

# JOINT COALITION PETITION

## ON THE CONSTITUTIONAL, HUMANITARIAN AND REGIONAL CRISIS IN ZIMBABWE

*Presented 1 July 2026*

### SUBMITTED BY THE FOLLOWING CO-PETITIONERS

Zimbabwe Human Rights Organisation (ZHRO) • Restoration of Human Rights Zimbabwe (ROHR)  
 Constitutional Defenders Forum (CDF) • Zimbabwe African People's Union (ZAPU)  
 Citizens Coalition for Change (CCC)

### ADDRESSED TO

The Incoming Prime Minister of the United Kingdom  
 The Foreign, Commonwealth & Development Office (FCDO)  
 The Commonwealth Secretariat  
 The United Nations Human Rights Council  
 The Southern African Development Community (SADC)

## Joint Declaration of the Co-Petitioners

We, the undersigned organisations, representing Zimbabweans at home and across the diaspora, present this joint petition as a single, unified voice. We come from different histories and different constituencies — human rights advocacy, the restoration of democratic freedoms, constitutional defence, the oldest liberation movement in our country, and the largest contemporary opposition movement — but we are agreed on one matter of fundamental national importance: that Zimbabwe’s constitutional order, its people, and the stability of the wider southern African region are now under sustained and accelerating threat.

**This petition is not the appeal of any one organisation. It is a coalition instrument. That we have set aside our distinct mandates to sign a single document is itself a measure of the gravity of the present moment.**

We bring before you three connected concerns: **first**, the historical roots of Zimbabwe’s crisis in the failure of the unitary, one-party-state model — a failure written most painfully into the Gukurahundi genocide against the Ndebele people; **second**, the present constitutional assault represented by Constitutional Amendment Bill No. 3 (CAB3) and the forty-six-year entrenchment of one-party rule that produced it; and **third**, the regional spillover of that crisis, now manifest in the xenophobic pressures in South Africa and the forced return of Zimbabwean citizens in large numbers.

We ask you to read these not as three separate grievances but as one continuous account: a constitutional disease, its long progression, and its now unmistakable contagion beyond our borders.

### THE PETITIONERS

The following individuals, all lawfully resident in the United Kingdom, present this petition in their own names and on behalf of the wider Zimbabwean diaspora community across the United Kingdom. Their names are recorded here not only as a matter of formal record, but as a public testament to the courage required to speak out against a regime that persecutes dissent at home and seeks to suppress it abroad. Several of the petitioners are themselves survivors of political violence, intimidation, and forced displacement at the hands of the ZANU PF regime.

#	Full Name	Date of Birth	Place of Birth	Representing
1	John Christopher BURKE (Lead Organiser)	28 November 1953	Hemel Hempstead, Hertfordshire	ZHRO, My Right to Vote, Zimbassy.org, Zexit and Take2Zimbabwe
2	Chief Felix Ndiweni	10th August 1963	Ntabazinduna, Zimbabwe	Ndebele Nation, My Right to Vote and Z-DC.com
3	Rumbidzai Themla CHIDEWU	11th June 1990	Harare, Zimbabwe	ZHRO, ROHR, CCC

4	Henry MAKAMBE	12th June 1982	Zimbabwe	ZHRO, CDF
5	Romancia CHIOMBA	18 <sup>th</sup> June 1990	Zimbabwe	ROHR
6	Nkala CANNICIOUS	24th November 1982	Zimbabwe	ZAPU, ZHRO
7	Blessing Tariro Makeyi	1 <sup>st</sup> April 1982	Harare, Zimbabwe	UK Chair CDF, ZHRO, CCC

**PREAMBLE**

We, the petitioners named above, humbly petition the Prime Minister of the United Kingdom to take urgent and substantive action in response to the ongoing and escalating assault by the Government of Zimbabwe — under President Emmerson Dambudzo Mnangagwa and the ruling ZANU PF party — upon the democratic rights, constitutional freedoms, and fundamental human rights of the people of Zimbabwe.

This petition is submitted on 1<sup>st</sup> July 2026, 10 weeks after Zimbabwe’s 46th Independence Day on 18<sup>th</sup> April 2026. That anniversary, which was once a day of genuine national pride, has under the current regime become a hollow celebration of power by an elite that has comprehensively failed the people in whose name it claims to govern. For the majority of Zimbabweans — whether at home or in the diaspora — it marks not liberation but continued subjugation.

The United Kingdom has a particular responsibility in this matter. As the former colonial power, as a member of the Commonwealth, and as a nation that has historically championed the rule of law, democratic governance, and the protection of human rights, the United Kingdom is uniquely placed — and, we respectfully submit, uniquely obligated — to speak clearly and act decisively in defence of Zimbabwe’s people.

## Part One — The Matabele (Ndebele) Nation and the Failure of the Unitary State

This Part sets out the historical foundation of Zimbabwe’s present crisis. It is a summary of the account contributed by Paramount Chief Nhlanhlayamangwe Ndiweni, Traditional Prime Minister from the Royal House Khumalo, writing on behalf of the Matabele Nation (Mthwakazi) under its reigning monarch, His Royal Majesty King Bulelani Colin KaLobengula KaMzilikazi. His full text is reproduced as the Appendix to this petition, and the co-petitioners commend it to the addressees in its entirety. The co-petitioners adopt its central premise: that the crisis of 2026 is not new, but the culmination of a structural failure built into the modern Zimbabwean state at its founding.

### 1.1 The Unfinished Business of Lancaster House

Chief Ndiweni frames the present moment as the irrevocable breakdown of the Lancaster House Agreement of 21 December 1979. Industrial-scale corruption, the collapse of the rule of law, and — decisively — the current administration’s shredding of the 2013 Constitution have, in his account, nullified the settlement on which independent Zimbabwe was built. He records that the proposition of a two-state solution is not new: it was raised at Lancaster House itself by the late Paramount Chief Khayisa Ndiweni, who warned that a unitary state forced upon two historically distinct nations risked “crafting another failed African state.” Within three years of independence, that warning was vindicated by genocide.

### 1.2 A Nation with a History and a Lineage

The Matabele Nation is part of the greater Nguni grouping of Southern Africa. Chief Ndiweni traces its foundation to King Mzilikazi of the Royal House Khumalo, who departed the Zulu kingdom in 1823 and, over a seventeen-year journey through what are now South Africa, Botswana and Zambia, built a nation by assimilation before establishing his kingdom between the Zambezi and the Limpopo by 1840. He was succeeded by King Lobengula, whose reign was overtaken by the discovery of gold, the fraudulent Rudd Concession, and the war with Cecil Rhodes’s British South Africa Company. Lobengula was never captured, killed or made to surrender; he disappeared into the landscape in 1893 — a fact, Chief Ndiweni argues, that has sustained the Nation’s sense that it was never truly defeated.

### 1.3 The Jameson Line and the Historical Two-State Reality

Central to Chief Ndiweni’s argument is that the territory was, in historical fact, **two states divided by the Jameson Line** — Matabeleland and Mashonaland — a division reaffirmed by the peace negotiated between the Matabele and Rhodes after the 1896 uprising. Even under colonial administration, he records, the two retained separate high courts, reserve banks, state houses, economic systems and traditional-leadership structures. The unitary state of 1980 was therefore an imposition upon a pre-existing dual reality, not a natural unit.

### 1.4 Gukurahundi: Genocide, Crimes Against Humanity and War Crimes

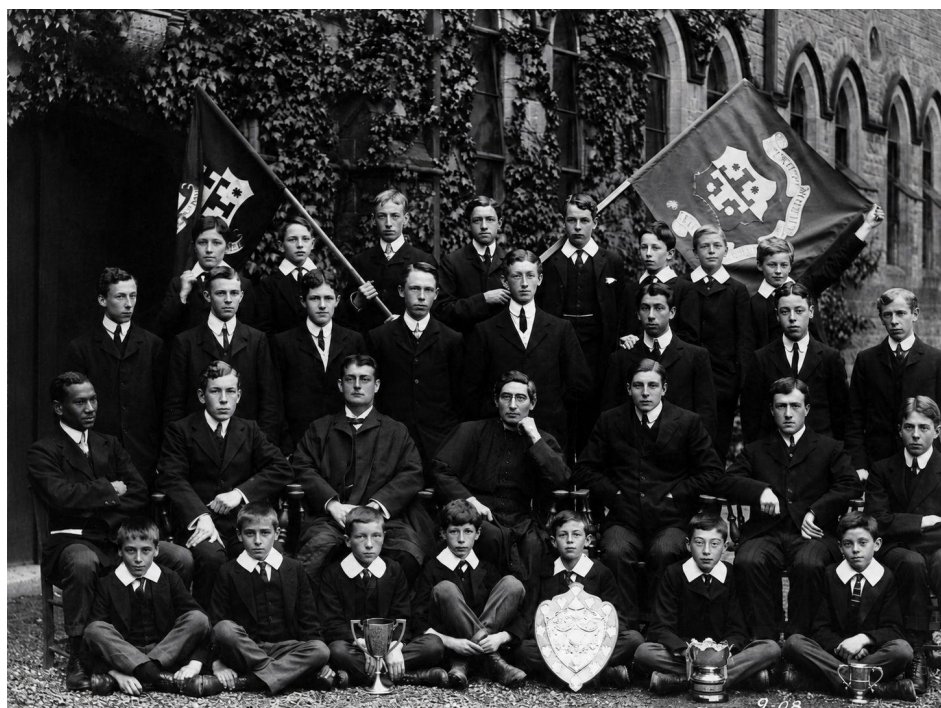
Chief Ndiweni records that within three years of independence the ZANU-PF administration unleashed, between 1983 and 1987, a campaign against the Matabele Nation that he characterises as genocide, crimes against humanity and war crimes. He cites estimates of some

40,000 killed, over 100,000 women and girls raped, over 350,000 maimed or injured, and more than one million displaced. He notes that President Emmerson Mnangagwa has been consistently identified by independent commentators as having played a central role, that the perpetrating administration remains in office, and that these crimes have never been addressed in any court of law. He rejects “constructive engagement” as political appeasement, insisting that only a proper international court process can address crimes of this gravity.

The co-petitioners adopt his essential point of **cause**: the genocide was not an aberration within an otherwise sound system. It was the instrument of a political project — the imposition of a unitary, one-party state by the destruction of ZAPU as an independent force and the subjugation of the people it represented. The genocide and the one-party-state philosophy are inseparable.

### 1.5 The Capture of Traditional Leadership and the Monarchy

Chief Ndiweni documents a sustained, decades-long effort by the administration to capture the institution of traditional leadership — in breach of the 2013 Constitution, which expressly bars traditional leaders from partisan politics — because the rural population, some 78% of the country, follows its chiefs at the ballot box. He describes the resuscitation of the Matabele monarchy: the long search through archives in Bulawayo, Johannesburg, Pretoria, Cape Town and London for the rightful heir among “the Four Boys” of King Lobengula; the June 2026 discovery at Denstone College confirming the schooling of Prince Nguboyenja (Christopher Lobengula); and the private coronation of HRM King Bulelani KaLobengula on 28 September 2018. He contrasts this with the administration’s alleged promotion of a rival claimant, Peter Zwide Khumalo, through a High Court challenge in Bulawayo, which he frames as a politically motivated attempt to install a compliant monarch.



**Denstone College, Staffordshire — September 1908.** *An African pupil is seated at the far left of the second (chair) row, among an otherwise all-white school assembly. Per Chief Ndiweni’s account, College archives identified in June*

*2026 record this pupil as Christopher Lobengula — the baptismal name of Prince Nguboyenja, one of “the Four Boys” of King Lobengula. The identification is that of the College archive and of Chief Ndiweni; reproduced here as supplied.*

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The co-petitioners draw no independent conclusion as to the identity of the pupil shown. They note only the documented fact relied upon in Chief Ndiweni’s account: that a prince of the House of Lobengula was educated within the British establishment in this period — a circumstance which, on his argument, demonstrates that the colonial authorities themselves understood the royal succession to run through “the Four Boys.”

## **1.6 The Demand: A Two-State or Strong Federal Settlement**

Chief Ndiweni’s conclusion is unambiguous. The Matabele Nation now seeks **either an independent state, or a strong federal state as near to independence as possible — and nothing in between**, with its monarch serving as a constitutional monarchy. He draws the analogy of the dissolution of the USSR into fifteen states and the emergence of South Sudan in 2011, arguing that the right to self-determination recognised by the African Union and the United Nations applies to the Matabele Nation. He stresses the position is not academic but the single most consequential political question in the country.

**The co-petitioners present this position faithfully as that of the Matabele Nation through its Traditional Prime Minister. The coalition is broad, and not every co-petitioner adopts the two-state solution as its own preferred outcome; what all co-petitioners share, and jointly affirm, is the underlying principle — that a durable settlement for Zimbabwe must genuinely devolve power rather than merely relocate it at the centre, and that the right of Zimbabwe’s peoples to determine their own future must be recognised. We do not ask the international community to impose any particular structure upon Zimbabwe. We ask that this principle, and the historical record set out in the Appendix, be given the serious consideration they demand.**

## Annex A — Precedents for Self-Governing Regions and Negotiated Settlements

The co-petitioners offer the following survey of comparable arrangements not as a prescription, but to demonstrate that devolved, federal, autonomous and negotiated-separation settlements are an ordinary feature of modern constitutional practice — including within Africa and within the very frameworks of the African Union and the Commonwealth. The recurring lesson is that the arrangements which endure are those reached by consent, referendum and constitutional guarantee, rather than by unilateral assertion or by force. It is process, as much as outcome, that determines whether such settlements bring stability or conflict.

### A.1 Devolution Within a Unitary State

**Scotland and Wales (United Kingdom, since 1998).** Following referendums, each acquired its own legislature with defined devolved competencies while remaining within the United Kingdom. Scotland held a full independence referendum in 2014 by agreement with the UK government — a model of constitutional change pursued entirely through consent.

**Catalonia and the Basque Country (Spain).** Autonomous communities with their own parliaments and, in the Basque case, distinctive fiscal powers — illustrating both the possibilities of asymmetric autonomy and, in Catalonia’s contested 2017 referendum, the dangers of pursuing change without agreed process.

### A.2 Federation

**Ethiopia (since 1995).** The most directly relevant African example: a federation expressly built on the principle that distinct nations and nationalities consent to shared statehood, with the constitution recognising regional self-government. It demonstrates that ethno-national federalism is an established African constitutional form, not a foreign imposition.

**Nigeria and South Africa.** Two of Africa’s largest states govern profound regional and ethnic diversity through federal and quasi-federal province systems. South Africa’s nine-province structure, with provincial legislatures and premiers, is a near neighbour’s working model of devolved governance.

**Germany and Switzerland.** Long-standing federations in which substantial powers, revenues and identities rest with the constituent Länder and cantons — frequently cited, including by the late Paramount Chief Khayisa Ndiweni at Lancaster House, as evidence that federalism produces stable, prosperous unity rather than fragmentation.

### A.3 Asymmetric and Associated Autonomy

**Zanzibar within Tanzania (since 1964).** The standout African precedent: a semi-autonomous territory with its own President, House of Representatives and legal system inside the United Republic of Tanzania, born from the union of two formerly separate entities. It shows that a distinct realm can retain its own institutions and identity within a larger state by negotiated agreement — a model closely analogous to a self-governing Matabeleland.

**Bougainville within Papua New Guinea.** An autonomous region that, following a peace agreement ending a long conflict, held a 2019 referendum on independence — an example of autonomy with an agreed, peaceful pathway to consider full self-determination.

#### **A.4 Separation by Negotiated Consent**

**South Sudan (2011) and Eritrea (1993).** Both became independent African states by referendum. They confirm that the redrawing of colonial-era borders by consent is recognised within the African system — while their subsequent difficulties also underline that statehood must be accompanied by genuine institution-building and inclusive governance to succeed.

**Czechoslovakia (1993).** The “Velvet Divorce” into the Czech Republic and Slovakia remains the cleanest example of a peaceful, negotiated two-state separation — demonstrating that even full division need not entail violence where it proceeds by agreement.

#### **A.5 The Common Thread**

Across all these cases, two principles recur. First, that diverse peoples can be governed durably through devolved, federal or associated arrangements that place power closer to the governed — the structural opposite of the centralised, one-party unitary state that has failed Zimbabwe. Second, and decisively, that legitimacy flows from process: the settlements that endured were founded on referendums, negotiated agreements and constitutional guarantees, while those imposed or seized by force did not. The co-petitioners commend both principles to the addressees as the proper basis for any consideration of Zimbabwe’s constitutional future.

## Part Two — Forty-Six Years of One-Party-State Philosophy and the Present Constitutional Crisis

### 2.1 The Continuity of the Project

The political philosophy that produced Gukurahundi did not end with it. For forty-six years the ZANU-PF regime has pursued, by varying means, the same objective: the permanent capture of the state by a single party. The 2017 military intervention that removed Robert Mugabe and installed Emmerson Mnangagwa did not alter this objective; it merely changed its custodian. CAB3 is the current and most brazen expression of that unbroken continuity.

### 2.2 The 2013 Constitution: A Hard-Won Social Contract

The Constitution of Zimbabwe (2013) was the product of a genuinely participatory process in which Zimbabweans at home and in the diaspora engaged extensively. It enshrined direct popular election of the President, fixed terms, a two-term limit, an independent Electoral Commission, separation of powers, and a comprehensive Bill of Rights. It is the most democratic settlement Zimbabwe has achieved. The co-petitioners are united in its defence.

The co-petitioners further note that they have developed, in parallel, a model for an upgraded constitutional framework — incorporating entrenched term limits, an independent electoral commission subject to international oversight, transitional justice for Gukurahundi, the explicit prohibition of extra-constitutional party structures such as the ZANU-PF Politburo, and the devolution of revenue and power to the provinces. That model is offered as a constructive horizon. It does not displace the present demand, which is the unconditional defence of the 2013 Constitution now in force.

### 2.3 Constitutional Amendment Bill No. 3 (CAB3): A Constitutional Coup

CAB3, advanced under the slogan “ED2030,” seeks to restructure Zimbabwe’s constitutional order to serve the incumbent executive. The legal profession, civic society, church leaders and constitutional scholars have collectively described it as a constitutional coup. In particular, the co-petitioners draw attention to the following effects:

- It removes or undermines citizens’ direct right to elect the President;
- It retrospectively extends presidential and parliamentary terms, prolonging the incumbent’s tenure without a fresh mandate;
- It transfers voter registration toward bodies under executive influence and creates delimitation and Senate appointments controlled by the President;

It breaches **Section 328(7)** of the 2013 Constitution, which expressly prohibits an amendment that extends the term of a sitting President from benefiting the incumbent.

CAB3 is also inconsistent with Zimbabwe’s obligations under Article 25 of the International Covenant on Civil and Political Rights and under the African Charter on Democracy, Elections and Governance, both of which Zimbabwe has accepted.

## 2.4 The Arrest of Those Who Read the Constitution Correctly

The clearest possible demonstration of the regime’s intent is this: officers of the **Constitutional Defenders Forum (CDF)** — a co-petitioner to this document — have been arrested for publicly identifying that CAB3 is in breach of the 2013 Constitution. They have been detained not for incitement, not for violence, but for accurately stating what the constitution says. When a state arrests its citizens for reading its own founding law correctly, the rule of law has been inverted.

*[Insertion point: details and dates of the further CDF arrests to be confirmed and added — names, dates of arrest, charges, and current status.]*

These arrests follow an established pattern documented by Amnesty International, Human Rights Watch and Zimbabwe Lawyers for Human Rights, including the assault on opposition figures during the CAB3 “consultation” hearings and the manipulation of those hearings to manufacture the appearance of consent.

## **Part Three — Regional Spillover: Xenophobia in South Africa and the Forced Return of Zimbabweans**

The crisis described in Parts One and Two is no longer contained within Zimbabwe's borders. Decades of economic collapse and political repression drove millions of Zimbabweans into neighbouring states, above all South Africa. That displaced population is now caught in a second crisis.

### **3.1 Xenophobia and Forced Return**

Rising xenophobic sentiment and pressure in South Africa — directed disproportionately at Zimbabwean nationals — is now producing the return of Zimbabwean citizens in large numbers. They return to a country whose economy cannot absorb them, whose institutions cannot protect them, and whose government bears primary responsibility for their original flight. The result is compounding instability on both sides of the border: a humanitarian emergency in the making and a regional security concern that engages SADC directly.

### **3.2 The Need for a National Repatriation and Reintegration Policy**

The co-petitioners draw the addressees' attention to the analysis published by the Zimbabwe Immigrants Welfare Association (ZIWA), calling for a national policy on the repatriation and reintegration of Zimbabwean citizens returning from South Africa. [\(ZIWA — Repatriation and Reintegration: A Call for a National Policy\)](#)

The absence of any such policy is itself a symptom of the governance failure this petition describes. A regime preoccupied with extending its own tenure through CAB3 has neither the legitimacy nor the institutional capacity to manage the orderly return of its own citizens.

## The Petition — Our Joint Requests

Wherefore the co-petitioners respectfully and jointly call upon the addressees, according to their respective mandates and powers, to:

1. **Publicly oppose CAB3.** Make clear, through diplomatic and public channels, that Constitutional Amendment Bill No. 3 breaches the 2013 Constitution — in particular Section 328(7) — and Zimbabwe’s international obligations, and that its enactment will carry consequences for Zimbabwe’s international standing.
2. **Demand the immediate release of detained constitutional defenders.** Call for the release of CDF officers and all others detained for the peaceful and accurate assertion that CAB3 is unconstitutional, and for an end to the arrest of citizens for protected political expression.
3. **Uphold and defend the 2013 Constitution.** Affirm that any constitutional change must follow the genuine, free and participatory process the 2013 Constitution requires, and reject the manufactured “consultation” already documented.
4. **Recognise the historical roots of the crisis and the right to self-determination.** Acknowledge the Gukurahundi genocide and support a genuine international-standard accountability process; recognise the legitimate traditional leadership of the Matabele Nation; and give fair and serious consideration to the historical record and the constitutional proposition set out in Part One and the Appendix — namely that a durable settlement must genuinely devolve power and respect the right of Zimbabwe’s peoples to determine their own future.
5. **Address the regional emergency.** Engage SADC and relevant agencies on the humanitarian and security consequences of xenophobia in South Africa and the forced return of Zimbabwean citizens, and support the development of a national repatriation and reintegration policy as called for by ZIWA.
6. **Enfranchise the diaspora.** Press for the restoration of the constitutional right of Zimbabweans abroad to vote — a right currently denied to the very population most affected by the regime’s conduct.

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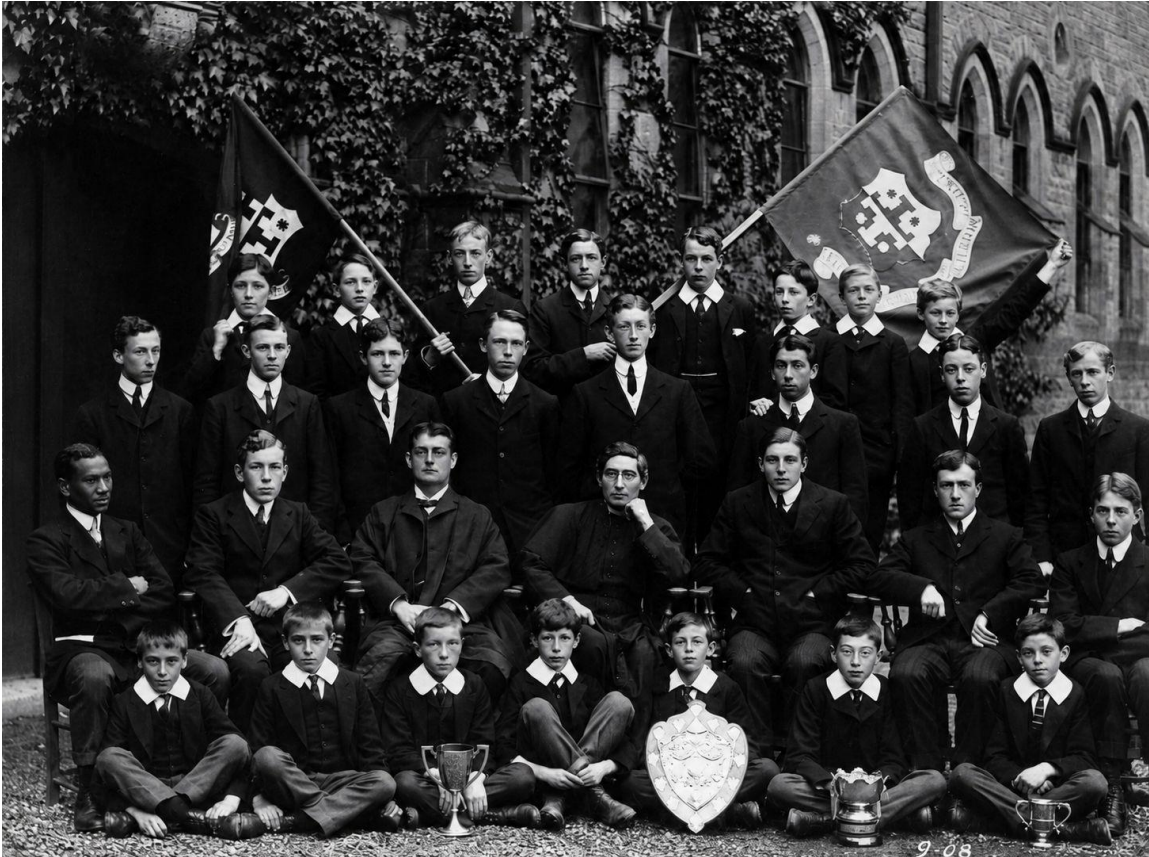
*This petition is submitted in good faith and in the shared conviction that the people of Zimbabwe are entitled to the constitution they built, the accountability they have been denied, and the stable, democratic, and federal future they deserve.*

## APPENDIX

### The Matabele Nation of HRM King Bulelani Colin KaLobengula KaMzilikazi

*A Synopsis — written by Paramount Chief Nhlanhlayamangwe Ndiweni,  
Traditional Prime Minister from the Royal House Khumalo — 1st July 2026*

Reproduced in full and unedited, as supplied by the author.



**Denstone College, Staffordshire — September 1908.** *The 1908 school photograph referred to in the text below. An African pupil is seated at the far left of the second (chair) row. Per the author's account, College archives identified in June 2026 (by Ibutho leZinkanyezi with Inkosi Nhlanhlayamangwe Ndiweni) record this pupil as Christopher Lobengula — the baptismal name of Prince Nguboyenja, one of "the Four Boys" of King Lobengula. The identification is that of the College archive and of the author; reproduced here as supplied.*

### The Matabele Nation and its People. A Synopsis

Written by Paramount Chief, Nhlanhlayamngwe Ndiweni

Prime Minister from the Royal House Khumalo

1st July 2026

The unfinished business of The Lancaster House Agreement of Rhodesia / Zimbabwe.21  
December 1979.

After 46 years of independence, the Lancaster House Agreement now begins to irrevocably break down in June of 2026, with the original “two state solution “as the only logical solution. Industrial scale corruption, complete breakdown of the rule of law and democracy, have nullified the original Lancaster House Agreement of 21 December 1979. The final straw that has put an end to the agreement is the current administration's rejection and ejection of the 2013 Constitution of the country. The 2013 Constitution was an inclusive process for all citizens culminating in a national referendum to ensure that “the voice of the people“ had been heard. Millions of citizens had helped to craft the 2013 Constitution and yet through sleight of hand, with just a few individuals, the administration shredded the whole Constitution.

The Ndebele Nation and other Nations in the country are now forced to chart a different course for self-determination. It is well to remember that the Two State Solution is not new. For it has been on the table since 1893.

The desire for self-determination amongst the Ndebele Nation is now at its strongest since 1893, as the Unitary State fails catastrophically to deliver the democracy dividend.

The Administration no longer has a political ideology or roadmap for the country. The great majority of people in the country only refer to it as the Administration and not the government because the electorate never voted it into power since the mid 1980's. For the Administration the only thing keeping it in office is the fear of having to account for its crimes, in an international court, against the Ndebele Nation. For the Zanu PF administration committed Genocide against the Ndebele Nation. The Zanu PF Administration committed Crimes Against Humanity against the Ndebele Nation. The Zanu PF Administration committed War Crimes against the Ndebele Nation. As a result of this fear of the international courts the Zanu PF administration has engaged in corruption on an industrial scale. The unitary state has cultivated and enabled this pandemic corruption.

Should one seek to understand why the Two State Solution is now the only way forward, one needs to understand The Ndebele Nation. Who are they?

This nation is part of the greater Nguni nations of Southern Africa. Their origins are from the Zulu nation in kwaZulu-Natal. The Nguni population in Southern Africa are estimated to number about 50.5 million people. In this regard they are the largest ethnic grouping in Southern Africa by far.

## **The name Matabele**

The name Matabele has a historical context. From the Sotho and Tswana languages we have “Ma “ (meaning “people” and “tebele“ meaning (referring to the ox-hide long shields they carried into battle). Hence the Matabele are “The people of the Long Shield”. In the Matabele Nation their official language is isiNdebele. A language that is almost identical to Zulu with minor differences since they emanated from KwaZulu and are part of the Nguni nations. However, the Matabele nation is a hybrid nation containing other smaller nations within it who still have retained their languages and cultures to this day.

The Matabele have had a social cultural influence into the study of entomology (insects), in that we find ants named the Matabele Ant (*Megaponera analis*). Named after the disciplined and aggressive traditional Matabele warriors. These ants are known for marching in large organised

columns and for their unique behavior of rescuing injured comrades. One may say a testament to the psyche the Matabele impis and nation instilled in the region.

## Origins Of The Matabele

In 1823, during the reign of HRM Shaka Zulu in kwaZulu there was an “Inkosi” (a Royal) by the name of Mzilikazi from the Royal house khumalo. In fact, Mzilikazi was the king of the khumalo Clan situated around the Mkhuzi river of northern kwaZulu. However, during this period HRM Mzilikazi was also a General, in the mighty army of HRM Shaka Zulu. The two monarchs were close and had a long history between them. However a difference of opinion arose between them and Mzilikazi broke away from Shaka Zulu during the “Mfcanane” period of wars and state building. He moved with his people heading due north as if into modern day southern Mozambique then changed direction and headed west.

By 1826 Mzilikazi entered the territory that would later be called the Transvaal. HRM King Mzilikazi’s nation was a military nation on the march. His governance was a military governance, building up his nation as he went, whilst assimilating other nations along the way. The operative words here are “nation building”, within a military context, as he moved with his people. For Shaka Zulu had sent two separate regiments after Mzilikazi who tried to stop him leaving the Zulu nation. Mzilikazi defeated those regiments, for he was a formidable military commander and many have stated that in this regard his military prowess was equal to that of Shaka Zulu. Although Shaka Zulu’s military was vast compared to the regiments that Mzilikazi commanded, they actually did not have fullscale war. Military clashes yes, but not fullscale war. For that would have been a blood bath which would have rocked the Zulu nation to its foundation.

In August of 1836 skirmishes occurred along the Vaal river between the Matabele and the Voortrekkers near the present-day town of Parys and Kopjeskraal. Voortrekker hunters had crossed the Vaal river into Mzilikazi’s territory. Mzilikazi had been informed about the movements of the Voortrekkers and had ordered his “Impi’s” (soldiers) not to allow them to cross the Vaal river. To this day the remains of one of Mzilikazi’s border lookout positions on a “koppie” (Hilltop) is still there overlooking the Vaal river. It is at this location that the “impi’s” skirmished and massacred the Liebenberg family, who had crossed the Vaal river, into Mzilikazi’s territory. This location is now known as Liebenbergskoppie along the Vaal river and not too far away from the rustic town of Parys. Of interest this town, Parys, is so named after the city of Paris in France because its architect stated that the Vaal River meanders, like the river Sein, that flows through Paris.

There were two young girls that survived from the Liebenberg family. One of the girls passed away due to possible malaria or similar infections. However, the other young girl survived and her name was Sarah. Sarah was taken to King Mzilikazi’s royal palace and grew up there. Years later Voortrekker family members came to Mzilikazi’s royal palace and asked to take Sarah back with them. Mzilikazi agreed but stipulated that the Voortrekkers should ask Sarah themselves if she wanted to go with them. When asked, Sarah refused to go with the Voortrekkers because she had made Mzilikazi’s palace her home. In due course Sarah would marry and have a family amongst the Matabele.

There were a number of other skirmishes along the Vaal river between the Matabele and Voortrekkers. As a result, in October of 1836 HRM king Mzilikazi sent an army of 5,000 to 6 000 impis to wipe out the remaining Voortrekkers along the Vaal river. However, the Vaal river was in full flood and had risen considerably. The Voortrekkers took advantage of this and made a laager (46 wagons made into a circle) on the top of a koppie.

A koppie that was situated within the bend of the meandering Vaal river on its convex shore. This meant that the koppie was now surrounded by the deep Vaal river on all sides except on one narrow side. On this one accessible narrow side, there were other koppies on either side, making a narrow funnel effect. It was through this narrow funnel that allowed anyone access to the Voortrekker koppie, which was nearly surrounded by the raised Vaal river in flood.

The Voortrekker leader Andries Hendrik Potgieter commanded the Voortrekkers on this koppie and in this battle, which would become known as the battle of Vegkop. Vegkop is located 25km from Heilbron. Potgieter's rifles were all aimed down the funnel of land leading to their koppie. The Vaal river protected the Voortrekkers on their flanks and rear. The Matabele charged down the funnel of land from the other end, trying to reach the voortrekker koppie with its laager of wagons. It very quickly became evident that Mzilikazi's impis would not be able to reach the Voortrekkers and so the Voortrekkers won the day as the impis marched away. Taking away with them the Voortrekker cattle they had found on the banks of the Vaal river.

## **The Meeting of the Matabele Nation and Afrikaner nation in April of 2026 near Parys**

In April 2026 the current Monarch of the Matabele Nation, HRM King Bulenani Colin KaLobengula KaMzilikazi, sent a sizable delegation to Parys to meet the Afrikaner nation there. Amongst the delegation were a number of Princes from the Royal House Khumalo. The delegation was led by the king's Paramount Inkosi (Chief) who is also the Traditional Prime Minister from the Royal House, Nhlanhlayamngwe Ndiweni of Ntabazinduna (name of jurisdiction meaning "Mountain of the Chiefs"). The ancestor of Inkosi Nhlanhlayamngwe Ndiweni, was Kondwani (Gondwani/Gundwane) Ndiweni, who commanded one of the big impi regiments that charged against Potgieter. This delegation from the Matabele Nation met with the direct descendent of the leader of the Voortrekkers of 1836 Andries Hendrik Potgieter. They also met the direct descendants of the Liebenberg family of 1836.

The Afrikaner community there came out to greet and welcome the Matabele delegation. The meeting had been organised by the inter-denomination church community and organisations dealing with reconciliation. There were also historians from the Matabele delegation and also from the Afrikaner community. It was a two-day event that began with a walk along the various battlefield locations there, between the Matabele and the Voortrekkers / Afrikaner. Each side explaining various aspects of each location from their historical perspective. Providing flesh to the bone of what had occurred at each location.

Each providing a background to why certain events occurred. For they were all walking in the footsteps of history. What came out was actually how similar they were. Prayers were done at each site and a large cross was erected at one of the koppies overlooking the Vaal River.

On the second day they had a full day of prayer and reflection at one of the local churches. After midday the whole delegation walked to the local museum, that contained a great deal of material from that period. Indeed, the house itself was the actual period house where Andries Hendrik Potgieter lived. Contained in it were many of his personal belongings. In addition, there were also many period items from the Matabele. The curator of this archive was the direct descendant of Andries Hendrik Potgieter. Speeches were made and gifts were extended and the whole two-day event was recorded on video and also published in the local press.

The day concluded with a big braai (barbecue) and jugs of beer with a lot of singing and dancing.

Of profound interest is that this meeting occurred during a period when the South Africa of 2026 was going through profound social upheaval. Xenophobia or rather afro-phobia has swept across the country bringing hatred to the body politic. Yet here were the Matabele and descendants of the Voortrekkers, the Afrikaners, beginning the process of reconciliation and finding each other. Both sides agreed to continue engaging each other and agreed to make this an annual event. One cannot change history however one can adjust the present in order to mold the future.

### **HRM King Mzilikazi continues with his journey into what would later be called The Freestate and the Transvaal**

There were many other skirmishes and battles between the Voortrekkers and the Matabele in this region. The Matabele nation was establishing itself in this region. However HRM Mzilikazi and his nation were on a slow nomadic movement due north looking for a place they had been told about by Robert Moffat. This place was on an open flat plane with one flat topped mountain on it. It had sweat veld grazing that was ideal for the large herds of cattle the Matabele had.

Due to various matters that cropped up now and again, this slow nomadic movement would now and again be diverted from its course. Meaning that Mzilikazi would establish his royal palace at a particular location for a number of years and then move on. He would also leave some of his people at that location. For example, the Administrative capital of modern day South Africa, at The Union Buildings in Pretoria, is actually situated on one of King Mzilikazi's Royal Palace locations. A matter which no doubt will be discussed with the South African government both at local Provincial level and indeed at national level. It is hoped that there will be no need for the matter to be escalated to the legal arena. For the historical evidence is clear, as has already been alluded to by the previous South African President Jacob Zuma.

There are many historical events that occurred during Mzilikazi's travels in this region that could fill volumes of books. When Mzilikazi reached the Limpopo river, he split his nation in order to enhance his chances, of finding this flat topped mountain in the middle of a flat plain. The bulk of his Matabele nation he placed under his Nduna Nkhulu, (Senior Chief/Royal Prime Minister) Paramount Chief Gondwane Ndiweni. In that regard he gave Gondwane Ndiweni the following regiments to go with, (these regiments were named by the areas the impis came from in kwaZulu), Mzinyati, Nkenankena, Uyengu, Matshetje, Godhlywayo, Zinkondo, Ngwekwe, Sipezi, Insingo, Gibbeklexu, Makanda. Gondwane Ndiweni was instructed to head straight due north. HRM Mzilikazi would head due west with the following regiments, Mhlandhlela, Isizinda, Amambambo, Msizi, Ilanga, Mfagoqeba, Nkani, Khumalo, Mpongo, Magoko. The list of the regiments is not exhaustive as there were many more.

During this period Mzilikazi had already passed parts of Eswatini and Mozambique. He now went into parts of Botswana, Namibia and Zambia. On reaching that part of Zambia the high tsetse fly infestation (transmits sleeping disease in humans - Trypanosomiasis) of the area caused him to retrace his journey back down into what is now called Zimbabwe. HRM king Mzilikazi was one of the most traveled monarchs of the Southern African region. It therefore is not surprising that the Matabele Nation are an amalgamation of smaller nations that joined Mzilikazi on his journey in the region. Many Clans and surnames that are found in present day South Africa are also found amongst the Matabele Nation.

Gondwane Ndiweni found the lone flat-topped mountain surrounded by open plains. The mountain would be later named by the Matabele as "Ntabazinduna". A year or so later HRM Mzilikazi then joined Gondwane Ndiweni and the Matabele nation at Ntabazinduna.

However even this reunion would be full of drama and intrigue. HRM Mzilikazi had left kwaZulu in 1823. He arrived at Ntabazinduna mountain in 1840. He had been on the road for 17 years!

HRM King Mzilikazi proceeded to establish his kingdom in Matabeleland giving him immediate authority over the land between the Zambezi and the Limpopo. However, because he left some of his people where he traveled, particularly in South Africa, one may say his influence stretched hundreds of miles all the way back to Pretoria. When Mzilikazi left Shaka Zulu in 1823, he was coronated (of a new nation that would be later called Matabele or Mthwakazi) by the Amangwe nation (a clan within the Zulu nation from the area of Vryheid in kwaZulu) who were with him as he began his journey. Hence when he entered the area of Transvaal in 1826, he was a full monarch and thus became the monarch of the Transvaal area.

In this regard he secured his kingdom of the Transvaal by building three military strongholds and palaces. The largest of these strongholds was at Kungwini situated at the foot of the Wonderboom mountains on the Apies river, just north of present day Pretoria. Another stronghold was situated at Dinaneni just north of the Hartbeesport dam. The third stronghold was Hlahlandlela in the territory of Fokeng near Rustenburg. Rustenburg still resonates with the Royal House Khumalo to this day with the name HRM Mzilikazi and his son Nkulumane still used to name roads, schools and other locations.

Mzilikazi's reign once settled was full of intrigue as he cultivated and lead this commonwealth of nations called the Matabele Nation.

HRM King Mzilikazi was born around 1790 in Mkhuzi northern KwaZulu. He passed away on the 9th September 1868. As the monarch of the Matabele Nation he had reigned for some 45 years, since he had left HRM Shaka Zulu to begin his travels and to build his nation in 1823. However King Mzilikazi's father HRM Matshobane KaMangethe was assassinated by his father-in- Law the Ndwandwe King HRM Zwibe in about 1820. Mzilikazi would have taken over his father's throne immediately on the death of his father in 1820, thus adding three more years as a monarch. Even though these three years were only for the Khumalo clan in Mkhuze.

In 1867 a year before Mzilikazi died, gold was found in Matabeleland. So in 1868 when the new king Lobengula was crowned, there was tension in the air from the geopolitical world. The discovery of gold would cloud Lobengula's reign as the international arena came to Matabeleland.

In 1870 Lobengula signed the Tate River Concession with Sir John Swinburn's London and Limpopo mining company. However, mining only really began in 1890. Later a team from Britain (Francis Thompson, Charles Rudd and Rochfort Maguire) approached King Lobengula for mineral mining rights. However, the king was reluctant. The king's physician, Leander Starr Jameson, (a qualified medical doctor whom the king trusted) successfully treated the King for gout. Jameson was persuaded by the British team, to convince the King to grant them mining rights. The only condition asked by the British team was that the King should not give the Boers (Voortrekkers/Africaners) and the Portuguese any mining rights. However, the terms of the contract were very damaging to the Matabele nations.

King Lobengula then sent his emissaries, Mletshe Ndiweni (aged 60) and Babyane Masuku aged 75) who were accompanied by Colenbrander (translator) and Maud to the United Kingdom to meet Queen Victoria. Having left kwaBulawayo in late November 1888, then boarding the train at Kimberly. They arrived in Cape Town but were delayed there for two weeks. Eventually they boarded the ship named The Moor, which was a steamer and not powered by sails. They arrived in London in late February 1889 and were there in the United Kingdom for the spring and early summer.

They arrived at the port of Southampton but were delayed by Alfred Beit's associates in a sting operation to frustrate their mission. The sting operation worked and the mission was not successful in engaging directly with Queen Victoria. For they were hiding from Queen Victoria and both Houses of parliament, a corruption so vast that it would destroy the Ndebele kingdom. King Lobengula formally protested the Rudd Concession to Queen Victoria on the 23 April 1889. King Lobengula stated that he would not recognise the Rudd Concession because he was tricked. The Rudd Concession had been signed on 30 October 1888.

It is reported that during this matter of the Rudd Concession HRM King Lobengula told the story of The Fly and the Chameleon. The king said "Did you ever see a chameleon catch a fly? The chameleon gets behind the fly and remains motionless for some time. Then he advances very slowly and gently, first putting forward one leg and then the other. At last, when well within reach he darts his tongue and the fly disappears. England is the chameleon and I am that fly". These were prophetic words by King Lobengula because at the end of his reign he would just "disappear". For he was never killed, arrested or captured. He just disappeared into the African vegetation. Strangely it is this disappearance of King Lobengula that has left a residue of boldness and determination in the Ndebele nation to this day. That they were never actually defeated because their monarch was never arrested, captured, killed or executed.

The Colonial Administration in Mashonaland was in financial difficulty. In October 1891 Cecil John Rhodes (Prime Minister of the Cape Colony from 17 July 1890 to 12 January 1896 and who was also its founder. He was also the South African managing director of the British South African Company BSAC), made a visit to Salisbury Mashonaland. He had discussions with Leander Starr Jameson, Chief Magistrate of Mashonaland from 18 September 1891 to 7 October 1893. Jameson was also by profession a qualified medical doctor, who managed to treat HRM King Lobengula of his gout. For this service the king made him one of his indunas (chiefs). During the discussions between Rhodes and Jameson in 1891 it became apparent how deep the financial crisis was in the Salisbury Administration.

## The wire telegraph wire cutting incidents

The cost of the colony's police service alone amounted to £150 000 a year. The Imperial Authorities insisted that the BSAC retain such a service and to this end the Imperial Office was adamant. Both Jameson and Rhodes realised that the Colonial Office would be unlikely to consent to the disbandment or reduction of this police force, unless assured that there was something there to take its place. After deliberations it was agreed that a volunteer force, would be raised in Salisbury enabling them to reduce the police from 650 down to 150, to be effected by the end of 1891.

On 19th December 1892 Jameson wired C.R.Vigers at Victoria and asked him to send Lieut Chinery, to search the kraals (African homesteads) near where a telegraph pole had been broken at Naka Pass. It is recorded that the tribesmen when questioned about the wire thefts, respond and say local chiefs Chakala and Mazererra were behind the thefts. HRM Lobengula would later state that there were no such chiefs in his jurisdiction. Jameson then wired HRM Lobengula to say he was sending Captain Lendy with a small escort to him in kwaBulawayo. Lendy would bring a letter, detailing Jameson's thoughts about the wire thefts. Captain Lendy arrived late in kwaBulawayo on 23rd January 1893 due to the river floods. On the same day he translated Jameson's letter to the king. Jameson stated that he was sure that the King had no knowledge about these wire cuttings. However, he asked the king to ensure that his people remained on their side of the line (border) as the King had laid down.

The King stated that he had no knowledge about the wire cuttings. He also stated that there were no Nduna's (chiefs) by the names of Chakala or Mazererra. The king enquired about the thousand Martini-Henery rifles he was owed by Jameson. The King was very keen to avoid misunderstandings between the two administrations. The King also asked Jameson to stop his people pouncing the hippos, in his kingdom. Captain Lendy then writes and says that he informed the King, that Jameson's administration would take responsibility for investigating any future such incidents.

Captain Lendy then returned to Victoria where he would later become Magistrate of the town.

Then the BSAC agent in Bulawayo, Johann Colenbrander, reported to Jameson that it was good that he, Jameson, had sent a delegation to King Lobengula. That the king had told him how anxious he was, that they should live in peace. The King stated that "If the doctor (meaning Jameson) does not tell me, how should I know of my people's misdeeds?"

In May of 1893 there was a second telegraph wire breaking incident that occurred. This came to light when news reached the Royal Palace kwaBulawayo that the settlers had seized cattle belonging to HRM Lobengula and had arrested two tribesmen. HRM Lobengula was enraged with the seizure of his cattle and wired Jameson

"Now I want to know whether it is right that you should punish these people without knowing for certain that they are the real offenders. In any case, why should you seize my cattle - did I cut your wires? It is your excuse, you accuse my people of doing this, when probably the damage was done by some of your discharged men from your police force....

On the 19th May Jameson informed the king that he was sending the cattle back to the king at Tuli. For he had established that a local tribesman by the name of Gomalla had cut and taken the wires. When he was apprehended at his kraal he had some cattle there. Jameson's men had fined him a number of cattle, for the offence and took the cattle that were there in the kraal. Gomalla did not tell Jameson's men that the cattle in his kraal were not his, but actually belonged to King Lobengula. Hence Jameson's return of these cattle to king Lobengula.

Both wire cutting incidents had been resolved amicably. They showed that the BSAC and the Matabele Kingdom were working well.

In June of 1893 there were a number of raids that Lobengula's impi's, carried out around the Victoria area. Some of the raids were to the Bere people. It turns out the Bere people were stealing the king's cattle. A number of small impi's of 40 to 70 men were sent out to get the king's cattle back. However, the izinduna (chiefs) of Lobengula were not satisfied with this. For they saw this as a breakdown of Law and order. That their king was not being respected and his authority was being questioned. On the 28th June 1893, Colenbrander was not in kwaBulawayo. As a result, King Lobengula sent for James Dawson and instructed him to write to Lendly in Victoria. Informing Lendly that a sizable impi patrol would be coming to the area around Victoria, in order to assert the king's authority over the Bere people that lived there. Since these people were the king's subjects. For the Bere people had been stealing the king's cattle. The settlers are asked to understand this has nothing to do with them and for them not to oppose the impi patrol in its work. Further to this the settlers were informed, that if the people who have committed these stocktheft offences have taken refuge amongst the settlers, the settlers should give them up for judgement and punishment.

The next day Colenbrander returned to kwaBulawayo. Copies of King Lobengula's letter written by James Dawson are sent to Rev. J.S Moffat, Lendly and Jameson. The king is explicit in that Bere's people had stolen his cattle and as a result he will send a large impi force to punish Bere and others involved. Further to this his people have strict orders, not to annoy any settlers they may come across. For His Majesty has no hostile intentions against them.

## **War between the settlers and the Matabele Nation**

In July 1893 the large impi arrived in the vicinity of Victoria to effect the king's authority upon his Bere subjects. With regret during the period, from July to October 1893, there would be a catalogue of errors between the Matabele and the settlers, emanating from differences of culture, customs, translations and different legal systems. These errors eventually led to war between the settlers and the Matabele.

At the heart of these matters was the border between the settlers and the Matabele nation i.e. The Jameson line. October 1893, saw the outbreak of war between The Matabele and the British South African Company (BSAC). The first battle was at Lalaphansi in the Midlands, where the small Matabele force was overrun by the advancing BSAC force. Then on the 25th October 1893 followed the Battle of Shangani at Bhonko. The BSAC (Commanded by Major Patrick William Forbes who also had British South African Police Troopers "BSAP" and African auxiliaries) had the Maxim machine gun. Forbes' column had about seven hundred BSAP, 200 rifles, five Maxim machine guns and two cannons. King Lobengula's generals, Manonda Tshabalala

(Commanding the Insukamini Regiment) and Mjaan had 5500 impi's under their command. The Impis were armed with assegais (stabbing spears) and Martini Henry rifles. This was the very first use of the Maxim machine gun in the world, in a war situation and it was devastating. The Matabelele suffered heavy losses of about 1,500 impis. A week later on 2nd November 1893 the Matabele attacked Forbes at Bembezi (Gadade). At this battle king Lobengula's general, Mtshana Khumalo commanded the Imbizo regiment. The Imbizo regiment was King Lobengula's crack regiment. About 2,000 Matabele rifle men and 4,000 impis. The Maxim machine guns once more inflicted heavy casualties amongst the Matabele of about 2,000.

When news reached king Lobengula about the outcome at Gadade he was concerned. Gadade was only 23 km from his royal palace in Bulawayo. The king then ordered Sivalo Mahlangu to torch the royal palace at kwaBulawayo and then the King left with his impi's that were stationed there. On the 4th of November 1893 Forbes force arrived at the still burning royal palace of king Lobengula. However, Forbes was determined to capture King Lobengula and so set off after the king with a 34 man patrol. Included in this patrol was Major Allan Wilson. It was at Pupu in Lupane that Forbes caught up with king Lobengula. General Mtshane Khumalo had rallied the remaining Matabele forces. The Matabele were waiting for Forbes patrol. When it arrived the whole patrol was wiped out. HRM king Lobengula continued and disappeared into the African landscape.

### **The Matabele rebel and the reaffirmation of Two States and its border “The Jamerson Line“**

It was the Battle of Gadade that brought the Matabelele Kingdom to an end. However, it was the disappearance of King Lobengula after the Battle of Pupu, that ensured that the Matabele nation would continue. In this regard on the 20th March 1896 the Second Matabele uprising occurred in Matabeleland. Hundreds of settlers lost their lives during this uprising until Cecil Rhodes was able to organise a ceasefire with the impi's at a meeting in the Matopos Hills. For the impis had now changed tactics and were engaging Rhodes using guerrilla warfare. A form of warfare that could have lasted for decades and which Rhodes was not equipped or resourced to fight. Hence Rhodes requested to meet Izinduna's (Chiefs/Generals) at the Matopo's Hills for peace negotiations. It was a stalemate, hence no one was surrendering but rather how could the two peoples live together, alongside one another.

It is this peace agreement and ceasefire between the Matabele and Rhodes that in essence made Rhodesia split into two countries. This two-state reaffirmation also further confirmed the two-state principle that was originally there, as defined by the Jamerson Line.

The foundation of the two separate countries of Matabeleleland and Mashonaland was defined by the Jameson Line. This was the border between these two countries. This border ran north south. At its northern point it began on the Zambezi river, where Kariba Dam is today. The border then heads due south along the Sanyati river (going upstream) into the Umniati (Munyati) and then onto the high plateau through the grazing lands of HRM king Lobengula called eQweqweni (now a town called Kwekwe), then into the Shashe river and Tokwe river (Runde) and straight into the northern part of Triangle into Mozambique, where the Save river joins. The following modern towns and cities along the border were within the kingdom of Lobengula, Kwekwe, Gweru, Zvishavane and Rutenga.

However, looking at the demographic of this region we find the Soshangana nation. They are part of the greater Zulu nation as are the Matabele nation. Soshangana kaZikode (1780 - 1858), born Soshangana Nxumalo was its founder as he led his people out of kwaZulu. It became known as the Gaza Empire. The Royal House Khumalo of the Matabele Nation married a number of Princesses from this Nation. They have similar language, culture, traditions and customs, hence the Royal marriages. This Soshangana nation is also found across the border here in modern day Zimbabwe, Mozambique and South Africa, where these three borders meet. In this region the Jamson line border should have curved northwards, including the modern towns of Masvingo, Triangle Nandi Mill, Chiredzi, Birchenough Bridge and Chipinge, so as to include the Soshangana Nation. The litmus test as to whether this should have been the case, is that the Soshangana Nation also suffered the Genocide, that the whole Ndebele / Matabele nation suffered in the period 1983 - 1987.

## **Southern Rhodesia and Rhodesia are born Leading into the Bush War/war of Liberation**

By 1897 the settlers had taken over all of the land between the Zambezi river and the Limpopo river. The Land became the British Colony of Southern Rhodesia named after Cecil John Rhodes.

In November of 1965 the white-minority government of Ian Douglas Smith declared independence from Britain, in order to stop the immediate transition to black majority rule. This declaration became known as the Unilateral Declaration of Independence UDI.

The declaration of UDI triggered the war of independence that lasted for 14 years. The Rhodesian forces fought against the black African Zimbabwe People's Revolutionary Army, ZIPRA (1964 - 1980). This was the military wing of the political party Zimbabwe African Peoples Union, ZAPU. The Rhodesian forces would later also fight against the Zimbabwe African National Liberation Army ZANLA forces (1965 - 1980). This was the military wing of the political party Zimbabwe African National Union, Zanu. These black African forces began as ZIPRA. This included all of the African nations within the country. However, in 1965 Robert Mugabe and others decided to withdraw from ZIPRA, based upon tribal lines and formed ZANLA.

As a result, whilst ZIPRA and ZANLA fought against the Rhodesian forces, ZIPRA and ZANLA forces also fought against each other in the bush.

The split within ZIPRA into ZIPRA forces and ZANLA forces, was based upon tribe. ZIPRA forces remained mainly a Ndebele / Matabele force. Whilst the ZANLA forces were mainly Shona.

ZIPRA (mainly Matabele) and ZANLA (mainly Shona), fighting each other with AK47's and grenades in the bush, was an alarm bell warning that would be ignored, to the detriment of the country.

## **The Lancaster House Conference of 1979 in London**

The international arena applied pressure and sanctions until there were talks between all parties at the Lancaster House Rhodesian Conference of 1979. This resulted in a ceasefire to the war leading to a transition to majority rule. The country officially gained internationally recognised

independence as Zimbabwe in April 1980. The UDI of Ian Smith resulted in Rhodesia not being recognised as a country by the United Nations and other formal international organisations.

However, during the Lancaster House Conference, the Paramount Chief of the Matebele Nation, Inkosi Khayisa Ndiweni raised the matter of two States. That, the two revolutionary parties sitting at the Lancaster house, ZAPU and ZANU, were based upon tribes. That their respective military wings ZIPRA and ZANLA had been fighting each other tooth and nail during the war. That, in 1897 the British Empire found two separate states in that part of Southern Africa. States with smaller Nations within them. These two larger States were Matabeleland and Mashonaland. The Chief stated the following ;-

- These peoples were originally ruled separately by HRM King Mzilikazi and then HRM King Lobengula who succeeded him
- That the settlers took control of Mashonaland whilst Matabeleland remained as a kingdom under HRM King Lobengula
- That even after 1897 when the settlers took control of the whole area the two state system remained there there with;-
- Two High Courts
- Two Reserve Banks
- Two State Houses
- Two different economic systems
- Two different Traditional Leadership Systems
- Mainly two different cultural, traditional and practices system
- Mainly two different ways of life and value systems

The Paramount Inkosi was greatly concerned about the viability of this new Unitary State called Zimbabwe that was being formed at the Lancaster House Conference. Whilst understanding the views of the government of the United Kingdom, under Prime Minister Margret Thatcher. Its need to expedite the resolution of the Rhodesian Crisis should not blind it to the inherent dangers to this process, said Paramount Chief Khayisa Ndiweni. That in our haste we may be crafting another failed African State he had said. With regard to a possible Federal State, Paramount Inkosi Ndiweni had support from the likes of West Germany, the United States and other nations that had embraced a Federal form of government.

A year before the Lancaster House Conference, November 1978 Paramount Inkosi Ndiweni had formed the United National Federal Party, UNFP. In the 1979 elections before the Lancaster House Conference the UNFP won 9 seats in parliament. All from the Matabeleland Region. However, in the 1980 elections the UNFP did not win any seats as the ecstatic euphoric wave of nationalism swept in with ZAPU and ZANU. Indeed, with the whole world keen to see the end of Ian Smith UDI and independence coming to a new African country called Zimbabwe.

With regret within three years of this independence, genocide had arrived to this independent country called Zimbabwe, 1983 - 1987. Paramount Inkosi Ndiweni had been proven right, with regard to his concerns. In the Matabeleland region to this day across all political parties there is

one phrase is enunciated in unison every day i.e. (If only we had listened to Paramount Inkosi Ndiweni). Every year this phrase grows louder and louder and louder.

## **The Genocide against the Ndebele nation Crimes Against Humanity against the Ndebele Nation War Crimes against the Ndebele Nation**

Three years after independence guns sounded in the Matabele Region of the country. The Zanu PF government unleashed Genocide, Crimes Against humanity and War Crimes against the Matabele Nation (1983 -1987). A number of reports have been concluded and they estimate that 40,000 Matabele people were slaughtered, over 100,000 Matabele girls and women were raped, over 350,000 Matabele people were maimed and injured and over One million Matabele people were displaced. The Zanu PF government that committed these atrocities is still in office to this day. The current President of Zimbabwe, Emmerson Dambuzo Mnangagwa has been consistently identified by independent reporters and commentators as having played a vital role in these atrocities. As a result, these atrocities have not yet been addressed in a court of law.

Of great concern regarding these atrocities is that it is only a totalitarian state that can keep the lid shut on this boiling pot. The water is still in the pot. The water is still bubbling away. What happens when the lid is removed from this pot? In all historical examples the pot immediately boils over. Some have advanced the notion of constructive engagement with the Zanu PF Administration. This is a misguided approach that has absolutely no prospects of success at all. It amounts to political appeasement that is quite dangerous. For political appeasement always ends in tears for all concerned. The policy of constructive engagement is wrong as it would have been akin to deploying that same policy in the days of Pol Pot of the Khmer Rouge.

No amount of constructive engagements will make the crimes of Genocide, Crimes Against Humanity and War Crimes against the Ndebele Nation go away and disappear. The Zanu PF administration continues to try to whitewash these crimes. The Zanu PF Administration has been systematic in trying to destroy whatever evidence it comes upon, of these crimes. But all of this is futile. For there is only one way for these crimes to be addressed and that is through a proper international court process. This is the moral and acceptable way of dealing with such crimes. Any other strategy or attempt is disingenuous.

The Genocide, Crimes Against Humanity and War crimes perpetrated by Zanu PF upon the Matabele Nation have been akin to placing logs into a raging fire. A fire upon which there is a boiling pot. The continued marginalisation for some 46 years, of the Matabele Nation has additionally had the effect of placing even more logs onto that same fire.

## **The question of the self determination of the Matabele Nation and other Nations within Zimbabwe.**

We are now in the year 2026. The subject of a Unitary State for Zimbabwe is now a hot potato. The passage of time has not placated the Matabele Nation with regard to its desire to be a state (Federal State or independent State). Indeed the Zanu Pf government's systematic marginalisation of the Matabeleland Region (for 46 years) has only served to exacerbate the situation and elevated this desire for the self determination of the people". The current situation of the Matabele Nation has all the ingredients that lead to the break up of the USSR.

The USSR was formed on 30 December 1922 after the 1917 Russian Revolution. By land mass the USSR was the largest country in the world and the third most populous. However due to corruption, economic stagnation and the failure of the many attempted reforms (perestroika), in December of 1991 the USSR broke up, into 15 States (Armenia, Azerbaijan, Estonia, Georgia, Kyrgyzstan, Latvia, Moldova, Russia, Turkmenistan, Ukraine, Uzbekistan). The USSR was only in existence for 69 years.

Hence if one accepts that a country like Estonia or Georgia had a right to self determination from the USSR, then one must also conclude and accept that the Matabelele nation has a right to self determination from the ZanuPF administration. Since 1945 the world map has changed from having only 60 sovereign states to having 193 Member States at the UN. The newest country is on the African continent and it is South Sudan 2011. Not breaking away from a colonial power but rather accepting that colonial political borders, did not fit into African ways of life. For instance, a colonial political border that cuts a village in half. The Matabele Nation are seeking a strong Federal State that is as near to independence as one can get or an independent State and nothing in between. Their monarch will be a constitutional monarchy.

### **The monarchy of the Matabele Nation and matters of succession to the throne**

What of the monarchy of the Matabele Nation one may enquire. When HRM King Lobengula disappeared in 1893 after the battle of Gadade, the Cecil Rhodes Administration of the BSAC was worried that the Matabele may rise up again. After all they had got to know the Matabele fairly well by then and knew that they were a military nation. The Cecil John Rhodes Administration also knew the Royal House Khumalo very well indeed and also the whole Matabele Traditional structure.

At one point, relations between King Lobengula and the settlers had been cordial. As a result, King Lobengula had made Jameson one of his Induna's (Chiefs) for treating him from gout. There was a closeness there and the Cecil Rhodes Administration of the BSAC knew the Royal family well. There was no distance between them.

As a result of this closeness, the BSAC knew the Children in the Royal house and also the many wives, having been introduced or told about them. They learned about the customs and traditions and inevitably they would have asked how the throne succession was done. Indeed, who would be the likely heir apparent after King Lobengula. At that stage there was nothing wrong. There were no tensions or hostilities yet.

Cecil John Rhodes, Jameson and the BSAC Administration knew the succession process of HRM King Lobengula and who were the children in line to ascend the throne. For Rhodes this information was vital, in order for him to protect his considerable financial interests in the country and region. This was business.

This information would have been double and triple checked by the BSAC Administration, with elders within the Matabele Nation and indeed even with the Izinduna's (Chiefs).

The postulation that some commentators have advanced is that the BSAC Administration did not know the rightful heir apparents to the King Lobengula throne. This is misguided and does not hold up to scrutiny. For there are just too many facts that rebuff that postulation.

## Beyond Primogenous

The Matabele were a military nation and as such there was order to everything they did. Likewise, there was order to the process of succession to the throne. Succession to the throne amongst the male possible heir apparents is not just primogenous (ie first born is the automatic heir apparent). It is far more complex than that. On occasion the King/Chief may have six queens. As fate would have it, the sixth queen may be the youngest and most recent to join the Royal House. However, she may have been sought, propositioned and chosen for the King by the nation, as the “umazala Nkosi” (She who will give birth to the future king/Chief). Her “lobola” (dowry) would have been paid by the nation and not the King or Royal House. In such a situation, her male children would be the heir apparents to the throne, even though the other five queens probably had children much older (eg 10 – 20 years older), than queen number six’s children. Queen number six was chosen by the nation in order to make strategic alliances with other Royal Houses and nations.

There are many other reasons as to why the first born male child may not automatically qualify to be the heir apparent to a throne.

Some of the Kings / chiefs oldest children may have been born before the King / chief was on the throne. These children all do not qualify to be heir apparents. This is because of the principle of “Inkosi izala inkosi” (only a King/chief can sire a King/chief). The reason being that as a prince he may have fathered children with his spouse/s. However, the question may arise as to whether, they really are his by blood or was his wife playing away. More to the point the Prince, had not yet been ordained spiritually, through custom and tradition as a monarch yet. So those children would all not possess that spiritual component. For the kings/chiefs, responsibilities are also spiritual. This spiritual aspect to the Kings/chiefs position is not too far removed from The Royal House of Windsor in the United Kingdom. The official head of state of the United Kingdom and its territories is King Charles III. His full royal title is “Charles the Third, by the Grace of God, of the United Kingdom of Great Britain and Northern Ireland and of His other Realms and Territories, King, Head of the Commonwealth, Defender of the faith“. How strange that there are such ancient similarities between such different nations. King Charles III holds the ceremonial title of Supreme Governor of the Church of England.

Returning to the matter of the Matabele succession. If the children were fathered when the king/chief was on the throne that is a different matter. As a monarch there are more certainties that these children are his biologically because of the trappings of the royal house. Those children also have the spiritual aspect in them because their father, the king / chief, had been anointed when he fathered them.

The extended family plays an important significant role in the culture and traditions of the Matabele family. This is both amongst the people at large or within the traditional leadership structures. As already indicated, the dowry (lobola) of a woman is not about the sale or purchase of that woman. Rather it is about securing the social security and economical fabric of this new family that has arisen from this union. Especially securing the wellbeing of the children that will come from this union. In a sense like a pre-paid social security system whereby the extended family pulls together resources, for the wellbeing of the whole family.

The importance of the extended family should not be underestimated within this culture. Should the couple have difficulty with having children, then elderly members of the family will try indigenous fertility treatment for the couple. The operative word here is together as a couple. It is said that a pot of herbs and other medicines would be prepared for the couple to jointly take over a prolonged period. The treatment would be designed to strengthen their whole bodies and give them energy. For the son the medicine would act as an aphrodisiac male performance enhancer. Giving him a strong member and strong seed. For the daughter-in law this medicine would also improve her libido. Firm up her whole body and would give her heavier monthly cycles due to her enhanced ovulation. The medicine is so formulated so that the couple cannot keep their hands, off each other. Above all the family would be informed that the couple must not have any stress in their lives. Should that still not work, then they would investigate if their son had a fertility issue or not. The only way to do that was for the elders to enquire and see if he did not have any children before he married his wife. If he had fathered children before then as a young man, then he does not have a fertility issue. Meaning they would now turn their attention to their daughter- in-law. If the in-laws had informed the family that their daughter already had a child as a young girl, before they married her, the elders would know that she too was healthy with regard to fertility.

In such a situation whereby both the son and daughter-in -Law were healthy fertility wise, the elders would go to the spiritual dimension. To see if there was a blockage there. If that also did not work then the elders would instruct their son to “jump the fence“ and see if he could impregnate a girl outside the family. In many cases the expectant girl would be asked if she would join the already existing family structure. She would not be used as it were. When the child had been born there would be ceremony for recognising the child as being part of the father’s family. So that the father’s family are not an absentee family to that child. This is structured holistic parenting. In that situation both families would now work on the son obtaining this second wife. The son's first wife would be part of this whole process of getting a second wife from the very beginning until it is achieved. The second wife would know that she was joining an already married man who has a wife. The whole family of the second wife would also be informed about the arrangement. Of importance here is that the whole process is above board, in the open, led by women and there is no coercion. Even to the first wife. Her in-laws and the wife's original family would explain the options available to their daughter and daughter in - law respectively.

It would also have been explained to the second wife that, in that her first child, that she has with this family, would be handed over to the first wife. This child would be brought up by the first wife completely. But the child would be informed and would know that their biological mother was the second wife. In this way it would give the first wife the experience of being a mother within an extended family. This child would be the unifying bond between first wife and second wife. As a bonus the child would have two mothers and the love of two mothers within a stable family structure.

To a degree we find a similar situation in the modern western civilisations, with surrogacy. However, surrogacy is based upon the nuclear family in a monogamous family. The debate is open as to which system is better. Which system is better for the child in question. Better for the family in question. Better for the culture and society in question. A number of African countries have now changed their laws in recent years, in order to allow greater polygamy in their countries. Once again one may pose the question as to whether this is progress or regression.

## Queen Cikosi Ndiweni

This very situation occurred in the Royal House Matshobane kamangethe Khumalo. HRM Matshobane kaMangthe had his senior wife Nompethu KaZwide (Nxumalo). Queen Nompethu kaZwide could not give the king an heir. So HRM Matshobane kaMangthe took another wife, Cikosi Ndiweni. As custom dictates, Cikosi's first male child, Mzilikazi, was handed over to the senior wife Nompethu kaZwide (Nxumalo). Years to come Mzilikazi would ascend the throne and become king. Then HRM Mzilikazi kaMatshobane had as his first wife, Queen Loziba Thebe as his senior wife. For his second wife he took Queen Mwaka Nxumalo, the mother of Prince Nkhulumane

(The same Prince Nkhulumane who was briefly crowned King of the Matabele at Ntabazinduna mountain. This was when the Matabele Nation thought that King Mzilikazi was dead since they had not seen him for some time. When HRM King Mzilikazi finally arrived Nkhulumane was removed from the throne and sent back to kwaZulu by his father HRM King Mzilikazi. However, Prince Nkhulumane never reached kwaZulu. For he stopped over in what is the North Western Province of what is modern day South Africa. In a place that is now called Rustenburg).

HRM King Mzilikazi kaMatshobane then took another wife, Queen Flata Nxumalo/Tshabalala who was the mother of Lobengula. Who then succeeded his father onto the throne as HRM King Lobengula KaMzilikazi.

The common error made by some is to make the assumption that King Mzilikazi's mother was "Cikosi, Nompethu KaZwide Nxumalo". The difficulty with such a position is that when HRM Lobengula is king, he then goes to take not one but two Queens from the Nxumalo's. Yet one has already assumed that king Lobengula, mother was a umaNxumalo. The blood line would have been too close and even for a king, custom, tradition and practice would have rejected such a situation. For this would have got so close to incest as one could get. Which custom and culture reject.

## The Zanu PF Administration advances a challenger to the throne

All serious academic historians accept that HRM King Lobengula had children before he was enthroned. These children were Nyamande, Tshakalisa, Mankisimani and Mhlambi. Indeed, even izinduna's (Chiefs) of the time knew this to be true. Likewise, the Cecil Rhodes Administration of the BSAC also knew this. This was understood to be so for 124 years. Yet in 2017, with great regret indeed we observed mischief at work. Suddenly there was a new narrative. This narrative said that Nyamande was born "after" king Lobengula was enthroned. This narrative emanated from Peter Zwide Khumalo. This was so that he could qualify to challenge the current sitting monarch HRM Bulelani Colin kaLobengula, KaMzilikazi, KaMatshobane Khumalo for the throne. This is fictional and not historical. To date the Zanu PF government has spent a great deal of time, resources and money in rewriting history to suit its political narratives. This quest to change Nyamande's date of birth or to change the date of King Lobengula's coronation is a classic example of Zanu PF government mischief. Desperately trying to find a way to make Nyamande qualify for the throne, so that his descendent Peter Zwide Khumalo can qualify to contest for the throne occupied by HRM King Bulelani KaLobengula.

This strategy is similar to the one that was employed by the Zanu PF administration, to create its own political opposition in parliament by the removal of duly elected members of the true opposition.

One may ask why the Zanu PF government would go to such lengths as to want the Nyamande narrative to hold and take root. It is in the public domain and indeed is “common cause” how close Peter Zwibe Khumalo is to the Zanu PF administration of the day. Whereas HRM king Bulelani Colin KaLobengula is not involved in partisan politics. The 2013 Constitution specifically stated that Traditional Leaders are not allowed to get involved in partisan politics in the course of their duties. The recognised 16 nations of the country have suffered greatly, as their way of life has been under attack by the Zanu PF government for some 46 years. Within the greater Shona umbrella Nation we have sub-nations, namely Karanga, Zezuru, Manyika and Korekore. Within the greater Matabele (Ndebele) Nation we have the greatest variation with the Kalanga, Tonga, Venda, Shangaan, Sotho, Nambya, Ndau (part of the Geza Empire Nxumalo), Xhosa, and Tswana. We then have the Chewa and Barwe. One may wrongly call them tribes but in essence these are nations that have distinct languages, customs, traditions, practices and norms.

These are not tribes but are nations. One does not say the Scottish tribe but say the Scottish nation. One does not say the British or French or Italian tribes but rather refers to them as nations. The nations in the country may be classed as first nations or as simply nations.

In each one of these nations the Zanu PF government has interfered with all of their traditional Leadership successions, so that they always install a pro-Zanu PF traditional leader. The reason for this is because at least 78 % of the population live in the rural areas within the jurisdictions of these traditional Leaders. Hence for the Zanu PF Administration it has been an easy formula for staying in power. In that all they had to do was capture and control the traditional Leaders and the local population would thus be captured. Since the local population would be forced to follow their Traditional Leader, when it came to what political party to support in elections. The political arena is tribal in nature in the country. This strategy also enabled the Zanu PF Administration to stuff ballot boxes and rig elections.

The 2013 Constitution of the country that was voted into power by Referendum, explicitly stated that Traditional Leaders were not allowed to get involved in partisan politics. The Zanu PF Administration has simply ignored this part of the 2013 Constitution. As of June 2026, the Zanu PF Administration has introduced amendments to the 2013 Constitution stipulating, amongst other matters, that Traditional Leaders can get involved in partisan politics. No Referendum was carried out for this amendment in the 2013 Constitution.

### **Zanu PF never comes out of election mode**

For the Zanu PF Administration, their biggest objective would be to capture the Matabele Nation. The Matabele Nation for over 45 years now, has always voted against the Zanu PF. In each election the Zanu PF Administration has had to stuff ballot boxes in Matabeleland in order for them to have Zanu PF Councillors, Members of Parliament and Ministers in this Region. Invariably the candidates advanced for public office in the Matabeleland Region are outsiders who are parachuted in (e.g. in the city of Bulawayo the country's second City). In some instances these parachuted Zanu PF candidates cannot even speak the local Language “isiNdebele” and have

very limited knowledge of Ndebele customs, traditions, practices and norms. One may be forgiven if they said that this smacks of occupation by an invading force. That assessment would not be far off the mark. Every election cycle one observes statistical demographic figures being published by the Zanu PF Administration. They always show a reduction of the population in the Matabele Region. To the extent that in the last elections in the country, in August 2023, the Matabeleland Region lost some constituencies. This is industrial scale disenfranchisement of the Matabele Nation.

All supposedly done because of Constituency delineation, instigated by a flawed population census process. A census process that left hundreds of thousands of people in the Matabeleland Region not counted. The vast majority could not register for the census because they did not have the required identification documents i.e. birth certificates and Identification number. They could not obtain these identification documents because these documents required that they input the details of their late parents. The details of their late parents are recorded in the death certificates. However, for these people they could not obtain the death certificates of their parents. This is because the Zanu PF Administration refused to write down the accurate cause of death of these individuals. Since it was the same Zanu PF Administration that committed Genocide, Crimes Against Humanity and War Crimes against these people and their parents. In a country with the rule of law the death certificates would have the cause of death written properly and accurately, (shot in the head, decapitated, disemboweled, dismembered, stabbed, bludgeoned, suffocated, drowned, tortured, electrocuted, thrown down a mine shaft, thrown off a cliff edge..... )

On every occasion especially when the people of the Matabeleland region attempted to register in their numbers, the Zanu PF Administration would provide endless excuses as to why that registration process was not working. It repeatedly announced that the Administration had ran out of ink for printing these documents. On other occasions the Zanu PF Administration would say they had ran out of paper upon which to print these documents, or there was no electricity or the staff were on training or the staff were on leave..... The list was endless. All culminating in that hundreds of thousands of people in the Matabeleland Region, were not able to register in order to take part in the population census and as a result could not register to vote and ultimately were denied their Human Right to Vote.

There again the ZanuPF Administration has become accustomed to authoritarian measures. In June 2026 the Zanu PF Administration introduced an amendment to the constitution publicly known as "Constitutional Amendment Bill number Three". Without a Referendum it extends the term of a President and parliament from 5 years to seven years. In addition, the President is no longer voted for by the electorate but is chosen by the 280 members of the National Assembly. The country has a "First Past The Post electoral system and not a Proportional Representative" electoral system. This means that the political disenfranchisement in the whole country is on an industrial scale.

The Zanu PF Administration is an oppressive military Administration that has created in essence a one-party state. The Zanu PF Administration has achieved the dark art of alchemy i.e turning Lead into gold, in political terms. That is to create its own Opposition in parliament. Through the use of repression, brute force and the capture of all pillars of democracy. It removed the duly elected members of parliament and replaced them by its chosen candidates. As a result, any

election that now follows will be a formality for Zanu PF and all of its candidates, be they in Local or central government. On election night all the Zanu PF candidates will sleep soundly in the knowledge that they won their seats well before the election even took place. Unlike politicians in the “freeworld” who do not sleep on election night for fear of being voted out.

To get a Zanu PF symperthiser as King for the Matabele Nation (like Peter Zwide Khumalo) would be a great achievement for the Zanu PF Administration. For they would have captured and indeed would control the main traditional leader in the country. Hence breaking through in the Matabeleland Region after trying for some 46 years.

Hence the question about the Ndebele Monarchy is not some academic discussion. It is the biggest political subject in the country, in which all political parties are very much aware of its significance. To the point that this matter has the greatest potential to change the country. For there is no power on earth or in the universe that can stop a peoples wish to self-determine their destiny. This human desire or wish, if you may, is so strong that it has been enshrined and incorporated into many international treaties and protocols e.g. within The African Union and within the United Nations.

### **The Four boys of HRM King Lobengula**

HRM king Lobengula disappeared in 1893 after the battle of Gadade and Phupu.

In 1894 the Cecil John Rhodes Administration took “The Four Boys” closest to succeed King Lobengula to the Eastern Cape in the Cape Colony. The boys were;-

- Mpezeni (1879 - 1899)
- Njube (1880 -1960)
- Nguboyenja (1884 - 1951)
- Sidojiwa (1888 - 1957)

The reason given for taking the boys was given as to “educate” the boys for Royal office. However, the real reason was in order to ensure that the Matabele Nation did not revolt. For the Matabele nation's focal point was their monarchy. HRMLobengula had disappeared. In that regard the Matabele nation wanted to regroup around a new monarch from HRM King Lobengula lineage. The Administration of Southern Rhodesia and the Chief Native Commissioner for Matabeleland were adamant in keeping the sons out of Matabeleland. Indeed, they restricted contact and communication between the boys and the Matabele nation. In fear of instigating a rebellion if they allowed too much contact. However. they allowed intermittent messages to reach them. As HRM Lobengula had appointed a Guardian (Mtupana) for the boys before he disappeared. It is evident that King Lobengula did not want to take any chances of anything untoward happening to his heir apparent amongst these boys.

The fact that we know the Guardians name is very significant in itself. Further to that, that this was common knowledge within the Matabele nation. This means that the izinduna (Chiefs) of the time also knew where the heir apparent was coming from. In this regard there is no doubt that these were the boys in line for the throne.

However, modern mischief from the current government of Zimbabwe (in championing Peter Zwide Khumalo's challenge for the throne) consistently seeks to sow doubt about "The Four Boys". This narrative that is politically motivated should be ignored and rejected without reservations.

The BSAC Administration and Cecil Rhodes regarded this matter of the four boys very seriously. The slave trade was only abolished in 1834 in the Cape Colony. The slave trade did not just stop on a given day. This was a slow gradual process and to change the mindset of the settlers in the Cape Colony would take decades. Yet here we observe the BSAC Administration and Cecil Rhodes settling the African boys right in the middle of the white settler community of civil servants. Not to put a too finer point on this matter, this was a serious affair! In essence this amounted to an open prison maximum security establishment. And the prison analogy does not stop there. The Administration of Southern Rhodesia, with permission from the Imperial Office gave the four boys a monthly allowance. This is akin to being kept at Her Majesty's Pleasure. Being kept at Her Majesty's Pleasure" is a euphemism for being locked up in jail, et tu The Four Boys!

What makes this situation even worse for The Four Boys is that at this same time, the Cape Colony is in tension. It had just experienced the First Boer War 16 December 1880 - 23 March 1881. Then followed the Second Boer War 11 October 1899 - 31 May 1902. And in the midst of all of this, The Four Boys are taken thousands of miles across Southern Africa to be detained in the Cape Colony! This is determination on the part of Cecil Rhodes and the Southern Rhodesian administration. The fear is real. The threat is real to the vast finds of gold and other minerals found in Southern Rhodesia, should the Matabele revolt under the leadership of a new Matabele king. Cecil Rhodes and the Administration were not prepared to take the risk. Rather all four boys be taken away.

To set the scene, The Four Boys were taken to the Cape Colony in the midst of the following environment;-

- Slavery had been banned however it's remanence and mindset was still there
- The Matabele War of 1893 - 1894 had just occurred and there were still echoes of it in the hills and plains. HRM king Lobengula disappeared
- Then in March of 1896 - 1897 the Matabele Rebellion occurs. The Matabele do not have a monarch and so the rebellion is instigated by their powerful spirit medium, of the time called "M'limo". M'limo stated that the reasons for the rebellion were that the presence of the white settlers (4,000 plus) on their lands caused an imbalance in the land resulting in ;-
- The drought the likes of which they had never seen before
- The constant plagues of locusts they were experiencing
- The cattle disease (rinderpest) they were experiencing.
- The spirit medium M'limo is assassinated
- Cecil Rhodes Administration was still under great financial pressure and could not sustain a protracted guerilla war or indeed a full blooded war should the Matabele regain their monarch

- Cecil Rhodes sues for peace with the Matabele. The war had reached a stalemate. For the Matabele were now fighting a guerrilla war from one granite outcrop to another. Impossible terrain for horses and weaponry drawn by horses. Iziduna (Chiefs) sit down with Cecil Rhodes and negotiate the terms of peace. Neither side is talking about surrender but rather co-existing.
- Had the Matabele had a monarch in place the terms of peace would have been much more formidable resulting in the Statehood for the Matabele Nation. But they did not have a monarch.
- Yes there are records of Princes from the Royal House Khumalo also being involved in the fighting against Cecil Rhodes. Prince Nyamande was also recorded in this light. The negotiated Peace Treaty was between the Cecil Rhodes Administration and the Matabele. With izinduna's representing the Matabele nation since they did not have a reigning monarch.
- The scene painted here is very fluid and is on a large canvas, with many moving parts. Yet right in its midst, we have Cecil Rhodes taking The Four Boys to the Cape colony.
- These Four Boys taken to the Cape Colony held the keys to the country.

Tragically Mpezeni passed away (from pneumonia) fairly young and he did not have any issue. That left Prince Njube to look after his younger brothers. Prince Njube wrote a number of letters to the Southern Rhodesia Office and the Colonial Office seeking an increment to their monthly allowances. Those letters are there in the archives.

Prince Njube then manages to get back to Matabeleland on one occasion. On arrival in Matabeleland the elders and Izinduna (Chiefs) recognise who he is. The Chiefs quickly organise themselves so that they could quickly coronate Prince Njube. Alas the information reaches the authorities of what they intend to do. The Southern Rhodesian Authorities quickly arrest Prince Njube and he is taken to Tredgold Magistrates Court in Bulawayo. At the Magistrates Court Prince Njube is given an option. Either the case of fraud that has been put together against him goes forwards and he gets convicted and locked up for 18 months or he immediately returns to the Cape Colony. Prince Njube returned to the Cape Colony. Prince Njube had come with his young son Prince Rhodes. Prince Rhodes was showing a very keen interest in Matabeleland

Back in the Cape Colony Njube then purchases a farm for £600 pounds. The farm was in Port Alfred, Hymans Party Location in Bathurst. The Southern Rhodesia Administration banned him from returning to Matabeleland. However, Njube's son had accompanied his father Prince Njube to Matabeleland and had grown to like it there.

On one occasion Prince Rhodes came to Bulawayo Matabeleland with his elder brother Prince Albert. The year was 1926 and they were in Bulawayo's Township Makokoba. Whilst there the Prince's founded The Lions Football Club. The club would later change its name to Highlanders FC. This year 2026 Highlanders FC celebrates its centenary at its home stadium Barbourfields. Affectionately known as iBosso, Amahlolanyama and with the chants Bosso, Bosso Tshilamoya!, uMantengwane Ezimnyama ngenkani!

The Prince's founded this football team as a form of resistance to the laws of the Southern Rhodesian Administration. For the black Africans had difficulty when they wanted to gather.

Meetings were not really allowed. Hence the formation of this football club enabled the Matabele nation to gather in large numbers. Whilst watching the football they would be discussing matters about the Matabele nation. To this very day the Matabele nation still reveres Highlanders FC. With the oppression from the Zanu PF Administration, Highlanders FC has regained even more prominence as once again it has become a place of meeting while the Matabele watch football. Strangely enough even in 2026, meetings are not allowed by the Zanu PF Administration. And so the Matabele go to watch “the beautiful game“. How strange that the Zanu PF Administration is following the example of Cecil Rhodes.

The fans are fanatical about their team Highlanders FC. It does not matter if the team is playing badly during the season, the support is always there. For it is much more than football. This is about resistance and identity of the Matabele whilst under subjugation.

Unfortunately on one of Prince Rhodes' visits to Matabeleland in the rural areas, the Izindunas (Chiefs) recognised him. Once again like what happened to his father Prince Njube, they began to prepare to coronate him. History repeated itself and like his father Prince Rhodes was arrested and taken to Tredgold Magistrates Court. His case was entered into the court and was charged with theft of cattle and fraud. He was put on trial and found guilty and sentenced to 24 months in jail. However once again the establishment gave him the same choice as they had given his father Prince Njube. Do the time in jail or return forthwith to the Cape. Prince Rhodes, like his father, chose to return to the Cape. To choose to go to jail would have been the death of him, due to some unfortunate incident inside.

Prince Nguboyenja ( Nguboentsha ) Lobengula. The Ibutho leZinkanyezi in United Kingdom, (under Inkosi Nhlanhlayamngwe Ndiweni working together with Denstone College Staffordshire) trackdown Prince Nguboyenja June 2026

Prince Nguboyenja was also one of “The Four Boys“ of HRM king Lobengula taken to the Cape Colony. Recent discoveries in archives in the United Kingdom in June 2026 shed light about his story. In February 1895 Prince Nguboyenja and his two other brothers were enrolled into Zonnebloem College in Cape Town. This was an Anglican High School for sons of Chiefs and Headmen. He spent 12 years at this college.

It is recorded that Nguboyenja was good at his activities and studies at the college. He performed very well in divinity. As a result, he then was baptized and given the name Christopher and then in August 1900 was confirmed into the Anglican Church by the Archbishop of Cape Town. He was a responsible, well balanced student. In this regard in his last year there he was made Head Prefect and also was the Captain of the Cricket Team.

The in 1905 as Nguboyenja as about to finish his schooling at the college the BSAC officials in Cape Town, in Salisbury and London discussed Nguboyenja's future. They all agreed that he should be sent to England to further his studies. In mind they had a suitable trade for him or even as a veterinary surgeon.

During this whole period Nguboyenja was barred from returning to his homeland in Rhodesia. Hence in 1907 Nguboyenja organised a protest and mobilized two fellow students, Sekgome, nephew of Kgama and an unnamed relative of Zulu Chief Mpande to assist him in trying to get this ban lifted. The protest was further assisted by other Ndebele students there at the college.

Leading up to the demonstration Nguboyenja had also written to his cousin Simon Mhlathuzana, relaying his desire just to be allowed to return to Rhodesia his homeland. For he wished to go and see his mother. London was sceptical about this whole matter and did not believe Nguboyenja. However, London eventually agreed to Nguboyenja's request in January 1907.

After a two week visit to Rhodesia Prince Nguboyenja returned to Zonnebloem College for the lent term. The Warden at Zonnebloem College and Dr L.S. Jameson, Governor of Rhodesia had been consulted about Prince Nguboyenja's future. They had also agreed that Prince Nguboyenja should be sent to England to one of Canon Woodard's schools. Although they were concerned that he could get "spoiled" once there.

At the end of the term in 1907 Prince Nguboyenja sailed to England and enrolled at Denstone College.

The year is now 2026 June in the United Kingdom. Ibutho leZinkanyezi had been researching the various archives trying to find out where Prince Nguboyenja went to school in the United Kingdom. They found that the trail pointed to Denstone College in Staffordshire. They engaged Denstone College with regard to tracing if they had any records about Prince Nguboyenja Lobengula

In late June 2026 a visit was arranged for Ibutho leZinkanyezi to visit Denstone College with Inkosi Nhlanhlayamngwe Ndiweni. They received a very warm welcome indeed at the school. They were given a very extensive tour of the college. The architect of the college is very beautiful with a mixture of historic buildings and new buildings.

After the tour of the school they then all went to the archives buildings and sat around a table. The lady in charge of the archives, then informed the visitors that there were no records about a Nguboyenja Lobengula. They had looked through them all and had not found any record for that name. However what record they had found referred to a Christopher Lobengula.

The room went silent. Inkosi Ndiweni then said the records in the archives are correct. For Nguboyenja had been baptized at Zonnebloem College in Cape Town and given the name Christopher. The gravity of what had been jointly found sunk in and the room went totally silent. It seemed as if the silence went on for a long period.

For the visitors they had been looking for a Prince. Denstone College on their side had no idea that they had a Prince in their archives. Hence the silence for the historical moment.

The head of the archive's department then went into a brown envelope and pulled out some papers. They were old records of the Denstone College debating Society. Within the documents it was recorded what Chirstopher Lobengula stated during numerous debates of different subjects. The atmosphere in the room was now electric.

The head of the archive's department then picked another brown envelope and with hesitation and excitement opened the envelope and pulled out a picture from 1908. It was a picture of the whole school during that time, i.e. only some fifty students.

There on the second row, sitting on chairs at the far Left was a young african boy. Mature face, strong jaw, broad shoulders. The reaction from Ibhuto leZinkanyazi was instantaneous and loud, saluting the young Prince.

This was an important historical moment for all concerned.

Denstone College had discovered that amongst its ex-pupils was a prince from over six thousand miles away.

For Ibhuto leZinkanyezi they had found one of “The Four Boys “of HRM King Loengula, that had been taken away from the Matabele Nation as a young student. But this discovery was even more than that. It provided the final piece in the jigsaw puzzle, with regard to the resuscitation of the Matabele monarchy. This discovery gave additional validity, that the cultural process to lead to the private enthronement of HRM King Bulelani KaLobengula, was right. The reason being that the heir apparent was identified to be amongst “The Four Boys “. For if at the time all concerned had taken the view that the heir apparent was not amongst “The Four Boys “, Christopher Lobengula would not have attended Denstone Stone College. The fact that Christopher Lobengula attended Denstone College signifies that indeed, every one in authority in Rhodesia, settlers and the Matabele Nation all agreed that the heir apparent was amongst “The Four Boys “. And that by custom, tradition, practise and norm the heir apparent was Njube Lobengula, who was looking after the other boys including Nguboyeja Christopher Lobengula.

This discovery nullifies Peter Zwide Khumalo’s challenge in the High court in Bulawayo, in July of 2026.

Nguboyenja soon settled down in Denstone College and pleased his teachers with his academic progress and conduct at the college

At Denstone College the masters were asked to advise on the possible future profession Nguboyenja should follow. This would be done after a year at the college and having observed his aptitude. The Headmaster at Denstone college concluded that Nguboyenja would probably go into medicin or law.

After the advice of the Headmaster, a Mr. P. S. Inskipp from the London Office was sent to Denstone College. Mr Inskipp arrived at Denstone College in mid-March 1908. His task was to try and discourage Nguboyenja from choosing to study Law. For this would give the BSAC and the administration in Salisbury problems in the future. Inskipp recorded that the Headmaster spoke in very high terms of Lobengula’s intelligence, capacity and general bearing. Inded his excellent character which was up to European standards

These character traits were observed by David Livingstone when he first met the grandfather of Nguboyenja, HRM King Mzilikazi. David Livingston had said that HRM King Mzilikazi was the second most impressive King he had met in Africa.

The Four Boys is so profound and full of so much history and evidence. Whilst all of this was happening to The Four Boys, the current Zanu PF Administration (through Peter Zwide Khumalo) would have us believe, that the Matabele actually crowned Prince Nyamande king of the Matabelele nation. This narrative of theirs is not sustainable at all.

### **The matter of Prince Nyamande.**

Prince Nyamande was never made a Crown Prince nor was he ever crowned. Historical evidence and the prevailing customs, traditions and practices of the Matebele attest to this assertion. Where

there is a difficulty of finding an heir apparent in a Royal house, from amongst many sons, an Inkatha (Royal test or challenge) is thrown. A challenge is presented to those sons who wish to be the heir apparent, the Crown Prince. This challenge is announced throughout the whole Matabele nation. For its outcome would affect the whole Matabele nation. So that the whole Matabele nation would know how the lineage of their monarchy would proceed and because of what reason. With respect there was no such announcement for the whole Matabele Nation to attest about its occurrence. However, the nation can only attest to the fact that Nyamande was a Prince. No more and no less.

An Inkatha once agreed to by the Royal House would then be called for by the seers, medicine men, sangomas and horsans (Spiritual diviners). It is they who would choose and define the Inkatha. For amongst the Matabele and indeed amongst the Nguni / Zulu nations a traditional leader must possess the ability to levitate into the spiritual realm. Hence the Inkatha would also be testing this very important aspect in all challengers. The Inkatha is always something extraordinary and supernatural. For example, the Late Paramount Chief Khayisa Ndiweni with his seers offered to put all of the contenders to the throne into a small mud hut and lock its door. This was in 2001. The Chief and his seers said the round hut was small with a diameter of 2 meters inside. But with an Inkatha challenge the small hut remained small on the outside but on the inside would suddenly have many big rooms (like the Dr WHO Tardis interior machine) full of unspeakable beasts. The chief said the one who came out alive would become king. The contenders to the throne all ran away. With Prince Nyamande there was no such Inkatha called that the elders and indeed nation could remember even through the deep oral history the Matabelelele nation has.

However there was an incident of Izacoco (an ancient one who has menace, - ceremony ). Where a dog is killed. It is then skinned and in that dog hide various medicines and potions are placed on the hide, which is then folded and tied. People suspected of witchcraft or of having something unGodly are asked to pick this hide up. If they are unable to pick it up they are innocent of the accusation. If they pick it up they are guilty of the offence and banished from the community. Prince Nyamande and his brother Prince Mhlambi were made to take part in this Izacoco. Prince Nyamande was not able to pick up the dog hide with medicine, whilst Prince Mhlambi picked it up with ease. Prince Mhlambi was thus banished from the Kingdom. Years later after the fall of King Lobengula's kingdom, Queen Lozikayi, uMaDhloDhlo sent men to go and fetch the son of the now late Prince Mhlambi who had died in exile. The Queen raised the young boy at Nkosikazi Palace. Queen Lozikayi was one of the late King's Queens. But also she was a prophetess and possessed the seer's skills. This additional fact lends credence to the fact that the Izacoco ceremony between Prince Nyamande and Prince Mhlambi was a witchcraft divination ceremony.

Had it been an Inkatha ceremony between Prince Nyamande and Prince Mhlambi, then Prince Mhlambi would have been killed. For his presence in the kingdom would have brought instability and danger to the throne. Further to that had it been an Inkatha

ceremony Queen Lozikayi would absolutely never have brought the son of Prince Mhlambi back into the kingdom. For this son would have wanted to fight for the throne also and avenge his father. This would have plunged the Matabele Nation into open civil war within itself, resulting in bloodletting the likes of which would have destroyed the Matabele Nation and indeed the new

country Rhodesia. Queen Lozikayi was a formidable woman who managed to stabilise a warrior nation. Indeed, a warrior nation that at the drop of a hat would have once again gone to war with the settlers. Yet somehow Queen Lozikayi exhibited statesmanship and brinkmanship for the survival of the Matabele Nation. Therefore, it is hardly consistent that with such a formidable character, Queen Lozikayi would then jeopardize the integrity of the Matabele nation by bringing in and raising a young boy that could set the Matabele Nation ablaze. Besides, the hide of a dog could never be used for determination of a Royal throne and Royal House. A dog is closer to representing the dark side, the occult.

The Inkatha is similar to the Arthurian Legend where the young Authur proves his divine right to rule by pulling out the magical sword from the stone / anvil. Although the Inkatha is much more brutal.

The Nyamande advancement for the throne of the Matabele Nation was a mischievous Zanu PF project to try and destroy the Matabele Nation. There are many examples that give credence to this view, as one observes the support in kind the Nyamande campaign has received from the Zanu PF government. It is well to remember that, this is the same Zanu PF government that only yesterday, tried to wipe out the Matabele Nation by committing Genocide, Crimes Against Humanity and War Crimes against it. This is not the conversion of Saul into Paul on the road to Damascus. It is not a Damascus moment. Hence for the Nyamande campaign to have received such support in kind from the same Zanu PF government, means that realistically one may postulate that the Nyamande agenda is compromised and has been captured by Zanu PF.

One may say “The Nyamande Campaign” - however this campaign only has one main individual in it to speak of. That individual is Peter Zwede KaLanga Khumalo. In early 2018 the Peter Zwede Khumalo appoints himself as king ( Lobengula Nyamande II ) and then announces that appointment himself. This was against the customs, traditions, practises and norms of the Matabele. For it is a taboo, an abomination, for one to appoint oneself let alone then to proceed to then announce that appointment yourself again. The Royal House Khumalo and the Matabele Nation rejected what Peter Zwede Khumalo had done. For the one chosen to be the King of the Matabele is chosen by an Electoral College (comprising the five Royal Houses of Khumalo and Chiefs). This Electoral College will then proceed to the Identification Meeting where the one chosen would be identified for the first time, before that Identification Meeting. Hence with this knowledge at hand it becomes abundantly clear that Peter Zwede Khumalo, flouted, rejected and ignored the customs, traditions practises and norms of the Matabele Nation. Hence for this and other reasons it is therefore not surprising that the Matabele Nation have rejected him.

To compound matters even further Peter Zwede Khumalo then proceeds to take this matter to the High Court in Bulawayo for litigation challenging for the throne. For one to misread or to misunderstand a people is a calamity. For even if one was right in their point of view, the nation and its people would reject you. The courts are controlled by the Zanu PF government. The same Zanu PF government that committed, Genocide, Crimes Against Humanity and War Crimes against the Matabele Nation. How then does one, a Prince no less, seek adjudication in such a forum, for the throne of the Matabele Nation. One is speechless at such a turn of events. An analogy to show the gravity of this matter could be found in France 1942 under Nazi occupation. The Orthodox Jewish son of a deceased Rabbi, takes his brother to a Nazi court, challenging him

for the position of Rabbi. Indeed, an extreme analogy but nonetheless, one which shines a bright light on this matter.

Peter Zwide Khumalo's venture into the matter of the throne of the Matabele then became complex and quite intriguing. Allegations were made against Peter Zwide Khumalo by members of the Royal Khumalo family. As a result, the Peter Zwide Khumalo sought legal redress for defamation. Legal documents were served upon four Khumalo family members by Peter Zwide Khumalo's legal counsel Ncube Attorneys.

In that Peter Zwide Khumalo was suing family members; Sbulawa Khumalo, Thembinkosi Khumalo, Nkosembi Khumalo, and Sindamadoda Khumalo over alleged derogatory statements about his legitimacy to ascend to the throne.

The written press articles 25 February 2018 stated the following:-

- “We are advised that during two Nyamande meetings held in Bulawayo on the 20th January 2018 and on the 3rd February 2018, initially the first three made defamatory remarks about our client Mr Peter Zwide Khumalo. The same defamatory remarks, we are advised, were repeated by the four of you; we are advised, at the second meeting. The said defamation, we are advised arises out of your false, malicious and defamatory statements and insinuations that our client is an illegitimate child to his late father, Mr Khumalo. This insinuation arose from the defamatory allegations made by Thembinkosi Khumalo to which, we are advised readily agreed and uttered as your own words“ ... read the document.
- “Your defamatory remarks have caused our client to suffer damages in the sum of \$50 000. We are instructed to demand payment of damages from your selves in the sum of US\$ 50,000, payable jointly and severally, one paying the others to be absolved as we hereby do, being the damages for the defamatory statements uttered and published by yourselves to the detriment of our client. You have to make this payment at our offices within the next seven days.....” read the statement .
- It was further stated that if payment is not made within the stipulated number of days summons would be issued without further notice to the accused.

Interesting state of affairs. One can only but wonder what became of this whole matter emanating from the other Lobengula House. The current Matabele Monarch HRM Bulelani Colin kaLobengula kaMzilikazi kaMashobane Khumalo is also from the Lobengula House. Since HRM King Lobengula was the last monarch before HRM Bulelani kaLobengula.

The challenge to the Throne of HRM Bulelani KaLobengula by Peter Zwide Khumalo was submitted into the High Court at Bulawayo in 2018. It is now 2026. This is a classic case of the Zanu PF government of the day keeping its “gun powder dry “and waiting until the antelope is really close before firing. The antelope in this parable is The Matabele Nation. Under HRM Bulelani KaLobengula kaMzilikazi “the gathering (Imbizo)“ of the Matabele nation is underway. In this case during the administration of a Zanu PF government and so it was under Cecil John Rhodes time, the monarch of the Matabele is the unifying entity, around which the nation gathers and formulates itself. The Matabele Nation now has direction and knows where to go. It is therefore expected that the Zanu PF government should seek to scatter the Matabele nation by

any means necessary. One of those means is by the “Release of the kraken” (meaning let all hell break loose) [Kraken was a mythological almighty destructive creature from Norse Legend]“, that is this fabricated court case

The presence of a resuscitated monarchy for the Matabele nation posed a danger to Cecil John Rhodes and the BSAC of Southern Rhodesia. Indeed, the resuscitation of a monarchy for the Matabele Nation also now poses a danger for the current Zanu PF government of Zimbabwe. The Constant is that the Matabele want to have their monarchy back.

During the period of Cecil John Rhodes, the Matabele nation tried to resurrect their monarchy twice. They tried to enthrone Prince Njube (The son of HRM king Lobengula) as their monarch. That attempt failed. After some years when Prince Njube had passed away the Matabele nation then tried to enthrone Prince Rhodes (Prince Njube’s son). During the period of Ian Douglas Smith and the Rhodesia Front government and the period into the Unilateral Declaration of Independence, UDI, the Matabele Nation discussed and tried to find a way for their monarchy to be resuscitated. At the Lancaster House Conference in 1979 Paramount Chief Khayisa Ndiweni tried to have the Matabele monarchy resuscitated by advancing the notion of a two-country solution. That Rhodesia be broken up into two separate countries, ie Matabeleland and Mashonaland. The conference and in particular the then British Prime Minister, Margret Thatcher, were most keen for a resolution to the Rhodesian Crisis. The two-state solution would have taken a little longer to establish. Besides, the Nationalist political parties of Mr. J. Nkomo and Mr. R. Mugabe both rejected the idea of a two-state solution. The resuscitation of the Matabele monarchy was constantly investigated and tried throughout the period 1980 - 2014 during the Zanu PF government. The Zanu PF government has been in power since 1980 to the present day of 2026 i.e. 46 years! As a result, the failure of governance, rule of law and democracy is now on an industrial scale. To compound matters as is bound to occur in such a situation corruption is on a level of a pandemic within the country.

### **After 123 years the Matabele privately coronate their King HRM King Bulelani Kalobengula KaMzilikazi on 28 September 2018 at 16:15**

In 2014 the Matabele nation had now been without a monarchy for some 121 years. As a result, the Royal institution was in a state after such a prolonged period. The five Royal Houses within the Monarchy were in open conflict with each other. In late 2014 izinduna met in Ntabazinduna with the newly enthroned Inkosi Nhlanhlayamngwe Ndiweni. They discussed The Royal Khumalo. Inkosi Nhlanhlayamngwe Ndiweni was charged with engaging the Five Houses of the Royal House Khumalo and to try and find a way forward. That is a way forward to the resuscitation of the Matabele monarchy. The meetings began in early 2015.

The Royal House khumalo constituted itself as a Royal House with a number of committees. From these committees a Research Committee was established. It’s task was to establish the process by which the search for the heir apparent to the King Lobengula Throne would be found. This committee quickly reported back to the Royal House Khumalo. Their singular finding was that the heir apparent is in the Royal House Lobengula, since the last monarchy was HRM king Lobengula.

Throughout all of these deliberations individuals from all five Royal Houses were involved. This was a collaborative approach, since there had been a lot of infighting amongst the five Royal Houses.

The Research Committee was given leave to investigate further and to find the heir apparent to the King Lobengula throne. The Research Committee followed the trail through archives in Bulawayo, records in Johannesburg, Pretoria, Cape Town and London. They also combined oratory history amongst themselves and within the Matabele nation. Indeed, other indigenous nations within the southern African region also held information about the Matabele Nation. Likewise, the early missionaries from the churches of the period, like The London Mission Society, The Presbyterian Church and others. Other historical documents were investigated.

In 2017 the Research Committee returned to the Royal House Khumalo and delivered their report. They had physically crisscrossed the region. In late 2017 the Royal House Khumalo gathered and asked two Izinduna (Chiefs), Inkosi Ndiweni and Inkosi Vezi Maduna to be present at the "Identification Meeting" that formally identifies the heir apparent, The Crown Prince. Izinduna asked a number of questions to the Royal House Khumalo, to ensure that due diligence had been done in terms of custom, tradition, practise and norm of the Matabele. And it was this diligence that guided the process.

The two Izinduna found themselves walking in the footsteps of history for the Matabele Nation. The Crown Prince was identified as Bulelani Colin Lobengula Khumalo.

He had been found in the eastern Cape of South Africa. A South African citizen by birth and lineage. A young man serving in the South African Defence Forces, A soldier! A descendant from the line of Prince Njube kaLobengula

The two izinduna are from the Amangwe Clan within the Zulu nation. Their Nation emanates from around the rural Town called Vryheid in northern kwaZulu. It is the Amangwe that greatly assisted Mzilikazi to be a king and who enthroned him as the Monarch of the Matabele nation as he left kwaZulu and the reign of Shaka Zulu. In addition, there are currently six Ndiweni Izinduna in the country. Originally there were 12 Ndiweni Izinduna's during King Mzilikazi's reign and also King Lobengula's reign. For the Ndiweni Clan are the uncles of the Royal House Khumalo. Since King Mzilikazi's biological mother was Cikosi Ndiweni.

Inkosi Nhlanhlayamngwe Ndiweni and Inkosi Vezi Maduna then went to inform other Izinduna about "The identified Crown Prince ". This had to be done chief by chief. They could not convene a full blown chiefs meeting. The Zanu PF government would not allow that. One should remember that the institution of traditional leaders had been under a great deal of pressure to be members of the ruling party Zanu PF , even though the 2013 Constitution specifically banned that. Yet the Zanu PF government continued to apply pressure on the traditional leaders. Indeed, it was an open secret since independence in 1981 that the Zanu PF government did not want the resuscitation of the Matabele monarchy. It was now 2017 and positions on both sides of this matter had hardened. Zanu PF government more determined to stop the resuscitation of a Matabele monarchy, whilst the Matabele nation adamant to have their monarchy.

By the end of 2017 early 2018 a Crown Council had been formed. Chair of the Crown Council was Inkosi Mathema. There were also a number of other Chiefs in the Crown Council. There were

also members of the local Civic Society, Faith groups, Cultural Organisations, Lawyers and requested members of the public. The task of the Crown council was to facilitate the public coronation of the Crown Prince.

The Crown Council arranged for some 2 million Matabele to come to the event in Bulawayo on the 3rd March 218. However, the Zanu PF administration blocked the ceremony at the High Court in Bulawayo. On the 3rd March 2018 the Zanu PF administration deployed thousands of police, paramilitary and the army on the streets of Bulawayo to ensure that the coronation did not proceed. The many chiefs involved in the preparations for the coronation advised the Matabele Nation that the public coronation had been postponed.

On the 28 September 2018 at 16;15 in Bulawayo the Royal House Khumalo and the Amangwe Chiefs completed the private coronation ceremony for HRM King Bulelani kaLobengula. This was in accordance with the customs, traditions practices and norms. The monarch has now been on the Matabele throne for eight years in exile.