reaffirmed
	Are whites or blacks an indigenous nation in South Africa.	Inspection in loco Revealed	Long existence reflected	Place found	Authentic origin	Origin reaffirmed
<i>Vhangoṅa Bakone Banguni</i>	Are claimed to have migrated into the country, yet credible evidence reveals that they are the natives	Human fossils at <i>Taung</i> and <i>Pharani</i> Sterkfontein <i>Defateng</i> . Human footprints at <i>Kokwane</i> .	Ruins, graves, artefacts as metal workers, potters, agro-pastoralists	Found throughout the Southern region, revealing common-ality and common origin that dates back to creation.	The <i>Vhangoṅa Bakone Banguni</i>	Reaffirm <i>Vhangoṅa Bakone</i> and <i>Banguni</i> as the autochthones
Europeans and Asians	Are foreigners and therefore settlers since 1652 - 1860	Dates reveal monuments and modern graves	Data reveals recent beginnings	Have strong connections with the West and East	Europeans and Asians are weaned settlers	All Europeans and Asians have their origins and life blood, social and skill connections from Europe and Asia

Bushmen	Are claimed to be foreigners and therefore not the first people	Artefacts are still primitive	Reveal primitives, count up to five, till no soil and are nomads	Currently found in South Africa, mainly in the Karoo and Northern Cape in co-existence with the <i>Amaxhos</i> are referred to as 'others'.	It is claimed on their behalf that they originated either from Asia or Spain, are the offspring of the Malawians and the Boskopoids. They still have to disprove the claims made on their behalf.	According to the evidence given, they are not indigenous to South Africa. They arrived at the Cape a thousand years before the Europeans and cannot claim to be the first people until they disprove the claims made on their behalf about their origin and are negatively described as 'primitive life'.
<i>Khoikhoi</i>	Are said to be foreigners	Artefacts are primitive	They are deemed primitive and nomads	Co-existed and intermarried with the <i>Amaxhosa</i>	They are the offspring of the Hamates and the Bushmen or Bantu. They inherited or stole cattle.	Claimed to have originated in Tanzania or Northern Botswana. Are not indigenous and are not the first people until they prove to be so.

3.7.5 The Quantitative Approach

The application of the quantitative approach was deemed befitting because: “Different individuals ... have constructed different, and possibly equally valid, realities relevant to the migratory theory that justifies its application while the quantitative approach will confirm or disconfirm or denounce the hypotheses” (Leedy & Ormrod, 2005: 106).

In this study, both the qualitative and quantitative approaches are applied to further strengthen the validity of the MR theory, because their combination could help in interpreting the observable data even better from a statistical point of view as the 50 questionnaires answered by 100 participants picked up randomly from different adult populations in rural, urban areas in *Venda* and a sample in Pretoria (urban) attest.

Table 3.4: Hidden Clues Contained in Questionnaire 29 and 49

Questionnaire 29 and 49	The shape of the African nose betrays the way they were fed as babies with solids when food was forced down their throats and had to fight for air at the same time; otherwise, had spoons been used in feeding them, their noses would have retained the normal shape as modern babies currently are.	Is the migratory theory an unfounded theory used only to discredit the long existence of the Africans in South Africa or not?
Valid	100	100
Missing	0	0

The table above considers the data that was collected for the questions above. From the table, all the respondents who were consulted answered the questions presented to them and they were 100 in total. The shape of the African nose and nostrils betray the

way they were fed as babies when air was shut out by the mother's big finger to force solids down the throat as they fight for air at the same time. If they were fed with bottles and later spoons, their noses would have retained the normal shape as the modern babies currently are. The shape of the nose therefore has nothing to do with the nation to which a person belongs to anyone Black-African, European or Oriental; as, if fed in an ancient traditional manner, they would have had their nostrils widened.

Table 3.5: Frequency Table

	Frequency	Percentage%
Valid/True	80	80.0
Uncertain	20	100.00
Total	100	100.0

The table above displays the frequencies as well as the percentages of the data. Eighty out of hundred, or 80% of the respondents, said that the shape of the African nose betrays the way they were fed as babies while 20% did not know and these were some of the males. Probably this could be as a result of the fact that males do not feed or they are not allowed to be there when babies are fed because, traditionally, this is the business of the womenfolk. This also explains the reason why the womenfolk argue that the normal position of the African nose can be maintained if they are fed with bottles and spoons as babies, which means that they have already experimented on it to find the difference. This means also that the shape of the nose only reflects the way one was fed as a baby and reveals the size of the mother's finger and is not a normal natural physical shape of the African nose. The shape of an African nose is therefore not a measurement or criteria by which the nationality of an individual can be determined. Any human baby, who under goes forced feeding, will have its nose widened to the sides and can be normalised if fed with bottle and spoon and the nose sharpened if moulded daily in the morning.

Table 3.6: Frequency on Migratory Theory

Is the migratory theory an unfounded theory used only to discredit the long existence the Africans in South Africa or not?

	Frequency	Percentage%
Valid /Yes	60	60.0
Uncertain	40	40.0
Total	100	100.0

Of the respondents, 60% agree that the migratory theory is used only to discredit black Africans as the autochthones, while 40% were uncertain.

The uncertainty of 40% of the respondents could be ascribed to the influence of the popularisation of the migratory theory and the effect it has had on the elite and the Christian converts, while 60% of the respondents can be theorised to have maintained their link with the oral history of their forbearers. The latter could still recall their ancestral stone-walled ruins, even though they were debarred from visiting them because they then fell within the privately owned white-only farms. The knowledge of the *Vhangona-Vhaventda* about their ancient stone-walled ruins is stored in oral tradition and praise poem(s) and from research and findings of archaeologists.

Currently, such Indigenous Knowledge is required for documentation by 'The Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities' (CRL Commission) as reflected in The Constitution of Republic of South Africa (1996: 105) to reconstruct the fast-dwindling past. The damage caused by the migratory theory includes: social exclusion; the creation of modern concepts (such as 'tribe,' clan' 'ethnic'); denominational groupings; targeted education exclusively for black Africans; the segregation of people into closely monitored closed-worlds for centuries; and the media's popularisation of their exclusivity, which is seldom found amongst the foreigners. This damage resulted in the evolution of xenophobia and the fight for turf in the face of the three maladies of poverty, inequality and joblessness due to the shortage of the soil that is in the hands of the foreign settlers. This forced the Africans to look down upon themselves, such that archaeological findings were not applied in a helpful manner, such that many find it difficult to observe anything good in their past that can be of benefit to the current and future generations. This is because of the negative propaganda and no reference made about the usurped ancestral soil.

The advantage of the study of history is that it is through the past that one is best able to value one's existence and be able to plan for the present and future. This is shown in the protected ruins around the Vatican in Rome, Greece (the Acropolis in Athens) Turkey (Kusadasi: The House of the Virgin Mary) and Israel (Jesus' grave) or the Great Wall of China. This are retained by the modern man through reclaim and promotion of tourism. The CRL Commission is making inroads towards changing the paradigm shift of many people who are ignorant of the past, while the whites are eager to make the best out of their recent South African past based on stolen land because the history of the country is written in such a way that it favours them and so document everything, which the Africans currently find it difficult to challenge that which is written on their behalf until the spark made by the revelation of this study.

The need for the use of Indigenous Knowledge Systems means that information is required to bring about constructive and accommodating change and innovation in the country. Such could be used in future to establish a strong united all-inclusive nation that could guarantee peace and stability; because the future is based on the strength of the past. This also purports that the Africans (Munoans) should write their own history instead of relying on others to write their intentionally, twisted past on their behalf.

Table 3.7: Cross Tabulation

		Is migratory theory an unfounded theory used only to discredit the long existence of the Africans in South Africa?		
		Yes	Uncertain	Total
The shape of the African nose betrays the way they were fed as babies with solids when food was forced down their throats and had to fight for air at the same time. Otherwise had spoons been used in feeding them, their noses would have retained the normal shape as modern babies currently are	Count	60	20	80
	%Total	60%	20.0%	80.0%
		0 .0%	20 20.0%	20 20.0%
	Total count	60%	40%	100%
	% of Total	60.0%	40.0%	100.0%
		60%	40%	100%

Table 3.8: Chi-Square Tests

	Value	Df	Asymp.Sig. (2-Sided)
Pearson Chi-square	37.500a	1	.000
No. of valid cases	100		

Zero cells (0%) have expected a count of less than five. The minimum expected count is 8.00. This is computed only for a 2 x 2 table. From the chi-square test, the significance level of 0.000 shows that there is a relationship between the two variables that we have used, which are namely:

- The shape of the African nose betrays the way they were fed as babies with solids when food was forced down their throats and they had to fight for air at the same time; otherwise had conventional feeding methods like feeding with bottles and spoons been used, their noses would have retained the human nose shape as modern babies currently are.
- Is migratory theory an unfounded theory used only to discredit the long existence of black Africans in South Africa or not?

3.8 RESULTS OF THE ANALYSIS

A respondent who responded positively to one question responded positively to another. This relationship can further be seen from the calculated value of $r=0.612$, which is a correlation coefficient and measures the strength and direction of a linear relationship between the two variables.

The value of $r=0.612$ supports that there is a positive, linear relationship between the two variables, namely that the shape of the nose is caused by the way a baby is fed. The Migratory Theory was used to discredit the long existence of the Africans in the country, unaware that, by trying to discredit the Africans, they were indirectly confirming them as the autochthones; as they tried to obliterate credible evidence on farms, ancient mines, ruins, by the construction of roads, dams and buildings. The final analysis is that black Africans are as indigenous as human life is in their country of their origin Lukungurubwe, South(ern) Africa.

Due to the constraints on length of this research, the outcome of this research needs to be strongly supported by further research into credible, demonstrable evidence that could still be in existence in nature as confirmation of their local origin.

Other statistical graphic instruments were not applied because the responses of the respondents reveal that their ancestral past is more common and indigenous than foreign. The assumptions made about migratory theory and the nose, as a criterion by which the Africans could be differentiated from other nations, is based on a wrong null hypothesis, based on determinism and empiricism: "Events are determined by other circumstances... Events are explicable in terms of their antecedents" (Cohen, Manion & Morrison, 2005: 10).

These findings will have to be confirmed or refuted by credible samples of demonstrable evidence that will be provided in Chapter Four.

3.9 QUALITATIVE DATA SUPPORTING BLACK AFRICANS AS THE AUTOCHTHONES

In support of this view, use is made of the findings made at *Mapungubwe* that support the *Vh(B)angoṅa-Bakone-Banguni* as the autochthones in South(ern) Africa, as their synonymous national name, *Bangoni-Bakone-Bangona*, reveals their ancient common dynastical connectedness.

Major strides were made by the University of Pretoria when it recently approved and handed over certificates to the bona fide descendants of the *Vhangoṅa* (currently known as the *Vhaventḁa*, a name derived from maize as their staple food) to rebury the human remains of the *Vhangoṅa* ancestors at *Mapungubwe*, *Mako(l)e(l)e* of *Nemapungubwe Shiryadenga* on 19 and 20 November 2007. The current joint reburial of the human remains of the *Vhangoṅa*, as a nation in their 23 totemic communities, is an acknowledgement that the *Vhangoṅa-Vhaventḁa* could be the autochthonous nation of *Ventḁa*. The latter's ancestors lived and reigned when the region was still known as '*Lukungurubwe*', meaning the place where boulders tumble down the mountains as found throughout the country.

Again, mention should be made that the *Vhaventḁa* (*Ventḁa*) and *Vhalovhedzi* (*Lobedu*) are the same people; because the *Khilobedu* is the remnant of the dialect of the ancient *Tshingoṅa* language that was spoken in the entire Southern African region since creation. The *Tshingoṅa-Sekone-iSinguni* proto-language that later developed into other modern 'Bantu' languages, of which the *Luventḁa* language is the one closest to

them all, could have been the original language. This is a situation which the Europeans observe as far-fetched and fail to comprehend because of their lack of Indigenous Knowledge.

The commonality of these languages is supported not only by their original name, but through their interwoven common social structure, mathematical games, circumcision and Cosmic religion, as their ritual rites of slaughtering of beasts during festivals attest.

The error of some European authors was to observe a family as a nation; and/or, intentionally or unintentionally, bastardise names; creating different people from the same related people, as it is clearly the case when Wilson and Thompson, et al (1982:1 63) observed the same people as different for the purpose of divide and rule in order to unite the Europeans.

This insight also confirms that the original names should be restored as the most honourable and justifiable thing to do because no man would like to be reduced to nothingness through chicanery, force and a unilateral creation of the law to protect the minority at the expense of the majority. What is also revealed is that the *Vhalozwi* and *Vhakalanga* (*Makaranga* or *Karanga* as they are sometimes called in a dehumanised way, or as *Shona*) are the same *Vhangona-Vhanyai-(Banyae)-Vhakalanga* communities, with their own geographical areas to live in, in *Venda* of yore as betrayed by the *Tshingona* place-names. By making use of Indigenous Knowledge, history was twisted to wrongly influence the readership by differentiating the same people by using bastardised concepts.

Archaeologists uncovered important terracotta beads (*vhulungu ha maḍi*) near Lydenburg (Shillington, 2005: 219; Barker, Bell, Cameron, Carter, Duggan, Horler, Le Roux, Maurice, Reynierse, Robertson, Schafer & Smith, 1995: 30; Hunt, n/d: 276 and Maylam, 1986: 1). This discovery supports the theory that black Africans are indigenous. They are also aware of the ruins where their forefathers were forcibly removed by the system. More relevant examples will be advanced in Chapter Four as part of an integrated analysis.

The claims made on behalf of the *Khoisan* as 'bona fide descendents of Mapungubwe' were verbally presented by Dr Koen Van Schalkwyk of the University of Pretoria on the 17 August 2007: "The Human Remains found at Dassiesgat (K2) that was tested for DNA, connected it with the Khoisan." Responding to the DNA test results, the leader of the San Council,

Prince Arrie, vehemently disputed the findings verbally and further stated that Mapungubwe is an unknown brother to them and that if the DNA results are derived from one of the human remains, the remains should be given to them for reburial in the Northern Cape, amongst their ancestors.⁷

Suffice is it to state that it is not clear why as experts, who did not have the funds and capacity to conduct DNA tests on one occasion, were able to do what they were able to do, unless it was a strategy. This was probably done on the understanding that no one will challenge the undocumented views expressed by a representative of the University. It is for this reason that it was probably found prudent by the University not to recognise a group with a self-declared foreign status, the *Vhalemba*, who would possibly cause problems later. This could be done by using a political vantage point and unsupported claims disputed by the *Vhavent̩a* as the *Tshivhula* royal families (*Lishivha*, *Maphari*, *Malivha*, *Tjie*, *Bapu*, *Mulea* and *Matshete Khomuṅala*); whose names were Sotho-ised to avoid persecutions by the system. These were presumed to be the locals who were the last to be forcibly removed from the area and its environs; namely: *Matshete*, *Ṱhahatshane* (Alldays), *Mavhambo* (Soutpan) *Maphari*, *Govha*, and *Milambwana Mashilehe Khomuṅala of MuṰamba*, *Ngweṅani*, *Nematshema*, *Mariba*, *Musholommbi* and others.

The claims made by the *Vhalemba* and the *Vhasenzi* on *Mapungubwe*, which existed before their arrival in 1200, are wrong because they are the only known foreigners in Venda as it is claimed on their behalf forgetting that as their grand children, their male only ancestors, were accommodated and sumptuously treated by their maternal uncle *Mmbwayapenga* at *Lwanḁali* and got married to their *Vhavent̩a* cousins as they also were the *Vhavent̩a* as their names betray.

If they were different, their culture and tradition would be different from that of the *Vhavent̩a* as the true *Vhangona*; and, as the rightful heirs of the country *Venḁa*. If the *Vhasenzi*, currently dubbed 'the *Masingo*' and the *Vhalemba*, currently dubbed 'the

⁷A Steering Committee Meeting on the 'Reburial of the Human Remains at Mapungubwe' held at the Venḁa Tusk Hote, on 17 August 2007, was informed of a report on the DNA tests conducted by the University of Pretoria at Dassiesgat that connects the findings with the *San*. A response by a member of the *San* Council, Prince Arrie, was that the remains be given to them for a dignified reburial in the Northern Cape, because Mapungubwe is an unknown and a faraway place for them.

Black Jews' - as everyone who is circumcised can become a Jew by definition then they are not foreigners amongst the *Vhavenḁa* who circumcises. Were it be otherwise, their original personal and place-names would have been in their foreign languages. None exist, except that it was created wild-goose chase by the foreign strategies to hum on the same tune.

As confirmation to their claims, the *Vhavenḁa* would have been using and speaking, borrowed or internalised foreign concepts. Such an analysis will, on the basis of demonstrable evidence, confirm or disprove the theory of them as being either: indigenous; or given a mistaken identity by the missionaries and government agents as a strategy to disown the autochthones from the Cape to the Limpopo and beyond of their ancestral soil.

It is not clear why no DNA status or test results were made known on the remaining 229 exhumed human remains if this was not done to silence any further possible claims by the *Vhangoḁa* as the *Vhavenḁa* as the place-names in the area are in their language. It is imperative therefore that this study should provide demonstrable, credible, valid, tangible, reliable, justifiable and replicable evidence that the *Vhangoḁa-Vhavenḁa* lived at *Mapungubwe*, *Fhambananaḁo*, *Luongwe* and many other places north, west, south and east of the region. This certifies why the *Nemapakoni* family are currently living at *Masisi*, where they finally settled after forced removals.

The *Vhangoḁa-Vhavenḁa* experimented on the harvest of *Mashonzha* (*Mopani* worms) since antiquity, in their December, *Manah* called *Gulu*, and again in April called *Thalala*, as proof of their local origins in South(ern) Africa. This is a testimony that all who partake of the healthy delicacy have a common origin, including those, who - because of the colonial division, distance and relocation - no longer know about the(ir) past *Tshivendḁa* place-names and names of the ruins throughout *Vendḁa* of yore that support the local origin of the black Africans. More demonstrable evidence in this regard, will be advanced in Chapter Four to confirm or disconfirm the authenticity of the claims made.

The efforts by the system under General Smuts to declare *Mapungubwe* as a private property in 1933 which was followed by the early excavations and change of the name to 'Greefswald' is an indirect confirmation that it is the oldest *Vhavenḁa* Kingdom. Hence, it is vividly clear why they have not only replaced the name but had to mislead the readership by referring to the *Vhavenḁa* of *Mapungubwe* as the '*Mapungubweans*' to protect their unsupported claims, because the ruins existed long before the arrival of the minority Dutch.

This therefore disconfirms the claims made by the Migratory Theory because the age of the stone-walled ruins support the *Bangona-Bakone-Banguni* as the nonesuch autochthones of Southern Africa, with *Mapungubwe* as the centre of civilisation before the advent of Western civilisation and colonisation as the place-name is local.



ABOVE Some of the original stone walling found on Mapungubwe Hill is no longer visible today as it is now covered with deep archaeological deposits that formed part of the early excavations.

Figure 3.2: *Mapungubwe* stone-wall citadel

The *Mapungubwe* stone-wall citadel is an example of the unplanned destruction that the early archaeologists caused when searching for the golden artefacts after the discovery of the golden rhino. The *Vhangoṅa-Vhavendḁ* preserved their technological breakthrough in science and their long existence in the region as metallurgists to support the theory that they never migrated into the country South Africa because they were always living in the Region, since creation.



Picture showing the golden artefacts revealing the skill of the *Vhangoṅa-Vhavendḁ* in dealing with high heat used when smelting metal from Tiley

Figure 3.3: Golden Artefacts

If the *San* lived at *Mapungubwe*, which they regard as an ‘unknown place’ to them, and have no name for the place; they should have a *San* place-name for *Dassiesgat*. Otherwise, the name is used for strategic purposes to ultimately claim the *Mapungubwe* region, which they have no connection with, as the leader of the San Council Prince Arrie stated at their first meeting at the then *Venda Sun* on 17 August 2007, to belong to them in future, as could possibly be the plan in future to claim Sterkfontein by default. The analysis of the concept dismissing any future claim of ownership by foreigners and is proof of how intelligent the ancestors were to use concepts as encyclopaedia of the historical narrative.

Table 3.9: Semantics of *Mapungubwe*

TSHINGONA -LUVENDA	ISINGUNI ZULU XHOSA	SEKONE SOTHO	TSO/RONGA- SHANGAAN	ENGLISH
<i>Pungula</i>	<i>Pungula</i>	Fokotsa <i>Mphokoletse</i>	<i>Pungula</i> < <i>hunguta</i>	Empty Reduce
<i>Li bwe</i>	<i>Litye/tshe</i>	<i>Lijwe</i>	<i>Ribye</i>	Stone
<i>-bwe</i>	<i>-tye/tshe</i>	<i>-jwe</i>	<i>-bye</i>	
<i>Mabwe</i>	<i>Matye/tshe</i>	<i>Majwe</i>	<i>Maribye</i>	Stones

Mapungu (la) *bwe/tye/tshe/jwe/bye* > *Mapungubwe*

The *San* argument, as presented by the University of Tshwane (Pretoria) on their behalf, could also be an attempt to strengthen the claim of the ‘first people’ so that the Europeans - who plotted farms out for themselves in the country and have given them European place-names - could claim the ‘second position’ to naturalise the Europeans in the country up to and above the black Africans.

It is for this reason that the *Vhangona-Vhavenda* should provide credible evidence to challenge the claims made on behalf of the San as the aborigines even when they were prevented access to the area for more than 75 years. This was probably used as a strategy of availing the elders, who know the place well, time to pass on first before they could come on with their documented claims; knowing that the *Vhangona*, whom they claim went into extinction, would not be there to provide information. It is apparent that the Europeans, as the foreigners in the country were and still are unaware of the fact that the early writers wrongly used the name of the *Vhavenda* as a synonym of *Vhasenzi* and *Vhalemba* and wrongly claimed them as foreigners by default. However, it is the synonym of the *Vhangona*, who have other evolutionary national names beginning with that of the *Vhasikwa* as opposed to the *Zwisike* used for animals. Hence, it is claimed that they migrated into the already existing country called *Venda* and became *Vhavenda* by default. Information is provided in Chapter Four that prove that the name 'Venda' was derived from maize, which they cultivated to satiate hunger (*ndala*). This would support that they discovered and domesticated maize as their staple food, deep in antiquity; after the production of implements that made them conquer the *Vhembe-Shashe* Valley and provided a prolific life in the *Mapungubwe* region.

A singular privilege, which could have been missed, like the one the researcher was afforded at *Thulamela*, presented itself after a decree was made by the then President Thabo Mbeki that instructed the University of Pretoria, under Professor Pistorius, to make preparations for the reburial of the human remains exhumed from their final resting graves in the *Mapungubwe* area. Preparations started in all earnest under the vigilant eye of the then Deputy Minister of Environmental Affairs and Tourism, Minister Mabuḡafhasi, with the approval of Minister Van Schalkwyk of the same Department. In addition, there were also specialists from the University of the Witwatersrand, University of Venda, Flagstaff, the University of Potchefstroom. This was also attended by interested professionals and the local communities of the *Vhangona-Vhavenda* Cultural Movement; the Lemba Cultural Association, under the late, Ishe Sam Moeti and the Koka family. In addition, with the approval of the President of the *Vhangona-Vhavenda* Cultural Movement, King elect, *Sigwavhulimu*, attended and invited the Tshivhula Community - which included *Matshete*, *Lishivha*, *Maphari* and other families and the Department also later used this as a strategy for involving the San community to frustrate the initiative. Preparation started in all earnest from January 2006, for the reburial of the 230 human remains that were excavated without

consultation (with the local people) that resulted in painful forced removals as a sequel of the decision of General Smuts in 1933.



1934. A rare photograph of General Jan Smuts with the early excavators in 1934. From left to right: Professor C. van der Linde, General Smuts, Dr J. P. van der Merwe, Mr. N. van der Merwe, unidentified, Reverend Neville Lewis and Mr. Schuster

Figure 3.4: Decision-makers on *Mapungubwe*

The opportunity to participate at *Mapungubwe* as one of the direct descendants, together with that of *Thulamela*, could have dealt the modern generation a devastating blow; especially when incidents of this magnitude of reburial at *Thulamela* and *Mapungubwe* could have been missed. This would have resulted in a distortion of evidence, as, during those epochs, Africans were observed as objects. This was until Professor Victor Ralushai, with the approval of the then President Thabo Mbeki, became a research member, despite many hurdles placed before him. This was due to his assertion being overshadowed by negative irreversible claims made by authorities like Tiley (2004: 16), who already wrongly claimed that “There is no substantial evidence of who lived at Mapungubwe.”

The quote above is used as a nail in the coffin for whosoever tries to reclaim *Mapungubwe* - unaware that things change, and research without the correct human voice is incomplete. The quote is not only factually wrong but is also misleading as it is made by an authority who has no connection or blood relation with the *Vhangoṅa-Vhavenda* of *Mapungubwe* (*Mapungubweans*). Instead she used the claim as a form of deceit, misconception, disguise and an absolutely unchallenged sealed future claim of whatever magnitude. She did so knowing that the *Tshirundu* family forced to settle in *Vhulozwi* (Zambia) - with some living at *Hananwa* (Blauberg), along the *Vhembe* River east of *Musina* (Mesina) (where they have been forcibly settled to hide them) and around *Sinthumule* and *Shayandima* - would never have it their way to challenge a powerful system and its legal institutions.

This strategy that was often used to propagate wrong information to the public and foreigners, by claiming that the *Vhangona* nation has gone into extinction, is still being promoted with astonishing results as a guarantee that a black government can never reclaim its own for lack of tangible evidence still hidden in the strongly protected white-only farms. With the strictly restricted *Mashonzha* harvest, the charges given and the scarecrow of people coming from far as strangers, one expensive trip would be enough. In the meanwhile, this bought them time to allow the illiterate elders to pass on to higher services, leaving the foreigners, from as far as Belgium, in peace with their wealth in foreign lands as something unknown or permissible around the world. This study will have to prove that the *Vhangona*, as people who live in the country - which teams up with meat and producers of maize, such that they named their country 'Venda', as a country of plenty with ample natural vegetables; are the none-such autochthones who never migrated.

The insistence of the late *Mungona*, Professor Victor Nkhumeleni Ralushai N̄emakhavhani, to be directly involved in the activities of *Mapungubwe* after the then President Thabo Mbeki had given a decree and directive to the University of Tshwane for him to be involved in research; paved the way for the involvement of the *Vhavenda* in research and for the current researcher to be closely involved in providing the sole document that was submitted on time as a requirement. This comprehensive document was acknowledged by the University of Tshwane at *Tshugulu* Lodge on 15 March 2006, which was also the date of closure. The document became the basis of substantial engagement in meetings and there was certification of cleansing, preparation and of actual cleansing with divination; which was led by the *Vhangona-Vhavenda*, with Priest, Mashudu Dima L̄idzwugu N̄emalale, as the overshadowing leader. The actual reburial of the human remains was covered by the local (SABC3) and foreign media, and recognition of the *Vhangona-Vhavenda*, by the Mayor of Musina to the President of the *Vhangona-Vhavenda* Cultural Movement, King Elect Sigwavhulimu, and Dr Serote Tlou at Musina was afforded an opportunity to seal the *Vhangona-Vhavenda* as the nonesuch claimants of *Mapungubwe* and credible autochthones of the current and ancient Venda of yore of *Lukungurubwe* as Figure 3.5 and 3.6 below attest.

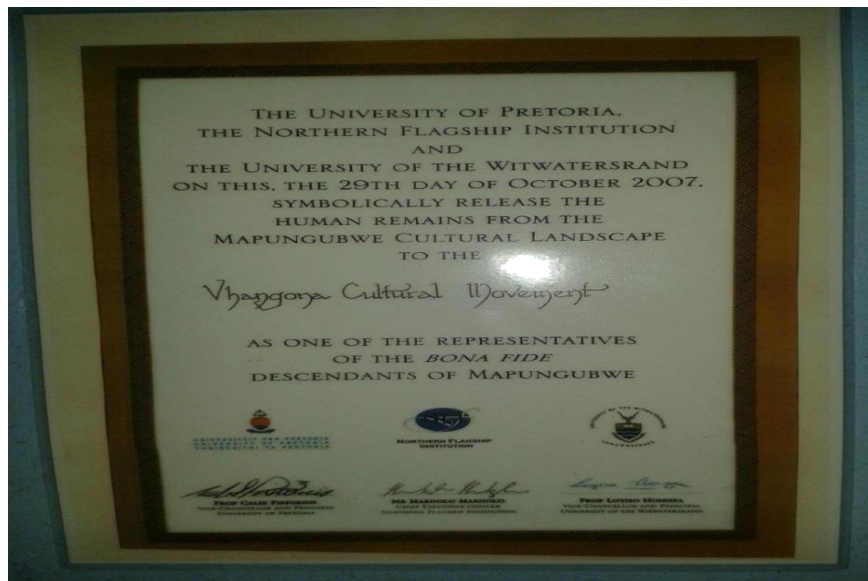


Figure 3.5: Certificate of Recognition of the Direct Descendants of *Mapungubwe*



Figure 3.6: Reburial Records at *Mapungubwe*

In the publication, *Musina News*, 12 December 2008, Sigwavhulimu said, “The handing over [of the human remains] represents the pride of African Renaissance[... the souls of our ancestors will now rest in peace.”

Before, during and after the burial, soft soaking rain fell and it continued from 17 November and increased its force and perpetuation in a manner unknown since the onslaught of land grabs in the Zoutpansberg, until February 2008 such that the farmers acknowledged the mistake the Christian government perpetrated against the black Africans by removing them forcibly and then exhuming their dead for the sake of the gold they found in the graves of their ancestors.

If the exhumed human remains that were packed before the researcher as a member of the team that facilitated the preparations for reburial at the university, were dispatched without conducting any DNA tests on them - including those of King Shiriyadenga, in whose grave the sceptre and the golden rhino were found near the stem of a tree on the summit of the strategic outcrop - it will be difficult to justify such tests because they were not made known then. If the tests were conducted because the University had suddenly acquired the skill, it is still probable that the remains found in a cleft at *Dassiesgat* could be those of a *Koevoet* soldier deployed by the system, who could have faltered during the night and fell into the ledge and remain undiscovered until late. Alternatively, the rest of the untested human remains could be confirmed as belonging to the owner of the soil because they were exhumed from the South African soil and thus this disproves the Migratory Theory.

Failure by the writers to change the name of *Mapungubwe*, which existed before colonisation, is confirmation that the occupants of the citadel were the black Africans and therefore could not have migrated. This purports further that any future DNA disclosures on the other human remains that could not be made before the reburial would be wrong because; based on the report given, no tests were conducted before as no report was tabled about them at the time. This begs the question as to why only one DNA structure of one single person's remains were tested when the findings derived there from cannot be generalised. Research on human remains⁸ exhumed from graves is, according to the general African tradition, unethical, if it is not allowed by the family and cleansing must be done by a Priest (*tshifhe*).

Exhumation would also be illegal as no permission would be granted. Even to date, such permission cannot be granted for European graves or cemeteries to be researched on without a special legal ruling, which means that the exhumation of black African remains was entirely ethically wrong.

The reason why the *San* were surprised to learn of the findings supports the argument that there are a lot of misgivings about the South African narratives because, as the object of study, Migratory Theory was not meaningfully tested. The *San* merely presented themselves at the reburial as spectators and did not claim or carry any of the containers of the Human Remains for Reburial. The tested remains at *Dassiesgat* were never disclosed or identified.

There were 230 Human Remains buried at *Luwani* (Hamilton), *Luongwe/Jongwe/Leokwe*, *Fhambananaḽo* (*Bambadyanalo* K 2) and at *Mapungubwe* summit (*Greefswald*); revealing the unity and relationship that existed between the *Mapungubwe* of *Shiriyadenga* and his brother *Khameli/Khama* of *Khameli (Khami)*. Stone-walled ruins, and his younger brother's remains, *Dombo* of *Dzimbabwe*, washed by the *Mutilikwa* River; which is similar to another *Tshamutilikwa* at *Dzingahe* in the modern *Venda* to support that *Venda* of yore entailed the Central African Region as *Tshililambombwe* in Tanzania attests.

While not disputing the fact that the *San* are one of the indigenous people in the Cape, it is not logical that the rock paintings currently found in the *Mapungubwe* area were painted by them because the area would be perforated by *San* place-names; as it is the case in the Cape, unless it is a 'make believe'. It is also not clear why most of the rock paintings claimed to have been painted by the *San* look the same while artwork is known to be an individual expression unless an individual agent was used up to Sun-City Main Hall, as hinted at in Chapter Two.

The fact that the *San* are claimed to have been 'always on the move' - without getting tired, sick or buried and always knew where the major caves existed in a foreign area and region

⁸When the certificates were issued by the University of Pretoria, the Northern Flagship Institution and the University of the

Witwatersrand on 29th October 2007 - in recognition of the direct descendents of *Mapungubwe* and other privileged roped-in claimants - an ancient *Vhabikwanaive-Vhangona* national poem that dates back to the period of *Shiriyadenga* was rendered to a tumultuous applause by the audience at the University of Pretoria Hall. The certificates were handed over as a symbolic release of the human remains from the *Mapungubwe* cultural landscape as a prelude to the actual official traditional reburial. A valued honour by the direct blood claimants - as captured in the place-names that reveal the nationality and identity of the indigenous claimants by the language used since creation in the area - that negates migration settled the case on ownership of the stone-walled citadel and land ownership.

City Press, 4 November 2007, page 27.

- makes it difficult for one to believe when it is stated that so many sketches found in literature, if not all, were, drawn by tasked European artists who had never been to South Africa (Barker, Bell, Cameron, Carter, Duggan, Horler, Le Roux, Maurice, Reynierse, Robertson, Schafer and Smith, 1995: 22) who state that “Some of the early paintings of the Cape of Good Hope tended to push artistic license to the limit. The reason for this was that Cape scenes were often painted by artists who had never been to Southern Africa.”

It is also not clear why the *San* do not make any such claims or claim of knowing the place-names with rock paintings on, except that it is done by the Europeans on their behalf and introduce them as their ‘spokespersons’, and with them as spectators, like everyone else and observed by the participants, the *San* whispered and felt uneasy on the praises made on their behalf. A probable difficult conjecture for the *San* is when they are able to produce a replica of stone paintings, but paint nothing about themselves and the houses of the whites they destroyed in the Cape, or the *Vhangona* - with whom it is claimed, they lived with so closely at *Mapungubwe*; unless it is a suspect of European invention to frustrate African land claim.

It is also not true that rock painting is done by the *San* as no one to date was shown except for White artists. The issue of the *Vhalemba*⁹ having lived at *Mapungubwe* was dismissed by every informant especially by the *Vhatwan(m)amba* as some of the *Vhangona*, whose grandparents were some of the last victims of forced removals in the area. No one disputes the fact that the *Vhalemba* are the grand-children of the *Vhangona*, as the *Vhavenḁa*, to whom their great-great-grand ancestors got married to when they arrived at the already existing *Venḁa* at *Dzaḁa Ja Tshiendeulu* of *Mutwe Mmbwayapenga* at *Lwandali Nzhelele*, around 1700.

The probable unfounded claims made by some of the Europeans are apparently due to the fact that the black Africans (Munoans) have not written anything in this regard; neither have they submitted a consolidated joint land claim that could cover the entire region that was occupied by their ancestors since creation as a uniting tool. Research data, however, attests to this and more will be provided during an interwoven analysis on a few relevant issues below.

⁹The fluid position of the *Vhalemba*, as confessed foreigners amongst the *Vhavenḁa* is touched upon in Chapter Four as part of the analysis of the migratory theory. This is also to determine their claims to justify their probable credibility based on secondary and primary sources and how if it is justified, to observe the *Vhavenḁa* as a blessed nation that had to accommodate and intermarry with men of the chosen nation, and, as a result, that the modern descendants have equal inheritance as the ‘black Jews’.

The reason for this is that nothing of this magnitude has ever been documented as yet, and, as a result, is not known to many influential stakeholders. The lack of evidence was used by the foreign authors as an advantage to write as they pleased; as they were grabbing land throughout the country by the erstwhile minority government; without any meaningful challenge from the current government. This is because nothing is written by the Africans in this regard; hence the importance of this research to reveal what the original African position was before any encounter was made with the West.

3.10 THE IMPLICATIONS OF THE MUNOAN RESTORATION THEORY

The Munoan restoration theory serves as a stark example of how the Migratory Theory can be demystified and refuted in order to assist the stakeholders and future social scientists to:

- Go back to the drawing board and objectively rewrite the history of the country;
- Galvanise and reunite the fragmented, estranged and intentionally diversified from an Originally one African Nation; in order to rejuvenate the zeal of the nation to work as a collective and not as 'us and them' as such a stance is disruptive and unproductive;
- Acknowledge the archaeological findings as those of the Africans, as the *Vh(B)angoṅa-Bakone-Banguni*, as the evidence provided dismisses the existence of any earlier foreign nation before them, except that when the Europeans arrived found the *San* still at developing state but wrongly claimed the entire country on their behalf based on expressed by the gluttonous MacCall Theal, who, with no substantial knowledge about the Africans; wanted to rob them of everything and that this stance should have never been entertained;
- Ensure that learners and students receive training about their rich African heritage, devoid of brain washing and propaganda by the media;
- Revive and modernise ancient skills in African metal works, medicine and astronomy;
- Actively involve the *Munoans* (Africans) in all the research in the social sciences, to include their own side of the story based on Indigenous Knowledge to control bias;

- Acknowledge the *Bakone-Banguni-Bangoṅa* as the autochthones;
- Remove migratory theory from statute books and the legislation of the United Nations;
- Introduce Indigenous Knowledge Systems as a course at tertiary level, (Leedy & Ormrod, 2005: 141-142; Telling & Heine: 2009).

The study has proved that the long existence of the people in a specific place (should):

- Not be based on opinion, assumption, speculation or probability;
- Be supported by credible evidence that is testable and replicable;
- Reveal the original place-names, because the one who gives an original name to a place is the owner of the place;
- Have a database of identifiable ancient original names linked to the ancient artefacts discovered in ruins, graves or caves;
- Reveal traceable human activities as demonstrable evidence of their earlier occupation of the entire country to the sea shores up to where the Eastern, Southern and Western oceans washes other far away continents;
- Display semblance in culture and tradition, namely; language, rituals or marital practices or chieftaincy as a custodian of rule;
- Reveal that the modern horse-shoe shape of the Africans in the country betrays the ugly drama that was once stirred from the centre of the country; as orchestrated by some super powers that shifted the blame to an unconvincing eight year or less rule of *Shaka* (1819 - 1828) and the spear (Shillington,2005: 258). Unless there was a force from behind of targeted fire bombs and forced removals of the Africans with missionaries as the peace-makers, spies and agents, the current divisions amongst the Africans could not have been possible as the *Mfecane* could not have covered that much land. This could not have come out from nowhere. It could not have been possible to cover the entire country on foot unless there were infantries of soldier on horseback who used surprise horse and canon attacks;

- Reveal that modern diversity is a reflection of how deep into antiquity humanity and people from the same family were separated such that it is now impossible to still know each other even when they still share the same totem or surname. This is as a result of development, acclimatisation and enculturation without disputing their common African (*Munoans*) origin since Creation. Currently, children of the siblings living far apart end up as strangers a few years down the line, which makes sense why people whose ancestors parted ways since creation no longer know each other except by surnames or totems which have also metamorphosed.

3.11 CONCLUSION

The research findings obtained from the data collected from the questionnaire responded to by the samples of the *Vh(B)angoṅa-Bakone-Banguni* respondents, as reflected in the tables above, support, proves and endorses them as the autochthones in South Africa. These research findings will have to be corroborated by compelling, demonstrable credible evidence within the country using *Venḡa*, if any.

In Chapter Four, some light will be shed on mistakes committed by some early Western researchers who ignored the most important salient evidence found in nature and concentrated on theoretical opinions; which, consequentially, blindfolded them and consciously or unconsciously, advanced wrong views; as pointed out by Le Compte and Preissle (1993: 160) who had a pulse on the facts when they stated that: “Local explanations for phenomena were dismissed as a myth, folk tales, pagan delusions or mistaken beliefs; however, as more and more researchers studied the same phenomena and generated different descriptions of what they saw, this perspective has come to seem simplistic and even arrogant.”

The above quote reveals that the propagated views of the migration of the Africans into South Africa were wrong. If it was not so, Saunders (1988: 149) could not have been adamant to state that: “Any idea of two streams of colonizers, Black and White, meeting on the Fish River, was a myth.” It is a myth to be told that the word ‘*Xhosa*’ means ‘to kill,’ when Indigenous Knowledge reveals that it means ‘to measure the depth of the water in a river or pool’ namely, *Isi ziba si viwa ngo dondolo*. This expression referred to the many rivers flowing from the Drakensburg Mountains in the north to the sea in the south, which the

Abenguni had to wade through daily, to the west or east; forcing them to measure their depths while crossing because there were no bridges for them as cross-over then to go to the lands across the river(s). These became known as '*Emaxhoseni*', meaning places that could be reached by wading through rivers, such that the people who lived in those areas became known as the '*AmaXhosa*', which became a national name that is used interchangeably with *AbeNguni*. The damage the wrong meaning has thus caused, in history books, is immeasurable.

Hence, it is important for this research to outline supporting evidence from nature, religion and their life-style in support of their long existence in the country since creation, because the Migratory Theory has failed to be replicable in this respect.

CHAPTER 4: A SYNOPSIS OF EVIDENCE THAT DECONSTRUCTS AND DEMYSTIFIES THE AFRICAN MIGRATION

4.1 INTRODUCTION

The most current, renowned researcher and archaeologist who had a hunch about the long existence of the Africans in the country as the autochthones is Maylam (1995: 17 and 218) who asserts that: “Various Tswana chiefdoms and the Venda still await a thorough historical examination because the defenders of white supremacy in South Africa are faced with the question as to who got here first when evidence for interaction between Iron Age and Late Stone Age societies serves to expose the myth of ethnic isolationism.” The above quote supports the fact that the minor cultural differences among the modern Africans were exaggerated by looking for differences instead of similarities, to satisfy the ‘system’s’ strategy and policy of separatism. Separatism enforces controlled regrouping based on created and materially supported chieftaincies that are the basis of the modern, written dialects. These eventually became the basis of modern language groupings that indirectly still derive their common dynastical origin from stonewalled citadels, human remains and chieftaincy.

This apparently informed observation is supported by Sengani (2008:147), who after observing the similarities in languages spoken over a wider Southern African region, concluded that: “This proves that Africans spoke similar languages and therefore had a great language family.” The above observation was long acknowledged by Saunders (1988:116) who strongly states that: “... the miscegenation that had created the coloured people, is a living proof that South Africa had not been segregated in the past.”

The synopsis that follows will only touch on issues that reveal the ancient commonality of people without mentioning modern differentiating concepts, such as ‘ethnic, totem, surname, tribal or language groupings’ as nations, thereby disregarding the foundations that constitute a nation because such was seemingly not there in the past as stated by Cory (1930: 171). Cory confirmed of the existence of “one nation that had the same culture and tradition, living in peace together when the first European set foot in this country.” The concise exposé is done to save space and will include examples that confirm the common origin of the black Africans as the autochthones in the country

currently called 'South Africa', to confirm that there were no political borders as indicated in Chapter Two earlier.

In this chapter, the researcher will succinctly apply the *Muno* Restoration Theory on every example given through deconstruction to demystify the Migratory Theory, with or without necessarily stating it, to avoid being pedantic and so ensure that the content augurs well with what is stated in Chapter One when inter alia Cohen, Manion, and Morrison (2000: 11) say that: "Science is a theory ... that presents a systematic view of phenomena by specifying relations among variables ... by gathering together all the assorted bits of empirical data into a coherent conceptual framework of wider applicability."

This chapter applies to the submitted *Muno* Restoration Theory, on every example, to ensure that the contents are supported by credible, tangible, valid, reliable, verifiable, justifiable and replicable examples provided, to confirm or disconfirm the theory that was never tested for its validity, regarding whether the Africans migrated into the country at any given moment, or period before, or not as outlined in Table 3.3 above. This is because it is not possible or applicable for the local people to migrate into their own soil, as they are the soil. Unless it was a technical misuse of concepts, which Kneller (1971: 2) advises when he says: "Words are defined in order to assess the different meanings they carry in different contexts". As in this case, the concepts "migrate, travel, move, visit, touring and relocate" may have been misused. Evidence provided in this chapter will confirm or disconfirm this.

4.2 THE MUNOANS (BLACK AFRICANS) AS THE AUTOCHTHONOUS NATION

As the specialists in control, the modern researchers use modern technology to give fossils form; with speculated hair and colour of skin as it suits them, to credit and discredit whomever they want as it will become apparent later. Of importance is that early researchers acknowledged that the human fossils discovered belong to the '*Batau* of *Taung*' as the samples below reveal and this, in itself, already dismisses the Migratory Theory.

I N S E A R C H
of human origins



Prof Dart and the Taung skull. (SAL)

attributed to the bias of the time, which held that the origins of humanity lay either in Europe or Asia, to the fact that Dart had been unseemingly hasty in his pronouncements and also because his whole theory was based on a single specimen of a juvenile nature.

It was to take a full 20 years before the pendulum of international opinion swung back in Dart's favour, and *Australopithecus africanus* was finally declared to be a part of the human family tree. This recognition was due largely to the efforts of the Scottish-born Dr Robert Broom, an enthusiastic supporter of Dart who came to his defence and found an adult version of the Taung child while working at Sterkfontein. Broom believed that the discovery of another ape-man fossil, particularly an adult specimen, would silence Dart's critics, and at the age of 70, when many others were retiring, this became his mission in life.

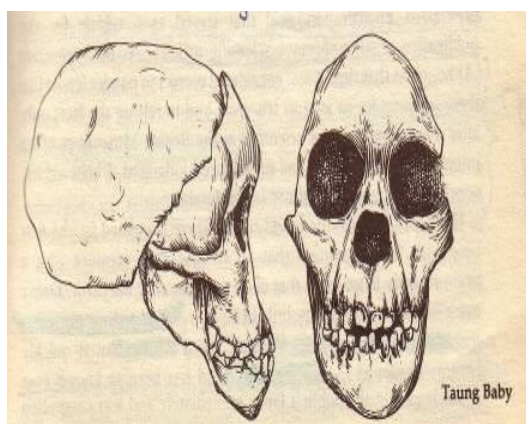


Figure 4.1: The Taung Baby

The above human fossils provide evidence enough to support the long existence of the *Batho-Vhathu-Abantu of Mona- Fhano/Muno-Pano-(L)apha* or black Africans. To support this credible view Tellingner, and Heine (2009: 28) state that: "...theories about the *Bantu* and *Khoi* people as having migrated from the "north" suggest that South(ern) Africa was an empty land until the Europeans arrived here." This theoretical view has been proved wrong because they continue to argue that:

'Countless ruined stone dwellings lie scattered throughout the lands ... while the skull of the *Taung* child has placed the country into the origins of humankind.' Even though the above specialists did not state who these people were, it is self-explanatory that they are the *Bakone-Vhangoṅa-Banguni*, as the autochthones, or *Bapo(ng)-Vhapo-Balapha* or the *Munoans*, as confirmed by the use of the name '*Taung*' at (*Difateng/Maropeng/Pharani*) in Bopong (Sterkfontein, Krugersdorp in the North West); where the modern place-names have replaced the ancient place-names to create a wrong impression that the land was 'empty and therefore had no ancient names when Dart was even closer to the truth and the Africans place-names were introduced for obvious wrong reasons to discredit the *-ng-* nation'.

The quote above does not claim, as *Ibid* (p. 28) claims that researchers should not:

“Force data to fit the existing theory” as historians who applied the Migratory Theory attempted to do, instead of applying data obtained from the field of study to create a theory as a requirement as stated by authorities in Chapter Three above, and a submission was subsequently made for use to confirm or disconfirm the migration of the black Africans into their own soil, country and continent as Table 3.3 should be applied to rest the case as Human Beings have been created by the Creator who is the omnipotent God.

The findings made by the application of the *Muno* Restoration Theory, as submitted, is applied using concrete, credible data from the field of study that is valid, reliable, verifiable, justifiable and replicable, as evidence, to confirm or disconfirm the migration of the black Africans, without prejudice, just as the human fossils of the *Taung* baby above found from the field of study confirms the *Bataung* as the *Bakone* as indigenous to the country as the name given by Dart attests. The name given to the human fossils by Dart succeeds, through deconstruction, to demystify the Migratory Theory on the migration of the Africans as a myth, because it does not replicate because it is a relative cardinal point of the ‘north’ as it was discovered in South Africa, which is not only local but it is occupied by the *-ng-* nation as the here, now and always.

This analysis purports that this evidence presented in this chapter should support and conform to the outcome of the results found in Chapter Three above, with or without emphasising the evidence that will have to be presented, as the outcome will be self-explanatory and not consequential to the migration or immigration of the Europeans who can still trace their country of origin up to the town, city, street and number of their plot in Europe, whereas the Africans are claimed to have emerged from places or regions with foreign names or a cardinal point which is relative and perpetual and therefore unfounded, myopic, simplistic and a myth and fallacy ever propagated to unfairly create a home for foreigners away from their cold places of origin to unfairly impoverish the autochthones.

The reasoning behind what Maylam (1986: 144) argues is that: “The 1913 Land Act allocated a mere 7,3% of the total land area of South Africa to the African reserves.” It was conceded that this allocation would be insufficient, and the Beaumont Commission was appointed to consider the release of additional areas for African Occupation, which was already an indirect confirmation that the Africans were the land owners and autochthones, who were found already occupying the entire country and that the small pieces of land

forcibly allocated to them, as the ‘foot stool’ of the new self-imposed foreign occupants, placed on their soil, was not enough.” Boshoff (2016: 55).

The whole act was an acknowledgement that the bulk, stolen soil belonged to the Africans, as authorities were confronted by the size of the African population and the shortage of space for them, since they were not people who were streaming into the country. The situation was also challenged by the existence of the current, neighbouring states that housed their relatives, but were divided only by foreign gun-wielders and indirectly confirm them as initially one nation whose country became the spoils of the West without consultation with the autochthones.

As the children of the soil here, now and always, they were cheated by the ‘system’, which went around erecting the ‘white-only’, fenced-off farms, and making proclamation of an Act of Law as observed by Welsh (2010: 31), as recommendations of the Godfrey Lagden Commission, which, *inter alia*:

- Prevented Africans from purchasing land outside reserves;
- Prevented tribal, communal or collective possession of land;
- Applied the possessory segregation of land at the expense of the heirs of the soil as confirmation that the initiative was aimed at removing them from their ancestral land by force;
- And further explains the reason why the whites should not argue on the basis of colour but on the basis of equity because the Africans experienced this when it was unfairly perpetrated to them as observed by Ibid (p.30) when he states that:

“The Africans were disempowered when they were incorporated into white and coloured society as a subordinate colour-caste”, something which Mandela disproved of when he, in 1961, issued a demand for a national convention to establish a new union of all South Africans. This meant that in the new constitution, whites are not discriminated against and are “called upon to observe every person as a Human Being with equal Human Rights and thus confirm the Africans as the nonesuch indigenous people in the country, and not as migrants.” Sparks (2006: 245).

The enactment of the law would not have been necessary if the land was found 'empty' because they could have only blocked the entry point and claimed the entire country but this was not the case or possible because the Africans were found living throughout the country, including the current Swaziland, Lesotho, Botswana, Zimbabwe and Maputo, which became Protectorates with new modern place-names as protected by Britain and Portugal retrospectively, and so separated the same nation from their own people in the newly created 'South(ern) Africa.' The occupation of the soil throughout the region confirms that the Africans had a settled lifestyle and did not migrate, as one cannot migrate in his own land as this study has aptly provided.

It purports that the action by the 'system' to deny the Africans access to land was an indirect acknowledgement and confirmation that the Africans are indigenous to the country and the Southern African region since Creation as there is no place without an African place-name.

The forced removals and the enforcement of bylaws was an oppressive act against the landowners, and such an act would not have been necessary if the country was empty, hence the foreign Europeans had to make use of funds and human sacrifices in order to occupy the land they found already occupied by uprooting the Africans from their fertile lands that the Europeans had selected at their peril. They had to evict them from their settlements with cannons and on horseback from the veld. These long, toiling, expensive actions inflicted upon the African people by foreigners is an acknowledgement that the country belonged to the Africans.

Their possessory strategy ignored the fact that the long existence of the Africans in South Africa has been indelibly stored by acts of nature, which cannot be totally obliterated as will soon become apparent. "The application of the 1913 Land Act, as a cut-off date for land claim ownership by the Africans, absolves the San because of their rock art and the fact that they were found living in the country a thousand years earlier than the Europeans (Van Jaarsveld, 1975).

This formed the basis of their being the 'First People' leading to the black Africans having to present credible evidence that they are the 'Cinderella's' of South Africa, 'who were found civilised and leading a settled lifestyle while the San were found still primitive.' Van Jaarsveld (1975) and Cory (1930).

If ancient evidence could be presented by the black Africans that they are the rightful landowners before the San, the current 'willing seller, willing buyer' policy could be rendered invalid, unscrupulous and a non-starter, because it is not only another way of preventing the Africans from reclaiming their ancestral land holistically, but also a method of rendering the current government to fail through and through, because it is impossible to fulfil, as it is expensive and it is derailed on every corner to deliver services to the people. And it explains the reason why some people are quietened because it is used as a leverage and an enrichment of the foreigners who freely grabbed the land by force.

The process could be stopped by presenting credible evidence that could support the Africans as landowners since creation (*Bana ba Mobu/Vhathu vha Fhano/Abantu ba La*) since they had populated the entire country before Western intervention. This view is confirmed by Welsh (2010: 36) regarding education when he states that:

"The potential for Xhosa dominance in education is derived from the far longer and deeper impact that missionaries and their schools had on Cape Africans in comparison with those in the other provinces. The first school for Africans was opened in 1799 but it was not until the 1820s that missionary education began on a systematic basis on the Eastern frontier."

This quote strongly confirms that indeed the Western Cape was, besides the *San*, occupied by the *Amaxhosa* as the *Banguni*, which confirms further that their forefathers were interrelated until they were vigorously separated, keeping the *San* at Genedendaal and Bethelsdorp Mission Stations for a forecasted mission. This act would not have been necessary if they were not related and were not living together in their own ancestral land. The mistake the European writers committed was that when they claimed on behalf of the *San* that they had emerged from Asia or Spain, and later on claimed them as the 'First People'; they didn't realise that the *Taung* fossils were older and that, therefore this challenges all the claims made confirming the *Bakone-Banguni-Vhangoṅa* as some of the *Bataung-Vhadau* as the *Bapong-Vhapo-Balapha* as the nonesuch autochthones.

Taking into consideration the vastness of the region, it is doubtful that in their small population as foreigners, the *San* could have covered the entire country. Theoretically, myths of this magnitude sound convincing yet they are practically not feasible to be attained by small nomadic groups (of between 5, 10, 15 or 25) who, once separated, can be difficult to ever meet again in a world that was wild and devoid of modern

communications. The claim made by the early Europeans that they found the Africans as agriculturists and metal workers leading a settled lifestyle means that wherever the *San* went as the nomads, or whites went as the land seekers, they found the *Banguni-Bakone-Vhangona* already as the natives of the area and regions since antiquity.

The Africans were often forced to become Christians, as acknowledged by Van Jaarsveld (1975: 1) who attests that: “They were considered to be outside the Christian community and were therefore exposed either to coercion to join the Community or to go into extinction”. Without any alternative, the Africans had to adopt Western civilisation and also paid heavily with the loss of land, hence Welsh (2010: 33) says: “The effects of these policies on the lives of Africans were devastating. In the reserves, overcrowding by both people and animals was exacting its toll because man begets, but land does not beget”.

The missionaries and the agents ‘innocently and humbly’ moved with their bibles into the interior like a camel in a tent during a blizzard. Consequentially, the communities accommodated the ‘Trojan horse’ unaware. The fact that the land seekers survived on the African ‘Philosophy of Humanity’ (*Vhuthu-Botho-Ubontu-Xinhu-Kintu*) reveals them as the landowners who cared about human life and were therefore more human and local than the foreigner migrants who would kill with the slightest provocation because they guilty conscious hence they are always armed.

Since the missionaries used Western civilisation as the standard measure, any other unwritten knowledge was considered primitive and had to be ignored and/or done away with as observed by Harris (1987: 21) when he pointed out that the behaviour of the Europeans was supported by the courts and churches, that the black Africans were inferior, hence: “It was natural for the Europeans to conclude that Africans had no history and no written language to uplift the heathens and savages of Africa”.

The description and hatred displayed above is confirmation that the entire country was found occupied by the black Africans such that they became frustrated in their eagerness to occupy the land as one would when looking for a plot. This frustration amongst the foreigners confirms the Africans as the autochthones. The strides made by the Africans, who were more civilised than the *San* and the incoming Europeans, is supported by their civilisation that was already attained at *Mapungubwe*, *Dzimbabwe*, *Vhutshavhelo* (*Botshabelo*) currently dubbed Waterval-Boven and *Thulamela*, to mention a few citadels of

yore, which were the throbbing centres of civilisation before the advent of the West, hence in an article appearing in the Sowetan dated 25 March 1999, Nkhumeleni Victor Ralushai (*Nemakhavhani*) objectively challenged the Migratory Theory when he said that: “In the books the Europeans authored ... Africans have been made to believe that they have contributed nothing to civilisation ... yet their skill in working with metal at *Thulamela* dealt a shattering blow to their myth”.

This quote confirms that the Africans had attained the highest level of civilisation because they portrayed a settled lifestyle throughout the country as they had well established homes, Culture, Religion and Language and were indigenous in the country, unlike the migrant Europeans and the San who had no homes, lived in tents, in caves or out in the open. It would be proper to refer to Mesthrie (2002:50) who acknowledges that the Migratory Theory is based on speculation when he avers: “It is not possible to date with any certainty the arrival of the first *Bantu* speaking Africans into the territory of present-day South Africa.” This quote confirms the Africans as the autochthones and therefore disproves the migration of the Africans into their own soil and country *Lukungurubwe* (South Africa).

Here follows a brief outline confirming the black Africans as the soil of *Lukungurubwe* (South Africa).

4.2.1 The Cosmic religion

In every culture, religion is of fundamental importance because it marks the highest level of civilisation attained by a nation through the idiom of language. The *Vhangoṅa-Bakone-Banguni* used matter and living organisms as symbols of the perpetual existence of God, as taught to them orally by their ancestors from generation to generation, based on their acquired experience since the creation and evolution of humankind. The ancestors are used in their rituals as intermediaries because they are believed to be nearer the Living Creator in spirit than the living human beings. They used forests, groves, mountains, caves, rivers, pools and lakes as sacred places of healing, and abodes of deities as places of contact with the ‘super human nature’ or the ‘Spiritual World’, where transformation occurs and the anointed lucky few, as *Tshifhe* (Priests), are able to perform miracles of healing of the physical or spiritually sick.

Earthquakes and volcanic eruptions, believed to be the passing of God, caused untold disasters wherever they occurred in the past because the human folk were always taken by surprise by the rumblings, called 'God's footsteps' (*Izi gi zakhe zi ye zwakala*) which were followed by a devastating catastrophe which counted its toll, while those who witnessed it unfolding, and survived, called themselves the survivors from larva (*Vhabikwanaive/Amabhele*) as an all-inclusive adage attests:

Mungoṅa mubikiwanaive, ive ḽa vhibva Mungoṅa a sala (Tshingoṅa or Luvenda)

Amabhele aphekwa nelitye, lavuthwa ilitye, lasala iBhele Isinguni or Isixhosa)

Wena wa phekwa netshe, itshe lavuthwa kuqala wena wasala (Mbuyazwe, -

Lala...Dube: Isinguni or Isizulu)

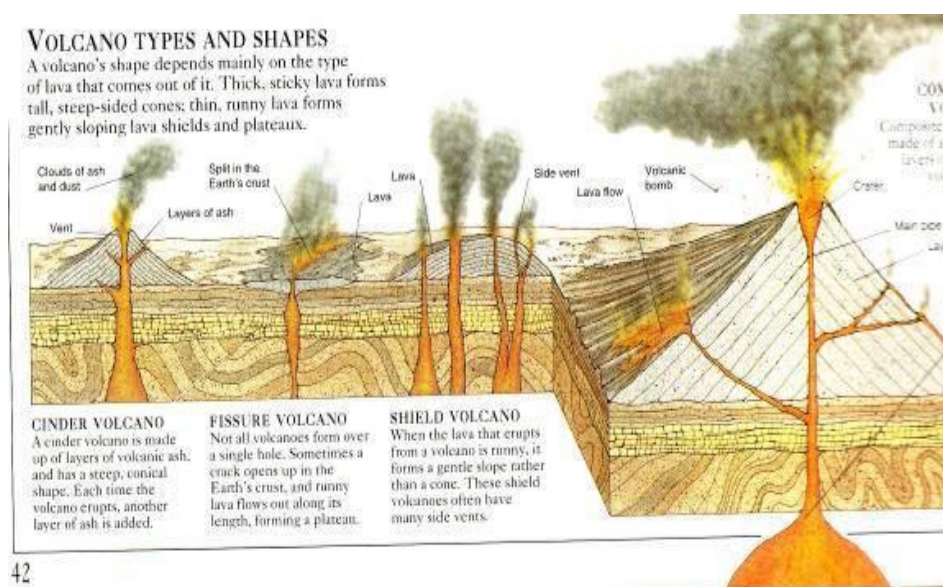


Figure 4.2: Volcanic Eruptions Plution Anna Kruger (1996: 42)

Based on their experience with nature and what it had to offer, the *Vhangoṅa-Bakone-Banguni* carefully selected natural living and non-living material to represent the 'Power' behind the 'Powers of Creation' that created the Earth, and is responsible for causing earthquakes and volcanic eruptions, and, which also caters for humankind, heaven and all that is in it and beyond. They called this Power, the 'Omnipotent *Nwali* <*Muali Thimuḽi/Ramakole*', '*Umvelinqangi*' or '*Thiqo (Isizulu)*', *Qamata (Isixhosa)*', '*Ramasedi*', '*Hlatlamatjholo (Sotho)*' or 'God'; because everything existed and continues to exist because of such powers as displayed by the devastating power of volcanoes (*Iwala*) or earthquakes and so was known as 'One God' as reflected by them all.

Table 4.1: Vhangoṇa-Bakone-Banguni God

Ane na mitsindo yawe ya pfala Muthu a dzumbama

NATION	NAME OF GOD	REPRESENTATION	NUMERICAL/ NUMBER
Vhavenda	Ńwali [M(u)dzimu]	Musiki/Muvhumbi	Eṭhe/One
<i>Basotho</i>	<i>Ramasedi (Modimo)</i>	<i>Modiri/Mobupi/Rare</i>	<i>Nose/One</i>
<i>Amakhosa</i>	<i>Thiqo, Qamata Katayi, Umdali</i>	<i>Umdali</i>	<i>Yedwa/One</i>
<i>Zulu/Swati/Ndebele</i>	<i>Umvelingqangi/ Unkulunkulu/ Uhlanga/Umsondo</i>	<i>Umdali</i>	<i>Yedwa/One</i>
<i>Tsonga</i>	<i>Xikwembu</i>	<i>Muvumbi</i>	<i>Xoxe, nexe/One</i>
<i>Tshikalanga (Shona) Khilobedu</i>	<i>Mwari (<Nwali) Hlatlamatjholo</i>	<i>Musiki Modiri</i>	<i>Oga (E eṭhe)/One Nose/One</i>

The *Vhangoṇa*, as the *Vhabikwanaive*, are an embodiment of the volcanic dramatic acts that unfolded in the deep dim past and are a reservoir or encyclopaedia of indigenous knowledge which immediately supports their long existence and challenges the claim that they have migrated into South Africa. As the catastrophes that occurred in the past were played out before them in the same country it is therefore wrongly claimed that they migrated into it, as argued above because as the agents of their foreign Governments they had an ulterior motive to uncompromisly accomplish with disregard to the rightful land owners as the children of the soil (*Bana ba Mobu*).

Their experience about the past simply challenges the foundations upon which the Migratory Theory is founded because there is no record as to when the last volcanic eruptions took place in *Venda* of yore, except for existing aftermaths in places. Such disasters took place, except the oral history which the *Vhavenda* inherited and captured in concepts. This is something that is unique around the world and may only be compared with the adage cited in Chapter Two, found amongst the *Vhangoṇa-Bakone-Banguni*, referring to their geographical environment and acknowledges, through the rendering of the adage, which captures their common origin.

While lava could have swallowed many people in the past, some survived the ordeal because humankind cannot be wiped out completely, as nature has its own checks and balances to protect life. Volcanic eruptions and earthquakes are localised, as it is still the case even today. What is frightening to date though, is that neither volcanic eruptions nor earthquakes are easily or precisely predictable. Through trial and error, discovery, originality or creativity, and insight, the ancient *Vhangona* as an autochthonous nation, revolutionised their lives when they constructed their rondavels with poles planted in the ground and thatched them with grass. The use of poles and grass has come as an insight gained as to how life could be protected when earthquakes strike. The wooden structures proved to be safer than houses built of stones as the evidence of hut structures at *Mapungubwe* hillock or God's-Eye (*Itolaŋwali*), also called *Mako(l)e(l)e*, attest.



Figure 4.3: Example of Huts Built after the Introduction of Hut-tax

Van Warmelo, NJ (1948: plate 22)

The *Vhangona* used their acclaimed skill to build stone walls around their residential areas to protect themselves from wild animals, especially predators and other enemies, as all old stonewalled ruins with *Tshivenda* names found in the Southern African region reveal. To date, the *Vhavenda* are excellent masons and constructors of stonewalled graves with or without aloe (*tshikhopha*), prickly pear (*mukonde*), *mutshetshete*, *mumvumvu*, *muvumo*, *muumo* and other shady trees in and around the homestead, or in or near the caves and at holy sites (*zwifho*), found at strategic places all over the region. The reason that even today, the white farmers, who are all out to destroy vestiges of the African settlements, find it difficult to obliterate them, is proof of their long existence and that they were living all over the country, and it is a demonstrable proof that they are no migrants.

Mention should be made that it is not known when the last volcanic eruptions took place in the Southern African region, but in the drastically reduced current *Venḁa* by the ‘system’ and in forced, plotted-out ‘white-only’ farms, human footprints imprinted on igneous rocks are known to exist.



Figure 4.4: Adult Informers

R/L *Vho-Nengwekhulu*, Mr Maivha the then Principal of *Mphephu* Senior Secondary School and *Khosipfareli Vho-Mphephu* at *Kokwane* pointing on the vandalised human footprints that were imprinted on rock when it was still soft-warm, when *Venḁa* was still volcanic and earthquake prone, deep into the dim past as proof that the *Vhavenḁa* existed then as the place-name attests.

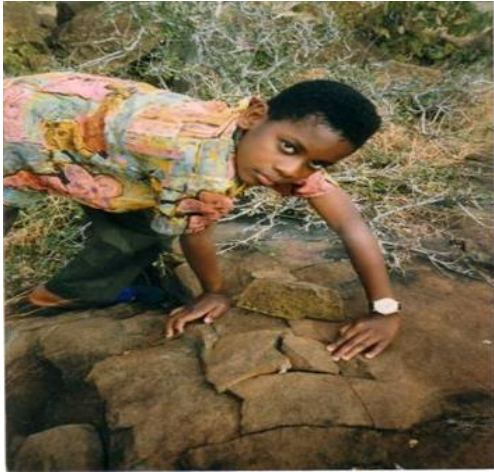
Look at the picture and try to identify a human footprint imprinted on this igneous rock when it was still soft-warm.

Can you identify it?
That’s right!
Bravo!
Eureka!



Cattle footprints on this igneous rock found on the same area where human footprints exist at Kokwane, and at Nzhelele in Venḁa, support the claim made by Gilliomée and Mbenga (2010:11-12), that “The Africans were the first to tame Nguni cattle”, rest the case.

Figure 4.5: Cattle Footprints on Rock and Denudation



The sudden change in temperature causes rocks to crack and crumble into soil over a long period of time as on the picture on your left.

With the passage of time, the landscape also changes. Our ancestors. The young lady is astonished to learn that cracks rest into soil as the source of life.

Figure 4.6: Rock Denudation

The challenge the modern man is faced with concerning the rocks is to establish their age by means of Electron Spin Resonance Dating (ESRD) in order to find out the time when *Venda* of yore experienced its last volcanic eruptions, when the *Vhangoṅa-Vhavenda* had already tamed cattle from the wild as credible evidence of their civilisation. This is supported by numerous animal and human footprints on rock at places like: *Thomboni dza Mugwari, Mabeani, Lusidzana at Khalavha, mulenzhe at Ngovhela, Tomboni la Nwali at Khumbe, Vhufuli, Maṅangari, Mulenzhe, Kuvule and Lwayoni Iwa Makahane*, or at a sacrificial place where Makahane's sister left marks on rock of her tarsals, a sheen with anklets on, and a knee print imprinted when larva was still soft-warm at a place called *Sangazume, Thulamela Vhulembethu*, now the Kruger National Park.

At *Madzieni*¹⁰ in *Lifurudzi* (Botswana), a giant footprint is claimed to exist and this evidence supports the long existence of the *Vhangoṅa-Vhavenda-Bakone-Basotho-Banguni-Amakhosa-Amazulu*, which could be found to be earlier than the time the *San* arrived in South Africa, as claimed by Van Jaarsveld stated in Chapter Two above. The fact that all the places where footprints exist are in *Luvenda* strongly supports the long

¹⁰The *Madzie* family are members of the royal family of *Tshishonga (Sesoka) Netswina* at *Tswana*, in the current miniature *Venda*, where the ancient stonewalled ruins of *Netswina* are near the current chief's residence reveals who the actual traditional leaders are. The other one is at *Tshiangate* in *Dzimbabwe* and *Lwayo Iwa muthu* or *Lekoto la motho* at *Noupoort* in *Lehurotshe la kga Mangwatu* or Botswana.

existence of the *Vhangona* as the *Vhabikwanaive*, and as the *Vhasikwa*, and confirms them as the sole autochthonous nation in the Southern African region then known as *Lukungurubwe*¹¹, and not the *San*, unless they produce something better than the rock painting which is used on their behalf as the basis upon which their long existence in the country rests. Compare that with the human footprints and human fossils to determine who the autochthones actually are.

This unparalleled, credible evidence of human and cattle footprints on rocks reveals that *Venda* of yore, currently referred to as the Southern African region (*Lukungurubwe*), was never occupied by any other known nation before than the *Vhangona-Bakone-Banguni* and disproves the claims made that credit the *San* as the 'First People' because of their rock paintings, which almost every earlier nation within and without the country and continent practiced.

By going back to the things themselves, it becomes apparent that there is no other known community or nation to challenge the long existence of the *Banguni-Bakone-Vhangona* because they exist in the country of their ancestors, as human fossils, ancient stonewalled ruins, ancient human graves, ancient artefacts, ancient holy sites, and ancient human and animal footprints, as evidence that they were the first to tame and domesticate small and big stock from the wild, the first to design the Cosmic religion, and the first to use cattle for dowry, to work with metal to produce equipment, and to introduce circumcision to males with success, as an example at *Luonge* where a phallic stone still stands attest.

This credible, valid, reliable, justifiable, replicable evidence fully supports the Africans and not the whites, or the Orientals, as the nonesuch autochthones who did not migrate into their own country and continent *Muno-Bopong-Lapha* in which as the *Vhamuno-Vhapo-Bapong-Balapha* as the *Vhangona-Bakone-Banguni*, are.

¹¹Oral information concerning *Mapungubwe* physical features supports the origin of the name. Likewise, the reason why the womenfolk ululate each time a jet flies past, is because its sound is mistaken for the experience passed down to them by their ancestors, from generation to generation. It reminds them of the rumbling sound caused by the earthquake in the remote past.

If the Bushmen, who had only arrived a thousand years before Jan van Riebeeck, who arrived on 6 April 1652, are observed as the 'First People' because of their rock paintings, an art which many other people also display, it confirms the fact that had Indigenous Knowledge Systems been taken into consideration by the earlier writers, such unfortunate conclusions and claims could not have been made because they are questionable, especially when such people were either foreigners or people who were not proficient in the African languages and/or dialects.

This is especially true if one takes into consideration when quoting Schapera (1930: 198,199) where Leeuw says that: "The San used the springbok horns as arrows".

This quote disconfirms those writers who claim that the San were metal workers, and that they could circumcise, produce beads, and were all over the country painting in all the caves, when essentially they only had a leader and no chief, their groups ranged between five to twenty-five, they could hardly count, could not kindle fire, and their containers were ostrich shells and so were their beads. The writers could not understand where the San could have obtained such items from, which obviously allude to a well-developed nation in existence. They had not the slightest idea and clue that it was the *Banguni*, who used cattle as dowry amongst developed members of the community, or spear, arrowheads and beads for marriage in the less developed families, as the San who only required them for hunting game.

The quote above dismisses the claims made by some writers that the San were smelters and reveals how they twisted evidence to discredit the Africans but indirectly confirms that as primitive people intermarried with the Africans, as the more advanced nation, and therefore borrowed words and dancing styles from the more developed Africans who influenced the less developed San by virtue of their hospitality.

On the basis of credible evidence revealed in this study, it purports that it is the Khoisan, the whites, Malaysians and the Asians are settlers in South Africa and thus confirms the *Banguni* in the Cape's Southern and Eastern coasts, the *Bakone* and the *Vhangoṇa* in the Hinterland and the Eastern coasts, as an intertwined autochthonous nation that was culturally and technically advanced, living in peace and leading a settled lifestyle, as supported by their ancient settlements along the river valleys, stonewalled ruins and the ancient trading and visiting routes that criss-crossed the entire region.

This acknowledgement means that the *Banguni* lived in both the Western and Eastern Capes long before the arrival of the whites; hence, the exerted effort to divide them from the San, made them fight each other to their own advantage. The *Khoisan* people were used to betray their own people and relatives when the whites used them as their informers, police, interpreters or soldiers. It further confirms that the San, who were used as interpreters, could speak both languages, as they still do today, in areas where they serve the *Batswana* or *Banguni* as their herdsman, because they are said to be too lazy to do manual work, especially to till the soil.

The Migratory Theory was promoted and propagated because it is considered a jugular vein for the survival of the Europeans and a strategy that could assist them in claiming their position as the 'Second People' at the most opportune time in history, as Hendrik Bibault attempted to argue, unaware of the existing credible evidence that confirms the black Africans as the autochthones (Mail and Guardian, 2007: 19; April 5 to 12).

This credible evidence, as outlined above, and as will perforate the entire thesis, strongly supports the claim made that the *Vhangoṅa-Bakone-Banguni* did not migrate into South Africa as the Europeans claim, but that they are the autochthonous nation of the country since creation, as human fossils at *Pharani* (Sterkfontein) reveal and attest.

The *Vhangoṅa* as some of the *Vhavoṅa* therefore did not occupy the region at the time, as postulated by Lestrade's periodisation, or at any other probable time, as suggested by modern scientists, because such authoritative claims did not take into consideration the vast difference of time that exists between creation and the arrival of the West into the country. This is supported by the compelling, credible and valid evidence given in this study and the indelible evidence left behind on rocks, and the one below left behind by the ancient African (*Munoan*) herdsman who must have died from the wounds he sustained, but was a hero for leaving behind valuable evidence to posterity.

Figure 4.7: Young Herders are Ignorant about the White Rock Mark



The boys are amazed at the questions asked. Who removed the footprints here? Our parents told us that it should have been somebody who wanted to destroy the valuable evidence. Some claim it is the work of tourists who went up this mountain in the past without tour guides. The protection of this valuable asset cannot be gainsaid ...



FIRST POSITION

Look at the formation of cracks on the rock with the passage of time; the footprint will disappear and so lose this valuable evidence that supports the long existence of the *Vangoṅa*, that challenges the claims made by the Europeans on behalf of the San as “the first people” in the country when they hardly have any name in the area where the human footprints and human fossils exist. The rock paintings and monuments can therefore not challenge the long existence of the *Vhangoṅa*, who witnessed the formation of some of the mountains of *Lukungurubwe*.



SECOND POSITION

Surnames and place-names derived from magma are namely: *Ṓelwalani*, *Ṓetshiheni*, *Ṓemaheni*, *Ṓembahe*, *Ṓekokwane*, *Ṓethomboni*, *Ṓeiveni*, *Mulenzhe*, *Bwerinofa*, *Munyabwe* and *Ṓedohe* (owner of stone in a molten state) reveal that the *Vhangoṅa* lived when the region was still being formed by lava (called *Iwala*). Photo by Dr IP Matamba.

Figure 4.8: Footprint on Soft-warm Lava

Determining the age of human footprints left imprinted on igneous rocks via Electron Spin Resonance Dating (ESRD), as evidence never shared before, except in this study, is confirmation that the Africans as the *Vhangona-Bakone-Banguni* are an example of a time before words, at an intersection of Mother Earth and the heavens, as attested by Tellingier and Heine (2009: 28) when they aver that: “These theories about the arrival of the Bantu and the Khoi people from the north suggest Southern Africa was an empty land until they arrived here. Yet millions of stone tools have been discovered and many more lie beneath the sand ... ruined stone dwellings lie scattered throughout the lands without any attention from academics as to who should face reality instead of being inconclusive or force the data to fit the existing theory while the evidence of an earlier, *vanished* African civilisation surrounds us everywhere”.

The objective acknowledgement above is correct as far as credible, hard-core evidence is concerned but wrong in crediting the Khoi, whereas it is the Africans as the *Vhangona-Bakone-Banguni* who are the autochthones. The mistake is as a result of lack of indigenous knowledge regarding the past, as the whites, who are foreigners, did not have a hold on indigenous knowledge. This purports that in future the original, local *Vhapo- Bapo-Balapha* known as the *Munoans* or *Vhangona-Bakone-Banguni*, currently dubbed the black Africans, cannot and should not be ignored in any research concerning them because they are the children of the soil then, now and always, and as such command a lot of oral tradition crucial in making credible deductions rather than crediting imagined, unknown, extinct nations who never existed because researchers were not there and the Africans, who possess most of the Indigenous Knowledge were ignored, labelled as pagans because of the language barrier and because they were considered as objects of study, as Anthropology was created for them. Nabudere (2010).

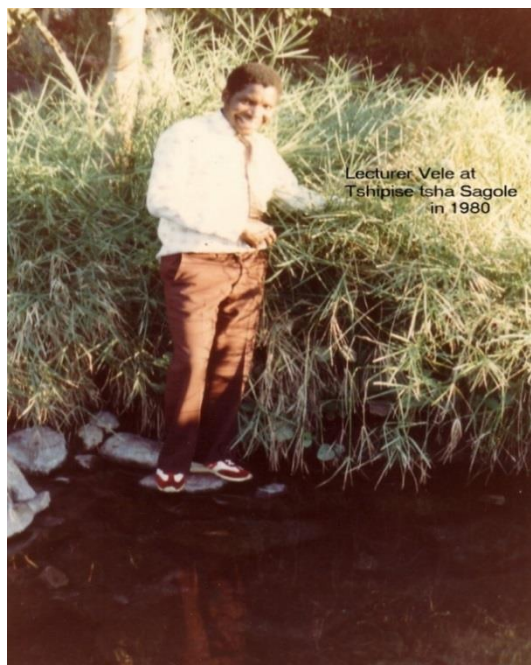
Figure 4.9: UED Students Amazed by the Human Footprint on Rock



The level at which the human footprint is imprinted surpasses all wisdom because it is difficult to understand as to how the cattle herder got up there without leaving other footprints below. Look how high the students are!

What is of vital importance is that the footprint is there and that denudation that was at work ever since destroyed a lot of evidence. The existence of the *Vhangona* is written on rocks, stonewalled ruins, graves, monoliths in ruins, names of flora and fauna, names of lakes, rivers, place-names, minerals, heavenly bodies, meteorites namely *Phirakañwe*, oceans and some islands like *Dangadzime*.

Before the *Hulisani*, Mangoma's shoe above, chalk was used to make the human footprint more visible. Considering the height and heat of the lava, after making an imprint what could have happened to the herder is anybody's guess.



The Vhangoṇa were the first to discover the medicinal value of underground hot-water spring as they systematically apportioned its utilisation during the day for women and the sick; and in the evenings for men at the *Sagole* warmbath.

Other warmbaths are Tshipise tsha Dṛṇḁwe and Lupepe, which were utilised and healed many people of their different ailments since deep in antiquity as proof that the Vhavoṇḁ are the none such autochthones.

Figure 4.10: Hotwater Spring

The MR Theory proves beyond any doubt that the human footprints, at a place called *Kokwane*, and other places mentioned above, are demonstrable, observable, credible, valid, tangible, reliable, justifiable and replicable evidence that support the claim that humankind in *Muno* (Africa) with the *Bakone-Vhangoṇa-Banguni*, as an example, strongly confirms them as children of the soil now, then and always, and as the rightful heirs to the country, currently called 'South Africa' and beyond, as also supported by the human fossils at *Pharani* (Sterkfontein) and those of the *Taung* above.

This evidence excludes the Bushmen, who observed cattle as the 'lazy game' and the Hottentots, who obtained cattle and the names of domestic animals from the *Banguni-Bakone-Vhangoṇa*, as revealed above, and reveals also that they were their herders who according to African tradition, were faithful herdsmen who were remunerated with a calve(s) per year and this explains how the Hottentots came to own cattle. This also means that the Hottentots were taught how to look after stock by the developed Banguni, as it is still the case in Botswana and it explains the reason why they learned each other's language as a means of communication. The *Banguni* in the Cape, the *Bakone* in the interior and the

Vhangona as one nation of yore, therefore, evolved and developed progressively into a civilised nation, second to none, deep in the deep, dim past as the stonewalled citadels with *Tshingona-Sekone-Isinguni* place-names, as names found in the Southern African region, attest.

Since it is not the brief of this study to deal with fossils of whatever nature, it will suffice to briefly outline the ages extracted from Maylam (1986: 5, 9, 10, 11 and 19) who says *inter alia* that: “The early Iron Age was concentrated in low-lying areas where rainfall and soil were most conducive to agriculture, marked by extensive use of stone for building, with a broad resemblance between the styles of pottery; Middle Iron Age stretches from the eleventh to the sixteenth century with *Mapungubwe* as an icon, while pottery decoration and cattle-keeping is a characteristic of the Late Iron Age and settlement on higher ground.”

This view is confirmed by Turnbull (1976: 27), who avers that: “Old riverbeds and riverbanks are ideal locations for archaeological research for early man always needed to camp near water, which he needed just as did the animals he hunted.”

The popular skill in kindling fire, of domesticating flora (the cultivation of cash crops like maize, and the harvest of the more than 350 different medicinal vegetables, plants and herbs) and fauna (like big and small stock and chicken); reveal some insight into the domestication of wild animals. These were the personification of their names as totems or family names derived from the different types of the *Tshingona* cattle, including their commercial use as dowry or settlement of court cases. This evidence supports the Africans as the oldest existing human species with a common dynastic origin.

“The domestication of animals will be briefly touched upon to confirm and support that cattle and goats were locally domesticated from the wild by their ancestors to confirm their long existence in the country and region to further demystify the Migratory Theory.” Giliomee and Mbenga (2005: 11-12).

It is the work of these continuous volcanic actions in the core of the earth, as they shape the landscape, the continents and the oceans, that revealed to the Africans the unparalleled powers of the Creator as the only Power that creates (*u sika*) *magma* (*Iwala*) and is able to shake the earth, as the living God *Thimuḁi/ Nwali/Musikavhathu* (*Luvenda*), *Ramasedi/Hlatlamatjholo* (*Sesotho*) *Umvelinqani /Thiqo*(*Isizulu*), *Qamata*

(*Isixhosa*). The experience which the *Munoans* gained throughout the centuries since creation is the foundation upon which the Cosmic religion was based and developed because they had discerned that the power that is responsible in shaking the earth and in reducing stones into liquid should be the One to worship, as it is responsible for making human, plant and animal life possible. All these experiences and the deductions attained were due to the experience brought down the generations by a nation that lived in the region since their creation, which supports and confirms them as an autochthonous nation.

It is interesting to note that the *Munoans* and especially the *Vhangona* as the *Vhavenḁa* as the *Vhabikwanaive* captured some of the events of the past when the continent was still earthquake and volcano prone, as part of their experiential world in concepts, events caused by nature, personal names and natural features, because they had learned that the complications of civilisation are displayed best by simplicity. It is for this reason that they make use of the ancestors as intermediaries on the simple understanding that the dead, who preached the belief of a perpetual, spiritual life in the hereafter, when still alive, are nearer the living God than the living human beings. Traditionally, suffering (hell) is on earth and not in heaven. Flesh suffer on earth because spirit knows no death hence when a person dies, they say there is no personality, meaning life or 'spirit' is out of the body (*A hu tsheena muthu*). Accordingly, Schipper (1982: 17) concurs when he says that: "The ancestors are mediators between man and the gods. Ancestor worship is an important means of maintaining contact with the gods in order to reach God." Neluvhalani (1992: 60).

It is for example the *Vhavenḁa* womenfolk who ululate whenever there are earth tremors. If the San experienced such ancient tremors, they should have retained a traditional behaviour that reminds one of such an experience carried down through them from generation to generation, otherwise they are as much foreigners as the Europeans and Orientals are because such an experience to ululate and the sitting position of the womenfolk, still filters through amongst the autochthones. The *Vhangona* traditional behaviour reveals that their ancestors survived such catastrophes in the deep dim past on the understanding that the powers that shake the earth are nothing else but that of God, who created it for a purpose and still does, for a reason to protect His creation for a reason beyond the control of human beings because they are also the product of His creation.

The fact that the *Vhangona-Vhavenda* believe that human life on Earth was created by God (*Thimuḍi, Nwali, Randalamo, Musiki, Ramakole, Raluvhimba*), through His love (*lufuno*), and that He claims back His spirit through death (*lufu*) for humankind to enter His eternal love *Lufu(no)* with Him (*Thimuḍi/Nwali/Ramakole/Mwari/Thiqo, Umvelinqathi, or Qamata or Ramasedi*), reveals how profound their belief in the living God was and still is. The fact that all the *Munoans* traditionally adhere to the Cosmic religion is confirmation of their common origin in *Muno* and were therefore, not pagans as claimed by the ill-informed authorities. This observable evidence and common belief confirms them as the autochthones and not as the migrants.

Over the ages, the *Vhangona-Vhavenda* studied the movement of the stars and gave them names according to the season in which they appear namely: the Milky Way (*Mulalavhungu*), the constellation of the Pleiades (*Tshilimela/Selimela*), the star Sirius (*Tshilimo/ Selemo*) which appears during the *Munoan* (African) summer which stretches from the month during October to January. The appearance of these stars signal people to start ploughing their fields and therefore marks the beginning of the year.

The appearance of a Great Cloud of Magelhaen or *Nubes maj.* near the South Pole in Autumn (*Tshifhefho*) is time for people to look forward to the testing of the first fruits whereupon the rites are performed. Already this is how the *Munoan* (African) Calendar differs from the European calendar and proves that its creation is *Munoan* (African) and the knowledge of such heavenly bodies cannot have been brought along by migrants, as the Northern Hemisphere is exposed to different star patterns to those in the Southern Hemisphere.

By making use of the changes brought about by the appearance and disappearance of the heavenly bodies, which they believed were His place of abode, the *Vhangona-Vhavenda* were best able to interpret and plan their activities in relation to the perpetual changes of the seasons (*Khalañwaha*), stars (*ñeledzi like Tshilimela/Selimela, Mulalavhungu*) and comets (*phirakañwe*). The *Vhangona-Vhavenda* gave names for some of the major stars and planets like Venus- (*Khumbelatshilalelo*) if it appears in the evening or (*Masase*) if it appears in the morning - and looks like a bright star; yet it is a planet, and *Khohamutsho* which precedes Venus in the morning. Besides these interpretations, the *Vhabikwanaive-Vhangona-Vhavenda* knew exactly what to do during the night and what to expect the following day or in subsequent weeks and months to follow, as these stars were

authentically identified, and mathematically and geometrically analysed, to economically and actively utilise their time profitably as they evolved and progressed over the centuries as one of the civilised nations of *Muno-Africa* and *Lukungurubwe* (South Africa), in particular. Such knowledge is best displayed by the nation that has acquired the skill by word of mouth from generation to generation.

The appearance of a comet (*Neledzivhungu/Phirakañwe*) is believed to foretell the death of an important person and may also affect the weather pattern, and as a result, the *Vhasikwa-Nemavu-Ramivhundu-Nemashango-Vhatikathavha-Razwifho-Ramitupo-Vhabikwanaive-Ngwaniwapo-Tshidzatshapo-Ntangiwakugala*.

Vhadabevhamitshilinzhiyavenda-Vhangoña-Vhavana conducted their rites as they would during the seasonal dictates. This was done yearly and if and when a comet appeared the priesthood would assemble and decide what should be done in order to arrest the destructive powers of the comet (*phirakañwe*) by containing it in a clay pot wherein a doctored human head is placed to prevent the death of people, especially that of the royal family. They also believe that the passage of a comet predicts the years of plenty or starvation, or a plague, hence they endeavour to arrest such powerful powers to protect the nation. This know-how reveals them as the autochthonous nation second to none and as such they cannot have migrated because most of the heavenly bodies that dictate their behaviour are in the Southern Hemisphere where *Lukungurubwe* is situated and falling stars have been lighting the skies every night ever since.

The fact that they share the same names of the heavenly bodies and place-names reveals their common dynastical origin as the following places attest to, namely: *Dzimbabwe of Mambo; Munwewatapa (Monomotapa), king of Mutota at Vhuṭuwaxwilo; Tshangamile (Shangamire); Nedanañombe; Matevhulamvula/Muthevuli (Mathebula); Mulozwi of Vhulozwi (Rozvi); or Khameli (Khama) of Khami; Nevhulorwa of Vhulorwa (Torwa); Muronga (Mutonga) of Dande in Maputo; Nengulumbi of Ngulumbi; Aḷilali of Haḷilali (Harare); or Tsindi of Tshisindi; and many others - which disprove the propagated Migratory Theory. This is reinforced by the fact that the stonewalled ruins of *Vhutshavhelo (Botshabelo) of Zwiendadenga >(Zwide)*, at what is currently called Waterval-Boven on *Mitshilinzhiñwia/Thavhañwia* (Drakensberg), exist.*

The *Vhavenḁa* observed God as a timeless being because when circumstances introduce the future into the present, change is speeded up in such a way that humankind begin to see the present as it disappears, with the past sounding like yesterday as an act of thought with time unrepeated and chances lost forever. To the *Vhavenḁa*, time is the reflection of the presence and existence of the Living God hence their life is religiously led. Such a belief guides one to lead a morally sound life today because man lives and die in the course of today, because he exist in time and disappear in the course of time.

Since the *Vhangona-Vhavenḁa* royal families are totem-based communities with closely related interwoven cultures and traditions, they have retained this as the inexhaustible repository of the legends and myths. These families carry a body of esoteric knowledge as accumulated by the mystically royal-minded elders and priests since man started using language as a means of communication to understand himself and the world around him and his reason to exist.

If the *Munoans* (Africans) were different, their monarchies would not have been the same as acknowledged by many objective authors as stated in Chapter Two above.

As an autochthonous nation, the *Vhangona-Bakone-Banguni* are the custodians of the holy pools, lakes and holy forests that are scattered throughout the region which confirms them as the autochthones of the Central African region and therefore as such did not migrate and could not have migrated as demonstrable indigenous knowledge outlines in this study.

The *Vhangona-Vhavenḁa* believe that the spirit of the 'pious dead' is closer to God who is in Spirit than that of the living, which is controlled by the needs of the flesh. The *Vhangona-Vhavenḁa* do not attach sex to God because they believe that the creator is Omnipotent. Man is time bound but God is timeless because He, in creating time, is and was time. God is holistic, pragmatic, Omnipresent and Omnipotent in a virtuous circle. Traditional religion does not segregate as it is practiced by both sexes with security, productivity and prosperity placed more in the hands of the females and the untouched girls who are specially brought up for the purpose of sacrifice. The Fundudzi natural lake or *Dzulavhadzimu* (*Dudavazimu*) on the Vhembe River are good examples that attest to their long existence in the country as the *Vhangona-Vhavenḁa* of *Tshiavha*, and those of Zimbabwe, who harbour the mystic legends.



Figure 4.11: The Mythical Lake Fundudzi

God therefore is supreme and He is above the spirits of the ancestors whom He created, giving them form and soul. As a giver of the moral law, He judges man after death and He is therefore the final court of justice, and appeal. As an omnipotent God, He cannot be contained in a structure or one given situation because His presence is felt everywhere and every time. An understanding of this helps to comprehend the reason why the *Vhangona* are born ecologists because they do not destroy forests and creatures with fire. If they have to clear vegetation to start a field, it is done collectively to avoid the spread of fire and destruction of plant and animal life because they know that life is a process of symbiosis.

It is maintained that the *Vhabikwanaive-Vhangona-Vhavenḁa* use grain seeds, namely maize, and domestic animals like a goat, which is the second animal after the dog to be domesticated, during their rites. The dog was excluded because it is considered a dirty animal useful only in hunting or providing protection to people and stock. The *Vhavenḁa* therefore included these herbivorous animals during their rites as symbols of what God has provided for humankind for his survival on earth, not as an end in themselves but as symbols of the power behind the power of all creation, in order to understand the Creator better as God who always exists in and through his creation.

The *Vhavenḁa* are aware of the tremor route that the earth rumblings normally follow since the last volcanic eruptions in the area. This route denotes where the fault lies up to *Makonde of N̄emakonde-tshi-nya-mulilo* (Fire squirter) where it normally dwindles out, and it is a sign that the current *Venḁa* lies on an extinct volcano; hence, there are

numerous human footprints. This evidence supports the fact that the Chieftaincy of *Nemakonde* as the *Vhangona* is one of the traceable examples of the autochthones of Makonde who apparently introduced the ululation, which the *Vhavenda* traditionally make whenever there are earthquake rumblings. Such an episode is normally followed by conducting the rites as their ancestors used to do in the past.

This further endorses the fact that they are the autochthonous nation of *Lukungurubwe* who did not migrate but disseminated or relocated within the region, when and if their original settlements became exceedingly unsafe; or, if and when affected by pestilences or deluges or as a result of a decentralised expansion as their interrelationship throughout the region attests.

The spread seems to reveal that the nation was already civilised and well-advanced, speaking one language that diverged into the modern languages of Southern Africa: with *Mapungubwe*, *Dzimbabwe*, *Thulamela* and *Vhutshavhelo (Botshabelo)* of *Thovhele Zwiendadenga* on the Drakensberg (*Thavhanwia*), to mention a few, as the examples of the apex of their ancient civilisation that could possibly challenge many civilisations of that time around the world.

The artefacts found in the ancient citadels are a demonstrable proof of their long existence in the region and challenges the Migratory Theory as a myth and a fallacy, written and propagated widely, with the aim to indoctrinate the indigenous nation in order to eventually disown them of their own, unaware of the available, credible evidence within their communities that could support their claims as this study has outlined.

The three stones marked 2, 3 and 4 below represented the trinity to symbolise the mutuality that exists between God/Heaven, the Earth and Humankind, while water represents rain, which is the source of life and does not discriminate whenever and wherever it falls.

The governing spirit of the *Vhangona*, as an autochthonous nation who developed the Cosmic religion as their generic belief, was based on their conscious experience that as a created being by God, humankind depended on what the earth provided him with, to sustain life and as a result, had to symbolically represent the Creator through His creation which includes heaven, the earth and humankind by making use of the three igneous stones picked up from a river bed as remnant of the solidified lava. These stones are used because it is believed that the elements that constituted and caused the flow

of larva still remain trapped in them, even in its solidified state, and therefore symbolises the Power that created it in a fiery, lava form. The power to do so is something that only the Creator is able to do: to cause the Earth to shake, and open up, and swallow massive land or erupt to form new mountains. This is something that a human being is unable to do and makes sense of why they had to include them in their rites.

It is this power behind the power that turns the earth into fire or causes it to open up, or cause deluges or makes people suffer from pandemic diseases that they revere and call upon *Nwali* or the omnipotent, Living God to protect them from death Or, if they die, to return to Him as their Creator. The presence of God was therefore symbolised by the three stones planted in a triangle.

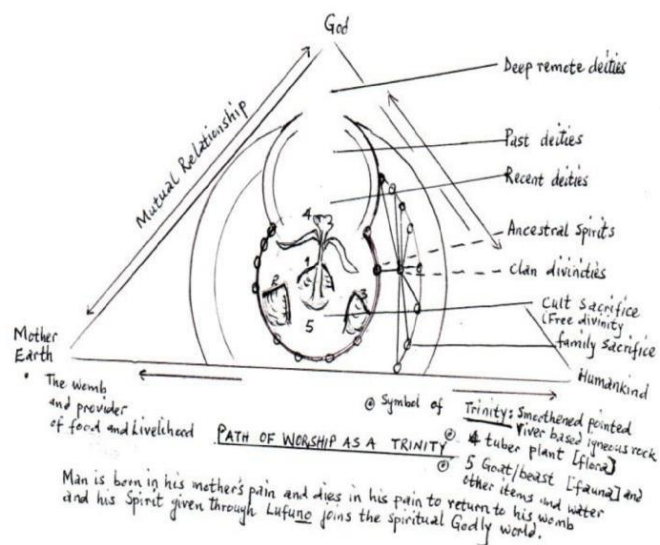
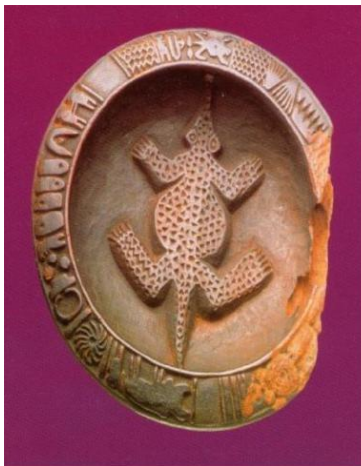
In the centre, they planted a tuber called *Luhome* or *Thidigwane* (*Thitikoane*) that grows only in summer representing flora to initiate people to prepare the traditional seeds and to be ready to till the soil with the first rains. From the stones, soil is formed and from the soil, humankind obtains food. The goat or beast, which is also their source of food, is used when the rites are conducted to represent the fauna.

This trinity became the strong religion for the *Munoans* because God's creation continues without the influence of man because man is also the product of His Creation. A closer look into this claim confirms that the differences amongst the Africans nowadays are centred more on the written word, denominational or church affiliation, political orientation or geographic position than on observable, credible evidence and blood. In order to know who we are as human beings therefore, we need to look back at just how we have been before in order to collectively create a united, progressive future.

Even with current camouflages, the underlying similarities that date back into antiquity, like: the use of cattle as dowry; the role played by parents and sisters in marriage; the love for children (*lufuno lwa nwana*); the fact that children are not supposed to be forsaken (*nwana ha laṭiwi*); respect for visitors, adults, elders and foreigners; the importance of death; funerals; the use of cold water; traditional seeds, beer, goat/sheep, bull, plant(s); weaponry and snuff during rituals; the use of ancestors as intermediaries; the philosophy of humanity (*Vhuthu-Ubuntu-Botho*); the respect displayed to foreigners, strangers and adults of both sexes as brothers and sisters from the other mother(s); the importance attached to the heavenly bodies, seasons, and the annual calendar; respect and sound morals; and the protection of the ecosystem and many other African views on the importance of life on earth as a form of symbiosis seem to be basically the same amongst the black Africans or

Munoans constitutes their Cosmic Religion. This commonality, even in concepts used, essentially reveals that the people of South(ern) Africa in their current language groupings have the same origin that dates back to antiquity and explains the reason why they no longer know each other, because of the long passage of time since their ancestors separated, as a process of development, forced separation and independence. The separation that ends in the same people becoming strangers is also more common amongst siblings who live in different locations, towns, provinces or countries and consequentially end up forgetting one another with the passage of time, to an extent that close relatives may end up marrying each other.

The separation of people is a natural thing that should happen but that does not make them different and this explains the situation in South Africa, where even though people were forcibly separated vestiges of culture, language and religion, they still reveal their commonality between them far more than between European language and culture groups or Oriental language and culture groups. Indigenous Knowledge reveals that the Africans are indigenous, as their archaeological discoveries in the country prove, and as a result they are no migrants; hence, Welsh (2010: 30) avers that currently the indigenous black South Africans: “have the Bible and the White man has the land.” Ibid (30) disproves the Migratory Theory when he avers that: “The Bantu speaking people had settled in what became South Africa some 2000 years ago” It is evident that the above underestimation is one of the underlying reasons for the distortion of the narrative of the country, such that everything is based on the Christian calendar. If the period of the creation of humankind was based on the estimation of the concrete evidence outlined, the modern problems would be easily addressed or could not have even existed, as long as existence of humankind and that of the *Bakone Batsoanatsatsi-Bangona Babikwanaive and Banguni Amabhele* was supported by archaeological discoveries in the land of their ancestors, as the human fossils, human remains, artefacts, stonewalled ruins, religion and divining bowls below attests. This disconfirms or demystifies them as the migrants in the country of their ancestors in which they are the soil, then, now and always.



Ndilo ya thangu. Nga u xedzwa, u a vhenga dongo, wa funa vowa]

Figure 4.12: Divination Bowl and Cosmic Trinity

A more practical explanation often given for people to grasp is that around *Luhome* indigenous grass (*tshiṭanzhela*) is grown to represent the beard. The right angle of the sketch represents humankind (*muthu*) and it is called 'father' (*vhokhotsi*), while the left angle is called 'mother' (*vhomme*); because according to the traditional practice, it is the parents who provide man with food as the sun rises in the east while father, who must work and provide food, sits in the west, and mother ensures that the family must at least have two meals per day; while the last angle of the triangle is called the 'Eye of God' or just 'God' (*Nwali/Thimuḍi*) as the Creator of the heavenly bodies and everything on earth including rain which ensures that there be life in abundance.

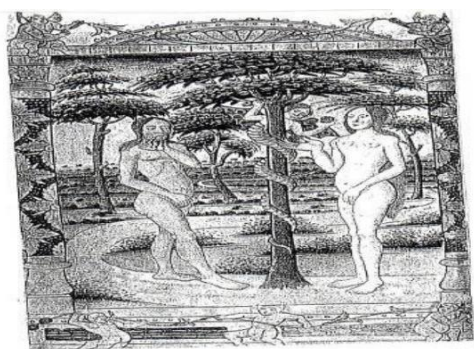
The *Munoan* maxim is that all that the heavens had to offer, like the sun's rays, water, air and land and all that man is conscious and unconscious of, is for all to share freely and therefore does not belong to one individual but to all who are alive, and still to live, including the dead in their spiritual existence. The spiritual ability to translate intelligence and imagination of the good that could be derived from life, like sharing and creative thinking into tangible technological entities, is *Munoan/African* and is practised in daily life of the *Vhangoṇa-Vhavenda* as an embodiment of good life.

According to the *Vhavenda*, nature is not there to be destroyed but to be protected, and this reveals them as the born ecologists of note. Everything which a *Munoan* does daily, therefore, honours and respects nature, and the resourceful power it has in its reserve because the power in man's experiential life, betrays the power behind the power of creation.

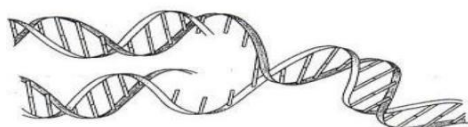
4.2.2 The African (*Munoan*) Eve

A family tree of the modern man drawn by geneticists at the University of California at Berkeley from five racial and geographical groups from Africa, Asia, Europe, Australia, and New Guinea led them straight back to one woman, who, according to their findings, "is the only first woman, who lived in Africa between 140 000 and 290 000 years ago ... an unknown African Eve." Amrine, et al (1991: 19).

Figure 4.13: Adam and Eve [Science therefore supports the Genesis of Humankind].



African Eden. The story of Genesis is partly borne out by genetics. Every human being alive may be descended from a single African female, although it is not suggested that she was the first woman.



THE GENETIC EVE GETS A GENETIC ADAM

Eight years ago, researchers "found" the mother of all humans, the proverbial Eve. By peering into the cells of several ethnic groups, they traced the family tree of modern humans back 200,000 years to a single – albeit theoretical – woman. "Mitochondrial Eve," named for the part of the cell passed from the mother and examined in the study, was hardly the only female human who was bearing children at the time, but scientists said her genes were the ones that endured.

Now, Eve has an Adam. In two reports in last week's *Nature*, researchers suggest that virtually all modern men – 99.9 percent of them, says one scientist – are closely related genetically and share genes with one male ancestor, dubbed "Y-chromosome Adam." Unlike other chromosomes, Y's are passed strictly from father to son, thus enabling scientists to follow the human race patrilineally.

Each study dates Adam differently. One says he appeared roughly 188,000 years ago. The other estimates he lived up to 49,000 years ago. But both buck the notion that modern humans emerged in disparate spots across continents. "We are finding that humans have very, very shallow genetic roots which go back very recently to one ancestor," says the University of Arizona's Michael Hammer, author of one of the studies. "That indicates that there was an origin in a specific location on the globe and then it spread out from there."



Starters. Science discovered her first.

In support of the above findings, Gardner et al (1991:50-51) says that: "More than a million years ago, groups of them (not stated) came out of Africa (Muno), within the past 50 000 years; the modern *man* reached the Americas and Australasia because land was still connected at places and the sea was still shallow at certain areas and probably it was not as rough as it is at present."



Figure 4.14: Migration out of Africa

Whosoever migrated outside Africa cannot be older than the one who perished or remained hence the *Munoans* are the Autochthones and that such cannot migrate. When Darwin stated that the origin of humankind would be found in Africa, he was suggesting that the Africans (*Munoans*) and not the Europeans, originated in Africa and that they are the autochthones. The fact that the whites could have originated in Africa is not only debatable but still has to be determined. The people who left Africa through the (Suez) Kanan were *Munoans* unless the white and yellow skinned people are the descendants of the *Munoans* (Africans) or it can be proved that the *Munoans* are their descendants. Either way, humankind is essentially and genetically the same. Alternatively, the one who leaves the country cannot be older than the one who remains in it and should he come back, such cannot claim superiority over and above the one who remained in the country as he has the fossils and the oldest graves there and nowhere outside it.

4.2.3 The story of a woman dubbed Lucy and others

“It is also in Africa that a skeleton (of a female called Lucy), which is about 2, 5 million years old, was found at Hadar in Ethiopia.” Johnson and Edey (1981: 184). “*The tendency of Europeans to rename or make the Munoans (Africans) adopt European names and to hate their own, is because they claimed that such names are pagan as they did with people like Saartjie Bartmann at a mission station like Genadendal, and it*

reveals the mission of the West to create a nation that would have no exact origin, while the Europeans remain attached to their origin in Europe. And so it appears to be the reason to claim that black Africans have emerged from nowhere, because a cardinal point is not specific.

Regional European place-names, used in their narratives should have been African place-names that are traceable to reveal the nation they could have emerged from. That could help the black African trace their exact place of origin as the foreign Europeans are able to do with ease, via centers like the one in Brook's Hill Hotel, Port Elizabeth. The claim of South Africa as belonging to the 'First and Second People' is therefore not the idea of Ian Bakker, but that of Van Jaarsveld (1975: 26) who intentionally created the foundation when he stated that: "As an ethnic group, the coloureds are as indigenous as the Afrikaners, the two groups having originated in the same part of the country at the same time."

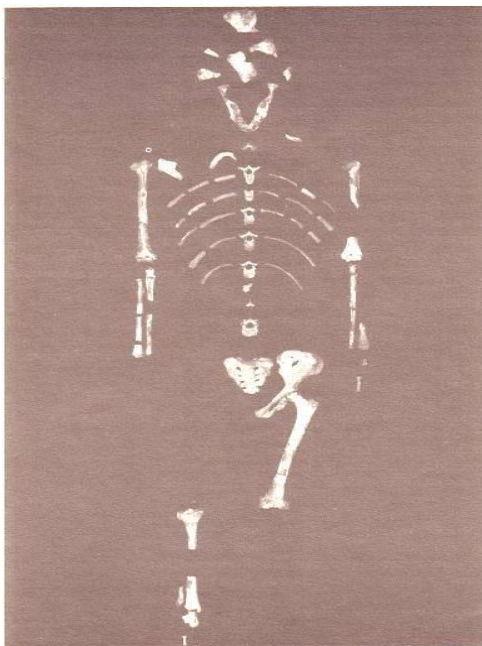
The quote above intentionally excluded the Africans to create a safer basis for the settlers in future, to eventually claim the foreign country as their own after the new nation they will have created through intermarriage will have stabilised in order to forget about the genocide of 1703 where the San, then called the 'Bushmen', were killed by smallpox or hunted and exterminated. Nonetheless and notwithstanding the claim made, is complicating their situation if it is juxtaposed with the compelling concrete, credible and replicable evidence outlined throughout this study without prejudice.

With no background from other writers and credible indigenous knowledge, the twisted views expressed in the quote above sound correct, yet it is unfounded and wrong as stated in Chapter Two and Three above. The quote does not explain the reason why the Leakey family gave the female fossils the name 'Lucy' because it had no name, nor was it possible for them to find an original name for it and that confirms the fossil to be of an African.

The name 'Lucy' was used for the purpose of identification but it would have been factual to have used a local name of the place where it was discovered. It was Dart who was more objective when he correctly called the fossil the 'Taung baby' to recognise, appreciate, confirm and also to Africanise it. While the name 'Taung baby' localises it to Africa, the two Westernised fossil names displace them and that misleads the readership.

Without any other evidence given to the contrary, the new foreign name(s) could be internalised and formalised unduly and so lose their original touch, content and meaning that could have benefitted the nation as the African place-names and relevant concepts applied in this study do, because 'Hiroshima' and 'Tsunami' are more meaningful than would have been any foreign name that could have replaced them

This is what happened to so many other fossils. The right approach would have been to give them the original *Munoan* place-names, because according to tradition there is no place in the Southern African region, including South Africa, that has an original place-name, notwithstanding that the locals have been moved and placed very far away to obliterate evidence. To lay claims to fossils using foreign names is not possible anywhere else in the world. One cannot encourage global unity this way, by discouraging or ignoring or avoiding the use of original languages. The United Nations is a good example of an international institution where languages of the member states are used simultaneously. Ignoring the use of other languages means that one is treating the other as the footstool.

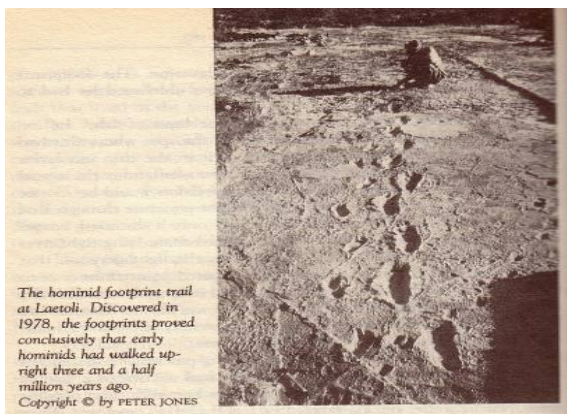


Meet one of the known possible first mothers of Africa (Lucy). She must have been an African/Munoan with beautiful Munoan hair as compared to the fleshed Pharani Difateng (Sterkfontein Fossil).

[From Lucy, p.27]

Figure 4.15: Lucy

The discovery of 'Lucy' is also supported by a trail of footprints belonging to two adults and a child. These footprints were found preserved in a bed of volcanic ash at a place lately called 'Tanzania', instead of using the original name of the place, '*Matanganyika*', that would revert the country back to the past, as supported by the age of the fossils that date back to 3,75 million years old. Of importance is that the original name of the place is that it changed to *Tanganyika* or Northern Rhodesia and now during President Nyerere's (Gerere's) epoch to 'Tanzania', whereas its original name '*Matanganyika*' is a '*Tshingoṅa-Tshivenda*' place-name to reveal how vast *Venda* of yore was. This is where the extinct volcano *Tshililambobwe* is. This further supports the view that the *Vhangoṅa-Bakone-Banguni* are not only indigenous, but also related, as they have a common dynastical origin, and share the same vast region, culture and tradition as ancient ruins reveal, and are children of the soil then, now and always. This is something that is no longer common knowledge.



[From *Lucy's Child*, page 190]

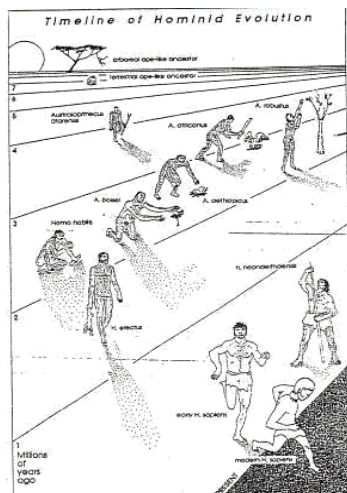
The human footprint on igneous rock supports this revelation and maybe, if carbon testing is done on the rock, it could be determined that it is even older than the footprint at Laetoli, to support that indeed humankind lived in *Muno* millions of years ago.

Figure 4.16: Human footprints on Volcanic Ash

The above human footprints, like all human fossils, are a silhouette of the African past and since they are static, as such cannot be viewed as having been the product of migration as Gardner et al (1991: 50) says: "The time when hominids rose onto their hind legs and took their first faltering steps was as exciting as the thrill every parent feels when a child learns to walk. Our vegetarian ancestors came down to the open country and had to learn to walk on their twos in order to see over the grasses.'

This scientific insight purports that *Muno*-Africa could be used as an example of the story of Creation, by using tangible evidence of the existence of humankind in the deep, dim past, as the *Vhangoṅa* human footprints on the igneous rock above attest. By that time as pointed out by Ibid (48 and 50) that: "Since the first hominids were small, they

had to rear on their hind legs to see over the grasses and genetic information across the ages selected those organisms originating from the same distant ancestor for survival that are best suited to life.”



In this rendition of the fossil record for the human family, the brown duration of each species is represented by the shaded area by the figure. The exact relationship between extinct hominid species is a matter of interpretation, and their placement here is not meant to suggest a particular phylogeny. DESIGN AND GRAPHIC BY DOUGLAS BECKER, AFTER RICHARD HALL, GEOLOGY OF OREGONIAN GORGE, UC PRESS, 1976.

The evolution of man attested to in the Tshivenda mythical song [Tserere nda lima ndila ene Madyavhathu. Mithelo i lwa murini muthu o ima kana o gwadama. Phukha khulu i nga kuvhuda. Mafheho nṅ e nga Vhanna!]

<i>Iwe nkuku wee,</i>	<i>DZIṭuwa na Malema.</i>
<i>Tshinṅoni tsha nkuku</i>	<i>Tshinṅoni tsha nkuku.</i>
<i>Kholomo dzi aṭuwa</i>	<i>Malema madyavhathu.</i>
<i>Tshinṅoni tsha nkuku.</i>	<i>Tshinṅoni tsha nkuku.</i>
	<i>Tserere nda lima ndila.</i>

Figure 4.17: Evolutionary Process



The face of *H. erectus* as reconstructed by John Gurche.

The picture relates to the human fossils discovered at Sterkfontein as written by Hilton-Baber, Burger (2001:109)

Figure 4.18: Clothed Fossil

The folklore poem reveals to us that the *Vhangona-Vhavenda* lived in the Southern African region at the time when dinosaurs, which they called *Khulumulume* and *Khadzimuṭavha* for Kangaroo and *Tshivhingwi* for a Bear, still thrived. The names of extinct animals bear testimony to the fact that the *Munoans* and especially the *Vhangona* as the *Vhabikwanaive*, could not have created names for animals they never saw and therefore your guess is as good as mine in this regard. Of importance, it purports that the age of human creation is still a mystery recorded only by mother earth and the fact that human fossils, footprints on rock, and ancient graves like those excavated at *Mapungubwe* and *Thulamela*, as well as stonewalled citadels and ancient place-names in *Isinguni-Sekone* and *Tshingona* all spell

something. This behoves men made of sterner stuff to probe into the past in order to acquire knowledge for the sake of knowledge, and plan for the future, for the sake of future generations who live and will live today because no one lives in the future without the past. The credible evidence demystifies the migratory theory as far as the Africans are concerned because all the evidence reveals and supports them as autochthones of South Africa. Where efforts were exerted to uproot them and throw them into oblivion or across the current, political, Northern border, even this effort still confirms them as the nonesuch autochthones of South Africa.

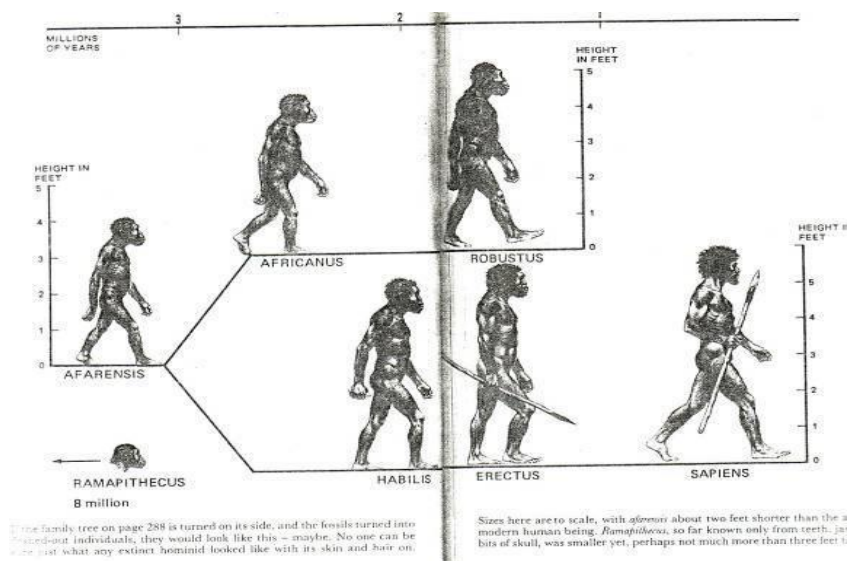


Figure 4.19: Possible Future Human Strides [From Lucy page 290]

We are what we are because they were what they were for us to be changed ... to become what we are; for our progenies to also metamorphose with the passage of time as the mental demands and challenges of life increased and progresses. How different are we from our grandchildren or great-great-grandchildren? How do our grandparents look like on the wall pictures or in the albums? Life is not static but changing; man still remains and retains the original image in which and by which he was created.

Change means changing from what one is to what one is not for the betterment of human life. It is interesting to note how in Masoga, and Musyoki (2001: 7) on the launch of the relevance of the 'Indigenous Knowledge Systems' what Ambassador Kapembe Nsingo said at the University of Venda that: "It is an honour to stand here on this rostrum of honour on the soil of Venda, the citadel of the African spirit ... African artefacts exhibited in museums or elsewhere are wrongly observed as nothing more than mere collections

that constitute historical marvel, produced by and illustrating the products of primitive societies and their primitive science, evidencing the gap in advancement between them and us". The above quote could be an awakening call by *Munoan* or black African elite on the extent of damage European researchers have caused by despising them, taking interest in their productions to an extent that they even reproduce them, claiming their originality and skill as their own. This is the clue to the reason why the Europeans designed the Migratory Theory, to also include Black Africans to be viewed as foreigners, because they are more interested in the African land than the landowners. The above quote only reveals the apparent negative attitude some Europeans have towards the *Munoans* to ridicule them through pride and prejudice without considering the fact that by comparison, African scientific breakthroughs could be older than those found in Europe, if put to the test.

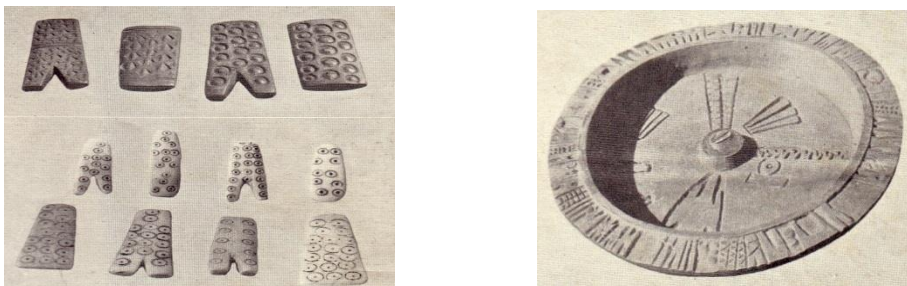


Figure 4.20: Devinition and Derivation of Meaning from Terrestrial Bodies

(Dima N̄emalale Pers.comm. 17 November, 2007)

The apparent reason why every African endeavour and breakthrough, including the human fossils unearthed in South Africa, are not credited to the African ancestors, is because a lot of damage has already been done by twisting evidence that should have been credited to the Africans from their first encounter of the Europeans but instead they credited the Europeans on everything, as observed by Welsh (2010: 33) who avers that: "Africans were ever more enmeshed in bureaucratic coils ... with few rights, subjected to an all-encompassing inequality, and entering an environment that was not only hostile, but for many dehumanising ... but wanted for as long as they serve the wants of the white population."

The above quotes reveal beyond any doubt the subjective approach some Europeans have about anything they research that has to do with the *Munoans* (Africans), in this case the *Banguni-Bakone-Vhangona*, to partially or totally discredit¹² them. Whatever the Europeans wrote about to deny the *Munoans* (Africans) their authentic heritage as the rightful, autochthonous nation, was mainly based on prejudice and/or lack of Indigenous Knowledge Systems, hence Harris (1972: 18) reveals how, on the basis of their prejudice and myths, the West demeaned the black people in order to entrench their institution of slavery when he avers that:

“It was natural for Europeans to conclude that the Africans had no history and no written language to justify its expansion into Africa in terms of the civilizing mission to uplift the heathens and savages of Africa and that their history or language is not worthy of serious study because it would amount to retrogression rather than progression and that one of the greatest contributions Europeans made to the new world was the expansion and entrenchment of the concept of black inferiority.”

The views of the above quote, are supported by Rodney (1982: 136 - 137) who insists that: “Africa’s greatest value to Europe was its unequal trade and power to impose political domination in the name of stopping the slave trade which they once promoted revealing how manipulative they have always been at the expense of the Africans.”

Such pronouncements explain the reason why the Europeans created the myth and the fallacy of the Migratory Theory as a tool with which to achieve their mission, to subdue the autochthonous nation and to rid them of their country. The damage this has caused

¹²A good example is the research conducted on *Mapungubwe* that discredited the *Vhangona-Vhaventla* (1933 - 2005), which never recognised them as the direct descendants of the place even when the place-names are in *Tshivenda* up and until their *bona fide* interest and a direct link was presented in a 72 page document submitted as a requirement to the University of Pretoria, The Department of Environmental Affairs and Tourism and the Witz Flagstaff and Presidency in 2006. This led to the interview by SABC 3 and SABC (ANGEL FILMS) by Ingrid Gavshon, as tasked by Parliament, and the creation of a documentary entitled ‘Reclaim’ and subsequent traditional reburial on 18 and 19 November 2007, of the 230 human remains exhumed for research purposes by the University over a period spanning seventy five years. The venture became a strong confirmation that the *Vhangona* are an autochthonous nation as the kingship of *Shiriyadenga of Mapungubwe*, sacred circumcision attested by the cairn at *Luongwe*, the breeding of cattle as cattle outposts attest and their common burial practices as found at *Mapungubwe* and *Thulamela* and their stonewalled ruins with *Tshivenda* names and skill as metallurgists, that extend far beyond those of any other community in the subcontinent, attest and vindicate them as the autochthones and landowners since creation.

cannot be gainsaid, as the Africans no longer know who they are except to call themselves by foreign names of the new “Independent States” they created for them with their remote control to wait for the foreigners to arrive and tell them who they are. This state of affairs is unknown elsewhere around the world.

The scientific advances made by the ancient *Vhangoṅa-Vhavenḁa*, as discovered once unearthed from their graves in ancient ruins, is that they constructed roads, built dams, put up structures outside of or within caves, and that they worked with metal and earthenware, and constructed stonewalls, were agriculturists and weaved cotton materials, long before the West as the picture of this Iceman who was found after being buried by an avalanche in the Alps 5000 years ago as reveals.



The Iceman: Some ladies even requested to be fertilised with his sperm (By Leon Jeroff in *Readers' Digest*, June 1993, page 58).

Figure 4.21: Body under ice for 5000 years

In the magazine, *Reader's Digest*, Leon Jeroff (1993: 58 - 62) wrote an article entitled '*The secrets of the Iceman*' where the Innsbruck University's Institute of Anatomy revealed that the body found entombed in glacial temperature of minus six degrees in the Alps was revealed by Helmut Simon on 19 September 1991 to have been under the ice for more than 5000 years or 53 centuries undisturbed. This is a positive analogy that should also be applied towards the Africans as the anglicised *Ngona(s)-Kone(s)-Nguni(s)* of their long existence on Earth without adding an element that discredits or ridicules the outcome. This reveals how much damage the negative philosophy and ideologies propounded by Herodotus, Pliny, Solinus and Snowden that looked down upon the Africans, have caused, as pointed out in Chapter Two above, fortunately when juxtaposed with credible evidence found in *Venḁa*, will always reveal the black Africans as the nonesuch autochthones.

In an unnumbered page of an article from the *US News and World Report* (November 6, 1995), under *Culture and Ideas*, with the heading, 'A treasure Wrapped in a Blanket', the archaeologist, Johan Reinhardt, found under the snow that had been melted by volcano ash, 'a 5000-year-old, wool-wrapped Incan mummy' as evidence of how long they had been living in the area.



[This purports that the tummy of the earth entombs secrets of the past from which valuable information could be retrieved. The archaeological finds at Zimbabwe, Mapungubwe, Thulamela and Sterkfontein caves are the tip of the iceberg.

See 'The Star', dated December 10, 1998, pages 1 and 13].

Figure 4.22: A Mummy

It is interesting that the long existence of the Incas is acknowledged, but that of the Munoans (Africans) the *Kone-Nguni-Ngona* in South Africa in particular, is doubted, hence the importance of this study to demystify the Migratory Theory as proof of their long existence using the *Vhangona-Vhaverda* as an example of an ancient nation in South Africa who lived in the country earlier than the Khoisan who migrated into the country as the Whites claim on their behalf. Van Jaarsveld (1975: 18).

Again, in support of the above discoveries, an article appearing in a Magazine, *Outlook, US News Report* (dated December 04, 1995, page 10) states that: "The mother of all humans, the proverbial Eve goes back to one ancestor whose origin is in a specific location and then it spread out from there."

The specific place where human life could have been prevalent in a vast mother continent like *Muno* (Africa) can no longer be determined as the Earth has swallowed much of its own, as original, vast lakes have dried up and new geographical, physical formations replaced the old due to drastic climatic conditions based on the position of the Earth towards the poles and distance from the sea. Nonetheless, an idea could be made by using modern research methods like the application of the Electron Spin Resonance Dating (ESRD) on the rocks with human footprints imprinted on them, to find

out when they were imprinted when lava was still soft-warm in order to have an idea of the long existence of the Africans like the *Vhangona* (*Ngona*), in South Africa as revealed by the Human Footprint on igneous rock above.

4.2.4 The name ‘Venda of yore’ and some traditional landmarks

The original name for ‘Venda of yore’ is *Lukungurubwe* which refers to the time in the deep, dim past when the region was still volcanic and earthquake prone and boulders would, when the land was struck by earthquake and/or volcanic eruptions, tumble down the mountains rendering the land dangerous to inhabit, and people had to come up with strategies as to how to build their dwellings as the rondavel holes on top of *Makoe/Mapungubwe*, attest.

This could have been at the time that also resulted in the formation of the Great Rift Valley and the formation of *Tshililambombwe* in *Matanganyika* (Tanzania). It is probable that during the creation of the Rift Valley, human life was already in existence and that the drastic natural catastrophe resulted in the loss of life and dispersal of people, and it could also explain the existence of ancient proto-language that is more familiar with the *Tshingona* language as the *lingua franca* concept drum ‘*ngoma*’ seems to reveal.

The solution to determine whether human life emerged in central Africa or South Africa could be determined by finding the age of the igneous rock with human footprint on it, as above, and the age made on the human footprints found at Leatoli, and compare them. The fact that the *Tshingona-Tshivenda* concepts are found in use in Central Africa, the Southern African region and South Africa in particular, illusive as it is, still has to be determined.



Figure 4.23: Lukungurubwe (Venda of yore/The Southern African region)

Part of the map of Muno with the current political borders but reflecting some of the oldest, original place names of lakes, rivers, countries and oceans some of which have been replaced. The ancient names attest how far the Southern African region was populated.

Venḡa of yore extends far beyond the Vhembe river in the North, West and East as the original¹³ name, *Matanganyika*, - which later on became known as *Tanganyika* (and after Independence became known as 'Tanzania')¹⁴, *Vhurwa*, *Vhuronga* (*Dzonga* or *Maputo*) of *Muronga*; or *Mubvumela* at *Dande*; *Ḍangadzime* (Madagascar); or *Lwanzhembwanda* (Atlantic Ocean), to mention a few; seem to shed some light on the elusive past and that the entire Southern African region was populated, and its people visited each other on a regular basis and that in itself means that their common origin dates back to antiquity.

¹³like: (D)zimbabwe/(Vhuduma/Ḳinia/Vhukalanga) AḲilali/Harare, Maswingo, Mutale, Zhoumembe, Ngulumbi, Tshitomboni (*Matopo*) D(z)ambed(z)i also Ḍambedzi or Dzambweḡi, Musenga/Musengavhadzimuni (Victoria Waterfalls), Zhoumembe, Tshitauzi, Tsindi, Sananga (Namibia), Khame >Khameli, Ḳifurudzi (Lehorutse la kga Mangwato), and through their dynastically connected brothers and sisters from the other mothers, Ha-Mushungwa/Mhlabawaselwandle/the Capes) of the Amakhosa, Dzithavhanani/Ezintabantabeni (Kwazulu-Natal) of Zwiendadenga, Sananga (Namibia), Vhulozwi (Rozvi) of Neḡanaḡombe at Ḍanaḡombe, Dongola > (Angola) of Maḡamba dynasty or Munwewatapa (Munomotapa) of king Mutota of Tshangamile and the list goes on.

¹⁴Matanganyika is an original Tshivenḡa name derived from **Maḡi** (water) **tanga** (surround) and **nyika** (land) that is the vast land that is surrounded by water, currently known as the 'Great Lakes' region. Names like Senzi (Lake-Victoria), Mutuka (Tanganyika) and Khomba (Malawi) are Tshingoḡa also **Angoni** names. Vhuronga of King Muronga at Dande. Maputo (>Maputu) is derived from bundles (*buto*) because the Vhangoḡa-Vhavenḡa brought their luggage of various items to one point for trade there, and the place then became known as a 'place of luggage' (Maputo). The seeds of Luanakha are from Ḍangadzime (Madagascar). Lebombo is derived from ridge of the nose, the Luvhombu mountain range. This explains the reason why the Vhasenzi and Vhalemba, who flocked to Dzaḡa, were the Vhavenḡa in all respects because they had come to visit their uncle, Mmbwayapenga, from the unspecified part Venḡa of yore, which could have been Danaḡombe or Dande because they portrayed the culture and tradition of the Vhangoḡa-Vhavenḡa upon their arrival. It is probable that as the main informants, the twist of their origin, that had to be edited by the missionaries, could have been part of the poised missionary's mission to promote the migratory theory, unaware of the original vastness of the region as the stone-walled ruins currently attest. Save for Dzaḡa and Matongoni, nothing was ever written about them when their stories were still fresh because they could have interfered with the theory that was being promoted by those that had a mission to accomplish what the agents wrote, and involved the early African writers to enter into the guided competitions under the missionary to begin to shape the required future leaders as teachers, to spread the new gospel, because the future of a person is made by what is taught and he learns.

These are a few living examples of the old well-known Tshivenḡa names of Venḡa of yore. The borders of Venḡa of yore in the south are enveloped in the name 'Banguni', which incidentally refers to one original nation which some objective authors acknowledge as an autochthonous, peace-loving nation that was clandestinely and individually set against the other unawares, as indicated in Chapter 2 above. Suffice to state that the Vhangoḡa-Vhavenḡa is the only nation that seems to have retained the name of the Indian Ocean, which is known as **Lwanzhelwawhimbi** (the Ocean of the Whales) while the Atlantic Ocean is known as '**Lwanzhembwanda**'. These names are but a tip of the iceberg about the past, as a lot of information is lost each time there is a death of an elder, as the dead take their rich knowledge along to their graves making the grave yard the richest place with untapped, valuable knowledge and information that could have been of benefit to the modern and future generations, had it been documented.

This explains the reason why on one occasion in 2002, in Harare, President Robert Mugabe challenged President Thabo Mbeki as to why there is a similarity between **Zimbabwe** and **Mapungubwe** and to whom the two places originally belonged. The current researcher provided a suitable background based on the Indigenous Knowledge Systems as personally instructed by the then President Mbeki, which the universities were unable to do to the satisfaction of both Heads of State. (Dr Frank Chikane Director General, Presidency, Union Buildings, 2002 pers.comm.)

Whether life emerged at *Pharani* (Sterkfontein/Maropeng/ Difateng) or in the Central Lake region or around *Vhutshavhelo* in the current Mpumalanga, or not, the fact is that the communities that share the *-ng- stem*, in their original name that eventually metamorphosed into *-Kone*, *-Nguni*, *-Ngonā*, or the other way round, is not a coincidence; but reveals and confirms their undisputable, original, dynastical commonality as *Munoans* which is currently denied due to the passage of time since separation or dispersion, and lack of documented information. The origin of a person does not depend on what is documented, but on his creation and common origin whether known or unknown.

Of importance is that everything that relates to the *Vhangoṅa-Vhaventḁa* as some of the *Bakone* as some of the *Banguni*, is demonstrably supported by the ruins, place-names, human fossils, existence of the discovered ancient stonewalled human footprints on rocks, artefacts and human remains in their language. This view also means that there is still a lot of ancient evidence swallowed by the earth that is waiting to be discovered, within the current South Africa and beyond its borders that could still attest and vindicate the claims of their ancient existence. The physical features of *Mapungubwe* and the adaptation of the ancient people as revealed by the excellent works done by the University of Pretoria, is proof enough that the ancient *Vhangoṅa* lived in *Lukungurubwe* during those frightful periods. It is apparently during this period that the original mountain ranges tumbled down because of pressure during deluges, landslides and/ or earthquakes or volcanic eruptions, resulting in the formation of the Highveld and Lowveld regions, or the formation of the deserts and the Karoo regions, as the sea coast receded to the current position with sand dunes like *Siphaqeni* (Flagstaff) remaining as a sample away from the sea. And the Karoo, while the Kalahari desert encroaches from the West and the drying up of the *Miṭangani-Mapungubwe* wetlands at the confluence of Shashe and Vhembe Rivers seem to narrate their powerful, unwritten stories. Due to the inquisitive mind of man to explore, investigate and experiment, the *Munoans* as the *Ngonā-Kone-Nguni*, slowly and systematically relocated as they perpetually tamed the world from a related nuclear dynasty as the names of the ancient stonewalled ruins with *Tshingoṅa*, *Sekone* or *Isunguni* reveal. There was in the dim past no foreigner or any foreign interference or intervention in the region until very late. Had there been foreigners in *Muno* before, they would have left behind places reflecting foreign names, as it is the case with the *Banguni* and the San place-names that perforate the entire Cape as the original occupants of that region. In South Africa, such Oriental place-names and their surviving offspring still have to be found, if it is not already too late to come

up with such names except the modern names in the Eastern part of Africa after the Arabs who intermarried with the indigenous *Munoans* (Azanians) at Zenji around 500-1000 CE as stated by Shillington (2005:123) when he avers that: "...Muslim settlers developed good relations often through marriage, with the local African ruling family."

This explains the reason why it is imperative to restore the original place-names because the one who gives an original name to a place, is beyond any doubt the owner of such a place even when no one living knows about it. The replacement of *Munoan* place-names with Oriental and European languages indicates how much damage the foreigners have done and could still be doing to the region and continent to disown them of their own by setting one against the other. Such is unknown in Europe.

A sample of the ancient known original autochthones in the Southern African region are namely: the *Vhangona* as some of the *Vhavenda* with their various totems; *Vhalozwi*, *Vhalorwa*, *Vhakalanga* (*Mashona*) and *Vharonga* (*Vatsonga*); the *Bakone* as some of the *Basotho*; as some of the *Barolong*, *Bataung*, *Bakoena*, *Bahlaping Bahurutshe* (*Batswana*), and others; and the *Banguni*, as some of the *Amakhosa* (*Amapondo*, *Amangcaleka*, *Amangqika Amampfengu*) and others; and the *Amazulu* as some of *Amaswati*, *Amandebele*, *Amashangane*; as the children of the soil. This is because they own the soil that their ancestors held in trust for them according to tradition as a communal property as a *Munoan* policy supported by Cameron (1992: 72) and Van Jaarsveld (1975: 84) who state that: "The Xhosas regarded land as a community property while the whites held it on an individual basis".

The quote is correct because this is the standard and original tradition amongst all Africans that the soil or land or country whatever it is called, is not for sale because it does not even belong to the traditional leaders but it is held in trust for the communities by their ancestors for the future generation, hence a rite has to be conducted for its lease and return to the community when a need arises. This is demonstrable proof enough that the Africans as the *Bakone-Vhangona-Banguni* are the autochthones of Southern Africa in their age-old, decentralised, connected and interrelated community-based nation with their links from *Mapungubwe*.

As a communal property entrusted to man by God, royal families provide, protect and maintain leadership, peace, stability and progress for all by all 'because while man begets and does not beget and should therefore be available to all' (*Tsha muthu ndi u beba, shango a ji tatamuwi: homba ngeno ndi hombe ngeo*).

The whites therefore acquired land from the minority government without consultation and/or approval by the majority autochthones as the rightful heirs of the soil then, now and always. Just as much as the whites in Europe acquire land through inheritance, so do the *Vhangona-Banguni-Bakone* as the *Munoans* (Africans) in South Africa.

The evidence that supports the fact that the Khoisan are nomads, and owned no land, became apparent during the De Mist and Janssens epoch when as observed by Muller (1981: 114) avers that: "...the grievances of the Hottentots...were their lack of land" If the San owned the entire Western Cape this would not have been the case. As the nomads and employed cattle herders, their payment was made in kind by giving them heifers to start their stock, or as lobola, with some accepting arrows and spears as payment,¹⁵ they depended on the *Banguni* who were landowners, producers and providers of food, as they tilled no land. This view explains the reason why the whites used the San as their interpreters, police and soldiers as a method of setting one against the other. This too is the reason why when in trouble, the Hottentots went back and joined the Xhosa because they were related to them by blood as revealed in Chapter Two above. As tillers of the land, the *Banguni* could kindle fire to cook food, something which the *Khoikhoi* were unable to do, thus revealing their level of development for they 'ate raw meat' as observed by Cope (1967: 33) as stated in Chapter Two. The desperation by whites became even more apparent when they attempted to hide the presence of the *Amaxhosa* in the Western Cape, by referring them as "others" as stated by Cory (1926: 16).

The use of the plural confirms that the *Banguni* were in the majority in the Cape of *Amatshungwa* (*Xhosa*), probably also *Mushungwa* (*Venda*), and this confirms that the name '*Cungwas*' was anglicised, as was the case with many *Munoan* names, which so misled the African readership because such names do not exist in their language as pointed out in Chapter Two and Three. This was an apparent way to avoid mentioning

¹⁵ Sydney Makana at the Union Buildings, 2002, February 18, pers.comm.

that the *Amaxhosa* are the land owners as it becomes evident when Van Jaarsveld (1975: 16-18) states that: “The Bushmen were the older inhabitants but they had been preceded by earlier peoples who had left stone implements from the early and middle stone age periods over a widespread area”.

The ancient people referred to are therefore the *Banguni* as there are no other known people besides the *Amaxhosa* who displayed a settled lifestyle in the Cape, as the whites first encountered them while the San were still primitive because they were nomads. They could neither kindle fire nor count and had no fixed place of abode hence the name nomads. Failure to acknowledge the *Banguni (Amaxhosa)* and the deprivation of the grazing lands for the natives from whom the whites obtained stock, indirectly reveals them as the landowners and it confirms why Jan (Johan) van Riebeeck could not understand why God blessed the *Munoans* (Africans) with the cattle that he needed and the beautiful, fertile land he wanted to grab and hold onto. This explains the reason that ownership of land in South Africa was obtained by force, which supports the fact that the soil belongs to the *Banguni-Bakone-Vhangona* who were cultivators prior to the arrival of the Bushmen who could not till, and the first whites who stole their land. Failure to mention the makers of the ‘stone implements’ was an attempt by the writers to try and ignore the *Amaxhosa* as the natives of the Cape hence they were referred to as ‘non-people’, ‘others; or ‘other peoples,’ or ‘*Bantus*’ as an indirect confirmation that they are the nonesuch autochthonous nation of South Africa.

4.2.5 An elaboration of the origin of the name ‘*Venḁa*’

The name ‘*Venḁa*’ has been used in official documents over the years in a confusing manner as the same name was used to refer to a person, language, culture, tradition, nation and to the country. It also referred to the ‘matchbox’ that President PR Mphahlele was coerced to opt for as an independent plot while the bulk of the land fell into the hands of the minority white government, as the place-names appearing in *Venḁa* of Yore above attests.

The European authors made no effort to reveal how the autochthones were undermined, despised and overlooked as non-existent. This could have been as a result of the Anglicisation of the name, which is not the case with the Africans except for those who were

influenced by the Eurocentric approach, as it is clear when Le Roux (2003: 99 - 103) quotes Moeti, saying: “In fact we led the Venda (Vhavenda¹⁶ instead of the Vhasenzi) here (in Venda) ... We guided them and told them (the Vhasenzi and not the Vhavenda) where to go. The Lemba (Vhalemba) had been considered an extension of the Venda (Vhavenda) royal court ... Wherever you go in Venda (country), there was, according to Venda (the Tshivenda) legend, everything including the language was referred to as ‘Venda’ instead of ‘Luvenda’”.

It is possible to associate the name “Venda” with the English verb, ‘vend’ or the Portuguese ‘Venda’¹⁷, which appears all over Brazil, and the locals say it means to sell or refer to the market place. (Concise Oxford Dictionary – Eleventh Edition – Revised Version, 2008: 1603).

It is Musehane (1995: v) who indirectly corrects the European and those influenced by them on the wrong usage of the *Luvenda* common noun by using it correctly, without mentioning it when he states that: “A Muvenda (correctly stated and not ‘a Venda’) hunter would not dare go out to hunt elephants alone”. Likewise, (Ibid: 66) continues to clarify that: “All nouns in Tshivenda are classified into different classes or groups according to their meanings. Classes are derived from a proto-language and are distinguished from one another by class prefixes fixed to the noun stem.”

On pages 68, 73 and 79, he indicates the changes that occur in the different nouns, as determined by the concordial agreement, which will be briefly expatiated below, and how more names were formed by class prefix, which are not interchangeable on the noun stem, namely ‘Venda’ and how it should be correctly used to denote different meanings and so decode and encode the correct message. The name ‘Venda’ is the original name of the country or region of plenty. No wonder it is the only original name of the country in the region to apparently support the fact that the *Vhavenda*, as the

¹⁶The names and phrases in brackets have been corrected to show how information was twisted and a wrong impression was given to cheat and mislead the readership.

¹⁷ An exposure gained during the ‘2010 September 23 - 30 Radio *Phalaphala* Brazil Tour’ in Sao Paulo and Rio de Janeiro (River of January), where the names ‘Venda’, ‘Vende’ and ‘Vendo’ are common concepts used in the marketplace and have nothing to do with the *Vhavenda* or *Venda* even though Latin America broke away from Africa some 300 million years ago during continental shifting called ‘Pangaea’.

Vhangona as the *Vhabikwanaive*, as the *Vhotshidzatshapo-ngwaniwapo-ntangiwakugala*, as the *Vhasikwa*; are the nonesuch autochthonous nation with an original place-name that dates back into the deep, dim past. This was at the time when place-names like *Lukungurubwe*, *Mapungubwe* and *Dzimbabwe*, *Tshililambombwe*, *Munyabwe*, *Subwe*, *Ṭhophomabwe* or *Bwerinofa* were the *lingua franca* attesting to the period when the region was still volcanic and earthquake prone.

The fact that the *Vhangona-Vhavenḁa* have a wide variety of food, which they partake of, together with a mixture of red or white meat, milk or a choice from the more than 350 types of traditional medicinal vegetables and various types of fruits that grow freely in the garden of nature, support their long existence in *Lukungurubwe* (South Africa).



These are some of the healthy foods that promoted the longevity of the Vhavenḁa. The Vhavenḁa are excellent cooks of stiff porridge and to prove their skill, they never mess up the pot with overflowing porridge, or use dirty pots and wooden utensils. Any woman who messes up the pot is not a Muvendḁa woman. A well brought-up woman is the one who is able to cook mikonde and knows how to prepare a suitable dish for such a meal. Amongst the Vhavenḁa, every meal of maize has its suitable dish of vegetable or meat prepared to a finger or tongue biting taste. hey are excellent cooks of mushrooms called Ngowa or vhuḁilifindi, meat and vegetables. This skill is

proof enough that maize has been domesticated locally.

Figure 4.24: Popular Ladies Dress, Crops, Drum, Food Warmer (*mufaro*)

Maize is used as an example of their staple food because it is the main, indigenous, *Tshingoḁa* cash-crop tamed from the wild, together with seeds of crops used during rituals like *mufhoho*, corn (*maliba/makhaha*), *luḁonya*, seeds of the African sugar cane (*muḁonḁe*) or calabash (*ngoḁa*, *tshitemba*, *phaphana*, *ṭhufhana*) pumpkin (*mafhuri*) *phonḁa* and monkey nuts (*nḁuhu*).

Oral tradition states that most of the African crops thrived at the *Miṭangani* valley, which lies between the *Shashe* and *Vhembe* (Limpopo) Rivers, currently dotted with the shadow-rich *Mishato* trees. It is here where the evolving *Vhangona* grew maize to enrich their staple food, after it was captured from the wild. Here too they created the earthenware like *mvuvhelo*, *zwidudu*, *zwidongo*, *mvuvhelo*, *mikhambana*, *nkho* that

gave birth to further containers and where breakthroughs in the smelting of iron-ore created utensils like the wooden spoon, *ndilo*, the mortar and the pestle, and tools to domesticate the wild and kill man. The weaving of *mithatha*, *zwithatha*, *mifaro tselo*, *phaphana*, *khavho*, *ngoṭa*, *maḍulu* and *zwiṭṭari* also took place here, and grain pits (*zwisiku*) were used for their storage.

There are six, traditional *Tshivenda* maize types, namely:

Planted on river valleys

Gororo: It has adventitious roots and bears dark, brown, succulent, aggregate fruits (seeds);

Thoṅwane: It has adventitious roots and bears dotted, succulent, brown and white aggregate fruits (seeds);

Planted on high ground or dry areas

- ***Tshikundaṅwedzhi:*** It is a long, stalked plant with adventitious roots. It bears white seeds and can resist drought. *Tshikundaṅwedzhi* is used in testing the stamping skills of a bride to find out whether she is lazy to stamp maize, or not, and as to whether she has been taught the method of stamping this type of maize, by preventing it from slipping while stamping.
- ***Tshiṭavhatsindi:*** It is a long, stalked plant with adventitious roots. It bears white seeds and can resist drought and thrives well in rocky areas.
- ***Tshikota:*** It is like the *Tshiṭavhatsindi* maize type with white grains.
- ***Zuzavhusiwana:*** is somewhat blue in color with eight lines of the aggregate fruits.
- During harvest, the stalk of all the maize plants may be eaten like a sugar cane because they are succulent and sweet. In order to keep the cobs fresh for days, the *Vhavana* kept them with their cut stalk in a container filled with minimum water to enable the stalk to absorb water. This skill, invented by them, is evidence that they tamed maize from the wild.

The *Vhavenḁa* are experts in making *mpauluso*, that is, prepared dried maize cobs that retain the tender taste when cooked later in spring or winter. They prepare excellent popcorn with fried monkey nuts (*mpupuru*). The roughage of cobs helps to stimulate and clean the bowels and thus refresh the body to a healthy sparkling beauty.



Figure 4.25: [Godzwoni marubini a Luvhalani]

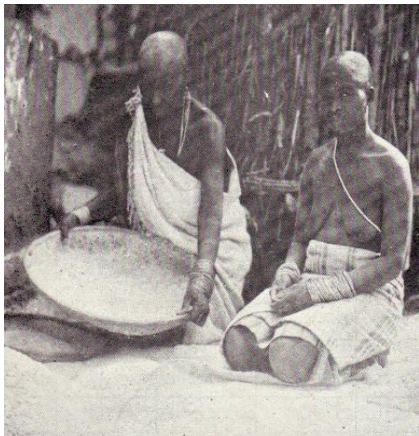
[A sample of sprouting maize grown at the strategic ruins (Marubini) of N̄eluvhalani at Godzwoni in Tshakhuma as evidence that the *Vhavenḁa* are traditional crop growers hence the riddle: **Dzhie-dzhie lo la muḁanga wa lii la** and the ditty: “Ndo bva na tshidongo”. Attests as the Luvhalani Tshafundi, Tshamatole and ḁanḁani River valley fields support and confirms them as the autochthones as the archaeologist Loubser found.

Africans with the *Vhangoḁa* as an ex-Tshikoli tsho otshiwaho tshi ri humbudza khoroni tshifhefho nga Lambamai hu tshi rovhelwa nga nḁuhu. Vhathu vhe kha ngano, midai na mapwapwalala a vhuḁali hatsiko ha Vhabikwanaive. There are no borrowed foreign words that have to do with maize in Tshivendḁa as there are in rice or bread. This confirms that maize is the staple food of the ample.



Prior to the invention of the mortar, this is how the women folk loosened maize grain and thereafter stamped it while singing all night through, as a form of encouragement hence they were physically fit, healthy and lived over hundred years.

Figure 4.26: Grinding and Stamping Maize



A woman is winnowing maize to remove bran to produce mealie meal. This disproves the claim made that maize was imported from America. The Munoan Restoration Theory proves that there is no single concept concerning maize that is foreign. This is further supported by the name of the aggregate fruit itself, the name of the nation, language, tradition and culture as well as the name of the country, which is based on maize seed, and it is the only original name through-out the continent.

Cash crops were tamed from *Mitangani* wetlands at the confluence of Vhembe (Limpopo) and *Shashe* Rivers deep in the dim past.

See how comfortable the lady is seated. If maize is borrowed then the squatting position is also foreign. The winnowing woman has the traditional dress (Ñwenda), which the Vhavenḡa weaved. This practice and many others were discouraged by the West so that the Munoans could only produce raw materials while they manufacture and sell finished products to them at exorbitant prices.

As a form of entertainment and when pounding grain and stamping maize in mortars
When ploughing grain or stamping maize in motars,¹⁸ and when ploughing doing
whatever form of teamwork, or alone, as a form of intrinsic and extrinsic motivation
especially during the night when everyone is asleep and the predators are roaming
around.

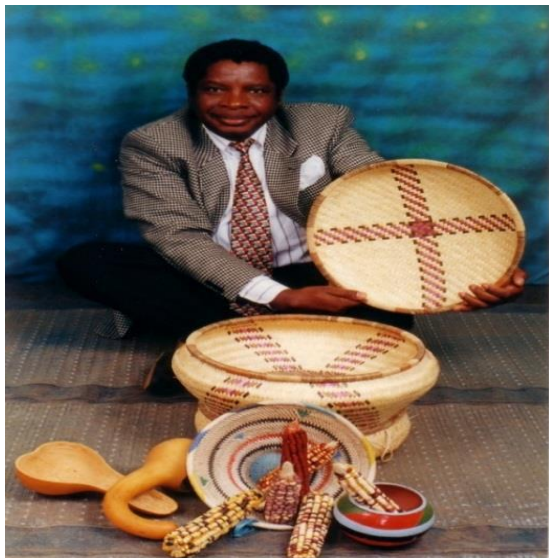
The *Vhangona-Vhavanḁa* grind nuts, and grow potatoes and eat different fruits mostly
found in the wild. They use salt (*muḁo, sese or maḁavha*) in their food obtained from
Dzwaiini at *Mavhambo*, which the whites forcibly took and gave it a new name,
'Soutpan', in order to create the impression that they discovered, mined and sold the
salt, instead of acknowledging that they took it from the *Tshivhula* family who survived
the forced removals. One of the great-grandsons of *Shiriyadenga* of *Mapungubwe*
through *Munzhedzi*, 'Sotholising' their first names namely: *Tshivhula (Sebola)*, *Lishivha*
(*Leshiba*), *Maphari (Maphare)*, *Musholommbi (Mosholompe)*, *Matshete (Machete)*
Muḁeya/Muḁea (Lea(s)), Chief *Tshivhula's* 'matchbox' plot still stands unsuspecting on the
western side of the mine while his son *Doboro* at *Musekwa* is in poverty, and a foreigner
has his mouth full of honey from the proceeds of the salt and its by-products. Examples
like this perforate the whole country where the miners and metal workers have been
forcibly removed to far away places and a white man remains, owning everything, or
astutely using foreign companies with or without African fronting.

¹⁸ With their tools, *mbaḁo, lufhanga, luunzhi and khori/musendo*, they invented the *mutuli* in which maize was stamped and tselo or
winnow to sift maize into the different types of mealie meal. The *Vhavanḁa* make use of *mufula /marula* tree to make *mituli/* mortars
and *misi/pestles* and hence they nagged the *Vhalemba* and *Vhasenzi* men as people who carry their pestles (penises) around with
the hope to find mortars (vagina) as they did when they were eventually accommodated by the hospitable *Vhavanḁa* women who
begot children with them, and their mothers taught them the *Tshivanḁa* culture and tradition which they currently claim as their own
by default.



Figure 4.27: Mashonzha delicacy first harvested by the Africans

[Identify the various crops and describe how the preservation of Mashonzha, *thungulifha*, *nemeṅeme*, *nṭhwa*, *madzhulu*, *mukokj*, and *mukusule*, is a delicious dish that would send one's mouth watering.]



Look at the mathematical exactitude and beauty of *Mufaro* that reveals the unique artistic work of the Vhavanḡa as evidence that they used knives, hatchets and other tools like *misendo*, long before any contact was made with the Europeans.

This six maize types are reflected on the picture and support that maize is not a foreign plant in Venḡa of yore. The yellow type of maize is the one that is foreign. The fact that there are no borrowed words concerning maize amongst the Vhavanḡa.

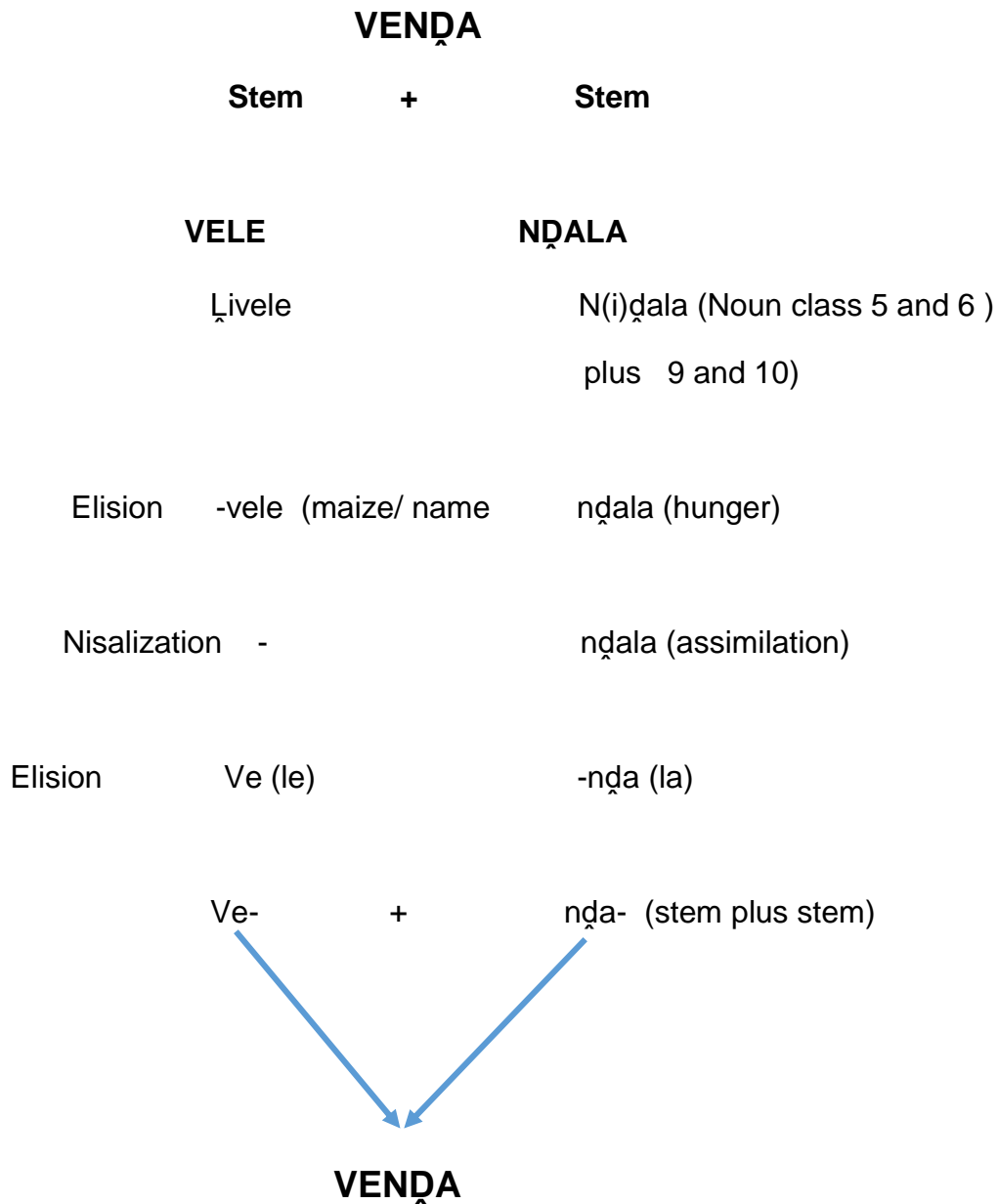
Figure 4.28: Tshivənḡa maize types

The original, traditional *Tshivenda* maize grains as listed above, are fast going into extinction and are being replaced by the yellow, tasteless, bran-laden, foreign maize crop introduced by the European agriculturists to replace the traditional crop. All the maize types except for the current yellow maize respond positively to the application of the Litmus Test and the *Muno* Restoration Theory because all the concepts¹⁹ relating to maize are not foreign, while those relating to rice, barley and wheat are. This purports that neither the current *Masingo (Vhasenzi)* nor the *Vhalemba*, as the maternal grandchildren of the *Vhavana*, can claim landownership over and above the autochthonous *Vhavana* who were their hosts and genealogical totem descendants of *Mapungubwe, Dzimbabwe, Vhutshavhelo, Mavhambo, Maphari or Thulamela* stone-walled ruins as examples of the more than 500 stone-walled citadels still reflecting *Tshivenda* place-names, within the Southern African region, vindicate. Such evidence, more than any other, acknowledges them as the autochthones while the *Vhasenzi* and *Vhalemba* are the ‘confessed foreigners’ even when their original names are in *Tshivenda*. This also purports that both have adopted the *Tshivenda* culture and tradition, as there are no known, borrowed concepts from their own acclaimed foreign²⁰ origin.

¹⁹ All the concepts used namely: *mbeu, mutomba, gavha, lunzi, tshingali, lurwaphande, u fahula, u fetisa, tshikoli, mikaṅo, mpupuru, tshigume and tshimbudwa, u tohola, u sinḁa, u fhefhera or vhuswa* are of *Tshingona-Tshivenda* origin. The *Vhangona-Vhavana* Womenfolk have ingeniously created the different types of maize-meal namely, *tshisese, vhutete/lukhaḁhangaswinula, dini, mutuku, munzelu, mufumbu, munamba, madoni and makhaha* from sorghum. Traditionally the *Vhavana* will never sit at table and partake of any meal without washing their hands first. Even when sharing a meal mixed with stiff porridge as a group called *ndilomuthathe*, those eating will do so without licking their fingers. All the maize type are indigenous and therefore support the claim that maize was tamed from the wild by the *Vhangona* who changed their national name to that of the *Vhavana* based on the staple food they discovered, and so continue to experiment on it throughout the generations to produce the best of the various meal types suitable for the vegetables or meat type they prepare with or without spices to a finger biting taste. The same is done with meat or dried meat/ biltong, dried vegetables, fish or milk. Most of the *Vhavana* preserved food namely vegetables and *mashonzha* which are an example of an ancient successful experiment because once prepared, they have no expiry date as does modern canned food. Their experimentation with food preservation acknowledges them as scientists of note that still challenge modern technological advancement. The fact that the *Vhavana* have developed the various cooking skills and the preparation of different dishes is further evidence that they had a settled lifestyle and exceptional hospitality, which the foreigners could not miss. The *Vhavana* are the only people with the name of their country, *Venda*, Region *Munovhurwa* and Continent, *Muno* to support that they had a settled lifestyle hence they have given names to flora and fauna, land, mountains, rivers, lakes and heavenly bodies found in the Southern Hemisphere.

²⁰ *Khosi Kutama and Ishe Muungulwa 2007 pers.comm.*)

Here follows an example of how the name *Venḁa* was formed from two stems **-ve-** and **-nḁa-** as set out below:



-Venḁa: *Shango ḽa mavhele ane vhuswa hao na tshisevho-ḁe, ha fholisa nḁala*

By adding a prefix on the name -*Venḁa* new names were formed namely:

- *Muvēḁa*, a national of *Venḁa*
- *Vhāvēḁa*, the nationals of *Venḁa*

Luvēḁa is the correct name for “language” as the spoken and written word of the *Vhāvēḁa*

The *Vhāvēḁa* speak of the language (*Luambo lwa*) *Luvēḁa* of the *Vhāvēḁa* nation and not a diminutive language namely; (*Tshiambo tsha*) *Tshivēḁa* of the *Vhāvēḁa*. The concord refers to an emerging proto-language as *Tshingoḁa* was in the past and *Tshitwotwi* is nowadays. Where a proto-language is still underdeveloped it retains the prefix *Tshi-* which is equivalent to *Sesotho*, *Isizulu*, *Isixhosa*, *Isindebele* or *Xitsonga*, which appears to have retained the original prefix in language while it is retained in *Tshivēḁa* to refer to culture and tradition only while the prefix **Lu-** for the language (*Luambo*), ***Lu****vēḁa* is applied to reveal its emancipation from the umbilical cord of the common African culture and tradition as observed by De Villiers, and Hirtle (1997:106) to reveal the commonality by stating that the Africans: “... diverged...from a single culture...as the same people who built the Great Zimbabwe”

The view expressed above is correct but the writers missed a vital point by using the Migratory Theory, which observes the Limpopo River as the ‘Rubicon’, whereas the Indigenous Knowledge System reveals that the Africans found in the South African region have always been the same. To an African, the Anglicised place-name ‘Zimbabwe’, has no meaning or national origin, while ‘Dzimbabwe’ has a meaning and is of *Tshivēḁa* origin. This attests to the fact that the Limpopo, which is called *Vhembe*, was never used as a border but was, like the river *Dāmbedzi* (Zambezi), one of the major rivers of *Venḁa* of yore.

The plural form of the concept and language (*luambo<amba*) is *Nyambo* but not *Tshiambo*, as this concept has no known plural referring to languages except *zwiambo*, which refers to a person who blabs (*U Na zwiambo*). The prefix *Tshi-*also refers to other original proto-languages like the *Tshingoḁa*, *Sekone* or *Isinguni* languages, which did not drop the prefix after they attained their independence.

Rather, they developed into new, community languages that retained the prefixes Se-, Xi- and Isi-, unlike the Tshingoṅa language, which evolved into a spoken language (Luambo) and hence it applies the prefix Lu-.

This development influenced how the name of the language they spoke should be called, namely Luvenda, and dropped the proto-language prefix tshi- of Tshingoṅa to which some modern languages still adhere to, like Khilobedu as a good example of the Tshingoṅa dialect which is still spoken and could be the twelfth, official language in the not distant future, alongwith the still evolving modern languages.

This explains the reason why unlike the Vhavenḁa, who refer to language as (luambo), the Banguni (Zulu, Swati, Ndebele, Tsonga) still refer to it as a ‘tongue’ (ulwimi) while the Basotho (Sepedi, Sesotho, Setswana) refer to it as a ‘talk’ (puo). Hence they still retain the proto-language Tshingoṅa, the proto-language Sekone and the proto-language Isinguni prefixes and this explains the evolutionary technical difference that emerged with the passage of time between them and the Vhavenḁa, as the initial maize growers of the Miḁangani wetlands at the confluence of the Vhembe and Shashe rivers. This was before the clogging block of the Vhembe hillock gave way to a free flow of the two rivers, as a continuation of the Vhembe river downstream to Tshiamadi, to empty its waters into the Lwanzhelwavhimbi (Indian) Ocean.

The use of the prefix (tshi- before the noun -venda) as a language is therefore a misnomer. The concept (Tshivenda) does not refer to the language but to culture and tradition.

If used to refer to a spoken language, the usage purports that such a language is still at its formative stages of development where it is referred to as, ‘that which is being refined’, that is (tshiambo tsha...). Such was referring to the speaking mannerisms of the missionaries called Tshinḁeri > Muḁeri or Tshirudi which, had it been reduced to the written language, could have distorted Luvenda as has been the case with some languages which emerged as school languages.

These ultimately become the ‘church’ and the ‘spoken’ languages of the elite at the mission stations, to eventually replace the original language. Hence, currently, attempts are being made to look for a suitable name for the African languages because the name

“African” is of foreign origin. While the *Vhavenda* are using their original language that emerged from *Tshingona* to become *Luvenda* based on their staple food, the various communities in South Africa used one of their dialects as the official language because *Isixhosa* has replaced the *Isipondo*²¹ language.

Tshivenda refers to the culture and tradition of the *Vhavenda*, which, even though it includes the language, does not refer to the spoken and written language but to the way of living, religion and tradition as a form of human expression and identity. *Zwavenda* refers to the wealth of *Venda*. Neluvhalani, Op. cit; (p. 75).

The origin of the name *Venda* disproves the apparent, convincing, contrived claim made by Shillington (2005:222) when, due to the lack of Indigenous Knowledge Systems, and perhaps due to the wrong claims made by Mathivha and Nemudzivhadi, as hinted upon above, made him think that: “... Maize was introduced from America by the Portuguese through Delagua Bay and begun to be cultivated widely in the Region.” If the above quote was true, the Africans and especially the *Vhavenda* would have borrowed the Portuguese or Red-Indian name for maize from its seeds; different names given to its different growing stages; the crop, stamping procedures, different types of mealie-meal, its different types of stiff porridge and the accompanying dishes prepared as a full meal, as they do with other foreign crops like wheat or rice. This is not the only example used by the whites to try and prove that the Africans are not indigenous to the country currently called South Africa. The whites twist evidence to try and protect the fallacious myth of migration, by either crediting themselves, or through imagined or ‘extinct’ or innocent foreign nations who know nothing about the claims made on their behalf.

The prefix Lu-is affixed to the stem, -vend- and suffix -a to form a new word for a language, *Luvenda* as a language spoken by the *Vhavenda*, who are identifiable by their culture and tradition (*Tshivenda*).

²¹Verbatim acknowledgement by the late Minister Secela Shiceka during his Opening Speech on the Induction Course of the new Commissioners to serve on the Commission for the Promotion and Protection of the Rights of Cultural Religious and Linguistic Communities (CRL Commission) at Glenburn Lodge, Johannesburg on 23 February 2009 pers. comm.

The concept *Luvenda* therefore refers to the spoken and written language while *Tshivenda*²² refers to culture and tradition. It is Mudau (1957: 72), Mathivha (1972:9), and Maumela (in his earlier publications before the new changes were wrongly effected) and Mangoma, (in 'Muvenda' p.5) who agree that the language of the *Vhavana* is *Luvenda* and not *Tshivenda* as it is called at the moment, erroneously, due to the influence of other dialects that were reduced into a written form by the missionaries to eventually emerge as the modern languages, as the *Munoan* Restoration Theory reveals. The apparent lack of Indigenous Knowledge Systems or background of the European linguists serving on the Language Board, with the view of unifying the language groups into one, is unfortunate. Now there is no agreement as to what to call the African languages, to which there is no consensus, and has ended up in an incorrect prefix being set, that refers to the 'language in the making' instead of 'the spoken language', as it should be called.

As Mudau (1958:11, 45 and 46) and Motenda (1958: 76, 82 and 83) put it: "The name *Venda* is the original name given by the aborigines of *Venda*, the *Vhangona* whose other name amongst many, is that of the *Vhavana*." This also supports the fact that the name '*Venda*', and related names, were designed by the *Vhavana* as the *Vhangona* as the *Vhabikwanaive*, who are the aborigines of the whole region by creation, original existence, descent and occupation because the *Muno* Restoration Theory supports this when the Litmus Test is applied. The name marks the strides of development made by the *Vhangona*, who proceeded with their invention of the hoe, the axe and other tools to tame the earth, to the benefit of the progressive nation, which became known as the *Vhavana*, based on the bumper maize production that became their staple food to appease hunger since antiquity, as their grain pits found in their ancient settlements, attest and vindicate.

²² During the creation of the Interim Constitution (1992), (Cyril Ramaphosa at Tshakhuma, 2009, April 10, pers. comm.) maintained that the use of *Luvenda* as a language be retained but according to him, he had to oblige when the then Minister of *Venda* Education pleaded with him to use *Tshivenda* instead to be in line with other African Languages. Mr Maumela (at *Vhufuli*, 2006, May 26, pers.comm.), stated that he was instructed by the Education Department to change from *Luvenda* as reflected in his earlier works to *Tshivenda* and that he was reluctant to do so but had to oblige to have his manuscripts approved by the Language Board of the Bantu Education Department. This confirms that someone was behind this influence to twist evidence and to mislead future generations. The prefix Lu- and Tshi- have different meanings and their concordial agreement cannot be interchanged.

A comparison of early literature reveals that Schweltnus, who was born in *Venda* and grew up speaking and dreaming in *Luvenda*, calls the language spoken by the *Vhavana* '*Luvenda*' while Van Warmelo uses '*Tshivenda*' because of lack of Indigenous Knowledge, probably with the intention to propagate the theory as an agent of the then white minority government.

It is more apparent that the whites tried their best to avoid mentioning that the Africans planted maize from time immemorial and twisted the evidence by stating that the Portuguese introduced it even though there is no single foreign concept regarding it. The maize seeds are very delicate and can easily be destroyed by insects or moisture if stored in a damp place, hence it requires experienced elders to keep the seeds dry until the next season to be sown. This view is supported by the fact that there is no other nation known that has an ancient name for its own country and nation than the *Vhavenḁa*. There are fifteen, evolutionary, national names for the *Vhavenḁa*, which endorses them as the oldest nation as *Vhabikwanaive*, together with the *Banguni* as *Amabhele* and the *Bakone* as the *Batsoanatsatsi*.

This demonstrable evidence strongly dismisses the claims made that the population explosion of the black Africans occurred after the Portuguese had introduced maize from America (Shillington, 2005). If that was the case, then archaeologists have to account for why they claim to have found grain pits in the ancient ruins, or lawyers should justify why laws and bylaws written to evict the Africans from fertile lands throughout the country, were instituted. The country Venḁa became the name that signifies the region of plenty and had there been other people before the Vhangoḁa-Vhavenḁa, it would be important to determine who they were if any. *It is only Stayt (1968: 75) who acknowledges that the Vhavenḁa were maize growers, weavers of cloth and metal workers when he avers that: "There used to be a constant interchanging of such commodities as pots, baskets, (and masila) cloth ... for maize." As the maize growers, they created grain pits as acknowledged also by Loubser (1988: 51, 102) at Tshipange and Mabovho stonewalled ruins.*

Such an acknowledgement supports that the *Vhavenḁa* were therefore the autochthones and not migrants or nomads, and that bartering was a normal exchange process conducted in good faith by people with a settled lifestyle as the concept 'sales' (*makwevho*) attests. The abundance of the various mineral and vitamin enriched types of food found in Venḁa of Yore, is inexhaustible and confirms that the *Munoans* were not starving as confirmed by Davidson (1991: 265) when he avers that: "In the southern land of beaming climate, good and often virgin soil for *crops and cattle* and abundant extra protein in the form of game, both big and small, they evidently prospered...".

The quote above is a confirmation that Africans/*Munoans* with the *Vhangona-Vhavela* as an example, were maize growers of note, and nowhere is mention made that maize was brought into the country by foreigners as their production of maize took place long before the arrival of the whites in Africa. The application of the *Muno* Restoration Theory points on maize and other cash crops as the indigenous crops, and this immediately disproves the basis upon which the Migratory Theory rests as De Villiers and Hirtle (1997: 43) aver that: "...the colonialists contented themselves with taking all the best farmland".

This view supports the fact that the Africans were encountered while settled in fertile lands throughout the country, and like Jan Van Riebeeck (Johan), who could not understand why the Africans owned big and small stock, his kith and kin were also flabbergasted to accept that the fertile lands should remain in their hands, and so stealing it was confirmation that the entire country belonged to the Africans who are an autochthonous nation. They were found owning everything including the natural resources and the seawater they could freely use as transport.

As Agro-pastoralists of note, the Africans cannot be described as migrants, as such would contradict their settled lifestyle, which is supported by the existence of ancient ruins and hard trodden routes²³ that criss-crossed the entire region in all directions.

²³commonly used by all, including entertaining groups of *Tshikona*, *matangwa*, *tshikanganga* and *tshigombela*, which were always accompanied by players of zynophones, comedians, *malende* dancers with *thuzwu*. *Lufhalafhala* and recitals with hair designs of namely *nqobo*, *tshidzhodzho* and *ngwasane* reveal that they used sharp knives to shave their hair into different styles, and that such knives were used also for circumcision, and the slaughter of animals and dismembering it into different parts and this is supported by the fact that they had to cut and remove the goat's tail and rectum first before it is slaughtered and disproves the modern claims made by the *Vhalemba* as sighted on photo 19 by (De Villiers, M 2003: 85). They still call it tradition when zinc and enamel dishes are used. Without the use of the knife, the *Vhavela* ancestors would have been unable to remove the goat's tail while still alive and still use it as an omen that they avoid eating. They skinned the goat for a cradle as part of their culture. The *Vhavela* dismember the goat hanging on one or both feet. The beast is dismembered according to the portions, each with a specific *Tshivenda* name to which the *Vhalemba* should also provide equivalent Hebrew names as if that was not a twist of evidence.



Figure 4.29: The popular and unique Python dance

The wide space between the male leader and the first nubile, tells the story yo!



Table 4.30: [Murula - making a courtesy call with a visiting beer party]



Figure 4.31: The visiting *Murula* and *Visa* Dance

[The amulets on the arms of the female dancers resemble those on the Coat of Arms worn by the San who are not smiths while the Africans are. As a primitive group, their laziness and lack of skill or craft restrict them in producing amulets made of ostrich eggshell while the *Munoans* (Africans), as smiths, produced metal and beads as by-products. The position of the beads in modern language groupings support their common origin while it is obvious that the San emulated them].

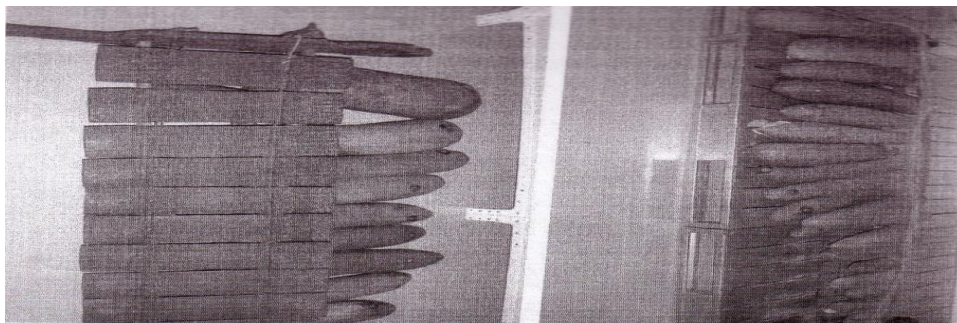


Figure 4.32: Musical Instrument called *Mbilamutondo* and Flute Dances

[An example of the original, traditional Mbilamutondo from the collection of *Zhinda Tshifhe Mashudu Dima N̄eñweli L̄idzwugu N̄emalale Mungoṅa N̄dou Shiriyadenga* who plays every traditional musical instrument with his family as brought down from generation to generation].

Figure 4.33: Flute Dance: *Dinaka/Nanga*



In the past, the *Tshikona*, *Givha*, *Matangwa* and *Visa* traditional dances were played throughout *Venḁa*. Dancing is in the blood of all the *Banguni-Bakone-Bangona* and was used for entertainment and forcing compliance to the defaulter's burial, installation, ousting of a leader and initiation.

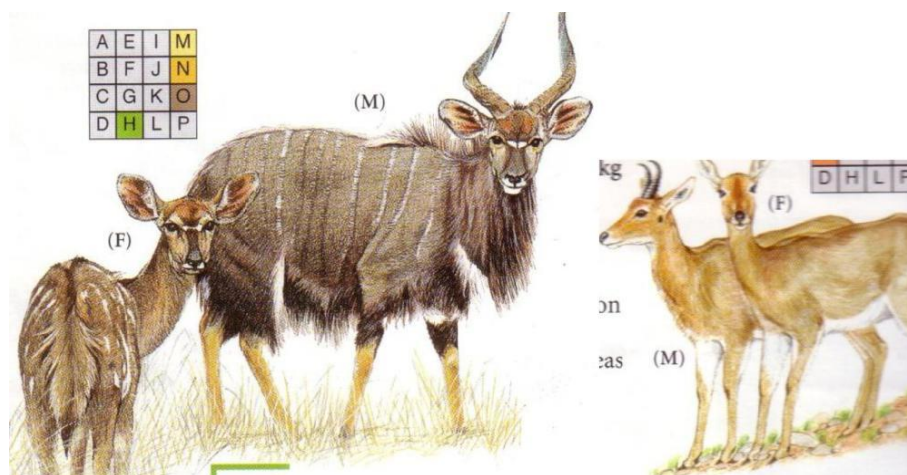
Traditional Wild Meat

The *Vhavenḁa* lived in their God-given garden of plenty where there was a wide choice of food to eat and this disproves the often false, popularised propaganda that they were found 'foraging on roots', which is simply disproved by the fertility of the soil, healthy climatic conditions, rainfall and many perennial rivers. They ate wild meat but spared them all for the future generation on the understanding that life is a symbiosis, and that a right to life should be given to all living things for the future generations and that such should be protected at all cost.

Wild Animals used as Totems and Surnames



Figure 4.34 – 4.39 Wild Animals: A Sample of Beasts from the Wild²⁴



²⁴Ample medicinal vegetables and meat from God's garden, were always readily available as gifts for the Munoans in the tame-wild world. The abundance of flora and fauna, of inexhaustible natural resources and the best climatic conditions in the entire world, are what made people like Jan van Riebeeck, GM Theal, Stow, Beuster, Lestrade, Van Warmelo and their influenced Europeans hate the *Vharema*, *Amabhele/Abenstundu*, *Bakone/Bapong* who became known as the *Basotho (Basotokge)* because they were bombarded by the ruthless land-seekers who eventually designed the most infamous and unfounded theories aimed at disowning the Munoans of their God-given inheritance that dates back to the creation of man on Earth. The creation of the modern game reserves even on private farms tell the story of who disowned and is still clandestinely making it impossible for the heirs of the soil, the Africans, to reclaim their own by making use of undemocratic apartheid laws that were designed to rob them and protect the settlers. Culturally, the Africans controlled hunting as it was not allowed in spring and summer. They passed over the selective hunting skill to the white farmers in good faith and are currently masters without acknowledgement because what works in anything, becomes theirs and they often hasten to legalise it.

The greed and selfishness displayed by foreigners are the enemies of peace, stability and progress. *Munoans* shared until they were taught not to, hence *Muno-Africa* was found still intact, stable and at peace when the Europeans first arrived as they themselves acknowledge, as stated in Chapter Two above.

The entire region teems with wild and domestic animals, but, surprisingly, the Europeans claim everything to a point that they even come up with stories they heard from the Africans about them as their own to a point of giving animals European names.

Not a single *Munoan* can ever lay claim that rice and wheat are their staple food or that cabbage is a local vegetable because traditionally, they do not claim what does not belong to them as foreigners do without being shy especially when progress is imminent. It is only an indigenous nation that can afford to have such an entrenched culture and tradition with a settled lifestyle as the *Vhangoṇa-Vhavenḡa*, as the *Vhabikwanaive*, can lay claim to and therefore support the argument that they did not migrate as the Europeans did throughout the world.

Figure 4.36: White Meat



Poultry, piggery and small stock farming has been the traditional hobby of every family since antiquity and was intentionally discouraged by the 'system' when small plots were plotted out for the black Africans to deprive them of a regular family dish and a delicacy of the bridegroom during all his visits to the in-laws.

Khuhu:

Family name: Rakhuhu

Adage: Khuhu ya phambo a i imbi mutsho.

Munna a tshovhaho sa khuhu ha na maduvha.

Hu gomba mukuku, munna-nna u fusha.

Nga Muima thi wi nda wa zwo tshinyala.



Figure 4.37: Khanga: Family name: *Rakhangana*

The application of the *Neluvhalani Munoan* Restoration Theory strongly supports that the *Munoans* are autochthones to the country and region as their staple food attests and therefore reveals the Migratory Theory as a myth and fallacy.

Regarding totem poles, at present, the *Vhangoṅa* as the *Vhavenḁa* are observed as different people groups because of their different totems, yet they are the same. A closer probe can only differentiate them, on the basis of their domicile. They cannot be separated as their dynastical origin²⁵ binds them since antiquity or since creation.

The legend of how totems began is that on one occasion at a ritual ceremony, whereby they were using one totem, namely the Rhino (*Makhale*), the sibling brothers from other mothers were tasked by *Tabu/Thovhele Shiriyadenga* to come up with their own totems based on the strength of the various, wild animals for them to be allocated different areas under their jurisdiction while still paying homage to the main founding kingdom. It is not mentioned which King *Shiriyadenga* it was, as this name was also used as a title of the chieftaincy except to say: “Who still knows? Listen to the story.”

²⁵namely as the *Vhadau*, *Vhalembethu*, *Vhanyai*, *Vhavhirwa*, *Nḁou* (*dza Tshivhale*, *Vhadzanani*, *Ha-Maṅenzhe Vhaṭavhatsindi*, *Makwiṅḁa*, *Vhalaudzi*, *Vhakheli*, *Singo ḁa Ha Rautshahaḁo*, *Vhagwena*, *Vhaṭhavhine*, *Khomola* (*Khomu*), *Vhandalamo*, *Mbiḁi* (*Rambiḁani*) *Vhalovhedzi*, *Vhakwevho*>*Nguluvhe*, *Vhaṅarini*, *Vhatwan*(*m*)*amba* (*Tshivhula*, *Vhaḁea*, *ḁishivha*, *Matshete/Machete*) *Vhaṭavhatsindi*, *Vhambedzi*, *Vhanzhelele*, *Vharundwa*, *Vhandalam* and others; or **Banguni** as some of the **Amakhosa**: *Amagcaleka* and *Amangqika* *Amapondo* and **Amazulu**: *Amandwandwe*, *Amaswati*, *Amandebele*, *Mashangaana/Mashiengani*< *Soshangana*, and others; and **Bakone** as some of **Basotho** (*Bahurutshe*< *Batswana* , *Bahlaping*, *Barolong*, *Batau*, *Bakgatla* and others); as the autochthonous nation, and not the Khoisan, who only migrated into the country later; but before the Europeans came over as writers, and not the Africans, claim and is left to the San to acknowledge whether the claim made about them is correct or incorrect.

Personification and association of their energy or power with that of an animal, or part of the body of the animal of their choice initially used totems figuratively, to motivate families to excel in their daily activities. *The family also had to indicate which part of meat of the beast or goat they would like to avoid eating, as a symbol of pride. The tail of a goat, for example, would be avoided because it is so bony that one would not want to waste time preparing it and nibbling on it when there was such a wide choice of meat to prepare and eat instead.*

Since creation, the African food basket was constituted by solids made of mealie meal, meat and/or vegetables. Hunting and animal reduction was done in winter only. During summer, autumn and spring, animals, especially the buck family, were allowed to multiply while sometimes the big game was culled in marshy areas or prepared ditches to reduce their numbers and to store enough meat for the community. This calculated tradition of animal control was unequalled anywhere and was interfered with by the whites who hunted out some animal species, only to blame it on the Africans, whereas when they first came into the country they found these types of animals still a plenty, as evidence that it is not the Africans who hunted the animals into extinction. As a result, they created game reserves and this lucrative monopoly of private game reserves became hunting grounds for foreigners and assorted supply centres of wild meat to the outside world.

Credible, valid evidence derived from their Indigenous Knowledge System about the different types of wild animals, their behaviour and habitat within the Southern African region disproves the espoused hold of the Migratory Theory and reveals how the *Munoans* were all misled by the works of the Canadian foreigner, Dr GM Theal, who designed a quick-fix solution on the origin of the Africans in order to justify the ills of land grab and land occupation by the foreigners. The creation of the Migratory Theory indirectly also confirms the *Munoans* (Africans) as the authentic and nonesuch autochthonous nation of the soil of South Africa, then, now and always otherwise it would not have been necessary to come up with a theory that cannot be tested with success and to which there is no agreement.

The Totem (*Mudau*)

The totem *Mudau/Motao (Mutau) Dau/Tao, Ratao also Ngala*, is said to have replaced the original Rhino main totem, which the original ancestor used and replaced with that of a lion, based on the agility and the hunting skills displayed by the lions in the wild. It is from this totem that the salutation made by males is founded, namely: *Nndaa* with the response of the women who say: 'Aaa', which originated as a personification of the lion (*ndau*).

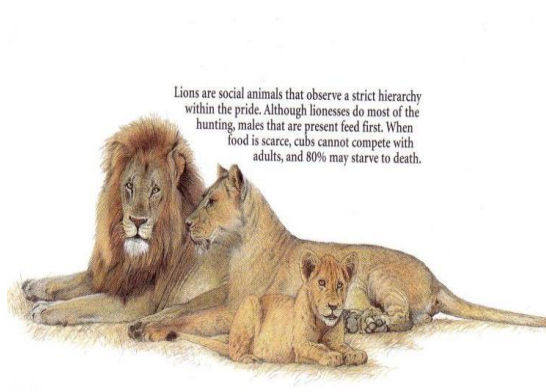
A *Mudau* claims to be as strong as a lion that survives on the meat of other animals and it explains the reason why those that use the totem eat more meat to be as strong. The *Vhadau* eat a lot of red and white meat, and eat a variety of vegetables as an addition to their daily meal, or if and when they are tired of meat. Meat was inexhaustible before the creation of the game reserves, and the restrictions put to bear on the indigenous people, was unjust. These restrictions were enforced by the foreigners, who to date still rely on it, while the rightful nation are denied, and even arrested and charged as poachers. For one to partake of meat in the past, one had to hunt or be hunted by wild animals and to bring the kill home, and this required a man made of sterner stuff and as brave as a lion.

To have a dish of wild meat, therefore, meant a lot, as the world was still very dangerous because wild animals roamed around demanding respect unless charged, to man who had body sweat or breast milk or urine as his useful and effective natural defence mechanism. Even after bringing an animal down, to skin it, and to carry it, required a lot of energy and strength, as meat attracted all carnivorous animals including vultures from the sky. Hunting therefore required a lot of assistance for security purposes and the hunting party had to share the meat with their dogs, which managed to keep wild animals at bay until they arrived home. One had to be like a lion in order to partake of wild meat.

It is for this reason that hunters looked down upon men whose dish was always constituted by vegetables.

The other totems are said to have developed later to associate themselves with the wild animal that is more powerful, or part of the body of an animal that is more important than the rest, namely: the elephant body parts as compared individually. This exercise formed the basis upon which the origins of the totems that are currently used, as surnames, or differences between communities, are based. The use of the totems has become a source of confusion amongst Africans who currently and wrongly consider themselves as 'different' people and so perpetuate modern disunity, which was not the case before Western intervention.

Figure 4.38: Mudau (Lion)



From 'Find It' page 21

[*Ndau: (Totem) Mudau > Vhadau Mudau/Motau/Dau/Tau/Motaung*].

Praising a Mudau for something well done is uttered 'O *shuma Dau!* Nowadays this expression of appreciation is used as a surname by some families who have abandoned their original surnames just as much as those who use totems as surnames have done. Some surnames derived from the foot or spoor of a lion are: *Shimba, Tshiembe, Shembe, Shumba, Mariba* and *Dombo*. [From *Find It*, page 27].

Figure 4.39: Lion



[*Ndau dzi a fana* or 'lions are alike'. These predators must also live. They only respect man because of his protective human smell, voice, fire and familiarity. In the evolving period of his dim past, man survived on meat of the lion's kill, as this one, after chasing the lions with noise, clapping hands, stone throwing and kindling fire. Thereafter, they would skin the animal with sharp stone tools, removing sinews for use in propelling their arrows that was later improved with the invention of iron tools when domestic animals had to be slaughtered to empty them, of their blood to replace strangulation]

The legend states that deep in antiquity, the youth would, as they were out in the wild, witness how lions attacked and brought their kill to the ground; observe how the lions shared the meat with the male, always getting the lion's share, followed by the female(s) and later by the young. *They would observe the fight between the male lions with the lionesses licking each other under the shadow of the trees. Amongst human beings, the lads would also compete amongst themselves or fight with the winner calling himself a lion meaning that he is as brave and strong as a lion (Ndi ndau) is. The first male youth called himself Mudau that is: 'I am a lion' or 'I am like a lion' or 'as strong as a lion'.*

The totem used by a person who likes eating meat and claims to be as strong and brave as a lion is *Mudau*. The name *Mudau* is derived from Mu- a prefix of -thu, person (*muthu*) and a stem and suffix of lion (*ndau*). The name *Mudau* is both used as a personification of a lion²⁶ and as a totem. The totem is wrongly used as a surname due to several reasons. A surname is used to identify a family while a totem is a collective of families who originated from the sibling forefather deep in the dim past and whose progeny is forever expanding.

Based on how male and female lions behave when on heat, a way of greeting was invented by the *Vhabikwanaive-Ngwaniwapo-Tshidzatshapo-Ntangiwakugala Vhangoṇa-Vhavenḡa*.

This unique way of greeting became a standard method of verbal contact rather than Oriental or European contact methods, which have become the standard way of greeting each other nowadays. This behaviour is admired by many people because it reflects dignity and respect as characterised by the courtesies of the womenfolk that

²⁶Mudau means therefore a person who is like a lion by character.

The well-known Vhatau are the Vhabikwanaive-Vhangoṇa-Vhavenḡa namely: Vhatau Vhaḡamane of Ratshiuvhvu of Tshakhuma (like the N̄eluvhalani, the Raphulu, Matibe, N̄etshiheni, N̄etshivha, N̄ethathe, N̄emaangani, N̄ekuvule, Ramavhale, Ratshitimba, Ramatsitsi); those of Tshivha amongst whom there are those who call themselves Elephants (N̄ḡou), Tshiheni, Pile, Dzimauli of Nyafhasi and the Randima, N̄elufule, N̄emalale, N̄eḡoḡwe, Makushu and many others. The abbreviation of Mudau is 'Dau'. The name Dau is used as a praise name to any Mudau who excel in performing a task or as a way of consolation, for example, 'O shuma Dau' that is, 'Well done, Lion'; or Zwi ḡo fhela Dau, meaning, 'It will soon come to an end lion/lioness'. With the influence of Western civilisation and depending on what and how they were asked when they were first registered for identity passes, as was first introduced at the Cape, confusion resulted when some used their first names, nicknames or totems in place of surnames, to an extent that families became divided on the basis of their surnames. The totem Mudau is claimed as the original totem upon which all the Tshivenḡa greetings are based and betrays the common origin of the user.

immediately betray the commonality of all the *Munoans* (Africans) because the way they respect each other or respect the elders is the same throughout the country and therefore confirms their common origin which is no longer known by the youth.

Wherever one goes, each and every community nowadays claims it as their unique tradition of which they are proud of, unaware of the fact that it was a universal *Munoan* practice that was only muscled by colonialists when they localised communities to eventually observe each other as strangers. And with the introduction of the European languages as a fashion, they looked down upon each other and would rather resort to using English instead. The argument being that their mother tongues are difficult to comprehend or speak and one wonders how true it is, or if it is not a scapegoat, because the similarities claimed by earlier authors confirm that their modern languages have a common origin, meaning that the *Munoans* had one language as a lingua franca in the past. Nonetheless, it is never difficult to discern the similarities amongst them, which would otherwise have been difficult had their original been different.

Table 4.2: Greetings

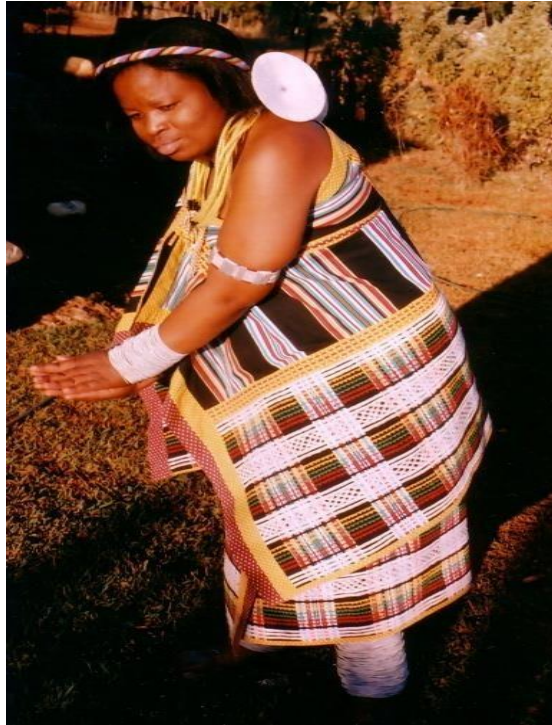
Male	Female	Male	Male	Female	Female
Nndaa!/Ndau ya nduna (I am a male lion).	Aaa! (As a female, mine is to oblige) Mmvee! (Yep, the real royal Muvenda)	Ndaa! Youth: Ndaa!	Ndaa! (So what? If you want to fight I am ready) Elder: Tshivhanda (a strong lion that still has to experience life)	Aaa! As females, we need to share	Aaa! I agree women don't have to fight
Hu ita hani? (How are you?)	Ri hone/ Dududu (We are fine)	Vho ṭwa hani? (How did you spend your day?)	Ro ṭwa zwavhudi/Hu na'ni (We had a fine day) Ri vhano/Dududu.	Kha vha nndahisevho (May I please have some snuff; or something else)	Ri sa dahi hunani? (Let's enjoy; or dzo imahodza wa dzi a lingana (No problem)

Table on the origin of salutation: The greeting table works both ways depending on as to who greets first.

Figure 4.40: Passing curtsy by a lady in a hurry



Figure 4.41: Makhadzi



Makhadzi

[Makhadzi is always held in high esteem in ordinary and royal families. An example of the royal aunt (makhadzi) of the Vhakwevho of Matidza of Luonde with her granddaughter. She is photographed in a position of respect as she was spoken to by the visiting your Royal Highness MA Madzivhanḡila (Thovhele)].

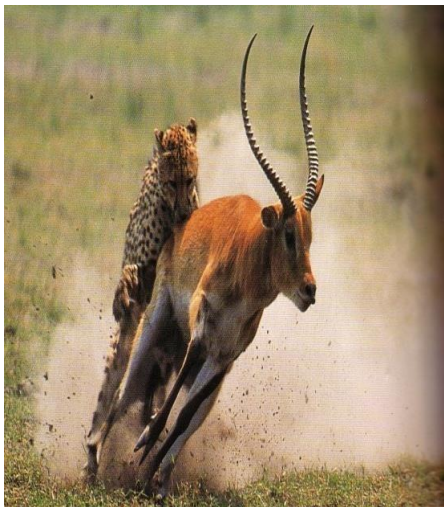


A position taken on special occasions or as an indication of a substantial present offered to an honoured visitor.

This respectable position is to offer a valued present to the one who is being honoured. Such a present could be in the form of a substantial amount of money, depending on an occasion, or the status of the person being honoured. The popularity of this tradition reveals the long commonality of the Africans. In some areas, this practice has been modernised or forgotten due to the infringement of the missionaries who looked down upon culture and tradition and, as a result, brought about confusion and uncertainty amongst the black Africans, as observed by some writers.

The *Vhangona-Vhavela* addresses an individual from a collective point of view because they believe that no man is an island, hence their adage: Muthu ndi muthu nga vhañwe vhathu (no man is an island) or Si nyadze lusunzi vhusekene, vhubvo u sa hu di (lu nga vha lu khosi) that is: Do not despise any person because of the size or s/he is unknown to you for s/he may be a very important person. (Lamb, 1983: 139 - 140).

Figures 4. 42 – 4. 64: Wild Animals Continued



Mbidi or Phandamiila (Zebra)

ǀangaladzhie: ǀangala/Madzhie (Cheetah: The Cheetah is a diurnal cat: ǀangaladzhie: Madzhie and ǀangala. The other type is Didingwe and nngweluǀofu. Alone, all alone, in the jungle of Muno, people survived by staying in groups and teamwork was a guarantee for safety and productive progress for human life, while the wildlife was forever in dramatic display of life and death daily, since creation. Man was saved by his creative mind. The Munoans were such a civilised nation. The more tired the hunted kill is, the more overheated and nicer sweat-salted hot blood gushing meat

[From Africa Geographic, December 09, - January 04, page 73]



Adage: Mutuka u dzula o ima, ngauri o thuswa nga Mbiḍi: His manhood is always erect.

Family names: Ḽemavḥiḍi, Ḽembiḍani, Rambiḍana, Rambiana, Phanda, Rapitjana, Dube.

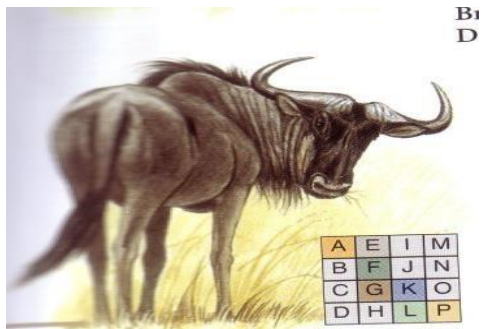
The Zebra is called *Phandamiila*, the striped one, because of its ability to confuse the hunting lions and other predators when grazing in high, thick grass as the lines look like the shadow of grass and the animals have difficulty in seeing them; this gives them an advantage to bolt away in time.

Ḽianga/ Shiryadenga / Khuwadzi Vulture



Maanga: Ḽemaangani

Khongoni (Wildebeest)



Family names: *Ṓekhongoni, Kgokong < Mokgokong*



Ṓari Muṓarini < Vhaṓarini/Monareng/Banareng /The Buffalo

e.g. *Mugweḓi, Mutsharini, Tshikororo, Ṓari, Mukhavhuli* and many others

Warthog/Swine (Nguluvhedaka)



Dubbed '12:00' because its tail always stands upright! *Muthambi, Mukwevho, Matidza, Mulovhedzi, Muralala, Madima, Mufamaḓi* and many others [Nguluvhe²⁷ ntswu ya tshivhala maṓo Ine u ḓa mavhele vhusiku ri sokou ita, Ra ḓa masari vha nga ri ita'ni?]

²⁷ The Vhakwevho communities are, inter alia: Vhafamaḓi, Balovedu (Vhalovhedzi) of Modjadji (Munzhedzi) Kulobe, Mabale, Motshekga, Kulobetuna, Mamaila, Mawasha, Bopape, Mashabela, Mokweli, Malika, Mapena, Malatji, Mmenele, Seleka, Ramarumo, Mashabathakga, and others.

The community that has adopted the totem 'Nguluvhe' are the *Vhakwevho*²⁸ of *Lwandali* at *Tshiendeulu*. Part of the main community relocated to *Luonde* and spread to what became known as *Mabyweni*, < *Mabweni*, *Maulwi* and *Bjatladi*. *Thovhele Mmbwayapenga* was one of the younger brothers of *Tshidziwelele* or *Tshiwedzelele* as some claim his name to be.

This is proof enough that trading was part of their lifelong practice before the whites arrived, and if there were Orientals who conducted trade before them, they would have borrowed trading concepts from them and that would be easy to pick up and could have influenced their counting system, foreign exchange and currency but has still to be found out. The *Tshivenda* tradition on trade and trading dates back into antiquity and was not borrowed from elsewhere.

The tendency by *Ralushai* to anglicise the *Vhakwevho* as 'Kwevho', as he does with the rest, tends to mislead the readership as if they were strangers or foreigners and were not the *Vhangoṅa-Vhavaṅḁa*. As a result, he divided and localised the same people into different areas forgetting that no community is homogeneous.

The issue of considering people as 'ethnic groups' was promoted by the 'system' through forced removals to rule them with ease and to consider people from other areas as strangers, because it is not possible for all the people to be born of the same parents and occupy the same dwelling with the passage of time. It is for this reason that, as an example, the *Bapedi*, most of whom are the *Balobedu* or *Vhalovhedzi*, who use the totem 'Warthog' cannot know each other even though they share the same totem.

Most of the descendants of the *Vhakwevho* have therefore, since the encroachment of Western civilization, become the *Bapedi* (a name derived from *Vhambedzi* who are the descendants of *Mumbedzi* of *Malungudzi*), which was part of *Venda* of yore originally, and because of colonisation has since become part of *Linia/ Zimbabwe*. Their totem can still be traced amongst most of *the Bapedi* who praise themselves by saying:

²⁸ which is derived from *kwevha/makwevho*, that is, a sale or stock for sale; who lived at *Dzaṅa ḽa Tshiendeulu* of *Lwandali*. The synonym of the verb -u *kwevha*, is -u *shavhisa* that is to sell. Hence a seller would say: 'I am selling' (*Ndi khou shavhisa*) and the possible client would respond by saying: 'I do not have the eyes or the means to purchase with' (*A ri na maṅo*). If one is only interested in looking and touching the goods, one would say: 'The goods of a trader collect dirt from customers who will touch them and end up not buying' (*Tsha mushavhisi tshi ḁala tshika*). Buying and selling (*U shavhisa na u kwevha*), are not foreign concepts amongst the *Vhavaṅḁa*.

Re kolobe tsa Leote derived from name ‘*Ri nguluvhe dza Luonde*’ that is, we are the ‘Warthogs of *Luonde*’.²⁹

Most of them have, due to the passage of time, do not have the slightest inkling that ‘*Leote*’ is a ‘*Sotholised Luvenda*’ place-name for *Luonde*. They reckon that it is only but part of a concept within the praise poem. This is another example of what happened when the spoken language was reduced into a written form to become a new language. As a living thing, a language grows until it attains its independence. Amongst the *Basotho*, *Sekone* is regarded as a dialect yet it is the proto-language of *Sepulaneng*, *Sehurutshe*, *Setlokwa*, *Sekgakga*, *Sekwena* and many dialects which are emerging as independent languages; as *Isindebele* is to the *Zulu*, which emerged from *Isinguni* and *Tshironga*, which has changed, as *Xitsonga* is a brief example of where the modern languages emerged from.

Tshiṭoni and Nungu (Porcupine)



(*Nungu: Manugu/ Ramanugu/ Manoku/Manokoe/Manoko Ranungu*)

²⁹ The name of the mountain currently called ‘Piesangkop’/a ‘mountain of banana’ because when the whites arrived in the area, they were amazed to find a place with so much traditional Tshivenḡa Banana/Mashovu a miomva. The Vhalovhedzi/Balovedu are the warthogs of Dzaṭa/Kolobe tsa Tsata which attest that the Dzaṭa ruins were constructed by the Vhangoṅa of Vhulovhedzi before they relocated to the current Bolobedu: where they constructed the stonewalled ruins of Mabyweng and later Maulwi. At Maruḡe, where the University of Venḡa is established, there is a spring called Maulwi and it is the source of Maḡanzhe River that separates the University and the current shopping centre of Thulamela Municipality.

Khwara



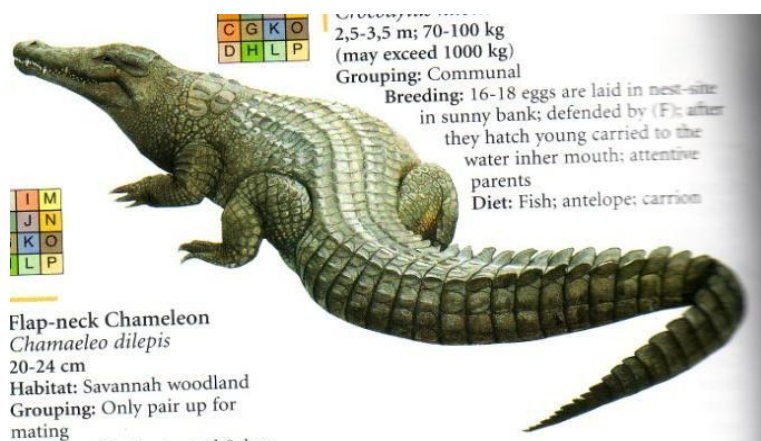
[From 2004 Calendar]

Khwara: Family name: Bakgaga, Rankwana, Lukhwareni, Makhwara, Makhwerana, Makhwedzhana

Crocodile: Ngweṅa

Adage:

- *Vhuṭali ha ngweṅa ndi u lindela* (the wisdom of a crocodile is in the waiting);
- *Ngweṅa i tshila nga ḍora ḷa phukha* (the thirsty animals fall prey to a crocodile);
- *Vhurondo ha ngweṅa ndi maḍi* (the power of the crocodile is water);
- *Ngweṅa shangoni ngweṅa maḍini ndi ḍithu zwi a fana* (whether on land or in water, a crocodile remains dangerous); - *Ngweṅa u aṭama mulomo a si u fa* (with its mouth open, the crocodile is alive).



Family name and totem:

Mugweṅa, Nṅengweṅani, Nṅengwenda Vhagweṅa, Ngwenya Mokwena/Mokoena
< Rakwena

Due to the lack of Indigenous Knowledge Systems, Stayt (1968: 81), for example, states that the *Vhavenḁa* men: “regarded the (crocodile) with fear and reverence” whereas according to the Indigenous Knowledge System these claims are wrong because there would be no knowledge of using the brain of the crocodile as medicine, or to adopt its name as a family name, surname or a totem or as a praise name, namely:

“*Maswinganadzo ngweḁa dza Luvuvhu* or the use of a stone found in its body to prolong the lifespan of an individual, as they do to a king, or bathe or swim without fear of crocodile infested rivers throughout the ages.”

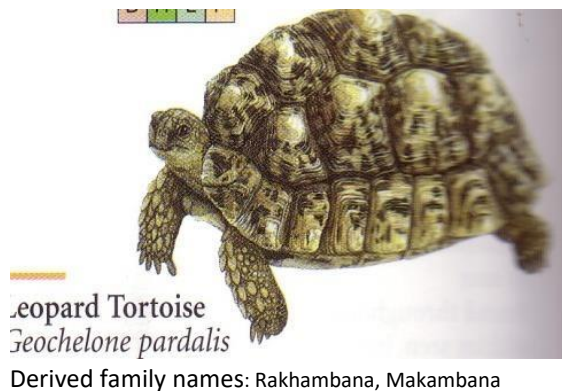
The above quote confirms that without Indigenous Knowledge Systems, the Europeans, as foreigners, misinterpreted and twisted much evidence to support their ideals, by creating myths and fallacies that discredit the Africans. The *Vhavenḁa* are natural ecologists who, as their totems reveal, are not expected to destroy wildlife as the Europeans do with their pesticides or regular and indiscriminate hunting, as they have done in the past, when some animals were hunted into extinction as stated in Chapter Two.

The totems reveal the type of animals the family ancestors were tasked to look after to ensure that they do not go into extinction. The *Vhangona-Vhavenḁa* protects life on earth and their respect for it has nothing to do with ‘fear’, as mistaken by some foreigners, who even today wrongly believe, and perpetrate their created myths. The Africans believe that life is based on symbiosis. If they were afraid of crocodiles, they would not have experimented on them. Stories of the medicine men living with crocodiles abound hence there are names like *Maswinganadzo*. The quote attests how wrong information was used to belittle and discredit the intelligence of the Africans. This explains the reason why every scientific breakthrough the European came across in the form of ancient metal works, artefacts, earthenware, knowledge of medicine, are credited to foreigners because they wrongly believe the Africans to be stupid. Such is obviously done to twist the history so that the Southern African region should be viewed as if it was an empty area, even when evidence disproves such claims. This is probably so because the Africans hardly write anything in this regard and reveals how much damage their missionary training and literature written from a Eurocentric approach has done.

Due to the lack of Indigenous Knowledge Systems, some Africans still criticise the role played by their ancestors, as compared to the sacrifices the Europeans have made to the Africans in developing them and the country, without considering that such was a Eurocentric, lopsided approach that looked down upon all that the Africans had achieved, whereas such an approach was not used regarding the Orientals.

The Tortoise (Tshibode or khamba)

Proverb: *O thuswa nga dzofha la khamba/malofha a tshibode*: that is, the baby is immunised against ailments to live long as Ntshitumbe did, by the blood of the tortoise²⁹ as stated in Chapter Two.



The ability of the tortoise to deceive is based on its camouflage, slow speed and the fact that it is the only creature that carries its shell wherever it goes and, as a result, is used in stories as a victor.

²⁵ Among the *Amakhosa*, the Memela family use the tortoise as a totem as proof that they lived along the coast since time immemorial. Like the Jola, the family serve as an example of the people who, according to the archaeologists, were living along the coast since the Early Iron Age as some of the autochthones of the country, long before the San were pointed out, in Chapter 2 above, who arrived in South Africa. The artefacts discovered by archaeologists attest to this.

The Rhinoceros (*Tshugulu*)



Family name: *Makhale, Thema, Tshugulu and Ratshugulu*

Proverb: '*Lufu Thema i mamisaho*' - that is, the most dangerous rhino, is the one with a baby.

The rhino exercises a lot of patience, but should it attack, it does not retreat and so was the determination of the Vhangoṇa to survive the natural disasters of the past.

The Kudu (Phala) Family name: *Phala, Raphala*

Kudu

Tragelaphus strepsiceros

(M) 1,4 m, (F) 1,25 m (height);

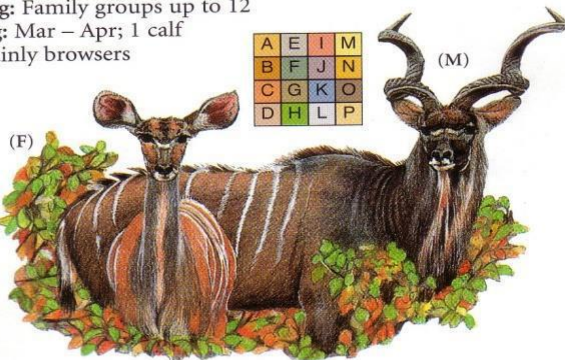
(M) 200-260 kg, (F) 150 kg

Habitat: Closed savannah; hilly terrain

Grouping: Family groups up to 12

Breeding: Mar – Apr; 1 calf

Diet: Mainly browsers



The *Vhangoṇa-Vhavenḁa* use the horn of this animal to make a trumpet from which '*phalaphala*' is made, which the modern vuvuzela is based upon. The *Vhangoṇa*, as some of the *Vhavenḁa*, as some of the *Vharonga (Vatsonga)* of *Dande Mubvumela-Maputo*, as some of the *Bapedi (Vhambedzi or Vhalovhedzi- Balobedu or Vhakwevho/*

Bakgwebo) are all the best trumpet blowers. The trumpet was used to summon people for a meeting or to call for attention of the *Tshikona-*, *domba-*, *givha-*, *Visa-*, *Tshigombela-*, or *malende* dancers. In the olden days, the trumpet also called 'tshihome' was blown in the morning, to ready the community for the morning activities and in the evening, to inform people to go home before the nocturnal wild animals started roaming around. Should it be blown anytime during the day or night, it would be observed as a sign warning the community of an impending danger or calamity that had befallen them, and so to prepare themselves. As the sounding drumbeat echoed around, and so was heard from area to area, its meaning was interpreted with precision by the elders for action to take place. Trumpets and drums therefore served as instruments for the transmission of their own form of Morse code throughout the region that was immediately responded to by everyone.

The Cat (*Tshimange*)

Proverb: *Tshimange tshi luvhedzwa nnḁa*, that is, the cat is castrated away from home for it to run back home.



Family name: *Tshikumo*:< *Mphaphuli*> *Tshimange*, *Muraga*, *Buḁeli*, *Maumela*, *Ramasuvha*, *Dumasi*, *Mphephu*...

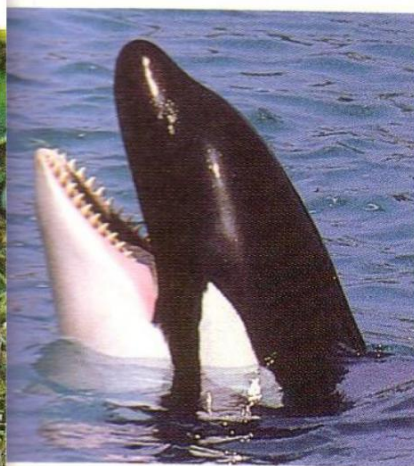
Every family kept a cat to control rats, snakes and lizards. The elders use the cat to detect food poisoning and many have saved their lives hence the adage: '*Tshimange ndi ṭhangu na maano a tshithukhe*', that is, the ingeniousness of the cat to avoid food poisoning helps the blind.

Ostrich (*Mphwe*)



Family name: *Mammphwe, Mphweṭhuxwa, Ramaṇoni, Nkwaṭhuxwa*

Python and Killer Whale (*Ṭharu na khovheyavhimbi*)



Ṭharu: Rakharuru/Rakhaḷaru Khovheyavhimbi

Family name: *Ṭharage/Ṭhamuraru/Jola Mutshekwa/Motshekga*

The importance of a python in medicine and as an omen, in the birth of babies, and the use of whale fat and its internal organs by the medicine men in healing many ailments, cannot be gainsaid.

The Baboon (*Pfeņe*)



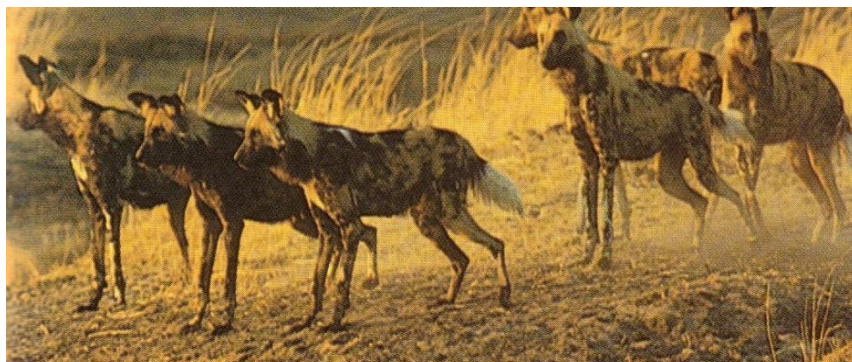
As the nonesuch autochthones, the *Vhangon a-Vhavend a* had not only succeeded in taming lions and leopards but the Baboons as well. For example, the ape called *Ń emuungad i* from *Lwamondo* would, during March to April when maize is ready, walk through the fields without destroying cobs to *Muungad i* at *Ngovhela* and continue after rituals are conducted, through *Mbilwi* to *Tshikonelo* on the Luvuvhu River for it to send message to the rain making spirits of *Lwanzhelwawhimbi* sea, and to report back to the ape community of *Lwamondo*. During the engagement, the communities would respect it and its team that followed the age-old route with women ululating as they behold them. It is attested that any community that would attack the apes, would be in trouble as there would be havoc within it until the *Ń etshivhale* of *Lwamondo* are approached for a pardon. This purports that the *Ń etshivhale* and the *Vhadzanani*, are one of the original example of the autochthones of Muno who were tasked to look after the apes so that they can also look after them and ensure them of a bumper harvest as they could directly converse with them during rituals. This explains further the reason why they exhume their dead at Mutongolwe and burn their remains on the Dzindi River as the *Vhadau* of *Ramunangi* (*Ń ephiphid i*) bury their dead in the holy pools of *Mutshenduđ i* River with the males at *Vhakalahani* and the females at *Vhakeguluni* above and below the *Mahovhohovho* Waterfalls. The spirits of *Mutshenduđ i*, *Tshavhadzimu* of *Thenzheni* on *Mud aswali* River, the *Ń ethathe Musingad i* of *Thathe* and the potholes and those of *Fundudzi* of *Ń etshiavha* are interlinked with the spirits (*Vhadzimu*.) Their annual interaction ensured the availability of a bumper crop, peace and stability in the region. (*Mudzanani*, *Ń etshiavha*, *Ń ethathe*, *Ramazhamba*, *Ń ethenzheni* *Ń ephiphid i* 2007 pers.com.).

Łathavha, Family names derived from the ape are: *Ń emuungad i*, *Tshihome*

Mudzanani, *Ramad i*, *Ń emađuluni*, *Ń ethavhani* *Tshkovhi*, *Tshikovhele*, *Ń ethathe*, *Ń erweli*

The medicine men used the apes in identifying the best medicines for babies and children as they watched them dig roots and pick up leaves or the backs of plants, early in the summer mornings.

The Wild Dog (*Ťarelwa*)



Family names: *Ťarelwa*: *Ramasajerwa*, *Mmbwawhungula*, *Pheleha*

The Monkey (*Ṫhoho/ Munyai/Khavhu/Kgabu/Khaphathe*)



Family names derived from the monkey are: *Makhavhu, Makahane, Muḥali and Muḥalisi Munyai, Monyae* meaning that man evolved from an ape namely, *U nyala u vha Ṫhoho wa vha muthu*.

The personal names purport that the *Munoans* are aware of the fact that even though they resemble an ape, they are human beings.

The Locust (*Nzie/ Gerere/ Nyerere*)



Family names: *Nzie Tshikume / Tjie/Setjie, Papu*

Adage: *Vhana vha khotsi vha ṫhukhukana ṫhoho ya nzie* that is: The people shall share. *Nzie dzo bva tshikumbuni* that is: The secret is out.

The Birds (*Zwiṇoni*)



Gwede: *Ramagwede* Liivha: *Maivha*

The Moth (Tshisusu)

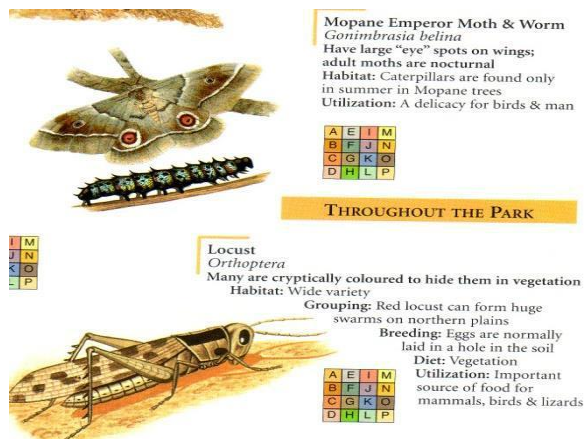


Family names: *Tshisusu: Ratshisusu, Mususumeli*

Butterflies are associated with rain and a productive season, to be followed by birds surviving on *mashonzha* and *matata* and sometimes *phundululu* that are harvested and served as a delicacy that supports the common origin of the Munoans. Metamorphosis reveals that a caterpillar never knows that it will one day become a moth, neither does a moth know that it was once a larva.

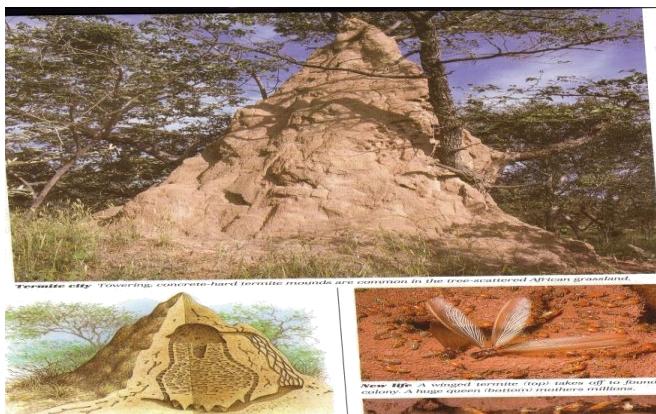
The *Vhangoṇa-Vhavenḁa* have, since deep in antiquity, experimented with the harvesting and preservation of food like the *mashonzha* (mopani worms), locusts, birds and salted biltong made from wild animals, which are all protein-rich, surpassing modern canned or refrigerated food, which never went bad and has no expiry date. This was a sign of their common scientific advancement that had no comparison. A good example is that of *mashonzha*, which is a delicacy enjoyed by all the Africans who live in the Lowveld, *Venda, Mapani, Mapungubwe, Malamulele, Vhulembethu*, (Kruger National Park) Leboa, Botswana, Angola, Zimbabwe and Maputo. This common practice, which was conducted in peace, is testimony for their long existence in the region before the arrival of the European in the country. The same expertise used in the harvest, preparation, cooking and eating of food reveals their long existence in the country, South Africa. Its modern neighbours and their close, blood relationship, which has since been interfered with through European intervention, disproves the claim that the black people have migrated into their own country that had no impregnable borders or restrictions in the past, as it currently has.

The Locust



Family name: *Ramashonzha (Ramasotja)*

Figure 4.64: Family name: Ramashonzha (Ramasotja)



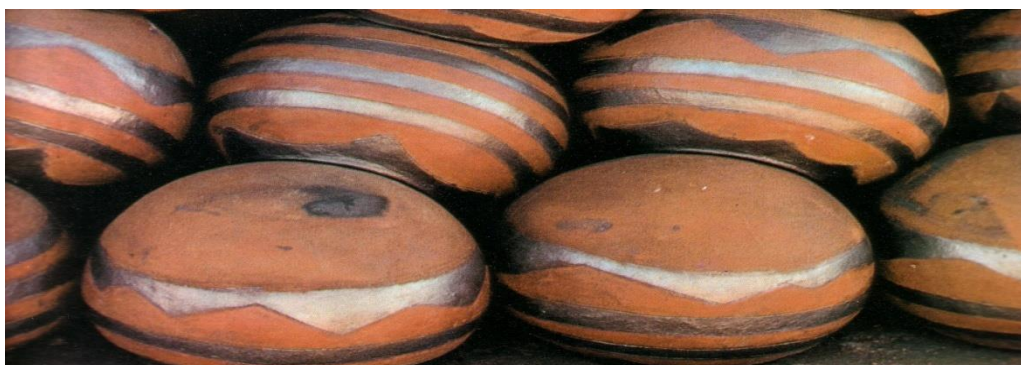
During the severe draught, the Vhavenḁa harvested and used *mashonzha* and locusts as snacks. Stories of harvested locusts like *Nzietshikume* and *Mashonzha* abound. The practice of harvesting locusts stopped when white farmers unilaterally poisoned and destroyed them before they could fly whereas they could have been harvested as food for the poor.

The problem of starvation around the world could be alleviated by feeding the poor with harvested locusts because they are nice, healthy and nourishing and could be a money-spinner. This could be an answer to the food shortage for Munoans, as Manna was to the Israelites. But alas, locusts, and some birds like the quails (*zwickungulu*), were destroyed with poison by farmers over the years instead of harvesting them as a source of food because of lack of Indigenous Knowledge mastered by the Munoans throughout the centuries before the advent of Western civilisation.

Indigenous Knowledge gives insight to the modern man that these communities had a common dynastical origin that justifies them as the autochthones even though it is currently denied, as proof of how much damage colonialism and imperialism has done to the African mind. As a result, the modern people no longer know anything about their ancestral, common unity and origin, within and without the country, because it was systematically dismantled by the missionaries and soldiers during the scrambling for Africa.

The *Vhangoṇa-Vhavenḁa* enjoyed from the garden of God, not only wild meat but also the insects that make finger-biting snacks especially *unthaw* or *nemeṇeme* with nuts (*nḁuhu*), cobs (*tshikoli*) or biltong (*tshihwaba*). Nothing comes that close.

Figure 4.65 Pottery



[The making of earthenware pots, was and still is, a skill of the traditional *Munoan* womenfolk that also revolutionised humankind in all spheres of life; metal work and pottery is a local invention.

Tshingoṅa-Tshivenda food is cooked in earthenware pots and the *Thoṅwana* family (< *Thovha ṅwana*) meaning, 'aba the baby and work', of the *Mashamba-Mulima* area, have turned pottery into a productive, family industry. They are currently serving as an icon and example of the skill that every girl was taught by the elders from an early stage. This is a good example that the *Vhangoṅa-Vhavana* or African womenfolk invented this ingenious creation on their own, with no foreign intervention, as proof that it is an indigenous African skill as acknowledged by Shillington (2005: 136) when he avers that: "New styles of domestic pottery were developed ... in a greater range of shape and sizes and it is from these distinctive regional pottery styles that historians and archaeologists are able to distinguish different groups of people and periods of development."

This quote could help solve the claims made by the *Vhalemba* that they taught the *Vhavana* to make pottery when in fact they as unmarried and unprotected travellers carrying a drum throughout Venda of yore had to arrive in Venda Lwandali in 1700, whereas the ancient *Vhavana* ruins are littered all over with artefacts revealing their earlier skill of producing pottery, mining, metal manufacture and food production that displayed a settled lifestyle without any foreign intervention. The production of pottery is a local *Munoan* invention. A "foreigner" who practises Tshivenda cannot be a foreigner and *Vhavana* males are no potters as this is the women industry.

The making of the various types of pots for storing water, dried salted meat, dried vegetables, beer pots, sour milk, cooking pots, and earthenware bowls of different shapes like *nkho*, *khali*, *tshidudu*, *mukambana*, *ndongwana*, *mvuvhelo*, *tshibvuvhelo*, *tshidongo*, *mutibo*, are not foreign names that would reveal foreign origin or acquired skill learned from foreigners but strongly support its local origin.

This claim is also supported by the availability of the different calabashes like *phaphana*, *tshitemba*, *lufhaho*, *khavho*, *ṭhufhana*, *ngoṭa* and containers like *zwithatha* as a devoted hobby of the *Vhangoṅa-Vhavana* womenfolk while the making of wooden utensils, like *ndilo*, *phaho*, *mpfo*, *pheṭo*, *mifaro*, *mithatha*, *zwirundu*, *tsele* and *zwifaro* was the speciality of the males brought down from generation to generation since the invention of iron tools.

Pot shreds are found deep in river beds to support the long existence of the Africans and their occupation in the Southern African region that dates back deep into the dim past. The production of all these different types of tools and utensils attest that the Africans had a settled lifestyle, with the production of maize as their staple food, that afforded them to provide for unknown visitors, and characterised them as the peace-loving, heterogeneous

communities who saved lives by providing people with food and accommodation for free. The fact that there are no borrowed words referring to the utensils disproves the fundamental basis upon which the migratory theory rests.

The claim of trading with the Far East based on the beads and earthenware, when such a skill is an expression of individual capabilities of metal workers, cannot have been a universal practice and requires a focused study as there are no traceable, borrowed concepts for such commodities.

The ancient development of the *Vhavenḁa* is inconsequential to the arrival of the whites or attributable to the trade with the Far East because there is hardly any trace of Eastern currency or weaponry, like the swords, helmets, clothes, horses, chariots or building structures that can be connected with them. The fact that there were shipwrecks along the Eastern Cape coast in 1795 does not rule out the possibility of such Oriental connections taking place along the Maputo Coast, as the survivors were rescued by the *Vharonga* (*Vatsonga*) of king *Muronga of Dande of Vhuronga*. This could explain the reason why there are 'lighter skinned' people amongst the *Munoans* and is reason enough to support those who claim to be the black Jews, not as a criticism, but as a way of attempting to justify their genuine claim that while in the area, there was trade with Orientals who could have played a role in leaving their offspring behind.

The artefacts found amongst the *Vhavenḁa*, as touched upon in this chapter, as an analysis prove their long existence in the region. The absence of foreign place-names and foreign architectural stonewalled ruins in the fertile hinterland challenges and dismisses the foundations of the Migratory Theory. This evidence dismisses the claims and the twist made by Junod in Le Roux (2005:100) who says: "The skill of the women in making earthenware and the remarkable metallurgical technique of the men...*has an Arab influence...or admixture of Semitic group who traded between Mapungubwe and the east coast of Africa.*"

This praiseworthy observation is highly appreciated concerning the scientific advancement that was found to have taken place before the arrival of the whites. Unfortunately, due to lack of Indigenous Knowledge, credit has been given to the wrong foreigners, the Arabs, who left no trace regarding trade vestiges with Oriental name(s), as proof that the *Vhangona* or *Vhavenḁa* are their offspring. This credit to the Arabs leaves much to be desired, as it is

a mistaken identity, because besides the fact that *Mapungubwe* is a *Tshingona-Tshivenda* place-name, to speak of foreign influence and of the 'East coast of Africa' is wrong because it means that the *Vhangona-Vhavenda* only had a spoken language with concepts of place-names and earthenware, but had no technological skills. Mention is also not made as to which items or places bear the Oriental names. This clear, twisted evidence has done much damage and cannot be correct. As the examples of pottery above attest, the *Vhangona-Vhavenda* have been renowned producers of pottery and were metal workers long before the arrival of the *Vhalemba* in (1700) and whites in (1652), and this is supported by Maylam (1986:4) who avers that: "The divide between the Early and Late iron Ages... (rests) almost entirely upon...change in pottery styles, occurring at the end of the first millennium A.D which according to Inskeep are: thick, pale... in colour, and freely and boldly decorated... (while) the later Iron Age..is...thinner...grey...(and) more formal..." Van Jaarsveld (1975: 61).

The period referred to in the quote above supports and proves the *Vhangona-Vhavenda* women as such potters who had already acquired, mastered and popularised the skill because they existed before the arrival of the *Vhalemba* and the *Vhasenzi* men, whom they fed with food cooked from such pots and later got married to their daughters who had also already acquired the skill. The quote disproves all claims made on behalf of the *Vhalemba* that they taught the *Vhavenda* how to make pots and reveals how much damage was done by twisting evidence.

The use of graphite (*Phomo*) and ochre (*luvhundi/kheḍi*) on pottery, as above, and as a lotion on the circumcised boys or initiated girls is more African than foreign and its effect in controlling body temperature is yet another scientific African experimental breakthrough that contained and controlled body heat in winter to prevent the initiates from contracting flu.

It is not surprising that one often comes across European fear at levels of authority that forced them to take negative stances against the Africans as observed by Welsh (2010: 20) who avers that: "The European had hitherto been able to maintain himself in South Africa because he was *economically and culturally superior to the native*. If the Government went out of its way to civilise and uplift the Native in unnatural manner, *the Whiteman would not be able to maintain his superiority.*"

This quote is an acknowledgement that the whites are aware of the capabilities that the Africans are endowed with, hence they had to downplay them by introducing the element of 'foreign intervention' to justify their position of looking down upon the people that they describe as 'primitive.' Their unfounded stance explains the reason why, even of late, the whites would oppose Affirmative Action, on the basis of lack of skill on the part of the Africans, even though they have benefitted from the African skillset for centuries; but all along, the whites didn't want to be put at a disadvantage, in order to survive in Africa. The claims made on behalf of the *Vhalemba* are wrong and unjustified in this regard.

The views expressed by early European writers like the German priest and art historian Johann Winckelmann support the negative views still entertained by some whites as quoted by the then President Thabo Mbeki, who states that: "The European called by destiny to run the empire of the globe which he knows how to enlighten by his intelligence, tame by his abilities, is man par excellence, the others are nothing but hordes of barbarians."

This wrong view explains the reason why the Canadian, Theal, justified the barbaric manner the whites acted in when they ill-treated, killed and hoarded land from the Africans, whom they wrongly observed as the barbarians, whereas it was Cope and Salomos who observed the actions of the whites as barbaric, as pointed out in Chapter Two above. This is proof that the whites were more uncouth when they killed and hoarded land that belonged to the Africans by right of their being the product of creation in Africa.

The Elephant (*Nḡou*)

Other siblings personified themselves as the elephant namely: *Nḡtshivhale*, *Nḡekhavhambe*, *Tshivhula*, *Maḡenzhe*, *Vhadzanani*, *Khomuḡala*, or use parts of its body namely: the feet and called themselves, *khwaḡa* or *Kwiḡa* as the families of the *Nḡtshikweḡa* as *Lukoto* and *Masibigiri* or the tail as *Muḡavhatsindi* as the families of *Nḡtshiavha* and *Rambau* attest, or the tusk (*musingo* as *Singo* of *Rautshahaḡo* of *Nḡemapate* of *Mapate*) attests, or the skin and fur of an elephant (*Vhulaudzi* > *Vhalaudzi* of *Tshinavhe* or those of *Tshivhodza* of *Makatu Nḡtshivhodza*) as a totem. It is from this name that the names *Mulaudzi* and *Nḡvhaulaudzi* are based while the ears resulted in the name *Mazhou* and *Nḡmazhou*, while its urine results in the family name or the elephant urine called *Lukheli* and those who use *Lukheli* as a surname and totem.

Ultimately the youth soon discovered that it was indeed the force exerted by the various parts of the elephant that work in unison, which displays its power as an elephant, and that it is not the individual parts that can accomplish a job but all the parts working in unison that matter. It is teamwork in team spirit as a principle that marked the difference, as displayed by a hunting lion pride that will fell a prey no matter how big. The nation should be united in order to succeed in whatever adversity. The *Vhangona-Vhavenda* displayed this quality in helping each other on big projects called *davha* and *dzunde* as attested by the massive construction of the stonewalled ruins, the taming of the world and the creation of the social structures which can only be accomplished by an intertwined, united, civilised nation.

The list of animals alongside the map of Africa below serve as an example of the insight the *Munoans* deduced gained and resolved to identify themselves with each one of them or their ingenious tactics to survive in the merciless wild, weather, pestilencies draughts and the deluges of the earth to eventually gain intrinsic and extrinsic motivation through identification with the wild as a form of personification in order to survive.

Due to the lack of Indigenous Knowledge the names of the animals have replaced the original family names and are wrongly claimed as nation which demean the original meaning of the concept nation which essentially is a gestalt of the elements of families and communities that together with land different culture, religion and language constitute a nation. This means therefore that a family cannot be a nation. As the founding father of Mathematics and astronomy they survived on flora and fauna of *Muno* daily eversince creation leading a religious life daily, honouring and revering God the Creator of Life on Eath with *Muno* as the mother continent.

The list of animals from which totems are founded, derived or anchored dismisses the division of the *Munoans* in ethnic, clan, tribe or language groupings as such designed anthropological or sociological concepts for use to divide the Africans as an anchor upon which European supremacy rests and this explains the reason why such terms are not used in Europe.

Mid-day
Sunset
Sunrise

Vhuthio a vhu gumi

Mapungbwe/ Mako'e'e

Vhufuli

Shiriyandenga

Ndou dza:
Dzanani
Tshivhale
Manenzhe
Tshivhula
Tshinavhe
Mutlavhatsindi
Kwinda
Vhalaudzi
Singo Rautshahalo

Sogamuelela

Wanavhaile

Muno / Africa / Azania

Isha la Senzi

Lwanzhelwavhambi

Isha la Mutuka

Vhulozwi

Matlanganyika

Dongola

Isha la khomba

Dambedzi

Dangadame

Lifurudzil

Dzimbabwe Vhuronga

Sananga

Umbabaweezintabantabeni

Umbabaweeiwandle

vhamunu vho fwa kholomo dza talingona musi Venda li na midzinginyo na mithuthubo ya livhasi

Vhuthihi ha vhamuno

Vhadau nga mita / Tau / Shumba

Ratshugim / Makhali

Madzhie / Magwe / Netshiangani

Mathutwana

Tshikovhi / Nemuungadi / Chwene

Munyai / Monyae Makhavhu / kgabu

Vhanarini

12:00

Vhakwevo / Dhlamini

Vhagwena

Nzie / Bapu

Rakhalaru / Jola

Vhadau vha tshiheni

Rakhambana



Figure 4.65 and 4.68: Inclusive Totems of the Autochthones and The Elephant

[Only the grass suffers!]

The use of totems as family names: *Nǀou* and also *Nǀou dza*; *Kwinq̃ a*; *Khwinq̃ a*; *Mulaudzi wa*; *N̄ evhulaudzi*; *Lukheli*, *Muṭavhatsindi*; *Singo ǀa Rautshahaǀo*.

The elephants destroy vegetation but it has tasted no blood. It is a huge animal with primitive feet and nose. It likes water and uses mud as a blanket. It sees far and with its large brain, forgets nothing. Its left ear depicts the map of *Muno* (Africa). It is the only herbivorous animal huge enough to destroy foliage, which is ignored by other animals as a waste of time. It is an enormous animal subdued only by the ants, to show how weak it is compared to the real dramatists that make the heart of the earth throb, as every night as they put down huge lone animals.

Later, the *Vhangona-Vhavenḁa* who had populated the entire Southern African region, had to accommodate the *ǀimbanyika* son of *N̄inq̃ime*, whose grandchildren adopted the elephant trunk (*Singo*) as the totem after attending their uncle's ancestral rites. The

Vhavenḁa siblings avoided the use of a nose, the trunk (*musingo*), as a totem, as it was observed as something that is deformed and will never change, and as something that one cannot associate oneself with except to acknowledge that it will never change. This is the meaning of *Singo ǀa Rautshahaǀo* that was adapted by the *Vhasenzi* (who became known as **Masingo** by *N̄emudzivhaḁi*, who was wrong to use the prefix Ma- which is more of derogative in *Luvendḁa*) and is found in use in the more modern languages like in *Matshangana*, *Mandebele*, *Mazulu* or *Mathosa*. He was also wrong when he absolved them as the leading chieftaincy during *Mphephu's* epoch, by default, as he never referred to the *Singo* of *Rautshahaǀo* as the first to use the totem, as a warning and reminder that such a deformed, elephant nose can never change and that the *Vhasenzi* borrowed it during communal rites to hang on it in order to be part of the elephant.

It was also wrong, therefore, to recognise it above the ruling kingship of the *Nḡou* of *Raphulu*, *Thavhakhulu* and *Tshivhula* who are connected to *Mapungubwe* as the *Dau Muḡdamane Ratshiuvh* and others are. Before their arrival at *Dzaḡa ḡa Tshielululu*, the 'Masingo' were referred to as the *Vhasenzi*, which supports that their offspring adopted the totem as an influence of their hosting uncle *Netshiendeulu- Mmbwayapenga- Mukwevho-Nguluvhe- Mungoḡa*, as their parents had sought refuge with their senior mother *Muofhe* sister of *Raphulu* who could have influenced her son *Dyambeu*, or grandson *Tḡohoyandou*, who according to tradition had to attend his uncle's rituals and so adopt the totem *Singo* in order to be accepted in the guild.

Likewise, as the grandchildren of the *Vhangoḡa*, it also explains the reason why the *Vhalemba* also adopted the totem of elephant (*Nḡou*), which obviously is an African rather than a Judean totem. The claim that the black Jews are more of the *Vhangoḡa-Vhaventḡa* is credible because of the irreversible intermarriage that took place and still takes place between them in support of the original origin of human creation.

The *Vhasenzi* and *Vhalemba* males are the only group who sought refuge in the already existing *Ventḡa* at *Dzaḡa*, with no women of their own from Judea until they were favourably received and pampered by the *Vhaventḡa* nubile. This further explains the reason why they refer to themselves as 'the men who carry the pestles, certain to find mortars ahead'³¹. This evidence confirms the *Vhaventḡa* as the *Vhangoḡa* as the autochthonous nation who, as a fully fledged nation, had a settled lifestyle and were capable of providing the fleeing *Vhalemba* and *Vhasenzi* male youths with sanctuary.

Both the lion and elephant are important because while the lion strikes the balance of numbers of fauna, the elephant cleans flora but both do die to feed each other. Everyone in life is important because even an imbecile can warn the king of an impending possible danger. These totems are merely used as praise names like one would do when competing in sports. Figuratively and practically the use of the totems does not mean that one is better than the other.

³¹ *Vhalemba vha enda na misi, mituli vha i wana phantḡa* that is the black Jews dangle their manhood knowing that they will find women wherever they go: a testimony that they are the offspring of the *Vhaventḡa*. Oral recital rendered by Ishe Muungulwa at 16.30 on 18 November 2007 at Fhambananaḡo. (Muungulwa 2007 pers. comm.)

The totems and taboos serve as a source of intrinsic and extrinsic motivation to reveal the pride that a family has and the preference it has over certain types of meat but of importance, they reveal their long existence as the nonesuch autochthones in a region which teems with many agile, strong and when necessary, destructive animals. It is for this reason that while others claim their uncertain origin outside *Venda* of yore, the origin of the *Vhangona-Vhavenda* is confirmed by Indigenous Knowledge Systems as the local natives. The *Vhangona-Vhavenda* are fully aware that avoiding certain types of meat and food merely reveal one's preference, and also one's pride, about the ability to afford and provide what others are unable to provide, but this does not mean that if one eats the food, one will be ill or die.³²

³²Families have preference over certain types of food(s) they eat; other types of meat they avoid, like pork. Some prefer white over red meat or only vegetables like a lady at *Tshalovha* who was fed on goat and cattle milk when a baby and when she switched over to solids, she was fed on vegetables because she was also introduced to **Ntswi/u** when still a baby because her mother died soon after giving birth. She does not eat stiff porridge. This adaptation was done because the family could not find a substitute feeding mother or grandmother for her. At *Tshirunzanani* (Vyeboom), a lady surprised us as a visitor who had come to attend a funeral because as we sat at table she set away from us and produced her own stiff porridge and dried vegetables she had brought along and ate to fulfil the policy that everyone has to eat at a funeral no matter how early in the morning. This is because the provision of food is determined by the time when the funeral is concluded. Both women I saw were healthy and did not pride themselves as exceptional people. This means that food preference does not make a person look different from other people. Thinavhuyo and Maladzhi 2008 pers. comm.

These totems should not be construed in any way as indicative of the various *Vhavenda* tribes or nations as it is nowadays wrongly claimed because such a claim has no traditional, historical support. The *Vhangona* as some of the *Vhavenda* that is *Vhadau/ Dau, Nqou* and parts of its body that are used as symbols, namely: *Makwinda, Vhalaudzi, Vhaṭavhatsindi, Lukheli, Masingo, Vhalembethu, Vhatwa(m)namba, Vhakwevho, Vhafamaḡi (Nguluvhe), Vhagweḡa, Vhambedzi, Vhandalamo, Vhavirwa Vhaḡarini (Khomu>Makhomu>Vhahananwa), Vhadzanani, Vhaṭhavhine, Vhavhirwa, Vhalaudzi (Vhatshinavhe) Vhafumba, Vhalorwa, (Torwa), Vhanyai/ Khavhu, Vharundwa, Vhalovhedzi, Vharonga* and others - as some of the *Bakone* as the *Basotho* and *Batswana* as some of the *Banguni* as some of the *Amakhosa* and *Amazulu* - belong to one original autochthonous nation with, amongst others, ancient ruins as found at *Mḡangani, Luongwe, Fhambananaḡo (Bambadyanalo)* as a meaningless bastardised name used for the convenience of the whites and as a result lost its meaning - as *Sibasa, Malalasdrift, Messina, Vivo, Tzaneen, Letaba, Timbadola Lotanyanda, Levubu, Pundamilia* and so many other names have. Mapungubwe and Zimbabwe, as some of the remaining living icons of the past with their common origin propelling the current nation into the deep, dim past, is supported by credible evidence as amply stated in this study. Failing to go deep into the past does not mean that one does not originate from the same past; hence, Jesus' dynasty starts with Abraham, whereas his ancestors were not mentioned because that is how far documented information goes and it does not mean that Adam and Eve existed because the two names refer to 'man' and 'woman' (man with a womb) but the creation of humankind did exist even though it is no longer possible to determine as to where it first existed, especially if one takes into cognisance that the Americas and Africa were once one land mass that drifted and is still drifting apart; hence, it will be wrong to translate or credit the discoveries of human fossils and technological skills found in South Africa to other foreigners, other than the Africans whose ancestral remains and artefacts are found in their country as children of the soil, then, now and always.

A totem therefore does not show hierarchy between people or give the other person a better origin because *Munoans* originated from a common dynasty that originated them as a sense of pride.

The current, apparent lateral divergence amongst the *Munoans* betrays their long distant separation, which may or may not be traceable in modern times, to enable them to reunite through marriage as human beings. This view could further support similarities more than differences of the close cultural and traditional practices among the Africans. The famous name *Maphalala*³³ within the Zulu Royal family and *Raphalalani* amongst the *Vhavenda* cannot be a coincidence. A family does not constitute a nation but it is an element of a community that is also interlinked with other communities or language groups, with dialects as elements constituting an original nation because no man is an island. Modern languages have developed into independent entities because like man, who is pragmatic by nature, dialects as local languages also develop to attain their independence from an original language.

The *Tshingona-Sekone-Isinguni* culture, tradition, religion and Language have no foreign traits in them except to reflect a lot of commonalities hence nowadays each one of the original, related communities claims that such and such a modern 'nation' originated from it, as an indirect confirmation of that authentic commonality within the country currently called South Africa or even Southern Africa. Only those influenced by the theory hesitatingly support it, to a point, and then change the topic, by arguing that only what is written has to be supported but never deny that what is written was written by foreigners on their behalf.

This implies that everything that is foreign will not stand the Litmus Test and therefore fails to satisfy the *Neluvhalani Munoan Restoration Theory*, to reveal its foreign origin, designed by foreigners, to achieve foreign ideals, as an accomplished mission. The local nuances amongst people are unavoidable because no two people, including twins, are identical. People differ in style, art and preferences because man is a thinking being who changes without changing.

³³ The Union Buildings on 22 September 2009 meeting on "16 years as a permissible age for circumcision at an initiation school" attended by The members of the Royal House of His Highness and Majesty King Zwelethini. (Maphalala 2009, pers .comm.)

Taboos

While a totem denotes the animal that siblings chose to be identified with, 'taboos' are educational for they give moral lessons. Avoiding to sit by the doorway; girls avoiding playing with boys; disrespect for the elders, or visitors; refraining from taking instructions from anyone who is senior to one; avoiding going into the house backwards; biting a cooking spoon after it has touched one, while one's sister or mother is cooking; stopping crying because mother may be swallowed by a calabash; avoiding going out after it is dark; eating from daddy's food container; eating or washing one's hands in a cooking pot; sitting on a hearth stone; to bite and introduce the food portion in a common meat or milk container; licking one's finger and then using it in a common food container; insulting the elders; undertaking a journey without informing anyone, especially the elders, and many more taboos, ensure that the youth have sound morals, while avoiding eating from a pot teaches hygiene, and avoiding to chew bones or eating certain parts of meat confirms the availability of ample food.

Totems do not, as Dzivhani, SM discusses in his book, 'Mahosi a Venda', denote that a clan is different from the rest. They merely indicate the choice of food and the animals they associate with, which they are assigned to protect from going into extinction. They do not suggest that the *Vhavenḁa* are different from one another, as a nation or as individuals who descended from different ancient ancestral siblings, but that they have a common dynastic origin. Communities, like individual people, are different, as far as their locality and biological parenthoods are concerned, but we do not differ as human beings because we are all inter-related and have a common origin, because it dates back into antiquity. It is no longer necessary that we should know each other as siblings or as close blood relatives, as this is necessary to avoid incestuous practice.

Like individual people who occupy space, communities are there as elements of a society and a nation that relocated with the passage of time, to assume new responsibilities as independent communities, without being different.

Ethnicity is a modern concept that was not used before the Europeans set foot in the country as observed by Salomos and Back (1996: 125) when they say that: "*Ethnicity* is the process by which their difference is used to enhance the sense of us for purposes of organisation or identification. Because it takes two, *ethnicity for it to only happen at the boundary of 'us' in contact or confrontation or contrast with 'them.'*"

The early Europeans acknowledged that the *Munoans* were found with a culture, religion, language and settled lifestyle. The similarity in their lifestyle confirms the view that the devastating wars that once took place in South Africa were plotted by the war mongering West, as the third party, resulting in the formation of the modern policies, which are based on totems. Totems do not form nations but are only a reflection of the personification of animals, and/ or their body parts, for identification as a source of intrinsic and extrinsic motivation and pride associated with the power displayed by such animals as already stated above.

Some families have managed to retain their family names or surnames because of an undisputable understanding that surnames give an identity to a family, while totems unite families that originated from a common sibling or ancestor, who associated his image with that of the animal of his choice, and who got married to several wives as it was a practice of availing every woman with a married partner because women are more in numbers than are men. Such large families managed to beget more children to help tame the world, till the land, provide security and populate the earth, becoming communities, without being different, as their culture and tradition display the same characteristics. Currently families sharing the same totem no longer conduct the same rituals. This tendency reveals the long period of separation of their ancestors but still helps them to avoid marrying each other, as they consider themselves as very close relatives with undiluted blood, and if married, they may transmit hereditary ailments to their offspring.

This is where, due to lack of Indigenous Knowledge Systems, the Europeans and especially the missionaries and their scholars, missed the original, governing spirit over the creation of the totems and taboos, and so differentiated them and promoted the Migratory Theory on the basis of local habitat, unaware of the fact that people within the region were aware of each other, as they regularly visited each other. Currently people observe each other as strangers because of the policy of separate development that was strictly implemented by the 'system' that looked down upon their culture for generations and has developed into the scourge of debilitating xenophobia which is as a result of the divide and rule of the West that has permeated through the life spectra as the Africans fight for the scarcity of work, food and livelihood that is unknown among the Whites anywhere.

The Migratory Theory has caused a lot of damage as observed by Schipper (1982:52) who avers that: "...the clergy... (made)...*Africans look down upon their culture and lost interest in it*". The problem emanated when the missionaries criticised everything that was African instead of working harmoniously with them to build a future, united Christian state that accommodated everyone. Instead it unfairly criticised everything that was African, as 'pagan practice', in order to secure submission from them as a target group for them to comply with Western dictates through the propagation of irrelevant education. This created confusion that has since become a problem in reuniting communities, as valuable elements of the united Southern African nation that was once found as one, united, peace-loving, autochthonous nation, have been lost. This was enforced by the whites who as Welsh, D (2010: 21) inter alia states: "The maintenance of the indigenous non-white racial groups of South Africa as *separate volk-communities, by combating all influences that undermine their respective identities...fertilised by Christian civilisation...*".

The Indigenous Knowledge Systems strongly support the Africans as the ***Banguni-Bakone-Vhangona***, as a nonesuch, interrelated, autochthonous nation but the West deemed it befitting to divide them using Christianity under the guise of different Missionary Societies, which still divide the black Africans as they fight for land claim and turf, while the Europeans remain united because despite having lost political power, they practically and surreptitiously still own the entire country.

The problem caused by the Migratory Theory is that it observed the different families and communities not as elements constituting a nation but as separate tribal or ethnic entities constituting different nations, which was not the case in the past when the Europeans first encountered them as revealed in Chapter Two and Three.

The *Munoans* are good at rendering national and family praise poems, most of which are designed on the basis of the following, original, national poem that dates back into antiquity, as a sample, namely:

MUVENḌAVENḌA (Mubikwanaive-Nganiwapo-Tshidzatshapo-Ntangiwakugala-Mungoḅa-MuvenḌa)

Ahee zwiwendaa, Mbeu ya Lukungurubwe ya Iuvhaa,
Ndi ene wa Miḅangani, wa Luongwe, wa Fhambananaḅo
Wa gumba ḅa mipfa, ḅi vaya vha tshilaho,

Wa ha Shiryadenga, denga na ku pa, Vhasikwa-Vhabikwanaive-
Ngwaniwapo, Tshidzatshapo, Ntangiwakugala,
Vhaungoḅa-Vhaventḅa-Vho-Nemavu - Ramitupo-Vhadabe vha MitshilinzhiyaVenḅa,
Venḅa ḅa Ha-Nyatshikamuroho,

ḅi sa ladzi ḅwana na ḅdala,
Zwe ḅifhasi ḅa ḅoka, ḅa midza, tona maḅo,
Razwifho wa Mudzimba a bva,
U vhuya na muhwalo mabweni a
Matongoni, Muthu wa shanogo ḅa ḅama.
Mu liswa nga Raḅabe ḅa mavhanga.
Mu fuwa phedza Tshingoḅa na Vele.
Ene wa vhulungu vhutete,
Vhu no lunzhedzwa nga a na nzhele,
A si na nzhele u a fhaladza.

Mu hondwa nga Lwanzhelwavhimbi na Ḍanzhembwanda
Ramufuvha mulambisa thakha,
Mu tonza muio, mu fua tsimbi.
Iwe mu gekha shango ḅo dzua,
Muregu wa tshiala tshitsu,
ḅwana wa ngozwi ntsu,
ḅangana ya Tshipembe Muregu ha ḅireguli.
Dzhie-dzhie ḅo ḅa muḅanga, muḅanga wa ḅiḅa!

*O shuma Dau³⁴ Muluvhu-wa-ninga, Nḡdou/ Kwindḡa/Mukheli /Mulaudzi/ Muḡavhatsindi
Munyai/Khavhu/ Mutwamamba/Khomola/ Muḡarini/ Mbedzi/ Mugweḡa/
Mukwevho/Mufamaḡi/Mulozwi/ Nḡwavhusuḡo/Nḡwambobvu/Murundwa...*

(Hune ene a ya (vha³⁵),

The lake served as a sacrificial place from time immemorial. In a densely forested area nearby is the lonely residence of the respected old man *Netshiavha*³⁶ who is protected by snakes. The local people, who share equally and regard the use of the lake as a sacred, natural site, are those of Chief *Netshiheni*, *Nethathe*, *Netshidzivhe* and *Netshiavha*. All have been conducting their regular, annual rites since time immemorial.

144 Mu bebwa nga mbabvu,

U ḡo hu ya-vho,

Lufu lwo no guma lini?

Duvha kha Muthu ḡiḡwe, ḡa u

ita na u bebwa,

ḡa Muḡa na mipfa yaḡo. ḡa

u orowa na u gobelwa,

ḡa mutendwa ḡo tsha,

A sa hanedzi zwa Musiki)

³⁴(said at a funeral to pay the last respects) Every community has its own local praise poem with one or more of the praises found from the original one carried down from Mapungubwe and will not be included because of lack of space.

³⁵The dead shall resurrect. (Vhasikwa vha a fulufhela uri sa mbeu ine ya dzhena mavuni ya mela, na vhone vha ḡo fa, vha vhulungiwa, vha vuwa sa mbeu i tshi mela, vha dovha vha tshila sa mbeu i tshi tshila ya pakata tshikoli.)

³⁶Any piece of wood picked up without permission from him, changes into a snake. Mudau 2007 pers.comm. The lake belongs to the communities that surround it like the *Tshifhe Nevhuḡalu* who doctored the water of the Muḡanzwa river to cleanse all the warriors from *Tshiavha* down to *Vhuḡalu* of their ills before entering their villages from war.

Tradition has it that the lake was formed when a hillock collapsed during heavy rains and a landslide formed that closed the Mutale river course, such that its water flowed from under the loose stones while also forming a lake. It is the home of the ancient crocodile and fish while its island was a home of the holy sheep. Hair-raising stories about the lake abound to support the claim that the *Vhangoṅa* did not migrate. While *Fundudzi* is shrouded with frightening stories so is *Vhuṭanda* and the holy cave of *Tshavhadzimu of Thenzheni* where the story of the magical drum, *Thundundu*, dwarfs *Ngomalungundu* by far.

The *Ṁethenzheni*³⁷ claim that only the priest *Ramazhamba* can enter the cave to bury the dead. The cave is so magical that any animal that passes near the cave dies, and any foreigner who dares come closer, disappears³⁸.

4.2.6 The Domestication of the Wild

The Dog [*Dabeḷaramavhanga*]

The dog (*Dabeḷaramavhanga*) is observed as the very first faithful and best friend of man. The dog is said to be the very first best friend man conquered in the wild and the one he used to domesticate the wild with. The claim that *Ḍimbanyika* brought dogs to Venda supports that with lack of Indigenous Knowledge Systems a lot of valuable information was lost, as the foreigners twisted evidence in their favour as stated in Chapter Two above.

³⁷ *Thenzheni ḷa malowa na nḡ ila, ha sala vha* Any piece of wood picked up without permission from him, changes into a snake. Mudau 2007 pers.comm. The lake belong to the communities that surround it like the *Tshifhe Ṁ evhuṭalu* who doctored the water of the muṭanzwa river to cleanse all the warriors from *Tshivha* down to *Vhuṭalu* of their ills before entering the villages from war. *thoma danda*. The totem of the *Ṁ ethenzheni* is the *Vhadau* and it confirms that the *Vhangoṅa* were renowned scientists and could kindle fire. Pastor Ramazhamba 2007 pers. comm.

³⁸ Oral tradition (Pastor Ramazhamba 2007 Pers. comm.)



The dog is man's cherished friend. With it he tamed the world and with many of them, they brought the wild for the pot and protected him day and night unfailingly. The Munoan names given to dogs, goats, sheep and cattle reveal that they are indigenous to the country and he tamed them when the region was still volcanic and earthquake prone; at *Kokwane*, human and cattle footprints on igneous rocks imprinted when still soft-warm, millions of years ago, attest and vindicate. This evidence also supports that the Vhangona civilization.

Figure 4.66: The Dog

According to the *Tshingoṅa-Tshivendḁ* tradition, a dog has four names. *Dabeḽaramavhanga* if it provides good security and it is a good hunter that would even bring the kill home to its master; or *Mmbwa* if it is useless, *Mukavha* if it is a sly dog that would bite at the slightest provocation and not respect visitors or innocent children; while a dog which is uncontrollable is called *Pheleha*. Family names are Rammbwa, Rammbwana and Rambiana.

All these names prove and support that the *Vhangoṅa-Vhaventḁ* emerged from antiquity with the dog. Traditionally every *Muvendḁ* male owns a dog or a team of dogs. This however depends on whether he will be able to feed them or not. A man who keeps only one dog is not regarded highly because he can only hunt small animals and rock rabbits rather than go for large game. A man, who hunts rock rabbits or keeps dogs that are small in size, is always looked down upon and would be observed as a coward because he avoids confronting dangerous, wild animals, away from home. Such a man would never be invited on hunting expeditions.

The adage:

Mmbwa i na muṅe, i vhoneḽa nga tshiangaradzi: A girl who has a lover can be recognized by the way she dresses.

Mmbwa phaphadzi u fashwa nga mulavhu ndi hayo: A mischievous person soon lands into trouble.

Mmbwa a i huvhi ṅama: All living beings eat.

This confirms that the dogs befriended man deep in antiquity and dismisses the claim made that *Dimbanyika* brought the first dog in *Venḁa* around 1700 (Neluvhalani, 1997:42 and 50).

These proverbs are credible evidence that dogs not only played a role in the development of the Africans but that they are as old as language is and are a testimony that they were not introduced to them by foreigners because the dogs are the species of the African wild dog. This evidence dismisses the Migratory Theory as unfounded and twisted evidence about the incorrect, late arrival of the *Vhaventḁa* into their country. It cannot be correct that the *Vhaventḁa* are the late arrivals in South Africa/*Muno-vhurwa* when the name '*Lukungurubwe*' or *Venḁa* already existed before the whites set foot on *Muno* or the African continent. This wrong information begs the question as to: how can the autochthones become the migrants?

The goat

With the help of dogs, the *Vhangona-Vhaventḁa* domesticated the wild, starting with the goat, which is easy to control soon after giving birth to a kid(s).



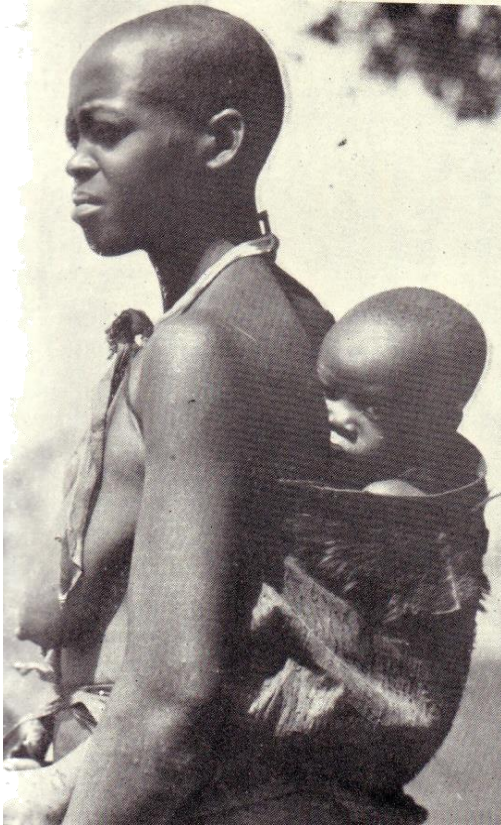
The elders possess the skill of telling whether the kids were born as twins or as triplets by looking above the foot of a kid.

Goats are fast learners to adjust even in our modern, technological world, as they even obey traffic lights better than pedestrians and drivers at Sibasa in *Venḁa*, where they take the lead in helping the elders cross the streets. Something for research!

Figure 4.67: The Goat

As ruminating animals, goats, sheep and cattle are easy to tame because during the night, as they ruminate, they are lazy, have poor eye sight and can be easily fenced off or captured when they have kids or lambs or calves. Goats were observed as useful in providing meat, cradles and milk for babies since antiquity. Their skins were used for making cradles and sleeping mats for babies, and leather skirts; and their manure, as

well as that of cattle, was used as fertiliser. Cattle and goats were regarded as an asset in every family and their large numbers were observed as a sign of wealth, and were, in some areas, used during rituals.



The woman that rocks the cradle, rules the world. In the past every human baby tasted the sweat of its mother's back in a goat's pouch.

The modern man may brag about the modern perambulator but he started at the comfortable human back to be where he is, as the Munoan Restoration Theory attests. The goats are indeed the first domesticated animals after the dog. Goats were captured with the assistance of the dog, as when it attacks the dog, man picked up its kid and off they went with the mother following from behind until home, where it was tied up. After two weeks it is domesticated because it is easily trained and a fast learner. Traditionally, cradles are not exchanged or loaned, to avoid spreading communicable ailments.

[Mother with a baby in a cradle.]

Figure 4.68: Mother and child

The goats provide ample evidence that the Africans are not only the autochthones but also that they are emerged together from the deep, dim past, as concepts regarding them and their inclusion in religious rites, attest.

The *Tshingoṇa-Tshivenḡa-Tshikalanga* cattle

A succinct discussion on how and why cattle were used as dowry by all *Munoans* in the past is given later. Large and small stock, and cash crops, were domesticated from the wild by the Africans during their progressive development and civilisation, as their occupation of caves, low-lying places along river valleys and high-lying mountains in stone-walled citadels, most of which still retain African names, attest.

By the time the poor Europeans, as missionaries, fortune seekers and as colonialists set foot on *Muno* (Africa), they survived on the inherited African *Vhuthu, Ubuntu, Botho, Xinhu* or *Kintu* with free boarding and lodging, and immeasurable hospitality of the *Munoans*. Unfortunately, the greedy West exploited and took advantage of this hospitality, which they misinterpreted as a weakness and hardly ever reciprocated as they exploited them. This kind of hospitality explains the reason why, even to date, the *Munoan* wedding or funeral is expensive to run and attests to this age-old commonality amongst them.

The *Vhangoṅa-Bakone-Banguni* captured cattle (*kholomo, Dikgomo, Izinkomu*) from the wild, as they did with goats (*mbudzi, pudi, imbuzi*) and sheep (*nngu, nku, gusha*). This confirms beyond any doubt that the Khoikhoi obtained the cattle from them, as the semantics of the name, 'cattle' (*Komu*) or 'sheep' (*Gu*), in the San, reveal that they are derived from the *Ngoṅa/Kone/Nguni* word, '*kholomo*' and '*nngu*' retrospectively, which confirms that the *Banguni-Bakone-Vhangoṅa* are the nonesuch, autochthonous nation who were the first to tame them from the wild as stated in Chapter Two above. This explains the reason why they all use cow-dung for cleaning their homes and use manure as fertiliser.

The white farmers in the Southern African region, and in particular South Africa, have Anglicised and adopted the collective, original name referring to the African cattle, that is *Nguni* cattle, as if they brought them along, as they did later, with other cattle types like the Afrikaner did with the dairy cattle, which they introduced in the country. Cattle, sheep and goats are African as confirmed by Elphick, and Giliomee, (1989:5) who state that: "...the Khoikhoi obtained cattle from the Bantu."

The above quote confirms beyond any doubt, as the name of the cattle reveals, that the 'Bantu' referred to are the *Vhangoṅa-Bakone-Banguni*, who as one, original nation, did not migrate into *Muno* or *Lukungurubwe* (South Africa), as is wrongly claimed by the Europeans. The Africans clearly provided the Khoikhoi with cattle. Autochthones do not migrate but relocate otherwise they would not have succeeded in practising husbandry, which required a settled lifestyle. The quote also reveals, confirms and endorses the fact that the *Khoikhoi* are indeed the offspring between the *Banguni* cattle herders and the Bushmen girls of the Western Cape who remained looking after their *Banguni* fathers' cattle and were credited with heifers every year to eventually build up their stock.

The claims, by some historians that cattle originated with the Khoisan (*Khoikhoi*), are therefore incorrect in this regard. The reason why the whites currently champion the position of the San is apparently to try and cover the trials they levelled against them when they gave them clothes infested with smallpox and when they went out on expeditions to exterminate them. To cover-up this evil undertaking by their ancestors, they currently claim them as the “First People,” on their behalf, by default, in preparation to claim the entire country as ‘Second People’, also by default.

On the basis of the voluminous documents they produced, the whites twisted evidence to support the minority San and discredited the majority Africans so that everything could favour them, as they convince the naïve tourists and future readership of the world. The evidence outlined in Chapter Two, and the ways in which the different authors differ, contradict each other and are inconclusive, which reveals the myth and fallacy that is difficult to support by those who try to promote and propagate the Migratory Theory.

The apparent, ulterior motive of the Europeans therefore was to technically disenfranchise the *Munoans* (Africans) as the autochthonous nation firstly, and then wait for the most opportune time to claim the entire land secondly. More so because besides making a lot of the fruitless din, the *Banguni* as the *Bakone* and the *Vhangona* are not making an holistic land claim that covers the entire country like a rolled-out mat, which would objectively include and acknowledge everyone in his original, geographic place, as was the case deep in antiquity to restore their inheritance, without fighting for the soil that is collectively their own by inheritance since creation.

Due to the lack of written information from their side, they accepted unaware the 1913 Land Act as the basis for Land Claim, without realising how negatively it disadvantaged them, because the Europeans used the arrival of Jan van Riebeeck on 6 April 1652 as a basis of their land claim, while the Asians use 1860 and the San, a thousand years before the arrival of Jan van Riebeeck, who was married to a black lady yet has his grave in Holland; and no one realises what a devastating, negative, impact this lethal bomb will have in future unless addressed and objectively corrected by making use of credible evidence as outlined in Chapter Two, Three and Four, which supports the *Banguni-Bakone-Vhangona* as the nonesuch autochthones.

The cattle outposts³⁹ at *Mapungubwe* are the remaining evidence that support the *Vhangoṅa* as the renowned cattle breeders, deep in antiquity, as the name of the cattle attests. *It is for this reason that the African boys were trained in taming and riding, and were involved in ox-racing competitions, or in making a lone ox-ride, looking for the lost cattle to call them home. It is from the names of these different types of Tshingoṅa cattle that many surnames were coined to prove that it is the Vhangoṅa who first tamed them from the wild. The evidence of this is shown by the human footprints and cattle hoof-prints on igneous rock, as revealed above, and makes one wonder where the Khoisan were based in South Africa at the time, and if they did indeed migrate to the country from Tanzania, as it is claimed.*

The credible evidence brought to light in this thesis reveals that the Europeans made the claims on behalf of the Khoisan because they were not aware of any other better evidence that confirms the long existence of the *Vhangoṅa-Bakone-Banguni* as the “*Amabhele*,” *Balapha* or *Bapong* or *Vhapo* or *Vho-Nemavu* of Africa (*Muno*, *Bopong* or *Lapha*.) who are the autochthonous nation of the country currently called South Africa, originally *Munovhurwa*, as the following adage attests:

Mungoṅa mu bikwa na ive, ive ḽa vhibva Mungoṅa a sala (Tshingoṅa or Luvenḽa)

Amabhele aphekwa nelitye, lavuthwa ilitye, lasala iBhele (Isinguni or Isixhosa)

Wena wa phekwa netshe, itshe lavuthwa kuqala wena wasala (Mbuyazwe, -Lala...Dube: Isinguni or Isizulu).

³⁹At Mapungubwe, such cattle outposts where cattle dung had been hardened to stone, as an example of the long existence of the Africans in areas that currently are in Botswana. These have been visited during an excursion led by the lecturers from the University of Pretoria in June 2007.

This adage is a testimony of one of the initial names of the *Vhangona-Vhavenḡa*, as people who lived at the time when the country and continent were still volcanic and earthquake prone. For they witnessed the regular catastrophes, and so they eventually captured this in the name the *Vhabikwanaive-Vhangona-Bakone-Banguni* as the *Amabhele* who witnessed the receding seawaters that left *Sephaqeni* (Flagstaff) behind, as it receded into the current shores to then call the dry land they settled in from the Eastern and Western coast as *Umhlabawaselwandle*. The *Banguni* as the *Amazulu* finally settled in the undulating landscape and river valleys called the *Umhlaba we ezintabantabeni*, which are the ancient place-names that went into extinction as they were never recorded and are known by few.

The national names *Banguni-Vhangona-Bakone* or *Amabhele*, or *Vhabikwanaive*, are credible evidence of people who witnessed the formations of the last, geographic land shape of the earth by volcanic eruptions, earthquakes, deluges, landslides and the receding seawaters to the current sea shores in the deep, dim past, otherwise it would have been impossible for them to share the same adage. The surnames, *Mungona*, *Mokone*, *Munguni* and *Mabhele* are a testimony of this common, ancient origin and unity, and it is also a testimony of the long period it took them to populate the country and wide regions, through relocation, to familiar, fertile areas hence their culture and tradition are the same and the entire country and beyond is crisscrossed by hard beaten routes from all directions. This is attested by some writers who could not provide any explanation because of the lack of the human voice, which this study is able to provide.

On the basis of the above it means that nothing can challenge the fact that the Africans have the same dynastical origin, as partly confirmed by some authors and endorsed by this study, and more examples will be provided to demystify the Migratory Theory. This is an eye-opener that due to the long strategy of the foreigners to divide and set one African Community against the other, to ensure their maximum protection, the Africans ended up observing each other as strangers and adversaries, unaware of the perpetrator.

Hereunder is a sample of the *Tshingona* cattle, which the Europeans robbed them of, to raise up their stock pool from a zero basis, as they bartered and went around under-pricing, stealing, impounding or exchanging each beast for a bag of maize. They chased the owner from the plot he eventually claimed to have bought as soon as the stock of the owner of the area was finished, or transported the impounded cattle to faraway places to avoid

detection. Most of these hardy *Nguni* cattle were experimented on through cross-breeding to produce better stock currently sold at exorbitant prices.

The efforts exerted by the weaned whites is appreciated but the only snag is that they failed to acknowledge the Africans as the autochthones who were the first to domesticate small and big stock, deep in antiquity.

The fact that, except for the dairy cattle, the Europeans obtained all their cattle from the very first day they landed at the Cape, from the Africans (*Munoans*), confirms them as the poor, foreign settlers who eventually enriched themselves unfairly as attested by Naidoo (1989:18) who avers that: “as a Christian, Jan van Riebeeck wondered at the mysterious dispensation of Providence by which such fine animals had been given to the heathen...and coolly records his calculations as to how many of the Hottentots’ *cattle might be stolen with loss of but few of his party (as) endorsed by the church*” European scoundrels misused the Church to satisfy their earthly greed as Dagut, (1991:15) supports that the: “small population of Dutch and French Protestant descent began to ...go into the interior of the continent, *rapidly and violently dispossessing the indigenous stone-age people of their grazing lands... (that) degenerated into cattle raids...*”

The infamous practice by the foreigners towards the Munoans continued until Paul Kruger and Cecil John Rhodes agreed to use the *Vhembe*, dubbed Limpopo River, as a border, and this is a confirmation that the *Munoans* are the autochthones of Southern Africa, without the modern, restrictive borders and therefore disproves the Migratory Theory as a propagated myth and fallacy. If it was not so, the outposts at *Mapungubwe*, which is in South Africa, could not have crossed into *Lifurudzi* (Botswana), which is proof that in the past, it was one, undulating country occupied by one nation. This view strongly supports that *Venda* of yore included even the areas through which the *Shashe* River emerged from the underground water that disappears in the desert (*Madi-a-ngala-ngala sogani*).



Figure 4.69: The Nguni cattle

*Mungoṅa mu ḷa ṅama a ḍala,
Wa ha mu sanda ṅari a ḷa kholomo,
Dzekiso ḷa vhaṅanuni vha tonda vhavhera,
Zwikope, lusese zwa andisa,
Wa gadabi Munzhelele mu ṅamba nga mafhi.
Wa ha nyaṅhophha ṅala, vhahulu vha ṅhophha mikonde,
Tshiunzamavhele, maliba, ntswu muthuso wa vhoṅhe.
Thimuḍi a rendwa nga thevhula maladza shango.*

The adage:

Vhangoṅa vha lowa ṅombe, vha lowa dzi malisoni that is, *The Vhangoṅa, Bakone or Banguni* cattle herders looked after, nursed and cured them at the outposts for a number of months away from home in their well-known regions that had alternating climatic conditions.

The evidence captured in this adage is a testimony that the Africans are the medicine men who experimented with medicine using flora, deep in antiquity, and that the foreigners did not bring cures for disease into the country. To date, the main medicine men in Southern Africa are still the *Vhangoṅa-Vhavenda-Vhakalanga-Vharonga, Bakone-Basotho, the Banguni-Amakhosa-Amazulu-Amaswati-Amandebele-*

Amashangana or those who were taught (*u thwasiswa*) by them, like some modern whites, as proof that they are indigenous to the country, rather than the foreigners hence all of them use the divine dice something that would not have been the case had they not been related.

The different *Tshingona* cattle types are hardy, have a built-in immune system against some cattle diseases, survive drought and when green pasture is scanty, thrive on shrubs and dry leaves, grass and /or the bark of certain trees. They have long horns or oval horns, or are without horns, and can even go for days without water, or rely on dew, hence their fodder can be made of old, maize stalk or a mixture with anything green, dry or bran and salt.

As a result of the unsympathetic policies of the 'system', the *Munoans* lost most of their stock not only through the introduction of stock tax but due to the reduction of grazing lands, and by restrictive measures put to bear that allowed a family to keep only five head of cattle. This practice is something that was unknown in the past where a family kept more than a hundred head of cattle. The introduction of Cattle Dipping tanks in 1915 as referred to by N̄emudzivhadi, (1985:26) enabled the 'system' to destabilise pastoral farming to its maximum benefit as vast, individual, modern cattle ranches throughout the country came into being, using exploitative methods of buying cattle cheap, around August, when the land was experiencing drought. In order to reduce their family size, the *Munoans* were forced to pay tax, for namely: their huts, dogs, goats and bicycles as well as confirmed by De Villiers, and Hirtle (1997:122) using: "Their lunatic scheme called Apartheid to *expropriate land and introduce hut tax*".

This negative attitude perpetrated by the whites towards the autochthones explains the reason why they stopped building decent huts and houses as they were forcibly removed willy-nilly throughout the region, without notice, until the *Batlokwa* along the 'Cape to Cairo National Road' resisted in the eighties. Males paid tax annually with money, or by producing and handing over a lion or leopard skin, which one had to risk one's life for in order to obtain it, and it was a cheaper and better way for whites to have the predators reduced and to force the Africans to work on the white farms and in their towns, to obtain money for their taxes and so change their way of life. The tendency to bother less about building dwellings was worsened by the unpredictable forced removals as stated by

Letsoalo (1987: 30) that: “The reduction of land and survival options forced may Blacks to exchange their labour for work on their European farms...They became labour tenants allowed to settle there to graze there and to cultivate there...to work for the landlord for three months per year (men) or two days per week (women)...*as long as they provided draught animals for the landowners*’.

This cruel method explains how whites became cattle owners and how the Africans lost them all to the new, ruthless, gun-wielding ‘land grabbers.’ They were evicted while those who bailed out early during the night were rounded up in ambush or were blamed for stealing the cattle of the master, and then manhandled, and consequentially lost everything. This cruel stance by the ‘system’ was confirmed by Welsh (2009:32) when he avers that: “Denying access to land, and squeezing squatters and labour tenants were strategies to extract more labour and institution of pass laws to restrict their movements and tie workers to particular employers”. This restrictive policy reveals why people no longer know each other and it is responsible for them hating each other nowadays, a paradigm shift which will take some energy and time to correct. The *Tshingoṅa* cattle have different, beautiful colours from which some family surnames were derived.

TABLE4.3: Family names derived from *Sekone-Isinguni-Tshingona* cattle

Name of cattle type	Female	Colour	Personalised Family Names
Budzwa	Budzwana	Tswuku kana ntswu i re na mavhalavhala	Budzwa
Ḑali Dala	Ḑalana/MaḐali Dalana	Muvhala mutshena Muvhala mudala	Ḑali/RaḐali Dalana
Ṱhoḷa Dilu	Ṱhoḷana Dilwana	Muvhala mudala Tswuku na mitalo mitswu itsaho na muvhili	RaṰhoḷana Dilu
Dzwuguḑa	Dzwuguḑana	Ntswu i re na Mavhalavhala	Dzwuguḑa
Gumudzho	Gumudzhwana	Kholomo i si na maḡanga	Gumudzho
Nkhwe	Nkhwana	Ntswu/ Tswuku i re na muvhavhala mutshena kha muḡana na thumbu	Nkhwana Vha wanala Fhohoḡi Khosi ya kale Thovhele Mushungwa Kapa (Capes)
Nntswu	Nntswana Tswana	Muvhala mutswu	Mantswana /Muntswu/Sinntswu Mantswana/Tswana Tswana zwi amba fhethu hune mivhundu ya fana nga matombo a zwiwara na miri ine ya yelana kha u swifhala hayo. Dzina ḷa vhubvo ḷa Tswana/ Tḡwane (Pretoria) sa kha ntswa ntwane. Zwi tikedza vhuthihi ha Vharema vhune phambano ya vho vha kha kuḡwalele
Phaswa	Phaswana	Ntwsu na thumbu tshena	Phaswana
Ṱhavha	Ṱhavhana	Vhutswu ho rivhaho kana ntswu i re na muvhala mutswuku u ḑa mulomoni mukulo na thumbu	Ṱhavhana
Tshubwa Khunweu	Tshubwana Khunwana	Magumudzho a mivhala yoḡhe Muvhala mutswuku	Matshubwana/ Tshubwana Rakhunwana
Khwedzha	Khwedzhana	Tswuku na ḑamu ḷitshena	Khwedzhana

Tshubwa	Tshubwana	Mivhala yoꞤhes	Matshubwana
Khwera	Khwerana	Tshena na Ꞥhoho ntswu	Khwerana (Kapa)
Khunweu	Khunwana	Tswuku	Kwinana/ Khunwana(Kapa) Rakhunwana
Nkhwe	Nkhwana	Ntswu / tswuku na mavhala a mutalo matshena kha muꞤana murahu na kha thumbu	Nkhwana (Kapa)
Nntswu	Nntswana	Ntswu	Mantswana /Muntswu/Sinntswu
Phaswa	Phaswana	Ntswu na thumbu tshena	Phaswana Khosi ꞤꞤꞤia
Ꞥhavha	Ꞥhavhana	Ntswu na muvhala mutswuku une kha mulomo na mukulo na thumbu wanga u tshenuluwa	Ꞥhavhana

Besides paying for dowry, cattle were used as a means of payment for serious cases lost at the tribal courts, or for slaughter during important functions like marriage, death and spiritual festivals, or cultural, royal visits amongst traditional leaders.

A family that had more cattle was forced by circumstances to marry more wives. This had a ripple effect of having more herdsmen and herd-boys hence the name *Mundalamo*, which by definition means that the wealth of a man is his cattle. Families with more cattle could plough large fields and produce more food for everyone, for friends, relatives and visitors to enjoy. In the past, visitors were appreciated and would be requested to stay for weeks or even months while being fed sumptuously. Families behaved in this way because it was a sign and token of pride for the head of the family to do so. This further confirms that maize is a *Munoan* or African crop and the fact that it was found growing in America does not prevent it from growing elsewhere, including South Africa or Africa, as they fall within the same line of latitude.

Since the inception of Western civilisation and socio-economic development, the elite distanced themselves from their relatives and became only interested in catering for their own small families hence the creation of the 'haves' and 'have-nots' and the distancing of the same people from one another.

It is unfortunate that throughout *Muno*, whites embarked on a systematic impoverishment of the *Munoans* by reducing their small and large stock to five in number per family. This was done to pave way for their determined advancements of maximum land grabbing as a final onslaught throughout the country, under the pretext of betterment planning as observed by Letsoalo (1988: 550) who avers that: “Resistance to the early introduction of betterment planning broke out in rural revolts throughout the reserves during the 1930s and 1940s. The major objections were aimed at stock curbing, fencing and removals... To show their opposition...the people cut off fences, removed beacons and refused to move their kraals to betterment villages until the system deployed the use of the missionaries and agents by making use of material incentives to convince the chiefs.”

The policy of cattle reduction in the country was as a result of the success the Europeans had with the Hottentots as supported by Elphic, and Giliomee (1989: 31) who aver that:

“In 1798 the only known census of Khoisan livestock was carried out in Graaf-Reinet district ... (that)...declared an average of *five cattle* and twenty-three sheep each. However, at about the same time in a more heavily populated area near the Gamtoos in the east an independent Khoisan was *ordered to decamp* because he *had too many cattle*, and thus *injured the pasture of the European settlers*.”

The fact that by the time the Europeans arrived, cattle were found even in the Cape, explains how far deep in the past and how far wide the Africans or *Munoans* had populated the entire country. Their spread explains that the universal domestication of the *Tshingoṅa-Sekone-Isinguni* cattle was developed in Africa or *Muno* by the *Banguni-Bakone-Vhangoṅa* from whom the Khoisan obtained their livestock, as their grandchildren. The Khoisan therefore, as argued in Chapter Two, obtained cattle from the *Banguni* in the Western Cape and the claim that they migrated from Tanzania becomes a problem, unless they can provide the original Khoisan name for the country it is claimed they emerged from. When that name used is a modern name and if they did migrate and had brought cattle along, the name given to cattle should be different from the one found in use by the Africans. Otherwise failure to do so strongly confirms their common, dynastical origin from an unconfirmed or unidentifiable area within the country, as the works of Creation date back to antiquity and are irreversible. The fact

that the *Munoans* share the same name for cattle *Kholomo/Inkomo/Kgomo/komu*, as stated in Chapter Two, explains this probable common origin.

This is why it becomes difficult to comprehend how the ancient, primitive people managed to find the *isthmus* in Egypt that enabled them to populate the rest of the world, when the Israelites could not use it but instead crossed the Red Sea on dry land and wandered for forty years before reaching a country that is only about three days away.

The Migratory Theory was and still is in use as a tool to justify why the Europeans ended up owning vast lands in the country and continent of Africa where they even captured and enslaved the Africans and twisted their origin such that even to date the Afro-American descendants no longer know exactly where they originated from because locally, their relatives assumed them dead while their captors endeavoured to change them and their progenies.

4.7 THE VHANGONA-VHAVENDA AS SMITHS

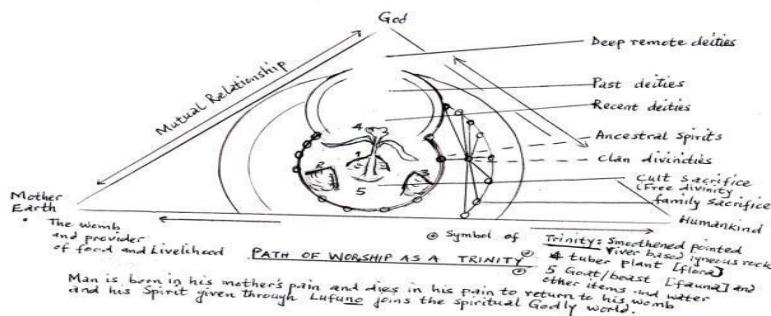
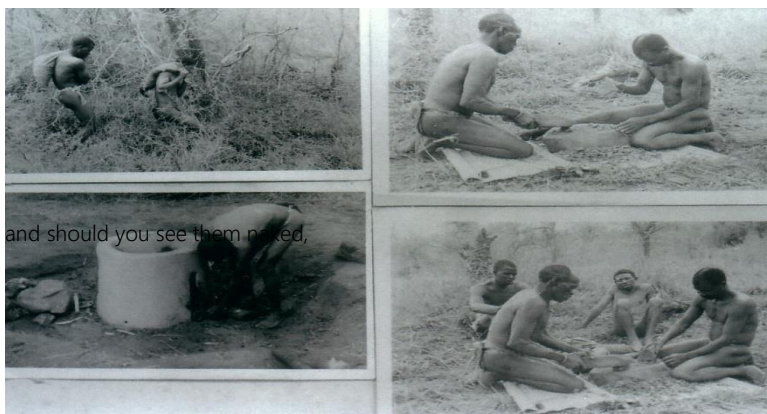


Figure 4.70 Cosmic religion

Before embarking on any major task, rites had to be conducted.



[Iron ore, gold bearing stone or copper was secretly dug and carried to the kiln hence the art of the smiths is associated with the supernatural powers and the adage: *Uqo i vhone kanwe ya muhwali wa ngwed* i explains it all because after digging the ore, they stealthily walk through the bush

Figure 4.71 Iron ore making

You may look down upon a person but his mind is not his appearance. Mpande's collection on metal work and the competition in Johannesburg, exhibiting the production of iron-ore with the *Vhangona-Vhaventda*, dwarfs them all.

The know-how of working with metal in Southern Africa was found within the *Vhangona-Vhaventda* since antiquity. The neighbouring communities obtained tools and weapons from places like, inter alia; *Mapungubwe, Tsindi, Khami, Musina, Maangani, Zimbabwe, Thulamela, Vuu, Tshiphuseni, Duvhadzi, Tshitomboni* currently *Nandoni*, where there was a chain of twenty-six foundries along the *Luvuvhu* river; also from *Tavha, Tshakhuma* and from many other parts of *Ventda* of yore, then still known as *Lukungurubwe*, on the understanding that they will not turn around and attack them later. Those who did perished in the bog (*Iuralala*) of *Mutudi, Phiphidi, Maguvhuni* at *Tshakhuma* and many other places with their weapons.

The skill to work with metal was always kept as a secret. It is succinctly handled here as credible evidence in support of the fact that the *Vhangona* were no such metallurgists who worked on metal at the time when the West was still in slumber land. This know-how was legally discouraged by the Europeans who eventually destroyed the *Tshiventda* guns at *Tshaṇowa* after promising to replace them with better, modern, double-barrel guns but that never materialised. Promises were never kept by the Christian state. From that time, henceforth, it became illegal to carry a weapon of any form or nature, including a knife. The *Vhaventda* were robbed of their inventive skill by the type of formal education they received that was more theoretical and irrelevant to life instead of integrating the Western and African know-how to enrich both, to bring about innovation and change for the benefit of the mushrooming, new nation.

Due to suspicion, greed, fear and hatred, any other probable, possible, positive venture was overruled by paternalistic guidance from the whites that stopped the elders from passing over the age-old skill to the next generations because it was illegal to do so, especially when the 'system' replaced the old, traditional tools with the new, effective technology, which only brought back to them the finished products, while they supplied them with raw materials and cheap labour. Traditionally, a conical anthill shaped structure was built with clay from the bottom to the top, with three bellows attached around it, to help create a forced draught that kept the fire roaring to create the intense heat required and the slag produced was worked on to make tools.

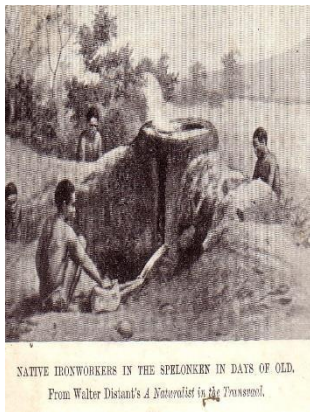


Figure 4.72: Smelters

From the *Bwenda of Spelonken* by Wessemann as the only positive thing he acknowledged about the advanced civilisation of the *Vhavend a-Vhangona*. How dedicated are they not. The smelting of metal was elementary but effective. From a flying bird to the Wright brothers, to a swift flying and a soft-landing jet. Iron-ore was mined at *Vuu of N evuu* currently known as *Vuwani* and confirms that the *Vhangona* are renowned metallurgists of yore and that it is regrettable that some people, without any concept dealing with metal works, claim to foreigners to have been miners and are believed so because they ill-informed the agents. The

It is interesting to note how government agents like Van Warmelo, NJ (1945:9) recorded wrong information when he stated that: "...the Raphulu and Tshivhula⁴⁰...were people who did not know how to drill fire...they lived like wild beasts and were taught by us how to make fire..."

The claim made by the *Vhasenzi* is incorrect because the two communities are but elements of the *Vhangona* nation. The *Vhangona* were metallurgists, as in the picture above, as their ruins at *Maphari*, *Mavhambo*, *Matshete*, *Vuu* and *Matshema*, attest. Without this Indigenous Knowledge many of the elite were wrongly influenced by what was written and taught about as was set for the various examinations. The discoveries

⁴⁰The author twisted evidence because the *Vhangona* are metallurgists than the *Vhalemba* whom he wrongly credited. He wrongly observe *Tshivhula* son of Munzhedzi, *Raphulu* son of *Tshidziwelele* (*Tshiwedzelele*) as independent leaders yet like all other *Vhangona a-Vhavend a*, have a common origin with *Mapungubwe* as an icon of that ancient civilisation that used totems as symbols of community and identification without differentiating them from their common dynastical origin. Some of the siblings are *Mambo* of *Dzimbabwe*, *Ratshivhu* of *Mapungubwe* and *Tshakhuma*, *Seani* of *L ifurudzi*, *Mulozwi* of *Danan ombe*, *Khameli* of *Khami*, *Mmbwayapenga* of *Tshiendeulu*, *Makahane* of *Vhulembethu*, *Zwiendadenga* of *Dzithavhanani*, *Muronga* of *Vhuronga*, *Mushungwa/Cungwa* of *Fhohod i/ uMhlabawaselwandle/Capes*, to mention a few, are attested by their *Tshingona* a place-names that perforate the Southern African region. The reason why the early writers twisted information based on individuals reveals their lack of Indigenous Knowledge because they were foreigners with a language problem in the new world. This explains the reason why *Dzivhani*, SM, observed totems as an identification of a nation as an idea impressed upon him by the foreigners because like every well-groomed *Muvend a* knew, people who have the same culture and tradition were observed as relatives, different only by their places of abode because before and during his time, when the whites plotted out farms and roads by force without consultation with the heirs of the soil, people were connected by direct hard bitten routes that fell into disuse when they were accused of trespassing upon private property. As one of the first black writers, he had to abide by the missionary terms of reference, as the teacher and editor of scripts written at the time.

made at *Mapungubwe* that reveal the *Vhangona* as renowned smiths show how much damage the claims and the Migratory Theory have done to discredit the autochthones, by default, through the writings of the agents, to brainwash the innocent, novice, African learners who eventually despised their own elders. They were unaware that it was planned to produce such results, in order to ultimately achieve the whites' mission, with time, and thus comfortably justify their claim on the entire country, with secondary information supporting them and with nothing coming from the side of the Africans, because it is claimed that it is not in their nature to write because such skills are for the selected few.

This view explains the reason why the Africans are described badly by those who never saw them, to create a false impression, yet their ancient stonewalled ruins and their ancestral artefacts like the golden rhino, dismisses the above, incorrect statements. This further explains the reason why efforts are exerted by white experts, not to associate *Mapungubwe* with the *Vhangona*, even when they do accept that it was a kingdom, but avoid saying whose kingdom it was, as they bastardise the place-name and create a non-existing nation. It becomes evident that circumcision was encouraged by the womenfolk and practised from time immemorial. This experimented practice reveals that the Africans were researchers and renowned inventors.

From left: Chief ǀishivha Tshivhula, Mrs Mphephu (nee Tshivhula)



ǀ ekuvule, and Maǀhode ǀ emaangani as some of the informants on metal production.

Figure 4.73: *Vhangona-Vhavanḁa* informants on smelting metal



Mukololo *Ṽ etshitenzhe* *Mukwevho*
Mmbwayapenga *Ṽ elwand* *ali Nguluvhe khulu ya*
Luonde (right) A dedicated teacher, ardent
Christian and an oral historian on the production
of metal, and Vele (left) his understudy. Picture
after deliberations and information interwoven
in the study.

Figure 4.74: Oral information on Vuu smelting site



Example of an ancient *Vhangona* iron/gold/
copper smelter from *mukololo Zhinda Dima*
Nemalale's collections. Simple, authentic,
ingenious, unique, effective and user friendly
technique that revolutionized human life in
Muno and upon which modern iron smelting
technology is anchored.

From the effective, original, basic and simple
method of smelting, to the modern, complex

The Smith's picture from *Mpande* *Ṽethathe* collections and the 'person to person'
interview at his studio Sibasa.



The kiln that revolutionised the dim
past at *Vuu* (currently *Vuwani*) of
Ṽ evuu at *Tshimbupfe* still smiling
at the modern, technological world
saying: Big things start small;
walking and flying are the same;
the difference is in speed and
distance. Smelting was an age-old
practice as 26 sites at *Ṽ and* oni
dam on the

Figure 4.75: Ancient *Vhangona-Vhavenḁa* kilns

The kiln of *Ṽ evuu*, also known as *Mathivha* at *Vuu* currently *Vuwani*

Without oral tradition, these furnaces would have been credited to the unknown foreigners since the *Vhangona-Vhavenda* are wrongly observed in literature as primitive people who could not kindle fire and have gone into extinction. This is also a good example of the twist of evidence to discredit the Africans for obvious reasons, as such would acknowledge them as the autochthones and would disprove the Migratory Theory as it does as aptly provided in this study. Van Rensburg (1979:112-113).

Figure 4.76: The golden sceptre (*tshifaro*) of King Shiryadenga



[*Senze ya Vuhosi ha Tabu Shiryadenga*: The sceptre of Tabu. As members of the royal family, the aunts who oversee the burial of the royal family, conducted rituals and decided which items the king should be buried with. Many ancient graves are the silos of the golden artefacts and should be preserved. If research should be conducted, this should be done in consultation with the *Vhangona* Royal Council for cleansing to be conducted first, to appease the spirits. The sceptre is a symbol of royalty but also of skill that marks the level of civilisation. The artefacts were removed by the University of Pretoria for research purposes in the thirties but 'human remains' only became acceptable for reburial as per directive of the then President T Mbeki that was followed by the written claims of the 'human remains' by the *Vhangona-Vhavenda* as a nation of yore - a status that surpassed all other claimants who came in as families or individuals AND SUBMITTED NO WRITTEN CLAIM. The *Vhangona* are the only national delegation that submitted a written claims report for reburial. In an accommodating effort, they led the joint cleansing ceremony on 7 November and the reburial ceremony on 18 and 19 November 2007 that was followed by soft soaking rain unknown in the region and country before. Dr Wally Serote of Freedom Park Trust, MEC Mashamba, Minister Mabuḏafhasi, of Environmental Affairs and Tourism, Mayors, Civil Servants from the SANParks, University of Pretoria, Flagstaff and Wits crowned the unrepeatable august occasion. A DOCUMENTARY WAS MADE BY SABC. The artefacts will be preserved in a museum]



In ancient times and during the reign of King Shiryadenga, the Rhino (Makhale) was not only observed as a sacred animal and a symbol of power and authority, but also as the most dangerous animal that paves its way through thickets and would only stop by the smell of a burning dry cowdung. Later it was replaced by the Lion, which survives on meat and is dangerous throughout its life span, whereas with the Rhino, it only becomes dangerous when it has a calf. Its horn is used for medicine especially if it is killed when it is angry, when its glands within the horn are activated. The liquid is said to be of medicinal value for men in the tame-wild world of Muno.

Figure 4.77: Golden Rhino

Without oral tradition, these furnaces would have been credited to the unknown foreigners since the *Vhangoṅa-Vhavenda* are wrongly observed in literature as primitive people who could not kindle fire and have gone into extinction. This is also a good example of the twist of evidence to discredit the Africans for obvious reasons, as such would acknowledge them as the autochthones and would disprove the Migratory Theory as it does as aptly provided in this study. Van Rensburg (1979:112-113).



Mapungubwe/Makolele/

Itḁaṅ wali of Thovhele Tabu

N emapungubwe

Shiriyadenga

ancient traditional *Tshivenda* beads of *denga*,
mutswu, *mulinga*, *mutḁa* and *tsetshela*
cowryshell, *dzuvhaḁamutḁa*, *Mukuvhibvu*,
Vhutswu, *Vhulungu ha maḁi*, *Tsetshela*,
mphwana, *Musukwelele* (golden necklaces)
milinga (bangles) *Vhukunda*, *tshotshwane*,

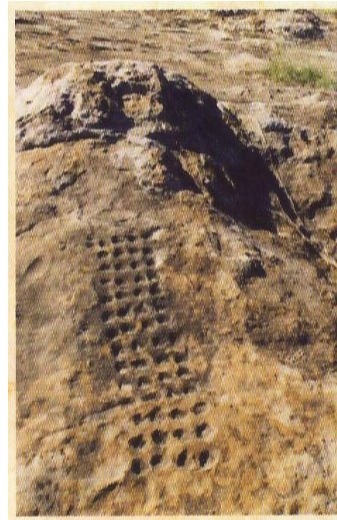


Figure 4.78: Ancient *Tshivenda* beads

Since ‘seeing is believing’, the metallurgical skill of the *Vhavenda* was tested at an International Competition held at the Johannesburg Show in 1936 that convinced the prejudiced West, when the *Vhavenda* elders smelted iron-ore before the doubting Thomas’s. The improvised kiln which they had to reconstruct and from which iron-ore was smelted, proved them as a skilled nation. No other South African “language group”, including the San, was able to smelt metal yet it is currently, and wrongly claimed by the media that the San are the “First People” unaware of an earlier existence and of scientific advancements made by the only ‘Quiz-Master’ Nation, namely: the *Vhasikwa-Vhabikwanaive-Ngwaniwapo-Tshidzatshapo-Ntangiwakugala-Vhangoṅa-Vhavenda* whose national names are a unique embodiment of Science, Philosophy and Time that thrived earlier than the time of many ancient empires, as the artefacts attest.



The success of the *Vhavenda*’s skill in working with metal since antiquity was proved before the eyes of the Western world when in 1936 they smelted iron-ore in their own improvised smelter at the Johannesburg show. The *N̄ evuu* of *Vuu*, currently *Vuwani* and the *Makushu* of *Musina*, who have been disowned of their own copper mines and forcibly removed to *Ha-Musekwa* and *Ha-Mutele* by the ‘system’, to destroy evidence of them as metal workers and incorrectly credit the wrong people, are a living example of how evidence was twisted. The group, it is claimed, had been mining at *Musina*, but had no single foreign concept used in connection with

Figure 4.79: Smelting Iron ore

The *Vhangoṅa-Vhavenda* technological strides were, at the time, unparalleled and explain the reason why the Europeans felt challenged, unwilling and intransigent to accept the breakthroughs lying before them in ancient settlements all over the country, as those of the Africans, as they intended to wish them away from South Africa and in this case, the accommodating *Vhangoṅa-Vhavenda*. Such could have been a shock hence at *Mapungubwe*, they refer to them as the *Mapungubweans* and never respond to which language and nation the name refers to. This could probably have been the last straw in an attempt to create a feeling of a foreign nation that existed before the *Vhavenda* migrated across the *Vhembe* River, which like all other rivers is a local river that is only full for two months in summer. Another reason could be that of creating an impression in future of large settlements on maps along the river, with no names, to later create an impression of the

San occupation, forgetting that, as nomads, they had no permanent place of abode and that any settlement along the river should be attributed to the Africans.

This is because the Africans are the only known ancient people on record who were found leading a settled lifestyle, as a developed, gifted, creative, innovative, autochthonous nation of metallurgists, agriculturists, religious and civilised people... long before the West emerged with their massive killing arms that drastically reduced human and animal life in their wake to create space for themselves. Something they were perpetually doing in previous government, and privately owned farms, using modern equipment with their make-believe installation of ancient artefacts. Europeans still find it difficult to succumb to the idea of acknowledging that the Africans are the oldest and most civilised, ingenious, indigenous nation from which many modern nations could have evolved from, as credible, ancient evidence concerning human fossils seems to support.

The ability of the *Vhangoṅa* as skilful miners and smiths of gold (*musuku*), copper (*musina*), coal (*kale*) *Hamusekwa*, iron-ore (*ngweḍi/tsimbi*) at *Vuu (Tshimbupfe)*, the chipping off of diamond (*tombopenyu*) from diamond laden areas like *Hakhakhu*, *Thononda*, *Tshixwadza*, *Fundudzi* and *Matshema*, for use during the installation of a king, which he had to swallow (*u mila tshitombo*), and others, is evidence beyond any doubt about the advanced, technological development of the *Vhangoṅa-Vhavelḁa* by the Makahane Royalty that took place in the deep, dim past, supports them as the nonesuch autochthones in the country as *Thulamela/Vhupfulaṅama* stonewalled ruins in the current Kruger National Park attest.

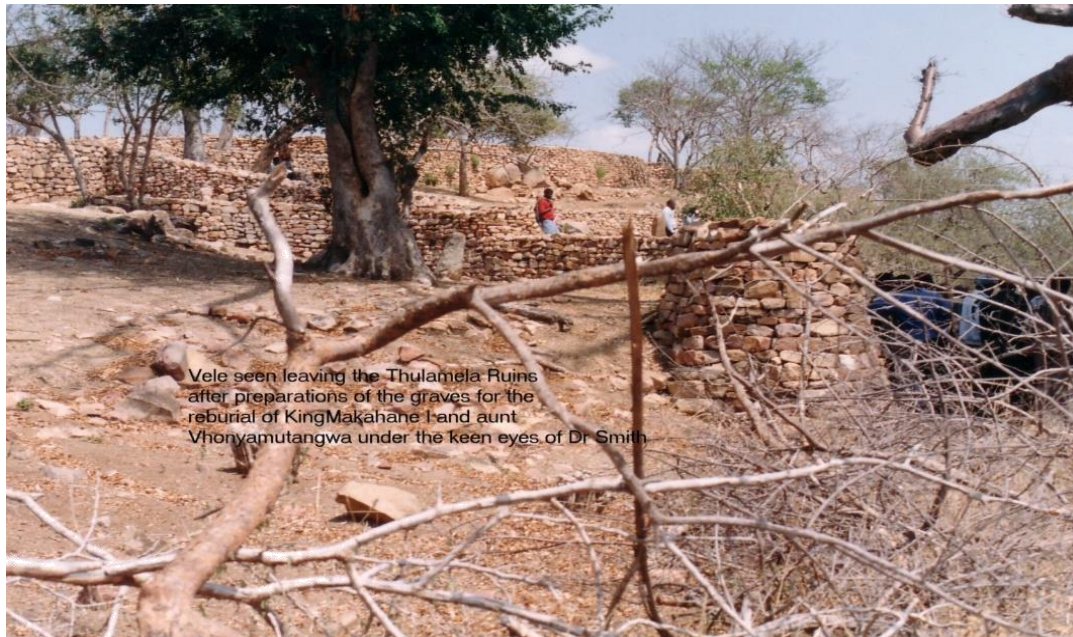


Figure 4.80: [Thulamela⁴¹ stonewalled ruins 31 May 1997 with the current researcher wearing a red shirt.]

The ruins of *Thulamela*, *Magovhani (Makahane)* and *Matshigwili of Ravhaloi and Phandavhudzi*, are situated in *Vhulembethu*, which is a vast, flat area that borders *Vhuronga/Maputo* of King Muronga of Dande, in the East, Luvhombo (Lebombo) mountain range in the South, *Phandavhurwa (Phalaborwa)* of *Makushwane*, brother of *Makushu of Musina* (corrupted to Messina) in the South, *Miohe of Matibe* in the West and *Gumbu, Domboni of Nedomboni, Maņenzhe, Mutele and Folovhođwe of Nefolovhođwe* in the North. *Vhulembethu*, like *shango [a ngomungomu (Ngorongoro)* at *Matanganyika* in the North is an area that lies in the animal belt and teems with wild animals throughout the year because of its mineral rich, vast grazing lands.

⁴¹The South African National Gallery in Cape Town has constructed a replica of the Thulamela wall during the celebrations and has preserved the golden artefacts excavated from the graves of *Makahane I of Thulamela and Shiriyadenga of Mapungubwe* who worked with metal centuries ago. The person with a red shirt on is the current researcher after the well-attended excursion, graced by the presence of the then Minister of Environmental Affairs and Tourism Dr Pallo (Paballo) Jordaan 1997].

Vhulembethu is traversed by historical footpaths, of which the main route was known as *Gondojalutsinga* that passes through *Miohe* through to *Mañwadu (Gamakgwatu)* in *Ľifurudzi (Lehuritse/ Botswana)* to *Lwanzhembwanda* (the Sunset-, Western- or Atlantic Ocean). *Thulamela* also called *Vhupfulaṅama* or *Thulamaṅama* was a stonewalled kingdom of *Makahane I*, one of the great-great grandsons of *Shiriyadenga*, King of *Mapungubwe*. It is stated by the exiled and King-elect Prince *Tshinakaho*⁴² that *Thulamela* was established by *Makahane I*, at the time when *Venḡa* of yore was still earthquake and volcanic prone.



We are facing the precipitous section of the hillock while the ruins are obscured on the northern, shadowy area with the only accessible route in and out of the fortress, past the monolith. The citadel is situated near the *Luvuvhu*

Figure 4.81: *Thulamela Hill*

⁴² Prince and King-elect *Tshinakaho*, assisted by the elders of his family, gave his family genealogy as follows: *Tshinakaho Shonisani Siraga Mamphwe Maḡadzhe Tshilavhuṅungu sister Mukonde Mashande Makahane V Nethulamela Muitwa ...Mavhipe Makahane IV... Musukangweḡi Makahane III Mulembethu, Makahane II, Tshithuthuvhele, Makahane I, Munyai Mukalanga Mudzimbabwe Nemapungubwe Shiriyadenga denga na Kupa.*

A claim is made that the area has two major holy places namely: the area where *Makahane I* left his own footprint, when lava was still soft-warm, is called *Lwayolwamakahane*; and where *Makahane's* sister was sacrificed kneeling on lava (*lwala*) leaving a print of her knees, and sheen with anklets on, and the lower front part of her feet and toes leaving visible marks on igneous rock is called *Zwiifhonizwamakhadzi*. Another old stonewalled ruin of *Phandavhudzi* is *Mutokolwe*. Both are older than the recent *Makuleke* settlement, which the researchers are trying to challenge, as the long control of the area by *Vhavenḡa* with the understanding that none living is aware of the existence of such other ruins in the Reserve they have occupied during the reign of President Paul Kruger. It is on this rock that they used to conduct their annual ancestral worship of deities before they were forcibly removed from the Park by Stevenson-Hamilton and pacified by Rev. Wassemann of the Society for the Promotion of Evangelical Mission work among the heathen, later renamed the Berlin Mission Society which was nothing else but a 'society.'

The legend continues to state that as it was a practice among the *Vhabikwanaive*, the *Vhalembethu left Phafula* and established a citadel at the strategic lava formed hillock which they called *Thulamela* or *Vhupfulaṅama*. *Thulamela* means a hillock grew during volcanic eruptions (*Thula*) grew (*ya mela*) or popped up. The name has nothing to do with the place of birth unless the birth refers to the popping up of the hillock as tradition attests.

The stonewalled kingdom resembles that of *Dzimbabwe, Mapungubwe, Matshema, Mavhambo, Maphari, Dikomoo, Matshena of Mutshena and Dzivhani, Tshikakatshamakoleni, Maulwi, Vhutshavhelo* and many other stonewalled citadels prevalent then. *Thulamela* is directly opposite *Sangazume* mountain on the West and the *Luvuvhu* River nearby, on its northern saddle side of the hillock, which is the main, gradual, ascending access to the citadel past two baobabs at the main monolith entrance. When in flood in autumn, the *Luvuvhu* River emptied its banks with pumpkins and maize cobs carried down the river from the rainy areas of *Vhuphani Tshifhefhe, Marandela, Tshivhodza, Luonde, Tshidzivhani, Tshakhuma, Tshimbupfe, Luaṅame, Dzimauli, Thengwe, Miohe* and all the tributaries of the *Luvuvu* River flowing from the southern slopes of *Mitshilinzhiyavenda* or *Mailausumbwa S(Z)outpansberg* mountains.

Amongst the *Vhangoṅa* for example, the royal descendants of *Nemapungubwe* of *Mapungubwe Shiriyadenga* used surnames among others, with the prefix Ne-, which means ‘owner’ of a specific land. These are some of the first known members of the decentralised *Vhangoṅa* royal families and council, who occupied the region that was outlined like a square book with each royal member (*N(-)*) occupying a cell or area (*Tshisi* namely; *Muṭavhanani*), which becomes *Nemuṭavhanani* as an area *Muṭavhanani* (Mohlabaaneng in the current Botswana), or *Neḍanaṅombe* in *Vhulozwi>Rozvi* in the current Zimbabwe, and many others allotted to them to cover the region as referred to by Loubser, J H N (1988:12), when he correctly stated that one of the *Vhangoṅa* dynasty of *Tshakhuma* with a performance error that: “The oldest remembered inhabitants of the southern portion of *Vhuilafuri* were subjects of a certain chief *Luvhalane...*” instead of *Neluvhalani Nkhwambobvu Nwatshiembe Nkhwaṭhufha Ratshiuvu Mudau Muḍamane of Ḍamane Tshakhuma Nematshema Nemapungubwe Nemaḱoe Neluongwe, Sese Luti Shiriyadenga Nemiṭangani...* as a confirmation that the *Vhangoṅa-Bakone-Banguni* are not only the oldest nation, but are the owners of the soil then, now and always and are the example of the autochthones, as acknowledged, and therefore did not migrate because Mudau, E (1958:72) states that:

“When the *Vhasenzi*⁴³(currently *Masingo/Singo*) arrived at *Venda*, *Tshakhuma* was under the reign of *Ratshiuvhu*...(Free translation)”.

This means that the *Vhasenzi (Singo)* found the *Vhangona* having assumed the national name the *Vhavenḁa* and that the country *Venḁa* of yore was already in existence. This view explains that as the foreigners they became aware of an advantage of adopting the national name namely: *Vhavenḁa*, as their own new identity by default. In support of this view, Ibid (pg. 74) avers that: “The *Vhasenzi* became *Vhavenḁa* through marriage” (Free translation) and as a result cannot claim, as *Mathivha* wrongly claims, that *Luvenda* is a language of their creation when it was spoken before they came, unless they are indirectly confirming that they are not what they claim to be.’

The *Vhangona-Vhavenḁa* communities were connected with each other such that they formed a network, like a cobweb, that covered the entire Southern African region. Although some have since dropped their original surnames for devious reasons, to avoid identification and persecution by those who ruthlessly killed the autochthones, as the whites did to the San in 1713 with smallpox, made use of personal, totem and nicknames or names that sometimes differ because of orthography, as surnames. Their common origin is further revealed by the commonality of their modern languages or common dialectical languages, similarities in culture and tradition and participation during religious festivals, funerals and ceremonies.

Very few will decline such earlier connections and those who deny it, do so because of lack of background information and in-depth links with each other due to long and forced separation or separate, geographical locations. Experience has shown that most people, more often than not, become aware of their ancestral connections through their real,

⁴³The *Vhasenzi* became known as the *Masingo* Anglicised as *Singo*, a totem popularised by some modern writers during the Homeland Presidency of PR Mphahlele, who acknowledged that the reins belong to the *Raphulu* hence he had appointed *Maandḁa* *Raphulu*, his cousin from his mother’s side, as his senior security guard who was always in his company wherever he went. This disclosure is known to the *Ramabulana* family and endorses the view expressed by *N emudzivhaḁi*, MP (1977:10) that the *Vhasenzi* and *Vhalemba* intermarried with the *Vhangona* and became assimilated into *Tshingona* a culture and language.

traditional surnames and/ or use of the same totems, even when they do not participate in the same communal rites or because they are Christians⁴⁴ who no longer attend traditional practices. That too does not mean that they are not related because relationship is determined by blood connections that date back to their common ancestors, who too are related to other ancestral siblings of all the *Vhangona-Vhavenda*, as an example to the rest of the *Munoan* autochthonous nation hence the adage:

*Vharema Vhothe ndi mashaka*⁴⁴ meaning that: 'All Africans are all closely related like a cobweb.'

This becomes even clearer if one takes into consideration that traditionally the *Munoans* are from large families, which confirms the fact that they are indigenous because, traditionally, a family that was constituted by a couple would not survive the challenges of the time like the challenging division of labour of the tame-wild-world. The most connecting link amongst the *Vhangona-Vhavenda* is the use of the totems which identifies where the community was placed by the ancestors before, as a part of the process of their relocation in the dim past to look after and protect the animals allocated to them, by their ancestors, from going into extinction hence they do not kill or eat the meat of such animals.

The apparent difference amongst communities is only a matter of individual taste as it is between people or families, as an expression and an embodiment of pragmatism, as part of development. The relationship amongst the *Vhangona* is like that of brothers and sisters, or siblings or identical twins, who live in different places, as they are to their children and grandchildren, who end up no longer knowing each other because of distance and not because of origin. With the passage of time such a relationship ceases to exist and children may even end up marrying each other. To avoid this from happening, people who share the same surname or totem avoid marrying each other to circumvent hereditary weaknesses but still they are often attracted to each other and marry each other with or without the approval of parents.

⁴⁴Esrom Mulaudzi 2006.12.25 pers. comm: An avid reader of recently published books on various religions and topics; one who never missed reading all the daily newspapers since he was seventeen years old; an educationist, administrator, ardent Christian, lay preacher in his 84th year of age, and still working on the computer, surfing the internet. He is good at promoting blood relations amongst all Africans hither and thither, and is currently expanding his family tree. The only dad or grandfather who knows and would act on the birthdays of many people and would not miss a wedding party or funeral, each with a present, a card and/or condolences because of his passion for unity amongst the Africans.

Thulamela is also called *Vhupfulanama* because from it, it was easy to trap or aim and shoot with poisoned arrows (*misevhe ya vhutulu na ya ngovhe*) at the wild animals below. The area was an impregnable fortress in the past as it had only one entrance in the North-East,⁴⁵ which could be defended.

Makahane was a skilful artist and metallurgist, who produced beads (*vhulungu ha munyai, mukuvhibvu, maḍi, vhutshena*), that were interspaced with cowry shell⁴⁶ (*tsetshela*), anklets, amulets, necklaces of gold (*musukwele*) and could weave cloths (*sila < Rasila*) from cotton (*luguli*) using the 'spinning jenny', invented possibly long before Hagraves could even think or dream about it, if carbon-dating of the spindles and the time when the popular invention was made could be compared. The artifacts found at *Mapungubwe* resemble those found at *Thulamela*. Since *Thulameka* and *Mapungubwe* are the *Tshingoṅa-Tshivenḍa* place-names, it means that the *Vhangoṅa-Vhavenḍa* were a skilled, civilised nation of yore who, besides producing cash-crops

⁴⁵ A dark point towards the North-East on the right side of the picture.

⁴⁶ The *Vhavenḍa* never used cowries as a means of exchange but as part of the beads, especially for the babies and when conducting their rites. The *Vhavenḍa* also lived along the coasts hence they have the name of both the Oceans and this confirms that cowry shells were not something unknown otherwise they would be using a foreign name for it. The fact that the beads have *Tshivenḍa* names support that they are not foreign to them, for they would also be having foreign names and anklets and golden artefacts would not have been found outside and in the graves at *Thulamela*, which unless pronounced differently, is a *Tshingoṅa-Tshivenḍa* word. The policy of forced removals and claim of land without the involvement of the owners of the soil persisted since 1652 in full force, fencing off the land with barbed wire into private farms until around 1926 when the Kruger National Park was created in honour of President Paul Kruger; and finally in 1945 after the Second World War and with the creation of the homelands that lasted until the early seventies, with sporadic removals still clandestinely persisting in the white-only farms to circumvent the currently instituted Land Claims by the democratic Government with its untold problems, created by the opportunists. The forced removals of the Africans from their ancestral land is an acknowledgement that the land belongs to them and this explains the reason why the Makahane Royal Family reclaimed it and was approved by Parliament in 2001 on the basis inter alia, that their ancestral, stonewalled ruins of *Thulamela* where artefacts of value were discovered to prove that the *Vhangoṅa-Vhavenḍa* were renowned metallurgists whose expertise dates back to the Early Iron Age, as acknowledged by Archaeologists and Ethnologists who, even though their findings are of value, could not be able to identify the owners without the voice of the heirs, which is possible if the removals are recent, like those of *Thulamela*, whose direct descendents like the King elect Tshinakaho who was born in the park and finally landed at Tshiphuseni was still alive to narrate the story and died after reclaiming the Kruger National Park that was approved by Parliament in 2001, while the descendents whose ancestors were removed since the arrival of Johan Van Riebeeck in 1652 and earlier, are unable to come up with the story because nothing objective was recorded such that some have even forgotten the names of the ruins of their ancestors without dismissing the fact that they are the autochthones of the country. The problem of land claim becomes questionable when it is the declared foreigners who claim land over and above the authentic claimants, whose ancestors are the Munoans/Africans by Creation since the Creation of the Munoans (Africans) by the soil of Muno-Africa.

that included maize, millet, sorghum, sugar cane, oval-, long-neck- and necked calabashes and root crops, also planted cotton and weaved cloths as proof that the idea of wearing clothes is an ancient practice, hence their style of wearing clothes, as displayed by the *Vhavenda* and *Balobedu* womenfolk, is still the same and unique to those in the South.

The West coast differs in as far as the weather is concerned. The scientific discovery of cloth, ornaments and art confirms the fact that great minds think alike and that the community of the *Vhanyai Vhalembethu* are, like all other *Munoan* communities, an element of the *Vhabikwanive-Vhangona* as a nonesuch, autochthonous nation of *Munovhurwa* (South Africa) or *Lukungurubwe* as a name that was in use when the region still had stones falling from the mountains during earthquakes or when volcanoes struck.

In support of the fact that the *Vhavenda* weaved cloth from cotton, cotton shrubs still grow out in the wild while samples of weaving spindles, beads anklets and amulets are still piled up in the rubbish-heap near the main entrance at Thulamela stonewalled ruins to prove that there was an industry of producing them in large quantities for their wider distribution amongst the womenfolk of the wider region.



Spindle whorls for cotton weaving invented long before Hargraves invented the Spinning Jenny prove that big minds think alike.

The Munoan Restoration Theory reveals that the *Vhangona* were a civilised nation and are therefore autochthonous to South Africa.

Figure 4.82 Spindle whorls

It is commendable that Van Warmelo, NJ (1948:137) acknowledges the *Vhalembethu* skill to weave cloth when he says: "...and he (Makahane and not a man from the Oriental world) also wears a sila, native woven cloth"

This positive quote proves that it was the *Vhangona-Vhavenḁa* and not the *Vhalemba*, as a claim made by other writers above, who worked with metal and weaved cloth without any Oriental involvement. The picture of the *Vhavenḁa* women preparing maize flour above attests to this. Unless exaggerated, the sketch of the *Vhalemba* carrying *Ngomalungundu* above reveals how evidence was twisted to boost the image of the minority at the expense of the majority, and the wrong claim made on behalf of the 'San as the First People' becomes clear in this regard. The quote reveals that the *Vhalemba* and the San were credited to boost their image by default. If big minds think alike, it is not clear why the *Vhangona* could not have experimented with glaze used in earthenware and in the making of beads, if it was available.

The plan, construction, style and skill of stone in building *Thulamela* citadel is not different from other *Tshivendḁa* ruins of *Vendḁa* of yore, like the original *Dzaḁa*, which was destroyed, and the stones like those of Tshipeḁane were used for the building of terraces by the white agriculturists under the pretext of preventing 'soil erosion', when the aim was to destroy all vestiges of earlier occupation of the area by the *Vhavenḁa*. This was even the case with the destruction of Nḁmudivhiso's house, which was built with stones, and so robbed the future generations of their rich past that proved the exclusive expertise of the *Muvendḁaas* stone-builders. Fortunately, other stonewalled ruins like those of *Maphari*, which still look as new as they were centuries ago, or *Maḁhoḁhwe*, *Maulwi*, *Dokomoo* at *Malimuwa*, are a testimony of the *Vhangona-Vhavenḁa* masonic skill. The existence of the *Thulamela* stonewalled ruins disproves the Migratory Theory, as argued in this study; and it is further strongly supported by the archaeological evidence of the Early Iron Age as stated by Maylam P (1986:2) that: "They (Archaeologists) have long since laid to rest the well-known myth that Bantu speaking Africans arrived south of the Limpopo at much the same time as whites were first settling at the Western Cape."

The above quote supports the *Vhangona* as an autochthonous nation of South Africa whose original, national name metamorphosed as part of their evolution to that of the *Bakone* or *Banguni* as evidenced by the name *Mapungubwe* that serves as an example of an encyclopaedia of the past. The fact that people no longer know about it reveals that the process of separation happened in the deep, dim past as one's shadow is at

night. *The ingenious metal work done by the Vhavent̩a was acknowledged by Wessmann (1907:28) when he said: “There are...amongst the ...Africans ...men of artistic gifts...who undoubtedly possesses a mysterious charm. Everywhere in Venda, one can find old dilapidated furnaces which served for producing and smelting iron. The furnaces are about 3 feet in circumference and built of clay right into the ground. By means of small holes at the bottom, and bellows, a blast was set into the furnace enabling the temperature to be raised and maintained at white heat. Thus the raw material for making different articles was obtained.”*

This confirms beyond any doubt that the *Vhavent̩a* civilisation dates back into antiquity and that *Muno* was not a dark or an empty continent as the West professes it to be. The artifacts and many more that still lay entombed underground are a testimony that surpasses any written document fraught with prejudice. In order to preserve the past, the *Vhavent̩a* used their memorabilia (*zwitungulo*) as living symbols of the past from which they could narrate valuable stories with moral lessons about each one of them. The memorabilia were kept not for protection or worship of the gods as claimed by the naïve foreigners but as symbols of the past used to enable man to understand his oral history and the metaphysical world.

The *Vhangona-Vhavent̩a* had discovered that to enable future generations to understand things that are no longer there, something that symbolised them in the form of artifacts that had to be used as tokens (hence the memorabilia), played a most important role in capturing past events and the development in art that amazed the prejudiced West.

Gold was also used as dowry in royal families hence the adage: *O malwa nga musuku kana nga luṅanga lwa ṅdou* meaning: her dowry was in the form of gold or ivory. Gold and ivory symbolise durability of love because they are hard to come by and are items one can rely upon, as one should with love that is ended by death, as captured in the adage: *‘Tshalo tsha musadzi tshi vhuhadzi’*.

Other artifacts made are walking sticks (*Luḡo*), rhino idols and golden needles for bloodletting as treatment of migraine headache. The production of gold was kept a secret to avoid uncalled for reprisals. Gold was observed as a portrayal of beauty, eternity, attraction, durability, prestige, religiosity, tolerance, purity, wealth, and as a symbol of existence, hence the dead were buried with their valuable wealth.⁴⁷ The problem, which the modern scientists still want to establish, as stated in Cameron, T and Spies, SB (1992: 37 and 38), is whether the "...different phenomena- the Negro people, the languages, the settled village way of life, crops, domestic animals, metal working and pottery- all arrive together as an already developed package, or did they reach South Africa at different times from different origins?"

The above quote reveals how mean the blacks are thought to have been. Such uncertainties shown by experts in the above quote also reveal their prejudice on how possible it could have been that the people they know to be primitive are found to be so advanced. The view reveals further the twist that was made about the Africans by some influential tasked writers and how wanting their knowledge about the *Munoans* (Africans) was, and is, about how much they are controlled by ancient European prejudice that wrongly looked down upon the *Munoans* as a primitive race.

This inconclusive uncertainty is a very good example that settles the debate as something that never existed. The postulations, probabilities, speculations and uncertainties made by many social scientists reveal that what they wrote about was difficult, due to the lack of hard core evidence, which they had to ignore in order to accommodate the policy of the 'system', and as a result, cannot be relied upon when compared with the Indigenous Knowledge Systems that have compelling evidence and serve as a pool of credible information that should be used to correct the dehumanising African past. The above quote explains the reason why the origin and scientific skill of the *Munoans* will always remain in doubt because of the held belief by the West, imprinted in their minds as taught to them by their parents, as the prejudiced Europeans as the quote attempts to do. This scepticism obviously reveals a deep-seated jealousy that is based on what was taught to them, to look down upon the *Munoans* (Africans)

⁴⁷ *Nekuvule Nenzhelele* whose grandfather participated in mining gold until the mineshafts (*mulondo*) were closed to hide it away from the encroaching Europeans as revealed earlier.

unfairly and unilaterally. This also confirms how important Indigenous Knowledge Systems are to begin the paradigm shift of the Europeans from negative to positive thinking. It is difficult to understand how such a civilised nation can be observed as a primitive nation when the criteria used are not the same.

The credible evidence advanced throughout this thesis seems to disprove the above quote except to reveal how much damage the Europeans are doing through writing to ultimately discredit and disown the *Munoans* (Africans) of all that rightfully belongs to them through their ancestors since Creation. The pious pronouncements of Pope John Paul II (2005:66) about Poland are relevant to the *Munoans* namely that: “When the Poles were deprived of their territory and the nation was partitioned, they maintained their sense of spiritual patrimony, the culture received from their forebears. Indeed, this sense developed in them in an extraordinarily dynamic way.”

These words of wisdom should serve as an intrinsic and extrinsic motivation to all serious African researchers to make use of the Indigenous Knowledge Systems to regain the lost ground caused by damaging writing that is based on pride and prejudice, wrought in probabilities and inconclusive results, and be motivated when Ibid (p.p. 37 and 38) states: “It also reveals that African problems can only be solved by the Africans who are guided by the unity of their forebear’s prior colonialism and imperialism to reunite *Muno-Africa* and should not allow the Eurocentric perspectives to be the dominating and determining factors.”⁴⁸



Vhavend a Vho- Z Mutsila and Sigwavhulimu both historians, philosophers, authors and informants on metal production

Figure 4.83 Vho- Z Mutsila

⁴⁸Views expressed by *Vhavend a Vho-ZMutsila* and *Zhinda Vho-WMR Sigwavhulimu* *N eluvuvhu Mudzanani*



*[WMR Sigwavhulimu Mudzanani
Muilagumbo Shiriyadenga wa thavha khulu
ya Sunguzwi mu khavha maṅ oni.*

*Mu vhona mmbi dzi kule magondo
a dzivhela.*

Mudzivhela mmbii, maswina a fhenya.

Muunḡ a Mmpofu balika ḽo wa.

Figure 4.84: WMR Sigwavhulimu Mudzanani

To date, a direct descendant and heir to the *Makahane* dynasty, *Maṭodzi* is a goldsmith at Caltonville who in 1997 won a prize for producing the best gold. He had inherited the know-how from his ancestors and his example brings to rest the criticism that foreigners like the *Vhalemba* and not the *Vhavenḡa* were miners, as no example or Oriental concept(s) regarding mining, music, circumcision, Cosmic religion, place-names, language or culture and tradition have been identified by Z Mutsila⁴⁹ or by any other elders that could confirm or corroborate the claims made by some modern foreign experts. This view reveals how credit was wrongly credited to foreigners to discredit the *Vhangoṅa of Mapungubwe, Zimbabwe, Makushu and Makahane*. These examples reveal how through monopolised publication and propaganda a new group of experts was created to overshadow the authentic nation, as the example of *Musina* and *Thulamela* reveal. The evidence dismisses the wrong perceptions that the *Vhavenḡa* were a primitive nation.

⁴⁹ Mr Z Mutsila like other elders such as *ṅ ekuvule, Maṭhoḡe* provided concepts and tools during mining and the processing of metal and the making of different tools, items and bangles and necklaces during different interviews.

4.2.7 Forced Removals after receiving the Gospel

After the fall of King *Muronga/Mutonga/Mutsonga*⁵⁰ some of his subjects who passed through *Vhulembethu* (Kruger National Park) are the forefathers of the Da Gama and Fernandez families who, as merchants, married to the *Vatsonga* then as the *Vharonga* as the *Vhavenḁa nubile from Vhuronga of king Muronga of Dande*. The descendants of the Portuguese traders settled amongst the *Vhavenḁa* who accommodated them because of their wives and those they married since they arrived, such that they too have been assimilated amongst the *Vhavenḁa* and have been allocated a place to stay to date, but have not totally lost their affinity which is still traceable with ease.

The first African traders are those of the *Maswanganyi* family and like many *Vharonga*, have either become the *Vatsonga* as those of *Tshilowa (Shilowa)* or have remained the *Vhavenḁa*. N̄emudzivhaḁi (1977:6). *The Vatsonga are the Vharonga as the Vhangona* just as much as the *Mashangana* are the *Banguni of Tshaka*, which ultimately confirms their common dynastical origin. Some of the *Vhanyai-Vhalembethu* of Makahane's subjects then residing along the *Lutsinga* route were forced to join them. Today they are known as the *Vatsonga* namely the *Vhaḁwaneḁi (Vanwanati va ka Baloyi <Ravhaloi, Shilowa < Tshilowa, Mnisi < Munisi, Mutsonga < Muronga and Maluleke < Malulenga including Vhanyai of the Nkuna and Bhadji, Makuvhela (Makhuvele) Mukaḁuni (Mtshetweni⁵¹)* amongst others. The other group of *Vanwanati* came from *N̄waneḁi*, which is south-east of *Dzimbabwe*, namely the *Chauke < Tshauka*, who were affected by landslides, joined *N̄ehoḁoni of Hoḁoni*. The place was later renamed *Hamakuleke* long after the descendants of *Thulamela* had moved and settled at *Magovhani* at the confluence of *Mutale* and *Luvuvhu* Rivers and were forcibly removed later by Stevenson-Hamilton. Together with the remnants of *Soshangaan*, Dinga'an's warriors, who came to *Venḁa* with some *Basotho* servants, like the *Mabila* family under the aegis of the Swiss Missionary Society, Croux (Guruni) settled at *Shehe* of *N̄eshehe* whose descendants currently live at *Vhufuli* and subsequently

⁵⁰ Oral tradition given by *Zhinda Shonisani Makahane* as part of his oral tradition, with no date provided, the *Vharonga* were given homage by the *Vhalembethu* when they passed through *Gondoḁa Lutsinga* as the traditional, hard bitten route from the east to the west through Miohe. The information was confirmed by *Muronga* who works at SABC Phalaphala Radio Station.

⁵¹ N̄emudzivhaḁi, MH (2007 March, 18 pers. comm.)

established a new nation of the *Tsonga-Shangaan* and renamed it Elim in (1858) at the time when Jao Albasini, who served as a Consular General under Paul Kruger, used the *Vatsonga* as spies and tax collectors from the *Vhavenda*. The introduction of tax and afforestation in Venda, where water-consuming plants were planted even in between huts, forced people to scatter hither and thither as they were expected to look after such foreign plants or be arrested.



As Paul Kruger's Consular General opened the floodgates of European onslaught on the *Vhavenda* from the south, such that his establishment at *Luonde* of the *Vhakwevho*, where Albasini dam stands and his grave is, using his *Tsonga-Shangaan* labourers, he forced the *Vhavenda* to pay poll-tax and with the assistance of the German and Swiss missionaries at *Tshakhuma* (Goedverwagcht) and *Shehe* (Elim), introduced forestry planting trees in between the huts with an instruction that the tree should be watered and should never be destroyed, the penalty of which was to be jailed. Subsequently, the *Vhavenda* left the mountains as they instead occupied them. Their removal attests that the *Vhavenda* did not migrate into South Africa but those who found them and usurped their soil, did.

Figure 4.85: An Italian born fortune-seeker Jao Albasini

It is difficult to believe that the missionaries were spies and agents of their Missionary Societies, and that the 'system' was all against Africans. (Matthew 28: 19-20) and the reasons of Martin Luther's 25 Thesis and his translation of the Bible, its removal from the library as a text for the few to become a Book of all the people. They worked amongst the Africans to pacify them and to reduce opposition by dividing them as Schweltnus did between *Mphephu* and General Joubert and *Tshivhase*. N̄emudzivhaḍi (1985:21-24) and never interfered when foreign trees were introduced as the first plantations, as per his advice.

Foreign tree plantations were planted in between the rondavels as a way of forcing the *Vhavenda* to vacate their fertile ancestral (Zoutpansberg mountain) strongholds that became the best place for the whites to occupy because of the mosquito free, perennial rivers and healthy, climatic conditions. The forced removals by the 'system' resulted in people being resettled in mosquito infested or rain shadow areas. The act to ruthlessly and inhumanely mishandle the Africans was advocated and promoted by GM Theal and his Migratory Theory that was vigorously implemented by Major James Stevenson-Hamilton when he ruthlessly uprooted *Vhangoṇa-Vhavenda of Makahane N̄elombe* whose story was grossly exaggerated by missionary Wessemann due to his lack of Indigenous Knowledge. His 'cruelty' was used as a scapegoat to force his people out of *Vhulembethu* in order to create the Kruger National Park, which is wrongly claimed to have been unoccupied by people, as an attempt to justify its creation.

As a sequel of the forced removals, president Paul Kruger proclaimed the Kruger National Park in 1898, using Major James Stevenson-Hamilton as the first warden, because he advised that the reserve should stretch from the Crocodile and Sabie to encompass *Luvuvhu*, and part of the *Vhembe* Rivers, thus forcing the *Vhalembethu* as the *Vhanyai-Vhangoṇa, Bakone and Banguni* of the South out of their ancestral land. His efforts were inter alia crowned by having a street, Hamilton Street, in Pretoria, named after him.

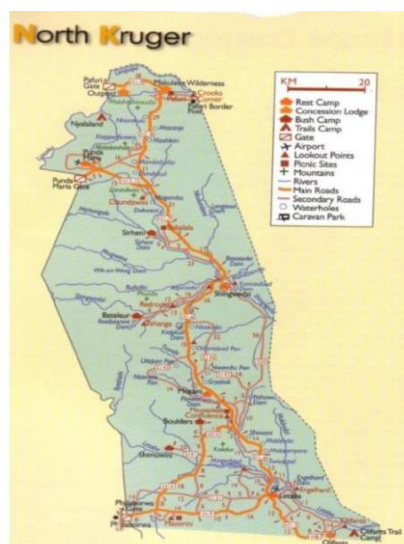


Figure 4.86: Agent Major Stevenson Hamilton

The snag of the mammoth task undertaken when creating the park was that the 'system' willingly or unwillingly, intentionally or unintentionally, sacrificed a lot of valuable, credible compelling evidence when the Africans were forcibly removed from their tame-wild-world in which the *Vhalembethu* lived with the wild and tamed the wild since Creation.

Oral tradition has it that they were forced to burn their homes and had their cattle shot, while the springs they depended on were poisoned to force them to move to, namely; *Musunda*, *Domboni*, *Mukununde*, and other places, while the royal family of *Nelombe Makahane* moved to *Tshakhuma* and finally to *Tshiphuseni*. Chief *Matibe* of *Miohe* was forced out and gave way to *Mhinga*, who worked as a foreman and was eventually married to a nubile from *Mbilwi*. Chief *Matibe* controlled the *Lusinga* route. Since the *Vhangoṇa* were forcibly removed from their strategic hillocks along the traditional route of *Lutsinga*, the area was eventually occupied by the modern *Tsonga-Shangaan* community that was created to serve the whites under the Swiss Mission, hence they are currently found at the Kruger gates from the north to the south and constitute the main work force in the Park. This creates a wrong impression that they originally occupied the area yet they were made to replace the *Vhavendḁa* by the gun-wielding whites. This policy by the 'system' divided the *Vhavendḁa* as the *Vhangoṇa*, the *Bapedi* as some of the *Bakone*, or the *Amaswati* and the *Amazulu* as some of the *Banguni*, who used to occupy the area long before the Park was created.

Currently they are more often than not observed as if they are foreigners in the area whereas the ancient stonewalled ruins that belonged to their ancestors vindicate the claims. The *Vatsonga* were introduced into the area during the scramble for Africa. The final onslaught came when in 1926 when the remaining *Makahane* community was forcibly removed from *Magovhani*, in the Park. This happened during the reign of Queen *Mangwe Mukonde* because the rightful heir to the throne *Mamphwe* had left for *Hamutele* and later to his great-great grandmother's relative. At the time when *Nyamushaa* was betrothed, her parents of the *Maḥhase Neluvhalani-Netshakhuma* royal family were still living at *Godzwoni Luvhalani* in *Tshakhuma*.

It was in 1926 that *Makahane* accompanied Wasseman to *Tshakhuma* and when Reverend Wessmann was demoted for befriending himself with a *Muvendḁa* convert

nubile, left *Tshakhuma*, for *Tshiphuseni* at *Ha-Masia* where he established a Mission Station and the *Makahane* family stayed nearby where the three baobab trees mark the *Makahane* ruins⁵² 250 kilometers away from their ancestral land, which like all other parts within the continent, are a testimony of the long existence of the *Munoans* and that they are the autochthones.

The *Vatsonga* community was consolidated as a 'new nation' during the fading stages of the apartheid epoch by Prof. HWE Ntsanwisi, who was recruited by the then Rector of the University College of the North, Professor EF Potgieter, who succeeded WW Einslen and De Wet Nel, as Commissioner General of the Northern *Sotho* and *Tsonga* Communities, as its prospective leader, on the understanding that he will have to retain his post and position as head of the Department of *Tsonga /Xitsonga* at the then University of the North, should the new policy of separate development fail. This example serves as a strong confirmation that the 'system' used its agents to divide the nation that was found united.



Picture taken of visiting Heads of State during the visit to South Africa of President H. Kamuzu Banda of Malawi. Back row (l. to r.) Chief L.M. Mangope (Bophuthatswana), Chief K.D. Matanzima (Transkei), Chief Mota (Qwaqwa). Front row (l. to r.) Prof H.W.E. Ntsanwisi (Gazankulu), Chief Patrick R. Mphephu (Venda), Chief Justice Mabandla (Ciskei), Chief M.M. Matlala (Lebowa) and Chief Mangosuthu Buthelezi (KwaZulu).

Figure 4.87: Heads of State

⁵²The relationship of Wessemann and the local people was emotionally related by the old lady Mrs Ligege, mother of Pastor Ligege of the NG Kerk De Hoop, who was his housekeeper. Missionary Wessmann died and was buried at *Tshiphuseni* but unfortunately his converts joined the other churches as the *Tshakhuma* missionaries never accepted his converts because of the plot they had made to defame him.

An example of the European manipulation is attested by their same attire because it is not possible for 'Heads of State' to don alike in multilateral meetings.

"If you don't join us, you are against us and we will see who will lose the most. Who besides Mandela, could have risked when everyone was spying on the other by observing one as the best 'friend' of them all topped-up with classified material gains?"

Cooper, (1987:25). As for Patrick Mphephu, he appointed his cousin, a *Mungoṅa* soldier Lieutenant *Muḍalo Raphulu Thavhakhulu* royal family. Mphephu, whose ancestors married from the *Raphulu*, ended up usurping their land. For his protection, *Mphephu* entrusted Lt *Muḍalo Raphulu* whose parents had relocated to their cousins *Thovhele Netshaulu of Tshaulu* as his most trusted security guard. This was something, which his half-brothers were not aware of, because their mother *Mokgadi* was a *Motlokwa*. Whenever Mphephu had some misunderstanding with his *Ramabulana* half-brothers, who wanted him to resign so that they could take over the reins, he would say: "This country does not belong to me or to you. It belongs to the *Vhangoṅa* who are the real *Vhavenda* from whom we stole the land." He turned around and then pointed out to his security officer Lieutenant *Muḍalo Raphulu Thavhakhulu* and said: "The land belongs to him and if I want, I can return it back to him now!"⁵³

In the past, the archaeological research was conducted as a secret and the blacks were not allowed to enroll in certain strategic Social and Natural Science courses until lately, when the practice was later changed. The archaeological research at *Mapungubwe* and *Thulamela* was conducted and kept as a secret until the involvement of the *Vhavenda* and the *Vatsonga* in the meetings of the reconstruction of the *Thulamela* ruins, whose history was twisted by the pen of the European authors, as evidenced by the memorised, twisted background(s) given by the African tour guides, without the involvement of the direct descendants of the places. These backgrounds are convincingly authored by the whites to deceive the tourists and to show how much effort has been exerted to preserve 'primitive tradition of unknown peoples' as an effort to avoid claims that could be made by the direct descendants later.

⁵³Makhuvha S, Mutsila Z and Brigadier Mulaudzi T pers. comm.

At *Thulamela* ruins, the whites twisted evidence in their favor, until the objective archaeologist Dr Sydney Miller corrected it, after seeing a replica of the artifacts he had found in the graves at *Thulamela* in the possession of the *Makahane* Royal family some 250 km away from the Kruger National Park at *Tshiphuseni*. When listening to the rendition of the oral tradition, he made a wise resolve to change the probabilities he had made and supported the credible claims made by the *Makahane* family who showed him the Baobab trees, which are the only ones at *Tshiphuseni*, and the artifacts that resemble the ones he had exhumed from the graves of their ancestors at *Thulamela* Ruins, which the *Shangaan* were unable to produce to support their claims. The same opportunity should be availed to the *Vhasenzi*, *Vhalemba* and the San on the claims made on their behalf to settle the problem technically created.

The use of oral rendition is supported by Fage (1970:32) who avers that: "Africa's past is contained in enormous body of material...as oral tradition or oral evidence (showing) how man relates by word of mouth the past of himself, his ancestors, his rulers and his people...". The *Thulamela* claim was contested and the decision was decided upon by credible oral⁵⁴ evidence.

The reburial of the 'human remains' at *Thulamela* and *Mapungubwe* had a wider publicity that brought the *Vhangona-Vhavenda* into the limelight as an ancient nation that could help to solve the mysteries of the past by making use of the Indigenous Knowledge. This valuable knowledge is currently used to shed light into the ignored African past. The archaeological research on 'human remains' at *Thulamela*, under the guild of Anglo-Gold, took place later (1995) and the reburial of the remains found there took place earlier on 31 May 1997, while earlier research that commenced in 1933 when General Smuts gave *Mapungubwe*, which became known as *Greefswald* farm, as a private farm to the University of Pretoria, was halted (2006) as a directive by the then President Thabo Mbeki, and the reburial of the 23 'human remains' took place on 18 and 19 November 2007 as confirmation that as the autochthones, the Africans, did not migrate into the country.

⁵⁴ Munyadziwa Mpeiwa-Raphulu of Dzananza at Tshakhuma, is a oral poet who features during traditional festivals and funerals to render ancient poems like that of '*Muvenda-avenda*' brought down from generation to generation.

The claims of the 'human remains' at *Thulamela* was as a result of the compelling, credible evidence provided by the *Makahane* Royal family, while the claims at Mapungubwe were made in accordance with the set out rules by the Legal Department of the University of Pretoria that had to be adjudicated to determine the bona fide interest and link by every claimant in a written form. The *Vhangona-Vhavenda* nation presented its written and signed submission on a 72 page document on 5 March 2006 to the Vice Chancellor and Principal CWL Pistorius (two copies as required), two copies to the Head of Department of Anatomy Prof JH Meiring of the University of Pretoria, a copy to the Office of the State President Thabo Mbeki, the Deputy Minister of the Department of Environmental Affairs and Tourism Ms. Rejoyce Mabuḏafhasi and the Chairperson of the *Steering Committee for the Return and Reburial of the Mapungubwe Human Remains* Khosi Vho-Ramovha in fulfillment of the set requirement by the University for its adjudication.

It became apparent later at the meeting that out of the six, individual claimants, the *Vhangona* or *Vhavenda* nation was the only one that responded. Their position confirmed them as an unchallenged example of the autochthones in the Southern African region. The valid claims made were supported by a Documentary entitled '*Reclaim*' that was screened by Angel Films SABC on 14 June 2006, which displayed what the University researchers had found during their excavations of the king's grave, including his squatting position as explained in the *Vhangona* document, based on oral evidence given to them by the elders.

The drama that unfolded proved the *Vhangona-Vhavenda* as the direct descendants of *Mapungubwe*. This confirmation was further re-enforced during the cleansing ceremony when their diviners, with the support of everyone and other claimants as spectators, led the entire ritual. Their medicine lady, Vho-Masindi, who requested to participate under the aegis of the *Vhangona*, led the *Vhalemba* delegation.

The inability of the *Vhalemba* to display their acclaimed expertise in medicine embarrassed not only themselves but those who had claimed it in literature on their behalf, as proof of how evidence was twisted to credit the wrong group even without them claiming so. Impressive was to witness how everyone was impressed and

capturing the cleansing ceremony⁵⁵ on video. The cleansing, to which the *Vhalemba* were subordinates, dismisses the initial claims made on their behalf by some writers who had twisted evidence. The wrong information is further attested by the fact that there are no medicine plants in the region with Oriental names. It became apparent, as betrayed by her *Tshivenda* sitting position, attire and name, that the *Mulemba* diviner was more of a *Muvenda* woman than a Hebrew. *City Press* page 27 dated 4 November 2007.

Of interest is the fact that the *Vhasenzi*, who came with the *Vhalemba* to the already existing *Dzaṭa*, did not attend the deliberations and the cleansing ceremony that took place, as an acknowledgement that they do not only revere the *Vhangoṅa* ruins but would not dare interfere with their rites as confirmed by N̄emudzivhaḡi, MH (1977:5) who states that: “Even today the *Vhasenzi* still revere the ruins and sacred places of the *Vhangoṅa*”

This quote reveals also why a member of the *Vhalemba* delegation collapsed during the reburial at *Mapungubwe* Hill and was rescued by priest *Dima N̄emalale* and priest *Mudzanani* on their adamant request, after their best medicine lady who was panic stricken had admitted that the powers that beset him were beyond her control⁵⁶. It explains further that the act by the *Vhalemba* to claim that they were the descendants of *Mapungubwe* as disputed by many authorities stated above could not be defended or justified as their ancestors came in the company of the *Vhasenzi* as already stated above.

Unlike the San who kept their cool because they were drawn in on the claim, they emphatically stated on 17 August 2007 at Task Hotel that they are not connected to *Mapungubwe*, and the *Vhalemba* were more on the defensive based on the DNA findings, which Professor Meiring of the Faculty of Anatomy indicated, were never conducted by the University. The *Vhangoṅa* kept their calm because they had discerned their intentions and they diplomatically acted to ensure that the approved Reburial ceremony by the Presidency and Parliament should not be aborted, to avoid possible future complexities from

⁵⁵The Cleansing Ceremony was witnessed by the veteran like Dr Wally Serote, *Tlou/Nḡ ou*, politicians, the local and international media, as the medicine men and priests proved their case.

⁵⁶ Priests Dima N̄emalale and Mudzanani at Mapungubwe Hill evening of 19 November 2007

happening after the current political dispensation. With the spiritual cleansing and rain rituals approved and conducted at a spot identified under darkness by the divining bones, the occasion was followed by rain falling throughout the night on 6 November 2006. The reburial that took place weeks thereafter and the packaging of the 'human remains', witnessed by the delegates at the University, after which they had to accompany the same from Pretoria to Mapungubwe, proceeded smoothly. The dignified reburial was covered by the local and international media and heavy, soaking rain fell from 20 November through to and including part of February 2008,⁵⁷ as a matter of fact rather than a coincidence, probability or pagan belief.

The above evidence reveals that no other community or individual, local or foreign, can lay a claim to have erected or discovered *Thulamela*, *Mapungubwe* and *Dzimbabwe* except the *Vhangona*. Just as much as it will be ridiculous for a foreigner to claim to have discovered any abandoned building in Europe or anywhere around the world, so do the stonewalled ruins and caves in Muno-Africa belong to the Munoans or Africans, as England belongs to the English people, who erected, occupied them and gave them names. This view explains the reason why place-names are traditionally neutral, situational and event-given. The Indigenous Knowledge Systems are an encyclopedia of such wisdom and the *Vhangona* had mastered it as proof that they are a nonesuch autochthonous nation, now, then and always.

The reconstruction of *Thulamela* Ruins was made possible by the sponsorship of AngloGold Fields, under the leadership of the archeologist Sydney Miller in 1993, and a Project Committee involving the *Vhavenda* and *Vatsonga*, and a team of Senior National Parks Board Officials, of which the current researcher was a member. After many difficult meetings, of doubts of who the direct descendants of *Thulamela* are, despite the fact that the name itself spells it out and the name of *Makahane* is a *Luvenda* name. There were those who thought of getting away with it nonetheless until they had to bring up their own diviner, who ultimately pronounced that the *Vhavenda* are the direct descendants of *Thulamela* and that the area is laden with the spirits of their ancestors, not to be tempered

⁵⁷The current researcher became involved in both projects when communities were engaged under the pressure of the democratic government as a member of the royal families of both royalities, as direct descendant of *Mapungubwe* and cousin descendant of *Thulamela* and can therefore claim to marshal some royal information of note brought down to him orally from generation to generation as a *Vhasikwa-Mubikwanaive- Tshidzatshapo-Ngwaniwapo- Ntangiwakugala-Mungona-Muvenda*.

with except by the *Vhanyai-Vhalembethu-Vhangoṇa-Vhavenḡa* as reflected in *The Star*, Tuesday 24 September 1996 (archeologist Sydney Miller) page 11 that:

“Shangaan sangoma Jemen Mabasa threw the ‘bones’...while elders gathered around and commented. The ancestors decreed that the Venda people were the closest, living descendants of Thulamela and they should conduct the blessing. They also rerieved a small fawn-coloured goat, which had been carried up the mountain to be slaughtered. It is the luckiest goat ... brought to be slaughtered but God...saved it everyone...including the usually hardened press corps...was touched by the spirit that is all pervasive at the site... a site that has an air of benevolence (and) ...a sense of lightness”

An excursion to *Tshiphuseni* at *Ha-Masia* was undertaken about 250km from Thulamela, where members of the royal family currently reside, and Sydney Miller, *Gota Ligege* and *Khosi Ramovha*, who saw with their eyes a replica of the artifacts as kept by the royal family in exile after they were forcefully removed by Maj. James Stevenson Hamilton, were elated. Hamilton’s name is given to a freeway in Pretoria in honor of the sterling work he did for the ‘system’ to disown the *Makahane* royal family of their ancestral land when the Kruger National Park was established. The Community was never compensated materially by the ‘system’. It is only recently that the current, democratic government has approved part of their land claim in 2001, in parliament, without any opposition.



[The Makahane Royal family visiting Makhadzi sitting in front at Hamutele where she is married. Behind her is her son’s wife. Sitting on the chairs are Matodzi (Goldsmith at Caltonville), his father Shonisani Siraga, the direct descendant of King Makahane of Thulamela, Vhulembethu (Kruger National Park) and rightful heir to the throne and his wife in white sitting next to her son’s wife who is a qualified teacher by profession]

Figure 4.88: The Makahane Royal Family

These efforts also endorse the fact that the *Vhalembethu* as the *Vhangona* have proved beyond any doubt that they did not migrate from the acclaimed cardinal point because they are the indigenous people of *Lukungurubwe* as acknowledged in Fage, JD (1970:10) that: “It is one of the more than 500 stonewalled ruins on mountain tops...known as the Zimbabwe culture... (as) reported in 1505 by Portuguese sea faring traders.”

This view supports that the Africans and the *Vhangona*, in particular, are the autochthones. The Migratory Theory prevailed for centuries because the Africans were not allowed to oppose it. It is this dearth of literature that is complicating the problem because the elders around the country are allowed to take away to their graves valuable information along with them, before it is captured and documented. The Europeans are still training tour guides who are not connected to the place, to maintain the status quo, to propagate wrong information to tourists, to restore the wrong side of the story. The same approach could happen with *Mapungubwe* by avoiding involving the bona fide descendants of the place and not to use African tour guides who have memorised twisted information in which no connected member is involved.

The *Thulamela*, like the *Mapungubwe* excursion was a dramatic event as the picture below reveals and the videotape would reveal, especially if had not been selectively edited as to what transpired that day in the Park.



Figure 4.89: Visit by the Minister

Soon after landing from his helicopter Minister Pallo Jordaan (center) of the crowd is approaching the monolith at the entrance of Thulamela ruins of King Makahane N elombe in Vhulembethu currently known as the Kruger National Park

[Part of the dignitaries from all over the country and abroad at Thulamela Ruins on 31 May 1997 during the guided trail.



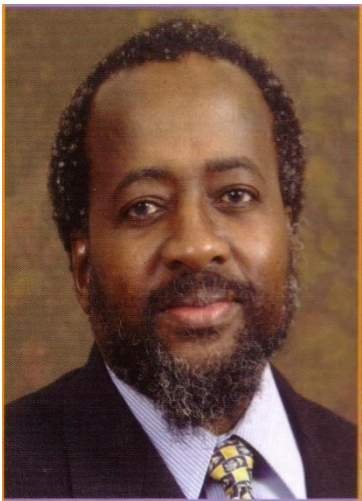
Figure 4.90: Visit by the Minister

For the symbolic handing over of the remains for reburial. Before the Minister's famous address after seeing the direct descendant of Makahane at Phafula (Phafuri) rest Camp. Behind the cameraman on the left, with grey hair in dark suit, is the humble heir to the throne in exile king *Shonisani Siraga Makahane Mudzimbabwe Shiriyadenga* looking on in disbelief, isolated as Dr Pallo Jordan is] Soon after landing from his helicopter Minister Pallo Jordaan (center) of the crowd is approaching the monolith at the entrance of Thulamela ruins of King Makahane N elombe in Vhulembethu currently known as the Kruger National Park

It is on this day at the camp that even those who vigorously tried to claim ownership of *Thulamela* had their twisted, prepared speeches silenced by the *Makahane* Royal family's dramatic act that stole the attention of the media and the audience and made the then Minister of Environmental Affairs and Tourism, Dr Pallo Jordaan, take to the stage to hammer the final nail in the coffin when he stated amongst others that:

"It was a lie! (*pause*) It was a lie! (*another pause*) It was a lie when we were told in history books that: When Jan van Riebeeck came here in 1652, he found this country an "empty land.

It was a lie! (*pause*)". Today, we have witnessed, the true descendants of the *Makahane* dynasty sitting before us. The history of South Africa should be rewritten!



The then Minister of Environmental Affairs and Tourism Dr Pallo (Paballo) Jordaan who after witnessing the humble appearance of the King elect *Shonisani Makahane* and his delegation took the central stage when Chief Gilbert Ligege addressed the gathering after the excursion and impressive dances to win the hearts of those who know nothing about what Steven Hamilton did to his parents when they were forcefully removed from their ancestral land ... he uttered the words of wisdom that silenced the would be humbuggers.

Figure 4.91: Minister of Environmental Affairs and Tourism Dr Pallo (Paballo) Jordaan, 31 May 1997 at Thulamela

This was followed by applause of approval that echoed through the dense bushes and the river valley of the Luvuvhu River to appease and revive the otherwise long dampened spirits of the ancestors of *Venda* of yore, as Muno had again produced leaders with lofty minds. The issue of ethnicity is therefore a recent construct created by Theal and his successors and was promoted by the 'system' as attested by the creation of the SATBVC states as an attempt to convince the United Nations that South Africa is a country of minorities who are always at loggerheads as an effort to conceal their poised involvement that divided them.

It is for this reason that Saunders, C (1988:125) says: "...ethnicity was ...a recent construct which strongly confirms and endorses the fact that it was not there before the advent of the Europeans because the Africans considered and most still do consider themselves as the children with the same origin and the fact that they no longer know each other, betrays the time when their ancestors parted ways and was made worse after their encounter with the colonialists who after dividing them, localised them and developed the new language groupings led by the missionaries from different adversary European countries. This new construct influenced many modern thinkers who seem to follow it against the traditional set-up which distinguishes as to what constitutes a family, community and a nation." When families and communities are referred to as 'different nations', the issue of uniting them as a nation becomes all the more difficult, elusive and a source of contention, division and war. When the Europeans encountered the Africans they found them living in peace and leading a settled lifestyle as stated in Chapter Two above.

The reason for the 'system' to observe the Africans as different from each other is because in the past, they were observed as 'objects' thought to be discovered as primitive, or as pagans and as villains, yet the early Europeans that were brought into the country were worse than them, because they were down on the ladder of civilisation in Europe as pointed out by Bull (1991:23) that officials that brought them:

"...encouraged literacy classes, singing, dancing and games to fill in the time after chores had been done...the single women were subjected to the strictest rules and had little freedom"

This quote explains the reason why such people were psychologically affected as they mercilessly transferred their vengeance towards the innocent Africans, as they ran them down, stirred up the country and took up their land, as people ran hither and thither for dear life. What is difficult to comprehend is that the Europeans claim everything that is

good and beautiful to be theirs, while all that is bad and ugly belong to the Africans (Munoans) because they happen to be the authentic autochthones in the country and region that is rich in natural resources. Unfounded as it is, it is for this reason that they claim that the whites and the Africans are both foreigners and because the Khoisan are in minority, are the 'First People.' The study has for the first time advanced compelling evidence to disprove the propaganda that was spread by the Canadian Theal and his incorrect Migratory Theory.

While it is required from everyone to honour, respect and recognise that the Europeans own Europe, the Africans as indigenous to the country, region and continent should equally be observed as the nonesuch autochthones of Muno-Africa. This claim is supported by the human and cattle footprint found imprinted on igneous rock when lava was still soft-warm at *Kokwane in Nzhelele, Venda*.



The Human footprint is self-evident. This is credible evidence of the long existence of the black Africans in the country currently called South Africa, which disproves the Migratory Theory. If **Electronic Spin Resonance Dating** could be applied on the piece of this rock, it will be possible to determine when the print was made, when lava was still soft-warm, deep in antiquity, as a levelled mixture of cement and water is before it sets up. That will reveal that human life existed much earlier, when human beings practised husbandry hence the name *Vhangona*.

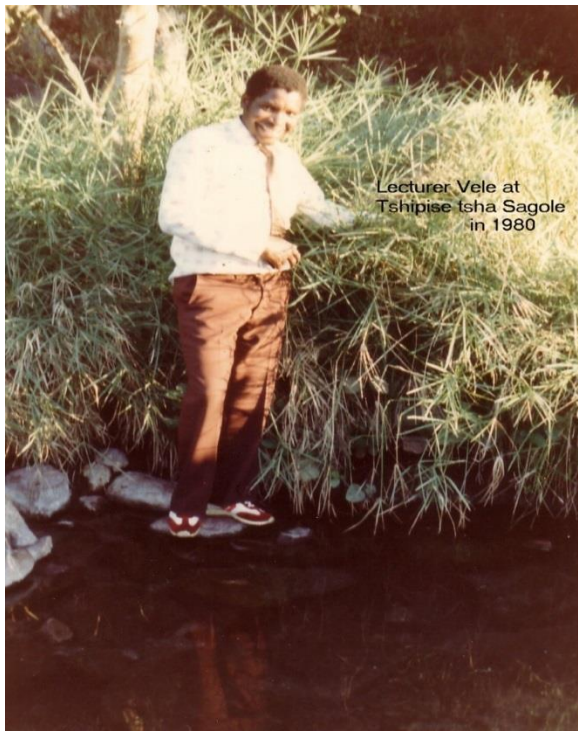


Cattle footprints on this igneous rock found on the same area where human footprints exist at *Kokwane, at Nzhelele in Venda*, support the claim made by Gilliomee and Mbenga (2010:11-12) that the Africans were the first to tame *Nguni* cattle.

Figure 4.92: Human and Cattle footprints

No one currently living knows when or where such disasters took place in their sequence in *Venḡa*, except the oral history inherited is captured by the adage, and concepts and places where such natural prints are captured on rock, is something not easy to come by and strongly confirms that the one who gives an original name to a place, a concept or an adage is not only the owner of the place, but is older than the rock itself because he imprinted his foot on it when it was still in its formative stages, and that based on the size of his foot, he was an adult herder whose nation was so civilised that they had domesticated big and small stock. This is something that is unique around the world and may only be compared with the adage cited in Chapter Two found amongst the *Vhangona-Bakone-Banguni*, which acknowledges them as one civilised, original nation with a common country of inexhaustible animal and natural resources, fertile land with perennial rivers, exuberant vegetation, beautiful mountains, valleys and dales, and washed by *Lwanzhelwavhimbi* (Indian) and *Lawnzhembwanda* (Atlantic Oceans), a common environment and different climatic conditions, veld and deserts. A country of many countries in one.

While lava could have swallowed many people in the past, some survived the ordeal because humankind cannot be wiped out completely as nature has its own checks and balances to protect life. At the neighbouring mountain called *Tswime*, whose top boils and oozes smoke, which is more visible in winter, is a warm water spring which currently has been modernised but this is how it appeared in those years.



The *Vhangoṅa* were the first to discover the medicinal value of the underground hot-water spring as they systematically apportioned its utilisation during the day for women, and the sick and evening for men at Sagole warmbath. Other warmbaths are *Tshipise tsha Ḍ onḑ we* and *Lupepe*, which were utilised and healed many people of their different ailments since deep in antiquity as proof that they are the nonesuch autochthones.

Figure 4.93: Warm spring

Volcanic eruptions and earthquakes are localised, as it is still the case even today. What is frightening to date though, is that neither volcanic eruptions nor earthquakes are easily or precisely predictable. Through trial and error, discovery, originality, creativity and insight, the ancient *Vhangoṅa-Bakone-Banguni* proved themselves as a civilised nation with religion at the highest episcopal level and God as the sole omnipotent being. The current researcher discovered the cattle and human footprints on igneous rock at a place called *Kokwane* as proof that the *Vhangoṅa-Vhavenḑa* existed in the country when it was still earthquake and volcanic prone.

The *Vhangoṅa*, as the *Vhabikwanaive* therefore, are an embodiment of the drama that followed the earthquakes and volcanic eruptions that unfolded in the country then called *Lukungurubwe* (and currently South Africa), in the deep, dim past. The spectacle served them as a reservoir or encyclopaedia of Indigenous Knowledge, which immediately supports their long existence as the autochthones when the country was still young.

The events that occurred in the dim past challenge the claim that the black Africans migrated into South Africa as they are the only people who can attest that their ancestors witnessed the disasters of yore, as they react each time they are misled by the rumblings made by a passing jet. The enactments by the womenfolk inferring their awareness of volcanoes and earthquakes attest the *Bangona-Bakone-Banguni* as the autochthones who still, through oral tradition, make such enactments, which their ancestors made deep in the past, as they were passed over orally from generation to generation to appease God as his footsteps are heard. This historical evidence acknowledges them as the autochthones and not as migrants, as the Europeans and the Orientals know nothing about the experience, yet they claim a country that was never meant to be theirs since they have their own place of origin as they so claim and are proud of.

4.3 CONCLUSION

This study has succeeded in using the *Vhangona-Vhavenda* as an element of the gestalt Munoan Bang(k)o/un(a/e/i) (Black/African) Nation, as the nonesuch autochthones in the country currently called South Africa as also confirmed by Schwellnus (n.d.91) who endorsed that: "When Gwamasenga arrived in the already existing Dzata he found Venda as a country ruled by the Vhangona as their own but usurped it from them".

The evidence in the quote endorses the *Vhangona-Vhavenda* as a sample of the *Bakone-Banguni* as the nonesuch autochthones and not as migrants in the country, as the Europeans and Orientals in the country are, because they were and still are the nation that shares the different animal based totems with one God. Here follows a synopsis of the African totems in picture form and the different but the same names given to one omnipotent and omnipresent God who was their Creator and whom they access through their ancestors who serve as their intermediaries because they are closer to the Creator whom it is believed summoned them for higher service than the living. This quote above confirms that no consultation was made by the colonialists or imperialists with the ancient nation of *Lukungurubwe* that was re-named 'South Africa' without any consultation, and so ignored it as the country of the *Vhapo-Bapong-Balapha* as the *Vhangona-Bakone-Banguni* when they wrote the twisted history of the country, as this study has shown by providing ample, credible evidence supporting them as the nonesuch autochthones in the country of their ancestors. This strongly supports the fact that if some of the human beings ever did migrate out of this continent, then known as Muno (Africa), those who remained were the black people who did not migrate or emigrate because they have always been in the same country, region and continent since Creation, therefore the county belonged to them then, now and always.

The intentional efforts of the imperialists to ignore them, was not only wrong, but it was also an indirect support of the Africans as the nonesuch autochthones of the country and continent, as the discoveries made by the archaeologists above aptly confirm. Their stance to ignore the children of the soil, and write everything on their behalf, explains the reason why valuable information was sacrificed as stated in this study. The analysis of the outlined demonstrable evidence succeeded in confirming the Africans as the autochthones and therefore demystifies the Migratory Theory. Loubser (1988: 51 and 102) attests that he discovered underground maize pits in the many ancient stonewalled ruins like *Tshipange* and *Mabovho* and if it was false Davidson (1991: 265) could not have claimed that: “In the southern land of beaming climate, good and often virgin soil for crops and cattle and abundant extra protein in the form of game both big and small, they evidently prospered...”

To verbally go around and claim that the Africans were saved by the Europeans because they were found starving when in reality the opposite was the case, is the grossest insult ever made by the people who stole their land and still tenaciously hold onto it by their legal institutions, which should be legally reversed, to determine whether the Africans are lazy when their land is fully reclaimed and training provided, as it was before their encounter with the West. The best artwork found throughout the country and abroad has proved the Africans as the most gifted nation; and has proved them to be indigenous, artistic, cultured and civilised.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This section briefly reflects on the entire study to determine whether the origin of the Africans is local, and whether they have a common, dynastical origin or not and how by going back to the things themselves, the Migratory Theory was demystified and then provide strength, weaknesses and recommendations.

5.2 THE DYNASTICAL COMMONALITY OF THE AFRICANS

This study has succeeded in determining the long existence of the *Vhangona-Bakone-Banguni*. It was achieved by making use of demonstrable, credible, valid, reliable, verifiable, justifiable and replicable evidence, never handled before as proof that the Africans lived together harmoniously in the Southern African region before the advent of Western Civilisation and therefore did not migrate. The issue of consequential migration of the Africans was wrongly propagated by a Canadian George McCall Theal, as an 'assumption' which he connived while working at the archives in Cape Town, coming up with the Migratory Theory which sounded reasonable and pardonable, if everyone, save for the San who were in the minority and protected for a purpose, applied the theory of an empty land wherein everyone had to move from opposite directions, with whites coming from the South and blacks from the North. Then whites could systematically occupy the land through forced removals, unprovoked war, propaganda, legal institutions and targeted separate education that left the black Africans individually, severally and collectively pauperised and stateless for centuries to date, while the minority foreigners had everything including their financially protected 'legal powers' as the untouchables.

By making use of historical semantics, it is possible to determine the commonality of the Africans that dates back into antiquity, as man evolved within the region and settled in places that had the best climatic conditions, with permanent springs and perennial rivers, lush grasslands for grazing, was punctuated by forests, covered in mountains, hillocks, and valleys favourable for agricultural purposes, husbandry and wild animals for the pot, but full of dangerous predators such that it was fit to be called a wild-tame-world because the wild only attacked man if and when threatened, for man's God-given protective stench, kept them at bay.

The Africans domesticated wild animals within strong social structures led by the nonesuch, oldest, most renowned chieftaincy that supported their common, dynastical origin. The semantics of their ancient place-names are a pointer of where the related modern communities emerged from and so support their common dynastical origin that dates back into antiquity and so demystifies the theory of isolationism and the Migratory Theory. Since the African ancestors lived in the tame-wild-world, with predators roaming around day and night, they had to arm themselves with drumbeating to keep the animals at bay, and with weapons to protect their stock. Faithful herdsmen received their annual calve per person to start their own stock and for use in the transaction of lobola which was a form of African dowry. This was done to empower everyone and this is how people obtained their independence and gives insight as to how the Khoisan were emancipated into becoming cattle owners because they were also used as hired stock herders who were remunerated by a calf per year as a standard practice.

Life in those days had its perilous risks and it explains the reason why only men made of sterner stuff could survive cattle raids, an epidemic of cattle diseases such as foot and mouth disease and/or tuberculosis, picked up from the lowveld, where buffaloes and lions suffering from such ailments roamed. More often than not, they were forced to start all over again or change areas and as a result could afford to settle in mountainous areas where disease-carrying animals were less prevalent. It was this challenging situation that demanded armed men to move around in groups to protect themselves, their stock, and their communities from predators hence the production of such weapons from places like *Mapungubwe*, *Dzimbabwe*, *Thulamela*, *Vuu*, *Maṭhoṭhwe*, *Maṭaṭani*, *Luvhalani* and *Nanḍoni*, to mention but a few, arose, for distribution throughout the country and region.

The work of the smelters, and availability of staple food such as maize, meat, salt and snuff, reveals their connectivity through hard beaten routes, and their common, dynastical origin but this favourable arrangement, which benefitted the country, was stopped by the foreign land seekers who changed the course of history of the country,

through separate education systems, and twisted information based on the faulty Migratory Theory. They also halted the traditional production of *Tshivenda* guns called 'Sasawane', which were collected at *Tshaṇowa* to disarm *Vhavenda*.

The adage below reveals earlier connection and a common origin of the Munoans/Africans that states that: Everything comes to an end:

Tshi sa fheli tshi a tula (*Tshingoṇa-Tshivenda*)

Se se sa feleng sea hlola (*Sekone-Sesotho*)

Koku ku nga pheli kua hlola (*Senguni: Isizulu, Isixhosa, Isiswati, Isindebele*)

Lexi xi nga heliki xa hlola (*Xitsonga*)

Chisingaperi chino ku shura (*Tshikalanga currently Shona*).

If the modern South African blacks were different, they would not be sharing the same adage with the same rendering, except for the difference in orthography and geographical positioning or situation. This evidence bespeaks of the fact that the vastness of the area they inhabit gives insight of their unity since creation as supported by demonstrable evidence highlighted throughout this study that supports them as a peace-loving nation that was aware of the existence of their own throughout the regions and continent, until they were separated and strictly localised by the bylaws of the 'system'. The painful hardship ensued via the hatred that was transplanted and perpetrated by the missionaries who had a mission to accomplish through the spread of the Gospel that promoted denominational segregation, national division, seclusion, hatred and poverty as the lynch-pin of the 'system' that practiced forced removals of the autochthones to barren places while the colonisers remained occupying the best agricultural land, with the best climatic conditions and the best natural resources.

5.3 DIVISION AS A STUMBLING BLOCK FOR UNITY

The modern nations are based on modern political figures to create an impression that life started with them whereas it irretrievably dates back to Creation. Amongst the Africans or as they were originally known, as the *Bangoṇa-Bakone-Banguni* people, who lived in a country that teems with meat (*Mu/Vha*)ngona-(*Mo/Ba*)kone-(*M/Ba*) Nguni anglicised as *Ngona(s)-Kone(s)-Nguni(s)* as people who domesticated the *Nguni* cattle from the wild deep, in antiquity, that supports them as the nonesuch autochthones in Southern Africa, cannot be gainsaid. Due to the lack of Indigenous Knowledge Systems and the fact

that everything written concerning South Africa and the continent was done on their behalf by the foreign European specialists like Van Jaarsveld (1975:) who wanted them to serve as their 'foot stool', without consultation, and over-emphasised their differences instead of looking for the similarities amongst them, was the most degrading situation of a noble nation by a 'system'. These writers were proven wrong by archaeological discoveries and demonstrable, credible data from the field of study, as outlined in this study, which completely demystifies the Migratory Theory. Saunders (1985), Loubser (1988) or Tellingner and Heine (2009) and Boshoff (2016:55). It became apparent that the distortion and twist of facts was committed by the missionaries, agents and colonisers throughout Southern Africa to divide the same people as they freely grabbed land for themselves and on behalf of their mother countries, and in the process, set Africans one against the other through the promotion of bribes, gossips, myths, twists of evidence, undeclared wars and through irrelevant, parallel education systems, to create space for themselves and their kith and kin as observed by Fage (1970:84) when he says: "For the vast majority of white South African school children, the Africans are still savages who treacherously massacred their pioneering ancestors."

Such a generalised exaggeration by the whitedom became a self-created stumbling block towards nation-building and harmonious co-existence, which is a requirement for future unity and stability, especially when it is the agents who destabilised the Africans through what Osei Boateng (2010:25) in an article 'The Spoils of Berlin' in the magazine 'New African, Carving up Africa' says is: "...the doctrine of effective occupation, which made the conquest of Africa a less bloody process for the Europeans and not the Africans because of the superior weapons." This plot was subtly handled and fully supported and executed by the missionaries who served as unsuspected, cloaked intermediaries to quell the situation by advising the Africans to maintain their calm and restraint and refrain from being unnecessarily confrontational, as revealed by modern authors like Hadland, and Rantao (1999:7) who, when quoting Govan Mbeki, was perturbed by the behaviour of the orthodox Methodist Christianity says: "He noticed with disappointment and frustration the missionaries' silence and accepted with resignation the Hertzog Bills which limited the black people's rights and this made him wonder

whether there is God.” This treatise has attempted to unpack part of the Indigenous Knowledge Systems as Ambassador Kapembe Nsingo in Masoga and Musyoki (2001:7) purports that:

“These knowledge forms and this content constitute the basis of the production and reproduction of social and human life. They are evolutionary and responsible for the nature and forms of societies that have existed for over billions of years. These life systems were the engines for the evolution of our indigenous societies and have, to a large degree, remained resilient to the uninvited intrusion of other cultures by way of colonisation and slavery. African society has proprietary rights over these systems.” This view confirms the relevance of this study, helps to provide solutions to modern problems and could serve as a vehicle in promoting mutual co-existence; communication, understanding, respect, and co-operation by redressing the mistakes of the past as a collective.

The promotion, protection of mutual respect, the furtherance of humanity, tolerance, friendship, peace, stability and national unity among and within cultural, linguistic and religious affiliation of the heterogeneous society, on the basis of equality and free association, is all that will save the nation. Nation building should be anchored in collective bargaining that is based on equal rights and the respect of undistorted, demonstrable, original evidence because even though the modern man cannot afford to linger longer in the past, it is imperative to strategically plan about the future from the past because the best prophet of the future is in the accommodating progressive past.

On the basis of an informed past therefore, it is possible to revisit the past objectively from an unbiased collective position, without any prejudice, by highlighting areas and issues of common concern and interest that will promote peace and stability throughout the region as was the case before the West set foot in the country to fuel confrontation and war amongst the otherwise peace-loving people. It is no longer a secret as to ‘who divided and impoverished who’ in Africa, in the name of civilisation and development that was imposed, without consultation, and mutual, collective involvement with the heirs of the country in multilateral forum to reach a workable consensus. The un-called for division by the ‘system’ is observed by Seme in Welsh (2010:37) when he avers that: “We are one people. These divisions, these jealousies, are the cause of all our woes and of all our backwardness and ignorance today.”

It is through the enforcement of these divisions by the agents of the 'system' that the nation was divided, so that they currently observe themselves as the 'Language Group State'. This uncalled-for situation had to be redressed by the 'Constitution of the Congress' in 1919 as Welsh (2010:38) avers that the Congress: "Discouraged ethnicity among the Africans and agitated and advocated...the removal of the colour bar and for equitable representation of Africans in Parliament...".

The above quote reinforces the compelling commonality amongst the Africans as evidence advanced in this study inside and outside the current *Venḁa*. It is a considered fact by the elders that before any contact was made with the West, *Venḁa* of yore covered vast areas. The elders used to state that Angola is derived from *Dongola* and that the names like *Tshikumatshika*, *Tshikumanḁou*, *Tshikumakhole* and *Masindi* found in use in Angola, which incidentally is also a name of an ancient Queen, reveal that in the past there used to be a *Maḁamba* kingdom in the current Angola. Would it be a claim to state that Zambia was *Vhulozwi* before, while Tanzania is the name coined by President Nyerere? *Tanganyika* was used by Livingstone, when in fact it is derived from a *Tshivendḁa* name '*Matanganyika*' meaning a country (*nyika*) that is surrounded (*tanga*) by water (*maḁi*) and that Nyerere which refers to a big Locust is actually Gerere in *Luvendḁa*.

Is it not thought provoking to realise that in Tanzania, there is a place that has retained the *Tshivendḁa* name like *Tshililambombwe* as a place of dormant volcano. The suffix -bwe is found in *Dzim**ba**bwe*, *Mapungu**bwe***, *Sub**bwe***, *Ṭhophomab**bwe***, *Munya**bwe***, ***Bwerinofa*** and *Lukunguru**bwe***. These ancient concepts refer to stone in a molten form during volcanic eruptions, which dates back millions of years ago when the continent was still at its formative state and volcanic eruptions were a common spectacle. This is a revelation that people who lived in the region were related and spoke a common language and that, as such, were not migrants.

How about *Munomotapa* which is derived from *Munwewatapa* that is the finger pulled or *Karidza* which is *Kharidzha*; *Harare*, which is *Aḁilali* or *Kutama* or *Maputo* and *Luvhombu* in *Vhuronga* or *Waḁavhailḁ* as the longest river in Africa today called the Nile? All these names are found outside the current South Africa and reveal that they were, as they still are, from the original *Tshivendḁa* place-names as ad infinitum (*Uyahuilḁ*) means! This does not prevent others from laying the same claim as long as tangible evidence is used and could help in revealing this commonality of common origin deep in the dim past

before time became time. These ancient concepts could help unite the nation as it was in the past. It is De Villiers and Hirtle (1988:106) who confirm the *Vhangona-Bakone-Banguni* as the autochthones when they state that: “Ethnologists agree that Southern African region was inhabited by the Bantu who diverged from a single culture that built the city of Zimbabwe”. This view is partly correct but it does not take into consideration that the same people lived before the *Dzimbabwe* ruins, if earlier ruins are taken into consideration. Due to the lack of Indigenous Knowledge, the writers made a mistake when they unknowingly divided the same people and presumed that the ‘*Nguni, Tsonga, Sotho and Venda*’, as a single culture, drifted south over the Limpopo River without knowing that they are the descendants of the *Vhangona-Banguni-Bakone* who, as correctly stated, had a decentralised chieftaincy that gave rise to many stonewalled citadels, including the *Dzimbabwe* ruins, which therefore means that they did not migrate.

The observation made by the above writers gives insight as to how the original, demonstrable evidence was willingly or unwillingly twisted, based on wrong presumptions. It also supports how important Indigenous Knowledge is in correcting the mistakes of the European writers for a better, common future where the West will have to acknowledge the black Africans as the nonesuch autochthones and that such, cannot have migrated. In order to avoid facing the truth, the Europeans verbally concur that the *Vhangona* are the most ancient nation that has gone into extinction by wrongly differentiating them from the *Vhavenda* due to the lack of Indigenous Knowledge. The Europeans have a tendency of claiming to know people who lived long before they came into the country better than the Africans as the Autochthones and would write about them from a Eurocentric approach, and refrain from stating who they were, to avoid challenging the Migratory Theory, as a watchword of separateness or apartness and the lunatic scheme of Apartheid. (Ibid.1997:122).

The Europeans avoid to confirm that the Africans (Bantu) are the autochthonous nation of South Africa because that would be self-defeating hence they keep on contradicting themselves and argue that South Africa is an heterogeneous society of minorities because in their perpetual research findings, they are confronted with demonstrable hard core evidence that dismisses the wrong claims made by the ‘system’ as acknowledged by the ANC stalwart Denis Goldberg that:

'Apartheid was wrong and unjust' meaning that all the land acquired during its reign should be denounced and be restored to the rightful heirs and autochthones of the soil then, now and always because they were there since Creation, as demonstrable evidence in the form of human fossils, human remains and human footprints on rocks, which have revealed and are sounded by Hadland, and Rantao (1999:45) about Thabo Mbeki when they capture his thoughts, when he said: "The seeds of his vision of an African rebirth, an African Renaissance, had long been nurtured during his travels, his studies and in his interactions with the African political leaders." This quote explains the reason why well-groomed Africans aspire to have earlier African connections revived and reclaimed from an informed position, as the right step in the right direction, as this gives ownership of the continent to all the indigenous people who live in it because their ancestors lived in it and were an inter-connected whole that bespeaks of Creation, which populated and settled in the continent fully before any intervention with the West was made. It has become obvious therefore, that the turmoil caused by colonial, imperialistic, settler economy and white occupation in the country, is the basis upon which the Migratory Theory was based to create enough space for the whites to gluttonously occupy vast lands, as the masters of all they survey. At the time, convergent validity could not be applied and instead, interviewer effects, 'chimera' or neutrality and play of power was the policy, as Cohen, Manion, and Morrison (2005:121-142) and Uys, and Basson (2005:80-85) aver, that affected reliability and validity, and content validity, of earlier Social Scientists, who divided people by looking for dissimilarity rather than elements of similarity as they existed at the time before their time, and so misled them.

Information was distorted for a reason as observed by Cohen, Manion and Morrison (2005:142) who aver that the: "Relationship between the researcher and the researched are rarely symmetrical in terms of power; it is often the case that those with more power, information and resources research those with less". The quote above sheds some light that this was the reason why Africa was robbed of its own, which makes it difficult to reclaim as its own, because people rely more on what is written and what they have been taught about than oral tradition, most of which is lost because of a series of events that took place since Western intervention. Credible data is localised, Anglicised or replaced, as the indigenous place-names changed. These had to be restored amidst opposition by the rich who can approach the most expensive legal institutions to reverse and dictate terms that suit them to finally privatise what they consciously know is incorrect by Christian standards and the supreme principles of *Vhuthu-Botho-Ubuntu-Xinhu-Kintu*.

This was obviously the case in the past South African situation, where a minority, privileged group conducted enormous research about the Munoans/Africans, without their knowledge, as was the case at *Mapungubwe* citadel and its environs which were conducted since 1933, without consultation with the direct descendants of the place, the *Vhangona* who are the *Vhavenda*, resulting in a lot of speculations and assumptions made by the researchers who were not there at the time, instead of involving the *Vhangona-Vhavenda* who occupied the area and region since Creation. The researchers seem to have never endeavoured to find out about their whereabouts and instead had to speculate because they apparently had realised that should they acknowledge that *Mapungubwe* serves as an icon of the *Vhavenda* civilisation, it would indirectly be disproving what the Migratory Theory has espoused and succeeded in doing. Such researchers are not aware that the *Vhavenda* are the *Vhangona* and therefore indigenous to the region before the coming into being of the 'Transvaal, Rhodesia, Botswana, the Rhodesia's and Limpopo' that are currently observed as independent. A real disempowering division when compared with what stringen well planned and well oiled unity by deserious leaders could bring about.

The ancient *Vhangona* interment includes their important, durable insignias, in a sitting or lying position, with their heads facing west, as the setting sun is or in a sleeping position for the women to promote birth for their offspring, or on their back within the family yard or behind the house on a hard beaten raised soil seat for the foetus to protect the future fertility for the mother. Some are buried in the cattle kraal for them to multiply and to conceal the grave, to prevent his sons from fighting for the property and to enable the elders to allocate them without any opposition as gifts for their dowries and to keep the family united.

Under normal circumstances the dead are buried in a normal, round grave in a sitting or lying position wrapped in cattle skin whereupon the sides of the grave are supported with stone walls and traditional seeds are sown and water poured on top of the grave to symbolise the hereafter and their utensils, placed on top. In the past, thorn plants, prickly pear or plants that grow from a twig were planted, or branches placed on top to prevent wild animals from digging the grave. It is an ominous disaster to speak badly of the dead; as such it could spell misfortune or a curse to even include one's progeny because the ever-living spirits wield unlimited powers. It is not surprising why Ambassador Kapempe Nsingo in Masoga, and Musyoki (2004:7) avers that: "African artefacts exhibited in museums or elsewhere are nothing more than mere collections that constitute an historical marvel, produced by and illustrating the products of primitive societies and their primitive science,

evidencing the gap in advancement between them and us. In addition, past and present knowledge about Africa's biodiversity has value only in the exploits of non-African scientific interests, in particular the pharmaceutical industries.”

The lack of direct involvement of the descendants of the *Vhangoṇa of Mapungubwe* ancestors, whose remains were dislodged from their graves and placed under the microscope for decades, secretly, resulted in speculations and assumptions which, on the basis of prejudice, credited the probability of occupation of the area by a fictitious nation called the *Mapungubweans*, even when the place-names in the area are in *Tshingoṇa- Sekone- iSinguni*. Some place-names have been distorted, twisted or wrongly spelt intentionally or unintentionally such that they create a sense of foreign occupation whereas such was never the case as aptly outlined above.

The cry of the wondering, unsettled, ancestral spirits were ultimately saved by the good, positive, governing spirit and intentions of the democratic government, the South African National Parks and eventually, the reluctance of the University of Pretoria that culminated in the establishment in 2004 of the *Mapungubwe-Dongola* Park to restore, promote and protect the cultural and traditional heritage which originally was known as *Lifurudzi/Lehurutshe/Maṅwadu* (Botswana), *Liṅṅa Vhukalanga/Vhuduma*, (D)zimbabwe and *Mapungubwe* in South Africa. This endeavour is an attempt to reconcile part of a region which was one undulating geographical entity then known as *Lukungurubwe* since antiquity, when the region was still earthquake and volcanic prone as outlined.

It is only by going back to the things themselves that a better understanding can emerge and a strong future be shaped hence the South African National Parks (SANParks) document, acknowledging an earlier existence of the same people stated in 2006 that: “The cultural heritage and community participation within the Mapungubwe landscape reveals the inextricable links between people and biodiversity conservation by building a constituency across the country in the overall history of the subcontinent as was the case in the past (n.d: SANPARKS 2006)”.

This quote is an objective acknowledgement that the modern politically created borders, were not there before which means that the entire country was populated by the Munoans as the indigenous *Banguni-Bakone-Bangona* nation who were and are not ‘foreign settlers’ in South Africa then called *Lukungurubwe* but was ignored and fell into disuse as a result of the unfounded Migratory Theory and thus never recorded by the ‘system’.

In the brochure, "People and Conservation, the key to a sustainable future" by SANParks (2006:24) is stated that: "The park now regularly hosts communities from Botswana and Zimbabwe who, for almost more than 100 years were cut off from ancestral land of which their ancestors once were an integral part. In this way the park is reaching out to a broader Southern African community- an initiative that, it is hoped, will eventually culminate in the formation of a Transfrontier Conservation Area, which would significantly promote regional integration, greater biodiversity, environmental tourism and successful economic growth that would benefit everyone."

This quote is a confirmation that the region belonged to one unconfirmed nation namely the *Vhangona-Bakone-Vhakalanga* who lived in the entire region and did not therefore emigrate or migrate or immigrate hence the *Tshivenda* place-names found in the current Zimbabwe (originally *Dzimbabwe, Lina, Vhuduma, Vhukalanga*) and Botswana (<*Lefelo le le tswanago* (originally *Lifurudzi* because of the ever flying sand particles as a result of the encroaching desert) attest.

The region *Venda* of yore, in this study, refers to the Southern African region as observed from a holistic point of view, as the situation was before colonialism and imperialism to further confirm that the soil belongs to the Munoans as the *Vhangona-Bakone-Banguni*, hence the adage states that it is a country of the *Ngana-Kone-Nguni* namely:

Shango la Vhangona na Vhabva (Vharwa)

Lefatse la Bakone le Bathwa

Umhlaba wa Banguni na Amaqhakatsu

South Africa therefore belongs to the *Ngonas-Kones-Ngunis* and the San as a nonesuch autochthonous nation washed by the waters of *Lwanzhelwavhimbi* (Indian) and *Lwanzhembwanda* (Atlantic Oceans).

When Barlow (1960: 12) justifies the oppression that once was, and acknowledges that the country belongs to the Africans, he states that: "As far as I can judge, South Africa is the only country exclusively governed by Europeans, in which the original inhabitants (the Africans) have greatly increased in numbers, and are richer, healthier and better educated than any other of the original races in Africa, Australia, New Zealand and the

whole of the two Americas.” “The twist, prejudice, contradiction, pride, satisfaction, ‘reduction to below that of a human’ and blasphemy of the above quote explains it all”

(Bishoff, 2016:55). This unintentionally intended testimony that stands on record from an authority within the ‘system’ indirectly confirms that the country belongs to the *Vhangoṇa-Bakone-Banguni* and the San. They intentionally and unwisely decided to separate them to unintentionally reveal their chickenry devised at the Genadendal and Bethelsdorp Mission Stations, to be eventually entangled in a cobweb of remote controls and confirm the Africans or the Munoans as the nonesuch autochthones now, then and always.

It is for this reason Sparks (2006:42) objectively states that: “The black ‘tribes’...encountered one kind of expansionist white intruder who engaged them aggressively but had limited destructive power, now encountered another, who spoke softly of Christian values and humanitarian ideals but introduced the concepts of total war and territorial conquest. This social variation on the theme of eternal triangle inflamed group passions and created the conflicting nationalisms that have brought South Africa to its present impasse.”

The quote above sensitises everyone on the apparent, probable, raging situation of uncertainty, fear of the unknown and taxing preparedness thereof resulting in mistrust of everyone. The *Bangona-Bakone-Banguni*, especially the *AmaXhosa*, dispute vehemently the claim that the San are the ‘First People,’ as they consider themselves as the *Amabhele* as an adage found amongst them, which would otherwise not be the case had they been different namely:

Amabhele a phekwa na litje, la vuthwa ilitje, lo na la sala (Xhosa)

Wena wa phekwa ne litje, la vuthwa litje ku qala, wena wa sala, Mbuyazwe (Zulu)

Mungona mu bikwa na ive, ive la vhibva, Mungoṇa a sala. (Luvenda).

The adage is a praise made by the nationals that refers to them as the people who were there at the time when the region was still earthquake and volcanic prone and witnessed the sea receding to its current coast as the white sandy place of Flagstaff in Cradock attests.

To call a group of the nation, 'the first people,' referring to the San, becomes a problem because it purports that communities have to be numbered in that manner and has undertones suggesting that communities are as new, as they were counted from the South coast by the migrating Europeans into the interior up to the Limpopo River, which is wrongly considered as an entry point, as if someone saw them come in 'waves' as aptly disproved in this study.

The most serious problem in doing so is when such a suggestion had ulterior motives to clandestinely suggest that the Europeans are the 'second people' as Ibid (2006: 48) states that: "...Afrikaners had penetrated a thousand miles to the north, and the black Africans had been dispossessed of 90 percent of their land. Thus, at a stroke, the English-speaking South Africans created both a legacy of Afrikaner grievance and the basis of an industrial economy with a landless black peasantry that provided the captive labour force to service it as their foot stool." This quote indirectly supports the Africans as the children of the soil whose land was dispossessed by the Europeans as the landless foreign migrants hence they had to force the Africans off their land. Such evidence disproves the San as the aborigines on the basis of rock paintings only, whereas it is an art that can be acquired and was common amongst the Africans, who according to the quote, had populated the entire country before they were unfairly disowned of it.

The Vhangona used rock painting as the art to inform others not to hunt the same type of animals, to help improve their numbers as *Tshifhe Mashudu Dima* attests during excursion at *Mapungubwe* on 15 March 2006. "It is interesting that the San made no such claims themselves except that it is the Europeans who are doing so on their behalf." Burger (2004:29-30) attests to support as to how biased they have always been. The credit of the creative ingenious of the Africans or the *Vhangona-Vhavenda* of *Mapungubwe* in particular, was hidden away for years, until it was confirmed by

President Thabo Mbeki who inter alia, stated that: "It was the European racism and attempts to deny Africans any capacity to build great civilisations that made even ...Trevor-Roper to boldly declare that Africans had no history (yet the) Egyptian civilisation was built by a black with kinky hair...The great Egyptian civilisation was followed some millennia later by the civilisations of Nubia, Aksum, Mapungubwe, Ghana, Mali and Great Zimbabwe." (The City Press 9 April 2006: 23).

The above claim is also supported by De Villiers and Hirtle (1997:329) when they state that: “Khufu, a thick lipped and woolly haired black was the great pyramid builder of Egypt.” It is for this reason also that Ralushai (1982:7 unpublished) challenges the validity of the Migratory Theory when he retorts that: “.... the migration of the Vhavenda (which)...has been presented as a massive wave is both unacceptable and questionable.” Baker, et.al: (1992: 90-93) point out that: “It is only Bryant, who acknowledged that the origin of the Bantu is still a problem to Ethnology even today.” Bryant (1965:140).

The quote above supports the fact that some Europeans do not want to accept something that is contrary to what they were taught about and are desirous to promote and vigorously propagate and enforce with inexhaustible funds utilised in foundations to promote wrong views as long as they result in lucrative outcomes that cocoons them through policies and physical power levelled upon keeping the Munoans (Africans) as their footstools. The aborigines, as the natives, do not have to come from somewhere in order to be where they were encountered, as they have always been in their places and continent, including the entire Western Cape, since antiquity, as the Xhosa names attest. Failure to know about the existence of other people somewhere does not pre-empt, suggest and preclude that they do exist. Likewise, encountering a person at a specific place, does not necessarily mean that s/he is coming there for the first time as Leedy, and Ormrod (2005:31) also argue that it is as a result of using the:

“...deductive logic where the major premise is incorrect because the reasoning began with a preconceived idea that seemed to be true but in fact was not.”

This is the premise that misled many foreigners who approached the problems or phenomena in South Africa from a preconceived idea and prejudice, which as a result forced them to twist the outcome of the research, as the examples outlined in this study and the MR Theory has revealed. This study succinctly reveals the inter-relatedness of the *Vhangona-Bakone-Banguni* as the autochthones, now, then and always, as a nation that evolved and relocated within and without the region resulting in the various modern national formations taking place, as confirmation of their harmonious common existence, characterised by a settled lifestyle in their ramified, community totem identifications, living harmoniously together as a nation connected by visiting hard beaten trade routes used to criss-cross the regions before the country was bulkanised and plotted out into white-only farms.

The compelling evidence outlined in this study explains the reason why some writers, like Cory (1926:381 and (1930:171), Hunt (n/d:276), Molema (1920:6), Wilson, and Thompson (1982:163,164), Barker, Et. al (1995:64), Davidson (1994: 19 and 41), Davenport (1985:10), Mac Kenzie (1983:1, 2 and 8), Benyson (1980:29), Lamb (1983:7and 8) Davenport (1985:44), Muller (1981:114), Van Jaarsveld (1975:18) and Cope (1967:31) make mention inter alia, that the Europeans encountered an ancient African nation with blood relation, the same chieftaincy, had a tendency of separating, only to merge again later, had a common language, culture, tradition and a settled lifestyle living together but were stirred-up, such that it is currently a confusing problem to pick up the bits and pieces to build 'Humpty-Dumpty' together again without informed Indigenous Knowledge Systems. Some researchers however, seem to observe only the differences without noticing that such are as a result of the long time of separation, different politically designed strategies, restrictive localities, adaptable innovations and linguistic development that resulted in changes without substantially changing, as Barlow (1960:32-34) observed when he stated namely that: "the history of South Africa is studded with the actions of the missionaries and political parsons who changed its course as the creation of the Bantustans attests"

The early Munoan, traditional 'decentralisation of power' has been interfered with by the early Europeans and authors, who promoted separatism, and ethnic and tribal groupings, which were previously unknown to the Munoans. This was the European mission - the government policy of divide and rule, as a promotion of diversity to instill and emphasise a stance of different nationalities in order to control black people individually, severally and collectively, while they, as the descendants of the European stock, can remain united for their survival in a foreign country into posterity with the Africans as their targeted perpetual footstool, which unless addressed and changed, cannot promote social cohesion for an expected, peaceful, stable, progressive, united nation in a country that is expected to belong to all who live in it devoid of xenophobia, poverty and joblessness.

5.4 CONCLUSION

This study has succeeded in demystifying the Migration of the black Africans as the *Vhangona-Bakone-Banguni* but confirms them as the children of the soil now, then and always. This is supported by credible evidence aptly provided confirming them as the nonesuch autochthones in the country as human fossils at *Pharani* (Sterkfontein) outlined in Chapter 4 attest, as confirmation and proof that the Africans originated from within the country and therefore did not migrate as the Europeans and Orientals did, and have contact with people from their country of origin more than anyone else.

5.5 RECOMMENDATIONS

It is recommended that:

- If according to Van Jaarsveld, the San have arrived at the Western Cape, a thousand years earlier than the Europeans and are considered the First People, with ancient, credible evidence provided, the *Vhangona-Bakone-Banguni* Nation, should be considered the nonesuch autochthones.
- A collective, unified, roll-out-mat Land Claim by the autochthones for the autochthones, be reclaimed soonest;
- As the autochthones, the Africans should be reunited and collectively accommodate the acknowledging Settlers.
- The *Vhangona -Bakone -Banguni* be confirmed as the nonesuch autochthones in the country and region of their ancestors as credible Indigenous Knowledge and human and animal footprints imprinted on igneous rocks when lava was still soft-warm deep in antiquity, reveal.
- The United Nations be updated to set their records straight that the autochthones of South Africa are the *Bakone-Banguni-Vhangona* and the San.

A two-pronged South African white-black economy be re-worked to benefit the entire nation, to make relevant education accessible to every child, youth and adult to enable them to fend for themselves and those confronted by the triple malady of inequality, poverty and unemployment, as perpetuated by uncertain anger, fear, insecurity, guilt and greed because the philosophy of 'People First' based on consultation, service standards, accessibility, courtesy, provision of information, openness, redress, value for money and living wages, which when coupled with the availability of Land, brings confidence to everyone as the land belongs to all who live in it.

- The existing stonewalled citadels be rebuilt, and areas where human footprints exist like *Kokwane, Ngovhela, Mabeani, Mulenzhe, Lutiitij, Lekotlamotho* and many other such neglected places, be upgraded for tourism attraction as the money spinner.
- A committee for an open holistic Land Claim be established as decided by the stakeholders.
- An Early Warning System be established to prevent hotspots from developing while promoting harmonious co-existence in the Democratisation and Deracialisation of the economy of the country, relevant skills be unreservedly provided to everyone with a potential for future planned spinoffs.

5.5.1 The Migratory Theory:

- Be removed from Statute Books because it is both a myth and a fallacy.
- Interferes with the promotion, protection and restoration of Munoan spaces of spiritual significance like the graves and the ruins currently found in the European farms, which are inaccessible to the rightful descendants for their traditional propitiation.
- Be replaced by the teaching of Indigenous Knowledge Systems to revive the lost Human Rights of the Autochthonous Nation as required by Section 185 of the Constitution of the Republic of South Africa Act 108 of 1996.

- No longer be taught in schools or included in examinations and instead be replaced by the propagation of positive Indigenous Knowledge Systems to regain the lost ground over the centuries and help to reunite the region and revive economic thrust by doing away with the Customs Union.
- Be replaced by restoring the fast fading, connected past of the Africans that was in place before the establishment of the recent political borders that estranged the otherwise same *Banguni-Bakone-Vhangona* nation.
- No longer be propagated because it is the source of misunderstanding because it contradicts what the Africans know about themselves as the indigenous nation in the country hence they were moved around at will by the foreign military powers to create space for themselves at their peril.
- Be avoided because it has always been the bone of contention for the unqualified hatred perpetrated by the Europeans towards the Munoans as the heirs of the country, to silence them.
- Never be encouraged or propagated again because it twisted the history of the Africans as the archaeologists agree and historians are inconclusive
- Forces a homogeneous nation to wrongly observe itself as a heterogeneous nation and thus become disunited when confessed foreigners endeavour to unite themselves in the face of a self-created, common enemy for the sake of their common purpose and mission, not contiguous to their professed Christian faith.
- Be viewed as a good example as to why there is a clarion call for the history of South Africa to be rewritten to avoid it being twisted further.
- Be viewed as a sign that many things in the country are wrong and an audit be taken to correct such wrongs with the involvement of the stakeholders to promote and instil a sense of stability, security, peace, progress and development based on a common, majority purpose and understanding, devoid of double standards to restore positions as the Munoan Restoration Theory imperatives dictate.

- Be encouraged in order to begin to change the paradigm shift of the sceptics in order to create a common destiny for a mature, united and an all-inclusive progressive nation.
- Be ended to reverse the use of security walls and removal of the boom-gates as the Europeans initially did when they first landed at the Cape by building thorn fences and forts to try and keep the Munoans away from them to estrange them in their own country.
- Create a database of the Europeans with Munoan blood to address the problem of Africanisation as it is non-existent elsewhere around the world.
- Make the stakeholders aware of the fact that things that are not in order, be addressed proactively, because the nation could be fast drifting apart until the centre can no longer hold for things to fall apart, when it is least expected, when it could otherwise have been circumvented.
- Make the stakeholders aware that people in South Africa need each other more than they used to do in the past for the centre to hold.
- Be dropped to draw the attention of the nation that instead of belittling each other, people should learn to work harmoniously together across the colour divide for the sake of harmonious co-existence, mutual respect, trust, responsibility, love, co-operation, communication, responsibility, relationship, good neighbourliness, value of life and mutual assistance.
- Be discouraged to stop nurturing and entertaining the nation with things that do not matter, exist or that do not work and cannot work.
- Consideration be made to structure the economy such that it is all-inclusive by providing the blacks with relevant skills in order to have maximum economic spin-offs than to leave it in the hands of the few whites as the Reserve Bank does.

- Train the Africans abroad as it was the policy of the colonising state to provide training to the natives of the receiving state in administration, before independence, which the South African blacks missed when whites were trained in England as was the case with all African states.
- Be dropped to make people aware of the fact that humans are all elements that constitute a gestalt of the nation and that no individual or group or community is above the nation.
- Be propagated to make the nation aware that the future does not belong to the living but that it is held in trust by them for the future generations and they should therefore mutually look after it; holistically, responsibly.
- Encourage believers to love each other and be accommodative to all based on *Ubuntu-Botho-Vhuthu* because belief is a personal choice of association en route to the hereafter according to one's free will and conviction.
- Nullify all statutes and regulations created and legalised to clandestinely promote the theory.
- Introduce Indigenous Knowledge Systems in schools in order to change the paradigm shift.
- Re-construct all the ancient ruins to promote tourism and to create jobs.
- Encourage an all-inclusive Munoan mat-roll-out land claim to reinstate the original position that the Africans were in and thereby accommodate the weaned Africans without prejudice.

5.5 SOME BURNING ISSUES FOR CONSIDERATION BY GOVERNMENT

The nation should (be):

- Acknowledge the *Vhangoṇa-Bakone-Banguni* as an autochthonous nation followed by the San as the adage goes, just as much as other weaned citizens know their acclaimed origins.

- Establish a strong, active, mutual relationship between the modern, cultural movements or organisations and the relevant government organs, to kick-start, promote, protect and reinforce integrated, developmental efforts at local provincial and national level.
- Promote national unity rather than diversity because unity is power and as an embryo of the future, united South African nation, the communities that constitute the national gestalt need each other more than they used to do in the past.
- Revive its original or authentic cementing chieftaincy under the aegis of the national government in order to restore order and moral regeneration, as acknowledged by Davidson that 'Kingdoms in Africa' are among the oldest, political institutions anywhere because they emerged in Africa from a time even before time.
- Rekindle and modernise their indigenous, mineral prospecting and mining skills of all, by all, for all.
- Handle matters of common interest, like the Land claim, holistically as a Roll-out-MatLand Claim Plan by all the *Bakoni-Banguni-Bangona* as Munoans to encompass the entire country as a gestalt that is free of overlapping 'borders' because the 1913 Land Act was and is, a non-starter.
- Efforts should be exerted to apply the Electronic Spin Resonance Dating (ESPR Dating) on igneous rocks that have human footprints to approximate the period when African existence was flourishing in the country to better understand the ramifications of modern life that will continue into posterity.
- Protect and promote sound labour practises in government, private companies and in farms.
- Connect all South African communities in an integrative manner in social activities to progressively move forward as a tapestry of all who live in the country, in recognition and respect of those who lived in it before as the original descendants of the autochthones.

- Learn what happened earlier and what went wrong to pragmatically change the future to positively accommodate everyone who lives in the country observing the *Bakone-Banguni-Vhangona* as the nonesuch autochthones and so give life a shape and reclaim its full, national potential here, now and always.

5.6 LIMITATIONS OF THE STUDY

Wherever a human being is involved, there have to be problems. This study is no exception. Besides fatigue, mistakes do occur and this research is no exception.

Consistency, distance undertaken, limited financial support, material resources, restrictions in some areas, unwillingness of some people to participate, the passing away of the elders to higher services without leaving anything written behind, the reliance on oral tradition which changes with time, difficulties in gaining access in private properties, the language problem and failure to access valuable, extensive, untapped information currently in private hands waiting for trespassers, were some of the stumbling blocks. Valuable information in such areas remains undocumented. Some elders are still afraid of informers who once roamed remote areas, leaving the residents in trouble when they were tortured for accommodating strangers or even relatives on farms, as they were branded as spies.

Some questionnaires were unfortunately never returned and use was made of those collected in various areas visited. In most cases, communities that were the last group of people forcibly removed from current white farms in the *Mapungubwe* region, except for the Professor and the Dean of the Faculty, whose family was forcefully resettled in the barren area of *Ha-Mutele*, were visited in Tshwane where he currently lives and was found to be the only person confident enough in narrating the horrifying experience the family encountered.

The father of the heart surgeon remained defiant to all intimidation by the white farmers, who were adamant to occupy the land with the assistance of the 'system' to establish white-only farms in the area, was ultimately forced to go as he was boxed-in with strong fence and marauding dogs. Foreigners, who are only interested in farming with game, or training dogs, currently own the area. No outsider is allowed and the area is rich with information left behind when people left the area such as *Matshena and Dokomoo, Vhufumba or Khavhambe*.

The elite *Vhavenda* Senior citizens who were interviewed show that they are still suffering from what may be called the 'Hiroshima Systems Effect' because they still do not believe that the war once perpetrated towards them by the Europeans is over with the 'Mandela's Opium Wand.' Most are still not willing to co-operate because of the painful experiences they had in the past when their parents lost everything, as they were forced to leave their ancestral areas without their stock, and there was no one to come to their rescue.

Most of them are still chased away whenever they try to go and conduct their rites in the currently white-only owned farms. To date, the elders who lost their ancestral lands and stock, still hide their identity and do not want to come to the open because they still regard the hand of the 'system' to be very strong, to systematically haunt the brave. In this view, a lot of information that could have enriched the study has been left out, as the old mines are still beckoning. This explains the reason why many blacks are still afraid and do not want to open up or make land claims.

This is a sign that a lot of localised research is required in this regard to assist the democratic government to operate smoothly hence the views expressed by Maylam (1986:223) are relevant when he says: "(The Africans) ...have transcended and openly disavowed narrow ethnic differences because this is the only positive accommodating modus operandi through which unity, stability and progress can be attained by observing one another as human beings and not on the basis of colour and/or creed."

This evidence confirms that the study has only managed to scratch the surface and much still needs to be done, by conducting more focused research that could help to unearth more credible evidence that could revive, document and restore the twisted and unrecorded glorious Munoan (African) past to consequentially assist in boosting the positive self-concept of the future offspring on the irreversible and unparalleled ingeniousness of their ancestors. The evidence could further prove and justify beyond any doubt that the one who gives an original name to a place, is the owner of the place and son of the soil. (Luke 21: 14, 15 and 18). There was a problem of having access to the whole population and as a result some members of the subset could not be drawn in the sample because of distance, lack of funds and protocol constrains.

The study was never conducted to be a solution in itself but an attempt to touch on the importance of applying Indigenous Knowledge Systems and how it can help to gain insight on the lack of background regarding the 'rights' on land ownership in the country. By delving into the deep, dim past to find out the rightful owners on the basis of earlier occupation of the land, by Creation, rather than forced occupation, Indigenous Knowledge Systems can be applied in order to create a harmonious, mutual co-existence among the citizens who regard the country their own, and not by migration and 'land grab' that could have overshadowed consequential land ownership above the rightful heirs by Creation and settlement in the country of origin.

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APPENDICES

APPENDIX A: LETTER OF PERMISSION

UNIVERSITY OF VENDA

Doctor of Philosophy in African Studies

Dear Respondent

I am, as a student, conducting an investigation with regard to the possible 'long existence' of the Africans also called the Bantus/ Blacks in South Africa, as opposed to the held views based on the Migratory Theory that claims that the Africans have migrated from an unspecified north of the Limpopo River and arrived in the country at the same time when Jan van Riebeeck arrived from Europe in 1652.

You are respectfully requested to complete the following questionnaire and we assure you that all information provided will be regarded as confidential and your identity will not be revealed. The data gained from your responses will be used for academic purposes only. A similar questionnaire for the elders is also prepared in their vernacular and these will be visited randomly at their Sunday courts (*Khoro*) to source the information on issues such as their genealogy, forced removals and ancient ruins and totems, including their relationship with the ruins found in the current South Africa and outside, or *Mapungubwe*, which is at the confluence of the Shashe and the Limpopo Rivers. All Africans are allowed to fill in the questionnaire and freely state their views.

Your participation is valued and highly appreciated.

APPENDIX B: QUESTIONNAIRE

ON THE AUTHENTIC ORIGIN OF THE AFRICANS WITHIN OR WITHOUT SOUTH AFRICA TO DETERMINE WHETHER THEY HAVE MIGRATED OR NOT.

The aim of this questionnaire is to try and establish the unwritten claim by the Africans that they are the authentic aborigines of the 'mother continent' as they were taught orally by the elders, and as concepts amongst the modern, national groups who, on the basis of segregation, no longer know about the original relationship of their ancestors that dates back into antiquity, as hard-core evidence attested in their totems, names, relationship, in their languages, geographic situation, culture and tradition with slight variations, seem to validate.

In this study the concept preferred regarding the movement of the Africans within the continent of Africa is 'relocation' or 'progression' instead of migration, as only animals do that.

It will be appreciated that you answer the questions as honestly as possible because the data will be used for academic or research purposes only.

Kindly state your:

Age..... (not necessary)

Gender..... (not necessary)

Home Address:

Name of the original area before forced removal of yourself/parents or ancestors:..... (only if you or your parents or ancestors, were staying on areas that ultimately became white owned farms or government farms)

Highest academic qualifications (not necessary)

Mark your answer with a cross.

1. An African never forgets the original land of his ancestors: True or false
2. A person who gives an original name to a place is the native of the place: True or false
3. The long existence of a community is betrayed by the age of the ruins: True or false
4. Such ruins will normally reflect their original names: True or false
5. The names of the ruins will be in the native language of their earlier occupants: True or false
6. The stonewalled ruins like, *Tsindi, Thulamela, Khami, Mapungubwe, Zimbabwe, Aḽilali, Dongola, Maḽhoḽhwe, Luongwe* are written in the same language: True or false
7. Most of the African place-names were substituted by European place-names for their convenience and create an impression that Africans did not live at such places before, or do not have names for such geographical places, before the whites migrated into South Africa: True or false
8. The original African names for metal (*ngweḽi*), gold (*musuku*), copper (*musina*), and iron-ore (*tsimbi*) proves that the *Vhavenda-Vhangona* worked with metal long before in the dim past: True or false

9. Similarities in the usage of the same concepts, like *ngoma*, *vhuthu* /*buntu*/*botho*, reveal an earlier relationship that existed amongst the Africans as one nation in the dim past: True or false
10. All Africans are hospitable people: True or false
11. The spread of the Africans throughout the continent betrays their 'long existence' since creation: True or false
12. According to their own standards, the Africans were a civilised nation because they had a developed social structure that revealed their earlier, close relationship, without any foreign assistance: True or false
13. The Africans believed in the existence of one God, whom they worshipped using their ancestors as intermediaries because the dead are closer to their Creator than the living: True or false
14. The Africans adhere to the Cosmic religion because material things like soil, water, animals and plants, serve as evidence and symbols of the tangible existence of the living God as the Creator of all things: True or false
15. All Africans have traditional leaders who are the people who hold the communal land on their behalf and in trust for the future generations: True or false
16. Traditionally the land belongs to the community and is not for sale: True or false
17. The Africans successfully researched the correct use of medicine to treat and cure the various ailments including the different types of cancers, madness, sterility and many other diseases: True or false

18. African mothers were successful gynaecologists and caring mothers:
True or false
19. The shape of the African nose betrays the way they were fed as babies with solids when food was forced down their throats and they had to fight for air at the same time, otherwise, had spoons been used in feeding them, their noses would have retained the normal shape as modern babies currently do:
True/false/not sure
20. A family or families that decide to relocate leave others behind in their original place: True or false
21. Animals migrate leaving none behind as they are controlled by the availability of food in the area: True or false
22. As stock and crop farmers besides the San, all Africans led a settled lifestyle because they had property and the graves to look after: True or false
23. The Africans are not afraid of the dead but they respect them dearly hence a funeral is an important occasion never to be missed: True or false
24. The Africans believe that the dead continue living in a form of spirit: True or false
25. All Africans use live cattle, or the substitute thereof, as dowry for marriage, and that marriage is a family affair appreciated by all: True or false
26. Circumcision for the boys is respected as a rite of passage to maturity of all men and a pride for the womenfolk: True or false
27. The name *Mungona* that is Anglicised as *Ngona (Venda)*, *Nguni <Banguni (Xhosa, Zulu, Swati, Ndebele, Shangaan) and Kone (Sotho)* betrays their common dynastical origin: True or false

28. The tradition to pour liquor on the ground before drinking it is an African practice: True or false

29. The totems, which are the pride of the families, are based on animals like the lion (Mudau), the elephant (Ndou/Tlou/Ndlovu) or its parts, as symbol of power: True or false

30. The modern languages are written based on the orthography used by the various missionaries who first reduced the spoken language(s) into a written form: True or false

31. The traditional African calendar of twelve or thirteen months is based on seasonal changes and not on the modern Christian calendar: True or false

32. According to the African tradition, the elders command the most respect and their advice is heeded by all: True or false

33. African tradition was looked down upon by the whites who handled their lives and tradition from an uncompromising, paternal position: True or false

34. The Social Sciences namely: history, sociology, anthropology, ethnology and psychology about the Africans, were written from a Eurocentric perspective that looked down upon an African as a primitive man: True or false

35. Any human or animal footprints imprinted on rock, means that the footprints were made at the time when the rock was still soft-warm: True or false

36. The Africans were made to look down upon their own African names when they were baptised because Christian names were a sign of being civilised:

True or false

37. Africa was, in the past, crisscrossed by routes that connected people and relatives from faraway places, from all directions: True or false
38. In the past, people freely used these routes until they were fenced off, when White-only farms were plotted out and roads were constructed to connect every small and big town in the country, to control the Africans: True or false
39. The current national borders between neighbouring, independent states were created during the scramble for Africa: True or false
40. The relocation of Africans to all the fertile, agricultural places on the continent is evidence enough that Africa was not empty: True or false
41. Since whatever the Africans wrote about was censured, edited and controlled by the 'system' and missionaries, they produced material that complied with Christian dictates and the Migratory Theory: True or false
42. Authors who expressed their own minds like Ezekiel Mphahlele or who sang songs that rocked the minds of the people, like Miriam Makeba, or politicians like Mandela, had to live in exile or jail: True or false
43. When African place-names were replaced with European place-names, the Africans could not raise up their voices in protest: True or false
44. Africa has an African name that fell into disuse as many have. Do you know the name or a nation that has retained it? Yes or no
45. Do you know that the Indian Ocean has an African name?
Yes or no
46. Do you know that Africans used rafters or dug-out boats to sail the Eastern sea, the rivers and lakes? Yes or no

47. Do you know that the thorny runner that the Africans used in making their fences, to keep the wild from their crops and away from homes, is an indigenous plant of Madagascar? Yes or no
48. Do you agree that foreigners normally live with foreign names in foreign lands that replace the original native names? Yes or no
49. Do you consider the Migratory Theory an unfounded theory used only to discredit the long existence of the Africans in South Africa?
- Yes/No or uncertain
50. The San (*Amaqhakantsu/Vhabva/ Vharwa*) are an element of a lazy, African stock who remained primitive when the rest of the Africans (*Abantsundu/ Balapha/Bapong/Vhamuno*) progressed in all spheres of life, as a civilised nation with permanent homes, ruins and graves: True or False

