

קרדו מוטוואה

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מאחורי ... David Icke and **Credo Mutwa** : Temples of Peace by ...

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הוא מכשף, שמאן או מרפא זולו – דור אחרון למשפחה של מרפאים מסורתיים.

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Nov 26, 2013 - 15 posts - 7 authors

יש אגב עדויות בתרבות הזולו בדרום אפריקה ששמעתי מפי [קרדו מוטוואה](#) זקן ... כותרת הסרט "David"

... "(Icke & **Credo Mutwa** – The Reptilian Agenda (Part One

[קרדו מוטוואה-הגשמת חלום-הקמת בית חולים באפריקה - HE \(08/2010\)](#)

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... להביא לסיים הפרוייקט לפני לכתו של קרדו מאיתנו : פרטי הבנק **credo mutwa** tshedisa

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.Reptilian Agenda TWO - **Credo Mutwa** & David Icke on Jeff Rense 11 of 11

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... פרטי הבנק **credo mutwa** tshedisa sechaba שם מספר חשבון: 6224 7619945

کریدو موتوا

صور الیومیات - معبد الغموض - Temple Of Mystery | فیس بوک

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يمتلك الشاماني الكبير "کریدو موتوا" على قطع فنية و أدوات متوارثة من أجيال شامانية تعود إلى أكثر ...
Credo Mutwa & David Ike on Reptilian Agenda sub ESP 4 de 13

<https://www.facebook.com/templeofmystery/photos/a.1391518411085180.1073741828.1385311225039232/1429802627256758/>

کردو موتوا

مصاحبه با کردو موتوا | دنیای اسرار آمیز

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Posts about مصاحبه با کردو موتوا written by ufolove

گایا - GAIA - ربایندگان بیگانه و نژاد خزندگان مصاحبه با...

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ربایندگان بیگانه و نژاد خزندگان مصاحبه با کردو موتوا شمن بزرگ اهل زولو در افریقا ... with Zulu "Sanusi"
Credo Mutwa, now nearing eighty years of age (Shaman).

مصاحبه با کردو موتوا شمن بزرگ (قسمت دوم) | دنیای اسرار آمیز

ufolove.wordpress.com/.../مصاحبه-با-کردو-موتوا-شمن... ▾ Translate this page

قسمت دوم مصاحبه با کردو موتوا شمن بزرگ و کار دیگری که جینا اولی انسان ها را وادار به انجام آن - Jul 1, 2010
کرد، کندن معادن در دل زمین بود. ... CREDO MUTWA

151 عکس تائید شده از بشقاب پرنده ها 1870-2008 | دنیای اسرار ...

ufolove.wordpress.com/.../151-عکس-تائید-شده-از-بشقاب-پرنده-ها-1870-2008 ▾ Translate this page

راستی میخواستم نظر شما رو راجع به دیوید ایک و کردو موتوا بدوم؟ ... به همه پیشنهاد میکنم که - Apr 8, 2010
حتما مصاحبه credo mutwa با ریک مارتین بخونن چون ...

حقیقت خاموش - موتوا سانوسی (شامن)

www.silent-truth.com/cat-37.aspx ▾ Translate this page

همیشه گفته شده که بزرگان بومی هر قبیله ای کلید دستیابی به دانش هستند و این جمله هرگز تا زمانی که من موفق شدم تا
با کردو موتوا سانوسی (شامن) اهل زولو، که به هشتاد ...

Κρέντο Μούτβα

Project Avalon

projectavalon.net/lang/el/whats_new.html ▾ [Translate this page](#)

Αυτή η υπέροχη και εμπνευσμένη μικρού μήκους ομιλία από τον μεγάλο σαμάνο των Ζουλού, συγγραφέα, ιστορικό και φιλόσοφο **Κρέντο Μούτβα** είναι η πιο ...

Project Avalon - David Icke_Human Race Get off your Knees

projectavalon.net/.../david_icke_human_race_el.html ▾ [Translate this page](#)

... μαζί και πρόσθεσα και άλλα.. υπάρχουν πολλές λεπτομέρειες στο βιβλίο, και μετά τηλεφώνησα στο μαντείο, δεν τηλεφώνησα; Τηλεφώνησα στον **Κρέντο Μούτβα**, ...

Σε κατάσταση συναγερμού ο στρατός της Νότιας Κορέας ...

www.filoumenos.com/forum/viewtopic.php?f... ▾ [Translate this page](#)

9 posts - 4 authors

... Πρόκειται για μια εξωγήινη φυλή που προέρχεται από τον πλανήτη-φυλακή Νιμπήρου. Τουλάχιστον αυτά υποστηρίζουν οι Ντέιβιντ Άϊκ και **Κρέντο Μούτβα**.

Vusamazulu Credo Mutwa

Vusamazulu Credo Mutwa (born 21 July 1921) is a Zulu sangoma (traditional healer) from South Africa. He is known as an author of books on stories mixing traditional Zulu folklore, alien encounters and his own personally created fables. His most recent work is a graphic novel called the *Tree of Life Trilogy* based on his writings of his most famous book, *Indaba my Children*.^[1]

Credo calls himself a *sanusi* (common spelling *isanuse*) which is a type of Zulu diviner or sangoma, however the term stems from a more historic time and is not widely used today, even in traditional settings.^{[2][3]}

Credo currently lives with his wife, Virginia, in Kuruman where they run a Hospice clinic.^[4]

1 Early life

His father was a widower with three surviving children when he met his mother. His father was a builder and a Christian and his mother was a young Zulu girl. Caught between Catholic missionaries on one hand, and a stubborn old Zulu warrior, Credo Mutwa's maternal grandfather, his parents had no choice but to separate. Credo was born out of wedlock, which caused a great scandal in the village and his mother was thrown out by her father. Later he was taken in by one of his aunts.^[5]

He was subsequently raised by his father's brother and was taken to the South Coast of Natal, near the northern bank of the Mkomazi River. He did not attend school until he was 14 years old. In 1935 his father found a building job in the old Transvaal province and the whole family relocated to where he was building.

After falling severely ill, he was taken back to KwaZulu-Natal by his uncle. Where Christian doctors had failed, his grandfather, a man whom his father despised as a heathen and demon worshipper, helped him back to health. At this point Credo began to question many of the things about his people the missionaries would have them believe. "Were we Africans really a race of primitives who possessed no knowledge at all before the white man came to Africa?" he asked himself. His grandfather instilled in him the belief that his illness was a sacred calling that he was to become a sangoma, a healer. He underwent *thwasa* (sangoma training and initiation) with his grandfather and mother's sister, a young sangoma named Mynah.^[6]

2 Kwa-Khaya Lendaba cultural village



Initiation area of the Kwa-Khaya Lendaba Cultural village in Soweto

In 1974, Credo obtained a piece of land on the Oppenheimer gardens in Soweto in order to create a African cultural village.^[7] He created many sculptures and populated the village with huts and symbols that he claimed was secret African mythology. The village was primary designed for tourism to promote African culture and was generally ignored by the Sowetan locals, partly due to the unfamiliarity of the mythology that was being represented.^[8]

Credo believed that the great unrest in Johannesburg and the popularisation of communism in the black struggle drew Africans away from their traditional roots. Unlike most political activists, he actually supported a separation between white and black in order to preserve black traditional tribal customs and way of life.^[8] In 1976, students partially burnt down the cultural village after he was misquoted on Afrikaans radio, as they saw the village promoting tribalism and separate development.^{[8][9]} Parts of the village was burnt again in the mid 80's during a strike against the West Rand city council.^[9]

Following the murder of his son by black political activists and the second burning of his village, Credo moved away from Soweto and developed a cultural tourist village in Lotlamoreng, Mahikeng, (known at that time as Bophuthatswana). Here he supervised the building of small cultural villages, each representing the traditional cultures of the main South African tribal peoples.^{[8][10][11]}



Sculpture of King Khandakhulu discussing his sexually transmitted infection with his gods

The Kwa-Khaya Lendaba cultural village in Soweto is currently being restored and is still open to the public free of charge. Tour guides are available from the caretaker of the village.^[12]

2.1 Prophetic Sculptures

Although many of the sculptures at Kwa-Khaya Lendaba were unfamiliar to the Africans they were meant to represent, a number of them have been said to be prophetic in nature. Most notably, was claims of predicting the coming of HIV/AIDS to South Africa. This was seen in his fictional sculptures of King Khandakhulu, who had 200 wives. He couldn't satisfy them all sexually, and so they went out and satisfied themselves elsewhere, which led to them all contracting incurable sexually transmitted infections. The sores on King Khandakhulu's penis resemble the AIDS ribbon. These sculpture were created in 1979, 3 years before scientists uncovered the human immunodeficiency virus.^[9] Claims of his other predictions include the destruction of World Trade Centres in the September 11 attacks, Chris Hani's assassination and the ousting of president Thabo Mbeki, among others.^{[9][13]}

3 Traditional treatments of HIV/AIDS

Credo has been an active and vocal advocate in the use of traditional African medicines for the treatment of HIV/AIDS, cancer and tuberculosis.^[14] He created a trust called the Vulinda Trust in 1999 to preserve traditional knowledge and to promote the use of these traditional medicines. The primary focus of his research has been on a South African plant called *unwele* in Zulu (*Sutherlandia Frutescens*). *Unwele* is traditionally used as a well being tonic, however has demonstrated anticancer activity through in vitro studies.^{[15][16]} Research of the efficacy of *Sutherlandia Frutescens* in the treatment of HIV/AIDS

is ongoing and phase IIB trials are being conducted at the South African Herbal Science and Medicine Institute (SAHSMI).^{[17][18]}

4 Bibliography

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- *Zulu Shaman: Dreams, Prophecies, and Mysteries*. ISBN 0-89281-129-3, 2nd edition (10 October 2003)
- *Songs of the Stars*. ISBN 1-886449-01-5, 1st edition (May 2000)
- *Africa Is My Witness*, Johannesburg: Blue Crane Books, 1966. ISBN unknown
- *The Reptilian Agenda* with David Icke and Credo Mutwa - the complete series.
- *My People, the Writings of a Zulu Witch-Doctor* (Penguin Books, 1977) ISBN 0-14-003210-X

5 References

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6 Further Reading

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7 External links

- SABC Documentary - June 1976 Burning the house of Credo Mutwa
- Credo Mutwa Global Oneness Project
- Credo Mutwa Biography

8 Text and image sources, contributors, and licenses

8.1 Text

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