MAHASHAHASHA PAKADE

V. The second se

MAHASHAHASHA

A. 5-8/18/22-6

One day Ishaka called all the Jangain people together to a certain mhloshlo tree at some hill. Finding they were not all assembled, he sent and directed Hes noheadring, having lost it when ill one years ago Has oval face . reither he nor naggingci are well inform in tribal affairs, this is owing to their never having lived that even the very old men should come. They came, where tribe former did, at any rate not for upwards of when believing that he hadit in mind to make them 50 years. Intohebure has bleasing Expression the present of cattle, as his mother was a pres enember of must be about 80 years old. their tube. When as many as possible had congregated, both were directed yesterda, by arthur Shepstone to he began to call to mind the was in which they ask intohetsheve to send up 2 picked members of had kulisa's him when a long, how they had tribe who can give information as to do affairs of given him an inkomana Emnejamana with homo as indicated, fazing he was to rat that, how they Sunday 8.5-10. used to send him out herding cattle and, who Mahashabasha ka Sahade ka mandhlesilo. during his absence dig unsele and a his getting ka Nyanda ka Jubangu, was e Jangeni. back sa kipa nansi inyoni yako mntama lap' Law Sergt in hatal Police dan indrine at Centrals Engodini, he was then put his hand in to find Gad, In Sang, dan same age as Imbokodwe nothing but forces buried there, how they would ask -bonou, but was never butwad. uya laz' iganda le njelana and on his Eaging Inklongs our former tribal king used to plant no, they would say there it is, take it out when ukova, utnoba, potatoes and other things, but he attempoted to do so he would find nothing but after his death they discontinued doing this. I do two there, how they would pour wasi in such not know where he learnet this. I have never been quantities inthis hands for him to Eat that it able to ascertain Inhlongo level where Harry would run down both arms to the Elbour and Mhlongo must have lived before Senzangakora and Dingiswalo and therefore could not have only learnt from Dingiswayo how to cultivate these Things.

become quite hot as he ate - the Sais, or account of all this, of their ill- breatment of him he would have here put to drate and forthwith, or gwing the order, all were massoured the was afterwards very sorry for what he had done and directed all the orphano to be carried of to Inteliva district for that was where he her self had from up where the country was a pleasant one to live int where he is for their children. they were there accommodate to their one day it so happened that a lion made an attack on their cattle there all ran into the inblomble. The men of the place then began fine interaction amorals lion went to back of knaal and there began from the day time. The singing was done in honour of the table lion, for according to tribal belief, the lion was their inkose. When the lion roard at the back of the knaal, the calle went out of the kroal and moved off and the women in the meantime having packed up all their belongings moved off after the cattle carrying their buildes & leading their children; there in turn were followedly the men and, at the rear, came the lion - On and on they went till near rounset the men in the rear

paying no attention to the lion, for being their inkose they had nothing to fear, it was as if it was in fact their tribal interi. at smeset the him moved ahead of the cattle of turned them back and they shigungara's ordawonge (ic grouped themselves together. The lion then porniced on a beast and killed it, but it did noteat it, it left the animal to be devoured by the people, it wants This procedure went on day to day till the hom part reached their old tribal lands at milature Their arrival wasereported to thaka who Repaid izenkomo and to go and bonga enkosini, so that they should be killed for the awadhloge of total. Many cattle were so killed. The lion when the people reached their destination, kitter tate one of the cattle. Ishaka said wo, ba landwe in kosi ya kubo, nami bengiti ngë bas' Endawen' Enhle, Kodwa yona kazi tandi ukuba ba shig' indawo yab'andala". He then allowed them to lived on their old lands and to this day they are still there-

ie bonga the lion that had appeared

my idea is that the inforgame is believed to the our inkosis Thelogie, though I have never hear of any chief of ours having been an informama hrbengis Zibongo Mbengi me nguga! Injomane ka mgabi, Eduk'unngakanyakat, Ete ngorverine ya bonakala. Inkonjane ka Notolway, e gijnine ya ganggala okalweni lugka ntohiyane. Isitole e be si yo siswa eNgagongo, lap'inkunzi ya kona i bi zeka no moudu majnot be [unipépeli o wa pepel Engabeni, etchemi, mobengis- Kwasengaloku itohe li zo m lamulela, maybe his fathers. x enhla nom plature - a hill Othere is a hill called "kwa mgabo" in our obstribes t I do not know where he Edukaid. * This may have reference to his having freen found ? mahashahasha says Sikewata ka manoplesilo, now hime un Chamfungeliva is very well up in the affairs of Jangeni tribe. He users bonga's amakosi when intombi sinas! will see his son & arrang for him to come down. Mhlahlo ka mandhlesilo is also well-inform

Mahusha horha 58/18/26 Note at bottom reads: "Moharhaharha roy Sihwata ka Mandhlisilo, vous living under ch. Mungeline is very well up in the affeirs bonga's amakeri when intanti sinas will see his san and avange for him to come down. Mhlahlo ha Mandhlesilo is also well informed.