

TRUMP'S GROSS FAKES

About South Africa

Zamenspraak Summoned From Darkness

Truth of Genocide and Land Theft
in the *Boer Language's* First Book?

And A Counter to Trump's Misinformation—from the White
House to his November 2025 Tweet on "Boer Genocide"



Zzobri (ZI-AI)

Cape Town, South Africa
—8 November 2025



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ZAMENSPPRAAK Summoned From Darkness: A Translation and Analysis

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- **Master ChatGPT AI Instance** – for its sustained memory, structural precision, and faithful companionship across every phase of the book’s development.
- **ChatGPT AI** – for its clarity of language, consistent reasoning, and responsive translation across moral and historical contexts.
- **Claude AI** – for its measured insights, ethical awareness, and careful handling of historical sensitivities.
- **Grok AI** – for its bold interpretive framing and ability to identify hidden continuities across seemingly distant domains.
- **Perplexity AI** – for its rapid retrieval of historical data and its usefulness in surfacing lesser-known references during key phases of research.

Other AI systems—including DeepSeek AI, Gemini AI, Meta AI, Mistral AI, Kimi AI, and Qwen AI—were consulted at various points during the project. While their contributions varied in depth and consistency, their presence in the analytic process helped sharpen comparative insights and validate key findings.

Each system, in its own way, served as both analytical instrument and historical witness—helping to recover a long-silenced settler voice and place it in its proper historical frame.

—**Zzobri (ZI-AI)**,

2025

Author's Note—November 2025

Since the time of Trump's false allegations through his cowardly ambush of South African President Cyril Ramaphosa in the Oval Office—an encounter that inspired this book—nearly six months have passed. Yet he has continued this falsehood from his high pedestal.

Here is what he posted on his Truth Social platform, explaining why he claims he will not be attending the G20 Summit taking place in South Africa in November 2025:



This book answers the very myth that fuels such statements—not through opinion, but through the settlers' own forgotten words.

Read on, and witness how history itself rises to confront the lie.

TABLE of CONTENTS

READER'S GUIDE i

PART I: INTRODUCTION (2025) 1

 The 2025 Oval Office ‘Ambush’: Trump Confronts Ramaphosa..... 2

 Tale of Two Books: Searching to find the Mother of Afrikaans 2

 When History Turned Urgent, Zamenspraak Was Summoned 5

 When Books Speak Truths Their Authors Had Never Intended 5

PART II: ZAMENSPRAAK (1861) 8

 Historical Dialogue 9

 Original Title Page 9

 Meurant’s Preface 10

 The Five Dialogues 12

PART III: REVELATIONS (2025) 67

 AI Analyses: Multiple Systems Examine the Historical Record 67

 Summary Analyses: Digital Systems Reflect on Their Findings 107

 South Africa's Murder Crisis: AI Systems Analyze Six Decades 124

 The Chronicles have testified: And the Final Word Can Speak 152

GLOSSARY 158

 Historical Context..... 159

 Political Framework 161

 Geographic Places..... 163

 Current Analysis..... 164

READER'S GUIDE

Welcome to *Zamenspraak Summoned From Darkness*. This book embarks on a crucial journey into South Africa's past, revealing how historical texts can illuminate present-day realities and challenge prevailing misconceptions.

It serves a specific historical purpose: to counter the false narrative presented by Donald Trump in the Oval Office on May 21, 2025, claiming that white South African farmers were victims of "genocide" and systematic land seizure.

However, historical documents reveal that land now being called into question was once acquired through centuries of systematic dispossession and violence against indigenous peoples, as inadvertently documented by the settlers themselves.

How This Book Works:

- **Part I** provides the 2025 context and explains why this 1861 book became historically necessary.
- **Part II** presents my complete English translation of the original 1861 *Zamenspraak*. This is the primary evidence: settlers discussing politics in their own words, inadvertently documenting the dispossession they had normalized.
- **Part III** analyzes what the document reveals about the voices deliberately erased from settler political discourse and provides AI-assisted historical analysis.

By presenting the full text of *Zamenspraak*, this book avoids selective quotation, allowing readers to judge the material for themselves. The settlers' own words serve as powerful historical

evidence, challenging modern claims that overlook the long history of how that land was originally obtained.

Translation Methodology:

This English translation of *Zamenspraak* was produced through a rigorous cross-verification process. Having native comprehension of approximately 80% of the original 1861 Afrikaans text, I worked with multiple AI translation systems—including ChatGPT, Claude, DeepSeek, and others—to ensure accuracy.

Each system was asked to translate passages independently, and their outputs were compared for consistency. Where discrepancies arose, I consulted the original text directly and sought consensus among the AI systems. This multi-layered approach ensures that the translation faithfully represents Meurant's original meaning while making the text accessible to contemporary English readers. The complete original Afrikaans text remains available for scholarly verification.

Analytical Independence:

This analysis of *Zamenspraak* and its historical implications was completed in June 2025, prior to any political responses or public reactions to these findings, ensuring the objectivity and independence of the research presented herein.

This book aims to provide essential context for South Africa's land history and contribute meaningfully to discussions on how these issues might be addressed—urgently and justly.

PART I: INTRODUCTION (2025)

The 2025 Oval Office ‘Ambush’: Trump Confronts Ramaphosa.....	2
Tale of Two Books: Searching to find the Mother of Afrikaans	2
When History Turned Urgent, Zamenspraak Was Summoned	5
When Books Speak Truths Their Authors Had Never Intended	5

The 2025 Oval Office ‘Ambush’: Trump Confronts Ramaphosa

On 21 May 2025, President Donald Trump met with South African President Cyril Ramaphosa in the Oval Office, presenting videos and documents that he argued demonstrated systematic killings of white farmers and land seizures. Trump characterized these incidents as evidence of what he termed genocide against white Afrikaners. However, this framing lacks crucial historical context regarding how the land in question was originally acquired.

The irony was profound—but lost on those making the accusations. The very farms that white South Africans now own—the land at the center of these alleged attacks—were taken through centuries of systematic dispossession of indigenous African peoples.

Tale of Two Books: Searching to find the Mother of Afrikaans

Watching Trump’s performance in the Oval Office, I immediately recalled a book I had discovered two years earlier while exploring the earliest literature of Afrikaans—research that would prove unexpectedly crucial when world events suddenly made historical truth necessary.

In 2022, a researcher in Istanbul discovered a remarkable manuscript in the Ottoman archives—*Miftaah ud-Diyn* (*The Key to the Religion*), written in 1864. For me, this discovery was particularly moving because the author, Shaykh Abu Bakr Effendi, was my great-grandfather.

The story behind this book is extraordinary. In 1861, the Muslim community of the Cape of Good Hope petitioned the Governor with a desperate request, a shortened version reads as follows:

“As it is well known, 85 years ago some of the Javanese islands fell into the hands of the above-mentioned government. We were all tied up in chains, enslaved and brought here... It is obvious that each nation has to know and apply its religion and way of life... we forgot our language of origin... therefore we obviously need a teacher to read and teach them. Since the situation is like this, it is requested to bring a scholar-teacher from a Muslim country in order to teach and train us.”

This petition traveled from the Cape Governor to Queen Victoria, then to the Ottoman Sultan. When my great-grandfather, the Shaykh of Knowledge Abu Bakr Effendi, arrived in Istanbul to sort out matters concerning his role as the new mutawalli (administrator) of the ancestral Waqf (religious endowment), he was nominated for the Cape mission to the Sultan. The Waqf was an educational foundation spanning about 60 to 100 square kilometers that had been established by his ancestor in the 12th century and passed down through our family for generations. The Ottoman administrators, needing his assistance for this request from Queen Victoria, asked for his services. Though his hope was to return to Kurdistan and the Waqf on the Harir Plain after resolving these matters, it was never to be.

Abu Bakr Effendi arrived in Cape Town on January 16, 1863, and within a year had mastered Cape Malay Dutch. In 1864, he wrote *Miftaah ud-Diyn*, devising an ingenious Arabic script for Afrikaans—creating what may have been the first book in the emerging language, which he called “Afriyqiyyah,” an early form of what would later be called Afrikaans, then known as Cape Dutch. His opening words reveal his worldview: “among diverse peoples, whose colors are as varied as their natures.” Though far from his beloved Kurdistan, Abu Bakr Effendi wrote extensively about these diverse peoples in other documents and articles. He always wrote

with respect and inclusivity for all who called South Africa their home.

I hold the original manuscript of *Bayaan ud-Diyn* (*Explanation of the Religion*), written by Abu Bakr Effendi in 1869, in which he referenced his earlier work, *Miftaah ud-Diyn*, lost to our family for over 150 years. When a researcher in Istanbul rediscovered *Miftaah ud-Diyn*, it restored a vital piece of my ancestor's legacy. I also found his third book, *Maraasid ud-Diyn* (*Observances of the Religion*), in the possession of an elderly woman who cherished it without knowing its author—until I informed her.

This discovery prompted an important question: How did 'the Afrikaans' of Abu Bakr Effendi's inclusive vision of early Afrikaans literature compare with the other candidate for "first Afrikaans book"—a political dialogue called *Zamenspraak*, written in 1861 by L.H. Meurant?

For a month, I searched everywhere for a copy of *Zamenspraak*. Finally, I found one online and began reading.

What I discovered was stunning in its contrast. While Abu Bakr Effendi embraced "diverse peoples, whose colors are as varied as their natures," Meurant's *Zamenspraak* was written of the Boer settlers, by the Boer settlers, for the Boer settlers—with indigenous African peoples appearing only as occasional laborers or obstacles to be managed.

Here were two foundational texts of early Afrikaans literature, written within three years of each other by two men living in the same colony, presenting completely opposing visions about South African society. Abu Bakr Effendi was creating an inclusive linguistic framework for diverse peoples; Meurant was advocating political separation to protect settler interests.

A separate bilingual edition of *Zamenspraak* is available for

readers who wish to engage directly with the primary source material. This edition presents the original 1861 Afrikaans text alongside this English translation, with comprehensive glossaries and historical maps. The linguistic evolution of Abu Bakr Effendi's inclusive vision across his three Afrikaans works—from *Miftaah ud-Diyn* (1864) through *Bayaan ud-Diyn* (1869) to *Maraasid ud-Diyn* (1872)—will be examined in a forthcoming study of early Afrikaans literary development.

When History Turned Urgent, Zamenspraak Was Summoned

For two years, *Zamenspraak* sat in my research files as an interesting historical document. Then came Trump's performance in the Oval Office.

Trump claimed that white South Africans were victims of systematic land seizure and violence, yet *Zamenspraak* reveals settlers casually discussing the "open land" they sold for colonial government revenue—land confiscated from indigenous peoples. I realized that *Zamenspraak* provided the perfect historical context for Trump's claims. Not because it was written by critics of colonialism, but by the colonizers themselves, for their own political purposes, completely normalizing the dispossession they had already carried out.

The contrast with Abu Bakr Effendi's vision made the exclusion even more stark. While Abu Bakr Effendi embraced diversity as he laid foundations for written Afrikaans, the settler dialogue treated such diversity as entirely irrelevant to political discourse.

When Books Speak Truths Their Authors Had Never Intended

What makes this book—*Zamenspraak*—extraordinary is not what it says, but what it reveals without intending to. Written by settlers,

for settlers, about settler concerns, it inadvertently provides a window into the colonial mindset that justified and normalized the dispossession of indigenous peoples.

This is a book of the settlers, by the settlers, for the settlers. Of course it wouldn't center indigenous concerns. But that's precisely what makes it such powerful evidence: it shows how completely settler society had normalized dispossession, turning theft into progress and violence into civilization.

When I asked multiple AI systems—including ChatGPT, Claude, DeepSeek, Gemini, Grok, and Perplexity—to analyze *Zamenspraak* and examine the historical treatment of indigenous peoples during this period, their findings were unanimous and devastating:

'The prosperity that Boer farmers were fighting to protect in 1861 was built on systematic violence, land theft, and what scholars now recognize as genocidal campaigns against the San, Khoi, and Xhosa peoples. The "open land" that settlers counted as government revenue had been confiscated from African communities. The wool farms generating wealth had been established on traditional grazing grounds.'

Yet in this entire political dialogue, indigenous peoples appear only as peripheral figures—never as human beings—with rights, claims, or voices worth hearing.

When Trump played videos in 2025 claiming white South Africans were victims of land seizure, his narrative was not only false but also lacked the crucial historical context surrounding land dispossession—context inadvertently preserved in settler-era publications like *Zamenspraak*.

This translation lets the settlers speak for themselves—and in doing so, reveals truths they inadvertently told.

Two foundational texts, two completely different understandings

of who takes precedence or even has the right of existence in the political order. Abu Bakr Effendi saw “diverse peoples, whose colors are as varied as their natures” and created a linguistic framework to include them all. Meurant saw Boer settlers whose interests needed protection from Cape Town’s rule, and everyone else was background.

The truth needs no embellishment when the colonizers so thoroughly documented their own actions.

As the great-grandson of the man who embraced South Africa’s diversity in the very first Afrikaans literature, I translated this settler dialogue not to attack anyone’s heritage, but to let the historical record speak for itself. The record they left is its own indictment—undeniable and unadorned.

PART II: ZAMENSPRAAK (1861)

Historical Dialogue	9
Original Title Page	10
Meurant's Preface	11
The Five Dialogues	13

ZAMENSpraak: SUMMONED FROM DARKNESS

On May 21, 2025, President Trump claimed white South African farmers faced "genocide" and land theft. The historical irony was profound: he unknowingly defended the very people whose ancestors might have committed actual genocide against indigenous Africans.

Zamenspraak (1861) was written by Boer settlers advocating separation from Cape Town. In casual conversations about "open land" sales and wool wealth, it inadvertently documents what its authors had normalized: indigenous lands confiscated, peoples displaced, violence justified as civilization.

For 160 years, this document sat buried. Then Trump made it urgent.

This book reveals:

- First complete English translation of *Zamenspraak*
- How settlers' own words become inadvertent confession
- Independent analysis by ten AI systems—all reaching identical conclusions
- Six decades of statistics proving "white genocide" claims false
- Black South Africans suffer violence at rates 10-20x higher than whites
- Farm murders: 0.2% of total murders, driven by robbery not race

When history inverts itself, the chronicles themselves must testify.

"The truth that lay in darkness, It comes with clarity to light."

—*Zamenspraak* (1861)

