

**DEATH OF PRINCE GIDEON LAYUKONA KA MNYAYIZA KA
NDABUKO KA MPANDE
[MEMBER OF THE KWAZULU NATAL LEGISLATURE]
THE FUNERAL ORATION
DELIVERED BY PRINCE MANGOSUTHU BUTHELEZI KA
MATHOLE KA MKHANDUMBA KA MNYAMANA, MP
INKOSI OF THE BUTHELEZI CLAN
UNDUNANKULU KA ZULU
AND PRESIDENT: INKATHA FREEDOM PARTY**

JB SIKHONDE: NONGOMA

20 May 2006

We are all convened here by the majesty of death which has taken away from us one of the most illustrious scions of the Zulu Royal House – Prince Gideon Layukona ka Mnyayiza ka Ndabuko ka Mpande.

In reporting the Prince's passing away on Wednesday morning a 'Mercury' report of the 17th May 2006 stated amongst other things:

"Zulu, an IFP stalwart and senior member of the Zulu Royal Family was a confidante of the IFP President Mangosuthu Buthelezi. His loyalty to Buthelezi remained unwavering even when other members of the Zulu Royal family began to distance themselves from the IFP leader in the mid-1990s—"

The Prince's grandfather Prince Ndabuko was a full brother of King Cetshwayo, the father of King Dinuzulu, the father of Princess Magogo ka Dinuzulu, who was my mother.

As is known to most Zulu people I grew up at Dlamahlahla Palace, the Residence of my uncle King Solomon ka Dinuzulu. He was a brother of Senior Prince Mshiyeni ka Dinuzulu and also of my mother Princess Magogo ka Dinuzulu.

It is known history that after the civil war between Usuthu and Mandlakazi took place at the Ndunu hill, only a few yards from here, my grandfather King Dinuzulu together with his uncle Prince Ndabuko were exiled to the Island of St Helena together with one of King Mpande's sons Prince Shingana. It was on that Island of St Helena where my mother's two brothers King Solomon ka Dinuzulu and Prince Mshiyeni ka Dinuzulu were born. My mother Princess Magogo was born after the King's return from exile at the turn of the century.

I believe that it is only right for me to start this oration by giving that background, which many of our journalists who do not read as much as they should may not know. I think that the Prince, whose death has assembled us here today, has died in a year of great significance when there are preparations being made to

celebrate the so-called 'Bhambatha Rebellion', after an uprising that was led by Inkosi Bhambatha Zondi against the imposition of the poll tax. When Inkosi Bhambatha started this uprising, he immediately took his wife – Siyekwe (MaZuma) and his daughter Kholekile to Osuthu Royal Residence of my maternal grandfather King Dinuzulu. My late mother knew them and spoke to me about them. As a result of this the King was implicated in this uprising and as a result of which he was charged with High Treason and given a sentence of life imprisonment. When General Louis Botha became the first Prime Minister of South Africa, he remembered that the King who had been his friend was incarcerated and ordered his release from jail but unfortunately did not allow him to return to his Royal Residence at Osuthu. Instead he was banished to 'UITKYK' farm in Middleburg, then Transvaal Province where he died in 1913.

So all the King's children who include my mother, her brothers and sisters grew up without the care and love of their father.

When I was growing up at the Palace that's where I first knew Prince Mnyayiza ka Ndabuko, the father of the deceased. He was the most senior uncle of King Solomon ka Dinuzulu and he was with him all the time. The King could not be anywhere without him. When King Solomon ka Dinuzulu passed away, his younger brother Prince Mshiyeni ka Dinuzulu became the Regent during the interregnum. It was during this time during my childhood that I became aware of the importance and the seniority of Prince Mnyayiza ka Ndabuko that is Prince Layukona's father. After King Dinuzulu's demise Prince Mnyayiza had 'ukungena' unions with some of my grannies, some of King Dinuzulu's widows. I remember that Queen Oka-Njwaphu (Nobusenga nee Buthelezi); Queen Oka Msushwana (nee Mdletshe); Queen Oka-Mahlathini (Vivi nee Nkwanyana) all were *ngena'd* by Prince Mnyayiza, Prince Layukona's father. I first knew many of the Princes and Princesses from KwaMinyamanzi, the Residence of Prince Mnyayiza from my early age. The Prince of KwaMinya was often at KwaDlamahlahla as no issues whether domestic or national could be discussed in his absence. He always came on horseback to KwaDlamahlahla Palace when we were children.

After 1879 when the conquest of the Zulu Nation under the reign of King Cetshwayo took place, my paternal great grandfather Mnyamana Buthelezi who had been the Prime Minister to the Monarch and the Zulu Nation together with the King's brother Prince Ndabuko, Prince Gideon's grandfather and other sons of King Mpande suffered a lot of persecution and paid a high price for their loyalty to King Cetshwayo. That great champion of the Zulu cause Bishop John Colenso (uSobantu) had this to say in 1882 after the Anglo-Zulu War:

"It has been terrible to see this great wave of wickedness rolling on and to be powerless to help it to be debarred all the possibility of showing the injustice of the war until it was too late – too late to save the lives of 2000 of our own soldiers and natives, and of 10,000 patriotic Zulus – too late to prevent the name of

Englishmen from becoming, in the native mind, the synonym for duplicity, treachery, and violence, instead of as in the days gone by, for truth and justice and righteousness"

The Bishop's daughter Frances Ellen Colenso and Harriet Colenso championed the same Zulu cause after the demise of their illustrious father Bishop Colenso. Frances Ellen Colenso published a book in two volumes under the title of "The Ruin of Zululand" whose sub-title is "British Doings in Zululand since The Invasion of 1879" (published in London by William Ridgeway in 1855). Just to clarify again for those who mistakenly think that the Prince was just drawn to me by sheer preference instead of appreciating that apart from us being family, the cause that we were committed to, I shall quote just a couple of excerpts from this book. In volume one she describes how Prince Ndabuko's cousin and another messenger were shot by Johan Colenbrander who was an ally of the Mandlakazi faction. Francis Colenso writes:

"Meanwhile a messenger came from the President to summon the Princes before him. They obeyed the order at once, accompanied by a small party only, while Maduna's men dispersed by his orders and by the advise of Mnyamana, the loyal old Prime Minister of former days, to whom the Princes looked for advice as to a father, and to whom all the old King Mpande's descendants were as sons—"
(PAGE 38)

Mr Melmoth Osborn (The Resident) ordered the Princes after KwaMnyamanzi had been burnt down and Prince Maduna (Ndabuko) had no abode. He first moved into the home of one of Mnyamana's brothers. The Princes then approached Mr Melmoth Osborn (the Resident) and I quote again from Frances Colenso's book: (She quotes Fokoti who accompanied the Princes when they went to see Sir Melmoth Osborne (The Resident) :

Said Malimati, 'what are you delaying for since we ordered you to go under John Dunn? Be off to him at once!"

"The Princes replied, "But were we not given a choice, then by Lukuni (i.e. did not Sir Evelyn Wood say, "If you go, Zibhebhu shall return part of your cattle; but if you do not, he shall not return any?" (Page 51)

"Said Malimati: No! I tell you, go at once! There is no more said" and then he left them.

Frances Colenso commenting about this incident states:

"But this command, to go and place themselves under the man whose future their brother Cetshwayo had made, loading him with favours, but who had deserted and betrayed the King as soon as trouble came, and upon whom, indeed, the Zulus generally looked as the original author of their woes, was "a word" which the Princes could not obey. So they went to Mnyamana, who had

repeatedly invited them since they had been driven out from their homes by Zibhebhu, the boy Dinuzulu being at Mnyamana's own kraal, which was already full of the royal women and children. That same day a messenger came from Mr Osborn, the resident, to summon Mnyamana to him, when he arrived, according to the same Zulu reporters Mr Osborn said: "I have sent for you, Mnyamana, to ask you what you mean by taking in those people. Turn them out at once, and send them to John Dunn! Watsha! (You in great danger! You burn) why do you get yourself into trouble for another person's fault, when you have not been blamed?"

But to this paltry suggestion from the representative in Zululand of England's majesty and might, the fine old man replied, "why should I cast them off? In whom shall I give them to take care of them? Did I not refuse a chieftainship because I said I must stand by them? They are to me as children of my own, and if I die a second time, as I have died once in loving Cetshwayo I shall die with them on my back" said Melmoth, "it is not my affair; it is yours, and your house will be on fire, if you do not turn them out at once and send them to John Dunn".

I think that since today is a historic occasion when one of the distinguished members of the Zulu Royal family is being buried, it is important for me to give this background so as to show the idiocy of suggesting that in spite of that background the late Prince was just attaching himself to me, as suggested by reports such as the one that I quoted from 'The Mercury'. It was much more than just political affiliation, which drew us to each other. Our families have come a long way for generations and we are family more than just political buddies!

As I have already stated, the late Prince and I knew each other as children of one family at a very young age. However it was only later that our relationship deepened and it was after 1953, after my installation as Inkosi of the Buthelezi clan. The Prince then worked as a young clerk at Eshowe Hospital. You must remember that I was 6 years older than him. I had been rusticated from the University of Fort Hare because of an incident in which I was involved in during the visit of the then Governor-General the Honourable G Brand van Zyl. As a result of that incident in which I was involved as a member of the Youth League of the ANC, I was shadowed by the Security Police. This never stopped even after I was installed as Inkosi, who was put on probation for 5 years, which was unprecedented. Quite often if we were in Eshowe with the late King my late first Cousin King Cyprian Bhhekuzulu Nyangayezizwe ka Solomon the King would be entertained by the late Prince when he (the Prince) was still quite young. I use to be quite surprised that he would even slaughter beasts for the King, who like me was his nephew. After my rustication from Fort Hare in 1950, I was in Durban for a couple of years. During this time I would visit the offices of the ANC at Lakhani Chambers in Grey Street in Durban. It was here that I got to know Inkosi Albert Luthuli more closely before he was elected President General of the ANC. In fact when I worked as a clerk at the Stanger Street offices of the Native Commissioner, I found myself involved in the election of Inkosi Lutuli as Leader of the ANC in the Province of Natal. The election took place at the Bantu Men's

Social Centre. We attended the meeting with some of my colleagues who were clerks with me in Stanger Street, such as the late Advocate Hyacinth Bhengu and the late Mr Simon Mthimkhulu, who later became our Speaker in the Legislative Assembly. We were not delegates to the ANC Conference during that Conference and at that time we could do no more than just give support. Mr AWG Champion one of the most prominent historic political figures was the President of the ANC in the Province. There were two candidates for the position. Instead of asking only delegates to vote for the candidate of their choice for the position of President, Mr Champion got up from his seat and said, "Those who support Champion this side of the hall, those who support Lutuli, this side of the hall. That is how Mr Champion lost his position and that is how Inkosi Lutuli was elected! After I had been installed Inkosi I kept my close contact with Inkosi Lutuli. By that time he had been elected President General of the ANC. He was under a banning order. Whenever I visited Inkosi Lutuli, which was fairly often I would drive to Eshowe and pick up the late Prince and visit Inkosi Lutuli with him. The Prince often related with some amusement how Inkosi Lutuli would point at the telephone if I tried to speak about political issues. He would then ask that we leave the house and take a walk outdoors in order to have any discussion without any danger of being bugged through the telephone line.

At the time there was the first Commissioner-General Mr Corrie Nel who resided in this complex, now occupied by our King as one of his Palaces, just next to where we are now. I remember that the late King once told me that he was told by Mr Nel, the Commissioner-General that I was often seen by the Special Branch members going to see Inkosi Lutuli at his home in Grootville. I would respond to the King by saying that if it was breaking the law to visit Inkosi Lutuli, why was the Magistrate in Mahlabathini not instructed to call me in, and caution me against breaking such a law, if such a law existed.

The Prince was a pillar of strength and comrade in all those trying times I went through as we struggled to liberate ourselves from the yoke of Apartheid. We always participated together with the Prince in cultural events such as the commemoration of King Mpande ceremony which the late King held in 1956. On one occasion I was visited in my home by the late Advocate Duma Nokwe later Secretary-General of the ANC who had been a contemporary of mine at Fort Hare University and a fellow member of the youth League. There was another contemporary of ours at Fort Hare University Dr Young Mpamba, who was married to Professor Z K Matthew's niece Chloe Mpamba (nee Radebe) who worked at Eshowe Hospital where the Prince worked. They came up with Advocate Nokwe and we spent some time and they left quite late. Prince Gideon also became a close friend the Mpambas and he came up with them to my place with the other visitors quite often.

It was therefore quite natural when I founded Inkatha Yenkululeko yeSizwe (The National Cultural Liberation in 1975 that the Prince became a founding member of that organisation. Later on he was to be elected as a member of our

Legislature. I appointed him Deputy Minister of the Department of Social Welfare with Mr Mac September as the Minister of Welfare. Under our democratic dispensation the Prince was appointed Minister of Social Welfare and Population Development in 1994. The Prince had a magnetic personality and he drew people to himself. This funeral is evidence of what I am saying. Even as a youngman he was friendly with AmaKhosi in Eshowe and adjoining districts. He was loved by other members of the Zulu Royal House. Even some of the Heirs of some of the senior houses of the Zulu Royal Houses who were AmaKhosi such as the Prince of Habeni, the Prince of Entembeni, the Prince of Ogagwini, the Prince of KwaZondomphathele were all very close to him. He was a man of great stature who drew to himself other members of the Royal House because he was so humble. We often derided some members of the Royal House with him who we thought threw their weights around.

We had like the rest of the Zulu Nation to share the pain of losing the father of the present King, the King of KwaKhethomthandayo when he suddenly died. Even during that difficult time his support and counsel were very valuable to me. At the time there emerged people who all along had been jealous of the close relationship that we enjoyed with the King who did their utmost to drive a wedge between me and the Regent, the Prince of Nxangliphilile during the interregnum. The young Prince and Heir who is now our King had a difficult time after the death of his father. There were difficulties for the King's widows as well. Quite often the young Prince (now King) would come to KwaPhindangene many times to seek my help and advice. Sometime he would come accompanied by his step-mother, the Queens of the late King. On many of this occasion I would ask the Prince of KwaZiphethe to come to Mahlabathini which was then by RMT buses as there were no taxis then. I always felt that the late Prince's Counsel was needed whenever we had to advise or help the young Prince (now King). I recall for example that the Prince asked me to approach Bishop Alphaeus Zulu to request him to solemnize his marriage to Queen Sibongile of Khethomthandayo. Although I had a very good relationship with Bishop Alphaeus, not just because we were related, but because as a Priest he had prepared me for confirmation, I nevertheless requested the Prince of KwaZiphethe to accompany me. In doing all the things that I did to assist the Heir Presumptive to the Zulu throne, I got a lot of flak. I was blamed. Some people said about me that I was influencing the young Prince not to continue with his education because I did not want him to be a man of letters like me. The late Prince also suffered some of this blame. Because we were close and both of us supported the young Prince and future King we were accused of undermining the Regent. For this we both paid heavy prices. When the future King became of age we assisted with the late Prince in organizing his Party. We assisted even when the future King got married. When Prince Lethukuthula the first-born of the young royal couple was born we all rejoiced. The future King again invited me and the late Prince for the Christening of his first born and even requested me to be the God-parent to the young Prince. All these things did not endear us to some members of the Royal House who interpreted this as us prematurely undermining the Regent. I remember

describing this issue with the then Heir apparent and future King. I recall that his wish was that as soon as he had taken over his father's throne, he would just like King Moshoeshoe II of Lesotho go back to school to complete his studies. I believed him. The only person who did not believe this was my late mother Princess Magogo ka Dinuzulu. She laughed at me and said: *"Do you believe that once the Zulu Nation gives the young King the Bayethe salute that he can ever go back to school?"* I was proven wrong by events subsequently. In all of these things the late Prince was with me and even when I had doubts I would seek his wise counsel.

The late Prince shared the love of hunting with His Majesty the King. This drew them together even closer than before. As Chief Minister of KwaZulu whenever the King undertook international visits such as his very first visit to Swaziland and subsequent ones when they went on hunts in Swaziland, I released the late Prince to accompany the King. Even on some visits to overseas countries such as the United States, I would ask the Prince to accompany the King.

As the Zulu Nation would recall there came a time when the apartheid Regime decided to excise Ingwavuma district and the KaNgwane Homeland and give these areas to Swaziland. We opposed these plans very strongly as can be recalled. We took the matter to court. During this time the Prince also showed outstanding leadership. He would voluntarily go to Ingwavuma with AmaKhosi such as the Prince of KwaMpukane, the Prince of Ogelweni and other members of the Legislature to give the people moral support and to demonstrate our stand against the efforts of the Apartheid Regime to take away part of our territory to buy friendship with the Kingdom of Swaziland. It became a difficult and sensitive matter because just about this time our Monarch was betrothed to the daughter of the Monarch of Swaziland. Even during these times the Prince gave counsel to His Majesty. We fortunately did not have to go to war as many people were clamouring for us to do. I took the matter to the High Court and we won the case. The government took the matter to the Appellate Division of the then Supreme Court and we again won. For what remains of my own life I will never forget the strong leadership role which the late Prince shared with us in all these difficult times.

The side of the Prince's life which is not known to the public at large is that he was an ardent believer in our philosophy of self-help and self-reliance. He demonstrated his commitment to these in his farming activities. The Prince was a very successful Small Cane Grower. He was also a very successful cattle farmer. He did not do these things through others. He would himself be involved especially before his time was taken by his involvement in ministerial duties.

A few years ago the Prince came to me extremely upset. He told me that Mr Zebon Zulu, who is a member of the National Parliament, had confronted him accusing him of wanting to kill him. He told me that because he was, like the rest of us aware of his closeness to the King he (the Prince of KwaZiphethe) decided

to report this incident to the King. He told me that to his utter shock His Majesty responded by saying: *"Even I have been told that you have plans to assassinate me"*. I do not remember seeing the Prince of KwaZiphethe as devastated as he was after such an accusation. That resulted in a rift between the Prince and His Majesty which he wanted bridged as soon as possible as there was no basis for it and no foundation for the story that was told to His Majesty that he planned assassinating the King. I remember the Prince telling me that he asked His Majesty that if he had such plans to kill him why did he not do so, since they so often went on hunts together.

In his case there was this story which his enemies fabricated to antagonize him with the King that he loved and served with such loyalty and devotion for so long. In doing so he was walking in the steps of his late father Prince Mnyayiza ka Ndaduko and in the steps of his grandfather Prince Ndaduko ka Mpande.

The Prince was very troubled about the perceived rift that appeared to develop between me and the Monarch which the media made such a meal of. I had not exchanged one bad word with His Majesty. A false story was sold by the media that I had used the King to get political support. This is the worst of all cock and bull stories that I have ever heard in my life time. His Majesty knows that from the time we became a political party, I made it clear that he should not be involved in politics in anyway. From 1999 when this whole thing started and even before that I have never asked for any commercial from His Majesty in order to garner political support. These rifts ran parallel but the late Prince felt that for the sake of the Zulu Nation and our quest for the recognition of the institution of the Monarchy any perceived rift between me and His Majesty was something that had to be dealt with at once. It will be recalled that President Mandela called for a Zulu Imbizo. When I was approached, I felt that we needed to bridge the perceived rift between me and His Majesty. AmaKhosi and members of the Royal House will remember the meeting that took place at KwaKhangelamankengane Palace, which was attended by President Mandela which did not achieve its objective. Another subsequent meeting was held at Enyokeni Palace which also aborted as His Majesty did not invite the Queens and his children to that meeting. This was in 1996. It was not until 10 November 2002, that another meeting called by His Majesty took place at Enyokeni Palace. Again this meeting almost aborted like the previous ones because again His Majesty had not invited their Majesties the Queens and the King's children. Since I always feel that things should be done properly I felt that we could not proceed to clear our breasts in the absence of such important members of the family. I felt that they needed to be present the more so as there were some amongst the Queens and some of His Majesty's children who had been quoted allegedly making negative statements about me. Again what saved the day is that when I suggested postponement until the Queens and His Majesty's children were present, the other Princes present pleaded with me to agree that the matter be proceeded with even in the absence of these important members of the family. The strongest voice in all of this was that of the late Prince. He said that

it did not matter as delaying the matter would give enemies of the Zulu people and of Zulu unity more time to widen the so-called rift. I had therefore to listen to what they said and we proceeded to clear our breasts and proceeded to exchange and lick the ashes in accordance with our custom. I was grateful even though I was not happy that these other important members of the Royal Family were absent.

What is so great about the late Prince of KwaZiphethe is that during all this time he could also not take food or water at any of the Palaces because the issue of his being accused of plotting to assassinate the King had not been sorted out. But he regarded the sorting out of my particular matter as more of a priority than his own. I was therefore quite happy one evening when both of us were at Enyokeni when the late Prince raised the matter again. As it was late during the evening, the senior members of the Royal House, the King's grannies were awakened. There was a discussion of the matter and I was witness to the King and the late Prince going through the same ceremonies I went through with the King on the 10th of November 2002. I thought the matter was resolved. But alas! All these rituals were meaningless. In fact these matters became worse and that is the painful part I am getting to now. I am at least fortunate in that I am still alive. But it saddens me that the Prince is now with our ancestors before this matter between him and the King has been sorted out. The Prince has been ill since 2004. He had an operation in his spine. Then he was diagnosed with cancer of the prostate which later spread. He also had heart failure. Throughout his illness he has been lamenting daily the fact that relations between him and His Majesty have remained in such a parlous state. I spoke to the Prince on the phone almost daily. And on some occasions I actually went to see him. He continually complained that His Majesty does not even give him a call, let alone to send even someone to see him. We would like to thank His Majesty for the beast that he sent for the burial of his grand-uncle Prince Gideon Layukona ka Mnyayiza on Thursday. However, I have to state something I promised to clarify when I make this speech. The children of the Prince were hesitating about receiving the beast because according to our culture gifts or contributions like the one the King made in this case are not made before clearing up breasts. It is like eating food without cleaning the hands. We could not agree with the children about this but as we knew that they had every reason to have qualms on the issue. We however advised that not accepting such a contribution from His Majesty would be taken as a snub to His Majesty. We advised that however understandable their attitude is, it would be misinterpreted and that it would send wrong signals to our Nation. But the truth of the matter is that this matter is outstanding. It is now the duty of the members of the Royal House to approach His Majesty. I know I am speaking to the most senior members of the Royal House in the presence of AmaKhosi and the Nation. I realise that some amongst you might say that in my capacity as the King's Traditional Prime Minister and his uncle, I also have the burden of doing something about sorting out this matter between the King and the family of his grand-uncle the Prince of KwaZiphethe. I have a problem of my own which I

have already mentioned. On the 12th of December 2004 during the ceremony of the First Fruits which I attended at Enyokeni Palace the King asked me to say something. After applauding how well the ceremonies in the two days that I was there went, I regretted the fact that we as AmaKhosì had asked for an audience, which the King repeatedly denied us. His Majesty then made statements that I and the KwaZulu Government had not done anything for him.

I responded to that just briefly reminding His Majesty just a few things that I and my erstwhile government did for him and for the institution of the Monarchy. That including the stands that we took for the institution of the Monarchy as a Party at the World Trade Centre and when my Party almost failed to participate in the 1994 elections. I later heard that this was described as my having attacked His Majesty. However, on the 17th of October 2005 before the Nhlapo Commission, His Majesty again repeated the accusation of us not having done anything for him and the Monarchy. This was in my presence. He also implied that either I or my Party had a hand in attacking his Queen and Party in KwaMashu.

I continue to discharge my duties as the King's Prime Minister but things have deteriorated to the extent that I am no longer informed even of deaths in the family. When my nephew Prince Derrick ka Mphengulajozì ka Solomon died, I would not have known if the children his siblings, hadn't phoned me. Subsequent to that when my first cousin Prince Penuel ka Solomon passed away, I only heard after his burial that he had died. I am not mentioning these things to complain or to make His Majesty to look bad. All I am saying is that things have reached their lowest ebb. This is the reason why I am unable to do what I am expected to do. It is not because of lack of political will on my part.

The late Prince was a man whom God had endowed with great courage and resilience. It takes someone very special to have gone through the loss of two of his children through murder. He survived that and a lesser man would have been crushed by it. He has endured a lot of pain and was incapable of hating those who have done him harm. We are all aware that when he was ailing some of his colleagues in Parliament implied that he was not ill. They went to the extent of telling lies about him that he attended IFP meetings which was not true. He has left us with an example worth emulating in the sense that those who maligned him in this way approached him and he forgave them.

The Prince paid a big price for being a loyal member of our Party. It will be remembered that since 1994 when we had a majority we shared the government of the Province with the African National Congress. In 2004 when the ANC had the majority of votes there was an ANC/IFP Committee which negotiated how we were going to work together. They reported to me that the Premier and the ANC had sent them to tell me and the IFP that the present KwaZulu Natal government is not coalition government. But that this is an ANC government and they then invited the IFP to choose 3 Ministers to take up 3 portfolios. I was also told that the Premier had asked that I be told that when I propose names for the 3 posts, I

must not include the name of the Prince of KwaZiphethe as it will be unacceptable to the Premier and also that of Dr Mtshali. Even this says something about the kind of person the Prince was. He received this without any bitterness even though I had not suggested that I was going to propose his name. It was just assumed that I was going to do so, because of our relations.

The whole country again watched with dismay when the apparatus of state was used in an effort to destroy the Prince politically, when a trumped up charge of public violence and alleged assault of Director Ndlovu of the South African Police Service was brought against him. He was acquitted and Director Ndlovu made peace with him when he admitted to the Prince that he was put to it. Our country is celebrating 10 years of existence of our democratic constitution. The criminal justice system is however being abused and used to settle political scores. It is something I have pointed out more than once in my responses to President Mbeki's State of the Nation address in Parliament. There are many things that we have done which we have achieved since 1994 such as wiping off apartheid laws from our statute books. But our criminal justice system particularly in this Province is daily abused to sort out political opponents. The Prince paid that price and he spent a fortune defending his innocence and reputation in court. This reminded me that during the time of the Truth and Reconciliation Commission there were words from one senior member of the Royal Family that the Prince and I were going to wear shorts, meaning that we were going to be charged and convicted. An academic at the University of Zululand who was a Member of Parliament stated to some people: *"Some of you know Buthelezi as a Christian but we are going to show him up, that he is nothing but a murderer"*. The TRC for some people was something they were looking at as a Kangaroo Court that would destroy once and for all their political adversaries, and in particular Mangosuthu Buthelezi and the IFP.

One of the great legacies that the Prince has left behind him is thousands of classrooms that he and the Christian Action Group of which he was Chairman erected particularly in the Eshowe district. One such school is named after him the Prince Layukona High School, not far from his home.

It is sad that the Prince felt as much pain as was inflicted into his heart by the recently published book; *'UMONGO KA ZULU'* authored by Mr Zebulon Zulu. In this book the Prince's Grandfather Prince Ndabuko ka Mpande is presented as a villain and denigrated. In it when the history of our present King is dealt with, the writer accused the KwaZulu Government of persecuting the King to the extent of not allowing the King to leave Usuthu Area. He accuses us of having taken turns to cross-examine the King which is all lies. Is it a coincidence that the author Mr Zebulon Zulu is the same person who accused the Prince of wanting to assassinate him? There was hardly a time I spoke to him over the phone when he did not express his bitterness with what he regarded as a gross distortion of his family history. What hurt him even more about this book was the fact that the book has a preface written by His Majesty. It is another matter that he was

hoping he would discuss with the King when his health improved, but it was not to be as today's event testifies. When he talked about these things he became lachrymose.

As I have just indicated more than anyone else I know, Prince Gideon embodied the cause of the restoration of our Zulu Kingdom. He almost became the symbol of that cause.

He firmly believed that the Zulu people deserved to have their own Kingdom. He could not accept that among all the peoples in the world we could not have the nationhood which we so rightly deserve. He could not accept that the Zulu should be a lesser people in the world fraternity of nations.

He did not want our Kingdom to be separate from the rest of South Africa but part of it. However, like me, he dreamt of a Kingdom, which would have enough autonomy to be in the position of not having to take orders from Cape Town or Pretoria on matters which affected the people of this province, only Prince Gideon's own life reflected this grand vision as you have heard.

Undoubtedly, he was a Zulu nationalist and in that he was deeply Zulu. However, at the same time he was also a South African Nationalist and in that he was deeply unwaveringly South African. He spoke fluently the many languages of South Africa. He was even often complimented for his Afrikaans which many regarded as some of the best spoken in the country. But by the same token, Prince Gideon was a citizen of the world.

His stature was recognized around the world. His many trips abroad gave him a worldly dimension and allowed the world to recognize in him a great African leader. It was from this world perspective that Prince Gideon recognized the need for our nation to have its own recognition and autonomous statehood amongst the great nations of the world.

It was for this reason and during the negotiation process, like me, he was one of the great advocates of the cause of federalism, which would have enabled the restoration of our Kingdom to take place within the context of a federal and united South Africa.

Being the man of vision that he was, Prince Gideon realised the important and valuable connection between the restoration of the Zulu Kingdom, the welfare of the whole of South Africa and the issue of traditional leadership. These were the three pillars of his vision, which were like a trinity of three unbreakable united elements.

He could not see the long-term welfare of South Africa without our Zulu Kingdom having properly being restored. He could not see our Kingdom existing but within the broader context of a united South Africa. He could not see either South

Africa or our Kingdom prospering without the institutional traditional leadership being provided with its rightfully due recognition, protection and respect.

I have no doubt that Prince Gideon died not only because of ailments or of ageing. His death came at the time when it became clear that all the many promises made to traditional leadership would be irrevocably and irretrievably broken and dishonoured. Prince Gideon was also killed by what is happening in our country, the fact that it is now clear that the new South Africa has been so shaped to allow no space for our Zulu Kingdom. South Africa has been so shaped to allow no space for a type traditional leadership, which in any way resembles what it was, and what it ought to be.

His death is an enormous loss to the cause of traditional leadership throughout South Africa. He was not an Inkosi himself and yet traditional leadership throughout South Africa recognized in him one of the greatest leaders of the cause of traditional leadership in the whole of Africa in the 20th century.

I know that the spirit of Prince Gideon will never die for as long as in South Africa and in the rest of the continent there are people who pursue and fight for his vision of a truly modern and yet truly African state. For as long as young people will rise taking up the fight where he left it off, Prince Gideon will continue to live amongst us and memory of his great deeds will be part and parcel of our lives.

Many of our people who walk along the corridors of politics are talkers not doers. Prince Gideon was not just a doer but on top of it also a fighter. He was a great warrior in the realm of politics, public affairs and the making of our recent history. He brought a spirit of our ancestors in the new context of the challenges now confronting our people. He took head on the most important of all challenges, which is the one relating to the fight against poverty, to which he contributed greatly as the provincial Minister of Welfare and Social Services in which he was involved both under the erstwhile KwaZulu Government and for 10 years under our democratic dispensation.

He fought for our people relentlessly. However, he was not only a fighter but also a great leader in that by virtue of his own presence he had the capacity to motivate others to abandon apathy and inactivity to join in him and support him in his many causes, and in his many dreams. Our nation is today much poorer because of this great loss. We have lost a great fighter in our ranks and a part of our own dream.

Let us ensure that he may live again by recommitting ourselves to his fight and his dream. Let us not abandon that fight and the dream. For if we so do we shall kill Prince Gideon time and again when instead we now have the opportunity of making him to live forever within the pulsating heart of our nation.

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