

26th March, 2017

The National Chairman,
Cheke Cha Mbunda Cultural and Writers Association,
National Headquarters,
LUSAKA,
ZAMBIA.

Dear Mbunda Fraternity,

ZAMBIAN BASED MBUNDAS, REFUGEES, SETTLERS OR CITIZENS?

I refer to the meeting I had with Cheke Cha Mbunda representatives on one hand, and the other group represented by Chief Chiyengele Nyumbu, Professor Biemba Maliti of Kitwe and Mubanga Liale of Kaoma on the other on 3rd March 2016, during my medical private visit to Zambia.

I find it uncomfortable to keep silent when the name of my people, the great Mbunda ethnic group is being tarnished in Zambia by media reports being advanced by a few of my people. Silence might be misconstrued as the position of the majority of the Mbunda people. Let me start by giving the migration account of the Mbunda people to Barotseland, according to the Mbunda researched history.

The first Mbunda Chief to migrate to Barotseland from Mbundaland was Mwene Muundu Mañulombe in 1795, followed by Chief Mwene Kandala Viemba in 1824. The third Chief to migrate into Barotseland was Mwene Chiyengele Chingumbe in 1827, who unlike the other two who had left Mbundaland on voluntary basis, his father King Mwene Chingumbe, the 14th Mbunda monarch attempted to reverse the Mbunda tradition of only nephews ascending to the Mbunda monarch by decreeing that his son succeeds him after his death. He succeeded his father King Chingumbe upon the deceased's decree, but because of the tradition of nephew successors only, the Mbunda schemed to remove him. In frustration he migrated to Barotseland which later became Northern Rhodesia now Zambia in the year mentioned above.

The fourth and last chief to migrate into Barotseland voluntarily was Mwene Lindeho Kanyanyu between 1878 and 1884. He was received by Aluyi King Mulabwa's successor, King Lubosi Liwanika.

Upon arrival in Barotseland, Chiyengele was received by the Aluyi King, Mulambwa and given an area to settle. By way of a ten point oral Mulambwa/Chiyengele Treaty he was also given the mandate to continue with his culture, customs and tradition which he brought along from Mbundaland. Though there was what people now refer to as Mulambwa/Chiyengele Treaty, none of the two honored it from 1827 to date.

The Mbundas under Mwene Chiyengele had been told by Mulambwa to continue with their Tradition and Cultural Heritage including their customs of carrying out Circumcision for male children but the Mbundas under Chief Chiyengele and Kandala instead abandoned the practice of circumcision thereby earning the name Mbunda Shamuka but the other group who despite leaving Mbundaland earlier has continued with their traditional heritage and customs. This is a group led by Mwene Muundu, including Mwene Lindeho group who migrated last and all were given land by the Aluyi to settle and are based in Kalabo, in the now Zambia.

Meanwhile during all their stay in Barotseland the Mbundas under Mwene Chiyengele fought and routed the Luvas who used to raid the Aluyi cattle, in the Chezangombe war and earned themselves the aforementioned treaty. Under that treaty, all Mbundas including those under Mwene Muundu, Mwene Lindeho and Mwene Kathimba fought wars alongside the Aluyi and had at one time conquered the Ilas of the now Southern Province and ceased a large number of their herd of cattle, after the Mbunda introduced bows and arrows during the war as compared to the spears used by the Aluyi and the Ilas. The treaty has not been honored by both parties for so many reasons but the problem lies on the part of Mwene Chiyengele his Counsel and Subjects for not carrying out their traditions and instead followed the Aluyi. The intermarriage mainly by Mbunda men being given Aluyi Royal women to marry is the syndrome which brought the great loss of the Mbunda Cultural Heritage. That equally caused the Chiefs Kandala and Chiyengele chiefdoms being partly Mbunda and Lozi, leading to the two chiefs being gazetted by the Zambian government as Lozi chiefs.

On the other hand the Barotse Royal Establishment (BRE) has not as well honored the Treaty, instead they took the advantage of the intermarriage syndrome which has weakened the Mbundas under Chiyengele's customs and cultural heritage. The Mbundas has not only assisted the Aluyi during their war against the Ilas but against the Kaondes as well, but despite all that they still call the concerned Mbunda groups as Mawiko (Westerners), Mang'ete (Uncivilized) and other discriminating names, despite the sacrifice the Mbundas has done for the Lozis. The stakeholders expected that treaty to be strengthened after having worn such wars together instead of calling each other names. It should as well be noted that it is not only the Barotse Agreement 1964 which needed restoration but the Mulambwa/Chiyengele Treaty as well. If anything, the Mbundas in Barotseland are not claiming to overthrow the Buluzi Kingdom. If

they so wished, they would have done so centuries ago during their victorious march in Ilundu the capital of King Mulambwa with the killed Luvale men's heads bolstered on to sticks, following their vanquishing at the Chezangombe war. The Aluyi scampered to safety on seeing the Mbunda warriors leaving their King defenseless. However, all what they want, is Freedom of self-traditional rule and Recognition as a People!

On the other hand, Mbundas have had several other migrations groups from Angola. After the aforementioned, the second one was after the abduction of their twenty first monarch King Mbandu Lyonthzi Kapova by the Portuguese Settlers in 1914 which was followed by a notorious and dreaded war called Kaolongongo from 1914 to 1917 when Mbundaland was integrated to be part of Angola. That caused a group led by one of the King's Sons Prince (Munamwene) Limbwambwa Kalyangu Mbandu in 1923 influencing one of the Missionaries known as Mr. Jackman leave the area called Muye to go and open a Mission in Mankoya (now Kaoma in the now Zambia) which they called Lwampa Mission. This was after one of the Missionaries Emil Pearson destroyed and burned Mbunda Scriptures according to Matthews, Luke and John, including hymns in Mbunda language, his reason being that Mbundas were arrogant and showed no mercy during the war against the Portuguese.

The third migration being between 1923 and 1945 was as well championed by the majority being Sons and relatives to both the Royal family and other influential Men who were Advisors to the Kingdom during the war and left for fear of being victimized by the Portuguese Security Wing PIDE allowing some to settle in Barotseland alongside their friends and relatives who had already settled whilst some of the Mbundas went to South Africa to work in the Mines, including those who preferred to remain in Southern Rhodesia (Now Zimbabwe) then followed by the internal one who were recruited in coffee, sugar and Rubber projects in the Northern part of Angola.

The fourth migration happened between 1961 and 1974 during the liberation war, the period which saw the opening of Mayukwayukwa Refugee camp in 1966 and later the Maheba Camp. It is also an open secret that not All Mbundas were integrated into these Refugee camps taking into consideration that there were already thousands of people of the same tribe in several villages in Western and Northwestern Province, it was easy for them to join their fellow Mbundas in already established villages. That may validate utterances by some people that Mbundas outnumber the Lozi community in Western Province. However, that claim is not backed by official statistics, because the majority of the Mbundas in Zambia came into the country in different phases and periods and these became citizens immediately after midnight on the 24th of October, 1964 this is according to the first Zambian Constitution. Thus ALL those who were in that country by that time regardless of where they came from are regarded to be bona fide Zambians.

The official statistics according to CSO 2010 Census indicate distribution of population by Ethnicity with a percentage of Western Province total population of 836,945 as follows:

Lozi = 420,983 (50.3%) – Western Province Ethnic group,
Mbunda = 123,031 (14.7%) – Western Province Ethnic group,
Luvale = 53,564 (6.4%) – Western Province Ethnic group,
Mashi = 40,173 (4.8%) – Western Province Ethnic group,
Nkoya = 39,336 (4.7%) – Western Province Ethnic group,
Kwangwa = 23,434 (2.8%) – Western Province Ethnic group,
Luchazi = 18,413 (2.2%) – Western Province Ethnic group,
Nyengo = 15,902 (1.9%) – Western Province Ethnic group,
Makoma = 13,391 (1.6%) – Western Province Ethnic group,
Chokwe = 10,043 (1.2%) – Western Province Ethnic group,
Tonga = 7,533 (0.9%),
Totela = 6,696 (0.8%), – Western Province Ethnic group,
Bemba = 5,859 (0.7%),
Lunda-Northwestern = 5,859 (0.7%),
Subiya = 5,022 (0.6%) – Western Province Ethnic group,
Kwandi = 5,022 (0.6%) – Western Province Ethnic group,
Simaa = 5,022 (0.6%) – Western Province Ethnic group,
Toka-Leya = 4,185 (0.5%),
Kaonde = 4,185 (0.5%),
Mwenyi = 4,185 (0.5%) – Western Province Ethnic group,
Major Racial Groups = 4,185 (0.5%),
Other Ethnic Groups = 3,348 (0.4%),
Ethnicity Not Stated = 3,348 (0.4%),
Imilangu = 2,511 (0.3%) – Western Province Ethnic group,
Chewa = 1,674 (0.2%),
Nyanja = 1,674 (0.2%),
Lunda-Luapula = 837 (0.1%),
Lamba = 837 (0.1%),
Lenje = 837 (0.1%),
Ila = 837 (0.1%),
Mbowe = 837 (0.1%) – Western Province Ethnic group,
Luyana = 837 (0.1%) – Western Province Ethnic group,
Nsenga = 837 (0.1%),
Ngoni = 837 (0.1%),
Tumbuka = 837 (0.1%),
Mambwe = 837 (0.1%),
Namwanga = 837 (0.1%).

Therefore, what is true is that Mbunda is the second largest ethnic group in Western Province. However, the accuracy of above official statistics though, is questionable because Mbunda and

other ethnic groups are not shown on the census questionnaire but grouped under “other”, thereby some Mbundas identify themselves as Lozi (especially the Chiefs Chiyengele and Kandala groups) or Luvale (as it is wrongly perceived in Zambia that the Mbundas, Chokwes and Luchazis are Kaluvales due to Radio Zambia transmission categories). A similar anomaly was witnessed in the last Angola population census where Mbunda and other ethnic groups Eastern of Angola were omitted from the census questionnaire, resulting in most Mbundas identifying themselves as Ngangela, a lingua franca created by Missionary Emil Pearson.

These Mbundas in Barotseland joined their fellow Citizens in other parts of the country who were qualified by the constitution to fight for the Independence of the country from the British Colonial Masters, these include the Late Jethrow Mutti, Fwanyanga Mulikita, Dickson Chikulo, Liwoyo Nyundu, Christopher Lihusha, Luneta Lifuti, Javan Kapatiso, Timothy Lyunda Kambanja, (M.T.S.R.I.P.) including those still leaving e.g. Dominic Mbangu, Kenneth Kalyangu Mbandu, Kaliki Kaliki and hundreds more too numerous to mention.

The fifth and final group to migrate to Barotseland from Angola is the one which left the country during the civil war in 1975 and 1991.

The bottom line therefore is that, despite claiming the Zambian Citizenship, both those who migrated voluntarily and those who did so because of discrimination including the recent ones who joined the bandwagon during the civil war lack a place to call HOME. Meaning, own Mbunda District or Province in Zambia, like the Luvalas and Lundas of North Western Province, who also migrated from Angola have Zambezi district and North Western Province. Another point in mind is that of the Chewas who are also found not only in Zambia but in Malawi and Mozambique that have part of Eastern Province in Zambia, in a similar manner Mbundas of Angola have four Municipalities of Kangamba, Lumbala Ngimbu, Menogue and Mavinga in Angola they call their own homes. Despite having been in exile for too long Mbundas still found their Municipalities and Districts intact.

God blessed every Tribe with land to settle, they own rivers and land which they gave names upon settling. It is not in order to claim someone else’s land when God blessed you with your own. God will Not Re-Allocate land any more even Bushmen has The Right to their own Land despite being re-located from bush areas to developed areas.

My humble advise to All Mbundas, especially those who pay attention to those advocating for the so-called Liberating Mbundas, is that, despite being Zambian Citizens by either birth or registration, Mbundas have their own vast big Land which needs to be occupied, it is empty and too large and fertile as compared to the ones they are scrambling for. If anything, that is the land they can claim to possess or own.

The so-called Mbunda Royal Establishment and its Council recently being advocated in Zambia cannot hold water there due to following reason:

- 1). It did not and still does not seek the blessings from the current Mbunda monarch where the Mbunda Kingdom Research and Advisory Council exists and oversees the establishments in other areas where the Mbunda Speaking People are found.
- 2). Conceived by Chief Chiyengele Nyumbu alone without consultation with other eight Mbunda chiefs in Zambia, therefore without consensus. Leadership of the so called Mbunda Royal Establishment is likely to bring divisions between the other chiefs and their subjects, especially with the Mulambwa/Chiyengele Oral Treaty which recognized Chief Chiyengele as the Mbunda Senior Chief out of place. Consequentially even the tenth (10th) point of the defunct Mulambwa/Chiyengele Oral Treaty calls for “Finally, respect chieftainship and the elders”. That in itself calls for the Mbunda people in Western Province to be subjective to the Litunga of Barotseland.

In this regard, It is equally worth noting as eluded to above that; Each Mbunda chief in Zambia migrated to Barotseland from Mbundaland now in Angola, in different circumstances. Some, seeking lands of settlement after differences with the Mbunda monarch, others merely seeking green pasture and for the Mwene Mundu chieftainship, out of friendship with Mulena Ngombala and Mulambwa because of Chief Mundu Mañulumbé’s traditional medicinal powers. As a result, they were all given lands of settlement in there different areas of jurisdiction, but accountable to the overall custodian of that land being the Litunga.

Therefore, no Mbunda chief has powers or authority over the other in Barotseland. The conceived seniority of Chief Chiyengele was verbally bestowed on him by Litunga Mulambwa under the defunct Mulambwa/Chiyengele Treaty, the same Litungaship and BRE being despised today.

Therefore the only binding authority on all Mbunda chiefs and Mbunda people in Zambia is through a signed agreement by all Mbunda chiefs, with my blessing as the 23rd Mbunda monarch in Angola.

- 3). Western Province consists of seven Mbunda chiefs and non among them is gazetted by the Zambian authorities as Mbunda chief. Chiefs Chiyengele Josias Nyumbu and Kandala Sakwiba Libimba are gazetted as Lozi chiefs while the rest are not gazetted. Such an environment may cause difficulties to the Zambian authorities to adapt or recognize a Royal Establishment without government gazetted chiefs, unless as a society registered by the Registrar of Societies.

Therefore the statement by Chief Chiyengele as reported in the Daily Nation tabloid of 17th February 2016, that there will be “anarchy” in Western Province should the Barotse Royal Establishment continue to interfere in the affairs of other people’s tribes and subsequent statements in the press by the so called Mbunda Royal Establishment under the supervision of the aforementioned chief is not only unfortunate but uncalled for.

I have, in my current position as the 23rd monarch of all Mbundas in the world held talks with my counterpart the Litunga of Barotseland on two occasions and the discussions have been very friendly and fruitful on both occasions, the stumbling block however, has been a few Mbunda individuals who keep on bringing issues which are championing such statements like the one made by Chief Chiyengele. These are people with rebellious spirits who are causing the intended progress on both sides, fail to have a starting point.

The Mbunda Speaking People have had one of the longest war History in Africa if not similar to the State of Israel and will NOT AGAIN sink so low as to find themselves in unnecessary war situation.

I therefore on behalf of the Mbunda Kingdom and Advisory Council with the monitoring of the two Governments of Angola and Zambia, appeal to Chief Chiyengele Nyumbu and those following him to take this advice so as to come to Yambayamba Palace in Lumbala Nguimbo, Angola so that we constitute a Delegation which will meet with the Litunga and the BRE and together we shall find ways to re-establish the Mulambwa-Chiyengele Friendship Treaty which has been tone to pieces by some unscrupulous leaders in both camps.

With the now enacted new Zambian Constitution, we shall also look forward to seeing thousands of Mbundas going for Dual Citizenship especially those who are outside the so-called treaty in order for them to come and develop their abandoned land for centuries.

In conclusion, I commend all the Mbunda chiefs in Zambia who have remained calm despite an embarrassing situation. I also commend Cheke Cha Mbunda Cultural and Writers Association for continued dissemination of the correct Mbunda position in Zambia. It is needless to add that Mbunda people believe in dialogue, peace and good neighborliness.

I remain,

Yours in National Service,

King Mbandu III, Mbandu Lifuti

- Cc. Her Excellency, Angolan Ambassador in Zambia
- Cc. Chief Chiyengele Nyumbu - Mongu
- Cc. Professor Biemba Maliti - Kitwe.
- Cc Mubanga Liale – Kaoma

18 April 2017

Mwene Mbandu Lifuti
Palácio de Yambayamba
Lumbala Nguimbo
Província do Moxico
República de Angola

Dear Mwene Mbandu Lifuti,

ZAMBIAN BASED MBUNDAS, REFUGEES, SETTLERS OR CITIZENS?

I refer to the subject matter captioned above. I therefore write to reply to your letter addressed to Chief Chiyengele Nyumbu dated 26th March, 2017, to place the arguments you raise in it in their rightful historical context. However before I proceed as promised above, I wish to categorically state that it was grossly erroneous on your part to channel correspondence meant for my attention through the Barotse Royal Establishment (BRE) who are neither the addressee nor copied to in the said letter. I will now outline my position, based on the Zambia system wherein I am a bona-fide citizen and I am therefore well conversant with. In the past, chiefs were recognized by the President of the Republic of Zambia through a gazette notice and Western Province had in place an archaic Chiefs Act which required the Lozi Paramount Chief known among his subjects the Lozis, as the *Litunga* to endorse all chiefs in Western Province before they could receive presidential recognition. This requirement has since been scrapped upon the State realizing that it promoted quasi slave ownership by the Lozi Paramount Chief as well as fueling tribal conflict. The new Constitution of Zambia (Amendment) Act, 2016 as assented to on 5th January, 2016 by His Excellency President Edgar Chagwa Lungu thus states, PART XII Article 165 subtitled, 'CHIEFTAINCY AND HOUSE OF CHIEFS' states and I quote; *(1) 'The Institution of Chieftaincy and Traditional Institutions are guaranteed and shall exist in accordance with the culture, customs and traditions of the*

people to whom they apply (2) Parliament shall not enact legislation which- (a) confers on a person or authority the right to recognize or withdraw the recognition of a chief.'

Therefore, for the purpose of ease of comprehension of the above given piece of legislation, both the President of the Republic of Zambia and the Lozi Paramount Chief in the case of Western Province have been stripped of the power to either recognize or withdraw the recognition of any given chief, rather chieftaincy is now perpetual based on a given chieftom and the responsibility lies with traditional institutions and their respective ethnic group.

It is therefore in this regard that the Mbunda Royal Council (MRC) which is the administrative unit of the Mbunda Royal Establishment (MRE) was established and registered with a competent government institution in this case, the Principal Registrar of Societies in accordance with the provisions of Section 7 (2) of the Societies Act Cap 119. For your information Royal Establishments in the Zambian case arise from the recognition of a particular people and their chieftaincy alluded to above and does not require to be registered because the particular language group is already recognized by the State, to avoid duplication. It is for this reason that there is the Soli Royal Establishment, Ngoni Royal Establishment, Lamba Royal establishment, Bemba Royal Establishment, Chewa Royal Establishment, Mambwe Royal Establishment and so on and so forth. In an event where you wished that the Mbunda people were part of the Barotse Royal Establishment, the Constitution of Zambia as amended is explicitly clear in that, *'traditional institutions are guaranteed and shall exist in accordance with the culture, customs and traditions of the people to whom they apply.'* You should be aware by now that the Mbunda and Lozi can never be bundled together as one language group because of conflicting historical origin, language, customs and culture, in that, the Mbunda are mainly Makishi dancers, eat rats, caterpillars, monkeys, insects such as inswa & grasshoppers etc and that they detest living in water logged conditions rather they are people of the bush as hunters of game, hunters of honey and other wild life activities. The Lozis do none of the above but take pleasure to live in water logged conditions until forced out by floods hence the *Kuomboka* annual traditional ceremony.

To force the Mbunda and Lozi to be one group is like attempting to mix water and oil. It can never work. Mbundas share historical origin, custom, culture and tradition with the Luvala, Luchazi and Chokwe but it still remains erroneous to suggest that they are one and the same because their languages and chieftaincy are very different. We should therefore not be held responsible for the *Aluyi's* (today's Lozis) failure to maintain their original language of *Luyana* while we Mbundas have maintained our original language Mbunda to this day and its customs, culture and tradition of *Mukanda* and makishi dancing.

As regards your analysis of the Mbunda migration into the interior of Africa, your analysis is quite shallow because the Mbunda were part of the great Bantu migrations of the 16th to the 17th Century where various tribal groups moved about and either made friendship with groups they encountered or fought to overcome them. This happened long before the partition of Africa into states by the colonialists sitting at the Berlin Conference in German from 14th November, 1884 to 26th February, 1885. You may also be pleased to know that Mulambwa Santulu's interest in Senior Chief Chiyengele (Prince of Mwene Chingumbe - the 14th reigning Monarch in Mbundaland) was because he moved with armed fighters, better known as warriors who upon witnessing their military capability on the Luvala under Chiyaze Ngombe, pleaded that Chiyengele should not proceed in his expedition or return but invited him to settle side by side for Mulambwa's security as the Chiyengele warriors had at their disposal the dreaded bow and arrows then, while other tribal groups still used spears which could only be useful by getting closer to the enemy. Indeed the *Mulambwa/Chiyengele Friendship Treaty of 1795* entered into orally was initiated by Mulambwa Santulu for his own security as Chiyengele did not need any military alliance with anybody to survive. It was for this reason that Mulambwa was careful not to temper with the culture, language and tradition of Chiyengele but the inter marriages instigated by the Aluyi were responsible for the abandonment of the Mukanda circumcision tradition but was however later re-introduced by force by migrant groups that came afterwards. Without Chiyengele, the Aluyi would have fled the Zambezi plains due to constant tribal incursions because they

were militarily vulnerable. This is what makes the Mbunda people an indigenous population in Western Province and Mongu is their district hence the gazette chiefs there, are Mbunda – Chiyengele and Kandala. The Lozi Paramount Chief dwells in Chiyengele's chiefdom and if he were to obtain an NRC in Limulunga, Chiyengele would definitely appear on it as his chief. The gazetting of Chiyengele and Kandala as Lozi chiefs is not a big deal because errors are subject to correction once acknowledged. Peddling such a cheap argument is intellectual bankruptcy because even Mwene Mbandu Lifuti himself acknowledges that Chiyengele and Kandala migrated as Mbunda chiefs not as Aluyi. Both Chiyengele Chingumbe Chitengi and Kandala Biemba have Mbunda meaning attached to their titles rather than Lozi.

Let me now turn to the population demographics that your supplier cooked, to mislead you. I will therefore take this grand opportunity to enlighten you on the current population demographics of Western Province which is inhabited by three (3) indigenous ethnic groups namely the Mbunda as the biggest single group in terms of population size accounting for one half of the nearly one million inhabitants followed by the Lozi who account for 34% despite assembling the Subiya and Totela of Sesheke, the Kwandi of Senanga, the Kwangwa of Mongu and Kaoma, the Mbowe of Lukulu, the Mashu of Shangombo and the Nyengo and Makoma of Kalabo while the Nkoya are at 14% and the remaining 2% shared by mainly Kaonde and others. These are the statistics which even the Zambian State organs carried out a professional random survey and confirmed to be accurate with a narrow margin of error. In your statistics you indicate that Lozis account for 50.3% but are you aware that the Lozis have consistently objected to resolving the Barotseland Agreement of 1964 and/or the secession bid through a Referendum, obviously because they cannot amass the necessary numbers to win in such a Referendum. The Lozis have always sought the route that avoids a Referendum to achieve their objective. Therefore such misrepresentation of facts is dangerous for a person of your standing just to propel a predetermined agenda. You should also be aware that Lozis in government deliberately omitted Mbunda in the 2010

and previous Censuses of Population and Housing questionnaire, to compel Mbundas to answer as either Lozi or Luvale to inflate their numbers.

As for us, we strongly advocate for a Sector Referendum as the most peaceful way to permanently resolve the controversy around the Barotseland Agreement 1964 which is the foundation for the secession bid, so that the nation can stop dwelling on the past and instead move forward as a single unit in line with the provisions of the Constitution of Zambia, Article 4 (3) which reads: *'The Republic is a unitary, indivisible, multi-ethnic, multi-racial, multi-cultural and multi-party democratic State.'*

Regarding land matters, the Constitution of Zambia as amended is clear. Article 233 (2) states: *'The Land Commission shall administer, manage and alienate land, on behalf of the President, as prescribed.'* Therefore every inch of the Zambian territory is under the charge of the Commissioner of Lands on behalf of the President and the President holds it in trust on behalf of all the citizens of Zambia who include Mbundas and it is for this reason that Zambia holds periodic presidential elections to elect someone who will be in charge of everything within its territory including land. Mbundas also vote in these elections as full citizens as long as they hold the Zambian National Registration Card (NRC) and meet other qualifications such as minimum age.

You may further wish to know that the secession agenda in Western Zambia that started vigorously but ran out steam along the way, was because it could not attract the support of the Mbunda population because, at the time of hatching it, the Lozis were careless as they publicly promised to lynch Mbundas immediately after separating from the Republic of Zambia, as a result, Mbundas shunned the secession bid and due to insufficient numbers as shown above, the said bid grounded to a halt. As we speak, the whole project is in total disarray with their Paramount Chief expected to appear in court soon to answer to flimsy charges. We are also aware of a similar bid in eastern Angola championed by the Chokwes on grounds that the diamond rich Lunda region was never part of Angola prompting the desire to separate. We are further aware that northern

Namibia is also being enticed into this scheme. Therefore an intelligent mind will easily deduce logically that Chiyengele and the individuals you have copied in your letter are viewed as an obstacle in this poorly calculated and outdated scheme.

Let me now turn to the achievements we have made in the short space of time that we sought to reclaim our status as a distinct Bantu ethnic group, separate from our detractors: 1. Our renowned Professor Dr. Biemba Maliti with the help of his wife has produced the first ever Mbunda/English Dictionary – a document which many language groups in Zambia do not have. It can best be described as a masterpiece. It is a companion to a proud and genuine Mbunda, as we are aware that there are counterfeit Mbunda in our midst, masquerading as Mbunda, who you are propping in Zambia.

2. Our patriotic and anointed servant of the Mbunda people, Liale Mubanga has established the first ever local radio broadcasting station transmitting in the Mbunda language with emphasis on promoting the Mbunda culture and language. A genuine Mbunda would have congratulated Mr. Mubanga but due to the pursuit of conflicting agendas, no congratulations have emerged from Angola. There have been attempts to shut it down using unconventional and unconstitutional means but have failed. The only avenue available to shut down Radio Cheke FM is to break the law and litigation would immediately follow. Radio Cheke FM has grown to become the most popular radio station in Kaoma, Luampa and Nkeyema due to the indigenous content embedded in its programming. Hats off to Liale Mubanga!

3. My palace is now host to the prestigious Cheke Ceremony which was initially held in Kaoma district in the year 2000 but discontinued due to reactions by some sections of the tribes in Kaoma district. Mr. Mubanga was therefore instrumental in securing its registration with the Ministry of Chiefs and Traditional Affairs and now appears among the three traditional ceremonies of Western Province namely Kazanga of the Nkoya and Kuomboka of the Lozi.

4. The Zambian national anthem has been composed in the Mbunda language and thanks to Liale Mubanga it is now playing on opening and closing programming on

Radio Cheke FM in Kaoma. A CD is available for sale to those wishing to sing the said anthem in the Mbunda language.

5. We had secured a letter from the Ministry of General Education to start teaching our children in the Mbunda language in schools but was suddenly reversed with another letter once our detractors learned about it. We are now in the process of applying for a Judicial Review to the High Court for Zambia so that it is established whether the Constitution of Zambia explicitly prohibits the use of the Mbunda language as a mother tongue to Mbunda pupils in lower primary school anywhere in the Republic of Zambia.

In conclusion, PART I, Article 4 (1) of the Constitution of Zambia as amended by Act No. 2 of 2016 states that *Zambia is a sovereign Republic under a constitutional form of governance* which implies that you, as a foreigner, has **no legal jurisdiction** on the citizens (who unfortunately for you, include Mbundas) of the sovereign Republic of Zambia and therefore any actions to claim what is Zambian amounts to meddling in the internal affairs of a sovereign State and we therefore reserve the right to report you to competent authorities in Zambia. I may wish to refresh your mind that one Lunda senior chief of Northwestern Province in Zambia was detained in police custody in Moxico Province of the Republic of Angola for actions that were deemed to fuel the Lunda/Luvale tribal conflict in that country. In like manner your frequent visits to the Republic of Zambia on pretext of seeking medical attention when Angola is such an advanced economic power house in the region, can best be viewed as actions intended to fuel tribal tension in our country. In fact, your tendency to make frequent visits to Zambia on such pretexts, at your level of standing, is an assault on the Angolan health delivery system. It can be likened to a child who develops a habit of going to ask for food from neighbors, such actions are demeaning to his family.

You may also wish to know that the Constitution of Zambia as amended by Act No.2 of 2016 **DOES NOT** place any single ethnic group under or above another as this would amount to officially endorsing slave ownership which is prohibited at both domestic and international law. The Constitution of Zambia in its preamble states; *WE, THE PEOPLE*

OF ZAMBIA: recognize and uphold the multi-ethnic, multi-racial, multi-religious, and multi-cultural character of our Nation and our right to manage our affairs and resources sustainably in a devolved system of governance. Therefore your insinuation and position in respect of the Mbunda people in Zambia is in serious conflict with the Constitution of Zambia and has therefore no *locus standi* at law. Pronouncements in your letter seem to suggest to the world that Angola has no Constitution and therefore operates on jungle law which permits you to meddle in the affairs of neighboring States where you are neither elected by anybody nor appointed by any competent authority. Even UN Agencies have to abide by the domestic laws in the States in which they operate. The same applies to you; you have NO legal jurisdiction in Zambia because you are a foreigner here and must abide by the laws in force whenever you stray into this country.

Times have since changed in Zambia and the world over so that a man of European origin in the names of Dr. Guy Lindsay Scott was vice president and acting Republican President in the run-up to the January 2015 presidential by-election following the untimely demise of Mr. Michael Chilufya Sata (MHSRIP), a man of Asian origin Dipak Patel was Lusaka Central Constituency Member of Parliament and Minister of Commerce and Industry and in the United States of America, a African of Kenyan origin Barack Obama is the immediate past State president. Therefore it does not make sense to insinuate that the Zambian Mbunda population is not indigenous in Zambia but in Angola. Why not the Congo Democratic Republic where we originate together with the Bembas? If you feel this is offensive, I am not responsible because you asked for it. You went ahead to champion a cause you knew you were not legitimately competent without consulting those affected by the territorial jurisdiction. Please stop dragging us into your personal business relations with the Lozi Paramount Chief as we have serious matters to attend to that hinge on nation building and the uplifting of our Mbunda ethnic group in Zambia. Equally, stop singing songs about the outdated Mulambwa/Chiyengele Treaty because we are now living in the Republic of Zambia as full citizens. As far as we are

concerned this matter is closed and if you still feel aggrieved, the civilized avenue open is to seek legal redress in the courts of law in Zambia. I rest my case here.

Josiah Nyumbu III

HRH Chief Chiyengele of the Mbunda People

Cc: The Honourable Minister of Home Affairs, Cabinet Office – Lusaka

Cc: The Honourable Minister of Chiefs and Traditional Affairs - Lusaka

Cc: Her Excellency, the Angolan Ambassador to Zambia – Lusaka

Cc: HRH Senior Chief Chikufele, Manyinga Palace - Kabompo

Cc: HRH Chief Mwene Kandala, Yuka Palace - Mongu

Cc: HRH Chief Mwene Mundu, Lyumba Palace – Kalabo

Cc: HRH Chief Mwene Lindeho, Chamemba Palace – Kalabo

Cc: HRH Chief Mwene Kandombwe, Luvuji Palace – Lukulu

Cc: HRH Chief Mwene Kathimba, Kalumwange Palace – Kaoma

Cc: HRH Chief Mwene Kasabi, Lukute Palace – Kaoma

Cc: HRH Chief Mwene Namulimbwa, Imilangu Area - Sikongo

Cc: Prince Kenneth Mbandu Kalyangu, Kalukundwe - Kaoma