

S.O.H.P. ORAL TRADITION CONCERNING MSWATI 2 1/2

communities the Swazis will give time to their pre-historic events according to reigns of kings, of year of famine or year of great illness. They had no accurate system of counting time. They knew about months and years and this was owing to the different changing seasons. Questions like: "How long ago or how many years or months after?" met with no answer. A lot of information that the interviewees tell remains undated. If the dates are given, they are guess work.

This leads to the confusion of the events by the informants first, and then everybody else. The reign of Mswati could be confused with that of Mbandzeni. One old man for example, spoke about Ludvonga as the greatest fighting Swazi king and in his story the whole picture was that of Mswati. There is much confusion too about the Mshadza wars. The questions that come are about the king who sent impi to fight there. If both Mswati and Mbandzeni did, which one sent the armies that won the battle and what time during the reign? With the lack of accurate dating, there is a danger of attributing the success of one king to another and failures likewise.

In this project, I explored the idea of using the names of the regiments as a yardstick to date the events. That method, so it was found, has one short coming which is that a regiment may have people with varying ages and the range of variation may be between 5 to 15 or twenty years. One regiment may have sub-groups as well which may be known by the members of that regiment and perhaps a few other people. The "Ingulube" regiment has "Umsizi" as a sub-group, for example. The "Emasotsha" has the "Sikhonyane" and "Sukasambe". If one belongs to the "Emasotsha" regiment one should know to which sub-group because those of "Sikhonyane" are older than members of "Sukasambe".

However, with such discrepancies in mind, this method could be used with fruitful results. The "Indlavela" regiment was sent out to fight Thulwane (the baPedi Chief) by Mbandzeni. If we know that this regiment was sent out at its fighting age of 25 to 35 years and that most of them died in 1940 when they were about 85 to 95 years old, then the battle should have taken place about 1877.

of "Emagavu" and "Balondolozu" regiments and then any other well informed person who has received the story second hand. Members of previous regiments to "Emagavu" have all passed away. Those of "Emagavu" are very few indeed and far apart. At first I held the view that all people who belonged to Emagavu or any older regiments would at least tell a good story about king Mswati; these people should be specialists. Two old men of Sidwashiri who are in the Emagavu regiment were interviewed about king Mswati. They had been in the "Umbutho" too. I was disappointed in that there was not much substantial information they could offer me. One of these as an acknowledgement of ignorance ended up by saying: "I do not know that one and unfortunately I did not take care to ask and find out from my father whom I know knew much about him."¹ But there are good informants. As soon as one starts, the list of good ones somewhere else will never end. Unfortunately again good here may be relative and as soon as you start to talk to an informant who might have been said to be good, you may soon find that it is not so.

(b) 'Off the point Stories':

Interviews become disputes sometimes. Some of my informants wanted to tell me about their own stories and not what I was looking for. An old man, for example, who served King Mbandzeni or Bhunu hardly talks for some time before he refers to his hero - king or some remarkable events during his time. This was quite common with informants who lacked enough material about the stories of Mswati. This was no surprise to me since all the people contacted had no personal experience of what I wanted from them. They received the stories from hearsay. However clear the story may be in their minds, the impression of their personal experiences looms up greater than what they have kept in memory. In order to keep the speaker within limits, I had to interrupt with a question from time to time.

(c) Dating Information:

A researcher of oral tradition will find it hard most of the time to attach dates to the information presented to him. This is very much so of events that took place before the arrival of the white man in South Africa. Like most pre-historic

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¹ Informant Madakwana Magozi

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THE PROJECT IN GENERAL

1. Section of Informants:

King Mswati II died about 109 years ago and there may be no one still living today who knew him by sight. At least none of the informants are that old. However, there are people who are still alive today whose parents (fathers especially) saw King Mswati, lived with him and served him. Most of these belong to the "Enagavu" and "Balondolozu" regiments. Most of these are illiterates too, which has helped to keep their stories away from pollution by recent writers. Because they have had no other method of keeping knowledge other than in their minds, their memories have a remarkable ability to recall many things about the past. Some of the informants are so involved in the stories that the eloquence with which they tell the story makes one mistake them for eyewitnesses.

The people of interest were the aged, the oldest grand mothers and fathers in the communities. Of course, most of these - if not all - are illiterate and have served in the army (Umbutho) or had some relation with the elders of the Swazi people. These people became traditional specialists because they have heard from those who have passed away who in turn were participants in the events. In the service of the king, (Embuthweni) the people talk greatly about the events of the past. The war techniques, which the young men get trained in are those used in the past battles in which their fathers and forefathers fought. These never go alone but are told with how successful previous armies were and what caused their failures. Much history is talked about and interested participants retain details in their minds and so the next generation gets to know about the past. Regimentation (Ukubuthwa) has a long history among the Swazis and in this manner the past has been transmitted down to the present generations. The truth still remains, however, that the oldest are the ones who should know best.

2. Some difficulties met:

(a) Finding Informants:

Generally, it is quite difficult to find good informants. One has just to go on and hunt for them. As has been indicated the people of interest were members

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ORAL TRADITION CONCERNING MSWATI II

A PROJECT REPORT

1. Topic. A collection of oral traditions concerning King Mswati II.

2. Purpose: So much is being said about the reign of King Mswati II yet so little has been recorded about this king whom the Swazi people so greatly align themselves with. The purpose of the project has been to collect and record additional evidence about King Mswati II.

3. The Tapes:

All the interviews are taped and conducted in siSwati language. The informants would not express themselves very well in any other language than their mother tongue. In fact most of them knew no other language. Later on, these interviews were translated into English.

Each translated interview consists of:-

- (a) The name (in alphabetical letters) and side of each tape from which the written text was taken.
- (b) The introduction which has:-
 1. The name of the interviewee,
 2. Place of residence of the interviewee,
 3. Regiment or approximate age of the interviewee,
 4. Date of the interview.
- (c) The bulk of the interview. This is the story the informant related. The questionnaire was used here to act as a guide during the interview.
- (d) The "Who told you?" questions.

Towards the end of each interview this question was asked in order to obtain knowledge of the actual source or origin of the story. All the informants were not eye-witnesses but have heard what they told me. It is essential to know how close to the actual events your story teller is. This may be a small test of the validity of the story.
- (e) "A", stands for the answer the informants gave. The questions are numbered in Arabic numerals or with capital letter "Q".

A C K N O W L E D G E M E N T

I wish to acknowledge with thankfulness the guidance I have received from my tutor on this project, Hugh Macmillan of U.B.L.S. who has never been tired of reading through my work, and giving me suggestions and ideas about it.

Most of all, thanks are extended to all the interviewees who willingly supported what I was doing and supplied me with as much of what I was looking for as possible.

It would have not been possible to complete the work without the support I received from some officials such as the District Officer at Pigg's Peak and the Chiefs, in particular Andreas Dlamini of Mpofo. I was able to get maps of the places and the names of the Indunas and Chiefs, whom I wanted to contact. From the Chiefs I received warm welcome and I had no difficulty in securing permission to work in their areas.

Gratitude is also extended to all other people not mentioned who have contributed to this project.

everybody held the view that da Gama in his discovery of the sea route to India, returned home in 1497. Further research on this topic revealed that he arrived in Portugal in 1498 not in 1497. Also, Mswati has been known to have died in 1863 and many Historians who have written about him have given that date for his death. Further research on this topic has shown that this date was a wrong one because in 1865 it was reported in Pretoria that Mswati had died! So the study of the past goes on and never ends. With this, additional information is unearthed and crooked ideas are straightened.

¹Pretoria Archives.

informants deny much expansion from Mdzimba by Sobhuza I. Seemingly the definition of the boundaries of his kingdom mark, in the main, the influence that his armies had in their hunting and raiding campaigns.

There are very scanty records on the other hand, that define Mswati's Kingdom lucidly. Informants differ on it as well. What we have been told is that Mswati's armies, ".....pillaged the Sotho for cattle and captives; they reached Southern Rhodesia in their raids, and they made the name of Mswati the terror of the North."¹ The intention of these armies was not, in the main, territorial expansion but was the capture of cattle and slaves. Then what was the difference between Sobhuza I's domain and that of his son Mswati in extent? We remain where we were. It does appear that there might have been very little difference except the degree of control.

Another avenue open for exploration which might clear a number of points is the route Mswati followed as he expanded from Ludzidzini northward or westward. In this way we shall understand which tribes and clans he conquered first and the effects of his conquests on other groups in his kingdom. In the disputes about Swaziland's boundaries later on, it was argued by the Swazis that Khotso should be no cause of doubt as to whom it belongs since it "has already been Swazi territory, and is thickly populated by Swazis."² The matter about boundaries was put to the light and the distribution of Swazi kraals including those of the king was used as evidence that the land belonged to the Swazis. Boundary disputes have not ended. Different opinions are brought forth about this topic. It is history to which all participants in the discussion should turn to answer the questions and clear the confusion. King Ngwane II, Ndvungunye, Sobhuza I and Mswati in particular are difficult to study because of the paucity of written stories about them. Yet these kings hold an unparalleled honour among the Swazis up to the present day. Each one in turn has helped in a great measure to shape the nation to what it is today.

There is no limit to what can be collected on past Swazi kings. These interviews are just a small part of what can be done. The more there is a study of history the more is discovered additional information and the more near to the truth we come. For many years for example,

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¹ Hilma Kuper, *An African Aristocracy* (O.U.P., London - 1969) p.15

² J.S.M. Matsebula, *A History of Swaziland* (Longmans 1972) p.54

entered upon seemingly was that of co-existence, with the understanding that if armies were matched with any of those controlled by chiefs within the bounds, those of Sobhuza I would be superior.

This brief survey forms the basis on which we may assess the achievements and successes of his son Mswati II. The latter has been recorded in documents as ".....the greatest of the Swazi fighting kings".¹ Tradition has revealed that he was encouraged by his mother Tsandzile to start a series of campaigns and raids against many clans within his father's country and beyond. She is reported to have said one day to Mswati: "I do not think of you as king because there are so many chiefs in your own country who still rule themselves, independent of you".² This angered him and his next decision was to start organizing his own army and begin the attack of all clans suspected. Most of these belonged to the baPedi group.

Many of the clans conquered fled towards the north while those who remained increased Mswati's impis. The result was conquest of all independent groups and a recognition of one leader-king, Mswati. His impis scrutinized all the corners of the Kingdom to check any possible resistance to the latest set-up. Thus we realise at the end that Mswati did not only gain a firm grip over the domain his father Sobhuza I ruled but also increased his influence far beyond its boundaries. To ensure no future interference by the conquered and driven away peoples, out-posts and kraals were built at Embhuleni, Emjindini, Emekemeke and elsewhere.

The next point of concern in dealing with the two kings is that of the pattern of their expansion. Sobhuza I is said to have moved from Shiselweni to the Mdzimba Mountains. (See map appendix II). He moved of course with his people and this movement was caused by the uncertain relations between his people and those of Zwide. The residents of the Mdzimba Mountains were the baSotho tribes among whom were the Mnisi. Being superior to the latter in fighting techniques, Sobhuza I had no difficulty in pushing them away and occupying the area which had strongholds of hiding caves around Mdzimba Mountains. The majority of

3/....informants

¹Hilda Kuper, An African Aristocracy, (O.U.P., London - 1969) p.15

²Informant Paul Blawini page 26 of this project Case C Side B.

PREAMBLE

It is understood that the domain ruled by Sobhuza I, King of the Swazi, was twice as large, if not more, as the present Swaziland. It extended from the Pongola River in the South to the Barberton region in the North, from the Lubombo Mountains in the East to the regions of the present Carolina and Ermelo in the West.

Further to that, documents record that most of this land was not occupied by true Swazis (the Dlamini or their kinship). There were "the found ahead" tribes (Emakhandzambili) and the baPedi tribes who had scattered homes around and practised a large degree of autonomy in their governments. The latter group submitted to Sobhuza I's rule and became incorporated into the Swazi nation. In this way also, both the nation and land over which Sobhuza I had jurisdiction increased greatly. However, research such as collection of oral traditions throws some light on quite a number of points about what we have been made to understand. For example, even though most of the clans, under Sobhuza I, paid remarkable allegiance to him, evidence from the interviews shows that this rule over this large domain was not equally felt everywhere; it was partial in some parts, especially those away from Mdzimba Mountains where his main kraal was. Hilda Kuper in her book "An African Aristocracy" agrees with this when she writes: "Groups that submitted humbly, implicitly acknowledged their inferior strength. They gave occasional tribute in food and service and were permitted, as long as they remained loyal to retain their hereditary chiefs, their land and a limited autonomy".²

The foregoing quotation shows clearly that Sobhuza I's rule over his subject clans was less effective. It was his diplomacy more than the effects of his armies which made him a powerful king feared by all his Kingdom. Added to this was the past reputation of his armies in conquering the baSotho tribes who resided around the Mdzimba Mountains. One clan among others was the Mnisi. Those tribes and clans who fled were the stubborn groups who held great hatred against Sobhuza I's rule. Thus a few years after his arrival, Sobhuza I ruled loyal subjects who paid continued tribute to him in both service and kind. All this seems to have come more from within willingness. The contract

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¹Hilda Kuper, An African Aristocracy (O.U.P., London - 1969). p.14

²Hilda Kuper, An African Aristocracy (O.U.P., London - 1969). p.14

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ORAL TRADITION CONCERNING MSWATI II

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Swaziland

A. Nkurialo's Tapes

1. The information on Tape K doesn't correspond with that written under 'K' in the transcript.

2. Not clear what Malambe means nothing matches the information on this tape, in the transcript.

- # The best solution to Mr. Nkurialo's tapes is for me to get time to catalogue each tape, transcribe them and then we can see if there is any matching between each tape and the tape numbering in the Anderson's transcription.

The people accepted him as king but the Portuguese finally caught him.

Which were the baSotho who were here before the Swazis came? They were the baPedi of Sikhukhuku. The Mchesho baSotho are a branch that broke away from the baPedi.

Do you remember the wars or certain ones that Mswati waged against the baSotho?

No. I do not know them well.

We understand the cattle that the Swazis had in those days were captured from the baSotho tribes. Tell me about that.

Yes, the Swazis captured a lot of cattle from the baSotho tribes. An army would be sent out from Swaziland and travel to Mjaji's area (Umjaji was the ruler of the Venda), and the cattle would be captured from those people. A story is told how at one time the Swazis captured the cattle from those baSotho people. The baSotho's cattle were captured by the Swazis. The baSotho had given charge of the cattle to the Whites (Boers) who had guns to shoot Mswati's army. The soldiers were advised not to kill the white man (apparently this was in observation of Somhlolo's prophecy). When the Swazi army came, the whites shot bullets in the air trying to scare them away. The army proceeded, without killing any of the Boers and captured the cattle.

The baPedi realized this and tried to cause a pitched battle with the Swazi army. Just before they did this they soon found out that the Swazi army was divided into many groups appearing from different angles. They (baPedi) did not realize how big each sub-group was. Finally they gave up and let the Swazi army drive the cattle away. This was across the Limpopo river. "Hholo, Hholo," sang the Swazis as they captured the cattle.

1. The baPedi had hidden the cattle in the north of where they lived and this was across the Limpopo river. The whites were in charge of the cattle.
2. The baPedi hoped that when the Swazis came to capture the cattle, they would shoot them with their guns. The Swazis did not fight with the whites, and the whites did not shoot them. They, instead shot in the air and tried to scare them away. However, this did not stop the Swazis, they went ahead and captured the cattle.

he attacked and therefore as soon as this son crossed the Ingwavuma river, the army should return. So it went accordingly. The river Ingwavuma was where the Swaziland boundary ended.

THE MAWEWE - MZILA AFFAIR

Mawewe came to ask for help from Mswati to take up the chieftancy. His brother Mzila wanted the same office. So again Mswati sent out the Inyatsi regiment to help Mawewe conquer Mzila. Mzila ran away to the north where there are "Amandzawo" (The Spirits), and the Inyatsi failed to conquer him. So the Inyatsi returned and as it did so, it was attacked by some sickness and many of the warriors became ill and died. To Mswati this was caused by Mzila and so when the remnants of Inyatsi returned, Mswati decided that he should kill Mawewe because he (Mswati) thought it was Mzila's medicine that caused the death of his warriors.

5. Who was the elder son of the two: Mzila or Mawewe?
 - A. It was Mzila. These were the sons of Soshangane who left Zululand with them and moved in the north eastern direction to Tongaland. Soshangane found that the Tongas were not ruled by one head or king, there were many chiefs. So he (kontaco) asked for a place to live in, from one of them. Then finally he attacked and defeated the very one who had given him asylum.
6. By the way is Soshangane the son of Zwide?
 - A. Yes, this was his son. The story goes that when Shaka the Zulu king heard that Soshangane was then king in the north east and controlling a very large kingdom, he (Shaka) sent an army to attack and defeat him. When the army came to Tongaland, it settled down under Soshangane and neither fought a battle nor returned to Zululand. (This tallies with what history writers have written and this was the last war that Shaka waged before he died).
7. After Mzila had been given a Swazi girl as a wife, was Mawewe killed then?
 - A. No. At the end he was given asylum and made to settle at Nhlanguyavuka in Swaziland. Tsandzile the Ndlovukazi of Semhlolo, (Sobhuza I), forbade that Mawewe be killed. Hhanyana was Mawewe's son who during the reign of Mahlokohla fought with the Boers and refused to pay tax. He also stole cattle from the people in the Hhohho. This was done and just at this time, Hhanyana heard of the death of Ngungunyane in Shanganeland and fled away to that land.

Name of interviewer: Ngobozane Dlamini.

Date: 13th October, 1973.

REGIMENT: Lisotsha.

Place: Emvombili - near Ngonini.

Q. Which wars did Mswati wage?

A. Wars against the baSotho who were living in this area such as the Magagula and Mhisi. Sobhuza I ruled them but Mswati conquered and ruled them strictly and effectively.

Q. Was it Mswati who built a Royal Kraal here at Hhohho?

A. Yes. He first built at Mbhuleni - (meaning clearing land) later moved to Mjindini where a regiment was stationed. Then he moved to Hhohho after hearing news that there is a land of Moozi trees eastwards and he built a kraal there. In all these kraals, he appointed Induna and left Inkosikati (his wife). When he travelled, he had a big following and he sometimes sat under a tree and the people started to build around and if he stayed longer, perhaps the people would build a kraal there. When he started to move again, everything was pulled down and the whole party followed behind.

Q. He built at Hhohho and that name describes the type of place - a valley which has hills and mountains all round it "ELUHONHWEINI".

Q. 3. Where did he die?

A. He died at Hhohho but was not buried there, his body was carried and buried at Embilaneni near his father. Mswati built another royal kraal at Enkanini. The first was Ludzidzini. He moved from Enkanini to build other kraals elsewhere.

Q. 4. Please assure me that he left Enkanini and went to start a royal kraal at Embhuleni before he came to build at Hhohho.

A. Yes, this was so, He built at Embhuleni then Emjindini. As soon as he finished the kraal, he appointed an induna to take charge of the kraal and there was put inkosikati too. He chose the induna from his regiment; for example, Matsafeni Mdluli at Hhohho was in the Inyatsi regiment.

THE MLAMBO AFFAIR

After the death of Mlambo the sons made a quarrel in contesting the Chieftancy. One of the sons ran to Mswati to ask for assistance whereupon Mswati sent out the Inyatsi regiment. He advised however, that personally he did not have a grudge against the son

The figures mean that on the average members of that regiment were born so many years ago, from 1974.

There is one weakness in this method and that is lack of accuracy. The range of years of the members of one group may be quite considerable, say 10 to 20 years. This means that once the king names the regiment all people born then, until another is created, will fall into that regiment. It is possible that the next one will be named after 12 years and that means the range will be even bigger than that figure. Having pointed out the weakness of this method, we should then move ahead to realise that there is nothing to use (except archaeology which itself is quite limited) to date our history before the insurgence of the white man. A lot of events remain undated to the present and because of this, information is mixed and confused. Some reliability could be combined with rational thinking and fruitful conclusions could be arrived at finally in using this method.

strength. When the Zulu warriors realised that they were being overpowered, a small group branched off and escaped with the king (Dingane). A chase followed and finally it was Mdlaludzaka who speared Dingane and killed him.

Perhaps the story if proved true would clear all the confusion and doubts about Dingane's death.

(d) The Swazi Regiment - a means to date events.

The Swazi people in the past were not able to tell the age of the people in years because they did not have that concept of time. They divided time into months using the moon and in years using the four seasons. About the years, they could remember the previous year, the coming year and then that would be about all. Unlike the people of the West who have started counting their years from the Birth of Christ, the Swazi people named groups of people who would be of the same age group by regiments. In this way one regiment was older than another and if this method is paralleled with the concept of dividing time into years it is possible in very general terms to say when certain events took place. This is a long list of the names of known regiments. From the oldest to the youngest we have:-

NAME OF REGIMENT	APPROX. AGE*
Tindlovu	147 - 150
Tichele	141 - 146
Inyatsi	133 - 140
Indlavela	126 - 132
Giba/Lohegu	121 - 125
Imigadlala	111 - 120
Ingulube	101 - 110
Halaza/Lisaka/Lomkhehle	96 - 100
Emagavu	85 - 95
Balendoloji	75
Ligezi/Mbayiyane	65
Indlozi	55
Emasotsha	45
Lindinapi	35
Gcina	24

it and check the Zulu invasion. This, so the story goes, was the king's last resort. The result was that the Swazi army was victorious and great homage was paid to Ndlaludzaka for his success.

Gija also distinguished himself in battle. He is said to have never touched water when he crossed a river. He was a long jumper and jumped from bank to a stone in the water and then across. A story is told how he caused the Zulu army, in another war, to take flight before any fighting took place, like the Philistines after David killed Goliath. Gija had killed the Zulu champion and the Zulus would not wait to see themselves massacred after their champion had been killed. Here again the Zulu colonization move was checked and the Swazis retained their safety. If these men were able to influence the decisions and thinking of Mswati through their deeds in battle and words at home, and if through their bravery and wisdom saved the nation from subjection, surely the story of their time, indeed that of Mswati, could not be complete with the exclusion of theirs? Our understanding of events will be confused if stories of such figures are not there. There should be included their genealogical trees and finally their relation to Mswati and the consequences of all this, at the end of their stories.

(c) The Death of Dingane.

The way Dingane, king of the Zulus, met his death is still a matter of controversy. There are as many stories about how he died as there are writers perhaps. However, it is apparent that the real truth lies somewhere along all this talk. It has been revealed by the interviews that he was killed by Mswati's army headed by Ndlaludzaka.

We have understood that when Dingane abdicated and left his home country following his attack and defeat by the Trek Boers, he entered Swaziland and tried to establish himself in the area around Hlatikhulu. His intention was to invade the north and open more land for himself and his people. This is the very time Ndlaludzaka's group checked him and the story does not end there. In the heat of fighting it became clear that the Swazi army was greater than that of the Zulus in numbers. Before long the Zulus were retreating and Ndlaludzaka and his warriors started to fight with renewed

At the death of the wife (inkosikati) her male child became the head of that area and the office became hereditary and fell from father to son, to the present day. (That of the indana became hereditary as well). Thus in the Hhohho area where the number of Mswati's kraals are many are found chiefs all of whom are Mswati's descendants. (See appendix "Mswati's kraals at Hhohho"). It became clear from the interviews that the extent of the domains of the two kings differ in the main, by the technique of ruling and his influence through his armies (Sobhuza I) and effective ruling and personal involvement (Mswati).

(b) Champion Warriors:

The army, especially during Mswati's years of constant warfare, concerned the king's thoughts greatly. Like a football captain, he planned its set-up and manoeuvred its members and leaders, front and back as well as left and right, in order to make it strong in comparison to any around. The champion warriors became key figures in training the warriors in warfare techniques and these did influence the king in whatever decision he made. They became war specialists and were consulted in times of strife to air their views. Such people concern the historian greatly because the king relied a great deal upon them and his decisions which meant the destiny of the nation were influenced by theirs. However, in talking about a king such as Mswati, these important men around him are usually forgotten or nothing is said about them. It does appear true that their stories, their achievements, and all other stories about them, if included with those of the king would enable us to get a better understanding of the whole history.

Informants note with great honour two of Mswati's Champion Warriors and these were Ndlaludzaka son of Tsitsibala, a prince, and Gija "wezibaya", a Mabuza Warrior. Both of these were in the Nyatsi regiment. The conquest of the Zulu army, the conquest of the baPedi tribes, the capture of so many cattle from the northern tribes could rightfully be ascribed to these men. It is said for example that the Zulu army had driven away the "Tichele" regiment at one time and was just ready to exert a final crushing defeat on Mswati's people. Mswati there-upon armed the 'Inyatsi' regiment and put at its head Ndlaludzaka, son of his brother, to lead

king and, "a veritable Shaka of the North",¹ should have greatly enlarged and become bigger than that of his father. The definition given to that of Sobhuza I is perhaps too generous. However, as indicated before, Sobhuza I's kingdom may have been the extent of his influence extended by his armies whose strength unquestionably outmatched those of other armies around. The kraals and outposts such as those at Embhuleni, Emjindini, and Mkenemeke, could well be used in defining Mswati's kingdom if there is nothing better. 'It was King Mswati' so traditions tell us, 'who effectively ruled this kingdom because he subdued the power of every chief he found and exalted that of his own or that of an appointee.'

After his armies pushed the baPedi tribes further north and west, outposts and kraals were built, where armies were stationed to check on any of the conquered peoples from coming back. 'Embhuleni', it is gathered, means that King Mswati was clearing the land (expanding his kingdom) and Emjindini means that it was a place where he had placed a very strong regiment to check possible invasion by the baPedi.

If the land had already been cleared by his father or previous kings, he would not have needed to do this. At each kraal was placed Inkosikati (His wife) and Induna. The latter was in fact head of the army (Umbuthfo) of that kraal. The pattern of procedure was that in each kraal during the king's absence (he hardly stayed for any considerable time in any one kraal except at the main ones), the wife became a decision maker on matters pertaining to the local people. The induna supported her and he held an outstanding position. His function was to act as a go-between for the inkosikati (or king) and the people. He expounded and defined the decisions to the people adding his personal opinion and influence where necessary.

13/....

1. S.M. Matsebula, A History of Swaziland (Longmans S.A.) 1972 p.17.

2. A Magagula Chief - Moyeni - is a case in point. After the act of de-throning Moyeni, his own appointee, Madzanga of the Ndwandwe clan became chief and his descendants are chiefs to the present day. The Ndwandwe rule the Magagula.

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Whatever we think about Mswati's history it still remains true that the people (Swazis) knew and talk about it. Not everybody is a specialist in the job but the aged, these old folks who are the nearest living people to Mswati's time, are the people we can rely upon. This last fact forms the urgency of such a study because the old people are passing away very fast. Today we look at the time when Hilda Kuper wrote her anthropological book, "An African Aristocracy" as the better time for the traditions to be collected since there were still some of those old people. This is very true but at the same time our time is better than 10 years hence because we still have those whose parents knew the stories. In the study, I missed a number of people because I was one month or one week or four days late. I had even made an appointment with one Vilakazi of Endingeni who, within the time between, was attacked by illness and passed away before I arrived. One interviewee has since passed away too. With the passing away of the old people very valuable history remains underground, undocumented. If ever it is to be done it is here and now.

Some Original Ideas:

(a) The issue of the extension of the domain ruled by both Mswati and his father King Sobhuza I calls for much attention. Many documents conclude the story about Sobhuza I in the following manner:- "He (Sobhuza I) left to his successor a strong kingdom respected and feared by the neighbouring Bantu.....and the boundaries of his domain extended as far as Barberton in the north, Carolina in the west, the Pongola in the south, and Ubombo in the east."¹ The extent of that ruled by his son Mswati is usually not clearly defined except the mention of his outposts and that his armies attacked, ".... as far afield as the Zimbabwe Ruins in Rhodesia and the Plains of Portuguese East Africa."² It stands to reason that his kingdom, being a fighting

12/.....

Hilda Kuper, An African Aristocracy, (O.U.P. - 1969) p.14

J.S.M. Matsebula, A History of Swaziland (Longmans S.A.) p.17.

What is being said here by this writer is very true of Swaziland and perhaps in addition we could say that most of the documents have been written by administrators, traders, travellers and missionaries. They are not complete in themselves in that the titles of the books they wrote are usually different from "Swazi history". This means a book written about the Zulus may have facts about the Swazis, or another about the Trek Boers would contain some short history about the Swazi people.

In support of J.D. Page it is true that most of what has been written starts about 100 years ago, during the reign of Mbandzeni and the concession period. This excludes valuable previous history. Very little has been written about Ndvungunye, Somhlolo and Mswati. So in truth, most of the Swazi history records from which some light comes, date from about 1850.

In support of the existence of enormous oral traditions about the Swazi Past, the people pride themselves that they are descendants of their past kings especially king Mswati. He is reverently honoured by them even today. The following are common expressions among the people.

- (NgiliSwati) - I am a Swazi.
- (NinebaMswati) - you people of Mswati.
- (Ngikhuluma siSwati ngitsi!) - I speak siSwati.
- (SingemaSwati) - we are all Swazis.
- (SibeSwatini) - we belong to Swaziland.
- (Mswati avukel) - (when swearing).
- (Mswati eMbilaneni) - Mswati at Embilaneni.

All these expressions originate from the name "Mswati". They are said with pride and a sense of superiority, with the knowledge that Mswati as a hero-king and successful ruler had made this remarkable nation. Surely there must be a great deal about king Mswati in comparison to what has been written, which is still to be written or lost for ever, for no small king could influence the memories of his people to remember him so many generations after his death. His stories have come down over the years as part of the Swazi tradition. In this way the people have come to know about him from hear say.

1940 - 95 = 1845. 1845 + 32 years (fighting age) = 1877.

In this manner even though the guidance is very general and lacks the element of accuracy, it is useful in that it points to the right direction and at least one has something to work with which is better than a wild guess.

The Urgency of the Study:

There is much truth in what J.D. Fage writes in his book "Africa discovers her past", when he wrote the following: "Much of what has been written to date about African history has relied upon such sources (written records), which are indeed more abundant and fruitful than is often imagined. It remains true, however, that most of the African Continent documentary evidence alone affords only a very imperfect basis for the writing of history. The bulk of the written records available for African history has been produced by non-Africans - many of them having only a brief, imperfect knowledge of the peoples and places they were describing - and the great majority of such papers and writings belong to the past hundred years."¹

This view is perfectly correct about Swaziland's history and the paucity of accurate information about it before 1850 makes its study quite difficult. This problem cannot remain unsolved; what we need is to take a positive move and oral tradition and archaeology are the two answers. Fage says the following about oral traditions: "One of the most hopeful means of filling the yawning gaps in our knowledge of Africa's past is contained in the enormous body of material which historians know as oral traditions or oral evidence."

10/....

¹J.D. Fage ed., "Africa Discovers Her Past (O.U.P. - 1970) p. 32.

13. Do you know anything about the Madlangampisi and Sibankwa fight?

A. I do not know. I know that the Magagula are famous for the possession of some magical power to cause rainfall. Originally the Swazis did not have that power.

14. Do you think as compared to other Swazi kings, Mswati was an outstanding king in power, intelligence and power to unite?

A. Yes, he was most outstanding and the evidence is given by the fact that today his descendants are the chiefs not only here at Ekhohho but also elsewhere.

15. During whose reign did the whites come to this country?

A. During Mswati's reign. They came in accordance with Somhlolo's prophecy of the "Umculu" (D'ble) and the "Likinobo" (Money).

16. Please tell me how you have got all that you know about Mswati and Swazi history.

A. I am a child of Mphathwa and he told me this. Mphathwa was the son of Mswati. I also stayed for a long time as a child at Lobamba royal kraal.

17. To what regiment do you belong?

A. I am Ingulube, I belong to that regiment.

18. Do you know about Mzamose?

A. No, I do not know.

19. How about Tifokati?

A. Not very clear.

Thank you.

NAME OF INTERVIEWEE: ZWANE GWEBU - GEBHUZA.

PLACE: HELEHELE

DATE : 8TH DECEMBER, 1973

EDUCATION: ILLITERATE.

AGE: DURING THE ANGLO-BOER WAR HE WAS A TEENAGER OF ABOUT 14 YEARS.
NOW HE IS BETWEEN 94 and 100 YEARS OLD.

1. Among the Swazi kings who have reigned in the past, which king do you think has been most outstanding?

A. It is Ludvonga.

2. Which Ludvonga because there are two, the 1st and the 2nd?

A. I am talking about Ludvonga the 1st, the one who is father to all Swazi kings.

30/.....

4. The Princess married by Mswati was a Dlamini. Was there a child of that union?
- A. No. There was none. All those who were born died.
5. Where is the spot where Mswati had his kraal at Hhohho?
- A. Where Moudvuka's kraal is, across the Nlumati and Ntintinyan. There is a big forest where his things and possessions were buried.
6. Who was his induna at Hhohho?
- A. Matsafeni Mdluli: He has always been induna and his descendants are still male indunas.
7. How long did Mswati stay at Hhohho?
- A. He stayed for a long time and only returned when he went to dance the INcwala at Zombodze.
8. It is clear that many of the chiefs here are descendants of sons of Mswati. Who were the rulers before these sons were installed?
- A. The baSotho were ruling and these were overpowered by Mfuniza who was a forerunner of king Mswati. He went ahead with an army and conquered what he found and then called for the king to come. Matsafeni sent out an army after the death of Mswati to attack the baSotho. So the aim was to capture cattle to take advantage of what was captured and this was the Mshadza War.
9. The Mshadza expedition was sent after the death of Mswati and was sent by Matsafeni. Which wars were fought during Mswati's reign in the attack of the baSotho?
- A. He did not send out troops to wage big wars but these were small skirmishes. The big one known after Mswati's reign was that of Mshadza.
10. Please tell me about his regiments.
- A. Indlavola and Inyatsi but the latter was ahead of the former.
11. How did Somhlolo (Sobhuza I) rule the people here at Hhohho and the north?
- A. In the first place Somhlolo did not reign for a long time after he arrived at Mdzimba. He died before he reigned for a considerable time. Secondly, he did not fight as strongly as his son (Mswati). He did not very effectively rule these baSotho clans.
12. Please give me surnames of the baSotho tribes who were conquered by Mswati and were adopted into the Swazi nation.
- A. I do not quite know them, but I know the Magagula, Masoko, Shabangu and the Mhisi.

MADZANGA AND MOYENI AFFAIR.

Mswati on his journey to kaNgwane (Lobamba) from Hhohho crossed the Nkomati river and came to Madzanga who was already at the present place - Balegano. He lodged there. The Moyeni kraal was big. Then Mswati asked Madzanga as to whose kraal that was. The latter's reply was that it was Moyeni kraal. Mswati said that they should be killed "Because I am asleep and folded when they are stretched." Madzanga pleaded that they should not be killed. They were not, but Madzanga was promoted to the position of chief while Moyeni Magagula became his subject.

E N D.

TAPE D SIDE ONE

NAME: MRS. GININDZA, MPHATHWA'S DAUGHTER, MOTHER OF ROBERT GININDZA
OF MHLANGATANE (HHOHHO) INGULUBE REGIMENT.

DATE: NOVEMBER, 1973

EDUCATION: NIL

AGE : 60's.

1. What type of a king was he (Mswati)?
 - A. He was a cruel king. He killed many people.
2. Which was his kraal this side in the north?
 - A. KaLamthuli and that is at Mjindini. Then at Hhohho at Mvembili. The name Mvembili comes from the reign of Maudzuka because he shot people with a gun and then ran away. He then ran away to Lubonjeni but failed to settle there and then returned and then went to Nkanani and then returned to Hhohho because the king did not accept him. Then he went into the Transvaal. Later he returned home to Mvembili. He killed his wife, his brother, his mother. When he finally settled there, the place was named Mvembili, which means back and forth.
3. Tell me whether his first home was Mjindini.
 - A. He started at Hhohho and then went to Mjindini. Mfundza Ginindza (the induna) went ahead. He was still a Dlamini. He cleared and fought the baSothos. This Mfundza was a prince who started to fight baSothos (baledi). This man continued on clearing ahead as the king came behind. He continued to fight to Mvembili and then retreated to build at Hhohho. From there the king continued his fights to Mjindini. Mzini was a beautiful Dlamini princess and her surname was changed to Ginindza and was made wife of Mswati. "Mtalonye" was married to Mphathwa but in actual fact was his cousin by another wife.

8. Do you know about Mzamose?
A. Yes, she was Somkhlelo's daughter, that is all I know.
9. Do you know the war fought by Sibankwa and Madlan,ampisi?
A. I do not know. I only know about LaMgangeni who was raising trouble about the installation of Mbandzeni. She wanted someone else to be installed as king.

TAPE C SIDE B

NAME: PAUL DLAMINI - APPROXIMATE AGE: 71 YEARS.

Date: October, 1973 - EMgungundlovu.

Education: Std. II

Regiment : Mlondolozu.

1. Have you heard a lot about Mswati?
A. Yes, I have because he is my grandfather.
2. What type of a king was Mswati?
A. Mswati was a fighting king. His mother Lazidze said that she did not recognise him as a king because in the country there were still groups who maintained some autonomy. Then Mswati began to wage continuous wars to subject all the people living in Swaziland to himself. The Masilela, Magagula, Mnsi, Masoko, Simelane, - these were autonomous groups. The conquest continued in time and space and more land and peoples were subjected to Mswati's kingdom - Mbhuleni, Mjindini outposts were built.
3. Which kraal was built first between Hhohho and Mjindini?
A. Hhohho. He was expanding from Hhohho when he arrived at Mjindini. However, he died at Hhohho.
4. Do you know about the particular wars he waged (full scale)?
A. He helped the whites in the Transvaal. He waged wars against the Sotho towards the north and from them he captured cattle.
5. How are you related to Mswati?
A. My original place is Mshingishingini and I am very close to the royal families.
6. Why is it that the descendants of Mswati are the ones ruling in the Hhohho area as chiefs?
A. Mswati stayed a long time here in Hhohho. He put kraals all over the place.
7. We have said that Mswati conquered the groups or clans which were in this country which still maintained some form of autonomy.
A. They were under the Swazis and allied themselves with the Swazis even though kings before Mswati allowed them some autonomy. The Maphanga Mncim are Sotho clans like the Mnsi. The Mhale are Shangaans.

TAPE B SIDE B

Interviewee: LoMatobhi Mavimbela - about 78 years.

Wife of Mphathwa - son of Mswati.

Date : October, 1973.

1. By the way you are one of the wives of Mphathwa?
 - A. Yes, I am in the middle of Mphathwa's wives. But after the death of his "Sesulamsiti" I was promoted to that position. My father was Mbarjwa Mavimbela who stayed at the royal kraal and taught Mphathwa as a boy how to shoot with a gun. Mphathwa grew in the close association with my father. My father taught him many many things. Londzengelo, another of Mswati's wives was very kind to everyone. Unfortunately she bore no male child and so Mphathwa was put in her house to help Londzengelo.
2. Where was this taking place?
 - A. At Mpondla near Mabhonono's kraal at Ludlawini (Hhohho). Mswati's daughter born of Londzengelo was Bikwapni. The area under Mphathwa is LaNyandza's area. Mphathwa had it with favour of LaNyandza. Mswati died at Hhohho but was buried at Embilani.
3. Whose praises are the following lines taken from?

".....Sibawuza simabanda ngampondo, Umshiselwa qhu oshiselizikole zombili EsakaMhlela nesakaMneli." Tell me the meaning too.

 - A. Those are for Mswati. I do not know the meaning of these but the praise singer may be taking them from those of his father Somhlelo.
4. Now, please tell me everything you know or have heard about king Mswati.
 - A. We were not born during Mswati's reign. Again we did not care to ask our fathers carefully about Mswati.
5. Do you remember some surnames which were incorporated into the Swazi nation through conquest during Mswati's time?
 - A. I do not remember any.
6. From the little that you know about Mswati and what you have heard from your fathers, what type of a king was Mswati?
 - A. He was a cruel king because he killed all the people. One person could backbite another to the king and then the king would kill the suspected person.
7. Tell me, who told you all that you have said?
 - A. My father told me when I was young. He was Indlavela.

26/.....

* Ses lansiti was the wife who was always lectored with the king.
.....

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26/.....

Sesulamsiti was the wife who was always lectured with the king.

Q. Can you remember what you have heard about the wars which Mswati waged?

A. I can't remember any.

Q. How about the Mshadza wars - who fought these?

A. Yes, Mswati perhaps fought these but the king famous for the Mshadza wars was Mbandzeni. There, the purpose was to capture cattle from the baSotho tribes.

Q. Please explain a little more about LaNyandza and her going away from Swaziland.

A. She was at Endzingeni but left that place later to go to Mekemeke where she died. LaMpila was brought to Endzingeni to raise the kraal. The biggest royal kraal is that one of Mekemeke.

LaNyandza did not get a male child. The elder girl was Monile. Fana was later put in the Monile family. LaNyandza was the wife of Mswati. Fana was chief later in life. LaNyandza owned large masses of land because she was being comforted following the death of her father Nyandza.

Q. Why did she leave this country to build a kraal at Mekemeke?

A. This happened during Mbandzeni's reign. There was some misunderstanding between the two.

Q. Tell me about the regiment of Mswati.

A. I am sorry I did not learn much about them. "Indlavola" belongs to Mbandzeni. Inyatsi belongs to Mswati.

Q. May I ask. How and where did you get what you know and told me about Mswati?

A. I have been told most of that by elders such as those who belonged to the Inyatsi regiment.

Q. Tell me more about the regiments.

A. Inkanyeti

Gcim

Malindane

Sikhonyane

Sukasambe

Balondolozi

(See Swazi regiments page 16).

Q. To what regiment do you belong?

A. I am in the Balondolozi group - right at the head.

E N D

TALE BASED A

SHAMBI NKAMBULE, TELLS ABOUT WHAT HE KNOWS ABOUT MSWATI.
Chief Mhlofu was put into the house of Nonile (house of Fana, Fana
the son of Mswati).

1. Endzingeni royal kraal - kabomonile.

2. Mekemeke royal kraal - kabomgubuka.

3. Are all these you have told me all the sons of Mswati?

4. No, there are some more: There is:

MSUDVUKA - ENSEMBILI

MFOKAZI - EVUSWENI

NGANGAZA - MSHINGISHINGINI

MAGUDULELA - KANDWANDWE

MPHATHWA - ELUDLAMINI

GIJA OR BHEBHEZELA - NKAMANZI KAZOMBODZE

LOHANA - MNYANGA - CETSHWAYO - EMGUNGUNDLOVU

THITHIBALA - NDLALUDZAKA.

Ndlaludzaka was an ordinary warrior of Mswati's time and distinguished himself in war. As a result of his heroism, he was given big land masses. Hlehele is one of these and his descendants still rule there. (There is another interview).

REV. SAMUEL DLAMINI, BLACK MBULUZI NAZARENE SCHOOL, P/S MANZINI.

DATE: OCTOBER, 1973.

1. Please tell me about what you have heard about king Mswati.

A. I do not know his life very clearly. In truth Mswati is my father. Mbandzeni is brother to us and Mahlokohla says 'Father to us' and Sobhuza II says 'Grandfather' to us. I grew up at Mekemeke in the Transvaal.

2. Who is your actual father?

A. Mbhozi (brother to Somcuba) is our father but he was born of 'Inhlanti' (co-wife) of Somkhlole. However, the Inhlanti was that one of Somcuba's mother. Mswati ruled with my aunt at Hhohho and her name was Mahlavuse. She was a great friend of Mswati. My mother is an Inhlanti of Somcuba.

3. Which royal kraal did Mswati build first?

A. (Then he tells about la Nyandza of Endzingeni).

THE NYANDZA.

Nyandza was a prince who was killed by Mswati and the surname of his descendants changed to Nyanza. La Nyandza is in a way a mother of Mswati.

16. To which regiment do you belong?

A. I am Umlondolozzi.

17. Is it known today how Mswati lived as a young boy? Was he a strong warrior?

A. Mswati fought in the army and was an outstanding warrior. In his praises it is said "Jozi, Gobana kaMadlenya nje, wagwazela". Here he was in war fighting his brother Somcuba. Somcuba at this time had left the country and was in what we call the Eastern Transvaal today. Mswati followed him with the Inyatsi regiment and hoped that it would be he to spear his brother. Unfortunately his army was too late. Somcuba had fled away to the north.

Mswati said, "Oh! my brother has saved himself. I thought the regiment would surround him and I would then spear him."

MAGONGO:

The young father of Mswati said to Mswati, he is of Elangeni. He praised Somcuba saying of him, "He is an elephant that does not trick where it has moved." (Indlovu) lengaphici lapho inyathele khona. Then Mswati became furious saying that Magongo liked his enemy. Thereupon Mswati married the daughter of Magongo. This angered Magongo so much that he insulted Mswati for doing such an act. This caused Mswati to be more furious and to kill. His wife was given large masses of land to console her heart. After the marriage of Lunyandza to Mswati, the Magongo descendants were changed from Dlamini to Magongo as we have them today.

18. Can you remember the praises of Mswati?

A. Here at Hhohho, he is the king whose praises are sung. Other kings, for example our present King, prefer to have his praises after those of Mswati when he is here at Hhohho.

19. Is the praise singer who might know even those praise songs of Mswati here at Hhohho?

A. I do not know. I do that sometimes. (He praises Mswati shortly).

20. Do you know of someone else who might have a knowledge of Mswati?

A. I do not know. There are hardly any; many people have died.

21. How have you got all this knowledge about Mswati?

A. I have been associated with the king (Sobhuze II) for a long time. I have stayed at Masundwini while I served the king. My father belonged to the Nyatsi regiment of Mswati and so he related these stories to me when I was young. (END OF SIDE B). (There is a second interview).

16. To which regiment do you belong?

A. I am Umlondolozzi.

17. Is it known today how Mswati lived as a young boy? Was he a strong warrior?

A. Mswati fought in the army and was an outstanding warrior. In his praises it is said "Jozi, Gobana kaMadlenya njo, wagwazela". Here he was in war fighting his brother Somcuba. Somcuba at this time had left the country and was in what we call the Eastern Transvaal today. Mswati followed him with the Inyatsi regiment and hoped that it would be he to spear his brother. Unfortunately his army was too late. Somcuba had fled away to the north.

Mswati said, "Oh! my brother has saved himself. I thought the regiment would surround him and I would then spear him."

MAGONGO:

The young father of Mswati said to Mswati, he is of Elangeni. He praised Somcuba saying of him, "He is an elephant that does not trick where it has moved." (Indlovu) lengaphici lapho inyathele khona. Then Mswati became furious saying that Magongo liked his enemy. Thereupon Mswati married the daughter of Magongo. This angered Magongo so much that he insulted Mswati for doing such an act. This caused Mswati to be more furious and to kill. His wife was given large masses of land to console her heart. After the marriage of Lunyandza to Mswati, the Magongo descendants were changed from Dlamini to Magongo as we have them today.

18. Can you remember the praises of Mswati?

A. Here at Hhohho, he is the king whose praises are sung. Other kings, for example our present King, prefer to have his praises after those of Mswati when he is here at Hhohho.

19. Is the praise singer who might know even those praise songs of Mswati here at Hhohho?

A. I do not know. I do that sometimes. (He praises Mswati shortly).

20. Do you know of someone else who might have a knowledge of Mswati?

A. I do not know. There are hardly any; many people have died.

21. How have you got all this knowledge about Mswati?

A. I have been associated with the king (Sobhuza II) for a long time. I have stayed at Masundwini while I served the king. My father belonged to the Nyatsi regiment of Mswati and so he related these stories to me when I was young. (END OF SIDE B). (There is a second interview).

and others. He was called Ndlaludzaka because when he realised that the army was hungry he would lead it to a swamp and would start to drink the muddy and jelly-like water, and then let the army do likewise. The water was shaken to cause the mud to mix with the jelly. Then they gave him the name.

13. What were the names of Mswati's regiment?

- A. The main one was the Inyatsi.
Inyatsi - Balondolozzi.
Balondolozzi - Inyatsi.

How long does a regiment last before the next one is created?

For a long time for example, all the people born under Sobhuza II fall under Balondolozzi and he (Sobhuza II) is an umlondolozzi.

14. Was there a new technique of fighting or way which was not used before, introduced by Mswati?

- A. I do not clearly know but Mswati's regiments used a short assegai. This did not actually start during Somhlolo's reign but during Mswati's. A story is told how the Swazi army was conquered by the Zulus because they were used to throwing spears and they threw away all their spears. They started to catch the remnants of the Zulu army and soon realised that a fresh one was appearing and then conquered the Swazi army. From then on, the short spear was used. (END OF TAPE SIDE A).

START OF TAPE A SIDE B.

15. Is this the correct order of the names of the regiments?

GCINA
MALINDANE
EMASOTSHA
INDLOZI
BALONDOLLOZI
EMAGAVU
HALAZA
INGULUBE.
IMIGADLELA
LOCHEGU
INDLAVELA
INYATSI.

- A. Yes, this is a correct order.

The baPedi, before long, saw large herds of cattle driven from their hiding places by the Swazi army. They sent spies quickly to check and find out how big the Swazi army was so that they could quickly surround it. Before long other Swazi armies appeared from different angles and the baPedi realized that the army was more than they could fight and so gave up.

When the cattle came to Swaziland, the news about large herds of good stock of cattle in Swaziland soon reached Zululand. The Zulus sent an army to capture these from the Swazis. Mswati again sent the Inyatsi to stop the Zulus from capturing the cattle. Mswati said, "If the cattle be captured by the Zulus, you, the Inyatsi should not return home".

So the Inyatsi armed itself and laid in ambush ready to attack the Zulus when they came. When the Zulu army appeared, it soon realized that the Swazi army was very large and they started to be fearful. Then the Zulu army sent two of their warriors to the Swazi army to ask what regiment they were. The answer was, "We are the 'black and white'/red and white cattle." (Sitinkone). The cattle were usually of those colours. The Swazi army called itself (Sitinkone) then the Swazi army said that the Zulus should send out their Champion to meet theirs. Between the two armies was a river. The Swazi sent out Gija their Champion to meet the Zulu Champion.

11. Which Gija was that? Is he the late Chief of Mkhuzweni in the Hhohho area?

A. No, that one was named after Gija the champion. Gija said, to the army, "the Zulu champion should not cross the river but I will cross it myself and meet him on the other side. Gija was a long jumper and never touched water when he crossed a river - he jumped across. So he crossed and met the Zulu warrior and to the surprise of the Zulus, the latter was killed. The Zulu army ran away and never looked back saying that they should report that they had not seen the cattle. This was the last time the Zulu army came to attack the Swazis.

12. How was Gija rewarded for his bravery and success when he returned?

A. I do not know. He was the "Ingwazi" (Champion warrior) among the Swazi and there were two, he and Ndialudzaka. The latter was given large masses of land and his descendants are chiefs of Hlchhele area

- A. After Mswati conquered the whole area and overpowered the surrounding clans, he made everyone of them accept him as their king. Mswati was buried at Embilani. After his death Ndlaludzaka with the Inyatsi left for Mdzimba to instal the next king. Mbilini was unhappy about that. Before they came to Ludzidzini and before they crossed the Mtilane river Ndlaludzaka told them that the next king they were going to instal was Ludvonga. This angered Mbilini because he thought he would be the king. The Queen Mother advised him to run away because he would be killed, if he refused to accept Ndlaludzaka's version. He ran away with a group of warriors.

Mabhedla also ran away with a small regiment at that time too. The Mvembili area does not really belong to Msudvuka, it belongs to Mabhedla. Even Mphathwa at Ludlawini does not own a place - what he ruled belongs to laNyanda at Endzingeni.

6. These chiefs who are descendants of Mswati in the Hlokho area:
When were they installed - was it before or after the death of Mswati?

- A. They were installed during his time. Mswati was portioning the land to his wives. The children by those wives later on became the chiefs of the areas given to their mothers. He would say, "Lakabo Mabhedla leli. Lakabo Mfokati leli." This land belongs to such and such a wife etc.

"Ndlaludzaka nangemihla nangomhlomunye, Sihlangu sifukula emafu kanye nekulakaMlambo ayimbe ngemkantsha, nhlavu zephilo azibalwa ngangaki, nda a lomuhle longathethi izindaba, indzaba le hle abeyitsetsa nenina, abeyitsetsa nasoMphungwane iphindzo yagunga, waya waqungela kwelangayizolo -----Mndawini, inyoni yakhala Ndlaludzaka ziyalila zithi njalo phinda lapha zidla khona ngayizolo. They say (the last clause explains) he was always followed by vultures. When he sat down they would cry and say that he should let them have that which he had given them previously (the previous day).

7. How have you got all that you know about Mswati and Ndlaludzaka?
A. I've got it from the adults especially my grandmother. She was

- 2 -

very greatly.

Mswati's armies opened paths which, today, you might think were opened by hoofs of cattle. They attacked and travelled as far away as Rhodesia.

May I ask, when Ndlaludzaka returned from such a successful exercise, with what was he thanked or honoured.

He attacked further towards the north towards Rhodesia and Mjaji area. Then when cattle were brought from all these places (perhaps when Ndlaludzaka's energy was finished) Mswati joined the Inyatsi and went to build a kraal for Ndlaludzaka at Hhelehhele.

Mswati sat on the spot where the Hhelehhele Nazarene School is today and pointed down at the side of the hill to be Ndlaludzaka's kraal. A beast was slaughtered. The land which was given to him extended to Barberton, up to Salembu and down to Shelangubo and Esitibeni to Mekemeke and then kaLomshiye.

There is a belief that the blankets and gifts which were given to Mswati were bewitched and these caused his death. This was said by the witchdoctors. It was also realized that Mswati's inceku - Khambi, had certain nocturnal habits which were not accepted not only by the people but by the king as well. Then because of that Ndlaludzaka instructed that Khambi should be called and killed. This was done.

Then Khambi said, "You should put my body at the branch of paths so that whoever passes will see my body and throw a stone saying, "Oh what was here!" Even today, the stones can still be seen near Hhohho. The king had died then and it took some time before the burial. The usual customs of killing beasts were done.

4. Can you tell me, is there another champion warrior besides Ndlaludzaka during Mswati's time?

4. Yes, there was another. His name was Gija Mabuza and they were both Inyatsi, Gija and Ndlaludzaka.

5. The chiefs of this Hhohho area are descendants of Mswati. How were the first ones installed?

were on the Lubombo the Swazis were just starting to climb up to catch them. Then it was getting dark again. Thereupon Ndlaludzaka encouraged his army not to stop for the night but to press on until it caught Dingane. He said that they should not sleep, "It's the eyes that would sleep." Then from there on there has been coined this saying that "You do not sleep Ngwane, it's the eyes that sleep." "Awulali Ngwane kulala amehlo."

Then they climbed the Ny_nwo Lubombo and when it was really dark, they were right at the top of Lubombo. They could see fire some distance ahead where the Zulu army was camping for the night. Dingane had stopped and was eating his provisions (the meat of cattle he had slaughtered in Mswati's land).

Then Ndlaludzaka instructed his army to encompass the Zulu army and sleep briefly for the night. He was fearful that if they attacked the Zulus then the Swazi warriors would kill one another since it was dark. They waited for the daylight.

Very early in the morning, the Inyatsi was ready and before the Zulus were aware the Inyatsi started to call "Dha! Dha! Dha! Kho! Hhi! Inyatsi". The Zulu army had been encompassed. Very soon the Swazis attacked and men fell right left and centre and there ensued a very very fierce fight which is hard to parallel in history. All the Zulu warriors formed a circle around their king in a tight fashion as they attacked and fought the Swazis. They did this as a final resort to protect their King.

Ndlaludzaka realized this and then aimed at separating them to have the king in the open. He succeeded in this and Dingane soon fell dead. Then Ndlaludzaka jumped over to the other side and sat on him and watched the army continue the fight. From time to time with the point of his spear he checked from his (Dingane's) eyes whether he was still alive or not. Fighting was over and most of the Zulu regiments were killed and the Swazis were victorious. Then the Swazi army was overjoyed again at this and then it started to dance "Sibhimbi" around the Zulu king. It danced backward and forward. Then it returned to Mswati. As it did so, Ndlaludzaka was being honoured by the army

He met the Zulu army, but started to attack it before he scrutinized how it was standing. This was at Lubuya. Before long, there appeared a fresh Zulu army attacking from behind and the fighting was very fierce indeed. Many many Swazi warriors died there and it appeared that the Swazi army was being defeated. The prince, Londubola died there too. Reports came to Mswati that all Tichele warriors had been destroyed.

Then Mswati soon armed again (now with the Inyatsi) putting Ndlaludzaka in charge. As he said, this was his last hope of conquering the Zulus. Then Ndlaludzaka led the army to face Dingane. It crossed at the confluence of Lusuthu and Ngwempisi rivers. Then he (Ndlaludzaka) stopped the army for the night. It could not fight at night because the warriors could not see one another. Fires were burning at Sinceni at different spots nearby. At dawn, the leader released the army to attack.

Just before the attack when they crossed the river Lubuya, he spoke to them and said, "Any warrior who will have a wound at the back in the fight will be killed by me. All our wounds from the war should be at the front." When it was already light, Dingane's spies saw the Swazi army and returned to report and they too (Zulus) expected the army. Some declared among the Zulus, "The people who had been killed have awoken up again!" This they said because of the fresh Swazi army which was attacking with renewed strength. As the two armies met in fighting Dingane sat upon a hill and watched the battle. By about 11.00 a.m. it appeared that Dingane's soldiers were getting fewer and fewer and a sub-group realizing this, branched off and took Dingane and ran away. Very soon, the Swazi army realized the escape and followed behind to catch him. By the time he climbed the Ngwedze hills, it was getting dark. Dingane's group stopped for the night and the Swazi army also stopped near Sillutse to rest for the night.

Early in the morning, they made a follow-up but were a little late. The (Swazi) army only found the spots where the Zulu army had slept. It chased it once more and soon saw it at Lavumisa making for Gollel. It is said that he had planned to cross the Lubombo mountains and make for Bathongaland because there was no way for him to enter Zululand. The Swazi army followed and pressed on very very hard behind. When the Zulus

The regiment he was travelling with, was Tichelo, his father's regiment. He built at Mjindini and collected warriors to stay there. These were to guard against enemies from the north. Then from there he moved to Hhohho where he built. As he was moving, he attacked his enemies and increased his following. At Hhohho he collected warriors and formed a new regiment called "Inyatsi", his own regiment. One of the princes Ndlebezaka was in charge of this regiment. He increased greatly in strength, there is no Swazi king who made as many attacks as he. Somhlolo attacked up to Mdzimba where he found the Maseko, the Magagula and the Mncina clans. (Then the informant told the story of how Somhlolo got into contact with these and the return of a descendant of a Maseko chief to Swaziland).

2. Tell me in reality, did Somhlolo ever come to Hhohho or did he end at Mdzimba?
- A. Somhlolo died at Mdzimba. He never came to Hhohho but ended there. His son Mswati started from there at Eludzidzini. Somhlolo's ruins are at the old Lobamba where he died.

TAPE G SIDE I

Embuleni was Mswati's first kraal before he came to Hhohho. He conquered the baSotho and collected warriors and left them on guard there. Then he moved to Emjindini where he built another kraal. In each of these he left some regiments, to be on the guard for enemies who might attack the Swazis. Fighting continued. Then he moved down to Hhohho to build another kraal. Before he came, there was no kraal. Then he stayed there. Then most of the people hearing that Mswati was at Hhohho moved up this way with the Indlovukazi to stay with the king.

Then sometime later came Dingane king of the Zulus. There was war between the latter and Dingiswayo. When Dingane crossed the Pongola the Ndwandwe people at Zikhotheni saw him. They reported this to the king. The announcement was made all over. When Dingane came Mswati was already established at Hhohho. Now hearing this attack Mswati armed the Tichelo regiment and got ready to attack the Zulu king. He then appointed Prince Londubela to be in charge. The latter collected more warriors from Ludzidzini and made for Sinceni south, to meet the Zulus.

NaboLomajoti Pakudze was the inkosikati there.

Q. Tell me about this Gija of Embangweni, how did he become a chief and who was his father?

A. His father came from Luyengweni; there he was induna of the young men. He was associated with Mswati over there at Luyengo. When he came this way, he became friendly to the inkosikati naboLomajoti and stayed at this royal kraal. Finally there were three men at this royal kraal.

MGUNUNDVU - GIJA'S FATHER WHO WAS LATER MADE CHIEF
HHANGANE MABUZA - SON OF GIJA - THE CHAMPION WARRIOR
AND A VILANE MAN - VUVAMA.

Later Mgunundvu became an induna and took matters to Hhohho from time to time. Then later came these farms and Mgunundvu became a bigger induna. When the people were registered he became chief of the area and his descendants have also been made chiefs. But he and descendants are subjects of the main kraal at Hhohho. The right chief will be installed when he is available. This took place at Emfasini. (Nhlupo wafaka esiswini sanaboLomajoti) - Nhlupo was put into Lomajoti's family, to be chief, since there was no male child there. Mgagadla was son of Nhlupo.

Q. Why was this Gija of Embangweni given this name?

A. I do not know very much there.

TAPE F SIDE 2 LAST HALF

Interviewee: Mfalweni Dlamini

Place : Herefords location - Ka Jacks.

Date : 10th February, 1974.

Age : Over 75 years old. He is a descendant of Ndlaludzaka.

1. Please tell me how far Somhlolo (Sobhuza I) expanded northwards.

A. I want to start from Somhlolo. He started from Eshiselweni and moved to Mdzimba where Mswati his son was born. When Mswati became a king he took an army with him and moved to Embuleni.

(a) He attached,

(b) built and

(c) collected

warriors to stay there (kubutsa UMBUTFHO). He pushed the baSotho across the umGwenya. Then he moved on from there to Emjindini.

INTERVIEWEE: Joseph Dlamini
PLACE : Mpofo.
AGE : 35 to 38 years.
EDUCATION : Form I or Std. VI.
FATHER : Fani Dlamini.
DATE : January, 1974.

1. Tell me about Ndlaludzaka.

2. He was champion warrior of Mswati's time. He helped to attack the baSotho from this land. When Ndlaludzaka returned from battle (he had conquered many of the enemies and Mswati was feared by all) the king gave him land at Luhhumaneni to own (that is Helehele North) to be on the guard for enemies raising battle again from the North. He gave him this land to own. He was son of a brother of Mswati.

3. How about Gija?

4. When the Mshingishingini Royal Kraal was built, Hhangane Mabuza son of Gija was made the Induna. Gija was a champion warrior. Hhangane was made induna after his father's death. Gija did not touch water when he crossed a river and despised those that knelt when drinking from a river.

5. SHORT STORY.

1. Hhangane Mabuza, the induna at Mshingishingini visited Vuvama. (He was a Mamba chief, head of the Mamba clan) Eluphikweni. Vuvama or Mamba was induna under the Mshingishingini chief. So when Hhangane Mabuza visited him, they decided the following day, to go and hunt and burn the Emazulwini veld. This land under Vuvama is adjacent to Nkamazi the area ruled by Sigele. Prince Sigele wanted to rule Vuvama's land as well. So when the hunting expedition was gone, Prince Sigele burn the Vuvama's kraal. The hunting party then hurried back and realising that this had been done by Sigele, Hhangane insisted that they should arm and attack him. This was done even though Vuvama was resisting saying that, "A goat cannot fight with a bull". Mabhaha, Sigele's induna was killed in that fight and many others died too. Hhangane's army was victorious. Realising this, Hhangane did not return to Mshingishingini but proceeded to Mswati at Ludzidzini to ask for mercy (Kwembula ingubo) because he fought against a Prince. The king gave him other land at kaBomagola - kabosiHlahla - kaMabhula. Hhangane did not accept that but asked to be at kaboLosaJoti near Mayiwane at Matshemadzanyana.

3. What was his aim in building at Mjindini?
A. He was planting pegs of the area under his jurisdiction. This was after he conquered the baSotho. (Sotho tribes).
4. How did he conquer his enemies? Did he use any new techniques?
A. He was strong. He used 'Ligobhonyo' as a fighting spear. He also used 'Ijozi' - a short stabbing spear.
5. Tell me about the Swazi regiments.
(See previous list).
6. Was Mswati a cruel king?
A. Yes. When the white man came, he sold some of his people to them for western things. He did not keep the prophecy given by Somhlolo of the Umculu (Book).
7. Do you know anything about Mswati's incekus called Khambi?
A. Yes. His surname was Sikhondzo, brother to the wife of Mswati - mother of Ngangaza.
8. Tell me more about him as incekus.
A. He worked well according to what we hear. He was killed in the end because of misbehaviour. He instructed that after his death, he should be laid on a path - across, so that everyone passing would see him and exclaim: "Oh! that which was heard!" - throwing a stone at his dead body. Many people got killed by his word. He would report to the king (Mswati) that so and so had done wrong and he should be killed. That one got killed. Many were killed as suspected witches in this way.
9. What are the surnames of the conquered baPedi tribes who are still in this country.
A. They were Maseko, Mnisi, Magagula, Nkambule, Simelane, Mathonsi, Malindzisa, Mphila, Malambe, Mndzawe.
10. NDZABAMBI DLAMINI - How do you know all that you have told me?
A. I was told by my mother. My mother died when I was just over 21 year's. My father comes from Ngangaza's family and comes after the latter. My father died before I was born. My mother was then married to my other younger father.
11. LUQABELO VELAPHI HLATSHWYO - How do you know about what you have told me?
A. My father died just before the death of Malunge - the heir of Mswati. He told me all these things, and other adults have related some stories too to me.

PLACE: Mpofu.

Chief: Andreas.

Interviewees: Two. Kazibonole:- 1. Ndzabambi Dlamini
2. Luqabela Hlatchwayo.
Both about 50 years.

Date: December, 1973.

1. Which home (royal kraal) did Mswati build first?
 - A. (Hlatchwayo) - I am not very clear about that.
2. Why is it that all of this Hhohho area is ruled by the descendants of Mswati?
 - A. Before Mswati's reign there were not many of these Tinkundla - Chiefs' Administrative Centres. Another point is that Sobhuza I did not have many children. However, he ruled for a long time.
3. Why is it that all chiefs in this area are descendants of Mswati?
 - A. There were not many inkundlas before Mswati. The really effective conquest of Swaziland was done by Mswati; Sobhuza I did not expand as much.
4. How long did Sobhuza I reign?
 - A. For a very long time. At one time he had a war with Zwide of the Zulus. Zwide's men once caught him and threatened to kill him. They fastened him around a tree in order to murder him. This was during the day time. Then Sobhuza I said that they should not kill him during daytime because that was not done to him. So they waited. When night came there was a strong storm and the attackers fled in fear. It is said that the ancestors protected him.

TAPE F SIDE I

1. We hear of a battle where many of the princes died. When and where was this battle?
 - A. In the attack of the baSotho - North. This expedition was sent out after the death of Mswati.
2. Which kraal did Mswati build at Njinadini?
 - A. (Dlamini) - At Hhohho then he moved up to Njinadini.

16. How have you come to know all that you know about Mswati?
I heard most of it when I was looking after Gomba's cattle.
He told me himself and some of this I was told by my father
but I was still very young then. I grew up at Gomba's place.
17. Where did the cattle come from? Have they been here in this
country all the time?
18. The cattle have always been here. They were increased when
some were captured from the baSuthos.

TAPE E SIDE 2

18. Did the Zulus attack the Swazis at any time?
A. Most of what we hear is that the Zulus fought the Whites and
we did not fight the Whites.
19. Is it Mswati who actually started to build here at Hhahho or
is there another king who had a home here?
A. No other king previously built there.
20. Do you know any of his praise names?
A. No, except "Mswati omnyama kwabaluthuli" (Mswati who is black
among the brown).
21. Was he dark, since they say so?
A. No, he was not exceptionally dark.
22. Most of the chiefs around here are descendants of Mswati.
Why was this so? Were there no Swazi chiefs before then?
A. The princes are given by the king to rule a group of people.
I do not clearly know more than that.
23. Do you know about LaNyandza?
A. Not very much.
24. Tell me anything else you know about Mswati.
A. There is nothing more than what I have told you that he was
a fighting king who killed many people even his own among his
own.
25. How about the methods he used? Were they different from those
of other kings?
A. Not very clear about that.
26. Do you know about Hlawewe?
A. No, I have heard about him but I do not know the details.
27. How old are you?
A. I do not know but during the Anglo-Boer War I was a teenager,
of about 19 to 20 years. (94 - 104 years).

.....
END OF INTERVIEW

At the appointed time the king's army appeared and as soon as he saw it, Nkayihhi ran out into the cattle kraal saying "Zajubeka", meaning, "They have been cut". He said that signifying that the cattle were then taken. When the army arrived, it killed Somcuba and captured the cattle.

13. We understand that the king had not instructed that they kill his brother. Do you know about that?

A. They killed him and I do not know more than that.

14. What was the relationship of Mswati and Ndlaludzaka?

A. Mswati would have been father (Uncle) of Ndlaludzaka.

15. Would you say that Mswati was a cruel king?

A. Yes, he was and he fought in the army. (Then he continued to answer question 15). Mswati complained about the killing of suspected people "abathakathi" (the witch). He asked the question whether the witchdoctors who through magical power pointed out the witches were really true. So he at one time hid a coin in the cattle kraal here at Hhohho. So, the witchdoctors' supporters started to beat skins to call the doctor who was in Barberton. After a while the witchdoctor Lughwayi heard this and started off from Barberton to come to Hhohho.

As he travelled he was singing his song, "E Yelo yemaloye, E yemaloye". So he travelled all the way alone. His people continued to beat his skins. Then he appeared over the mountains and they saw him. When he arrived he went straight into the cattle kraal and kicked the cowdung under which the money was hidden. As soon as he did that, the people beating the skins beat them even harder than. Then the king returned into his house fully convinced that the witchdoctors always speak the truth.

Gomba took me when I was still a small boy - I was milking at that time. He took me because:-

1. His children were still too young to look after cattle;
and
2. because my father, Bucili, was his father's page. I grew up there looking after and milking cattle. In those days one did not need to get a permit to move cattle from one place to another.

What about Mswati?

Mswati was king who built here at Hhohho.

We hear that he found people here at Hhohho. Which people were these?

These were the baSotho. My father fought in these wars because he was in the Inyatsi regiment.

Tell me more about the regiments.

Inyatsi, Indlavola, Lochegu, Imigadlola, Ingulube, Shikishiki, Lisaka, Emagavu, Londolozu, Lonkhehle and Indlozi.

What happened to the conquered baSotho?

Many of them fled and left this country. A few remained and lived in Mswati's kingdom as his subjects. The wars continued and each time the army would bring back captives from the conquered people. My mother was a moSotho who was a captive.

She was Khabane. She was captured by Mahlabane.

Which surnames in Swaziland are the baSotho?

Tholo (One man captured). I know that one.

Who was champion soldier during Mswati's reign?

It was Ndlaludzaka, the father of Gomba. He was the one who would attack first.

Who was Ndlaludzaka's father?

It was Tsitsibala, but we are not very clear about that.

Ndlaludzaka was Inyatsi and he would attack first and then eat "Umhlanganiso" (meat). Ndlaludzaka had a very big land. Havelock mine was part of the land he possessed.

Who is chief today?

Mnikwa son of Mashokola who is son of Gomba who is son of Ndlaludzaka.

Is this area part of what was given to Ndlaludzaka?

Yes this is so.

Tell me what you know about Somcuba.

I know that he ran away to the Transvaal and he built his kraal there and became a big man. Then he started to dance the Incwala near the Mgwanya River. Then after the king heard about that he sent a spy and this was Nkayihhi, to study the conditions over there. He warned him that at a certain time, his army would follow to attack Somcuba. When Nkayihhi arrived at Somcuba's place, he asked for a place to live in, pretended to be a supporter of Somcuba, never divulging his motives. He made himself a fool to obscure his motives.

Nimbor emagumeni abonyoko. Kwawula bantu ngokuvimbela Mswati, ikhulu samaduna ziqukile. Uhloti elukhanyeni lwenyatsi, wentela laph' eNyatsini khona bata kubalekela, nginen'endlini kaMswati, ngakhohlwa ukuthi Bayethe, ngathi mabukani (e), ngoba kaMswati ngikhanyisa kungavalwa ngemivalo kuvalwe ngomakhanda emadvodza. Luhanga lebayalufundza labhasbako nalababuyako, alunga Mluthfo aludi' imisundvulo yemadvodza, malamazela zonkana washisa bogobolodlo kwasha naboluFafa.

Sihlahl'esingamohl'entethe amehlo ngobasemhlabulweni. Ngabela shoba lembhubu kanye nelongwenyama. Mgenul' wamaguna kuyawusala' izindlu zodwana, izindlu ziyawusala zodwana, izindlu ziyawusala zikhala.

BAYETHE WENA WA PHAKATHI!

Annotation:

"Lodunga ndaba waseMbelebeleni". This means he attacked at Mbelebeleni disturbing peace there. This is in the middle of Swaziland towards Hhohho near Ekutsimleni.

"Akungenwa kaMswati endlini ngoba akuvalwa ngemivalo, kuvalwa ngomakhanda emadvodza", this means many people were killed and so many of them that their skulls could form an enclosure at every door of each house.

Q. What type of spear did he use?

A. It was ijozi a short spear (assegai) Mavuso, waNgwane, Livuso ladlumntfwana "he (Mswati) one of the early Swazi kings. And then "livuso lall'umfwana asesivini "(He, Mswati) killed even pregnant women; the praise singer says that if the child was already born, he/she would save himself by running away. This was in his many wars and attacks.

Q. Is there a relationship between the Livuso you talked about and the place called "Evusweni"?

A. No relationship.
(Then later, he praised Mbhanzeni)

Q. He built a kraal at Evusweni. Did he ever go there (Mswati)?

A. Not very often. But he did.

Q. How did Muvuka get this place?

A. Here at Emvumbili, it was his "ilawu".

3. Surnames of baPedi:
4. Nkambulo.
Praise name of Mswati (not clear but generally the same as other singers. (Note: Another informant at Sidwashini "emphakathini" informed me that the Sidwashini royal kraal was built during Mswati's time and LaSihlongonyane his wife, was put there. Mthombiyaphansi was the child born there but she was female and could not be installed as chieftainess).
1. What does the name Sidwashini mean?
2. It is a name of the place at Hhohho and this one was named after that place at Sidwashini (Hhohho).
2. Tell me other things about Mswati?
3. He was the king that attacked many people (tribes).
4. Somhlolo fought up to Mdzimba but Mswati went on and conquered all places northwards up to the north of the present Swaziland.
3. Can you assure me that Somhlolo went up as far as Mdzimba and did not venture into Hhohho area?
4. Yes, he stopped at Mdzimba, but it was Mswati that moved up to the north.

END OF INTERVIEW

TAPE M SIDE I CONTINUED

Name of Interviewee: Dlamini (praise singer) of Suku Malambo Mvembili.

Date: 13th April, 1974.

Place: Mvembili proper - (near Finifini's kraal).

Regiment: Lisotsha.

This is a praise singer, famous not only at Hhohho but all over the country.

MSWATI'S PRAISES:

Mswati onyama kulabaluthuli, Sibhawuz'omaband'omponlweni.
Siyibandzile imisundvulo yena lvedza, akhophula ngojosi kuzekukhamis'
igazi nangamakhala, Jozi gobana kubakamadlenya, Mavuse wakaNgwane.

Livuso elalla uathfwana oniswini Mswati labekatakusindza
labekatatibalekela. Mgobo kalomponlo kalozi lidla awungeni esigujini.
Babetsi betisika Mswati labanye babetifaka inigogo. Lolunginaba
waseMbelebeleni, udungindaba kantsi indzab'inhlalole, Mswati nimbonophi'

.....

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10. Any other story about Mswati?
- A. I do not know except what I have said.
(To me this was a very poor informant, apart from speaking softly his knowledge is very very shallow about Swazi history).
This tape is continued after two pages.

TAPE L SIDE I

Name of Interviewee: Mpunsana Mamba
Regiment: Emagavu (Gwamile's time)
Place: Nyakatho.
Date: April 7th, 1974.

1. To which regiment do you belong?
- A. I am "Igavu" - this was during Gwamile's rule. I am in the regiment of Mandanda.
2. Tell me which royal kraal Mswati built first from his home at Eludzidzini.
- A. Firstly it was a Mamba (Maloyi) man who called Somhlolo, and stopped him from going away westwards. He said that he should settle down because he might get to places whose people would not recognise him as king. Then Somhlolo returned and settled at Mdzimba.
3. Which home did he build first?
- A. No, I do not know.
4. Do you remember wars that Mswati waged?
- A. I do not know.
5. Tell me about Mswati's kraal at Sidwashini.
- A. This kraal was built after Mswati had died. LaSihlongonyane, the mother of Ntfhombiyaphansi had been put there.
6. Tell me anything else you remember about Mswati.
- A. No, I do not remember; I remember about Ndlaludzaka the champion warrior of Mswati. He was the son of Tsitsibala. He was also in charge of Luhumane, the cattle captured from the baSotho at the time.
7. Did the Zulus attack the Swazis at anytime?
- A. Yes, and the Zulus were pushed back. I do not know much about Mswati because I did not ask from those I found here.

Date: 13th April, 1974

Name of Interviewer: Kufa Dlamini

Place: Nginamadolo

Regiment: Umlondolozu

TAPE M SIDE I

1. Tell me about Mswati's kraals.
 - A. At Hhohho, Embhuleni, Emjindini.
2. When he left Eludzidzini where did he go to?
 - A. He came to Hhohho when he left Ludzidzini.
3. What method did he use of expansion?
 - A. He went about saying (deda kobanzayo) "Get away from the cold shade so that I come in". He then attacked the people and made them his subjects.
4. Can you remember the people who fought for him?
 - A. It was Ndlaludzaka, who led the army to victory. He was champion warrior. He was with Gija another champion warrior(Hero).
5. Can you remember anything in relation to Mswati about the Mlambo affair?
 - A. No, I do not remember. (Then he explains about the heroism of Ndlaludzaka). His informant came from the Ndlaludzaka family.
6. Do you remember Mswati's wars?
 - A. Not very clear. There was Mshadza war which took place at Mhuluhulu. Then there was the Zulu war. The Swazi spies saw the Zulu army approaching and then reported about that to Mswati. The Swazi people hid in the caves while the Swazi army faced it. In that war, Ndlaludzaka, played the most leading part and the Swazi army was victorious. (This tallies with what "Mfolweni Dlamini of Hereferds said).
7. Can you tell me about Mswati's boyhood or anything related to his youth, etc.?
 - A. I do not have a clear knowledge of that.
8. Do you remember anything about Mfundza Ginindza?
 - A. I have not heard much about that.
9. Wives of Mswati around Hhohho area?
 - A. No clear knowledge.

Interviewee: Paul Madonga Ngubane

Date: 11th March, 1974.

Regiment: Umlondolozu

Place: Evusweni

1. I have heard that Mswati built his headquarters at Hhohho and was the first of the Swazi kings to effectively rule this area. Please comment on that.
A. I know that it was Mswati who did that and your statement is correct. His induna was Matsafoni Mdluli who was very influential and before an army left, the king would confer with the induna as to the plans of the attack.
2. Tell me about Mswati's wars.
A. It was the Mshadza war. He sent out the Inyatsi to fight. However, I know only generally about it. There was another sent out by Mbhandzeni at Mshadza; the army:
 1. Killed the baSotho tribes.
 2. Captured cattle from these tribes.
 3. Captured some children as well.Some of these have died here such as LaMandlazi and LaMtimane, both of these were captured by Inyatsi. They were married to some of the Swazi men.
3. Was this area conquered by the time Mswati attacked at Mshadza?
A. I am not very sure of that. (Then he told me about a war after Mswati's death).
4. Which kraal did he build first? Hhohho, Mjindini, Mbhuleni?
A. I am not very clear about that but his main kraal was here at Hhohho. Here at Evusweni, Mfundza Ginindza was in charge on behalf of the king. The king sent his wife LaSimolane to stay here and her coming lessened the power of the Ginindza people. Mfundza became the induna.
5. How have you got what you have known?
A. I grew up near the king and I was in the regiment at Kalligwane. Hhanyane was son of Gija wazibaya.

END OF TAPE K SIDE II
END OF INTERVIEW

MSUDVUKA was given an area in what we call the Eastern Transvaal near Komatiport. He was not given uMvembili to begin with, he came there later. uMvembili was given to him after the death of Mswati. Mphathwa at Eludlawini was given that area by LaNyandza of Mkekemke. So these two kraals are not pure Mswati's kraals even though they were ruled by sons of Mswati.

Msudvuka was put at Emvembili after his up and down movements which resulted in giving the name of the last place he settled at as "Mvembili" meaning backward and forward. The princes (banthwabenkosi) at Hhohho were to be looked after by him.

He was above all the chiefs. This place called Emvembili was not originally called "Emvembili", it was really Hhohho-kaboMabhedla. The area had been given to the mother of Mabhedla. He left Mabhedla that area after the death of laMgangeni and then Msudvuka was put to take charge. (Mbhandzeni's time).

7. Please let us come back to the kraals of Mswati. How were these built?
- A. He appointed a wife to go and live at a place and an induna was put to look after the (1) area and (2) the inkosikati. This is how the kraals started. When a prince was born, it was then the latter that was responsible for the area. My father was in Inyatsi; he was the same age group as Gija and Mbilini.
8. What was Baleni?
- A. He was son of Ngema. His mother was a wife of Somhlolo. My grandmother was called by Mswati to be indlovukazi here at Hhohho. My father came as a boy following my grandmother. He grew up in that home.

END OF TAPE J

END OF INTERVIEW

I remember the attack made towards the Swazi Free State - near Igunwane. The leaders of the army were Gija and Ndlaludzaka.

TAPE I - GUIDELINES ON THE COLLECTION OF ORAL TRADITION:

When the Swazis attacked the Zulus, was Ndlaludzaka still alive?
Yes, he was still alive.

To begin with an army left here to go to the land of the Venda to capture cattle. The Venda had some guns. Mswati sent out his army to attack the Venda and capture the cattle. This is across the Mmithi river. The Swazis arrived in different groups and the Venda were unable to attack them. The result was that the Swazis captured the cattle. When these arrived here, the stories were heard as far down as Zululand. The Zulus became anxious to capture these cattle from the Swazis and so an army was sent up north. The Swazi army got ready and made for the south to meet the Zulu army. Before they met, they waited in ambush. Then, the Swazi army sent two warriors to ask the Zulu army what regiment it was. Then the Zulu army sent two warriors to ask in turn what regiment the Swazi army was. Then the reply was that "Sitinkone" meaning we are black and white/red and white cattle. Most of the cattle were of those colours; then the Zulu army asked the Swazi army to send out their champion warrior to meet the Zulu champion. Gija was sent out and was able to kill the Zulu warrior. After that the rest of the Zulus fled saying that they would report that they did not see the cattle. The Zulu king at that time was Dingane. It was Mswati who increased the "Umbutfo" (regiment). His father Somhlolo did not have as big umbutfo as his. Somhlolo only moved up as far as Mdzimba and never arrived at Hhohho.

5. Please tell me about another man called Khambi.
 - A. He was Mswati's chief "incoku" (councillor). At one time he was noted to have said "Mswati is the sun and I am the moon". Later on, he started practising some evil habits which were soon discovered. He was killed during Mswati's time.
6. About Mswati's kraals at Hhohho. Tell me more about that.
 - A. There are seven kraals of Mswati here at Hhohho. Ebusweni, Endzingeni, Hkamanzi, Mshingishingini, kaMdwandwe, (Gija), Esidwashini (kaSihlongonyane), Engungundlovu, (kaMnyanga), Ngangaza was of the same age group as Gija, the champion warrior.

- Q. They have all died.
- Q. How have you obtained what you have just told me?
- A. I got it from the Inyatsi. I was born of "Lihhulu" the regiment that came after Inyatsi; my father was "Lihhulu". (He showed me a horn of extra ordinary length and size). He intimated that, that was of a very young ox). Manyalaza was my father and he fought during Mswati's time.

END OF INTERVIEW WITH DODI MAKHUBU

Interviewee: Ngobozane Dlamini - Second Interview.
 Date: 10th February, 1974.
 Age: 55 to 60 years.
 Place: Emvembili area.
 About regiments.

- LOMKHEHLE
- EMAGAVU
- BALONDOLCZI
- EMASOTSHA
- INDLOZI IGEZI
- EMASOTSHA
- SIKHONYANE
- LINDIMPI
- GIDA LOCHEGU.

- 1. Is it possible that these regiments go according to age?
- A. Yes, it is so.
- 2. First home of Mswati - which one was first and next?
- A. He left Nkarini, then went to build at Embhuloni - then he moved on to Emjindini near Barberton. At each of these homes he left a regiment to guard against possible enemies. From Emjindini he moved up the hills to build a home but was disappointed since there was no place for ploughing since the area is mountainous. Then he moved down to the land of Mncenzi here at Hhohho. He appointed one of the warriors to look after his home at Hhohho, and this was Matsafeni.
- 3. Let us take Ndlaludzaka. How did he help Mswati conquer all these lands?

1. Why did he have to leave from there and go further towards the north?

He was just running away.

2. What type of king was Mswati? Was he a cruel king?

Generally, it is known that a king is not cruel, it is the "Ibandla" which might be cruel, because it may request the king to give it fighting. Mswati attacked the following places or kings:

Kalolewu (I do not know what and where that is)

KaSingwangva (this was a king)

KaMahhonyane (this was a king).

3. Do you know Mawewe and Mzila?

4. They came from Zululand.

Mawewe came to this part of Swaziland and his sister was married to Mswati and out of that union Mgudulela was born. Mawewe built at the confluence of Mpofu and Nkomati Rivers. Mswati instructed the Mahlalela people to look after Mawewe there. Later Mawewe died at Nhlanguyavuka and was buried on that hill at Lomakha. Mawewe's son was Hhanyana who intimated to Mswati to join him in the attack of the Boers. Then Mswati told him to notify him of the time when the attack was going to take place. At one time he told him that the Boers were at Shakubhaku (Barberton).

(This perhaps was Mbandzeni's time). Mswati said in reply:- "You go and tell Hhanyane that the bone of a white does not rot or decay". This identified unwillingness on Mswati's part. Hhanyana's regiment was the Imfuzela. After getting Mswati's reply, Hhanyana at Madadeni awaited the Boers. When they came, he told his warriors to await them until they stopped to have tea. These Boers were coming to graze their sheep. A battle took place there and many of Hhanyana's people got killed there.

Hhanyana left and ran away. The Boers sent a message to the Portuguese to catch Hhanyana because he had attacked them. This probably is Mbandzeni's time. At the end four kings were caught. Hhanyana, Ngungunyane and two others.

14. Tell me more about champion warriors of Mswati.

Tell me a bit, during whose reign were the Sotho people overpowered here?

It was Somhlolo. Do you know at Zitha? This is at Lozitha. Somhlolo's royal kraal was built near there. To begin with, the place was called Engwani. Somhlolo's son was Mswati. Mswati moved to Embhuleni and built a kraal there. Then he left a prince there and moved to Emjindini and left a prince and induna there and then moved to Hhohho. These kraals were sort of camps to guard against enemies. At Hhohho, he built at Emabhukwini, a place at Hhohho near the Mlumati store. Then the second kraal was put at Emthwalankhono.

How did Mswati conquer the baSotho?

To begin with, Somhlolo attacked them at Mdzimba and pushed them away. The Inyatsi come after the Tindlovu.

Mswati's wars - continue and tell me about them.

His armies fought up as far as uKhahlamba and in these wars he was attacking the baSotho. Then he fought at Gilaskop. The baSotho still moved away to Mashishini and all this time it was the Inyatsi which was pushing them away.

This was Mswati "Mgobe Kalompondo awuhlali esigujini", meaning that he never had a rest but always continued to fight his enemies.

Any other Mswati war?

Then from Mashishini, the Inyatsi pushed the baSotho on and made them cross the Indubazi river and came to Mshadza (at) kaThulawane. Thulwane was the baSotho king.

Why is it that all the chiefs here are descendants of Mswati? These were his camps and his kraals.

Do you know a lot about a man called Ndlaludzaka? What did he do?

He was a prince; he had built near Bulembu. He married Somcuba's daughter.

Tell me about Somcuba.

He was brother to Mswati. When Mswati was installed he said that a boy had been installed instead of himself. So he left the country and ran away into the Transvaal across the Mgwanya river. This is where he built. He started to dance the Incwala.

in the Inyatsi regiment and she was Ndhludzaka's wife. She was LaSibandze. I have got some of these from some Inyatsi regiments whom I have found since I was born.

THE END

Name of Interviewer: Dodi Makhubu

Date: 10th February, 1974.

Place: Emashobeni North.

Age: Ligavu.

1. Please tell me about what you know of Mswati.
- A. Tell me what others have told you who told you to come here.
2. Did Somhlolo ever arrive at Hhohho from what you have heard?
- A. He did not arrive at Hhohho. Mswati is the one that came here.
3. Which kraal did he build first?
- A. Not clear.

THE NKOSI DLAMINI AND THE MAHLALELA

The Ngwane people came from Tembeland in Portuguese East Africa. They left Tembe and moved westwards. The group moving ahead found an elephant getting a young one. Then they stopped to watch it. The second group arrived and asked: "What are you waiting for you Mahlalelas? The Mahlalela answered: "We are waiting on the elephant you Nkosi." This was the giving of the surnames because from then we have the "Nkosi Dlamini and Mahlalela". The Mahlalela built where we have the Mhlume Sugar fields. Both the Nkosi and the Mahlalela were Dlamini people.

END OF TAPE G SIDE 2

TAPE H SIDE I

The Nkosi Dlamini continued their movement and built at Shiselweni while the Mahlalela remained at what we call Mhlume Sugar fields. Later on they moved up the Mananga and built at Shewula.

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