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MBULO

KA

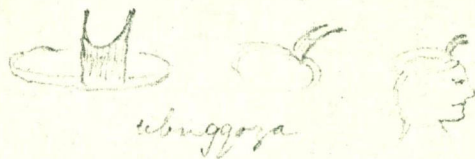
MLAHLA



M BULO

A. 63 / Item 2(a) / 25-8

75  
was worn by all M's men, consisted of ~~two~~ two  
little horns cut out of cow hide and affixed at  
base to an umgela or something like it in  
front.



The little horns were bent forwards, as shown.

The distance from where action started and mouth  
of Umgela where many seem to have been caught &  
killed, must be about 12 miles - perhaps not quite  
so far.

Mibelo ka Mlahla ka Tobana ka Litshangu  
was a Meyezeni.

I am same age as Ngobama Kosi. My father  
Mlahla was incekwe a pat. Litshangu  
si ka Tshaka is for keeping sum off him.

On one occasion Tshaka found that a man  
(Litshangu)  
living at top of a mountain with precipices on  
each side had succeeded in killing many people  
their assegais had <sup>been flung at</sup> ~~formed~~ a regular loop where

at the gateway. 10  
 they were killed. Ishaka could not stand his  
 men being killed off in that way, so he offered  
 a reward of ten izindhlezane (i.e. cows  
 with calves (young)) to any of his izincaku  
 who would go & kill this rascal. It was  
 agreed he should be supported as much as  
 possible by other izincaku. My father went  
 had his shield & approached the narrow  
 opening carrying his assegai with blade held  
 in under-hand way, as if to thrust from  
 below. He was stabbed from above in the  
 back, but succeeded in stabbing & killing the  
 rascal. Ishaka <sup>took</sup> allowed him to go & take  
 his cattle. He did so and after picking the  
 10, some with calves, some five other boys  
 followed. These the herd boys attempted to  
 drive back. No! said I. leave them alone  
 they are simply following my herd. And away  
 they went with my father.

This happened in some hill near Swaziland  
 in Zwidi's dist. My father was of Sipezi  
 regt. He was latterly very stout.



My father's eldest sons were of an amboye race.  
My father was of same age as Tshaka.  
He used to live at Lungeni with T.

[Moayisa says that at Lungeni Tshaka  
was babe m bulis' ~~amama~~ unyaluti,  
and they gave him icipuka esineqitwala,  
Kanti n ngee woku zalwa].

The mode of fighting at first was to  
be aka untangala; that is behind this  
to throw assegais at enemy & then hide  
behind the rude <sup>stone</sup> fence that had been constructed.  
Tshaka put an end to this mode of warfare.

My father told me of this having been done in  
the old days. [Moayisa says ~~2 ya kwe~~ <sup>ka</sup>

Ngayi leyo, yo ku citshwana  
As they hurled they shouted Ya-ya! I  
heard this from my father]

The fences were only about 12 or 15 in.  
high. Each man brought one stone to help  
build the fence.

When my father civalaid Tshaka, he would  
kaba kanye, etc. i.e. duck down on his elbows

mitkoi i va duna rika, a eufus man forking  
 being ill - ~~complaint~~ ~~of~~ ~~him~~ ~~and~~ ~~his~~ ~~wife~~  
 then blaba again on the boat back to so. on 6 m  
 because afraid of him.

Ishaka finding my father never did any wrong,  
 no complaint was made against him, said:  
 u yo' a ~~very~~ <sup>pur</sup> abisi ce u yo' a judge ce  
 he would go on & on living & never be put to  
 death.

My father's other 4 his wife were tunga'd  
 by J. but he ordered they were not to land  
 near intombi. He then ordered them to cut off  
 their nose & ears. They did so. Later he again  
 told them to tunga' when they were permitted  
 to marry.

The Desperer rest was of same age as an old tomb.