

# *The Story of African Origins*

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## Background

I am Molozwi-Mokhalaka also know as Molobedu.

The Balovedu (also known as Balozwi) and Bavenda are an offshoot of Barozwi Bambire who founded the Maphungubwe and great Zimbabwe Civilisations. The name Balobedu mean: the Recipients of Tributes whites Balozwi means: sacred scientists who can make rain and control the forces of nature.

The BaRowzi Bambire are an offshoot of the Makalaka/Bakhalaka people of Naphta (Now Kordofan in the Sudan, heartland of ancient Ethiopia). The Makalaka of the Sudan are also known as Bambiri. The Son of Tovera (now Thobela) called Mambiri led the BaRowzi from the Sudan to Mbire, near Lake Tanganyika in Tanzania. From Mbire, the BaRowzi migrated to the Limpopo Valley where they established the Bokhalaka Empire with its Capital City of Maphungubwe which became both a spiritual and international trading centre of central Africa. The influence of the Maphungubwe Civilisation Spread from Limpopo to Gauteng and other provinces of South Africa. Here, in Johannesburg/Melville the early Sotho inhabitants who brought the Maphungubwe Civilisation to the South brought and planted a rain tree called Thobela. Thus Johannesburg became the heartland of Maphungubwe Civilisation.

As we celebrate our heritage and in particular the African New Year it is important for our children to know who is Thobela and what is Maphungubwe culture and religion.

### Who is Thobela?

Every human society has a story about their origins, history and identity and aspirations for the future. Missionary education and colonialism sought to impose the biblical story of human origins on other nations without listening to their stories. The Democratic breakthrough of 1994 has opened the Doors of Education and culture which allow African people, like other human families, to say who they are, where they come from and where they want to go.

The Democratic Breakthrough of 1994 allows African people to refuse to be used as tourist attraction objects. We must thank the Gauteng Legislature under the able leadership of Hon. Richard Mdakane for offering us an opportunity to celebrate our diverse heritage, particular, the African New Year that dawned on the 23 September 2007. A heritage colloquium and African New Year, sponsor by Sprac Ekurhuleni and Province, were held in Katorus.

The Custodians of African heritage, the Amakhosi and Izinyaka do not know or accept that humanity and Africans in particular descended from the baboons of Maropeng (Sterksfontein), they regard this as an insult visited on them by archeologists and paleontologists. They want the same amount of resources given to these so-called experts

to be given to IKS researchers and custodians to research and document the African Genesis (i.e. the true story of our origins).

Under colonialism and Apartheid we were called Baboons. The democratic breakthrough of 1994 has allowed and resourced archeologists and paleontologists to make our baboon (or subhuman) condition a reality. Our oral traditions and story telling is the only means we have at our disposal to defend our African identity and integrity as a part of a human, not animal kingdom.

As Africans we use animals as symbols to explain spiritual realities, without becoming part of the animal kingdom. A definition of and origins of the Thobela dynasty will assist us to restore African Dignity, Identity and Cultural integrity.

The Thobela dynasty is rooted in the African story of Origins, Culture and Religion. In this presentation we shall therefore begin with an exposition of the African Genesis, that is, story of African Origins.

### African Genesis

At noon of the 23 September 2007 the Sun appeared below the body of the Zodiacal sign of Lion ( Tau, Simba or Kapha). When the sun is in this position it is called the celestial king (Tau, Simba or Kapha). In popular languages it is called:

- Tafari
- Tovera
- Tofera
- Thobela
- Tautona
- Simba

The Sun (Faro or Thobela) is the celestial King who is represented by human kings on earth. Thus earthly kingdoms are reflections of a celestial kingdom. This confirms that human families emanated from and reflect the celestial family.

African religion is generally regarded as a Sun-centred pagan or heathen religion.

The Subversion of African culture and religion by missionaries and colonial education created the perception that African people worship the celestial bodies, especially the Sun (Ra) and the moon (ma/maia) or the union (mara/maria) of the two. The concept (mara/maria) has the following variants:

- Mari
- Mwari
- Mwalinkulukulu
- Muari
- Muali

- Mohale
- Mogale
- Nwari
- Nwali

The name Mara or Mohale refers not only to the union (mara/maria) of the moon (ma/maia) and the sun (Ra) but also of the universal mother principle which is symbolised by a spiral, ten concentric circles or a python biting its tail.

The African heritage and, in particular, the New Year on the 23 September explains the evolution of human life and its relationship with the spiritual world.

Africans conceive God as an Unknown and Unknowable First Cause or self-begotten principle that manifested itself as the Divine Light (Kara/Gara). This light is a spiritual trinity made out of mind/spirit (ka/m), thought/soul (ba/u) and word/reason (chat/ndu), in short kabachat or Mundu. The Divine Light or Spiritual trinity (kabachat/mundu) manifests itself as an enormous star surrounded by seven smaller stars.

The central star (Saba) or sun (Kara) are also called respectively as the Cow (Saba) and Bull (Kara or Tara) of heaven. The Seven stars are called the Pleiades or Circumpolar (Khelemela/Izilimela) stars. These stars are also called the seven cows of Heaven or the Seven Sisters. The African Summer (September to December) is named after the Pleiades or circumpolar stars. The central Sun (Kara) represents the God of Light Abakara or Abaraka (Greek Abraxas), popularly known as Ramasedi, and its seven messengers called Bakare (or Bakarekare) Bakhale or Bakhalekhale i.e. the Ancient Ones.

The Dawn of the African New Year, symbolised by the central Sun (Kara) and Seven Pleiades (Bakare) stars, represents the messengers of the God of Light. The Bull (Central Sun) and seven cows (Pleiades Stars) of heaven are symbolised by the Wheel of Light. This light is symbolised by the tau cross holding together the four quarters of the earth represented by four cardinal lines.

The Seven Pleiades or circumpolar (Bakare) stars are popularly known as:

- Khelemela (Khilobedu)
- Izilimela (Nguni)
- Selemela (Sotho)
- Tshilimela (Venda)
- Shirilemela (Tsonga)

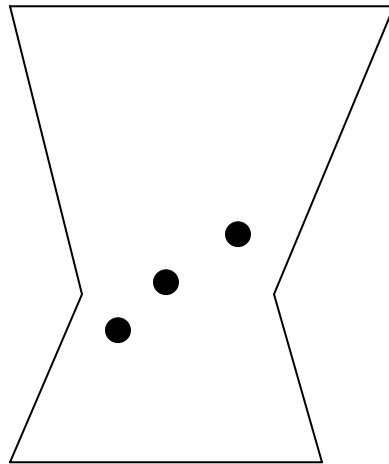
The African summer is therefore called

- Khelemo
- Selemo
- Isilimo

- Shiremo
- Tshilmo

The African New Year is celebrated in summer (khemo) and in particular 23 September.

The appearance of the Wheel of light (Bull and Seven Cows of Heaven) on the 23 September is followed by the predawn appearance of the Southern Stars, namely, the three stars of the Orion (Urhana) belt which symbolise the spiritual father (Mena/Usara), mother (Musasi) and child (Kara or Gara). The three stars appear within a square formed by four Southern Stars symbolised by giraffes (Dithutla).



The appearance of the three stars of the Orion belt, conceived as the father principle, is followed by the stars Sirius A (Kore or Sabanyadya) and B (Ra Harakhte or IAO or JAH Abakara or Abaraka (Greek Abraxas). Sirius A and B represent the universal mother (Black Madonna) and child. The child (Ra) Harakhte or Abakara) manifests itself as the Sun (Ra) on the 23 September.

On the 23 August the Sun (Ra) appears between the paws of the celestial lion (Tau or Simba) in conjunction with the star regulus (i.e. prince of light). A month later (23 September) the sun appears below the body of this lion (Simba or Tau). The Sun or celestial lion (Simba or Tau) represent the celestial king of kings (Thobela), also known as Tautona, Ingonyama, or Ingwenyama. The Distinctive features of this king of kings are (1) the leopard skin and seven solar rays represented by chevron mounted on a headdress. African divine or sacred kings (Fura or Faro) are earthly representatives of the celestial king of kings.

The Sun is the physical manifestation of the lion (Harakhte or Abakara) king or bull of Heaven at the centre of the Universe. This lion king or Bull resides at the centre of the universe that is expounded in the Zodiac of Maphungubwe.

## The Structure of the Universe

African people view the celestial bodies as the means by which the God of Light (Kara), also known as (Hamptah or Nyambe) administers the affairs of the world. Thus knowledge of the structure and operations of celestial bodies is the basis of the African heritage and knowledge systems.

The structure of the universe is depicted in the Zodiac of Maphungubwe and related Zodiacs of Matendere, Great Zimbabwe, Dendera and Meroe. The Maphungubwe Zodiac is inscribed on a circular wooden platter in the centre of the Zodiac there is a turtle (Haramanuba) or crocodile (Nyambe) symbolising the Word of the Divine Light (IAO or JAH Abakara) that is called God or the Most High (Modimo or Dzimu).

There are two pairs of Slabs surrounding the turtle or crocodile. The Slabs in each pair are facing in opposite directions. These four Slabs symbolise the four quarters of the universe or four rudders of Heaven represented by the four cardinal points. They also represent the four cardinal points of water, fire, earth, and air while the turtle or crocodile represents the fifth element or quintessence.

The turtle or crocodile is surrounded by Six planets (Kabiri). The Sun and the Six planets make out the seven celestial spheres which lead into the eighth sphere. The seven outer planets and their governing spirits are called the Kabiri or sons of Tapa (or Pata), popularly known as Ptah. The countries Egypt (Hakaptah) and Ethiopia (At(h)pe), were named after God Ptah, the Master Architect of the Universe.

The eighth sphere, called the Ogdoad (Chamnu/Khnum), is represented by the twelve fixed stars called the Zodiac. These twelve divisions of heaven are governed by twelve Gods called Bantare (or Bantarentare) or Bondoro or Bondorondoro (i.e. the most ancient ones). These Gods are also aspects of the God that is called Father of Lights (Ramasedi) or The Everlasting (IAO or JAH) Father (Aba) of the Divine Light (Kara or Raka). The eighth sphere or Zodiac is divided into 365 heavens governed by IAO (or JAH) Abakara or Abaraka (Greek Abraxas).

The eighth sphere leads into the Ennead (i.e. a Trinity of trinities) which leads into the One of Good that is called the Unknown and Unknowable God Ptah. The Ennead (i.e. nine aspects of Ptah) are known as messengers which link up heaven and earth.

The hierarchy of the Gods governing the universe correspond to the following celestial bodies:

- Bull of Heaven
- Four Rudders of Heaven
- Seven Pleiades or Circumpolar stars
- Seven outer planets
- The Seven Pleiades stars and seven outer planets make out the ladder of heaven or chain of being that link heaven and earth.

- The twelve signs of the Zodiac or houses of the sun which correspond with the twelve hours of the Day and twelve hours of the day.

The Ladder of Heaven is the path of the light that enlightens the four phases of the moon.

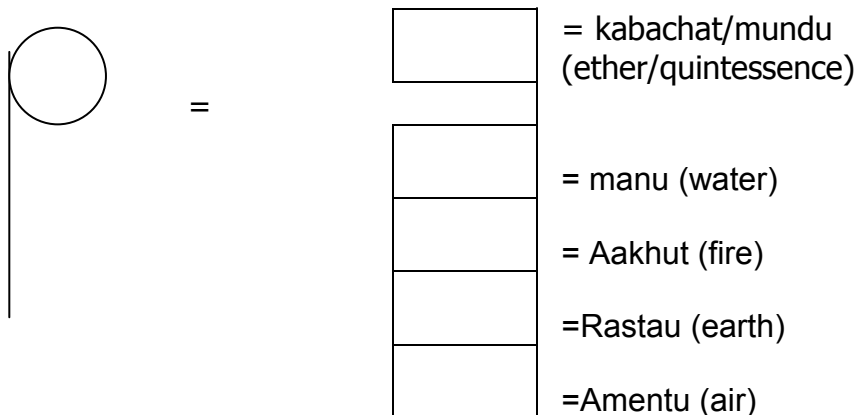
The descent and ascent of the Solar light for twenty-eight (14 + 14) days make out 28 lunar days. When the two dark days of the moon are added to the 28 they bring the total number of a Lunar Year to 30 days. The moon (ma/maia) spend 30 days of 24 hours each in each of the 12 signs of the Zodiac, bring the total number of a lunar month to 360. Upon the completion of an annual Lunar Cycle the moon (ma/maia) and the sun (Ra) are united. The union (mara/maia) of the moon (ma/maia) and the Sun (Ra) reproduces the five elements of spirit, water, fire, earth and air on each successive day, bringing the total number of days of a lunar year to 365.

### The Image and Identity of the Human Personal

The appearance of the Bull of and seven cows of heaven is followed by the seven Southern stars consisting of the three stars of the Orion belt within a square formed by the four Southern stars symbolized by giraffes. These stars are followed by the predawn appearance of the stars Sirius A (Saba, Kore or Mari) and BC Harakhte). After the appearance of these stars the sun (Ra) rises below the body of the celestial lion (Simba or Tau). On the 23 September, marking the beginning of the African New Year.

### The Constitution of the sun

The Solar (P or Ra) principle manifests itself as the Ancient Pillar (Zindj-ka-Fura) consisting of five cubes mounted on a rod.

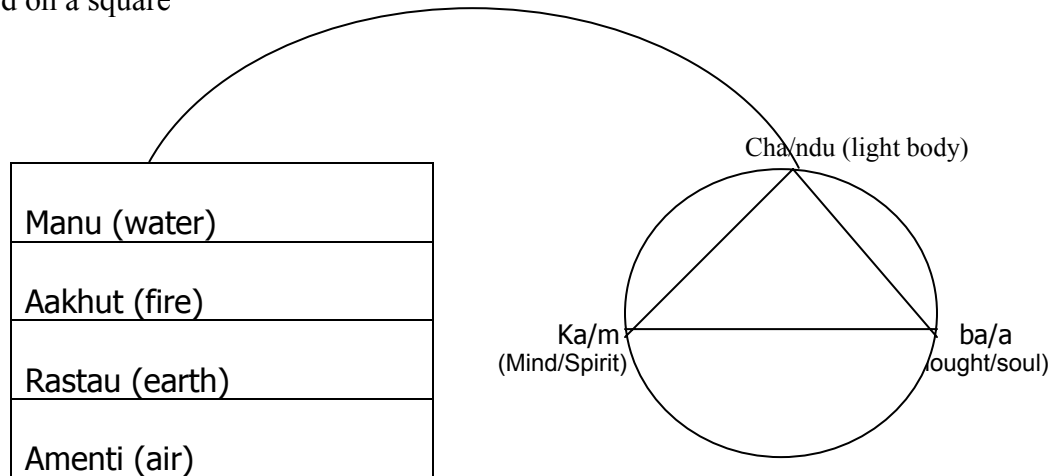


This means that the sun (Pa(a) or Ra) is made out of ether (or quintessence), water, fire, earth and air. These are the five constitutive elements of being.

The Ancient Pillar (P or Ra) also manifests itself as a Pyramaat (Pyramid) or an equilateral triangle mounted on a square. In these two figures the fifth element (Kabachat/Mundu) is made out of three aspects:

**Ka + ba + chat = Kabachat**  
**M + u + ndu = Mundu**

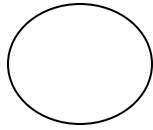
The fifth (Kabachat/Mundu) element is symbolised by an encircled equilateral triangle mounted on a square



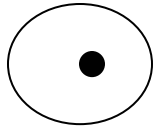
The sun (Ra), is there a Union of the spirit (i.e. fifth element) and matter (i.e. the four elements of water, fire, earth, and air).

The sun (Ra) split into thought (ma) and mind (Ra), which one in two, and manifest as the Divine Light. The light partially turned into a darkness which produced a watery abyss. Then a Voice or Word issued from this light, saying that the Voice or Word is the son of God. This son was the son of God who is symbolised by the planet mercury (Kara).

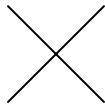
The sun (Ra), planets Venus (mara) and Mercury (Kara) form a trinity symbolised by the Solar Kkara) monogram.



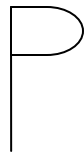
Represent the Nothingness from which the first principle emanated



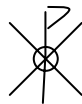
Represents the Sun (Ra) i.e. the mind

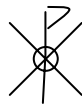
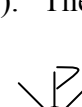
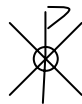
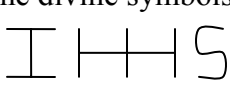


Represents the planet Venus (Mara) the thought




Represents the planet mercury (Kara) or Word



Thus the Solar  symbolise a spiritual trinity. Universal (or cosmic) spirit called IAO (or JAH), also known as Akhet or Akhte (Greek Eichton or Ichthus). The Piscean God Ichthus and the Solar (Kara) found expression in the divine symbols  (Akhte) and  (Kara, or Hara or Chara). Thus the God  is also known as Harakhte (Hara + Akhte).

The God IAO (or JAH) Abakara or Abaraka (Greek Abraxas is the same as Ra Harakhte or Xpakhte (Greek Xpictoc), pronounced Christos (i.e. the light (chr) and life (istos) of the sun (Ra). This means that the Christ (Harakhte) is not a human God but the rising sun and the light and life that issue from it.

The Akhet, like the sun is symbolised by an encircled point  mounted on a lunar crescent (u) to symbolise the Union (mara/maria) between the female (ma) and male (ra) principles. This Union (mara/maria) reproduces the Word Umbe (i.e. the Word) or the Word (mbe) of the Divine Light (Kara or Raka).

The Word of the Divine Light (Mbekara or Mberaka) is also known as Mbire or Mbiri. These names consists of

- mbi meaning the Word.

- Re/ri meaning the Sun

Thus the names mbire and mbiri mean: the Word of the Sun. The baboon (Soko or Shoko) symbolises the Word of the Sun (Mbire). Thus Shoko Mbire or Mberaka.

The baboon (Soko Mbire) symbolises the creator of earth. This baboon carries a Solar disc mounted on a Lunar Crescent. This baboon is seated on a cube (kaba or Tamara) symbolizing the earth

### **The Baboon Symbol**



The Cube (Kaba or Tamara) symbolises the mother earth which emanated from the Word of the Divine Light (Mbekara) or Word of the sun (Mbire) symbolised by the baboon (Soko or Shoko). The Cube also symbolise the constitutive elements of the human personality.

### **The Constitution of the Human Personality**

The human personality is made out of spirit and matter. The spirit consists of mind (m/ka), soul (ba/u), and body (chat/ndu) while matter consists of the five elements of water (manu), fire (Aakhut), earth (Rastau), and air (Amenti). This elements are depicted by the encircled equilateral triangle mounted on a square. The African Sage, ThauThau-Harama (Greek Thoth-Hermes), says that the (hu)man is both mortal and immortal. s/he is immortal by virtue of its spiritual aspect consisting of mind (ka/m), soul (ba/u), and body (chat/ndu) and mortal by virtue of the physical body which is perishable.

The moral degeneration facing African communities today stems from the failure to acknowledge the existence of the spiritual aspect of the human personality and to minister to its needs. The worth and dignity of the human personality and its inherent

and inalienable human rights resides in the spiritual aspect of the human personality. The universality of the spiritual aspect of the human personality appears in the comparative table below.

### Comparative Table

ka	ba	chat	Kabachat
m	u	ndu	Mundu
m	u	ntu	Muntu
m	u	nthu	Munthu
m	u	thu	Muthu
m	u	tu	Mtu
m	o	tho	Motho
m	u	nhu	Munhu
mind	thought	word	Higher Self
spirit	soul	reason	Higher Self
mind	soul	body	Higher Self

The intrinsic quality of the Higher Self is called Ubuntu, Vundu or Botho. i.e. the humanity of all human beings regardless of color, race, or creed.