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The Director  
FHYA  
UCT  
Cape Town

31 October 2023

Dear Steven Kotze,

**RE: Research Component on the Historical and Contemporary Presence of the Hlubi in 'Lesotho'**

Greetings! Please find attached a comprehensive report regarding the Hlubi Project. It includes

- A. an Overview of the context concerning the acknowledged role of the Hlubi in the history of Basotho/Lesotho as modified as a result of the research carried out,
- B. a Summary of work to date as of 2021-04-29;
- C. the original concept for the Hlubi research;
- D. research findings during 2022/23; and
- E. a Financial Report for the Project.

Documentation in the form of audio-visuals will be sent by courier on Friday 3<sup>rd</sup> November 2023. Please indicate to whom these should be sent.

We appreciate the support of FHYA in carrying out this research, and trust our modest efforts will add some value to your larger project of documenting the Hlubi in other parts of the region.

Sincerely,

Pusetso Nyabela  
Deputy Curator

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Morija Museum & Archives (MMA) is a non-profit educational and cultural institution of the Lesotho Evangelical Church registered in Lesotho as a Non-profit institution under the Society's Act, Registration No. 2017/158

MMA also includes Morija Arts Centre & Maeder House Gallery, The Hub (Creative Technology Lab) and Café Mojo as well as the Museum Amphitheatre and Heritage Park

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## **The AmaHlubi as a largely unseen but ‘major’ minority in Lesotho**

### **A. Overview**

Prof Mosebi Damane used to emphasise that in the time of Moshoeshoe the Great, up to one-third of his countrymen were of Nguni extraction. Yet, despite their large numerical presence, these Nguni, composed of Maphetla, Mapolane, Baphuthi, Bats’oeneng, Hlubi, Zizi, Ngwane, Bhele, Thembu, and many other smaller groups, have not received very much attention in the history of the Basotho/Lesotho.

Concerning the Hlubi in particular, who in some ways have received more acknowledgement than others, let us focus on the following historical incidents / personalities that are more widely recognised, although even here many Basotho are not schooled in history, such that this list might still elicit surprise:

- Trade between people of the Caledon river valley with the Hlubi and other Nguni in metal products took place from at least the early 18<sup>th</sup> century.
- The fact is that Moshoeshoe’s grandfather, Peete (born c. 1730), was the biological son of a Hlubi prince called ‘Mualle, possibly a younger brother of Bungane (but this is not usually stated), who resided at Litlhoareng, between modern-day Ficksburg and Fouriesburg. Certainly, others like ‘Mualle also dwelt among the peoples of the Caledon valley, for example: mention is made that some Hlubi were resident with the famous chief, prophet, traveller and philosopher Mohlomi at Ngoliloe near modern-day Clocolan.
- The invasion of the Caledon river valley by vast numbers of the Hlubi under Mpangazitha c.1822, followed shortly thereafter by the Ngwane under Matiwane and their quest for dominance in the region led to the death of Mpangazitha and the defeat of his people in 1825. Thereafter, further splintering of the Hlubi took place with the subjection of many to Matiwane, followed by the latter’s defeat by various rivals, his exit to the Transkei in 1828, etc. Many of the Hlubi did not follow Matiwane on his journey to the south, even fewer when he returned to submit to Dingane and was slaughtered.
- Obviously many Hlubi remained within the Caledon river valley thereafter, subject to Sekonyela or Moshoeshoe as these two now vied for supremacy, but by that point the Hlubi have become shadows in a drama enacted by others, unacknowledged, subsidiary.
- Some maintain that the famous iron-smith, Rafutho, was also Hlubi, an invader who was brought close to Moshoeshoe during the 1820s because of his great skill.
- Many Hlubi under Sekonyela or under Mehlomakulu settled at Herschel after the defeat of the Batlokoa in 1853 by the Basotho.
- We meet the Hlubi again as Fingoes, a few being brought in as Native Police under the Cape Colony to keep peace after the British declared ‘Protection’ over Moshoeshoe’s kingdom in 1868. Others came as servants to the Frontier Armed & Mounted Police who were tasked with restoring order after the Proclamation of British Protection over Lesotho.
- A few years later, in late 1873, Langalibalele with about 700 men, women and children, and 7000 or more cattle fled from the Natal authorities, entered the Mokhotlong area, resided there for a limited period, not more than 2 months, were persuaded by Jonathan Molapo and company to descend to Leribe, where they were arrested, at least the leaders, while some others returned to Natal under Koebu (Capt Allison). Others were said to have dispersed and been absorbed by Hlubi long resident in the Leribe area.
- One of Letsie’s advisors was Ntho, a Hlubi of renown who was placed after the Gun War at Quthing to advise Nkuebe, the son of Letsie charged with governing the district as ward chief.
- Again at the outbreak of the Gun War, we see the Hlubi chief Tokonye, situated with his people where modern-day Teyateyaneng stands, cooperating in the disarmament, being expelled by Masupha, taking refuge and helping Major Bell and company defend Hlotse. It appears that Tokonye and some of his people re-located to Herschel after the Gun War.

- That, I am afraid, is the last we really hear of the Hlubi as a people, so much so that when one meets their descendants today, most do not even recognise themselves as Hlubi, but rather simply as Matebele, or if pressed, as ba Mthimkulu, or ba Mthimkulu Pokane.
- The Hlubi were of course a very large nation, with many internal clans or divisions, over 50 in number. It is not surprising therefore that some Hlubi know themselves as members of a particular clan/division but no longer understand their association with the larger Hlubi nation. Still others (like the Nhlapo) would like to believe they are completely distinct from the Hlubi for their own reasons.
- In contemporary cultural terms, a certain acknowledgement may be made, though indirectly, of the Hlubi or broader northern Nguni community. This concerns the widespread dominance of the *ndlamo* dance for men, which, surprisingly perhaps, is as widespread as mohobelo, a Sotho dance.
- Finally, a vague acknowledgement exists that Matebele were placed strategically to defend various chiefs or border areas, given their fame in fighting techniques, but of course many other Sotho groups claim a similar distinction for themselves in this regard.

## B. Summary of Work to Date (2021-04-29)

What follows is a short synopsis of related research by MMA which has impacted on our understanding of the Hlubi:

- In our work, we have been encouraging 'Matebele' of various groups to carry out and compile research so that their individual histories and contribution to Lesotho could be better understood and appreciated. It must be stated, however, that in this regard we have limited evidence as to the long-term impact.
- During research carried out for the Polihali Dam (LHWP), we have investigated the Langalibalele Affair as it bears not only on the history of the region, but may assist archaeologists in the interpretation of certain items excavated in caves which the Hlubi may have occupied while there. Research into the colonial records revealed that the story of Langalibalele's descent to Leribe was more complex, that some of the Hlubi were attacked by Joel Molapo, others tried to cross into Witzie's Hoek, etc. Moreover, some of those who descended to Leribe may have never gone back, being absorbed by Hlubi who had long resided in the corridor stretching from ha Selebalo to Levi's Nek.
- In our current efforts to carry out Heritage Mapping in the larger Morija-Matsieng area, research assistants are trying to understand the origin of various communities, some of which are Matebele, including Hlubi. This has raised questions of connections with other Hlubi communities to the north (and to the south).
- On Boxing Day 2020, a feast was held at Mankoaeng near Morija for the Amangwane community. The Minister of Culture, Adv Lekhetho Rakuoane, encouraged them as well as other Nguni communities in Lesotho, to bring forth their history and culture more fully so that all Basotho could appreciate, especially in the lead up to 2024, the Bi-Centenary of Lesotho as a nation.
- At this point we decided that MMA too would join hands in order to re-cast the history of Lesotho in such a manner that the Nguni element received a fuller and more balanced presentation.
- Not long thereafter, Ettore contacted us regarding a potential partnership with FHYA which would focus on the Hlubi specifically

Since receiving the invitation to collaborate in late January 2021, MMA has taken the following steps:

- Began compiling a data-base of Nguni informants in Lesotho by group, including the Hlubi based upon personal knowledge and connections;
- Contacted a number of knowledgeable people so as to ascertain key informants in the ha Selebalo and Levi's Nek areas as the possible linkage to the time of Langalibalele is quite compelling;
- Met key Hlubi in Lesotho, in order to gather additional information, starting with the former Deputy Prime Minister, the Honourable Kelebone Maope, who shared broadly about his own background, the efforts he has made to connect with the larger Hlubi community in SA, and his involvement with the Hlubi Council of Lesotho, established in late 2019;
- Met the Secretary for Cultural Affairs of the Hlubi Council, Mr Pokane Tsaeng, who shared the names of other Council members, spoke movingly of their quest to revive a stronger sense of identity after genera-

tions of quiescence, and welcomed the possibility of a partnership with Morija Museum; incidentally, Tsaeng is composing a Hlubi-Sotho dictionary;

- Through Mr Tsaeng, a larger meeting was held with other members of the Hlubi Council last in late April 2021 which was quite encouraging. Though Covid had put a serious block on organising activities, and the Council is not yet legally registered in Lesotho, they were each quite knowledgeable about various Hlubi family networks in various districts of Lesotho, as mature men have wide contacts, and are keen to partner with Morija Museum in order to carry out further research, documentation, etc. They agreed to contribute funds on a quarterly basis in order to facilitate their participation in the research and organising, including promotional work on various radio stations.

### **C. Research Component on the Historical & Contemporary Presence of the Hlubi in 'Lesotho': The Proposal**

The narrative regarding Sotho and Nguni is often compartmentalised, as if the Drakensberg were an insuperable barrier to interaction and commerce. Given the evidence of architecture, language and customs alone, it can be posited that intense interaction occurred between these peoples long before the upheavals of the Lifaqane, and no doubt much of this was peaceful. For modern-day Basotho to speak of the 'Matebele' who live amongst them as somehow 'different' or 'foreign' is to completely misunderstand our legacy of the past four or more centuries.

The so-called 'Matebele', that is, the Maphetla and Mapolane, were actually the first mixed farming communities to settle the Caledon river valley, according to DF Ellenberger. The Hlubi, as we have seen, were already trading in the area from at least the 1730s, and biologically, the line of Moshoeshoe is actually Hlubi. One of his most famous councillors, Ramats'eatsana, stated in an article in *Leselinyana* newspaper in 1891, that "Moshesh: His father was a Letebele [Nguni], but in the chieftainship of his lineage, he [the father] was a well trusted advisor. Nonetheless, he [Moshesh] is still of chiefly blood because of his mother, Kholu, the daughter of Ntsukunyane [a prominent chief of the Bafokeng, the latter being widely recognised as the true chiefs of Lesotho].<sup>1</sup>

Moshoeshoe was fluent in both Sotho and Nguni; Makoanyane, his greatest friend, age-mate and generalissimo was from the Zizi, and Moshoeshoe never discriminated on the basis of origin. Who then better to unite the many disparate groups that ended up forming the 'Basotho' nation? Yet, we have often forgotten these origins, and thus the initiative of FHya to assist in research efforts to further give definition to the history as well as contemporary presence of the Hlubi in Lesotho is welcome.

What is unclear is how far FHya is able to assist in this regard? How deep does it want to go in order to better understand the history as well as contemporary aspects of the Hlubi in Lesotho? These questions are fundamental given the fact that the Hlubi are found across the length and breadth of Lesotho; some have retained certain ritual and other practices more aligned with traditional Hlubi culture; others have knowledge of praises or other 'incantations' in Isi-Hlubi, others have lost all or most of such connections.

Identifying key informants, and then documenting and in certain cases recording (audio or video) these most outstanding informants will be of utmost importance so that, on a case by case basis, one can begin to understand a certain family, lineage or village in historical perspective, over a number of generations, so as to gain if possible a clearer sense not only of the texture of these at ground level, but also begin to link these to larger patterns that emerge in the process by which these Hlubi have become Sothofied in many respects, as well as missionized etc. And also to remember the broader connections of one group or village to larger family and clan networks across the country as well as across borders. We are told that there are 57 Hlubi clans, though not all are resident in Lesotho. Some, like the Nkala clan, are already well organised.

Though the Hlubi and other Nguni may often take a low profile, not boasting of their ancestry as may be more typical of Bafokeng, Bakuena, and other 'Sotho' clans, yet they have risen to prominence in many spheres of life, in politics, the courts, administration and so forth. Do they sometimes feel discriminated against, or looked down

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<sup>1</sup> Ab. Ramats'eatsana, 'Taba tse ling tsa khayana', in *Leselinyana*, 15 April 1891, p. 2. The original read as follows: 'Moshesh: Ntat'ae e ne e le Le-Tebele, empa boreneng ba habo e ne e le letona le ts'epuoang hagolo. Empa e ntse e le oa mali a borena ka 'm'ae, Kholu, morali oa Ntsukunyane.'

upon? Yes. As in most nations, certain hierarchies exist, with some ranked high, and others low. Some Hlubi would not want to make an issue of this, others are prepared to push in order to gain greater recognition.

Morija Museum in partnership with the nascent Hlubi Council of Lesotho would be pleased to work with FHYA in order to give substance to this research.

Further discussion will need to clarify the quality of recordings required, as well as the depth of research, including issues around transcription, translation, distilling of a series of interviews and archival research into a more academic format etc.

The basic costs involved will obviously centre on transport, communications, meals/accommodation, employing cameramen where needed for video recording, etc. Our staff and others involved are used to carrying out work at minimal expense, living simply among the people wherever possible, etc.

#### **D. Research carried out during 2022-2023 under the FHYA project**

1. **The research / documentation team** was composed primarily of Mr Nkhoulakane of the Hlubi Association of Lesotho and Mr Selebalo Molefe (videographer), assisted by Mr Pusetso Nyabela and Mr Stephen Gill, both of Morija Museum. Audio clips were obtained during other research efforts during 2021 with the assistance of Mr Kori Phakisi of Masitise Cave House Museum, and Mrs 'Malentsoe Letlaka, an Apprentice under the Seriti sa Makhoarane Heritage Tourism Initiative.
2. **History and Distribution of the Hlubi:** Efforts to locate different 'groups' of Hlubi corresponding to arrival dates of their ancestors in the Caledon river valley have been rather mixed.
  - a) Most families only remember their lineage for a few generations.
  - b) Some call themselves after a particular Hlubi clan (e.g. Ndaba or Nhlapho), and do not even recognise their connection to the larger nation of the Hlubi.
  - c) To date we have found no family that could trace its descent from those who entered the Caledon river valley before the upheavals of the Lifaqane more than 7 generations ago, but this is not surprising.
  - d) We understand that when Mpangazitha descended the Caledon, his followers were diverse, not only the Hlubi but also Zizi, Bhele and others. After 200 years (7 generations+), it is nearly impossible to tell if the descendants of these other smaller formations came into the country via Mpangazitha or under other leaders at various times.
  - e) After Mpangazitha was killed, the Hlubi split: many became subjects of Matiwane, others followed the senior son of Mpangazitha (of the left-hand house) called Mehlomakhulu to join Mzilikazi, after which they sought refuge in many places before returning once again to the Caledon where they aligned themselves with Sekonyela. This partnership seems to have lasted for 25 years before Moshoeshoe's Basotho over-whelmed the Batlokoa / Hlubi in 1852 and 1853. Many of these then relocated to Herschel with the blessing of the British authorities at Cape Town, while far larger numbers of Hlubi were absorbed by Moshoeshoe's growing polity which took over the former territory of the Batlokoa.
  - f) Nonetheless, certain patterns did emerge from our research: those like the Maope family who are said to have come across from the eastern Free State to Berea district during the 19<sup>th</sup> century, may have been part of the original invasion of 1822 (this is how they see themselves), or those like the Phalole family who came up from Herschel in the south through the Makhaleng river valley to Ribaneng, with some finally settling further north near Matsieng (ha Phalole next to ha Moruthoane). Others outlined their movements from Herschel to Matatiele and then north to Mokhotlong. In other words, though the greatest concentration of Hlubi from the original invasion are based at Leribe and surrounding areas in the northern Lowland districts, many others came into Lesotho via the south because the reserve at Herschel was simply too limiting. Moreover, the south of Lesotho and mountainous areas to the east were less densely settled, thus acting as a magnet for those in need of a new start. Borders were quite fluid in those days.
  - g) The family of Justice Monaphathi (originally Mlomoamphi = mouth of the army formation), who claim to be descendants of Mehlomakhulu according to their family tradition, came to Lesotho at the beginning of the period of colonial rule when Basutoland was proclaimed as a Protectorate (1868).

These too came from Herschel, but were attached to the Frontier Armed & Mounted Police (FAMP) under Currie or Bowker as servants, settling first at Mokema, before some re-located to the 'Fingo'

location at Maseru, now called Thibella or Seapoint. It is no longer certain if any Hlubi/Fingo came as Native Police, a matter that now seems less likely.

- h) No definitive trace of the direct descendants of those who came into Lesotho with Langalibalele in 1873 could be found in northern Leribe district, though considerable efforts were made in this regard.

### 3. Language, customs, identity and performance:

- a) Only a few of the Hlubi still retain a knowledge of their previous language, perhaps not so very different from modern Sephuthi or Siswati, though it has often been influenced by isi-Xhosa or isi-Zulu. The language, though, is not a living language, but one in which sayings with regard to ancient clan / family identity are encapsulated, usually rather brief in content, even these are sometimes recited in Sesotho translation.
- b) A larger number of Hlubi young men have been initiated into adulthood through the lodges, often with other Nguni groups (Ngwane, Bhele, etc) as they now perceive themselves as one larger interconnected people, the animosities of the past often retaining little meaning in the present day. Similarly, intermarriage between Nguni groups is common but not exclusively so, and of late greater numbers marry into the various clans of the 'Basotho', that is, those whose ancestors are said to have spoken Sesotho as opposed to any Nguni language.

**NOTE:** The term Basotho was apparently a term used originally to describe men of the highveld who wore a breechcloth that was tied in a knot at the back, unlike many of the Nguni men whose attire was quite different. In some respects, Basotho was a pejorative term, but it did not necessarily apply to a linguistic or cultural group per se – Mabhonsa stated that before the Shakan revolution, even the Hlubi wore loincloths and were called Basotho. This same term was then used by Moshoeshoe as a means of unifying persons of disparate origins who all swore allegiance to him – thus, it was primarily a political term. Whereas the current distinction between 'Basotho' (those of Sotho-speaking clans) as opposed to Matebele (those who originally spoke a Nguni language, especially those who arrived during or after the Lifaqane) is one which connotes cultural/linguistic differences, one that undercuts the meaning which was originally ascribed to it by Moshoeshoe. Perhaps this latter distinction has always existed despite Moshoeshoe's good intentions.

- c) The widespread performance of the *ndlamu* dance by men in Lesotho is an indication that Matebele in general have persisted in taking pride in certain cultural traits that may have been lost by 'Basotho' who were schooled and attended churches which, in earlier days, looked down upon certain cultural performances as signs of backwardness / heathenism. With the revival of older cultural performances, *ndlamu* has become a great national dance, alongside mohobelo which is / was the 'Sotho' dance of choice by men.
- d) In terms of social mobility, one finds Hlubi in all walks of life, from senior political leaders, to civil servants, judges, police, soldiers, educators, businessmen, etc. Though at one time a century ago, it might have been easier to generalise and state that the 'Matebele' (those of northern Nguni origin) were 'backwards' as opposed to the 'Basotho', such statements would be difficult to substantiate now. Nonetheless, social hierarchies and prejudice still persist in various families / communities as is true everywhere in the world.
- e) A small number of Hlubi look to and honour Muziwenkosi Johannes Hadebe ka Tatazela, Langalibalele II, as the great chief / king of the Hlubi, but most Hlubi here seem to have little knowledge or interest in this regard.
- f) The Hlubi Association of Lesotho is seeking to revive consciousness among its people regarding language, identity and various customs / performances, both in terms of research and 'popular culture'. It will no doubt be a long road to success because so many are not even sure of their identity as Hlubi, calling themselves 'Matebele' or by a clan name no longer associated in their minds with the Hlubi nation. This state of affairs could change if a significant spark would create a new sense of urgency such that larger

numbers of Hlubi might begin to view themselves differently, and see value in delving more deeply into this matter.

- g) The Hlubi Associations supplied us with the following list of 57 Hlubi clans. It is not by any means clear if this list is comprehensive, or whether all of peoples of these clans would welcome the designation of Hlubi. No research has been carried out to date to determine how many of these clans exist in Lesotho, nor their relative size or influence. A group like the 'Maboka' which regularly surfaces in research in Lesotho is not included in this list, but Bryant lists them as related to the Hlubi (p. 311/686 in Olden Times). So also the ba-Miya, said by others to be closely related to the Hlubi, but Bryant lists them as Zizi.

Compare the list of Hlubi clans below, one supplied by the Hlubi Association, the other from the research of AT Bryant, published in 1929 for the emaHlutshini.

#### LIST OF HLUBI CLANS as per the Hlubi Association of Lesotho (HAL) and AT Bryant (ATB)

| HAL              | ATB            | HAL           | ATB       | HAL               | ATB      |
|------------------|----------------|---------------|-----------|-------------------|----------|
| 1 Dakana         |                | 31 Masoka     | Masoka    | 61                | Ndlazi   |
| 2 Dinoa          |                | 32            | Matodlana | 62 Ndlela         |          |
| 3 Dladla         |                | 33 Mayaba     | Maya      | 63 Ndumo          |          |
| 4 Dlamini        |                | 34 Mazibuko   |           | 64                | Nene     |
| 5 Dlangebe       |                | 35 Mbambo     |           | 65                | Ngquma   |
| 6                | Dlomo          | 36 Mbongoe    | Mbongwe   | 66 Nhlapho        |          |
| 7 Donza          |                | 37            | Mdala     | 67 Nkala          | Nkala    |
| 8                | Hawule         | 38            | Mgidlana  | 68 Nkoalimaphela  |          |
| 9 Hlatsoaoa      |                | 39 Mguni      |           | 69 Nkomo          | Nkomonde |
| 10 Khambule      |                | 40            | Mhila     | 70                | Nqayini  |
| 11 Khazibe       | Kasibe         | 41 Mkhoane    |           | 71                | Ntete    |
| 12 Kheza         | Keswa          | 42            | Mkuzangwe | 72                | Pamla    |
| 13 Khumalo       |                | 43            | Mkwane    | 73 Phakathe       | Pakati   |
| 14               | Kushwayo       | 44 Mlando     | Mlanda    | 74 Qaba           | Xaba     |
| 15 Langa         | Langa          | 45 Mpangela   |           | 75 Radebe/Khadebe |          |
| 16 Lubelo        | Lubelo         | 46 Mpila      |           | 76 Sibia          |          |
| 17               | Lucu           | 47 Msikhosana |           | 77                | Sidinane |
| 18 Ludoala       |                | 48 Msimanga   |           | 78 Sithole        |          |
| 19               | Mabi           | 49 Mtambo     | Mtambo    | 79 Thuze          |          |
| 20 Mabazo        |                | 50            | Mtimkulu  | 80 Tjali          |          |
| 21               | Maboko/Mabokwe | 51            | Mtobi     | 81 Tshabalala     |          |
| 22 Maduna        | Maduna         | 52 Mtungoa    |           | 82 Tshabangu      |          |
| 23               | Mahawu         | 53 Mvemve     |           | 83                | Vezi     |
| 24 Makhunga      | Makunga        | 54            | Mvubu     | 84 Vundle         | Vundla   |
| 25 Ndlovumalunga | Malunga        | 55            | Mzimba    | 85                | Xakekile |
| 26               | Mapela         | 56 Nalanzima  |           | 86 Zengelethiane  |          |
| 27               | Mapikela       | 57            | Ncwana    | 87                | Zidumbu  |
| 28 Mashii        | Mashiya        | 58 Ndaba      | Ndaba     | 88 Maphetha       |          |
| 29               | Mashwabade     | 59 Ndana      |           |                   |          |
| 30 Masingila     |                | 60 Ndethe     |           |                   |          |

Bryant listed 50 different clans of the emaHlutswini in his 1929 publication (*Olden Times in Zululand and Natal*) as opposed to 57 by the Hlubi Association of Lesotho. Surprisingly, only 19 of the clan designations are shared between the two lists. In some cases, Bryant listed a group as Zizi (e.g. Mpangela) while the HAL lists it as Hlubi, perhaps because these Zizi had long been living under Hlubi chiefs. Others (Dlamini) were classified as Embo by Bryant. It is obvious that terminology / nomenclature for the various clans is not static,

neither perhaps is the self-understanding of different groups over time. For researchers, this contrast in names of clans offers room for further investigation.

Spellings of these names also differ according to various authorities.

#### 4. Constraints regarding the documentation of Hlubi as key informants / performers during the Project

- Research / documentation was supposed to have begun during 2022 but because of heavy rain, many delays were experienced.
- The Project Coordinator, Mr Gill, was involved in other larger projects as well as various transitions, including the lengthy handover process to new leadership at Morija Museum. As such, his active oversight was less than optimal at times. Nonetheless, the Deputy Curator MMA, the videographer and Hlubi Association representative worked hard to make the research and documentation a success.
- A good number of older knowledgeable informants that we were previously aware of in the south and mountainous areas had passed away, making it difficult to venture far from Morija/Maseru without solid leads. Fortunately, we had earlier voice recordings of some of these informants from the south. In other cases, a trip was made to a community on the basis of pledges that certain informants would be present, only to find them absent, thus undermining the quality of interviews.
- Names / clan names like Ndaba can be found among the Hlubi as well as other Nguni formations. It is by no means clear if those interviewed near Morija are Hlubi or not.

#### 5. Potential Follow Up Research

- Extend the research to cover other parts of Lesotho.
- Take more time to seek out the Hlubi who arrived with Langalibalele.
- Broaden the research to include the Ngwane, Bhele and other prominent northern Nguni groups.
- Try to correlate findings here with those researching in Natal, the Eastern Cape and Free State.
- Look more carefully at family histories, self-perception over a number of generations, and changes to social status. Investigate the perceived cleavages between 'Basotho' and 'Matebele' more closely.

#### 6. List of those interviewed

| Place                             | Name of a person                                                                       | Clan     |
|-----------------------------------|----------------------------------------------------------------------------------------|----------|
| Ha- Belo, Botha Buthe district    | Mzamane Nhlapho (male)                                                                 | Nhlapho  |
| Ha- Belo, Botha Buthe district    | Phelo Maqutu (male)                                                                    | Lephoto  |
| Ha- Belo, Botha Buthe district    | Johane Ndlovu (male)                                                                   | Ndlovu   |
| Ha- Phalole, Maseru district      | Khotso Nkohli (male)                                                                   | Nhlapho  |
| Ha-Phalole, Maseru district       | Tumelo Mohlouoa (male)                                                                 | Dlamini  |
| Ha-Phalole, Maseru district       | 'Mamojalefa Nkohli (female)                                                            | Leboko   |
| Ha-Selebalo, Botha-Bothe district | Motlohelo Motsiee (female)                                                             | Letsitsi |
| Maseru                            | Pokane Tsaeeng (male)                                                                  | Lehlubi  |
| Maseru                            | Justice Ts'eliso Monaphathi (male)                                                     | Lehlubi  |
| Popopo Mapoteng, Berea district   | Qhethekile Mohlokaqala (male)                                                          | Letsitsi |
| Qomoqomong, Quthing district      | 'Masechaba Khesa (female)<br>'Malebonejoang Khesa (female)<br>'Makopano Kompi (female) | Ndebele  |
| Letlapeng, Maseru district        | Neo Ndaba (male)                                                                       | Ndaba    |
|                                   |                                                                                        |          |

#### List of performing groups

| Name       | Type of Dance | Category |
|------------|---------------|----------|
| Ha Phalole | Ndlamo        | Adults   |
| Ha Phalole | Ndlamo        | Boys     |
|            |               |          |
|            |               |          |

## 7. List of Documentary Material Supplied in Audio or Audio-Visual files

| Date of Interview | Village and District             | Informant                                     | Clan            | Audios & Videos   | Original Footage size |
|-------------------|----------------------------------|-----------------------------------------------|-----------------|-------------------|-----------------------|
| May 22, 2023,     | 1. Ha-Belo, Botha-Bothe District | Mr Phelo Maqutu                               | Lephoto         | 1 Video & Audio   | <b>6.56 GB</b>        |
| June 6, 2023      | 2. Ha-Belo, Botha-Bothe District | Mr Mzamane Nhlapho & Mr Johane Ndlovu         | Nhlapo & Ndlovu | 1 Video & Audio   | <b>7.64 GB</b>        |
| June 6, 2023      | 3. Ha-Belo, Botha-Bothe District | Mr Sechaba                                    | Hlongoane       | 1 Video & Audio   | <b>7.64 GB</b>        |
| August 29, 2023   | 4. Ha Abia, Maseru               | Mr Pokane Tsaeng                              | Lehlubi         | 1 Video & Audio   | <b>17.8 GB</b>        |
| May 2, 2023,      | 5. Maseru                        | Judge Monaphathi                              | Lehlubi         | Audio             | <b>1.01 GB</b>        |
| April 20, 2023    | 6. Ha Phalole, Maseru District   | Mr Khotso Nkohli                              | Nhlapho         | 1 Video & Audio   | <b>4.47 GB</b>        |
| April 20, 2023    | 7. Ha Phalole, Maseru District   | Mr Tumelo Mohlouoa                            | Dlamini         | 1 Video & Audio   | <b>4.47 GB</b>        |
| April 20, 2023    | 8. Ha Phalole, Maseru District   | Mr Mamojalefa Nkohli                          | Leboko          | 1 Video           | <b>4.47 GB</b>        |
| May 9, 2023       | 9. Popopo, Berea District        | Mrs Qethekile Mohlokaqala                     | Letsitsi        | 4 Videos & Audios | <b>5.81 GB</b>        |
| July 18, 2023     | 10 Ha Selebalo, Leribe District  | Motloheloa Motsie                             | Letsitsi        | 2 Videos & Audios | <b>2.82 GB</b>        |
| August 7, 2023,   | 11. Qomoqomong, Quthing District | Mr Masechaba, Mrs Makopano, Mrs Malebonejoang | Ndebele         | 1 Videos & Audio  | <b>1.85 GB</b>        |

|                    |                                  |                                                                           |                                                       |               |                |
|--------------------|----------------------------------|---------------------------------------------------------------------------|-------------------------------------------------------|---------------|----------------|
| September 19, 2023 | 12. Qomoqomong, Quthing District | 1. Bolelang Theko<br>2. Phakiso<br>3. Pati Sibizo<br>4. Lehlohonolo kompi | 1 Mthimkhulo<br>2. Maduna<br>3. Lehlubi<br>4. Ndebele | 4 Audio files | <b>17.1 MB</b> |
| October 25, 2023   | 13. Ha-Toloane, Maseru           | Neo Ndaba                                                                 |                                                       | 4 Audio Files | <b>114 MB</b>  |

#### E. Financial Report

This is the summary of Income and Expenditure for 2022-2023

**Income Total** **M30, 212.50**

**Expenses Total** **M30, 212.50**

|                        |             |
|------------------------|-------------|
| Transport              | M13, 216.00 |
| Meals Allowance        | M 3, 080.00 |
| Videographer Stipend   | M 9, 500.00 |
| Desk Analysis          | M 1, 500.00 |
| Contingencies          | M 1,916.00  |
| Post Project overheads | M 1, 000.00 |

**Net Surplus/Deficit** \_\_\_\_\_