

MMA Hlubi Oral History Project: summary index

Name of the location& date: Ha Phalole

Name of the interviewer: Missing

Name of the interviewee: 'Mamojalefa Nkohle

Name of Interlocutor 1: Mr. Stephen Gill

Name of Interlocutor 2: Mr. Khotso Nkohle

Name of Interlocutor 3: Missing

Name of Interlocutor 4: Missing

Summary index prepared by: Mojalefa Koloko

Date of summary index: 30th September 2025

NB: Interview starts with the interviewee already talking – The MP4 file on the google drive has written the Interviewee's surname the wrong way. It is Nkohle not Nkoli

Summary of interviewee: My name is Mamojalefa Nkohle of Ha Phalole Majoe-Mat'so. My clan is Leboko, I am Ndebele. (Then she went on to briefly recite her clan – cautioning that she does not really know all of it and is still in the process of learning about it along with their history as Maboko).

Interlocutor: Steve Gill: Where were you born?

Summary of interviewee: I was born at Ha Phalole and I was also married at Ha Phalole Majoe-Mat'so.

Interlocutor 2: What about your husband's clan?

Summary of interviewee: My husband's clan is sekekete.

Interlocutor: Steve Gill: Does your husband come from the family of Mthimkhulus?

Summary of interviewee: No, he comes from the Nhlaphos.

Interviewer: Could you please recite your Clan from your paternal side.

Summary of interviewee: No I do not remember it quite well.

Interlocutor 3: You do not know your husband's clan?

Summary of interviewee: No I just do not know how to recite it from the heart but I do have it written down on my book. I have been meaning to learn it by heart but it seems that I am now late as I have now been side-tracked by this meeting before I could practice it.

Interlocutor3: I kindly advise people to write down their own history for the benefit of future generations to have a clear understanding of where they come from. Failure to do so will mislead your children going forward.

Interlocutor: Steve Gill: We heard from the previous interview with Ntate Khotso that boys still go for initiation when they get to a certain age. According to your knowledge is it the same with girls?

Summary of interviewee: No my girls grew up until they became of age and even got married before they could go for initiation. I do not know if maybe my grand children would be interested to go for initiation. As for my daughters, they have never been initiated until now.

Interlocutor 3: No, Mr. Steve was not referring to your girls in particular. He was just interested to know whether initiation for girls is still something undertaken in the culture of Ndebeles of Sekekete, even if yours are not partaking in it.

Summary of interviewee: Some actually do go for initiation.

Interlocutor: Steve Gill: Where in particular do they really go?

Summary of interviewee: There used to be initiation undertaken right here at Ha Phalole, however, nowadays I am no longer aware where this takes place.

Interviewer: Mr. Steve, are we done with the Interview?

Interlocutor: Steve Gill: Yes I think we are done unless our interviewee still has something to share with us.

NB: The remainder of the video ended up with a debate between the two interlocutors about what Leboko means with one claiming that Leboko is a sothofied name for a goat whereas the other one rejected this view claiming that the former is confusing completely two different things. Being far from the microphone, their discussion is not easy to follow but does not go longer than 2 minutes until they all close the meeting with a brief prayer, thanking all those who have participated.