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MAHASHAHASNA

KA

PAKADE

M AHASHAHASHA

A. 58/18/22-6

Has no hearing, having lost it when ill some years ago. Has oval face. Neither he nor Ngqingci are well informed in tribal affairs, this is ^{probably} owing to their never having lived where tribe formerly did, at any rate not for upwards of 50 years. Mtshebewe has pleasing ^{and manner} expression. He must be about 80 years old.

Both were directed yesterday, by Arthur Shepstone, to ask Mtshebewe to send up 2 picked members of tribe who can give information as to old affairs of tribe.

Sunday
8.5.10

58/18/22-6

Mahashabasha ka Pakade ka mandhesilo ka Nyanda ka Lubangu, was a Langeni.

Jan Serjt in Natal Police & an induna at Central Gaol, Durban. Jan same age as Imbokodwe-bomvu, but was never butwad.

Mhlongo our former tribal king used to plant ukova, umoba, potatoes and other things, but after his death ^{the people} they discontinued doing this. I do not know where he learnt this. I have never been able to ascertain. Mhlongo lived where Harry Osborn has his farm on the Umhlathuze.

Mhlongo must have lived before Senzangakona and Dingiswayo and therefore could not have learnt from Dingiswayo how to cultivate these things.

Handwritten notes:
Mhlongo
Mtshebewe
Ngqingci
Mtshebewe
Ngqingci

One day Tshaka called all the Langeni people together to a certain mhlonhlo tree at some hill. Finding they were not all assembled, he sent and directed that even the very old men should come. They came, ~~when~~ believing that he had it in mind to make them presents of cattle, as his mother was a ~~prose~~ member of their tribe. When as many as possible had congregated, he ~~began~~ ^{proceeded} to call to mind the way in which they had kulisia'd him when a boy, how they had given him an inkomana emnyamana with horns as indicated, saying he was to eat that, how they used to send him out herding cattle and, ~~at~~ during his absence, dig unsele and on his getting back say kipa nanxi inyoni yako mtama lap' emgodini, he ~~was~~ then put his hand in to find nothing but feces buried there, how they would ask uya lazi iganda le njelana and on his saying no, they would say there it is, take it out, when he attempted to do so he would find nothing but twi there, how they would pour masi in such quantities in his hands for him to eat that it would run down both arms to the elbows and

Handwritten mark:
F

Handwritten notes:
Uya lazi
iganda
njelana

My idea is that the ingonyama is believed to be
our inkosi's ihlozi, though I have never heard
of any chief of ours having been an ingonyama.

Mbenqi's zibongo

entered

Mbenqi we nguqa!

Injomane ka Mgabi, [⊙]

& Duk' uninyakanyaka, [‡]

ete ngowesine ya bonakala -

Inkonjane ka Ntotlwayo ^{*} e qijime ya qangqala ^{perfect}
okalweni luka Ntshiyane.

Isitole e be si yo pizwa e Ngagongo,

Lap' inkunzi ya kona i bi zeka no mudu

-kazana.

may not be
mbenqi's
maybe his
father's -

[umpepeli o wa pepel' engabeni, etsheni,
Kwasengaloku itobe li zo m lamulela.

x enkla nomhlathye - a hill

⊙ there is a hill called 'kwa Mgabi' in our old tribe

‡ I do not know where he eduka'd.

* This may have reference to his having been found in
Tolwad.

Mahashabasha says Sikwata ka Mandhlesilo, now living in
Ch. Mfungelwa is very well up in the affairs of Langeni tribe. He uses
bonga's amakosi when intombi sinas! will see his son & arrange
for him to come down. Mhlahlo ka Mandhlesilo is also well-inform

Maharashtra 58/18/26

Note at bottom reads:

"Maharashtra says Sirkata ka Mandhlesit, was
living under

ch. Mungelwa is very well up in the affairs
of Sangeri tribe. He usually

Warga's amaheri when intambi siras. Will
see his son and arrange

for him to come down. M. Khatu ka
Mandhlesit is also well-informed.