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ADDRESS BY MANGOSUTHU . BUTHELEZI M.L.A. CHIEF MINISTER, PRESIDENT OF INKATHA AND CHAIRMAN OF THE SOUTH AFRICAN BLACK ALLIANCE AT THE INSTALLATION OF CHIEF BHEKISIZWE THANDUYISE ZUNGU AS CHIEFEgg THE ZUNGU TRIBE IN THE DISTRICT OF

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FRIDAY 18 APRIL, 1886 TRIPAL ADMINISTRATION OFFICES

The Master of Ceremonies, the Acting Chief of the Zungu Tribe and members of the Zungu Tribal Council, the Mother of the Tribe and Mother of the Chief and other members of the Chief's family, the Chief Designate, other Chiefs present, members of the KwaZulu Legislative Assembly, the Magistrate of the district and other senior officials of the Government present, distinguished guests present here today, Leaders of Inkatha, membefs of the Zungu tribe and all other visitors from neighbouring areas.

I thank the Zungu family and the Tribal Council of the tribe for Inviting me to be your guest speaker on this very historic and happy occasion.

The succession of a young Chief to thke responsibilities of administering the affairs of his people is a very important occasion. | am honoured to have the opportunity to participate in today's programme. Normally my colleague, the Minister of Justice performs the important task of installing Chiefs on behalf of the KwaZulu Cabinet. It is very rare that | am able to be present on these very important occasions owing to my numerous duties and the travelling | have to do in one year both in South Africa and abroad. That is why there has been such confusion as to whether | was going to be present here today or not. | was originally invited to Europe where | should have had a speaking engagement this week-end. Owing to the session of the KwaZulu Legislative Assembly and other reasons | had to postpone my visit for some future date. | want to assure you that it is not deliberate that there was no clarity on whether | was due to be present here today or not. | wish to apologise to all concerned for whatever inconvenience this confusion has caused them.

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Older members of the Zulu Nation will know that my presence here is important also for other reasons. King Cetshwayo Ka Mpande was my mother's grandfather. His mother Queen Ngqumbazi was a daughter of MBONDI the daughter of Chief Tshana of the Zungu clan. So the Zungu blood courses in my own veins and

my visit today reminds me of these blood ties between the Zungu family and the Zulu Royal House. This is one more reason why I felt so honoured to be

invited to participate in today's historic function.

The Zulu social system was very well established even before King Shaka's time, who as we all know is the founder of the Zulu Nation. In our society there were traditional leaders such as the Chief Designate and there were other leaders who exercised great influence by reason of their abilities and some after distinguishing themselves in battle, since our people have always been a war-like people. A Chief performs many roles. He is the Father of his people and has as his first duty, the duty of upholding the customs and traditions of the people. In a sense he was also the spiritual father of the people particularly during the days before our people had adopted the Christian faith. The Chief was much more than just the judge in matters of

disputes that occurred from members of his clan from time to time. The

installations of Chiefs have tended to focus only on this aspect of the duties of a Chief these days, as if this was the primary duty of a Chief.

On an occasion like this, I feel that I should remind you that a Chief's duties were multifarious. The well-being of the tribe depended on what kind of personality was at the head of the affairs of the community.

We know that when we Zulus were conquered by the British forces in 1879 that there was a tendency on the part of the Colonial administrations to weave Chieftainships into their new administrations. Everywhere in Africa the British attempted to institute indirect rule. The history of the Zulu people after the Anglo-Zulu war was largely caused by these efforts on the part of the colonial administrations to use the institution of Chieftainship to fragment the Zulu Nation. Arising out of these efforts, by the Imperial powers, to abuse the institution of Chieftainship, there arose a fallacy that the institution of Chieftainship was a colonial imposition. This is

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far from being the case. In fact the British imperial powers found it extremely difficult to use as they tried the institution of Chieftainship

in order to 'tame' the Zulu Nation. It was this on-going resistance on

the part of the Zulu Nation which cost my maternal grandfather King Dlihluzulu, two banishments, one to the Island of St. Helena, where two of my mothers' brothers King Solomon Ka Dinuzulu and Prince Mshiyeni were born; His second banishment was to 'UITKYK' farm in Middelburg in the Eastern Transvaal, where he died in 1913. The latter banishment occurred after the so-called Zulu Rebellion more popularly known as the BAMBATA REBELLION of 1906. King Dinuzulu and many Chiefs were implicated in that last armed struggle to be

staged on South African soil by Blacks.

I recall this to remind you that the youngman we have come here to install also comes from a proud and warrior people. In his veins courses the blood of warriors.

The institution of Chieftainship is a people's institution. It is not a foreign imposition as I have already indicated. The people imposed their

own sanctions on dictatorial Chiefs who failed to serve the interests of

the people as a whole, In some cases this meant a violent end. Chieftainship has therefore always been an instrument in the hands of the people themselves. The Chief, it is true, is served by his people and he in turn is a servant

of his people. That is why the Chief is both the father of his people and

at the same time their child. He protects them as much as they protect him.

Chieftainship operated on the basis of African democracy where all matters of importance were decided on the basis of always reaching a consensus,

When the Chief gave the final judgement on any issue he virtually echoed a decision which had been reached by the people themselves through a consensus. Dictatorial Chiefs could ignore such a consensus at great cost to themselves. A Chief who ignored any consensus reached in this way invariably drew some retribution to himself. Even today any Chief who ignores this set up would destroy the very basis of his rule. This does not mean that the Chief is a mindless stooge of the people. The Chief's views are respected as an epitome

of the people's will. The duty of the Chief is a very delicate and complex one.

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The people cannot ignore the opinions of their Chief and the Chief in turn cannot be the true servant of his people that he should always strive to be, if he ignores the consensus, which he and his people arrive at, after their collective wisdom has been clearly expressed on any issue.

The strength and success of any people in the past was determined by the extent to which the Chief maintained the delicate balance which | have just described. The progress of a people even in our days depends on the kind

of relationships that develop over time between the Chief and the people he serves. If the Chief looks after the interests of his people, the people will look after his interests without any promptings on his part. It is this delicate balance which right through the ions of time has kept Chieftainship as the people's own institution. An indligenous development rather than a foreign imposition.

| have stated that the Chief comes from a long line of illustrious forebears. This makes it a burden that he must bear for the rest of his life to uphold the great name of his forebears. The Zungu tribe is one of the most distinguished clans which comprise the Zulu Nation. Legend has it that RBAKWAZUNGU were originally part of the ABAKWADUBE under the rule of Inkosi NZWAKELE Ka KUSHWAYO, Ka GWABINI Ka SODUBO. It is recorded that they were dispersed by King Dingane shortly after he came into power after the death of King Shaka. It appears that King Dingane ordered Nzwakele's death because Nzwakele was one of the favourltes of King Shaka. King Dingane according to oral tradition then appointed MADLEBE ZUNGU KA MAGEDELA as Chief over what remained of the Zungu section of ABAKWADUBE.

Chief Madlebe was a popular Chief with his followers and did much to strengthen his influence over AMADLANGEZWA which was the general name the people resident around that military base he was then placed overswere known bys at that time. When King Mpande succeeded King Dingane as King of the Zulus, he ordered the death of MADLEBE. He then appointed MADLEBE's principal Induna PALANA as Acting Chief until Madlebe's son LOKOTHWAYO came of age. The tribe took its name of ABAKWAZUNGU at this time. Lokothwayo assumed office as Chief of

the tribe after his marriage. PALANA who had acted for him left with a

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section of the tribe by crossing the UMHLATUZE River and settled in the Mtunzini District, where he acted as Induna for part of the tribe. In 18390 Lokothwayo was recognised as Chliief of AbakKwaZungu by the Natal Government. Chief Lokothwayo passed away on the 22nd of September 1892. During the minority of Lokothwayo's son ZANYA, Mahangwa acted for the minor son. When he died MAKU acted for Zanya who was still a minor at the time.

At the age of 22 Zanya was appointed as Chief of the Zungu tribe on the 20th of September 1901. Chief Zanya died on the 2nd of July 1936. MAHLAMBULUKWANA then acted from the 9th of November 1936 until the 27th of February 1939, when Chief PHESHEYA was appointed as the rightful Heir. Chief Phesheya

died on the 17th of October 1956 during the reign of King Cyprian Bhekuzulu Ka Solomon, the father of our present King. On the 1st of November 1956 Induna MAFO MZIMELA was appointed to act as Regent of the tribe. On the

23rd of March 1959 Induna Bernard Sikakane acted as Regent during the mincrity of WILFRED KANGIKHC Zungu. Chief Wilfred Kangikho Zungu was appeinted as Chief of the Zungu tribe on the ist of September 1961. | remember both Acting Chief Sikakane and Chief Wilfred Kangikho Zungu very well, as | had been Chief of the Buthelezi clan myself from 1953. Chief Kangikho Zungu was the father of the Chief Designate Bhekisizwe Zungu.

Chief Kangikho Zungu had an untimely death on the 11th of May 1973. His brother MANGENHLIZIY0 Zungu acted for his young nephew who Is being installed today.

The Umndeni of the Zungu family has indicated that BHEKISIZWE THANDUYISE the only son of the late Chief Kangikho Zungu by his wife OKAMLABA is the rightful heir to the Zungu Chieftainship in the Enseleni district. The Madlebe Tribal \\\\Authorlty has endorsed the presentation of the Chief Designate as the rightful Heir. That is why we are here today for his installation. We at Ulundi have to abide by the wishes of the people. â\200\230

From this short history of the Zungu tribe the young Chief will appreciate what | meant when | said that he has to uphold the dignity of the illustrious lline of forebears in whose steps he must now follow. In a sense a Chief is merely a trustee who is merely holding the Chieftainship while he sojourns

in this world, and who when he goes, must pass on the institution intact to
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those who will follow him. This places a great responsibility on him as the Chief must avoid as much as possible doing anything disgraceful that might lower the dignity of his illustrious forebears. Zulus are always haunted by the thought that one must try to avoid doing anything which one's father and other forebears would be ashamed of. So anything that would discredit the line should be avoided at all costs. He must also remember that he must conduct himself and his affairs in such a way that his descendants should also be proud of him when stories of his own lifetime are told.

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We in Ulundi respect Chiefs as traditional leaders of the people. We respect the Chiefs who identify with the wishes and aspirations of their people even more, for this should be ' the approach of any Chief who understands his main duties as Chief.

We are proud of young Chiefs who are educated as we now live in a world which is very complex. It becomes extremely important for Chiefs who have in their areas highly educated followers also to be themselves learned men. In this way they cannot be bamboozled by all sorts of clever-by half tricksters who abound in our troubled land. They cannot have these characters playing off, some members of the Chiefs' people against either the Chief himself or against other sections of the tribe. There is nothing as degrading as faction fights of any sort, but the worst of these is faction fights which take place within one tribe. The role - the Chief will play is different today as we are living in a complex world. There are many pet projects that people peddle around for the purpose of achieving political eminence. There are many populist slogans these days which are so easy to parrot. We live in the days where if one is responsible for a people you are skating on thin ice whatever you do. For example our people are increasing at a very fast rate of three per cent per annum. Just look at the number of young people in the Zungu clan who need education, who need to be clothed and who need to be housed, when they get married. In the midst of all this there is a lot of sloganeering about the need to impose sanctions on South Africa because of the problem of apartheid. Apartheid is the scourge on the face of the earth and must be eliminated. We believe that Inkatha our National Cultural Liberation Movement is an instrument we have used in the last ten years and continue to use in order to bring Whites to the point where today we are seating...../7

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seating with them and members of other race groups in Durban at the Indaba to try and hammer out a formula for a joint legislature for people of this

Region of all population groups. We believe that we have not yet exhausted all the means of trying to bring our White compatriots to their senses through peaceful means. We believe that we still have a long and hard road ahead of us. But if we can successfully bring Whites to the conference table in this Region, and if we manage to work out a formula for one legislature, we will have found the key for resolving the problems not only of this Region, but of South Africa.

| mentioned that we have a huge population bulge because of the high population growth. | mentioned that there is far too much sloganeering going on just

now. Some of this sloganeering is madness itself. You know that the economy of South Africa is having some problems just now and as a result tens of thousands of Black people have been retrenched from their jobs. Many thousands - of young Blacks who come into the labour market each year cannot get jobs.

And yet some of the popular calls in our community are calls for Disinvestment and Sanctions against South Africa. These calls are meant to destroy the economy which both Black and White have built up together. | admit that

we Blacks are not yet getting our fair share of this economy, and yet to destroy It is madness In view of the rate at which our population is

increasing per annum, and the number of people who have lost their jobs

because of the present economic down-swing., As a young Chief you may be tempted to join the mad sloganeering which comes from people who do not

show any care or empathy for the ordinary people we see around us at this ceremony. You have more than your family to look after. The whole clan

is your family and as one of our leaders the Zulu people are all members of your family and as a black man all blacks in South Africa are indeed members of one family; We are living in dangerous and trying times where if you do

not join the sloganeering you may find that you will lose some friends of your age group. Remember that they are not responsible for anybody and you

are responsible for tens of thousands of people. [t would not matter if you lost even your life for your people than be popular and see your people suffer. it is noble to die doing the right thing for the sake of the poorest of the poor.

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| may have gone very far for some people who may feel that | have spoiled the installation of a young Chief by talking too much of what is called politics. | If | had not said the things | have said, | would have failed

to define the parameters within which you will be operating in the service of your people. | have at least tried in the last 33 years | have been Chief to work within those PARAMETERS.

It is a great honour for me to officially install CHIEF BHEKISIZWE THANDUYI SE ZUNGU AS THE CHIEF OF THE ZUNGU TRIBE in the Enseleni district. Behold your Chief! Please look after him. Chief | know you will look after your people in the true tradition of your long line of illustrious Ascendants. :

My last duty is now to officially open the official offices and headquarters of the Zungu Tribe. | am so glad that you will be starting your onerous tasks within such appropriate Headquarters. | know that you have proper surroundings within which to exercise your leadership role. This building should operate as the nerve-centre of the entire Tribe.

This complex was built at an approximate cost of R75,000 which was made available by the KwaZulu Government in order to assist the Chief and the MADLEBE Tribal Authority to have fitting facilities from which to administer the affairs of the tribe and where the Chief and members of his clan will also dispense justice and discuss projects for the development of the people.

May God bless your Chief and may God Bless you all.

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