



FOREWORD

Through all aspects of life runs the proverbial "golden thread".

Klein Bolayi has such a golden thread from its past, running through its present and to its future. Klein Bolayi (the "*small magicians*") followed rituals to bring rain to the area that civilisation lived in.

History of more than 1500 years ago, was "*lost*" and buried under the soil only to be "*rediscovered*" many centuries later. It's like a thread which stuck above ground, and suddenly someone saw it and started pulling on that thread.

The "*yarn*" proved to be much more than the obvious. As the thread was pulled from the ground, many collaborating facts and information started to fit in like a big puzzle.

When one puzzle piece had been turned to face up, it started giving colour to the bigger puzzle being put together. The picture emanating from the puzzle stretches across borders, centuries, continents, people/generations, places of interest and inheritance, traditions, practices and the discovery of the past and the future.

God said in the Bible that He hid treasures for the kings of this Earth to discover. Did He not hide the "*golden thread*" which is being discovered by this generation to unearth and take custodianship over?

Did God not say to man to go and fill the Earth? Is God not proud of His creation? Did He not place some element of mystery in His creation to allow people from different eras to discover?

The reader is encouraged to read the content with an open mind, without judgement, but with the mindset of rediscovery – "***go and tell my people to come back to their roots***".

Chris Krüger

August 2022

Contents

FOREWORD	A
CHAPTER 1	1
PORT OF TRADE – 450 TO 900 A.D.	1
Introduction.....	1
Background.....	1
Purchasing of Klein Bolayi	1
Strange experiences	2
Gogo (old black woman/grandma).....	2
Dongola connection	2
Another dream	4
Mythologies of the rain-making processes	4
Dassies and the serpent man	6
Meeting the "entity"	6
First discovery of pots and pot fragments	7
Next experience.....	8
Incorporation of Klein Bolayi in the Mapungubwe area	8
First meeting between Thandi and Dr Motshekga.....	10
Three tasks	11
Chieftain / Headman authority	12
Pressure on Monomotapa.....	13
Three important elements	13
Eight blue lights	14
More visitors to the rock.....	15
Grave of Thandi?	17
Baobab storage tree	17
Berimba graves.....	18
The relationship between the "octopus" baobab tree and the miniature/bonsai baobab tree ..	20
Zimbodza	21
Archaeology discoveries.....	22
CHAPTER 2	25
KRÜGER MILLIONS.....	25
Paul Krüger	25
Gold and Diamonds	25
Mystery of the Krüger Millions.....	26

Jan Smuts.....	27
Fighting For Peace	28
Archenemy	28
History of the Mapungubwe Cultural Landscape.....	29
CHAPTER 3.....	31
RESTORATION OF MONOMOTAPA	31
Some facts about the Monomotapa Kingdom	31
Monomotapa – have tools, will travel (ca. 1430 to 1760)	32
Monomotapa (ca. 1450 to 1917)	33
The Big Question	34
Bridging the history gap	36
Moving into the 21 st century	36
ANNEXURES.....	37
ANNEXURE A – MAP OF THE FARM, KLEIN BOLAYI.....	38
ANNEXURE B – THE AFRICAN PERSONALITY	39
ANNEXURE C - THE RELATIONSHIP BETWEEN THE DASSIES/ROCK-RABBITS AND THE PYTHON SERPENT AT THE WILD FIG TREE ON KLEIN BOLAYI GRANITE ROCK	40
ANNEXURE D – THE GREATER MAPUNGUBWE.....	41
Golden Rhino.....	41
Greater Mapungubwe Transfrontier Conservation Area: home to elephants, baobab trees and a pre-colonial Africa civilisation in Limpopo	41
ANNEXURE E – MODJADJI – THE RAIN QUEEN.....	43
Modjadji	43
Modjadji III to VI.....	44
ANNEXURE F – THE RAINMAKING PROCESS	46
ANNEXURE G – ARE THE TREASURES OF THE OLD PEOPLE AND THE KRUGER POUNDS MAYBE HIDDEN INSIDE THE ROCK?	47
ANNEXURE H – "KLEIN BOLAYI"	48
Meaning.....	48
Geology of the Klein Bolayi area	48
ANNEXURE I – THE HERITAGE OF MAPUNGUBWE.....	49
ANNEXURE J – HOME OF THE BAOBAB TREES	50
ANNEXURE K – MEANING OF MONOMOTAPA	52
ANNEXURE L – HAS AFRICA FORGOTTEN ITS ROOTS?	53
ANNEXURE M – UNITED STATES OF SOUTHERN AFRICA TO SAVE THE SUBCONTINENT.....	54
Cyril's dream.....	54
New era	54

Kingdom of Mapungubwe	55
New future	55
Modjadji queen	55
ANNEXURE N: ICONIC STONE BIRDS	57
Zimbabwe gets back iconic bird statues stolen during colonialism	57
‘Connect present with past’	57
‘Troubled existence’	58
LIST OF FIGURES	60
LIST OF SOURCES	62

CHAPTER 1

PORT OF TRADE – 450 TO 900 A.D.

THE NARRATIVE OF ELMER UYS, TRUSTEE OF THE FARM KLEIN BOLAYI, DISTRICT OF MUSINA, SOUTH AFRICA, TOLD VERBALLY BY HIMSELF AND PER VOICE RECORDINGS TO CHRIS KRÜGER, 2022

Introduction

The account of events, situations and experiences is not intended to reflect on the white or the black history, but rather chooses to show the overlapping of the history of people in the same period. The facts, experiences, articles, and stories told by Mr Elmer Uys are brought together to allow the reader to form his/her own opinion of the events of the past.

This encounter does not intend to rewrite the already recorded history, but rather to fill the gaps in the history or to fill gaps in the history being created every day.

One cannot live in the past nor the future as one's mind will destroy one's senses. One only ought to live in the "*now*" (the "present") but should use the events of the past to give direction to the future.

Background

This story began as one family's experience of selling one farm, buying another farm, and ending up at the opening up of a route to entice the affected people on a *spiritual, mental and physical journey*. Many will see that the journey is about historical facts, spiritual experiences, and the reconnecting to some people's roots – for some the roots were lost because their history was never recorded and got lost in translation between generations, while others' history fills the gaps.

The vessels used to reveal the story are not necessarily important, but the story itself is the focus of what is being recorded. The history of the Monomotapa was pushed into the background for many reasons which will become more evident later. Finding one's own share in this story will depend on one's attitude and approach towards the information being revealed.

Purchasing of Klein Bolayi

As simple-hearted white Afrikaner farmers and having the urge to change their then focus from world class quality citrus farming (*they had the so-called international "blue flag" status*), the Uys family (*consisting of grandfather, Pieter, grandmother, Joey, son, Elmer, his wife, Janetta, and their two children, Eljané and Pieter*) was presented with the opportunity to purchase another farm which had its focus on *game lodging*. They relocated from South-East of Musina (*near Tshipise*) to 20 kilometres West of Musina on the Pont Drift Road (*the most Northern provincial road in South Africa*). Here the Uys family purchased the farm *Klein Bolayi* in 2011.

Strange experiences

Gogo (old black woman/grandma)

On arrival and after settling at their new home, two important events occurred.

First of all, around 2012 *something* (unknown to the family at that stage, but which was of utter significance, and which would be revealed later) was *hanging* in the air over the farm. One day, Elmer said to his father (*who passed away in 2015*) that he was going to approach and enquire from the black people living in the area about the history of the area.

Diagonal across from *Klein Bolayi* on the South-Western side of the provincial road, there is a small school on the neighbouring farm *Evelyn*. Elmer heard of an 85-year-old *gogo* (black grandmother) living near the school and the idea crossed his mind that she may carry a treasure trove of knowledge in her mind. To acknowledge her seniority and knowledge, and to demonstrate his respect to the *gogo*, Elmer brought some of the farm labourers along on his visit. That day, he came to know the *gogo* who lived her whole life around the school terrain.

After formal exchange of pleasantries, Elmer asked the *gogo* whether she could tell him any of the history of the area. Her response was that she has vast knowledge on the history and that the large rock which was situated on Klein Bolayi formed a very important part of the history of the area.

According to her, the rock is hollow on the inside and the treasures of the *old people* and the *Krüngers* (referring to the lost Krüger-millions which were the assets of the Zuid-Afrikaansche Republiek [ZAR]) have been buried inside. Elmer was initially flabbergasted upon hearing of the *Krüngers* since he had no knowledge at that stage who owned the farm in the area or any background to the situation as being referred to by the *gogo*. Elmer asked the *gogo* if she had knowledge of the *Krüngers*, why had she not removed the treasure. Her response was that the *Krüngers* and the treasures of the *old people* are being protected by the *serpent man*.

The *serpent man* was an unknown concept to Elmer, but the *gogo* also indicated that there is a door to the inside of the rock. Upon asking where that door is located, the *gogo* said that Elmer would not find it since his spiritual eyes have not been opened and he would find it very difficult to find the door leading to the inside. In his mind, Elmer perceived the remark as a cliché since in general terms stories have been told from generation to generation that *the treasures of the old people were inside the rock* but Elmer saw it as a very informative starting point of the history of the area.

Dongola connection

After approximately two months, the second event occurred. When Elmer came back from running errands in town, he saw a bush trailer hitched to a Unimog truck parked on the farm. Elmer asked the office administrator, named *Shorty*, who these people were. He indicated that there was an old man at the restaurant and Elmer approached him. The man presented himself as *Mr Mike Fogg*¹, the former owner of the internationally renowned Kyalami Racing circuit and retired motorcycle champion. Elmer expressed his surprise and appreciation to receive such well-known person, though he supposed that Mr Fogg was on his way to Zimbabwe because to the off-road vehicle. Mr Fogg, however, indicated that he specifically came to Klein Bolayi as he was retired, and he is following the trail of the Krüger-millions.

¹ Mr Mike Fogg, in 2004, was the managing director of the Roy Hesketh Motor Racing Foundation and a former South African motorcycle champion. At that stage he was co-owner of the Kyalami Racing circuit (*located between Pretoria and Johannesburg, and where, amongst others, Formula 1 motor and other vehicle racing events were held*).

Elmer was again flabbergasted but initially did not want to reveal what the *gogo* relayed to him. Elmer enquired further around Mr Fogg's adventures. Mr Fogg indicated that there is a *koppie* named after President Paul Krüger (former President of the ZAR, or previously known as the Transvaal Province under the Republic of South Africa up to 1994). When Elmer confirmed the known fact around President Krüger, Mr Fogg indicated that the farm Evelyn as well as Proefplaas (experimental farm), comprising of around 12 000 hectares (of which Klein Bolayi forms part), was the property of President Krüger which he used as hunting grounds. The *koppie*, currently known as *Krügerkop*, is where the President used to meditate and consider matters of life in the silence nature presented. *[During 2019, the great grandson of President Krüger, also named after him, visited the farm and specifically Krügerkop to see and walk the area which his ancestor so much treasured, meditated, roamed, and hunted on.]*

Mr Fogg further indicated that the farm Dongola, located around 20 kilometres West of Klein Bolayi was the camping site of General Jan Smuts. Elmer immediately wanted to know from Mr Fogg whether he had any proof of what he was saying and Mr Fogg presented a map of Dongola, indicating the camping site and aeroplane landing strip used by General Smuts. Elmer also contacted Mr Chris Limbach, the owner of Dongola, and he, Mr Fogg and Pieter visited the Dongola-farm to also confirm Mr Fogg's information visually.

The location of the landing strip and camp site was physically confirmed on the farm and it was further pointed out that General Smuts and a certain Mr Pole-Evans spent a lot of time to consider the borders of a game park (where the current Mapungubwe National Park is situated) which would be a cross-frontier park which encompassed parts of Bechuanaland (currently Botswana), South Rhodesia (currently Zimbabwe) and the Union of South Africa (currently South Africa).

It was also at Dongola, according to Mr Fogg, where General Smuts drafted the Constitution of the United Nations (as it is known today). Further, General Smuts had the dream of a symbol of a United States of Africa. However, the politics at the time of the 1948 elections presented a challenge at the polls for General Smuts as he was of the South African Party (known as the *Sappe*) whilst his opponent, General JBM Hertzog was of the National Party (known as the *Natte*). General Smuts wanted to use his symbol of the United States of Africa as a focal point. The *Natte* were not opposed to the idea of a United States of Africa, but did not want to be part of a *combined English colony situation* (which would include Bechuanaland and South Rhodesia) since South Africa had just ended its participation in the Second World War (1939 to 1945) as part of the English Empire (*and the Anglo-Boer War, or the Second Boer War or the South African War [of 1899 to 1902] as it was known along with the atrocities by the British Empire against the Boers and their allies during the latter war, was probably still fresh in the minds of the conservative Afrikaner in the 1948 elections*). General Hertzog and the *Natte* were of the opinion that General Smuts was a *traitor* and he merely wanted to place South Africa under another yoke of the British Empire which was completely unacceptable. General Smuts passed away in 1951 and his whole dream was lost after the 1948 elections (which was won by the National Party).

This information was apparently never recorded, and the area was placed under the curatorship of the South African Defence Force. The area was known then as Vhembe and a defence base was established on the terrain of the current Mapungubwe National Park.

Mr Fogg further indicated that President Krüger instructed General Smuts to bury the Krüger-millions. Apparently the Krüger-millions were taken Westwards when the British troops entered Pretoria (the capital of the ZAR) during the Anglo-Boer War in 1900, whilst the believe was that the Krüger-millions were taken East from Pretoria and not taken North as an alternative possibility. Elmer asked Mr Fogg why he believed the gold was brought North to which Mr Fogg responded, "*where would you have taken the gold?*". The gold could have been taken anywhere in the country, but it would have been odd not to bring the gold to an area where both President Krüger and General Smuts had neighbouring land. The possibility cannot be excluded that General Smuts intended to use the gold to finance his

vision of a United States of Africa or even a United States of Southern Africa as is the tendency at present.

These two overlapping stories of the *gogo* and Mr Fogg seem to be very interesting, but which could also sound very convincing.

Another dream

A third story was added in June 2022 when a black man came to Klein Bolayi claiming to be a leader of the community in the Klein Bolayi area. He said to Elmer that he had a dream of the rock and that an ancestral woman threw two small bones (“*dolosse*”), and one bone landed to the Western side and the other to the Eastern side of the rock. He indicated that the treasures of the old people are buried/hidden to the Eastern side of the rock.

Thus, the three independent conversations above all pointed to one central theme.

Mythologies of the rain-making processes

Upon the discovery of the artifacts on Klein Bolayi, Elmer contacted Professor Tom Huffman² and invited him to come and provide more information on the discoveries. Prof Huffman confirmed that the artifacts date back to around 450 A.D. and he was asked about the *stairs* visible on the Eastern side of the rock, especially when the sun and associated shadows made them prominent. The mythology fitted in with the retellings by the local black people confirming the existence of an ancient water well, but which could not be found at Mapungubwe, though gold was discovered.



Figure 1: Sediba water well - photo by Jean-Marc du Plessis (2022)

This rather fitted with the water well to the Northern side of the rock on Klein Bolayi and Prof Huffman indicated that Klein Bolayi should have been the “original Mapungubwe” with the stairs on the rock and the water well (*which had been enclosed so that no-one can accidentally fall into the water well, though the area was cleared for visitors to access*).

² Professor Thomas N Huffman, School of Geography, Archaeology and Environmental Studies, University of the Witwatersrand, Johannesburg

The mythology of the rain-making process was relayed to Elmer by Prof Huffman after the discovery of artifacts on Klein Bolayi. He was the head archaeologist on the Mapungubwe project and the Great Zimbabwe archaeology at that stage.

Apparently during a drought or very dry season, all the people gathered around the water pit along with the witch doctor. The queen (probably the rain-queen or Modjadji) could have observed the ritual from the rock from a specific place found on the rock.

The women of the community collected shrubs, food and other plants cultivated during the year and potted these whereafter the sacrifices were carried via the ancient stairs to the top of the rock. The stairs symbolise the road one had to walk through life – the path was very difficult, and sometimes some of the women fell off. They tumbled to their death, and it was then said that the *serpent man* caught and swallowed those women.



Figure 2: Fireplaces where sacrifices took place – photo by Chris Krüger (2015)

The women who made it to the top then placed the pots on the rock. The actual placements where the fires were made on top of the rock can clearly be seen, and obviously a festival time started with song and dance. Prayers were offered to the gods and drums were beaten – the drums played a very central and important role in these festivities as the drums resonated at a certain frequency leading to a certain vibration. It is

being said today that those vibrations were the cause of the rain.

If the rain did not fall the first time, the process was repeated but now a 10-day old kid (*baby goat*) also had to be slaughtered on top of the rock accompanied again with song and dance, and drum beating.

If it did not rain after the second ritual, a third ritual was to be performed. The part required all 10-year-old boys of the community to gather in front of the ancient stairs and they had to climb to the top of the rock. Upon arrival of all the boys on the top, the witch doctor/priest/"*nyanga*" sniffed all the candidates – like the process of a dog sniffing a person. The witch doctor then selected the *appropriate* candidate, and this child was then sacrificed on top of the rock, accompanied again by song, dance and drum beating.

It was said that the ritual was accepted by the ancestors when the rock was struck by a thunderbolt – the rain then apparently came. Some people may have perceived the ritual as unacceptable, but the parents of the sacrificed child obtained high status in the community.

These rituals were followed from 450 to 900 A.D. and were executed since they had the desired effect for the people living around the rock.

Dassies and the serpent man

An important story of a relationship between the dassies (living on and around the rock) and the serpent man has been told, and it has direct bearing on the rituals which took place on the rock.

Apparently, an extra-ordinary large python lives next to the tree growing from rock on the Southern side. The agreement stated that the serpent man feeds from the offspring of the dassies but in return the serpent man would protect the dassies. Thus, the dassies offered their young voluntary to the serpent man to maintain the agreement, and when the dassies were in any danger the "head" dassie would go and call the serpent man. The head dassie entered at the flat part of the rock where the fig tree is growing from the rock to call the serpent man to address the danger.

The correlation and similarities between sacrifice of the human children and the dassie sacrifices are quite clear.



Figure 3: Wild fig tree - entrance to the python's home – photo by Chris Krüger (2015)

Meeting the "entity"

Elmer and Janetta decided to build a house on the farm in 2013 to the Eastern side of the lodge area near the Klein Bolayi River (mostly dry bed). One day Elmer roamed on foot the area to establish the exact spot where the house should be located. On the spot where the house was later built, Elmer had an extra-ordinary experience and decided that is where he wanted to build his home. Due to financial challenges, Elmer decided to build the house by using stone from the area as funds became available.



Figure 4: Part of Elmer's built house – photo by Jean-Marc du Plessis (2022)

The house was constructed from stone with a thatched roof. On completion, Elmer and his family moved into the house.

On the very first night that the family slept in their new house, Elmer was awoken around 01:00 and sat up. He became aware of an "entity" appearing and she was clothed in her traditional attire. Her presence was very traditional – she appeared to wear the typical traditional

ancient black woman clothes, but her clothes seemed to be dirty.

She was standing and looking over Elmer, as he sat up; he was not shocked at her presence. His emotions immediately alerted him that he must have built his house on an important site, like probably a grave site or something sacred to the people who may have lived there before. (*Later discoveries by the University of Pretoria revealed five gravesites near the location of Elmer's house.*)

Elmer stood up from the bed and the entity walked up to Elmer. He then said to her (telepathically) that he was not there to disturb her as he realised that he must have built his house on her site. Elmer did not experience any anxiousness or fear but was very composed and felt very calm.



Figure 5: Graves near Elmer's old house – photo by Jean-Marc du Plessis (2022)

The entity approached Elmer and walked around him, sniffing him all the way around. He was standing very calmly whilst she was also sniffing him like a dog

would. She was not aggressive at all and most inquisitive as to what a white person was doing there and why – she probably has never seen or interacted with a white person before.

She then stood back around two metres away from him and where she stood, she was surrounded by a misty grey background mixed with some blue shading. She instructed Elmer (telepathically) but specific in English to "*go and tell my people to come back to their roots*".

Elmer's response was that "*they would not believe me*" and she enquired "*why would they not believe you?*" Elmer pointed to his skin colour (which is white/Caucasian) with one of his right-hand fingers to his left arm and said to her that due to his skin colour her people would not believe him.

She responded to Elmer that they would believe him, and she will go through this process with him to convince them (referring to the black group who were in that area). She then stepped back and progressively disappeared in the dark.

Immediately when the "entity" disappeared, Elmer woke Janetta. With the strong presence hanging in the air, Elmer relayed his total experience to her.

First discovery of pots and pot fragments

Around a week prior to Elmer's first experience with the entity, his wife, Janetta, and son, Pieter, were walking in the veld – the area was struck by drought at the time – and they came across ancient pots on the Southern side of the *koppie* known as *Leopard Rock*, which the warthogs unearthed.

Elmer contacted Prof Tom Huffman (responsible for the archaeology discoveries at Mapungubwe) and Dr Johan Verhoef³ (the coordinator of Mapungubwe internationally to draw Botswana, South Africa

³ Dr Johan Verhoef, International Coordinator at University of Pretoria/Peace Parks Foundation.

and Zimbabwe into the cross-border park). These two experts visited the farm to experience the archaeology findings themselves. Their visit occurred during the same time as first visitation by the entity.

[Dr Mathole Motshekga⁴ would at a later stage inform Elmer that during the ancient times the warthogs were the 'horses of the spirits' and they were the present-day instruments to unearth the pots/pot fragments. The warthogs fulfilled a very important role in both worlds.]



Figure 6: Pieter holding an example of an unearthed pot – photo by Elmer Uys (2013)

Next experience

The day after his experience with the entity, Elmer was drawn to the archaeology sites where the pots were discovered. Smaller pot fragments were discovered around two weeks prior to his experience with the entity.

His two dogs accompanied Elmer and he travelled by Jeep to the area where the pots were discovered – these pots were unearthed by the warthogs. At the site he just sat down to meditate, whilst the two dogs sought cover under some shrubs due to the heat.

Suddenly Elmer became aware of the presence of the entity, especially after the previous evening's experience. At that stage, Elmer did not understand who and what this "entity" was – she only revealed herself later when there was a meeting with Dr Motshekga. However, the dogs became very anxious when the entity revealed herself and came running towards Elmer. They circled him and sniffed him up and down as if he was a stranger to them.

The sun was very bright at that stage and Elmer indicated to the entity that he was aware of her presence. Due to the bright light of the sun in contrast to the previous evening's experience where she appeared more in a blue light, Elmer told her that he is aware of her presence though he could not see her. She then said to him to follow her. He followed her in his vehicle and whilst still driving, she suddenly instructed him to stop. Elmer then started walking in the direction of some baobab trees and then she told him to look down. He indicated to her that he could see nothing and asked her what she wanted him to see. Suddenly he saw more pot fragments and the entity went around and pointed Elmer to around eight or nine other sites where more of the pots were. She also pointed to some gravesites against the mountain where Elmer came across four graves which convinced him that he was dealing with something from another world. Elmer viewed all these events with the greatest respect and humbleness, also considering the previous evening's events.

Elmer then turned home and at that moment he realised that these events were the start of a relationship between the two of them.

Incorporation of Klein Bolayi in the Mapungubwe area

Prof Huffman brought Dr Verhoef along to visit the farm and see the findings first-hand. They travelled from Johannesburg and Pretoria respectively and upon arrival Elmer took them to the sites.

When Prof Huffman pick up the first pot fragments, he was very amazed and emotional to have such important Africana in his hands. He turned to Dr Verhoef and said: "You know, Johan, I am holding the oldest artifact ever found in Southern Africa. This probably dates to 400 to 450 A.D.".

⁴ Dr Mathole Motshekga, Co-Chairperson of Constitutional Review Committee, South African Parliament

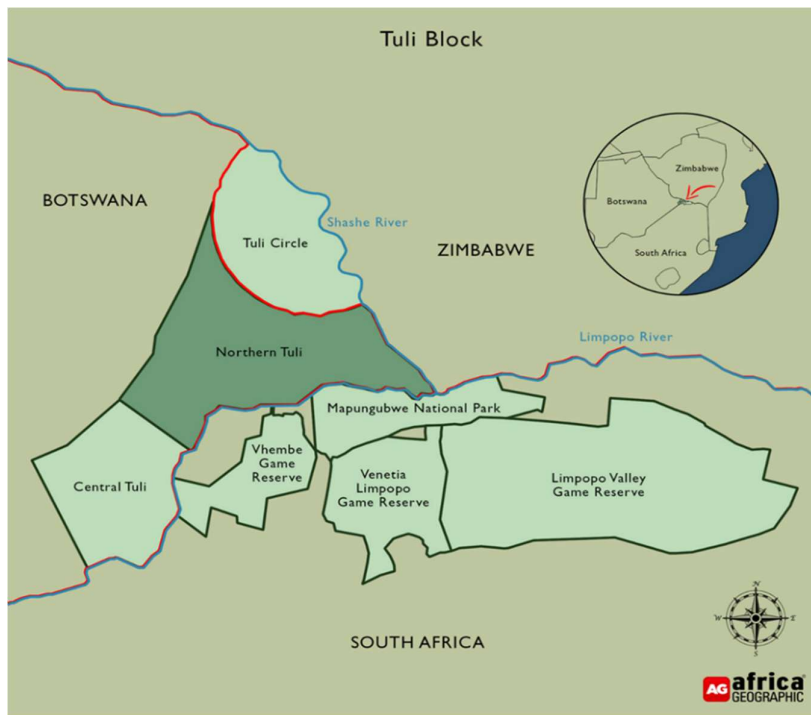


Figure 7: Greater Mapungubwe Transfrontier area excluding Klein Bolayi



Figure 8: Greater Mapungubwe Transfrontier area including Klein Bolayi (red circle)

Elmer and the two archaeologists started to discuss the findings. Dr Verhoef was very excited to become involved in the archaeology part of the findings, but he also indicated that funding from the University of Pretoria may hamper the unearthing, but a plan can be made.

They sent three groups to focus each on a different site – unbelievable archaeology findings were made which included Chinese, Arabic, and Indian articles. Many bowls (by the handful) were unearthed on the sites and taken back to the University of Pretoria to be "clean up" and sorted according to their criteria. The discoveries and artifacts were placed on display at the University of Pretoria next to the findings from the Mapungubwe area.

The owners of Klein Bolayi were requested by Dr Verhoef to enter into an agreement to be included in the greater Mapungubwe area, which they consequently did. The owners were informed a few months later that a festive ceremony would be held at the Mapungubwe Nasional

Park (part of the South African National Parks' proclaimed parks) to inaugurate Klein Bolayi into the greater Mapungubwe area.

At this ceremony, attended by between 80 and 100 people from across the country and as far as Cape Town, Klein Bolayi was inaugurated. However, when the map of the area was projected on the screen reflecting the inclusion of Klein Bolayi, everyone was flabbergasted because suddenly the map's outer line of all the land as part of the greater Mapungubwe portrayed a rhinoceros with Klein Bolayi forming the horn of the animal. The shock from the people present at the meeting, made them realise that forming a rhinoceros with Klein Bolayi included was destined to be – nobody planned the figure being portrayed on the map, it just manifested itself. The discovery of the miniature golden rhinoceros in 1942 and the figure on the map outlining a rhinoceros astonished everyone. Apparently, a life-size version of the golden rhinoceros was also made and put at the stock exchange in New York, United States of America – seemingly people only saw the symbol of materialism in the gold portrayed by the statute but ignored the spiritual value of the discovery. The realisation of the spiritual value seemingly indicated that the ancestors wanted the restoration of the Monomotapa kingdom.

First meeting between Thandi and Dr Motshekga

During the same period, the entity promised that she would be driving the process from her side as well. The implication was that she and Elmer would have an understanding. Elmer felt very confused as an academic with two tertiary degrees and he tried to make sense of what was happening – the saying "*it is too good to be true*" came to mind – and he had to go and tell this story to other people.

Elmer, however, felt confident that the entity would drive the process correctly and send the relevant people across his path – he decided to "*wait and see*" what would happen next.

On occasion some people would come to the farm and Elmer shared his experiences and the revelation of the entity with them though he had nothing tangible to show to the visitors. Elmer just hoped and prayed that what he said would reach the ears of the correct people.

Then one day, a few people came to the farm with whom Elmer shared his experiences. Not much later, a more prominent person came to the farm. He arrived in his luxury car along with his entourage. Elmer did not recognise any of these visitors and asked who they were. One person from the group introduced himself as Dr Mathole Motshekga, spouse of Dr Angie Motshekga (the Minister of Basic Education in the Cabinet of the Republic of South Africa).

Dr Motshekga then indicated that he was "*pressured*" or "*led*" to come to the farm and he came all the way from Pretoria (around 500 kilometres away). What Elmer told him regarding the experiences and the entity, had Dr Motshekga astonished, and he recorded all the stories in writing. Another relationship started growing between Dr Motshekga and Elmer regarding the heritage of Klein Bolayi.

The next event which occurred was that Elmer experienced that the entity wanted to come onboard and wanted to talk to Dr Motshekga. Elmer realised that he had to use his own spiritual guide as vessel to allow Dr Motshekga to ask the burning questions to the entity. Elmer experienced approval from his spiritual guide so that the questioning could go ahead, and the entity then came onboard.

The entity introduced herself to Dr Motshekga of who and what she was – by means of Elmer's body and voice. Elmer has no direct knowledge of the events as he had an out-of-body experience and had to rely on video recordings of the event taken by Dr Motshekga's assistant.

The entity only introduced herself as "Thandi". She indicated that she is the spokesperson of her queen Shevha. She also indicated that in human terms there were literally millions of beings around them of a kingdom destroyed in the 1500s (*in terms of the human years*). Thandi did not have all the tools available to her which are available to the modern world, but her descriptions made it possible to trace all her stories back to actual historical events.



Figure 9: First meeting place between Thandi and Dr Motshekga – photo by Jean-Marc du Plessis (2022)

All the individual stories told started to form a unit. The group which was in the region was named the "*Maulwe*" and they migrated from the Klein Bolayi area to Mapungubwe before going to Zimbabwe. At that moment it was realised that the conversation revolved around the Monomotapa kingdom which was destroyed in the 1500s. Thandi also indicated that the kingdom must be restored, and that Dr Motshekga was chosen to bring all the loose ends together – he had to use his political influence to restore the kingdom. She indicated that he was already chosen as child to lead the process. Elmer and Dr Motshekga came to the realisation that this was a turning point for them as the restoration process now got form.

Fragmented information was confirmed afterwards with the help of Dr Motshekga which indicated that a tribe under leadership of the rain queen became extinct in the early 1500s.

In one of the storerooms on the farm and amongst many other goods, Elmer, around a week after the first meeting with Dr Motshekga, came across a dust covered old map in a frame of the area highlighting the kingdom of the Monomotapa. The map was drafted in Portuguese, but Elmer realised that Thandi wanted to show him the Monomotapa kingdom.

Three tasks

Dr Motshekga returned home after his first meeting with Thandi.

Thandi then started communicating more with Elmer and she showed him three important things he had to do. Elmer had to build a quarry to make stone available for construction to have control over the developments in the area, then he had to build a dam in the Limpopo River to have control over the mining development, and lastly he had to restore the palace (*the palace from where the kingdom of the Monomotapa would be ruled*).

"Monomotapa" also translates to "*spider*" with specific reference to the associated "*female energy*" – a meek motherly ruling, like that of a mother caring for her children. Thandi showed Elmer that was the way that the Monomotapa kingdom was always ruled.

Maulwe was in existence from 450 to 900 A.D., whereafter the centre of trade moved to the Mapungubwe region between 900 to 1300 A.D. where trading with the Monomotapa took place between the Arabs, the Chinese, and the Indians/Asians. The trade then moved over to *Great Zimbabwe* from 1300 to 1500 A.D. during which time the Portuguese people had contact with the local population. It was also during this time that the local population was nearly annihilated but some escaped back to their previous settlements – one can nearly call it "*this is where Africa lost all*"; the people lost their momentum.

Chieftain / Headman authority

Dr Motshekga, along with the rain-queen-to-be (the young Modjadji), visited the farm on another occasion and Elmer again urged him to take the process forward. An extensive discussion ensued upon which Dr Motshekga remarked towards Elmer that the white people do not always understand the black people – he illustrated it by saying that white people do not understand the operation of the black conscious groups. He indicated that if one travels West to East on the Phafuri road to the Kruger National Park, past Masisi in the Gumbu area, one finds a small school. At this school there was a young girl whose mother could not afford the school fees at the time and the rule then was that if the parent cannot afford the school fees, the child cannot attend school. The mother approached the headman (*the headman is subordinate to the chief of the area; the area had eight headmen reporting to the chief*) and told him that the schoolmaster evicted her daughter because she could not afford the school fees. The headman walked to the school and the schoolmaster observed that the headman was heading his way. The schoolmaster quickly closed and locked his office to go and meet the headman at the school gate. The headman enquired from the schoolmaster why he evicted the girl. The schoolmaster indicated that he had instruction from the Minister of Education that non-paying children must be evicted. The headman then told the schoolmaster that he had the authority in the area and the schoolmaster had to pack his bags and leave the area.

Dr Motshekga then asked Elmer whether the schoolmaster moved out or whether he stayed. Elmer's response was that the schoolmaster stayed since the headman did not have the authority to remove the schoolmaster as the schoolmaster was subject to the highest authority of the country. Dr Motshekga indicated to Elmer that this is where white people err and are confused since the country is not ruled by the government, but the government is ruled by the chieftom. Thus, the schoolmaster had to leave the school.

During another discussion, to understand the Monomotapa culture, Dr Motshekga indicated that when Mr Cyril Ramaphosa became president of the Republic of South Africa, he travelled by aeroplane to Ulundi (the seat of the King of the Zulus) and met up with the late King Goodwill Zwelitini. Mr Ramaphosa had to, as part of the cultural ritual, lay flat on his stomach in front of the feet of the Zulu King with him facing the ground until the king allowed him to rise up again as sign of the king's acceptance of the president.

Mr Ramaphosa then travelled by aeroplane to the Tzaneen area to meet the Modjadji queen. The to-be-queen was around 13 years old at the time but since she was the queen-to-be, Mr Ramaphosa had

to lie again on his stomach in front of this young girl until she raised him up. At that stage, this young girl was living in Dr Motshekga's house, but she said to Mr Ramaphosa that he had to go and "*look after her people*".

Seemingly the country is ruled by two entities – on the one hand by the Zulu king who is more militaristic orientated (which portrays the "male energy") and on the other hand by a woman empire (portraying the "female energy").

One has then to perceive the Monomotapa in contrast to the Zulus, since the Monomotapa do not form part of the Zulus. The Monomotapa consist of various groups of people (*countries involved are listed in Annexure K: Meaning of Monomotapa*) and there is a clear distinction between the two groups (the Zulus and the Monomotapa).

It has also recently become more prominent that the Monomotapa, with a strong female energy, who have been oppressed for quite a long time, had to be part of the uprising of women's and children's rights under the auspices of the Monomotapa kingdom. The Zulus have forever been in resistance against the Monomotapa, wanted to humiliate and oppress them – in other words, the dominant male energy which wanted to suppress the female energy.

Pressure on Monomotapa

Elmer, at one of their conversations, warned Dr Motshekga of the current pressure on the Monomotapa, not only from the Zulu nation, but also from the Arabic world. The latter who is having already a significant influence on the Northern part of Africa, wants to shift their focus to the Southern part of Africa which is under control of black groups.

Thus, the trading route of the Monomotapa (*which consists of parts of eight countries, namely Angola, Botswana, the Democratic Republic of the Congo, Malawi, Mozambique, Namibia, South Africa, and Zambia/Zimbabwe (considered as one country)*) is under pressure of the Arabs. Seemingly, the Arabs want to capture the trading route by establishing a truck-stop near *Waterpoort* just off the N1-route (the main national road route between the Northern and the Southern points of South Africa) between the towns of Louis Trichardt and Musina, in the Limpopo province, which would be able to accommodate 10 000 trucks. The intention is to have an inland port where all trucks going North or South have to report before moving on. The Arabs have already built a palace on that ground in order to take control of this trade route. They have already spent billions of Rands. The irony is that the black people have not yet realised/seen what is happening in front of them.

After Elmer informed Dr Motshekga of the development in that area and he was actually very shocked at what he heard, especially since he was responsible for the land reform in South Africa, and a counteraction needed to be found. Elmer drew Dr Motshekga's attention to the fact that the Arabs wanted first to establish a palace, then progressively take control over the mines and then development in the country.

The Monomotapa approach should just be the opposite – by first starting with the development, then the building of a dam to have control over the mines followed by the palace. The next step would be to gain control over the Southern Africa region.

Three important elements

There are three important elements at play at this stage. The first element is the rain-making rock with the fire-holes at the top, the second element is the ancient stairs on the Eastern side of the rock

which formed part of the ritual and then the last element is the ancient well to the North-Eastern side of the rock. These elements are central to the ancient Maulwe civilisation.

The late president of Zimbabwe, Dr Robert Mugabe, made it one of his goals in life to find the eight "stone birds". At the Zimbabwe ruins, there were eight points/pedestals where a stone bird was placed (like the function of flags these days) and these stone birds had an idol purpose.

Apparently, the one of the stone birds was taken to England by Mr Cecil John Rhodes and it was brought back to the Zimbabwe after spending some time in the South African Parliament. Dr Mugabe made it his mission to collect all these stone birds (or maybe stone reptiles) as that would embody the restoration of the Monomotapa – for the black groups to be "one" again, referring to the Southern African Development Community (SADC). Dr Mugabe could only collect seven of the eight statues during his lifetime – the missing one was the one representing the Modjadji. That stone bird was discovered on Klein Bolayi only a week after the demise of Dr Mugabe.

All the theories and information of Prof Huffman were proven to be correct by all these events.

The set of the eight birds is complete, and a concerted effort would be made to bring these stone birds together in remembrance of the Monomotapa.

Eight blue lights

Another experience to be told is what happened during one night on top of the rock.

Elmer and his family along with a visiting foreign young woman were walking on the top of the rock when suddenly they observed eight blue lights in a semi-circle in the veld to the North. All eight were focussed on the lodge area and the people became aware of the spirituality urgency for the processes surrounding Monomotapa to be pushed forward.

After a second or third meeting (between Thandi and Dr Motshekga) the conclusion was that the role which Dr Motshekga had to fulfil was to perform a ritual during which the transfer of power from the entity, Shevah, to the new rain queen, Modjadji, could be performed.

It was also during this time where Dr Motshekga and Elmer came across a young woman from Zimbabwe who could also act a medium in the spiritual world to assist Elmer to handle all the matters.

Another opportunity was then created where Dr Motshekga could "directly" speak with Shevah. All the mentioned entities wanted to cross over to another realm but Shevah first wanted to have the ritual where the transfer of power could take place. She described in detail to Dr Motshekga how the ritual had to take place.

A ritual was planned for a certain date where a young cow would be slaughtered with beer as symbol of the "beêrr" ceremony at which the powers could be transferred to the new Modjadji queen. Dr Motshekga arrange with around 300 people to attend the ceremony, but when Shevah and Thandi became aware of his plans, they were utterly annoyed. They only wanted eight people (including Elmer) to partake in the ceremony and no-one else. They did not want the ceremony to be to the magnitude to which Dr Motshekga had it planned. Shevah and Thandi were not interested in the "fame" which was planned. They were very annoyed with the intended glamour and any political agenda because the ceremony was purely about the transfer of power and nothing else.



Figure 10: Leopard Rock – photo by Elmer Uys (2013)

The ceremony was planned to take place at Leopard Rock on Klein Bolayi. However, Shevah and Thandi wanted to cancel the whole ceremony. They also told Dr Motshekga, should he go ahead with the ceremony, a snake would come and bite an important person on Leopard Rock.

Dr Motshekga was very apologetic, but Shevah and Thandi told him that he, as punishment, now had to offer eight young cows and eight times the volume of beer at the next ritual. They made it clear that it was not up to Dr Motshekga on how to brew the beer; the spirits, amongst them, Thandi, would give those instructions.

Another ceremony was planned for another date, but Dr Motshekga did not come to the ceremony with the goods as he was instructed. The spirits were very upset to such an extent that even the other attendees became uneasy because the spirits wanted to burn and destroy everything⁵.

Elmer met up with the spirits afterwards and expressed his dismay with the spirits. He indicated to the spirits that they are no different from the black people of today who want to get their way through destruction and fire – it seemed as if the blacks of that time and today are the same.

Elmer had very heated arguments with Thandi and Shevah. Janetta then stepped up to the plate and said she will deal with the spirits from a feminine perspective. Janetta woke Elmer two nights later and said to him that she and Shevah had a long woman-to-woman discussion in a dream. Janetta indicated that she recommended to Shevah that the spirits should cross to the spiritual world as they walked a long way down the gravel road in the dream.

The next morning Elmer experienced an extra-ordinary experience when he walked out on the stoep to enjoy his coffee. He and Janetta felt that the atmosphere in the air was different and decided not to say anything of the past night's events to their children.

When Eljané came out of the house, she said to her parents that something was different – there was a different silence. Only then Elmer and Janetta told her what had happened – most of the spirits crossed over with only two remaining to assist with the processes in the physical world.

The cross-over of most of the spirits cleared the atmosphere to such an extent that the progress of the project started to flow much faster and more effective without all the spiritual influences.

More visitors to the rock

Elmer also started to talk to black people in the area and in particular with local black church leaders in Musina to try and obtain more information where possible. One of the workers at the NTK cooperation at Musina was an elder in his local congregation which had a big following, and he was very interested to "rediscover" the information pertaining to the rain-making process.

Sometime later, on a specific Sunday a busload of people, around 80 in total, arrived on the farm. All the people were dressed in blue and white traditional clothes, like the Zionist Christian Church (ZCC). They enquired from Elmer to relay to them the whole process of the rain-making ritual. The group's belief system was a mix of about 50-50 between traditional faith and Christianity. The group sat down with their drums on the lawn in front of the main house on the farm. Elmer then explained to the group in Venda how the rain-making process worked. Afterwards the group asked whether they could

⁵ Another ceremony has not been arranged since as the spirits indicated they will "push" it from their side.

go up the rock and practice the process. Elmer's response was that they may climb onto the rock provided that they *do not sacrifice any person*.

The group went up to the top and started their rituals, consisting of song, dance and beating of their drums. Upon completion of their proceedings, they descended from the rock, thanked Elmer for the opportunity and left.

The evening following the group's visit the rain came down contrary to a dry period preceding the visit. Approximately 50-millimetre of rain was measured. The people on the farm were surprised by the rainfall but could not directly link it to the rain-making ritual and therefore it was considered as "*by chance*".

The following Saturday after the first group's meeting, four taxi vehicles arrived at the main gate to the farm. The elders in the group walked from the main gate and approached Elmer to request permission to ascend to the top of the rock in order to investigate the situation as relayed by the previous group's visit. Elmer was very appreciative of the way the group respected him and granted them permission to go to the top of the rock. Most of the people were elderly and some took up to an hour to reach the top. They followed the same ritual as the group the previous Sunday.

Elmer and others mockingly said that they do not hope it would rain, but before the whole group of elderly could reach the bottom of the rock, it started to rain. Elmer said, if his memory served him well, 68-millimetre rain was measured that day. This created a big commotion amongst the community and many perceived Elmer and his family with holy respect. Even the farm workers maintained silence at that time. No further rain fell in the week following the Saturday-event.

Around two weeks later, the first group and additional people arrived in two busses. Elmer realised that a very important event was playing off and he had to be utterly cautious specifically with his spiritual experiences with Thandi in mind.

The leaders asked to be taken to the ancient gravesites which Elmer did; the rest of the group remained behind. Elmer also realised that he was facing a much more intense spiritual situation than just ordinary events.

The black tradition required that a visitor to gravesites should "*hook*" a spirit, and Elmer offered them a branch to "*hook*" the spirits to take them up the rock. The group then ascended to the top of the rock and began to sing, dance, pray and follow other motions. It was a big event and as would be, it started to rain heavily to such an extent that streams of water flowed around the buildings on the lodge.

No-one could deny the fact that something holy was evident. Even the black people were shocked and realised that the rock was a very holy place in their tradition.

Sometime later a professor from the University of Pretoria visited the area to talk on global warming and the contribution of the mopani trees to the global warming. He expressed the opinion that the mopani trees contributed to the global warming and that the veld had to be returned to its previous savanna state. However, it was realised that the mopani trees did not pose a problem but rather helped to feed animals. A conference in this regard was held on the farm Tovey.

At the conference, Elmer approached the leading professor on the global warming and the processes as relayed by Prof Huffman on the rain-making processes. Elmer thought that the former professor would be sceptical, but to his surprise and contrary to his thinking that the professor would perceive him not being of sound of mind, the professor indicated that he was busy writing a book at that stage on the subject matter of rainmaking. The professor was very interested in the whole process and believed the sound and frequency of the drumbeats would cause a dampening effect on the granite rocks. The professor also believed the rain-making process is not only a spiritual process but could be explained scientifically.

Elmer wanted to see whether he could also replicate the rain-making process. He and a friend drove up the rock to the top and beat on a drum to a rhythm (in other words, a sort of code); they prayed and meditate for around an hour with their eyes closed. It was clear skies when they drove up but after the hour's rituals, there was a mist surrounding the rock with a seemingly weak lightning towards the edges. The two white men considered the possibility that they may have been able to also "*make rain*".

Grave of Thandi?

The archaeologists from the University of Pretoria visited the farm on three occasions to dig at three different sites. Due to funding constraints at the University, the team could not do as much excavations as they wanted.

The first diggings unearthed many artifacts from Arabic, Chinese and Indian origin.



Figure 11: Female burial - photo by ZN Msibi (2017)

One of the graves which was opened reveal a complete skeleton which was dated to be around 900 years old. The skeleton was found to be a female and she was around 38 years old at the time of her demise. Two or three complete/unbroken pots were found next to the skeleton, and the content was initially kept secret by the team – no revelation has been made in the meantime.

Her grave was made up of a fine material amongst the rocks and her remains were exceptionally well-preserved up to even her phalanges. Many beads were found around her neck and on her arms.

The grave was well documented and photographed and huge surprise was expressed how well the body remained mummified and preserved over all these years. Her stature was small and Elmer estimated her length to be at around 1,2 metres, a typical Modjadji figure (*is this then Thandi's grave?*). It just reinforces the speculation that the Modjadji people did live in the area and that the whole rain-making process was followed. [*"Klein Bolayi" means "small people making magic".*]

Baobab storage tree

A baobab "storage" tree was found near Leopard Rock. The baobab tree was hollow on the inside and used to store food. The average temperature on the inside of the tree is 18°C during summer and winter, making it ideal for storage of food. [*The temperature in the open-air during summer is between 35 and 45°C during the day and between 20 and 25°C at night, whilst during winter the day temperature is between 25 and 30°C and at night between 12 and 18 °C.*]

Food could even be stored in water since the tree's secretion protects itself and the content on the inside against any bacteria. After the food was placed on the inside the tree, the entrance was sealed with mud (or some sort of "*dhagga*" like which is being used as a type of cement in a building construction process) and during difficult times, the food was taken out of storage and used.

Berimba graves

One day Elmer was busy deforesting the vegetation and trees for a new road going North from the rock plate, on which a big baobab tree (*reminding one of an octopus because of its shape*) is situated, to Krügerkop.

While he was working alone, he had another intense experience like the one he had with Thandi. Exiting his vehicle, he was drawn to a specific place near a baobab tree in the veld. He saw a "*malilo*" (Venda for '*fire being radiated by a spirit*') and in the baobab tree an owl was looking down at Elmer.

It was as if the owl was telling Elmer telepathic to "*look behind you; there are my graves*". When Elmer turned around, the owl raised from the one branch and flew to another branch on the other side of the tree. Elmer walked around to the same side as the owl but did not see anything at that moment.

Elmer turned back in the direction which the owl indicated the graves were. Low and behold, Elmer saw a stack of stones under a bush, like those placed to mark graves. It seemed to be two graves side by side [*later the site was cleared and made worthy to pay respect to the deceased – signage was also erected to mark the site*].

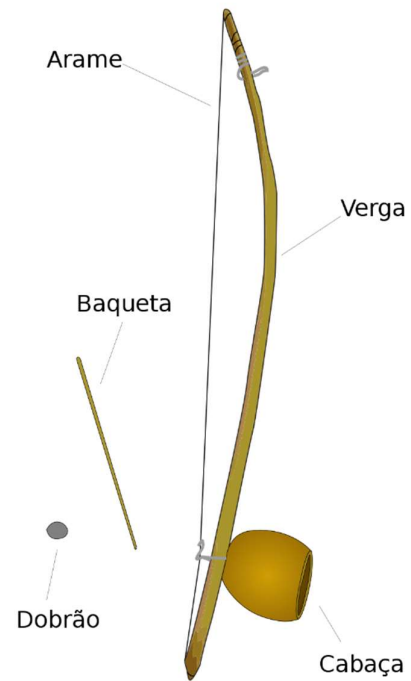


Figure 12: Example of berimbau - illustration from Wikipedia (2021)



Figure 13: Elmer Uys next to the "Berimba speaker" Baobab tree – photo by Jean-Marc du Plessis (2022)

Upon discovery of the graves, he had another episode which said, "*follow me*". Elmer experienced the same communication as with Thandi, but at first, he did not know who was speaking to him – all he knew he had to follow "*them*". Elmer got into his vehicle and was led to a specific spot near Leopard Rock and taken to another baobab tree.

Upon arrival at this baobab tree, Elmer saw that the tree was hollowed facing South in the direction of Leopard Rock. At that very moment, another entity communicated with Elmer and indicated that he is called the "Berimba". Elmer was unfamiliar with the name and walked back to his Jeep to get a pen to write down the name. As he could not find a pen, he wrote the word with his finger in the dust on the dashboard.

First Elmer stood around since he had a similar experience as with Thandi, but eventually got in his vehicle and drove home.

He researched the word "Berimba" but could find any definition/explanation of the word "Berimba".



Figure 14: Leopard Rock seen from the "Berimba-speaker" baobab tree – photo by Jean-Marc du Plessis (2022)

Later it came to Elmer that there was a similarity with the "*berimbau*", which is a one string musical instrument being used to make music for the king or queen. (*The berimbau (Portuguese pronunciation: [berĩˈbaw]) is a single-string percussion instrument, a musical bow, originally from*

Africa, that is now commonly used in Brazil.)

Elmer returned to the spot where he communicated with the entity; along the way he dropped one of his labourers off at the grave site to do the clearing in the meantime. Upon arrival, Elmer again found the entity. The entity indicated that he was the one who made music for the reigning queen. The Berimba showed Elmer that the hollowed baobab tree formed an amplifier directing the musical sound directly to Leopard Rock where the queen was. The hollowed tree then only made sense to Elmer as the tree served as a "speaker" for the music. The Berimba would early in the morning when the queen arose from her night's rest, play the musical instrument, and sing to entertain the queen.

The Berimba then respectfully requested Elmer to clear the area because it was overgrown with trees and vegetation to again have an open channel to the rock. Elmer hired some heavy machinery to clear the area.

Elmer then named the gravesite the "Berimba graves" in honour of the musician for his role in the community at that time.

The relationship between the "octopus" baobab tree and the miniature/bonsai baobab tree



Figure 15: Bonsai baobab tree - photo by Chris Krüger (2015)

The "octopus" baobab tree is the second largest baobab tree on the farm, and the "bonsai" baobab tree is the smallest.

The bonsai baobab tree has had three television exposures over the recent past. It was only in probably the last 60 odd years that a dam was built, but the tree originally started growing on the rock face with very little water to its disposal.

In a former Afrikaans television programme, known as "50/50", the late professor Kristo Pienaar, a well-known botanist, environmentalist, and king of gardening, drew the attention of the viewers to this small tree. Tests to determine the age of this bonsai tree proved that the tree is of the same age as the surrounding "big" baobab trees. The tree's size

may have been influenced by its location (on a rock plate) and that when it produced leaves during summer, the game roaming in the region ate its growth and thereby also limiting its stature. The height of the bonsai baobab tree is around 30 centimetres.

In complete contrast to this bonsai baobab tree, is the "octopus" baobab tree, standing head and shoulders above most of the other "normal" baobab trees in the area. This tree also stands on the same rock as the bonsai tree but has its roots wandering off approximately one kilometre to find nutrition and water. *[It is not uncommon for baobab trees to have their roots wandering as far off as three to four kilometres to find nutrition and water.]* The octopus baobab tree measures around 20 metres in height.

The value of contrast between the two trees may also have a spiritual significance. The Trinity Almighty God, in their wisdom, have created man and gave them talents (mental and physical abilities) to live their lives. Some (those who see beyond the obvious) go ahead and use what they have and multiply their talents, whilst others (those seeing only their immediate circumstances) would cry foul to all and everyone of how they drew the short stick.



Figure 16: Bonsai baobab tree - photo by Jean-Marc du Plessis (2022)

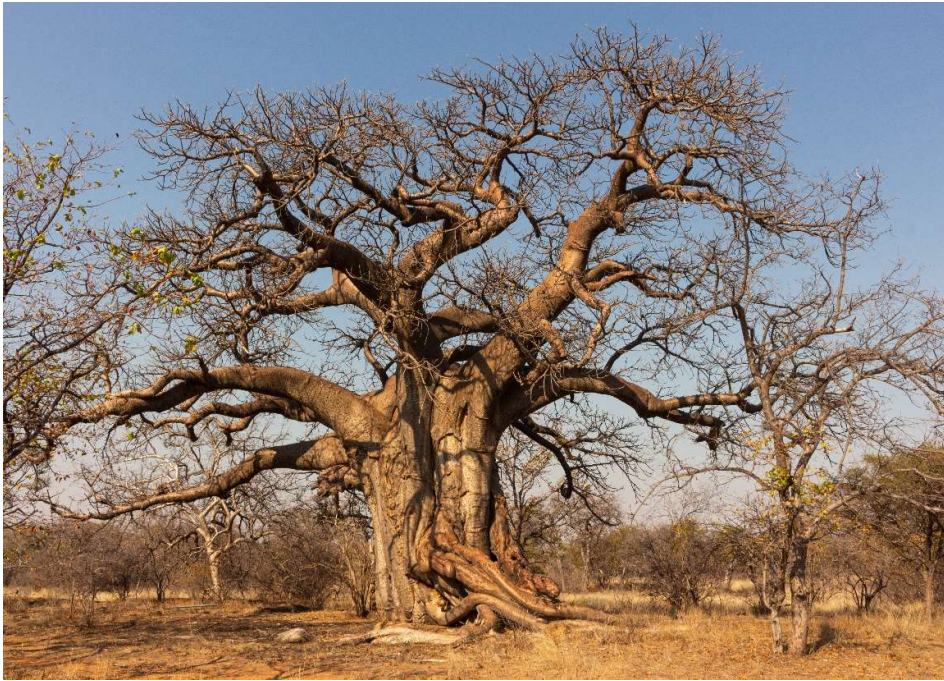


Figure 17: Octopus baobab tree - photo by Jean-Marc du Plessis (2022)

Life has the same routes. One can say that some people's lives are like the bonsai tree: it flourishes under all the attention of visitors and the photographs taken but remains small and has no ambition of becoming big and strong. It is sorry for itself because of all the hardship and

the fact that it grows on this big rock; sort of "*I am the victim here*". The bonsai baobab tree has clamped its roots around the rock, "anchoring and carrying" the rock.

Meanwhile, other people would say: "*I am like the octopus tree. I go out and seek the opportunities by growing, flowering, and bearing fruit*" [in contrast to the bonsai tree which has probably never flowered or borne fruit].

People over the ages have all been in one of the two camps – some content with the environment where they started off but keep on complaining of all the challenges life burdens them with, not knowing or realising the burden they carry. Meanwhile others, having the same starting point, go ahead and concur their circumstances and triumph in life.

Zimbodza

On 19 June 2022, Elmer "received" a message from the "other side", telling him that the process needs to be done progressively, step-by-step.

The first step is to unite the Mapungubwe area which stretches across the borders of the three countries, namely Botswana, South Africa, and Zimbabwe. The Mapungubwe dream (the unification of the three areas) must be named "Zimbodza", and the meaning in the Shona language is "*something (for example a fruit) that must still ripen*" similar to an orange on a tree which has not yet ripened. "Zimbodza" also points to an abbreviation of the three countries involved: "Zim" (for Zimbabwe), "Bod" (for Botswana, and it is interesting that a "d" is used instead of a "t" but that is intentionally to justify the meaning of the word) and "Za" (for South Africa).

An agreement must be put in place between the three countries to activate the dream. It will be a formal step to unify the three countries and where the borderline comes down. Once that has happened the "*Zimbodza Agreement*" (which still needs to be written, but which will also be an unbelievable document) will automatically lure the other five countries involved to join the agreement

and drop their borderlines. The ripening process of the fruit also points to the initial steps which will be followed and only when the other countries have joined will this "*fruit be ripe*".

Archaeology discoveries

To give some insight into the archaeologist findings and the significance thereof in the history of Klein Bolayi, students (and their supervisor) of the University of Pretoria did some excavations on different sites in the Limpopo Valley, amongst them, Klein Bolayi. Specific sites were identified, and one of the students, Ms BL Lippert⁶, used information collected from the latter farm as part of her thesis to obtain her Master of Arts degree. According to Ms Lippert one of the important sites was found on Klein Bolayi.

The farm, apparently, has the most diverse collection of metal artifacts, both iron and copper. The distribution of copper and iron is almost even throughout the collection. Slag and metal artifacts were found dispersed throughout the site except for in the Northern kraal: the highest concentrations of both were associated with the stone feature atop the Southern kraal. Ms Lippert observed that there appears to be a correlation between evidence of smithing activities and a higher number of metal artifacts at a specific site.

Small finds distribution at Klein Bolayi are contained in the following table –

Context Description	Glass Beads (n)	Disk Beads (n)	Stone Beads (n)	Metal Helixes (n)	Metal Other (n)	Slag Weight (g)
Loose ashy surface deposit	2	3	1	4	-	19.3
Ashy deposit above kraal	2	13	-	14	3	91.9
Stone feature	4	33	-	25	3	343.4
Main kraal	1	-	-	3	-	26.3
Ashy deposit resting on hut floor	3	1	-	6	-	30.1
Slope wash	2	4	-	-	1	53.1
Loose ash covering northern kraal	1	8	-	-	-	-
Northern kraal deposit	-	1	-	-	-	-

⁶ Belinda Leigh Lippert, Master of Arts student at the Faculty of Humanities at the University of Pretoria

Samples of the findings can be seen in the photographs submitted by Ms Lippert –



Figure 18: Stone bead from Klein Bolayi – photo by Ms BL Lippert (2019)



Figure 19: Copper bangle from Klein Bolayi – photo by Ms BL Lippert (2019)



Figure 20: Cowrie shell from Klein Bolayi – photo by Ms BL Lippert (2019)



Figure 21: Ceramic amulet from Klein Bolayi – photo by Ms BL Lippert (2019)

CHAPTER 2

KRÜGER MILLIONS

Paul Krüger

Stephanus Johannes Paulus Krüger, nick name Oom ("Uncle") Paul, (born 10 October 1825, Cradock district, Cape Colony — died 14 July 1904, Clarens, Switzerland.), farmer, soldier, and statesman, noted in the South African history as the builder of the Afrikaner nation. He was president of the "Zuid-Afrikaansche Republiek" [ZAR], (or South African Republic and later it became the Transvaal province under the Union and the Republic of South Africa), from 1883 until his flight to Europe in 1900, after the outbreak of the Anglo-Boer (a.k.a. the South African or Boer) War.



Figure 22: President Paul Krüger (1883) – source Wikipedia

Gold and Diamonds

The discovery of gold at Witwatersrand in the Transvaal in 1886 ended Boer seclusion and brought a mortal threat to the young nation's dream of freedom from alien rule. Like a magnet, the land's rich gold deposits drew waves of foreign adventurers and speculators, whom the Boers called "uitlanders" ("outlanders"). By 1896 the population of Johannesburg had grown to more than a hundred thousand. Of the 50 000 white residents, only 6 205 were citizens.

As often happens in history, important aspects of the Anglo-Boer conflict came to light only years after the fighting had ended. In a masterful 1979 study, *The Boer War*, British historian Thomas Pakenham revealed previously unknown details about the conspiracy of British colonial officials and Jewish financiers to plunge South Africa into war. The men who flocked to South Africa in search of wealth included Cecil Rhodes, the renowned English capitalist and imperial visionary, and a collection of ambitious Jews who, together with him, were to play a decisive role in fomenting the Boer war.

Barney Barnato, a dapper, vulgar fellow from London's East End (born Barnett Isaacs), was one of the first of many Jews who have played a major role in South African affairs. Through pluck and shrewd manoeuvring, by 1887 he presided over an enormous South African financial-business empire of diamonds and gold. In 1888 he joined his chief rival, Cecil Rhodes, who was backed by the Rothschild family of European financiers, in running the De Beers empire, which controlled all South African diamond production, and thereby 90 percent of the world's diamond output, as well as a large share of the world's gold production. *(In the 20th century, the De Beers diamond cartel came under the control of a German-Jewish dynasty, the Oppenheims, who also controlled its gold-mining twin, the Anglo-American Corporation. With its virtual world monopoly on diamond production and distribution, and grip on a large part of the world's gold production, the billionaire family has ruled a financial empire of unmatched global importance. It also controlled influential newspapers in South Africa. So great*

was the Oppenheims' power and influence in South Africa that it rivalled that of the formal government.)

In the 1890s the most powerful South African financial house was Wernher, Beit & Co., which was controlled and run by a Jewish speculator from Germany named Alfred Beit. Rhodes relied heavily on support from Beit, whose close ties to the Rothschilds and the Dresdner Bank made it possible for the ambitious Englishman to acquire and consolidate his great financial-business empire.

As historian Pakenham has noted, the "secret allies" of Alfred Milner, the British High Commissioner for South Africa, were "the London 'gold-bugs' — especially the financiers of the largest of all the Rand mining houses, Wernher-Beit". Pakenham continued: "Alfred Beit was the giant — a giant who bestrode the world's gold market like a gnome. He was short, plump, and bald, with large, pale, luminous eyes and a nervous way of tugging at his grey moustache".

Beit and Lionel Phillips, a Jewish millionaire from England, together controlled *H. Eckstein & Co.*, the largest South African mining syndicate. Of the six largest mining companies, four were controlled by Jews.

By 1894, Beit and Phillips were conspiring behind the backs of Briton and Boer alike to "improve" the Transvaal Volksraad (parliament) with tens of thousands of British pounds in bribe money. In one case, Beit and Phillips spent £25 000 to arrange settlement of an important issue before the assembly.

Greed to be rich and powerful, and to have gold and diamonds aplenty were the drivers behind the mentioned millionaires.

It was these very reasons that President Krüger probably decided to "protect" the treasures (gold and diamonds) from the Jews and Britons and their 'gold-bugs'. His intention probably was to restore the riches to the State coffers once the Boers were back in power. This, however, did not realise, as President Krüger passed away 1904, and the British took control and started ruling over the areas. All the facts just added "*fuel to the fire*" of the mystery of the Krüger Millions.

Mystery of the Krüger Millions

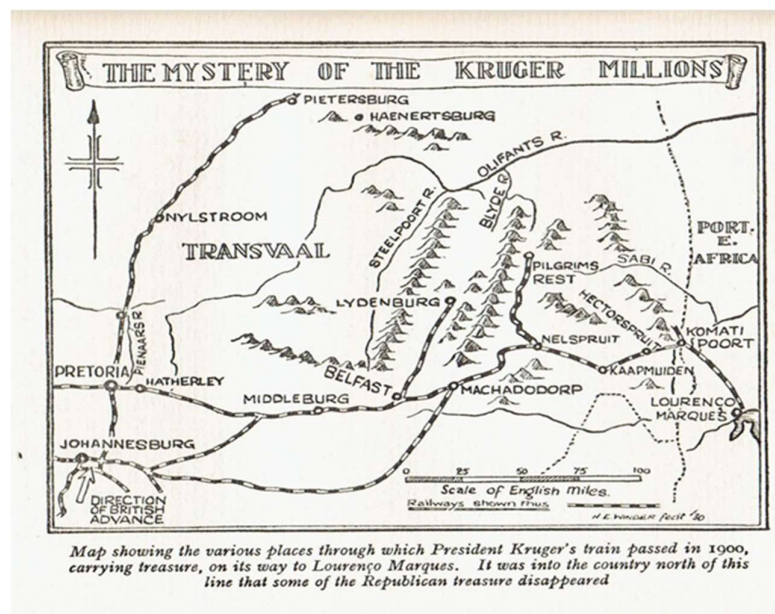


Figure 23: Map by HE Winder of railway routes the ZAR treasures could have been taken

Much has been written about the location of the Krüger Millions and the magnitude thereof. Many treasure hunters have theorised that the Krüger Millions have to be buried somewhere in the direction of Maputo (previously known as Delagoa Bay before becoming Lourenço Marques) travelling from Pretoria and most probably somewhere in Mpumalanga (previously known as the Eastern Transvaal).

One map, drafted by HE Winder and dated 1930, indicates different railway routes but that one of the

railway lines used was to the Northern Transvaal (now Limpopo) and specifically pinpointing Pietersburg (currently Polokwane). Winder states that "*it was into the country north of this line that some of the Republican treasure disappeared*". The railway line used from Pretoria going North was in the direction of Pietersburg, but beyond the railway line extended to Salisbury (now Harare), the capital of the then South Rhodesia (currently Zimbabwe). It is thus not impossible that somewhere along the railway line North of Pietersburg the treasure could have been unloaded and hidden/buried for future recovery. Those involved in the transport of the Krüger Million may have been sworn to secrecy and the burial site locations went to the grave with them. It has been more than 120 years (*in 2022*) since that gold bullion was relocated.

If the retellings by the *gogo* and Mr Mike Fogg to Elmer Uys of the *Krüngers/Krüger Millions* plus the Winder map are to be relied on, the burial of the Krüger Millions on Klein Bolayi becomes a much stronger possibility. The exact location remains a mystery, but all could be revealed in time.

A reference to a prophecy by the "Boer Prophet" (*known as 'Siener' / oom Nicolaas van Rensburg*) by Adriaan Snyman states that a new Boer government sometime in the future will possess over-extensive riches (amongst others the Krüger Millions) which will be brought to light from manmade caves. This prophecy was made on 10 May 1925. An entry on Wikipedia in 2016 estimated the value of the Krüger Millions around US\$500 million, but the real value can only be estimated once the whole treasure had been discovered.

Jan Smuts

Jan Christiaan Smuts was born on 24 May 1870 on the family farm, Bovenplaats, Riebeek West district, Cape Colony, and died on 11 September 1950, on his family farm Doornkloof, Irene, near Pretoria.

Field Marshal Jan Christian Smuts, OM, CH, DTD, ED, PC, KC, FRS was a South African statesman, military leader and philosopher. In addition to holding various military and cabinet posts, he served as prime minister of the Union of South Africa from 1919 to 1924 and 1939 to 1948.

Smuts began to practise law in Cape Town, but his abrasive nature made him few friends. Finding little financial success in the law, he began to devote more and more of his time to politics and journalism, writing for the Cape Times. Smuts was intrigued by the prospect of a united South Africa and joined the Afrikaner Bond. By good fortune, Smuts' father knew the leader of the group, Jan Hofmeyr. Hofmeyr in turn recommended Jan to Cecil Rhodes, who owned the De Beers mining company. In 1895, Smuts became an advocate and supporter of Rhodes.

When Rhodes launched the Jameson Raid, in the summer of 1895–96, Smuts was outraged. Feeling betrayed by his employer, friend, and political ally, he resigned from De Beers, and left political life. Instead he became state attorney in Pretoria, the capital of the South African Republic.



Figure 24: Field Marshall Jan Smuts

Fighting For Peace

Far more important than the petty squabbles about police corruption was the looming threat of war with the British Empire. In early 1897, Sir Alfred Milner had become High Commissioner for the Cape Colony, and the situation took a turn for the worse. Sir Milner urged the British government to dispatch more soldiers to South Africa to maintain the balance of power in the region. Although the men were never sent, President Krüger interpreted these overtures as being aggressive, not conservative. Meaning to quell what he saw as a civil war, President Martinus Steyn of the Orange Free State begged President Krüger to agree to a peace conference in Bloemfontein.

Due to his loyalty to President Krüger and his knowledge of the British demeanour, Mr Smuts sat with President Krüger in the Transvaal delegation. In the event, Mr Smuts ran the show. As the only man of the Transvaal delegation fluent in English, he jumped in at every opportunity, speaking for the entire country in his refusal to grant political rights to the Uitlanders. Sir Milner, furious that he could not speak directly with President Krüger, ignored Mr Smuts, whom he considered to be a lowly and unsuccessful lawyer. Incandescent with rage at this insult to his intelligence, Mr Smuts drafted the final offer to Sir Milner, but deliberately included a paragraph that he knew would be unacceptable. Outraged at this insult, Sir Milner called the conference off, and returned to Cape Town. All parties were resigned to war.

Archenemy

President Krüger had an archenemy in Mr Cecil Rhodes and his Cape political associates. The latter regarded the western parts of the Transvaal as the 'Suez Canal' of Africa. It was the Imperial way across the Limpopo River and into the far Northern interior (Northern and Southern Rhodesia which were already under British rule). President Krüger had, against the terms of the London Convention, proclaimed the area a Transvaal protectorate, but had to withdraw it. Later this land became the British protectorate of Bechuanaland (now Botswana).

In 1886, the discovery of gold in the Witwatersrand resulted in a flood of immigrants or 'uitlanders' to the area. This was a threat to the new political independence of the ZAR and the Afrikaner identity. President Krüger's government needed the revenue from the mines and didn't have any legitimate reason to remove these foreigners, but to grant them full political rights would negate everything he had fought for.

Mr Rhodes, the 'uitlanders' and their representatives in Johannesburg, the Reform Committee, increased the pressure on President Krüger, but the failed Jameson Raid of 1895-1896 spoiled the possibility of a peaceful resolution. The aftermath of the failed raid strengthened President Krüger at his political peak. Lord Jameson and his officers were released to stand trial in London and the 'uitlander' leaders, most of who had been convicted of treason, had their sentences reduced greatly. This afforded President Krüger with the moral high ground and for the next six years international sympathy lay with the ZAR. This also resulted in him defeating General Piet Joubert in the 1896 presidential election.

Later President Krüger did make some concessions to the British, but Sir Alfred Milner, the High Commissioner, made increasingly difficult demands. Britain was determined to create a unified South Africa and negotiations were no longer about the rights of the 'uitlanders'. The British Empire sought the treasures of the Zuid Afrikaansche Republiek.

History of the Mapungubwe Cultural Landscape

The history of the Mapungubwe Cultural Landscape dates back 210 million years ago when one of the earliest plant-eating dinosaurs, *Plateosaurus* (Euskelosaurus), was known to have lived in the area.

The Mapungubwe area became a focus of agricultural research in the 1920s through the efforts of the botanist Iltyd Buller Pole-Evans. Pole-Evans was instrumental in the creation of the Botanical Survey Advisory Committee, which was tasked with coordinating botanical research throughout the Union of South Africa. One of the network botanical and research stations set up by the Botanical Survey was situated in the Mapungubwe area. At the request of General Smuts, the government set aside a block of nine farms in this area as a preserve for wildlife and natural vegetation in 1918. A few years later this became known as the Dongola Botanical Reserve.

Pole-Evans set about expanding the Dongola Botanical Reserve. By the early 1940s, the reserve had grown to include 27 farms, including Greefswald, the property on which the Mapungubwe Hill is situated. Pole-Evans lobbied to have the reserve proclaimed as a national park, with the support of Prime Minister Jan Smuts. In 1944, the Minister of Lands, Andrew Conroy, proposed the formation of the Dongola Wildlife Sanctuary, which would include 124 farms, 86 of which were privately owned. This proposal was strongly opposed by the National Party, then the official opposition in Parliament and the National Parks Board of Trustees. In one of the longest running debates in the history of the South African Parliament, supporters argued that it was necessary to conserve the country's natural assets, that the land set aside for the proposed reserve was unsuitable for agricultural purposes and that the area had a rich archaeology treasure which should be protected. Those opposed to the establishment of the reserve argued that it was unacceptable to alienate agricultural land for wildlife conservation, to expropriate private land or to evict people from land they had occupied for generations. The debate, which became known as the "Battle of Dongola", resulted in the declaration of a much-reduced area as the Dongola Wildlife Sanctuary, after members of the ruling United Party voted in favour of the proposal. The National Party won the elections in 1948, and the sanctuary was abolished in 1949. Expropriated farms were returned to their original owners, farms owned by the State were allocated for resettlement and funds returned to donors.

In 1967, another proposal to protect the area was initiated and the Vhembe Nature Reserve, comprising three farms, including Greefswald, was established as a Transvaal provincial reserve.

In 1993, De Beers Consolidated Mines, which has established the Venetia Limpopo Nature Reserve, on land that adjoins Greefswald, called for the area to be declared a national park. In 1995 the South African National Parks Board and the Limpopo provincial government signed an agreement committing themselves to the



Location of the park

establishment of the new national park. The Vhembe Dongola National Park was proclaimed on 9 April 1998.

The Vhembe Dongola National Park was renamed Mapungubwe National Park and opened officially on Heritage Day, 24 September 2004. In the 21st century, Mapungubwe has been embraced as a site of significance by the South African and the international community. The Mapungubwe Cultural Landscape (MCL) was declared as a National Heritage Site in 2001 and it was inscribed on the World Heritage List in 2003.

With the park's UNESCO World Heritage Status, a building has been constructed that houses a museum section with many of the artefacts uncovered in the park on display.

CHAPTER 3

RESTORATION OF MONOMOTAPA

Some facts about the Monomotapa Kingdom

Africa, South of the Sahara, knew a flourishing civilization in the region between the Limpopo and Zambezi rivers (*the area now known as Zimbabwe*).

This era of the history was founded in the tenth or eleventh century by Shona-speaking people, and it became a large and prosperous state between the late thirteenth and late fifteenth centuries. The knowledge about this kingdom is based on the archaeological remains of approximately 150 settlements as well as Portuguese sources.

It is worth noting that the most impressive of these ruins is the apparent capital known today as "Great Zimbabwe," a huge site encompassing two major building complexes. One, called the acropolis, is a series of stone enclosures on a high hill. It overlooks a larger enclosure that contains many ruins and a circular tower, all surrounded by a massive wall some 32 feet high and up to 17 feet wide. The acropolis complex may have contained a shrine, whereas the larger enclosure was apparently the royal palace and fort. The stonework reflects a wealthy and sophisticated society.

However, the site includes gold and copper ornaments, soapstone carvings and glass and porcelain of Chinese, Syrian, and Persian origins.

The State seems to have partially controlled the gold trade between inland areas and the east coast port of Sofala⁷. Its territory lay East and South of substantial gold-mining enterprises. This large settlement was probably home to the ruling elite of a prosperous empire. Its wider domain was made up mostly of smaller settlements whose inhabitants lived by subsistence agriculture and cattle raising. Earlier Iron Age sites further South suggest that other large State entities may have preceded Great Zimbabwe. This statement ties in with the existence of civilisation in the Klein Bolyai area.

It should be noted that the expansion of Great Zimbabwe may have been a significant immigration around 1000 C.E. of Late Iron Age-Shona speakers who brought with them mining techniques and farming innovations, along with their ancestor religion and customs.

Another factor played an essential role in the expansion of the kingdom or empire, this was due to the improvement of farming and animal husbandry which could have led to substantial population growth. The expanding gold trade linked the flourishing of Zimbabwe to that of the East African coast from about the thirteenth century. It may never be known why this impressive civilization declined after dominating its region for nearly 200 years. It appears that the Northern and Southern sectors of the State split up, and people moved away from Great Zimbabwe, probably because the farming and grazing land there was exhausted. The Southern successor kingdom, Changamire, was powerful from the late 1600s until about 1830. The Northern successor state, which stretched along the Zambezi, was known to the first Portuguese sources as the kingdom ruled by the Mwene Mutapa, or "*Master Pillager*", the title of its sixteenth-century ruler, Mutota, and his successors.

⁷ Now known as "Nova Sofala" located on the Sofala Bank in Sofala Province of Mozambique.

Monomotapa – have tools, will travel (ca. 1430 to 1760)

According to Cari and Moz Mostert, between 1430 and 1760, there existed a great kingdom in Southern African, Monomotapa, known as the Mutapa Empire, which was ruled by the Shona people. This kingdom of Mutapa incorporated parts from what is today known as Botswana, Lesotho, Mozambique, Namibia, South Africa, Swaziland, Zambia, and Zimbabwe.

Because of their huge armies, the kings ruled and taxed – demanding tribute as in Roman times – from areas beyond their immediate borders, incorporating them into the structure of their vast kingdom. The Mutapa influence stretched from the Zambezi River to both the coasts of the Indian and Atlantic oceans and down as far as Cape Point. *(The map indicating the original Monomotapa (Mutapa) area, dated 1635, [figure 25] gives perspective of the region the kingdom covered.)*

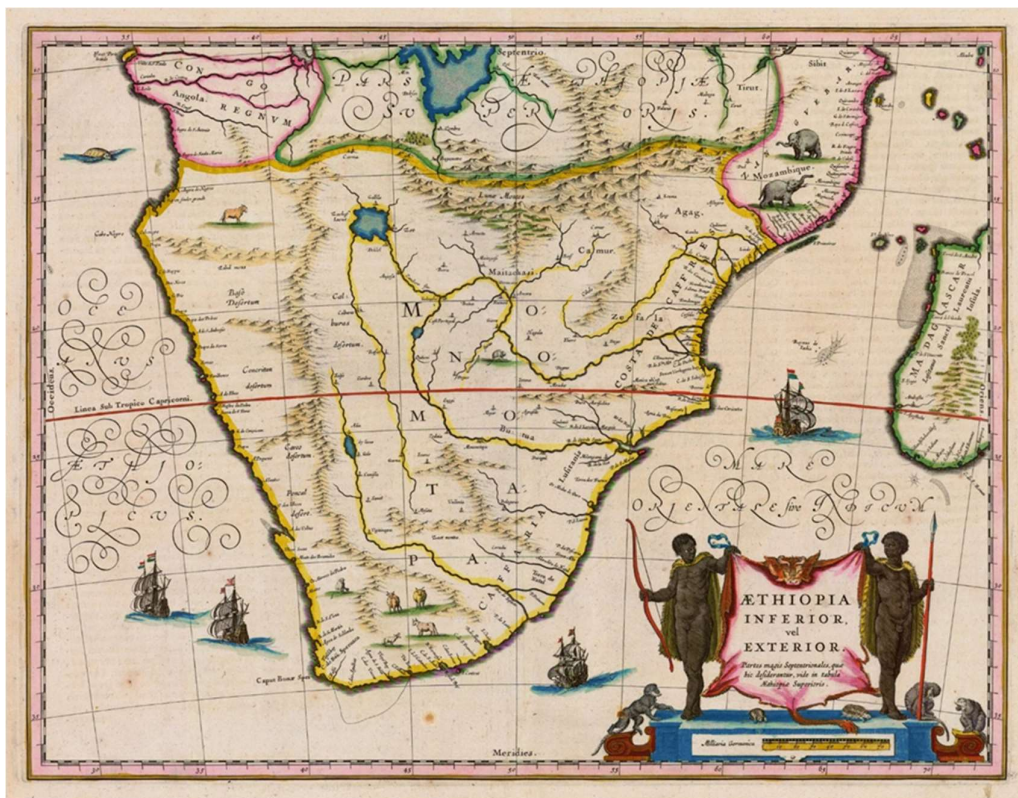


Figure 25: Map indicating original Monomotapa (Mutapa) area, dated 1635

The Shona, being a Bantu people and now mainly found in the Southern part of Zimbabwe, were not known as hunter-gatherers or pastoralists but as industrialists and farmers, including pasture with hunting. This is borne out by their cities, mining, and tools, having descended from the builders of the Great Zimbabwe.

The monarchy developed a system of statehood with a strong monotheistic religion structure and was not only advanced but well organised, even welcoming western advisors. Because of their knowledge in working metal – gold, steel, copper, and iron – they had the tools to maintain a high order of civilization. Farming, mining, and exports went to distant parts of the world.

The Mutapa traded with Arabia, Persia and India including leopard skins, tortoiseshells, ivory, horn, gold and copper, with many of these already fashioned into artifacts⁸, sent from their ports – mainly Sofala – for shipment elsewhere in the Indian Ocean.

The ability to work iron was an enormous asset for farming, fishing, mining, woodworking, boat making and endless crafts, which remain with these people to this day. The influence of these iron-makers made them – and most of the Southern regions of Africa – a prosperous group of nations within themselves. These isolated nations have the tool-making ability to thank for their successful expansion over a period of some 4 000 years.

The seeming utopia that existed in Monomotapa was shattered by the arrival of the Portuguese in the 16th century and infighting among themselves, which brought this mighty kingdom to an end after a rule of over 300 years but not without leaving a rich heritage for the entire Southern African region.

Having searched most of Africa, the Portuguese first conquered the Mozambique territory with the aim to claim the great Monomotapa wealth that existed in this region, to export to Portugal. This action came about because of their unsuccessful occupation of South America – their El Dorado⁹. Consequently, they needed Southern Africa's riches for export to Europe.

Monomotapa (ca. 1450 to 1917)

When Great Zimbabwe began its economic and military decline in the late 1400s, some of the city's elites migrated 200 miles north to the Zambezi River and established the short-lived Shona state of Monomotapa (Mutapa). The state emerged around 1500 under Nyatsimba Mutota, the first "*mwene*" (king) who gained control of the surrounding gold producing region and much of the Zambezi River Valley. Mutota established a new capital at Zvongombe, near the Zambezi River.

At the height of its power under Mutota's son Mwene Matope, Monomotapa included the entire Zambezi River Valley (modern day Angola, Zambia, Tanzania, and Zimbabwe) from Zumbo in what North Central Mozambique to the Indian Ocean is now. Matope's title, *Mwene Mutapa*, means literally the "*lord of the plundered lands*". His regal costume included an exquisitely decorated small hoe as part of the belt. The hoe had an ivory handle and suggested peace through the ability to gain wealth from the earth. Other symbols of the kingship included granaries, animal horns, and spears or weapons. The monarchy also relied on the principle of divine kingship. The Mwene Matope was believed to be the "*god of the sun, and the moon, king of the land and the rivers and conqueror of enemies*".

Growing wealthy through a system of vassalage (taxation), Mwene Matope also controlled long distance trade with special state-sponsored markets called *feiras*. Excavations have revealed feiras at towns along the Zambezi River including Luanze, Dambarare and Masappa. These excavations show tools such as iron tongs and fine goods such as Chinese white and blue porcelain and glass beads from India, indicating that Monomotapa continued to participate in the Trans-Indian Ocean trade that had helped establish Great Zimbabwe.

By the 1590s, Monomotapa had begun a cultural, political, and military decline intensified by increasingly frequent civil wars. The fragmented central government allowed provincial governors to gain more power. The political leaders of one province, Changamire, broke free and began building a successor state to Monomotapa. Additionally, the Portuguese colony along the coast gained more power at the expense of Monomotapa. By the 1630s, the Portuguese overran all Monomotapa and

⁸ The association with the golden statue of the Mapungubwe rhinoceros may well find its link here.

⁹ El Dorado (Spanish: [el do'raðo], English: /,el də'rɑːdoʊ/; Spanish for "the golden one"), originally El Hombre Dorado ("The Golden Man") or El Rey Dorado ("The Golden King"), was the term used by the Spanish in the 16th century.

appointed a new mwene, Mavura Mhande Felipe, to the throne in 1629. From that point, Monomotapa survived by exploiting the rivalries between other African states and the Portuguese. The last mwene, Mambo Chioko, was killed in battle against the Portuguese in 1917.

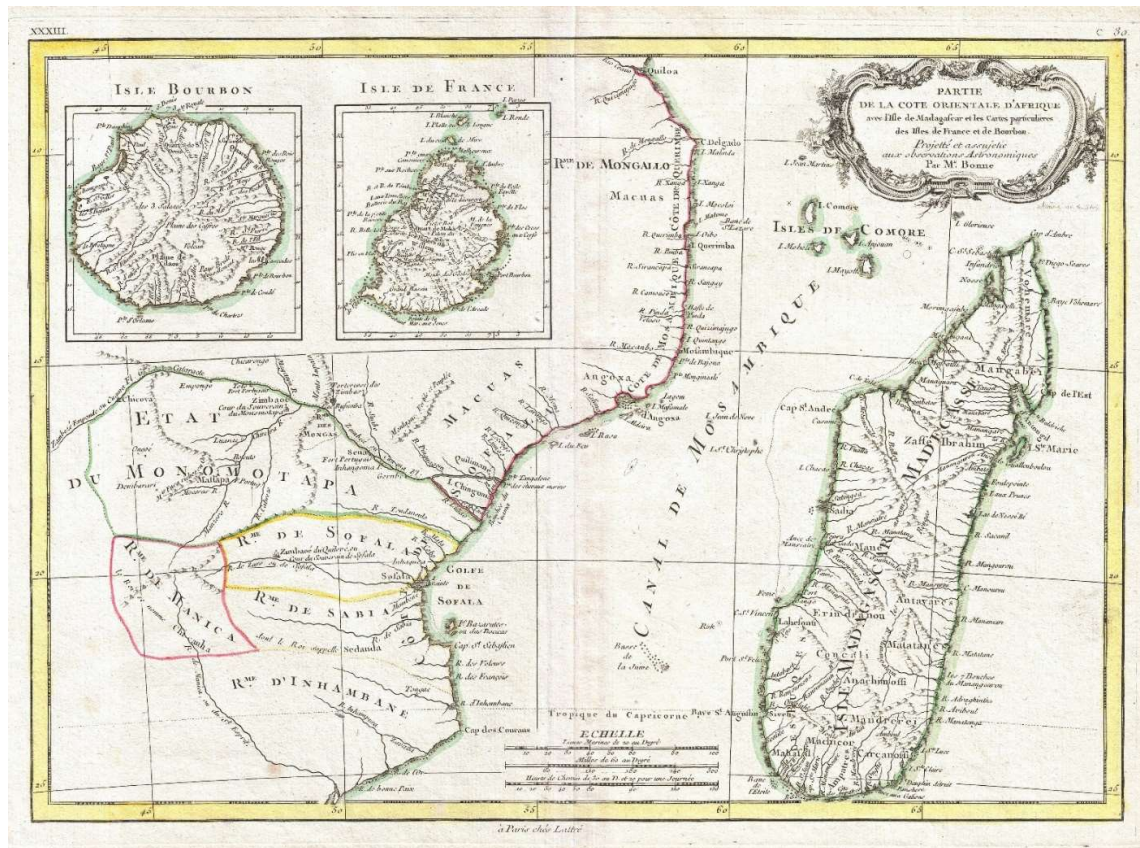


Figure 26: Map by Rigobert Bonne showing Monomotapa (Mutapa), dated 1770

The Big Question

The big question is: "Did the people of Monomotapa lose their roots during the period 1450 to 1917?"

The answer may lie within the affected people of the eight areas involved in the Monomotapa, namely Angola, Botswana, the Democratic Republic of the Congo, Malawi, Mozambique, Namibia, South Africa, and Zambia/Zimbabwe.

Most of the said black people were influenced by the western lifestyle which colonialism brought. A strong presence by the Portuguese (and to a lesser extent the Dutch and English) played a significant role in the black people moving slowly away from their cultural roots and traditions. With that, the black people lost their history and mainly lived under the European influences.

If the words of the spirit of Thandi is to be believed that "tell my people to go back to their roots", a significant mind shift must be invoked. The matriarchism way of reigning over the people must be restored. It is that the Modjadji is queen over her people, with headsmen/advisors being the "mediators" between the queen and the people.

The building of a palace for the Monomotapa kingdom on the farm Dongola for the queen, and residences for the headsmen to advise her continually, is the start of the process of restoring the Monomotapa. However, to achieve this project, a crusher must be opened to provide the

infrastructure to be built with stone (as part of the concrete mix) and a dam must be built to provide water to the mining activities which will start with the restoration of the Monomotapa. These latter steps are essential to the process as a kingdom is built from the bottom up (finding stone, opening mines and building a palace) to demonstrate the importance with which the rulers perceive their subjects. (This seems to stand in stark contrast with the current (ca. 2022) view of the Arabic people infiltrating the Venda community by first building/establishing the palace (*me first*) and then the rest will follow for the people (*local people as an afterthought seemingly*)).

There are two areas to play an important role in the restoration of the Monomotapa. The first area is the Dongola area where around 400 hectares of land are to be purchased to build a palace and the headsmen residences. The second area is the area currently (ca. 2022) consisting of the farm Klein Bolayi around 700 hectares and the "*proefplaas*" (an experimental farm in State-ownership) of around 8 000 hectares which must be combined. On the latter land, the city of the Monomotapa will arise with each of the above-mentioned countries having a cultural village specific to the relevant country, but which would also have the modern facilities to attract tourism to each village. The tourists could then enjoy each country's culture without direct contact with the surrounding cultural villages.

Since the "spider" forms the structure of this community (*figure 27*), the "body" will be the "assembly point" where visitors will start their experience, and the visitors could then choose which culture they would like to experience – see an idea of the possible lay-out:

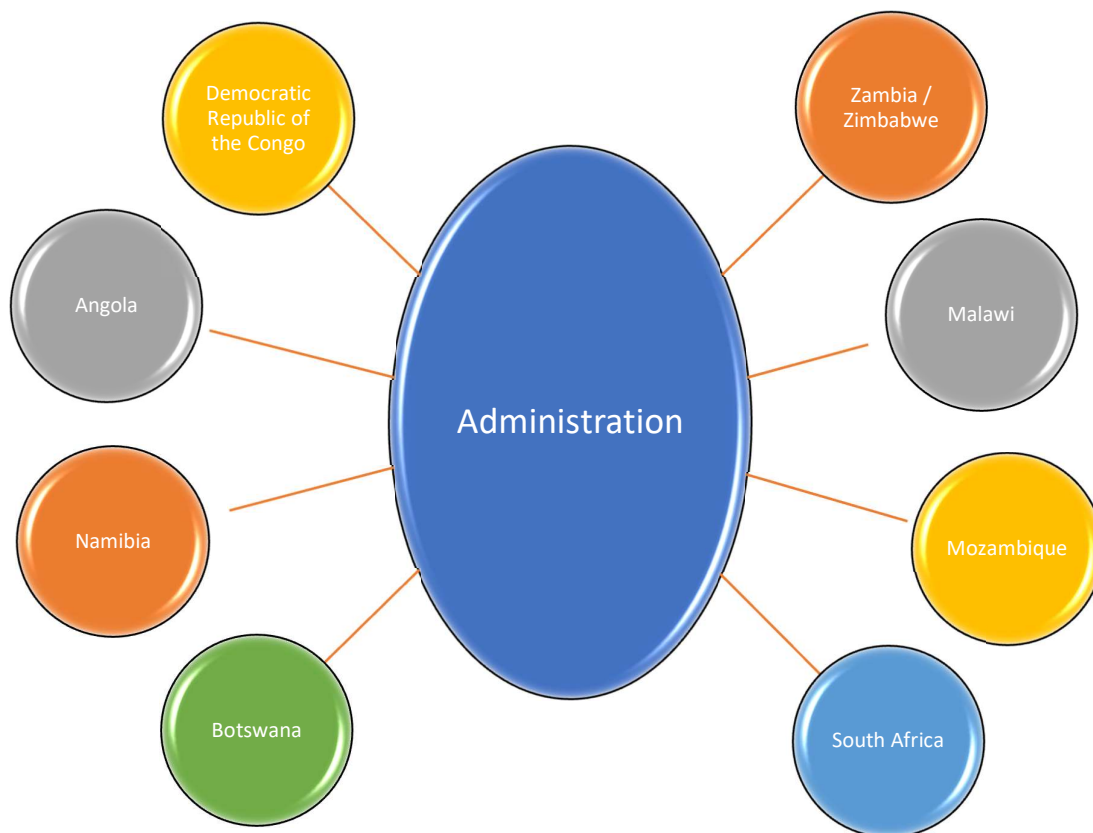


Figure 27: Possible layout of the future Monomotapa Kingdom village

The future of the Monomotapa people is in their own hands and how they will manage that part to the benefit of all will depend on the participation and attitude of the people. No-one outside of the

Monomotapa circle can assist or prescribe how the activities should take place – that would be the choice of the Monomotapa people.

Bridging the history gap

Do the people in question have the ability and willingness to seek the "*lost history*" and bridge the gap between the 14th and the 21st century? Are the people "*strong*" enough to revive their cultural history and embrace their "*lost roots*"?

Strong leaders will have to step forward to take on the tasks at hand. The matriarchy of Modjadji needs to be restored and along with her advisors they must again take control of their heritage. Each of the eight groups must revitalise its culture and live as intended by their ancestors. Influences and over-lapping with other neighbouring culture are inevitable.

As Africans, they need to go back to THEIR ROOTS to reignite their proud African Cultural Heritage and awake their AFRICAN CONSCIOUSNESS, on the values that lie at the heart of their spirituality. They need to invest this Character in their Youth and Children.

Moving into the 21st century

No pressure is placed on the affected people to live as their ancestors. Modern influences have taken their place in every culture across the world, but each culture has the opportunity to embrace its past by living in the present, their roots anchored in their own culture/habits.

Space must be given to different cultures to live their lives as they inherited it. That goes for all races, and not only one specific group. The traditions of these cultures need to be respected, but those need to be kept aside from other cultures and traditions. Each people must be afforded the time and opportunity to develop, practice and live its culture.

Surely, cross-influences will occur, but if each people are proud of their history, so will be the next. The eagerness to reach into the future and develop oneself, has to happen at the pace which is acceptable for that specific culture or people. The element of jealousy or envy has to be taken out of the equation.

God did not create all human with the same abilities, talents, power or intellect. He made humans different in colour, gender, language, belief, etc. and who is man to question his/her Creator?

Once the "*penny dropped*", the people in Southern Africa, and a lead example to the world, will realise there is space for everyone in the sun.

However, one cannot live in the future or in the past; only in the "now" (present).

ANNEXURES

The information contained in the annexures reflect maps, verbatim information around the cultural and historical events penned by other writers to supply the visitor to Klein Bolayi Game Lodge with interesting facts and to understand the cultural, historical, and spiritual significance of the farm and the surrounding areas.

These information plaques are placed strategically on the terrain to entice the curiosity of the visitor to see and learn more of the area being visited.



Figure 28: Examples of signage erected on Klein Bolayi – photo by Jean-Marc du Plessis (2022)

ANNEXURE A – MAP OF THE FARM, KLEIN BOLAYI

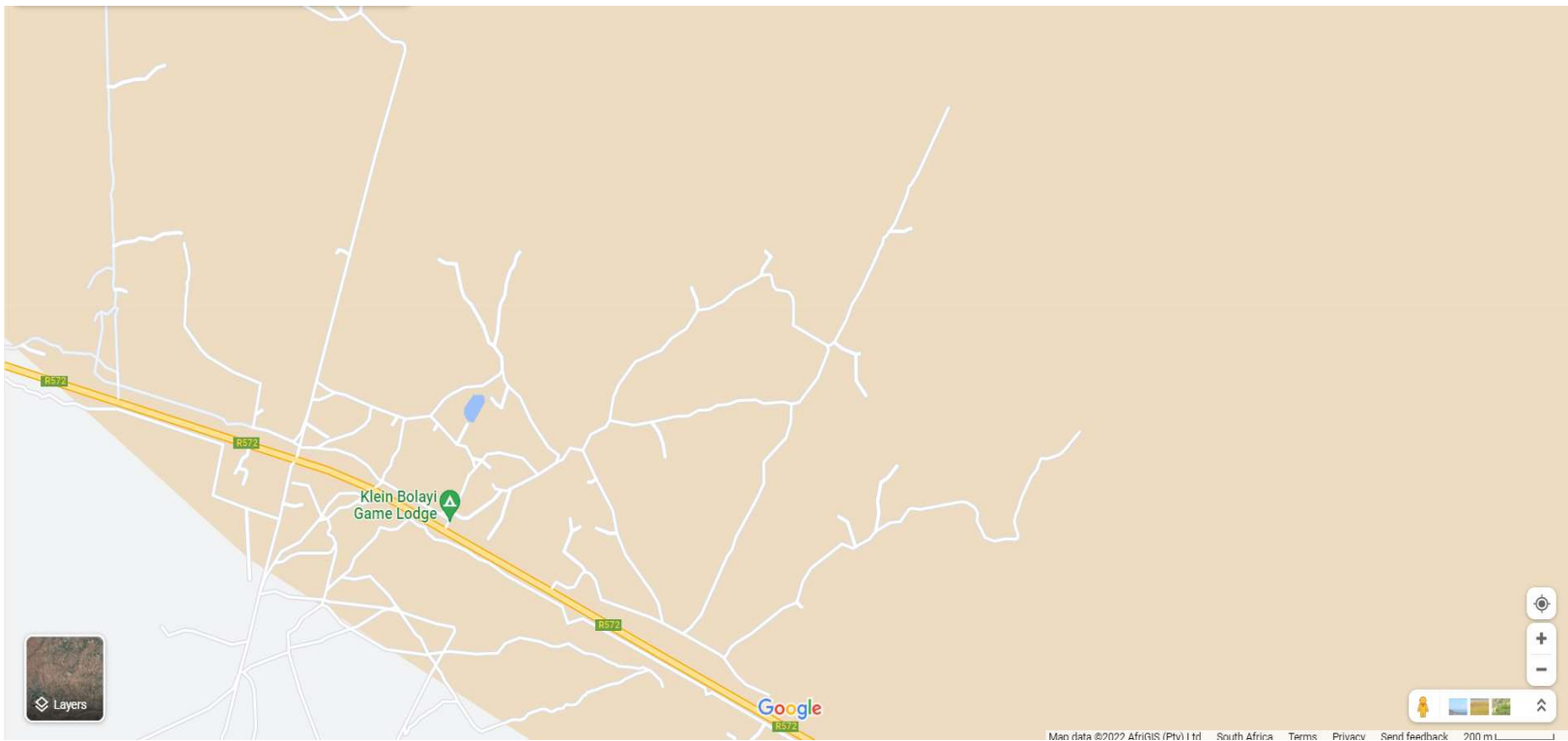





Figure 29: Map of Klein Bolayi

ANNEXURE B – THE AFRICAN PERSONALITY

The African people have a rich history and cultural heritage which existed side by side with the Asian and European stream. Unfortunately, the African line of history and heritage, which is much older than the other mentioned streams, has stopped to exist during the 1500s, when the Monomotapa Empire was destroyed by the Portuguese invasion (colonialism) of the Great Zimbabwe.

Here the AFRICAN CONSCIOUSNESS or AFRICAN SPIRITUALITY was undermined and consequently, they lost their self-knowledge and fundamental human values. *"As Africans, we need to go back to OUR ROOTS to reignite our proud African Cultural Heritage and awake our AFRICAN CONSCIOUSNESS, on the values that lie at the heart of our spirituality. Let us invest this Character into our Youth and Children".*

Population	Timeline
ASIANS	 Today
EUROPEANS	 Today
BLACKS	 +1500s

ANNEXURE C - THE RELATIONSHIP BETWEEN THE DASSIES/ROCK-RABBITS AND THE PYTHON SERPENT AT THE WILD FIG TREE ON KLEIN BOLAYI GRANITE ROCK

The dassie/rock-rabbit population and the python snake have an agreement with each other. Whenever danger is approaching, the chief dassie/rock-rabbit will visit the python snake's den at the wild-fig tree growing on the rock to inform him of the danger. The python snake would come out and handle or solve the danger accordingly. For this, the dassies/rock-rabbits would bring their young ones to be sacrificed to the "*serpent god*".



Figure 30: Wild fig tree - entrance to the python's home / home of the serpent man – photo by Chris Krüger (2015)

ANNEXURE D – THE GREATER MAPUNGUBWE

Golden Rhino

The Greater Mapungubwe formed the IMAGE of a RHINO. (GOLDEN RHINO which was discovered at Mapungubwe in 1942.) Klein Bolayi forms the RHINO HORN of the image (the rhino horn is very precious – a message from the Ancestral!!).

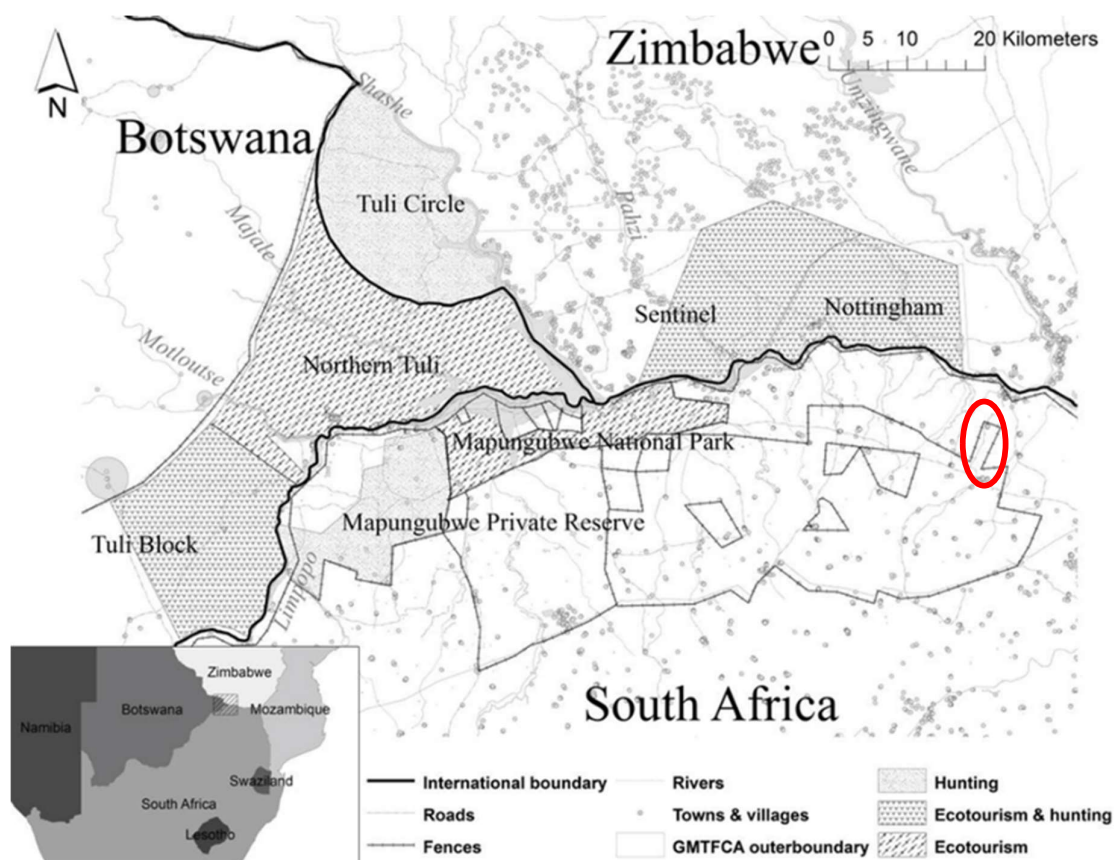


Figure 31: Greater Mapungubwe Transfrontier Area including Klein Bolayi (horn of rhino circled in red)

Greater Mapungubwe Transfrontier Conservation Area: home to elephants, baobab trees and a pre-colonial Africa civilisation in Limpopo

It seems quite fitting that the statesman who gave the world the word '*holism*', and who was a major force behind the international body that would become the United Nations, was also the first to champion what is now the Greater Mapungubwe Transfrontier Conservation Area.

Back in 1922, Mr Jan Smuts – then prime minister of the Union of South Africa – saw the potential of this land (then in the Northern Transvaal province) and agitated for it to be protected. First, it was set aside as a botanical reserve. Later, in the early 1940s, it was proclaimed as the Dongola National Park. It was then that Field Marshall Smuts mooted the joining of this area with wilderness regions across the border in Bechuanaland (now Botswana) and Southern Rhodesia (now Zimbabwe).

Unfortunately, the park became a victim of politicking, and was deproclaimed shortly after Smuts' opposition, the National Party, came to power in 1948.

All through this time, however, academics quietly carried on excavating the fascinating lost kingdom of Mapungubwe, as they had since the 1930s.

Now things have come full circle for the Mapungubwe Transfrontier Conservation Area. The rare vegetation, Acacia-Salvadora woodland – that may have inspired Smuts to protect this land – is now officially conserved. Red-data-list animals like wild dogs, tsessebe and sable have been introduced. The cross-boundary sanctuary Mr Smuts envisaged is in the process of creation.

On the South African side, a patchwork of land is being consolidated around the anchor: the Mapungubwe National Park. Already local communities are benefiting from the Greater Mapungubwe Conservation Area. The South African government has funded the creation of camps and other infrastructure in Mapungubwe.

Across the Botswana border is the Tuli Block, 36 privately owned farms working as a single, elephant-rich conservation entity. On the Zimbabwean side is the Tuli Circle hunting area and a few large game farms. Linking all this land will dramatically increase rangeland for the famous Tuli elephants.

The Greater Mapungubwe Transfrontier Conservation Area, when it is complete and fully operational, will mark a victory for *holistic* thinking.

ANNEXURE E – MODJADJI – THE RAIN QUEEN



Figure 32: Masalanabo Modjadji. 12. (24 April 2017) / AFP PHOTO / MUJAHID SAFODIEN

Masalanabo Modjadji was three months old when her mother died in 2005. In that moment, she ascended to the throne of the Balobedu, a tribe in South Africa's northern Limpopo province that is the country's only queendom. Modjadji currently (2018) lives near Johannesburg as a (relatively) normal 13-year-old. When she turns 18 (in 2023), however, she will officially be crowned Queen Modjadji VII, the "Rain Queen", the latest in a line that's believed to bring rain to a parched country. Queen Modjadji is the hereditary ruler of the Balobedu.

Modjadji

The name Modjadji or *Rain Queen* refers to a line of queens of the Balobedu known for their ability to control clouds and rainfall. The origin of the first Rain Queen is shrouded in mystery, but all accounts agree that she is a direct descendent of an old chief from the Karanga kingdom of Monomotapa (in South-Eastern Zimbabwe).

Start of the Modjadji

In one version of the story, it is mentioned that the first Modjadji's mother, Dzugundini, was forced to flee from her village after she was impregnated by her brother. With her mother's help, she stole her father's rain charms and sacred beads then headed towards Molototsi Valley (*present day Balobedu*

kingdom). Yet another version recalls that when rainmaking abilities started to decline within the Lovedu tribe, Mugodo, the last of the male line, decided to rejuvenate the process by having incest with his daughter. The girl child that was the result of this union became the first in a long line of Lovedu Rain Queens, known by the ceremonial name of Mudjadji (or Modjadji), which literally means 'ruler-of-the-day'.

Modjadji I & II

The Modjadji was viewed as a sacred figure and as such could not attend any public events. The only way she could communicate with her people was through male councillors and headmen. She was also not allowed to get married but bore children by her male relatives and had wives who served as her maids. They were selected from the many villages of Ga-Modjadji by the councillors. When she is about to die, the Modjadji must select the eldest daughter to take over from her.

Maselekwane (Modjadji I) reigned from approximately 1800 to 1854. During her lifetime she lived in complete seclusion deep in the forest, here she practiced secretive rituals to make rain. She committed ritual suicide in 1855.

Maselekwane was followed by Masalanabo (Modjadji II) who reigned from 1854 to 1894. Like her mother before she lived in seclusion, seldom appeared in public and was practically inaccessible to her people. It was this second Mudjadji who was said to have been the inspiration for H Rider Haggard's book, *She*. As was the custom, Masalanabo committed ritual suicide in 1894 after having designated Khetoane (daughter of Masalanabo's sister) as the next Modjadji.

Modjadji III to VI

The third Rain Queen, Khetoane (Modjadji III), reigned from 1895 to 1959. The South African prime minister of that period, Jan Smuts, described her as "*handsome and intelligent*". It is believed by some that Khetoane's refusal to commit ritual suicide when she was deemed to have reached a suitable age, placed a curse on the Modjadji bloodline.

Makoma followed her mother, Khetoane, in 1959 and became the fourth Rain Queen. Makoma became the second Modjadji to break a Rain Queen tradition in being the first to have married a man, namely Andreas Maake. She had several children and was succeeded by her eldest daughter Mokope in 1981.

With Mokope's reign between 1981 and 2001 there seems to have been a return to the more traditional role of the Rain Queen. She followed the customs of the earlier Modjadjis and lived in seclusion at the royal compound in the Khetlhakone Village. It was of Mokope that Nelson Mandela after having met her, commented that like Queen Elizabeth II of Britain, the Rain Queen also did not answer questions. As the years passed these two leaders became well acquainted. Mokope had three children and as was the tradition she appointed her successor before her death. Unfortunately, the designated successor, Makheala, died two days before her mother and as a result Makheala's daughter Makobo became the sixth and to date (2022) last Modjadji.

Makobo Constance's (Modjadji VI's) short reign from 2003 and 2005 was filled with controversy from the onset. It took two years since her grandmother's death on 28 June 2001 before she was finally appointed as Modjadji VI on 16 April 2003. Not only was she at the age of 25 the youngest Modjadji in the history of the Lovedu tribe but also the first to have received a formal education. Makobo appeared not to have attached too much value to any of the traditional roles of the Modjadji. She lived a normal public life, wore popular Western clothes such as jeans and T-shirts loved disco dancing and to crown it all, had a boyfriend, David Mogale, who is believed to have fathered at least one of her

two children. Makobo's untimely death at the age of 27 is surrounded with controversy. Some suspected foul play, but the official records indicate that she died of *chronic meningitis*. She is survived by a son, Prince Lekukena (b. 1998), and a daughter, Princess Masalanabo (b. February 2005).

Currently (2019), there is no ruling Rain Queen after the death of Makobo, but her daughter Masalanabo is expected to be crowned when she turns 18 (in 2023). In the meantime, Makobo's brother Prince Mpapatla has been designated regent.

ANNEXURE F – THE RAINMAKING PROCESS

Mapungubwe was original capital city of the Empire of Monomotapa. On arrival of the citizens of this Empire in the Limpopo valley, the Monomotapa Dynasty founded their ROYAL COURT at MAULWE, the city of the great PYTHON GOD (on the farm Klein Bolayi).

On top of the huge granite Rock, they performed rainmaking rituals. When drought struck, all the citizens of the Empire would gather around this rock. The women would gather their harvest in pots and then would walk up the sacred steps on the Eastern side of this Klein Bolayi ROCK. (*The steps to the top are very steep and so are the steps of one's life.*) While carrying their pots on their heads to the top, some women would slip and fall. It was said that is when the *serpent man* swallowed the individual (*remember in the belief system, a person never dies, it only sheds its skin, like a snake sheds its skin into the new life*).

On the top of the rock, the Spiritual Priest would perform singing, dancing, and praying rituals for rain. The "*sounds of the drums and fire*" play an important role in this rain-making process. When it doesn't rain on this first ritual, a similar ritual is performed, but this time a 10-day old kid (*baby goat*) is sacrificed on top of the rock with the same rituals performed.

If it still doesn't rain, and a third ritual is performed. This time around all the 10-year-old boys were gathered on top of the rock. The priest would "sniff" all these boys and then the right candidate is chosen. This boy would then be sacrificed to the gods (*compared to the same sacrificial evidence in the Biblical Abraham and Isaac sacrificial ritual*). The lightning from the sky would hit the rock and it would then start to rain. If the rain came, the family of the sacrificed boy would be honoured as holy people by its citizens.

ANNEXURE G – ARE THE TREASURES OF THE OLD PEOPLE AND THE KRUGER POUNDS MAYBE HIDDEN INSIDE THE ROCK?

The legend of an old woman who stayed in this area many years ago, stated that an Ancestral Spirit has shown her that this Rock is holy, and it is also hollow on the inside and there is a door to the inside of this KLEIN BOLAYI ROCK. But only the "*one with the spiritual eyes*" would be able to see it. This door is protected by the "*serpent man*" or PYTHON GOD. When entering this door, according to this old lady's message from the ancestral, one would find the riches of the old people and the Kruger Millions on the inside.

(This encounter with this old woman occurred in September 2014)

ANNEXURE H – "KLEIN BOLAYI"

Meaning

"Klein Bolayi" means the "small magicians" that could make rain, referring to the Modjadji people.

Geology of the Klein Bolayi area

The Klein Bolayi Game Lodge is in the Central Zone of the Limpopo mobile belt. A mobile belt is a geological unit where strong deformation of rocks under high temperature has occurred and where the exact mechanism of formation is uncertain. There are some arguments between geologists that mobile belts are like modern orogenic belts such as the Alps or the Himalayas, and where two tectonic plates collided to form a mountain range.

The Limpopo belt is very old, and the original mountains have long been eroded. The belt is located between the Kaapvaal craton¹⁰ in the South and the Zimbabwe craton in the North, and consists of three segments, namely a Southern Marginal Zone adjacent to the Kaapvaal craton, a Central Zone, and a Northern Marginal Zone adjacent to the Zimbabwe craton. All three zones contain very ancient rocks, between ca. 3.3 billion and ca. 2 billion years of age, and these ages were mostly determined by measuring the decay of the radioactive element uranium in a tiny mineral named zircon. Some zircons found in a quartzite South of Musina have ages up to 3.9 billion years and are the oldest yet found on the African continent.

The Klein Bolayi Lodge is situated on the Bulai granite, an igneous rock with large feldspar crystals that were emplaced 2.61 billion years ago into the lower crust some 30 to 35 kilometres deep at an anomalously high temperature of some 1000°C. Geologists name such rocks "charnockite". In the Klein Bolayi River near the old farmhouse of Elmer, the Bulai granite can be seen to have intruded into a complexly deformed sequence of banded rocks that are up to 3.3 billion years old. Some of these rocks were once deposited on the earth's surface but were transported to the lower crust during strong processes of deformation. These rocks were affected by very high temperatures during the intrusion of the Bilai pluton, and some show evidence of melting.

The banded rocks in the Klein Bolayi River occur in a large inclusion within the Bulai pluton, named "xenolith" or "enclave" by geologists, and this enclave is unique in the Central Zone of the Limpopo belt because it preserves evidence of an event of strong deformation and recrystallisation at high temperature at about 2.62 billion years ago that is not well preserved elsewhere in the Limpopo belt.

Further research is required to establish whether the banded rocks in the Klein Bolayi enclave can be correlated with similar banded rocks elsewhere in the Central Zone.

¹⁰ A stable relatively immobile area of the earth's crust that forms the nuclear mass of a continent or the central basin of an ocean.

ANNEXURE I – THE HERITAGE OF MAPUNGUBWE

The earliest African empire of Southern Africa was established by the people of the sun from the Upper Nile. The monarchs of the people of the sun were called Monomotapa. They established their first kingdom on Mapungubwe Hill (*Hill of the Jackal*) around 900 A.D. Around 1240 A.D. the Royal Court shifted to Great Zimbabwe.

Mapungubwe Empire provided nexus for the cultural unity of the Africans. It preserved the cultural heritage and indigenous knowledge systems of ancient Africa in their purest form. The sacred knowledge of the people of the sun (Bakhalaka) included rainmaking, astrology, astronomy, alchemy, and metallurgy. They based their heritage and knowledge systems on Karaism¹¹ (*i.e., the spiritual philosophy of light*).

Thus, the people of the sun (Bakhalaka) also came to be known as the great magicians (*VaLozwi*). They were great international traders. They traded with ancient Ethiopia, Egypt, Arabia, Yemen, India, and China. Thus, Mapungubwe was the earliest international trading centre in Southern Africa.

The founders of Mapungubwe Royal Nation traced back their heritage to ancient Ethiopians or Nubians, the descendants of ancient Egyptians who originated at the source of the Nile.

African humanism was the glue that held African peoples together.

Ancient Africans believed that the One of Good (Ptah), known as god, manifested itself as the Queen of Heaven (*Mwari or Mwali we Denga*). This means that the god or the supreme being was a woman not a man. Hence, the royal (or regal) culture was based on a matriarchal system. The citizens of the Empire of Monomotapa believed in and worshipped the Queen of Heaven and her son or word who manifested as the Sub-God Ra.

The matriarchal culture is still practised today in the realm of the Modjadji in Limpopo.



Figure 33: Golden Rhinoceros at Mapungubwe - Photo by Sian Tiley-Nel, Manager and Chief Curator, University of Pretoria Museums

¹¹ Karaism, also spelled Karaitism or Qaraism, (from Hebrew qara, "to read"), is a Jewish religious movement that repudiated oral tradition as a source of divine law and defended the Hebrew Bible as the sole authentic font of religious doctrine and practice.

ANNEXURE J – HOME OF THE BAOBAB TREES

The baobab tree is a protected species in South Africa.

In terms of the National Forests Act, 1998 (Act No. 84 of 1998), is the *Baobab* (English and Venda), with its botanical name *Adansonia digitata* [or "*Kremetart* (Afrikaans), *Seboi* (Northern Sotho), *Mowana* (Tswana)"] and is listed as National Tree Number "467".

A notice is regularly published in the Government Gazette informing the citizens (and visitors to the country) that no person may cut, disturb, damage or destroy any protected tree or possess, collect, remove, transport, export, purchase, sell, donate or in any other manner acquire or dispose of any protected tree or any forest product derived from a protected tree, except under a licence or exemption granted by the Minister to an applicant and subject to such period and conditions as may be stipulated.

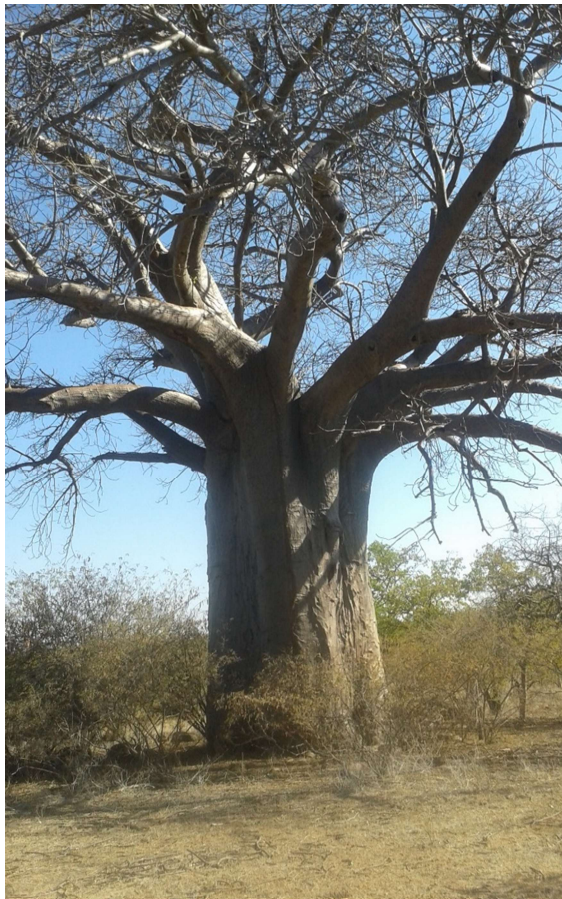


Figure 34: Baobab tree - photo by Chris Krüger (2015)

very well relevant in this case as the people who live around 1 100 to 1 500 years ago in the area. The people of the Monomotapa kingdom may have planted the seeds but today's people (*in 2022*) have the privilege to appreciate the trees and their magnificence.

This makes the concentration of trees in the Klein Bolayi area even more valuable as it seems as if the people who may have lived around the sacred rock may have "planted" the trees unknowingly in the surroundings of their habitat. The saying of "*one plants the seed, another waters the seed and someone else sits in the shade of the tree*" may be

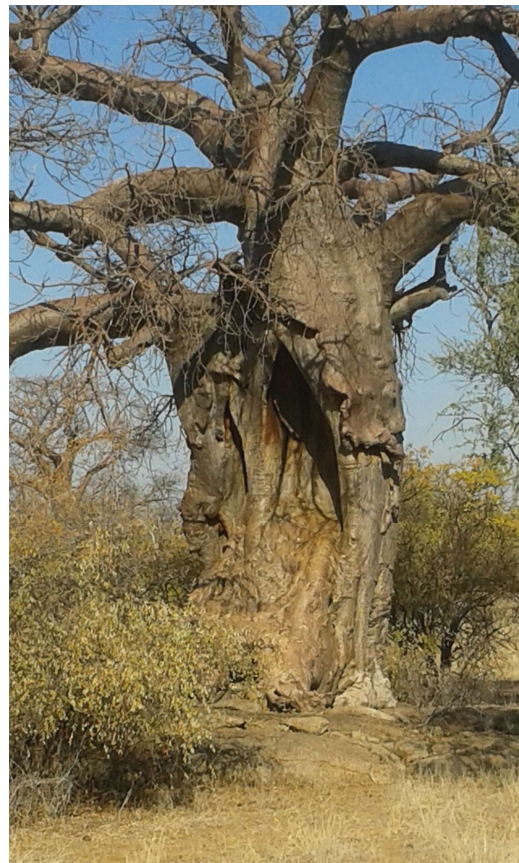


Figure 35: Baobab tree – photo by Chris Krüger (2015)

According to *Clickatree*, are the Baobab fruit a superfood. They contain more vitamin C than oranges and more potassium than bananas.

The fruit, leaves, bark, and seeds of the baobab tree all have strong health benefits, and are traditionally used to treat diseases, reduce fever, and stimulate the immune system.

The trees are grown from the seed. The coating of the seed is edible (*one sucks on the seed to taste the coating*) and disposes of the inner part (*from which the tree sprouts under the ideal conditions*). The appetiser enjoyed by the old people may have resulted in the trees which are seen in the Klein Bolayi area. Wildlife, especially the baboons and monkeys, enjoy the fruit alike.



Figure 36: Fruit of the Baobab tree – photo by Click a Tree (2022)

Klein Bolayi is home to more than 150 of these giant Baobab trees. These trees are between 800 and 1500 years old. They were used in the rainmaking process rituals. Some trees are hollow and the ancestral has used these trees to store their food inside. The constant temperature during summer or winter is 18° Celsius.

The length and circumference differ from tree to tree, but they can be as small as the bonsai Baobab to the magnificent neighbour reaching around 20 metres high and around 50 metres on the circumference.



Figure 37: Bonsai Baobab tree on Klein Bolayi - photo by Chris Krüger (2015)

ANNEXURE K – MEANING OF MONOMOTAPA

In its spiritual form, "*Monomotapa*" means "*spider*".

A spider has eight legs.

These eight legs represent the eight countries of Southern Africa –

1. Angola
2. Botswana
3. DRC (or the Democratic Republic of the Congo)
4. Malawi
5. Mozambique
6. Namibia
7. South Africa
8. Zimbabwe and Zambia (seen as one country)

Combined this is the original Monomotapa Empire.

The dream is to restore this kingdom into one FREE "United States of Southern Africa".

ANNEXURE L – HAS AFRICA FORGOTTEN ITS ROOTS?

The founders of Mapungubwe Royal Nation traced back their ancestry to ancient Ethiopians, the forebears of ancient Egyptians who originated at the same source of the Nile, known as TAMERA or PUNT. "Ta-mera" equates "Ta" (Land) + "Mera" (Virgin Mother, which was both "Me" (Mother) and "Ra" (Father). It was also known as "Dundura" which equates to "Da" (Land) + "Ndura" (Virgin Mother, which was both "ndu" (mother) and "ra" (father).

The cradle of African humanity was also known as "Punt" or "Bantu" or "Kantu". These names refer to "the Land" (Pu or Ba or Ka) of the "Primal Mother" (Ndu or Ntu). The children of this primal mother came to be known as –

- | | |
|------------------------------|---------------|
| 1. Abandu (Ndebele) | Ubundu |
| 2. Abanthu (Chewa) | Ubunthu |
| 3. Abantu (Nguni) | Ubuntu |
| 4. Watu (Swahili) | Utu |
| 5. Vhathu (Luvenda) | Vhuthu |
| 6. Vathu (Khelovedu) | Vuthu |
| 7. Batho (Sotho/Pedi/Tswana) | Botho |
| 8. Vanhu (Tsonga/Shona) | Vunhu / Hanhu |

African Humanism is the glue that kept Africa together.

(Again, eight groups = Monomotapa (spider) = 8 legs.)

The Virgin Mother was defined as the "Queen of Heaven" (Mwali weDenga). The Son of God ("Kara" or "Charaoh") was known as the "Word of God" ("Chamtah" or "Hamptah") = the "Spiritual Sun" or "Divine Light" / "the Word of the One/Good".

ANNEXURE M – UNITED STATES OF SOUTHERN AFRICA TO SAVE THE SUBCONTINENT

Cyril's dream

President Cyril Ramaphosa of South Africa has a dream. He wants to build a new city, which should become the heart of a big country that changes the subcontinent of Southern Africa. There, in a modern city that is like a driving force for many developments, a new future will be born when eight countries unite into the United States of Southern Africa – the eight countries are Angola, Botswana, the DRC (or the Democratic Republic of the Congo), Malawi, Mozambique, Namibia, South Africa, and Zimbabwe and Zambia (seen as one country).

Mr Ramaphosa spoke of his dream at the commemoration of 25 years of democracy in South Africa. *"I dream of a South Africa where the first entirely new city built in the democratic era arises, with skyscrapers, schools, universities, hospitals and factories," the president said. "This is a dream we can all share and participate in building. We have not built a new city in 25 years of democracy."*

His personal advisor and important ANC-member Dr Mathole Motshekga wants to go a step further: *"Let our people turn back to the roots, to the days before colonialism, around 1500 A.D. Let's make a new start, eliminate the last remains of Apartheid and live in peace. It is not a coloured thing. It's spiritual."*

New era

Can this be real or will it always stay a dream? The president believes in his idea. The new city should not only be proof of the possibilities of a country, but it can also be the beginning of a new era. And Dr Motshekga underlines it: there are so many chances for the people of eight neighbouring countries, that time has really come to join. There is an incredible wealth of natural resources and human potentials.

Dr Motshekga has found a place where Mr Ramaphosa's new city should be built. In the utmost Northern part of South Africa, near the place where Zimbabwe, Botswana, and South Africa meet. The region, that is called Mapungubwe, has a long and rich history, it is a national park and a world heritage site. In the 13th century it was the centre of a high civilisation.

Dr Motshekga can hardly wait, and for South Africa this is also a great opportunity, he says. Time is short because the troubles are growing. The current situation gets worse. The systems are failing, corruption is increasing, and nobody trusts anybody. Important companies are in big trouble. Foreign countries, like China, Russia, and Saudi Arabia, try to get a hold on the situation. And the arrival of millions of economic refugees from Zimbabwe and Mozambique doesn't help to solve the problems.

Dr Motshekga is educated as a lawyer, but he has been in politics since the days of Nelson Mandela. Nowadays he is chairman of the Land Reform Commission, which was installed by president Ramaphosa. He is also chair of the national heritage institute. So, he knows what he is talking about when he outlines the history of the continent. Once an almost empty land, with only nomads, hunters and collectors like the Khoi and the San people, small people wandered from one place to the other.

Around the beginning of our year count, Nubian peoples from Northern parts of Africa moved in Southern direction and settled on the East coast of the continent, there where nowadays are Tanzania and Mozambique. The first trading posts were founded in the early days, when people from Asia and Arab countries sailed along the coast, looking for new markets.

Where rivers flow into the sea, people have always settled down. That is what happened in the delta of the (what we now call) Limpopo River. In the fifth century dark people from the North (who had come down from the Nile delta and Ethiopia) have built settlements near the confluence of the Limpopo River and the Shashi River, archaeologists have discovered.

Kingdom of Mapungubwe

The landscape nowadays looks desolate. The valley is open and wide, mopane trees are not sky high, and the giant baobab trees are eye catchers. The small granite hills, which are called "koppies" by the locals, are landmarks in this savannah area. One of those is "rainmakers hill" on Klein Bolayi, where archaeologists have found pottery, glass, and beads from the fifth century. They are witnesses of a great history, going even further back in time than Mapungubwe. Once, between 1200 and 1300 A.D., Mapungubwe was the capital of a very wealthy kingdom with 5000 citizens. The king lived on Mapungubwe Hill, and remains of tombs with golden artifacts have been found there. For instance, a beautiful small golden rhinoceros, which has become a symbol of South Africa. Gold and ivory were important trade issues in these Middle Ages.

Limpopo is not only a river; it is also the name of the most Northern province of South Africa. It isn't by accident that president Ramaphosa and his close advisor Dr Motshekga come from this province, where the people belong to Venda people, who speak their own Venda language.

New future

Dr Motshekga: *"Once this region was called Monomotapa. It was a mighty land between the Zambesi River in the North and the Elephants River in the South. People called it the Kingdom of the Sun. Now, many centuries later, we must defend this historical and almost holy region. This is the ideal spot to give this part of Africa a new future."*

Dr Motshekga draws a map of Southern Africa without borders between Angola, Botswana, the Democratic Republic of Congo, Mozambique, Tanzania, Zambia, Zimbabwe, and South Africa. Together these countries can conquer the problems. A period of prosperity will come, and the situation that existed before the arrival of the Dutch, the Portuguese and English colonists will be restored. A country like Monomotapa in a modern sense, and with the cooperation of all the inhabitants, black and white.

There is not much time to lose, Dr Motshekga emphasises. Every country is trying to solve the huge problems these days in its own way. Foreign investors from China, Russia and Saudi Arabia want to help but also, they want influence. This could lead to new forms of colonial repression, Dr Motshekga warns. He even warns for modern slavery. *"They have to keep their hands from this holy country. This is the land of the people who live here together in harmony, black and white. We are not xenophobes, but it is time to struggle for a future and live in peace."*

Modjadji queen

But why is this region as the centre of new development? Why Mapungubwe? Dr Motshekga has several reasons.

First, the geographic position on the border of the three countries (Botswana, South Africa and Zimbabwe), at the confluence of two important rivers –

The riches of minerals: gold, diamonds, graphite, copper, coal, etc.

The almost mythical power of the region. Former president and leader of the Boers, Paul Krüger, lived here, one of the granite 'koppies' is still named "Krügerkop".

Field Marshal and Prime Minister Jan Smuts lived here and wrote his concept for the charter of a United Southern Africa and for the United Nations at the foot of Dongola Hill. Dongola is also the name of an important city in Sudan. These two Dongolas in the North and the South could be seen as the ultimate reunion of African countries.

And Dr Motshekga mentions a surprising reason for choosing this area as the centre of future developments. This is the region where during centuries the Modjadji Queen reigns. This rain queen reigns over the Balobedu people from Limpopo. She is a successor of the Kingdom of Monomotapa. It is a matriarchal dynasty and Dr Motshekga is sure that a female leader will be much more successful than a male leader.

According to Dr Motshekga *"the Modjadji Queen will be an important instrument against the abuse of power that have been seen too much in Africa. Male leaders have caused lots of troubles over the years; they have filled their pockets and left the people poor. It would be a sign of power and self-confidence if the Africans – of colours, believe or race – can withstand the temptation to deal with foreign investors like Arabs, Asians or Chinese. This movement must be led by a female leader, who still has much support in this part of the country. From far away people come to the Modjadji Queen to ask for her help. Even now (2020), though the Modjadji Queen is not reigning, as she is only fifteen years old. She is now trained to take the lead"*.

One of the people who prepares the Modjadji Queen for her future responsibility is Dr Mathole Motshekga, so he knows what he is talking about. *"The world's population is half men, half women. But in many civilisations, you see men in leading positions and women in less important roles. Sometimes women in certain positions only are put there as kind of excuse, only to support the male power. And what is the result of that male power? War and violence. History has proven too often what male leadership leads to."*

If the Modjadji Queen would indeed be the future leader of the United States of Southern Africa, the choice for Mapungubwe as the capital would be logical. Dr Motshekga argues: *"When you read the syllables one by one, you read "Ma" (mother), "Pungu" (wisdom) and "Bwe" (stone). All together: The wisdom of the female rock."*

It's a long way from dream to reality. But for Dr Motshekga a good and constant communication about the importance of African cooperation is the only way to achieve prosperity. Communication not only to the African people, but also to others, all over the world. Dr Motshekga: *"African history is a mystery for many. Nobody knows exactly what has happened here. Ramaphosa has many friends all over the world. This is the moment to spread his ideas. To create a strong Southern African region, for the Africans. Let this land give its riches to the people who live here, and not to Muslims/Arabs or whatever invaders, who are keen to exploit Monomotapa. Instead of keeping our people poor, it is time to build a prosperous country."*

ANNEXURE N: ICONIC STONE BIRDS

Zimbabwe gets back iconic bird statues stolen during colonialism

Africa's former colonial powers have recently come under pressure to send looted artefacts back to their home countries.



Figure 38: One of the iconic Zimbabwe bird statues pictured at the National Sports Stadium in the capital, Harare

They feature on Zimbabwe's national flag, banknotes, and official documents: stone statues representing birds taken away by the European colonialists more than a century ago.

The eight original sculptures hold great spiritual value for people of the southern African nation and have been made into national emblems.

Six of the large carvings were stolen from the ruins of Great Zimbabwe, an imposing stone complex built between the 11th and 13th centuries and attributed to pre-colonial King Munhumutapa.

The palatial enclosures are now a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site situated in the southeast of Zimbabwe, 25 kilometres (16 miles) from the present-day city of Masvingo.

'Connect present with past'

Almost all of the prized green-grey soapstone birds that were looted have now been returned to the country. Only one remains in South Africa, where it is kept in the house of 19th-century British mining magnate and imperialist, Cecil Rhodes.

In a rare move last month (*in February 2020*), four of the statues were temporarily set on the original plinths from where they were stolen at the Great Zimbabwe monument. The heavy figurines, some standing at about 1.5 metres (4.9 feet), were moved from an on-site museum, and placed outdoors on pedestals for a photoshoot.

Their pictures were taken for a book on ancient African art – *Zimbabwe: Art, Symbols and Meaning* – to be published in September 2020. The country marks the 40th anniversary of independence from Britain next month (*April 2020*).

"The birds are among the most symbolic cultural objects of our time," the head of Zimbabwe's national museums, Godfrey Mahachi, told AFP news agency. *"They connect the present with our past."*

'Troubled existence'

Great Zimbabwe ruins curator Munyaradzi Sagiya said the statues are kept inside the museum for security reasons. *"Not everyone who visits a museum is there to admire the displays,"* he said.

The former colonial power, Germany, returned the chopped-off pedestal of one of the birds in 2003.

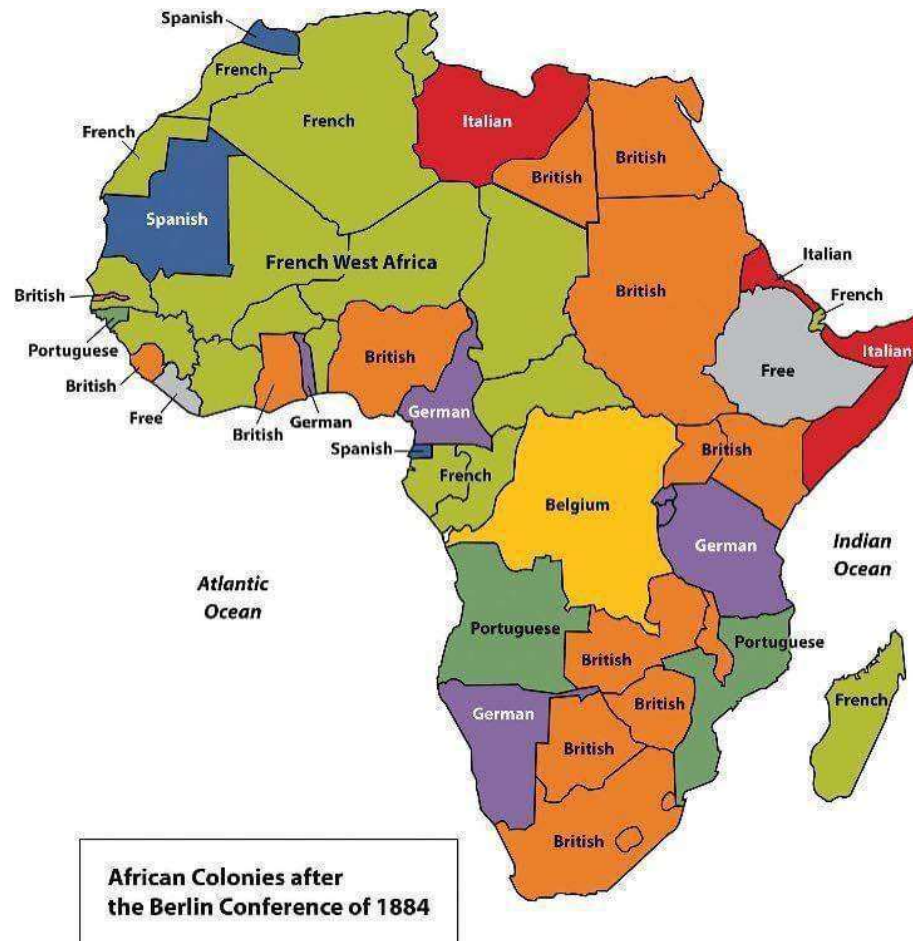


Figure 39: Influence of colonialism in Africa (1884)

Zimbabwe's late ex-president Robert Mugabe said at the time that the piece had *"a very eventful if not troubled existence during its almost 100 years in exile"*.

South Africa returned five other birds in 1981, one year after Zimbabwe's independence. *"Retrieving that statue could be complicated as Rhodes left his estate to the South African government after his death"*, Sagiya said.

LIST OF FIGURES

Figure 1: Sediba water well - photo by Jean-Marc du Plessis (2022)	4
Figure 2: Fireplaces where sacrifices took place – photo by Chris Krüger (2015).....	5
Figure 3: Wild fig tree - entrance to the python's home – photo by Chris Krüger (2015)	6
Figure 4: Part of Elmer's built house – photo by Jean-Marc du Plessis (2022)	6
Figure 5: Graves near Elmer's old house – photo by Jean-Marc du Plessis (2022)	7
Figure 6: Pieter holding an example of an unearthed pot – photo by Elmer Uys (2013)	8
Figure 7: Greater Mapungubwe Transfrontier area excluding Klein Bolayi	9
Figure 8: Greater Mapungubwe Transfrontier area including Klein Bolayi (red circle)	9
Figure 9: First meeting place between Thandi and Dr Motshekga – photo by Jean-Marc du Plessis (2022)	11
Figure 10: Leopard Rock – photo by Elmer Uys (2013)	15
Figure 11: Female burial - photo by ZN Msibi (2017)	17
Figure 12: Example of berimbau - illustration from Wikipedia (2021)	18
Figure 13: Elmer Uys next to the "Berimba speaker" Baobab tree – photo by Jean-Marc du Plessis (2022)	18
Figure 14: Leopard Rock seen from the "Berimba-speaker" baobab tree – photo by Jean-Marc du Plessis (2022)	19
Figure 15: Bonsai baobab tree - photo by Chris Krüger (2015)	20
Figure 16: Bonsai baobab tree - photo by Jean-Marc du Plessis (2022)	20
Figure 17: Octopus baobab tree - photo by Jean-Marc du Plessis (2022)	21
Figure 18: Stone bead from Klein Bolayi – photo by Ms BL Lippert (2019)	23
Figure 19: Copper bangle from Klein Bolayi – photo by Ms BL Lippert (2019)	23
Figure 20: Cowrie shell from Klein Bolayi – photo by Ms BL Lippert (2019)	23
Figure 21: Ceramic amulet from Klein Bolayi – photo by Ms BL Lippert (2019)	23
Figure 22: President Paul Krüger (1883) – source Wikipedia	25
Figure 23: Map by HE Winder of railway routes the ZAR treasures could have been taken	26
Figure 24: Field Marshall Jan Smuts	27
Figure 25: Map indicating original Monomotapa (Mutapa) area, dated 1635	32
Figure 26: Map by Rigobert Bonne showing Monomotapa (Mutapa), dated 1770	34
Figure 27: Possible layout of the future Monomotapa Kingdom village	35
Figure 28: Examples of signage erected on Klein Bolayi – photo by Jean-Marc du Plessis (2022)	37
Figure 29: Map of Klein Bolayi	38

Figure 30: Wild fig tree - entrance to the python's home / home of the serpent man – photo by Chris Krüger (2015).....	40
Figure 31: Greater Mapungubwe Transfrontier Area including Klein Bolayi (horn of rhino circled in red)	41
Figure 32: Masalanabo Modjadji. 12. (24 April 2017) / AFP PHOTO / MUJAHID SAFODIEN	43
Figure 33: Golden Rhinoceros at Mapungubwe - Photo by Sian Tiley-Nel, Manager and Chief Curator, University of Pretoria Museums.....	49
Figure 34: Baobab tree - photo by Chris Krüger (2015)	50
Figure 35: Baobab tree – photo by Chris Krüger (2015).....	50
Figure 36: Fruit of the Baobab tree – photo by Click a Tree (2022)	51
Figure 37: Bonsai Baobab tree on Klein Bolayi - photo by Chris Krüger (2015).....	51
Figure 38: One of the iconic Zimbabwe bird statues pictured at the National Sports Stadium in the capital, Harare	57
Figure 39: Influence of colonialism in Africa (1884).....	58

LIST OF SOURCES

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