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OPENING OF THE TEMBE TRIBAL AUTHORITY OFFICES AT

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Speech by Mangosuthu G. Buthelezi  
Chief Minister and  
President of Inkatha YeNkululeko YeSizwe  
(tational Cultural Liberation Movement).

FRIDAY 14 NOVEMBER 1980 MANGUZI : INGWAVUMA DISTRICT

Mr. Master of Ceremonies, Chief Tembe, other Chiefs present and  
members of the Tembe tribe, Honourable Ministers, Senior KwaZulu  
Officials, the Magistrate and other distinguished guests, officials  
of Inkatha in this Region, my sisters and brothers.

We have looked forward to the day when this fine building was to be  
formally, opened, and put to good use.. I am glad to attend this  
function and to officiate here at the opening of your tribal authority  
offices and community centre which I am informed cost R48 216 to erect.  
The presence of members of my Cabinet emphasizes the importance with  
which we regard this occasion.

There are many reasons why I have always looked forward to being  
here on as auspicious an occasion as today's function. The Chief  
of the Tembe Tribe and I have been friends for nearly 30 years,  
which makes both of us very old men indeed! I do not mind getting  
on in years with as great a friend as your Chief. The only difference  
between us, is that the Chief is still able to be loved and  
to love more than just one wife. I have not yet graduated into  
what must be a wonderful state of bliss, where beautiful ladies  
vie with each other, for my attention using such issues as who  
must feed me today, who must lay the table for me and who must

prepare my bed! It is difficult to imagine how wonderful it must

be. My father, was in the same position since he was polygamously  
married as your Chief is, but he died when I was only 14 years of  
age. So I never heard from him what it all meant! Such things are

not discussed with children.

I have, apart from all that, a very high regard for your Chief as a  
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person. I have always known him as a man of great integrity, who

is reliable, and on whose friendship one can always rely.

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The relationship

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The relationship that exists between His Majesty the King of

the Zulus and the people of this area, has existed from the days of our great - ancestor King Mpande. He: had great friendship with

Chief Makhasana of this Tribe. Chief Makhasana's people always enjoyed King Mpande's patronage and protection. That position existed even under his successors. During King Mpande's reign there occurred a most tragic event when his two sons Princes Mbuyazi and Cetshwayo clashed at Ndondakusuka. It is common knowledge that

King Mpande almost urging his two sons to this trial of strength battle said: "I envy Makhasana who saw the horns of his rams clash".

It is known in history that at the time of Chief Makhasana's death, his brother Nonkantsi attempted to usurp the throne in the place of Nozivingili, who was the grandson of Makhasana, being the son of Hluma who was the rightful heir. Nozivingili approached King Mpande in search of protection and support. At the time the following Regiments of King Mpande were on their way home from one of the periodical raids into Swaziland: Isangqu, Izingulube, iMdlenevu, uNdabakawombe, iHlaba, ilkhulutshane, and the young Thulwane Regiment. They were ordered to chase and punish Nonkantsi, the usurper on behalf of Nozivingili the rightful heir. After killing Nonkantsi it was only then that Nozivingili returned to take his rightful place, as Chief of this Tribe.

The good relationships thus established between these Royal families has lasted for so long, and this has generated goodwill, and a feeling of brotherhood which no man can at this stage destroy.

History cannot be undone. These ties are of long standing.

There was Zulu blood that flowed when King Mpande ordered his regiments to fight Nonkantsi on behalf of Chief Nozivingili. Lives were lost in order to establish these ties. These things are often forgotten, but this is a day on which we have to remember them, especially in the light of all the political mischief-making that

is going on, as I will soon indicate.

There are mischief-makers who are actively trying to sever these strong ties which have joined us together for so long. If one looks around in Africa, what goes as boundaries, was often a result of

many factors. It is generally accepted by the United Nations and

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in terms of the OAU Charter that boundaries in Africa are accepted as they stand at the time of decolonisation even where they seem as was the case in most cases to have been determined arbitrarily,

by Colonial powers.

We recognise and respect the blood ties that exist between this Tribe's Royal family and the Royal family of Swaziland. We know that Ngwanase was the son of a Swazi Princess. Those ties of

blood can never be undone by anyone. The families on both sides are proud of them and we respect them. But we do not think that this justifies any positive responses to overtures aimed at influencing this tribe to petition her Britannic Majesty's Government for either a new Colonial status for Maputa or for that matter a Protectorate status. History cannot be undone. The Zulu people were in fact conquered by the British forces in 1879.. For a while KwaZulu enjoyed protectorate status until KwaZulu was annexed to

Natal, and later it became part of the Union of South Africa. This area was already under the suzerainty of the Zulu kingdom, and

was therefore naturally carried with us, into all those white political transactions in which white South Africa was involved without

our consent being sought.

The International community was -in a way a party to this in that even during the days of the League of Nations, no one championed our cause at such international forums, with a view to cutting off links with the racist Regime of South Africa. So they gave racist South Africa tacit approval. The favours of the international community are like a phantom. This is well illustrated by the manner in which a mandated territory under the League of Nations, Namibia or South West, over the years was allowed to slide into being an integral part of South Africa of which it was never really a part. In spite of well-documented evidence South Africa even at this late hour is making it extremely difficult for South West to regain her former autonomy and sovereignty. This has happened while the question of South West has been kept going all these

decades, without a break in the struggle of the people of Namibia to be freed from the ' claws and talons ' of South Africa.

To talk in the eighties of possibilities of KwaZulu being re-set up as a sovereign Nation, which it was, is just as much of 3 ' Pipe-dream'. .. / . i /4

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pipe-dream as trying to influence the people of this area to

agitate for an autonomous status for a MAPUTA, which has no links

with KWAZULU. - That is an attempt to undo history. It is a pipe-dream and what is worse is that it is a dangerous pipe-dream which can cause

1058 of innocent lives.

Those who are trying to influence the Chief of this area to agitate for British involvement here, must be politically inept. We have seen how Britain reneged - even in the case of Zimbabwe, which

was no more than a Colony of Britain even when Rebel Ian Smith, declared independence from Britain unilaterally. Britain is

today quite a far cry from the Britannia that ruled the waves'. She has more than enough on her plate. If she could renege on Zimbabwe, which had never severed ties with Britain, how on earth can anyone with even a modicum of political acumen, imagine that Britain can have interest in petitions from the Tembe Chief, and the people of MAPUTA to involve herself again as a metropolitan power over this region? It would be as silly as petitioning Britain now, to assume a metropolitan power status over KWAZULU. I think that the argu-

- ment might even be valid that we Zulus were conquered by the

British army and not by Afrikaners. But it is just not practical politics at this stage nor is it implementable in legal terms.

Moral justification does not necessarily make political sense. We have a moral case for petitioning Britain as her former Colony. But we would be making political fools of ourselves, in spite of all that justification. KWAZULU has a case for taking her case to the international court at the Hague on the basis of her former sovereignty, but we do not have even a snowball's chance in Hell that such a line of action would bring us the results we would be looking for. If anyone doubts this let us look at the bloodshed and all the years of Ian Smith's Rebellion, which if Britain had not become a toothless bull-dog in political terms, would have been so easily resolved without so much bloodshed and loss of life. Britain recognises South Africa with her boundaries as they stand now, as a sovereign independent State. South Africa was granted that status by the Statute of Westminster. The international community even through the United Nations recognises South Africa as a sovereign independent state, with a seat at the United Nations. The Lusaka Manifesto recognises this position and the OAU itself has never disputed the status of South Africa as a sovereign independent

state. They condemn the lack of fundamental human rights in South

Africa, as defined in the U.X. Declaration on human rights, and also

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the assailment of our human dignity as black citizens of South Africa under the apartheid policies of the government.  
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On this day, I cannot come to a place like this when members of this tribe are assembled for this important occasion and not point out the folly of those who are trying to mislead the Chief and members of this tribe to take a line of action which can only cause the people of MAPUTA to fall between two stools, politically speaking.

We as the government of KWAZULU are committed as a duty to all the black people who live in KwaZulu who include the people of MAPUTA. MAPUTA has always been part of KwaZulu and of South Africa. We are committed to the development of the entire people of this area as much as we are committed to people resident in each and every other district of KWAZULU. That is why we had no hesitation in granting funds to assist the Tembe Tribe to have this modern Tribal Centre . erected.

I think people who are fomenting this kind of rebellion amongst

the people of MAPUTA, should be reminded that, Britain cannot even afford the sums of money which the Prime Minister of Zimbabwe was promised Zimbabwe would get after her liberation. Britain pays substantial sums to many of her former Colonies even now, on the basis of independence agreements she made with them.

It must be now be clear to anyone who is listening to me that we are not prepared under any circumstances to voluntarily relinquish any responsibility we have for any of our people, in any part of KWAZULU. What would King Mpande think of me as his descendant, if I allowed the ties that he established and forged through blood with the Tembe Royal family to be lost in the mud of international political opportunism, and in pursuance of land-grabbing designs? We will not do it voluntarily: If any such schemes were implemented in this strategic part of KWAZULU, it is the surest way of creating an Achilles Heel logistically speaking. This is one of the most strategic parts of our KWAZULU borders. We are not frightened even by that as an unarmed people from our responsibilities for this area and its people. I say to all those who are trying to wheel and deal at the expense of the people of MAPUTA that it is political stupidity to create instability on a border like this one. To us the ties established between us as brothers and sisters by King Mpande are a heritage we dare not abandon. These are sacred ties, which anyone who is toying with the idea of cutting them must think twice of it . vodb

think twice before he tries to do so. Only those who have no close ties with you here, can think of any such designs as callously -as some people who are in the forefront of this mischief are doing. His Majesty the King of the Zulus has on every occasion on which we

have discussed these land-grabbing schemes, assured me and members of

this Cabinet that he stands with us in our determination to ensure that the ties which his ancestor King Mpande established with the Tembe family at whatever cost, are well nurtured, and remain unsevered

for all time.

-Our destiny in the whole of KwaZulu is one common destiny. Insults that are being flung at us as if we give the people of Ingwavuma our attention because of Pretoria's racist Bantustan schemes, merely add insult to injury. We in KWAZULU reject utterly any so-called "independence" for KwaZULU. This is a line we are seriously committed to. The only liberation we are seeking is the liberation of South Africa which is today being spear-headed by Inkatha. Do

- people of this area want to forego old-age pensions, we grant them, however inadequate these are at present? Do people of this area want to forego all the assistance we render in spite of its limitations for the construction of classrooms, clinics and hospitals? Do the people want to go to South African mines and to work in industries as foreigners, in the same way that our brothers from Swaziland Lesotho, Botswana, Malawi and Mozambique do? We realise that we all suffer the humiliations of discrimination in South Africa; but we still have a right to a share, however limited at present from the vibrant and dynamic economy of South Africa. We are not getting our share of it, but that full share we are struggling to get not as a favour which would be the case if we were foreigners, but as

a right.

- We are determined to resist being balkanised into impoverished so-called independent satellite states such as the Transkei, Bophuthatswana, Venda and now the Ciskei. However glossy the constellation wrapping looks we will not cut ourselves from the South Africa of which we are an integral part. The South African economy is the magnet of Southern

Africa, which draws people to work in South Africa from outside her borders, even in spite of apartheid, which we all find so demeaning. I want to say that although we have all the burdens which apartheid

society imposes on blacks which we are fighting against we realise that

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imposed upon its members. This is in keeping with our Inkatha philosophy of self-help and self-reliance. We want to keep our dignity even in poverty, which is 'so demeaning. '

I trust that you will make good use of the hall which I am informed will not only serve as a venue for the tribal court sessions but is to be a multi-purpose hall and will also serve as a community centre.

\* such a fine spacious hall can be put to good use by the community for various social activities and meetings. The Agricultural Committee is also looking forward to make good use of this community centre .and I trust that your tribal authority will prepare rules for the use of the hall so that the various interested organisations

may put it to the best possible use. I believe you plan to develop the grounds in such a way that shows can be held here. Shows are good to stimulate interest in improved production of crops and livestock and generally to encourage a competitive spirit to raise the standards whether it be in arts and crafts, cookery, woodwork,

" pottery - in fact all the various divisions which are catered for on the show.

You will recollect that your tribal authority was proclaimed on

18 April 1958 and about 1963 the tribal authority erected a courtroom from poles and a giant palm under thatch at Chief Temb's residence Emfihlweni which was officially opened by a judge. Due to very

heavy rains which fell here during January 1966 when 24 inches

fell in 10 days that building suffered severe damage and the thatched roof collapsed and required repair. Now you have this magnificent

building to move to from the old house of the Agricultural Officer which was used as tribal authority offices for many years. Recently you benefited from the improvements and extensions to the Manguzi Hospital. Soon you will have the use of the new hostel attached to the Shayina School as the construction work is progressing I hope that in the not so distant future there will be an improved access road to your tribal area which should lead to improved communications and in turn stimulate development of the area which in turn will give rise

to more employment opportunities which are so necessary to the increasing population. '

These work opportunities in the forests which were planted in your area

helped to create work and provide the benefits we derive from the FOTESLYY iviis vanusndd

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forstry industry such as prodvction of paper in the paper factories and building timber for the building industry.

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Thoye are othcr projects beine considered for this part of KwaZulu would lz2:d to greater cconomic development from which the

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local population would benefit. You stand at the threshold of great acvelep ;f?eĩ-\\201ĩ-\\202ĩ-\\201 I trust that the young generation will â\\200\\230accept the challenges and that each person will perform his

work in his position with dedication and cfficiently so that there will be progress and improved living standards, which leadership

throughout the world always strives to accomplish.

Â\$imilay improved headquarters for local administration need to be

gveloped by many tribes throughout KwaZulu, but more important than the building itself is the maintaining cf a highâ\\200\\230standard of local adnistration which can only be achieved by dedicated service to the people by the Chief~in-council and their tribal officials.

Progress and development depends on local initiative arising from an awareness of the needs of the community and in particular the youngerâ\\200\\231generation and its aspiraticns. These vary from place to place and no two communities are identical.

Local interest is essential for a development project to be success=ful and fruitful. I trust that a beneficial influence will flow from ;;hese new tribal headquarters and this community centre.

f:gâ\\200\\231small token by which to remember this day I wish to hand you, Chief Tembe, a minute book which you might use to record the tribal authority resolutions.

An amount of R300 was sent to your Magistrate, Ingwavuma which was intended to assist in providing furniture for your office, Chief Tembe.

It now gives me much pleasure to open this. building and hand over {ta wain Xey to Chicf Tembe, cnd to -wich the Tribe and the Chief, Goi blcssing as they go about +heir tasks within the portals of this building in the scrvice of God's pcople.. Our praycrs for God's blessing and these come with godd wishes from the KwaZulu Cabinct and our Secnior Officials.