



Press Release by the information and publicity department – July 21st 2017

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## **1893 MRM condemns threats against SRK by Zimbabwe's government**

The 1893 Mthwakazi Restoration Movement condemns any form of threats and harassment directed at Mzilikazi II, Stanley Raphael Khumalo by the Government of Zimbabwe (Mashonaland) through its Gukuruhundist inspired newspapers and its ministers namely Abednico Ncube, the Rural Development, Promotion and Preservation of National Culture and Heritage Minister and through Obedingwa Mguni, the Deputy Minister of Home Affairs.

The move made by Mzilikazi II to call for the total Restoration of the Matebeleland Kingdom that was destroyed by Cecil John Rhodes and his colonial cronies and forces in 1893 is not treasonous or can it be argued that it is not correct and authentic history.

What Mzilikazi II has articulated in terms of our history is indeed authentic and correct and is in line with our Restoration Agenda as the 1893 Mthwakazi Restoration Movement. Deceptive legal means, war and genocide were used to take over our Kingdom as typified by the February 1888 Moffat Treaty, the July 1888 Rudd Concession, the 1894 Matebeleland Order in Council leading to the formation of Rhodesia and its successor legal instrument sanctioned by the British Crown via Lord Rosebury, the 1898 Matebeleland Order in Council that led to renaming of Rhodesia as Southern Rhodesia.

It is however clear that the act of deceptively snatching of our Matebeleland Kingdom from King Lobengula by Cecil Rhodes and his cronies through fraudulent means still recognised that King Lobengula was the legal authority and or legal institution or custodian of the Kingdom whom they had to deal with to achieve their nefarious goals of deception and fraud. When the King realized he had been deceived and tried to disavow these agreements, their legal fraud was eventually complemented by acts of war and genocide against the Matebele in 1893 to effectively take over the Kingdom and attach it to the British Crown fully. This is the correct history that the likes of Obedingwa Mguni and Abednico would like to deny to please their masters.

The Right to Self-determination (Restoration) of the people of Matebeleland aka Mthwakazi is a fundamental human right that is enshrined in the UN Self-determination principle and as such legal at international law.

In the circumstances that the peoples of Matebeleland (Mthwakazi) find themselves in and in pursuance of the Restoration of our state, Costellino (2014) contends that the vehicle for our



true and genuine decolonization can only be fulfilled via self-determination as enshrined in the 14th December 1960 UN Declaration on Granting of Independence to Colonial countries and Peoples. Mzilikazi II and the people of Matebeleland are just doing what Costellino says above and there is nothing untoward and treasonous about it.

Mthwakazi, therefore, has a right to “freely determine, without external interference” the Restoration of her Kingdom that was destroyed in 1893. A Palestine observer to the Sixty-Eighth UN General Assembly Third Committee’s 40th Meeting in 2013 stated, “The right to self-determination belongs to all, and doesn’t come after negotiations”. International law is on our side. The Right to Self-determination belongs to any oppressed Nation in the world, including our Matebeleland Kingdom.

Over and above the aspiration for the people of Matebeleland to be free, the Zimbabwean government is reminded that it owes the people of Matebeleland a lot in terms of Truth, Justice and Reparations for the Gukurahundi Genocide it committed in 1983 to 1987.

Since 1980, Matebeleland has been turned into an Auschwitz concentration camp of Africa and this status quo is unacceptable and can no longer continue unchallenged. To consolidate the Rule by Conquest of Matebeleland by Southern Rhodesia, the successor state of Zimbabwe used the same genocidal means used by its colonialist forbearers in 1893 in the year 1983 when they launched a planned Gukurahundi Genocide against Matebeleland with disastrous and far reaching consequences still being felt today by its intended ethnic victims. The Genocide is still a pogrom in motion in various shapes and guises today in Matebeleland heavily hinged on ethnic exclusionism of Matebele Nationals in all sectors of the colonial crafted state of Zimbabwe as well as heavily hinged on massive displacements of the Matebele from their lands through well calculated land confiscations, cultural and linguistic genocide.

We are a chosen and inspired generation that is mandated to challenge and revoke the status quo and make it void for the greater good of our Kingdom and its future generations. It is our generational mandate to do so. All generations on earth have generational challenges to overcome. Ours is the complete decolonization of Matebeleland into a vibrant, progressive, outward looking and Reformed Kingdom.

Therefore, like all compatriots of Matebeleland, who have best interests of Matebeleland Kingdom at heart, we solidly back Mzilikazi II’s Restoration Agenda Project and make a strong call for the Zimbabwean( Mashonaland) government to leave him and the people of Matebeleland alone to determine their destiny and their status freely without interference.



It is in order that we call upon collaborators from Matebeleland who have become the Mahobhos of the Regime to back off and leave Matebeleland people alone to shape their destiny as they see fit.

As a progressive Human Rights Restoration Movement, we believe that a Restored and progressive Kingdom of Matebeleland aka Mthwakazi will lead to a progressive and forward looking state of Zimbabwe (Mashonaland) that will protect the rights of its people rather than a retrogressive bond note state we witness today.

It is evidently clear to all and sundry that the unresolved Matebeleland Kingdom Question has stagnated progress in the Kingdom and in Zimbabwe itself. A free and restored Matebeleland Kingdom will lead to a free, progressive and stable Zimbabwe.

There is a message for our brothers and sisters who are deep in the Restoration trenches. The Restoration Agenda must continue unabated for the greater good of our Kingdom and the greater good of the state of Zimbabwe! It takes the courage of the oppressed to free the oppressors! As Restorationists we must equally challenge Zimbabwean scribes who label us as secessionists while we are not.

Secession, according to Costellino (2014) is different from self-determination in that it is about a part of a country breaking from that entity to form a new state that never existed before. This break away is usually caused by gross marginalization and gross human rights violations of a section of the peoples who form part of that state. Our Kingdom has never been part of Mashonaland and therefore our Agenda is not to secede from Mashonaland (Zimbabwe) but to Restore our submerged Matebeleland Kingdom. We are seeking to recover and restore an already existing state that was once under the umbrella of white colonialism and is now under the umbrella of a black colonial power, namely Zimbabwe (Mashonaland). Our narrative is therefore hinged on Restoration, which is Self-determination itself, and not Secession as wished and widely reported by Zimbabwean roaders, scribes and their handlers.

The international community must be made aware that our Restoration Agenda is not born out of hatred of the Mashonaland Nation (Zimbabwe) but that it is driven by a need for the realization of our peoples' freedom and for the full and proper decolonization of our Kingdom that was bundled with Mashonaland (Zimbabwe) in 1894 to form Rhodesia, then Zimbabwe-Rhodesia in 1979 and ultimately Zimbabwe in 1980.

Notes:



1893 Mthwakazi Restoration Movement is a movement that represents a proud Nation of Matebeleland Nation made up of amalgamated tribes and races that have co-existed diversely and peacefully with each other for years.

We are a Movement emerging from a Nation whose collective rights have been grossly trampled upon, severely assaulted and attacked since 1893.

The Movement's ultimate purpose is to restore the collective social, economic, educational, and cultural, language and territorial rights of the people of Mthwakazi (Matebeleland)

Some Key Dates and events in Matebeleland's colonization timeline

February 188: The Fraudulent Moffat Treat of friendship with Britain signed with King Lobhengula by Johan Moffat, a colonial agent of Cecil John Rhodes, at the instigation of the deceptive and colonial crook Cecil John Rhodes. This treaty was deceptively signed with the full understanding and recognition that King Lobengula was the legal and executive authority over the Matebeleland Kingdom.

October 1888: The Fraudulent Rudd Concession for exclusive mining rights for Rhodes and his colonial cronies was deceptively obtained by Charles Rudd; another colonial agent of Cecil John Rhodes. This treaty was once more a deceptive one signed however with the full understanding and recognition that King Lobengula was the legal and executive authority over the Matebeleland Kingdom.

October 1893 to January 1894 Matebeleland Kingdom was invaded by Rhodes leading to one of the greatest wars ever fought in Southern Africa. The war is referred to as the First Matebele War. Impi YoMvukela Yakuqala.

July 1894: The 1894 Matabeleland Order in Council and its successor legal instrument that is The 1898 Matabeleland Order in Council defined the administrative power of the British South Africa Company (BSAC) over Matabeleland and Mashonaland leading to the unification of two Nations to form Rhodesia in 1894 and Southern Rhodesia in 1898. The Matebeleland Order in Councils were sanctioned with the consent of the British Crown.

March 1896 to October 1897: Second Matebele War otherwise known as Impi YoMvukela Yesibili

★ RESTORE ,REBUILD ,PROSPER ★



1983 to 1987: Gukurahundi Genocide committed by the regime of Robert Gabriel Mugabe and his cronies, where hundreds of thousands died and millions remain displaced into neighbouring countries and overseas.

*Written by Thembani Dube, Secretary for Information and Publicity, 1893 MRM*

