

## SOMZICA ka GODIDE

&lt;27.2.1922&gt;

File 59, nbk. 38, pp. 17-18.

17 Per Somzica. Legend respecting Cetshwayo's visit to England.<sup>1</sup>

*Tshonisile ka Siteku told me this. When the king (Cetshwayo) crossed the water, the white people took him to a pond with wild beasts (izilwane) in it. He was made to go into the pond. Upon this, the beasts came up (I was not told what they were called). They surrounded him, and licked him and licked him. Then they fell back. He stood up, and the beasts retreated. Then the white people told him to come out. He had indeed overcome the beasts. He came out, and went off.*

*Other kings who had been defeated were also taken there. They died there; they were killed by the breath (umoya) of those beasts, for their chiefly powers (ubukosi) were weak.*

*It was seen that Cetshwayo had the strongest powers of all the black kings of the earth.*

Tshonisile is slight build; does not have children *ilok'egeza njalo*.<sup>2</sup>

Massacre of Piet Retief.

Somzica, grandson of Ndhlela,<sup>3</sup> says he heard that Piet R.'s party tried to surround Mgungundhlovu and failed. This was reported to the king and was the principal reason why Boers were put to death - for they had been seen by the impi indeed. Godide (S.'s father) was of Inyosi regt.

## Notes

<sup>1</sup> Cetshwayo made a visit to England in August-September 1882, during his period of exile at the Cape, to ask the British government for his restoration to the Zulu kingship.

<sup>2</sup> Shonisile (Tshonisile) is a woman's name. The meaning of *ilok'egeza njalo* is not clear: a possible translation is 'though she was always washing' (with particular medicines, in order to conceive).

<sup>3</sup> Ndhlela kaSompisi was one of Dingane's principal *izinduna*.