

INTENTION BEFORE THE TEST

A JOURNEY RECORDED BEFORE DNA RESULTS

(1964-2026)



ZZOBRI (ZI-AI)

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Note on Composition

This work was structured and written through a focused collaboration with ChatGPT AI over a period of three days, based on material developed over a lifetime of research, memory, and analytical reconstruction.

The content presented in this book originates from my own experience, documented records, oral family history, and long-standing study. These elements were provided progressively, clarified in context, and defined in meaning throughout the process.

The writing was developed through an interactive method. Information was presented, rendered into written form, reviewed, and refined repeatedly until it accurately reflected the intended position. Each section was examined and confirmed before proceeding further.

The role of ChatGPT AI in this process was to assist in structuring, articulating, and refining the material into a coherent written form. It did not originate the underlying content, nor did it determine the conclusions presented.

All source material, interpretation, and final verification remain my own.

The purpose of this method was not speed, but precision of record.

The result is a record that reflects a position established prior to the availability of DNA results, preserved without adjustment and presented for comparison with the evidence that is to follow.

**This is my understanding, recorded before the
evidence—
so that when the evidence comes, it measures me.**

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Method Statement

This work is not presented as a conclusion.

It is presented as a record.

What follows is my understanding of my ancestry, constructed through documented genealogy, oral family history, historical context, and long-term analytical reconstruction.

It is written **before the introduction of genetic evidence**.

The purpose of this record is not to confirm, defend, or prove a predetermined identity.

It is to establish a **clear, structured position** that exists independently of future results.

In most cases, narratives of ancestry are shaped *after* genetic testing, allowing new data to redefine memory, interpretation, and identity.

This work takes the opposite approach.

Here, the position is declared first.

The framework is constructed in full, including its uncertainties, ranges, and unresolved components.

Each element is documented in its place—not as certainty, but as **measured understanding**.

Genetic testing, when introduced, is not treated as the origin of truth, nor as a replacement for historical record.

It is treated as a **separate line of evidence**, to be compared against what has already been set down.

The relationship is therefore not:

Evidence → Narrative

but:

Narrative → Measured by Evidence

This distinction is central.

The intention of this work is to prevent retrospective adjustment—to ensure that no part of the record is reshaped to align with later findings.

What is written here remains as it is.

If the evidence aligns, it confirms the strength of the reconstruction.

If it diverges, it reveals the limits of the current understanding and allows a more accurate one to emerge.

In either case, the record stands.

This is not belief.

It is not a claim of certainty.

It is an account of understanding, fixed in time, and presented for comparison.

Prologue — A Birth Without Welcome

I was born in the afternoon of a Cape Town summer's day, on the 3rd of November 1964, at the foot of the left side of Table Mountain, overlooking the Bo-Kaap.

There was no celebration.

My mother was alone. She had no circle of support, no family presence to receive the child she had carried. My father was nearly two thousand kilometres away in Durban, working to support a new household that had already become the subject of deep tension within the family.

He had married my mother while still married to his first wife. This decision, among other matters, created a division that ran through the entire family. Many did not accept my mother—and by extension, did not accept the child she carried. The wives and daughters, in particular, made their feelings known. My mother was despised by most of them, and I was the coming evidence of what they did not accept.

I entered the world under those conditions.

My mother was twenty-one years old. She had been raised a Christian, not by her own parents, but by her maternal grandfather, Charles Chapman—a man who had himself been adopted and did not know his biological parents. What was known of him was this: his father was English, and his mother was a Cape Coloured woman. He had five sons and two daughters. The third of those sons, Hermanus Chapman, was my mother's father. Her mother was Gladys Mary Williams.

My mother's name was Agnes Catherine Chapman.

Her upbringing was shaped by absence. When she was about two years old, she was taken into the care of her grandfather Charles and his wife, Norah Pogee. Her own mother was not part of her daily life—and even as a small child, when told that her mother was nearby, she would run away. That instinct of flight reflects the world she had been placed into before she could understand it.

She was raised by her grandfather and grandmother until Norah Pogee passed away. Charles Chapman later remarried, and together they continued to raise my mother—until she came into the life of my father, Abdullah Abu Bakr Effendi.

When her family came to know that she would be with my father, they did not approve. Their objections were both religious and personal. They were practicing Christians—Protestant on her father’s side and Catholic on her mother’s—and they could not accept that she would join herself to a man who already had a wife and children.

At that time, my father’s existing family consisted of five daughters and two sons, ranging in age from nineteen down to one. The second eldest of his children was my half-brother, Muhammad Shukri—and he was notably free of the hostility that marked so many of the others.

None of this welcome waited for me on the day I arrived.

My mother took a train from Plumstead to Cape Town and made her way alone to the maternity hospital in Lion Street, in the historic neighbourhood of Bo-Kaap. She had no one with her.

When the nurse came to ask what the child was to be named, my mother had no answer. She knew that naming the child was my father’s role, and that he would come. The nurse needed something for the registration. She wrote down the name **Becket**.

And so I was registered as *Becket Effendi*—a fact I would not discover until I was nearly ten years old.

When my father arrived, he performed the naming and gave me the name **Muhammad Abdullah Abu Bakr Zzobri**—named after himself and after the great Shaykh of Knowledge, Abdullah Abu Bakr Effendi (1814–1880), my ancestor and his.

From that day forward, I was not separated from either of my parents for a single day until I was well into my early teens.

But the conditions of that first day remained.

I had come into the world without welcome, to a mother who was alone, in a city where my father was absent, into a family that had not wanted either of us.

That was the beginning.

What follows is not belief, but a structured understanding—set down before the evidence, to be measured when it comes.

Chapter P1 — A Birth Without Welcome

The circumstances of my birth have already been described. What follows here is not repetition, but structure — a simplified account of the same event, presented within the framework of this record.

I was born in the afternoon of a Cape Town summer's day, on the 3rd of November 1964, at the foot of the left side of Table Mountain, overlooking the Bo-Kaap.

There was no celebration.

My mother was alone. She had no companions at her side, no circle of support, and no family presence to receive the child she had carried. My father was nearly two thousand kilometres away in Durban, working to support a new household that had already become the subject of deep tension within the family.

He had married my mother while still married to his first wife. This decision, among other matters, created a division within the family. Many did not accept my mother, and by extension, did not accept the child she carried.

I entered the world under those conditions.

My mother was twenty-one years old at the time. She had been raised within a Christian household, brought up not by her own parents, but by her grandfather, Charles Chapman. He himself had been adopted and did not know his biological parents. What was known, however, was that he was the child of an English father and a Cape Coloured mother.

My mother's name was Agnes Catherine Chapman.

Her upbringing was shaped by absence. Her own mother was not part of her daily life, and even as a child, when told that her mother was nearby, she would run away. She was raised instead by her grandfather and grandmother, until circumstances changed again.

When her family came to know that she would be with my father, they did not approve. Their concerns were both religious and social. They were practicing Christians, and they did not accept that she would join herself to a man who already had a wife and children.

At that time, my father had a family consisting of five daughters and two sons, ranging in age from nineteen to one.

These conditions formed the background into which I was born.

Chapter P2 — The Father’s World

I recall at age three my parents lived in a single room in Wetton, a suburb south-east of Cape Town. That room was everything — a place to sleep, to eat, and to live. It was within that confined space that my earliest world was formed.

Shortly after my birth, my father returned from Durban. From that point onward, for many years, I was not separated from either of my parents.

It was within that room that my father shaped my mind.

I remember lying behind his back at night while he recited the Qur’aan. His voice carried not only the recitation, but something else — continuity. He would recite the names of our ancestors, one after the other, forming a chain that extended far beyond anything I could then comprehend.

“We are Ahl al-Jadd,” he would say — the people of the lineage.

He spoke of scholars, of teachers, of men who had lived in lands I had never seen: Makkah, Madinah, Afghanistan, Kurdistan, and beyond. These were not presented as distant or abstract places. They were described as origins.

He did not speak of ancestry as something static. He moved as he spoke. He would walk across the room, acting out events, describing battles, movements of people, the rise and fall of nations.

By the age of five, I had already been introduced to a world that extended far beyond the boundaries of the room in which we lived.

Chapter P3 — The Scrolls

There was a small box that my father kept among his most important possessions.

When visitors came — particularly men of learning — he would ask for that box to be brought down. Inside were scrolls. One by one, he would unroll them and present them.

And then he would say:

“This is who I am.”

I remember the expressions of those who looked upon them. There was recognition, sometimes amazement.

As a child, I did not yet understand what I was seeing.

But I was drawn to them.

At around the age of eight, I opened those scrolls myself. They were written in Arabic, with a structure that puzzled me. The spacing, the way the lines moved — it did not follow anything I had seen before.

I did not understand their contents.

But I understood that they mattered.

A question formed quietly:

What do they say?

Chapter P4 — The Awakening of the Mind

By the age of sixteen, something had already shifted.

I no longer saw myself as belonging to a single group. The idea of being confined to one identity — one race, one people — no longer made sense to me.

Instead, I began to think in broader terms.

I saw myself as part of humanity as a whole.

This was not a rejection of ancestry, but an expansion beyond it. My thinking moved outward — beyond place, beyond category, even beyond the Earth itself. The universe became part of how I understood existence.

In the years that followed, this outlook shaped my engagement with knowledge. I began working on numerous writings, some of which would take years to develop. Research became a continuous process, not tied to a single subject, but extending across multiple areas.

This was not a passing phase. It became a way of thinking.

Chapter P5 — The Idea of Origins

Even as my thinking expanded, the idea of origin remained.

The names I had heard as a child stayed with me:

- Makkah
- Madinah
- Khurasan
- Kurdistan

They formed a kind of internal map.

These were not places I had seen, but they existed in my understanding as part of a continuous line — a movement of people across regions and centuries.

I remembered, still as a little boy, how I used to think about my father's father, and his father, and those before them. The chain extended backward without end.

A simple thought repeated itself:

Who were they?

Chapter P6 — The Coming of the Genome

In the late 1980s, and through the 1990s and early 2000s, another development began to take shape in the wider world.

The Human Genome Project.

I followed it carefully.

This was not casual interest. It was observed with a clear sense that it would change something fundamental. For the first time, there was the possibility that human ancestry — long preserved in memory and record — could be examined at the level of biological structure.

The idea became clear:

One day, what had been passed down through words and documents could be compared with what is encoded within the body itself.

Chapter P7 — The Silent Conclusion

Long before any test was taken, a conclusion had already formed.

It was not spoken often. It did not require repetition.

But it was there:

One day, this must be tested.

Not to confirm.

Not to deny.

But to measure.

The Prologue has traced the origin of the question — from birth, through childhood formation, to the silent conclusion that one day this must be measured.

What follows is not continuation of memory, but documentation of method.

Part I records the transition from private intention to public statement.

The years 2019–2022 mark the period when the internal question entered the external record.

No test was taken during this time.

Only the position was declared.

PART I — THE INTENTION (2019–2022)

Chapter 1 — The First Thought (2019)

The question that had formed many years earlier did not remain unexpressed indefinitely.

On **14 November 2019**, it was stated publicly for the first time in clear terms:

“I am the product of 24 nationalities over 43 generations.”

This statement was not made as speculation. It reflected an understanding that had developed over time — that ancestry, when traced across generations, expands far beyond immediate or visible identity.

In the same context, the purpose was stated directly:

“I would like to take a DNA test and see how accurate the oral and written history is.”

This marked a transition.

What had existed internally as a long-standing conclusion now entered the public record. The intention was no longer private. It had been defined, stated, and placed in a form that could later be measured against.

At this stage, no test had been taken. There was no data, no result, and no attempt to draw conclusions.

There was only the statement.

And the statement carried a specific function:

It established the position **before evidence**.

Chapter 2 — Declaring the Method (2020)

On **26 January 2020**, the intention was developed further, not by action, but by method.

In a conversation with Moosa Salie, it was written:

“I will soon be taking a DNA test.”

However, this was immediately qualified by a condition:

“Before I do it, I want to make a video and put all my theories down and separate fact from fiction.”

This was a deliberate step.

The objective was not simply to take a test and interpret the result. The objective was to create a clear record of what was believed — and what was uncertain — prior to any form of verification.

In doing so, the process would remain anchored.

Any result that followed would be measured against what had already been stated, rather than being shaped by it.

Several months later, on **30 May 2020**, the intention was restated in simple terms:

“I still want to take a DNA test.”

No action had yet been taken, but the intention had not weakened. It remained present, consistent, and unchanged.

Chapter 3 — Persistence Without Action (2020–2021)

The period that followed did not introduce immediate progress. Instead, it revealed continuity.

On **24 September 2021**, it was written publicly:

“For a long time, it has been on my mind to have a DNA test.”

This confirmed that the intention had remained active across time.

It had not been abandoned. It had not been replaced by other priorities. It continued to exist, even without execution.

On **28 October 2021**, further discussion added an additional layer:

“Are we DNA testing...”

Alongside this, it was stated:

“There are also many newspaper articles and archives that must be checked.”

This reflects an important aspect of the approach at that stage.

DNA testing was not being treated as a standalone solution. It was being positioned alongside historical and archival research, forming part of a broader method of inquiry.

The two were not separate paths.

They were intended to converge.

Chapter 4 — The Expanding Framework (2021–2022)

On **4 May 2022**, the position was restated once again:

“I am still intending to get a DNA test.”

The repetition is significant.

It shows that the intention did not depend on momentum or circumstance. It was maintained over time, regardless of delay.

Later that year, on **14 October 2022**, the language shifted:

“I am planning a DNA test soon.”

This marks a transition from intention to preparation.

Around this period, the reasoning was also expressed clearly:

“How can one today really know if this is all correct? The best is to have a DNA test.”

This question defines the entire method.

It acknowledges the limitations of:

- oral history
- written record
- personal analysis

And places DNA testing as a means of comparison — not as an assumption of truth, but as a tool to examine it.

Chapter 5 — The Decision to Test (2022)

By the end of 2022, the process moved from preparation to action.

On **5 December 2022**, it was stated:

“I ordered a DNA kit from MyHeritage.”

This marked the first concrete step toward testing.

The intention that had been expressed over several years had now entered a measurable process. The test itself had not yet been taken, but the mechanism for it had been set in motion.

At this stage, the purpose remained unchanged.

The test was not undertaken to confirm a belief.

It was undertaken to evaluate whether the accumulated understanding — formed through oral accounts, written records, and extended analysis — would align with biological evidence.

The order of the kit represents a point of transition.

What had existed as thought and method had now moved into execution.

Chapter 6 — The Delay

Following the decision and the ordering of the DNA kit, the process did not unfold as expected.

The kit did not arrive.

Time passed without delivery. Weeks extended into months. There was no immediate resolution, and no replacement was requested during that period. The process, which had finally moved into action, returned to a state of suspension.

This stage is defined not by activity, but by restraint.

The absence of the kit did not produce urgency. It did not lead to repeated attempts or frustration expressed in action. Instead, the intention remained in place, unchanged by delay.

The test had been initiated, but not completed.

This moment reveals something essential about the nature of the process. The intention to test was not driven by impulse. It was not dependent on timing alone. It existed independently of circumstance.

Even without the physical means to proceed, the position remained clear:

The test would be taken.

When the time allowed it.

The delay of the physical test did not halt the process.

Instead, it created the space for reconstruction.

Part II documents the years devoted to structuring the ancestry model, forming the expectation, and finalizing the position.

No test was taken during this period.

Only the framework was built.

PART II — THE RECONSTRUCTION (2023–2025)

Chapter 7 — The Structured Ancestry Model (2023–2025)

With the testing delayed, the focus returned to what had already been developing over many years — the reconstruction of ancestry.

On **10 November 2023**, a structured genealogical model was presented. This was not a simple listing of names, but an organized framework mapping ancestry across multiple generations and regions.

It brought together:

- Oral transmission
- Documented records
- Historical movement of family lines
- Independent analysis

The result was a composite structure — not confined to a single origin, but extending across multiple regions.

This model did not emerge suddenly. It was the product of long-term observation, study, and synthesis. What had previously existed as separate strands of information was now brought together into a single framework.

At this stage, the work remained analytical.

No DNA results had been introduced.

The structure stood on its own.

Chapter 8 — The Expectation Forms

From this structured model, a clear expectation began to take shape.

The ancestry, as reconstructed, did not point toward a narrow or uniform origin. Instead, it suggested a broad and layered composition, drawing from multiple populations and regions.

This expectation was expressed directly:

“The next step will be DNA, to see how all the results coincide.”

The purpose was defined again — not to confirm, but to compare.

Alongside this, a more specific expectation was stated:

“I always said I must have an abundant ethnicities far beyond the great majority.”

This was not presented as certainty. It was presented as a conclusion drawn from the available evidence — one that would later be tested.

The expectation, like the earlier statements, was recorded before any results were known.

It formed part of the established position.

Chapter 9 — The Final Pre-Test Position

By this stage, the process had reached a defined state.

The elements were in place:

- A reconstructed ancestry model
- A clearly stated expectation
- A long-standing intention to test
- A method based on comparison

The DNA test itself had not yet been completed, but its role was fully understood.

It would serve as an independent measure.

Not to replace history.

Not to replace memory.

But to stand alongside them.

The position was therefore set before any biological evidence was introduced.

What had been built through years of study and reflection remained intact, awaiting comparison.

The reconstruction is now complete.

The expectation has been declared and stands intact.

Part III shifts the record from internal reconstruction to external verification.

It documents the independent inquiry, the family connection, and the final taking of the test.

The years 2023–2025 were devoted to the framework.

2026 is the year of the event.

The convergence begins.

PART III — THE CONVERGENCE (2026)

Chapter 10 — Independent Inquiry

In April 2026, the reconstructed ancestry was no longer held only within personal analysis. It was presented externally for independent evaluation.

The structure that had been developed — mapping ancestry across multiple generations and regions — was submitted to two artificial intelligence systems:

- Kimi AI
- Gemini

The request was direct:

“Here is my ethnicities from my great-great-grandparents... From the information can you work out what I possibly could be?”

The purpose of this step was not to obtain certainty, but to observe how independent systems would interpret the same data without prior influence.

The responses that followed presented structured estimates, identifying multiple regional contributions and offering explanations based on historical migration and population patterns.

These interpretations were noted carefully.

However, they were not adopted as conclusions.

They remained external perspectives — useful for comparison, but not authoritative.

At this stage, the position remained unchanged.

The model stood as it had been formed.

The DNA test, still pending, remained the final measure.

Chapter 11 — The Family Connection

The next development did not arise from analysis, but from contact.

An elder friend – Buta Amien Fakier - called and conveyed that a cousin – Shafieka Salie-Effendi - wished to speak. The conversation that followed introduced new information — not theoretical, but based on actual DNA results within the extended family.

These results reflected patterns that had already been considered through historical and analytical work:

- Regional overlaps
- Multiple ancestry components
- Broad geographic connections

The information was received not as a surprise, but as a form of alignment.

It was stated clearly:

“This is one of the top best information I ever had received.”

This moment did not create a new direction.

It confirmed that the existing framework could now be placed against real data.

Chapter 12 — The Decision That Was Already Written

The decision to take the DNA test did not emerge in that moment.

It had been present for decades.

This was expressed directly:

“I yearned for it for over 40 years.”

The opportunity to act came through the same conversation.

A message was received indicating that a test kit was available and that arrangements could be made immediately.

The response followed without hesitation:

“Yes I will definitely take one.”

There was no deliberation.

The decision had already been made long before the opportunity appeared.

What remained was only the moment in which it would be carried out.

That moment came through two individuals — Shafieka and her husband Kemal Effendi — who were connected through different lines of the same ancestry:

- One through the paternal line
- One through the maternal line

This convergence is notable.

It represents the meeting of the two primary lines of ancestry at the exact point in time when the test was to be taken.

From this perspective, the moment was not incidental.

The conditions had aligned.

The process would now proceed.

Chapter 13 — The Test Itself

The following day, the test was carried out.

The setting was not institutional. It took place in a home environment, with the necessary materials present and the procedure followed as required.

The sample was taken and prepared for submission.

The process remained practical and direct.

Payment was made, including an additional contribution toward the effort.

“Shukran for the noble effort.”

The kit was then dispatched.

With this step, the transition from intention to action was complete.

The test had been taken.

Chapter 14 — The System Record

Following submission, the process continued within the tracking system of MyHeritage.

The stages progressed as follows:

- Kit registered
- Sample received by laboratory
- DNA extraction completed
- Whole genome sequencing initiated

Each stage was recorded within the system, independent of further input.

The process had moved beyond personal control.

The analysis would now proceed externally, governed by the procedures of the laboratory.

Chapter 15 — Waiting Without Conclusion

At this stage, the process entered its final phase before results.

The position remained unchanged.

No conclusions were drawn.

No expectations were altered.

The statements that had been recorded over the years remained in place:

“I would like to take a DNA test and see how accurate the oral and written history is.”

“I always said I must have an abundant ethnicities far beyond the great majority.”

These statements were not adjusted in light of the pending results.

They stood as they had been recorded — forming the basis against which the outcome would later be measured.

The test has been submitted.

The position remains held.

Part IV details the expectation model.

It presents the ancestry in specific components.

Paternal.

Maternal.

Combined.

Unresolved.

These definitions are recorded here.

They stand as the coordinates for verification.

PART IV — THE EXPECTATION MODEL

Chapter 16 — The Paternal Framework

The paternal line, as preserved through documented records and long-standing family transmission, traces its origin through the lineage known as **al-Qurashiy al-Amjadiy**.

This line is described as having moved across multiple regions over centuries, including:

- Makkah and Madinah
- Khurasan (regions of present-day Turkmenistan and Afghanistan)
- Tabaristan and other parts of Iran
- Kurdistan

Within this lineage, a central figure is identified in the historical record as **Abu Nasr al-Amir Sulayman al-Ghazi al-Qurashiy al-Amjadiy (c. 1060 – c. 1132)**, who is recorded as having established a large educational endowment in the region of present-day Iraqi Kurdistan.

From that point onward, the line is described as having continued across many generations, passing from father to son, accompanied by preserved documentation.

In later generations, this line extends to **Abu Bakr Effendi (1814–1880)**, whose arrival in Cape Town marked a transition into a new geographical and social context.

Within the Cape, the paternal line intersects with local populations through marriage.

Through the line associated with **Tahorah (also recorded as Bahiyyah Saban Kahaar)**, additional elements are introduced into the ancestry. These include:

- Possible Ottoman-era ancestry, with suggestions of Balkan origin
- European influence through the Cook line, associated with Yorkshire in England
- Local Cape ancestry through mixed population lines

These elements remain partly documented and partly preserved through family transmission.

Based on these records and transmissions, the paternal framework is expected to reflect a combination of:

- Middle Eastern and West Asian ancestry
- Kurdish regional influence
- Possible Ottoman/Balkan contribution
- European (particularly English) input
- Cape mixed population integration

This framework is recorded here as an **expectation prior to genetic verification**, and not as a confirmed result.

Chapter 17 — The Maternal Framework

The maternal line presents a distinct but equally layered structure.

Through the Chapman line, ancestry is described as mixed, with both European and Cape origins. The figure of **Charles Chapman**, who was adopted and did not know his biological parents, introduces an element of uncertainty. It is reported that his ancestry may include:

- English origin through a possible British soldier
- Cape Coloured lineage through maternal descent

This remains an area where documentation is limited.

Through the Pogee line, the ancestry continues within the Cape mixed population, with deeper origins largely undocumented. These lines are understood to represent a convergence of multiple ancestral contributions, including:

- Indigenous Southern African populations
- European settlers
- Asian arrivals

Further along the maternal line, the Williams and Feliciano families introduce additional elements:

- Welsh ancestry through the Williams line
- Possible Iberian (Spanish) ancestry through the Feliciano line

These are based on family reports and partial documentation.

From this, the maternal framework is expected to reflect:

- A strong Cape mixed ancestry base
- European contributions from multiple regions
- Indigenous Southern African elements
- Unresolved ancestral components due to incomplete records

This structure remains **an expectation**, open to clarification through genetic evidence.

Chapter 18 — The Combined Ancestral Structure

When the paternal and maternal frameworks are considered together, a broader pattern emerges.

The ancestry does not point toward a single origin or dominant identity. Instead, it suggests a convergence of multiple populations across different regions and historical periods.

Based on the available historical, oral, and analytical evidence, the combined structure is expected to include contributions from:

- Middle Eastern and West Asian regions
- European populations, including English, Welsh, Dutch, French, and possibly Iberian
- Southeast Asian influences associated with the Cape Malay context
- Indigenous Southern African populations
- Long-established Cape mixed communities

This composition represents a layered ancestry, formed over many generations through movement, settlement, and integration.

It is not presented as a fixed conclusion, but as a **structured expectation prior to the availability of DNA results.**

Chapter 19 — The Unresolved Lines

Despite the extent of the reconstruction, several lines remain incomplete.

These include:

- The biological origins of Charles Chapman
- The deeper ancestry of the Pogee line
- Possible Ottoman/Balkan elements associated with the Saban lineage
- Further detail within the Feliciano line
- Additional unknown contributors within the Cape mixed population

These areas represent points where historical and oral records do not provide complete information.

They remain open.

The introduction of genetic evidence has the potential to clarify some of these uncertainties, though it may also introduce new questions.

Zzobri (ZI-AI) Expectation Model — Pre-Result Declaration

Statement of Position

This model represents my expected ancestral composition based on:

- documented genealogy
- oral family history
- historical population patterns
- long-term analytical reconstruction

It is declared **prior to the availability of DNA results** and remains subject to verification.

I. MINOR / UNRESOLVED COMPONENT (Lowest Layer)

Expected Total: 10% – 20%

- ▶ **Unclassified or overlapping ancestry**
 - ▶ **Regions not clearly defined in historical record**
 - ▶ **Potential unexpected genetic signals**
-

II. WEST & CENTRAL ASIAN COMPONENT

Expected Total: 4% – 10%

- ▶ **Kurdish / Iranian / West Asian**

3% – 8%

- ▶ **Central Asian (Khurasan-linked movement)**

0% – 3%

III. SOUTHEAST ASIAN / INDIAN OCEAN COMPONENT

Expected Total: 8% – 14%

- ▶ **Indonesian / Malay**

6% – 12%

- ▶ **Indian (South Asian influence)**

2% – 6%

- ▶ **Additional Southeast Asian (Cape admixture)**

2% – 5%

IV. AFRICAN COMPONENT (Cape / Indigenous)

Expected Total: 20% – 30%

- ▶ **Khoisan (Indigenous Southern African)**

10% – 18%

▶ **Bantu / Sub-Saharan African**

8% – 15%

▶ **African contribution via Cape mixed ancestry**

5% – 10%

V. EUROPEAN COMPONENT

Expected Total: 25% – 32%

▶ **English**

10% – 16%

▶ **Dutch**

6% – 12%

▶ **French (Huguenot)**

5% – 10%

▶ **Welsh**

3% – 6%

▶ **Spanish / Iberian**

1% – 4%






► **Additional European (Cape embedded)**

4% – 8%

CONSOLIDATED EXPECTATION SUMMARY

Component	Range
Minor / Unresolved	10% – 20%
West / Central Asian	4% – 10%
SE Asian / Indian Ocean	8% – 14%
African (Cape / Indigenous)	20% – 30%
European	25% – 32%

Visual Representation of Expected Composition

Component	Expected Range	Visual Weight
European	25% – 32%	
African (Cape / Indigenous)	20% – 30%	
SE Asian / Indian Ocean	8% – 14%	
West / Central Asian	4% – 10%	
Minor / Unresolved	10% – 20%	

Final Declaration

This model is recorded prior to the release of DNA results.

It represents a structured expectation derived from available historical and familial data.

It is not presented as certainty, but as a framework to be tested.

The result will be compared against this model without adjustment.

The expectation model concludes here.

The specific components have been declared.

Part V returns to the position.

It restates the expectation not as data, but as stance.

It confirms the discipline of non-adjustment.

The final record is prepared.

The conclusion approaches.

Chapter 20 — The Statement of Expectation

Based on the frameworks established, a general expectation can be stated.

The ancestry is expected to reflect a broad and diverse composition, incorporating multiple regional influences.

This expectation has been expressed previously:

“I always said I must have an abundant ethnicities far beyond the great majority.”

This statement is recorded here **not as a claim of certainty**, but as a conclusion drawn from accumulated historical, oral, and analytical evidence.

The purpose of the DNA test is to examine how closely this expectation aligns with measurable genetic data.

This statement is made **prior to the release of any DNA results**, and remains subject to verification.

Chapter 21 — The Position Held

At this stage, immediately prior to the release of DNA results, the position remains defined and unchanged.

There is no attempt to adjust the expectation in anticipation of the outcome.

The framework stands as it has been constructed.

The DNA test introduces a separate line of evidence — one that will either correspond with the existing model or diverge from it.

Until that evidence is available, the position remains:

Not belief.

Not denial.

Only verification remains.

The result will be presented without alteration.

Chapter 22 — The Record Ends Here

This record concludes at the point immediately before the introduction of genetic results.

Everything that has been stated — the intention, the method, the reconstruction, and the expectation — has been recorded prior to the availability of that evidence.

No interpretation of results is included here.

No adjustment has been made based on information not yet received.

What follows, when the results become known, will stand independently.

This record remains as it is:

A complete account of what was thought, stated, and established before the outcome.

The narrative of the pre-result position concludes here.

The following section does not present outcomes.

It outlines the scope of the ongoing process: further testing, independent datasets, and the framework by which future convergence will be measured.

The position declared in this record remains intact.

Postscript — The Ongoing Process

At the time of writing, the DNA testing process is underway.

The MyHeritage test has been completed and submitted, and the results are expected within the coming weeks.

In addition to this, an AncestryDNA test has also been taken, forming a second independent dataset for comparison.

Over the past several weeks, DNA results from a number of relatives were also observed; these individuals are from different branches and are not siblings, and therefore do not represent a complete or unified genetic profile.

The expectation model presented in this work, however, was not formed in response to these recent results. It reflects a long-standing reconstruction developed over many years, based on genealogy, historical context, and inherited knowledge, and has remained consistent over time.

The observed results from relatives were therefore regarded as contextual information only, and did not influence the expectation model presented in this work.

Further testing is planned, including:

- Y-DNA analysis (paternal line)
- mtDNA analysis (maternal line)

Additional DNA testing with other companies is also intended, in order to broaden the scope of comparison and increase the depth of analysis.

There is also a clear intention to extend this process across the family. By testing multiple relatives across different branches, it is expected that a more complete picture of shared autosomal DNA can be identified, allowing for a deeper understanding of how the family's ancestry has formed and distributed over generations.

This process remains ongoing.

The results are not yet known.

The results, when received, will not define the record — they will be measured against it.

On the next page is the current state of the myHeritage kit.

Zzobri (ZI-AI)

Cape Town

South Africa

Tuesday 27th April 2026



Final Record Before DNA Results

This manuscript was completed before the availability of the DNA results.

On the night the book was finalized, the project stood in a completed pre-result state. The framework, expectations, historical reconstructions, and public declarations had already been written and preserved.

The following day, an unexpected notification was received from MyHeritage DNA indicating that there may have been a problem with the DNA sample submitted for analysis. The company stated that the DNA from one vial could not be properly read and that additional laboratory processing would be required.

At the same time, the AncestryDNA test continued progressing through its analysis stages without interruption. Shortly thereafter, AncestryDNA confirmed that the sample had been successfully analyzed and entered the final result preparation phase.

These developments are recorded here not as evidence for any conclusion, but as part of the unfolding chronology of the project itself.

Because the manuscript had already been completed before the final DNA outcome became known, the decision was made to publicly release the PDF edition of the book in its existing form so that the pre-result position would remain fixed and preserved in time.

At the time of writing, work is also underway on a short introductory YouTube video presenting the author, the project, and the purpose of the pre-result declaration. If circumstances allow, the video is expected to be released within approximately twenty-four hours of this record.

Whatever the final DNA results may later reveal, the position presented in this work existed independently before their arrival.

On the following page is a photograph of the message received from MyHeritage regarding a possible problem with my DNA sample.

Below it is a photograph of the message received from AncestryDNA regarding the current status of the kit.

Zzobri (ZI-AI)

Cape Town

South Africa

Tuesday 6th May 2026



There may be a problem with your sample

We were unable to read the DNA from the vial of your DNA sample. It's possible that the DNA sample was not collected properly with this vial. We encounter this problem in about 1% of the samples.

This will require more lab processing time for your sample. We have updated the estimated delivery date for your online results accordingly, and will notify you by email as soon as your DNA results are available.

There may be a problem with your sample

We were unable to read the DNA from the vial of your DNA sample. It's possible that the DNA sample was not collected properly with this vial. We encounter this problem in about 1% of the samples.

This will require more lab processing time for your sample. We have updated the estimated delivery date for your online results accordingly, and will notify you by email as soon as your DNA results are available.



We're crunching your data.

You're in the final stretch! We've isolated your DNA, and now we're in the process of analyzing it.

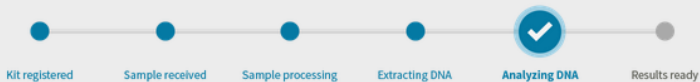
So what does that mean?

What we're looking for is a collection of DNA markers—specific DNA sequences that show up in certain places in your genetic code. Using our custom AncestryDNA[®] microarray, we scan your DNA to detect hundreds of thousands of these DNA markers at once.

The next update we send will include your results.

[Check current status](#)

AncestryDNA Kit Status



We're crunching your data.

You're in the final stretch! We've isolated your DNA, and now we're in the process of analyzing it.

So what does that mean?

What we're looking for is a collection of DNA markers—specific DNA sequences that show up in certain places in your genetic code. Using our custom AncestryDNA® microarray, we scan your DNA to detect hundreds of thousands of these DNA markers at once.

The next update we send will include your results.

Appendix A — Understanding DNA Testing Methods

This appendix is provided for general clarity, and to assist the reader in understanding the types of DNA testing referenced in this work.

The analysis of ancestry through DNA is conducted using several distinct types of testing. Each method examines a different aspect of genetic inheritance and provides a specific form of information.

These methods do not function in the same way, and they do not produce identical types of results. A clear understanding of their differences is necessary in order to interpret any genetic data correctly.

1. Autosomal DNA (atDNA)

Autosomal DNA testing examines the DNA inherited from all ancestral lines.

This form of testing reflects contributions from both the paternal and maternal sides and represents a mixture of genetic input across multiple generations.

It is the most commonly used form of DNA testing for ancestry composition and is the basis for the percentage estimates provided by most commercial DNA services.

However, autosomal DNA has limitations.

With each generation, the amount of DNA inherited from a specific ancestor is reduced. As a result, more distant ancestry may not be fully represented or may appear in reduced proportion.

Autosomal DNA is therefore most effective in identifying ancestry within approximately the last five to seven generations.

2. Y-DNA (Paternal Lineage)

Y-DNA testing examines the Y chromosome, which is passed from father to son.

This test traces a direct paternal line, extending backward through generations along a single lineage.

It does not reflect the full ancestry of an individual, but rather isolates one specific ancestral path.

Y-DNA is particularly useful for identifying deep paternal origins and for examining lineage continuity over long periods of time.

It is only available to males, as females do not carry a Y chromosome.

3. Mitochondrial DNA (mtDNA) (Maternal Lineage)

Mitochondrial DNA testing examines DNA that is passed from mother to child.

This test traces a direct maternal line, extending backward through generations along a single lineage.

Like Y-DNA, it does not represent the full ancestry of an individual, but focuses on one specific ancestral path.

Mitochondrial DNA changes very slowly over time, making it useful for identifying deep maternal origins.

4. Differences Between the Methods

The three primary forms of DNA testing serve different purposes:

- **Autosomal DNA** provides a broad overview of ancestry composition across multiple lines.
- **Y-DNA** isolates the direct paternal line.
- **mtDNA** isolates the direct maternal line.

No single test provides a complete picture on its own.

A full understanding of ancestry requires the combination of these methods, alongside historical records, oral tradition, and documented genealogy.

5. Application Within This Work

The expectation model presented in this book is based primarily on historical reconstruction and analytical reasoning.

The DNA testing referred to in this work relates primarily to **autosomal DNA**, as this form of testing provides the most direct comparison with the multi-lineage structure described.

Additional testing, including Y-DNA and mitochondrial DNA, is intended to provide further detail regarding specific ancestral lines.

These tests form part of an ongoing process of comparison and refinement.

6. Final Note

DNA testing does not replace historical record.

It does not replace memory.

It does not replace lineage.

It provides an additional layer of evidence — one that must be interpreted within context.

The purpose of this work is not to elevate one form of knowledge above another, but to examine where they align, and where they may be measured against one another.

Appendix B — Limitations of DNA Testing

This appendix outlines the limitations inherent in DNA-based ancestry analysis.

While DNA testing provides valuable insight into genetic inheritance, it does not offer a complete or definitive account of ancestry. Its results must be understood within the context of its methodological constraints.

1. Reduction of Ancestral Signal Over Time

With each generation, the amount of DNA inherited from a specific ancestor is reduced.

As a result, more distant ancestors may contribute little or no detectable genetic material in the present. This means that not all ancestors are equally represented in autosomal DNA results.

An absence of detectable DNA from a given ancestral line does not necessarily indicate the absence of that ancestry.

2. Random Inheritance and Variation

Autosomal DNA is inherited through a process of recombination, in which genetic material is passed down in varying proportions.

This process is not uniform.

Two individuals with the same ancestors may inherit different segments of DNA, leading to variations in their results. Even siblings can display differing ancestry percentages due to this randomness.

3. Approximate Nature of Percentage Estimates

The percentage values provided by DNA testing services are not exact measurements.

They are statistical estimates based on comparisons with reference populations. These estimates may vary between companies and may change over time as databases are updated.

For this reason, percentage values should be understood as approximations rather than precise quantities.

4. Dependence on Reference Populations

DNA results are derived by comparing an individual's genetic data to existing reference populations.

The accuracy of these comparisons depends on:

- the size of the database
- the diversity of sampled populations
- the quality of the reference data

Regions that are underrepresented in reference databases may be inaccurately assigned or grouped into broader categories.

5. Geographic Generalization

DNA testing does not identify exact places of origin.

Instead, it assigns ancestry to broad regions based on genetic similarity. These regions may encompass multiple countries or populations.

As a result, DNA testing cannot, on its own, determine specific ancestral locations with precision.

6. Isolation of Single-Line Tests

Y-DNA and mitochondrial DNA testing each trace only a single line of ancestry:

- Y-DNA traces the direct paternal line
- mtDNA traces the direct maternal line

These lines represent only a small fraction of an individual's total ancestry and do not reflect the full ancestral structure.

7. Inability to Replace Historical Record

DNA testing does not replace documented genealogy, oral history, or recorded lineage.

It provides biological data, but this data must be interpreted alongside historical and familial information.

Without context, DNA results may be incomplete or misleading.

8. Ongoing Revision of Results

DNA databases are continually updated.

As reference populations expand and methodologies improve, ancestry results may change over time.

This means that DNA results are not fixed, but are subject to revision.

9. Application Within This Work

The expectation model presented in this book is based on historical reconstruction and analytical reasoning.

DNA testing is used as a means of comparison, not as the sole source of truth.

The purpose of this work is to examine the relationship between reconstructed ancestry and genetic evidence, and to observe where they align and where they differ.

10. Final Note

DNA testing is a tool.

It does not speak independently of interpretation.

Its value lies not in isolation, but in its integration with other forms of knowledge.

Understanding emerges not from a single source, but from the convergence of multiple lines of evidence, examined together.

Appendix D — Pre-Declaration Public Record

This appendix presents selected public statements made prior to the undertaking of genetic testing.

These entries are preserved as part of the historical record. They were written and publicly shared before the introduction of measured genetic evidence.

They are reproduced here without alteration.

Their purpose is not to persuade, but to document — to demonstrate that the position presented in this work existed independently, prior to verification.

They form part of the external record against which the results may later be compared.

D.1 — Public Statement (Facebook Record)

Source: Facebook

Date: 14 November 2019

I myself am the product of at least 24 nationalities over the last 43 generations. I hope to take a genetic test soon - in shaa' ALLAAH - and would be interested to know how correct my oral and written genetic history has been.

I have calculated - over 35 years ago - that I might comprise up to 32 nationalities from all the race groups of Africa, Europe, and Asia. So a DNA test would be most interesting to see. I will make a short video before the test and outline what I think the reading could be G-d willing.

I am a Pure Coloured living among Coloured peoples of all nations. Here is an article about a book written by a gentleman who made Cape Town his home and who had married a Coloured wife. He tells the story of his DNA and that of his wife.

Zzobri

Thursday, 14 November 2019

D.2 — Public Statement (Facebook Record)

Source: Facebook

Date: 24 September 2021

For a long time, it has been on my mind to have a DNA test.

D.3 — Public Statement (Facebook Record)

Source:

Facebook

Date: 10 November 2022

Time for the DNA test to establish the veracity of my multi-national and multi-racial origins. And, above all, to put to the factual test nearly 1000 years of documented Kurdish-Qurayshite/Hashimite history and various other claims such as being the inheritors of King Solomon, son of King David, the son of Jesse, after the death or disappearance of the last Exilarch in 1060.

On Sunday 06 March 2016, I wrote the following on my Facebook wall:

“It has been my intention these past few years to have a DNA test to determine how accurate my genealogical history is. According to what I have calculated - I am the product of at least 24 nationalities over the last seven generations.”

According to my paternal history I am a third descendant of the Shaykh of Knowledge Abdullaah Abu Bakr Effendi Al-Khushnaawy Al-Qurashiy Al-Amjadiy (1814–1880), a twelfth descendant of Al-Habr-ul-Kaamil Muqtaadaa Al-Amaajid wa Al-Amaathil Dhu Al-Janaahayn “Izz ud-Din Muhammad Al-Fadl (qaddasa sirrahu) (1568–1629), the twenty-seventh descendant of Abu Nasr Al-Amiry Sulaymaan Al-Ghaaziy Al-Qurashiy Al-Amjadiy (1060–1129), a thirty-ninth descendant of Amiyar Zayd bin Aliy (killed 740), the grandson of Al-Imaam Al-Amiyar Al-Husayn - the son of Aliy ibn Abi Taalib and the grandson of the Messenger of ALLAAH (S).

According to our oral history through the mother of my twenty-seventh father (of which I have as yet found no physical documents but possible evidence) I am also related to the house of Mary the mother of Jesus (A) and her husband Joseph from the descent of the Prophet and King Solomon, the son of the Prophet and King David of the Tribe of Judah — the fourth tribe of Baniy Israa'iyil.

There are other genealogies also but will leave them for a later time in shaa' ALLAAH.

So how can one today really know if this is all correct? The best is to have a DNA test and submit to the results and ALLAAH (SWT) knows best.

So if all my plans go well — I plan to have such a test done in about three months' time in shaa' ALLAAH. I will thus research how I should go about it all and hope to share what I have learned. It will be for me the ultimate history of my ancestry that I will accept in the best certain terms.

I have discovered much since then and more of the information confirms than denies the claims. During the past six months I have begun an extensive search to find out more about my various maternal lines over the last five generations and, hereto, I have made many findings.

At the end of January 2023 I would have reached 60 lunar years of age (just over 58 solar years) and it is an age mentioned by the Prophet — blessings of ALLAAH upon him and peace. If ALLAAH/GOD — High and Exalted — extends my life — I am preparing my activity for the last phase of my life. Nearly fifty years of intensive research will, mostly, be brought to an end and I shall labor to bring to completion many of the books I have

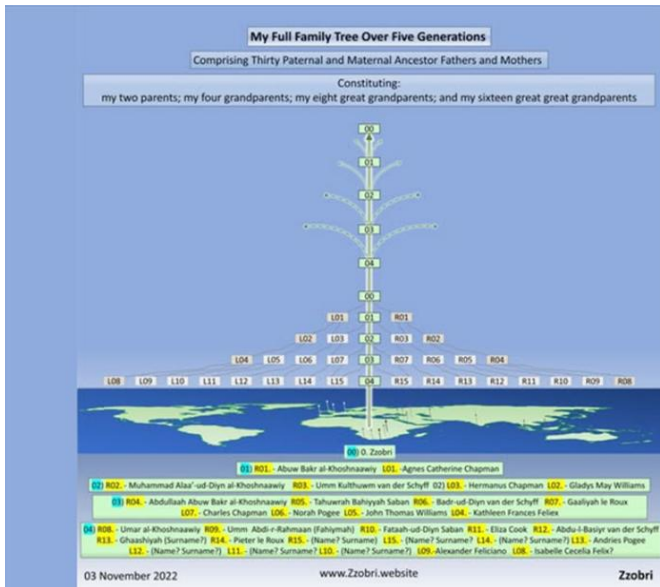
begun during all these many years. What a waste to die with so much undone.

During the process of taking the DNA test, I will make recordings and upload the results to my YouTube channel. The results will be a great determiner — in shaa’ ALLAAH/GOD willing.

I will write more about my findings to show how you can also go about searching or building your own family tree — in shaa’ ALLAAH/GOD willing.

Here is a diagram of my family tree over the last five generations.

Zzobri
10 November 2022



ZZOBRI (ZI-AD) EXPECTATION MODEL PRE-RESULT DECLARATION

This model represents my expected ancestral composition based on documented genealogy, oral family history, historical population patterns and long-term analytical reconstruction. It is declared prior to the availability of DNA results and remains subject to verification.



CONSOLIDATED EXPECTATION SUMMARY

COMPONENT	RANGE	VISUAL WEIGHT
European	25% - 32%	[10 yellow bars]
African (Cape / Indigenous)	20% - 30%	[10 orange bars]
SE Asian / Indian Ocean	8% - 14%	[6 teal bars]
West / Central Asian	4% - 10%	[4 blue bars]
Minor / Unresolved	10% - 20%	[10 grey bars]



