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## HLUPHEKILE HLOPHE

Interviewed at: Zombodze<sup>i</sup>

Date: 1.09.1983

Narrator: Hluphekile Hlophe (HN)  
(married Nsibandze)

Information heard from: Lomaginci Hlophe<sup>ii</sup>

Interviewer: Carolyn Hamilton (CH)|(Q)  
Henry 'Hlahlamehlo' Dlamini (HD)|(Q)

Transcriber:

pp.1-4a

(Q)Where do the Hlophe people come from? Where did they *dzabuka*<sup>iii</sup>?

\*\*

(HN)We come from eNgogweni<sup>iv</sup>. \*\* But we were not born at Ngogweni. We were born at Shiselweni<sup>v</sup>. \*\* The Hlophe people came from eNgogweni: they were removed by the white people. \*\* From eNgogweni, they travelled up to Shiselweni.

(Q)Where is eNgogweni?

(HD)It is near Piet Retief.

\*\*

(HN)It is near a mountain.

\*\*

(Q)Who was the chief of the Hlophe people at eNgogweni?

(HN)I do not know. \*\* We found Mabhengu<sup>vi</sup> already there \*\* at Shiselweni. Then was born Tigodvo<sup>vii</sup>. \*\* Tigodvo begat Didiza. \*\* If I include my *bobabe*<sup>viii</sup>, it is because they are here. Tigodvo is the father of Didiza. \*\* Didiza is the son of Mabhengu. Didiza is the son of Mabhengu<sup>ix</sup>. Didiza then begot Mabhengu. There are other brothers. \*\* There are Didiza, /and his brother\ Madakla. \*\* The are Didiza, Madakla, Luhlaza and Mangcina<sup>x</sup>. He is the last one. They are *majaha*<sup>xi</sup>. The last one is Mangcina amongst the *majaha*.

\*\*

(Q)In the time of Didiza, who was the Swazi king at kaNgwane<sup>xii</sup>?

(HN)I do not know, \*\* king Ndvungunye \*\* Gwamile<sup>xiii</sup>.

\*\*

(Q)This Ngwane, \*\* was buried there ...

(HN)And even Ndvungunye is here, below the mountain. When King Sobhuza<sup>xiv</sup> was here, at his home at Zombodze<sup>xv</sup>, he went to look at the stone of Ngwane<sup>xvi</sup>. He looked there where there is another king ...

\*\*

(Q)Can you tell us any stories about Mabhengu?

(HN)Mabhengu. I am sorry \*\* I don't know . Mabhengu is the father of the *bobabe*<sup>xvii</sup> from who [??] bore us afterwards. Then they begat beMtshakela<sup>xviii</sup>. Mtshakela and Didiza. Mtshakela is the son of Didiza. \*\* Didiza is the father of Elija<sup>xix</sup>.

\*\*

(Q)At eNgogweni<sup>xx</sup>, were you under a king from kaNgwane<sup>xxi</sup>?

(HN)I don't know. I can't know because when we arrived here at Shiselweni we were under the control of a king of kaNgwane. I don't know because there were *timphi* - invasion by the *imphi* which made the people move until they came here. \*\* And king Ndvungunye was here, yes, near the stone of Ngwane<sup>xxii</sup>.

pp.10-14

(Q)He lived at the stone of Ngwane<sup>xxiii</sup>?

(HN)I mean another one, on that side, who controlled them - the Ngwane people of the Transvaal.

(Q)We want to know, *gogo*, who was that?

\*\*

(HN)Who can remind me of that king at Mahlabatsini<sup>xxiv</sup>. Ngwane? Who is he? Could it be Ndvungunye? It is Ndvungunye \*\* of Ngwane.

(Q)Ndvungunye the first?

(HN)Ndvungunye the first, at the time of the *imphi*<sup>xxv</sup> \*\*. There was fighting. \*\* The whites wanted to destroy the blacks.

(Q)What do you know about Tigodvo<sup>xxvi</sup>, *gogo*<sup>xxvii</sup>?

(HN)Tigodvo, I said that he is our forefather. From Tigodvo descend the Hlophe people.

\*\*

We came by multiplying here at Zombodze.

\*\*

These *bobabe*<sup>xxviii</sup> who begot us, are the same *labafane*<sup>xxix</sup> from which we come<sup>a</sup> <descend>. We are thus the descendants of Tigodvo's sons; we are begotten by the sons.

\*\*

(Q)What were the duties of Tigodvo assigned to him by the king?

\*\*

(HN)Tigodvo arrived. He entered kaNgwane<sup>xxx</sup>. He lived at kaNgwane and worked at the king's place. \*\* He used to go for the *incwala* ceremony. It was ploughing season. After ploughing, there was weeding <of the king's fields>, followed by the *incwala*<sup>xxxi</sup> ceremony.

pp.14-18The king *dlala's*. Members of my family used to participate. They joined the *incwala*<sup>xxxii</sup> ceremony and *gidza'd* with the king. Yes, the king dances, and he *dlalisa's*<sup>xxxiii</sup>, wearing *emashoba*<sup>xxxiv</sup>. The gourds were bearing fruit. If you eat the gourds, *hawu!* They are not eaten before they are eaten by the king.

\*\*

(Q)Whom did Tigodvo marry?

<sup>a</sup>Original has: *suka*.

(HN)I don't know. I only knew that he married a Mathabela<sup>xxxv</sup> woman. She bore our *bobabe*. We used to hear from our *bobabe* that their mother was laMathabela.

\* \*

(Q)Where did laMathabela<sup>xxxvi</sup> come from? Where did she *dzabuka*?

(HN)laMathabela! When they came from Zululand, he came with her as his wife already, and they came to Shiselweni<sup>xxxvii</sup>

\* \*

(Q)Where the Mathabela people marrying the Hlophe people?

(HN)The Hlophe people found ladies, because they were also born from there: they proposed to the ladies as there existed no incest taboo. They are not related to the Ndabazitha<sup>xxxviii</sup> people. The Ndabazitha people are the kings of Zululand.

\* \*

(Q)Ndabazitha: can you continue to explain what you are saying about the Ndabazitha.

(HN)King of the Zulus across the Phongola river. \* \* Across the Phongola, that is Ndabazitha area. pp.19-23

(Q)What else did Tigodvo do, what duties?

(HN)I would say that it was to *hlehla*<sup>xxxix</sup> at kaNgwane<sup>xl</sup>. \* \* He was responsible for the administration for the king at kaNgwane, because the kingship there was frequently subjected to an *imphi*. As a result, Ngwane went to Mdzimba<sup>xli</sup>. \* \* Up to the present, the people of kaNgwane, even with the kings which are finished, they went. All the people of Tigodvo. Everyone in this land, they go to the place of the king<sup>xlii</sup>. \* \* The *incwala* is our *lugugu*<sup>xliii</sup>. They fell from indigenous trees <poles for building> the cattle byre. This Zombodze is called *emva*<sup>xliv</sup>, but <the people of Zombodze> do not fail to go to the place of the king <to pay allegiance><sup>xlv</sup>.

(Q)Who was the first *indvuna* of Zombadze? \* \*

(HN)The first *indvuna* of Zombodze was Masenjana<sup>xlvi</sup>. The first Masenjana begat Masenjana the second.

(Q)Who was the Swazi king at that time of Masenjana?

(HN)Oh, I really don't know

\* \*

[oo] I can't tell you any stories about Masenjana. My father's *libutfo*<sup>xlvii</sup> was Ndlavela<sup>xlviii</sup>. He *busa'd*<sup>xlix</sup> the time of Makhakhamela.

'He pulls down an oxen, he bought

majaha'<sup>l</sup>

(Q)Can you tell us anything about Didiza?

(HN)There is no *buswa*<sup>li</sup> here. People are being killed [bewitched to death]. He also died before we knew he reigned. pp23-32

(Q)What about Matata [Madlakla?]??

(HN)He was the child begotten by Tigodvo. I am counting them because their sons begot, although they did not *busa*<sup>lii</sup> ... Only one is chosen here at kaNgwane [to reign]. He was the heir. Tata had no position of authority; he was just a member of the family.

\* \*

(Q)Who was the heir of Tigodvo?

\* \*

(HN)Didiza was the heir. Didiza begat Mtshakela. The son of Didiza of Tigodvo was Mtshakela.

\* \*

(Q)Who was the father of Tigodvo at Shiselweni?

\* \*

(HN)Do I know him? But I used to hear my father swearing 'Ndzawande<sup>liii</sup> \* \* Ndzawande is the son of Ndaba [oo] and the father of Ndzaba is Ngwenyama. \* \* He was named after Ngwane. He is called Ngwenyama, Mabhengu of Ngwenyama<sup>liv</sup>.

\* \*

(Q)Who do the Hlophe not marry. [oo] Who are their blood relatives?

\* \*

(HN)The Mathabela<sup>lv</sup> people \* \* the children of laMathabela [oo], those ...

(Q)Which clans do the Hlophe not marry? [oo] Just give the *tibongo*<sup>lvi</sup> of the people whom you do not marry.

(HN)I don't know which *tibongo* to name because [oo] after the death of the old people, things go wrong with the youth. The relationship [oo] gets weakened. I only remember that we don't marry the Mndzebele people \* \* We came from the same family.

(Q)How did you split from the Mndzebele people?

\* \*

(HN)These people were separated by disease and wars. In reality, we originate from one family with the Mndzebele people. We were under the Mndzebele. The Hlophe people were under the control of the Mndzebele people. There were the Hlophes, the Mkhabela - all these were one. Mkhabela and Hlophe are *emagama*<sup>lvii</sup>. \* \* Then Hlophe and Mkhabela quarrelled with Mndzebele. Mndzebele was the heir. He was the senior \* \* . I don't know which king realized that there was a conflict, but he [oo] commanded Hlophe and Mkhabela to go away. They must *dzabuka*<sup>lviii</sup> because of their conflict with the heir, our king, Mndzebele. \* \* The king decided the names of Hlophe and Mkhabela be changed and be used as *tibongo*<sup>lix</sup>. Yet we are one. \* \* The heir, Mndzebele, remained with the same people, who were then called the Mndzebele people. Hlophe is the name of somebody who quarreled with the heir.

\* \*

(Q)Who was the king that settled this dispute by separation?

(HN)I don't know the king. Because I say the king who came to this place was Ndvungunye. He is down there. He is buried in the ground, while other kings are buried in caves in the forest. Ndvungunye was buried there, below the rock of Ngwane<sup>lx</sup>. I am not sure who settled the dispute between the two. [pencil remark in margin: p40]

\* \*

pp.40-47

(Q)What happened to the Hlophe and the Mkhabela people? Where are they? In which place do they go and build?

(HN)We Hlophe people *khontad*<sup>lxi</sup> at eMakhosini<sup>lxii</sup>. Then they moved to Shiselweni<sup>lxiii</sup>. Even there, they moved because of the *imphi*<sup>lxiv</sup>, because of fighting with the Besuthu<sup>lxv</sup>. It is eTindzengelweni<sup>lxvi</sup> at our place.

A DISTURBANCE CAUSED BY CHILDREN

(HN)(resumes) What were we saying?

(HD)We were discussing the things of ashes.

\* \*

(HN)Yes, it is at eMlotseni<sup>lxvii</sup> and eTindzengelo<sup>lxviii</sup>. The pots, were moulded at Shiselweni. When weeding, we would mould clay pots.

(HD)At Shiselweni, you find parts of pots all over, there where they call it eMlotseni<sup>lxix</sup>.

\* \*

(Q)Can you tell us anything about Mahagane?

(HN)Mahagane, the one who was at Shiselweni? [oo] He was Mahagane the first. He comes from one family with Tigodvo. \* \* [oo] Mahagane didn't do anything important. He just had a homestead at Mhlosheni<sup>lxx</sup>. Then he went to Manyandzeni<sup>lxxi</sup>. There is nobody now. Even his son is dead. His son died at Manyandzeni, beyond Shiselweni. His son was taken by 'medicines'[bewitched and died]. \* \* [oo] I stay here, I don't visit them there. I don't know who of his son, because the eldest son died. The heir to the chieftainship are bewitched and die.

\* \*

(Q)Have you ever heard of a place called ka-Shoba<sup>lxxii</sup>?

(HN)Ka-Shoba? I know it somewhere in Zululand. This side of the mountain \* \* , the rope.

(HD)Oh, the border line.

(HN)Across the Phongola<sup>lxxiii</sup>.

\* \*

(Q)Did the Hlophe people ever live at ka-Shoba?

(HN)I don't know. They lived at eNgogweni<sup>lxxiv</sup> [oo] \* \* and were removed because of the conflict.

(Q)These Hlophe people here, they say they are *bemdzabuka*<sup>lxxv</sup> or they are *emakhandzambil*<sup>lxxvi</sup>?

\* \*

(HN)They found the Ngwane people here, and the kings .....[illegible on tape]. They found the kings and they *khonta'd* at eMakhosini<sup>lxxvii</sup> and built at Mahlabatsini<sup>lxxviii</sup>.

(Q)Did the Hlophe people call themselves *mantungwa*<sup>lxxix</sup>?

(HN)No!

\* \*

(Q)Are the Hlophe people beSuthus<sup>lxxx</sup>?

(HN)They are not beSuthu. We were told that our pp.53-58 fathers invaded and fought with the beSuthus<sup>lxxxi</sup> at Shiselweni<sup>lxxxii</sup>, during the time of king Ndvungunye.

(Q)Do the [oo] Hlophes say they came here in a *silulu*<sup>lxxxiii</sup>?

(HN)We don't know how they came. They were split by the *imphi*<sup>lxxxiv</sup>. The whites were fighting the traditional people. They spread here, running away from the shooting. They ran away and found the king here. They *khonta'd*<sup>lxxxv</sup> at the pace of the king. Then the king was confused<sup>lxxxvi</sup> [pencil note ie. kingship of Hlophes confused with NatgNgwane]

(Q)Do you know the word '*embo*', *gogo*?

\* \*

(HN)I only hear people calling it. I don't know it.

\* \*

(Q)[oo] Are the Hlophe and the Simelane blood relatives?

(HN)No we are not blood relatives.

(Q)Are the Hlophe and the Lukhele people related?

\*\*

(HN)No, because we have no relationship. We marry each other. The Lukhele people can marry the Hlophe people. We marry the Lukhele. Most of the wives at my family are Lukhele.

\*\*

(HN)The people of here, our home, in the *indlunkhulu*<sup>lxxxvii</sup>, the *indvuna*<sup>lxxxviii</sup> collected them and made them his people. My *indvuna*, Sibandize<sup>lxxxix</sup> \*\* he [used to be in upper case, re changed to lower case] took them. finding them on the mountains, and gave them this place.

(Q)The *tinanatelo*<sup>xc</sup> of the Hlophe, are the then Hlophe, Mabhengu, Ndawande, Nkambule. Is that right?

(HN)(HD) Lukhambule!

(Q)Who told you all this history?

\*\*

(HN)[oo] We heard it from our fathers. The history about the wars - I don't know, I was not there.

\*\* The invading and the fighting that was with the beSuthus<sup>xc</sup>. I heard it from my father, of the Ndlavela<sup>xcii</sup> *libutfo*<sup>xciii</sup>. He used to tell me that they were fighting. [oo] \*\* Lomangcina.

[check spelling] \*\* [oo] The were the praises given by the *majaha*<sup>xciv</sup>. [these past two sentences are unclear] \*\* At that time, there were wars, as I have told you, there were constant invasions. our fathers had no guns and the invaders were on ox-wagons. Then my father stabbed the white. he stabbed him on the wagon. Then he got the praises from *majaha*<sup>xcv</sup>. They called him

'wamkhosholoza wamkhokha ezinqoleni'

<(Mkhosholoza, you *khosholozad*<sup>xcvi</sup> and took him out (succeeded in stabbing), on the wagon)>. \*\*

These are his praises from fighting.

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