

21m/009/0067/09
BY HIS MAJESTY KING GOODWILL ZWELITHINI KA BHEKUZULU
KING OF THE ZULUS

KING'S PARK STADIUM, DURBAN

19TH NOVEMBER 1989

The Masters of Ceremonies, the Minister of Justice Revd. Mtetwa and the Minister of Interior, Mr. Sithabe. The Chief Minister of KwaZulu, Members of the Zulu Royal family, AmaKhosi, the doyen of Consular Corps the Honourable F. Allen Harris and other Honourable Consuls, The Revd. Clay Evans from the United States and other Ministers present, Senior officials of KwaZulu; other members of the KwaZulu Government and Honourable KwaZulu Urban Representatives, members of the KwaZulu Legislative Assembly; Mr. V. D. Chinsamy and all members of the Indian Community present, Mr. W. J. Arenstein and members of the white community present and members of the Coloured Community present; members of various political and community organisations, members of the Zulu Nation present, ladies and gentlemen.

My father's people, you have gathered together today to hear me address the nation. As King of the Zulus I trace my descent back through my own father King Cyprian ka Bhekuzulu, my grandfather King Solomon, my great-grandfather King Dinuzulu, my great-great-grandfather King Cetshwayo, my great-great-great-grandfather King Mpande and through him to that man of history from whose loins sprung the whole Zulu nation - King Senzangakhona, the father of King Shaka and King Dingane, and King Mpande.

When I speak as King of the Zulus, I address you in the name of the Zulu people and I speak with the authority of the Royal blood which courses through my veins. Hear me now when I say that you, the Zulu people of South Africa, must say enough is enough. You must say there shall be no more divisiveness amongst yourselves. You must say that we the Zulu people of South Africa were forged into a great nation by history itself and the same history that forged us is marching on, carrying us with it so that we can continue being who we are and doing what history demands of us.

I put every Party political consideration aside when I say there shall now be Black unity amongst my people. Anyone who wants to divide Zulu brother from Zulu brother, and Zulu sister from Zulu sister, husband from wife, parent from child and the modern generation from the older generation, shall henceforth be cursed amongst us. There will now be unity amongst the people.

Let me pause my father's people to assure you that I understand many things. I understand that you are oppressed. I understand the anger which throbs in every true Zulu soul because we are an oppressed nation. I understand that South Africa is a great country and that in its greatness, there must be national unity between all Blacks and that any compartmentalisation of Blacks is wrong. I understand that there must be unity which is not disrupted by ethnic barriers.

I also understand that Black unity and Black strength to finally rid South Africa of oppression cannot be achieved by people snapping and snarling at each other as though they were some mangey dogs fighting over a bone or a bit of skin. I understand the nation as it now is because I understand history. I understand that the more unity there is amongst Zulus as Zulus, the more Zulus can do what Zulus now have to do to bring about national unity and the final liberation of South Africa.

Let me say - and I have said it before - there will be no major change in South Africa which we as Zulus do not support. There can be no successful negotiations with the South African Government by any black group if they try to ride roughshod over us as a Zulu nation. The South African Government with all its might will not be able to translate any agreement with any black group in South Africa into action if the action rides roughshod over us as a Zulu people. The Government cannot move forward without us.

My people let me give you the total assurance that it is not only the Government which cannot proceed without us. No revolution could succeed without us. We are a people thrust into South Africa by history, moulded into a nation by history, forged into a powerful force by history, made a building block of a new South Africa by history.

Let me say let no man, no woman, no leader, no Party or even no nation on earth, be deluded. We the Zulu people of South Africa have always drawn together as a nation and we now do so again. From today onwards, we are again a people who have come together to fulfill our glorious role in the outworking of Black power in the struggle for liberation.

Stop, my father's people, think, remember and know who you are. You are the people our great King Shaka forged into a nation which played such a very important role in the very formation of modern South Africa. King Shaka's domains stretched across the whole of what is now Natal, parts of what is now Swaziland, parts of what is now Mocambique, parts of what is now the Transvaal, parts of what is now Lesotho and parts of what is now Transkei.

All this great heritage was a Kingdom in which King Shaka ruled supremely. There was no challenge to his greatness from without until the British arrived with all their modern war machinery and the great firing power which came from their technology. Even the British when they first attacked the Zulus and were defeated by Zulu warriors felt the mighty power of the Zulus who defeated them because the Zulu warriors they faced had coursing in them the blood of King Shaka's warriors. The full might of the British army could not even prevail.

The British army retreated after the Battle of Isandlwana to regroup again and greatly reinforced, it again marched against the Zulu army and finally defeated the Zulus at the Battle of Ulundi. My people, stop and think of how glorious even that defeat was for the Zulu people. We have gone down in history as the only people across the length and breadth of South Africa, across the length and breadth of Southern Africa beyond South Africa and across the length and breadth of Africa beyond Southern Africa south of the Limpopo, to have defeated the full might of a British army in Africa.

We defeated the British army at the Battle of Isandlwana. That will eternally stand to the credit of the valour and the warrior blood that beats even now in our veins. When we faced the British army around the foothills of Isandlwana, we were not ripped apart by Party political strife. With one great roar as one people, we thrust ourselves at the enemy and we succeeded. It was as one undivided people that finally the war technology of the British army defeated the Zulus.

In our history between the times of our great founding King Shaka and King Cetshwayo, who reigned with such distinction, KwaZulu blocked the Southern march of the Portuguese from what was then Lourenco Marques. The Zulus blocked the eastward advance of the powerful Transvaal Republic, then under President Kruger. The Zulus blocked the southward advance of King Mswati from Swaziland. They blocked the eastward movement of King Moshoeshoe and in fact, King Shaka moved as far south as he wanted to move to establish domains wherever he wanted to establish them.

The Zulu nation played a formidable role in the shaping of South Africa during the last century. The Zulu people stood as a colossus whom nobody could dictate to. By the time of the Battle of Ulundi in 1879 we as a people had already done an important part of our Zulu job in history and we had already done what we needed to do at that time to shape modern South Africa.

My ancestor's people, stop, I say, remember, that even King Shaka knew that the Whites were coming. He had visions of modern aircraft. He had visions of the future and it was in the scope of these visions, that he dealt with the Whites as he dealt with them.

He made ground available to them around Durban Bay. He traded with them. He sought to learn from them. He heeded whatever wisdom came from them and rejected whatever lack of wisdom he found in them.

My grandfather's people, stop, I say, and remember that our great King Cetshwayo was the first Black King in South Africa, the first black political leader in South Africa who saw the need to fashion diplomacy as powerfully as previous Kings had fashioned Zulu armies. Our great King Cetshwayo dealt with Kings as far away as King Sekhukhuni who paid tribute to him and he dealt with King Mswati who paid tribute to him and he dealt with King Moshoeshoe who paid tribute to him. He in turn exchanged tributes with them and they were in their thinking about the new South Africa. Even Queen Victoria in the end agreed to give King Cetshwayo an audience in England, even while he was held as a captive in the Cape Province. Even from jail King Cetshwayo commanded the respect which demanded that a distant great Queen ordered that he should be brought before her.

My father's people, stop, I say and remember that King Cetshwayo, with this great power of diplomacy, was the first of the Zulu Kings who had no need to maintain his position through the employment of armies. By the time King Cetshwayo reigned, modern South Africa was taking shape. What is now the Cape Province was already in position. What is now the Free State and the Transvaal were already in position. What is now Natal was already in position, Lesotho was there, Swaziland was there and Botswana was there. All the boundaries of South Africa had already been drawn by the time King Cetshwayo lived and reigned. Only minor changes were made here and there.

South Africa as we know it today was already shaped. From King Cetshwayo's days onwards there was only the question of national unity for the new South Africa that had to be attended to. White racism wanted that unity without Blacks. That is why the full might of the British army was sent to conquer King Cetshwayo so that Blacks could be endorsed out of the unification of South Africa.

My father's people, stop, I say, and remember who you are, remember who founded you, remember the great role that Zulus have played in the past. Remember the great wars that the Zulus have won in the past. Remember that they helped shape South Africa. Stop, my grandfather's people, I say, and remember that now, in the coming years, the question of the unity of Black South Africa is again a fundamental question facing the people of South Africa. The Zulus must do their thing.

We the Zulu people of South Africa need to draw together in total unity because when we are unified as a nation we can do more than when we are divided. History now calls upon us to play our role to unite South Africa, to make one nation of all the people of South Africa. South Africa needs us. We must rally together, stand together and march into the future together.

There is now greater solidarity than there has ever been before between the Zulu Royal House and the KwaZulu Government. I have offices in the KwaZulu Legislative Assembly building, I have an official residence in Ulundi and anybody who attacks the KwaZulu Government to denigrate it as being treacherous to the Black struggle for liberation, insults the dignity of myself as King of the Zulus.

The Royal family will continue to deepen its concern about Black unity in general and specifically about Black unity among Zulus themselves. You can be quite assured that the odd man or perhaps two or so odd men out, do not detract from the solidarity of the Royal family. I am hurt by the behaviour of the Senior Prince, Mcwayizeni Zulu. He struggles with himself and his ambitions to become an important somebody but the nation can be quite assured that he does not detract from the deep sense of solidarity which there is amongst the Royal family.

In a newspaper article published by 'The New African' on the 6th November, the Senior Prince is reported as making a number of statements. I pass most of what he said by, but I must comment on two things. Firstly he has now turned to despise his own family when they meet as Royalty to give him advice and to deal with the problems he is creating. He now says publicly that he will not attend any further such meetings. This is a shame because he now severs himself from us. He seems to have forgotten that it was precisely at such a meeting of members of the Royal family that he was in fact given the only real status that he has got.

He mentions support by Prince Cabangubuhle Penuel Zulu. This Prince is a Prince by birth but I find it strange that he is now quoted as coming forward to support the Senior Prince. Prince Cabangubuhle Penuel Zulu was singularly absent when I think about those who associated with my father, King Cyprian. He has not played a role as a member of the Royal family for a long time and neither in my father's rule nor in my rule so far has he made any contribution to the matters which concern the Royal family.

In the Transkei during the reburial of Paramount-Chief Sabata Dalindyebo's mortal remains, on the 1st of October, Chief Mhlabunzuma Maphumulo was reported to have stated that the presence of my uncle Prince Mcwayizeni and Indlunkulu Mantombela his wife, at the reburial of the Thembu Paramount-Chief, was proof that CONTRALESA was supported by the Zulu Royal family. Which Royal

No such

Thembu

family Chief Maphumulo meant remains a mystery to me, for he could not have meant the Zulu Royal House of the descendants of King Mpande of which I am the sole Heir and Head.

Chief Maphumulo's contempt for the Zulu throne was shown when he requested to see me and when I gave him an appointment he decided not to come because, as King of the Zulu Nation, I asked him to see me in my official offices which are situated in Ulundi, the capital of this Nation. We now read in the media that Chief Maphumulo has deliberately called his own CONTRALESA rally at Wadley Stadium in Pietermaritzburg today, on a day when I have called this National gathering. I do not know whether there can ever be more evidence of Chief Maphumulo's contempt for the Zulu throne and for this Nation.

In the great and important missions that history has always allotted to the Zulu people, there has never been any Party politics. When we act as a people, we act as South Africans. When we act as a people, we act beyond Party politics. Party politics must not destroy our unity. Anybody who sets Black brother against Black brother is un-Zulu. They are destructive. They undermine Zulu strength. They undermine Zulu dignity and they interfere with the historic role that Zulus are playing and will continue to play.

There has been an ever-increasing attack against us as Zulus in more recent years. Let me say I despise those who attack us. KwaZulu, as it now is, is only a fragment of what our Zulu Kingdom used to be. It is, however, ours. It is no creation of Pretoria under its Homelands Policy. Every valley in KwaZulu and every hill, has seen the march of Zulu feet. Every part of what is now KwaZulu - and a great deal more - was in one way or another involved in the emergence of the Zulu people out of history itself. We the people of KwaZulu say the area known as KwaZulu is ours by traditional right and by inheritance. We are not ashamed of who we are. We are not ashamed of our history. We are not ashamed of the warrior blood that courses in our veins.

We are also not ashamed of having deep roots which go through the soil of KwaZulu into history itself. There is nothing wrong with a people with their own identity, having their own region in which that identity was forged by history.

White politics of greed and white racism have drawn their own boundaries around numerous Black groups in South Africa. The same white pen that drew the boundaries around what is now fragmented KwaZulu, drew boundaries around Soweto, Guguletu or any other black township. Yet because we live and struggle in KwaZulu, we are sworn at when the word "Bantustan" is used to talk about the land which is so precious to our souls. Do you ever pause to think that of all the so-called 'Homelands' in South Africa, it is only KwaZulu which is a remnant of what was once a sovereign state.

We are attacked when we do what we can do and what has to be done to keep body and soul together in this region of South Africa which is the region of our origin. When we struggle to keep our Zulu decision-making in the hands of Zulus, we are attacked by those who despise our culture and want to see it rot on history's rubbish heap.

My father's people, there is a resistance against apartheid which is waged from Soweto as a base. Sowetonians do their own thing to oppose apartheid from within the innermost confines of Soweto. Yet those who oppose apartheid in Soweto swear at us because we oppose apartheid in KwaZulu, and we at the same time completely identify with our people in Soweto and other parts of South Africa - so such bigotry is to me incomprehensible.

My father's people, I am only taking Soweto as a name. I could say exactly the same thing for any other black township in South Africa. Anyone who swears at what we in KwaZulu do to oppose apartheid, swears at history and swears at Black dignity. My people, I say enough is enough now.

Let me now turn to touch on things which are uppermost in all your minds. Let me say that I am aware that there is Inkatha, that there is the ANC, that there is PAC, that there is the UDF, that there is COSATU, that there is AZAPO and that there are others. When I as a Zulu King look at all these organisations, I remember that it was from this place, KwaZulu, that the founding father of the old ANC went forth to establish the ANC. I remember that it was Dr. Pixley ka Isaka Seme who was the prime mover in the establishment of the old ANC. Those in the Cape did not swear at him because he came forth from KwaZulu. Those in the Transvaal and the Free State did not swear at him because he came forth from KwaZulu.

My father's people, I know what I am talking about. I am the King of the Zulus. I have grown up surrounded by Zulu Royalty and I have had Zulu Royalty around me all my life. From my mother's knee onwards I listened to the wisdom of the ages, through KwaZulu Kings and through KwaZulu counsellors. I know that Dr. Pixley ka Isaka Seme went as a proud Zulu when he went to establish the ANC. He did not hide his Zuluness under a bushel. He wore his Zuluness as the proud clothing of a man who walked tall knowing who he was.

Dr. John L. Dube the first President-General of the African National Congress, who was elected more than once to that position, came from our midst. He went forth as a Zulu black South African to lead that organisation. There were many other Zulus who served that organisation in various capacities throughout the time it functioned legally in our troubled land.

Then after long decades of great and difficult times, the ANC became weak and corrupt even in the late 1940's. It had to be salvaged. When Chief Albert Lutuli went forth from KwaZulu to salvage the ANC, nobody swore at him because he came forth from KwaZulu. Chief Albert Lutuli was a Zulu Inkosi until the day he died, regardless of what the White oppressor said he was. Chief Albert Lutuli struck out for the African National Congress as a proud Zulu doing what he knew had to be done for the sake of South Africa. When Chief Lutuli went to Oslo to receive his Nobel Peace Prize, he went there as an African leader of Zulu extraction. He went there wearing a Zulu leopard skin head-dress and Zulu Imkhambathi (beaded young man's clothing) which were loaned to him at the time by my uncle, the Chief Minister of KwaZulu, who was one of his ardent followers.

Now my people, when my uncle, the Prince of KwaPhindangene, Mangosuthu Buthelezi, goes forth to do battle for South Africa, he is sworn at because he goes forth from KwaZulu. I as a King am ashamed of any Zulu who attacks one who goes forth from KwaZulu to do battle for the whole of South Africa. He has never seen the liberation struggle as just a Zulu struggle but only as a black struggle. He has always predicted a Black/White future in South Africa.

I am not talking about Party politics. I am talking about the proud role that the Zulu nation must play in the unification of South Africa and in the total eradication of apartheid.

My father's people, let me say this, and let me say it very clearly. I am not a Party political King. No Party could ever own the Royal throne of KwaZulu. The throne stands aloof and independent and it stands above all Party politics. Let me ask this though. How can I not condemn divisiveness amongst my people? How can I not condemn Black killing Black amongst my people? How can I not say enough is enough and call the people to resist those who come into our midst to divide us? I must say No to divisions amongst my father's people and I will say No to whatever political force comes into the midst of my people to divide them.

There comes a time when I as King must speak forthrightly. My father's people, you will remember that the last time I addressed you at an 'Imbizo' was at the time when we were faced with the further fragmentation of KwaZulu and the alienation of the people of Ingwavuma, whom the South African Government wanted to make citizens of Swaziland. The issue then was the divisibility of KwaZulu and I called an 'Imbizo' to say No. My people, I said No, and No it was. There was total solidarity amongst the people to resist the South African Government of the day.

Nowhere in the history of South Africa ever since 1910 has there ever been such a Black triumph over a full Government intention to do something, as there was when we in KwaZulu said No to the deal that already had been concluded between King Sobhuza II and Mr. P.W. Botha. My people, today in this great mass gathering of the Zulu people, and all patriots who live under my shadow, I say stand up

and be counted, regardless of what language you speak and regardless of what your own particular ethnic extraction is. Do not allow yourselves to be stripped of your Zulu heritage. Demand your Zulu right to play your Zulu role in the formation and in the unity of the new South Africa.

I say this, Zulus and all other South Africans present. Hear me. I say any organisation, and any political Party, which sets black brother against black brother in your midst is a black political party or black political organisation which must be thrust aside, spurned and trampled on if necessary.

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My people, let me say this to you. You are proud as a people because you were never crushed by White racism. You are proud as a people because you were never made party to your own subjugation. Let me say this. You are proud as a people because you were never crushed in spirit even if you were conquered by armies and jailed by unjust laws. Why now, my father's people, must we stand aside and allow those who want to crush our dignity, trample our Zulu identity under foot and laugh at our Zuluness to succeed?

There has been just too much mud-slinging in black politics and the swearing by Blacks at Blacks which causes Black to kill Black must now stop. My uncle, the Chief Minister and President of Inkatha, quite correctly calls for an end to killing talk.

While on this subject, I wish to record my sincere appreciation for the very clear call that went out from Professor Fatima Meer demanding that name-calling must now cease. There is more hope for reconciliation across race groups when leading Indians call for reconciliation instead of fanning the flames of Black-on-Black violence.

In this regard I very sincerely hope that the rumours which are doing the rounds in black townships that black children are being carted off to receive intensive indoctrination and training in the use of violence by Indian activists is just not true. That is the last thing in the world that we need at this point in the history of South Africa when Blacks are calling for unity and there is the need to make the politics of reconciliation supreme.

My people, as I say, this is rumour and I call upon the prominent Indian leaders in South Africa to do their own enquiries and to make quite sure that this kind of thing is just not happening. When Indian activists use Indian money to subvert the morals of black children and to turn them into young killing demons, there will be a very strong reaction among Blacks.

I add that I have always been deeply grateful for the extent to which I and Blacks generally have been heartened by Indian leaders and Indian organisations. I think in particular of Swami Sahajananda and the Divine Life Society of South Africa and the wonderful work that the Swami and this society has done for the Zulu people in the Kwazulu/Natal Region. I think of individual Indian businessmen like Mr. Motala who have put up schools for my people.

I think for example of the Hare Krishna Temple and Cultural Centre in Chatsworth, the Muslim Council of South Africa and the Hindu Council of South Africa and I think of the stalwarts like Mr. Y.S. Chinsamy in particular, who is highly respected in the Zulu community and I say to the Indian community that these organisations and people like him pave the way for reconciliation between Black and Indian.

I do, however, call on the Indian community to give thought to the fact that there are meetings between Zulus and Indians and that there is contact between Indian individuals and Zulu individuals but there is very little Indian/Black community contact. Somehow the communities live apart while some leaders reach out to touch each other, but even this is hardly noticeable in the larger African and Indian communities.

I welcome all Indians present today and I also welcome all Coloured people present today. I remember that not only did King Shaka welcome Whites to his domains, but I also remember that he received them in dignity and treated them with honour. I further remember that it was the great King Cetshwayo who did so much to establish the Dunn clan and to assist them in their historically significant adaptation to Zulu society.

Here again, there are a number of Coloured leaders who have always reached out to befriend you the Zulu people of South Africa. But just as there is so little contact at community level between Zulus and Indians, there is also very little Coloured/Black community contact.

We as a people are working for national unity and I endorse wholeheartedly the view that the Prince of KwaPhindangene has expressed so frequently recently that we must establish reconciliation now in the process of bringing about change. If we do not become reconciled now we must know that it will be a lot more difficult to become reconciled after apartheid has been eradicated.

Sanctions - Economic Terrorism

Broad Black unity - and specifically Zulu unity - for me is unity needed to create the circumstances in which there can be reconciliation between the country's race groups. We have always had the heroes of white society who down through the ages have testified to the human value of Whites which is there when racism is swept away. I call on Whites - just as I call on Indians and Coloureds - to establish community contact with Zulus, and I call on Zulus to ever be ready to receive genuinely felt acts of reconciliation which come from other race groups. We need real and not token reconciliation amongst ourselves as South Africans. There are racists even amongst Zulus.

Measure all political parties and all liberation movements against the criteria of whether they unite Zulus or divide Zulus from each other. Don't ask what other people say. Ask what you in your own hearts actually know. You know that the UDF and COSATU have come into your midst to turn you against Inkatha. Why? Is it because Inkatha is led by a Zulu? I am not being Party political. I will not be drawn into Party political defence of Inkatha. Inkatha needs no protection from me. It can look after itself. I say as King that the people themselves must decide in their own hearts who is right and who is wrong.

Inkatha, as I understand it, is totally committed to Black unity based on a multi-strategy approach. Inkatha will not stand in the way of the Zulu people as the Zulu people who want to play their role to bring about the end of apartheid and to establish a new and just society. Inkatha does not swear at you because you are in KwaZulu and act as Zulus. Does the ANC encourage you to be Zulu to do your Zulu thing and to play your Zulu role in finally shaping the democracy that history has so struggled to produce in South Africa? What does the UDF say about your Zuluness? How is the UDF attempting to use your Zuluness? How is COSATU attempting to use your Zuluness?

Are some of you not beginning to be ashamed of being Zulus because the extent to which the leader of Inkatha is villified both here and abroad more than any other leader, black or white? Has this made you forget that he worked in the same capacity as the political leader of the Zulu Nation under the reign of my late father King Cyprian Bhekuzulu ka Solomon?

These organisations say you must leave your Zuluness at home when they invite Zulus to go to their meetings. They attack your Zuluness. I speak now as King of the Zulus and I say let no Party attack my people. I say to the leadership of the ANC, COSATU and the UDF, and whoever else: leave my people alone and let them do their Zulu thing so that the whole of South Africa can be liberated from racism so that we the people of South Africa can now have a multi-Party democracy.

Let the people join whichever organisation they wish to join, but I say this should not be done at the price of trampling underfoot our Zulu culture and heritage at the instance of people of other ethnic or race groups whose own heritage and culture we Zulus have never tried to trample underfoot or to challenge. Let no one challenge our right to be Zulu South Africans.

Do not turn Zulus against other Zulus for this is going to delay the whole liberation of South Africa. Look at more than a thousand of my people who have been brutally murdered in the Greater Pietermaritzburg Area, Mpumalanga, Kwamakhutha, the Greater Inanda and Kwamashu by their own people. The Chief Minister has held several Prayer Meetings in the affected areas - and I have twice gone out with the Chief Minister and members of Cabinet to the Pietermaritzburg area, both last year and this year, with a message of peace - all in vain so far.

The killing talk, the hurling of insults, the singing of vile songs about the leader of the Zulu Nation, all make up a recipe for killing and I have called this Imbizo partly to call for an end to this campaign of villification which has cost us so many innocent lives. Whatever the propaganda of these organisations committed to violence and making the country 'ungovernable' may be, it is a fact that the leader of Inkatha has espoused non-violence for decades in the true old tradition of the founding fathers of the old ANC. People who advocate sanctions do so as part of the strategy of violence. All these things are recipes for violence. This must come to an end!

Quietly I say my people, hear me. Let the people challenge Inkatha if they will. Let them challenge the ANC if they will. Let them challenge the UDF and COSATU if they will. It is the right of the people to challenge the political Parties in their midst. But remember this. Judge the political parties which challenge on the extent to which they are proud as a party of your Zuluness. Judge the political parties you challenge on the basis of whether or not they want your glorious history to disappear and to be forgotten. Challenge the political parties in your midst and ask them how they want to use your Zuluness because it is the greatest weapon you have in the pursuit of a race-free, ethnic-free, culturally harmonious diverse South Africa.

Now I make one great plea. Let all black leaders hear my message and know that we as a Zulu people have always been one with each other and will always return to being one with each other after each and every challenge to our unity. I make the great plea that we are allowed to play our Zulu role in everything that is being done. When people like Mr. Walter Sisulu emerge from a quarter of a century in jail to be received by the people, the Zulu people as Zulu people should not be excluded. I as King of the Zulus, I as

the King following in the footsteps of all our illustrious Kings who created history ever since the formation of KwaZulu by King Shaka, received not one single message about the welcoming of Mr. Walter Sisulu, Mr. Ahmed Kathrada, Mr. Andrew Mlangeni, Mr. Elias Motsoaledi, Mr. Raymond Mhlaba, Mr. Wilton Mkwayi, Mr. Oscar Mpetha and Mr. Jafta Masemola, in their public meeting that was held in the Transvaal.

My late father King Cyprian Bhekuzulu ka Solomon and my uncle Prince Mangosuthu dined in Dr. Nelson Mandela's house in Orlando with Mr. Walter Sisulu and the late Paramount-Chief of the Thembus, Sabata Dalindyebo in the fifties. I know of no single person who has campaigned for the release of Dr. Mandela and all the Rivonia Trialists more than the leader of Inkatha. Dr. Mandela has acknowledged this fact many times, even in letters, yet when his fellow prisoners are released not a word is uttered to acknowledge the campaign for their release waged so relentlessly for decades by the Chief Minister of KwaZulu. All of you have been witnesses to this for years.

I was also not told
just 5 min before - long to talk for ~.
The Zulu nation was spurned in this rejection. I was spurned in the ignoring of who we are and how we can be powerful friends and how we can add to everything that anybody is doing for any just cause.

I now say this in a measured way. I now invite Mr. Walter Sisulu, Mr. Ahmed Kathrada, Mr. Andrew Mlangeni, Mr. Elias Motsoaledi, Mr. Raymond Mhlaba, Mr. Wilton Mkwayi, Mr. Oscar Mpetha and Mr. Jafta Masemola, to sit down with my uncle, the Prince of KwaPhindangene, Mangosuthu Buthelezi, and myself to talk about the issues I raise. Let us now put Black divisiveness aside. Let us go forth as the Black oppressed to scale the very heights of achievement as we put together a united South Africa which apartheid has so attempted to keep divided.

Let us promote reconciliation between black and black and between black and white, as the time for negotiations draws nearer every day. If we are not reconciled now before liberation - I fear that we may have the terrible experience of black killing black going on even after liberation, such as we have seen in some countries in Southern Africa. It is heart-rending to me that this has already started in the areas of Natal/KwaZulu that I have mentioned. As King of the Zulus, I call on all of us to commit ourselves to peace in the KwaZulu/Natal Region and in South Africa.

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