



UNVEILING OF THE MEMORIAL OF INKOSI ZIHLANDLO MKHIZE  
DATE: 09 JUNE 2012

PROGRAMME

UNVEILING OF THE MEMORIAL OF INKOSI ZIHLANDLO MKHIZE

Programme Directors: Inkosi EBT Mkhize and Premier of Gauteng Province Mrs Nomvula Mokonyane

11H00	: Singing of the National Anthem of the Republic of South Africa	
11H10	: Opening prayer	: The Rev Sambo
11H20	: Welcoming Remarks	: Inkosi KT Mkhize
11H30	: Entertainment	
11H40	: Acknowledgement of guests	: Programme Director
11H50	: Remarks by the Mayor	:
12H10	: Comments from Inkosi yase Makhabeleni	
12H20	: Welcoming and introduction of His Majesty the King	: Inkosi LD Mkhize
12H50	: Address by His Majesty the King	
13H20	: Introduction of the President of the Republic of South Africa	: Dr ZL Mkhize
13H50	: Keynote address by His Excellency the President of the Republic of South Africa	: Dr JG Zuma
14H00	: Entertainment	
14H10	: Presentation	
14H15	: Vote of thanks	: Mrs Pinky Mkhize

LUNCH..... LUNCH ..... LUNCH .....

Entertainment Entertainment Entertainment



## ‘(Re)discovering the Correct History’: Tradition and Custom, the Archival Record and Identity in Contemporary KwaZulu-Natal

Grant McNulty

On 9 June 2012, I drove southwards along the N2, one of the main freeways that connects Durban to the rest of the country. While this had become a near mandatory part of my research trips to Umbumbulu, the journey on that day was different. It was a Saturday morning, my father had decided to accompany me and we were en route to a high-profile Mkhize ceremony. I took the turnoff, crossed the bridge over the freeway and immediately noticed the traffic. Whereas previous visits to Umbumbulu had entailed driving along quiet, semi-rural dirt roads, the ceremony had attracted a large number of visitors. I navigated my way through a swathe of fancy German cars, mainly Mercedes-Benzes and BMWs, in some cases driven by shirtless men wearing *imiqhele*, headbands made of animal skin. While this might not seem too out of place in KwaZulu-Natal, the day’s activities were to prove more intriguing. I had been invited to the event by *inKosi* Kusakusa Mkhize, one of the Mkhize *amakhosi* in Umbumbulu.<sup>1</sup> He described the event to me as an ‘*umsebenzi wenkosi Zihlandlo*’, which suggested ritual ‘work’ (*umsebenzi*) related to Zihlandlo, one of the most important *amakhosi* in Mbo history.<sup>2</sup> What I encountered was far different and quite unexpected.

On previous visits to what *inKosi* Kusakusa Mkhize described as his kraal, which comprises three rondavel houses and an animal pen, I encountered about six people in total. When we arrived at the kraal at about 10.15 a.m., there were at least a few thousand people, a number of whom were wearing Mkhize T-shirts with different images of Zihlandlo’s face on the front and slogans such as ‘*Umlando wamaMkhize*’ (The History of the Mkhize) or Zihlandlo’s praise poems on the back. The kraal was dwarfed by an enormous white marquee and surrounded by more police and police vehicles than I had

Figure 1 (opposite). Programme for the event of 9 June 2012 overlaid on photograph of rows of seats awaiting arrival of guests. Photograph: G. McNulty

1 Terms such as ‘traditional leaders’, ‘traditional authorities’ and ‘chiefs’ are contentious and are the focus of contemporary public debate. Bearing this in mind, I use the isiZulu terms *inkosi* (chief) and *amakhosi* (chiefs) as well as the English terms: chiefs and traditional leader/s as they are used by the various subjects of my study, including government officials, local historians and incumbents of these positions.

2 The terms ‘Mkhize’, ‘abaMbo’ and the root ‘Mbo’ are used interchangeably throughout this essay. ‘Mkhize’ is used for the numerous Mkhize chieftaincies that emerged when the Mkhize reached southern Natal after fleeing from Dingane’s armies during the 1830s. ‘abaMbo’ is the *sihokazelo* (form of polite address) for the Mkhize: J. Sithole, ‘Tale of Two Boundaries: Land Disputes and the *izimpi Zembango* in the Umlazi Location of the Pinetown District, 1920–1936’, *South African Historical Journal* 37(1), 1997: 97. ‘Embo’ is a locative and denotes the place of the abaMbo or Mkhize.