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ΜΗΛΑΝΙΑ ΠΟΦΟΥ



MHLANIMPOFU

A. 73/50-1

(+ files 6 + 27)



The Boars called P. M. Burg - Ungungundhlovu - after Dingane's chief kraal. P.M.B. was founded in Dingane's reign.

Sijewane wanted to know why I was inquiring so deeply and recording the answers I received. He said the Zulus have a proverb, "Inyati i buqwa kwa ba pambili" which means "Information respecting the buffalo is obtained from those in the van" i.e. "Truth is sought in the past." He, in another connection, quoted the following proverb: "Inkunzi i bekw' ematoleni" = "A bull is selected from the calves" i.e. (We depend for the future, on our youths) "Our hope lies in the present."

When Hohlo and Mbugazi, two Europeans (English) came on a visit to Tshaka - probably the first who came - the hut was sindwa'd <sup>immediately</sup> after they left it.

The first converts to Christianity as well as the missionaries were spoken of as those who dunuz'a amagolo ba wa bekisa pezulu.

It is a very common occurrence now for mere children to become pregnant and this tendency is traceable to the time when Sir J. Shepstone ordered all unmarried girls to be married off and instituted the new regulations respecting lobola. This precipitate marrying off is known by natives as Umbishli ka Somsewe. Formerly <sup>and was</sup> a girl becoming pregnant was looked upon and <sup>as a matter of fact</sup> always <sup>was</sup> an ingozi or pure accident, now-a-days the connection by which girls are milt'a'd is intentional and deliberate. Girls on the mission station have arrived at the stage of going about, <sup>at night</sup> at night. They are not hlola'd by their mothers as used to be frequently done before.

Sijewane cannot account for people going astray after becoming Christians and thereby entered the way of Truth. The subject, he says, is beyond him. The Govt has in some way caused things to fall to pieces, but does not know exactly in what way. And yet the Govt is highly to be praised for giving natives of their best by educating them. Daniel Dyer Macebo's father is an instance of one who has been forsaken by his sons and compelled in consequence to ndinda, wander. 17.11.97 (73/50-1)

15.12.97. Talk with Mhlanimpofu, Chief Mooti Mission Station. He was accompanied by an older man than himself. Meijo (Court Induna) and Zulu also present. At Mrs. Thrings' - Complains of the action of a young man named - Inqwebu, married and a father, who lives on the mission station + has been appointed there by the Govt as Postmaster. Inqwebu has been in the habit of calling together Kwaya (choir) meetings to which girls of loose morals come. He <sup>(Inqwebu)</sup> is exempted from the operation of native law. Mhlanimpofu, acting in concert with the wishes of the headmen on the station, has directed Inqwebu to desist from holding these meetings, but so far he has paid no heed to the orders, saying Mhlanimpofu has no authority over him as he is 'exempted.' At these Kwaya meetings things are said which ought not to be said in



public or anywhere. After each meeting disperses boys go off <sup>to surrounding bushes</sup> and pinga with the girls and this includes Mqwebu himself although he is a married man. Mqwebu's wife was once told by his new sweetheart that she controlled her husband's purse <sup>on which</sup> and she (the wife) depended for her dress, that her dress was better than that of the wife. There are about a dozen heads of families living on the station who have been exempted from native law and a few more now absent. These men are not ambitious and generally conform to the laws, <sup>acknowledge Mhlanimpofu's standing as a chief.</sup> Some heads of kraals find it impossible to prevent their daughters from wandering and a number of them have ceased to make any further efforts in the matter.

Some time ago there arose a desire on the station to appoint a native clergyman, teacher or pastor. There were four candidates. The one elected <sup>(37 votes)</sup> belonged to the 'forward' or educated party, a man who had been educated at ~~the~~ Loendale and been trained in the medical profession by apprenticing himself to a doctor (native). <sup>(who was one of the defeated votes)</sup> Mqwebu <sup>is not</sup> seems to be <sup>(in which he took the chief part and his wife was nothing to be the leader or head)</sup> supported by the fact of the former movement. Mr. Bennett, the Magte, said to Mhlanimpofu he had no right to attempt to control the exempted natives in any way and they could do as they liked, like Europeans. <sup>Had Mqwebu not been an exempted native Mhlanimpofu would not have come now to complain.</sup> by such ruling the Chief has hitherto been guided. There was once discovered a conspiracy being got up to try and remove Mhlanimpofu; a letter was found which revealed the authors of it. Mhlanimpofu took this to Mr. Cross, the Magte, and it was sent to headquarters. No action was taken as Mhlanimpofu did not wish to prosecute. Mhlanimpofu was at Grootville before the first house was built and when ~~people (Groot?) were~~ <sup>still living under shelter of the first (was still there) wagon</sup> So is well acquainted with all that has taken place in connection with the station.

The kwaya is made to sing <sup>(or practice singing)</sup> <sup>(of whom there are about 10 in the kwaya)</sup> girls do not fear their fathers, both exempted and non-exempted. In the old Zulu King times this kind of thing could not have occurred for the wrong-doers would have been beaten. Mqwebu is disrespectful & overbearing when he comes into the Church & pays no heed to the Chief's rebukes. Mhlanimpofu has laid these matters before the Superintendent who advised him to do as all Missionaries have to do refer to the temporal authority for assistance, the authority responsible for law & order; the Magte must be gone to. Will accordingly send Mhlanimpofu a letter ~~and~~ which he is to give to the Magte. 15.12.91

~~Per Qalizwe. Q., at my request had a conversation with some native, <sup>(of the one spoken to)</sup> ~~aged about 41, he is kraal & one wife.~~ <sup>is Mswani ch. Nkhlovu of L. Jigela Div.</sup> Mswani began with a talk about the war. He wondered what would happen as far as natives were concerned when the present war was over, when, that is, Boer restraint on England had been done away with <sup>(for the English were afraid of the Boers in a way)</sup> The Natives would be more at England's mercy than ever and the state of affairs as it is is bad enough.~~