MAGRZA MKONTSHWANA MAGEZA KA MKONTSHWANA A + B 25/44-6 Mjeza kamkontshwana ch. Mjadu ka Sigananda.

Injadu slamas Noabaningi. He is a kehla of here I Shluge ngue regiment. He lives at Mingwe, Elease's store. I great up in vicinit of the mome. I came there from Kwarnagwaza where I was born. I came before I could alusa. I am of havalana regiment. I was born

about 1888 (year of Ce 30).

Ce tohways once look refuge at mome, after Wheendi impe . On arriving he look refuge in a fine set of caves on the unimediate right of the waterfalls. When nothing was on, no danger, he would go and star at the inceive of Ligarande's Enhlurni kraal. From that point to the caves the distance, is about a mile, and three quarters of that distance there was a kind of causeway or Enclosed plas path; made with the branches and leaves, in this form () high snough for one to walk if slight; bendring the neck. One still finds marks of acces in the trees indicating where this path was. One thing about the path was that it purposed did not lead to the caves, it led to a derection almost opposite to them. It led to the rever above the falls where it suddent stopped, giving appearance that the person travelling that way intended going right on to the forests beyond, whereas there was a secret path, earefully conecaled, leading to the left back to the right of waterfall (looking at it from mouth of mome valley) and then to the caves The caves are large and roomy, a number of them. I have visited same. Iz unbila stag there now. There is an isitungi

isition; about the place, because of its having been the kings liding place. The izindrina are said to have lived below the fall, where some small amadhlangala were year before last. The rnelosed pathway and called ifuku. The reason it was put up was to obside the king being waylaid. as a walter of fact he night have been waylaid at above Sonhlary

amafaka = amadhlangala.

ifuke = also a large heap of grass cut as for that thing purposes. When in heafs formation is called ifeles.

There are wild pigo (izinguleche) in the Mandhla near Mome

They go about in 2's + 35_

The moine valley is occupied by Natives as before. The old grass was brunt + then they built impigned Eni leves where Dambata I impi halted. The kneel Capt Theart part pilche lents at is maijonnemis now are constructed. They are at manyine are leopards in the forest - not many. They are at manying.

There are cause at manzipambana, but ans were never

There are said to be ghosts at the mome noter _ short & cause lear o to flour frech & one cannot worth fiest is if. his feet sink as into soft sand by seashore. Nomagavela sew the ghosts - he was with Samer at the time. The time was about They am away of did not even sleep of their homes that inglither was about Them, There were several shorts seated on lither side of path, just at the little ne ek (above Dambata's camp_ where artillegeame to). These shosts were singing, but in

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an invalientates was as if longues entout. Other people declare having seen ghosts a home, & sur Infortprint Formers no ghosts were in this valley. I frequent went through at night, after gomissing, but saw nothing. Now I would not to in alone. Inkover syabalakali - Datakale bring on Shoots lee cahave not been able to find out who has brought on these partie whar ones, we respect to find the author of these ghosts Whlomeni ka Sikinizolo about 4 mo. ago got lost for 3 waks. Two days after this period he was discovered in the bush just be herd where Capt & Camps was, & He was sated & had been to gesbaid all over the body -He could give no account as to how this had consabout, although Doctors alterded to him deared him. He can Speak non. We altribute his experiences to the inknown