

DATE :

INFORMANT : MBOZISWA MNISI

REGIMENT : LONDOZI

AREA : PHUMPLELE VILLAGE

INFORMATION RECEIVED FROM : GRANDFATHER AND FATHER, MAHLAKAZANE.

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Our king came to Swaziland, which was scarcely inhabited. There were a few clans such as the Maseko, Mncina, which were far apart. On his arrival he built at Mnyamatsini, Then Bhupha died and later at the same place his heir, Madliwa, succeeded him. Madliwa shifted the homestead a little way past Mabhala, just over the hill overlooking the main crossing way over ~~the~~ to Nkhaba. He was with his boy, Njiji. He used to sleep inside a cave; on the threshold of the cave was a pool, which is there even today. They stayed there for some time.

The Mncina clan were down on the lower reaches of the Nkomazi River. Later the Ngwane arrived. On their arrival we stayed with them, but later the eDlangeni people conspired against us, and spoke ill of us to the king. A conspiracy to destroy us was organised by the king. On hearing them, Njinji emerged with his children, but there was a magical cloud of fog which covered him while he was ~~near~~ near the warriors, and they could not see him. But when he was far away they could see him, and he asked them what they would say to Mswati if they let him off. Others cursed him and let him off. This happened several times. Later Njinji decided to go back to his father at the hill overlooking the Mantsholo Pool, where he stayed.

Then later there was a dispute between the Queen Mother and Mswati. The Queen was against the conspiracy. So Njinji was pardoned and reconciliation took place. He was given ten head of cattle, which he took with him. Of course Njinji was a first born and not an heir. Mashinga was the rightful king of the Mncisi. Njinji's lot was to be at arms ~~length~~ length ^{from} ~~from~~ the rightful heir. When Njinji left with the herd of cattle there were conspirators who ambushed hi along the way. Strangely enough they saw him approach, but when he was in their midst they could not see him. As a result they killed one another, and accidentally killed his body-guard ~~wh~~ with whom he was driving the cattle. A little way off from them they spotted him, but it was too late they had already killed one another. This man further asked the warriors what they would say to Mswati when they let him go instead of killing him. But they cursed him and told him to go away. So he went until he reached home at my grandfather's cave, and brought the cattle with him for which he had nearly paid for with his life. He also brought goats. He left the livestock at home and went to incwala ceremony which was due at Hhohho. After his departure there was a torrent of rain here at home.

At Hhohho the king was busy on incwala ceremony celebrations, and there was copious rain ~~xxx Back at home and~~ back at home around Lobamba. People were complaining that the Mncisi wizard was making so much rain with the intention of drowning the king at Nkomazi on his way back home.

Then while at incwala ceremony Msuda was questioned by the Swazi warriors about how he could overcome battles. He informed them candidly that the war medicine was for the Mncisi people, and as he spoke he showed them a horn hanging from his neck where the drugs were kept. They wanted to know if he could exercise his medicine to defeat all the warriors in the ceremony. He confidently told them that they could do nothing to him. They attempted it and to their amazement it was not only a failure, but a disaster. Instead of killing him they started to kill one another, until he was far from the skirmishes then they could see him. He then fled Swaziland and went as far as Vryheid, where he died.

MBOZISWA MNISI cont...

But our king remained here i.e, the one who bore our forefathers. One day the Swazi made a plot against him, because when he hoed his fields he made a noise such as they make when dancing in incwala ceremony. Then the Swazi accused him of being one who dances in incwala music and chants. They were prepared to go and kill him. Just near the field in which he was hoeing was a tunnel cave. So he jumped into it. The warriors made a fire at the entrance of the cave to suffocate him. They did not realise it was a tunnel. While they were busy on that stupid task they heard his bodyguard shout at them and said, " He is here ", praising him:-

Ncamcalutsini lonjengendlandlama
One that climbs on a ~~stake~~ stalk like a rodent

Umkhono odikiza njongezulu
Whose arm shakes like the storm

Owathondele emtha ndeni njengendlovu
Who urinates in a cave like an elephant

Julumba wekle unjoni erizibeni
Thou crag, how you dived into a pool.

Thence they saw him.

From then it was the end of the skirmishes and the conspiracy against the Mnisi clan. Our king died in this place. Mashiya was our king but Njinja was the first born who nearly reigns. The latter used to bathe at Mantsholo pool carrying a grass bundle torch with him into the water, which came out with him burning. At the death of Mashiya Mwele was installed king of the Mnisi clan. Of course by then we were subdued by the Ngwane. He could not do all that his predecessors could do because of fear of the Swazi.

To begin with the Gama and the Mnisi were friends. Then Mashiya directed the Ngwane people to go to the Gama people. But the Mnisi reserved their own medicine. In fact the Mnisi people and the Gama were friends. But of the Malaza clan I do not know.

The father of Njinji Phupha.

Another clan which is related is the Motsa clan. The Motsa were also rainmakers. But they were once Mnisi. In fact the Mnisi clan was the first to come into what is known as Swaziland today. That is they are forefounders. The Mncina, Magagula etc. found us here. We separated from the Motsa clan during the reign of Njinja.

Mantsholo Pool - it is said once a stone was thrown into the pool it would rain without stop.

How a Mnisi heir was selected - All the candidates used to light their grass bundle torches and divew with them into Mantsholo Pool. As they emerged all will have been extinguished except for the selected heir, who would be installed as their king without doubt.

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