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Exercise Book  
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Name SBS, series, Tape No. 4

Naam

Subject Topic: History of Swaziland

Vak

Place Informant: Magangeni Damin

Plek

DATES: 9/06/77; 16/06/77

Feint Ruling with Margin  
Dowwe Lincëring met Kantlyn

Book 1

Interview conducted by : { Dumisa Dlamini = D.D.  
INformant : { Tars Makama (S.B.S.) = T.M.  
Title/Topic : Magangeni Dlamini = M.D.  
Place of recording : History of Swaziland  
DATES : S.B.S.  
 : (side 1) 9/06/77; (side 2) 16/06/77

{ Tape  
Number 4 }

Section One

History of Swaziland by Magangeni Dlamini

SBS series

9.06.77 and 16.06.77.



## Footnotes

5 KaNgwane — 1. Ngwane was a 'Swazi' king, whose people were then known as 'bakaNgwane' (people of Ngwane) and his land became known as 'KaNgwane'. It is used to refer to Swaziland as a whole.

2. KaNgwane, in another sense, refers to the area in the vicinity of the capital of the Dlamini royalty, namely Lobamba.

3. 'KaNgwane' is also a homeland in the Republic of South Africa, which was declared independent, some years ago. It is largely occupied by people of Swaziland who got cut off from Swaziland when the National boundaries were demarcated.

6 induna } — see glossary  
variant: induna

7 Wo! — (interjection) expressing amazement (whether of admiration or displeasure), regret, grief, etc., hence, oh! alas! etc.

8 inkhosikati } — see glossary.  
variant: inkosikazi  
plural: emakhosikati

9 bukhofi — the existence of in-law relationship.

10 ha! — (interjection) expressing sudden surprise, similar to English 'oh!', etc.



12. yebo } (adverb) 1. Yes, in giving a simple  
also yeboke } affirmative or assenting reply, or in  
starting off an important statement  
or declaration 2. Indeed? Is it so?  
in expressing amazement at a  
statement made.

13. enhhe } — 1. yes. 2. that's it! 3. I see HiI agree

variant: inhhi

14. Somhlolo — another name for Sobhuza?

15. dzabuka } — see glossary.

variant: dabuka

16. umlanduwo } — see glossary

variant: umlando

17. emakhosi } — see glossary.

variant: amakhosi

singular: inkhosi

variant: inkhosi

also: enkhosini

18. blasela; blasel'ing — go out to war; invade,  
any particular locality; go, or  
come, against with the purpose of  
fighting, attack, as any particular  
person.

lesitsi baka Ngwane, le Natali, bebbuka kitsi  
those we refer to as baka Ngwane, there in Natal, broke from us

T.M. yeboke!  
yeboke!<sup>12</sup>

M.D. enhhe! Wafunyelw'umntfana wayakwendza  
enhhe!<sup>13</sup> A child was sent to be married there,  
khona, wa Somhlolo.  
Somhlolo's<sup>14</sup>.

T.M. Wo!  
Wo!<sup>17</sup>

M.D. e-e. phindze njalo, nang u Dzambile, laph'e  
yes. Again, there is Dzambile, in Thongaland,  
Thongaland, laphasidzabuka khona, kubakitsi;  
where we dzabuka<sup>15</sup>, among our folk;  
Dzambile, uphindze uyakhishwa, dzadzewabo  
Dzambile, too, was sent out, Mbandzeni's  
Mbandzeni, umikiswa khona; kuhlatjetwa bukhoti,  
sister, and taken that place; it was bukhoti<sup>9</sup>  
loku lokwentekako nje lamuhla kuyammangalisa  
that was being revived. What is happening today,  
umuntfu langati lomlanduwo  
amazes a person who doesn't know this umlanduwo<sup>16</sup>.

T.M. e-e. yes.

M.D. emakhosi abevele abuklabeta bukhoti, bukhoti,  
emakhosi<sup>17</sup> used to [habitually] revive bukhoti<sup>9</sup>,  
bukhoti, kute sihlalisane kahle tsine singemakhosi  
bukhoti, bukhoti, so that we can co-exist [peacefully]  
alapha e Africa, Singabi loku sihlaselana, sihlaselana,  
we, who are emakhosi<sup>17</sup> of here in Africa; and desist  
lenenhlihiyo lembike abekwenta ke lokublasela,  
from constantly blasel'ing<sup>18</sup> each other. [A person] who

19 kaZulu } - place, land or country of the  
variant: kuZulu } Zulu ethnic group, together with  
those under their jurisdiction.

20 umbuso - 1. the existence of kingship, together  
with the state or condition of reigning  
or ruling.  
2. comfortably living, enjoying life,  
or such a situation of enjoying life

21 nkhosi } - an address-name for the  
variant: nkosi } the Dlamini clan, as well as of  
other clans who trace their  
history back to the ancestor(s) of  
the Dlamini people.

22 awu } - (interjection) 1. of sudden surprise  
variant: awu } 2. of surprised interrogation  
3. in some contexts this morpheme  
is non-influencing in a sentence

93  
kodwake kuloku<sup>17</sup> kwakaZulu, gha; babengahla-  
had a bad heart used to blasela<sup>18</sup>, but concern that  
seli kutsi bachitsumbuso wakaNgwane; babefuna  
of kaZulu<sup>19</sup>, no; they didn't blasela<sup>18</sup> in the sense of  
kutsi batfole tinkhomo, ngoba balambile.  
destroying the umbuso<sup>20</sup> of kaNgwane<sup>5</sup>

T.M. awu Sibongile, nkhosi. the time of the  
awu<sup>22</sup> we thank you, [for what you have just done]  
M.D. wen'wekunene. nkhosi<sup>21</sup>.  
you wekunene<sup>4</sup>

M.D. Swazi History, History, Ladies and Gentlemen,  
<sup>IN English</sup> Umlanduwo WemaSwati. Umlanduwo, nina bekunene,  
is a record of all that has happened, not  
kugcineta kwako konkhe lokwake kwenteka,  
merely all the phenomena of human life, but  
bhayi lokuphatselene nemuntfu lohamba ngetingene  
those of the natural world, as well: everything  
wo letimbili nje kuphela; kufaka nalokuphatselene nendalo  
that under goes change, and, of course, there  
yonkhe yemhlaba; konkhe lokugucakako; kuteke into  
is nothing absolutely static; there is animal  
lengguaciki, lesolomane yabanyenganayidzabuka. kune-  
history, plant history, rock history, etc. In this  
milanduwo yetilwane, yetitselo, yemaduwala, njalanjala  
talk tonight, on Swazi History, I will endeavour  
kulenkhumo yalamuhla kusihlwa, lengemlanduwo  
to demonstrate to you on how a Swazi  
wemaSwati, ngitakwetama kukhombisa kutsi  
looks at the History of the South African Bantu,  
liSwati liyibuka kanjani imilanduwo yebantfu  
including himself. This is done with a view to  
base Ningizimu ne Africa, labafaka ekhatsi yena

23 14<sup>th</sup> Century — kubala kwesilumbi lokwehlukana  
fikhatsi ngeminyaka leyinkhulungwane  
lesikhatsi lesi sisho tinkhulungwane  
leti lishumi nakune kusukela  
ekutalweni kwa Jesu Krestu.

picture the beginning, if I may call it so,  
lucobo lwakhe. Loku kwentela kwekutsi kubonakali  
the Swazi of today. To record the phenomena of  
seke kusunguleka, ngikubite kanjalo, kwemaswati  
human life in Swaziland, we shall briefly start  
alamuhla. Kute ke kugcineke tintfo letiphatsdene  
from the 14<sup>th</sup> Century, at the time of the  
nempilo yemuntfu loyamba ngetinyawo letimbili  
Kingdom of Munomutaba. The name is  
kuleli laseSwatini, sitawucala, kafishane, esikhatsi  
interpreted by the Baswana as "the dawner of  
ni lesibitwa ngekutsi yi 14<sup>th</sup> century, ngesikhatsi  
rocks, one with the technology of detecting iron  
sebukhosi ba Munomutaba. Le ligama lihumbuswa  
in rocks." Munomutaba was the title of a  
beTswana ngekutsi batsi "umphenguli wemaduwali,  
Bakalanga king, who lived in the 14<sup>th</sup> Century.  
umuntfu lonebuciko bekubona insimbi.  
A legendary Matalatala is very often mentioned  
nayisemaduwaleni". Munomutaba ke kwakulibito  
by some people, that, in the genealogy of the  
tebukhosi, lenkhosi yeBakalanga, lowaphila tetikhatsi  
Swazi kings there was once a Matalatala.  
tabo 14<sup>th</sup> Century, kukhona ke umuntfu lowelako  
personally, I think that Matalatala could have  
emabitweni emakhosi emaswati akadzeni, lokutsi  
been a development in process, of the correct  
wa ngu Matalatala. Mine ngekwami ngcabanga  
name or title: 'Munomutaba'. Let us here,  
kutsi lo Matalatala kungenteka kutsi libito lelagu  
look at the version of the Munomutaba, as  
cuteka ngekuhamba kwesikhatsi, lelibito letitsi



given us by Duarte Barbosa, in the 14<sup>th</sup> Century, in the book: The African Past, by Basil Davidson. Barbosa says, "Beyond this country, mandulo, ngetikhatsi tabo 14<sup>th</sup> Century<sup>23</sup>, enawedi Sofala, towards the interior, lies the great ni letsi: The African Past (Lindrulo le Afrika), Kingdom of Munomutaba, pertaining to the leyabhalwa ngu Basil waka Davidson. Barbosa writes, whom the Mours, the Swahilli, utsi: "kwedlula lelive le Sofala, kuya lekhatsi name: Kaffirs. They are black men, and go nalo, kunebukhosi lebukhulu ba Munomutaba, naked, save that they cover their nakedness longumhedeni, lekutsi ema Mours, ema Swahili, with cotton-cloth from the waist down." ambita ngemakhafula. Bantfu labamnyama, "Some", he continues, "are clad in skins of labahamba ngunu, ngaphandle nje kwekutsi wild beasts and some, the most noble, wear bavala bungunu babo ngetkwembatsa lokwa caps of these skins, with tails which trail khiwe nga Kotini, kusukela elukhalo kuya on the ground, as a token of state and dignity. phasi". "labanye babo", nasaghubeka, "bahloba They leap as they go, and sway their bodies, so ngetikhumba tetilwane tesiganga; kantsi labanye as to make these tails fly from one side to lelekungubona babakhulu kuba, bafaca emaka the other. They carry swords, thrust into wooden pisi lakhiwe ngaletikhumba, kanye nemisila

scabards, bound with much gold and other metals, lehusa phansi emlabatsini, lokungukona kukhombisa worn on the left side. They also carry assegaie bukulu nekublonipheta kwabo. Nabahamba besuka in their hands. They are war-like men and some emagonso, bajikitse nemitimba yabo, lokungukona too, are great traders. The Munomutaba kingdom kwenta kusi letisila tindize, tisuke ngala tiye was renowned for its technology in metals ngale kweluhlangotsi kwemuntfu. Baphatsa tikhali and in stone-work, as well as notions letihlonywe emiphinini, kantsi fitsandzelwe ngegolde of gold and government, and also, their customs maletinye tinsimbi, tiphattwa ngesancele. Baphatsa and beliefs." It continues to say: "Traders from netizeze etandleni tabo. Bantfu labanekulwela Arabia settled in the Western Shores of the Indian futsi, kantsi labanye batsengisi labakhulu. Ocean, more than two thousand years ago, lobukhosi baMunomutaba babatiwa ngebuciko etinfa intermarrying with the Munomutaba people, and ni letiphatseleni netinsimbi, nematje, kanye nekwati producing a civilization that was distinctive ngegolde nekuphatsa bantfu; batelwa futsi to the sea-board. These Arabo-African colonies emasiko abo, kanye nekukholwa kwabo." Iqhubeka became African in their population and outlook itsi: "Batsengisi labavela e Arabhiya bahlala engata Munomutaba trades with Carthage". Davidson tfo nelugu lwelwandle lokutsiwa yi Indian Ocean, in page 611, says: "The Carthaginians also kwendula emefinkhulungwaneni letimbili, batelwa

tell us that the kingdom of Munomutaba traded  
 rebantfu baMunomutaba, lokwaweta siwe lesehlukile  
 with a race of men who lived in a part of  
 Kuleyondzawo, lesiwe lesatalwa saba ngema Afrika  
 Libya, beyond the Pillars of Heracles. On  
 ngekutiphatsa Kanye nangebunyenti. Munomutaba  
 reaching this country, they unloaded their goods,  
 utsergiselana ne Carthage". lowaka Davidson ke yeng,  
 and arranged them tidily, along the beach, and  
 ekhasini lemashumi lasitfupha nakune utsi: "Taba  
 then, returning to their boats, raise the smoke  
 ntfu be Carthage basitfela kutsi live laMunomutaba  
 Seeing the smoke, the natives came down to  
 lalitsengiselana rebentfu labebahlala esifundzeni  
 the beach. placed on the ground a certain  
 selwe le Libya, kwedlula tinsika te Heracles.  
 quantity of gold, in exchange for the goods,  
 Ekufikeni kulelwe betfula timphahla tabo, batibeka kahle. Ekubu  
 and went off again to a distance. The  
 yeleni kwabo emikhunjini, babasa kwabhunya. Labantfu  
 Carthaginians then came ashore and took  
 bakulendzawo tasi nababona lentfufu behla beta elugwini,  
 a look at the gold. And if they thought it  
 babeka phansi linani lelitsite legolide batsenga letimpha  
 represented a fair price for their wares, they collected  
 hla, base bayahamba. Tabake base Carthage base beta  
 it and went away. If, on the other hand, it  
 elugwini lwelwandte babuka legolide. Uma bacabanga  
 seemed too little, they <sup>went</sup> back aboard and waited,  
 kutsi ifanelwe nguletimphahla tabo, bayitsatsa bahamba,  
 and the natives came and added to the gold  
 Uma njalo babona kutsi yincane kathulu, babuyela emu

until they were satisfied. There was perfect honesty  
 bema; bese labantfu bakulenzawo bayeta batowengets  
 on both sides; The Carthagentians never touched  
 ligolide kuze banetseke labatsengi. kwakunetwetsembela  
 the gold, until it equalled in value what they  
 lokuphelele kuwo omabili lamacembu. Labase Carthage  
 had offered for sale; and the natives never  
 babangabitsintsi leligolide lize kilingane naletimphahla  
 touched the goods until the gold had been  
 labebatitsengisa; Kanjalo, nalabantfu bakulenzawo  
 taken away. My mother told me that those  
 babatitsintsi letimphahla kuze kutsatfwe leligolide.  
 traders were called sea-men, because they  
 Make wami wangitjela kutsi labatsengisi bababitwa  
 came out of the sea; she said they had four  
 ngekutsi ngema Sea-men [bantfu baselwandle], ngoba bagha  
 eyes; two on the face, and two at the back.  
 muka elwandle; watsi babenemehlo lamane: mabili ebusweni  
 My own explanation of this was that, these  
 namabili ngemuva, Ngekwamike kuchaza loku, labatatsengisi  
 traders came by boats. As they rode their boats  
 beta ngemikhumbi. Nabashayela imikhumbi yaba babheke  
 towards the seashore, it was thought that they  
 elugwini: lwelwandle, kwakucatjangwa kutsi banemehlo  
 had eyes facing the shore, as well as eyes  
 labheke elugwini, nalamanye labheke elwandle."  
 facing the sea." Feel, in his book: History of  
Lobitwa ngekutsi ngu Feel, enwadzini yathe letsi  
 South Africa, says: "The people, Bakalanga, who  
History of South Africa (umlanduwo weNingizimu Afrika)  
 had inhabited the country adjoining the ancient  
 utsi: "Labantfu Bakalanga, labebahlala kulidive

trading stations, and who had the blood of Arabs  
 labelichumana netindzawo letinyenti tekutsergiselana,  
 and Persians, of Indians and even of Greeks,  
 futsi labebanengati yema Arabs nema Persians,  
 mixed with that of Bantu or Kalanga in their veins,  
 yema Ndiya Kanye nema Griki, idibene neyabo  
 had been compelled to leave their former homes  
 [neyema Kalanga] emitsanjeni yabo, baphoceleka  
 and had, by some means, managed to make  
 kushiya emakhaya abo; futsi bakhona kukhwe  
 their way so far, and to place a great unfordable  
 sha etitseni tabo, ngekutsi baye ngeshaya  
 river between them and their foes. They know,  
 Kwemfula lomkhulu. Bayalani, Kuchubeka  
 Says Feel, "the value of Gold for trading  
 yena Feel, " linani leligolide ekutsergiselani  
 purposes, though they made no use of that metal  
 noma bangalisebentisi bona ngekubabo leligolide.  
 themselves, and so they collected it in their new  
 Babelibutsisa leligolide babenabo lapho bahleti  
 settlements and the Arabs followed them by sea,  
 khona, base kutsi ema Arabi ayabalandzela afuna  
 to obtain it from them by barter. As Masoudi states,  
 lona kutsi batsergiselane. Njengekubhala  
 Masoudi was born in 956 or 957, he wrote  
 kwa Masoudi, lowatalwa ngemnyaka wa 956  
 a book on "Medaws of Gold and Mines of Germs".  
 noma 957, wathala encwadzini yakhe  
 He speaks of the country of the Zing, including  
 lets: "Medeaws of Gold and Mines of Germs",  
 an account of the East-African Sea-board. When  
 ukhuluma [kulencwadzi] ngebantfu lokutsi wa belive

he speaks of the Zing, he means the coastal peoples  
 the Zing, *lokufaka umbandzela ngebantfu bempuma-*  
 of East-Africa from the horn to Mozambique, Some  
*langa neAfrika. Uma akhuluma ngemaZing,*  
 of their tribes had sharpen teeth, and are cannibals, then  
*usuke asho labantfu labaselugwini luelwardle,*  
 territory begins at the Canal, which flows from the  
*emphumalang Afrika. labanye baletive bane-*  
 upper Nile and goes down as far as the country  
*matinyo lakhaliphako, futsi bangemazimu. live*  
 of Sofala, and the Wark, Wark. They wear iron,  
*labo lisuka enkelebheni yemfula in Nayili, lehle*  
 instead of gold and silver. The Bakatanga, as  
*liyowufika e Sofala. Basebentisa litseboya esikhundleni*  
 they termed themselves, were the first Bantu to  
*setigolide nesiliva. Bakalanga, njengoba batibita kanjala*  
 settle in Africa South of the Zambesi. And the time  
*bababekucala kwakha kuleliue leAfrika lelisentansi*  
 of their arrival must have been a little earlier  
*kwemfula i Zambesi, sikhatsi sabo sekufika, funa sibenge-*  
 than 900 A.D. T.V. Bullpin gives the meaning of  
*muva kancane ku 900 A.D. Entakhulu layimfika eminyaka*  
 the Bakatanga as: "Langa means 'the Sun'; and  
*asafile Jesu)". Lokutsiwa ngu T.V. waka Bullpin*  
 Bakatanga means the people of the sun—  
*keyena utsi kutsi Bakalanga kusho bantfu belitanga,*  
 Bakatanga or Ematangeri. About a thousand  
*njengoba Sun' usho lilanga. Baka Langa, nama*  
 years after Christ, the first Bantu started to drift  
 Ematangeri. *Emua kweminyaka lengaba yinkhulungwane*  
 in, from the north. The Bakatanga people of  
*asafile [Jesu] Krestu, bantfu labamnyama bagala kwelha*

Rhodesia, began to arrive in the shape of minor  
 basuka enyakatfo. baka Langa pantfu, labebasuka elokeshi  
 clans and groups of individuals, shaken off from  
 ya, bacala kufika, batcinjana letatikhamba ngetibongo tfo,  
 the main body by some domestic war, or some  
 labanyeke, babehamba nje bahlangeni, bhayi netibongo. labake  
 disagreement between factions. We must here,  
 babehlephuke kuletinye tnye, beritiwe yimisindewo  
 understand the causes of South-ward movements of  
 yelusenduwo, noma kuphikisana nekwehlukana, kufanele  
 African people from the North. There were raids,  
 sicondze kutsi babehanjiswa yini labantfu kusuka  
 robberies and massacre; slavery by Arabs and  
 lenhla, enyakatfo eAfrika, kwehla kuyentsi. Tingati  
 Portuguese prevailed. Internecine wars were  
 tafaka ekhatsi kuhlaselana, bugawelegawele, nekubulala  
 common; rebellion, quarrels and jealousy, were  
 na. Bugcile babusetjentiswa ngenxa Arabi Kanye  
 rife. The people built with stones and worked with  
 nema phuthukezi kakhulu, kubhicene futsi netimphi  
 metals. It was at this time that we begin to see the  
 letimatima, kuhlamukelana, noma kuwukela imibuso,  
 massive architectural stone-work, called Zimbabwe,  
 kucabana, Kanye nemona - konkhe loku kwakukunyanti  
 It was during this time that we see the breakaway  
 lenyakatfo ne Afrika. Bantfu babakha ngematje, basebontiso  
 of some minor clans from the main body: the Sabi  
 tinsimbi. Kungaleso sikhatsi ke lapho khona kwacala kubonakala  
 Bakalanga. Some of these breakaway clans were the  
 takhiwo letinhle tematje, letibitwa ngetutsi yi Zimbabwe.  
 Mazimba and the Mumbos, who lived on the  
 kwacala ngaleto tikhatsi kudzabuka kwetruana, tisuka kuletinye

banks of the Zambesi river, opposite the rock-  
 Nebakalanga badzabuka kuleto tikhatsi. Letnye tize let-  
 fort, called Tete. They were armed with arrows,  
 dzabuka lapho temazimba nebamumbo, labahlala eden  
 assegais and battle-axes. It was at this time, in  
 kwe Zambesi, kubukana nengaba, i Tete. babahloma ngetikhali,  
 1570 that they nearly annihilated their enemy,  
 amazembe, netizeze. Ngatona leto tikhatsi bacishe  
 the Portuguese, who sold them for slaves. The  
 babhubhisa tisa tabo, ema Phuthukezi, labebatsengisa njenge  
 area that was inhabited by these Makalangas,  
 Hgcili. Indzawo labeyakhelwe ngula Makalanga,  
 Mumbos, and Mazimbas, was in the north of  
 emamumbo nelmazimba, kwakungusenbla kwemfula  
 the Zambesi, where Lake Chiwa, is situated. These  
 izambesi, lalapho khona kunelichibi lokutsiwa yi Chiwa,  
 tribes were stopped from crossing the Zambesi river,  
 Letitue tawinjwa bubanti nebukhulu balomfula, kutsi  
 because of its size and breadth. But at length, they  
 bawela bete ngalapha kwawo. Kodwa bagaine balitfo  
 found a method of crossing: they used rafts, made  
 like lisu lekwevela; basebentisa kwemkhunjana laba  
 of reeds, as the Thonga did, in crossing the Komati  
 bakwakhe ngemhlanga, njengaloku enta nematonga  
 River. After crossing, they continued their movement  
 newela, <sup>umfula</sup> iKomazi. Ema kwekwevela bachubeka bahamba  
 southwards and arrived in the area of the Sabie  
 baze bafika kulenzawo ledute nemfula  
 River, called or known by Swazis today, as  
 nomake lowatiwa ema Swazini, alomhla ngetutsi ngu-  
 emsapha. These tribes settled down here for a time  
 msapha. Letitue tafike takha, tahlala phansi

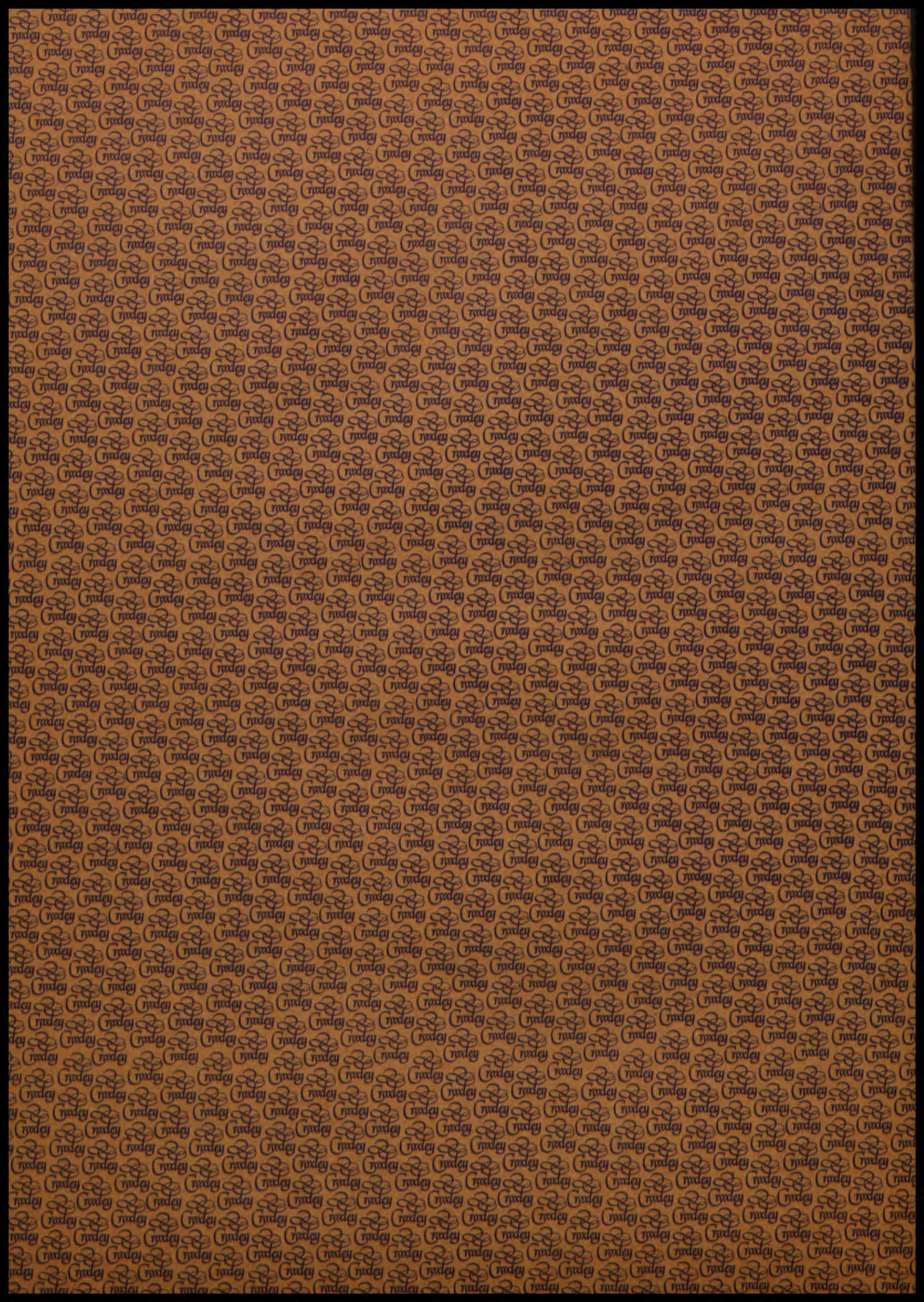


between that river and the Limpopo river, known  
 emkhatsini walemfula kanye nalemunye, iLimpopo,  
 as Limpophoma to others. This was about 1579.  
 lowatiwa ngekutsi Limpophoma kulabanye. Loku kwenteka  
 they remained here, for two generations. Splits were  
 ngabo 1579. Basala lapha kwaze kwaba ttukulwane  
 were continuing. Some clans, calling themselves  
 letibili, kepha kudzabuka kwetive tsuka kuletinge  
 by the names of their leaders, for instance, the  
 Kwaku chubeka. Letinye tive tatitibita nemabito  
 Thongas, after Mthonga, Dlamini, Hlubi, Ngwane,  
 ebaholi bawo, njengema Tlonga, bitibita nga Mthonga,  
 etc. One moety of these tribes of the Bakatanga,  
 Dlamini, Hlubi, Ngwane, njalo njalo. Labanye  
 drifted in the inland, towards the south, while  
 labahlephuka kulabakatanga, bangena, behla  
 the second moety took the East-coast way,  
 behlela eningizimu ne Africa, kwatsi labanye  
 towards the Southern Africa. These being the Sothos,  
 behlela ngempumalanga, kubheta ngaselwandle  
 the Abambo, respectively. The latter branch, of Abambo,  
 kweningizimu Afrika. Labake, beSutfu neBambo,  
 inhabited the area between two rivers: the Limpopo  
 ngekwehlukana kwabo. Bambo ke bona bakha kula  
 and the Komati rivers. This area along the Limpopo  
 ndzawo lesemkhatsini nalemifula, iLimpopo, ne  
 river, is of historic importance to historians,  
 Nkomazi. Lentzawo leseceleni kweLimpopo imcoka  
 archeologists and all modern scientists, in the  
 kakhulu kubemilanduwo<sup>ne</sup> bacwaningi balokunyenti.  
 study of fossils. I believe that it is here or along  
 Ngiyakholelwa ekutseni, Kulapho, kweyama

the East-Coast of Africa, that we have the beginning  
 lwandle, emphumalanga neAfrika lalapho ingucuko  
 of human evolution in our African Continent.  
 lenyenti lephatselene nebantfu, yenteka kukelile  
 I am not, here, discussing fossils, but in passing, I  
 Afrika. Lapha angikhulumi ngemisaalela yetintfo  
 wish to say that fossils have stimulated the  
 emaduwaleni, noma ematjeni, kodwa kafishane  
 development of many theories and hypotheses,  
 ngiyafuna lokusho kutsi imisaalela seyibange  
 relating to the course of life. Foremost among  
 kutsi kwati nemibono ibeminengi, mayelana  
 these, is the theory of organic evolution. Fossils  
 nempilo. Losembili ke kulemibono yebantfu,  
 provide the critical opportunity to view the  
 ngulona lophatselene nekuchubeka kwentfo  
 changes of life over long periods of time. They  
 lenemphito - [tithlabla, tjani, bantfu, netilwane],  
 provide the fourth dimension in the study of organic  
 Imisaalela yenta kutsi kubukisiseke kutsi ingucuko  
 evolution. Neither the organisms that live today,  
 yenteka njani, emvakwesikhatsi lesidze, kute lokukhona  
 nor the record of the past alone can give an  
 lamuhla, noma lokwaginwa kadzeni, lokungahle  
 adequate understanding of evolution. Together,  
 Kusatise ngengucuko leyenteka ngekuhamba kwesi-  
 however, they provide the basis for one of the most  
 khatsi, kodwake lokukhona nalokwaganena  
 significant concepts, yet revealed by the studies  
 sekuhlanganisiwe kungasenta sicondze ngengucuko.  
 of men: the concept of the continuity of life on  
 nekuchubeka kwemphilo umunyaka ngemunyaka

our earth, and of the patterns and courses of changes  
 kulomhlaba, Kanye nange tindleda lekugucike ngayo  
 that have produced the myriades of diverse plants  
 tintfo letifaka kwehluta kwetihkhla kuletinye,  
 and animals that lived through past geologic  
 nekwehluka kwetilwane kuletaphila etigidani  
 ages and are seen alive in our fleeting  
 teminyaka leyendlula. Manye ke, sengibuyele  
 glimpse of the passage of time. Now, to return  
 kulesihloko sami, labengikhuluma ngaso, ake  
 to my topic, let us look at this river, Limpopo,  
 sesibuke lomfula, iLimpopo, nebuncoka kawo  
 and its historic importance. The Limpopo river is  
 emilanduweni. lomfula, iLimpopo ngumfula  
 a topographical feature, which enjoys a variety  
 lonemagama lamanengi lehlukene. besutfu  
 of names. The Sothos knew it as Nokhayawudi,  
 babewati kutsi yi Nokhayawudi, lokukhomba  
 indicating a river with steep banks. The Venda  
 kutsi umfula lonetinduvonga letehlela kathulu.  
 people called it Vambe, while the tribes in  
 baVenda bona babawubita ngekutsi i Vambe,  
 Mozambique had other names <sup>of their own</sup> for it. At the  
 kantsi letinye tibe eMozambiki tatinemagama  
 coming of the Europeans, they apparently picked up  
 awo, lasho lomfula. Ekufikweni lwebelumbi,  
 what seemed to have been a MaNdebele name  
 batsatsa ligama lelibonaka sengatsi lema  
 for it: Limpopo, indicating a river of sudden  
 Ndzebele - iLimpopo, lokusho umfula lonetu-  
 rises and falls. This is used in the maps of the  
 phakama netwehla lokungacatheleki. loku yintfo

our end and of the pattern and courses of change  
 vulcanism, large range fossils, large  
 that have produced the myriads of diverse plants  
 and animals that lived through past geologic  
 ages and are seen alive in our flowing  
 glimpe of our passage of time. Now to return  
 to our topic, let us look at the river, hump  
 and its historic importance. The hump river is  
 a topographical feature which enjoys a variety  
 of names. The better known is as Nohogawandi,  
 indicating a river with steep banks. The Uanda  
 people called it Uanda while the tribes in  
 Mosambique had other names for it. It is  
 known of the Europeans they apparently picked up  
 what seemed to have been a Mandebale name  
 for the hump, indicating a river of sudden  
 rapids. This is used in the map of the  
 Victoria Nyanza Expedition. The name



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