

transcript	CH1	PB read	CH2	RE edit	edit	edit	edit
24pp	no	yes 20/3/95	no	yes 23/3/95			
Date of print out: 11 6 2021 4:31 Something interesting with language - Mbulungwane same as Vulungwana - Ngolotsheni same as Golojeni/Golojela - Fokoti same as Gogodi							

Synopsis

Salahala (a man of Ndwanwe origin as attested to by his address from of Mnguni) came from Magudu with a *libutfo*. With the support of Fokothi he settled at Mahamba. Fokothi approached Salahala with a suggestion of rebellion against the Ngwane royal house. After Salahala initially refused, he was bewitched through two dogs and some snuff and he agreed to Fokothi's plan. However, the rebellion was not succesfull and everybody was killed, except Salahala who now gave his allegience to the victorious Swazi section.

It is not clear in this interview, but seems to be implied, that Shemane was a son or some sort of a relation of Salahala. Shemane did not take part in this rebellion but was orphaned when his father, of the BhidlaBhidla regiment, died in this rebellion. During the rebellion Shemane was at his mother's place in Zululand (at Khumalo kaMzingane). He returned after the rebellion, and with the aid of Ngolotsheni (an age-mate in the same *libutfo*) settled at Mbulungwane (he later died at Sinzatheni). Ngolotsheni introduced Shemane to Thandile. where he was given Lozinga as wife. Lozinga is the daughter of Malambule, son of LaVumisa and Somhlolo; she came under the control of Mswati when he father fled the Swaziland area.

Thandile was not the first Ndwanwe woman to marry Somhlolo. LaVumisa was the first Ndwanwe woman given to Somhlolo. After she had already borne Tsekwane (and Malumbe) Thandile was given to Somhlolo by Mbamba Zwide.

Title:

Date: 1970

Interviewed at: Zitkhotheni

Narrator: Mkhonto Ndwandweⁱ

Interviewers:

Translator and
transcriber: Mag Dlamini

Editors note: [re: still to expand]The original tape recording of this narration could not be found. What follows is a transcription and edited version that was done in the 1970. The same editorial principles as for the other interviews were not followed.

[p1] Salahalaⁱⁱ who died at Mahambaⁱⁱⁱ originally came from Zululand, and settled at Mahamba^{iv} through the aid of Fokothi^v, *ngemntanenkho*s*i*. Since he entered with the help of the *ngemntanenkho*s*i* Fokothi, Fokothi took him to kaNgwane^{vi}, did this Fokothi. He settled there for a long time as a person who was introduced by Fokothi. He had come with his *libutfo* from Zululand, directly from Zululand, this *impi* of his he had brought along to this place^a. And then the *umntanenkho*s*i* Fokothi asked a favour of him, he asked him saying, "Help me my son^b, my men^c are not sufficiently strong. Come give me a hand. Come help me catch my leopard."^{vi}

By this leopard of his he meant starting [p2] a family feud with members of his family. It was difficult for him to agree to what was asked by the *mntanenkho*s*i*. Then said the *mntanenkho*s*i*, on realising that he had refused, because he couldn't accept the fact that he had refused, "I had placed all confidence in this man. This man I had all confidence in is adamant, he is refusing to accept my proposal. No! No!"

A dog rearer rears two dogs. Solahala is the dog rearer. There are two dogs, one is male and the other is female [re: following is untranslated - kanto siyigodinse bulawu letinja] When these dogs arrived at Mnguni's place^{dviii}, they were announced, this boy who came with these dogs. [p3] Mnguni called him in, he entered with these dogs.

"Oh! what are their names?"

They told him their names (the dogs). Those of the male and the female dogs. Mnguni stroked them. Mnguni stroked these two dogs. And he poured snuff into his hand, and he took a pinch of snuff from his hand. As he took the pinch of snuff from his hand, he decided to agree to this matter which was raised *mntanenkho*s*i*. He decided to agree to this matter which was raised *mntanenkho*s*i*. And when the *mntanenkho*s*i* returned the following day and asked his decision, he

^aOriginal has: *lapha*.

^bOriginal has: *nododane*.

^cOriginal has: *amadoda*.

^dOriginal has: *kuMnguni*.

agreed. [p4] Mnguni had now succumbed to that which had taken hold of him, that which he had been given by the *mntanenkhosi*. They prepared for war^a, and he armed his regiments^b. He prepared for war against the ruler of the nation^c, help the *mntanenkhosi* fight against the Ngwane people. The *mntanenkhosi* said that he was sitting on a small family feud. Saying that this one was fighting the *benkhosi* because he himself wanted. [re: sekufikake sikhumba selive mbo]. And they died, the whole regiment^d perished, including the conspirators, the *libutfo* was annihilated.

Shemane^{ix} was not present, he was at his mother's home in Zululand, at the place of the Khumalo^x, son of Mzingane^{xi}. The very Mzingane at whose place Shemane begot my grandfather^f. He stayed there until he took a wife [p5] in Zululand. In the meantime, the people were dead at home. When the people had been wiped out by the [re: war] at Mahambe, my grandfather^g *Salahala* remained all by himself. And when he looked around he saw that his *umuti* had been burnt down and his children were wiped out.

Then he said, "Rather kill me too, what good am I, I am as good as dead, since my whole family has been wiped out."

They replied saying, "Throw away your spears and other weapons, throw away your stick. We shall not stab you to death because you are capable of stabbing and killing those who are behind you."

He threw away all his weapons and his shield, and then the Swazis took him. At that time they took him and all was over. Shemane [p6] was not present, he had remained at his mother's, at the place of Khumalo, son of Mzingane^h. Then he came back home, and he was seen approaching at a distance. When he returned he had already got married, but I have forgotten the names of his wives. Now then, when he arrived here, he decided to settle at the place of Vulungwana^{xii}. He met his brother Ngolotsheni^{xiii}, who was already in Swaziland, did my grandfatherⁱ *Ngolotsheni*.

"Oh, so you have arrived", this he and Ngolotsheni greeted each other, and he took him to *kaNgwane* at Ludzidzini, to Thandile^{xiv} the Queen-mother at Ludzidzini^{xv}, who was the mother of Mswati.

"Here he is, my lord^j, I have brought him, the one who has arrived, he is an old man now, he hails from Zululand. He has been recruited in Zululand from where he comes. And [p7] his regiment is the *LiDududu*^{xvi}, the regiment he has brought with him is the *Dududu*, that is his regiments name. On their arrival home my grandfather then took him to the king. On their arrival at the king's place, Ngwane that is, they all expressed amazement at the fact that this old man was brought along by Ngolotsheni who had settled in Swaziland before, i.e. this grandfather^a of ours who died at

^aOriginal has: *imphi*.

^bOriginal has: *useyamhlomisa manje*.

^cOriginal has: *live*.

^d[re: can't see what the *siswati*]

^eOriginal has: *kaMzingane*.

^fOriginal has: *mkulu*.

^gOriginal has: *babenkulu*.

^hOriginal has: *kaKhumalo kaMzingane*.

ⁱOriginal has: *babemkhulu*.

^jOriginal has: *bukhosi bami*.

^aOriginal has: *lomkhulu wethu*.

[Nhlangano^{xvii}, the place of kings^b. I think that this is the point at which my knowledge ends.\[re: don't understand the last sentence\]](#)

*Let me ask of you Mnguni, when he arrived with Ngolotsheni, when they expressed amazement, what did they do for them?*⁹ [\[p8\]](#)

They received him well, they gave him a hearty welcome because on his arrival Ngolotsheni spoke saying, "This is my king, this king of the Ngwanes^c, he is also my king. Now then, I have brought this old man who comes from Zululand." Our grandmother Loziga^{xviii} was given to him at that time, the one whose grandchildren we are, Loziga who begot/born Hlume^{xix}, Loziga who was of Ngwane's stock^d.

How was she related to the king?

Mntanenkhosi, she was the daughter of Malambule^{xx}, and she was taken from him by Mswati. Her *lobola* cattle then became Mswati's right, and so grandmother was given over in marriage, and she got married to Shemane, and she became his [\[p9\] wife and Shemane fathered Hlume. We are the offspring of Hlume, as you see me here, people of the king Mashobeni^{xxi}. Perhaps I may end there.](#)

Our grandfather^e Shemane died and was buried here at Sinzatsheni^{xxii}, that hill yonder in the open space, his [re: unable to read] and impressive, you see it as you enter. He originally came from Mbulungwane^{xxiii} and he died here at Sinzatsheni.

Where were Salahala and company at this time?

Oh, they were at Godlani^{xxiv}. [\[p10\]](#)

At the time the kingdom of Zwide was left behind?

Oh, they were at Magudu^{xxv} then.

It is not clear to us where it is said of Malumbule^{xxvi} and Gogodi^{xxvii}, when the Ngunis arrived they saw them, was it perhaps Fokothi and Malambule, or perhaps was it another?

No *Nkhosi*^f, the truth is that this grandmother was one of the king's maids^g. She was at Hoho^{xxviii} with Mswati, and she was given to Shemane, the girl, Malambule's child. At this time Malambule was in Zululand when Mswati grew up, he was not in the land of Ngwane, only the girls remained, and they were captured by the king. This *mntanenkhosi* ran away [\[p11\] and left the country, he ran away from Mswati, Mswati used to kill. That was when he left, the father of Loziga, Malambule. And the girls remained at the king's. When they grew up, they were apportioned to this man, and were told that, "this is your husband", as they were given to Shemane. The *mntwana* had settled at Mahamba, this Fokothi, he had settled by himself, this *mntanenkhosi*.](#)

But did Shemane afterwards return to Zululand, to his mother's home?

^bOriginal has: *makhosini*.

^cOriginal has: *lekwangwane*.

^dOriginal has: *phuma kaNgwane*.

^eOriginal has: *mkhulu*.

^f*Nkhosi*: original *sibongo* of the Ngwane royal house, shared by its numerous branches. It can now be used as a *sibongo* itself, or one of the *tinanatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233). In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini.

^gOriginal has: *inhleti leNkhosini*.

No, he remained, when he parted with his father, he remained at the home of his mother in Zululand, did Shemane. [p12] When things went wrong this side, and the whole kraal^a was destroyed, he was the only one who survived. Salahala, he survived because he was not present at home when it was destroyed. This person did not belong to our family, otherwise he would have perished. He was fortunate because he was at his mother's home, and remained there until he grew up into this Dududu regiment in Zululand. He was put into this regiment by the Zulu king. The man died, grandfather^b it was who died. Then it occurred to Salahala that he would suffer and he decided to return to where death had taken place, where the grave was and then he went to stay [p13] with^c Mbulungwane. And whilst he stayed with^d Mbulungwane, he met grandfather^e Golojela^{xxx}, that is the brother of the deceased, and then stayed with him.

"Lets go to the king, so that you be known by him"

When he arrived at the place of king, Golojeni^{xxx} said,

"This is my charge, he has already arrived."

I said, *bekunene*, Salahala came and was recognised because the *mntanenkhozi*. And was taken to Ngwane by Fokothi and when Fokothi got there with him, he settled there because he had come with a *libutfo* for Zululand, did Salahala. And when the *mntanenkhozi* said that vicious dog had [p14] had come all the way from Zululand, and were capable of bringing disaster to the land of Ngwane. Fokothi said, Fokothi begged *babemkhulu* Salahala saying: "Salahala, I want us to perform strange things, you have come and can do something" strange."

"Oh, I am not able to because I have suffered a lot from where I come *nkhozi*, this is beyond me" After a short while he sent for the two dogs, did this Fokothi *mntanenkhozi*, doing so in order to use them as a bribe (the dogs). So he pleaded with him. And when the dogs arrived, they were led by the person who had brought them to Salahala. He then asked what their names were, the male and female dogs, and this person told him their [p15] individual names.

"Oh, call the boy to bring them in."

And the boy did as he was told. He stroked them and by so doing he fell under the spell of the *bemntanenkhozi*, and he agreed with a clear conscience. When the *umntanenkhozi* saw him the following day, he confirmed his consent, the troops were regimented^a to fight the king's guard^b. After the king's guard^c had conquered them, they were left cold and not a single one escaped. This Shemane could not have been present, he was from the onset, staying at his mother's home in Zululand and was not present here, in fact we would not have been alive, had Shumane been present.

Did he not take part, it seems Ngolotsheni did not take part in that battle? [p16]

^aOriginal has: *lekhaya*.

^bOriginal has: *babe mkhulu*.

^cOriginal has: *kuMbulungwane*.

^dOriginal has: *nasakuMbulungwane*.

^eOriginal has: *namkhulu*.

^aOriginal has: *iyawuchueba* [re: check this please].

^bOriginal has: *sikhumbeni selive*.

^cOriginal has: *kwesikhumba selive*.

No he did not take part because he Ngolotsheni was with Shemane, when they were regimented in their youth, it was their fathers who was involved, i.e. Bhidlabhidla^{xxxii} and Baphelile^{xxxiii} those were their fathers, and they remained as orphans when their fathers died in this battle.

Can somebody else tell us about Malambule, did he escape or what happened to him?

He was killed together with the others because it is clear that the king and Makhahlela^{xxxiii} escaped injury because there was widespread confusion, but as I see it, Makhahlela was not present. [p17]

Is there somebody else who was involved in this matter concerning Fokothi, who could have assisted in his going to the land of the Ngwane to attack^d? Yes, to attack^e together with those who were killed in the land of Ngwane? Is there perhaps another important figure?

Oh no.

Indeed we would also like to know what brought Sobhuza ie. Somhlolo together with Zwide, because it seems as though that Thandile is the cause behind their friendship? What was the source of this?

Wena wekunene, that is not my concern since it all started in the land of Msimude^{xxxiv} ie. Mpande. Indeed because it seems Thandile is not the source. [p18] [It seems that there was Zilile^{xxxv} before her, but we are not certain. We know more or less that it seems as though the king of Ngwane was given first Lavumisa^{xxxvi} by Zwide in marriage, she was the mother of Thekwane^{xxxvii}. The king of the Ngwanes asked for a girl from Zwide, a marriage contract followed and she bore many children, and then he took the child Lavumisa and handed her over to the king of the Ngwanes, Somhlolo, and Thekwane was born. After the birth of Thekwane, Thandile grew up into a maiden and was carried of by Zwide Mbamba^{xxxviii}, who took her to the Ngwanes, presented her as another one to the king, and she became the mother of Mswati.](#) [p19]

Mnguni, we would also like to know this; when Salahala arrived was he well received by the wife^a; how was he received; where did the king^b place him, was he given any particular tasks to perform?

There is nothing that I can say concerning what happened, because he died here at Mahamba, where he had settled. When he arrived here, Fokhothi *umntanenkhozi* did not know where he was.

Had they not been reported to the king?

He ought to have been reported, he was reported because he settled with the aid from the *mntanenkhozi*; anything concerning the *mntanenkhozi* becomes a family matter, even so, [p20] [he had to go and see the king.](#)

We want to know where the quarrel originated, was it from the Swazi people or was the quarrel initiated by the people from Zululand? What did they quarrel over?

Oh, that is beyonds our knowledge, the battles were fought because then the land of the Zulus was ruled by Zwide, and then those who were ruled by Ndabazitha (Shaka) fought and forced Zwide to

^dOriginal has: *walikelela*.

^eOriginal has: *hlasela*.

^aOriginal has: *nkhosikati*.

^bOriginal has: *nkosi*.

take to his heels. Zwide also overran the other *dzaweni* in his flight, ie. according to what we are told, because we are relating what we were told, not what we saw. However, it is know that the Zulus conquered the smaller *live* and Zwide, in his flight, spread havoc in the land of the Swazis as he fled from [\[p21\] the Zulu *imphis*, and this we are certain of; it is clear.](#)

It is said, Mnguni, when they arrived in this country pushing their way further, there were already many Ngunis (Zulus) here at the Phongolo and they were looking for ploughing fields

As Zwide fought the Swazis he was being driven from behind, but by sheer stroke of luck things misfired, because when they left Mswati was carried by his mother on her back, Thandile's back, as they fled. [re: check siswati meaning in english unclear to me]

Mswati was a baby then?

He was a baby when they went to Ngwane. [\[p22\] The Phongolo is one border, yes our border is the Phongolo.](#)

Let me tell you what work this man is doing, he is studying the history^f of the Zulus and Thongas, now he wants to know where the Ndwandwe people originally came from in the land of the Thongas?

No, that I do not know at all.

We want to know whether Salahala, whilst he was in Zululand, held a position of authority, did he have a few people under him, how far did his authority extend?

Indeed, we had one grandfather^d. He is the one who begot children amongst the *kubantwana benkhosi*, and each child was given [\[p23\] people to be rule by him, and of course all the children belonged to one chief, and each one was given people to be under him, just as cattle is distributed.](#)

What can you Ngunis tell us about the Swazis and about Ngwane?

It is said that the brother of Ngwane ran away from Ngwane's land and went to seek refuge amongst the Zulus. [re: crucial info!!!]

Was it amongst the Zulus that Landiwe saw Mswati, and what happened there-after?

Oh no, do you think that we are capable of understanding that, no.

What was the fate of Thekwane?

Oh, he eventually came back to the land of Ngwane to Mbandzeni. He [\[p24\] was brought back by the ascension of Mbadzeni to the throne. Lavumisa was the father^a of Thekwane.](#) [re some crucial untranslated sentences at end of document about identity of Lavumisa and connection with sihalala]

^cOriginal has: *umlando*.

^dOriginal has: *inkhulu*.

^aOriginal has: *nguyise*.

[REDACTED Mkhonto Ndwandwe 1970]

i. Mkhonta Ndwandwe: at the end of the interview narrator Mkhonta Ndwandwe introduces himself as son of Musawadluma, son of Masotsheni. During the interview he also indicated that he is a descendant of

ii. Salahala;

iii. Mahamba:

-Dlovunga, *kaDlovunga*: an *umphakatsi* located about 4 km outside of the Mahamba mission in south-western Swaziland (Matsebula, *History* (new edition), p.35). According to Msweli Mdluli, *kaDlovunga* was the place where the rebel prince Jokithi went (SWOHP, Hamilton series, 18-08-1983).(A1)

-Mahamba: mountain and border post in southwestern Swaziland.[re: more!!] (a82)(B9)

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v. Fokothi (variant Fokoti): his exact geneological position is not clear. He is sometimes described as a son of Somhlolo, and sometimes described as being a brother of Somhlolo (he is referred to as a brother of Malunge, who is himself a brother of Somholo). Fokoti rebelled against Mswati in the early part of his reign (Matsebula, *History* (old edition), chart opposite p.4).

vi. Ngwane: was an early Swazi king. Today the original *siSwati* phrase, *kaNgwane*, means,

i) the whole of Swaziland;

ii) the inner 'heart' of Swaziland, around the principle residence of the reigning monarch;

iii) a Swazi 'homeland' (so-called native reserve) within the Republic of South Africa, adjacent to Swaziland.

vii.[re: Doesn't only the king has the right to hunt leopard??]

viii. *kuMnguni*: a *sinanatelo* of certain of the *sibongo* of Swaziland associated with Zulu origins; an indicator of antiquity. Addressing somebody by his surname (*sibongo*) is considered the polite way of talking to and referring to an individual.

ix. Shemane:

x. Khumalo: a Swazi *sibongo*. Originally the Khumalo were inhabitants of northern Natal, south of Magudu. Today, the Khumalo chiefdom in Swaziland, is located just north of Hlatikhulu.

xi.Mzingane:

xii.Vulungwane [re: variant form of Mbulungwane see endnote ...]

xiii.Ngolotsheni:

-The mother of Sobhuza II was Lomawa, daughter of Ngolotsheni Nxumalo.(C1)

-Mgcoyiza:fled in face of Zulu attack into southern Swaziland during time of Mswati II. His daughter married Ngolotsheni Msane. According to Josefa Dlamini the people who settled next to the Zikhotheni area are Khumalo (ie. Ndwandwe), and some of them claim Mgcoyisa as an ancestor (SWOHP, Bonner series, 08-05-1970).[create cross reference B7 Josefa Dlamini, \[p30\].\(B92\)\(B7\)](#)

-Ngolotsheni (variant Ngolotjeni also known as Ngolotjeni Msane (B9)): Ndwandwe chief who sought refuge in the Shiselweni area from Somhlolo after the defeat of the Ndwandwe by the Zulu army. (Bonner, *Kings*, p.29). Ngolotjeni is said to have lived near modern-day Mhlosheni under Mgcoyisa Khumalo, and when the Zulu attacked Shiselweni he remained behind to face the attackers. The Ndwandwe descendants of Ngolotjeni still occupy the area around Mbilaneni near Mhlosheni today. (C1)

xiv.Thandile (variants LaZidze, Thandiye, Tsandzile, Tsandile, Tsandziwe, Nompethu): daughter of Ndwandwe ruler, Zwide who married Somhlolo in the early nineteenth century and bore his heir, Mswati. After the death of Somholo c.1838 she acted as regent during the minority of Mswati until c.1844. After the accession of Mswati to the throne, she continued to play an important role in the ruling of the Swazi polity. After the death of Mswati LaZidze, together with *umntfwanenkhozi* Ndwandwa was again regent during the minority of Mswati's heir. Under her guidance the Ndwandwa rebellion was put down, and Mbandzeni installed (Jones, *Biog.*, pp.446; 169).

xv.Ludzidzini (varaint Ludidini): originally the royal residence of Thandile, the mother of Mswati, situated in central Swaziland at Ludzeludze, halfway between the Zambadze and Matsapha schools (Matsebula, *History*, pp.14,17; Grotpeter, *Historical Dictionary*, p.18).

xvi.Lidududu: Zulu *libutfo* in time of Mswati.

xvii.Nhlangano:

-Mbilaneni: There are two hills of this name, both of which are site of royal graves

i) about 8km south-east of modern Nhlangano in southern Swaziland (also known as the Nzama royal graves), and

ii) located 3km east of Mhlosheni in southern Swaziland (also known as the Mlokothwa royal graves).

-Mhlosheni: hills and present-day village near mission settlement in central southern Swaziland between Nhlangano and Hluti, near Zikhotheni and 20km south east of Nhlangano.

-Nhlangano Mamba: son of the Mamba ruler, Bhokweni, who died 1940.

xviii.Loziqa (varaint of Loziya):

-LaMtsetfwa (variant LaMthethwa): literally, the daughter of Mtsetfwa. In an interview on 17-08-1983, Simbimba notes that the mother of Lozingili was Loziqa, of the Mtsetfwa (SWOHP, Hamilton series).

-Lozingili (variants Loziyingili, Nozingili, Nozililo (?)): Noziyingili is a name associated with the Tsonga peoples east of the Lubombo. The most famous Tsonga chief of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century (*J.S.A.*, vol., 1, p.153, note 5; Bryant, *Olden Times*, pp.306-7).(A2)

Lozingili: In an interview on the 17 August 1983, Ndlela gives Lozingili's descendants as still at Mavaneni and the name of his mother as Loziga [p127].(A22)

xix.Hlume:

xx.Malambule:

-LaVumisa people: LaVumisa was an Ndwandwe woman who went with Tsandzile as an *inhlanti* and who bore Malambule, Thekwane and possibly Sidvubelo. Her sons revolted against Mswati in 1847 and fled to the Zulu kingdom. When Tsekwane returned to Swaziland in 1893, he was given an area in the south-west of Swaziland, known as *kaLaVumisa* (Jones, *Biog.*, p.443).

-Malambule: son of Somhlolo and LaVumisa. Malambule was nominated as Somhlolo's heir. When this was resisted by Somhlolo's councillors, he was appointed Mswati's regent instead. During the time of the minority of Msawti II, Malambule was accused of plotting to kill Mswati and a major power struggle ensued (Bonner, *Kings*, p.47). (B9)(A2)(B7)

xxi.Mashobeni:

-Maphumzane: present-day Mdluli chief of the Mashobeni area near the Nzame royal graves in the far south of Swaziland. (A2)

-Mashobane:(F10)

Mashobeni: [place](A2)

-Makhahleleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. [this man is also mentioned in interviews A1 and A2, check what they say] (A8)(A1)(A2)(B9)

xxii.Sinzatsheni: we have been unable to find further information about this place.

xxiii.Mbulungwane:

-Mbulungwane: (B7)

xxiv.Godlani:

xxv.Magudu: Magudu (variant Magudvu, Gudvu): hilly area about 25km outside of present-day Swaziland border, due south of present-day town of Pongola. Magudu was the capital of the late eighteenth and early nineteenth-century Ndwandwe kingdom. There are also two other places called Magudu; a site in the north east of Swaziland as well as Magudu II, a settlement about 100km north of Maputo.

xxvi.Malumbule:

-Malumbe:(B7)

xxvii.Gogodi:

xxviii.Hoho (Hhohho, *kaHhohho*): there are, and have been in the past, a number of places with this name: i) According to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11); ii) It was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni; iii) Hhohho was also the name of Mswati's capital on the north bank of the Lomati river in northern Swaziland; iv) It is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII); v) It is the name given to the area just north-east of Mhlosheni, presently inhabited by the Shiba people.

xxix.Golojela [re: variant form of Ngolotsheni]

xxx.Ngolojeni: [same as Ngolotsheni]

xxxi.Bhidlabhidla: [re: a libutfo name?]

xxxii.Baphelile: [a libutfo name?]

xxxiii.Makhahlela:

-Jovovu (Jojo): There are two historical figures known by this name

i) Simelane Simelane gives this as an *alias* of Fokoti, the rebellious brother (or uncle) of Mswati II, and father of Makhahleka (SWOHP, Bonner series, [get exact date and see if we need to cross ref to published interviews]).

ii) According to Maboya Fakudze, however, Jojo is the name of the son of Makhahleka (SWOHP, Bonner series, [re: get date and Xref to published interview])

ii) Jojo Dvuba was an *indvuna* of Mswati at the royal homestead of Kufinyeni (Jones, *biog.*, p.196).(a82)

-Makhahleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. [this man is also mentioned in interviews A1 and A2, check what they say] (A8)(A1)(A2)(B9)

xxxiv.Msimude:

xxxv.Zilele:

xxxvi.Lavumisa:

-an Ndwandwe woman who went with Tsandzile as an *inhlanti* and who bore Malambule, Thekwane and possibly Sidvubelo. Her sons revolted against Mswati in 1847 and fled to the Zulu kingdom. When Tsekwane returned to Swaziland in 1893, he was given an area in the south-west of Swaziland, known as *kaLaVumisa* (Jones, *Biog.*, p.443).(B9)

-Malambule: son of Somhlolo and LaVumisa. Malambule was nominated as Somhlolo's heir. When this was resisted by Somhlolo's councillors, he was appointed Mswati's regent instead. During the time of the minority of Mswati II, Malambule was accused of plotting to kill Mswati and a major power struggle ensued (Bonner, *Kings*, p.47). (B9)(A2)(B7)

-Tsekwane (variant Thekwane): a son of Somhlolo and LaVumisa (herself a daughter of Zwide, as well as, an *inhlanti* of Thandile). Together with his brother Malambule and (possibly another brother) Sidvubelo, he took part in the Fokoti rebellion against Mswati in 1847, and thereafter fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Gollel) (Jones, *Biog.*, p.443).(A8)(b4)

xxxvii.Thekwane:

-LaVumisa people: LaVumisa was an Ndwandwe woman who went with Tsandzile as an *inhlanti* and who bore Malambule, Thekwane and possibly Sidvubelo. Her sons revolted against Mswati in 1847 and fled to the Zulu kingdom. When Tsekwane returned to Swaziland in 1893, he was given an area in the south-west of Swaziland, known as *kaLaVumisa* (Jones, *Biog.*, p.443).(B9)

-Tsekwane (variant Thekwane): a son of Somhlolo and LaVumisa (herself a daughter of Zwide, as well as, an *inhlanti* of Thandile). Together with his brother Malambule and (possibly another brother) Sidvubelo, he took part in the Fokoti rebellion against Mswati in 1847, and thereafter fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Gollel) (Jones, *Biog.*, p.443).(A8)(b4)

xxxviii.Zwide Mbamba:

