

relative quiet in this part of South Africa by people who think of the Zulus as being more submissive than our brothers and sisters elsewhere.

"They fail to understand that our quietness, if it can be called that, is the quietness of the strong. We understand the meaning of violence. We ourselves have been subjected to the violence of wars.

"The Battle of Blood River in 1838 did not annihilate the Zulus and they were not destroyed when they were conquered in 1879 by the full might of the British army. And before these events, KwaZulu controlled virtually the whole of Southern Africa.

"We know the meaning of war. Were we to unleash the kind of vagrant violent forces we see everywhere in South Africa, this country would never be the same again — not for us, or for our children, or for your children Dr van Zyl Slabbert, nor for their children after them..."

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Chief Buthelezi said the relative quiet of KwaZulu and Natal had to be traced to the very widespread Black view that the KwaZulu Legislative Assembly had gathered the kind of power Black South Africa needed to negotiate real change with the Government.

"There are some who actually think in the idiom that Buthelezi will keep the kaffirs of Natal quiet," he said.

"Nothing can be further from the truth. The most I can do which is at the same time the very least that I must do, is to fulfill the promises of this House and Inkatha to make progress through the politics of negotiation and the use of non-violent tactics and strategies."

He warned that lack of progress in this direction and disillusionment with the politics of negotiation would show present levels of Black outbursts in the country to be "mere dabblings" in violence.

"I have built up a very vast constituency which will not simply melt away in the face of failure," Chief Buthelezi continued.

Zulu King speaks his mind to SA leaders

His Majesty the King of the Zulus, King Goodwill Zwelithini ka Bhekuzulu, recently made history when he became the Black in South Africa to address the President's Council.

Although he is a non-political figure, King Goodwill's address carried important political overtones as he did not hesitate to lash out against the present constitutional dispensation for Black South Africans.

He declared the President's Council as "this exclusive enclave of the new constitution in which Black voices are not heard" and he called for "co-operation across all barriers."

The king continued: "In this White holiest of holy places, I speak as the head of of a disenfranchised people and I cannot hide the fact that these thoughts are crossing my mind."

He then went on to say that the beauty of the country and the development going on which he had seen as he had travelled from KwaZulu to Cape Town had deeply affected him.

"In all this I see a vast network of human interaction and human co-operation," he said.

"I see the totality of an economic system, a veritable labyrinth of coinciding concerns with success.



"Whenever I travel across our beautiful country, I wonder why we have such difficulty in producing the same labyrinth of coinciding concerns in our politics and in our social life.

"Our bridges would collapse, our roads would disintegrate and our industries would fall apart if we ran them in the idiom that we run our politics.

"I am often deeply saddened that we are much more efficient at making wheelbarrows than garnishing the goodwill that lives in the human breast.

"When I think these thoughts my heart cries out for reconciliation in this land of ours."

King Goodwill said he was not an active politician and his Royal station demanded that he stretched his arms to all people.

Technology belonged to all mankind and all those who were blind to this were also blind to the contribution that Black people had made to the development of the country.

"South Africa is one place for all its people," he said.