



AFRICA-FRIDAY REFLECTIONS

"AFROCENTRIC THOUGHT"



INZALO YELANGA: REORIENTING OURSELVES BACK TO OUR AFRIKAN INDIGENOUS COSMOLOGY.

ITUMELENG MENYATSO.

“Man must make two connections. He must reconnect with the Earth and he must reconnect with the Stars.”

-Mkhulu Senose Vusamazulu Mutwa.

Dumelang, my beautiful Afrikan Queens and Kings!

The month of September is yet another critical month for us Afrikan people. Firstly, we remember the painful and gruesome assassination of a colossal African Warrior and Ancestor—none

other than Baba Bantu Biko, who dedicated his entire Life to help pump back Afrikanicity and Consciousness into our empty Black vessels; and infused us with a deep sense of Black pride and dignity after being dominated and dehumanized by our race enemies in South AfriKKKa. In Honour and recognition of this great Afrikan Warrior, I have noted several Institutions of Higher Learning and Afrocentric organizations, such as Arise Black Child and Mutapa, who have organized lectures

and seminars to commemorate Baba Bantu Biko.

All this is absolutely necessary, extremely important and noteworthy. However, I would like to emphasize the words of my Master Teacher - Ntate Mwalimu Baruti, who reminded us by saying, the only way we can truly Honour our Ancestors (i.e. Baba Bantu Biko) is through the work we do in their names. Calling the name of Baba Biko is not enough; calling his name should serve as more than a constant reminder of the work that we need to do for those yet to come, and for those who will call our names through their actions. So, let us dare not call the name of this Great Afrikan Man, if we are not prepared to do what he did; and that is, to sacrifice our bodies and our lives for the restoration of the Afrikan Race.

This is a point I am directing to myself as well because writing about Baba Biko, is as good as calling his name. I am sitting here asking myself, “am I prepared to be half the Afrikan Man that Baba Biko was for us?” “Am I willing to follow in his great footsteps by sacrificing my time, resources and even my own life as he did for us?” I challenge myself and the reader to ask the same questions too. And if we answer NO to some of these questions, then let us dare not call the names of

our esteemed Ancestors in vain!

Bana ba Thari, this article will not discuss the great Afrikan giant, Baba Bantu Biko. I think our co-Warrior and writer, Sister Tsatsinyane wrote eloquently about him in the previous Afrika-Friday Reflections article. I would like to redirect the reader’s attention to a topic which I think has been greatly ignored and overlooked by our so-called political and cultural leaders.

In addition to remembering Baba Biko, the month of September also signals a very important time in our Afrikan Indigenous worldview, which is Inzalo Yelanga, meaning the Birth of the Sun. I assume some readers might be asking, “what does this mean?” “How can the Sun be birthed?”

"Inzalo Yelanga, meaning the Birth of the Sun."

I am not an expert on the topic of Afrikan Cosmology, but I will attempt to share the little I have learnt from Bacholoko Barona (our Afrikan Astrologists and Cosmologists) and other great Afrikan Master Teachers and Spiritual Healers (Dingaka tsa Setso). According to Mkhulu Nsingiza in his book, Kemet / Afrikan Royal Calendar: Ancestral Prayers, the first establishment of the oldest stone calendar is called Inzalo Yelanga, located at Mpumalanga in South AfriKKKa.

Shameful as it is, this sacred Afrikan space where our wise Ancestors who were the world's first Afrikan Cosmologists and Astronomers, first developed and managed time by observing and tracking the movement of the Sun, Moon and the constellations, is commonly known and written about today as the Adam's Calendar. The arrogance and audacity of our race enemies to name and defile our sacred sites and spaces on the land of our forefathers and foremothers to their own foreign names and languages, is quite appalling to say the least. In addition to repossessing our land, we need to re-learn our Afrikan Indigenous Knowledge from our Elders in order to rename all the Sacred Heritage Sites and spaces of our Ancestors back to their authentic Afrikan names.

Mkhulu Nsingiza further teaches us that from these old megalithic stones at Mpumalanga, our Ancestors were able to develop the first calendar by studying and computing the movement around the Sun, which resulted in a year comprising of 12 months of 30 days making a year of 360 days. The Solar year in the southern hemisphere begins in September on the day of the spring equinox and ends in August. The solar transition through the imaginary line of the equator starts on the 21st-23rd

of September as the Sun completes its journey to the northern hemisphere. On the 23rd of September, the Sun moves one degree southwards, and that makes the beginning of a new cycle for the southern hemisphere. This movement of the Sun towards the southern hemisphere, is what our Ancestor Baba Vusamazulu Mutwa says symbolized the Birthing of the Sun, Inzalo Yelanga.

In other words, according to our Afrikan Indigenous Worldview, the month of September is the beginning of the Afrikan New Year. This worldview is common among different Afrikan cultural groups, for example in Ethiopia, they celebrate the New Year on the 11th of September based on their knowledge and use of the Afrikan Calendar. And among the Ba-Ntu people, the VhaVenda and Batswana people also celebrate their New Year during the month of September, because it signifies the coming of the first rains and the period of the rebirth of Mother Nature; whereas Basotho people have cultural knowledge that "ka kgwedi ya Phato hothwasa Selema se secha (the cycle of a New Year begins during the month of August or Phato).

The Afrikan Indigenous calendar is important because it helped inform our Indigenous agricultural practices. For example, Ras Mwalimu Kushi teaches us that among the Batswana people, the month of September is known as Lwetse

in Setswana, and the saying, “maru a a lwetse, a lwala pula”, is what gave our Afrikan organic farmers knowledge to know that the Afrikan New Year in September signalled a time of cultivation of crops and vegetables. After the winter season, in this cycle, we see nature becoming rejuvenated, new plants start to grow, and everything on the Mother Earth starts to become green (which in our Afrikan Indigenous Cosmology, signals the Rebirth of Ausar - the green Deity/God).

“It is quite sad as a people that we say we are free, but we still use the Gregorian calendar imposed onto us by europeans...”

For Mkhulu Nsingiza, the Afrikan New Year Celebration could serve as a basis for Pan Afrikan Umoja - Unity. It is one of the practical ways of uniting Afrikan people for socio-cultural and economic empowerment. Just like the Chinese who gather every year internationally as one people regardless of where they may be on Earth, to celebrate their own new year on that day.

Of course, the knowledge of Inzalo Yelanga (Ba-Ntu Afrikan New Year) might be new to some of our people, and we are not to be faulted for not knowing this because our socio-political and cultural leaders have done very little to try to reorient our people back to our Afrikan Cosmologies by adopting and using our own Afrikan Indigenous calendar into

offices of government, schools, universities and even churches.

It is quite sad as a people that we say we are free, but we still use the Gregorian calendar imposed onto us by europeans, whose worldview is diametrically opposite and irreconcilable from ours as Afrikan people. When we talk and write about the colonization of Afrika and Her people, we often cite how our land was taken from us and how religion has been used to enslave us spiritually; and how our minds have been under bondage. However, we rarely talk about how we have been dislocated from our time-dimension as Afrikan people. When our race enemies colonized us, they controlled our minds by manipulating our time-dimension, by re-writing our story according to their time-dimension on this Earth.

Jegna Ntate Amos Wilson fortunately recognized how detrimental our dislocation from our Afrikan Worldview is, when he taught us that a manipulation of an individual's past is a manipulation of his time-dimension - a warping of his time, which warps his perception of Self, and warps his experience. When our race enemies controlled and rewrote our history, they gained the power to manipulate our sense of place on Earth and confused us as to who we are; what time it is and what we should be about as Afrikans.

Therefore, part of reclaiming our Power to define Ourselves foregrounded on an Indigenous Cosmology as Afrikan people, involves abandoning the eurocentric worldview and time-dimension through the use of the Gregorian calendar, which has falsely conditioned us into believing that the New Year is in January. The re-Afrikanization Project involves challenging Ourselves to really think deep about what would be necessary for us to be a sovereign Pan-Afrikan People. And how much work we need to do; what we would need to change and transform in order to live as authentic Afrikan people, instead of imitators who consciously and unconsciously think and behave under a western and eurocentric paradigm.

Now for us to begin to transform our consciousness, we need to learn from and support Afrikan centered movements and organizations such as the BonaBakhulu Ba Khemu (The Great Empire of Kemet - GEK) and the Zenzi Mandela Foundation, which are working tirelessly to advocate for the reclamation and practical application of the Afrikan Indigenous Calendar, and the celebration of the New Year at the Sacred Heritage site of the Inzalo Yelanga at Mpumalanga. And also follow and support online Afrikan social learning platforms such as Afrosavy on YouTube; the Ikhambi Natural Healing organization; and O Mang, a radio show

at Mahikeng FM, which are all consistently working on documenting the Indigenous Knowledge of our Indigenous Cosmology from our Wise Afrikan Educators and Sages.

"The re-Afrikanization Project involves challenging Ourselves to really think deep about what would be necessary for us to be a sovereign Pan-Afrikan People."

In conclusion, in the Divine Afrikan Spirit of Ubuntu, I would like to jubilantly wish all the Afrikan people at home and abroad, a blessed Melkam Addis Amet Enkutatash, which is from the Indigenous language of the Ethiopian Afrikan People; which means a Happy and Blessed New Year to you all my Beloved Afrikan Family. May Peace and Black love be with you, and may we witness the demise and death of the enemies of Afrika.

Abibifahodie!



Itumeleng Menyatso.