

**Speech by J.S. Ndebele**  
**Premier: KwaZulu Natal Province in a**  
**Ceremony to Re-instate Inkosi Bhambatha**  
**kaMancinza Zondi as Inkosi of the Zondi Clan**

**11 June 2006, eMpanza, Greytown**

**Greetings**

In 1906 the institution of Traditional leadership in the colony of Natal was as described by Thompson:

"The Governor of the Colony was the Supreme Chief, vice the Queen and Empress, to whom African chiefs gave their allegiance and upon whom they depended for their position. The Native Affairs Department was responsible for the good government (or not) of 314 different tribes in the Colony .Chiefs and their headmen were civil servants of a sort ,and the traditional authority of chieftaincy was being pared down to fit into a European -style bureaucracy ...

Inkosi Bhambatha kaMancinza Zondi and many other determined leaders of the time could not accept this status quo. They asked questions in search of answers.

The 1096 Uprisings was one of the most important episodes in the history of the struggle for liberation in South Africa. It was also the last armed resistance to be mounted by rural peasants, as the struggle for liberation was to take a new turn with the formation of the African National Congress in 1912.

Inkosi Bhambatha kaMancinza Zondi emerged as the hero and center of the Uprisings. His emergence was quite remarkable because the resistance to the Poll Tax had been very complex. Further, Inkosi Bhambatha kaMancinza Zondi had been involved with disputing land dispossessions in the Natal Midlands area. Since 1890 when he was formally installed as Inkosi of the AmaZondi people on the 6<sup>th</sup> June 1890, Inkosi Bhambatha Zondi saw that his people were being systematically dispossessed of their land by the encroaching colonial system. To him this was unacceptable.

When the Poll Tax Act was passed and communicated by the colonial magistrates in 1905, Inkosi Bhambatha Zondi saw that there was something wrong with a colonial system which demands taxation without enfranchisement. The Poll Tax itself had been a consequence of a wasteful Anglo-Boer War, of 1899-1902, which when it ended, had caused an economic upset in the colony of Natal.

When the Poll Tax collections started in 1906, they were met with widespread resistance from Africans in Richmond, in Henley near Pietermaritzburg, in Maphumulo, in Nkandla, on the South Coast and elsewhere in the colony. The Uprisings actually started in Richmond on 8<sup>th</sup> February, 1906, fifteen days before Inkosi Bhambatha Zondi was deposed. Inkosi Bhambatha Zondi was deposed on 23 February, 1906 by the Governor of Natal. I read the contents of the decision deposing him.

Such was the extent of colonial abuse of the institution of Traditional leadership. The worse was to come in the apartheid era. In the 1994, a new democratic era dawned on South Africa. We live

in the age of hope and respect for human dignity. We live in the age of hope through peace. Most of what Inkosi Bhambatha lived for, fought for and died for has been achieved.

As the new democratically elected government in South Africa and in the Province of KwaZulu Natal, we owe it to the AmaZondi Community, the people of KwaZulu Natal, South Africa and the world, to say: "The freedom, the constitution, and the restoration of the dignity of everyone, which we so enjoy today, flows from the determination of Inkosi Bambatha kaMancinza Zondi, through the sacrifices he made, the harassment by the rampant colonial forces, and his being hunted down like an animal."

We are thus assembled here today to pronounce that through a transparent and efficient democratic process we hereby rescind the decision of the Governor of the colony of Natal, passed on 23 February, 1906, and by virtue of the powers vested in me as Premier of the Province of KwaZulu Natal I hereby posthumously reinstate Inkosi Bhambatha kaMancinza Zondi as Inkosi of the AmaZondi, from the 6<sup>th</sup> June, 1890, uninterrupted till his death.

Umzabalazo weMpi Yamakhanda waba umzabalazo onzulu, nonzima owawuqhutshwa ngobuhlakani obukhulu. Inkosi Bhambatha kaMancinza Zondi namanye amakhosi yayikade vele ingene yathi shi emzabalazweni wokuphikisana nokuhlwithwa kwezwe embusweni wengcindezelo yobukoloni. Futhi lapho lomthetho wentela yamakhanda uphasa ngo 1905 Inkosi uBhambatha wayengomunye owayewuphikisa kakhulu. Yena nabanye benza imihlangano yokukhalaza ezinkantolo zezimantshi, benethemba lokuthi izimantshi zazizokwedlulisa lezizikhalo ezindlini zoMbuso eMgungundlovu. Akwenzekanga lokhu, ngoba labo ababelethe izikhalo babanjwa baboshwa, abanye babulawa.

Mhla ababhikishi beboshwa eRichmond ngomhlaka 8<sup>th</sup> February 1906, kwasuka umsindo kwaba nokudubulana kwaze kwafa amaphoyisa amabili. Ngalesosizathu nje uMbusi weKoloni yeNatali wabe eseshaya uMthetho wokuthi umthetho usuzophathwa amasotsha. Ngomhlaka 23 February 1906, Umbusi we Koloni yase Natali wabhala incwadi ehliisa inkosi uBhambatha esikhundleni sobukhosi bakwaZondi.

Inkosi uBhambatha ayivumanga ukusetshenziswa .Yama nabantu bayo namanye amakhosi anjengoMehlokazulu kaSihayo Ngobese, noSigananda kaZokufa Shezi alwela inkululeko kwaze kwaba sekugcineni.

Thina-ke siwumbuso wentando yeningi sithi isikhathi sokuxhaphaza amakhosi ethu, ehliuwe isithunzi, azingelwe njengezinyamazane siphelile. Inkosi uBhambatha ume ekwehlukani kwezindlela phakathi komzabalazo omusha nomzabalazo omdala. Iqhaza lakhe lokulwela inkululeko yabacindezelwe liyohlala ligqame njalo.

Ngakho siwu Hulumeni Hulumeni wesifundazwe sa kwaZulu Natal siyakuchitha lokho okwabhalwa wuMbuso wamaKoloni aseNatali ngo 23 February, 1906. Simemezela ukubuyiselwa kweNkosi uBhambatha ka Mancinza Zondi esihlalweni sakhe sobukhosi bakwaZondi kusukela ngomhlaka 6 June 1890, kuye kufike usuku lapho uMveliqangi namathonga akwaZondi ambiza ngalo.