

6. <28.12.1901>

70/2-26
70/6-8.

Note. I sent Dhlozi about 17 to 20 days ago ^(12th inst.) to Nkandhla Dist to fetch Socwatscha. They both arrived yesterday evening ^(27.12.01) by train from Tugela, having walked from Usuze where Socwatscha lives.

Per Socwatscha in the presence of Dhlozi; Ndukuwana was present during latter part of conon and assisted in giving information, this day 28.12.01 (Saturday). Socwatscha, if buted, would have probably belonged, he says, to Kandempemvu Regt (slama'd by the Ngobamakosi) and so now about 48^{or 49}. He says he remembers seeing wounds on people who fought at Nondakusuka (2nd Dec. 1856).

Belongs to aba kwa Ngcobo tribe and the following is a list of names, in order, given by him of ^{the heads of the tribes} ~~his ancestors~~ - beginning with the most recent:—
Mbozana, Sipandhla, Mafongosi, Bovungana, Mavela, Matshisa, Ndaba, Makamba, ^{in the line of descent} Gasela, Nombika, Ngongoma, and Ngcobo.

A branch of a family followed out ^(genealogy) is spoken of as 'umnyombo'. The Chiefs of the aba kwa Ngcobo tribe are, beginning with the most recent:— Deliweys (deceased), Dubuyana, Sirayo, Mapoloba, M'bele, Magula ^{S. thinks} (gave name to the well known hill in Eshowe Dist), Tondo, Ludigo, Mbuyiswayo, Bamula and then, S. thinks, follows Ngcobo.

As regards the origin of the Zulu people S. believes that, like the food plants on the earth the various Zululand tribes dabuka'd in different places. As far back as tradition goes the Zulu tribe dabuka'd at the Emtonjaneni — Endhlovane (a river which flows into the White Umfolozi). The aba kwa Ngcobo tribe have for ages past lived at Emamba and Ensuze where S. and his elder brother Godhloza now live. When one cannot account for the origin of a people one says 'dabuk'ohlangeni'.

Now S. says he belongs to the Amalala people, these people ba bezi fuyile, i.e. their own masters. In ancient days when a fight arose the conquered chief would not be killed but caught and a large indemnity would be required to release him, (hlenga him with cattle). The common people were of course killed. People went to fight with handfuls of assegais, instead of, as in Tshaka's day, with only one assegai — a short stabbing one.

A man of great note in early days was Zwide ka Langa of the Ndwan-dwe tribe — waye dumile.