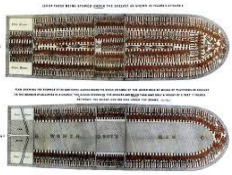
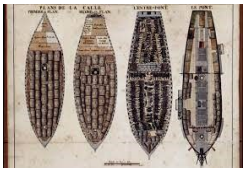
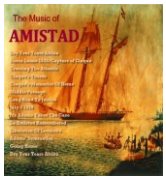
THE NU AFRICAN CALENDAR A CIVIL NUMERIC PERPETUAL CALENDAR FROM 1999 C.E. TO 2104 C.E. VOLUME ONE













Asiento, Year of Our Lord 1518

"Permission Granted to The Governor of Brea Four Thousand Slaves"

The King. Our officials who reside in the city of Seville in our House of Trade of the Indies; Know ye that I have given permission, and by the present [instrument] do give it, to Lorenzo de Gorrevod, governor of Bresa, member of my council, whereby he, or the person or persons who may have his authority therefore, may proceed to take to the Indies, the islands and the mainland of the ocean sea already discovered or to be discovered, four thousand negro slaves both male and female, provided they be Christians, in whatever proportions he may choose. Until these are all taken and transported no other slaves, male or female, may be transported, except those whom I have given permission [to take] up to the present date. Therefore, I order you to allow and consent to the governor of said authority to transport and take the four thousand slaves male and female, without molesting him in any way; and, if the said governor of Bresa or the persons aforesaid who may have his authority, should make any arrangements with traders or other persons to ship the slaves, male or female, direct from the isles of Guinea and other regions from which they are wont to bring the said negroes to these realms and to Portugal, or from any other region they please, even though they do not bring them to register in that house, they may do so provided that you take sufficient security that they bring you proof of how many they have taken to each island and that the said negroes male and female, have become Christians on reaching each island, and how they have paid the customs duties there, in order that those taken be known and be not in excess of the aforesaid number. Notwithstanding any prohibition and order that may exist to the contrary, I require you and order you in regard to this not to collect any duty in that house [of trade] on the said slaves but rather you are to allow them to be taken freely and this my cedula shall be written down in the books of that house [of trade].

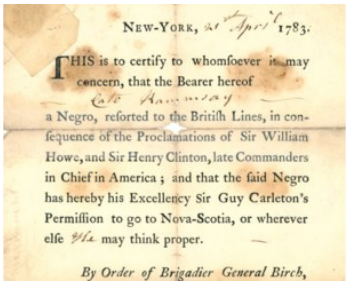
Done in Saragossa, the eighteenth day of August of the Year 1518, I the King, By order of the King, Francisco De Los Covos.

THE NU AFRICAN CALENDAR A CIVIL NUMERIC PERPETUAL CALENDAR FROM 1999 C.E. TO 2104 C.E.

BOOK OF NEGROES
(THE RETURN HOME)





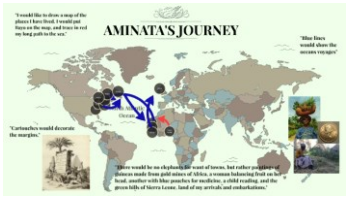


NEW-YORK, 1783.

THIS is to certify to whomfoever it may concern, that the Bearer hereof

a Negro, reforted to the Britifh Lines, in con-fequence of the Proclamations of Sir William Howe, and Sir Henry Clinton, late Commanders in Chief in America; and that the faid Negro has hereby his Excellency Sir Guy Carleton's Permiffion to go to Nova-Scotia, or wherever elfe may think proper.

By Order of Brigadier General Birch,

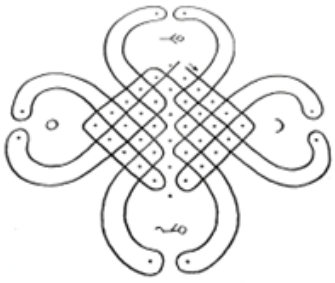


Adinkra Symbol
(Ghana, West Africa, an interpretive rendering)



***Sankofa* "Return and Get It"**

Call for the *SAN People* (African & Nu African Returnees to the Motherland)
San kɔ fie, in Akan (Twi) “to return home”







THE NU AFRICAN CALENDAR

A CIVIL NUMERIC PERPETUAL CALENDAR ASIENTO 1999 C.E. TO A2104 C.E. (MAAFA 473 B.S.E. TO MP 588 B.S.E.)

VOLUME ONE



By
Dr²Dia Sekou Mari-Jata
EdD, DMin, MDiv, MATh, MA, BA





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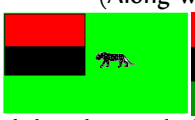







Sierra Leone National Flag Republic of Sierra Leone AFRICAN UNION (AU) Coat of Arms of Sierra Leone

TRI-COLOR *FRANKAA*
WITH THE BLACK PANTHER TOTEM OF THE NU AFRICAN NATION& SAN PEOPLE
(Along with other Flags Indigenous to the Nu African People






Black Panther Tri-color [1]U.N.I.A. Pan African Republic New Africa Gullah/Geeche Juneteenth Flag

[1]The *Black Panther Tri-color Bendera* as designed by Dr. Dia Sekou Mari-Jata an *hotep* offering to the Nu African People in celebration of 400 years of our history within the continental United States since our enslavement here in 1619; celebrated around the world and especially in Ghana, West Africa with their singular 2019 year long celebration of this event it has named *The Year of Return* calling on Nu Africans and African diaspora to come back home to the Motherland, demonstrating that both peoples on both shores grieve the great lost of our enslaved anscestors the eternal link that makes us brothers and sisters in the struggle for freedom. Ghanaians did not stop here but with great vision




National &Historic African (*Abibir*) Bendera Important to the Nu African People


Ghana
(1957)


Menelick II
(1889-1913)


Lion of Judah
(1930-1974)


Rastafarian Tri-Colors
(1935)

Pictorial and Creation Story for the Beginning of the World by the Jokwe People of Angola

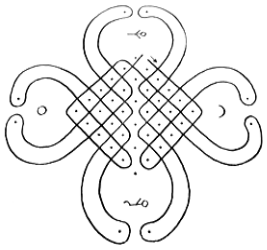


Figure 10-7
Marie Louise Bastin (1961), *Art Decoratif Tshokw*

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began implimenting a decade long initiative from 2020 to 2030 called *Beyond the Return* encouraging African and Nu African diaspora to come home to Africa and begin a new life and help ghana and Africa as a whole to advance with new investament and new development ideas. Going back home to our Motherland we are not looking for a J.O.B. We rather are looking to build a foundational business environment and cultural life that will add value to any African country that sincerely opens its doors to us in friendship and brotherhood, where we both recognize each other as family. This book although it has been in the making for many years has revived its purpose that is aligned with this grand aim of *Beyond the Return*. In addition the design of this flag is inspired in part by the novel *Blake or the Huts of America* published in serial form *The weekly Anglo-African* from November 26, 1861 to May, 1862 by Martin R. Delany, known as the "Father of Black Nationalism. In this work his main character Blake is planning to forment a "general insurrection of the slaves in every state [in the USA], and the sucessfuly overthrow of slavery" (p. 39); by creating underground "seculsions" or "secret organizations" and using various methods of secret communications one of which was "the screech of the panther" as a call or signal and summons to arms in this grand struggle for freedom (p. 79). Delany's novel points to a long tradtion of Nu African's in the Americas using the same form of secret organizations to police their communities as well as repulse outside enemies of the African communities. The Leopard Societies of the Ejagham and others were there modes, where the black panther was a prominent totem. The Black Panther Tri-color's are also inspired by the U.N.I.A. 1925 Pan African Bendera, Malcolm X's visit to the "The Truth" Restaurant in Harlem in 1964 with the sign on its wall "A Panther Walks By Night" (See Robert Jabara's, 1992, *The Word: The Liberation Analects of Malcom X,* p. 23&the 1965 political party emblem of the Black Panther originating with the *LCFO/LCFP*, the Lowndes County Freedom Organization/Party of Alabama, known as the "Black Panther Party" before the emblem and name



later adopted by the Black Panther Party (BPP) also known as the "Black Panther Party for Self-Defense" in Los Angeles later around October 1966 with its founding.

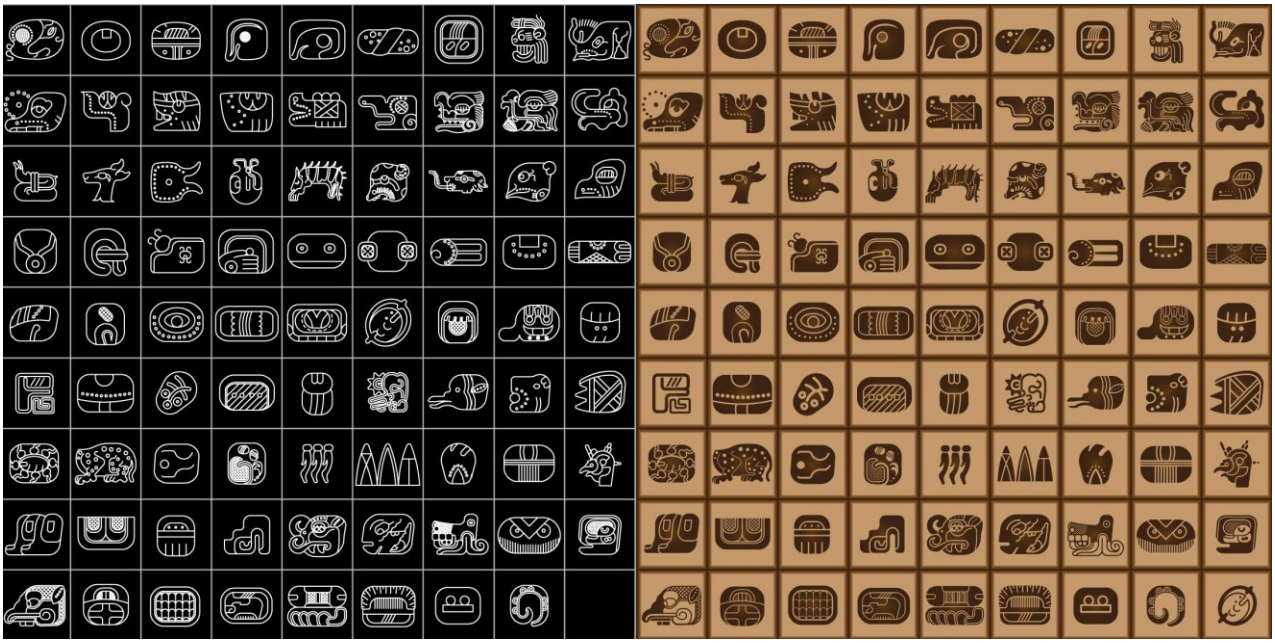
According to Claudia Zaslavsky (1973) in her book *Africa Counts: Number and Pattern in African Culture* Figure 10-7 above is "The very elaborate network of the Jokwe people of Angola (Figure 10-7) illustrates the story of the beginning of the world (Bastin, page 39)" with the story about this figure being explained and thus shows the Jokwe cosmological view of the universe and how it all started. In other word's *their creation narrative* even as Genesis is the Hebrew narrative and explanation of how humanity and its world had its *beginning* and why it operates as it does:

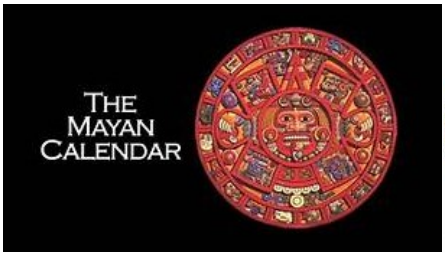
> *At one time the Sun went to pay his respects to God. He walked and walked until he found the path which led to God. He presented himself to God, who gave him a cock and said to him: "See me in the morning before you leave." In the morning the cock crowed and woke up the Sun, who then went to see God. God said: "I heard the cock crow, the one I gave you for supper. You may keep him, but you must return every morning." This is why the Sun encircles the earth and appears every morning. The Moon also went to visit God, was given a cock, who also woke him up in the morning . . . So, God said: "I see that you also did not eat the cock I gave you for supper. That is alright. But come back to see me every twenty-eight days.". . . And the man in turn went to see God and was given a cock. But he was very hungry after his long voyage and ate part of the cock for supper and kept the rest for his return trip. The next morning the Sun was already high in the sky when our man awoke. He quickly ate the remains of the cock and hurried to his divine host. God said to him with a smile: "What about the cock I gave you yesterday? I did not hear him crow this morning." The man became fearful. "I was very hungry and ate him." . . . "That is all right," said God, "but listen: you know that Sun and Moon have been here, but neither of them killed the cock I gave them. That is why they themselves will never die. But you killed yours, and so you must die as he did. But at your death you must return here." And so it is. The top figure is God, the bottom is man, on the left is the Sun and on the right is the Moon. The path is the path that leads to God.*[2]

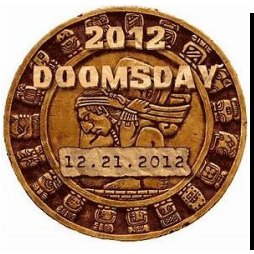
[2]Claudia Zaslavsky.*Africa Counts: Number and Pattern in African Culture*. (Westport, Connecticut: Lawrence Hill & Company, 1973), pp. 108-109.




End of the World 12.21.2012 based on the Mayan Calendar Round Beginning 02.21.1517 of the Nu African Calendar Unbound









In the Mayan Calendar there is a long cycle referred to as the **long count** of 5,126 years that begins with the creation of the world. Accordingly, the world began on August 11, 3114 BCE and ends on so ends on December 21, 2012. Forget about the Mayan Calendar and the end of the world in December 21, **2012 C.E.!** Obviously, if you are reading this you are still here. Other Ancient Calendars like the Egyptian Calendar moves the world beyond this date. The Nu African Calendar not only moves the African world well beyond this dooms date, but also provides the Nu African People with a modern 21st Century African calendrical system that is grounded in the history and traditions of the Nu African People. *In this work Dr² Dia Sekou Mari-Jata and Nsibidi Scribe* (https://nisibidiscribe.africa) introduces the ***Nu African Calendar,*** an exciting and original work. The ***Nu African Calendar*** may prove to be the most astonishing, far-reaching and creative work the 21st Century has yet seen. Despite the hype about the end of the end of the world and auto-apocalypse in **2012**, based on the end-date of the **Mayan Calendar**, the **Nu African Calendar** extends that time into the 22nd Century, that is, 2104 C.E., in a note of optimism, based on the fact that Jesus declared : *"But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone* (Mark 13:32, NAS). *Dr² Dia Mari-Jata has created the first modern* ***black civil numeric perpetual calendar*** *since the invention of the ancient* **Ta-Merry [Egyptian]**

Calendar created in the year 4236 B.C.E. The ancient Ta-Merry Calendar was the first ever civil-numeric calendar used by man. The ancient Ta-Merry Calendar had its development rooted in the history, and experiential needs of the black people living in the Nile Valley. Likewise, the ***Nu African Calendar*** is rooted in the **experiential phenomena**, which is the history, experience, and needs of the African-African People in the American Hemisphere may be used by black people the world over. *The Nu African Calendar* is the first concrete unilateral cultural expression of black peoples need for self-determination, according to author Dia Mari-Jata, since the creation and founding of the African-American holiday ***Kwanzaa***, according to the author. Mari-Jata also believes that like Kwanzaa, the Nu African Calendar has the potential to become institutionalized in the lives, and cultural celebrations of the African-American People in the entire American Hemisphere, and even in Africa.

Book: Multimedia Edition (Interactive)

In sharing his vision for the ***Nu African Calendar***, author Dia Mari-Jata has spared no effort in its development, that is, to bring to the Nu African reader a book which explains the origin, philosophy, theory and mathematical foundation of the calendar. The reader will find that author has developed a distinctly African-American centered calendar with its own calendrical system, base year, mathematical formulation, and theoretical discussion on black conceptions of time and place, coming out of black peoples need for black autonomy and black self-determination. The book also includes calendar facsimiles extending over 100 years into the African-American future, from 2000 A.D to 2104 A.D., well into the 22nd Century.

Wall Calendar Edition

The *Nu African Wall Calendar*, based on the facsimiles in the book will present a unique offering in and of itself. The author believes the whole conception of the calendar is inspired because of the unique features inherent to it that were not even planned, as if God, and our black ancestors were guiding the production. One such feature is that the base year beginning with the February 21, which is the date of martyrdom of Shahidi Malcolm X, in the Month of Afu, i.e. "Month of Deliverance" culminates precisely with the Month of Kwanza, i.e. "First Month of Harvest" such that the first day of this month begins the seven-day period of Kwanz*aa* celebration, from December 26 through January 1. This fortunate "calendrical coincidence" makes the *Nu African Calendar* even more a unique contemporary work grounded in the history and experience of the African-American people. African-Americans adopting the *Nu African Calendar* will find it has practical use in their homes and offices because its date points, that is, its Nu African days and months are keyed accurately to the Gregorian Euro-American Calendar all people use daily. For black cultural enthusiasts and historians. The Nu African Calendar is keyed accurately to the ancient Egyptian Calendar as well as the modern Ethiopian Orthodox Calendar. African-Americans using the *Nu African Wall Calendar* (in the planning stages) will be produced each year based on the facsimiles found in the Book. Here the reader will find all of the black cultural holidays and celebrations, including Kwanzaa, Juneteenth i.e. Jun, National Malcolm X Day, African Liberation Day, Black History Month.

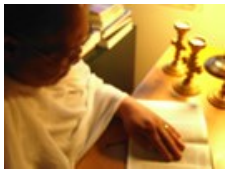



About Author




"I have given you a history, a heritage, and a Nu Nation"



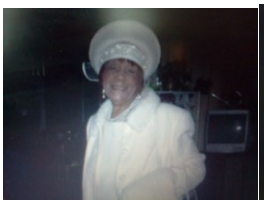
Dr. Dia Sekou Mari-Jata
In the Gullah Dialect: *"Di' Saku Mari-'Ata"*[3]

My Gullah Ancestors & Me





Mr. James "Brody", Sr. James Brady, Jr.Mrs. Margaret (Brady) Griffin
Great-Grandfather Great-Uncle James Grandmother (wife of Henry Griffin)
b. 1878 b. 1901 March 4, 1908 – March 1, 1985






Mrs. Clarabelle (Griffin) Fletcher Clara (teenager) Clara (young adult) Carol & Me
Mama to me & "Gigi" to many others Age 17 & Pregnant w/me April 13, 1931 – February 12, 2016

[3] The elements of my name are varied based on origins derived from Gullah which is the *lingua franca* that various African groups enslaved first in Jamestown, Virginia (1619) to 30 to 40 miles deep from the shore along the United States coastlines of South Carolina, Georgia to Jacksonville, Florida, and the Sea Islands covering nearly the same stretch of territory. Not generally known is that Mari-Jata is also found in the Ethiopic Amharic language as "Mari-Geta" (ማሪ'ጌ,ታ) and with the same general meaning of "guide" in this case "guide in the spiritual service of the Ethiopian Orthodox Church." Paulos Milkias (2010), *Dictionary of Ethiopian Christianity*, p. 169. The EOTC in Cincinnati, Ohio use to spell my last name this on their membership rolls as I (without much success) tried to tell them my last name was Mari-Jata and not Mari-Geta. That was before I relegalized that they were not misspelling my last name but actual giving me its Ethiopic origin. However, my name elements are from the Gullah *lingua franca* which in turn have their origin from the various African people that would make up the language group called Gullah/Geechee. These name elements were researched and recorded in the now classic work of Dr. Lorenzo Dow Turner (1949), *Africanisms in the Gullah Dialect*. Starting with **Saku** (f.) that has its origins in the Kongo (i.e. Angola) and means "a ring of dry plants together with the *nguba*'groundnuts' which encircles'; 'a sack'; *nsaku*'backache'; 'a knife having a large blade'; 'the title of the heir apparent of the throe of Kongo' (p. 153). **Mari-Ata** (f.) has its origins with the Vai People in present day Liberia and Sierra Leone (p. 129). **Di'** has a more varied group origin. In Twi (Akan) in Ghana it has the meaning 'to take and use'. From the Ewe People (in Togo, and 3.3 million in Ghana) it refers to 'a kind of mouse' ; 'to look out for'; 'to wish'; In Yoruba it means 'closed' ; 'entangled' , , , 'to become' ; 'to enchant'; Among the Bambara of so-called French West Africa (Mauritania, Senegal, Ivory Coast, Upper Volta, Dahomey and Niger with the meaning 'honey'; 'agreeable'; to give something to'; 'to shave'; In Ibo it refers to 'husband' and in Mende (Sierra Leone), as *ndi* it means 'house fly'. (See Turner, p. 74).

Dr²Mari-Jata is an ordained minister of the Gospel of Christ from Union Baptist Church (2000),a professionally trained chaplain, completing four units of CPE at *The Christ Hospital* (2012-2014). Dr. Mari-Jata also works as professional chaplain at UC Medical Center (Cincinnati, Ohio). He is a Nu African convert baptized member of the Ethiopian Orthodox Tewahedo Church (2013); President and Director of *3:16 EOTC Ministries, Inc.*, an Non-profit religious organization of NOTC chaplains [Nu African Orthodox Tewahedo Christian] and Faith Group organized in the State of Ohio to promote Ethiopic Orthodox Tewahedo Christianity and Religious Education among African-American People (Nu Africans) here in the U.S. and in the Ghana as *San Returnees.* Dr. Mari-Jata has also been a volunteer Chaplain at The Christ Hospital of Cincinnati, Ohio, a graduate intern at the same hospital for two years while pursuing a Doctorate in Education from Union Institute& University (UI&U).He did his doctoral dissertation on clinical pastoral education during the internship. Before becoming a convert in the EOTC Dr. Mari-Jata was the salaried Minister of Education for Union Baptist Church (founded 1831), Cincinnati, Ohio, which is famous for its active participation in the Underground Railroad.

Dr. Mari-Jata holds a Bachelor of Arts degree in Political Science (1977) – Senior Thesis: *The Nigerian Civil War*; Master of Arts in History (1985) – Master's Thesis: *Sino-African Relations 1949-1983: A Study of Chinese Foreign Policy and Relations with Selected African States*; Master of Theology degree (2006) from Xavier University – Master's Thesis: *What is Evil?: Implications for the Doctrine of God, the Human Person, and the Problem of Evil*. Dr. Mari-Jata also holds a Master of Divinity degree (2001) from Cincinnati Christian University and Bible Seminary. A Doctor of Ministry Degree (D.Min) in Preaching through the ACTS Doctor of Ministry in Preaching Program in Chicago, Illinois (Northern Theological Seminary, 2006) – Dissertation: *Macedonian Call to Speak Truth to Power: Confessional Preaching on Economic Justice to the African-American Working Poor*; a Doctor of Education degree (2012) from Union Institute & University -Dissertation: *Clinical Pastoral Education (CPE) and the Phenomenology of Suffering in the Live-Experience and Life-World of Clinical Pastoral Care Educators and Practitioners in Hospital Clinical Organizations (HCOs).Dr. Mari-Jata* an adjunct faculty member of a number institutions of higher in and around the Greater Cincinnati and Dayton, Ohio areas, teaching classes in Great Books of the Bible, Eastern and Western Religion, Moral, Social, Environmental Ethics, and Humanities and Technology. Dr. Mari-Jata also taught U.S. Government, American History, Western Civilization, Comparative Political Ideology, African History, African-American History from 1997 to 2006.

Dr. Mari-Jata traveled to Ghana, West Africa in 2021 and traveled the country for 14 days for the ADDI Wakanda-One City of Return Trade Expo.He holds a Business Visa that allows him to travel in and out of this country for the next five years. Dr. Mari-Jata traveled to Sierra Leone in November-December 2022 (20 days) under the aupices of African Ancestry Family Reunion(AAFR) , where he obtained his dual citizenship in Sierra Leone, West Africa, passport and papers granted and converedon 6 December 2022 by President Julius Bio, and now he can travel to 15 West African countries in ECOWAS as a citizen of Sierra Leone, without need of a visa.

Dr. Mari-Jata is married to Wanda A. Mari-Jata, who is a graduate of Xavier University, with a degree in Professional Communication. They are the proud parents of four children and twenty-one grandchildren, the proud human offering to God and to the emancipatory and redemptive struggle of the Nu African People. He observes Juneteenth and advocates its elevation to the status of a National Holiday, as well as observing Martin Luther King's National Holiday, Umoja Karamu, and other such days having to do with the cultural history, and ethnic origins of the African-American People.The African-American user of the *Nu African Calendar* will find it suited for planning black events, celebration, such as *Kwanzaa* and other daily activities. The Nu African reader will also have




the satisfaction of using a calendar developed entirely from their own traditional history, culture, and black experience. It is highly recommended that users of the annual productions of the Nu African Wall Calendar also purchase the Book that explains the calendar in all of its unique details. The purchase of this work will give the user of the wall calendar a greater understanding of what they are using and the philosophical and theoretical meaning behind the day, months, and year date points, including the unique base year of February 21 tied to the martyrdom of Malik al.-Shabazz (Malcolm X) the beginning of our black history with the Asiento of 1518 that began our nightmare of slavery known as *Maafa, the Red Time, Jim Crow, and Zip Coon*, including end year celebrations such as Kawanz*aa*.

How to Order: This book is published in paperback with some relevant ULR links or QR code to enhance interest and additional information and sources for the reader. When interest in the Nu African Calendar builds sufficiently we hope to offer an annual Wall Calendar show beginning year date is February 21 (based on the anniversary date of Shahidi Malcolm X's assassination). This book was published using Amazon. To order this book please go to https://www.nsibidiscribe.africa and then open page *NsibidiScribe*. Once payment is confirmed and the purchaser has agreed to the terms of the copyright and usage, for example, agreeing not to redistribute or sale the copy of this book you have received via a one-time purchase.

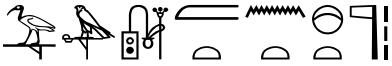
The Nu African People Need *Critical Spatial Awareness Time Perspective*. How we see ourselves in this world in relationship to objects and other people needs correction. For example why are we allowing this PC Progressive Society label us as "Minorities" with other so-called "Minorities where are identity as Nu Africans are diminished and any national or international claims we make for special treatment because of the specific oppression we have suffered because we are black are ignored and called racialist, when other peoples and nations of the world make similar claims and no one says they can't do that because now members of the "People of Color"? Part of the reason for this Nu African Calendar is to promote *critical spatial awareness & time perspective* for Nu African People so that we can respond to changes in position in relationship to the changed position of our *natural and eternal enemy* and the objects he places in our pathway to freedom and emancipation. Note that we must begin teaching our children *critical spatial awareness* so that they can develop the complex skills needed in this ever changing and dangerous world for every living black person on this globe

DSM,Freetown Sierra Leone, December 4, 2022



From: *Visualizing the Size of Africa*
Norbert Haupt (November 9, 2014, Re-blogged May 25, 2018)
https//norberthaupt.co

PROLEGOMENON ONE

This work is offered and dedicated to the Eternal God of Justice and in praise of His holiness, mercy, grace and power extended as a gift to mankind to do what is right and good. Mankind has now passed through the Age of Pisces (MP491/A2010) according to the signs of the ages to come at Dendera, Egypt (the Fish,  symbol of the Horus-Christ in the Christian-Egyptian iconography; the *Ever Coming One*) and the beginning of the Age of Aquarius, that is, the *Water Man*,  the Holy Spirit *pouring out* spiritual power on all of mankind *ashe* (i.e. "the power to get things done"). The Holy Spirit is described in Ezekiel 8:1-4, *"I looked, and saw a figure like that of a man. From the waist down he was like fire, and from there up his appearance was as bright as glowing metal. . . . He stretched out what looked like a hand and took me by the hair of my head. The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem. . . ."*). This likely is the same *Holy Spirit who pours out* the Spirit of God on all people as prophesied in the Book of Joel 2:28-32a and again who appears as "tongues of fire" that separated and rested on the heads of Jesus disciples in Jerusalem (Acts 2:3; 2:15-21). As we pass through this vale of time (this *Kairos Moment*) I cannot repay God for encouraging me to try and produce something noteworthy (maybe even extraordinary for the Nu African and African People) as I make daily offerings to the intellectual aspect of the God of All Knowledge who is called *Tehuti* in the Egyptian hieroglyphic texts ; the "Judge of the gods" (i.e. principalities and powers), "master of the words of power" ( Divine Heka Master), "Lord of Divine Word of God" and "Scribe of God." This is my intellectual offering to God and man and is one of the important ways how I express my love for God who said in the *Shema* "Thou shall love the Lord thy God with all of thy *heart*, *mind*, and *strength*." This work is also dedicated to my wife Wanda, lover, friend to the author of this work, spirit child of "MA."[4] Thank you for your patience and love given freely from the very beginning of this research and writing, started nearly twenty-seven years ago in MP473/A1989. All I can say then from a human perspective is that I love you from the deep wells of my heart vouchsafed as a gift of God's grace. I give thanks to Him and appreciation to you for your sacrifice considering the differing paths of life I have taken you down. Nevertheless, you have walked with me in love. No one knows how much fun we had as we played in our own sandbox and how with playful love I use to say to you "It must be jelly cause jam don't shake like that" as you looked on with you "disapproving smile" yet the reason I said it with my own smile because black women in the western world (until of late) have been taught to be ashamed of their form and how they move approvingly by their Father in heaven who made them to be just who and what they are. So, with great love and the mercy of God, God of the Resurrection and the Life, and in the name of the *Father, the Son, and the Holy Spirit, God One*, you are blessed. I pray

[4] Gerald Massey, **Ancient Egypt: The Light of the World**, Vol. 1 (Baltimore, MD: Black Classic Press, 1907, 1992), p. 407-408. E. A. Wallis Budge (1978). *An Egyptian Hieroglyphic Dictionary*. Vol. II. New York: Dover Publications, Inc., p. 886. Also see Daniel 1:3-4; 17 for the Hebrew understanding of this aspect of Almighty God by means of the Finger of God [i.e. Spirit of Power of God, the Holy Spirit, Exodus 8:19; 31:8; Deuteronomy 9:10; Luke 11:20].




God's grant of eternal peace to you in God's New Jerusalem, the City of God that City of Light (I call the *Crystal City*), which shall come down from Heaven to Earth, where God and His Horus-Christ will live with Mankind on Earth forever and forever in the Garden of God (Revelation 21:1-8), says the A-men (Amen-Ra, Jesus Christ, the Holy One of Israel, the Resurrected Lord, the Alpha and Omega, the Beginning and the End, (Revelation 1:12-17). To my *all* of grandchildren and now great-grand-children (*most of whom* I gave their personal names and *held all of you* in my arms and blessed you): Sherad, *my first born*, and Sun-Jata (his son Aaron Jacob) one who has the power to go after knowledge like that of a lion, "Seventh Son of a Seventh Son" born under my sign, to whom i have given my surname, and to Armando, our beloved one, who is now with the Lord of Heaven and Earth. To Khalid, and my granddaughter Akilah, *both born under my sign, Leo,* and Nasir Lumumba, the grandson in whose ear i whispered his sacred name. To Yeshua = "salvation" the grandson (known as "Grandpa"), born after my great-grand daughter Diashia, and grand-daughters Imani, Keziah = "cinnamon" and Khayan, the *Inert One*, now her sister Khadijah, and Sa'ra = Daughter of Ra = *"The quackler of God,"* sisters of the twin signs, and Yakira = "The Precious One," baby Sanaa (the very image of her father), Tahir, Jalil, and Hasan, to Little Tony, Dayquan, Sarakiyah, Goddess, and Esaiah [Yaya] (including Markus, their brother). Great-granddaughters new additions from my Grandson Sherad (Jerika) Brooklyn-Jade (2018), her sister Madisyn Paige (2020) and their oldest sister Diashia (whom I held in my arms so long, and blessed with a holy kiss at Primitive Baptist Church (Huntsville), in the Year of Our Lord 2000) ; and finally from Akilah (Dominic), my granddaughter Emaya, whom I held in my arms, blessed and anointed with holy oil in the Name of God, the Father, God, the Son, God the Holy Spirit, God One. They all represent the extended Nu African family tribe of Griffin, Meatchem, Kelly, Burns and Tart. This is so they know who they are and what tribe they belong too!

All of you are blessed in Jesus Christ, the Lord! May Jesus, the Horus-Christ, the First Black Ancestor, *black according to the flesh*, and raised to life eternal, who will raise you also to life, and the black ancestor spirits of the *blessed dead = the People of Heaven*, those black saints under God's throne awaiting His revenge on Setian men, who destroyed our ancestors life and being, denying them the justice of God (Revelation 6:9-1; 19:1-4) bless and protect you and all of your brothers and sisters, including your posterity in the Horus-Christ Jesus, the *Ever-Coming-One*! May this blessing continue to your posterity in the great emancipatory struggle yet to come = the titanic battle of the Kingdom of God against the Setian world order of evil, a battle of the *children of light* against the *children of darkness*, who of their own free will, as Sahu men = unregenerated = not born again men, have put themselves under Setian influence and dark authority, giving life and being to *demonic experience*, by means of institutional structures of oppression and death, using the Setian tools of *Money, Power* and *Sex*, the so-called *deep secrets of Satan* [Revelation 2:24] in order to create an Setian order of grand domestication over the peoples of the world. My children do not receive the *mark* of Satan [Set] that will be offered to you, and at times forced upon you by his Setian followers either in your hand or forehead [Revelation 13:16]. But rather resist the Devil and his acolytes and Setian followers, and they will flee from you. You must clothe your life fully with Jesus Christ through the power of the Holy Spirit, in love, faith, and hope of the resurrection and Great Day of Judgment that will surely come on the enemies of God (i.e. all who are opposed to God's holiness and righteousness). If you do otherwise the blessing that I now give to you will do you no good, and you will be thrown into the *Lake of Fire* by God Almighty, the Holy One, along

with all those who follow you [Revelation 20:11-15]. Trust me children! You do not want to go to that place. Do not be deceived by Setian men's deceptive philosophies of a false peace between Heaven and Earth. *Hell is Real!* The *Lake of Fire is Real!* This is where all of the enemies of God will burn for eternity. Remember what I tell you: *All who are friends of this world are enemies of God* [James 4:4-5]. Jesus Christ, himself said that he did not come to bring peace but a sword [Matthew 10:34-39]. He said this because the way of life for the children of light is at war with the way of life of the children of darkness. You cannot *ride the fence* between *good and evil*. There are only two ways of life. The life that leads to eternal death and destruction of your body and soul, and the way that leads to life everlasting of your body and soul. I say to you what Moses said to the Hebrew slaves:

> *See, I set before you today life and prosperity, death and destruction . . . This day I call heaven and earth as witness against you that I have set before your life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life . . .*" [Deuteronomy 30:15-20b].

Remember also the words of Jesus Christ, *"I tell you my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him"* (Luke 12:4-5). My children, therefore, *fear God and choose life! Never* ever put the *Word of Man* over the *Word of God*. Remember children, my confessional shibboleth against all idolatry and against worship of the dark principalities and powers of this world: ***Jesus is Lord!*** This confession of faith is the way the Ancient African Ethiopian Christian Church and the pathway of your black fore-parents (whose blood is spilled in this land) as they fought against the idolatries of this world. It is the way they secured their freedom and your freedom from the oppressors of our bodies, minds, and souls. I hope it becomes your shibboleth as well. Any other shibboleth is idolatry. This is the shibboleth of this dark world: ***Caesar is Lord!*** This dark Setian world worships the gods of **MONEY, POWER** and **SEX**. My children, much of what I give you in these pages is the blessing and burden of a vision I received traveling on the James River in Virginia [MP 478/A1995]. This is the same river our ancestors were forced to cross over to begin a life of enslavement under the murderous hand of the Setian enemy of God and the Hue-man race. What you have before you in this book is a ***Clock of Time and Eternity*** by which you may set the time of your going in and the time of your going out from this side of Eternity to the next; where you shall stand at last in the entry way to the Great Hall of Eternal Judgment, and before Him who sits on the Great White Throne [Revelation 20:11-15] called by your black Egyptian ancestors,  *Ra-Osiris* or *Osiris-Ra* = *The Hidden God-in-Osiris*; Cf. *God-in-Christ*) , and by the black Hebrews in Ethiopia and America חֱלֹהִי־מאואדי־יהוֹיה (*Elohim-Shaddai-Jah* =*Yahweh, God-Almighty*) and by the Ancient African Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church አምላክ፡ እግዚአብሐር (i.e. *Amlak, Igziabher* = the *Lord God*). According to the Ethiopian scholar Legesse Allyn the Old English word for "God" or "Supreme Being" or "Deity" is *Guthan*(*that which is invoked*).This word has its origin in the Ancient Egyptian word ,that is, *Geta* = *God* who is in the *Tuat* (i.e. land of the *Other World* or *Hidden Land*). This Egyptian word has its exact correspondence in the modern Amharic language of Ethiopia, that is,ጌታ(i.e. *Geta* =




Lord, Owner, Master) and conjugated as ጌታችን (*getachen*) means "*Our Lord*".[5]Under whatever name, God is the Three-in-One God, the *One and the Many*, the *One and Only, God the Father, God, the Son, God, the Holy Spirit, God One*, the *Everlasting Father, Prince of Peace, King of Kings*, and the *Judge of All Humanity.* Never forget then to honor and fear only God and not men (Matthew 10:28). Never forget to remain humble and fore swear the unwarranted arrogance of men in building their "Towers of Babel" (Genesis 11:1-9), because God is in Heaven, and you are on Earth, therefore, let your words before the Great God of the universe, the Maker of the Heavens and Earth be sincere and few (Ecclesiastes 5:2). As you stand before Him, *"Do not be quick with your mouth, do not be hasty in your heart to utter anything before God. God is in heaven, and you are on earth, so* ***let your words be few.****"* Therefore, never forget that Heaven is God's throne, and the Earth is His footstool [Ecclesiastes 5:2; Isaiah 66:1). That means watch how you treat God's creation, which includes other people, who are made in God's image. And when you go into the House of God (i.e. the House of Prayer) do not be a fool for the Word of God warns you; *"Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong."* (Ecclesiastes 5:1, NIV). In this dangerous world that seeks to devour your body and soul you must *"Keep calm and listen to your ancestors."* God has given you the wisdom of the ages through them if you would but take heed to how they lived their lives before God and listen to their sage advice. Above all defend God's holiness and righteousness against the unholiness and unrighteousness of mankind and the evil that is within own self. You must become *Confessors of the Faith*. Confess and repent of your sins *first*, then *Speak Truth to Power* in the Name of Jesus and on behalf of the Kingdom of God. Finally, children, within the Earth of Time [governed by divine/human unified experience] learn and understand the prophetic messages revealed in the lives of Hannibal and Nat Turner. These are two of your black spirit fathers, who saw a great war in the heavens; a great Mamba snake in the midst of dark clouds, lightening, thunder, and terrible destruction; a great battle between black spirits and white spirits, a battle between *good and evil* [Revelation 12:7-9]. Therefore, *Know Thyself* and be prepared for that Great Get'in Up Morning= The Resurrection of the Black Man [Metu Neter = Spirit Man, i.e. the Only Hue-Man!] in the Earth of Time. For that day is surely coming; and is here even now! When you pray *"Thy Kingdom Come, and Thy will be done on this Earth as is it is done in Heaven!"* know that this is the great day of the Lord's coming that you are praying for. May the God of the universe, our creator and Father of our spirits bless you! *From your grandfather offered with the Love of God in Christ*. May God grant you, His peace. **D.S.M.,** Freetown, Sierra Leone, West Africa, 6 December 2022.[6]

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[5] Legesse Allyn, *Amarigna& Tigrigna Qal Roots of English Language: The English Language's Not So Distant African Linguistic Roots*. (AncientGebts.org Press, 2014), p, 72.

[6]**Citation and Usage: Sawa** is sometimes used in the NAC Calendar instead of the terms **ibid.** and **idem**. Ibid. is a Latin abbreviation, and idem a Latin word used in harmony with the celebratory genre and style of this book. The term or notation Sawa is not meant to take the place of the conventional styles of notation found in manuals of style (Chicago or Turabian). Both of these Latin terms are used traditionally in euro-scholarly works and are found in other euro-manuals of style. However, these concise styles of notation are passing away for others more contemporary and explanatory, so the use of Sawa is no violation of these styles of notation as long as its meaning is defined for a specialized use and particular work such as this one. **Ibid.** means **in the same place** and is used in footnotes to refer to the last full citation of a work absent an intervening citation. **Idem** in Latin means **the same**, referring only to the name of the author in a preceding citation absent an intervening citation. Idem is followed by the book title for the new work cited, whereas Ibid. is never followed by a book title because it stands in place of the entire work and its author. **Sawa** in

I Write What I like!

> *We younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased, we are glad. If they are not, it doesn't matter. We know we are beautiful. And ugly, too. If colored people are pleased, we are glad. If they are not, their displeasure doesn't matter. We build our temple for tomorrow, strong as we know how, and we stand on top of the mountain, free within ourselves.*[7]Langston Hughes, Writer.

"I write what I like," represents the memorial words of defiance by our fallen black South Afrikan brother, Steve Biko, brutally beaten and murdered in a South African jail. He stated this utterance in a book by the same title. This utterance was an exercise of his freedom of speech and black self-determination under the de-Hue-Manizing but now defunct system of *apartide*. I too adhere to those black national sentiments from both Langston Hughes and Steve Biko, not only in my political beliefs, grounded in the human freedom given by God, but adhere to those principles in my style of writing within the intellectual freedom of Spirit and Divinity that Langston Hughes spoke about in his poetry and Steve Biko gave his life in declaration of. This Spirit of freedom and Divinity deny the *Teutonic Captivity* and presumption of ownership of all knowledge in both the temporal and celestial world by Setian beings, who are controlled by Evil, the great power of darkness and death. Therefore, throughout this work some will be taken aback at my departure from the ordinary, the icons of sacred orthodoxy, misunderstood and hedged about by those who hold them, passing them on to the people in a false garb of holiness, many of them lies, great and subtle, reaching as a bad smell even to the throne room of God, Himself. These false purveyors of truth perverted are the new Pharisees of pretended righteousness who lock away knowledge from the people, hedging about the truth of God with fences we can but call lies, which no man may open unless they come through the doors to which only the new Pharisees hold the keys [Matthew 23:13]. On the ordinary level of style some highly educated African and Nu Afrikan readers will be taken aback by my *digressionary style* because they were trained as I was in the principles and Euro-canon of historiography and research writing. It took me a long while to understand that other styles of writing and methods of research were available to black scholar-writers rather than that presented to us by our Euro-American school masters. Of course the euro-canon of research and writing was always presented as the last word on the subject, so that it was not until later, after writing innumerable sermons, research papers, legal briefs, and lecture notes prepared for college level classes I have taught for more than a decade on U.S. Government, American History, World Civilization, Comparative Political Ideology, African History, and African-American History, moral philosophy (ethics and social ethics), and Eastern and Western religions that i discovered the freedom of black hermeneutical writing, the literary corollary to the freedom and musical cadence found in black oratorical speech. What white folks call *literary license*, i discovered is actually an *art form* in black writing and speech, so that anything i write here and following might *naturally* or by

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Swahili means **the same** or **the same thing** and in this work when standing alone as does ibid., followed only by the page citation, refers to the last full citation of a work absent an intervening citation. When **Sawa** is followed by a citation of a new work absent an intervening citation it stands for the **same author** of the last preceding work cited.

[7]Lerone Bennett, Jr., *Before the Mayflower: A History of Black America* (Johnson Publishing Company, Inc., 1961): 354.




design fly in the face of anything the Setian white man taught me in his universities and seminaries. I have discovered from the study of Afrikan oral history and literature that the white man's *literary canon* is largely ignored by the black world, and i can state here for my readers that my style of writing emulates that of black South Afrikan scholarship and scholars than that *euro-literary straight-jacket* touted as *right and correct* for all those expiring to express their studied thought and feeling to others. The light first shown on me when i began research and writing on the *Nu Afrikan Calendar*, trying to express black ideas through the medium of my euro-education. I found it was impossible to do so, because the people I wished to speak to did not speak the same language in their oral and musical cadence as the white man. The language the Nu Afrikan People speaks has been variously described as *Ibonics, Black English, Merikan, Gullah, Creole, etc.* This is a fact long hidden under the facade that black people could not or did not speak *proper* English, whatever that is. Black people, brought here to the Amerikas as slaves had such an abhorrence of *White Man Talk* that they tried to use *Wolof*, a Senegalese West Afrikan language, as their *lingua franca.*[8] This represented a fight against Euro-Amerikan cultural aggression, and continues to this day with the creation and development of *Gullah*, another Nu Afrikan language that initially functioned as a *lingua franca* for African new arrivals in America speaking *Twi, Ga, Bambara, Ewe, Fon, Fante, Fulani, Hausa, Kongo, Kimbundu, Vai,* and *Mende,* among other languages but now functions as a primary language with over a quarter million [250,000] Gullah/Geechee speakers on the U.S. Continental South-Eastern coast and Sea Islands. We now know this because of the massive field research efforts (fifteen years in the Gullah Corridor, Bahia, Brazil, Ghana, Sierra Leon, and other places in Africa) by African-American linguist Lorenzo Dow Turner (1890-1972) who published his fifteen years of research in the now classic work *Africanisms in the Gullah Dialect* (1949). Dr. Turner spent all of five years (1930-1935) in the Gullah Corridor itself recording the songs, poems, stories, and dancing of the Gullah People. Dr. Turner describes the parameters of his field research with the following comments:

> The distinctiveness of Gullah, the dialect of a large number of Negroes in coastal South Carolina and Georgia, has provoked comment from writers for many years . . . . the present study, by revealing the very considerable influence of several West African languages upon Gullah, will, it is hoped, remove much of the mystery and confusion surrounding this dialect. Gullah is a creolized form of English revealing survivals from many of the African languages spoken by the slaves who were brought to South Carolina and Georgian during the eighteenth century and the first half of the nineteenth. These survivals are most numerous in the vocabulary of the dialect but can be observed also in its sounds, syntax, morphology, and intonation; and there are many striking similarities between Gullah and the African languages in the methods used to form words. The purpose of this study is to record the most important of these Africanisms and to list their equivalents in the West African languages. . . . The present study is the result of an investigation of the dialect that has extended over a period of fifteen years. The communities in coastal South Carolina that furnished the most distinctive specimens of the dialect were Waccamaw (a peninsula near Georgetown) and James, Johns, Wadmalaw, Edisto, St. Helena, and Hilton Head Islands. Those in Georgia were Darien, Harris Neck (a peninsula near Darien), Sapeloe Island, St.

[8] J. L. Dillard, *Black English: Its History and Usage in the United States* (Vintage Books, 1973): 74, 119.

Simon Island, and St. Mary's. On the mainland of both South Carolina and Georgia many of the communities in which specimens of the dialect were recorded are situated twenty miles or further from the coast.[9]PERSONS interested in undertaking the study and interpretation of the speech of uneducated Negroes in the coastal region of South Carolina and Georgia would do well to acquire some acquaintance with several languages spoken in those sections of the West Coast of Africa from which the Negroes were brought to the Unites States as slaves. The Negro dialect known as Gullah or Geechee is spoken by the ex-slaves and their descendants in that part of this region which extends along the Atlantic coast approximately from Georgetown, South Carolina, to the northern boundary of Florida. It is heard both on the mainland and on the Sea Islands nearby. . . . The slaves brought to South Carolina and Georgia direct from Africa came principally from a section along the West Coast extending from Senegal to Angola. The important areas involved were Senegal, Gambia, Sierra Leone, Liberia, and the Gold Coast [i.e. Ghana], Togo, Dahomey, Nigeria, and Angola. Today the vocabulary of Gullah contains words found in the following languages, all of which are spoken in the above-mentioned areas; Wolof, Malinke, Mandinka, Bambara, Fula, Mende, Vai, Twi, Fante, Ga, Ewe, Fon . . . Yoruba, Bini, Hausa, Ibo, Ibibio, Efik, Kongo, Umbundu, Kimbundu, and a few others.[10]

THE GULLAH/GEECHEE CORRIDOR



Among the more fascinating things Dr. Turner discovered was the transmission of West African cultural fragments suggenting that many slaves that came into South Carolina and Georgia were either Muslim or had absorbed Islamic ideas that were preserved in their language in the form of Arabic words, names, and even in dance. First it is clear that West African Muslim scholars were brought to this South-eastern area of the United States and could still write and translate Arabic religious texts from memory. Dr. Turner learned Arabic just to prove this was true about the Gullah. One such West African Muslim scholar (now a slave in America) was Bilali Muhammad (named after Bilal ibn Rabah, name in Arabic بِلَال ٱبْن رَبَاح [580-640 AD], a black African, also known as Bilal *al-Habashi*, i.e. "Bilal, the Ethiopian" and the first *mu'azzin* in Islam under the Prophet Muhammad).Bilali Muhammad "was originally from Timbo in Futta Jallon, which is now located in the West African country of Guinea. At the time that Bilali was captured into slavery,

[9] Lorenzo Dow Turner. *Africanisms in the Gullah Dialect*. (South Carolina: University of South Carolina Press, 2002), p. lix.
[10]Lorenzo Dow Turner. *Africanisms in the Gullah Dialect*, pp. 1-2.




Futta Jallon was ravaged by a civil war that lasted from 1725 to the end of the century. Those unfortunate enough to be captured by the opposing faction were sold into slavery. This was probably what happened to Bilali, who was taken to the Caribbean and later sold as a slave to Thomas Spalding, who brought him to his plantation on Sapelo Island, Georgia, in 1802." [i.e. the Sea Island in the Gullah Territory]. Bilali lived on Sapelo Island for more than fifty years, always following as well as he could the precepts of the Muslim faith. Sometime before his death around 1859, he delived a manuscript in Arabic to a trusted white confidant, Rev. Francis R. Goulding. The manuscript, which is the most extensive African-Arabic mansuscript to be found so far in the Americas, is held today in the collections of the University of Georgia Library."[11]



Bilali "Diary"
Courtesy the Hargrett Rare Book and Manuscript Library
University of Georgia

It was originally thought that this manuscript was the "Diary" of Bilali and while studying at Yale University Dr. Turner tried to translate it but for some reason never completed this work. It turns out that Bilali both reproduced and translated from memory the *Risala* a famous "work of Islamic jurisprudence for the Maliki School of Thought written by Abi Zayd of al-Qayrawan and very popular in West Africa. The Risala was the source text for many later works of Islamic law. The belief now is that Bilali was training to be a Muslim legal scholar at the time of his capture. . . . These facts suggest the unlikely but tantalizing possibility that Bilali Mohamed was able to bring the manuscript with him throughout the ordeal of capture and the middle passage and then conserve it through a life of more than fifty years of slavery, a monument to his endurance and faith. Two of Bilali's descendants, Katie Brown and Shadrack Hall of Sapelo Island, gave information to Turner in the early 1930s."[12]Dr. Turner also demonstrated from his extensive field research that Islamic religion in its West African form had a profound effect on Gullah/Geechee dance forms which we will demonstrate exist and are practice in celebration this very day by the Gullah, even though many may not know the Islamic religious connection and how Gullah dance has preserved (in this case) the circumvention of the Kaaba five times done during the annual Islamic pilgrimage to Mecca most Muslims hope to take and complete at least once in their lifetime. For the Gullah this is reflected in their "Ring Shout" or "Circle Shout" the last phrase (which may not have anything to do with the first" is a song my mother use to sing to me and my sister "Will the Circle Be Unbroken" . . . by and by Lord by and by. There's a better home awaiting in the sky, Lord, in the sky" having more to do with death temporarily breaking the bonds of family until in the case of one's mother "For this lady

[11] *Word, Shout, Song: Lorenzo Dow Turner/Connecting Communities Through Language*. An Exhibition from August 9, 2010 to March 27, 2011. Smithsonian Anacostia Community Museum, p. 15.

[12] *Word, Shout, Song: Lorenzo Dow Turner/Connecting Communities Through Language*, p. 15.

you are carrying Lord, I hate to see her go." The Gullah "Ring Shout" however seems to have deeper West African roots associated with Islam than African-American pathos, more of a celebration of life than death. Nevertheless, Dr. Turner discovered the following about this Gullah cultural dance form. It appears from his research that the very English word "shout" could be from the Arabic word *Sa' ha/t/*صَاحَ meaning "to shout" or "to holler". "cry," "scream," "yell," "shriek." Apparently, Dr. Turner heard the Gullah pronounce "shout" as "Sha'wt" which could sound the same as Sa[hawt]. Nevertheless, for the Gullah they don't use the word "shout" as an action of the voice but a movement of the body, and this distinction is critical in getting to the kernel of what "shout" means for them. According to Virginia Mixson Geraty in her book *Gullah Fuh Oonuh (Gullah for You): A Guide to the Gullah Language* (1997) "shout" in Gullah has this technical meaning "a religious ceremony where participants shuffle the feet while clapping and singing."[13]This is proved by looking at the translation of biblical passages in the Gospel of Luke that use the word "proclaimed" or "shouted" in some translation. In the Gullah translation of this gospel called *De Good Nyews Bout Jedus Christ Wa Luke Write: The Gospel according to Luke* (**De Nyew Testament**, 2005) the passage in Luke 12:3 the passages read's "Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" and translated into Gullah as follows:

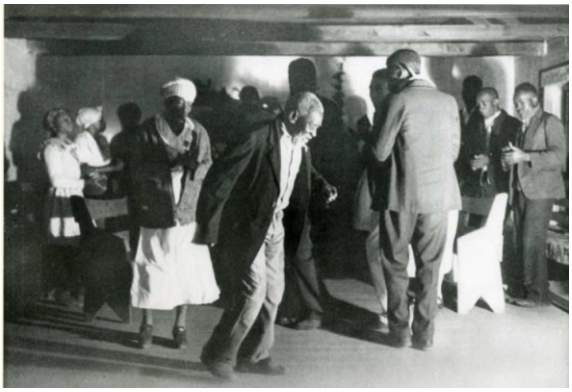
> *Wasoneba oona beena taak about een de daak ob de night, people gwine yeh ebryting oona done say. Dey gwine yeh um een broad day light. Wasoneba oona beena taak bout ondaneet oona bret eenside a room een de house, oona gwine yeh ebrybody da holla um, da tote de nyews outside een de street. (Wa Luke Write, 12:3. **De Nyew Testament**,* Sea Island Gullah Translation, American Bible Society, 2005).

The phase "da holla um" means "they proclaim" or "they shout" which is borne out in Geraty's Gullah language guide. The Gullah word "holluh" as a verb means "to holler" or "to call out" but never "to shout" which would confused what the Gullah have long associated with this word as the "Ring Shout" which has to do primarily with the African movement of the body and feet and not with the "hollering" and clapping that goes along with it to help the dancers keep time and tell them what direction to go in as "nah gon de odduh way", that is, "now go the other way" meaning go round counterclockwise instead of clockwise as the Muslim do circumventing the Kaaba seven times (counterclockwise) so as to keep the Kaaba on their left side. In the following statement having to do with Dr. Turner's research and discoveries we will see why this connection with the Gullah "Ring Dance" is important:

> Turner's pioneer work in the Sea Islands included one important linguistic coup that proved once more that African survivals were very strong among the Gullah. Turner determined that the 'ring shout"---a form of religious dance in which men and women turn counterclockwise while singing, clapping their hands, and shuffling their feet---was directly inherited from Muslim slaves that had been brought to the Sea Islands. They evidently had recreated the circumambulation (the act of moving around a sacred object) or *tawaf*["going about" to demonstrate unity of the believers in the worship of the One God in an "unbroken" circle, i.e. "will the circle be unbroken" as below] of Muslim pilgrims around the *Ka'bah* in Mecca. A single circumambulation is named *sha'wt*, a word which is pronounced in Arabic as the word "shout" is in English. In the Gullah tradition the participants sometime danced around an altar placed in the middle of the church or around the church itself, thus recreating the act of moving around a sacred object. Furthermore, the term "shout," despite its meaning in English, is applied by the practitioners only to the movements of the dance, further connecting "shout" with *sha'wt*. Combined with other elements of African origin, such as call-and-response singing, clapping, foot stomping,

[13] Virginia Mixson Geraty. *Gullah Fuh Oonuh (Gullah for You): A Guide to the Gullah Language.* (Orangeburg, South Carolina: Sandlapper Publishing Co., Inc.), pp. 89-90.

marking rhythm with stick, and the fusion of dancing and singing leading to spiritual possession, the "ring shout" is the oldest African American performance tradition surviving in the United States.[14]



The "Ring Shout" has survived down to the 21st Century with little modification from its original form and spiritual purpose to praise and honor that which is sacred and holy to God. *The Mcintosh County Shouters: Gullah-Geechee Ring Shout from Georgia* displayed this unique Nu African form of dance to celebrate Gullah-Geechee culture and its survival in praise of God at a Library of Congress concert on April 12, 2011:

SCAN ME
(https://youtu.be/uxPU5517u8c)



Gullah has come into its own. It began as a *lingua franc* to help different African groups brought to America as slaves communicate with one another and is now a primary language for over 250,000 Gullah People who have developed a unique, indigenous and primary Nu African language. Gullah has reached such a level of completeness in grammar, syntax, and vocabulary that the Bible itself is being translated into Gullah by the speakers themselves. The Gospel of Luke was already completed and published in 1994 and now .[15] The fight and controversy over the official

[14] *Word, Shout, Song: Lorenzo Dow Turner/Connecting Communities Through Language*. An Exhibition from August 9, 2010 to March 27, 2011. Smithsonian Anacostia Community Museum, p. 14.

[15] **Gullah Language and the Bible** [Article in Wikipedia, DSM, Editor]

recognition of *Ebonics* by the Oakland Unified School District is another example of black people trying to speak for themselves, and among themselves as a captured *stateless nation*.[16] The black

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The persistence of the Gullah language has had an impact on African-American indigenous understanding of the Bible and has culminated in the translation of the Gospel according to Luke by the African-American Gullah people themselves. The American Bible Society (1994) has published *De Good Nyews Bout Jedus Christ Wa Luke Write: The Gospel according to Luke* in the Gullah language in cooperation with and translated by the Gullah People themselves. The Preface states: "The Gospel of Luke in Gullah (Sea Island Creole) is the first book of the Bible to be published in this tongue. This translation is prepared for the thousands of Sea Island speakers, whose language has been shown to be not only a completely worthy, but also a truly beautiful vehicle for the conveyance of God's Good News. The Sea Island Translation and Literary Team are especially grateful to our numerous fellow Sea Islanders who have patiently and consistently contributed to the production of these sacred Scriptures into our mother tongue. The Team has prepared the translation in cooperation with the Summer Institute of Linguistics and Wycliffe Bible Translators and is deeply committed to the full authority and infallibility of the Bible as God's written Word." The following passage from the King James Bible (KJV) followed by the Gullah rendering is a good example of the contribution the Sea Island Translation and Literary Team has made to biblical translation of the Bible into indigenous languages:

King James Version (KJV):

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. **17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **18** The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **19** To preach the acceptable year of the Lord. (Luke 4:16-19, KJV).

African-American Gullah Version (AGV):

16 Jedus gone to Nazrut, weh e libe from de time e been a leetlechile til e git big. Wen de Jew Woshup Day come, y gone ta de meetin house like e always do. An e stan op fa read God Book ta de people. **17** Dey gem de book wa Isaiah done write. Isaiah been a prophutwataak fa God Book ta de people. So den, Jedus open de book ta da place weh Isaiah write, say, **18** "De LawdSperit da libeeen me an gee me powa. Cause e done pick me fa tell de good nyews ta de po people. E done sen me fa tell dem wa ain't free, say, 'Oona gwine be free.' E sen me fa tell de bline people, say, 'Oona qwine see gin.' E sen me fa free dem wa da suffa. **19** An e sen me fa tell de people say, 'De time done come wen de Lawdgwine sabe e people.'" (Luke 4:16-19,AGV)

De Good Nyews Bout Jedus Christ Wa Luke Write (American Bible Society, 1994): Preface ff.

Witness the fight by Afrikan-Amerikan mis-leaders to disparage and stop the Oakland Unified School district experiment from going forward, that is the official recognition that Ebonics is a legitimate form of Afrikan-Amerikan language expression that needs to be recognized and understood in the schools if Afrikan-Amerikan teachers are to have the tools to teach black students the so-called daughter of the "King's English", i.e. Amerikan English, who come to school with a "first" language learned in the home, we can rightly call Ebonics, a subject that has been studied academically for many years, e.g. J. L. Dillard, *Black English: Its History and Usage in the United States* (Vintage Books, 1973), etc. Yet you have this great out-pouring of rage, not by white people who could care less, but by black people, black leaders in particular, who are determined to stop anything that smacks of black national chauvinism. These people do not believe that the black man has a right to anything that is or could be separate from the control or approval of the Setian white man. This attitude among Afrikan-Amerikan black leadership has been prevalent since the beginning of black history in North Amerika, sometimes bordering on treason of the race as pointed out by Dr. Khalid Abdullah Tariq




English of the Nu African People is so different from that of Euro-America that Clarence Major in his *Juba to Jive: A Dictionary of African-American Slang* (1994) was able to prepare a 522 page dictionary of unique colloquial uses black people have made of words and phrases found in the so-called King's English in its New World American variety, giving them new meanings grounded in black cultural uniform experience, including creating a whole new set of words and phrases, which are just as American as words and phrases found in the *Webster's New World Dictionary of the American Language* (1968). In fact, J. L. Dillard's *Black English: Its History and Usage in the United States* (1972) demonstrates that black English, which has been called *Merican* by some white scholars, is a *complete language system*, with its own morphological structure, syntax and vocabulary. The controversial issue in the black community is should public school systems teach black English, Ebonics or Merican as a subject or more importantly as a second language? The fact that black people have a distinctive language in America, e.g. Gullah on the Southern coast, African-French (black Creole) in New Orleans, and Ebonics throughout the rest of the United States, coupled with the fact that the Nu Afrikan People in general do not have the same values, or even think like white people, made me ask the question, how could i talk to them using a style of writing geared to *White Think* and *White cultural proclivities?* The style of writing for this book , as much as possible, had to flow like black people talk, that is, *carrying on two or three conversations at the same time thus engaging the imagination whose loci is the right side of the brain, where ideas are first created and processed for analytical assessment by the left side of the brain* [the left side where Teutonic Captors claim superiority over the holistic production of the black imagination on the right side of the brain, as if we are not capable of using both halves of this organ created by God for rational/relational imaginative thinking].I was convinced that i was correct about the differences in black talk/black think and white talk/white think upon reading Mazisi Kunene's, ***Emperor Shaka The Great: A Zulu Epic***. Kunene stated that he had to *"...cut out a great deal of material which would seem to be a digression from the story, a style unacceptable in English but characteristic of deep scholarship in Zulu"* [17] I could not help but think how unfortunate that much of this great Afrikan oral history was lost to Nu Afrikan *Merikan* speakers simply because of the need to bow to Euro-Amerikan proclivities in respect of the written word, so that the book would get published or sell. If the target audience had been the Nu Afrikan People, Mazisi Kunene could have left his *digressions* in the work as far as we are concerned. It would not have bothered many Nu Afrikan readers in the least. Nu Africans think and speak typically in a circle which moves at the same time along a linear progression of thought. The circle is the reworking (over and over again, as in black preaching) of imaginative thought that finally reaches a logical conclusion at the end of a long linear progression of circular thought patterns. To white people and their black colonized intellectuals this appears to be nonsense talk that seems to be leading nowhere; yet when the black preacher (for example) for instance brings this musical cadence to its celebratory conclusion "everybody" but the most spiritual dead 'gets it" and can say "Amen!" as we reluctantly come down from this mountain top emotive black experience of pure freedom. This modality speaks to process of the imagination along a progressive continuum of thought, we call **black think**, (while taking our good time to say what it is), or as Gerald Massey would call it, "thinging," or "naming" [as did Adam to the "things" made by God] or the "symbolic stage of expression" using gesture-signs, ideographic types, and images, often

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Al-Mansour. He dedicated a whole work to the subject, *Betrayal by Any Other Name* (The First African Arabian Press, 1993), an attitude spoken of before him by Langston Hugh, who called it the spiritual denial of the black race, and who referring to it as a mountain stated that: "But this is the mountain standing in the way of any true Negro art in America--this urge within the race toward whiteness, the desire to pour racial individuality into the mold of American standardization, and to be as little Negro and as much American as possible." Langston Hughes, "The Negro Artist and the Racial Mountain," in *the Ideology of Blackness*, ed. Raymond F. Betts (D. C. Heath and Company, 1971): 82.

[17] Mazisi Kunene, trans., *Emperor Shaka The Great: A Zulu Epic* (London: Heinemann, 1979): xxvii.

inexpressible with just the written word alone.[18] While Teutonic people view such patterns of thought as meaningless "chatter" of the mind. However, *suddenly the point is made! Except for those that can think only along parallel lines, they call "analogy."* Nu African holistic thinking based in the imagination is really picture making that brings the pieces together to arrive at the *truth*. The Egyptians created their rich language system we call hieroglyphics the same way but never gave up the use of pictorial language, even when they developed an alphabet, because they understood how important pictures were to the imagination in the creation of logical ideas and meaning. Teutonic thinking, making the presumption of having the whole = referred to as an hypothesis approximating the truth, attempts to prove it is right by breaking the whole into parts. This *breaking apart,* or, *breaking down,* to understand a *thing,* they call *analysis,* the intellectual process = "scientific thinking" by use of *reason*. Afrikan scholarship (both ancient and modern) has its own *canon of literary scholarship* and within it *digression* becomes a *black literary form*, regarded as *unacceptable* to Euro-Amerikan and European scholarship. In black thought however, this way of thinking or *thinging* is in fact not only acceptable but is regarded as a mark of *deep scholarship* in black culture. I rest my case on this and will offer no further *apologia* for *writing what i like*.

The Faith of Our Fathers

> *In the year that* [Malcolm]*died, I saw the Lord sitting on a throne, being held high and lifted up and his robes were filling the temple.* Isaiah 6:1

The Black Fathers, who were emancipationists and martyrs, had unbounded faith in the **Nu Afrikan People.**[19]A contemporary example of such a black man was Shahidi, Malcolm X, who always spoke to and approached our people with the idea that they carried within themselves all that was needed for self-determination and national liberation. That black national faith is the one thing that made Shahidi Malcolm X (Malik Shabazz) different from the morbid, non-heroic Afrikan-Amerikan Minority mis-leadership we have today. Some black leaders, who complain that black children have more respect for a dead black leader than living contemporary black leaders, ought not to complain, because very few of these leaders are living up to the heroic example set by the **black fathers**, so well exemplified in the person and life of Shahidi, Malcolm X. The fact that black children are not listening to contemporary black leaders is more a commentary, and a sad one at that, on the failure of black leadership in this generation than the supposed misplaced allegiance of black young men and women for a so-called dead black leader! Former President Obama (who is a Progressive in his political thinking) very likely not *that leader* since he seems to be wedded to every other community but his own. He seems to want to be *everything to everybody*, and in turn becomes our *plastic black hero* rather than our black prince. After all (and it is understandable) he wouldn't want to make the mistake of appearing to be *too black!* That just would not do. One day our people will learn not to

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[18] Gerald Massey, *The Natural Genesis* (London: Williams and Norgate, 1883), p. 9.

[19] The Egyptian name **Nu-ab**  as applied to the Afrikan-Amerikan or Afrikan people refers to the Kamau or Egyptian cosmological explanation for the creation of all celestial and terrestrial being, which cosmogony holds that all the gods = celestial spirits or being and terrestrial spirits or being = Spirit Man = Original Man were black beings, raised up or created by, out of and from the black watery mass of **Nu = the inert celestial principle of life** from which all being and material earth, i.e. universe was created. Nu-ab would be the "poor in spirit" analogous to the economic poor that Jesus talked about. They are the *negated ones*, but who have the innate divine principle of life inherent to their beings as sons of the Nu, or creative celestial waters out of which all life came, according to the Egyptian iconography. The *Uni-theological doctrine of the Trinity* has its origin here. Of course, as long as systematic theology is in *Teutonic captivity* this truth shall ever be hidden from the Nu African people.




rely on "Mr. Lincoln" but on ourselves with the help of Almighty God and His Christ, *black according to the flesh*. Within our ancient history and ancient black religion (especially that found in and expressed through the Ethiopian Orthodox *Tewahedo* [ተዋሕዶ] Church, that is, EOTC) lies the key to our salvation as a people. We must believe what God says, *"Do not put your trust in princes, in mortal men, who cannot save. When their spirit departs, they return to the ground; on that very day their plans come to nothing."* (Psalm 146:3-4, NIV). There is no leader that God has ever raised up that did not fail God in some significant and fundamental way and so forget to whom they are really responsible and the dust from which they were made. This of course includes Mr. Obama (laughably and with great embarrassment *our* so-called "Mr. Lincoln"). Thank God that 2017 will bring an end to our embarrassment but more importantly teach us a lesson about putting our hopes and dreams for freedom and emancipation in "Mr. Lincoln" whether represented by a mere man or by any future regime or party of the United States government. God has taught some of us a sad lesson in relying on mere men who are but dust. When black children see a living heroic black leader they can follow (who cares about them and their national interest), then they will! Until then these young people represent a contemporary testimony against the accommodationist black leadership (acting in the name of Progressive elitism = "*we know what is best for you*") that has risen up *once again* among the Nu Afrikan People in its long history in the U.S. Empire and Imperium, i.e. the U.S.E. Shahidi Malcolm X is dead, *according to the euro-limited concept of this state of being, i.e. contrary to Kametic belief and resurrection doctrine*; but his ideas and the proto-typical ideal surrounding his historical person are still very much alive and serves as one very good measure the Nu Afrikan Majority can use to determine what black leadership is and is not.[20]This standard of measurement is what frightens the contemporary black leadership. Such a black leadership must discredit and invalidate that measure of man and this black heroic leadership standard if they are to continue to betray the Nu Afrikan People to the rulers of the U.S. Empire [The U.S.E.] without challenge. Shahidi, Malcolm X believed that a people determined to be free were already free and he believed in the Nu Afrikan People and gave his life, so sealing that faith with his blood. Malcolm said of the Nu Afrikan that if the Black man had complete intellectual freedom and autonomy that he could come up with a philosophy that no one had ever heard of before. Malcolm believed that the Nu Afrikan could invent a society, a social, economic, political or religious system that was different from any system or systems that had ever existed. Malcolm said under conditions of autonomous growth and intellectual development, the Nu Afrikan would create and develop these systems unilaterally from within his own being.[21] The creation of the **Nu Afrikan Calendar** and it's calendrical system falls within the pattern of originality that Shahidi Malcolm X felt was innate, inherent and at core in the heart and mind of the Nu Afrikan = out of his imaginative cognitive being, so that the **Nu Afrikan Calendar** is an expression of this belief from **the faith of our black fathers**.

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[20] Dr. Khalid Abdullah Tariq Al-Mansour, *Betrayal By Any Other Name*(The First African Arabian Press, 1993), 454-55, 460-61.

[21] Frank Kofsky, *Black Nationalism and the Revolution in Music* (Pathfinder Press, 1970), 66.

PROLEGOMENON TWO

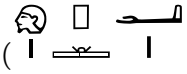
WE SAY"ASANTE SANA!"

This is a note of acknowledgment and respect for the work and scholarship of the following **fundisha** (i.e., black scholars, writers, teachers, etc.), whose seminal ideas have contributed to some of the primal concepts used in developing the **Nu Afrikan Calendar**. Their scholarship inspires this work and as my **Black Ancestors** say, **"I Stand on Their Backs."** Without their intellectual contributions the creation of the Nu Afrikan Calendar would have been almost impossible. This work through them and other thinkers (both ancient and modern) is inspired by the God of All Knowledge, the One who did not hesitate or offer any apology whatever for sending Daniel, a Hebrew aristocrat and his friends for three years, to a Babylonian Seminary, where they were to learn:

> The language and literature of the Babylonians. . . They were to be trained for three years, and after that they were to enter the king's service. . . To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds. (Daniel 1:4b-5; 1:17, NIV).

This is the same God that does not call the knowledge He gives "Pagan" as does some of His erstwhile, misguided, ignorant but perhaps sincere followers (who claim to believe *all of God's* Word) because God *"accepts men from every nation who fear Him and do what is right"* (Acts 10:35). As Jesus said: *"The prostitutes and sinners will enter into the Kingdom of God"* before them. God for His own glory and purpose taught Moses (long before Daniel) from the fountainhead of all Hue-Man and Hu-Man knowledge, which is Egypt, the *Light of the World*. This testimony is in the New Testament itself and states:

> At that time Moses was born and he was no ordinary child. For three months he was cared for in his father's house. When he was placed outside, Pharaoh's daughter took him and brought him up as her own son. ***Moses was educated in all of the wisdom of the Egyptian***s and was powerful in speech and action. (Acts 7:20-22, NIV).

You would have to understand what Egyptian knowledge consisted of in order to know the powerful implications and significance of Luke's testimony that *"Moses was educated in all of the wisdom of the Egyptians."* You will get a sense of the extraordinary implications of his education ***"in all of the wisdom of the Egyptians"*** within these pages. The reader will learn in this project that Egyptian knowledge and wisdom is the font of all Hue-Man and Hu-Man knowledge that exists in the world and the foundational basis for not only the Abrahamic religions (Judaism, Christianity, and Islam), the humanities, and human sciences, but also for the current technological advance and brilliance of this post-postmodern era, including the creation of world's first calendar, based on scientific phenomenological, cosmic and mathematical observations. This is all God's doing and is fundamentally God's knowledge and gifts from Him *through Hue-Manity to Hu-Manity*, before time ( ***Tep-a***, *"the beginning of things and time", "of old", "primeval time"*) began *world without end*. The testimony is clear even in respect to the development of mathematics (without which no calendrical science could have developed) as implied by Richard J. Gillings (1972) in his *Mathematics in the Time of the Pharaoh's* :




> Well may we express our admiration of the wonderful architecture of the Egyptian temples of Karnak and Luxor, at the grandeur and the immensity of the Pyramids and at the construction of their magnificent monuments. Well may we wonder at the government and the economics of a country extending nearly a thousand miles from north to south through which ran the longest river of the then-known world. And well may we marvel at the Egyptians' granaries, at the organization of their armies, the building of seagoing ships, the levying and collection of taxes, and at all the thought and effort concomitant with the proper organization of a civilization that existed successfully, virtually unchanged, for centuries longer than that of any other nation in recorded history. What we today call science and mathematics have played an important role in the achievement of all this. I am reminded of a piece of wisdom attributed to Arnold Buffum Chace, the principal author of *The Rhind mathematical Papyrus*:
>
> > I venture to suggest that if one were to ask for that single attribute of the human intellect which most clearly indicate the degree of civilization of a race, the answer would be, the power of close reasoning, and that this power could best be determined in a general way by the mathematical skill which members of the race displayed. Judged by this standard the Egyptian of the nineteenth century before Christ had a high degree of civilization.
>
> If we accept this thought as one containing a solid measure of truth, then it will sure come as a great surprise to the readers of this history to find that whatever great heights the ancient Egyptians may have achieved scientifically, their mathematics was based on two very elementary concepts. The first was their complete knowledge of the *twice-times table*, and the second, their ability to find *two-thirds of any number*, whether integral or fractional. Upon these two very simple foundations the whole structure of Egyptian mathematics was erected, as we shall see in the following pages.[i22]

If the above indicates the vast expanse of Egyptian scientific knowledge and wisdom, then the implications are staggering when the New Testament states: *"Moses was educated in all of the wisdom of the Egyptians."* (Acts 7:20-22, NIV). It demonstrates that God prepared Moses to do His work by sending him through the Egyptian Mystery Colleges and Temples to learn Egyptian knowledge and wisdom, and according to the testimony of Josephus to become an Osirian Priest. God therefore is the God of *all knowledge*, including all *scientific, cosmic*, *philosophical,* and *spiritual knowledge*. With this overall horizon of understanding of the divine nature and source of all knowledge (which we hold sacred), we say *asante sana* to Dr. Molefi Kete Asante for suggesting the possibility of a modern Afrikan calendrical system by stating in his work **Afrocentricity: The Theory Of Social Change**, that Afrikan and Nu Afrikan History could be divided into two chronological eras, namely **Before The Beginning Again**, from which he derived the acronym **B.B.A.** and **After The Beginning Again** from which he derived the acronym **A.B.A.**[23] This seminal idea of splitting Afrikan and Nu Afrikan History into two chronological eras, derived from the facts and experiential

[22] Richard J. Gillings. *Mathematics in the Time of the Pharaoh's*, (1972), pp. 2-3.

[23] Molefi Kete Asante, *Afrocentricity: The Theory Of Social Change* (Buffalo: Amulefi Publishing Company, 1980), 29-30.

phenomena of black history has been incorporated into the *Nu Afrikan Calendar*. However, instead of using the histo-graphic designations offered by Dr. Asante, we have used the Swahili phrase **kablayasaaekundu = Before the Red Time**, deriving from that phrase the histo-graphic acronym **K.S.E.**, and the phase **baadayasaaekundu = After the Beginning of The Red Time**, from which we derive the histo-graphic acronym **B.S.E.**The *Nu Afrikan Calendar* favors these histo-graphic acronyms rather than those of Dr. Asante's for a number of reasons. The reason for this choice is that the phrase **The Red Time** is an indigenous histo-graphic expression used by our Nu Afrikan ancestors to describe the **Slave Period** here in the U.S. Empire and Imperium [The U.S.E.]. [24]Our Nu African ancestors used the phrase **red time** to denote the period of time they were captured from their homeland in Afrika and enslaved and domiciled in the U.S.E., and so by inference any histo-graphic designation phrased **after the red time** must mean after the Nu Afrikan People's general emancipation in the U.S. Empire. The Nu African Calendar [NAC] has widened the meaning of **the red time** to include the general enslavement of not just Nu Afrikans in the U.S. Empire but in all of the Amerikas, so that the reader should interpret our use of the phrase **after the red time** to mean, and only mean, **after the "beginning" of the red time = after the period marked Asiento 1517 C.E.**, which also includes the period of plantation slavery, the general emancipation of the Nu Afrikan People in the U.S. Empire, Asiento 1862 C.E., culminating in the bloody racialist period of Jim Crow [1954], beginning a new era of Zip Coon = indirect rule by the *Black Calvinist* = accommodationist conservative black leaders using *borrowed* power. The *Nu Afrikan Calendar* will, for historical reasons, use the year ***Asiento 1517 C.E.*** annotated above as the base year for its calendrical system, rather than Dr. Asante's suggested base year of 1619 C.E. The reasons for that choice will be explained fully in the chapter on the **Base Year for the Nu African Calendar**.

Asante sana to Dr. Dona Richards for her use of the Swahili word **maafa** in an histo-graphic sense to describe the **European and Euro-Amerikan Slave Trade** in black people taken by force from the Continent of Afrika to the Americas. Dr. Richards used this term to give expression to the catastrophic suffering of black people during and after this Trans-Atlantic crossing, resulting in the nearly complete degradation of black human beings. She explains how **black spirituality** overcame these odds against **Hue-Man development**, which discussion can be found in an essay she wrote called "*The Implications of African-American Spirituality*".[xiii] While Dr. Richards (1990) first used the term in connection with the Atlantic slave trade it was, according to Dr. Molefi Kete Asante, first popularized by writer and scholar Marimba Ani (1994). Dr. Asante states in his essay *"The African American Warrant for Reparations: The Crime of European Enslavement of Africans and Its Consequences"* found in ***Should American Pay?: Slavery and the Raging Debate on Reparations*** edited by Dr. Raymond A. Winbush (2003) that:

> *Maafa* (pronounced Ma-AH-fa). A Kiswahili word meaning "disaster." It is used to describe over five hundred years of warfare and genocide experienced by African people under enslavement and colonialism and their continued impact on African people throughout the world. Until now words such as "Diaspora" and "holocaust" had been appropriated from

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[24] Herbert Aptheker, ed. *Documentary History Of The Negro People In The United States: From The Reconstruction To Era To 1910*, vol. II (Citadel Press Book, 1951], 582.

[xiii] Dona Richards, "The Implications of African-American Spirituality" in *African Culture: The Rhythms Of Unity*, ed. by Molefi Kete Asante and Kariamu Welsh Asante (Africa World Press, Inc., 1990), 207-231.




outside African culture and therefore do not embody the experiences of the African reality. The term was first popularized by the author Marimba Ani in her book *Yurugu: An African-Centered Critique of European Cultural Thought and Behavior* (1994), Africa World Press … [25]Dr. Richards' discussion is on the subject of Afrikan-Amerikan spirituality and how that black cosmological view and cultural specific quality of the Nu Afrikan People overcame **maafa, i.e. the political, social and cultural disaster of enslavement and transportation from their original homeland**, and not on the term **maafa** itself as a histo-graphic term descriptive of the period in question. Dr. Richards does not actually use the term **maafa** in the body of her work, except to give the term its Swahili translation, which means **disaster** or **great misfortune**. These two circumstances, on first reading, would militate against the conclusion that Dr. Richards fully understood the implications of the term maafa as a histo-graphic designation. However, i believe such a conclusion would be unwarranted because to Dr. Richards' everlasting credit the word **maafa** was equated with the word **holocaust** as the subsection title within the body of Dr. Richards' essay. Nevertheless, after making the brilliant connection between the term holocaust and the term maafa she stops short of continuing the logical use of the term. Unfortunately, Dr. Richards continued to use the word *holocaust*, a Jewish specific cultural designation in the remainder of her essay to describe black suffering and cultural shock brought on by the destructive effects of enslavement and separation of Nu Afrikans from their homeland. Dr. Richards then equates the word **holocaust** with this new **"order of slavery "= "...evil order of white supremacy and black exploitation...,"** which was in her opinion, **"...chaos to the African sensibility."** [xiv]

One need not take a giant mental leap to comprehend that Dr. Richards is using the word holocaust as a histo-graphic term to describe a new era, a new epoch, a new period or change in time, circumstance and place effecting forever the Nu Afrikan and Afrikan People. Thus, connecting the term **maafa** with the term **holocaust**, Dr. Richards has coined (maybe without fully realizing it) a new histo-graphic epoch that can be cast in an Afrikan-centered calendrical and chronological framework for use in historical studies. Because of her seminal idea **maafa** can now be used as a direct histo-graphic descriptive of the **new order of white supremacy with its object the complete destruction of black civilization**. ***Maafa*** is therefore a term more appropriate for Nu Afrikan and Afrikan History than the Jewish cultural specific descriptive term **holocaust** used by black historians to describe in one word the centuries of genocide and enslavement of the Afrikan and Nu Afrikan People. It would be best for Nu African scholars to leave the word "holocaust" to the Jews. The word describes their *demonic experience* of a living death and they have used it well in their fight for Jewish self-determination. Now we have our own word "maafa" which describes our *demonic experience* of a living death at the hands of Setian men and it too can be used well for our own fight to obtain Nu African self-determination, whether given expression in its cultural, social,

[25] Raymond A. Winbush, Ph.D., *Should America Pay? Slavery and the Raging Debate on Reparations* (HarperCollins Publishers Inc., 2003), p. 9, footnote.

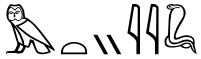
[xiv] Richards, **Sawa**, pp. 214-215.

economic, religious, or political forms. The **Nu Afrikan Calendar** notes that Dr. Richards histo-graphic concept of **maafa** does not include the period prior to our general enslavement in *Asiento* 1517 C.E. The Nu Afrikan Calendar believes that any histo-graphic notion of Afrikan and Nu Afrikan History must take in the entire history of the **black struggle for survival**. Without that no part of our history can be truly understood. For instance, the European and Euro-Amerikans did not just decide one day to go to Afrika and capture black slaves. It must be understood that events in their history and events in our history prior to Asiento 1517 C.E converged at this point in world civilization leading to this woeful tale of **Hue-Man disaster and misfortune, i.e., *Maafa!*** Here we take our cue from the work of Dr. Chancellor Williams, **The Destruction of Black Civilization** [1974]. Dr. Williams, to whom we also say *Asante sana*, demonstrated that the destruction of black civilization by Setian white people began long before the period described by Dr. Richards as **maafa**. He showed that white Asians, white Arabs, and last white Europeans, along with their black unmixed and mixed blood Setian cohorts, devotees, and acolytes. The Egyptians called them worshipers of Satan = Set, the  = **Meti** = "fiends"[26] or lovers of *demonic experience* by means of violence and homicide against God's *Good Creation*, especially against all sentient created being, as denoted by the presence of the deadly copra in the hieroglyph and irrational act of putting an axe through their own heads, (as denoted by the hieroglyphic determinative for this type of hu-man being). These Setian men were responsible for the destruction of nearly every notable black civilization we can discover in our history.[xv] Dr. Williams points out that not only were black civilizations destroyed, but millions upon millions of Afrikans died during attacks by Setian demonic forces over the long centuries, and millions more were captured and enslaved in foreign lands in the Middle and Near East, as well. Last but not least, this same pattern of Hue-man destruction continued in the Americas. This mass murder and enslavement of black people is not just some ancient past phenomenon having nothing to do with our current modern history and circumstances either. In fact, this process continues right up to this writing in various parts of the world! I cite just two examples. **The first example** is Brazil, where nearly 67,000,000 million Nu Afrikans are domiciled, white and mix blood death squads are killing **Afrikan-Brazilian children**. These children are referred to by these Setian murderers as **social undesirables**. These young black girls, and even young black boys are being turned into prostitutes, pimps, drug addicts and the like. These children are killed on the streets without mercy by private goon squads, and by police disguised as goons, because being oppressed, and poor they represent a so-called **blight** on white dominated Brazilian society. These children are executed because they are viewed as thieves, and criminals who are destroying the tourist industry and hurting the financial pockets of white businessmen, and because their presence as Brazil's homeless, living on the streets is a visible embarrassment and testimony of white oppression and greed. In Rio de Janeiro alone, **306 children were exterminated** in MP475/A1991, **424 children were murdered** in MP476/A1992, and it is estimated in MP477/A1993 that **560 to 855 children were killed** by these extralegal Setian forces. Many of these children are killed even as they lay sleeping in alleyways and streets. In MP478/A1994, for the first quarter of the year, an estimated **234 Afrikan-Brazilian children were murdered** by these ***oficials*** in Rio de

[26] E. A. Wallis Budge (1978). *An Egyptian Hieroglyphic Dictionary*. Vol. 1. New York: Dover Publications, Inc.

[xv] Chancellor Williams. **The** *Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D.* (Chicago, Illinois: Third World Press, 1974), p. 329.




Janeiro.[xvi]All of this carnage is in just one state in Brazil alone! **The second example** is the ancient practice of enslaving black people is still a going concern in countries like Mauritania, the Sudan, and i might add Saudi Arabia. Again, young black girls and young black boys are made subject to the greed and lusts of white people or mixed bloods. It is reported that in Mauritania and in the Sudan thousands of Africans live as slaves to Berbers, and a number of human rights groups report that slavery is rampart in Mauritania. Many are being killed outright and many more are living as refugees. [xvii]There is no doubt in my mind that God will pay these Setian devils back, where God Almighty say's *"It is mind to avenge; I will repay, says the Lord"* (Romans 12:19b, NIV). All of the sacred texts show that God hates oppression. In Proverbs 14:31 (NIV) it says, *"He who oppresses the poor shows contempt for their Maker, but whosoever is kind to the needy honors God."* And again, in Psalms 72:4 (NIV) the same note is sounded when it says that God *"will defend the afflicted among the people and save the children of the needy; he will crush the oppressor."* Yet again the sacred text of the Qur'an says in Sura IV, 75 (Yusuf Ali): *"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, Whose cry is: "Our Lord! Rescue us from this town, Whose people are oppressors; And raise for us from Thee One who will protect; And raise for us from Thee One who will help."* In *Sura* An-Nisaa 4:76, these Setian oppressors are called in the Qur'an الشَّيطٰنَاوَلِيَاءَ, *Auliyaa Shaitan* = "Friends of Satan", fighters in the cause of evil, protectors of the Evil One and his cause, opposers of God and man.[27]In this work we have called such men from the Egyptian original ***Setian = Followers of Set, the Evil One*** (as given above)  = **Meti** = "fiends." Even though Egyptian sacred texts are no exception in their testimony to God's attitude toward the oppression and the oppressor in favor of the weak and oppressed ones they give the most expressive understanding, using words and pictures to convey the images to both sides of the analytical and imaginative intellect. The "Precepts of Kaqemna," written during the reign of Seneferu in the 4th Egyptian (Kamau) dynasty and the "Precepts of Ptah-hetep," written during the reign of Assa in the 5th Dynasty are typical of those sacred texts that convey notions about the justice of God. One sacred text states the following:



am-k ari her emreth Kesef neter

"Thou shalt not cause terror in men and women, [for] is opposed God [thereto]."[xviii]

Our black ancestors, washed in the blood of the Lamb are under the throne of the Creator, and cry out for revenge against their Setian murderers and oppressors. They are asking when will the black man with God's help rise up, take charge of his own life, form the necessary national and international defense organization(s) to defend, protect and demand redress from the enemies of

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[xvi] Lori S. Robinson, "The Two Faces Of Brazil: A Black Movement Gives Voice To An Invisible Majority," *Emerge*(Oct. 1994), 40.

[xvii]**Sawa**, "Today's Slavery", p. 14.

[27] Abdullah Yusuf Ali (2008). *The Qur'an: Text, Translation and Commentary.* New York: TahrikeTarsile Qur'an, Inc, p. 202.

[xviii] E. A. Wallis Budge, *The Egyptian Book of the Dead* (New York: Dover Publications, Inc., 1967), p. lxxxv.

God and the Hue-Man Race? Until we find the *courage to be* [Tillich] overcoming *anxiety and fear* of non-being, that is, "death" (Heidegger & Sartre) threatened by the devil and his followers, and acquire the *will to power* [Nietzsche] that is, *self-affirmation of our right to be Hue-Man in communion and participation with the justice of God* [Spinoza] in a grand cosmic and spiritual battle against *demonic experience* in ourselves(e.g. exercising *confessional faith* that *Jesus is Lord* overall) and others, and see the necessity of doing so *in the Name of Jesus*? Until we do, we will forever be oppressed by the Setian White man (i.e. Euro-American, European) including their *black minstrel dancers* and demonic minions that have no right to rule over us for they have forsaken God's justice, His holiness and His righteousness (i.e. divine mind, right thinking) and therefore are forsaken by God. The modern examples of oppression that we cited above (in Brazil and elsewhere) was done to show that **Maafa**, which began many centuries ago to destroy black civilization remains unabated to this day and also to show that God is not on the side of the oppressor. I want (of course) to acknowledge that some things relative to the situation in the United States have radically changed in respect to Hue-Man oppression (e.g. racism, discrimination, etc.). Afterall we have Barack Obama, a black man and the 44th President of the United States. Yet we are not to move too quickly in the face of this remarkable fact and so dismiss racism and discrimination in the United States as non-existent. That would be a vast misunderstanding of the current social and political location of African American. That fact is that black young men are still being killed in the streets by white police and seems (ironically) to be on the increase daily with reports coming through that these young men and even boys are found to be unarmed and no threat to anyone (and not threatening anyone). Anyone that does not see this as tragic irony (given that we have a black President and black family in the White House) can help but question whether these police killings are mere "coincidence" or "intentionally" committed where "reasonable doubt" and "the benefit of the doubt" can be weighted on the side of white police. How come (for instance) it is rare that a black policeman is found doing the same thing and/or shooting down young white adult males in similar circumstances and with such frequency? Is it a coincidence that two young black boys, **Tamir Rice** a Cleveland youth (killed in 2015) playing with a toy gun and **Emmett Till** a Chicago youth (killed in 1955) visiting family in the Money, Mississippi have the same uncanny visage and died under the same white "MO" of official disregard for justice followed by unconscionable injustice where the white perpetrators are then protected by the white **JUST-US** system? Or are we forever to be subject to being killed *at will* by any white man (police or not) that leaves his home with racial hatred in his black heart under which demonic motivated mood it takes only one moment of disobeying their orders (said or implied) by a black man in order for them to apply the infamous ***"Three Second Rule"*** = ***"Submit now or Die."*** Things have gotten so bad for us that I don't think that **Tamir Rice** was even given this much time and the ***"Wanted Dead, or Alive"*** sign forever on each black man's back is now ***"Wanted, Just Dead!*** "Nevertheless, we take a moment for the following acknowledgment of our sorrow as we contemplate the remarkable and astounding photographic likeness of these two young black boys and their outrages deaths at the hands of our *natural enemy* as if our through their image is saying to us that things have not changed in *60 years* since that fateful day in 1955. *The White man is still killing us* with impunity without any regard for our rights to life, liberty and the pursuit of happiness and then as now running to the **JUST-US** system to protect them from our outrage seeking to blame us for our own demise!!




UNCANNY RESEMBLANCE!

THROUGH THEIR IMAGE GOD TELLING US NOTHING HAS CHANGED IN 60 YEARS
IN LOVING MEMORY OF ***EMMETT TILL*** AND ***TAMIR RICE***




Emmett Louis Till (Age 14, Lynched 1955) **Tamir Elijah Rice** (Age 12, Murdered 2014)

I was born in Cleveland, the same city Tamir Rice was murdered by the police but way before this during my adolescent years in mid-60's the impact of the lynching of Emmett Till in 1955 was still being talked about so much that as I listened to my mother and other adults talk about it I felt I like it just had happened. Because of it my mother feared for my life and watched over us like a mother eagle, making sure we were in "hollering distance." When it was decided that I would go back to West Virginia where I was partially raised for a visit with *kith and kin* I almost did not get to go because my mother was afraid for me at 15 years old to travel on the Grey Hound bus alone. She was literally afraid I would somehow be lynched. This was in 1963 and her fears were real and justified. When the bus stopped for passengers to eat in Marietta, Ohio I sat at the breakfast bar and waiting to be served; but the waiters served one white person on my left and another on my right. Finally, the bus driver came and got me and told me I had to eat on the bus, and he would bring me my food. I had no idea what was happening to me at the time; but it was likely the restaurant managers or waiters told him they would not serve me there. I learned from this experience that my mother's fears were well grounded in reality. Had I been political and socially conscience at the time about my civil rights and as a human person I might have caused a stir that could have led to some kind of harm coming my way. I never told my mother about what happened because I was sure if she knew she would not ever let me out of our neighborhood (i.e. the Hough Hood) again. Despite the disgraceful way I was treated I experienced a newfound freedom traveling on my own and I did not want that taken away. Yet with all of this kind of humiliating treatment (and for reasons like mine prompted by my youthful logic) we won't *rise up* in any meaningful way like other nations do that recognize they must defend their human rights under international law *by any means necessary*. The Nu African People have (like other nations) the God-given right to both individual and collective self-defense, but the world cannot make us invoke that right. Until we do so the world cannot help us.[28]Given the fact that white police are still killing us (*at will*) there are two

[28] Here we strongly recommend the following works to understanding the meaning behind these assertions and well before any Nu African or collective group of Nu Africans engage in plans for nation building (i.e. building *life-giving, life-saving* institutions in and for the black community or take some other action sanctioned by or under international law to defend the Nu African Nation or Black Community of Nations. Some of these works we will later use in support of our some of our claims and assumptions: **(1)** Y. N. Kly, *International Law and the Black Minority in the U.S.* (1985); **(2)** Kly, *The Anti-Social Contract* (1989); **(3)** Kly, *The Black Book: The True Political Philosophy of Malcolm*

fundamental questions about us and our hope (still denied) to be treated equally by the Institutional Powers that Be along with other citizens of this nation: *"Has anything really changed?"* and *"Is God trying to tell us something about our misplaced trust and reliance on "Mr. Lincoln"* (whether represented by a black President or represented by a Progression government that "means well" but is incapable of delivering on its promises during election years?). Think about the absurdity of the Nu African People running to the same **JUST-US** system that our *natural enemy* does when he takes it into his head one morning to kill one of us *at will* whether he is a police official or not. The **JUST-US** system is liable (based on historical precedent) to come up with the same verdict: *Somehow and in some way, we provoked the white man to kill us. We put him in fear of his life. He stood his ground, and we are justifiable just dead!* Regarding having a black President (fortunate or unfortunate for us) I simply regard the remarkable political changes in the United States as a great change of heart in many people (no matter how short lived) brought about the power and mercy of God. I believe it was purely the power of God that allowed Mr. Obama to become president, and it will be by God's power alone that will make him succeed, if it is God's will. It is more likely that like all other kings of the earth God has placed in power he will miserably fail God and his own people, forgetting, the Divine Power, and Electoral Power that put him there, so forgetting the debt he owes to his black ancestors to govern justly and without partiality that has allowed him to justify putting the black national interest of Nu African's and African-Americans last (if at all!). And even if he could not have reasonably taken a *RACE FIRST!* Political stance divine justice still demanded that he

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X [*El Hajj Malik El Shabazz*] (1986); **(4)** Robert Jabara (former official of the O.A.A.U.), *The Word: The Liberation Analects of Malcolm X* (1992); **(5)** V. P. Franklin, *Black Self-Determination: A Cultural History of the Faith of the Fathers* (1984); **(6)** James Forman, *Self-Determination: An Examination of the Question and its Application to the African-American People* (1984); **(7)** Harry Haywood, *Negro Liberation* (1948); **(8)** Leon Trotsky [a Russian author], *On Black Nationalism and Self-Determination* (1972); **(9)** Imari Abubakari Obadele I, *Foundations of the Black Nation: A Textbook of Ideas Behind the New Black Nationalism and the Struggle for Land in America* (1975); **(10)***David Walker's Appeal: To the Coloured Citizens of the World, but in particular, and very expressly, to those of The United States of America* (1831); **(11)** Thomas C. Gray, interviewer, *The Confessions of Nat Turner, Leader of the Late Insurrection in Southampton, VA* (1831): **(12)** Eugene D. Genovese, *From Rebellion to Revolution: Afro-American Slave Revolts in the Making of the New World* (1979); **(13)** Martin Robinson Delany, *The Condition, Elevation, Emigration, and Destiny of the Colored People in the United States* (1968); and **(14)** Martin R. Delany, a novel, *Blake or The Huts of America* (1861-1862).

If any Nu African wants to know why or still have any doubts why the Nu African People should consider taking emancipatory actions and planning under international law to defend this black nations right to self-defense and its right to black self-determination by engaging in conscious acts of black national building that person only need to read the following works to see what our *natural enemy* [as stated by David Walker] has done to black people in the past and to see that this *eternal enemy* [as stated by Elijah Muhammad] is still today *killing us* under any pretext whatever and that his actions of genocide has never really ceased and is still done with impunity right on into the 21st Century as the outrages killing(s) of **Travon Benjamin Martin** (2012, age 17); **Michael Brown, Jr.** (2014, age 18); **Tamir Elijah Rice**(2015, age 12); and lately **Ahmaud Arbery** (2020, age 25); among too many other black youth to count; gunned down in the flower of their youth and promise of life and liberty cut off and cut short by the Nu African People's *natural* [David Walker] and *eternal* [Elijah Muhammad] *enemy*: So saying read **(1)** William L. Patterson, editor, *We Charge Genocide: The Crime of Government Against the Negro People* (1951); **(2)** Ralph Ginzberg, *100 Years of Lynching* (1962); **(3)** Stanley F. Horn, *Invisible Empire: The Story of the Ku Klux Klan 1860-1871* (1968); **(4)** Allen W. Trelease, *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction* (1971); **(5)** Arthur F. Raper, *The Tragedy of Lynching* (1970); **(6)** Richard C. Wade, *Slavery in the Cities: The South 1820-1860* (1964): **(7)** Elliott Rudwick, *Race Riot at East St. Louis July 2, 1917* (1972): **(8)** William Fitzhugh Brundage. *Under Sentence of Death: Lynching in the South* (1997); **(9)** Stewart E. Tolnay and E. M. Beck, *A Festival of Violence: An Analysis of Southern Lynching's, 1882-1930* (1995); **(10)** W. Fitzhugh Brundage *Lynching in the New South: Georgia and Virginia, 1880-1930* (1993); and **(11)** National Association for the Advancement of Colored People, *Thirty Years of Lynching in the United States, 1889-1918* (1919).




to do just as much for black people as he has worked so hard and diligently to do for other minorities and sub-groups (who just lately were granted judicial civil liberties); something it took Nu Africans and African-American ex-slaves centuries to achieve, but which only taken them (gays, lesbians, transgenders, and whatever's, etc., crying foul) just a few short decades to acquire. Sadly, "Mr. Lincoln" wants to clump all of "us" together into some homogenous so called "group of minorities" as if our and their national interests are the same. In doing so he has failed even to emulate his erstwhile persona as "Mr. Lincoln" calls us by our name and recognize that we have specifically economic, social, and political issues that still need to be addressed. If this is the standard, then he has already failed miserably in being the President (he claims he wants to be for *all the people of the United States*). The rest of the "minorities" and sub-groups have "special" national interest to be addressed but apparently (from his Progressive political horizon) the African American people have none or their national interest have already been fully met by the United States government long ago both constitutionally and with various Civil Rights legislation granted in the past. He did nothing (for example) to address structural employment within the black community and among black males specifically that may have as its underlying cause racial disparity in hiring a cause that is generally thought (by the thoughtless) to be a thing of the past. Nevertheless, this assessment electing the United States first (and perhaps last) black President is still a remarkable event in American and world history even though I believe that the fundamental structures of institutional racism (other than legal segregation) have not been dismantled, and of course President Obama could not address them (even if he wanted to) given the economic and political imperatives facing this nation. Once again it is up to Malcolm's "whole lot of little people" to challenge the *Powers-that-be* in their own defense and stop depending on *"Mr. Lincoln"* to resolve the long-standing issues surrounding the **Black National Interest**. We therefore must *Speak Truth to Power!* to the *Powers-that-be* and understand that these historical and institutional structures of oppression in America (and elsewhere) are merely under a different set of operating orders by Setian men bent on modified forms of *grand domestication* (Luckert) of Hue-Man and Hu-Man persons. In view of this a **black theodicy** must be developed that seeks to **defend the righteousness of God in the world** and show that God is not in league with the devil, even though it can be demonstrated that demonic being has of necessity a dependency and participation in the Divine Power for its own existence, an existence and being that God will one day consign to eternal torment and *non-being* in Hell. In Sura Az-Zumar Chapter 39, Verse 16 the Qur'an states in Arabic the following:

لَهُم مِّن فَوۡقِهِمۡ ظُلَلٞ مِّنَ ٱلنَّارِ وَمِن تَحۡتِهِمۡ ظُلَلٞۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ يَٰعِبَادِ فَٱتَّقُونِ ١٦

The above Arabic verse 16 is transliterated as follows: *Lahum min fawqihim thulalun mina alnnari wamin tahtihim thulalun thalika yukhawwifu Allahu bihi AAibadahu ya AAibadi faittaqooni* (See ULR: http://www.sacred-texts.com/isl/quran/039.htm). *The* English translation reads: ***"They shall have layers of fire above them, and layers (of fire) below them: with this doth God warn off His***

servants: "O My servants! Then fear ye Me!" (Yusuf Ali, Qur'an, Sura 39"16). Of course, this is the great fear and anxiety of the **Evil One** and his followers, acolytes and devotees. Believing in One God, as the Muslims do, is not sufficient means in order to avoid the promised Hellfire. According to James even the demons believe in one God and that is not good enough. Believing that there is one God (as the Muslims proclaim) is not the same as believing in and fearing God: ***You believe that there is one God. Good! Even the demons believe that— and shudder*** (James 2:19, NIV). The Word says that Satan/Shaitan/Set knows his time is short. This statement is given symbolic expression in Revelation. All Setian Beings will be *thrown in the lake of fire* and finally even death and hell itself will be consigned to outer darkness so that *demonic experience* will no longer have power over the black man, the *only* Hue-man and the Hu-Man Race itself by the mercies and grace of God. [See Revelation 20:10, 14-15].The periods of invasion, oppression and general enslavement of the black man are included in the meaning of **maafa**, so that the *Nu Afrikan Calendar* is in a position to describe it by the histo-graphic expression **Maafa Era of Destruction= Maafa**. The expression **Maafa Era of Destruction** will henceforth be shortened to the hyphenated form **Maafa-Era** [ME] and explained more fully in the pages that follow. The **Maafa-Era** encompasses not only the **Atlantic Slave Trade** [The European and Euro-Amerikan Slave Trade in Black People, also known as the **West Afrikan Slave Trade**], but also the **Period of White Invasion** on the Continent itself, **Forced Migration and Internal Wars**, including the **Indian Ocean Slave Trade** [The Arab Slave Trade in Black People also known as the **East Afrikan Slave Trade**]. Nothing about the Maafa-Era relative to Nu Afrikan's capture and domicile in the U.S. Empire [The U.S.E.] can be understood without this wider history of Afrika and Her tragic but heroic battle against Her Setian invaders, oppressors [white and black, pagan, Arab and Christian, etc.] and Euro-colonizers, the Devil's Hu-Man/Hue-Man and non-Hu-Man demons, acolytes and devotees. The *Nu African Calendar* views the term **Maafa-Era** then, not just as a histo-graphic term to describe the short segment Nu Afrikan History involving the Atlantic Slave Trade and its culmination in plantation and domestic slavery in the Amerikas; but the totality of the period covering *all the destructive acts of war by Europeans, ancient and modern, Asians and Arabs, both ancient and modern, and their black Setian helpers [black minstrel dancers and black Calvinist] both ancient and modern, against the Afrikan People on the Continent and Nu Africans in the American Hemisphere that has meant disaster* [lit., maafa] *and destruction of Black Civilization and Culture!* How are we then to formalize this in a precise fashion so that it will be understood by our Nu Afrikan posterity and rational within the context of the Nu Afrikan Calendrical System? The author at first thought to say that **maafa**, i.e. with a small **m = the period of time beginning with the general enslavement of the Afrikan People in Asiento 1517 C.E.**, since it would represent the smaller segment of general Afrikan history, and then use **Maafa**, i.e. with a capitalized **M** = *the entire period of enslavement, acts of war, invasion, murders and rape of the Afrikan People and Nu African People over the entire span of our history from the first white invasions of ancient Ta-Mera by Asians to the Atlantic Slave Trade and its aftermath concluding and culminating in the American Hemisphere.* However, using the term prefixed acronyms **"m" = "maafa"** or **"M" = "Maafa"** by themselves without contextual explanation would inevitably lead some readers to confusion as to just what period or segment of time any historian using such histo-graphic designations or acronyms was talking about. Because of this difficulty, the *Nu Afrikan Calendar* has scrapped this idea altogether, and rather uses the term **Maafa-Period** [M.P.] = **The Atlantic Slave Trade and its Aftermath** both in the Amerikas and on the Continent, which is the **short period**, and the term **Maafa-Epoch** [M.E.] = **The period of ancient White Invasions, and the East Afrikan Slave Trade, i.e. the Red Sea Slave Trade + The Indian Ocean Slave Trade**, which is the **long period**. The author finds the use of the above histo-graphic




hyphenated terms more logical and less confusing than the use of the singular non-capitalized or capitalized term **maafa.** To make the *Nu Afrikan Calendar* more precise, the author then joins the two above-described periods using the hyphenated term **Maafa-Era = The Maafa Epoch + The Maafa Period**, to equal all of the periods in question. Last, we divide the **Maafa Era** into two chronological periods using the two acronymic ka's, **K.S.E. [Before the Red Time] = any chronological date falling within the Maafa-Epoch, i.e. prior to Asiento 1517 C.E.,** and **B.S.E. [After the Red Time, After the Beginning of the Red Time] = any chronological date falling within the Maafa-Period on or after Asiento 1517 C.E.**, such that these chronological acronyms exactly correspond to the histo-graphic terms **M.E.** and **M.P.** respectively when given a historical date relative to Afrikan and/or Nu Afrikan History. [xix]We say *asante sana* also to Dr. Maulana Karenga, who through the use of the **Seven Principles** of the **Nguzo Saba** has promoted popular acceptance of Swahili among the Nu Afrikan People. This language has helped give expression to ideas of black self-determination, cultural, political and economic autonomy. More notable, however, is Dr. Karenga's creation of the African-American holiday **Kwanzaa**, a black cultural specific holiday he has ingeniously combined with the **Nguzo Saba** to create a unique **black catechism**, giving this week long black celebration its own ***weekday*** names in *duality* with the Gregorian Calendar dates. Using the name for the **seven principles** as weekday names for Kwansaa was a stroke of genius, and so fit very nicely within the Euro-Gregorian Calendar seven-day week, beginning on December 26 and ending on January 1 of each Euro-Gregorian calendar year. Here Dr. Karenga ingeniously inserted an African-centered holiday in between two generally accepted national holidays, one Christmas (i.e. *Christ-Mass*) and other a popular end year Euro-celebration called *New Year's*, which is analogous to the African idea of end year harvest celebrations of thanks-giving to God for His providential care and blessings to mankind in general. *Kwanzaa* then becomes such an end year celebration with both cultural and spiritual content; designed to promote black self-determination; denoting both faith in God and faith in the people and guided by the spiritual directions of our black ancestors. The creation of this black holiday, therefore, has been a great cultural benefit to the Afrikan-Amerikan People, and is now celebrated by over 13 to 14 million Nu Afrikans in the U.S.E. This black holiday is recognized both by

[xix] Both the terms epoch and era mean a period or interval of time explained in terms of some noteworthy or characteristic event or series of events. The only way to distinguish between them is on the basis of geologic time. The term era is used as the main division in geologic time and thus covers longer periods of time than does the term epoch, used as a subdivision or subdivisions of geologic time within an era. Of course the term period is the generic term that can be used to cover any period of time including epochs and eras. However, most historians use it to describe shorter periods of time than either eras or epochs, such that the term can be meaningfully divided into chronological dates involving time segments like centuries, scores, decades, and years, etc. Throughout the text the author will use the hyphenated terms Maafa-Period, Maafa-Epoch and or Maafa-Era, instead of the singular term Maafa when describing definite time segments, so that the reader knows what period of time the author is talking about absent the associated chronological acronyms K.S.E. or B.S.E. The author avoids using the short date expression for any Maafa-Era, such as M474, without the chronological acronymic suffix because it would confuse the reader. For example, using the date M474 could mean M474 K.S.E. or M474 B.S.E. However, without the acronym the reader cannot tell whether the author or historian is talking about the Maafa-Epoch or the Maafa-Period. That there is a difference is shown simply by harmonizing the Asiento dates from the Gregorian Calendar with the Maafa-Era dates from the Nu Afrikan Calendar. The date M474 K.S.E. on the Nu Afrikan Calendar = A1043 C.E. on the Euro-Gregorian Calendar, meaning the year 1043 of the Common Era or Christian Era, such that M474 K.S.E. = ME474 K.S.E., while M474 B.S.E. = A1990 C.E. = MP474 B.S.E. With this usage noted the reader will be able at a glance to tell what period of Afrikan or Nu Afrikan History the author or historian is talking about. The reader will also note that using either the histo-graphic prefixes M.E. or M.P. before a date, or the histo-graphic suffixes K.S.E. or B.S.E. after a maafa date, absent the other respectively will also identify the periods under the discussion. The reader will find both usage's in this work.

various government agencies, and (until recently) put on par with Christmas and Hanukkah in various Euro-Amerikan television, and written communications media each year.[29] Here secularism and secularist have taken their toll in trying to supplant religious holidays (Holy-Days) like Christmas (that connotes the birth of Christ) with their own brand of *Civil Religion* (e.g. man-centered worship of the self, which says that nothing is greater than man, his reason, his way, and his institutions). Kwanza has suffered an indirect blow from this secular onslaught, but because it has always been a culturally and ethnic specific celebration of God-given life of freedom to black people it has and will survive. It never needed media attention from the white world in the first place to give it life. The people themselves give it its cultural and spiritual life and the practice of it make it sacred. The secular PC (i.e. so-called Politically Correct) culture that we are experiencing now touts "Secularism" as universally acceptable and *the only acceptable* horizon of thought and speech for public and private institutions to embrace. This movement (now using the PC culture to its fullness and logical conclusion, if there is any logic within it at all) seeks to suppress open, free and public expressions of religion guaranteed by the First Amendment of the Constitution of the United States (i.e. Freedom of Religion and Freedom of Speech).[30]Dr. Karenga's use of the Swahili language to formulate a dual week day celebration coupled with the black values and principles

[29]Of course **Kwansaa** has suffered the fate of both **Christmas** and **Hanukkah** in that Secularist/Secularism with their/its own Secular Religion or Civil Religion have claimed to be insulted by the general proclamation of the above holiday terms by media and institutions. **The media and institutions that even sell holiday products are careful not to use the word "Merry Christmas" or use other specific end year holiday nomenclature in deference to these secular believers who are upholding their own Secular Civil Religion as superior and above the traditional religious and/or cultural holiday observances mentioned.** Of course this author claims that these **Secularist** are promoting the **gag order issued by Satan** against traditional religion, but however, have no more right to have their **secular "God-less" religion** observed or not observed than any other traditional religion(s), and so Christians, Jews, Muslims, Hindu's and African Traditionalist observers of faith ought to be equally insulted that **secular religion** is being given the pre-eminence in the media and in other institutions.

[30]Black people must resist/resist this demonic effort at grand-domestication of free speech and expression, freedom of religion and the cultural aggression it portends that is grounded in a movement that has its roots deeply imbedded in Western secularism that began in earnest after the Enlightenment Period around 1850 C.E. as a reaction to grand-domestication by religio-political institutions that tended to suppress free thought. In general terms this movement which sought to promote scientific positivism and the notion that a person can and should think for themselves has turned rather ugly in a demonic movement to disestablish all authority (religious as well as secular) in the postmodern period, where everyone is his/her own authority and where "everyone does what is right in their own eyes." Black people are falling for this horizon of thought hook, line and sinker accept (unlike Euro-Americans) we have no established institutions (other than the black church, which also has suffered *disestablishment*) to lure us back from the quicksand of this deadly American culture that no longer has any moral, ethical, or religious foundations to stand on, no rule of faith and hope, and no guide to right thinking and actions that prevent human persons (young and old alike) from pathways of self-destruction. This whole culture fits well within the Internet "blogger" world where "everybody is an expert" whose un-vetted pronouncements and comments from the ivory towers of their basements can speak a mere word and get someone fired or can promote a demonic notion that secures subscribers for every lewd notion or behavior, and/or empathy for human any demonic life-style or sexual orientation that violates the holiness of God. We have generally become a society of voyeurs peeking into the lives of characters on media orchestrated "reality" TV who get a few minute of fame to display publicly their ragged and/or broken lives before the world. We now live in a society where immoral and lewd actions are celebrated and objections of the righteous (i.e. right-thinking men/women) are either laughed at or vilified, so that cultural celebration like Kwansaa that uphold family and community values, including a societal actions that uphold the justice of God stand in danger of being disestablished as well. All institutional forms that promote right thinking and right action are thrown down for each person is a law unto his or herself.




given expression by those Swahili language terms in the ***Nguzo Saba*** suggested that the ***Nu Afrikan Calendar*** could cast its week days in some Afrikan language, taking advantage of the spiritual, cultural, social and political ideology and philosophy embodied thereby. However, the Nu Afrikan Calendar wishes to derive this cultural benefit from the Nu Afrikan People's historic connection with West Afrika, and West Afrikan Traditional Religion and Philosophy, rather than from East Afrika. This is why the *Nu Afrikan Calendar* has adopted the use of the Yoruba Language for this purpose rather than Swahili, in that Swahili is an East Afrikan language, and was not used indigenously and traditionally by the Nu Afrikan People in the Amerikas as was Yoruba until very recently during the Black Power Movement of the Sixties. The *Nu Afrikan Calendar*, however, has not abandoned the use of Swahili in its entirety, considering its cultural value and its widespread political and cultural use in the U.S. Empire and Imperium among Nu Afrikans in its liberation struggle with white cultural imperialism and programs of institutional grand domestication. The *Nu Afrikan Calendar* has therefore reserved the use of Swahili terminology for its **thirteen-month names** that will be discussed fully in this work.

The creation of a black independent calendrical system means that it has to be Afrikan and *indigenous* at one and the same time in relationship to the Nu Afrikan People grounded in their *uniform human (common) experiences* in the Amerikas. To achieve this, major elements of the calendar are cast in the Yoruba language in honor of our West Afrikan ancestor's, centering the more important base year elements of the Nu Afrikan Calendar around Nu Afrikan history and experience. In the various chapters on the **year**, **month** and **day elements** of the Nu Afrikan Calendar the author discusses the *indigenous* character of the Yoruba language as opposed to the Swahili. Our West Afrikan ancestors brought the Yoruba language with them [a language now called **nago**, spoken by the Santeria derived from the original **Yoruba Religion** on the Island of Cuba]. This language was used to protect, develop and preserve black culture and religion from the ravages of slavery in the Amerikas. Thus, the Yoruba language has been in the Amerikas, coeval with the presence of the Nu Afrikan People, and used as a defensive cultural and even political weapon against Euro-Amerikan cultural imperialism, domestic colonialism, and plantation slavery. The author has therefore adopted Yoruba cultural expressions for the **weekday names** as more culturally and historically *indigenous* to the Nu Afrikan People than those expressions found in the Swahili, although the Swahili language is not without its *indigenous* character. Swahili is an East Afrikan language we did not bring with us as we did the Yoruba. We *imported* the Swahili language among us by virtue of the cultural implosion of the black power movement that occurred in the U.S.E. during the Sixties and Seventies. Thus, we *adopted* the Swahili language as a **black political language**; not to protect and preserve black culture as with the Yoruba, but to give expression to the rising tide of **black cultural and political autonomy** and the hoped for black freedom and self-determination in the U.S. Empire (the U.S.E.). Swahili, therefore, has become a popular ***"second language"*** among the grassroots black intellectual stratum of Nu Afrikan People in the U.S.E. The vehicles of transmission have been through black studies departments at both black and white universities and colleges, independent black study groups, and through the use of Swahili to explain black national concepts found in the works of scholars and mwalimu/fundisha (i.e. teachers who teach) such as Dr. Molefi Kete Asante, Dr. Maulana Karenga, Haki Madhubuti, Amiri Baraka, etc. and through the indigenous development and annual promotion of the Nu Afrikan holiday **Kwanzaa**. The *Nu Afrikan Calendar* holds that both Yoruba and Swahili are *indigenous* to the Nu Afrikan

experience in the Amerikas, with Swahili usage and function localized in the U.S. Empire, and Yoruba usage and function localized primarily in Cuba and Brazil, in New York, Miami and South Carolina. The author feels that the use of both languages makes the Nu Afrikan Calendar more inclusive of the cultural and spiritual experiences of the Nu Afrikan People in the entire Amerikan Hemisphere. As we will show in the chapter's that follow the **week-day names of Kwanzaa** has an integral and symbiotic relationship to the Nu Afrikan Calendar and can easily be translated and incorporated into the *Nu Afrikan Calendar* for those who have the desire to do so. An **"Ectype Nu Afrikan Kwanzaa"** calendar will be introduced later as a sample to show how this is possible. We are forever indebted to Dr. Karenga for giving us the **dual week-day names** for *Kwansaa* and so we now can go further to show how they can be applied to an entire schema of Nu Afrikan calendars for the entire year, even though this will not be the form the *Nu Afrikan Calendar* will take as its norm, because it is dedicated to our indigenous West Afrikan heritage. It will be noted, however, that during the *Month of Kwanza* in the *Nu African Calendar*, the *Nguso Saba* weekday names will be used during the traditional *Kwanzaa Holiday*, because this holiday week is already established with these Swahili names.

Finally, we say *asante sana* also to Dr. John Mbiti, who in his ***Afrikan Religion and Philosophy*** [1969] discussed the *Afrikan Concept of Time*, suggesting that the black man has not always relied on *Euro-Conceptions of Time*, but have their own conceptions of time imbedded in their culture, inferring that it is possible to derive an Afrikan-centered calendrical system from the indigenous history and cultural traditions of the Afrikan and Nu Afrikan People.[xx] And lastly, we say *asante sana* to Dr. Ali A. Mazuri for suggesting in ***The Africans: A Triple Heritage*** [1986] that black people could and should establish *unilaterally* their own conceptions of time division, breaking the Afrikan and Nu Afrikan mindset that only white men can split time. [xxi] It can be inferred from all that we have said above that a Nu Afrikan-centered calendrical system is in fact possible and can be developed directly from the traditional history and experiences of the Nu Afrikan People. Such a system could and would give cultural expression to the Nu Afrikan desire for black self-determination, based on the widest possible black social and cultural matrix and milieu in the Amerikan hemisphere. Merely having a black President of the United States does not entirely satisfy this black national demand and so this work is still relevant for our times. I say this even though I believe that because of this world-shaking event that allowed Barack Obama to become the 44th President of the United, some of our black ancestors (who were angry with US and Them) are now at rest under the Throne of God, awaiting God Almighty's final judgment of all things. Like Apostle Paul we *will not judge anything before its time*, for when the Lord of Judgment comes all things will be made clear to all men (1 Corinthians 4:5) that now *look through a glass darkly* (1 Corinthians 13:12), and are *covered over with a shroud of ignorance* (Isaiah 25:7).The creation of such a black independent calendrical system focused on this unsatisfied black national demand for a wider self-determination within the national political and economic fabric of the United States, the Western Hemisphere and even the world for the Nu African People would mean that it would have to be at the same time Afrikan and *indigenous* and based on the cultural, social, political, religious, and economic experiences of the Nu Afrikan People. The author believes he has achieved this goal, while at the same time avoiding any necessary correlation and/or incorporation of *Nu Afrikan Calendar*

[xx] Mbiti, *African Religions and Philosophy* [Doubleday & Co., Inc., 1970], pp. 19-36.

[xxi] Mazrui, *The Africans: A Triple Heritage* [Boston: Little, Brown & Co., 1986], p. 23.



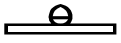

elements with or into any Euro-calendrical time-dated system, or systems, thereby giving full expression to black intellectual independence and freedom of thought, culminating in a true **Nu Afrikan time-dated perpetual calendrical system**.



HISTORY NOTES, PART 1:

EGYPT THE LIGHT OF THE WORLD AND
THE TRANSMISSION OF GENERAL KNOWLEDGE

There is no warrant for a contemporary claim that we are presenting a unique and original Nu African calendrical system inspired by and grounded in an ancient black intellectual tradition of creativity, originality and transmission and knowledge, unless we can show that such a tradition is part of the *materia ad setus* of the ancient black world and such an independent intellectual and cultural tradition actually existed and how it contributes too yet builds on the black foundational genius of our black past. Here in our history notes we want to show that the ancient Egyptians transmitted to the Western world all of the basic elements of science, philosophy, religion and culture first through the Greeks and then through the Arab-Moors, including the first world calendrical system by which the world is still governed today. We will show that the Egyptian Calendar existed as early has 4236 B.C.E., affirmed by the researches of the later Dr. Cheikh Anta-Diop (1974), world famous Senegalese Egyptologists and scientist, in his ***The African Origin of Civilization: Myth or Reality,*** (See p. 100), which is extant in its original hieroglyphic form as demonstrated in the work of Ankh Mi Ra (1995) in his ***Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher, A Guide to the Grammar of the Language of Kemet*** (See 110). Later in this work we will produce an *ectype* version of this ancient African calendar.

The second part of our history notes will show that even the very letters that we are using on this page (at least eleven of them) to describe the Nu African Calendar come from the African-Egyptian alphabet, as demonstrated by W. V. Davies (1987), Keeper of Egyptian Antiquities in the British Museum, in his ***Egyptian Hieroglyphs: Reading the Past*** (See pp. 60-61). Also see Martin Bernal (1987) where he states in his ***Black Athena,*** Vol. 1 that even the Greek language has an Egyptian origin mixed with Semitic elements. Bernal states "It is generally agreed that the Greek language was formed during the 17th and 16th centuries BC. Its Indo-European structure and basic lexicon are combined with a non-Indo-European vocabulary of sophistication. I am convinced that much of the latter can be plausibly derived from Egyptian and West Semitic. This would fit very well with the long period of domination by Egypto-Semitic conquerors (p. 21). We can demonstrate that the unilateral offering of the *Nu Afrikan Calendar* is warranted, because it is grounded in this tradition of creativity, novelty and attempt to resurrect that same ancient cultural tradition and practice of our black ancestors to give expression to their own conceptions of time. This black tradition of splitting time is put in the form of a contemporary a calendrical system and is derived from our historical past. This unilateral black national tradition is therefore well grounded in black history itself. We start by saying that no intellectual *hetep* offering  can be entirely

original, especially if one means by originality that a work, book, poem, film so spoke of, was developed full blown from the authors mind, as if the inspiration for these creative efforts sprang from the authors head, as **from the head of Athena, i.e. Isis**  or **Net = Nut** . It was said of this Kamau goddess that she was **born full-fledged into all knowledge of the arts and sciences** and that she was a **black female goddess** (See Martin Bernal (1987) in his ***Black Athena: The Afroasiatic Roots of Classical Civilization*** (pp. 52-53). If a claim to originality is made from this egoist perspective the author so saying is claiming that his or her creative effort and contribution was done without reference to or independent from the ideas and or concepts developed by many others who came before them. This is why we said *asante sana* to several black fundisha or teachers above. I, therefore, have tried to show that in the case of the **Nu African Calendar** no such claim is being made, even though there is a certain originality, inspiration and genius about the work for which I give full credit to the divine apprehension and appropriation of the human mind by the God of knowledge [See Daniel 1:17]. We say that no one can make this claim apart from the gift of God in cognitive communion with the mind of man and expect to be taken seriously. We have tried as best we can to recognize those fundisha, whose ideas were thought seminal for this work. All the works we have mentioned so far contain a combination of ideas or concepts derived from the works of others or are ideas and or concepts generally current in the authors time, no one knowing who first **did it, said it,** and or who **thought it**, i.e. thoughts, concepts and or ideas perhaps rightly consigned to what is called the **public domain**. Civilization has largely built itself up on ideas coming out of the **public domain of human thought** such that it can be maintained that ***"there is nothing new under the sun"*** [Ecclesiastes 1:9]. On the other hand even within this sphere of **public ownership of ideas**, i think many creators, writers, authors, etc. obtain undue fame, because they have failed to tell their readers that they do not stand head and shoulders with the really great original thinkers, but rather that their genius comes from standing on the shoulders of these intellectual giants whose minds have been momentarily *"Touched by the Finger of God!"*[31]We know that the basis for scientific study in euro-educational institutions was founded on the translation of Arabic texts containing so-called Greek philosophy, and mathematics in turn plagiarized from the black Kamau doctors, priests and professors of Ta-Mera (Ancient Egypt) and then much later after this knowledge was lost to the West in the so-called Dark Ages, was again developed by Black Muslim and Arab Muslim scholars in Spain and North Africa. The history of Moorish aspect of the transmission of Ancient black knowledge can be discovered in a number of works, including Stanley Lane-Poole's (1886, 1990) ***The Story of the Moors in Spain*** and the edited work of Ivan Van Sertima (1992) ***Golden Age of the***

[31]This whole divine inspiration thing that I have been discussing has little meaning within the context of a cynical humanocentric post-modern society that believes humans are the *whole show* (C. S. Lewis, in his ***Miracles, 1947,*** p. 17) = believe *anything you want* [in the natural world of existence] *but you are not permitted to believe in miracles*, that is, in the supernatural = above nature or outside nature or anything based on the *egoism of human reason or intelligence* outside yourself and your universe; a post-modern position that religious humanism would deny (William Jones). There is such a thing as divine source of knowledge providence under God's control that allows us to see how in the so-called *natural order* of things the knowledge we have was transmitted. And of course keeping in mind this overall divine providence we can speak of historical transmission of ideas strictly and purely from a histo-graphical point of view. God is not insulted by this as long as we know and acknowledge Him as being really in charge of man's destiny and final end; who is the God of History and the Only Reality that matters. History can therefore give a description of historical transmission of ideas its best shot with the recognition that history is really His-story and that He is the God of Our-story.




Moor. Of course postulating that the Greeks plagiarized Kamau i.e. Egyptian knowledge as the foundational origin for the *European Intellectual Miracle* of the Fourteenth Euro-Century, is not to say that the Moors = black Muslims from North Afrika and Arabia, who conquered and occupied Spain and parts of France from 710 C.E. to 1492 C.E. (807 K.S.E to 25 K.S.E.) 18 years shy of 800 years of African/Arab domination of Europe (a story yet to told in any form of media or art or theatre) did not make any original contributions to science, mathematics, and medicine, etc. and that everything that they produced or preserved in Europe came from the Ancient Greeks via the black Kamau intellectual elite. That would be far from the truth. However, we can say that the primary intellectual base and inspiration for the North Afrikan Moorish Renaissance, i.e. *Afrikan-Arab learning* that crossed and crisscrossed between Europe via Spain and North Afrika was the Kamau science and philosophy stolen initially by the Ancient Greeks in the Third and Fourth Euro-Centuries B.C.E. It is not too much to say that the core for what man knows today comes from the Black Man, called Kamau or Egyptian, forming the basis for a prior *Greek Intellectual Miracle*. The *miracle* consists (in both cases) of the enormous work produced by these white civilizations supposedly autonomously = *created independently of any other civilization or intellectual tradition* is nothing but historical fiction at best and is supported by the Western failure to admit the sources for these so-called intellectual miracles. If we accept that this claim to intellectual autonomy indeed is not true, we can go further and state that this plagiarized black knowledge conveyed as "Greek" philosophy and science, preserved by the North Afrikan Moors and black Arabs was again emulated and even outright plagiarized by so-called European intellectuals and academicians closely associated with the Moorish Civilization in Spain; a civilization that lasted for over 782 years, i.e. nearly eight *euro-centuries*. The conduit of this Moorish knowledge was the primary basis for the so-called European Renaissance (European Intellectual Miracle), whose loci (center) was Florence, Italy. European scholars and would be euro-scholars came to Moorish Spain to sit at the feet of black Muslim professors, like their ancestors the ancient Greeks sat at the feet of black Kamau professors in  Ta-Mera (Egypt. lit. "The Beautiful Land"). According to Bernal (1987) Greek students like Aristotle were highly influenced by Egyptian scientific wisdom and were in fact trained by other Greeks that had actually sat at the feet of black Egyptian professors and in some cases claimed to be followers of Osirian religion in order to be admitted to Egyptian colleges and temples. Bernal (1987) states:

> Aristotle was not only the pupil of Plato, he also studied at the Academy under Eudoxos of Knidos, the great mathematician and astronomer who is reported to have spent sixteen months in Egypt shaving his head in order to study with priests there. Aristotle was also heavily influenced by Herodotus on Egypt and was clearly fascinated by the country. Although at times he stressed the great antiquity of Mesopotamian and Iranian civilization, his considered opinion seems to have been that the Egyptians were the most ancient people. Aristotle was equally contradictory on the issue of diffusionism. At times he stated his belief in independent invention by different cultures, but at others he argued that the Egyptians had created the caste system and hence 'Egypt was the cradle of mathematics because the caste of priests were given great leisure. According to him, the priests had invented the *mathematikaitechnai* (mathematical arts), which included geometry, arithmetic and astronomy, which the Greeks were beginning to possess. In fact, his admiration for Egypt

> went beyond that of Herodotus in one respect. Where Herodotus believed that the Egyptians had developed geometry, the key science, for practical reasons – to measure land after landmarks had been washed away by the Nile Flood – Aristotle maintained that it had been developed theoretically by the priests. . . . Amongst many other things Aristotle was, of course, the tutor of Alexander the Great. With the extraordinary Macedonian conquest of the Persian Empire in the 330s BC, there was a great surge of Greek interest in all Oriental civilizations, and especially in that of Egypt. It was in the years immediately after the conquest that the Egyptian priest Manetho wrote a history of Egypt in Greek in which he set out the scheme of 33 dynasties which remains the basis of the historiography of Ancient Egypt.[32]

European students took their knowledge gained from black Muslim professors (like Greeks had earlier taken it from black Egyptian professors and priests) back to their own countries to breathe life into a Europe, which had succumbed to an **intellectual dark age** in the 11th Euro-Century C.E., and that had followed the demise of the Roman Empire in the 6th Euro-Century C.E. Sometimes these European students gave credit where credit was due i.e. to the black Muslim professors, but as will be shown below, more times than not they presented Moorish scientific and philosophical ideas as their own and even represented whole works of these black Muslim professors as their own. Just like their kith and kin, the Greeks, they literally stole and called their own that which they could not originate by themselves in order to rebuild and remake Moorish Europe into their own image. And of course, stealing other people's land and or ideas has never been a particular problem for the White Man. This indictment of the White Man was even stated by Moorish contemporaries of these Euro-plagiarizers. One such complaint was made by the Moorish scholar Ibn Abdun in his *Seville Musulmane* ("The Muslims of Spain") written in the 12th Euro-Century. Ibn Abdun stated:

> Books of science ought not to be sold to Jews or Christians, except those that treat of their own religion. Indeed, they translate books of science and attribute authorship to their co-religionist or to their bishops, when they are the work of Muslims. [xxv]

It should be noted that during this time there was a European cultural movement among Spanish Catholics to emulate everything transmitted via the North Afrikan Moorish cultural and scientific conduit, including a scramble to be seated at the feet of North Afrikan Moors and Arab scholars. Even a school of Spanish Catholics called Mozarabs tried to emulate the customs, manners, language and even the dress of the North Afrikan Moors. These Spanish Catholic "hippies" of Moorish culture had a great impact on the European culture. This "Great Awakening" among Europeans finally led to exploration of other lands once the Europeans freed themselves from Moorish domination in Europe (1492) and thereafter. These explorations included Africa, which eventually led to Trans-Atlantic Slave trade (beginning in earnest around 1517 with the signing of the

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[32] Martin Bernal (1987). *Black Athena: The Afroasiatic Roots of Classical Civilization.* Vol. I. *The Fabrication of Ancient Greece 1785-1985*. New Brunswick, New Jersey: Rutgers University Press.

[xxv] **Sawa**, p. 221. Also read Pimienta-Bey's aforesaid cited essay beginning with his, "Areas of Expertise Among Andaulsian Moors" through the, "Moorish Impact Upon Italian Kingdoms" ending with his, "France and the Influence of Moorish Erudition", pp. 211-239. I am quite sure that the Afrikan and Nu Afrikan reader of these essays will come away with a different idea of where the White Man got the foundations of his extensive scientific knowledge so marveled by his black intellectuals under the spell of *Teutonic Captivity*.




Asiento, a so-called legal document to capture black people from Africa by the Spanish monarch), and then later to colonial domination of the American Continent (North and South) along with its islands off the mainland. The preference for Moorish knowledge, culture and science over anything European in the eyes of young European scholars can be seen in the complaint of a 9th Euro-Century Spanish Catholic, who stated:

> Alas! All talented young men know only the language and literature of the Arabs and read and assiduously study Arab books. If somebody speaks of Christian books, they contemptuously answer that they deserve no attention whatever. Woe! The Christians have forgotten their own language, and there is hardly one among a thousand to be found who can write a friend a decent greeting in Latin.[xxii]

The impact of the North Afrikan Moors and Arabs on Europe was therefore substantial in some regards permanent. The European Intellectual Miracle (based on borrowed/stolen ancient black knowledge) was more than just a superficial cultural imitation of a superior civilization. This desire to know what the black man knew culminated in Europeans all over the West European Continent beginning the serious work of formulating and founding their own academies and universities based on the extraction of black scientific knowledge, i.e. *materia medica*, mathematical and philosophical, etc. gained from the Moors via the establishment of European scholarly institutions, dedicated to the sole purpose of translating the works of the Greek philosophy and science embedded in Arabic texts. There were schools of European translators of Moorish works all over Europe, translating these works into Latin, Italian and even vernacular French, but it was the Catholic King Alfonso X (ME265 K.S.E./A1252 C.E.) who turned out to be the greatest patron of European scholars engaged in translating Moorish scientific and philosophical texts that of course owed a great debt to ancient Greek Intellectual Miracle founded on Ancient Egyptian philosophy and science.

Although Alphonso X was perhaps the greatest patron, he was not the earliest of the patrons of European translators. The development of these schools of translators supported by generous patrons took on an international flavor. A French national, Archbishop Raimundo of Toledo, i.e. Raimont de Sauvetat (ME392-365 K.S.E./A1125-1152 C.E.) began this process by setting up and patronizing a school of translators. However, Spanish and French patrons of serious scientific Moorish works were not the only Europeans interested in these scholarly Moorish works. Other Latin Euro-nationals such as the Italians were also at work. One Italian by the name of Plato of Trivoli was responsible for the translation of the Moorish treaties he published as *Liber embadorum* (ME372 K.S.E./A1145 C.E.). This treatise discussed trigonometry and the mathematical processes of mensuration; subjects virtually unheard of from any European source during this period of history and certainly far advanced of anything Europe understood at the time.[xxiii] If the Nu Afrikan readers can place him or herself in the history of those times they will literally see a Europe starved for knowledge and sucking it up from a very specific font of knowledge, the primary owners of which were the black professors of North Afrika. [xxiv] But as we have demonstrated above the Europeans

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[xxii] Quoted in Jose V. Pimienta-Bey, "Moorish Spain: Academic Source and Foundation for the Rise and Success of Western European Universities in the Middle Ages", ***Golden Age Of The Moor***, ed. by Ivan Van Sertima [Transaction Publishers, 1992], p. 197.

[xxiii] **Sawa**, p. 221.

could not just settle for honest intellectual effort to gain knowledge, which was freely given by the Moors. Even though the Greeks had a harder time getting primary knowledge from the Egyptian priests unless they curtsied to Egyptian Osirian religion, they likewise had the desire to steal Egyptian knowledge and represent it as their own. The ancient Jewish historian Flavius Josephus (37-100 C.E.), who was born five years after the death of Jesus Christ and lived during the entire period of the Early Church, the Apostles, and the writing of the New Testament, wrote the *Antiquities of the Jews*. In this work he charged the Greeks with stealing, plagiarizing and calling their own the scientific and philosophical knowledge of many ancient nations, including the teachings and writings of the black Kamau professors of Ta-Mera. [xxvi] Like any Jew of their faith would, given their belief

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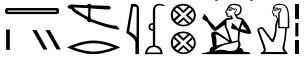
[xxiv] **Sawa**, 206.

[xxvi] It is to be noted here that the Kamau People so-called Egyptians never, but never, called their land "Egypt". The Nu Afrikan reader must imprint this fact upon their mind. The word **Egypt** was derived from the Greek word **[Aigyptos]**, which the Greeks derived from the Kamau name for the City of Memphis = Het-ka-Ptah = House of the Double of Ptah [See E.A. Wallis Budge, *The God's of the Egyptians*, vol. i, p. 512]. The land of the Kamau was called Ta-Mera. The meaning of **Ta = ground, land, earth, world, soil, dust**, while the word or name **Mera** has the same root as the Kamau word **Meruti = beloved**, and **Meri = lover, friend**, so that taken together **Ta-Mera = Land of the Beloved [of God]** signifying that the Kamau thought of themselves as a Holy Nation of People from which the Jews got the idea to call themselves the **Chosen People of God** used to great effect in building their nation [See Budge, **An Egyptian Hieroglyphic Dictionary**, vol. i, p. 310]. The Jews themselves in the prophetic writings admit that while they were God's *inheritance = Chosen People*, the Kamau = black people were actually *God's People*, and the Assyrians His handiwork. In God's eyes Israel was only the *third blessing on the earth*. The Kamau were considered by God as the *first blessing on the earth* and Assyria the *second blessing on the earth*. This all seems incredible given the centrality that Judaism has given itself in God's eyes, and in the same regard they are held by Christians in relationship to God. Nevertheless, this is not the message that is given to us by the Jewish prophet Isaiah. He states:

> In that day there will be highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The Lord Almighty will bless them, saying, "Blessed be Egypt **my people**, Assyria **my handiwork**, and Israel **my inheritance** (Isaiah 19:23b-25, NIV).

The Kamau People of Ta-Mera never called themselves Egyptians. They called themselves  **Kamau = Kammau = Black People.** The word **Kam = Kami = Kamit** means **to be black** or **a black thing**, which color is represented by the hieroglyphic picto-graph of a charred piece of wood that has been blackened by fire. Euro-scholars (including E. A. Wallis Budge) say that this hieroglyphic picto-graph represents an alligator's tail. Of course Cheikh Anta-Diop has shown that this is quite false and a purposeful misrepresentation, i.e. outright lie on their part. See *Great African Thinkers*, vol. 1, pp. 46-47, ed. by Ivan Van Sertima, which includes Diop's essay on "The Egyptians as They Saw Themselves." Euro-scholars try to hide the fact that **Kam = Black People**, by always omitting the determinative for people behind the word Kamau, putting instead the determinative for country, which is a circle with an **x** in the middle, that is,



(maybe a loaf like the European **hot cross bun** eaten during the Lent Christian season) trying to give it the meaning of **black country**, when in fact omitting the determinative for people from the word **kam** itself is the give-away that they are trying to distort the truth that not only the Kamau thought of themselves as a black people, but that they also thought of their gods as being black like themselves [See Budge, *An Egyptian Hieroglyphic Dictionary*, vol. ii, p. 787]. Euro-scholars then go further to hide the truth that the Kamau called themselves black by giving the name of the country the determinatives for both people and country behind the root word **mera**; trying to make that mean the country of the ,  **Ta-Merau**, i.e. the "Egyptians", "the people of the land of the Nile-Flood" thus calling the Kamau People by the name for the land signified by the word Ta. In other words to keep from identifying the color black with the people of Ta-Mera, they have taken the name of the people and gave that name to the land, i.e. **black land**, and have taken the name of the land and gave that name to the people [**Sawa**, p. 815]. Since they have backed themselves into a corner on this, they have taken to using the name **remit = rem** for the name of the Kamau People, but as the reader will see this will not help them in the least, for the root word **rem** means both **mud** and **people, i.e. mankind = beings created from the black celestial ooze of Nu = Hu [the spiritual mixture of an inert**




that all history and even the creation of the world began with the genealogical history of the Hebrews, Josephus attributes the source of Kamau knowledge of mathematics and the science of astronomy to Abraham, the Father of the Jewish and Arab Nation. However, Abraham is not the Father of the Hebrew Nation. Moses, the black Kamau Osirian priest of Ta-Mera is the Father of the Hebrew Nation, who used the oral history of Abraham he perhaps discovered among the Hebrew slaves who needed such a tradition to survive the ordeal of enslavement. Moses began his written history of these people with the oral history the people already knew and creatively weaved this oral history in with their current experience of slavery in Egypt. He engaged in this creative writing as a means to build a national history for Hebrews slaves. This aim can be easily seen in Genesis 15, where Moses writes that Abraham in a dream hears God say: *"Know for a certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."* (Genesis 15:13-16, NIV). Abraham (as a real personage, adopted in the oral history of the Hebrews as their Father) was in fact a mixed Afroasiatic born in the "Ur of the Chaldees" (Genesis 11:31) and was likely a mixed blood of black Dravidian and Mongoloid Sumerian origin.[33]

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watery mass called the tears of Ra, and black earth] of course making the Kamau People again, even with this word call themselves **Black People = Mud People = The People or Mankind Made From Mud.** See **Sawa**, vol. i, pp. 423-424, Genesis 2:7.

[33] It should be noted that there is no independent documentation for the story and life of Abraham (2006-1859 B.C.). It was Moses, the black Egyptian liberator of the Hebrew slaves who wrote the story Abraham beginning in chapter 12 of Genesis. It is likely that Moses took down the story of Abraham from the oral history of the Hebrews for two reasons. First, he used it as a means to give the Hebrew slaves a written history as part of his nation building program and bid for Hebrew self-determination under the oppressive rule of the Pharaoh's from whose royal court he had become estranged. The story of Abraham therefore did not exist as written history before Moses wrote it down in the Sinai sometime after he liberated the Hebrew slaves from their oppressors in about 1450 B.C. Secondly, Moses was so estranged from the royal Egyptian court that he gave himself a Hebrew identity and then later connected his family line with that of Abraham, so that *the story of Abraham becomes the story of Moses family*. The adoption of a Hebrew identity and family line would both legitimize his leadership over the Hebrew slaves, while giving them a national identity, sorely needed by all oppressed people. The evidence for this is the Bible itself and independent ancient Egyptian documents provided by Josephus. Moses establishes his Hebrew identity and his Hebrew priestly line of descent in chapter two of Exodus, indicating in verse one that he was the son of a Levite man and woman (Exodus 2:1). On the orders of Pharaoh, he along with other "Hebrew" babies was to be killed. His mother put him in the Nile river, where he was found by Pharaoh's daughter and raised in Pharaoh's court as her "adopted" son. Moses makes a point of describing the beginning of his estrangement from Pharaoh's court while establishing further his Hebrew identity. He writes in Exodus 2:11-11 that:

> One day, after Moses had grown up, he went out to where *his own people* were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, *one of his own people* [my emphasis]. Glancing this way and that and seeing no one, he killed the Egyptian and hid him in the sand. The next day he went out and saw two Hebrews fighting. He asked the one in the wrong "Why are you hitting your fellow Hebrew?" The man said, "Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses afraid and thought, "What I did must have become known." When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well [NIV].

Moses wrote the story very well up to this point, but made a Freudian slip that he was a black Egyptian and so continues his story line in Exodus 2:16-19, stating that:

> Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their

Moses had to creatively mix the oral history of the Jews with their current situation to demonstrate that what he was doing to save them from Egyptian bondage was foretold by their so-called Hebrew ancestor Abraham. They had to know this in order to believe him and they had to believe in order to want to become a new nation under the covenant of Yahweh that Moses provided them through the Ten Commandments, the second pillar (or institutional structure) he used for Hebrew nation building. This is a classic national building technique to establish a written history for a enslaved people who for 400 years held on to a vague notion of one of their heroic ancestors and provide ex-slaves with an All-Powerful God that could and would deliver them from enslavement and make them a free people. Of course, Moses also weaved his own family Abraham's, including being a member of the Levite tribe (through his father's line of descent) and more importantly establishing the priestly-line and elder brother of Aaron; the Aaronid family line (i.e. high priests of the Hebrew). Both Elisabeth the mother of John the Baptist, and Mary the mother of Jesus belonged to this priestly line of descent; demonstrating that both John the Baptist and Jesus Christ were members of the Aaronid family of high priests, and belonged to the Levite tribe and not the Tribe of Judah, *according to the flesh* (See Luke **1**:5-7; 34-37; **3**:23-37 for biblical proof of these assertions that Jesus was *according to the flesh* an Aaronid in order to be *our High Priest* and

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> fathers flocks. Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock. When the girls returned to Reuel [Jethro] their father, he asked them, Why have you returned so early today?" The answered, "An ***Egyptian*** [my emphasis] rescued us from the shepherds. He even drew water for us and watered the flock" [NIV].

In this story we see Moses connecting himself with the family of Jacob, a descendent of Abraham, through one of Jacob's son's Levi. It is through Levi that the Levites claim their priestly line of descent, one of whom was supposed to be Moses' father. Next, we see Moses on the run from Pharaoh and he let it slip in the story that he really is an Egyptian and not a Hebrew. This would make Moses an African Egyptian priest and not a Hebrew with a priestly lineage, as he was trying to claim for himself. We note here also that he ends up saving the daughters of a Midianite priest, Jethro, who later becomes Moses mentor and advisor. Moses establishing his descent as a priest and a trained one at that under the mentorship of Jethro is more important than the reader of this Exodus text would suspect. Moses not only needed a Hebrew identity direct through the line of Abraham, but he needed to show that he had a right to the priestly office of the Levites, in order to claim the spiritual leadership over the new Hebrew nation he was founding. This, black Egyptian, Moses founded the Hebrew nation and not Abraham, which is the contrary perspective from which all Christian scholars continue to write. The story of Abraham does not begin 2166 B.C. but in 1450 B.C. with Moses. Moses seals his Levite priestly line of descent and the power and control over the Hebrew slaves through his Levite and Aaronid family in Numbers 3:1 through Numbers 10:10. The account begins in 3:1 stating: *"This is the account of the family of Aaron and Moses at the time the Lord talked with Moses on Mount Sinai"* [NIV]. The Egyptian records available to us make it clear that Moses was an Egyptian and also an Egyptian Osirian priest at that. Moses well understood from Hebrew oral traditions held by the Hebrews slaves about Abraham that genealogical descent from his line was of utmost importance. Moses being an Egyptian priest also understood the importance that the Egyptian priesthood held in Egypt for power and authority. He needed to retain this functional priestly identity while assuming a Hebrew ethnic identity. Moses would use both identities to build the Hebrew nation around the story of Abraham, the Aaronid priesthood, and Yahweh (i.e. the moment the Hebrew national God, who turns out to be the Creator of the whole world, and its Sovereign Lord, giving the Hebrews preeminent authority to execute God's judgment on the Canaanites, when the time came, the divine authority for conquest ingeniously built into the national history, because the new nation needed a homeland, as well, and divide authority to take it from another people, who had violated the moral laws of God). What does the Egyptian record say about Moses? Josephus, the Jewish historian preserves the record for us. Josephus preserves for us the record of the Egyptian historian Manetho, who wrote the history of dynastic Egypt shortly after Alexander, the Great (protégé of Aristotle) invaded and conquered Egypt. Manetho gives us both the ethnic origins of Moses, as well has the fact that he was an Egyptian Osirian renegade priest that liberated the Hebrew slaves and created for them the sacred laws that govern their nation. Manethos states (as quoted by Josephus) that:

> It was reported that the priest, who ordained their polity and their laws, was by birth of Heliopolis [On of the Bible, and Anu of the Egyptian texts]; and his name Osarsiph from Osiris, who was the god of Heliopolis; but that when he was gone over to these people, his name was changed, and he was called Moses [Josephus, "Flavius Josephus Against Apion," *Antiquity of the Jews*, p. 618].




therefore a member of the Tribe of Judah (heir to the throne of David) *only because* Joseph was a member of this tribe, who in fact (according to Scripture) was not his father *according to the flesh*. Moses himself was an Osirian priest as demonstrated in Joseph. Moses carefully gives Abraham a black origin as being born in Ur, one of the great cities belonging to the Sumerians (the Su-Meru People), perhaps cousins of the Egyptians (the Ta-Meru People).[34] Ur of the Chaldees is just one of the cities belonging to the Sumerian Empire and they were thought to be mixed black and yellow people, that is, Asiatic. The black historian Du Bois states that Sumerians were of mixed origins and the black Dravidians among them were called "black heads (See W. E. Burghardt Du Bois, *The World and Africa* (New York: International Publishers, 1946), p. 98). Josephus in *Antiquity of the Jews*, Book 1, Chapter 8, infers that Abraham was a Chaldean (Sumerian, p. 33), and later states that the Hebrews were called *sooty heads*, that is, "black heads" by the ancient historian and poet Cherilus, Book 1, "Flavius Josephus Against Apion," (pp. 614-615). It can be inferred from these bits of history that both Abraham and the Hebrew Jews are Afro-Asian people, members of the Hamitic race like their cousins the Egyptians. (See Genesis 10, containing the "Table of Nations" and Rev. Walter Arthur McGray's (1990) *The Black Presence in the Bible and the Table of Nations, Genesis 10:1-32*; C. McGhee Livers' 1999), *Biblical History of Black Mankind,* Chapter 9, "Noah's Three Sons: Jepheth, Shem, Ham"). Moses gave a clue but yet hid Abraham's ethnic and even priestly identity in his name, where Abraham becomes the Father of the Nation of Israel, set aside as a Holy Nation of Priests by God. In Genesis 17:5 God changes Abraham's name from Abram = "Exalted Father" to Abraham = "Father of a Multitude" or "Father of Many Nations," according to meaning given to it by Moses and other biblical writers and translators since that time. However, the Hebrew word itself betrays the true meaning of Abraham's name. The Hebrew name is אחבורוהמ = **Ab + ra + kham** (where *Ab* = Father + *Ra* = Hidden One + *ham* = Burnt People (Hamites). The name can be translated as "Priest of Ra, Father of the Black People". The name *Ab-Ra-Ham* appears to be Egyptian in origin and its use its circumlocution from the name **Abram** (probably Sumerian in origin) makes sense if Moses was an Osirian priest trying to create for the Hebrew people a national identity as a holy nation associated with the unknown God of Heaven and Earth, denying their black identity with the black Egyptians, but affirming their black identity with Abraham from Ur of the Chaldees. Ur was one of the great cities of the Sumerians and Dr. W. E. Burghardt Du Bois declared that the Sumerians were made up of Negroid Dravidians and Mongoloid Sumerians. Du Bois states:

> The development in Mesopotamia in the valley of the Tigris-Euphrates, which flows into the Persian Gulf and thence to the Indian Ocean, is striking. Before the year four thousand B. C. there is evidence that Negroid Dravidians and Mongoloid Sumerians ruled in southern Asia, in the Asia Minor, and in the valley of the Tigris-Euphrates. Negroids followed them under

[34]The term "Sumerian" is actually an exonym (a name given by another group of people), first applied by the Akkadians. The Sumerians described themselves as "the black-headed people" (sag-gi-ga) and called their land Ki-en-gi, "place of the civilized lords". The Akkadian word *Shumer* possibly represents this name in dialect. The Sumerians, with a language, culture, and, perhaps, appearance different from their Semitic neighbors and successors are widely believed to have been invaders or migrants, although it has proven difficult to determine exactly when this event occurred or the original geographic origins of the Sumerians. Some archeologists have advanced the notion that the Sumerians were, in fact, local to the Mesopotamian plains. Others suggest that the term 'Sumerian' should only be applied to the Sumerian language, positing that there was no separate 'Sumerian' ethnic group. Sumerian itself is generally regarded as a language isolate in Linguistics because it belongs to no known language family, as compared, for example, to Akkadian which belongs to the Afro-Asiatic languages.

Sargon, and Sargon boasted that "he commanded the black heads and ruled them."[35]

In Egyptian or Kamau hieroglyphics the word Ab , that is, "Father", translated the same way as the Hebrew אחב= "Ab" in Abraham's new name. Instead of giving the morphology of Abraham's name as **Ab-Ra-Ham** as the Hebrew clearly suggests, biblical scholars obscure the true meaning of the term by breaking up the morphology elements as **Ab-Rah-Am**, knowing that **"Am"** in Hebrew means "people or nation." With that word they are able to say that Abraham is the "Father of many nations," of course never explaining what the morphological element **"Rah"** means. But the Hebrew morphology broken up this way hides the fact that Abraham is compound Egyptian or Kamau word used by Moses, who certainly as an Osirian priest, knew Egyptian hieroglyphics and Hebrew, as well. Biblical translators therefore try to escape the true meaning of Abraham's name as given by Moses and obscure "Ra" in his name (because it is too close to the meaning of Egyptian "Ra" the name of the Creator God of the Egyptians) and so substitute the morphological element "Rah" (which element makes no sense). If they did the morphology divisions correctly, they would be forced to betray Abraham's ethnic identity as a black man, who is "Father of Black Jews" or "Father of Black Hebrews." How so? Josephus in "Flavius Josephus Against Apion," states in the *Antiquities* that:

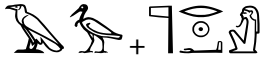
> Cherilus also, a still ancienter writer, and poet, makes mention of our nation and informs us that it came to the assistance of king Xerxes, in his expedition against Greece; for in his enumeration of all those nations, he last of all inserts ours among the rest, when he says: "At the last there passed over a people, wonderful to be beheld; for they spake the Phoenician tongue with their mouths; they dwelt in the Solymean mountains, near a broad lake: *their heads were sooty; they had round rasures on them: their heads and faces were like nasty horse-heads* also [my emphasis], that had been hardened in the smoke." I think, therefore, that it is evident to everybody that Cherilus means us, because the Solymean mountains are in our country, wherein we inhabit, as in also the lake Asphaltitis; for this a broader and larger lake than any other that is in Syria: and thus does Cherilus make mention of us.[36]

Now if you construe the penult morphological [second] element in Abraham's Hebrew name as "Rah" in order for the ultima morphological [third] element to read "Am" for "people" or "nation" then "Rah" would lend itself to Josephus' ethnic identification of the Hebrews as black people, identified by their sooty heads and faces that looked like *nasty horse-heads*, e.g. black horse faces and black horse manes of hair, for morphological element of "Rah" is in the Hebrew word רָמָה; ra'mah, meaning "horses mane that waves, vibrates or is quivering," so to speak. This would indicate that Abraham then is the "Father of sooty looking people that have heads and faces like horseheads of hair that have been *hardened in the smoke."* Abraham would then be the "Father of Sooty People" whose faces and hair looked like smoke," that is, a group of black Hebrews or black Jews. I am sure the biblical translators did not mean to lead those of us who understand both Hebrew and Egyptian in this direction, but God embedded this knowledge within these languages. However, the translators cannot have it both ways, using the historical derivation of

[35] W. E. Burghardt Du Bois, *The World and Africa: An Inquiry into the part which Africa has played in world history.* New York: International Publishers, 1965.

[36] Josephus, *"Flavius Josephus Against Apion,"* ***Antiquities of the Jews,*** **pp. 614-615.**




Abraham's name. Moses, however, gives the name its Osirian theological meanings as we began above, by hiding Abraham's Egyptian name in Hebrew morphology, that only an Osirian initiate would know the meaning. This is how we will proceed in order to decode what Moses was trying to tell those who have a need to know about their Black Hebrew heritage. As above, the Hebrew word MhArAb4xa= Ab + ra + kham. The next morphological element in Abraham's name will show that Moses wants to describe Abraham, as the Father of a holy nation of priests and avenger of God on sinful mankind. He in fact wants them to serve the same God that Moses, as an Osirian priest serves,that is, Osiris-Ra (i.e. Osiris-Neb-ankh "Lord of Life"; Osiris-Neb-er-tcher "Lord, Almighty"; Osiris-Neb—tchet "Lord of Eternity"; Osiris-Khneti-Amentt "Lord of the Hidden Place" and Osiris-Sa "Shepherd of the Sons of God" or Amen-Ra = the "Hidden God, " the "Neter-ua," God-One.[37]All of the above Egyptian theological meanings in the Yahweh Religion Moses constructed for the Hebrew ex-slaves are implicitly connected with the Egyptian god Osiris-Ra, as seen in the morphological element Ab-Ra-Ham's name, that is,  "Ra", Egyptian. According to E. A. Wallis Budge, this name has the same meaning as Hebrew רֻשׁ,as the Hebrew morphological element in the Hebrew word רָמָה**ra'mah**, given above, and refers to the Sun-God, or the Great God.[38] Abraham's name as given by Moses has the two Egyptian morphological elements derived from the Hebrew as;  **Ab + Ra**, "Father of the God." This Egyptian/Hebrew phrase has the same designation and meaning as given by the Yoruba when they describe a *Doctor of Religion* of Olorun as "Baba-Lowa" or *"Father of the Religion of Olorun."* So far Moses has described Abram's (i.e. Father of the Nation) first name before God changed it as *"Father of the Religion [of the God]".* In Genesis 17:1-5, after thirteen years of going where God told him to go, and being ninety-nine years old, God changes Abram's name and adds the last morphological element, to show that Abram had been fully initiated into the religion of the Hidden God, and under His covenant and covenant promises as Abram's great future reward. Abram had now past all of the tests of the initiate into the Osirian religion from the perspective of Moses, who wrote the story, again around 1450 B.C. at Mount Sinai in the midst of liberating the Hebrew slaves, and in preparing them as a holy nation in a new home (the Promised Land) along with a new national identity under God. Moses tells the following story:

> When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God Almighty; walk before me and be blameless. I will confirm my covenant between me and you and will greatly increase your numbers." Abram fell facedown, and God said to him, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you father of many nations [NIV].

Again, the use of "Am" for many nations (i.e. a multitude of peoples) obscures the fact that in the ultima of Ab-Ra-Ham's new name is embedded the Hebrew word "Ham" and the Egyptian

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[37] See E. A. Wallis Budge, ***An Egyptian Hieroglyphic Dictionary***, Vol. I (New York: Dover Publications, Inc., 1978), pp. 52, 86-87, 403, 418.

[38]**Sawa**, p. 418.

word "Kham" designating the people Abraham would be father of as **a multitude of black people, *who like Abraham are to be a holy people of faith to God Almighty.*** This initially would be the **black Hebrews** or **black Jews** as we described above, but later to include an innumerable world population of **black people of faith**. How so? In Hebrew the word Cham means "hot" like in "burnt" [e.g. Ethiopians as "burnt faces"]. Ham would be the Father of all of the "burnt faces" or southern peoples in the so-called ancient Middle East and Africa, including the Canaanites (the only black people that God had to destroy for their wickedness by means of the holy black nation of Hebrews) in the Promise land later taken over by the black Egyptianized Hebrews, later to take the name "Jews" from the tribal clan Judah. According to definitions in BibleWorks 4, the word "Ham" is a Hebrew collective term for the burnt face people of Egypt, as well.[39] Rev. Walter Arthur McCray in his ***The Black Presence in the Bible and Table of Nations,*** *Genesis 10:1-32* says that the Hamitic Black/African Genealogical Line of Ham is "Cush" [Nubia = Northern Ethiopia = Southern Chem or Kemit], Mizraim [Egypt], "Put" [Southern Arabia and South-East Ethiopia], and Canaan in the Promise Land.[40]The Egyptian derivation of the last morphological element in Abraham's name, which God gave him in Moses' account, elevates him to "Doctor of the Religion of the Hidden God," which took 23 years of initiation and experience, from his age of 76 to the age of 99 years old. The morphological element is "Ham" or "Kham" or "Kam" = , "to be black", or "Kam-t" = , for "being black" or a "black thing." At first there is no indication what the black thing is until you understand, according to Budge that the ideographic determinative for "lock of hair" [] means also "color" or "complexion." Color could be applied to either man or animal, but *complexion* is a human designation or trait for skin color. That being the case the "black thing" being described by complexion in Abraham'sname are definitely people who are black or dark in complexion. God therefore, as understood through Moses' black Uni-Theology as an Osirian priest, hid Abraham's name and purpose in the Egyptian morphology by encoding it in Hebrew, knowing full well that the future initiates of the "Religion of the Hidden God" would someday understand that Moses was describing **Ab-Ra-Ham** as the **"Father of the Religion of the Hidden God of the Black People of Faith."** Now we know why Moses brings Ab-Ra-Ham in his narrative down to Egypt, so Abraham could finish his initiation into the **black Old Time Osirian Religion** (from which both Judaism and Christianity are derived in terms of their doctrines of God, the Horus Christ, the Resurrection, Doctrine of Heaven and Hell, the Lake of Fire, and the Trinity). This is likely why Moses begins Abraham's story in Sumer = Ur of the Chaldeans [Genesis 11:31], and later passed up both Heran in Syria as his permanent and strangest of all "passed through" Canaan the very land promised by God in order to do so. Why did Moses write the story of Abraham, so he had to go to Egypt?[41]

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[39] BibleWorks Supplemental CD in *BibleWorks 4: The Premier Biblical Exegesis and Research Program* (BibleWorks, LLC, 1999).

[40] Rev. Walter Arthur McCray, ***The Black Presence in the Bible and the Table of Nations, Genesis 10:1-32***, Vol. 2. (Chicago, Illinois: Black Light Fellowship, 1990), p. 76.

[41] We note here that Jesus Christ probably ended up in Egypt within God's providence for the same purpose of initiation in Egypt as did Abraham. This would have to occur before he could begin his ministry of salvation among the Jews of his day, so that the Scripture which states, "Out of Egypt I called my son," [Matthew 2:15, NIV] could be fulfilled. The fulfillment would be the Old Testament prophesy, "When Israel was a child, I loved him, and out of Egypt I called




my son," [Hosea 11:1, NIV]. In the New Testament, Jesus Christ goes down into Egypt as a two years old baby boy [Jesus born around 6 B.C. E., which is based on Herod's reason for killing the baby boys in Bethlehem two years old and under based on when the Maji from the East saw the star that led them to the Christ child in a house in Bethlehem, Matthew 2:16-18, calculated from Herod's death in and around 4 B.C.E.]. Jesus does not appear again in person until he is twelve years old, that is*, lost and found* by his parents, while sitting at the feet of Jewish doctors of the Law and scribes, both asking them questions and answering their examination questions [Matthew 2:13-23; Luke 2:41-50]. How was Jesus able to stand as an auditor or student being examined by the Jewish doctors of the Law of Moses? It was because he already had sat at the feet of the Doctors of the Osirian religion in Egypt before returning with his parents from Egypt to Israel, sometime after the death of Herod in 4 B.C.E. Cheikh Anta-Diop in his classic work ***Civilization or Barbarism: An Authentic Anthropology*** (1981) says that "Moreover, Christ, in his youth, took a trip to Egypt where he was initiated into the mysteries," [p. 336].

Jesus returned to Israel when he was a lad, somewhere between the ages of 4 and 12 years old. This was sometime after the Angel told Josephus that Herod was dead, that is, sometime during the rulership of Herod's son Archelaus over Judea, that is, from 4 B.C.E. to 6 C.E., depending on when the Angel told Joseph that Herod was dead and his discovery that Archelaus was ruling in Herod's, his father's place [Matthew 2:19-23]. Extra-biblical historical records show [Josephus, *Antiquities,* See Book 17, Chapters 8, 9-13, pp. 366-375] that Archelaus was disposed by Caesar in 6 C.E. because of complaints by the Jews. Since Jesus was born in 6 B.C.E. two years before Herod's death, and was taken to Egypt by his parents because his life was being threatened by Herod, who died in 4 B.C.E. (close to March 13th, 4710 of the Julian Calendar, the year of the eclipse of the moon, according to Josephus , *Antiquities*, p. 365) it is possible that Jesus return could have been anywhere between 4 B.C.E. and 6 C.E. The length of time from 6 B.C.E. to 6 C.E. is exactly 12 twelve years when Jesus is found in the temple with the Jewish doctors of the Law of Moses, that is, in the year Archelaus was disposed, and the last possible threat against his life from member of Herod's family eliminated. Jesus' stay in Egypt was at least 2 years according to Matthew's account. However, it could have been another six to eight years since there is no biblical data on when the angel of God actually contacted Joseph about Herod's death. All the account says is that Joseph got up and went back to Israel and apparently on his way to Judea, he was warned in a dream that Herod's son Archelaus was ruling in his father's, that is, Herod's place. Joseph therefore went to Nazareth out of the jurisdictional reach of Archelaus. If Jesus stayed in Egypt from age two to about twelve, he undoubtedly got the beginnings of an Egyptian education and considering how youth were educated in the Ancient East, he could have been sitting at the feet of Osirian theologians for at least six of those years as a novice in the Religion of the Hidden God, as was his ancestor Abraham in the story of Moses given in Genesis, beginning at chapter 12.

In fact we have it from an ancient Greek philosopher, Celsus, who wrote a book called the ***True Doctrine***(170 C.E.), some 137 years after the death of Jesus, but nevertheless an apology against the account of the early Christian church, suggesting that Jesus' father was actually **a black Roman soldier by the name of Panthera = the Black Panther**, and that his mother Mary ended up in Egypt on the run from Joseph and certain death by stoning for her adultery. This story of course runs counter to the Matthean account but it is important and cannot be merely ignored in order to maintain the biblical orthodox view of Jesus' birth, because it is an extra-biblical source and testimony to the very fact that Jesus was a historical figure, irrespective of the veracity of the account itself. Theologically the account denies the doctrine of the virgin birth, and therefore would offend and disturb Christians (who read Celsus) in respect to the truth of traditional biblical account. What is important for our study of the historical Jesus here is that Celsus mentions that *Jesus grew up in Egypt*, became a hired worker as a young man, and apparently acquired his miraculous powers from what he learned from Egyptian priests and "there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit because of the powers, and on account of them gave himself the title the Son of God" [Robert L. Wilken, *The Christians as the Romans Saw Them* (New Haven: Yale University Press, 1984), 109]. Here we are not interested in the theological import of this claim but in the chronology, purpose and duration of Jesus stay in Egypt. The Matthean account would suggest that from about twelve to thirty years old, that is, about eighteen years, Jesus spent the time (the so-called missing years) studying the Old Testament Hebrew Bible. If Jesus did receive a prior Egyptian education it is likely that he spent the intervening year of whatever length relating his Hebrew education to his early education in Egypt, that is, *decoding it* and applying the two contextual intellectual traditions to the cultural and political environment, spiritual condition, and situation of his people under Roman oppression and Herodian indirect rule, the political puppets of the Roman authorities. In the meantime John the Baptist was preaching (holding down the fort so to speak, i.e. Just a Voice calling in the desert making straight the Way of the Lord, John 1:23) preaching and telling everybody during this eighteen-year period before the public ministry of Jesus, that the Messiah was on the way and people ought to get their house in order. Both John the Baptist and Jesus would ultimately die at the hands of the Jews for the preaching the Kingdom of God, (Already Come) in the person of Jesus Christ, a kingdom that would eventually overthrow all human kingdoms and demand the allegiance of all men to God, the Father and reconcile all men back to God. The preaching of the kingdom of God, even in its spiritualized form, so-called non-threatening form, is in fact an explicit threat against all earthly authorities, whether they take it serious or not, as in the case of Pilot, who at first tried to dismiss the idea that *Jesus is Lord!* (i.e. the Lord's Messiah) over against the claim by men that *Caesar if*

Lord! However, even Pilot was convinced for both personal and political reasons that the implication of the Jesus Movement (i.e. the Way) was in fact political dangerous and that even though he washed his hands of the matter he must defend the *Pax Romana* (i.e. Roman Peace) grounded in the authority and sovereignty of Caesar over *all men* and all institutions whether secular or religious as can be seen in the religious titles that Roman emperors began to assume upon accession to the Imperium (e.g., *Pontifex Maximus*, the high priest of the College of Pontiffs, meaning "greatest pontiff" or "greatest bridge-builder". The title was subsumed within the Roman Imperial office of Caesar with Augustus and later applied to the Roman Catholic Pope). In the end Pilot was concerned about Jesus' claims and the accusations of the Jews that he claimed to be the King of the Jews. The implications of this claim against Caesar's authority (both secular and religious) and what would happen to his career if he failed to do something about it were too much for him. Pilot could not afford to be classed as "No Friend of Caesar" if he let Jesus go. [See John 18:28-40; 19:1-16].

Finally, is there some way to reconcile the Matthean biblical account and that of the extra-biblical account of Celsus, so that the Matthean biblical account is not refuted but upheld, in respect to how long Jesus stayed in Egypt in support of my thesis that Jesus received an Egyptian theological education as a youth which empowered him to speak before the Jewish doctors of the law at twelve years old and latter do great miracles, reputed to be the domain and special province of Egyptian wisdom? We can do this in part by analogy. The Hebrews stayed in Egypt for 430 years, or about six [6] generations, from when Jacob, whose name was changed to "Israel" in Genesis 32:27-28, prior to moving his entire family to Egypt, because of a famine in Canaan around 1876 B.C.E. to when Moses liberated them and brought them out in 1446 B.C.E. A generation in Hebrew reckoning is about 70 years based on Psalms 90: 10. The Hebrews stayed in Egypt for about 430 years [30 years free and 400 years as slaves] supported by Scripture in Exodus 12:40. This would make the sojourn 6.2 generations [that is, 430 divided by 70]. If this is applied typologically to Jesus sojourn in Egypt, we can say that Jesus was about 8 years old when he left Egypt [2 years old when he went and 6 years later, being 8 years old when he returned in around 3 C.E., the seventh year of Archelaus' reign in Judea. Are there other typological analogies that could support my thesis? Yes, there are. First, Jacob was born in 2006 B.C.E. and went down to Egypt in 1876 B.C.E., making it 1.9 generations [2006 – 1876 = 130 year divided by 70 = 1.9, or about 2 years]. Jacob as Israel literally went down as a "baby" of about 2 years old and came to the Promise land as the nation of Israel with over 1.6 million people, whose typological age by analogy would be 8 years old, reckoned by 70 generational periods = 430 [that is, 430 divided by 70 = 6 + 2 = 8]. The Hosea prophesy in 11:1 and the Matthean affirmation of this prophesy in Mathew 2:15, that is, by analogy makes the story of Israel's liberation and exodus and Jesus' exodus from Egypt as a boy child the fulfillment of this prophesy, supports a my thesis that Jesus likely left Egypt at a much later date than suggested by a first reading of the Matthean account, which traditional date is only arrived at by extra-biblical sources as well. My thesis that Jesus came back at about 8 years old (3 C.E.) rather than 4 years old (4 B.C.E.) is well within the purview of the Matthean account, because it does not violate the biblical record that shows that Jesus returned with his parents from Egypt during the reign of Archelaus, which did not end until 6 B.C.E., the year Jesus first appears publicly at age 12 before the Jewish doctors of the law.

Secondly, since the nativity of Jesus is really a biblical narrative of salvation history surrounding the incarnation of the Son of God as the redeemer of mankind, and finally avenger of God's wrath against disobedient angels and men, where in the typology does Jesus missing four years fit in, culminating with his being in the temple at 12 years old conversing with the Jewish doctors of the law of Moses? Continuing our mathematical analogy, from 8 years old to 12 years old Jesus would have been back in Israel but raised in Nazareth. However, his parents annually went to Jerusalem for the Passover feast, around the period of time the Jews call for a young man's *bar mitswah* = bar mitzvah [about 13 years of age], literally the "son of duty," or the age of responsibility. This goes along with Jesus' stern reply to his mother, who chided him for disappearing for three days from the caravan home and spending that time in Solomon's restored temple [rebuilt by Herod the Great] talking with the Jewish doctors of the law, saying "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" [Luke 2:49, NIV]. Other translations say, "must be about my Father's business," [KJV], with the verse 52 saying "And Jesus grew in wisdom and stature and in favor with God and men," [NIV].

Jesus was merely replying to his mother that he was becoming a "son of duty" to God the Father, which his mother nor his father Joseph at the time understood. He was claiming that he was the Son of God, the "Kinsman-Redeemer" and "Avenger," that is, the *Golim*of God. Where within the 4 generational periods of 70 years x 4 = 280 years after the Exodus of the Children of Israel, corresponding typologically to Jesus age of from 8 years old to 12 years old do we find the biblical record pointing to Jesus as the "Redeemer" and "Avenger" of God, that is the "One who ransoms" the lost or saves the lost from the captors? The corresponding 4 generational period would be 1166 B.C.E. This puts the typological period during the time of the Book of Ruth, that is, about 1200 to 1150 B.C.E. What happened that points to Jesus Christ as the redeemer. Without recounting the whole story of Ruth, the Scriptures show that she had a son named Obed by her husband Boaz, the kinsman-redeemer of Naomi, Ruth's mother-in-law. The Scripture is clear that Obed was the father of Jesse, who was the father of David, the spiritual line of descent through which Jesus came. But more importantly than this, Obed is called the "Kinsman-Redeemer." The women in celebrating his birth says to Naomi, "Praise be to the Lord, who this day has not left you without a kinsman-redeemer" [Ruth 4:14b, NIV]. In other words, this ancestor of Jesus was born in the likeness of Jesus, the spiritual kinsman-redeemer of all mankind. What was Obed? He was a גָּאַל ga'al. This Ga'al or Golim means **"one who redeems,""one who ransoms from slavery," or "one who avenges**



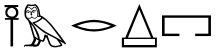

Josephus clearly states, based on the biblical story Moses wrote that Abraham himself went down to Ta-Mera to sit at the feet of the black Kamau professors and priests so as **"...to become an auditor of their priests."** In other words, he went to Ta-Mera to be an *auditor* = "to hear" = "to learn" = "to become a initiate" of Kamau cosmogony, i.e. metaphysical, scientific, philosophical and theological knowledge in order to measure Kamau learning against that which he had learned in Ur of Chaldeans. Josephus then states that the Kamau  = *Nesu.t Bi.t* = *The Fari or Per Ur* = *Great House* = *Pharaoh of Upper and Lower Ta-Mera,* gave Abraham "leave to enter into conversation with the most learned among the Egyptians....He [Abraham] communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt and from thence to the Greeks also. [42]

One can hardly believe, nor need we, that the Kamau People waited thousands of years for a mere Sumerian shepherd chieftain to bring them such knowledge about mathematics and astronomy, because thousands of years before Abraham was even born the Kamau People were using advanced mathematics and astronomical science to create the foundations of their material civilization. For example, one of the oldest mathematical works, the ***Rhine Mathematical Papyrus,*** was based on a copy which had its origins during the Old Kingdom. The conventional chronology puts this work sometime between 2650 B.C.E. and 2150 B.C.E. Abraham, according to the conventional chronology was born during the late part of this period in 2166 B.C.E. and therefore could not been more than 16 years old when it was completed. In addition, Abraham did not arrive in Canaan until 2091, and so was in Egypt sometime between this period, when he was around 76 years old and the birth of Ishmael (2080 B.C.E.) and/or the birth of Isaac (2066), when he was near a one hundred years old. Abraham, if he knew mathematics at all, could only have learned it from the Egyptian mathematical font of knowledge, which was already well established. The mathematical theorems noted in the *Rhine Mathematical Papyrus* were in full use at least three-and-one half

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the oppressed." We note here that this birth occurred in the 12th generational period from the birth of Jacob, renamed "Israel" [from 2006 to 1166 B.C.E.] the same age of Jesus at 12 years old, whose typology the story of birth of Obed points too. It is not to be missed here that Jesus later at age 30 inaugurated his ministry of redemption and reconciliation (telling men to repent because the Kingdom of God was at hand) with the words of Isaiah *"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor"* (Luke 4:18-19, NIV). However, is Jesus the avenging Ga'al as well? Yes, but he must be cautious in making this claim so he did not finish the verses in Isaiah 61 that would suggest that his purpose went beyond spiritual renewal of the people but also their actual liberation from Roman oppression. Isaiah 61:1b-3 says: "He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair". A full reading of Isaiah 61 will show the political implications of Jesus ministry for opposition to the Roman Imperium that final ended his life with the charged that he was the "King of the Jews."

[42] Josephus, ***Antiquities Of The Jews***, trans. by William Whiston (Kregel Publications, 1960), 33. It should also be noted here that despite E.A. Wallis Budge's usual alliance with the Ancient Model of Antiquity over the Aryan Model of Antiquity [Bernal, *Black Athena*, vol. 1], giving the Kamau People and their civilization primacy over Greek civilization, says the contrary to Josephus, and even goes farther than Josephus, positing the idea that the Kamau received the knowledge of astrology from the Greeks, who learned that science and the signs of the Zodiac from the Babylonians or Sumerians, i.e. the Zodiac of Dendera, and then they, the Greeks gave this knowledge to the Kamau late, very late in their history. How anyone could seriously entertain such a notion is much beyond me. See E.A. Wallis Budge, *The Gods Of The Egyptians*, vol. II, pp. 314-315.

centuries to five centuries before Abraham's time.[43]In respect to astronomy, E.A. Wallis Budge, who with Josephus agrees that the Greeks got this knowledge from the Chaldeans [which people then supposedly gave it to the Kamau] had to admit that *the Zodiac of Dendera was discovered in Ta-Mera*, i.e. Egypt. He claims the originators of this astronomical chart to be the Babylonians and or Sumerians, who passed it on to the Egyptians during the Ptolemaic period.[44] Nevertheless, these claims by Jewish and Euro-scholars no *zodiac* earlier than that of Dendera can be found. We maintain that the Egyptians had identified the Zodiacal constellations *independently* and they did so as early as ME3816 K.S.E./A2300 B.C.E. Let us forget about the possibility that the Sumerians were the black cousins of the Kamau, but at the same time not forget that long before the Hebrews or Greeks even existed as a people, the part of the world where knowledge of astronomy was said to have its origins **were nothing but a colony of Ta-Mera**. If we cannot admit of this, we can definitely say that the Kamau had much commerce and exchange of ideas, that is, scientific knowledge with Babylonia and Sumer *before Abraham was or the Greeks were even born!* **Are we to believe then that the Kamau waited thousands of years to get astronomical knowledge from some southern Europeans, that is, the Greeks?** By the time of Abraham, the Kamau had already reached the apex of black civilization and had built the Great Pyramids and the so-called Sphinx of Giza, a monument by the way representative of the black god Heru-Khuti, the spiritual equinox of the sun-god Ra, the Hawk or sky-god, who's double or ka is the lion. The Sphinx stands as a mystery to white folks to this day. It was called by the Kamau **Hu**, which is the same meaning as **Nu**. The history of the Pyramids and the Sphinx is testimony that contradicts what Josephus and Budge have to say on this subject. Scholars estimate that the Sphinx itself was in existence as early as 10,500 B.C.E., or 7,000 B.C.E. but no later than 5,000 B.C.E. and that it is even possible that the floor plans of the great pyramids were in existence by 10,500 B.C.E.[45] None of this could have been accomplished without a great knowledge of both mathematics and the science of astronomy. We need only to cite Richard J. Gillings in his ***Mathematics In The Time Of The Pharaohs*** to affirm the Ancient Model of Antiquity, which gives the Kamau People primacy in every important field of scientific knowledge, including that of mathematics and astronomy. Gillings states that the science and the mathematics of the Kamau People in Ta-Mera was little known by modern scholars until the beginning of the 20th Euro-Century. He further states that behind the Kamau's wonderful architecture of their , **Het Neter** = House[s] of God, e.g. those in Karnak and Luxor, and behind the grandeur of their **Mer** = Pyramids, and other monuments, behind their government and economic systems, which extended its influence a thousand miles more or less up and down the **Hapi River** = The Nile, the longest river in the world, behind their design of extensive irrigation systems, great storage granaries, the organization of Kamau armies, the building of ships that were worthy to plow the seas, behind their tax administration, and other administrative systems, all of which existed longer and more successfully than any other nation on earth, *lay a civilization that must have had as*

[43] Adolf Erman, *Life in Ancient Egypt* (New York: Dover Publications, Inc., 1971), 364; David M. Rohl, *Pharaohs and Kings: A Biblical Quest* (New York: Crown Publishers, Inc., 1995), pp. 24, 30; John H. Walton, "Chronology of the Patriarchs," in *Charts of the Old Testament: Chronological Background* (Grand Rapids, Michigan: Zondervan Publishing House, 1994), p. 15.

[44] E. A. Wallis Budge, *The Gods of the Egyptians*, Vol. 2 (New York: Dover Publications, Inc., 1969), 314-315.

[45] Graham Hancock and Robert Bauval, *The Message of the Sphinx: A Quest for the Hidden Legacy of Mankind* (New York: Crown Publishers, Inc., 1996), 20-21, 248-49.




its foundation a science and mathematics that played a paramount role in its development. Gillings states:

> I venture to suggest that if one were to ask for that single attribute of the human intellect which would most clearly indicate the degree of civilization of a race, the answer would be, the power of close reasoning, and that this power could best be determined in a general way by the mathematical skill which members of the race displayed. Judged by this standard the Egyptians of the nineteenth century before Christ had a high degree of civilization.[46]

The history of the Kamau shows that knowledge had been established in every respect, especially in the fields of mathematics and astronomy. Egypt or Ta-Mera was a land power as well as a sea power, plying the Mediterranean long before any Hebrew showed up in Ta-Mera. Historical records show that the Egyptians or Kamau sailed across the Atlantic, as well, that is, as far as the Continents of Ancient Amerika**,** long before the birth of Christ and before Columbus. The Egyptians accomplished this around ME2330 K.S.E./A814 B.C.E.[47] They had a more than a basic understanding of astrological phenomenon because the placement of the stars and sun in relationship to one's vessel was necessary for any ancient people who took to the seas. We must remember that before 1492 European sea captains had to hug the coasts in order to navigate *les they fall off the edge of earth* was popularly believed to be flat.[48] Before Columbus in 1492 venture beyond the coasts of Africa was impossible to European sailors. Even Columbus needed an African mariner to guide from across the seas to the Americas. Are we then to believe that the Kamau awaited the light of scientific knowledge from some Hebrews they enslaved and some Greeks whom they themselves taught science and philosophy? I think not! We know definitely without the knowledge of mathematics the Kamau would not have been able to build the pyramids or the Sphinx, which monument itself is estimated to be at least 9,000 years old and the foundations of the Pyramids themselves started as earlier as 10,500 B.C.E. were completed by ME4116 K.S.E./A2600 B.C.E.[49] So tell me how could some Hebrew shepherd, i.e. sheep herder, or even a Sumerian sophisticated urbanite, who did not arrive in Ta-Mera until around ME3616 K.S.E./A2100 B.C.E. all of 500 years later teach the great black Kamau professors, priests, builders, administrators anything, less alone mathematics and astronomy? We can dismiss this historical garbage from Josephus, admittedly a great Jewish historian, but who is, nonetheless, trying, with tongue in cheek, to give primacy for the transmission of scientific knowledge to his own race. Nevertheless, Josephus like other ancient writers before and after him, still gives primacy of scientific knowledge to the Kamau People over the Greeks, and rightly so. Josephus accuses the Greeks of stealing and plagiarizing that knowledge. He states:

> All of these texts invariably and purposely failed to mention where the Greeks, who came late to history and civilization got their knowledge. . . and they were the Greeks who

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[46] Richard J. Gillings, *Mathematics In The Time Of The Pharaohs*(The Massachusetts Institute of Technology, 1972, Dover edition, 1982), 2-3.

[47] See Ivan Van Sertima, "African-Egyptian Presences In Ancient America" in his ***They Came Before Columbus: The African Presence In Ancient America*** (Random House, 1976), 142-79.

[48] G.S.P. Freedman-Grenville, *A Modern Atlas of African History*. (London: Rex Collings, 1976), Map 38 – Portuguese Settlements and Conquests in Africa, 15th to 16th Centuries.

[49] See the video tape, **The Mystery of the Sphinx**, hosted by Charleston Heston

> became the authors of such mutations; for when, in after ages they grew potent, *they claimed to themselves the glory of antiquity*,---giving names to the nations . . . that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.[50][italics mine]

When i was in junior and senior high school, and even through undergraduate and graduate school, nearly all of Euro-Amerikan primary and advanced educational materials i studied stated or implied that all knowledge of whatever subject was founded, discovered or invented by the Greeks, whether mathematics, biology, philosophy, etc. For years i kept my elementary school social studies primer [which regrettably i have lost] that gave credit for various and select achievements in the development of civilization to every race except the Black Man. In fact, it flatly stated that **the Black Man contributed nothing to civilization!** That are the kind of false lies i, and every other young black child in my generation had to labor under to get an education. These historical fabrications represent a continuing insult and assault against Afrikan historical memory, intelligence and sensibilities, and are historical broadsides against black history and culture in support of Euro-American continued political, economic and cultural domination of the Nu African People. It represents continued cultural aggression, and so purposely fails to explain the **Greek Miracle**, which presents the Greeks as discovering, and inventing *every* science and art, including the *calendar,* when Egyptian civilization had been around more than 5,000 years before their very existence. All you have to do in respect to Egypt is to deny that it was a black civilization or predominately a black civilization in order to erase black history and further claim that it was either a Caucasian civilization (a right out lie) or at most a "Hamitic" race of people with a "Semitic" language but definitely not "Negro" or "Negroid" whom the Egyptians enslaved like the Arabs and then the European and Euro-Americans did after them. When these outright lies do not work then the Euro-academic community practices "silence." This is a deafening silence that will not respond academically to black scholars that challenge white assumptions about black history. No mention is ever made of how after the so-called European dark ages (*the absence of general intellectual knowledge* and or *confining general intellectual knowledge to a select group of monks and priests*, during which period even Charlemagne = Charles the Great, the so-called Holy Roman Emperor [ME717 K.S.E./A800 C.E.] could not even write) the **European Miracle = instant knowledge** of every conceivable subject occurred. This false history is analogous to the **"Greek Miracle"** that happened after their contact with the Black Kamau Professors of Ta-Mera. Euro-American and European academicians will never tell our people that the so-called **"European Intellectual Miracle"** is based on the European *co-option* and *regurgitation* of Kamau = Egyptian knowledge, stolen first by the Greeks, then lost to Europe for some centuries and reclaimed by them, after being preserved and expanded upon by the North Afrikan and Arab Moors, until its general dissemination via this Afrikan-Arab source of knowledge again to the Europeans. The greatest proofs that the Greeks stole and co-opted Kamau science and philosophy comes from the pen of the late Senegalese scholar, Dr. Cheikh Anta-Diop. In Dr. Anta-Diop's earth-shaking work *Civilization of Barbarism: An Authentic Anthropology*[1991] he demonstrates beyond doubt that Greek philosophy and sciences in fact Kamau philosophy and science. Dr. Anta-Diop does not hesitate to call the Greeks plagiarists, nor does he fail to show (also admitted by Martin Bernal in his massive work *Black Athena* [vol. 1, 1987;

[50] Josephus, *Antiquities*, p. 30.




vol. 11, 1991]) the complicity of **"Western ideologist"** in perpetuating the **great lie** that the Greeks themselves began = that they themselves are the inventors and discoverers of all science and philosophy. [51] Despite the arguments of such African scholars as Anta-Diop and even from Euro-scholars like Bernal, Eurocentrism is still fighting for its life, its last gasps in the throes of a long overdue death, trying desperately to be resuscitated through such scholars as Mary Lefkowitz, questioning Afrocentrism's claims of Greek cultural dependency on Egypt.[52] What scholars like Lefkowitz don't understand or don't wish to understand is that the *Philologie* or *Altertumswissenschaft*, i.e. *science of antiquity* which made Greek culture and its civilization paramount over the arts and sciences and over every other ancient civilization is *over*, and has been *forever* exposed for what it was and is, an *intellectual and historical fraud*, propounded originally by racist German scholarship in the 17th and 18th Euro-centuries.[53]Lefkowitz's direct attack on Afrocentrism, inferring that it is political propaganda, "pseudohistory" and "fictional history" has done little more than backfire on her claims. Her claims have fallen into the waiting intellectual arms of Dr. Charles S. Finch, an African American scholar, in his critical essay of her work "Still Out of Africa." [54] Lefkowitz would have undoubtedly done better presenting her work in the *modisoperanda* of an intellectual *fifth column* as some Afrocentrist believe Bernal and Davidson have done, [55] rather than as a direct attack on a movement that, with all due respect to her opinion, is engaged in serious historical and scientific research for the truth that has been covered up and erased where possible by hundreds of privileged European and Euro-American academicians, in order to establish European and Euro-American intellectual and cultural supremacy, *forever,* over all other peoples, including the Black Man. Black scholarship and the Afrocentric Movement is forever indebted to Dr. Anta-Diop for pulling the "white sheets" from off the heads of the Black Man's intellectual enemies [using the language of our martyred brother Shahidi, Malcolm X] and thus with their spirit of inquiry, courageousness and truth-telling, the Black Man is assured victory over scholarship like that of Lefkowitz, if we use these black scholars as models and examples. Lefkowitz may be able to throw suspicion on the motives of Afrocentric scholars in America, but how would her musings stand up against the African scholarship of Dr. Anta-Diop, who was not a proponent of the Afrocentric Movement, per se, although his work served in very great way as the font of knowledge on which African-centered or Africanist scholarship in America based and receives its inspiration. One only has to read the edited work of Ivan Van Sertima, *Great African Thinkers*, Vol. 1, *Cheikh Anta Diop* (New Brunswick, New Jersey: Journal of African Civilization, Ltd, Inc., 1986) to get a sense of Anta-Diop's impact on an already growing movement, but one still in its infancy

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[51] Cheikh Anta Diop, *Civilization Or Barbarism: An Authentic Anthropology* (Lawrence Hill Books, 1991), 346-47; Martin Bernal, *Black Athena: The Afroasiatic Roots of Classical Civilization*, Vol. 1 (New Jersey: Rutgers University Press, 1987), 282-82, 441; Manu Ampim, "The Problem of the Bernal-Davidson School," in *Egypt Child of Africa* ed. Ivan Van Sertima (Journal of African Civilization Ltd., Inc., 1994), 195.

[52] Mary Lefkowitz, *Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History* (New York: Basic Books, 1996, 1997), 53-90.

[53] Bernal, *Black Athena*, 281-82.

[54] Lefkowitz, *Not Out of Africa*, xiii-xv; Dr. Charles S. Finch III, "Still Out of Africa," in *Finch @ www.africanhistory.com., February 17, 1996.*

[55] Manu Ampim, "The Problem of the Bernal-Davidson School," in *Egypt Child of Africa*, 191-204.

among African-American scholars, with his visit to America (April, 1985) in connection with the Nile Valley Executive Committee, invited by the Nile Valley Conference in 1984. Dr. Anta Diop, born December 23, 1923, in Diourbel, Senegal, died sometime in December 1986, at age 63.[56] Still if some African-Americans are suspicious of Afrocentric motives and Africanist thought, in respect to the claim that the Greeks did not originate science and philosophy but that it came from the Egyptians, are we equally suspicious of the African scholarship of Dr. Anta-Diop, who has not been effected by Euro-American cultural aggression that might lead African-American black scholarship to misrepresent black history in order to make false claims that philosophy and science came out of Africa, especially Egypt, which is the font of all primary philosophical and scientific knowledge of the world? If so, then Lefkowitz and other Euro-American scholars like Arthur M. Schlesinger, Jr., have done a great job. Lefkowitz stepped on land mines in her attack on the Afrocentric Movement. However, Schlesinger, formerly a Harvard Associate Professor of History, following the same line of thought as Lefkowitz, embedded his attack in a not-so-subtle way, under the rubric of *multiculturalism*. This attack on Afro-centric and Africanist thought somehow drew little to no response from Afro-centric and Africanist scholars, whom he mentions directly in his work. Schlesinger got away with saying that Afrocentric Movement is helping to *disunite America*, under the false presumption that America was *united in the first place*, except in a *master/slave relationship*, given its *master/slave history, which* still serves as the basis for its history, social, political, and economic relationships between its Euro-American rulers and the African American and Nu African People. He got away with stating the following things in his *The Disuniting of America: Reflections on a Multicultural Society* (1992):

> Like other excluded groups before them, black Americans invoke *supposed* past glories to compensate for *real past* and present injustices. Because their exclusion has been more tragic and terrible than that of white immigrants, their quest for self-affirmation is more intense and passionate. In seeking to impose Afrocentric curricula on public schools, for example, they *go further than their white predecessors*. And belated recognition by white America of the wrongs so viciously inflicted on black Americans has created the phenomenon of white guilt --- not a bad thing in many respects, *but still a vulnerability that invites cynical black exploitation and manipulation* [emphasis mine] . . . . History as a weapon is an abuse of history . . . . I am constrained to feel that the cult of ethnicity in general and the Afrocentric campaign in particular do not bode well either for American education or for the future of the republic. . . . The Afrocentrist case rests largely on the proposition that ancient Egypt was essentially a black African country. I am far from being an expert on Egyptian history, but neither, one must add, are the educators and psychologists who push Afrocentrism. . . . After Egypt, Afrocentrists teach children about the glorious West African emperors, the vast lands they ruled, the civilization they achieved; *not, however, about the tyrannous authority they exercised, the ferocity of their wars, the tribal massacres, the squalid lot of the common people, the captives sold into slavery, the complicity with the Atlantic slave trade, the persistence of slavery in Africa after it was abolished in the West*. . . . One can go on indefinitely citing *dubious* claims Afrocentrist *ideologues* represent as facts. . . Does not this uncritical glorification carry us back to Plato's

[56] Ivan Van Sertima, editor, *Great African Thinkers*, Vol. 1, *Cheikh Anta Diop* (New Brunswick, New Jersey: The Journal of African Civilization, Ltd, Inc., 1986), pp. 7, 289-321.




"noble lies"? [*Italic* emphasis mine][57]

No African American or Nu African scholar said a word against Schlesinger's vale attack using an iron fist in a velvet glove therefore avoided the concerted response Lefkowitz received using her thug brass knuckles approach. Both approaches are historical minimalist attacks by Lefkowitz and Schlesinger but nevertheless hardly undermine the scientific and historical research of Dr. Anta-Diop upon which Afrocentrism and Africanist thought heavily relies. Saying this does not deny that there are both original and scientific historical research by African American and Nu African scholars as well as the work of Van Sertima and others demonstrate. Dr. Anta-Diop scholarship is both scientific, impeccable, impregnable, and impervious to the *sour grapes' musings* these *paternalistic* Euro-American scholars, apparently upset at the powerful effect the Afrocentric Movement has displayed. As Ivan Van Sertima states: "Diop was not just a major revisionist historian. He was an extremely promising physicist. He eventually gained entry into a major nuclear research center in Paris."[58] Leaving the *ranting and raving* of these Euro-American scholars, we rely on the *posed, calm, yet passionate* research of our own black scholarship, both African and African American, which has *united African-America with African* in its search for its *own true history*. Dr. Anta-Diop states that Jamblichus, the biographer of Pythagoras, said that he, Pythagoras, acquired the knowledge for which he is generally noted from ***Ta-Mera*** = Egypt! Anta-Diop says that the Kamau invented the **sidereal** and the **civil calendars in 4236 B.C.E., more than 3,600 hundred years before** the birth of the Greek philosopher Thales, and 2,800 hundred years before the very birth of the Greeks themselves as a people. He points out that, despite this history, Diogenes Laertius makes the claim that Thales is the one who discovered the seasons of the year and divided the year into 365 days. Anta-Diop frankly and pointedly states that Diogenes was a plagiarist, which shows how these ancient plagiarist's own testimony witnesses against them. Diogenes goes on to say that Thales did not take any lessons from any masters except those in Ta-Mera, where he studied under the guidance of the black Kamau priests.[59]These comments from the pen of Dr. Anta-Diop show how the Europeans via the Greeks made the claim of inventing the present-day Solar Calendar. Dr. Anta-Diop goes on to show that the field of mathematics was no exception in respect to Euro-plagiarism. Dr. Anta-Diop states that the mathematical theorem in the Kamau **Rhind Papyrus**, i.e. **problem 53**, which according to Gillings in **Mathematics In The Time Of The Pharaohs,** along with problems 48, 49, 50, 51, 54 and 55, deals with areas of triangles, rectangles, trapezoids, and circles, that is, mathematical constructions credited to Thales, were written 1,300 years before Thales was even born.[60]Gillings, himself, accuses the Greeks of plagiarizing ancient mathematical knowledge, as well, and so points out the fact that the so-called **Pythagorean Theorem** (which knowledge he nevertheless denies to the Kamau) was known to Babylonian mathematicians more than a thousand years before the birth of Pythagoras. He says that Pythagoras, the Greek credited for the discovery

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[57] Arthur M. Schlesinger, Jr., *The Disuniting of America: Reflections on a Multicultural Society* (New York: W. W. Norton & Company, 1992), pp. 71-80.

[58] Van Sertima, p. 8.

[59] Cheikh Anta Diop, **Sawa**, 346-47.

[60] Gillings, *Mathematics In The Time Of The Pharaohs*, 243.

of this famous theorem went so far in the celebration of this theft and co-option of ancient mathematics that he, **"sacrificed an ox to celebrate the discovery of the theorem"** that would forever, and falsely so, bear his name.[61] "Discovery" here as in the case of Thales as well should be looked at like that of Columbus' "discovery" of America. America was not "lost" and so "discovered" could only mean *when Columbus came to the knowledge of something already in* existence. Both the Solar Calendar and Higher Mathematics were already in existence was being put to good use by the Egyptians long before Thales and Pythagoras "discovered" them, that is, when they got this learning at the feet of Egyptian priests and scribes (who taught them this knowledge, because the priests and scribes knew Greek as well as Egyptian hieroglyphics) and then went back to Greece or Ionia to declared allowed what they had "discovered" as in "invented" or "originated." Gillings in denying knowledge of the Pythagorean Theorem to the Kamau presents is an odd suggestion. He claimed that the Kamau would not have had this knowledge before the Greeks even if the Babylonians did invent it. This cannot be true because the Kamau were in commercial, cultural and political contact with the Babylonians and Sumerians centuries before Greek civilization began. We therefore can assert that whatever scientific and or philosophical knowledge the Greeks learned, including the Pythagorean Theorem, as history shows, they learned or stole while sitting at the feet of Kamau priests and professors, not Babylonian priests and professors.[62] Where in Greek history in their contacts with other nations and peoples can one show a comparable mass transmission of knowledge as can be demonstrated from their contacts with the Kamau People? Not only did the Greeks try to steal the Kamau Solar Calendar and their mathematics, but Dr. Anta also-Diop demonstrates that the Greeks stole Kamau philosophy, as well. Dr. Anta-Diop shows that Thales and the Ionian School of Philosopher's *four elements*, i.e. air, water, earth, and fire as the origin and creation of all matter, is directly derived from Kamau cosmogony found in four great Kamau schools of theological and philosophical thought, i.e. the **Hermopolitan System, Heliopolitan System, Memphite System**, and the **Theban System**. Even the Greek **λογος** = **logos** = ***the Word***, an idea that plays such a large part in Christian theology, came directly from the Kamau idea of First Matter = The celestial waters of Nu  = out of which the god Amen- Ra, i.e.  was born. Amen-Ra [the Hidden God] merely *speaks* **The Word**, that brings into existence all other beings and matter in the universe.[63] Amen-Ra is the *Logos* who but speaks the word and created things come into existence. On reading Dr. Anta-Diop, and minimalist Euro-American historians, one cannot help but come to the conclusion that the Greeks as well as their modern European and Euro-American intellectual and racial posterity are plagiarizers, who are appalled that anyone would expose that fact [e.g. Lefkowitz, Schlesinger, etc.] justified by vast institutional educational structures, and guaranteed by academic chairs and tenure, the *great lie that science and philosophy came out of Europe, which unchallenged is further sanctified by time!* Their "angelic" faces presuppose a false innocence, which allows them to decry and be appalled at *truth tellers,* while they themselves continue to make darkness into light and what is light into darkness to justify their intellectual and physical rape of the world's intellectual resources and the *materia ad satis,* i.e. the intellectual property of its various people of color. This means that history and even religious thought and knowledge of ever kind must be brought under a *Teutonic Captivity*, that is, via an

[61] **Sawa**, 1.
[62] **Sawa**, 237-239, 242.
[63] Anta-Diop, *Civilization Of Barbarism*, 310-13.




intellectual imperialism that will admit of no other epistemology but its own. Dr. Anta-Diop states that the Kamau priests were in the habit of reminding these Greek plagiarists even then that it was from Kamau priests that they had learned all the sciences that they ascribed to themselves once they were back in Greece. He then remarks that Euro-centrist through either ignorance or knowingly, falsify the facts when they hold dogmatically that Kamau science was not theoretical science but only empirical, and that it was Greece that invented theory, that is, knowledge and discovery via pristine scientific method = **Theo-Re = "What God Utters"** (the Word) is the only thing *really real*. Dr. Anta-Diop notes that such assertions sanctified by time would allow these lies to be accepted in the place of truth. He concludes by saying that these Euro-centrist have taken these lies to the point of denying that even Kamau astronomy existed, as we showed above in respect to the claims of Josephus in about this science being transmitted to the Egyptians by Abraham. [64]One need only read the massive work by Gerald Massey, his ***Ancient Egypt The Light Of The World*** to know that his kith and kin are practiced in denying the great role and debt owed by the world to the Black Man. Massey clearly demonstrates that the Kamau People gave astronomy to the world, and incredible as it sounds, shows that the Kamau People had been calculating time and the precession of years, called the ***Great Year*** for more than 52,000 (two Great Year cycles of 26,000 years) years since before the time of Herodotus. Massey cites Herodotus, who relays the story told him by a Kamau priest while he was in Ta-Mera, that Kamau astronomers had kept records showing that the Sun had four times risen out of its original place, that is, in the East, and had twice risen in the West where it now sets having twice set in the East where it now rises. Massey says this fact revealed by Herodotus shows that the Kamau science of astronomy is older than any other nation outside of Afrika, for the precession of the equinoxes, that is, the movement of the Earth's axis relative to the stars, is so slow that it takes approximately 26,000 years to return to its original position. [65]Euro-science declares today that the Earth's axis points toward the North Star. In the Euro-year 14,980 C.E. they say that the star Vega will be directly above the North Pole, and that by the Euro-year 27,990 C.E. the North Star = Polaris will have returned to its present position. Of course, in discussing the precession of the equinoxes they give credit to the Greeks for the discovery of these astronomical facts.[66]Our black Kamau holy fathers alluded to this **Great Year = The Precession of the Equinoxes = 26,000 years**, during the time of Herodotus, and revealed it to the Greeks. So how could Euro-centrist claim the Greeks discovered these facts of astronomy? This revelation of ancient black science by Herodotus also makes absurd any such chronological discussion and hairsplitting over when the first Kamau dynasty was founded and whether Babylonia civilization preceded that of Ta-Mera, etc. for our black holy fathers had been around for least 50 millenniums before any such first dynasty, variously dated at 3100 B.C.E. [white man conventional date] to as early as 4236 B.C.E. [black man conventional date], etc. The date 4236 B.C.E., calculated from the work called ***De Die Natali***, was written in Euro-year 238 B.C.E. by one Censorinus. Euro-centrist, Euro-scholars are therefore willing to date Black political history, as recorded history back this far, but even this date

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[64]**Sawa**, p. 347.

[65] Gerald Massey, ***Ancient Egypt The Light Of The World*** Vol. II (Black Classic Press, 1992), 581-82.

[66] *The Universal Almanac* (1991), 1.

is disputed among them. [67] Dates for this historic black event in history vary among them from about 5700 B.C.E. to 3000 B.C.E. Even at that some Euro-scholars admit that there were at least 120 kings of Ta-Mera during pre-dynastic times in Lower Ta-Mera,[68] not to mention the twelve Ta-Seti pre-dynastic **Nesut's = kings** in Upper Ta-Mera prior its ***re-unification***. [69]It is a fact that when black civilization saw the light of "history" as understood by the white man it is *already fully grown and functioning*, which fact perplexes white historians and Egyptologist looking for a *primitive beginning* to Kamau civilization that they can ascribe to some white ancestor, *any white ancestor! = the Great White Hope*, or even to *aliens from outer space* (if nothing else will do), that is, any conclusion but the conclusion that this great paramount civilization was founded and created by the black man. All such efforts are doomed to failure and frustration. Gerald Massey, perhaps the only white scholar that boldly told the truth, other than Wallis Budge, about the origins of black civilization, including the development of the science of astronomy, which is the reason he and even Budge are largely ignored [i.e. not quoted by white scholars = killing your scholarly contribution with silence] stated:

> The longer one dwells in presence of Egypt, the older grows the face of her unveiled antiquity. Not fifty merely, but more like a thousand centuries look down upon us from her summit of attainment, the pyramid of her glory, that she built for ever in the highest heaven of her heavens. It was asserted by Martianus Capella that the Egyptians had secretly cultivated the science of astronomy for 40,000 years before it was made known to the rest of the world. . . . As time-keepers, the astronomers of Egypt had thought and wrought, observed and registered on the scale of the great year of the universe. The circuit of precession first outlined by the movement of the celestial pole was their circle of the eternal, or seven eternals, that was imaged by the Shennu-ring, and likewise by the serpent of eternity, when this was figured with tail in mouth and one eye always open at the centre of the coil. [70]

To be sure all arguments about chronological priority of supposed white Aryan civilization over Black civilization is of prime political importance to Euro-centrist, in order to keep a grip on the Black Man's science, and control of the Black Man's *materia ad satis*, i.e. control of ancient artifacts, ancient black written documents in Euro-museums, e.g. Kamau papyri, and even the corpses of the Pharaoh's and the fabulous wealth that found among some of them, etc. The disrespect for the mummies of the Pharaoh's is more than ordinary disrespect for the sacred tombs of the Pharaoh's. The control over the mummies is necessary in order to prevent black scientist like Dr. Anta-Diop from examining samples of the skin in order to determine the melanin content, so that question of whether the Pharaoh's were black or not could be scientifically determined and therefore put to rest. They prevented Dr. Anta-Diop from doing this very thing ignoring his

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[67]E.A. Wallis Budge, ***The Mummy: A Handbook of Egyptian Funerary Archaeology*** (Dover Publications, 1989), 15.

[68]**Sawa**, p. 20-21.

[69]**Black In Science: Ancient and Modern**, ed. by Ivan Van Sertima [Transaction Books, 1983], pp. 24-25.

[70] Gerald Massey, **Ancient Egypt the Light of the World**, Vol. II (Baltimore, Maryland: Black Classic Press, 1992), 581.

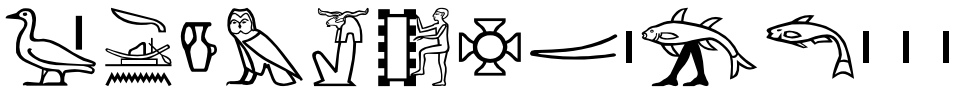



impeccable scientific credentials in the fields of history, anthropology, Egyptology, and physics. European scholars (on the other hand) who were less credentialed than he could get whatever samples they want. It is important to listen to what Dr. Anta-Diop discovered directly about the ethnicity of Ramses II and how the European scientific community tried to stop him from examining directly mummies to determine their ethnicity. This cover-up that the Egyptians were black Africans is so important to the white man that he will do anything, tell lies, use any power he had to prevent verification of scientific evidence of this claim that black historians have been making since the end of the nineteenth century, so that white scholars like Lefkowitz and Schlesinger can continue to hold views and claim that black scholars are making *dubious claims* and telling "noble lies." Lying or *whiting-out* black history seems to be the stock and trade of white historical scholarship, and if these two devices are not sufficient to suppress the truth, then the well-worn device of *silence*, that is, ignoring black or white scholarship that does not accord with the *accepted scholarly views* on any particular subject (e.g. the race of the Egyptians) in the professional journals will suffice. As early as 1879, the Father of Black Nationalism, Martin R. Delany in his *The Origin of Races and Color: With an Archeological Compendium of Ethiopian and Egyptian Civilization from Years of Careful Examination and Enquiry*, stated that Ramses II was the son of Ham, who he identifies as Ramses I.[71]The veracity of this statement is unlikely. However, Delany's book is more than remarkable for the time in which Delany lived, given the scarcity of the font of knowledge available to him to help verify his research. Yet while using the Bible as a primary research document for his conclusions, Delany uses what he knew of Egyptian original hieroglyphic documents themselves. He both quotes from them and writes out the pertinent Egyptian texts to support his conclusions. For an African American to have this type of knowledge at this early stage of our history is nothing short of remarkable and shows the directions the tools we should have been using long before Dr. Anta-Diop. What is more remarkable is that Delaney knew how to read some of the hieroglyphics less than 57 years after their decipherment using the Rosetta Stone by Thomas Young of England and Jean-Francois Champollion of France sometime in 1821-22 C.E. Not only that Delany claims that he did original research on his hieroglyphic sign list "which we obtained from study among the Africans themselves, by learning the significance or meaning of certain objects or things" (Delaney, p. 47).

What this means is that Delaney, while he had to know of the work of Young and Champollion did not rely on these white scholar's determination of what the hieroglyphic sign lists meant or denoted in translation. He relied on his own field research. Before we give the sign lists that Delany provides in his book and how he uses them to claim the Hamitic origins of Ramses I and Ramses II, we need to give a brief account of how and when the hieroglyphic language was discovered and deciphered, because the discovery and decipherment launched the study of Egyptology and the need for white scholarship to bring this discipline under Teutonic Captivity, before black scholars could begin making their own translations and historical interpretations of what this ancient African language revealed about black history. This is precisely why Delany is so important here. He was the first black scholar in the world to see the significance of Egyptian language to support the argument that the Egyptians were black people, like the Hebrew Bible already indicated. The Rosetta Stone was discovered in Egypt by a Frenchman by the name of

[71] Martin R. Delany, *Principia of Ethnology: and Origin of Races and Color with an Archeological Compendium of Ethiopian and Egyptian Civilization, from Years of Careful Examination and Enquirer* (Philadelphia: Harper & Brother, Publishers, 1879, Reprinted and Published, Baltimore: Black Classic Press, 1991), p. 49.

Boussard in August of 1799. The British Museum obtained this artifact in 1801. The work on it by Thomas Young began shortly thereafter, but was to be completed by Jean-Francois Champollion of France around 1821-1822 C.E. What allowed Champollion to complete the work was that the Rosetta Stone is written in Hieroglyphics, Demotic Script (a cursive form of the hieroglyphics), and more importantly the Greek language. The stone inscriptions tell the same story, with the hieroglyphics and demotic appearing to be a translation of the Greek. The event described is the commemoration of the benefactions of Ptolemy V Epiphanes, who reigned in Egypt between 205 and 180 B.C.E., during his 9th year as ruler of Egypt. The Greek of course provided the key to the Egyptian and allowed Champollion to produce a hieroglyphic sign list that included the decipherment of alphabetic letters. This earth-shaking discovery marks the beginning of the scramble to put Egyptology as a discipline under *Teutonic Captivity*. Delany clearly showed that interdisciplinary study of this important subject was the only scientific way to free this new discipline from *Teutonic Captivity* and assertions by its Setian adherents who would deny the black man his right to claim Egypt, its philosophy, science, mathematics, culture and civilization as his own. Delany's conclusion is the same as Dr. Anta-Diop's. Ramses II and those he ruled over were black people. Delany could only use biblical data and grammatical hieroglyphic data to the extent he understood both. We give Delaney's hieroglyphics and translation below. Here he tries to show that Ramses I was Ham the son of Noah, and Ramses II was his son and therefore that they belong to the black race, and are the builders of the pyramids, based on the Obelisk of Luxor, deposited in France, and contra Champollion's interpretation. (Delaney, pp. 47-51):



Delaney's Translation: "O, King, may thy soul (vital or never dying parts), as a boat upon the waters, run with thirst to God the fountain, everlasting Creator and Maker (or builder) or all things, and all mankind" (men and women). (Delany, p. 48). Delany is concerned to prove that the hieroglyphic  = "King's son" or "prince" (which he mistakenly thinks refers only to the "King", be read as  = "King, son of a king" so that an alternate translation of the above hieroglyphic would read: "O! King, son of a king (son of one who had been king), the son of a king, may thy soul," etc. (Delany, p. 48). In this way Delany hopes to show that: "Ham as we have shown was Jupiter Ammon and Rameses I he being the first ruler in Egypt, while Cush his eldest son, settled on the upper Nile, establishing the Kingdom of Ethiopia, and Mizraim in Midian. But Mizraim left the land of Midian, and joining his father, ruled jointly with him as sub-ruler, when succeeding to the throne of Egypt after the death of Ham, he became Rameses II, and consequently must have been Sesostris." It is not important that Wallis Budge in his Egyptian Hieroglyphic Dictionary (Vol. I, p. 392) shows that  (i.e. **nesu**) indeed means the "King's son" or "prince" when accompanied by the hieroglyphic single stroke, but merely "sa" for "son" when standing alone. Delany, therefore, did not need to the




emendation  (Delany, p. 50), which actually means, according to Ankh Mi Ra (1995) in his *Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher*, "Son of Ra" and is the fifth royal name for Pharaohs in their titular name upon ascending the throne. All Pharaoh's had this name in their titular placed in a cartouche or *shenu*  "to signify that the king was the ruler of everything encircled by the sun which was the manifestation of Ra. (Ankh Mi Ra, p. 229). What this means is that unless Delany had other evidence in the titular name it would be difficult to prove that it referred to Rameses I = Ham = Jupiter Ammon. It is not important here that Delany's interpretation is perhaps wrong. What is important to note that an African American just a few short years (1879) after the end of slavery in America (1865) is competent enough to grabble with hieroglyphic grammatical interpretation, based on independent analysis within 57 years of its decipherment (1821-22), in order to prove his thesis that Rameses I was in fact Ham, the son of Noah. Even if this is partly true it would throw a hold different light on the story in Genesis about Noah, the Flood, especially Chapter 10, the Table of Nations, not to mention a whole new light on Egyptian chronology. Delany states that "The hieroglyphics are letters forming a literature founded upon the philosophy of nature *without an alphabet* (my emphasis): but that which we shall now present is of a much higher order, being artificial characters based on metaphysical philosophy of language" (Delany, p. 53). Here Delany is talking about the old original Ethiopian alphabet, which contains according to his list twenty-two letters. He thinks this makes Ancient Ethiopian language a higher order (metaphysical level) then Ancient Egyptian. Delany anticipated the work of the Ethiopian scholar Ayele Bekerie (1997) in his *Ethiopic: An African Writing System (Its History and Principles).* Bekerie has this to say about the work of Delany:

> Martin R. Delaney (1879), in his now out of print book entitled: *Principia of Ethnology: The Origin of Races and Color With An Archaeological Compendium Of Ethiopian and Egyptian Civilization, From Years of Careful Examination and Enquiry,* wrote: "The hieroglyphics are letters forming a literature founded upon the philosophy of nature without an alphabet; but that which we shall now present is of a much higher order, being artificial characters based on metaphysical philosophy of language." Delaney identified what he calls two sorts of letters: regal and vulgar, the royal and the common letters. After he transcribed the *Ge'ez* or the first column of the Ethiopic syllographs in combination with their ideographic names, Delaney made the following observations: 1. With our limited knowledge of archaeology, we have always believed that the philosophy and root of alphabetical literature had its origin in Africa, or with the Hamitic family. The 'Ethiopian alphabet' is identified as the oldest, we believe, on record. 2. We have gone a step aside from this and claimed that the first 16 letters of the Greek alphabet, from *alpha* (a) to *pi* (p), originated in Africa, as part of the sacerdotal alphabet, the Greeks adding eight more, from *ro* (r) to *omega* (W). 3. We regard the comparison [of writing systems] of much importance in such a work as this, upon a most interesting subject to the whole human family. 4. Ethiopians invented astronomy and astrology. He provided as evidence "the principal constellations having a direct bearing upon the subject, according to the legend of astronomical history . . . . Delaney's observations are significant, for they showed the importance of writing systems beyond record keeping. The

systems were created to organize and perpetuate knowledge.[72]

Using the work of Delany as foundation for advancing his own concept of *epicology*, that is, the Ethiopian writing system gives expression to a full fledge knowledge system that goes beyond it being a mere alphabet, syllographic system for language, or record keeping system for compiling data to describe and signify cultural attributes and location specifying the originators and owners of the knowledge being advanced and described as expressed in and through the language. Bekerie demonstrates that both the Egyptian writing system and Ethiopian writing system are indeed "founded upon the philosophy of nature" but denies that the Egyptian writing system is "without an alphabet." Ethiopic has an alphabet according to Delany and that is why he thinks it is a higher order writing system than the Egyptian. Bekerie shows that both systems are knowledge systems whose picto-graphs (in the case of Egypt) and syllographs (in the case of Ethiopic) are drawn from nature in the location that each evolved. Bekerie shows the relationship between the two writing systems and states the following:

> While the Ancient Egyptian writing system appeared to be inspired by the need for controlling the cyclical inundation of the Abbay river (Nile river), the Ethiopic writing systems was created and nurtured and flourished mostly on top of the hills, so to speak. The system appears to be a creation of primarily mountain or highland dwellers, even though the ideographic signs are not restricted to the material artifacts of the highland. Some of the ideographs denote the ecological and material artifacts of the lowlands or the dry plains. The Ethiopic writing system has evolved from monovocal and monumental graphs to multivocal and philosophical graphs. In fact, its advanced and holistic nature made it to be one of the most literary and aesthetic tools ever designed by humans. The literature composed using the system shows a logical and intricate grammar, which is found to be effective for interpretive, descriptive, and analytical functions. The Ethiopic writing system has at least five functions: philosophy, astronomy, numerology, grammar, and aesthetics or *Se'enology* (a term coined from the *Ge'ez* word *Se'en*, [ሥነ = beauty, my insertion]). . . . It is significant to note that the multifunction's of the system are directly linked to the invention of the system. It is observed that writing systems that are created by the speakers of a given language often signify structure and system knowledge that extend beyond linguistics.[73]

The Egyptian and Ethiopian writing systems evolved differently but may share the same linguistic foundation (as Delany inferred) with the priority going to Ethiopian writing system according to Ethiopian scholar Legesse Allyn. While Legesse Allyn does not claim that Ethiopic is a higher order writing system because the Egyptian writing system is "without an alphabet" as Delany would have it, nevertheless he does claim that Egypt (who he says in ancient time the Ethiopians called ግብጽ, "Gebts") received its African culture and its knowledge and writing system from Ethiopia. Legesse Allyn states:

> ***Gebts*** *(ge-bts) is the* ***ancient name of Egypt***. In looking at the translations of the Gebts

[72] Ayele Bekerie. *Ethiopic: An African Writing System (Its History and Principles)*. (Asmara, Eritrea: RSP, 1997), pp. 74-75.

[73] Ayele Bekerie. *Ethiopic: An African Writing System* . p. 9.




> hieroglyphs by E. A. Wallis Budge, it is important to recognize that he and other "Egyptologists" like him, have always believed the language of ancient Gebts . . . is a "dead" language. Therefore, they have only been able to guess about which letters represent which sounds. But now, with the matching of the words to the Ethiopian and Eritrean related languages of Amarigna (*am-ar-ee-nya*) and Tigrigna (*te-gree-nya*), the true complexity of the use of objects for sounds is finally revealed. These "Egyptologists" made a breakthrough with the initial translation in 1822 of the ancient Gebtsqal inscriptions on a stone slab that contained three languages of the same message, one above the other. One of the languages was Greek, which allowed Egyptologists to translate the other two languages, which were both languages of ancient Gebts – one in hieroglyphs and the other in hieroglyphic script. Wallis Budge, the curator of the ancient Gebts collection at the British Museum in the early 1900s, did recognize the words as having the structure of African language. But he did not realize that ancient Gebts represented the Amarigna and Tigrigna languages of today's Ethiopia and Eritrea. But now, looking at the matched words, you can see the exact spelling, meaning, and pronunciation. If you know or learn Amarigna and Tigrigna, along with the ancient Amarigna and Tigrigna picture-letters commonly referred to as *hieroglyphs*, you may be able to read ancient Gebts inscriptions on tombs, statues, art, ruins, and in documents for yourself. . . . . While ***"Gebts"*** is the ancient name of Egypt, it did not originate there. It is the name given to what we now call *Egypt* by the ancient Amara and Akele-Gezai merchants, from today's regions of Ethiopia and Eritrea, who founded the ancient nation 5,100 years ago. . . . The name *Gebts* was derived from Amarigna and Tigrigna words related to *food, customers,* and *farming*. This means that the ancient name of today's Egypt is an Ethiopian and Eritrean name. It was the Greeks who mispronounced *Gebts* as *"Egypt."* The names *"Coptic"* and *"Copts"* are also both mispronunciations of the ancient name, *"Gebts."* . . . . When you look at the artwork of ancient Gebts, you may see scenes of people growing, harvesting, and eating food that actually originated in Ethiopia and Eritrea, having been imported into Gebts by the ancient Amara and Akele-Gezai merchants. Even the clothing and many other articles of daily life you will see reflected in the ancient inscriptions and artwork, too, were Ethiopian and Eritrean in origin. . . . The fact that the Amara and Akele-Gezai merchants fed, clothed, and ruled the people of ancient Gebts for nearly 3000 years is symbolized by the *aneqaqa* symbol. This symbol commonly referred to by Egyptologists as an *"ankh"* is actually an Amarigna word that means "*give life*." Unfortunately, when the Amara and Akele-Gezai lefts Gebts a little over 2000 years ago, so did their culture.[74]

This modern research shows that Delany's work was going in the right direction. First he pointed to the fact that there was some kind of linguistic relationship between the Egyptian and Ethiopian writing systems (in respect to its picture signs which Egypt developed into a highly sophisticated hieroglyphic system but Ethiopia abandoned for a highly developed syllographic system of writing); and secondly that each African writing system was more than an alphabet but was a complete knowledge system (Bekerie) inferred from Delany's statement that "The hieroglyphics are letters forming a literature founded upon the philosophy of nature" with the exception that he claimed this system had no alphabet as such. We have already shown that the last part of Delany's

[74] Legesse Allyn. *Amerigna & Tigrigna Qal Hieroglyphs for Beginners*. (Los Angeles, CA: AncientGebts.org Press, 2009), pp. 1-2.

research was flawed, however generally remarkable and ingenious for the times and circumstances in which he lived. Champollion (1822) demonstrated that Egyptian language did indeed have an alphabet. Ankh Mi Ra (1995) identifies them as "monoliteral" symbols "that represent one letter. There are twenty-five monoliteral" that can be used to "render the individual phonograms of Kemet into English with comprehensible sounds. . ." (p. 35). With these monoliterals the Egyptians would see no need like the Ethiopians to dispense with their picture-signs which functioned to inform the imagination and not just to inform the analytical portion of the brain what the meaning and value of the word and picture elements under review. But here again I maintain that Delany is a remarkable intellect for the work he did within this earlier understanding of hieroglyphics that would be the foundation for Egyptology as a discipline. His research on the meaning of individual hieroglyphics is just as remarkable for this early time in this discipline for anyone, let alone an African-American, that just 14 years prior lived during the period of slavery, when black men were discouraged from learning to read, and in some parts of the United States would be whipped or even killed for doing so. Below are some of Delany's hieroglyphic translations without any effort here to determine the veracity of the meanings he got from representations on Obelisks of Luxor during his field research:

 (outline of an eye) = "representation of God"

 = (picture of an owl near a water pot) = the idea of thirst

 = representation of a man building a wall of a city

 = representing God – Khuam

It is evident that Delany did his own independent Egyptological and Ethiopian language research using the original sources. He quotes a source on Diodorus Siculus (an ancient Greek scholar) about the original pictures signs of the Ethiopians that may have predated that of Egypt, as follows:

> We are informed by Diodorus Siculus, that the Ethiopians had anciently hieroglyphic characters as well as the Egyptians. Thus, among them, a hawk signified anything that made a quick dispatch, that bird in swiftness exceeding most others; the crocodile denotes malice; the eye, the maintainer of justice, and the guard of the body; the right hand, open, represented plenty; and the left hand closed, a secure possession of property. But whether the Egyptians or Ethiopians first, in reality, hit upon this way of writing, cannot certainly be known, though Diodurus attributes the invention of it to the latter. (Delany, p. 47).

Delany therefore is a forerunner of the best modern black scholarship (i.e. field and archival research) used with great affect by scholars like the esteemed late Dr. Anta-Diop (1976), who with formal higher education could marshal more of this data and science to support his conclusion that the Egyptians were black and had a full African knowledge system that was facilitated by their




development of the hieroglyphics. Dr. Anta-Diop states:

> We have just stated that the Egyptians were Blacks of the same species as all natives of tropical Africa . . . This is particularly true of Rames II, his father, Seti I, and Thutmose III. The mummies of these three Pharaohs are well preserved at the Cairo Museum. I had occasion during the preparation of the Cairo Colloquium on the Ethnicity of the Ancient Egyptians, sponsored by UNESCO, to request one square millimeter of the skin of each of them in order to measure the percentage of melanin and thus determine their pigmentation. This is absolutely feasible. Alas, the authorization to collect these samples was never given, so that my analysis in this area are based on the Egyptian mummies at the Paris Musee de l'Homme in Paris. Even though the notion of race is very relative, molecular biology has isolated racial markers, which are factors almost exclusively localized in each racial group: the Diego factor among Yellows, the Kell factor among Whites, and the Sutter and Gm6 factors among Blacks. Therefore science, by isolating the Sutter and Gm6 factors and analyzing the percentage of melanin, can determine precisely the race of Ramses II through the most objective of methods. Dust sucked out of the mummy's stomach for analysis, during its stay in Paris, contained more organic debris and blood clots than required for such a study. But it seems to have been decided on principle not to carry out the only analyses that could have given us valid information about the race of the mummy, presumably out of concern for safeguarding its bodily integrity. So, let nobody tell us that Ramses II was White and reddish-blond, for he was in fact the ruler of a people who systematically massacred reddish-blonds as soon as they met them, even on the street; the latter were considered strange beings, unwholesome, omens of bad luck, and unfit to live. Anyway, how could one tell the original hair color of a ninety-year-old man? The fifty respected Parisian laboratories that studied this mummy have informed us that it had nicotine in its bowels, but that out of respect, they had used only the structure of one hair to determine its ethnicity. This structure should have been compared to the hair of a present-day jet-black Nubian of Upper Egypt before reaching a conclusion. The above shows that the determination of the ethnicity of Ramses II made in Paris is of no scientific value. It is certainly not conclusive. Even today, after radiation has turned the mummy yellow (before the experiment it was black, as I was able to verify), one can still determine the percentage of melanin in the skin, by using the products of melanin degradation, which remain on fossilized animals even after millions of years. Did they even question whether this was really the same mummy that was discovered by Gaston Maspero? Ramses II was a Black. May he rest in peace in his black skin for eternity.[75]

As noted above Delany's research was also concerned with the ethnicity of Rameses I and his son (Son of a son) Rameses II, but he had no access to the kinds of scientific data that Dr. Anta-Diop had. Even with Dr. Anta-Diop implacable academic credentials the white masters of the universe tried to prevent him from acquiring the scientific data that would verify the race of Egyptians. Control over the *materia ad satis* of the black man, as describe by Dr. Anta-Diop above, has given European and Euro-American scholars economic wealth beyond imagination, and employment since the beginning of the 19th Euro-century, after the decipherment of the

[75] Cheikh Anta Diop, ***Civilization or Barbarism: An Authentic Anthropology***, Translated from the French by Yaa-Lengi Meema Ngemi, (Paris: Presence Africaine, 1981; Translation, Lawrence Hill Books, 1991), pp. 65-67.

hieroglyphics (1821-22 C.E.). Such control has also protected the *white-lie* concocted that Egyptian civilization is white or at least not a black. Since the white man have *colonized the knowledge of the black man* (i.e. Teutonic Captivity), Euro-scholars like Lekowitz and Schlesinger have no right to say anything about Afrocentric and Africanist claims in respect to Egypt being a black civilization. What these Euro-scholars should be screaming about as a matter of justice and fair use of the *materia ad satis* of the black man is closure of the doors of scientific inquiry to black scholars of the caliber of Dr. Anta-Diop. However, you will not hear a peep from them against their *kith and kin* for the lies and subterfuge they have used to maintain their own *Eurocentrism* that all scientific and philosophical knowledge comes from their European ancestors (their *kith and kin*) the Greeks. These Euro-centrist will hardly turn knowledge over freely to the Black Man unless of course we seize and wrest it from their Setian hands, which can only be achieved through long painful and costly hours of sweat and blood, *a price that must be paid for greatness and intellectual freedom of any kind*. This is one of the laws of the universe that Almighty God, in His wisdom has put in place. Almighty God will not prematurely pull the black man out of his cocoon of despondency, indolence, fear, and non-commitment to our own future as a people so that the *oil of struggle* may coat our wings for flight once we break free from *mental enslavement and fear of this present life and the future*. ***The day will come to pass when it will become more painful to lay wrapped up in our cocoon of death, rather than the experience the necessary pain it takes to sprout wings as an independent thinking people, who honors and fears God, while we build life giving and life-saving institutions for our future as a Nu African People, giving God all the glory, not ourselves, nor the Setian enemies of God and the Hue-man Race.***

It is to the credit of the work done by Dr. Anta-Diop and other black scholar scientist that has forced certain modern Euro-centrist scholars to make admissions regarding the primacy of Kamau ancient scientific knowledge over that of the Greeks. Diop himself was a tower in the field of Egyptology and anthropology since the publication of his books ***Nations negres et culture*** [1954], ***Anteriorite des civilisations negres: mythe ou verite historique*** [1967], concluding with perhaps his greatest work translated into English ***Civilization or Barbarism: An Authentic Anthropology*** [1981], along with other books and a host of scientific papers and essays published by *Bulletin de l'IFAN* (Dakar). In the light of his authoritative research, writers in the field of Egyptology and anthropology are no longer permitted to say anything they want about Kamau science, culture, cosmology and religion unless they intend to lose all credibility as scholars. Of course the old minimalist game is played by ignoring, or minimizing Dr. Anta-Diop's research and conclusions, and when he was living, even his very presence whenever possible.[76]Nevertheless, you now find popular writers like Peter Tompkins in substantial agreement with Kamau scientific primacy, going against the established grain of the Egyptological intellectual community, and of course this claim, which they cannot avail themselves of in order to protect *tenure and academic respectability*, is *boo booed* by this *community of intellectual arrogance*. Tompkins points out that Egyptologists say the use of π in Ta-Mera did not occur until 1700 B.C.E., one thousand years after the building of the Pyramid. This was done in order to deny the use of this particular mathematical knowledge to the Kamau in the building of the Pyramids, and perhaps to throw suspicion on the possibility that they even built the pyramids, without an exact mathematical science. They infer throughout their discussions that

[76] Ivan Van Sertima, ed. **Great African Thinkers** Vol. 1 **Cheikh Anta Diop** (New Brunswick and Oxford: Transaction Books, 1986), p. 33 ref. The forced *Unesco Debate of 1974* with Diop and Professor Obenga as the two holding a minority position on Egyptian origins.




the Kamau could not have had a science or religion without outside influence, *just in case history proves that the Kamau were black!* Tompkins points out that these scholars attribute the development of trigonometry to Hipparchus during the 2nd Euro-Century C.E., and the development of the theorem that *the square of the hypotenuse of a right triangle equals the sum of the squares of the other two sides* is named after the Greek plagiarist, Pythagoras, in the Fifth Euro-Century B.C.E. The Kamau were building pyramids all over Ta-Mera, and other buildings and monuments using very complex mathematics, geometry, and other mathematical science long before any of these Greek scholars existed. So I ask you how could Pythagoras have *discovered* his so-called theorem in Ta-Mera, when in fact he was being taught the theorem as a mere student by Black Kamau priests? We must remember, as in the case of Abraham that Greek students had to get permission from the Pharaoh's to set at the feet of Kamau priests, theologians, and doctors. This was before the period of Greek colonization of Egypt by Alexander the Great and his mentor Aristotle, who could not wait to get his hands on the knowledge the Egyptians held within the Mystery System of initiation. The acquisition of this precious knowledge could take years, since the "Egyptian civilization was initiatory and elitist."[77]Imperial colonization was the answer to that problem. The problem was resolved when the Greeks conquered Egypt in 332 B.C.E., founded City of Alexandria, moved the ancient books of the Kamau priests from Anu = On = Heliopolis, instituted racial segregation in the city to keep out the blacks, except servants, black female concubines, and Kamau priests. These Kamau priests were then forced to teach the Greeks the knowledge of the Mystery System, using the academic system of the *Seven Liberal Arts* that was originally given to the Kamau by Black Athena, that is, the goddess Het-Neter. They were forced to translate Egyptian books from hieroglyphics into Greek, since the Kamau priest (who were black) were multilingual, as revealed by the Greek satirist, Lucian in the 2nd Century A.D. Anta-Diop states:

> Undoubtedly, the Egyptian priests are characteristically Black, and it is again Lucian, author of *Phiopsuedes*, who describes them to us as such, in the story of the sorcerer-apprentice. "It is Pancrates whom you are talking about, said Arignotos, it is my master, a holy man, shaven, attired in linen, thoughtful, *speaking Greek* (but badly), tall, with a flat nose, prominent lips, spindly legs. . . ." [my emphasis].[78]

Black Kamau priests, such as Pancrates (likely a Greek name) held on to the African scientific and philosophic knowledge to the chagrin of the racialist Greeks, which later became the basis for the so-called "Greek Miracle" of *instantaneous knowledge of every conceivable subject, from mathematics to medicine*, all of which would take a nation of people eons to develop on their own, but *only took the Greeks 306 years, from the time of Solon, the great lawgiver and founder of their nation around 638-559 B.C.E. to the time of Alexander the Great in 332 B.C.E.* , thereafter accelerated exponentially through physical conquest of the *materia ad satis* of the black Egyptian nation. Historians know that something is wrong with this picture, but Euro-historians still maintain the great lie of the Greek "Miracle" in face of the impossibility of gathering such knowledge as the Greeks boast, including the *discovery of the solar calendar*. The Kamua priests, allowed in

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[77] Anta-Diop, ***Civilization or Barbarism***, p. 335.

[78] Anta-Diop, ***Civilization or Barbarism***, pp. 333-334.

Alexandria never fully caved in, and therefore taught the Greeks just so much. Others, who refused to teach them at all retreated to the Island of Philae, with the books they could save, in order to prevent the complete *Greek colonization of the black man's intellectual, scientific, and cultural materia ad satis*, and to carry on their worship, study and preservation of Egyptian hieroglyphics, in which language was embedded the greatest compendium of knowledge the world has ever known. The Island of Philae was the center of worship of the goddess Isis, with the first temple dedicated by Pharaoh Napktnebef Kheperkare (Nectanebo) in 370 B.C.E., 38 years before the invasion of Alexander the Great. Both Egyptian and Nubian priests made pilgrimages to the temples built there, and after Roman Emperor Marcian defeated the Nubians in 451 C.E. he still allowed the Nubian priests to make offerings to Isis on Philae. The Anu Kamau and Nubian priests on the Island of Philae carried on this battle to continue the Mystery System of sacred rites of Osiris and Isis well into the 4th Christian Century, a full two centuries after the Roman Empire under Constantine made Christianity legal (among other religions) in the Empire in 313 C.E. This situation remained until Byzantine Emperor Justinian (527-565 C.E.), with his missionary fervor for a unified Christianity under Chalcedonian orthodoxy (vs. toleration for Monophysite Christianity), closed down the Temple of Isis and its worship on Philae in 535 C.E. The Island of Philae, therefore, ceased to exist as *the last outpost of the Egyptian religion and culture, and the center for training Osirian-Isiscate missionaries for work to the very ends of the Earth!* The hieroglyphic language was, thereafter, lost as a living writing system that had informed the cultural, philosophic, and political matrix of the ancient Egyptian Empire. However, the spoken language itself and *eleven letters* of its hieroglyphic alphabet are still yet preserved by Coptic Christians, who are ethnic Egyptians. They were allowed to occupy Philae until the invasion of Egypt by the forces of Islam shortly after 632 B.C. We can say then that the Egyptian religion, greatly reduced in scope in its own homeland, nevertheless lasted 867 years after the invasion of Alexander the Great, and 502 years after Jesus Christ founded the Christian church. This of course leaves open the probability of the influence of the Osirian and Isiscate religion on the development of Christian doctrine, as proposed by scholars like Yosef ben-Jochannan. I met Dr. Yosef ben-Jochannanat Xavier University around 1985, while I was a graduate student in history. His arguments for the primacy of African knowledge through the Egyptians and that the ancient Egyptian were can be found in his works ***Black Man on the Nile and His Family*** (1972); ***African Origins of the Major "Western Religions*** (Vol. I, of the ***Black Man's*** Religion, 1970), ***The Myth of Genesis and Exodus and the Exclusion of their African Origins*** (Vol., II, of the ***Black Man's*** Religion, 1974); ***The Need for a Black Bible*** (Vol. III, of the ***Black Man's Religion***, 1974); ***Our Black Seminarians & Black Clergy Without A Black Theology*** (1978). Also instructive along these lines of inquiry is the work of Paul C. Boyd in ***The African Origin of Christianity***, Vol 1. ***A Biblical and Historical Account*** (1991). In this work Boyd advances the same set of claims in respect to how Christianity has its origin in Egyptian religion. Christianity therefore is a black religion because it developed from the black religion of a black people. The work of R. E. Witt, ***Isis in the Graeco-Roman World***(1971) shows that this black religion (known historically as the Osiris-Isiscate religion) was a *missionary religion* and its black priests were all over Europe building and maintaining Temples of Isis, and the associated worship, well before Apostle Paul began his missionary journeys. It is a well-hidden fact that the competing religion of Pauline Christianity was the Egyptian religion in the form of Osiris and Isis worship. The competing nature of the two religions was because both had the same ancient Egyptian source as its source and knowledge base. Both religions were *initiatory* (baptism, etc.) and advanced itself as a *mystery faith* that required its adherents to follow *the Way* (of its founder), in the case of Pauline Christianity, *the Way* of Christ. Paul's missionary




journeys can be traced by identifying the Isiscate Temples in Europe and Asia Minor. It is almost as if Paul deliberately planned his missionary journeys to oppose these Egyptian temples, as a counter-missionary project or that the Isiscate Temple mystery religion was so pervasive that wherever Paul went in Europe and Asia Minor he ran into this black faith that was missionary as well. Certainly, new converts to Christianity brought Egyptian religious ideas with them to their new faith because Pauline ideas of the resurrection of the body and other doctrines of God and salvation, and notions about heaven and hell were already being taught by the Egyptian Osirian priests in Europe, well before Paul entered on the scene with his Pharisee notions about the resurrection of Jesus Christ, and redemption. While I was in the seminary, I wrote a paper for a course on early church history, "The Isis Mystery Religion: Competitor of the Faith and the Early Christian Response", where I state:

> The Isiac faith, among others called mystery religions, was a widespread belief system in the Graeco-Roman world. Christianity was also born into this same world. This fact fostered contact and competition for the Hellenic soul. The Isiac religion was a powerful competitor with early Christianity from the 2nd century A.D. down to the 6th century until . . . the last temple in Philae was closed down by Emperor Justinian in A.D. 565. . . . The Isiac religion that the Apostle Paul and the early church [faced] during the 2nd Christian century through the 6th Christian century was not the original faith and religion of the Egyptians. A metamorphosis of the original Egyptian faith took place as it left its foundational and ethno-cultural base in Upper-Egypt to roam the fertile fields of the Hellenic world beginning at Alexandria. The religion that Paul and the early church faced was a Hellenist version, which . . . still contained some of the elemental doctrinal and eschatological forms of the original. According to the late Dr. Cheikh [Anta] Diop of the University of Dakar, Senegal, the Egyptians viewed Osiris and Isis, whose worship dates back as far as 2500 B.C.E., as the fertile human couple that gave birth to humanity. They were viewed as the original Adam and Eve. They always traveled together in the minds of the native Egyptians and were spoken of in one breath until Isis left home to travel foreign lands with her consort Osiris decreasing as she herself increase[ed]. . . . (Mari-Jata, Outline, p. 1).

> The question on Isis' universalist appeal that made it a powerful competitor with early Christianity has been answered. The next question is, was the Isis mystery religion in place to challenge Christianity at its conception and also in place for the same challenge later into the 2nd and succeeding centuries? Witt presents a very interesting map collating Paul's journey's with identified pre-Christian Isis temples. This collation shows that Paul was either in the area of Isaic influence or directly visited 30 cities where Isis worship was conducted. In the 1st Christian Century there is little doubt the Isis religion was in place and a factor. (Mari-Jata, p. 18).

The fact that Osirianism was a missionary religion like Christianity, but much older, as a black religious faith, spreading its Egyptian religious doctrines, undoubtedly effected and challenged the new Christian faith, which had left its home base in Jerusalem/Antioch and entered the Graeco-Roman world, where popular Isaic version of the Egyptian religion already was established and in place. Dr. Anta-Diop in his notes suggests the Osirian religion was missionary in character, as well, and so its priests were all over the place spreading Egyptian religions doctrines and philosophical thought. Anta-Diop even makes the remarkable claim that Buddha was one of the black Egyptian priests that fled the country after the invasion of Cambyses in 525 B.C.E., with the defeat of Pharaoh Psamtick III at Pelusium (the date for the loss of national independence by the Egyptian people), and

therefore entered Asia with a philosophically based religion that has similar tenets of thought as contained in the Osirian religion, when its philosophical foundations are understood. Anta-Diop states:

> It would seem that Buddha was an Egyptian priest, chased from Memphis by the persecutions of Cambyses. This tradition would justify the portrayal of Buddha with woolly hair. Historical documents do not invalidate this tradition. "Koempfer, in his *Histoire du Japan*, claims that the Sacya Buddha of India was a priest from Memphis, who fled from Egypt when Cambyses invaded it . . . . Koempfer wanted to reduce everything to a dominant idea: *diffusion of Egyptian doctrines in Asia by priests from Thebes or Memphis* exiled by Cambyses or fleeing persecution.[79]

There is no reason to believe that given Jesus' connection with Egypt that Pauline Christianity was impervious to Egyptian doctrinal influence. Apostle Paul himself was a **black man** and was recognized as an Egyptian missionary and radical revolutionary, rather than a Hebrew missionary for the new faith, which apparently at the time could not be distinguished from either the Jewish religion or the Osirian-Isiscate religion, so similar did their doctrines appear to anyone listening. When Paul was attacked by a mob in Jerusalem, he was saved from certain death by the Roman commander in Jerusalem and on asking the commander to be allowed to speak to the Jews that were trying to kill him he spoke in Greek. The Roman commander made this statement:

> "Do you speak Greek?" he replied. *"Aren't you the Egyptian* who started a revolt and led four thousand terrorist out into the desert some time ago?" [my emphasis] Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people" (Acts 21:37-38, NIV).

Why did the Roman commander of the garrison in Jerusalem, who saw Jews everyday not recognize that Paul was a Jew? Was it because Paul was wearing Egyptian clothes? There is no reference to Paul wearing foreign clothes, and just like clothes had nothing to do with Jethro's daughters calling Moses an Egyptian, clothes had nothing to do with Paul being mistaken for an Egyptian. Rather, it was because both Moses and Paul were **black men**. His dark complexion must have been pronounced (since Jews were generally dark in complexion) to get such a reaction from a Roman soldier who undoubtedly had seen many Jews and Egyptians for comparison. Paul himself was worshipping in the Temple of Solomon and would not have done something so stupid as to have worn foreign attire in the act of worship, which would have upset the Jews. They were upset anyway because they thought that Paul had brought some of his Greek traveling companions into the temple area of worship who were not circumcised. No, it could only be two reasons. Paul spoke Greek, which the Roman commander found remarkable and immediately associated this fact with an earlier Egyptian religious fanatic that was probably an black Egyptian missionary come to Jerusalem to spread the Osirian-Isiscate faith. Egyptians were well known to be able to speak Greek as I have shown with the black Kamau priest Pancrates above. One of these Greek speaking black Egyptian missionaries led 4,000 Jews in rebellion into the desert. As we said above the Egyptian priests were highly educated and multilingual and could even speak Greek (even badly), an attribute they would need to spread their religion in the Greek world. Secondly, Paul must have been **jet black** in order for the Roman commander to distinguish him from the other Hebrews of **dark completion** in Jerusalem. From the ancient paintings of Paul below it is all but certain that he was not a white but

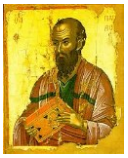
[79] Cheikh Anta-Diop, ***The African Origin of Civilization: Myth or Reality***, edited and translated by Mercer Cook (New York: Lawrence Hill & Company, 1974), Note 39, 287.




as he affirms a black "Hebrew of Hebrews" (Philippians 3:5):







Paul tried to explain his ethnicity by saying he was a Jew and that he knew Greek because he came from *no ordinary city*, meaning Tarsus, which was a metropolitan city of Greeks and Jews, where Hellenistic education required a good knowledge of Greek. This "no ordinary city" where Paul was a Roman citizen by fiat of Mark Antony the political rival of Caesar Augustus (i.e. Octavian) and lover of Cleopatra VII, Queen and ruler of Egypt, was also the location of one of the Isis Temples. It is believed that the dominant religious cult in Tarsus, the city Paul was so proud of, was Isisiac Religion, where Isis was worshipped as the Earth Mother, mate of Osiris and mother of Horus. She therefore is the virgin "Mother of God", that is, *Theotokos* (Greek, qeoto<koj) and *Mut Neter* =  (Egyptian) and Mary in the Christian iconography. Paul therefore was acquainted with the Isisiac Religion well before becoming Christian and began his missionary journeys. Patrick J. Parrelli (2008) in his book *Octavian: Rise to Power, the Early Years of Caesar Augustus* (Vol. 1) states that Mark Antony summoned Cleopatra VII to come to Tarsus in 41 B.C. just prior to the Battle of Perusia. Cleopatra sails there to meet her lover in a luxurious barge and expanded and beautified the Temple of Isis that was already built and in place. Therefore, Apostle Paul was well acquainted with the Egyptian Mystery Religion of Isis, before he became a Christian and before his missionary journeys on behalf of the Mystery Religion of Christian, which was originally called "The Way." Since many mystery religions with initiatory practices such as baptism were called "the Way" the religion and its adherents could only be identified by the name or its founder, which is why once "the Way" that Jesus founded had to be distinguished from other "Ways" once it left Jerusalem entered the mixture of Greek and Jewish culture in places like Antioch. It for this reason that the Scripture states:

> Then Barnabas went out to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So it was that for a whole year, they assembled with the Church and taught many people. *The disciples were first called Christians in Antioch.* (Acts 11:25-26, EOB, my *Italics*).

The Isis Religion was wide-spread both before and after the founding of Pauline Christianity which is evident and irrefutable. Brice C. Smith in his book *The Pagan Origins of Christian Mythology* states:

> Isis figures strongly in the rites and symbolism associated with Mary. She was considered to be the mother of the king who is thought to be a God made man to rule over his earthly kingdom. The cult of Isis was widespread in Egypt and spread from there to Phoenicia, Syria and Palestine; to Asia Minor; to Cyprus, Rhodes, Crete, Samos and other islands in the Aegean; to many parts of mainland Greece – Corinth, Argos and Thessaly amongst them; to Malta and Sicily; and, finally, to Rome. In the first century BC, Isis was perhaps the most popular goddess in Rome, from which her cult spread to the furthest limits of the Roman

> Empire, including Britain: her only rival was Mithras. An interesting side note to this is that the Black Virgins, so highly reverenced in certain French cathedrals have been shown to be in fact basalt figures of Isis. Many of the parallels between Isis and Mary also figure in the parallel between Horus, her son, and Jesus. Obviously the most important similarity is that Isis was said to be a virgin when she gave birth to Horus. This is, of course, to be compared to the biblical story of the immaculate conception. (Smith, realmagick.com).

R. E. Witt (1971) in his *Isis in the Graeco-Roman World* notes the same universal worship of Isis, which Paul studiously avoids naming in this Pauline Letters to the Churches. Witt states:

> In Italy itself the Egyptian faith was a dominate force. At Pompeii, as the archaeological evidence reveals . . . Isis played a major role. In the capital, temples were built in her honour . . . obelisks were set up, and emperors bowed to her name. Women groveled on their knees in the street in lamentation to her. She took possession of the traditional centres of Greek worship –--Delos. . . . Delphi and Eleusis, and she was well known in northern Greece and in Athens. . . Harbors of Isis were to be found on the Arabian Gulf and the Black Sea. Inscriptions show that she found faithful followers in Gaul and Spain, in Pannonia and Germany. She held sway from Arabia and Asia Minor in the east to Portugal and Britain in the west and shrines were hallowed to her in cities large and small: Beneventum, the Praeus, London. (Witt, pp. 20-21).

These facts about the Isisiac Religion are important because they demonstrate a historical connection between Egyptian Religion and Early Christianity. As competitive faiths There had to be very close connection between the two religious doctrines, as well, especially where the former worshippers of Isis flood into the Christian church, carrying their Isisaic doctrines with them. This resulted from Paul's preaching and his own proximity to the worship of Isis that he was already acquainted with in his city of Tarsus before he became a follower of Jesus Christ. It is likely that Christianity and Buddhism, borrowed from the Osirian-Isiscate doctrinal faith, especially where it can be demonstrated that an undeniable comparison of doctrinal ideas exist, (e.g. the bodily resurrection of the dead, the final judgment, the concepts of paradise and hell, the baptism =  = **tchabagi**, (the initiatory practice in the Osirian Mystery Religion to dip, to immerse, to submerge the initiate in water, etc.). Similarly, Horus was baptized at the age of 30 by Anup, the Baptist, in the river Eridanus, just as Jesus Christ was baptized by John, the Baptist in the River Jordan, at the onset of his public ministry at age 30. Gerald Massey (1907) states the following in Volume II of his *Ancient Egypt the Light of the World*:

> There is a baptism in the Ritual which takes place at the time when Horus makes his transformation into the menat, the bird of soul as a swallow, dove or pigeon. That is when mortal Horus has become a spirit. . . . with the head of a bird, whether Divine hawk or the dove, and the same transformation takes place in the baptism of Jesus, when the dove from heaven descended and abode upon him as the sign to show that he was now the Son of the Father in Spirit. There was a double baptism in the ancient mysteries: the baptism by water and the baptism by spirit. This may be traced to the two lakes of heaven at the head of the celestial river in the region of purification in Amenta. The manes say, "I purify me in the southern tank, and I rest me at the northern lake" (Ch. 125). They will account for the two forms of baptism mentioned I the Gospels. John baptizes with the water, Jesus with the




> Holy Spirit and with fire. This twofold baptism had been represented by the two celestial lakes or pools that were configurated in the northern heaven which are to be read of in the Ritual (Ch. 97) as the baptistery of Anup. One of these was the lake of purification by water, the other by spirit. This latter was the lake of Sa by name, in which the gods themselves were wont to be vitalized in their baptism. Sa signifies spirit; the Sa was a divine or magical fluid which made immortal; and the baptism in this sacred lake of Sa was literally a baptism of the holy spirit. The scene of the baptism by John can be paralleled in the Ritual (Ch. 97). Horus claims to be the master of all things, including the water of the Inundation. When he comes to be baptized, it is *"said at the boat,"* called "the staff of Anup," "Look upon me, oh ye great and mighty Gods, who are foremost among the spirits of Annu; let me be exalted in your presence." The plea for baptism is very express. "Lo, I come, that I may *purify this soul of minen the most high degree*: Let not that impediment which cometh form your mouth be issued against me, *let me be purified in the lake of propitiation and of equipoise*: Let me plunge in the divine pool *beneath the two divine sycamores of* heaven and earth" . . . . In the Gospel, when Jesus cometh "unto John" = Anup the baptizer, "John would have hindered him." "But Jesus answering said unto him, suffer me now for thus it becometh us to fulfil all *righteousness"* (Matt. Iii. 14, 15) --- a probable rendering of the Egyptian word Maat! In the Egyptian baptism three elements are involved: the elements of water, fire and spirit. Osiris represented water, Horus the solar fire, and Ra the holy spirit. These elements agree with the three persons in the trinity that were Osiris the father, Horus the son, Ra the holy spirit, in whose names as father, son and holy ghost the rite of baptism still continues to be practiced. (Massey, 1907, pp. 794-795).

We should point out that a similar Trinitarian pattern of God-head can be found in First John, which states:

> Who is it that overcomes the world? Only he who believes that Jesus is the Son of God. This the one who came by water and blood --- Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. For there are three that testify: the Spirit, the water and the blood; and the three are in agreement. (1 John 5:5-8, NIV).

It does not take a great leap to suggest that Jesus was baptized by fire, because in the reference to the blood is the notion that Jesus' baptism was his suffering and death on the cross, so that John's statement can be read "For there are three that testify: the Spirit, the water, and the [fire]. The fire corresponds to the crucible of fire that the Horus-Christ endured in the Ritual and demonstrates the way he as well as Jesus would be baptized by water, the spirit, and the fire [by the spilling of his blood]. Besides religious doctrinal primacy as indicated by Massey, Egyptian philosophy and science also has primacy, especially in astronomy and mathematics, which we have introduced and discussed earlier in this book. Religion, therefore, was not the only thing that the Egyptian missionaries took with them to Europe and Asia. They took their culture, philosophy and science as well. Tompkins states that the whole question of Greek scientific primacy, even over the Babylonians and Sumerians has to be reviewed. That advance science in these areas did exist three thousand years before Isu = Christ. He states that Pythagoras, Erathosthenes, Hipparchus, and other of their kith and kin, who have been given the credit for the development of mathematical science, only received fragments of what he calls, ***"...an ancient science evolved by remote and unknown***

predecessors.[80] Thomkins and other Euro-centrist scholars know full well who these *"remote"* and *"unknown predecessors"* are, but for the sake of shoring-up Euro-cultural imperialism and aggression against the *Race = the Only Hu-Mans = the Black Man*, they deny these things as best they can, i.e. through subtle devise or silence, that it was the Kamau People of Ta-Mera who invented *"ancient science."* We state here again that even though white scholars are now forced to give Greece an anterior position relative to scientific knowledge, even writers as liberal as Tompkins still find it necessary to play down the primacy of Ta-Mera as the mother of all scientific knowledge handed down to the Greeks and others, with his subtle comment that *advanced science did flourish in the Middle East*, knowing full well that white scholars include Ta-Mera, i.e. Egypt in their so-called Middle East. Side stepping the explicit acknowledgment of Ta-Mera as the Mother of the *Seven Liberal Arts* handed down to the Greeks, he goes further to cover Kamau scientific primacy by saying the Greeks got what little knowledge they had from an ancient science developed by *remote and unknown predecessors*, again knowing full well that it was the black civilization of the Kamau priests, doctors, and scientist that actually developed science, and *before them there was no science or any so-called "remote and unknown predecessors."* There is no *predecessor civilization to that of Egypt*. None has been discovered nor will one ever be found, including the mythological *Atlantis*, or some mysterious people from the East, the Eastern Hypothesis Theory, or Aliens from space, etc.Dr. Cheikh Anta Diop stated that the ancient Kamau People were Black People. He further states that the moral fruit of their black civilization must be counted among the *materia ad satis* of the Black World. He held that the Black World, rather than an insolvent debtor to the White Man, is the mother of *"western civilization."* With authority Dr. Anta-Diop states that "Greek" philosophy, so-called Pythagorean mathematics, Judaism, Islam, modern science, and he could have added Christianity (as we have established with are discussion of the Isis Religion in Europe and Asia) are all rooted in Kamau science, religion, philosophy, and cosmogony.[81]The power of this whole thesis in respect to so-called "Greek" philosophy comes with irrefutable proof in the classic work of George G. M. James, ***Stolen Legacy***, who states without apology that "The Greeks were not the authors of Greek Philosophy, but the people of North Africa, commonly called the Egyptians. . . . The term Greek philosophy, to begin with is a misnomer, for *there is no such philosophy in existence*. The ancient Egyptians had developed a very complex religious system, called the Mysteries, which was *also the first system of salvation*."[82] [emphasis mine]. Gerald Massey in his three great works, *A Book of Beginnings* [1881], *The Natural Genesis* [1883] and *Egypt The Light of the World* [1907], had already proven beyond doubt the primacy of the Kamite for the beginnings of *all civilization*, including that of western civilization. Massey was a staunch opponent of Aryanist and Sanskrit theories of white origins of *everything* called civilization and gave primacy to Kamitic or black monogenetic theory of origins for civilization, i.e. language, science and religion.[83] Massey went even further to state that Kamite = Ta-Mera = Egypt itself was the intellectual and cultural child of inner **Af-ra-ka** = **Kafruka** = ***Born at the Gate of the Inner Land*** = the area around present day Uganda, Tanzania, and Kenya, in fact the same region where the Leakey's discovered the remains of the oldest Hue-Mans, where mankind itself began = *the area and primal source of all language, religious, social and scientific systems* that the world

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[80] Peter Tompkins, **Secrets Of The Great Pyramid** [Harper & Row Publishers, 1971], pp. xiii-xiv.

[81] Cheikh Anta Diop, **The African Origin Of Civilization**, ed. and trans. by Mercer Cook [Lawrence Hill & Company, 1974], pp. xiv-xv.

[82] George G. M. James, ***Stolen Legacy*** (London: The African Publication Society, 1972), title page, p. 1

[83] Massey, **Ancient Egypt the Light of the World** (Vol. 1), 28-30.




enjoys now. [84] In fact, the *fauna and flora* pictorial information and data in the hieroglyphics themselves point to the South-East-Central origin for the Egyptian people, the so-called *land of their gods*. Ankh Mi Ra in his grammar of the Egyptian language, ***Let the Ancestors Speak: A Guide to the Grammar of the Language of Kemet*** (1995), states:

> The written words of Ancient Kemet were those linguistic forms that were produced by combining the natural flora and fauna with manmade objects of the Nile Valley Corridor. A closer examination of the plants and animals to construct this writing system reveals that they specifically came from the neighborhood of the frigid heights of the Ruwenzori Range in Uganda and from the sides of the active volcanoes of the Mufumbrio in Ruanda, Muanza Nianza and Kilimanjaro in Northern Tanzania near the border of Kenya.[85]

Once Europe, shook off the choke hold of the Moors in Spain and Southern France after nearly 800 years of political and cultural domination, they borrowed heavily from these cultural *fonts* of Afrikan produced knowledge, and what they could not borrow outright they stole and then lied about its source. Both Copernicus and Sir Isaac Newton "borrowed" heavily from Moorish sources. In fact, what pushed Newton to "discovery" and to develop so-called "new" experimental techniques, was his desire to uncover the meaning of ancient Hermetic or Thothic [Tehuti] knowledge, which is nothing but a euphemism for the ancient Kamau knowledge of the black professors and priests of the Ancient Cosmological Initiatory Mystery System. This is a system whose body of knowledge contained all the knowledge of the *Seven Liberal Arts*. Newton was well aware, like most European scholars, that this knowledge, i.e. black science and black philosophy existed, for the so-called Thothic or Hermetic [The God Tehuti, a member of the Kamau God-Head and Trinity = Thoth = The Greek God Hermes] texts had been translated by Marsilio Ficino into Latin, the scholarly language of that day, at the court of Cosimo di Medici in Florence, Italy [ME57 K.S.E./A1460 C.E.] from Greek texts. This ancient work put forth the notion that the planetary spheres including the earth are *kept in place* by a principle of counter-movement. The Hermetic or Thothic writer states:

> For counter movement is the bringer of stillness. Now the planetary spheres are moved in the opposite direction to the fixed stars. They are moved by each other in opposition. They are moved round their opposite by a point which is fixed and it cannot be otherwise. . . . The circular movement is a movement about that point prevents any digression; digression is prevented, if the revolution is established. Thus the movement in the opposite direction is stabilizing and is fixed by the principle of countermovement.[86]

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[84] Gerald Massey, **A Book of the Beginnings**, Vol. II (Baltimore, Maryland: Black Classic Press, 1995), 600.

[85] Ankh Mi Ra, ***Let the Ancestors Speak: A Guide to the Grammar of the Language of Kemet***, Vol. 1 (JOM International, Inc., 1995), pp. 26-27.

[86] **The Corpus Hermeticum** trans. by Clement Salaman, Dorine van Oyen & William D. Wharton and **The Definitions of Hermes Trismegistus to Asclepius** trans. by Jean-Pierre Mahe' in **The Way of Hermes** (London: Gerald Duckworth & Co. Ltd., 1999), p. 26.

It is a mere step from this revelation coming out of Africa to deduce that behind the gravitational pull of the Earth is the rotation of the earth in opposition to its circular movement around the sun = that which fixes the earth in its place and us to the ground, a relationship of matter [mass], motion and force of the Sun as latter Newtonian science would add. The motion of the earth to the sun and vice versa is their mass. "In other words, the Earth pulls on the Sun, causing the Sun to move toward it. Because of the Sun's greater mass, however, the amount that the Earth accelerates the Sun is over 300,000 times less than how much the Sun accelerates the Earth," according to Astronomers William J. Kaufmann III and Neil F. Comins.[87] If the earth suddenly stopped these movements everything that was not securely fixed to the ground would be air born. It is pure nonsense to believe that Newton conceived of the "idea of universal gravitation (set forth in his *Principia*, first published by Halley in 1687) after seeing [an] apple fall in his garden (1665), . . ." [88] What a laugh. This is like telling the story about George Washington "cutting down the cherry-tree" and 'never telling a lie" in order to teach the moral lesson to children of "never telling a lie" no matter what you have done. What fell from Newton's apple tree in his garden *into his head* was not an apple, but the knowledge already written down by ancient Egyptian and Muslim scholars. According to Kaufman and Comins the idea of gravity was common knowledge:

> Isaac Newton did not invent the idea of gravity. An educated seventeenth-century person had a vague appreciation of the fact that some force pulls things down to the ground. It was Newton, however, who gave us a precise description of the action of gravity. Using his first law, Newton proved mathematically that the forces acting on each of the planets is directed toward the Sun. This discovery led him to suspect that the force pulling a falling apple straight down to the ground is the same as the force on the planets that is always aimed straight at the Sun.[89]

Newton's contribution was to put the ancient ideas and speculation about gravity to mathematical proof and formula that he found in the Hermetic/Thothic ancient writings. *All* of Newton's primary mathematical knowledge was derived from Islamic mathematical science, which was based on "Greek" mathematical science, which in turn was based on or stolen from Kamau mathematical scientific knowledge. Of course Newton and Copernicus did not make mention of where they got their knowledge or how they made their "discoveries," and since their time, no Euro-centrist, with the exception of a very few, ever makes mention of the Afrikan Kamau foundational basis for Euro-scientific and mathematical knowledge.[90] We cannot go into details here but the reader interested in a full survey of the ancient black man's knowledge of mathematics, geometry, astronomy, chemistry, medicine and the calendar are referred to Part 4, Chapter 16 of Cheikh Anta-Diop's work **Civilization or Barbarism: An Authentic Anthropology** (1991) where in over 70 pages he discusses these subjects, "Africa's Contribution: Sciences." The very foundation of medical knowledge in Europe via the French universities and academies are based on the medical works of Moors,

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[87] William J. Kaufmann III, **Discovering the Universe** (New York: W. H. Freeman and Company, 1996), p. 51.

[88] **Webster's Biographical Dictionary** (Springfield, Massachusetts: G. & C. Merriam Company, Publishers, 1976), s.v. "Newton, *Sir* Isaac"

[89] Kaufman III and Comins, p. 47, 50.

[90] See the work of the Jewish scholar Martin Bernal in his two volumes of **Black Athena** [Rutgers University Press, 1991] for the exception to this general rule.




especially the work of Abu 'Ali al-Husayn Ibn-Si'na [Avicena] called **The Canon**. Europeans used his work without much improvement right down to the Nineteenth Euro-Century. Of course, Ibn-Si'na came late himself to medical scientific knowledge, based rather on the works coming from the so-called Greek **Hippocratic Writings**. G.E. R. Lloyd, the editor of the Penguin classic, ***Hippocratic Writings***, that is, a book of medical ethics, treaties on physiology, surgery and anatomy, notes the claims of priority of Egyptian medical knowledge, and where the Greeks likely got this science, but despite this claims that this compendium of medical knowledge from the Greeks is still somehow original. Lloyd states in his notes that:

> The question of the debts of Greek medicine to the medicine of their ancient Near Eastern neighbour's, particularly the Egyptians, is *obscure and controversial*. The famous Edwin Smith papyrus, which dates from around 1600 B.C. but incorporates much earlier material, shows that detailed case-histories had begun to be collected in Egypt long before medicine became established in Greece. It has also recently been argued that the Cnidian school of Greek doctors in particular derived certain pathological doctrines from Egypt. *Yet though the remains of Egyptian and Assyrian and Hittite medicine are impressive, there is nothing comparable with the systematic debates on, for examples, the causes of diseases and the nature of medicine itself that we find in the Hippocratic Corpus. They, so far as we can judge, were a new phenomenon*. [my *Italics*].[91]

Can Lloyd be serious in saying that Greek medicine was a *new phenomenon* with no prior basis until they came in contact with these other civilizations? Some such study needs to be done in this area of so-called "Greek" medicine, which is likely to come up with the same conclusion that James came up with about "Greek" philosophy, that is, "There is no such thing as *Greek medicine*!" Ibn-Si'na's medical writings were in Arabic, with the basis for his later discovers translated from Greek medical writings that had already been stolen from Egypt. These texts were studied for nearly eight centuries until the defeat of the Afrikan-Arab regimes in Spain coming in the wake of the fall of Granada in ME26 K.S.E./A1491 C.E., and intellectual darkness fell over Europe, as pointed out in the classic work ***The Story of the Moors in Spain*** (1886) by Stanley Lane-Poole, who stated:

> The Moors were banished; for a while Christian Spain shone, like the moon, with a borrowed light; then came the eclipse, and in that darkness Spain has groveled ever since. The true memorial of the Moors is seen in desolate tracts of utter bareness, where once the Moslem grew luxuriant vines and olives and yellow ears of corn; in a stupid, ignorant population where once wit and learning flourished; in the general stagnation and degradation of a people which has hopelessly fallen in the scale of the nations and has deserved its humiliation.[92]

During the age when black men from Arabia and North Afrika ruled Southern Europe, i.e. kept the white man bottled-up in Europe and for the most part controlled the Mediterranean Sea, there was no such thing as **Hippocrates,** being **the Father of Medicine**. The real and *only* **Father of**

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[91] ***Hippocratic Writings***, edited by G. E. R. Lloyd (Harmondsworth Middlesex, England: Penguin Books Ltd., 1983.

[92] Stanley Lane-Poole, ***The Story of the Moors in Spain*** (Baltimore, MD: Black Classic Press, 1990), p. 280.

Medicine are and will ever be **Imhotep = I-Em-Hetep = He who comes in peace, The Demigod of Medicine and the Healing Arts**, the one who brought the art of healing to the Hue-Man Race. He is the one whom the Greeks themselves worshipped as their god of medicine, calling Him **Aesklepios**. Imhotep lived around ME4216K.S.E./A2700 B.C.E., over three thousand years before Hippocrates [ME1057 K.S.E./A460 C.E.], and was worshipped as a god, i.e. one who had attained to the knowledge and level of a god, the son of Ptah = son of [the] god. He was thought of as the god of study and all learning, with a special knowledge and power in the art of healing, i.e. medicine.[93]Adolf Erman has this to say about medical knowledge in Egypt and the foundation they laid for later medical advances for modern times with Imhotep being the inspiration for the ideal of medical knowledge and the profession of physician:

> There must however have been a few rationalists amongst the Egyptian doctors, for the number of magic formulae varies much in the different medical books. The book that we have specially taken as a foundation for this account of Egyptian medicine---the great papyrus of the 18th dynasty edited by Ebers---contains, for instance, for fewer exorcisms than some later writings with similar contents, probably because the doctor who compiled this book of recipes from older sources had very little liking for magic. The science of medicine even under the Old Empire was already in the hand of special physicians called
>
>  *suu* (Coptic sajn). We still know the names of the royal body-physicians of this time: Sechmetna'eonch, the "chief physician of the Pharaoh," served the King Sehure, while of somewhat earlier date perhaps, are Ra'na'eonch the "physician of the Pharaoh," and Nesmenau his chief, the "superintendent of the physicians of the Pharaoh." The priests also of the lioness-headed goddess Sechmet seem to have been famed for their medical wisdom, whilst the son of this goddess, *the demigod Imhotep, was in later times considered to be the created of medical knowledge. These ancient doctors laid the foundation of all later medicine;* [my *Italics*] even the doctors of the New Empire do not seem to have improved upon the older conceptions about the construction of the human body. . . . The Egyptians realized at any rate that the vessels took their course from the heart to the various members of the body. The heart is the centre, "its vessels lead to all members; whether the doctor. . . lays his finger on the forehead, on the back of the head, on the hands, on the place of the stomach. . . on the arms, or the feet, everywhere he meets with the heart (*i.e.* the pulse), because its vessels lead to all the members." . . . . As a rule the Egyptian doctors thought they could *see*, without further examination, what was the matter with their patients. Many, however, were conscious that an exact knowledge of any disease is the foundation of a cure. . . [94]

It is to be noted that in the **Corpus Hermeticum** (Book 9) the Hermetic writer has a dialogue between the Egyptian god Hermes, that is (Trismegistus, the "Three in-One God, as Ascelpius called Hermes) and Asclepius = Imhotep about the bodily senses in relationship to God and the cosmos (i.e. ordered universe), who is teaching him metaphysical knowledge about how different men through their senses relate differently to God and the cosmos or ordered universe:

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[93] E.A. Wallis Budge, **The Gods of the Egyptians**, vol. I, pp. 522-525.

[94]Adolf Erman. *Life in Ancient Egypt.* (New York: Dover Publications, Inc., 1971), pp. 356-358.




> Yesterday, O Asclepius, I spoke about the teaching as a whole; now I consider it necessary to follow that and speak in detail about the subject sense perception. The sensory perception and understanding may seem to differ: one is connected with matter and the other with being. To me they both seem to be one and without difference; I mean in man. For in other living beings sense is one with nature, but there is understanding in man. . . . I return to the subject of sense perception. For to use the senses with understanding is the property of man. But, as I said before, not every man is capable of understanding, for one kind of man is concerned with material things and another with being. As I have said, the materialist, in the midst of evil, receives the seed of his understanding from the demons; the other men, surrounded by goodness, are in their being preserved by God. God, the Creator of all things, in creating them creates them in the likeness of Himself, as they have been made good, he keeps them in view while they perform their activities. The friction of the cosmos produces different kinds of generations, making some foul by evil, purifying others by goodness. The cosmos, O Ascelpius, has its own sense and understanding, not such as in man, not diversified, but more excellent and simple . . . . For the sense perception and understanding of the cosmos are one; they are an instrument of God's will to create all things and to return them to that one. . . . The cosmos . . . . was may an instrument for renewing all beings by dissolving them [i.e. through death and decay, my insertion]; and, like the good farmer of life, for offering to bring them, once dissolved, renewal through transformation [i.e. all things must die in order to be transformed and resurrected anew to life, my insertion]. There is nothing to which He does not give life. He gives life to things by moving them. At one and the same time He is space and the Creator of life. . . . The bodies made from matter are diverse. Some are from earth, some from water, some from air, some from fire. All is compounded of parts, some more complex, other simpler. The more complex are heavier, and the simpler lighter. The rapid motion of the turning cosmos produces the varied qualities of beings. The blast of air from this is continuous and lends qualities to bodies as well as the abundance of life. God is the Father of the cosmos, the cosmos is the father of those within the cosmos, the cosmos is the son of God . . ."[95]

The Hermetic writer in creating this dialogue between a pure god and the man-god Imhotep wants to give the writing both sacred and scientific authority. This Egyptian god, that is Thoth (Greek "Hermes") works through Imhotep, the human receptacle of medical and metaphysical wisdom from the god. Hippocrates is said during his life-time to have written an incredible eighty-seven full medical treaties. Are we to believe, given that Greece was the intellectual step-child of Ta-Mera that the knowledge passed down by Imhotep had nothing to do with what is credited to Hippocrates? In the introduction to the English translation of the Greek text of the ***Hippocratic Writings*** the editor G.E. R. Lloyd states:

> While individual treaties are occasionally referred to in closely contemporary writings, the Collection as such cannot be traced back before the work of the first commentators and lexicographers in the third century B.C. The suggestion that it was put together, in the main, by scholars working at Alexandria at that time offers perhaps the most likely

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[95] **The Corpus Hermeticum** trans. by Clement Salaman, Dorine van Oyen & William D. Wharton and **The Definitions of Hermes Trismegistus to Asclepius** trans. by Jean-Pierre Mahe' in **The Way of Hermes** (London: Gerald Duckworth & Co. Ltd., 1999), Book 9, pp. 42-44.

explanation of its origin. [96]

In other words, *Hippocratic Writings* have their origin right where to you would expect them to have come from, Alexandria, *Egypt* the only civilization around to fully have explored in depth what could then be known about medical science if it were to be known at all. The so-called *Hippocratic Corpus of Medicine* was put together by an anonymous group of African-Egyptian scholars, and it cannot be proved that the Greek Hippocrates wrote any of them. They were merely attributed to him for international consumption in the Hellenistic world, so that the knowledge "discovered" would be acceptable to the Greeks because it supposedly came from one of their *kith and kin*. History is eminently logical so we can easily pass over Lloyd's inconsistent remarks that on the one hand the Hippocratic Corpus was done in Egypt and then in the second breath say that the relationship of this medical Corpus to Egypt is "obscure." What's "obscure" about its origins? If we know that the Hippocratic Corpus was written in the black intellectual center of the world, where all the resources for putting it together was available including papyrus and that Egyptian scholars prior to the Greeks had developed the *medical genre of medical case-histories* which *methods* are used even today to help physicians come up with a diagnosis of a patient's condition, then what remains obscure it is not where the work came from or who likely wrote it, but the mind of white scholars who have a need to *white out* or *minimize* as much of the history of the black man's contribution to civilization as possible, especially in the area of science, so as to keep the big lie going that the black man contributed little if nothing to the world's knowledge and progress. This is a historical maxim: *One event that is derived from a preceding event cannot past before the antecedent event in temporal time as we understand time,* so that the work of Hippocrates did not come *before* Imhotep's work but is based on it. It was not until after the defeat of Afrikan-Arab Islam in Europe, with the fall of Grenada, that you see euro-scholars arise, e.g. such as Nicolaus Copernicus, who only got his doctor's degree in canon religious law in ME14 K.S.E./A1503 C.E., thereafter studying in the medical school of Padua until ME11 K.S.E./A1506 C.E., and who did not complete his De Revolution ibus Orbium Coelestium, containing "his" theories that the earth rotated daily on its axis and that the planets revolve in orbits around the sun, until MP14 B.S. E./A1530 C.E. We take note that Sir Isaac Newton, the English natural philosopher and mathematician, who only took his Bachelor of Arts in MP149 B.S.E./A1665 C.E., has been said to be the "inventor" of differential calculus which was "invented," "discovered" the same year as earning his degree. As amazing as that feat is, a year later he is credited with the "invention" of integral calculus. Later, he wrote his Principa, published in MP171 B.S.E./A1687 C.E., laying out "his" theories of gravitation. We do not suggest that during those times in which he lived there was no basis for such knowledge or discoveries or that Sir Isaac Newton could not have "discovered" such intricate knowledge. However, we doubt very much that it all came from Newton's brilliant intellect vouchsafed to him by virtue of his race. What were Newton's *sources* for the "discoveries" is what is being questioned, not his or other Euro-scholars' abilities to synthesize and apprehend such knowledge. We propound here not theory of black intellectual supremacy as the white man has done to us. What is in question here is the global plagiarism by these scholars who somehow *forgot to give credit to the Moors = black Arabs* for their knowledge and indirectly by black Egyptian doctors, professors and scribes. Does any black man, given the chronological layout of history believe that these euro-scholars "discovered", or

[96] **Hippocratic Writings** trans. by J. Chadwick and W. N. Mann (New York: Penguin Books, 1983), p. 11.




"invented" *all* of this knowledge as it were ex nihilo, *from the pure brilliance of their minds*? Or did they have, as more *historically logical*, a scientific foundation already laid out (*thousands and hundreds of years before their time*) by Afrikan-Arab scholarship, which preserved for Europe "Greek" knowledge formerly plagiarized from the black Kamau professors and priests of Ta-Mera? What books, writings and or archives did Copernicus and Newton use as the foundation for their discoveries and inventions? Has anyone ever asked what sources they used or might have used? What Euro-scholars preceded them, such that we could denounce the claim that the books, writing and archives they used were the Greek translations of formerly plagiarized knowledge preserved in Arabic texts by Afrikan-Arab scholars, who came before them? This whole inquiry could be the basis for a doctoral thesis, but no white graduate school of history will sanction such a thesis because it would overturn the accepted notion that the works of Copernicus and Newton where *original*. Such a thesis would uncover the logic historical cause and effect, and the historiographical maxim that *nothing man does is ex nihilo,* but as we said above; *One posterior event that is logically derived from an anterior event cannot past before this antecedent event in temporal time*. When we follow the antecedent event then we can determine the cause(s) for the posterior event that is anterior to it. Even ancient black poetry and ancient black art have not been exempted from euro-plagiarism. Many of the so-called "children's stories", fairy tales, that we believe came from Europeans where actually stories, poems produced by ancient black people like Aesop and Luqman. Europeans plagiarized these stories and poems, published them, and were given recognition as literary genius' and made money off of these plagiarized works. It is a fact that the black wise men and poets, Luqman and Aesop's works [unless you regard them as one and the same person] were plagiarized and stolen by Europeans. Uncharacteristically, J.A. Rogers puts this plagiarism in rather polite terms. He says that the writings of Luqman and Aesop has been translated into Greek, Latin, French and English, and that each translator has, *"...has added to the original something of his own personality and his own nation..."*The Greeks, Rogers states, added *"some ornament"*, the Latin's have given their writings *"finesse"*, and the French have brought to the work *"gaiety"*.[97] Later however, Rogers points out that some writers believe the Greeks stole Luqman's fables by *whiting out* Luqman's name from his works. How did they accomplish this? By creating a mythological wise man called Aesop, which is not a name of an individual at all but is simply Greek for *Ethiopian*. Rogers quotes from a work called the **Universal History**, which talks about the historical tie between Luqman and Aesop and the role the Greeks played in confusing the two origins of these black men, one real and one mythological. Rogers quotes this work, which states:

> There is a strong resemblance between the history of Lokman as reported by the Eastern writers and that of Esop as we find it written by the Greeks . . . . As to the first, it is generally allowed that Lokman lived in the reign of Solomon; whereas Esop is said to have been the contemporary of Croesus and Solon, the Athenian legislator. From the history of their lives and the comparison of their fables there is all the reason in the world to believe that Lokman and Esop were the same person. The difficulty seems to lie here: whether the Orientals took him from the Greek [or vice versa]. *It seems most natural to believe the former since in such cases the Greeks are found to have been notorious thieves.*[98]

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[97] J.A. Rogers, **Worlds Great Men Of Color**, Vol. I [MacMillan Publishing Co, Inc., 1972], p. 71

[98]**Sawa**, p. 72.

Rogers completes this thought quoting George Sale, the English orientalist who translated the Qur'an into English [MP218 B.S.E./A1734 C.E.]. Sale's states: *"Planudes borrowed part of his life of Esop from the traditions he met in the East concerning Lokman, and that he thought they were the same persons because they were both slaves."* In other words Maximus Planudes [ME257 - ME187 K.S.E./A1260 - A1330 C.E.], a Byzantine monk, who by his translations of Greek literature into Latin, helped introduce "Greek" learning into Western Europe, *created* his "Aesop" from the life and works of ***Luqman, a black man****, and nephew or* ***grandnephew of Job of biblical fame****, who was born in Old Testament times* around ME2616 K.S.E./A1100 B.C.E. Panudes did this in order to make the claim that Lukman's stories, sayings and poems are in fact the literary fables and poems of the Greeks. Planudes made his "Aesop" or "Ethiopian" without a name live closer to the beginning of Greek history [ME2076 K.S.E./A560 B.C.E.], during the time of their great legislator Solon, so that this claim would seem credible being associated with the founding of the Greek nation-state. This does not mean that Luqman could not have been an Ethiopian because from remote ancient times the Ethiopians have a strong literary tradition of poetry and in fact itis a national pass time, and great poets are honored even today. It is likely that Planudes knew that Luqman was Ethiopian, but his priority was to bring this personage closer to the beginning of the national history of the Greeks made credible because many Ethiopian literary personages are found in Greek society during the time of Solon. Planudes just needed to change Luqman's name to Aesop. According to the Ethiopian scholar and writer on the Ethiopic writing system Ethiopia has *schools of poetry*(i.e. ቅኔ ቤት, *Qine Bet*) that have evolved to a high place of honor through to modern times. Bekerie states:

> According to the Ethiopian tradition, poetry composition predates St. Yared's musical composition. According to Ato Alemayehu Moges, the musical composition of *Digguwa* by St. Yared would not have been possible, if it did not rely on the already existing tradition of writing or composing poetry. Poetry is believed to have started around 1500 BCE. The originator of *Qine* is identified as Tewanay, who used to live on the island of Deqe Estefa, which is located in Lake Tana, the source of the river Abbay or Blue Nile. According to Alaqa Enqoba, *Qine* is composed in the form of poetry that rhymes, and its contents are extremely rich in hidden meanings. Each piece of *Qine* composition has a face and a mask, or in the Ethiopian tradition, *Samina Warq*, both wax and gold. *Qine* is perhaps one of the most unique and classical genres of *Se'en* taught and being practiced in the classical universities (monasteries) of Ethiopia. *Qine* is a literary expression that may have some resemblance to poetry, but it is more than poetry.[99]

Bekerie goes on to say that poetry itself is called *Se'na Qine* seven different literary centers in Ethiopia (Tabor, Chereka, Abdiqom, Gondar, Gonj, Washira, and Mecha) and thirteen different literary forms based on accents per line (Guba'eQana, Kullikkimu, Hintseha, Za-Amlakiye, Mibezhu, Sahlike, KibrYe'iti, Wazema, Selassie, Zeye'ize, Itanamogar, Ge'ez, Meweddis, Itanamogar, Izi). He also states that "There are several schools or houses of *Qine* called *QineBetoch* in Ethiopia." According to Paulos Milkias in his *Dictionary of Ethiopian* Christianity (2010):

> Qine Bet (ቅኔ ቤት) . . . is one of the three branches of advanced church education in Ethiopian religious instruction. In this school, students learn Sewasew [Ge'ez grammar] and the styles

[99] Ayele Bekerie. *Ethiopic: An African Writing System* (1997), pp. 128-129.




> of 12 types of composition which takes thirteen years, nine for Sewasew and four for Derset [Composition]. The prestigious Qine schools, which also taught philosophy, are found in the monasteries of Washera, Wadla, and Gonj, in Gojam province. The main text used in teaching philosophy is Metshafa Felasfa—Tabiban [Book of Wise Philosophers] containing passages from many classical authors including Plato, Aristotle, Diogenes and Cicero. Another text used is the 17th century Ethiopian scholar Zara Ya'qob's critique of Judaism, Christianity and Islam.[100]

This Ethiopian poetry tradition may be unique as some Ethiopian scholars claim but it is doubtful that it was confined just to Ethiopia since its beginning around 1500 BCE nearly four hundred years *before* Luqman (Aesop, "the Ethiopian) began to write his stories around 1100 BCE. This is even more credible given the fact that Ethiopians are curious people and therefore great world travelers to foreign lands where they learn other cultures and are proud to share with other people their culture as well. Luqman a.k.a. Aesop may have been one of these ancient Ethiopian travelers that spread Ethiopian literary genius abroad. For example, geography and time has not prevented Ethiopian oral traditional poetry from being included in modern anthologies such as *3000 Years of Black Poetry* edited by Allan Lomoz and Raoul Abdul (1970) such as the following:

THE POTTER
Down there a poor woman
Pottery she molds
Through night and day she fasted
Who Taught her The knowledge
Out of clay she makes pottery
And man from dust was created
****
Mother my beloved You have gone
You created me in birth
To conceive you within me
Now is my turn to ask you
Remain moving in my stomach
In the day of starvation
I might need to feed on you
****
To sleep with husband
In comfort I delighted
With him on leather beds
I looked around
The dead
Were scattered on the ground
****
In sickness you witnessed me
"Intoxicated" you shouted

[100] Paulos Milkias. *Dictionary of Ethiopian Christianity* (2010), p. 215.

Why 'tej' I have not tasted
Along journey I come
For 'Injera" alone
I stumbled like a drunkard
(Translated by Halim El-Dabh)

TROUSERS OF WIND

(An oral traditional household song about a worthless lover, sung by women as they work)

Trousers of wind and buttons of hail;
A lump of Shoa earth, at Gondar nothing left;
A hyena bearing meat, led by a leather thong;
Some water in a glass left standing by the fire
A measure of water thrown on the hearth;
A horse of mist and a swollen ford;
Useless for anything, useful to no one;
Why am I in love with such a man as he? [101]

According to Bekerie Ethiopian Se'na Qine (poetry) is "fundamentally praise poetry. . . inspired by one's honor to God" which is the quality that inspired the songs of the great Saint Yared. But Ethiopian poetry also invokes the emotions of men in respect to joy, sorrow, regret, redemption, etc. (as indicated by the two Ethiopian poems above. In this respect Ethiopian poetry is highly developed into a number of different expressive and emotive forms as found in Ato Alemayehu Moges' book *Malka Etiopia* as follows:

Yälibonatädla = Warm heartedness
Yähilinahasät = Awakening
Yäaimirotifsihit = Liberation of the mind
Yadidkammädhanit = Panacea to exhaustion
Yähazinmasräsha = A way to ease sorrow
Yäqutamäwächa = A way to decompress anger
Yäfilsifinamagolmäsha = A way to strengthen philosophical thinking
Yälibmadabiria = A way to augment the heart
Yäiwqätmirt = A harvest of knowledge [102]

According to Paulos Milkias the kind of poetry (more religious than secular) found in the works likeAtoabove is called *Mälk'a*(ማልክዓ) and means "likeness of." Paulos states:

> Religious qine [poetry] of the Ethiopian Orthodox Tewahedo Church, the earlies of them going back to the 15th century, which consists generally of about 50 five—line rhyming stanza, each referring to a different physical and by implication, moral characteristic of an apostrophized saint. It forms part of an Ethiopian Orthodox Tewahedo Church hymn chanted on festivals of Saints. In this chant, the different parts of the bodies of the saints in

[101] *3000 Years of Black Poetry: An Anthology*. Edited by Alan Lomax & Raoul Abdul. (New York: Dodd, Mead & Company, 1970). pp. 47-48.
[102] Bekerie, p. 130.




question [such as his or her ear, mouth, forehead, hair, eye] are mentioned.[103]

It would be surprising that poetic literature developed to these higher-level functions (religious, moral, and emotive) could have managed to stay locked up in Ethiopia and not have affected the world until our century. It is no surprise to writers like Frank M. Snowden, Jr. that Ethiopians were prominent characters the poetic and theatrical traditions of the ancient Greeks because neither they nor their culture (e.g. their literary traditions of poetry and other writings) were wholly confined to Ethiopia. Ethiopians could be found as traders, and settlers in Egypt, as well as soldiers in the armies of both Psammetichus II and Xerxes fighting in Europe and Asia alongside Greeks and Asians so that portraying them and their Ethiopian culture and traditions while novel nevertheless added to the font of developing Greek literary and artistic tradition. Snowden states:

> It is not surprising that Ethiopians were among the foreigners who interested the tragic poets of the fifth century B.C. Reports of Ethiopia and Ethiopians had for some time been reaching Greece from Naucratic traders, settlers in Egypt, and mercenaries who had served in the army of Psammetichus II. Ethiopians, if Herodotus is correct, had fought in the army of Xerxes, perhaps in Greece itself. Some Ethiopian soldiers may have served as models for contemporary ceramicists. *Aethiopica*, therefore, provided an opportunity for the dramatists to play to a curiosity about "a far-off country of a black race who lived by the fountains of the sun," a distant people brought close to home by recent experience.[104]

Of course, once the black man's literary productions became known in Europe and elsewhere it became easy to claim them as one's own creative work and this extended to the visual arts as well, so that stealing this kind of creative work, like stealing his calendar, mathematics, science and folk literature, poetry was no exception for the white man. This type of *artistic appropriation* is not confined to the medieval period, or merely to literary appropriation. Afrikan art as well was subject to this type of appropriation. It is more than probable that the inspiration for the development of the cubist style of art by the Spanish painter and sculptor, Pablo Ruiz' Y Picasso's, which made him so famous, was inspired by an Afrikan art piece "taken" from the Mother Continent, like so many other pieces of art were "taken" or "acquired" ending up in European art galleries and private collections, pieces and collections worth millions upon millions of dollars. It is a fact that so much Afrikan art was "taken", "acquired" from Afrika that if a black scholar wishes to study Afrikan art and civilization, he has to go to Europe or Amerika to do so and not to Africa. [105]In the case of Picasso's Fang mask, it was "given" to one Maurice Vlaminck in M389 B.S.E./A1905 C.E. and then later sold to one Andre Derian, who was said to have been "speechless" and "stunned" when he saw it. Derain then showed the Fang mask to Picasso as well as to the French impressionist

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[103] Paulos Milkias, p. 162.

[104] Frank M. Snowden, Jr. *Black in Antiquity: Ethiopians in the Greco-Roman Experience.* (Cambridge, Massachusetts: The Belnap Press of Harvard University Press, 1970), p. 156.

[105] For a history of the looting of the Kamau artifacts, works, monuments, etc. see Sir Alan Gardiner, **Egypt Of The Pharaohs** [Oxford University Press, 1961], pp. 15-17.

painter Henri Matisse. It was then cast in bronze by Ambroise Vollard. The writer Frank Willett states that both Picasso and Matisse were greatly affected when they saw it. And further he states that after this introduction of Afrikan art to these premier European artists, *"The revolution of twentieth-century art was under way,"* that is the cubist style of art. [106]The back cover of Willet's book **African Art** [1971] states that the aesthetic impact of Yoruba art and the art of other Afrikan people is very substantial, and states that one can see this influence on the development of Twentieth Euro-Century western art in the works of Picasso, Braque, Modigliani and other European artists. Picasso's cubist style of art, which is being taught to black and white students as "European art" is in fact inspired by Afrikan art and artists, who are never given public credit for their contributions in Western circles. White people even claim *not to know* the names of ancient and modern black artist, so that it becomes easier and less damaging morally to steal from them, something analogous to the idea of saying black people are less than human so that it is less damaging morally when white men torture and hang black men, and or when white men gang rape black women for these *faceless* black people "had no rights which the white man was bound to respect, . . ." and can be "justly and lawfully be reduced to slavery for his benefit." [107] Frank Willett states that E. Vatter makes the assertion in his **Religiose Plastik Naturvolker**[Religious Sculpture of Primitive People] that the Afrikan artist is generally not known. Willett holds the contrary opinion that not only is the Afrikan artist known, but the best Afrikan artists attain widespread fame throughout many Afrikan societies.[108] In fact like most artists ancient and modern, Afrikan artists left their "signatures," not necessarily by writing their names on the art work, but nearly anyone familiar with their art or selling it in the Afrikan markets knew the artist by his style, just like it is generally understood that a genuine Picasso or Matisse work of art can be recognized by the artists style, *with their signature*. For the trained artist, critic or admirer no "signature" is required to determine a genuine work or creation of a well-known European artist. Of course, Europeans pretend not to know or understand any of these things when it comes to Afrikan art and artists, making it easier, without pang of conscience or legality to "steal", "take", "acquire" or "appropriate" their works or ideas, and present them to a European or unsuspecting Afrikan and Nu Afrikan public as their own "discovery" or "idea". This mind-set comes from the white man's Setian idea of *property enslavement*, i.e. that anything he places his foot upon automatically becomes his or becomes his "discovery" or "invention", or his "slave." And any act by persons, peoples or nations objecting to his usurpation's becomes a "criminal act," against those "legal" measures which protect and sanctify property enslavement = those "legal" or extra-legal measures that protect and sanctions the thief, once he has stolen the objective of his greed. From the white Euro-centrist point of view, you don't exist until he "discovers" you or "recognizes" you in his press and media. The root of Eurocentrism is based in the euro-rationalist philosophy **Hypocrisy of Hippocrates Syndrome** [HHS], a peculiar dis-ease of the spirit that allows Setian White Man to steal ideas, land and even whole peoples with an innocence and paternalistic self-righteousness that boggles the mind of the Hue-Man Race. We end this part of our discussion by concluding that the white man is a liar, thief and pretender to civilization, that the original and foundational basis for civilization came from the Black Man, the

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[106] Frank Willett, **African Art: An Introduction** [Thames and Hudson, 1971], pp. 35-37.

[107] Stanley I. Kutler, **The Dred Scott Decision: Law or Politics?** (New York: Houghton Mifflin Company, 1967), p. 13.

[108] Willett, p. 36.




only Hue-Man, and that the White Man created or originated very little that can be called foundational. Even their claim to originating the idea and system of democracy falls into serious question as well. [109]

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[109]Arthur M. Schlesinger, Jr. in his apparent frustration with the claims made by Afrocentric ideology postulates a euro-centric primacy for the development of political democracy and even human liberty. He claims his **The Disuniting of America: Reflections On A Multicultural Society** [W.W. Norton & Co., 1992], p. 127 (the title itself suggesting the absurd notion that America at one time in its history had a culturally and socially united body politic) that:

> Whatever the particular crime of Europe, that continent is also the source-the unique source-of those liberating ideas of individual liberty, political democracy, the rule of law, human rights, and cultural freedom that constitute our most precious legacy and to which most of the world today aspires. *These are European ideas, not Asian, nor African, nor Middle Eastern ideas, except by adoption.* [mine emphasis].

I guess it is easy for someone like Schlesinger to causally mention "the particular crime of Europe" when you have not been part of a people subjected to those crimes. Nevertheless, the late Dr. Chancellor Williams disagrees with these conclusions of Schlesinger, and in fact presents a convincing counter claim. In his studies on the **African Constitution**, Dr. Williams denies that Afrikan People or any people, necessarily adopted ideas of political democracy from Europe. He states in his **The Destruction of Black Civilization** [third World Press, 1974], pp. 172-172 that:

> A student of comparative history can see without difficulty that various peoples scattered all over the world often develop similar institutions without ever having had any contacts whatsoever....The foregoing observations suggest that the Constitution of any people or nation, written or unwritten, derives from its customary rules of life; and that what we now call "democracy" was generally the earliest system among various peoples throughout the ancient world. *What was a relatively new development was absolute monarchy.* [Italics by Author].

Dr. Williams then goes on to show that Afrikan democracy developed uniquely and autonomously within the framework of a Continent wide **Afrikan Constitution** based on its own *Iwa*, i.e. customary rules and way of life. He says that Afrikan democracy and the **Afrikan Constitution** developed within so-called stateless Afrikan societies in which he says: **"...democracy reached its highest development here where the people actually governed themselves without chiefs, where self-government was a way of life, and "law and order were taken for granted."** He declares that Afrikan states and political organization was not predetermined by Western political structural patterns, because the **Afrikan Constitution** does not define a state necessarily on the Euro-model of state organization with one man necessarily as its executive head, but rather a state under the **Afrikan Constitution** is defined generally as ***any collection of people, living in its own territory, under its own government independent of external control***. In other words Afrikan states may have an executive head, but many also existed as states governing themselves without executive heads of state. An Afrikan state might even have had a collective executive leadership (e.g. Afrikan Councils whose membership is based on age grade, representing families and tribal groups within the larger national political and social matrix), which model is closer to the type of political leadership found in Afrikan states based on *the consent of the governed.* How was all of this possible since the white man has declared the Afrikans were nothing but savages, who could not govern themselves? It was possible because there existed since the beginning of Afrikan History an unwritten **Afrikan Constitution** that governed the movement and being of the Afrikan People, a constitution around which they proclaim and give legal sanction to customary law and practice. In his ***Civilization Or Barbarism*** (1981), Dr. Cheikh Anta Diop maintains that there was indeed an **Afrikan Constitutional State Model**, derived directly from Pharaonic [Fari] Egypt = Ta-Mera, and exported not only throughout Afrika but also into the rest of the known world, especially around the Mediterranean, where Greek and Roman Civilization evolved. He calls this state model, the **AMP State = Asiatic Mode of Production State**, which to him is more accurately called the **Afrikan Mode of Production State**, because all AMP states were based on the Ta-Mera State Model, exported to Greece, where democracy is said to have been born. Anta-Diop states [pp. 172-173] that:

Afrikan-Adenic values postulates that the only true claim to originality a human co-creator with God can make is the further development, enlargement, new arrangement and or combination of old, new, and or current ideas and concepts. Sometimes within this process of creative "genius", a writer, thinker, scholar, co-creator, etc. really hits on something that can be called a **new idea**, something approaching invention in its purest form. An author could only dare hope that his work obtains that laudatory status from the opinion, that of his own kith and kin, stamped by the spirit of his ancestors. However, every writer, thinker, scholar standing before the **Bar of Thoth**, stands so in humility, because as Solomon said, **"There is nothing new up under the sun."** Wendell Phillips (1840-1907), the Euro-Amerikan abolitionist, the son of William Lloyd Garrison (1805-1879), member of the Anti-Slavery Society, and editor of the *Nation*, underscored this truism of Solomon. He stated: *"Take the whole range of imaginative literature, and we are all wholesale borrowers. In every matter*

> The model of the Egyptian AMP state was thus adopted from the Ancient Empire onward, the period of the pyramids, almost everywhere in the rest of Black Africa. But it is perhaps in the neo-Sudanese zone and in the region of the Upper Nile that one finds a quasi-complete replica of Egyptian Civilization....While the model of the most organized Black state has been exported almost everywhere in the world, particularly around the Mediterranean basin, and this from the megalithic epoch onward, some misinformed ideologues did not hesitate to wonder if all models of the Black African state were not of foreign import.

Thus while Dr. Williams can give the benefit of the doubt that other peoples, including the Europeans, could have developed democracy autonomously, Dr. Anta-Diop dismisses such a compromise with the "misinformed ideologues" based on the historical facts we have before us. The claims of Schlesinger have no basis in fact. The world had to get its state model for democracy from somewhere (based on the historiographical maxim I gave above) and that somewhere, according to Dr. Anta-Diop is Ta-Mera = Egypt. Even so-called Afrikan despotism, if it existed at all, had to find it's rational in the **Afrikan Constitution** if it were to survive. The closest the Afrikan People ever got to pure despotic rule was under Shaka, and you will note that his downfall came as a result of pushing the **Afrikan Constitution** to its very limits. You will also note that the Zulu People under Shaka only submitted to this despotic rule because it was the only way to rid the nation and region of the **bandit kings** that oppressed the Zulu Nation through tribal wars, and the abuse and rape of its women by these overlords. Shaka overriding goal was to bring peace to Nguni Land via the organization of a centralized Nguni State, which could only be accomplished through **total war** and the defeat of these bandit kings. But even he understood democracy which no white man taught him. Once while organizing his armies against the war plans and army of the bandit king Zwide, he gave a lesson in power and rulership to his Chief of Secret Agents, by name Mzilikazi. He explained to him how he used a stratagem to rid his regime of the negative and oppressive influence of the nation's diviners, who used lies and accusations to destroy their personal enemies and enemies of others for personal gain. He tells Mzilikazi: **"Thus the diviners, assuming this authority, blundered to their own deaths. By such games they sought to make the illusion of power real. *Yet the greatest power lies in the populace. As our forefathers have told us: "A ruler only rules through the people."*** [Mazisi Kunene, **Emperor Shaka The Great: A Zulu Epic**, 1979, p. 163]. The Nu Afrikan reader will note that Shaka did not learn about political democracy from some white man, ancient or modern (e.g. Solon, Rousseau, John Locke, John S. Mill, Thomas Jefferson, etc.) or some white state model, or take some political science classes at some European university; but he learned that *the power to rule is through the people* from his **forefathers!** That statement by itself is the essence of democratic thought and polity. It is not possible that any Afrikan or Nu Afrikan can side with Schlesinger and give primacy to Europeans for the idea of political democracy and human liberty from which every other people in the world adopted or borrowed. As with everything the black man developed, including the idea of democracy, given its evolution from the AMP state organization of Ta-Mera, perfected and further developed in Greece, the white man now claims primacy, then re-exports it back to the black man either by guile, sale or force. Imagine the white man telling us something about democracy when we invented the idea through the AMP State Model, while the white man was still living in caves. Does it not seem strange that black people, who developed high civilization, gave the world writing, mathematics and the other sciences, were not also at the same time adapt at *the government of men?* Is it possible that such men would have no system of government that understood the main principles upon which democracy is founded, and or originated its own democratic institutions before the supposed inspiration coming from the European Peoples, late comers to history and civilization? I think not!




that relates to invention, to use, or beauty or form, we are borrowers."[110] So even if an author's work can be termed original (or nearly so) based on scholarly principles and a particular literary canon, the term genius should still be applied with reserve. Anything thought to be genius in the work of a writer, or creator, or thinker can only be thought of in this way because he was able **more than others** to *reformulate old, new or current ideas and or concepts and mold them into a new body of thought, by which other men either contemporary or men in his future are affected positively for the betterment of the Hue-Man Race*. Therefore, nothing can be called pure invention, but must be regarded only as the product of this overall creative process of *unified human intellectual epistemology and experience of God's material and spiritual world.* Pure invention itself is only the providence of the **Lord of Heaven**, so that the only Being that can **create something from *nothing* is God = the Nu = *No Matter* = *creatio ex nihilo* = from the *celestial waters of Nu*,** as the Kamau = Egyptians understood it. Everything man does is **foundational**, meaning that man's creative product is necessarily based on something else and or what others have said, thought, or done. And too, that "new" creative product = *creatio de novo* becomes the basis for other creative efforts that come after it. None of these things in the authors opinion can happen without the free exchange of ideas, often held in check by legal terrorism, i.e. unwarranted legal prohibition, and or the threat thereof, and perhaps even political suppression, all producing the most insidious form of censorship = **self-censorship**, which makes civilization that much more the poorer."[111] If a work, invention or idea does find greatness, it cannot make that claim without due acknowledgment of its foundational base in the great ideas of great men, inspired by the Holy Spirit of God, who is the God of all knowledge (i.e. both material and spiritual knowledge). Moses, the great Egyptio-Hebrew lawgiver "borrowed" from the ***Negative Confessions*** found in the **Per-em-Hru**, often given the title **"Book of the Dead,"** authored by the black Kamau professors and priests of Ancient Ta-Mera. Here are some of a few of **42 Negative Confessions** (note there appears to be *81 negative confessions*, but some are mere repeated confessions or utterances in Chapter 25 of the Ritual) that God trained Moses (Acts 7:22) as an Osirian Priest to use from the 125 Chapter of the Ritual (i.e. Per-em-Hru) produced by the Finger of God (i.e. literally by the power and inspiration of God) in order to put together in forty-days atop Mt. Zion his therefore *God inspired* **Ten Commandments**, that had been written thousands of years before the birth of Moses:

THE INTERLINEAR PER-EM-HRU WITH THE TEN COMMANDMENTS
You shall have no other gods before me (Exodus 20:3)
1a. 
En saata neter
"***Not have I despised God***" (*Per-em-Hru*, Chapter 125; Negative Confession #8)

[110] L. Ray Patterson and Stanley W. Lindberg, *The Nature of Copyright: A Law of Users' Rights* (The University of Georgia Press, 1991), 146.
[111] Toronto Arts Group for Human Rights, eds. ***The Writer And Human Rights*** (Anchor Press/Doubleday, 1983). Read the entire work, but especially the essay by Zdena Tomin, *Forms of Self-Censorship*, pp. 163-165.

You shall not make for yourself an idol (Exodus 20:4)

2a. 

enXesef - a neterem per - f

"I have not repulsed God in his manifestations." (*Per-em-Hru*, C125; NC#37

You shall not misuse the name of the Lord your God (Exodus 20:7)

3a. 

En sen-a neter

"Not have I cursed God." (*Per-em-Hru*, C125; NC #77)

Remember the Sabbath day by keeping it holy (Exodus 20:8)

4a. 

An t'a - a Xetneter

"Not have I despoiled the things of God" (*Per-em-Hru*, C125; NC#44)

Honor your father and your mother, that you may live long in the land the You're your God is giving you. (Exodus 20:12)

5a. 

Fadu - s aaui - set en pa neteremtufsetemusebehu set

"If thy mother raises her hand to God, He will hear her prayers [and rebuke thee]"(The Ritual)

You shall not murder (Exodus 20:13)

6a. 

Ensmam-a

"***Not have I killed.***" (*Per-em-Hru*, C125, NC#15)

You shall not commit adultery (Exodus 20:14)

7a. 

an neka-a hemtt'a

"Not have I defiled the wife of a man." (*Per-em-Hru*, C125, NC#56)

You shall not steal (Exodus 20:15)

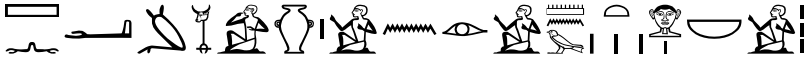
8a. 

an t'au - a

"Not have I robbed"(*Per-em-Hru*, C125, NC#40)

You shall not give false testimony (Exodus 20:16)




9a. 
enenmeteru - a
"Not have I borne false witness" (*Per-em-Hru*, 125, NC#81)
You shall not covet (desire, lust after in your heart) anything that belongs to thy neighbor (i.e. house, wife, servants, ox, or donkey, etc. (Exodus 20:17)
10a. 
An am ab - a; En ari - a menthra - nebu
"Not have I eaten my heart"; "Not have I done harm to my neighbor (i.e. people, mankind, humanity)***"*** (*Per-em-Hru*, C125, NC #50 & #17)

Who can doubt that without Moses "borrowing" from the *Pert-em-Hru*(the Ritual) Negative Confessions the entire world would be poorer spiritually, absent the development of Judaism, Christianity and Islam that was inspired there-from. Or what European or Euro-Amerikan will condemn Aristotle and his peripatetic school of plagiarizers who stole the philosophical and scientific works, authored, invented and discovered by the black Kamau priests and professors of the Mysteries System in Ta-Mera, and then called it "Greek Philosophy"; for is not the European and Euro-Amerikan primary claim to civilization grounded in the belief that their so-called ancestors, the Greeks created the seminal ideas and concepts for nearly all of the liberal arts and sciences? Or who will blame David and Solomon, who "borrowed" nearly word for word from the Kamau ***Papyrus of Amen-em-ope*** and other holy Kamau scriptures the magnificent poetry found in the books of the Bible they are said to have written.[112]During their time there was no grand-domestication of knowledge and knowledge systems by one people to the exclusion of others, which knowledge base (called wisdom) was a open reservoir so that all of mankind could enjoy the fruits and blessing of the *Seven Liberal Arts*. Ironically, the *Mystery Systems* for initiates promoted the conservation of this knowledge base so that when this reservoir finally opened to all to sought enlightenment this vast accumulation of knowledge given to the world by the Egyptians and some other peoples served to propel the world toward its enlightenment so to speak *in the fullness of time.*

Comparison of texts

A number of passages in the *Instruction of Amenemope* have been compared with the *Book of Proverbs,* including:

(Proverbs 22:17-18):*"Incline thine ear, and hear the words of the wise, And apply thine heart to my doctrine; For it is pleasant if thou keep them in thy belly, that they may be established together upon thy lips"*

[112]Dia S. Mari-Jata, "The Wisdom Traditions of Amen-em-ope and Proverbs: The Controversy Over Priority," for **Introduction to Graduate Studies** [Cincinnati Bible Seminary], 1987. See John Ruffle, "The Teaching of Amen-em-ope and Its Connection with the Book of Proverbs," in Tyndale Bulletin, 28 (Cambridge: Tyndale House, 1977), 29.

(Amenemope, ch. 1):"Give thine ear, and hear what I say, And apply thine heart to apprehend; It is good for thee to place them in thine heart, let them rest in the casket of thy belly; That they may act as a peg upon thy tongue"[50]

(Proverbs 22:22):*"Rob not the poor, for he is poor, neither oppress (or* crush*) the lowly in the gate."*

(Amenemope, ch. 2):"Beware of robbing the poor and oppressing the afflicted."[50]

(Proverbs 22:24-5): *"Do not befriend the man of anger, Nor go with a wrathful man, Lest thou learn his ways and take a snare for thy soul."*

(Amenemope, ch. 10): "Associate not with a passionate man, Nor approach him for conversation; Leap not to cleave to such an one; That terror carry thee not away."[50]

(Proverbs 22:29):*"[if you] You see a man quick in his work, before kings will he stand, before cravens, he will not stand."*

(Amenemope, ch. 30):"A scribe who is skillful in his business findeth worthy to be a courtier"[50]

(Proverbs 23:1):*"When thou sittest to eat with a ruler, Consider diligently what is before thee; And put a knife to thy throat, If thou be a man given to appetite. Be not desirous of his dainties, for they are breads of falsehood."*

(Amenemope, ch. 23): "Eat not bread in the presence of a ruler, And lunge not forward(?) with thy mouth before a governor(?). When thou art replenished with that to which thou has no right, It is only a delight to thy spittle. Look upon the dish that is before thee, And let that (alone) supply thy need."[50] (see above)

(Proverbs 23:4-5):*"Toil not to become rich, And cease from dishonest gain; For wealth maketh to itself wings, Like an eagle that flieth heavenwards"*

(Amenemope, ch. 7):"Toil not after riches; If stolen goods are brought to thee, they remain not over night with thee. They have made themselves wings like geese. And have flown into the heavens."[50]

(Proverbs 14:7):*"Speak not in the hearing of a fool, for he will despise the wisdom of thy words"*

(Amenemope, ch. 21):"Empty not thine inmost soul to everyone, nor spoil (thereby) thine influence"[50]

(Proverbs 23:10): *"Remove not the widows landmark; And enter not into the field of the fatherless."*

(Amenemope, ch. 6): "Remove not the landmark from the bounds of the field...and violate not the widows boundary"[50]

(Proverbs 23:12):*"Apply thine heart unto instruction and thine ears to the words of knowledge"*

(Amenemope, ch. 1):"Give thine ears, hear the words that are said, give thine heart to interpret them."[50]

Who then will condemn Jesus, who later either "copied" from these men, or more likely learned during his studies of religion in Egypt, the saying:

> Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. *For I was hungry, and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."* Matt. 25: 34-36

Which is based on the Psalmist, who stated:

> Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, the Maker of heaven and earth, the sea, and everything in them --- the Lord, who remains faithful forever. *He upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts up those who are bowed down*, the Lord loves the righteous. The Lord watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked. [Psalms 146: 5-9, NIV, emphasis mine].

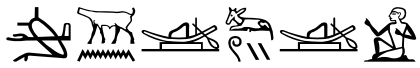
This psalm existed thousands of years before David and is just one of many found in the **Negative Confessions of Ani** provided to the world by the black Kamau professors and priests of Ta-Mera. Anyone studying Kamau History will find that this and similar statements attributed to Jesus of Nazareth were first made by Kamau tomb owners for the dead, by family members, inscribed upon the interior of coffins, and the interior of tombs, i.e. Coffin Texts, Pyramid Texts. Gardiner quotes one saying made by the Kamau, thousands of years before Jesus Christ said the same thing, as quoted in Matthew and the Psalms above. The Osirian traveler states **"...I gave bread to the hungry and clothes to the naked..."** [See Gardiner, ***Egypt of the Pharaohs***, p. 58]. The full text of this saying is found in the **Pert em Hru**, the oldest sacred scriptures in the world, antedating the sacred Hebrew Bible (began by Moses in 1440 B.C.E) by over 2,796 years from 4236 B.C.E., and its various revisions, starting from the 5th Egyptian Dynasty (2500 B.C.E.) by over 1,060, revised down to the 2nd Christian Century (200 C.E.). The texts states:



Se-hetep-nuaneteremmert - f , au erta - na tau enheqet ,
"I have appeased God by [doing] his will. I have given bread to the hungry,



mu enabi ,hebsenhaiu ,
water to the thirsty, clothes to the naked, and a



maXenaui.
Boat to the shipwrecked."[113][*PEH* 125: 10-11, Budge translation]

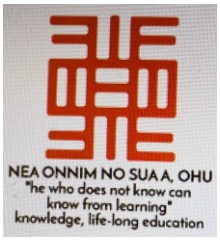
[113] Budge, *The Egyptian Book of the Dead*, 205.

The above text calls on the righteous to do the justice of God on Earth on behalf of the poor. In Egyptian Original we can also find other biblical scriptures some of which we have already given [See Psalms 146:5-10; Isaiah 61:1-2; Luke 4:16-21 related to the inauguration of the ministry of Jesus Christ, along with James 1:26-27. All of these sacred saying is based on the original Egyptian text using on the principle of proximity and priority. This and other sayings are therefore the common intellectual *ad setis*, and heritage of all Hebrew religious sages, from Moses to Jesus Christ, and later adopted by his followers. Therefore, nothing resembling modern legal proscriptions existed in ancient times against what we call plagiarism today, and men generally thought of knowledge as their *intellectual inheritance*, not their *intellectual property* no matter the source, and certainly did not need to split hairs over legal issues of use, which is a modern legal phenomenon. However, even then as we have shown in the protest of first Egyptian priests and theologians, and then later by Muslim clerics and scholars in Moorish, rank dishonesty frowned upon. Today this rank dishonesty in respect to claims about Greek priority has become a convention of white scholarship despite their claims to scientific objectivity and academic honesty. To this day the black Kamau professors of Ta-Mera are still not given credit for the great legacy they left to the Hue-Man Race. That contribution generally goes unrecognized and hidden as much as is possible *because the men who gave the world their civilization, forms of government, religion, philosophy and science were members of the Black Race*. But does the world care? The answer is No! because maintaining *the great lie* gives primacy to white people for nearly *every* discovery known to man. Moses took the Ten Commandments he "borrowed" and built the Hebrew Nation that gave the world Judaism. David and Solomon gave the world some of the greatest poetry and wisdom teaching ever known to man. Jesus gave the world Christianity, preserving within itself the ancient black **religion** of **Af-ru-ka**, while the Greeks despite themselves, preserved for the world **Ancient Ta-Mera Philosophy** and the **Seven Liberal Arts**, the foundational basis for all scientific knowledge. However, this discussion is not meant as some slick justification or rational for outright plagiarism of someone else's work. I am a trained and dedicated academic, and so from my perspective such plagiarism has no justification and cannot be based on the rational that *what is offered is better than what was plagiarized*, and so claim an original contribution to learning. Such plagiaristic rationale is just as detrimental to true scholarship as unwarranted legal proscription and commercial monopoly on thought and discovery. However, the case, i can guarantee you that the men used in the examples i gave above, had they lived today would need a full battery of lawyers to defend them from copyright infringement. It is perhaps a good thing for the world that no thought was given in ancient times to our modern concepts of what constitutes infringement, sometimes misused for legal censure and control, and absent this use, applying extra-legal "private law" to censure freedom of thought and expression. Otherwise, the world would not have the great religious, political, and social systems that are and have been current in modern history today. Today, of course, no authors work, or thought is free from legal and or political censure or impediments to free thought and expression, because of man's general greed and the need to make a fast dollar at the expense of others, and or maintain the political status quo against ideas of change. This modern situation is unfortunate for those artists and creators that truly give no thought to unfair taking of someone else's work, but simply want to convey their art and genius for the benefit of others and or to express political conscience. Yet this work and others must operate and try to survive in this commercial climate of greed, mistrust, and in this political climate of suppression and the upholding of rights over responsibility. The **Nu Afrikan Calendar**, within this modern context of proscription and suspicion will try to be and





remain as creative and original as is possible giving credit where credit is due. However, its author will make no claim that this work "is by inspiration of God," apart from the great black scholars, whom we have already acknowledged and who the **Lord of Heaven** inspired to bring forth their seminal ideas and concepts that made this work possible.



PROLOGEMENA THREE

HISTORY NOTES, PART II: EGYPT THE LIGHT OF THE WORLD
(Transmission of the African-Egyptian Alphabet to the World)

The Discovery at Serabit el-Khadim

The discovery of the inscriptions found at Serabit el-Khadim, a site located in the Sinai peninsula, is usually assigned to the British archaeologist, Flinders Petrie in A.D. 1906. However, according to Professor William Foxwell Albright of Johns Hopkins University, "The first inscription of the category now known as Proto-Sinaitic was discovered and copied by E. H. Palmer in Wadi Magharah during the winter of 1868-1869. The text was not published until 1904 and seems subsequently to have eluded rediscovery. "The Wadi Magharah is about 20 to 25 miles south-west of the site of Serabit el-Khadim and Albright goes on to admit that, however Palmer's work, it was of little effect until the expedition of M. Flinders Petrie to Serabit el-Khadim in 1905, where he discovered *eleven inscriptions* on steliform or stelae, that is, rock panels shaped or rounded at the top. Serabit el-Khadim was just one of the many mining sites the Egyptians had under their control during the Eighteenth Dynasty, that is from about 1580 B.C.E. beginning with the reign of Ahmose I of Thebes to 1349 B.C.E. at the end of Tut-ankh-Amen's reign, the famous King Tut, and then down through the New Kingdom in the Nineteenth Dynasty beginning with the reign of Haremheb from 1340 B.C.E. through Rameses II ending in 1232 B.C.E.[114]Wadi Magharah may have been one of these and it is certain that Wawat or Nubia, under the colonial rule of Egypt nearly during this whole period was the sites of some others.[115] What did the Egyptians need the mining sites for? In Wawat they wanted primarily gold, in others copper, and not earlier than 1300 B.C.E. they needed iron.[116] Iron melting was most likely needed for military and agricultural tools and the reason for it was because of the monopoly Egypt's neighbors held on iron smelting, including the Hittites who held a monopoly over the ore found in the Taurus Mountains of Asia Minor and the Philistines held the monopoly in Palestine as far down as the time of Saul as attested to in 1 Samuel 13:19-21, which states:

> Not a blacksmith could be found in the whole land of Israel because the Philistines had said, "Otherwise the Hebrews will make swords or spears!" So all Israel went down to the Philistines to have their plowshares, mattocks, axes and sickles sharpened. The price was two thirds of a shekel for sharpening plowshares and mattocks, and a third of a shekel for sharpening forks and axes and for repointing goads.

The Egyptians had both military and trade relations with the Philistines as early as 1471 B.C.E. with Thutmose III's invasion of the Hittites via the pacification of the Phoenician coastal strip.[117]It is without doubt that the Philistines in this early period had no less the same attitude with their powerful African neighbor than it had with Hebrew neighbor in this latter period, around 1025 B.C.E. As mentioned above, the Sinaitic inscription from at least the Wadi Magharah mines were

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[114]Yosef ben-Jochannan, *Black Man of the Nile and His Family* (New York: Alkebu-lan Books Associates, 1972), 158-59.
[115]Albright, **sawa**, 15.
[116]"Iron," *The Zondervan Pictorial Bible Dictionary*, ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1967).
[117]"Phoenicia," *Zondervan Pictorial Bible Dictionary*.




already discovered by Palmer, and even as early as A.D. 1886 Adolf Erman spoke of copper mining in the western Sinai, inscriptions and the copper mines or turquoise mines located Serabit el-Khadim. Erman states:

> A certain poetic halo surrounded gold-digging in the mountains we read indeed in an inscription in a mine: "gold is the body of the gods, and Re' said, when he began to speak: 'my skin is of pure electron." This was not the case however with the prosaic copper mines, though they were of course of more national importance; in the inscriptions relating to them there was no boasting about their daily yield. This is also the reason that the inscriptions in those mines, which were presumably copper mines, scarcely ever mention the copper; but speak rather of what is really a mere by-product of the same, the precious stone,  *mfaket, i.e* malachite as the yield of the mine. In Egypt, malachite was in fact considered to be one of their most valuable possessions, yet it stands to reason that it was not for the sake of malachite alone that the great mines of Sinai were worked for thousands of years. It is more likely that in official style its high-sounding name often stood for the more vulgar copper. These copper mines lay in the mountains on the west side of the Sinaitic peninsula, chiefly indeed in the Wadi Nasb, the Wadi Maghara, and the mountain Sarbut el-chadim; with the exception of the first, where copper ore is still obtained from one shaft, they were all worked out in old times. The shafts by which they were worked are bored horizontally into the mountain, and are in the form of corridors, the roof being supported by pillars. The most important of these mines were those of the Wadi Maghara, which were begun by King Snefru and called after him the "mines of Snefru,". . . The mines now called Sarbut el-chadim, the *servant mountain*, which in early times were called after an unknown personage, *the mines of the Ka*, seem also to have been worked as early as the time of King Snefru, for he is represented there in a relief standing between two gods. . . . The work was, however, first taken up in earnest by the kings of the 12th dynasty, under whom Sarbut el-chadim seems to have become the center of the whole mining district. Amenemhet III. built a small temple here to the Hathor; it stood on a high rocky terrace which dominates the valley in an imposing manner. This temple was afterwards enlarged by the kings of the New Empire, especially by Thothmes III. Round about this sanctuary were erected numberless stelae, on which the names of many of the distinguished directors of the mines there have been passed down to posterity.[118]

Dating the Site and the Patriarchal Period

If Erman is right, using conventional chronological dating, that is starting the 1st Egyptian dynasty at 3200 B.C.E., then the mining site of Serabit el-Khadim could have been around as long as the beginning of the 4th Egyptian dynasty, that is around 2680 B.C.E. during the reign of Sheferu. The Patriarchal Period begins properly with the story of Abraham, the father of the Hebrew nation, told starting in Genesis 12:1 through 25:11. According to Bernhard W. Anderson, of Princeton Theological Seminary, and others the Abrahamic or Patriarchal period encompasses the time between 1800 B.C.E. and 1300 B.C.E., which, following Erman suggests that the site of Serabit el-

[118]Adolf Erman, *Life In Ancient Egypt*, trans. H. M. Tirard from the German (New York: Dover Publications, Inc., 1971), 467-69.

Khadim was in existence approximately 880 years prior the time of Abraham.[119] Was the site of Serabit el-Khadim active during and after Patriarchal Period, perhaps even down to Mosaic times and the Exodus? The answer to this lies partially with the dating of the inscriptions. Erman suggests that the mine was still active during the 12th dynasty, beginning around 2000 B.C.E., becoming the center of the whole mining district in the western Sinai. He even states that the temple to Hathor was built during this dynasty by Amenemhet III. Using the conventional Egyptian chronology, Amenemhet's reign began in 1850 B.C.E. and ended in 1800 B.C.E. right at the beginning of the Abrahamic Period. This means that at the time of Abraham's sojourn in Egypt that the temple of Hathor was standing on its high rocky terrace, that the mine was probably active and that the worship of Hathor was being conducted by the miners there.

Dating the Site: Mosaic Period and the Exodus

Erman goes on to say that the temple of Hathor at Serabit el-Khadim was expanded upon during the New Kingdom Period, especially under the auspices of Thothmes III, as attested to by the many stelae found at the site. The New Kingdom Period comprises the 18th, 19th and 20th Egyptian dynasties[120]. This period, according to the conventional chronology in 1580 B.C.E. began with the reign of Ahmose I of Thebes, ending with the reign of Rameses III, the Commoner in 1168 B.C.E. Thutmose III's reign was between 1504 B.C.E. and 1450 B.C.E. and so if Erman is right again the site of Serabit el-Khadim would most likely still have been active since it appears under his reign the temple of Hathor was being expanded and still active. Why is this dating important? This puts the activity of the mining site and the worship of Hathor right at the beginning of the period for the Exodus in particular. The Exodus likely occurred sometime during the late New Kingdom Period. The date for the birth of Moses depends on the date postulated for the Exodus. One such date is 1440 B.C.E.[121] If you pick the early date for the Exodus of 1440 B.C.E. during the reign of Amenhotep II (1450-1415 B.C.E.), then Moses would have been born about 1520 B.C.E. during the reign of Hatshepsut, the Queen-King (1515 -1484 B.C.E.) because Deuteronomy 34:7 says he was 120 years old when he died and was buried by the Lord in Moab. If you subtract the 40 years, he spent in the wilderness with the Children of Israel he was 80-year-old at the time of the Exodus and if you determine that 1440 B.C.E. is the date for this event then 1520 would be Moses' year of birth. However, many scholars have other suggested dates for the Exodus. Other scholars choose 1290 B.C.E. based on Exodus 1:8-9 and 12:40, so that the Hebrew sojourn in Egypt would coincide with the beginning of the Hyksos invasion of 1729 B.C.E. (1290 B.C.E. + 430 years = 1720 B.C.E.). The period of favor for the Hebrews under this schema would be 1720-1552 B.C.E., and the Pharaoh that "knew not Joseph" would be Ahmose I (1580-1558 B.C.E.) and the period of disfavor from 1552-1306 B.C.E. down to the reign of Seti I, with the Exodus occurring in 1290 B.C.E. during the reign of Rameses II (1298-1232 B.C.E.). The very late date for the Exodus is 1225-20 B.C.E. based on statements by Pharaoh Merneptah (1232-1224 B.C.E.), who bragged about victory over Israel in Canaan about the year 1220 B.C.E., meaning "that at that time the people were already present, though not settled, in the land."[122]Minority views for the Exodus are proposed by such scholars as

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[119]Bernhard W. Anderson, *Understanding the Old Testament*, Fourth ed. (New Jersey: Prentice-Hall Inc., 1986), 25.

[120]Sir Alan Gardiner, *Egypt of the Pharaohs: An Introduction* (London: Oxford University Press, 1961), 443-46.
[121]"Moses," *The Zondervan Pictorial Bible Dictionary*.
[122]Anderson, 50-51, and "Moses", *Zondervan*, 557.




Gary Greenberg, who puts it around 1315 B.C.E. in order to tie it in with the Egyptian Sothic cycle of 1314 B.C.E. and his thesis that Moses was part of the monotheistic Aten Revolution conducted by Pharaoh Akhenaten, that is Amenhotep IV (1370-1352), in whose reign Moses would have been born around 1395 B.C.E. (1315 + 80 years old at the time of the Exodus) and so in place during the Aten Revolution a young man of about 20 or 25. The year 1315 B.C.E. would make the Pharaoh of the Exodus Haremheb (1340-1320 B.C.E.).[123]

The Exodus Connection with Serabit el-Khadim

We choose 1440 B.C.E. for our date of the Exodus and are in good company with J. A. Thompson, who believes the Exodus took place around 1430 B.C.E.[124] However that may be it is worth noting that the site of Serabit el-Khadim and the worship of Hathor may have been active during the period that Moses and the Children of Israel past through the western Sinai, where we have already mentioned that the temple of Hathor was expanded during the reign of Thutmose III between 1504 and 1450 B.C.E. Could Moses and the Hebrew Children have not only past by Serabit el-Khadim but actually past through this mining site? Is there any evidence for an earlier connection with this site? Some data exists in scripture for conjecture on the last question. In Deuteronomy 4:20, 1 Kings 8:51 and Jeremiah 11:4 mentions Egypt as that iron-smelting furnace out of which the Hebrew Children were delivered. Some believe because of these references the Hebrews were by forced labor to work at Egyptian iron smelting and mining sites.[125] In other words they did not just make "brick without straw." Here is the conjecture. If the Hebrews were forced to work in Egyptian iron mining and smelting sites, then it is also possible that they worked copper mining sites like Serabit el-Khadim. If 1440 B.C.E. is then maintained this conjecture is weak by itself in that we have already mentioned that Egypt did not begin iron smelting processes until around 1300 B.C.E. The strongest scriptural evidence for a Hebrew connection with copper mining is Deuteronomy 8:9 when the promised land is not only mentioned as a "land of milk and honey," but "a land where bread will not be scarce, and you will lack nothing; a good land where the rocks are iron, and you can dig copper out of the hills."[126] Further scriptural evidence for a conjectural thesis is Exodus 32: 1-6, the making of the golden calf and the making of the bronze serpent in Numbers 21:8-10. Besides the fact that these two passages show the Hebrews before they settled in the land of promise as a nation knew about the smelting processes of gold and bronze, the making of the golden calf is particularly relevant because it is associated with the worship of , **Het** [i.e. Hathor] so prominent at Serabit el-Khadim. Could the Hebrews have been acquainted with the worship of Hathor from this site? Some scholars like David M. Rohl, an Egyptologist and historian believes that from the so-called Twelve Springs of Elim, now called Ain Mouse = Spring of Moses the Hebrews turned into the desert of Sin heading for Rephidim, which he believes is a location unknown but could well be the site of Serabit el-Khadim. Rohl says in this connection that, "If we consider the most likely route along the desert wadi beds of western Sinai we can trace the Israelite

[123]Gary Greenberg, *The Moses Mystery: The African Origins of the Jewish People* (New Jersey: Birch Lane Press, 1996), 142-43.
[124]J. A. Thompson, *The Bible and Archaeology* Grand Rapids: William B Eerdmans Publishing Company, 1982), 60.
[125]Metals – Iron," *The Zondervan Pictorial Bible Dictionary*, 539.
[126]Oxford NIV Scofield Study Bible.

footsteps through the Wadi el-Homur to Serabitel-Khadim."[127]McGarvey does not mention Serabit el-Khadim but does except as possible a route to Mt. Sinai that would have taken the Hebrews further east and left of the pass called Er Ra'hah to reach Gebel Mousa.[128]It is doubtful that this reference means McGarvey has indicated Serabit el-Khadim which would require a further eastern route to Mt. Sinai.

The Date of the Inscriptions and the Worship of Het-Hor 

As we have mentioned the Hebrew connection with the worship of the golden calf and their possible connection to the worship of Hathor from the Egyptian word,  *Het-Hor*, meaning "House of Horus," at Serabit el-Khadim is significant. This site for the Egyptians was important in its own right for the minerals and semi-precious stones it contained. More prominent than any was turquoise, "a semi-precious blue-green stone used to make jewelry." The Egyptians are said to have used flint chisels and stone hammers to extract this material.[129]Precious and semi-precious stones is determined by a scale of hardness from 1 to 10. The numbers 7 and through 10 defines the most precious of stones, such as Quartz = 7, Topaz = 8, Emerald = 7.5 to 8, and Diamond = 10.[130] More important than trying to connect the Exodus with Serabit el-Khadim, or for understanding the economic and religious significance of the site, *Serabit el-Khadim has significance for determining the possible origins of the Hebrew alphabet.* However, we must first deal with the date for the inscriptions themselves. According to W. V. Davies, Keeper of Egyptian Antiquities in the British Museum, Petrie who discovered the Sinaitic inscriptions at Serabit el-Khadim dated them to the middle of the 18th Egyptian dynasty [about 1450 B.C.E.], however Davies is of the opinion that they are much earlier and dates them to the late Middle Kingdom [about 1850 B.C.E.] or Second Intermediate Period [1785 -1600 B.C.E.]. However, the authority on the subject, William Foxwell Albright believes the inscriptions were written somewhere between 1525 and 1475 B.C.E., during the 18th Egyptian dynasty just prior to the Hebrews exodus from Egypt. Albright studied the proto-sinaitic script in relationship to their significance for the study and development of Canaanite writing and Ugaritic. To Davies the script consists of twenty-three signs, referred to as Proto-Canaanite. But he says that at eleven of the letters are from the Egyptian alphabet. The miners used a good many Egyptian letters to transliterate their Canaanite language. One of the words deciphered was b'lt = Balat, the consort of Ba'al, a Semitic goddess that is identified with the Egyptian deity Hathor. This is like Hausa and Urdu use of Arabic. Both Davies and Albright point out that Proto-Sinaitic is not an isolated group but directly connected to Canaanite written syllabary written in Palestine called Proto-Canaanite. Davies demonstrates visually the direct connection between Egyptian, Protosinaitic, Phoenician and Early Greek.[131] Davies is not the only scholar to maintain an Egyptian origin for some of the Hebrew script. Some Jewish scholars maintain the same position. One among these is William Chromsky, who states:

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[127]David M. Rohl, *Pharaohs and Kings: A Biblical Quest* (New York: Crown Publishers, Inc., 1995.), 287.
[128]J. W. McGarvey, *Land of the Bible* (Cincinnati: The Standard Publishing Company, 1978), 447.

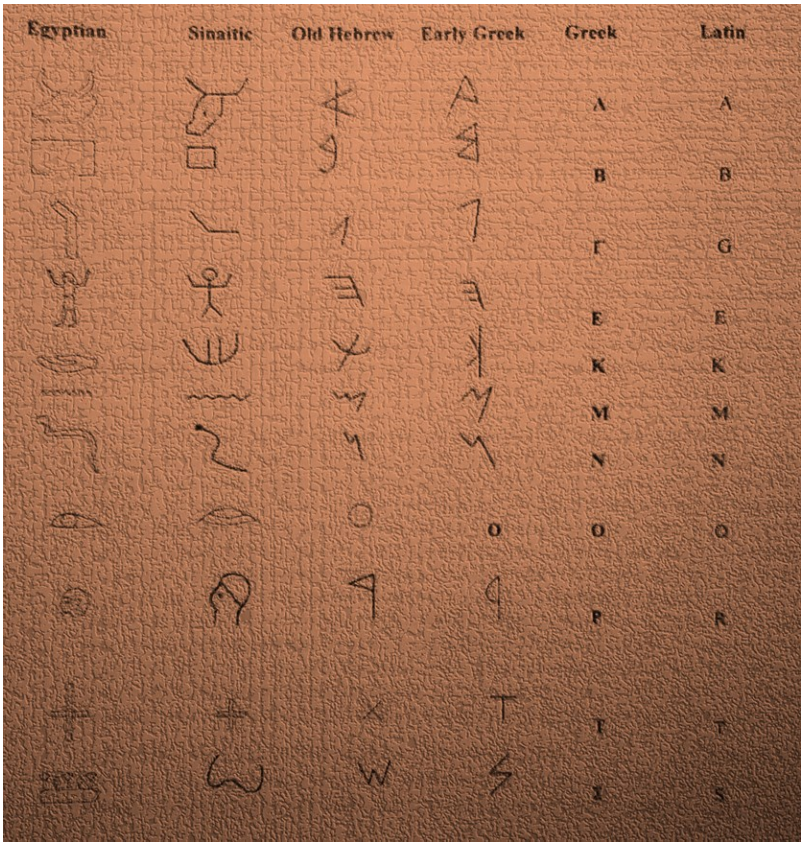
[129]Richard Cleave, *The Holy Land Satellite Atlas* (Cyprus: Rohr Productions, Ltd., 1994), 236.
[130]Precious Stones," *Zondervan.*
[131]W. V. Davies, *Egyptian Hieroglyphs* (Berkeley: University of California, 1987), 59-60.




> The origin of the original "Hebrew" script is shrouded in obscurity. It is certainly the outcome of a long evolutionary process, the beginnings of which are hidden in the dim past. But the evidence seems to be preponderantly in favor of regarding it as derived from the Egyptian. . . . The "Hebrew" alphabet may have been derived from or influenced by this Egyptian syllabary, but the relationship between these two writing systems is hard to trace.[132]

Below we present eleven Proto-Sinaitic inscriptions abstracted from the Egyptian Hieroglyphics to show the transmission of the African Egyptian alphabet to the Latin script the entire world is now using in business and commerce and to serve as the letters for several world languages. The development of the Latin alphabet from the African Egyptian letters in both form and phonetic value can be easily seen.

PROTO-SINAITIC INSCRIPTION
DEVELOPMENT FROM THE MEDU NETER TOTHE LATIN



[132]William Chromsky, *Hebrew: The Eternal Language* (Philadelphia: The Jewish Publication Society of America, 1957), 82-83.

Lastly, some white Egyptologist with impeccable credentials knew the very alphabet that is used to write this book comes from the original script of the black man in Egypt. One such Egyptologist is Sir Alan Gardiner who first says that the oldest population of Egypt was of African race, meaning the race that created the hieroglyphs, the first religion, philosophy and science for the world. He states in modest and casual tone that:

> Since it is generally agreed that the oldest population of Egypt was of African race, it might be expected that their language should be African too. And in fact many affinities with Hamitic and in particular with Berber dialects have been found, not only in vocabulary, but also in verbal structure and the like. On the other hand, the relationship with Semitic (Hebrew, Arabic, & c.) is equally unmistakable, if indeed not greater. In this matter there have been wide differences of opinion among scholars, and even if some measure of agreement could be reached as to the place or places of origin, there would still remain the problem of date.[133]

Even though Gardiner admits that the ancient population of the people in Egypt were African, he still tries to maintain the ridiculous idea that Africans spoke some kind of Semitic language, when in fact no antecedent Semitic language then or now in existence is as old as the seminal development of the Egyptian language and the hieroglyphics. It is likely that Gardiner wishes to maintain this hypothesis because he knows full well that the very alphabet used by both the Hebrews and the Greeks from which the Latin script was developed came from the hieroglyphics themselves. The question for such scholarship is how best to deny as far as possible the African origin for the white man's own writing system but by suggesting that the script it came from was not indigenous to the African's in the first place. Later he tips his hand on the whole issue by stating clearly the Greek and Hebrew script substantially comes from the hieroglyphics. Gardiner states:

> But there is also more than a likelihood that the hieroglyphs live on, though in transmuted form, within our own alphabet. In 1905 Flinders Petrie, excavating near the turquoise mines in the peninsula of Sinai, came across a number of much damaged inscriptions using signs obviously borrowed from the Egyptian hieroglyphs, but here serving to write some other language, probably Semitic. These picture-signs numbered thirty at most, and it is evident that the fewer different signs there are in a script, the greater its chance of being alphabetic. But the most remarkable fact about these signs was that at least six of them presented appearances corresponding to the meanings of letter-names belonging to the Hebrew and Greek alphabets; unmistakable, for example,  was the bull's head, for *aleph*(Greek *alpha*)means 'bull' in Hebrew; a zig zag sign closely resembling the Egyptian for 'water' must surely be *m*, since  *nem* is the Hebrew letter-name 'water', and both Phoenician and Greek give their *m* a very similar shape; the clear eyeof the Sinai script  recalled the Hebrew letter-name *'ayin* meaning 'eye, a signification easily recognizable in the circular **O** of the same two alphabets. Most convincing of all, however, was several times repeated group of four letters. 

[133]Sir Alan Gardiner, *Egypt of the Pharaohs* (New York: Oxford University Press, 1961), p. 19.



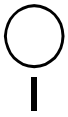

> which on the same principle could be read as Ba'alat, and when it was realized that Ba'alat 'the Mistress', the female Ba'al, was the name always given by the Semites to the Egyptian goddess Hathor, the very goddess worshiped at the place where Petrie's inscriptions were found, there seemed little doubt that the origin of our own alphabet had beendiscovered.[134]

These astonishing facts do not support the Semitic thesis at all, it only supports the idea among others that some proto-Canaanite slaves of the Egyptians located in the Sinai Desert employed an African script and an African religion to give expression to their Semitic language and worship. If Egyptian language were of Semitic stock, you would have not only expected these Semitic slaves to use the script but also be able to use the language also. That is not the case. At most the Egyptian language has Semitic loan words gotten from its long imperial rule over the Semites to the West of them. This is to be expected. What is not to be expected is that the Semites, who were not even around when the Ancient Africans began to speak and write, brought their language and script to the Ancient Africans. The story told by Gardiner and others rather demonstrates the reverse.

The Proto-Sinaitic Inscriptions and the Ethiopic Writing System

We have made some inroads in talking about the relationship between the Ethiopic writing system (i.e. *Ge'ez*) and the Egyptian hieroglyphics in Prolegomena Three in our discussions on the work of Nu African scholar Martin Delany analyzed by Ayele Bekerie. Ethiopian However, here we want to suggest as out last topic in Prologomena Four that both African writings systems share a relationship with the Proto-Sinaitic inscriptions. We want to concentrate on the *Ge'ez* **ሀፘ** (*HäPä*) syllographs rather than the Fidel syllographic system associated with the more modern Amharic Ethiopic language called the *fidel* or the *Abägädä* (**አበገደ**).Based on the work of Professor Hailu Habtu (an Ethiopian historian) and the great Ethiopian scholar Äsräs Yänesäw in his classic work on the origins and the significance of the Ethiopic writing system found in Matasabia Ya-Ethiopia Fidal Masaratnat Matawaqia where he shows that this ancient writing system was created by *Hamites* not *Semites* (as Euro-centric scholars have and still do claim) Ayele Bekerie concludes that the Ethiopic writing system is not just and alphabet (Fidal) or syllographic system but full and complete knowledge system that began as a pictographic system of writing much like the Egyptian hieroglyphs but in is also an *phonographic, ideographic* (*pictographic*), *numero-graphic*, as well as a *asto-graphic* system of writing that in its pictographic form has an connection with the *proto-sinaitic scripts* as does the Egyptian hieroglyphs. Bekerie first demonstrates that the Ethiopic writing system likely began as a pictographic system using a table that we have represented below:

[134] **Sawa**, pp. 25-26.

Pictographic	Proto-Ethiopic	Ethiopic	Transcription	Description
		ሀ	*Hä*	HOI = long-horned bull (the first graph)
		የ	*Yä*	YAMAN = right hand
		ዐ	Ạ	ẠYIN = An eye
		በ	*Bä*	BET = A house or Temple
		ገ	*Gä*	GÄMAL = A Camel
		ማ	*Mä*	MAI = Water

Although I question Bekerie's selection of (the Early Greek for *bä* "house") as the proto-Ethiopic for *mä* "water" (perhaps influenced by A. J. Drewes representation of proto-Ethiopic inscriptions found in *Annales d'Ethiope* [1975] that attempts to show the connection between the proto-Sinaitic inscriptions and the proto-Ethiopic).[135] Nevertheless, I believe he still makes a compelling argument that the proto-Ethiopic originally began with pictographs in the early formation of its *Ge'ez* **ሀፃ** (*HäPä*) writing system as did the Egyptian hieroglyphic writing system. The difference is that the Egyptian hieroglyphics developed an intricate writing system that represents sounds and ideas with pictures of objects so that the system expresses phonographic, ideographic, numerographic, astrographic, and pictographic at one and the same time to engage both the analytical and imaginative mind in thought. The Ethiopic although it has the same pictographic roots chose a syllographic system that nevertheless bares the imprint of the same African pictographic system as the Egyptian. Bekerie shows one powerful example that shows not only that this is true but that in some cases a direct relationship of both phonographic and pictographic exists been the Ethiopic syllographs and Egyptian hieroglyphics. Of course, we have already shown in earlier sections of the project that Ethiopian scholar Legesse Ally has proved this connection beyond doubt in his three seminal works *Amarigna & Tigrigna Qal Hieroglyphs for Beginners* (2009), *Amarigna & Tigrigna Qal Rosetta Stone* (2014) and *Amarigna & Tigrigna Qal*

[135]Bekerie, p. 76.




Roots of English Language (2014). However, we use the one example below that Bekerie demonstrates with compelling evidence using the Egyptian hieroglyphic for the Sphinx of Giszah properly call "**Hu**", . Bekerie states:

> It is significant to reiterate the fact the Ancient Egyptian hieroglyphic for the beginning is **ሀ** (Hä) and is designated by the head and paw of a lion; also, the forepart of anything, beginning; whereas Pä (pronounced *peh*) in Ancient Egyptian means "to attain to, to end" and it is represented by the posterior part of a lion.[136]

Bekerie demonstrates that there are two Ethiopic representations of the syllograph **ha** related to the Egyptian hieroglyphics with the same phoneme (i.e. sounds) and meaning showing an undisputable connection of origins and also showing that while the Ethiopic chose to advance the syllographic writing system it did not full abandon its pictographic roots that is tied with a full and complete knowledge system that inspires the both the analytic and imaginative mind for knowledge and thought tied ultimately to the culture and location of the Ethiopian people. The first representation related to Ha is the Egyptian pictograph of a "man with up lifted hands" giving praise to Almighty God who vouchsafed all blessings both material and spiritual in the life of man and the second if the representation of a lion whose front paws represent "the beginning" and whose hind parts represent "the end" as in the Scripture claim of Jesus in Revelation "I am the Alpha and the Omega" that is "I am the beginning and the end." Bekerie states:

> Ethiopia stretches her hands unto God," is perhaps the most passionate invocation depicted in ሀ (*Hä*). In the Ancient Egyptian hieroglyphics, raised hands are associated with creation
>
> and the are termed *Kä*[i.e.  = ሀ, my insertion. See Bekerie, p. 81]. It is also important to note that, as it is indicated elsewhere, Ancient Egyptians pictorially depicted *Hä* as a frontal part of a lion, and it literally means the beginning.[137]

Bekerie then produces a table that shows the direct link between the Egyptian hieroglyphics and the Ethiopic *HäPä* writing system:

KEMETIC	SOUND	ETHIOPIC	SOUND	MEANING
	Hä	ሀ	Hä	"THE BEGINNING"
	PEH	ፐ	Pä	"THE END"

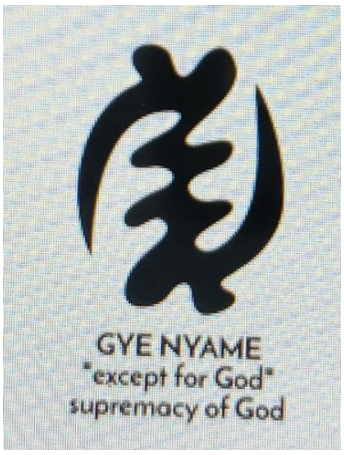
If we follow Bekerie's lead to its logical conclusion the Egyptian hieroglyphics (Kemetic) should go beyond mere phonemic relationship but have a direct relationship to the Kemetic

[136]Bekerie, p. 77.
[137]Bekerie, p. 83.

hieroglyphic pictographs as follows:  +  (*Hä* + *Peh*, the *beginning*+ the *end*) where *U* + *T* (Hä + Pä) represents the "beginning" syllograph + "final" syllograph of the Ethiopic writing system. More telling is when the Ethiopic syllographs are turned on their sides and then juxtaposed next to a top view of the  *Hu* or *Sphinx of Giza* as follows where Ethiopic *Hä* is "front paw" and *Pä* is "rump end" that is, the *beginning* and the *end,* Cf to the statement of Jesus in Revelation 1:8 *"I am the Alpha and the Omega. . . "* = *"I am the Hä* and the *Peh"*, the *beginning* + the *end* = *paws + rump:*










PROLOGOMENA FOUR

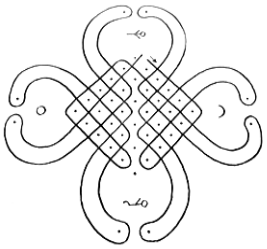
The Beginning of Time and Eternity



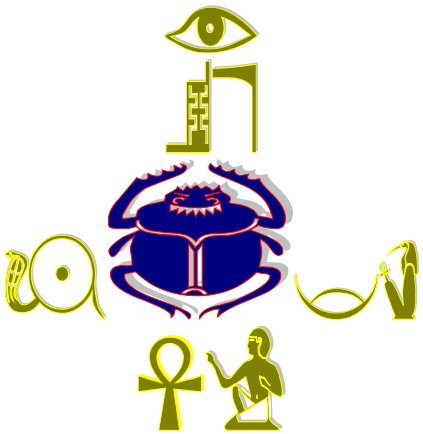
In Kamau Religion and Philosophy, i.e. Egyptian cosmogony, the god Anpu = Anubis is **the Gate Keeper of Time and Eternity** = **The Dog of Time and Eternity = The Watcher**, the one who stands guard between the visible and invisible world of celestial spirits and the visible world of terrestrial spirits. No one from the visible world may cross into the invisible world unless his soul is conveyed by Anubis before Osiris, the Conqueror and Lord of Eternity through the Keeper, Recorder of Deeds, Tehuti (because "flesh and blood cannot inherit the Kingdom of God". Tehuti is the second member of the Three-in-One celestial God-Head, i.e. the Egyptian or Kamau Trinity. The Osirian traveler must be conveyed before him so that his or her heart may be weighed in the Hall of Maat to determine if they have lived truth, i.e. a right and just life, so achieving the title ***maa-kheru*** **= true of voice = truth teller= one who is justified by truth or justified by a life of truth, i.e. justified and innocent before Osiris**, the highest spiritual level for an Osirian. Other Afrikan people have explained time and eternity in a similar way; giving oral and pictorial expression to the idea that there is a direction and path, **the way, the truth and the life** that Spirit-Man = Metu-Neter must take to God in his march from *time to eternity*. One such people are the Jokwe, who tell an old Afrikan story that explains the Afrikan understanding of time, place and eternity. They explain the cosmological and metaphysical connection between God, Spirit-Man and Creation; all of this without reference to any euro-cosmological conceptions of time. The story is completely Afrikan and indigenous and points to the African theosophical understanding of the conjunction of time and eternity. The Jokwe tell the story that:

> At one time the Sun went to pay his compliments to God. He marched and marched until he found the road that led to God. He presented himself before God. God then gave to him a rooster and said to him: "Come and see me tomorrow before you leave." As soon as he retired from before God, the Sun went to sleep. The next day, very early, the rooster, which God gave to him crowed. The Sun rose immediately and presented himself before God, who said to him: "I heard the crowing of the rooster which I gave to you yesterday for your supper. You may leave with it, but you must come back here each day..." That is the reason the sun revolves around the earth and appears each morning. . . . The Moon also went to visit God. She also was given and accepted a rooster. She guarded it during the night. The next day after that the rooster crowed, she [the Moon] presented herself once more before God with her rooster under her arm. God said to her: "You also did not eat the rooster that I gave you yesterday for your supper. That is good. Hereafter, you must see me here every 28 days." Is that not true even until this very day?. . . . Man also traveled to render respect to God. He also accepted a rooster, but as he was very hungry after his long journey, he killed and ate half of his rooster that night and then put the other half by his side for his return journey. The next day the Sun was already high in the sky, when our man woke up. He ate that which remained of the rooster and went to take leave of his divine host. God said to him with a smile: "Where is the rooster that I gave to you yesterday evening? I did

not hear it crow this morning." The man began to take fright: He said, "I was very hungry, so I killed it. I ate half of it yesterday evening and the other half this morning for my return journey." "That is good, very good," answered the Eternal One, "the rooster belongs to you. Only listen now! You see that the Sun and the Moon have already been to my house. Each one of them received a rooster as you yourself did, but neither of them killed theirs; for that reason neither the Sun, nor the Moon will die. But because you killed your rooster you will die like him. After your death you must come back here and present yourself again". . . . There is proof that all of this is good truth. Is it not so that the sun and the moon have always done as it does since the time of our great-grand parents? Don't we like the man ourselves all die? Surely this drawing represents Almighty Kalunga [Creator-God]. This [drawing] at the bottom is man, this one at the left is the sun, and this one at the right is the moon. The vertical line that joins together the points in the central figure is the road that leads to God.[138]



The above story compliments the art of the Jokwe People (Jokwe pictograph above) can be expressed using Medu Neter symbolism that illustrates the Kamiti *Doctrine of Transformation* from time to eternity, i.e. the *Spiritualized Osirian* as shown in the pictograph below:



In the middle of the pictograph is *Kheper-Ra* () or *Kheprer* () the sacred beetle, the creator of the world, the self-creating one, the creative principle of life, the pathway to God = the Direct Link = the Principle of Transformation of the Osiris from death to Life Eternal going toward his God Osiris-Ra from the *Earth of Time* to the *Earth of Eternity, i.e. Amen-Ta*. This story and picto-graph clearly show how Afrikan People perceived and understood Solar and Lunar Time, Eternity, Creation tied together with Man's Destiny. The top figure above *Kheperai*s

[138] The English translation is by the author taken from the French text found in Marie-Louis Bastin, "Art DecoratifTshokwe" (Lisboa, 1961), 39 in *Museu do Dundo: Subsidios Para A Historia, Arqueologia E Ethografia Dos Povos Da Lunda*, No. 53 (Lunda, Angola: Diamang, PubicacoesCulturais). A near complete English translation can also be found in Claudia Zaslavsky, *Africa Counts: Number and Pattern In African Culture*(Lawrence Hill & Co., 1979), 108-09.




Osiris, Conqueror and Lord of Time and Eternity, Giver of Life Everlasting, i.e. Osiris the everlasting *Night Sun* = *The Soul of Ra* = *Osiris-Ra*, that gives life and light to the dead in Amen-Ta = the Hidden Land = the Kamite Heaven, Osiris, Lord Eternal, Judge of the Dead (Spirit-Man), Osiris known as the *Savior God* = *Mesi temuemuhem*  = *"He that makes Man to be Born Again a Second Time*," i.e. Osiris. At the bottom is Spirit-Man = The *Osirian*, the *Spiritualized One* who pays homage forever to Osiris, the consummate traveler through time and eternity = the ever becoming one, seeking to become an *Osiris* = transforming everyday into *Spiritualized Being* through ever higher levels of spiritual development, a *modified theosophical moment* by moment *re-creation and regeneration of the spirit (not re-incarnation,* as with mundane definitions of theosophy*)* with an established *direct link* to God = The Way = The Path. On the left of *Kheper-Ra*is the *Day Sun* = Ra, the Holy Spirit, and on the right the Moon = Tehuti, The Holy Word of God = the Holy Ark of Covenant (to Man) carrying and protecting the Night Sun, i.e. Osiris-Ra through Amen-ta = Where Time will no longer be kept by the Non-Setting Stars, i.e. star and crescent moon (which is the explanation for Islamic symbolism for the same spiritual phenomenon).This combination of the Moon and *Evercoming* = *Resurrected* = *Transforming* Night-Sun (Osiris-Ra, i.e. the Soul of Ra) arising out of the crescent moon into the Day-Sun (Ra) destroys the enemies of His Son Osiris and the Followers of Osiris = Osirians from the Dark Powers of Set [ha Satan] in Amen-ta. *Tehuti,* himself is depicted as the *Arc of Safety* [the original Noah's Arc] and Promise to Man to keep him from drowning in the deluge of the dark waters of Nu as he or she travels through time and eternity, *i.e. from being overcome by dark spiritual powers of the body, mind* and *soul*. Tehuti is depicted as the only God given the power by Ra to embrace the "two parts of the sky", i.e. the Night Sky and the Day Sky, which gives substantial understanding to Psalm 23, *"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff they comfort me"* [NIV].[139]

The Celestial Allegory of Time and Eternity

Further study reveals that our Black Holy Fathers actually wrote the ***Metcha-t Neter*** = Sacred Book of God, from reading the **Celestial History**, creating the **Celestial Allegory** of the cosmos, in part of which is the *Heptonomis* = The *Seven Heavens*, as indicated in the *Book of the Secrets of Enoch*, where in fact there is mention of *Ten Heavens*. The throne of God [Osiris] has *ten steps* in Hebrew thought, at the bottom of which the Arch-Angels in the *Heptonomis* stand to receive orders from God and praise God.[140] The Egyptians represent the throne of Osiris as a series of steps as well, which in the hieroglyphic picto-graph is his name the eye of Osiris, over which sets  the *hetem* = throne of  the goddess, Isis. However, the actual throne of Osiris  looks much like the Hebrew representation of the same in the *Book of Enoch*, that is, the *Stairway to*

[139] See Massey, *Ancient Egypt The Light Of The World* [1907], Vol. II, pp. 562-563.

[140] *The Forgotten Books of Eden* edited by Rutherford H. Platt, Jr., in *The Lost Books of the Bible and the Forgotten Books of Eden* (New York: Penguin Book USA, Inc., 1974), p. 88. Also see *The Book of Enoch* as presented by Elizabeth Clare Prophet in *Fallen Angels and the Origins of Evil* (Corwin Springs, Montana: Summit University Press, 2000), p. 157-158, where the throne of God is called the "*heaven of heavens."*

Heaven, or in Hebrew *Jacob's Ladder*. The Egyptians, in fact, produced a ***Uni-theology*** from *natural revelation* by means of uranographic representation or symbolism in the heavens. There is a direct relationship between the *signs in the heaven = natural revelation* and *special revelation, i.e. "grapha" = the written word = sacred scripture* as attested to by the Hebrew sacred scriptures themselves:

> *The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth words; night after night they display knowledge. There is no speech or language where their sound is not heard. Their words goes out into all the earth, their voice to the ends of the world.* Psalms 19:1-4.

The genius of our black Holy fathers is that they were the first to *read the heavens*, then give expression to that *reading* via uranographic representation with the use of a special sacred language, the hieroglyphics and finally turn this *natural revelation* using exegetical tools of the imagination into *special revelation = the written word = sacred texts*. From here they created a complete systematic theology of God which was later adopted and transmutated by Moses into the sacred Hebrew scriptures upon which Judaism, Christianity and Islam are based. From the perspective of the black Holy fathers = Kamites [Egyptians] there was no Word given "by the inspiration of God" *before* the *First Time,*[141] that is, before  , *Sep-Tepi* = meaning the time when men became a self-conscious spiritual beings clothed in flesh and even before then to the period of the creation of the celestial heavens and the creation of the Elohim, the gods by the Un-Created God of Heaven, the period of which Genesis 1:1 gives only a hint: "In the *beginning* God created the *heavens* and the earth." The story of the creation of the heavens and heavenly creatures such as Angels is not given Genesis. However, in a few places Hebrew sacred scripture describes the creation of Satan or Set as in Ezekiel 28:11-19 and his fall from heaven in Isaiah 14:12-17. This knowledge was first vouchsafed to the Black Holy Fathers by the *Finger of God* in the Celestial Heavens (that is, *by inspiration of God*). From there the Black Holy Fathers wrote down the *Celestial History* in Medu Neter, fashioned the final eschatology and theology of the Osirian faith. It was an eschatology and theology of salvation through time and eternity for Man and the Followers of Osiris. Evangelical scholars like one of my professors in seminary Jack Cottrell has to admit that the Osirian religion was a salvation religion (what he calls one of the religions that are "alternatives to redemption" to the Christian evangelical doctrine of salvation but of course falling short of that promise because none of them are founded on belief in Jesus Christ, because *"There is salvation in no one else, and there is no other Name under heaven that is given among mortals by which we should be saved"* Acts 4:12, EOV). In his book *God the Redeemer* (1987) Cottrell brings out some very important facts and nuances of the Osirian religion with respect to its doctrine of salvation:

> The first example to be examined is the Egyptian cult of Osiris, which can be traced back to the third millennium B.C. It dominated Egyptian beliefs concerning salvation until well into the Christian era. It is also a prime example of what are usually called the "mystery religions" of the Middle East, most of which bear some similarities to Osirian religion. As was generally the case in the mystery religions, the major problem addressed by the cult of Osiris was death and the after-life. It appears that the Egyptian people were obsessed by

[141] Jeremy Naydler, *Temple of the Cosmos: The Ancient Egyptian Experience of the Sacred* (Rochester, Vermont: Inner Traditions, 1996), 92-93.




death the desire for immortality. Osiris apparently provided the solution to the problem. As Brandon says, "Osiris was the Egyptian savior, and it was from death or the consequences of death that he saved his faithful." Their concern was mainly with physical death; they wanted some assurance that they would live on in the pleasant after-life. This assurance was provided by Osiris, who according to Egyptian mythology was an ancient king who was killed unjustly by his brother Set. When his body was found floating in the Nile, it was rescued by his wife Isis who, along with her sister, used various means to halt the process of decay. Then by a miraculous act (either by Isis or by the sun-god Re), Osiris was raised from the dead to a life among the gods. Here he accused his murderer Set before a tribunal of the gods, and he was vindicated while Set was condemned. Osiris then assumed his own place among the divine pantheon. His role as savior was won by his having experienced resurrection himself and by his being vindicated before the divine tribunal. After a while he also assumed the role of judge of the dead, but this not directly related to his saving activity. *Despite the fact that Osiris is looked upon as a savior, the Egyptians had no concept of grace or redemption from sin* [my *Italics*] . . . As Brandon says, "We may safely conclude that the Egyptians believed that the saving efficacy of this Osirian mortuary ritual ultimately stemmed from the divine savior himself, whose primordial experience made such salvation possible." Obviously this aspect of salvation was not accomplished by the person's works but depended only on the proper performance of the ritual and the power of Osiris. . . . The judgment process seems to have consisted of two major events, the first of which was the defendant's declaration of his own innocence before the gods. In these declarations or confessions there is no appeal to Osiris of raid or for salvation; the individual's plea is based solely upon his claim to an upright life. His first declaration is made before Osiris himself and consists of a long list of "I have nots" [i.e. the *42 Negative Confessions*, my insertion]: e.g., I have not committed iniquity against men; I have not ill-treated animals; I have not impoverished a poor man; I have not caused weeping; I have not killed; I have not had sexual relations with a boy; I have not added to the weights and the balance . . . . concluding with the protestation, "I am pure, I am pure, I am pure, I am pure," . . . . This phase of the judgment is followed by a second, in which the heart of the accused is weighed in a balance against a feather which symbolizes truth. The point seems to be a test to see whether he was telling the truth in his declarations of innocence. If he passes the test, he is ushered into heaven. However, if he does not, his fate is indicated in various papyrus paintings of the balance scale judgment. Included is a figure described as "a fearsome hybrid monster, made up of the parts of a crocodile, a lion, and a hippopotamus. It is named Am-mut, the 'eater of the dead': its function is obvious." This is the essence of the Egyptian concept of salvation. Despite the presence of a savior-god whose benefits could be tapped through ritual magic, *the real source of salvation was the individual himself through his own works* [my *Italics*].[142]

Nevertheless, such evangelical claims (that the Egyptians had no concept of God's grace or redemption from sin and that the whole system of salvation was based on works) however erudite along with the reductionist attempt to relegate the *Osirian religion* to a mere *cult* or *"mystery religion"* is completely inaccurate. The very papyrus paintings and Pyramid texts (showing the hybrid monster *Am-mut*) that Cottrell alludes to refute both claims he makes so that he can show

[142] Jack Cottrell. *God the Redeemer*. (Joplin, Missouri: College Press Publishing Company, 1987), pp. 65-68.

that the Christian religion is both unique and superior in these two essentials respects from the Osirian Religion. In looking at the depiction of the weighing of the heart below one cannot help noticing that while the Osirian traveler is making his confessions before the god Tehuti (who is writing everything he is saying in his confessions) that *Anubis is holding the balance in place so that the heart of the Osirian traveler does not weigh more that the Ma'at feather of truth*. In other words that despite the claims to truth and being pure made by the Osirian traveler the depiction of weighing of the heart below shows that the Osirian traveler (i.e. the dead person in white) is *being granted grace* (the gods knowing that *his sins will always outweigh the Ma'at feather of truth*) no matter how true or how his confessions to the contrary. So while the confessions of the Osirian traveler are important, nevertheless nothing is left to chance. *Truth is imputed to the Osirian Traveler* by the gods because of his life of belief and faith in the salvation provided to him through the death and resurrection of Osiris. This papyrus or Pyramid text show that the Osirian salvation is not based on works and the character of the Osirian faithful however exemplary their lives. Cottrell's claims (if true) would completely made the efficacy and purpose of the death and resurrection of Osiris as nonsensical and irrelevant to salvation if the Osirian Traveler can merely recite the 42 Negative Confessions that only had to be examined for their by Tehuti veracity in order for he or she to be saved otherwise to eaten by *Am-mut*. As the saying goes "a picture is worth more than a thousand words."



The **Osirian Religion** (Kametic Religion) is depicted as the *Original Religion* of Time and Eternity given to mankind through the Original Black Man! Kamitic Religion would then be the first and only "revealed religion" that originally offered salvation universally to all men an impetus that motivated Osirian missionaries to spread this faith all around the Mediterranean ages before Paul began his missionary religion to advance the Christian faith in the very same areas his task made easier because Early Christianity had claims similar to the Osirian Religion which made the pathway of new faith straight beforehand. It is the Osirian Religion that began the tradition and doctrinal transmission that stands behind the "religion of the book", e.g. the Bible and the Qur'an. With Celestial History = The spiritual understanding of Time and Eternity, the Holy Black Fathers also created the first calendrical time-dated system to give expression to this black religious cosmology. What follows in this work *is the philosophical, cosmological and technical expression of time, place and eternity as seen through the eyes and understanding of a Nu Afrikan,* inspired by the work of the Black Holy Fathers.

Adubiifa Questions Father Time

> *One day **Adubiifa** encountered **Father Time** walking along the Road of Eternity. Adubiifa engaged Father Time in conversation along the way. **Adubiifa said to Father Time:** "Why do you cut the life of Man short?" He continued, "Man has but a few days upon this Earth of Time, yetthose days are full of death and misery. Man has few moments of perfect peace.*




Man cries for just one moment of respite, yet you do not stop your eternal walk toward the Great Father in the Heavens. ***Father Time said:*** *"Adubiifa my son, I have been given but one mission, one irrevocable command by the Great Father of Time and Eternity. He commanded from the beginning of Creation that I leave on a journey with Man and not to return without him. But Man is often out of step with me. He is either behind me or attempts in his madness to take giant steps ahead of me. Rarely is Man in harmony with me. This, my son, is the reason for the misery and sorrow of Man. Yet, I cannot stop to introduce him to my sister Sophia so that she may teach him Wisdom, nor will I give Man a moment of peace, for these moments are my children, and when I have given them to Man before, he has abused them or taken advantage, become complacent and gotten into more trouble. You yourself know the old saying that* ***idle hands are the devil's workshop!*** *Therefore, I must not stop to hear the complaints of Man and must continue on my journey until I meet my Father in Heaven"*

Adubiifa remonstrated with Father Time: *"But the Great Father told you not to return to Him without Man! How will this be accomplished if Man falls behind you and loses his way or reaches the Great Father before you do?* ***Father Time said to Adubiifa:*** *"You do not understand my son. Man will never reach the Father before me because his ankle is tied to mine by the great chain belonging to my cousins Fate and Responsibility. Man will either learn to walk with me in harmony, or I will be forced to drag him along the continuum of Time and Eternity until we reach the Great Father. In either case I cannot stop to give Man a moment of peace." Adubiifa looked down at his feet and for the first time began to realize the great weight of Responsibility tied to his ankle, and that Man was not entirely the Master of his own Fate. Because of this, great tears began to well up in Adubiifa's eyes.* ***Father Time said:*** *"Adubiifa my son, you cannot be free until I am freed. The chain will not be broken until we reach the Earth of Eternity, where sits the Great Father in Judgment, on His great throne in the Heptanomis = the Heaven of Heavens, and He turns us both over to my elder brother Eternity. Only then will we both have rest when Time shall be no more."* **D.S.M.**



CHAPTER ONE



In the Beginning

Since the beginning of the Maafa Period (*Asiento* 1517-18) the Nu Afrikan People were captured and brought here to the Amerikas in chains (a full 500 years ago[143]) by our European and Euro-Amerikan oppressors (i.e. our *natural enemies,* as proclaimed by David Walker, 1831) we have lived under and adapted ourselves to a euro-calendrical time-dated system, which was not of our own making; but one developed by and for the use of European Peoples, predicated on their cultural prerogatives and social determinants. This euro-calendrical system finds its cultural and technical expression in what is called the Gregorian Calendar. The general enslavement process, that is, white people domination over black people that forced black people to use a white calendrical system and give up their ancient Afrikan civil numeric and or phenomenon calendars really began in ME1487 K.S.E./A30 C.E. In this year the Roman Emperor Augustus decreed the Julian Calendar [so-called *Greek Year Calendar*] and forced it on the Kamau People of Ta-Meri [Egypt]. This decree, however, was resisted until the Kamau gave up for the most part their indigenous religion for Christianity beginning in the Sixth Euro-Century A.D. (i.e. about 525 C.E. abandoning the last stronghold of the Osirian Religion on the Island of Philae) fossilizing itself later into the Coptic religion [its final form], sometime just before Arab Islamic invasion of Ta-Meri in the Seventh Euro-Century A.D. At this time the Islamic Calendar was introduced to control and focus black men's minds around the time-dated events of Muhammad and his religious movement, although Islam itself is of Afrikan origins.[144] Nearly 800 years later Nu Afrikan People, enslaved in the U.S. Empire and Imperium,[145] were made to use the Gregorian euro-calendrical system. We were told countless times that Afrikan People had no history, no science, and no civilization worthy of the name and so, by inference, we

[143] For African-Americans on mainland United States of America this *beginning for them* is marked as 1619 a full 400 years ago, celebrated in 2019 both in the United States and in Ghana with the declaration and program of *Year of the Return.* However, this work is concerned with the legal document (Asiento of 1518) and process of enslavement that started it all in bringing enslaved Africans to the Americas including the Caribbean and Brazil, etc. noting as well that enslaved Africans were brought to St. Augustine Florida (the oldest city in the U.S.A.) in and around 1565 when the settlement was under Spanish control and administration. Records show that there were 56 slaves in St. Augustine before all of Florida was ceded by Spain to the United States, some 100 years before the end of the Civil War, and 98 years before the *Emancipation Proclamation* by Lincoln. The Africans who arrived in St. Augustine are really *the first descendants* of the African-American people in the United States, not those who by historical accident arrived at the mouth of the James River and then put to work as slaves (not indentured servants) in the Jamestown settlement, not withstanding their historical importance as a historical watershed that marks the very beginning of the United States colonies participating officially African slavery begun with the Asiento 1517/18.

[144] Gardiner, **Egypt of the Pharaohs**, p. 65.

[145] For a discussion of the United States as an empire and imperial state, the reader should see **Roots of War** by Richard J. Barnet [pp. 17-22]. He says, **"By any historical definition the United States is an empire."** Also the reader is reminded that during the 1991 Pan-AM Games held in Cuba the statesman and President of that country, Fidel Castro, in an interview also referred to the U.S. as an empire. Since the demise of the Soviet Union, U.S. statesmen and politicians have taken to calling the old Union an empire. The United States, by the same criteria that they use for the old Soviet Union, is also and in every sense an empire, holding the same global status as the old Soviet Union, both referred to as **"Super Powers,"** an internationally polite euphemism for the less adroit term **"Empire,"** which means the same thing. In fact since the demise of the old Soviet Union, the United States by definition is the *only* Empire on the planet, the **New Rome!**

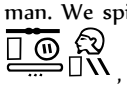



had no need for any time-dated calendrical system predicated on a history, science or civilization that was in fact *non-existent*, or at most, of *no consequence*. Because of the cultural *menticide* we have been subjected to (consequent euro-enslavement and forced separation from Mother Afrika) the Nu Afrikan People suffered a disruption in their normal development, i.e. *arrested development* of their own time-dated conceptions and devises used to split time; being forced thereby to take up those conceptions and devices of the white master; absent control over their own autonomous space (i.e. land).However, now comes the ***Nu Afrikan Calendar*** to demonstrate that the Nu Afrikan People have the ability to develop *unilaterally* an Afrikan calendar adapted to their special needs as a captured and subject urban nation of People(*domestic colonialism*), as an expression of their right to self-determination and freedom from ***grand-domestication***.[146]It is now possible to delineate with great precision the parameters of our glorious Afrikan History, for our Afrikan and Nu Afrikan scholar-historians and scientists have uncovered that history, and have established beyond doubt the cultural and scientific supremacy of Afrikan Civilization and its many gifts to the world; thanks to the many Afrikan and Nu Afrikan scholar pioneer's, e.g. Dr. Carter G. Woodson, Joel Rogers, Drusilla Dunjee Houston, John G. Jackson, John Henrick Clarke, Dr. William DuBois, the late Dr. Chancellor Williams, the late Dr. Cheika Anta-Diop, Dr. Maulana Karenga, Dr. Tony Martin, Dr. Leonard Jeffries, and Dr. Yosef ben-Johannan. These last three black scholars (whom I have met personally) have suffered the wrath of the Setian white academic establishment for speaking the truth. These men and women and too many more to enumerate, struggled to bring the light to us when no one else could or would. We are also indebted to organized groups of scholars like the **Nile Valley Executive Committee**, who have been instrumental in founding or in helping to establish such publications and research vehicles as the ***Journal of African Civilizations,*** producing a bewildering amount of earth-shaking research under the able editorship of Dr. Ivan Van Sertima. Other black grass roots organizations like **ASCAC = Association for the Study of Classical African Civilization**, the **Institute for Pan-African Studies**, and black publishing institutions like **Black Classic Press** are all dedicated to pursuing **Maat = Truth** and making daily contributions to the growing and powerful ***Black Books Revolution*** now occurring in the U.S. Empire and Imperium among the Nu Afrikan People. These scholars and black organizations, and now even some white scholars (since it has become fashionable to do so, e.g. Davidson, Bernal, etc.,) are responsible for uncovering facts about black civilization long covered-up or thought non-existent. Other white scholars on both sides of the Atlantic are following suit that also includes bringing to light facts on the first and oldest calendar in the world, which is Afrikan. This calendar has been dubbed the **Ishango Calendar**. This Afrikan calendar was found at the Ishango fishing site, located on the Zaire side of *Lake Idi Amin Dad*, East-

[146] Karl Lukert's (1991) term for *human over-domestication* in his *Egyptian Light and Hebrew Fire: Theological and Philosophical Roots of Christendom in Evolutionary Perspective*, is analogous to Ancient domestication of animals and lower forms of life on the humano-centric needs of mankind; in the case of grand-domestication of primitive human beings by elite groups of culturally and advanced humans based on their need to dominate other humans. He states: "Grand domestication is a human effort, put forth by ambitious folk who thereby progress beyond the mere domestication of plants and animals to also control fellow humans, groups of people, and their gods. Militarism, slavery, exploitation, castration, cannibalism and headhunting, and human sacrifice are examples of excesses and crowning activities that have resulted from purportedly glorious or "grand" domestication schemes. On that account, imperialistic grand domesticators who have become oppressive are more adequately referred to in this discussion as *over domesticators* (p. 141). Lukert (1991) could have added to his list of schemes *ethnic cleansing* (e.g. gang rapes of women by military personnel aimed a humiliating and demoralizing other males, dehumanizing women, and mass murder of groups, especially the males.)

Central Afrika. This ancient calendar must have been based on an Afrikan calendrical system much older than the Ishango Calendar itself, which has been dated from between 10,500 K.S.E./9000 B.C.E. and 8016 K.S.E./6500 B.C.E., *well over ten thousand years old!* [147] Consequent upon this great discovery and the history that our black historians and scholars have uncovered, we no longer have to listen to the *white lies* coming from our Euro-Amerikan and European Sahu and Setian oppressors. These grand-domesticators have denied us a black history, civilization and the consequent developmental, practical and theoretical science that could produce an Afrikan calendrical time-dated system. Here however, it is not the purpose of the Nu Afrikan Calendar to reproduce the Ishango Calendar or any other traditional calendar based on ancient Afrikan calendrical systems. Rather the creation of the Nu Afrikan Calendar is an ***attempt to formulate an original time-dated system based on the experiential phenomenon and history of the Nu Afrikan People in the Amerikan Hemisphere!*** (e.g. Nu Afrikan = all the black people in the Western Hemisphere, e.g. African-Americans in Brazil, the United States, Canada, the Caribbean Islands, and South America). The creation of the ***Nu Afrikan Calendar*** is proof that we have to look no further than our own cultural and scientific heritage to discover the essence and inspiration for the creation of a Nu Afrikan-centered time-dated calendrical system grounded in the historical experiences of the Black People in the Amerikas. **The Eye of Heru Study Group** who has produced the remarkable ***Kemetic Kalendar*** [Detroit: The Eye of Heru Study Group, Inc., 1992], *reintroducing*, with some modification the ancient Kamau calendrical system.[148] According to them, this ancient African calendar is still being used by the Coptic Church of Ta-Mera. They have chosen as the base year for

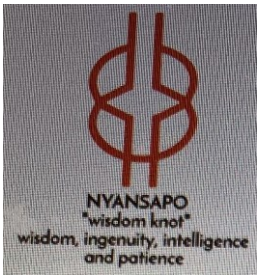
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[147] For a discussion of the *Ishango Calendar* see **Africa Counts: Number and Pattern in African Culture** by Claudia Zaslavsky [pp. 17-20]. Nu Afrikan Calendar [NAC] terminology will be explained in detail further in the textual material. Here, however, we expand upon our prior discussion in the chapter called **History Notes** on Nu Afrikan histo-graphic acronymics. We have already mentioned that the histo-graphic acronym **K.S.E.** means **Before the Red Time.** The designation **K.S.E.** is derived, as we have already mentioned, from the literal translation of the Swahili phrase **kablayasaaekundu = As Before the Red Time.** Nu Afrikan slaves domiciled in the U.S. Empire [The U.S.E.] used the expression **The Red Time** as a histo-graphic designation for the Slave Period [See Herbert Aptheker's **A Documentary History of the Negro People in the United States**, vol. 2, p. 582]. Whether Nu Afrikan slaves called slavery **"The Red Time"** because of the great spilling of their blood, i know not, but it is highly probable. However, the Nu Afrikan Calendar uses **K.S.E.** then to designate the period prior to our capture and enslavement in the Amerikas as it were *looking backward* into history. The reasoning for this is that **kablaya** not only means **before**, but also **as before, i.e. like it was before**, which so translated carries the Nu Afrikan hope of **restoration** to our original greatness as an Afrikan People = **as it was before** our general enslavement marked by the year date Asiento 1517 C.E. We do not travel in the same direction as the Setian white man. We spiritually travel backward from *SasaTime* to *Zamani Time* to the grand golden age of the *First Time*, that is, , *Sep Tepi* = ***In the Beginning;*** back to the *Land of the First Time,* where in the Zamani *Time Shall be No More*). This is our past and future Golden Age. We have simply met the Setian White man at this ***crossroads of history*** by an *accident of time and place*; but we who are the *Children of Light* will soon be parting ways with him. The Setian white man and his devotees of evil will go into the Hell Fire prepared for him along with his black Setian acolytes and devotees of demonic experience; and we who are devotees of God and His Christ will enter the Garden of bliss in the Paradise of God. For the period after A1517 C.E., the Nu Afrikan Calendar uses the acronym **B.S.E. = baadayasaaekundu = After the Red Time**, which carries two ideas as does kablaya, i.e. meaning, **what happened to us after** our general enslavement and also its more subtle delineation, **what is "coming" after** or **what will follow**, as for example freedom, liberation, political and economic autonomy resulting in **kablaya, i.e. restoration, like it was before.** As a note, **B.C.E.**, meaning **Before the Christian Era** or for the more irreligious or non-Christians **Before the Common Era**, is already an established historical delineation associated with the Gregorian calendrical time-dated system. The Gregorian era delineation is the era designation **C.E.**, meaning the **Christian Era** or the **Common Era**, both designating the so-called era after the birth of Christ.

[148] For comparative notes and comments on some of the differences between the old Ta-Mera calendrical system and its modern revival see *On The Ancient Ta-Mera Calendar* and *On The "Kemetic Kalendar"* in **Incursive III** of this work.




this black calendar **4240 B.C.E.**, marking the event when Mena reunited the **Two Lands**, i.e. Upper and Lower Ta-Mera. Calculating from this base year for Asiento 1993, they obtain the year date **A1993 C.E. = 6233 S.M.**, which histo-graphic acronymic means **Shemsu Menes = The Year Following Menes = The period following the monumental event of the re-unification of Ta-Mera under *complete black leadership!*** The development of the *Nu Afrikan Calendar* as well as the creation and development of the *Kemetic Kalendar* is demonstrable proof that what the Nu Afrikan People lacked until now, was not a scientific and cultural basis for such black time-dated calendrical systems. What is absent was the evolution of a *clear idea, i.e. inspiration* derived from the study of these ancient systems, which indicate that we could *unilaterally* either resurrect one of these ancient Afrikan systems and modify it for modern Nu Afrikan and Afrikan use, as does the *Kemetic Kalendar*, or create a new and original time-dated system, taking inspiration from these ancient systems, but developed from a Nu Afrikan-centered frame of reference, based upon our own Nu Afrikan cultural prerogatives, history, social determinants and cultural traditions, as does the *Nu Afrikan Calendar.* Thus the goal of the Nu Afrikan Calendar is ***to provide the Nu Afrikan People with an indigenous, autonomous, ethnically defined Afrikan-Amerikan calendrical expression of time and place!*** Far too long the Nu Afrikan People have been subjected to cultural menticide by our Euro-Amerikan Setian oppressors, their black minstrel dancers, and marionettes, acolytes and devotees of *demonic experience*, that is, the Afrikan-Amerikan Minority mis-leadership, meaning the U.S. Empire oppressive system of **indirect rule by means of co-opted black leadership!** This elitist political system (whose Progressive mantra under "Mr. Lincoln" is *"We know what is best for you."*) has submerged but not defeated the Nu Afrikan's desire for black self-determination and autonomy. The *Nu Afrikan Calendar* and other independent efforts at creating independent cultural systems, institutions, social, economic and autonomous political models are nothing but expressions of the undefeatable desire for self-determination, i.e. the collective desire for self-expression as a people! When this idea becomes clear in our minds that *we have the right of self-determination, as any other people*, nothing devised by the current oppressive and repressive system of U.S. Empire indirect rule will affect our course toward **collective institutional power and autonomy**. The creation of the Nu Afrikan Calendar is a *cultural expression* of this ultimate desire and hope for our future. May our Nu Afrikan readers enjoy this offering the author believes is inspired by the Spirit of God and His Christ; our black ancestors and the People of Heaven that watch over the Nu Afrikan People. ***Asante Sana!***





SEARCHING FOR THE KOLO!

So-called *scientific history* (grounded in the Euro-positive paradigm of the Enlightenment, which shows the *only way* to knowledge and truth via reason alone), or as some European and Euro-Amerikan historians like to say, *critical historiography*, began with the German historian, Leopold von Ranke in the Nineteenth Euro-Century C.E. [4th Maafa Century B.S.E.], around MP308 B.S.E./Asiento 1824 C.E.[149] This so-called scientific school of historical thought, beginning with Ranke and ending with the historical studies done by his student Heinrich von Sybel [d. MP379/A1895], believed that history could be explained, or rather the causes of historical events could be explained, absent an all embracing philosophical theory of causality, and that the historians true objective should be to tell the reader ***what actually happened*** [*wie es eigentlichgewesen*], and in this way the cause or the causes of events, i.e. laws of historical causation, would be or could be discovered ***scientifically*** through the process of inductive reasoning.[150] Other euro-schools of thought both contemporary with Ranke's and those that followed either applauded, built on, or were critical of this notion, e.g. the Prussian School, the Romantic School, the Political School, *ad infinitum*, fueling the great debate on historical causation. This cultural debate was often influenced by inter-European racialist bias and hatreds, from centuries of European inter-continental warfare and political intrigue, giving validity to the notion that history at its best, as understood by Nietzsche, is "political history the true preparation for governing a state; it is the great teacher that shows us how to bear steadfastly the reverses of fortune by reminding us of what others have suffered" [Polybius], and history at its worst is mere "propaganda of varying degrees of subtlety," in the hands of the powerful, as understood by Henry Steel Commager.[151] Of course, the Afrikan mind, influenced by its own environment and cultural matrix, would never have entered into this euro-rationalistic debate on the value of historical method as a means to discover historical causality; for to the Afrikan, his God, *Olorun, Ruwa, Amen-Ra, Osiris, Heru-Khuti, Kazooba, Nyaadenga, Akuj, Wokumusoro, Yahweh, Jehovah, Allah, Jesus Christ, Chukwu, Kalunga,* Ethiopian Orthodox *əgzi'abəher* (እግዚአብሔር), the *Creator-God of Time and Eternity* was the *First Cause*, the *Only Reality*; is the *Reason* for everything that happened in the cosmos, in the universe and in the lives of the people. The Afrikan needed no euro-historical theories or historical school of thought to answer the question of **cause and event**, because the answer to these questions were already handed down to him through his **Iwa**, his **customs**, or **traditional way of life**, e.g. via the **Nu Afrikan** cultural and spiritual expressions in Church; the Masjid; the Temple; Nu African music and dance = blues, jazz, gospel, spiritual, holy dance, hip hop, etc.For the Afrikan, if the crops failed or pestilence hit the village, town or city, if

[149] A comparison chart harmonizing the Maafa-Century and the Euro-Century can be found after the section on the **Maafa Tano-kumic Year**, under caption **The Maafa-Century**.

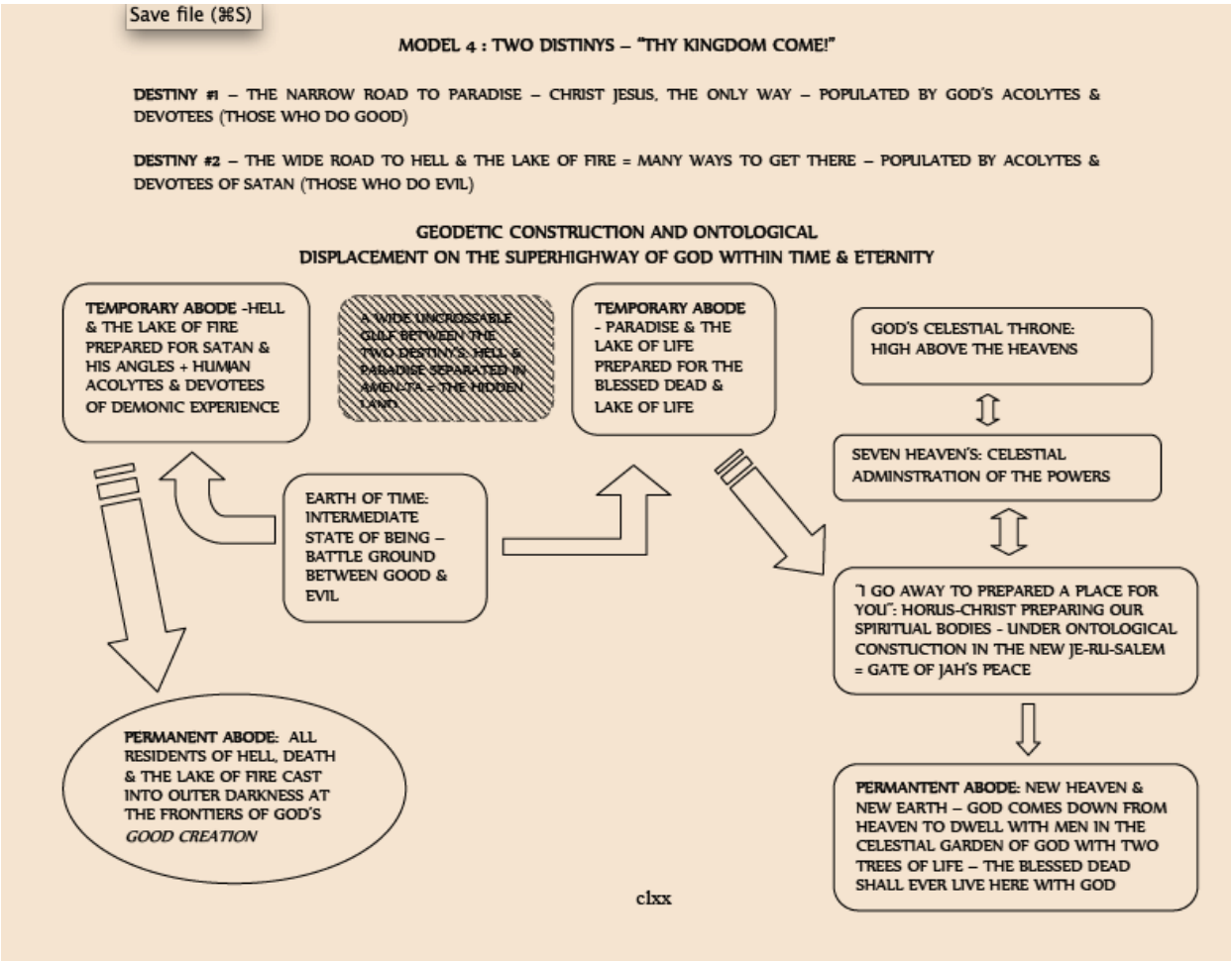
[150] G.P. Gooch, **History & Historians In The Nineteenth Century** [Beacon Press, 1959], pp. 72-121.

[151] See Friedrich Nietsche, ***The Use and Abuse of History***, translated by Adrian Collins (Indianapolis: The Liberal Arts Press, 1957), p. 12; and Henry Steele Commager, ***The Study of History*** (Columbus, Ohio: Charles E. Merrill Publishing Company, 1966), p. 54.




love ones were lost through the ravages of war, capture and enslavement or accident; it must be because proper attention was not being paid to the departed ancestors (i.e. the People of Heaven) and or to the messengers [aspects] of God, i.e. Elohim, Neteru, Angels, the Orisha, etc. And that these departed black ancestors, and gods or spirits, including their Hue-Man agents and devotees, either were actively involved in bringing about such calamity and or had ceased their intercession with the **Creator-God**, the **First Cause = The Nu**, the **One,** the **Primal Celestial Being**, the **Holy Principle** that both creates, and vouchsafes or gives ***Lower Being*** [**created matter and being**] **ashe = the Power To Get Things Done!** If the Afrikan talked about ***what actually happened***, it was done in order to illustrate and impress upon the listener a moral truth, a sure and present guide to one's interpersonal relations with one's brother, or sister, wife, children, one's neighbor and ones enemies. In relating these factual truths, ***what actually happened*** receded into the **Zamani** [**far past**] and the **Sasa** [**near past**] of time, and **His-Story**, whether told orally or written, was embellished with ***truth-myth***, the emphasis being put on the **kolo = kernel of truth**, with the narrative story-myth used for its entertainment or ethical/moral/truth value in order to hold the attention of ones listener and as a vehicle for relating the **kolo.** Afrikan traditional history was related in this way because it was more important to the Afrikan to know ***why something happened***, and ***its consequences***, rather than to know ***what actually happened***. As in Yoruba Philosophy and Cosmogony, the Afrikan searched for the **kolo**, the **kernel**, the **essential structure**, or **nucleus** of a thing or event in order to determine the **why**. The **search for the kolo** in Afrikan-centered thinking is the true essence and origin of all Afrikan scientific inquiry and discovery. When your cosmological belief system, as it does with Afrikans and Nu Afrikans, includes more actors in the universe [i.e. God, Jesus Christ, the Holy Spirit, Elohim, the Orisha, the People of Heaven, the Black Ancestors, Spirit-Man, Angels, demons, Satan = Set = the Devil, etc.] than normally regarded as part of the universe seen and unseen by Rational Man = Mutant Man, Secularist, Atheists, Agnostics, etc., the euro-rationalist historical method of a Ranke breaks down, and is far less than adequate to explain historical causality in Hue-Man events. This Afrikan and Nu Afrikan cultural, scientific and cosmological worldview is why for the Afrikan and Nu Afrikan, ***events as facts*** [***what actually happened***]was not as important as ***events as truth*** [***why something happened***]**.** Thus, the Afrikan only wanted to know the **why** in order to petition the **gods, i.e. the Mababa Weusi, the Black Ancestors, the People of Heaven, the lesser spirits, the Orisha, the Creator-God, Yahweh, Jesus, the Christ, the Holy Spirit, Allah, Olorun, etc.** for **ashe** [**the power to get things done**]. If the consequences of the **why** of an event were bad, then the Afrikan needed **ashe** coming from this revealed wisdom in order to prevent its occurrence again. If the consequences of the **why** was good, then the Afrikan gave thanks to, for example **Olorun** through the **Ara Orun = People of Heaven = Black Ancestors + Orisha** for the special gifts of **ashe** that bestowed the blessing or if Christian, then the **invocation of the Holy Spirit** for **spiritual power** and **supernatural aid** in a time of need. So from this Afrikan-centered frame of reference it can be seen that historical events were never something the Afrikan or Nu Afrikan felt the need to assign dates to. Dating events **as a special need to know** the **when** of **what actually happened** arose from euro-rationalism and is quite foreign to Afrikan thinking; for *how can you date the cosmological conjunction of events in the Earth of Time where we are domiciled with a spiritual dimension which is eternal and timeless*, that is, in the abode the *Earth of Eternity* = Paradise, where God, the spirits and our black ancestors, the blessed dead = the People of *Heaven under the throne of God* [the Seventh Heaven or geodetic location below the Tenth Heaven, where God is], all held temporarily

until the great day of Judgment, that is, in Amenta [the *Hidden Land*] or in the Hebrew cosmogony, the *Bosom of Abraham*, both places called Hades, the geodetic location of both Paradise and Hell, where is also the *Lake of Fire*? I cannot stop to explain this now but Paradise and Hell are for the time being in the same spiritual geodetic location (separated by an impassable gulf) until God separates Paradise from Hell, casting it along with Death, Satan, Demons (Fallen Angels) and the acolytes of evil and the devotees of demonic experience into the Lake of Fire and then casting all of these entities and spiritual actors of evil into ***Outer Darkness*** (as conjectured in the **Model 4** below) never again to oppose God, or harm or deceive the Children of Light = the Children of God. (Revelation 20:7-15; 2 Peter 2:17; Jude 1:6; 1:13; Matthew 8:12; 22:13; 25:30):



For Africans (until taught different by Setian men) Time and Eternity are conjoined at certain points of occurrences, which are called *miracles* by some (i.e. called miracles because rationalist, that is, Naturalist) have taught such things do not happen *in the real world* and therefore and if by chance they do happen (and there is no possible other explanation) they are dubbed *miracles*. By the spiritually discerning (i.e. Super-naturalist) these geodetic points are but temporary conjunctions of time and eternity that *naturally* occur as often as permitted by God, Almighty. Despite what David Hume suggests, these so-called occurrences are part of our *unified human experience* of the *Divine Presence*. I will later demonstrate that some of these conjunctive




occurrences have been and can be dated. Nevertheless, it is the euro-rationalist that puts undue emphasis on dating events to *validate* historical suppositions, i.e. historiography. The historian Basil Davidson tells the story of one Emil Torday, a Hungarian in the service of the colonial government of the Belgian Congo, who sat taking notes orally related to him by the elders of the Bushongo People. Davidson goes on to say that Torday questioned this oral history because the elders had not associated any date with the reigns of their kings. Torday, like any good euro-rationalist, must of course have dates associated with events in order for the event, whether it really happened or not, to be proclaimed history or historically factual. Despite Torday's impatience, the Bushongo elders continued to tell *their story* to this European, the first one of his race they had ever seen, taking their time to tell him of their traditions and giving him a list of one hundred and twenty Afrikan kings and the events surrounding their reigns, all the way back to the god-king who had founded the Bushongo nation. Davidson then relates that they finally gave Torday what he wanted most, *a date*. Davidson, quoting Torday, states:

> As the elders were talking of the great events of various reigns ... and we came to the ninety-eighth chief, Bo Kama Bomanchala, they said that nothing remarkable had happened during his reign, except that one day at noon the sun went out, and there was absolute darkness for a short time. When I heard this I lost all self-control. I jumped up and wanted to do something desperate. The elders thought that I had been stung by a scorpion. It was only months later that the date of the eclipse became known to me. . . the thirtieth of March, 1680, when there was a total eclipse of the sun, passing exactly over Bushongo. . . . There was no possibility of confusion with another eclipse, because this was the only one visible in the region during the seventeenth and eighteenth centuries.[152]

This story related by Davidson demonstrates that Afrikan People knew their history quite well, including the succession of their kings and the events revolving around their reigns. This fact contradicts the white historians i studied under, who were quick to point out or infer that *Afrika has no significant history!* I remember one such white academician, professor of history at the University of Cincinnati saying, **"There is very little history in Africa to be recounted,"** meaning of course that Afrikan history is primarily oral history. At best it is nothing but folk history and at worst simple village myth, and **since for the most part such history cannot be dated or traditionally carries no date, it is not history at all** from the euro-rationalist understanding of this human science. This is a cautionary note to future Nu Afrikan and Afrikan historians and scholars working in various fields of Afrikan and Nu Afrikan History. To understand our his-story we must immediately put euro-rationalist conceptions of history, historical method, and their ideas of time and place aside if we are to achieve anything in the way of breaking new ground in the field of Afrikan and Nu Afrikan History. We must forever dismiss from our minds that Afrikans did not have *time-dated calendrical systems*, or that they had no understanding of historical chronology. And we must also dismiss from our thinking that Afrikans did not understand the exact sciences that would presuppose the existence and development of time-dated systems, which would make it possible for us to fashion a new calendrical framework for Afrikan historical study and/or develop a new

[152] Basil Davidson, **The Lost Cities Of Africa** [Little, Brown and Company, revised edition 1970], pp. 3-4.

chronological methodology.[153] The work you have before you demonstrate that we can unilaterally fashion a new calendrical framework within our black cultural horizon of thought as part of a knowledge system that describes us and our worldview. Afrikan and Nu Afrikans tend to view nearly everything we understand in this modern world through the filters of euro-rationalist thought, including the role and functioning of dating events in history, oral and written. Wande Abimbola, writing on the corpus of Ifa oral literature developed by Babalawo, i.e. Yoruba Ifa priests, discusses the value of dating for ascertaining useful facts in Afrikan history, saying that historians have sometimes put *undo emphasis* on the dating of history. He points out that dating is little more than a useful exercise that only sometimes helps the historian to establish the facts of history, but he points out that the facts of history are facts, i.e. the events occurred whether or not you could determine a date for them.[154] Modern black historians, just like their white counter-parts, feel constrained to use a dating system for history developed for and by the white man, and so they forget just because a historian says something happened in Afrika in A1580 C.E., for example, does not mean that any Afrikan during that period recognized any such euro-date for the event in question. Nor does it mean that they, the Afrikans, did not have an indigenous way of *marking* that event with a **date-point** for posterity just because they did not use or did not know of the white man's calendrical method of *splitting time*. Calendrical systems for splitting time are one way Europeans along with our acceptance of them is one way they have been enabled to subject us to grand-domestication systems because it has always been done in such a way as to affirm their history, priority and superiority. Nevertheless, splitting time is innate to the African mind because from our cultural and spiritual worldview we understood both the spiritual and temporal nature of the universe we live in and so our ancient Egyptian ancestors named Thoth, the *Word of God* (the one through whom the cosmos came into existence)  *Sek-Aha* (lit. *Time-Divider*).[155]For the Black man then those events happened in history irrespective of any time-dated system giving sanction to the event or events we call history. This true because *Time and Eternity* is controlled by Tehuti (Thoth, being one of God's Trinitarian aspects, through the power of Ra, the Holy Spirit of God), as understood by our Ancient Egyptian Doctor's of Religion and the Mysteries. In the *Earth of Time* Afrikans had their own way of splitting time and their own calendrical systems based on similar cosmogonies and *knowledge systems* (Ayele Bekerie) so that Nu Afrikans must not imagine that our ancestors used or **needed to use** the white man's Gregorian Calendar or any other white calendar to split time. Ethiopian scholar Ayele Bekerie has demonstrated that this is true as well concerning African writing systems as he demonstrated throughout his book *Ethiopic: African Writing System, Its History and Principles* (1997). With this work we are trying to demonstrate the

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[153] A new chronology for Afrikan History has already been developed and presented to us by the late Dr. Chancellor Williams. Now all any Afrikan or Nu Afrikan scholar-historian, etc. need do is harmonize that chronological framework with an Afrikan time-dated system such as the **Nu Afrikan Calendar** or the **Kemetic Kalendar**. See Dr. Williams work, the ***Destruction of Black Civilization*** [pp. 41-45].

[154] Wande Abimbola, *"The Literature of the Ifa Cult"*, **Sources of Yoruba History**, ed. by S.O. Biobaku [Clarendon Press, 1973], p. 60.

[155] E. A. Wallis Budge. *An Egyptian Hieroglyphic Dictionary.* Vol. II. (New York: Dover Publications, Inc., 1978), p. 704.




same unilateral genius for creating black calendrical systems moving within African locational (e.g. crucible of enslavement and domination) and general knowledge systems. Our ancestors used both *phenomenon calendars* and *numerical calendars* and combinations thereof to split small and large segments of time and space. We will talk more on this subject in the section dealing with **Afrikan Calendrical Systems.** To date no Afrikan, Nu Afrikan, or Euro-historian, as far as i know, has given any thought to uncover these Afrikan calendrical systems *and discover their utility for explaining Afrikan History within in the context of such time-dated systems*, with the exception of the *Kemetic Kalendar* already discussed. Euro-centrism, which dominates the European, Euro-Amerikan, Afrikan, as well as the African-American mind-set, causes us to see time and place through European eyes, which is at best a distortion of our vision of our past, present and future. Even when we think of Afrikan and Nu Afrikan History, it is within the context of a euro-calendrical time-dated systems; studied from euro-centered conceptions of time and place. The main presumption that euro-calendrical systems lend themselves too is that **Afrikan history cannot be understood, appreciated or made relevant unless studied within the context of Euro-historical time-dated primacy**. Thus, no Afrikan history existed before the white man discovered it, made it relevant, or determined its primacy and worth via his scheme of historical canon and chronology, schemes, which always favored European primacy in every science and discovery over the Afrikan or Asian. The white man knows he came late to history. What has driven white historical studies for centuries has been to find, develop, and even promote (by fraud when necessary) a scheme by which the white race may maintain historical primacy over other people and races of the world. Thus, dating and chronological schemes were needed, which would support the hypothesis of Euro-primacy, i.e. white supremacy. Given these circumstances and goals then, there is no reason why the white man should let the black man know that he had chronological time-dated systems of his own that could lend themselves to the development of a new historical understanding of his past within a Nu African unilateral calendrical time-dated system. We therefore have to **re-seize time, and place unilaterally!**

In Egyptian cosmology the Amen-Ra, i.e. in the form of **Amen-khenem-heh**,  is the **Father of Time and Eternity**, while **Anupis** is the ***"Watcher of Time"*** and **Tehuti** (as we have already said) is the ***"Time Divider"*** or "he that splits time". This whole temporal cosmology carries the **kolo = kernal of truth** that **time-dated chronology** began with **Afrikan-Man** and his spiritual understanding of Time in conjunction with Eternity. Yet today the Nu Afrikan and Afrikan are content to allow the white man to usurp that divine prerogative in our lives and establish the limits of our time-dated conceptions for us. It is contrary to fact that Afrikans did not have or use calendrical time-dated systems, mathematical systems or understand astronomical sciences, all of which presupposes knowledge of mathematics, solar and lunar time and the movement/placement of stars. I refer the reader to the book ***Blacks in Science: Ancient and Modern***, ed. by Ivan Van Sertima (1983, 1986). This work shows that black people understood all of these sciences and more, including that of aeronautics, as well as the navigational sciences. The studies done on the Dogon Priest Astronomers of Mali, already should be enough to convince anyone that scientific knowledge was Afrika-wide and was not just limited to the black Kamau People of Ta-Mera = Egypt or just confined to the Nile Valley Civilizations, but these sciences were as much understood on various levels and degrees by black people all over Afrika. The African People took knowledge with them everywhere they went and gave it generously to mankind without asking for anything in

return, for *vital life giving*, and *life-saving knowledge* was a free gift of God and should not be bartered and sold, which is a modern phenomenon. They freely gave to the Greeks, setting the stage for the *Greek Miracle*. The Afrikan Muslim scholars gave freely of his knowledge to the people of Spain and southern France, setting the stage here for the *European Miracle* of the Middle Ages, including the scientific and cosmological knowledge they gave to the Native Amerikan People in pre-Columbian Amerika.[156] It is also contrary to fact that Afrikans did not have written histories or historical chronicles that used time-dated calendrical systems. An understanding of historiography, writing systems, as well as the practical and theoretical sciences, including the science of dating events, were all known to the Afrikans. So, it is not that our people did not know or have all of this knowledge, it is just that these sciences developed from a different philosophical perspective and ***need to know*** than that of *euro-rationalism.* [157]The European ***need to know*** was **predicated on their**

[156] Ivan Van Sertima, **They Came Before Columbus: The African Presence In Ancient America** [Random House, 1976]. *Read the entire work.*

[157] Heretofore, we have not explained or given definition to the concept or philosophy of *Euro-rationalism*, except inductively within prior textual discussions. Here we need to explain what we mean for the author throughout this work uses that phrase liberally, and to leave it without explanation in this work would do a disservice to his readers for so unfamiliar a hyphenated phrase or designation. The best understanding of the origins of Euro-rationalism can be gotten from the black Osirian priest, Ra Un Nefer Amen, found in his work **Metu Neter: The Great Oracle of Tehuti and the Egyptian System of Spiritual Cultivation**, vol. 1, (1990). What may be deduced from his discussion is that **Euro-rationalism is both culturally and racially determined**, controlled and influenced by the left side of the brain [pp. 7, 19]. In other words the White Man tries to solve all of his problems, i.e. **and ours**, using the left side of his brain, which calls for *breaking down systems, discriminating between ideas, things and even people* in order to either understand them, control them or destroy them. Ra Un Nefer Amen believes that the essence of *rationalism, i.e.* **rational thinking =** *meaning to break-down, separate, i.e. the resulting idea in relation to people is separatism, and discrimination between things, concepts, and people*, which thinking process is responsible for man's inhumanity to man, and responsible for all social disharmony, i.e. evil in the world [p. 13].

On the other hand he believes the Black Man is influenced primarily and perhaps even dominated by the right side of his brain, which calls for **relational thinking**[p. 67]. This dominate thinking pattern is also racially and culturally determined, and calls for *relating all things, peoples, the spirit world, metaphysical and intellectual concepts to the whole, i.e. wholistic thinking, calling for harmony, not discord.* However, Ra Un Nefer Amen believes that *relational thinking* by itself is the cause for stagnation in physical technology in the black world and civilization, for while Euro-rationalism has brought death to the world, it has forged ahead in the wonder and brilliance of material technology, which has had a great benefit to Modern Man, so powerful is left sided or rational capacity for both creation and destruction. However, through **Afrikan-relationalism**, the Hue-Man Race and Modern Man were given the light of the Spirit, i.e. Osiris, acting on and through the material universe as a guide to higher Being. Never-the-less Modern Man = Mu-tant Man has allowed this Divine Plan to suffer because material technology was given precedence over the Hue-Man spirit in favor of a materialist philosophy. Ra Un Nefer Amen believes **that *relational thinking vs. rational thinking, i.e. Afrikan-relationalism vs. Euro-rationalism*** found perfect harmony in only one people in history, the Kamau People = Egyptians, understood via their cosmogony, i.e. Mystery System of knowledge [p. 7].

The Nineteenth Euro-Century German scholar, Adolf Erman, who was an enthusiast of Kamau Civilization, but also one of its greatest critics, gives credit in his **Life In Ancient Egypt** (1971) to the Kamau for laying the foundations for the Gregorian calendrical system [pp. 350-351], and for laying the *foundation of all later medicine* [p. 357]. Never-the-less Erman criticizes them for letting so-called *magic = relational thinking* [i.e. dependence on other spirit actors in the universe to give potency to their medical prescriptions] hinder the development of their medical science [p. 356]. These critical comments on the part of Erman shows that the black Kamau doctors, scholars, and priests used both *rationalism* **and** *rationalism* as paths to knowledge. Erman's problem then, as well as the problem of his racial kith and kin now, blocking them from understanding Afrikan thinking, culture and science, is *their refusal to admit of other spiritual actors in the universe*. Rationalism or left brain thinking, uninformed by relational thinking, i.e. right brain thinking will not allow this. Thus Ra Un Nefer Amen gives the world the key to solving its problems by first giving it the understanding that there is two ways of **knowing**, the two paths to wisdom that the Egyptians talked about, i.e. *relational thinking* and *rational thinking*, and that only finding harmony between the two paths to knowledge can the evils that beset the Hue-Man Race and Modern Man be eliminated. He believes the black Kamau People found the key, which resulted in the first and greatest civilization known to Man. This would lead one to conclude that *studying, extrapolating, and applying the knowledge and understanding from this civilization to the modern problems of the world is the only way to save it.*




desire to dominate the planet and acquire power over nature, seeking out its secrets in order to subdue the black, brown, red and yellow peoples on the planet, so they could possess Afro-Asian Man's ***materia ad satis*** = **i.e. the material value of their land [imperial domination] and labor [slavery]**. If the European studied the life science of biology, chemistry or physics, for instance, the bi-product of the study (with his Setian mind-set) would yield biological, chemical and atomic weapons to destroy life. The value of any science to the Setian European and Setian Euro-Amerikan has always been, **and will always be**, its capacity and capability to give him power of life and death over other peoples of the world, especially the man of color.[158] If the bi-product of the science was inherently *life giving*, then the European or Euro-Amerikan sought ways to profit from it through monopoly in order to control its economic value. If the bi-product of the science was inherently *life threatening* or *life-taking*, then the European or Euro-Amerikan sought ways to gain power and influence by the threat of using it or actually using it. These same white people have used the science of history and their euro-calendrical system no differently, which was based on the ancient black ***Kamau Calendar*** and calendrical system.[159] Historiography and dating of events has therefore been used by them as a *weapon* to *whiteout* whole epochs of the Afrikan People's history and civilization: and that history the Setian white man could not *whiteout*, he attempted to claim as his own. This was an attempt to write the black phenotype out of world history, a precursor and harbinger to *rationalize* the actual genetic destruction of the *"uncivilized"* and *"worthless"* black race at some future time. The Setian white man has not only used the pen to *white-out* black history, but also has used the powerful weapon of cinema, and other visual medium to those same ends. His news media is no different seeking (instead of reporting what happens) to advocate for positions for and against even the will of electoral majorities. Instead of being a reporter of the news and function as the "watchdog of the people" the news media has become the news and so doing has lost the right to claim partiality and should honestly say they are political actors advancing their own cultural, social, economic, and political interest like the rest of us. They are biased and therefore no longer credible in reporting news.[160]

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[158] The reason for the Setian white man's obsession with subduing and committing genocide against the man of color is based in his psychological fear of genetic annihilation by the black man via his black genes. In other words the white man is obsessed with his own genetic survival and he believes that he must either contain or destroy the source of that threat, i.e. black genes, which predominates in the phenotype of the black man. This theory comes to us from one of the greatest black intellectuals of our time, Dr. Frances Cress Welsing, with the development of her thesis, the ***Cress Theory of Color-Confrontation and Racism*** found in her work, **The Isis Papers: The Keys To The Colors** [Third World Press, 1991]. Her work is a profound contribution to understanding the psychology and phenotypical basis for *white functional racism.* Dr. Welsing points out that the black male reaction to this white male obsession with the black phenotype, i.e. the *genetic gun* that all black men are born with, is **fear!** Dr. Welsing's clinical cure for black male fear and passivity in relation to the long history of white male oppression and outrage is a **blood cleansing!** ***= A great battle of confrontation, a fight to the end, that will "redirect" our great anger, frustration and vengeance for past wrongs, and current repression, menticide, and economic deprivation away from ourselves, our women, our children, our black nation, on to our "historic", "natural", and "eternal" enemy, the Set-Man [Setian] = White Man = Rational Man = Modern Man = Mu-tant Man.*** When the Black Man, the only Hue-Man finally does this, he will experience a great healing that will restore his Hue-Manity, i.e. black manhood. Until then, he will be forever "punked-out" by the so-called "MAN!".

[159] Erman, **Life in Ancient Egypt**, 350-351.

[160] Often positions taken are motivated and moved by social media (i.e. pseudo news pundits) with no training

In respect to the big screen all one need do is view any film on Egypt to see this process at work. Those old, and insulting films on Egypt with Taylor as Cleopatra, and others with Charleston Heston as Moses are annually removed from dusty film shelves, viewed by millions of Nu Afrikans, who, remarkable as it seems, have not the slightest idea of the *historical fraud* and *aberration* they are being shown. This subtle and apparent *non-lethal* attack on the black man is nothing short of *cultural menticide* and done in the hope of perpetuating the idea that the Ancient Kamau People are *white people!* Cinema has done on a mass scale what the pitiful attacks on Afrocentrism by Leftkowitz (1996),*Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History* and Schlesinger (1998), *The Disuniting of America: Reflections on a Multicultural Society* could not do through the literary medium of the written word. A picture is worth a thousand words. Nevertheless, these two Euro-American scholars mounted serious attack against the primary work of Molefi Kete Asante (1980), *Afrocentricity: The Theory of Social Change*. One need only compare these efforts with the fact that no great movie has ever been made of the Afrikan named Hannibal, who *invaded Europe from Afrika with an Afrikan army* [ME1735 K.S.E./Asiento 219 B.C.E.], nearly destroying the mighty and white Roman army on *European soil.* [161]This campaign lasted sixteen years, from the above date to ME1719 K.S.E./Asiento 203 B.C.E. and is one of the most earth-shattering facts of history that could not have possibly passed the notice of the European and Euro-Amerikan movie-makers. Of course, the debate over Hannibal's racial origins continues unabated, using pictorial images of him as a pointed nosed, thin lip, Greek looking white man based on *numismatic "science,"* used to support a white racial origin for this military genius, whose military strategies are still studied in military academies around the world.[162] Even if they can make Hannibal white like they did Moses and Cleopatra in the movies they cannot make the African army that occupied Europe and nearly defeated Rome *white*. Nevertheless, the evidence in favor of Hannibal's racial origin as a black man is still too strong, so that the movie-makers avoid telling this story of an *Afrikan invasion of Europe by a black army!* They could name the movie simply "Hannibal." But these image makers certainly would not want to give the black man any ideas contrary to their

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whatever in journalism or worst no expertise in the subject matter they write about but they rule the body politic through their own uninformed opinions affecting political and judicial outcomes even against the will of electoral majorities. Once such outcomes were decided by the informed opinion officials elected by the majority of the people (one dared called democracy) but now a minority of the crude, rude, lewd, and ill-informed bloggers have co-opted this democratic process and they now rule from their basements and kitchen tables. The once mighty has fallen (e.g. government officials to Wall Street CEO's) and are now walking on egg shells for fear of violating the PC mantra's advanced unilaterally by (for the most part) unknown/unnamed members of the blogosphere (the new social media anarchy) who are enjoying (at least in the United States) unprecedented power of freedom of speech exponentially increased because their "opinions" are not vetted through any institutional body or journalistic forum.

[161] Livy, **The War With Hannibal**, Penguin Classics, 1965.

[162] Wayne B. Chandler, *Hannibal: Nemesis of Rome"*, **Great Black Leaders: Ancient and Modern**, ed. Ivan Van Sertima [Journal of African Civilizations Ltd, Inc., 1988], pp. 282-321. Chandler discusses the controversy and arguments surrounding Hannibal's racial origins and concludes that Hannibal was a Black Man! Also see the opposing view coming from Diane R. Gordon in *"Cannae: The Classic Battle Of Encirclement"*, **Annals of War: Tactics And Strategy Through The Ages** [September 1987 issue], pp. 14-20. Gordon presents some numismatic evidence, also addressed and refuted by Chandler, that Hannibal was a pointed nosed, thin lip, Greek looking white man. Gordon felt the need, before going on to discuss the tactics and strategy of one of the greatest military minds this world has produced, to make Hannibal a white man, because *no black man could possibly possess such great strategic tactical genius and military powwow = the Native Amerikan priest, conjure-man, medicine man "who dreams" and conjures success and potency = power in war, i.e. as did Hannibal "dream" = have a vision of tumult, success and potency in war with Rome!*




version of *true history!* This is especially true for any idea that his ancient ancestors mounted two successful invasions of Europe from the shores of Afrika, the first coming from Hannibal as mentioned above, and the second great invasion by the black Muslim Tarik ibn Ziyad and his Moorish army, some nine euro-centuries later[ME806 K.S.E./A711 C.E.]; *an invasion that culminated this time in the occupation and Afrikanization of Europe for nearly 800 years by black Muslims and Arab Muslims [i.e. Moors] until ME25 K.S.E./A1492 C.E.* The euro-centered or euro-centric mind requires some type of time-dated chronological system or systems to support fraudulent African history, which is produced by pen and cinema, so that the product will be considered genuine or *"scientific."* For **history [what actually happened]** and **chronology [the when of what actually happened]** are absolute needs to foster historical fraud, giving such history a veneer of *science and method*, clothing it in the positive scientific paradigm of *"objectivity."* However, such chronologies are really ***weapons*** used in a complementary fashion, grounded in so-called *scientific objectivity, i.e. history for history's sake*, and/or, just as powerful for *pure entertainment*; both resulting in the *white-out of the history and civilization of the Black Man!* The white man is doing his job. It is not up to him to tell the truth of our history. For the Setian white man, the acquisition of *knowledge for knowledge* ***sake***, i.e. so-called *objective thought, absent cultural, social and racial bias, without political and economic aims underlying the true goal of supreme power, has always been a lie*; and this great lie has been used to cover his homicidal aims against the Hue-man race. The Setian white man has never studied anything without the underlying purpose of acquiring and or maintaining ultimate and absolute power. This of course includes the study of and the monopoly held for so long over black history and civilization. *The acquisition of and monopoly over all power is euro-rationalism's supreme goal and purpose!* If it were not for the Creator-God's supreme power over all being and matter, coupled with the white man's inability to *find* Him, or stand before His face and live, the Setian white man in his greed and lust for *all power*, would challenge even the God Himself (the Father of our spirits) on His throne. The Setian White Man has proven himself, down through the centuries, to be like his master Set [Satan], who at the beginning of Celestial History challenged God [Osiris-Ra; Amen-Ra] on His throne, only to be defeated and bound by the Son of God [Heru-Khuti], that great battle in which Set = Satan attempted to gain control over and separate the Divine Colony of Earth, i.e. the Hue-Man Race, from the power and influence of the Kingdom of Heaven. The Setian white man is a **Setian being** and are like the Jews, which Jesus condemned during His day. This is what Jesus said about the nature of a Setian being and the final destruction of **Set = Satan** and the **Setian world order** in battle with **God-Men**, sons of the Kingdom at the hands of the **Angels of God = People of Heaven**:

> You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies [John 8:44, NIV].
>
> The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels and will weed out of his kingdom [the Earth of Time and Eternity] everything that causes sin and all who do evil. They will throw them in the fiery furnace [i.e. Lake of Fire in Hell], where there will be weeping and gnashing of

> teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear [Matthew 13:37- 43, NIV, emphasis and insertions mine].

We can see from history that the Setian White Man is certainly a Setian being = *Follower of Set* in respect of his attempt to control and influence the entire world via his material power, rationalist philosophy, and his anti-God, anti-Black culture mind-set, which has brought so must evil on this earth. And he has used lies of every kind to maintain that power and or illusion of power over the Hue-Man Race. See **Isaiah 14:12-14** and **Ezekiel 28:12-15** to see the origin, nature and primary goal of the Devil, the Egyptians call **Set** and the Hebrews called **Satan**, the **one who holds the power of death** [Hebrews 2:14] and is now the *"Ruler of the Power of the Airwaves"* governing the *Children of Darkness* controlled by his spiritual power of disobedience by means of temporary pleasures of *demonic experiences*. [Ephesians 2:2-3]. For the Afrikan, the exactitude of chronology was not as important as was the event itself; nor did Afrikans use history or their chronological time-dated systems to acquire and monopolize power over the minds of other people. Truth or the *search for the kolo* and using its benefits for the Hue-Man Race was the primary goal of Afrikan scientific and philosophical inquiry. Central to this cosmological search for truth was the development of the *Seven Liberal Arts* by the Kamau priests, doctors and professors of Ta-Mera = Egypt. The highest degree of this knowledge would bring the Hue-Man Being into the very presence of God, Himself = Ausar, i.e. the greatest benefit and privilege given to a member of the Hue-Man Race, who had endeavored to live truth, and had obtained the *knowledge of Self, i.e. Know Thyself!* This was the supreme quest for Mankind in his march to glorify God and God's *good creation*. Therefore, the importance of an *histo-cosmological* event to the Afrikan, based on this *method* of attaining the truth and significance of events in *his*-tory, was not established by the *"when" of what actually happened* = the dating past events to help establish it's veracity or truth; but the importance of an event, the recalling or writing down of *his*-tory or the study of any science was established by its significance for the up-lift of the black empire, black nation, black community, city, town, village or household, *with a view to its benefit to all mankind*. In Plutarch's *Isis and* Osiris, the God-man Osiris (as the King of Egypt) traveled the world spreading the knowledge and blessings of black civilization. The legend of Osiris (provided to us by Plutarch) gives the cosmological explanation for the 365-day Kamau Calendar (360 +5) and shows the aim of African civilized society was to spread the material and spiritual blessing acquired through knowledge to the entire world:

> According to this writer the goddess Rhea [Nut], the wife of Helios [Ra], was beloved by Kronos [Seb]. When Helios discovered the intrigue, he cursed his wife and declared that she should not be delivered of her child in any month or in any year. Then the god Hermes, who also loved Rhea, played at tables with Selene and won from her the seventieth part of each day of the year, which added together, made five whole days. *These he joined to the three hundred and sixty days of which the year then consisted.* Upon the first of these five days was Osiris brought forth; and at the moment of his birth a voice was heard to proclaim that the lord of creation was born. *In the course of time he became kings of Egypt, and devoted himself to civilizing his subjects and to teaching them the craft of the husbandman; he established a code of laws and bade men worship the gods. Having made Egypt peaceful and flourishing, he set out to instruct the other nations of the world.* [my *Italics*].[163]

[163] E. A. Wallis Budge. *The Egyptian Book of the Dead: The Papyrus of Ani.* (New York: Dover Publications, Inc., 1967), p. xlix.




The Afrikan, unlike the Setian white man, could not afford the luxury and pretentiousness of *knowledge for knowledge's sake* [so-called scientific detachment]. Every significant event and every experience of a communal nature and every individual act that impinged upon the community or nation carried primal significance for the survival of the Afrikan People. Thus, there was little waste and much discovery. Discovery here was not tied to the need to dominate or destroy other peoples or destroy nature; but rather was used to establish balance and harmony between man and nature, and between man and man, between the Orisha and Man's ancestors. We can conclude from a study of Afrikan History that *discovery for the Afrikan did not always accrue in peace, but Afrikan discovery always tended toward peace!* You need only study the harmonic perfection of the Great Pyramids and the Sphinx of Giza that the Kamau called **Hu, i.e. Nu**, to see and judge the cosmological worldview of the Black Mind that created them to reach that conclusion. We note in this respect, that as powerful as Kamau Civilization was, with the longevity of a five thousand-year *recorded* history as proof of its great potency, it never sought *world empire*, i.e. total domination over other people and lands, as is demonstrated in Greek and Roman imperial history and civilization. Rather than be a *conqueror*, which it easily could have done, the black Kamau Civilization saw its role as a *divine teacher* to the world. [164]

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[164] The reader will see critics of the Kamau's disposition toward peace rather than conquest described as cowardice by euro-rationalist and colonialist such as Adolf Erman in his *Life In Ancient Egypt*, [pp. 520-521]. This view is to be expected from a racialist descendant of Greek, Roman, and Germanic Peoples, for their aggressive nature has been proved down through history to have no respect for peaceful people, termed *cowards* and the like. The black Kamau on the other hand, not without material means, or military power at any time in their history, sought peace whenever it was possible, and their cosmology, reference the Celestial History of Asar and Aset, i.e. Osiris and Isis, is proof of their world view. Plutarch, in his *De Iside et Osiride* [See S. Squire, *Plutarch's Treatise Of Isis And Osiris,* 1744] quoted below in E.A. Wallis Budge, **The Gods of the Egyptians**, vol. II, p. 187, states:

> Osiris, being now become king of Egypt, applied himself towards civilizing his countrymen, by turning them from their former indigent and barbarous course of life; he moreover taught them how to cultivate and improve the fruits of the earth; he gave them a body of laws to regulate their conduct by, and instructed them in that reverence and worship, which they were to pay to the gods; with the same good disposition he afterwards traveled over the rest of the world, inducing the people everywhere to submit to his discipline, which were conveyed to them in the most agreeable manner, in hymns and songs accompanied with instruments of music...

As the reader can see from this passage the importance the Kamau placed on Osiris in their cosmology. If they had a view or goal of Empire the method chosen rested in this teaching, *to pursue it by peaceful means!* The Kamau saw themselves, not conquering men's lands, but conquering men's minds via the teaching of the arts and sciences. The Kamau viewed themselves as a *divine nation,* a *divine world power*, with a *divine civilizing mission*, and they had the material, military and spiritual where withal to have assumed this role as the *world's teacher*. The Hebrews picked up this notion as the so-called *Chosen* People, a *Holy Nation*, a chosen to initially carry out God's judgement against the peoples living in the *Land of Milk and Honey* and later to bring *light to the* Gentiles from this Egyptian conception of their divine mission. However, unlike the Hebrews who devastated *overtime* the Canaanites and other peoples, the Egyptians immense material power was generally held in reserve in favor of persuading men by art, culture, science and religion. This belief was more than cosmetic. It can be found deep within the soul and mind of the Kamau. Why was this so? It can be deduced from their cosmology. They believed, the Self = Osiris was in all Being, (e.g. Hebrew borrowed the conception as "*Man made in the Image of God*"); thus, it was incumbent upon them to *raise* Osiris from His mummied state in all men (e.g. *The Kingdom of God is Within You*); and to avoid the senseless destruction of men, because all men had Osiris *within them*, i.e. *the Kingdom of God [Osiris] is Within You. In this way they sought to honor and glorify God, the Creator of all being*. This is the way the ancient Black Man saw things. These facts explain the mystery behind the black Kamau teaching, *Man, Know ThySelf = Raise Osiris up from his mummied Self in your Being so that you can live a life of right and truth, and be at peace with both God and Man!* And of course, any people that had such cosmological views of man were by definition *non-racialist*. This is proven by a beautiful passage taken from the **Hymn to Amen-Ra** presented below. This passage presented in a translation by E.A. Wallis Budge is part of the sacred Kamitic

With the Afrikan there was no obsession, as with the European Peoples, to record and write down everything. As said before, that kind of euro-rationalism was not a part of the Afrikan's philosophical and cosmological worldview. Those events in history that had no significance for the survival or up-lift of the people were assigned to the oblivion of forgetfulness. Anything else of historical importance was impressed upon the minds of the Afrikan People to the point that they established historical specialist called *griots* or *abalandibezindabazabadala* (highly trained national historians among the Zulu as described by Mazisi Kunene in his translation *Emperor Shaka, the Great: A Zulu Epic*) to study, maintain and recite the history of the people; so that Afrikan People had a high regard for history; for if they lost their spiritual connection with their past, they knew they could have no future. Our Nu Afrikan children are rampaging through the streets of Amerika today for that very reason; they have no understanding or even knowledge of the historical and thus spiritual connection between them and their black ancestors who is calling them to *freedom with responsibility*. Of course that is our fault, for we have allowed our children (for the most part) to be educated in institutions of an enemy race, especially at the secondary school level.[165] We are too busy trying to live like white folks to give attention to black spiritual values that lay deep within our past and our being. We have not understood yet that *we can't live like white folk and survive as a nation of Black People. We must forsake these people and their immoral, anti-God, anti-black way of living and go back to the Old Time Religion of our Black Ancestors!* We must begin to follow the injunction given by Apostle Paul: *"Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's*

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scriptures, the holy book(s) hidden from the black man for these many centuries, and currently being retranslated and resurrected and one day to be published as *Metcha-t Neter: The Holy Kamau Scriptures* [Unpublished Manuscript, n.d.]. In the meantime, the reader may find this and other partially published Kamau scriptures and passages masked as the *ancient writings of the Egyptians* in such works as presented by E.A. Wallis Budge and others:

> *Thou art Temu, who didst create beings endowed with reason; thou makest the colour of the skin of one race to be different from that of another, but however many may be the varieties of mankind, it is thou that makest them all to live. Thou hearest the prayer of him that is oppressed, thou art kind of heart unto him that calleth upon thee, thou deliverest him that is afraid from him that is violent of heart, and thou judgest between the strong and the weak. Thou art the lord of intelligence, and knowledge is that which proceedeth from thy mouth.* [See Budge, The God's of the Egyptians, vol. II, p. 9, my *Italics*].

The Hebrew sacred texts also speak of God's determination that while there is one race of men, by His wisdom and determination there are many nations, divided by both geography and ethnicity, which states: ***"When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel"*** [Deuteronomy 32:8, NIV]. Another Hebrew text states God's aim in making all things different from one the other, that is, *unity in diversity* when the preacher of Ecclesiastes states: ***"He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from the beginning to end. I know that there is nothing better for men than to be happy and do good while they live"***[Ecclesiastes 3:11-12, NIV]. Yet the African-American, despite God's determination that he too is both **black and beautiful**, and called to their own **nationhood, among the nations of the world**, are constantly trying to escape this divine determination and appointment, which they and the white man by God's own wisdom (which none of us can completely understand) but only accept as the will of God. The Nu Afrikan Christian, if he is willing, can see where the Psalmist David of biblical fame got his inspiration from the above sacred texts of a black civilization that wrote these words more than 3000 years before the Old Testament was even thought of. However, the lesson here is the non-racialist character of black people who believed that God, i.e. Osiris was in all men regardless of race. Look how far down the scale of civilization we have allowed the Setian white enemy of the black man and enemy of such a philosophy take us, from a ***Race First*** philosophy to a ***Race-Us*** philosophy. Where in all of the white man's history can you find a state organization and people, unlike the Egyptians, doing other than subverting, conquering by force, and outraging other peoples of the world? Can you find one great power, either ancient or modern among the white races that spread their philosophy and world view without resort to the force of arms, robbery, rape and outrage! There is none that i know of.

[165] See Lee A. Daniels, *"Targeting Black Boys for Failure: School Systems Strip Their Self-Confidence And Some Never Get It Back"*, **Emerge**, [Special Issue: The Education Of Black America, May 1994], pp. 58-61.




will is---his good, pleasing and perfect will" (Romans 12:2, NIV).White folks are now telling us how to raise our children and we have been *listening*. We can now see the disastrous and horrifying results of their idiotic *pacific solutions!* "*Now, now Johnny. Don't do that*" has never worked with our children. Like one black mother said: *"When we stopped whooping their behinds that's when they loss their minds!"* A great monster and aberration have been let loose on the Black Nation, and that monster and aberration is in US. When a people forsake the ways of their ancestors to imitate others, then you can expect the *Enemy Mine* to be your *Enemy Mind!* We must raise our children according to *black spiritual values* based on our own *black family traditions* and not by the traditions and ways of *an alien culture and race*. We can lament and scream to high heaven about drugs, black fratricide, and black economic dependency, etc. until the end of eternity and nothing will change until we come to grips with this *one salient fact of black spirituality*. Black mothers trying to raise their children like white female psychologists are telling them is resulting in them burying their young boys and girls at an alarming rate. We must solve our *menticide* and *fratricide* problems by building **black life-giving, life-saving institutions** and **systems of thought** that support black tradition and black spiritual values. We have to reach back into West African culture to recover many of these traditions (some of which we brought with us but are little understood) and see what can be used to begin repairing our distorted view of who we are as Africans and Nu Africans. Why are we the only nation of people that believe it is illegitimate to reach back onto one's past to reconstruct a better future for ourselves and our children? The Jewish people reached back into their Hebrew past and took the old classic language of Hebrew and created modern Hebrew. This foundation was laid for them by Eliezer Ben Yehuda in 1858, who was born in the Russian Empire and known as Eliezer Perlman. Ben Yehuda beginning at the age of three was educated in the traditional way of rote memorization in basic Jewish texts, of the Torah and Talmud. How did he begin creating the modern Hebrew language?

> First, Ben Yehuda began to compile a dictionary of this new-old language, including both ancient vocabulary and words that he himself created. As he worked, Ben Yehuda realized that he had no simple way to refer to his own project. So he coined a concise word for dictionary, *milon*, to replace the cumbersome *sefermilim*, meaning "book of words." . . . Ben Yehuda also practiced what he preached, committing his family to the cause. When his first son was born in 1882, Ben Yehuda ensured that the child would be the first native speaker of Hebrew. His sickly wife had no household help for fear that the boy would overhear another language. Itamar Ben-Avi, Ben Yehuda's son, wrote later that his father would not let him listen to "the chirping of the birds and the neighing of horses, the braying of donkeys and the fluttering of butterflies, because even they are, after all foreign languages."[166]

Nu Africans may not necessarily take the radical approach of Ben Yehuda did in protecting their children from foreign and alien influences that flood their consciences. As we speak that can hardly be prevented given the technology that allows them to feast on every demonic ideal conceived by men. However, we should be aware and very alarmed that we have allowed our children to be infused on a daily basis from the school room to the bedroom a deadly American PC

[166] Melissa Weininger. *No. 2882: Eliezer Ben Yehuda*. (Houston, Texas: University of Texas), uh.edu., Episode 2882.

cancel culture of disrespect; an anti-God culture and begin to take some direct action to counter these, including taking more advantage of home schooling and even creating after school programs that redirect our children back toward our won understanding of the world as Nu African's. If we do not we can but bemoan the fact that they are becoming *rude, crude,* and *lewd* in their personal and public discourse with no respect whatever for any authority (whether secular or divine)including a high level of disrespect of elders in their own communities. They have imbibed the worst of American culture, and the fault must be laid at our feet. How can we expect them to be infused with Nu African cultural values that is centered on responsibility when we on a daily basis turn them over to foreign educators and foreign ideas, that is, somebody else's' notions of what is right and wrong. Ben Yehuda knew better and understood the basic constituency for national building: *Teach your children your values or they will grow-up with the values of someone else and some other people.* The Jewish people did not fail to take heed to the teachings and example of Ben Yehuda. After the Israelis declared independence in nineteen-forty-eight they formerly began their nation building project on the foundation that Ben Yehuda. They began to apply it on a mass scale and actually reconstructed a modern language. They systematically began to teach it to adults as well as their children recognizing that a nation needed two importation things, not only land but a national language out of which they could create a national literature and literary forms that were distinctly Jewish coming out of their Hebrew past. They made the decision to be who they are and not try becoming someone else, which is key to their survival as a nation of people and the advancement of their own unique civilization. According, "The process of Hebrew's return to regular usage is unique; there are no other examples of a natural language without any native speakers subsequently acquiring several million native speakers (about nine million), and no other examples of a sacred language becoming a national language with millions of "first language" speakers." *Rival of the Hebrew Language* (Wikipedia). So, saying we propose that the **Nu African church** could be the place to start since there is a tradition for the black church to step when there is societal crisis in black communities of which there are in fact one with the people. The black church in its beginning had to shoulder the education of our children after the it was clear the White man was not to allow black schoolhouses to exist without burning them down. The black church took action and began their Sabbath day program to teach our children the "Three R's" using as the main text the Bible, where black children learned not only how to read but were infused with spiritual knowledge about God and our own black spiritual values and worldview. When public education took hold in this nation these new educational initiatives (which were at first applauded) began taking us down the path of turning over our children to black teachers that were using a white curriculum devised by white boards of education who of course *knew what was best for us!*

Nu African could also direct reconnect themselves with several African cultures that are West African. Here the study of Yoruba and establishing Nu African communities based on Yoruba culture like *Oyotunji African Village* in Seabrook, South Carolina, which was founded October 7, 1970, and is still in existence, celebrating its 50th anniversary, and described by its Nu African People and citizens "North America's Oldest Authentic Yoruba, African Kingdom." They considered themselves as an independent black nation within a nation. However, direct connections with East African cultures are also not out of the question. For a long time during the Black Power movement in the 70s black people began to actively study Swahili spoken in Kenya and other East African nations. Nu Africans could also consider becoming part of the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church that has been among us in organized form at lease since October 25, 1959. The




EOTC is the oldest African Christian church in the world and carries within her the black spiritual values of the *Old Time Religion* of our ancient black ancestors. One of its great priests, the late Archbishop Yesehaq, former head of the *Diocese of the Ethiopian Orthodox Church in the Western Hemisphere*, evangelized many Nu Africans in the Western Hemisphere (setting up Ethiopian Orthodox churches among us) has called the EOTC an *Integrally African Church* whose purpose is to provide a place *"For people who look for redemption and have no desire to join any other Christian denomination except a church from Africa, the church allows them to gather together and to accept Christ and live a Christian life, which is essential to their salvation. . . . This expression includes other concerns such as identity and heritage. . . .The church has also become a center for the introduction of the cultural history of the Christendom of Ethiopia and the country itself."*[167][my *Italics*].However, where those core black spiritual values and or black institutions don't seem to exist or are found to be of little value within the context of our modern struggle for black spiritual emancipation, we must *"found", "create" and "promote" others!*, e.g. *Kwanzaa, JunJun, Ausar Auset Society, Afrikan-Amerikan Academy, Third World Press, TransAfrica, Republic of New Afrika, Oyuntonji Village, N'Cobra, Nation of Islam, Nu Afrikan Calendar, Kemetic Kalendar, Algebra Workshop, Ethiopian Federation, New Afrikan History Workshop, Church of the Black Madonna, Organization of African-American Unity, Afriscope, Nile Valley Executive Committee, Nu Academy for the Arts and Sciences, House of Life, Hospital, Nu African National Bank, etc.* We must search and find out ***how our ancestors solved their problems.*** No matter the event or events that affected the lives of the Afrikan People they acted to solve problems *within* their own Afrikan-centered frame of reference, determined by their ***Iwa*** = *their own customs and traditional way of life.* This Afrikan philosophical point of view prevented the ancient Afrikans from acting against their own interests or from the *frame of reference* or *world-view* of someone else. So long as the Afrikan was able to maintain his *Iwa, i.e. culture, language and such*, he approached events of whatever nature and solved all of his problems with the tools that his *Iwa* provided him, unlike his modern children, who have taken up the white man's tools and *isms*(e.g. *Socialism, Marxism, Capitalism, Americanism, Rationalism, Progressivism, Atheism, Secularism, Agnosticism,* etc.) to solve their problems, culminating in the ultimate idiocy of *sleeping with one's Enemy*. If you take time to observe the actions and beliefs of Afrikan and Afrikan-Amerikan leadership today, you will see that they are attempting to solve the myriad problems of the Black Race with euro-rationalist ideas that hardly even serve the best interest even of the white man himself. If you understand the ultimate goal of euro-rationalist thought, as i have explained above, you will immediately see the fallacy in using euro-rationalism (for example) to solve anything for black people. We have chosen the destructive foreign *Iwa* of another people. This of course is a modern socio-political phenomenon following in the wake of colonialism in Afrika and slavery in the Amerikas. Our black ancestors' contra our modern predilection to ideological dependency did follow their own path [*Iwa*] that more often than not led to black empowerment, empire and a wondrous *techno-spiritual civilization*. Using *African historiography and methodology*, ancient Afrikan events that affected the lives of the people would be recorded in the oral histories of the people and dispensed as needed by traditional historical specialist, referred to by modern writers as *griots*, i.e. *Afrikan Traditional Historians*. For the griot

[167] Archbishop Yeshaq. *The Ethiopian Tewahedo Church: An Integrally African Church.* (New York: Diocese of the Ethiopian Orthodox Church in the Western Hemisphere, third edition, 2005), p. 193.

and the people, a significant event already had fundamental importance because of its effect on the people for good or bad and for its practical application to the present circumstances of the people. It should be understood here that the Afrikan People produced, as i have intimated above, written chronicles (e.g. *Kəbra Nägäst* [ክብረ ነገሥት] the celebrated ancient book recounting the story of Ethiopian kings as composed by Nabrid Yisahac,etal), full written histories and biographies (e.g. *Gadlä's* [ገድለ] biographies of religious figures or pious monarchs that have been mostly canonized by the Ethiopian Orthodox tewahedo Church), as well as oral histories (e.g. *Emperor Shaka the Great: A Zulu Epic*; *Sundiata: An Epic of Old Mali*, *The Tale of Two Brothers: An Egyptian Fairy Tale,* etc.) despite the assertions of euro-centric scholars that tell our people that the Afrikan had no history, but only myths and folklore. And of course, if Afrika had no written his-story then it also had no chronological time-dated systems in which to frame such histories. The euro-rationalist not only claims that the Afrikan People had no chronological time-dated systems, but to destroy the idea that they had written history, they complete the negative paradigm by stating that the Afrikans also had no written language. For the euro-rationalist, how could Afrikans write history without an organized concept of time and place, i.e. a calendrical system, and too, without indigenous written languages? Of course, this is not a work on Afrikan writing systems and comparative African writing systems and grammar. That work is being pursued by Ethiopian and other African scholars like Ayele Bekerie (*Ethiopic: An African Writing System*, 1997); Legesse Allyn (*Amarigna & Tigrigna Qal Hieroglyphs for Beginners*, 2009; *Amarigna & Tigrigna Qal Roots of English Language*, 2014; *Amarigna & Tigrigna Qal Rosetta Stone*, 2014), and Nu Africans like Ankh Mira (*Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher*, 1995); Lorenzo Dow Turner (*Africanisms in the Gullah Dialect*, 1949). However, we should make some general comments and say some brief word about this, if for no other reason than to counter the *suspicion* among our people that the white man might be right when he says the black man contributed nothing to world civilization because he had no written language of his own, no grammars, no literature or literary canons, etc. I have already demonstrated earlier in this work that the origins of the Latin alphabet are derived from Egyptian hieroglyphic letters and picto-grams. It can also be shown that the Kamau hieroglyphics and its derivative writing systems have the same cultural and historical relational status and value for the Afrikan People that Greek and Latin had for the Mediterranean white man in Greece, Rome, and other European states. The Afrikan and Nu Afrikan may dismiss the rubbish handed us that the so-called Egyptian, i.e. Kamau language was a *Semitic* language and therefore has its origin in the Middle East and Asia, which idea of course is given out to support the theory that the Kamau were Asian white people, or at the least they were Afrikans that borrowed their language and civilization from their white conquerors from the *East. It is a strange omission in these suppositions that the foreign groups from outside of African never created the civilizations in their own homelands that they are given credit for creating in African!* Supposedly it was the Semitic people from South Arabia that gave the Ethiopian people in Axum their language and monumental civilization but there is no such civilization or language that can be discovered in South Arabia that was not first influenced by contact with Ethiopia who dominated South Arabia for more than a century. How can a foreign people from outside African be credited with bringing civilization to Africa that cannot be discovered in their place of origin? Failing this discovery one can always claim that some alien civilization from somewhere in space is responsible but never can one simply accept that it was the indigenous population of Africa (i.e. Africans themselves) who founded their civilization, culture, science, mathematics, writing systems, and/or literature, etc.In a rare case of




historical honesty, the white scholar, Egyptologist, E.A. Wallis Budge smashes that racialist paradigm, stating that the Kamau *did come* from the "East", that is *East Afrika! [From the Land of Punt]:* and not only were the Kamau, *Afrikans*, they, the Egyptian or Kamau language is nothing but an *Afrikan language*, albeit enriched by its borrowings from South Arabian émigrés into East Afrika. Budge states, in his refutation of those who maintain the *Semitic hypothesis*, (e.g. Erman from the German School of Egyptologist) that the *majority* of Medu Neter roots = Kamau language, i.e. so-called Egyptian, are monosyllabic in form, and that these roots do not have or follow the trilateral root system of any Semitic language, even though as Erman and others have claimed some similarity exists. Despite what Erman claims, Budge still finds it impossible to believe Medu Neter is fundamentally a Semitic language. He states that if you remove all of the so-called triliteral roots identified by Erman and his cohorts, i.e. school of thought, there still would be a great many words that are not Semitic, and that were never developed by any Semitic People. Budge states all of these words are one syllable words, and states that these words were invented by the oldest Afrikan Race in the Hapi River Valley, i.e. by the so-called Predynastic Kamau = the *Ta-Seti* in the so-called Nile River Valley. To support this, he states that these words support beliefs, fundamental relationships, Hue-Man feelings that are unique to Afrikan People and are just as uniquely foreign to Semitic People. Budge then goes on to state that the origin and first home of the people who invented Medu Neter, i.e. the original language that had as its base monosyllabic roots, was south of Ta-Mera, just east of the Great Lakes region (e.g. Ethiopia). Budge concludes by saying that the Kamau People, who invented Medu Neter, were Afrikans, not some Asiatics or so-called Semites. He says that the Kamau spoke an African language, i.e. Medu Neter, and he says the modern eastern Sudanese People, whose black ancestors invented Medu Neter, are Afrikans and they too speak an Afrikan language, not some Semitic language that has been ascribed to them.[168] We have already cited the work of Ankh Mi Ra in support of this thesis, but it is worth repeating. Ankh Mi Ra, the author of a book on Medu Neter grammar, holds a similar position on the origins of the Medu Neter language. In the section of his work entitled, *"A Case For African Origins"*, Ankh Mi Ra points out that the Medu Neter was formed by a combination or combining the flora and fauna, along with objects in the Hapi River Valley. He states further that if one looks closely at the plants and animals depicted in the Medu Neter writing system, one could only conclude that the cognate origin of Medu Neter is in the neighborhood of the Ruwenzori Range in Uganda, and from the area around the volcanoes of Mufumbrio in Rwanda, and around the volcanoes of Muanza Nianza and Kilimanjaro located in Northern Tanzania near the Kenyan border. These facts, along with others even more telling refutes what he calls the *"ridiculous premise*" of Afrikan racial inferiority that allows *Egyptologists* to come-up with the *"Semitic hypothesis"* for the origin of the Medu Neter language. Ankh Mi Ra continues by citing one Egyptologist that points out similarities between Medu Neter and Western Asiatic Semitic languages; but refutes these claims and states that these are *superficial similarities,* which were in all probability only linguistic borrowings from Medu Neter script, now used by the Egyptologist to support their *Semitic hypothesis*. Ankh Mi Ra then suggests that the reader investigate the works of Dr. Theophile Obenga, the student and intellectual heir of Dr. Cheikh Anta

[168] E.A. Wallis Budge, *"Egyptian An African Language Fundamentally",* **An Egyptian Hieroglyphic Dictionary** [Dover Publications, Inc., 1978], vol. 1, pp. lxvii-lxix, *Introduction.* Also see Budges discussion of the god Bes = God of Fire, whose origins the Kamau connected with their Predynastic origins in the *Land of the Spirits = The Land of God = Punt*, which early tradition claims is the Kamau homeland in **The Gods of the Egyptians**, vol. 2, pp. 287-290.

Diop, which exposes the development of the so-called *Afro-Asiatic*, or *Hamito-Semitic* linguistic family group of languages, .e.g. among which Medu Neter is to be included, as a *"mere myth"* and an *"intellectual swindle"*, i.e. an *intellectual fraud*, used to take Medu Neter outside the Black Afrikan language family.[169]The Kamau People in the Nile Valley created hieroglyphic writing from the very foundations of their nation, which original inhabitants were called the ***Hapi, i.e. the Hapi Valley Afrikans***, who left South-East Afrika around the Great Lakes to occupy the Northern regions, North-East Afrika called the Nile Valley. This core group of black people developed the first and only Predynastic black kingdom in the Nile Valley called the ***Ta-Seti, i.e. Land of the Seti***. The Ta-Seti preceded the first Kamau dynasty by twelve generations. There were twelve *Fari, i.e. kings* of this Predynastic kingdom, and they with their people are responsible for creating all of the primal elements that evolved into the religious, political, administrative, educational, including the later writing systems, known as hieroglyphics, found in Kamau Civilization proper. [170]This knowledge refutes historians that infer the idea that the Kamau borrowed their culture and civilization wholesale for: "Everything seems suddenly to be appearing at once, almost without antecedents, and to this epoch belongs the basic political structure of the future kingdom."[171]In other words when the first Egyptian dynasty was founded all the elements of Egyptian civilization were already in place, including their writing system. **So where did they get it all, if not from another civilization or white people?** The answer is simple. They got foundations of Egyptian Civilization from the black Ta-Seti culture of the Nile Valley that produced the state organization that finally exploded on the scene under the first Pharaoh to unite the *Two Lands* under Menes. This is historically logical and therefore makes sense. The Ta-Seti Civilization and kingdoms **were founded well before** the *re-unification* of Ta-Mera in or around ME5756 K.S.E./A4240 B.C.E. The Ta-Seti invented the rudiments of the hieroglyphic writing system. Evidence of this was found in the tombs of Qustul located in so-called Upper Kamit = Upper Ta-Mera = Upper Egypt by excavators that were led by Dr. Bruce Williams, a research associate of the Oriental Institute, University of Chicago. The great discovery is that the black language system evolved into so-called hieroglyphics = Medu Neter, and its later cursive derivatives were used widely and uninterruptedly throughout the Nile Valley from the coasts of the Mediterranean to Southern Meroe, the southern seat of the Ethiopian Empire of which Ta-Mera was only the northern most seat of this black empire. Ta-Seti was the most important development coming out of the migrations of African peoples (e.g. Meroetic, Ethiopian, etc.) coming into Northeast Africa from the Southeast. The Medu Neter writing system and its cursive variants were used for some five millenniums down to about to the time of Emperor Justinian of the Byzantine Empire, around ME992 K.S.E./A525 C.E. when, as we have already said above the worship of Isis was forbidden by him to the Egyptian and Nubian priests on the Island of Philae, which was the last stronghold of Egyptian Civilization. In fact, we have already proved above that **most of letters you see on this page are derived from the Medu Neter alphabet and script** via the discovery of the Protosinaitic = Proto-Canaanite script in the Ta-Meri Sinai peninsula at

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[169] Ankh Mi Ra, *Let the Ancestors Speak: A Guide To the Grammar Of the Language Of Kemet*, JOM International Inc., 1995, pp. 26-27.

[170] See Ivan Van Sertima, **Blacks In Science: Ancient and Modern** [Transaction Books, 1986], under caption *"Writing Systems"*, pp. 24-26.

[171] J. M. Roberts, **The Penguin History of the World** (New York: Penguin Book U.S.A., Inc., 1990), 82.




Serabitel-Khadim by archaeologist Flinders Petrie in 390 B.S.E./1906 C.E. This script was partially deciphered by Sir Alan Gardiner in 400 B.S.E./1916 C.E. and completed by W. F. Albright, an American scholar in 450 B.S.E./1966 C.E. The conclusions reached are that the Proto-Sinaitic or Proto-Canaanite was derived from the Medu Neter picto-graphs and that this is where the Phoenicians got their alphabet, from which single the Hebrew, Greek and Latin scripts developed even though there is no claim that the languages themselves come from this source. These different languages really had no alphabet of their own but borrowed and adapted the Phoenician script to give expression to these various languages, something similar to the Hausa using the Arabic alphabet while the two languages themselves remain distinct accept usages associated with borrowing of loan words. The Medu Neter is also responsible for the Meroitic script, whose alphabet has been deciphered but not its language. For those incredulous readers who do not believe these assertions you are invited to read the works of W. V. Davis, Keeper of Egyptian Antiquities in the British Museum, in his work **Egyptian Hieroglyphs: Reading the Past** (1987), pp. 57-62, and the work of William Chomsky, in his **Hebrew: the Eternal Language** (1957), pp. 82-87. Just as an aside for those black people that think the Hebrew came from heaven because the Old Testament was written in this language listen to what a Chomsky a Jewish scholar has to say about its origins. This quotation is given in hopes that the black man will see and understand that even the white man knows that he got his very alphabet from the Afrikan People and can admit that **even** *the sacred scriptures of the Hebrews are written in a script that originally came from black people!* Chromsky states: "The origin of the original "Hebrew" script is shrouded in obscurity. It is certainly the outcome of a long evolutionary process, the beginnings of which are hidden in the dim past. But the evidence seems to be preponderantly in favor of regarding it as derived from the Egyptian. . . . The "Hebrew" alphabet may have derived from or influenced by this Egyptian syllabary, but the relationship between these two writing systems is hard to trace.[172]

THE EGYPTIAN-HEBREW CONNECTION: PROTO-SINAITIC INSCRIPTIONS

Discovery of Serabitel-Khadim

We began this study in *History Notes, Part II: Egypt, the Light of the World, The Transmission of the African-Egyptian Alphabet to the World*. However, in this *excursus* we give a full account of the discovery of Proto-Sinaitic [Canaanite] Inscriptions that has significance for establishment the fact that the black man gave the world its alphabetic script and that this invention has its origins in Africa. We have already asserted above that the discovery of the inscriptions found at Serabitel-Khadim, a site located in the Sinai Peninsula, is usually assigned to the British archaeologist Flinders Petrie in A.D. 1906. However, according to Professor William Foxwell Albright of Johns Hopkins University: "The first inscription of the category now known as Proto-Sinaitic was discovered and copied by E. H. Palmer in Wadi Magharah during the winter of 1868-1869. The text was not published until 1904, and seems subsequently to have eluded rediscovery."[173] The Wadi

[172] William Chomsky, *Hebrew: The Eternal Language* (Philadelphia: the Jewish Publication Society of America, 1957), 82-83.

[173] William Foxwell Albright, "The Proto-Sinaitic Inscriptions and Their Decipherment," **Harvard Theological Studies XXII** (Cambridge: Harvard University Press, 1966), p. 1.

Magharah is about 20 to 25 miles south-west of the site of Serabitel-Khadim and Albright goes on to state, however, that Palmer's work was of little effect until the expedition of M. Flinders Petrie to Serabitel-Khadim in 1905, where he discovered *eleven inscriptions* on steliform or stelae, that is, rock panels shaped or rounded at the top; these inscriptions we have already given in the ***History Notes, Part II***. We will not repeat them here, since this excursus is more a historical explanation of the significance of the discovery for African and Nu African history in relationship to its definite Egyptian connections.

Ancient Mining & Serabit el-Khadim

Serabit el-Khadim was just one of the many mining sites the Egyptians had under their control during the Eighteenth Dynasty, that is, from about 1580 B.C.E./3096 K.S.E beginning with the reign of Ahmose 1 of Thebes whose **birth name** was  = **Sa-re-Ah-mose = "Son of Ra, the Moon is Born"** [just a way of saying that he was born under the sign of the Moon God, Tehuti, the third God of the Kamau trinity] while his **throne name** was  = **Nesut-bit-Neb-pehty-re = "King of Upper and Lower Kemet, The Lord of Strength is Ra"**[174] to 1349 B.C.E./2865 K.S.E. at the end of Tut-ankh Amen's reign,  = **"Living image of Aten"**, the famous King Tut , whose royal name was  = **Neb-kheperu-re = "Lord of Manifestations is Re"**. Even after this period the Kamau-Egyptians controlled Serabit-el-Khadim right down through the New Kingdom period in the Nineteenth Dynasty beginning with the reign of Haremheb  = **"Horus is in Jubilation, Beloved of Amu"** + royal name = **"Holy are the Manifestations of Re, Chosen of Re' Father"** from 1340 B.C.E./2856 K.S.E. through Rameses II,  = **"Ra has Fashioned Him, Beloved of Amun"** + **"The Justice of Ra is Powerful, Chosen of Ra' Father"** ending in 1232 C.E./2748 K.S.E.[175] The Wadi Magharah may have been one of these sites; but it is certain that **Wawat** or **Nubia**, under the colonial rule of Egypt nearly during this whole period was the site of some other mining works.[176] What did the Egyptians need the mining sites for? In *Wawat* they wanted primarily gold; at other sites they wanted copper: but not earlier than 1300 B.C.E./1816 K.S.E. they needed iron.[177] Iron melting was most likely needed for military and agricultural tools and the reason for that need was because Egypt's neighbors held a monopoly on iron melting technology and mining sites, including the Hittites, who held a monopoly over the ore found in the Taurus Mountains of Asia Minor and

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[174] Peter A. Clayton, **Chronicle of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt** (London: Thames and Hudson Ltd, 1994), p. 100.

[175] Yosef ben-Jochannan, **Black man of the Nile and His Family** (New York: Albebu-lan Books Associates, 1972), 158-159.

[176] Albright, p. 15.

[177] "Iron," **The Zondervan Pictorial Bible Dictionary**, ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1967), p. 382.




the Philistines who held the monopoly over sites and technology in Palestine as attested to in 1 Samuel 13:19-21, which states:

> Not a blacksmith could be found in the whole land of Israel because the Philistines had said, "Otherwise the Hebrews will make swords or spears!" So all Israel went down to the Philistines to have their plowshares, mattocks, axes and sickles sharpened. The price was two thirds of a shekel for sharpening plowshares and mattocks, and a third of a shekel for sharpening forks and axes and for re-pointing goads.

The Egyptians had both military and trade relations with the Philistines as early as 1471 B.C.E./2987 K.S.E. beginning with Thutmose's III's  invasion of the Hittites via the pacification of the Phoenician coastal strip.[178] It is likely that the Philistines in this early period had no less the same attitude about keeping secret their knowledge of iron melting technology with respect to their powerful African neighbor than they had with their Hebrew neighbor in the latter period around 1025 B.C.E./2541 K.S.E. The Sinaitic inscriptions from at least the Wadi Magharah mines were already discovered by Palmer, and even as early as A.D. 1886/370 B.S.E. Adolf Erman spoke of copper mining in the Western Sinai, inscriptions and the copper mines or turquoise mines located in Serabitel-Khadim. Erman stated:

> A certain poetic halo surrounded gold-digging in the mountains --- we read indeed in an inscription in a mine: "gold is the body of the gods, and Re' said, when he began to speak: 'my skin is of pure electron." This was not the case however with the prosaic copper mines, though they were of course of more national importance; in the inscriptions relating to them there was no boasting about their daily yield. This is also the reason that the inscriptions in those mines, which were presumably copper mines, scarcely ever mention the copper; but speak rather of what is really a mere by-product of the same, the precious stone,  ***mfaket***, i.e. as the yield of the mine. In Egypt, malachite was in fact considered to be one of their most valuable possessions, yet it stands to reason that it was not for the sake of malachite alone that the great mines of Sinai were worked for thousands of years. It is more likely that in official style its high-sounding name often stood for the more vulgar copper. These copper mines lay in the mountains on the west side of the Sinaitic peninsula, chiefly indeed in the Wadi Nasb, the Wadi Maghara, and the mountain Sarbutelchadim; with the exception of the first, where copper ore is still obtained from one shaft, they were all worked out in old times. The shafts by which they were worked are bored horizontally into the mountain, and are in the form of corridors, the roof being supported by pillars. The most important of these mines were those of the Wadi Maghara, which were begun by King Snefru and called after the "mines of Snefru,". . . The mines now called Sarbutelchadim, the *servant mountain*, which in early times were called after an unknown personage, *the mines of the Ka*, seem also to have been worked as early as the time of King Snefru, for he is presented there in a relief standing between two gods. .

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[178] "Phoenicia," **Zondervan Pictorial Bible Dictionary**.

> . . The work was, however, first taken up in earnest by the kings of the 12th dynasty, under whom Sarbutelchadim seems to have become the center of the whole mining district. Amenemhet III built a small temple here to the Hathor; it stood on a high rocky terrace which dominates the valley in an imposing manner. This temple was afterwards enlarged by the kings of the New Empire, especially by Thosthemes III. Round about this sanctuary were erected numberless stele, on which the names of many of the distinguished directors of the mines there have passed down to posterity.[179]

Dating the Site of Serabitel-Khadim *and the So-called Patriarchal Period*

If Erman is right, using conventional chronological dating for periods in Egypt, that is starting the 1st Egyptian dynasty at 3200 B.C.E./4716 K.S.E., then the mining site of Serabitel-Khadim could have been around in the 4th Egyptian dynasty, that is around 2680 B.C.E/4196 K.S.E. during the reign of Sheferu. The so-called biblical "Patriarchal Period" begins properly with the *story told by Moses* of Abraham, the so-called father of the Hebrew nation (but his name betrays other facts: *Ab+Ra+Ham* = Father [Ab] of the Black People [Ham = *burnt faces*] belonging to Amen-Ra) that we see in Genesis 12:1 through 25:11. Moses made sure *Ab-Ra-Ham* had an Egyptian name and not a Hebrew name. While we say by convention that Abraham was a Hebrew, such a presumption is not taken as a matter undisputed in biblical studies. In fact, it has little to no credence beyond the biblical record itself, which suggests it. We maintain that Moses, who was called an "Egyptian" by people who actually saw him (e.g. the daughters of Jethro said of Moses: "An Egyptian rescued us from the shepherds," Exodus 2:19a, NIV) is the real Father and founder of the Hebrew Nation and not Abraham. There is no verifiable record of the existence of Abraham until Moses wrote about him in Genesis. Further, we state that Hebrew Nation was founded in Africa, that is North-East Africa = Egypt around 1450-1445 B.C.E./2966-2961 K.S.E. during the reign of Amenhotep II .

We have already proved this earlier in the prolegomenon to this work. Moses wrote the story of Abraham in the books of Genesis beginning with chapter 12 and then connects this patriarchal history *as the story of his family* of which there was always some question of "whose son was he" the bastard son of an Egyptian noble or the legitimate son of a Hebrew Levite priest. Moses story of Abraham as the seminal beginnings of his family and the "father" of the Hebrew nation served two purposes in that Moses (1) needed such a history to clear up his clouded parentage, and (2) because Moses was the true builder and founder of the Hebrew nation that would become Israel in order to provide them a national and ethnic origin as a people. Moses literally legitimized his-story with that of his *adopted* nation the Hebrews. Jesus by the way had the same clouded parentage as seen in the gospels stories of Matthew and Luke, where people disputed that he could not be the Messiah because "we know where this man comes from [i.e. Nazareth] and we know his four brothers and sister" and "we know (according to Scripture) that the Messiah is born in Bethlehem and not Nazareth!" When a prophet (like Moses and Jesus) cannot be accepted in their own town how can they be the national leader everyone is looking to for salvation? What is needed is a new national mythos (or a persona that fits within it) that connects this person as the Holy One sent by God to save His people from their sin. It is to be noted that there are no sources

[179] Adolf Erman, **Life in Ancient Egypt**, trans. H. M. Tirard from the German (New York: Dover Publications, Inc., 1971), pp. 467-469.




for the life of Abraham and his family beyond that given in the writings of Moses until he began to write it sometime between 1450 B.C.E. and 1410 B.C.E., the traditional or conventional dates for the Exodus. The biblical record itself shows the true facts. The story of Abraham was told as an African griot would tell it as the **"oral story of Moses and Aaron's family" told over the campfires in the desert and rehearsed again and again for over 40 years.** Moses and later Joshua put the historical narrative, chronicles, and laws (called the "Five Books of Moses) down in written form when both saw the end of their leadership close at hand. It has been suggested that the story is an Egyptian story using Egyptian literary canon and even sources preserved in the Egyptian archives, libraries and official records, which Moses not only had access to as a member of the Pharaoh's court; but also because *"Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action"* [Acts 7:22, NIV] as an Osirian priest, and so was well able to write this national story using African *epicology*. Moses had both *opportunity and motive* for writing the story of Abraham. Moses new hieroglyphics, and had read and understood Egyptian sacred texts, and knew Egyptian theology and philosophy before he wrote one word of the *five books of Moses*, the *Book of Job*, and *Psalms 90* in the Hebrew Bible. One source Moses probably used for the story of Josephus and Potiphar (Pharaoh's captain of the guard) in Genesis 39:1-23 is the *"Tale of Two Brothers"* that according to Runoko Rashidi (written or extant in oral form) during the glorious literary period of Egyptian history, that is, between the Twelfth Egyptian Dynasty (1955-1780 B.C./3471-3296 K.S.E.) and the Nineteenth Dynasty (1320-1200 B.C./2836-2716 K.S.E.).[180]According to Rev. Dr. Moldenke the story was incorporated in the *Papyrus D'Orbiney* and he states:

> One reason for the great interest attached to our papyrus since the time of its publication in 1860 up to the present day, is the fact that here we have a story quite similar in its narrative to the Biblical account of the temptations of the pure Joseph by the wife of Potiphar. We do not claim that Moses, who certainly knew and had studied the papyrus while a student at the University of Heliopolis, simply copied the situation, for only a slight portion of both accounts is similar, but he may have had the wording of our papyrus in mind while writing his story. At any rate we draw the conclusion from both accounts that such a sin as contemplated by the wife of Potiphar and the wife of Anubis was held in execration alike by Jewish as well as Egyptian morality and law.[181]

Moses was in Pharaoh's court as a royal son until he was 40 years old. There may be some doubt as how long Jesus stayed in Egypt and what he learned there; but there is no doubt how long Moses was in Egypt and what he learned there. Moses used his Egyptian education obtained from the *University of Heliopolis* (University of On) run by Osirian priests and Doctor of Religion and the Egyptian mysteries to help him create the Hebrew nation and their religion of Yahweh, based on the Egyptian original sacred texts, religion, theology and philosophy. The biblical record combined with the extra-biblical source of Josephus' *Antiquities)* testifies to the same conclusion and suggests that Moses training was brought about through the will and providence of Almighty God, as was Daniel's training in Babylonian literature, culture and theology, where it says:

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[180] Charles E. Modlenke (1892, 1988), *The Tale of the Two Brothers: A Fairy Tale of Ancient Egypt*. Black Classic Press, p.5.
[181]Molenke, pp. 7-8.

> Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility --- young me without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. . . They were to be trained for three years, and after that they were to enter the king's service. Among these were some from Judah: Daniel, Hananiah, Mishael and Azariah. The chief official gave them new names: to Daniel, the name Belteshazzar; to Hanaiah, Shadrach; to Mishael, Meshach; and Azariah, Abednego. . . . To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds. (Daniel 1:3-5; 1:17, NIV).

Both Moses and the latter Hebrews recognized that God is the God of *All Knowledge*, including scientific knowledge of every description, for the Scripture points out that God also gives various people technological knowledge and understanding, as God did for Bezalel (Moses' chief craftsman) as testified to by Moses:

> Then Moses said to the Israelites, 'See, the Lord has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts --- to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood and to engage in all kinds of artistic craftsmanship. And he has given both him and Oholiah son of Ahismach, of the tribe of Dan, the ability to teach others. He has filled them with skill to do all kinds of work as craftsmen, designers, embroiderers in blue, purple, and scarlet yarn and fine linen, and weavers---all of them master craftsmen and designers. (Exodus 35:30-34, NIV).

Yet, the black man believes that knowledge of civilization and technology, and education comes through the white man rather than God. The black man refuses to see what is in plain sight in the sacred Scripture texts available to him every day. Somebody needs to tell the Nu African people about their sacred religious, literary and technological heritage and the African and divine source for black civilization, and then give God the praise for the great things He has done through our people. We note that Moses in telling the story of Abraham for the new nation Moses is founding does not allow Abraham's racial origins to be classed as Hebrew or Jewish (belonging to the Tribe of Judah = Judaism = *Jewish*: A modern name applied to the entire nation of Israel). Moses makes sure that Abraham's origins are located in Sumer in the so-called "Ur of the Chaldees" [Genesis 11:27-28; 15:7]. Sumer was the southern political division of the land of Babylonian located along the Euphrates River in which the City of Ur was located, while Akkad was the northern political division or region where the city of Harran was located. According to Moses story in Genesis, Terah, who was Abram's father [later renamed "Abraham" by God] migrated from Ur to Harran and from that city Abraham left at God's command to go to the Promised Land ending up however in Egypt.[182] The father of the Hebrews as the story is told by Moses is by no means a Hebrew or a Jew but a Sumerian, a mixed Black Dravidian-Mongoloid people, that is, black as an ace of spades. Dr. Du Bois (1946) makes the following statement:

[182] "Sumer" in **The Zondervan Pictorial Bible Dictionary** (Grand Rapids, Michigan: Zondervan Publishing House, 1963), p. 813.




> The development in Mesopotamia in the valley of the Tigris-Euphrates, which flows into the Persian Gulf and thence to the Indian Ocean, is striking. Before the year four thousand B. C. there is evidence that Negroid Dravidians and Mongoloid Sumerians ruled in southern Asia, in Asia Minor [,] and in the valley of the Tigris-Euphrates. Negroids followed . . . under Sargon, and Sargon boasted that "he commanded the black heads and ruled them.[183]

According to the origins that Moses gives Abraham he would not be some Hebrew sheep herder but a well to do city dweller, with high family connections and highly intelligent for education "was well developed at Ur. A school was found there with its array of clay tablets. Students learned to read, write, and do varied forms of arithmetic."[184] In fact the Jewish historian Josephus claims that Abraham was highly educated and knew enough to become an "auditor" that is a student and "visiting professor of arithmetic and the science of astronomy" in the Egyptian temple schools/colleges called  =*per-ankh* = "House of Life."[185] It is misleading, bordering on an academic fraud, when we are presented with chronological charts showing the family of Moses beginning with Abraham and in addition statements that suggest that Abraham was a Hebrew and therefore a Jew. What extra-biblical record exists tells Abraham's (2166-1991) story prior to Genesis that Moses wrote in the desert sometime around 1450 to 1410 BCE? Actually, none at all. The only archeological evidence is the *Mari Archives* (dated to around 2000 B.C.E.) which mentions personal names in the Akkadian language that match the names of some patriarchs whose story is told in Genesis. There is no way to prove that personages mentioned in the *Mari Archives* are the patriarchs in Genesis. Dennis Pardee (1977) in his article "Mari Archives" under section "Mari and the Patriarchs" states:

> In certain interpretations of Biblical chronology, the patriarchs of Genesis are dated to the same general period as the Mari documents, but there is little, unfortunately, to link these texts with the patriarchs beyond comparison of proper names (of persons and places). Closer and more numerous links of a social nature (marriage and family customs, for example) are discernible, in fact, with the texts from another and later side (Nuzi, fifteenth century B.C.). A recent book by Thomas L. Thompson has shown that a comparison of certain proper names and social customs from both Mari and Nuzi with the patriarchal narratives furnishes parallels from periods ranging from 2000 to 500 B.c.7 Thompson has also claimed that, without a specific link between the patriarchal narratives and extra-Biblical texts we have no sure way of dating the patriarchs or even, according to him, of asserting their existence. His argument is based on silence (no monument has yet mentioned Abraham, for example, by name) and is, in a sense, unfair (the statistical chances of finding a contemporaneous reference to Abraham are practically nil). One must, nonetheless, give heed to Thompson's argument. If we were secular historians writing a

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[183] W. E. Burghardt Du Bois, **The World and Africa** (New York: International Publishers, 1946), p. 98.

[184] "Ur of the Chaldees" in **Zondervan Pictorial Bible Dictionary**, p. 876.

[185] William Whiston, ed. **Antiquities of the Jews**, Chapter VIII, Sec. 1 & 2 in **Josephus Complete Works** (Grand Rapids, Michigan: Kregel Publications, 1960), p. 33.

> history of Syria-Palestine in the early second millennium, we could not categorically assert that the patriarchs were historical personages—simply because the Bible is the only document that refers to them (one of the dicta of historical research is testis unus testis nullus ["one witness only is no witness at all"]. However, even secular historians can assert that the patriarchs may well have been historical persons, because so much in the rest of the Bible has proven true to the findings of historical and archeological research of the last century. From a religious perspective we can say that the patriarchal narratives were, in any case, written as theological statements emphasizing God's love and care. The presence or absence of extra- Biblical evidence corroborating the existence of the personages to whom these divine characteristics were revealed has very little to do with the attitude of faith that accepts these statements as of eternal worth. (To the extent that evidence is required for such an attitude of faith, one would have to say that the evidence for the historicity of the Bible with reference to later periods is sufficient.). Though the Mari texts do not furnish proof that the patriarchs were actual historical persons, they do contribute to the growing body of illustrative material of an archeological, social, and philological nature that helps bring the narratives of Genesis to life. Indeed, because name types and social customs may be maintained for centuries, we may have to wait many years before a precise parallel to or direct attestation of one of the patriarchal narratives is found to provide a certain dating peg. Considering all that the Middle East has yielded in the last century to elucidate the Bible, perhaps we should not be too demanding or impatient for further confirmation of Biblical historicity.[186]

The value of the Mari Archives (besides using the names as proof of the historicity of the patriarchs and therefore the historicity of the Biblical account) is that Moses could have had access to this source to write his story around the personal names found in these documents. Moses had the education to so this and Egypt had the political, commercial, cultural and literary ties to the region around the city of Mari situated along the Euphrates River, about 200 miles South-east of Harran, the city where Abraham supposedly left his father to journey to Canaan and then Egypt. There are other more compelling arguments from and archaeological perspectives coming from the pen of Gary Greenberg (1996) in his book *The Moses Mystery: The African Origins of the Jewish People* who seek to demonstrate that the patriarchal story and personages were not borrowed from sources like the *Mari Archives* outside the Egyptian cultural location and experience of the ancient Jews. Greenberg (*President of the Biblical Archaeology Society of New York*, member of the *American Research Center in Egypt*, the *Archaeological Institute of America*, the *Society of Biblical Literature*, and the *Egypt Exploration Society*) marshals support for three compelling arguments that shows the patriarchal stories that formed Jewish national history are African and came from inside the cultural, social and literary matrix of Egypt itself. He makes three main arguments: **(1)** Moses was Egyptian chief priest of the Aten cult who attempted to lead a military coup after the death of his longtime friend Akhenaton with the aim of restoring the Aten religion of the One True and Only Creator God, **(2)** that the so-called "Jews" or "Hebrews" that he led in this rebellion that led to expulsion (i.e. the Exodus) were original Egyptian and therefore Africans, and **(3)** that the Patriarchs Abraham, Isaac, and Jacob among other personages in the Genesis and Exodus stories written by Moses were original borrowed from the Osirian Cycle of gods (i.e. the Egyptian Orisha) who over time in the land of Canaan were transformed in human personages in order to fill out the national history of the Jewish ex-slaves and avoid worshiping more than the One Eternal and Only Creator

[186] Dennis Pardee. "Mari Archives" in *Ministry: International Journal for Pastors* (April 1977).




God who had miraculously delivered them from slavery. Greenberg states the following:

> In this book I will argue that Moses was the chief priest of the Aten cult and that at the time of Akhenaten's death Moses fled from Egypt to avoid execution. Upon Horemheb's death he returned to Egypt and attempted a military coup, the purpose of which was to restore the Aten cult to the throne. His allies included the persecuted remnant of Akhenaten's following, large numbers of badly treated sick and diseased Egyptians, assorted opponents of Ramesses I, and an army belonging to the Canaanite kingdom of Shechem, whose ruler were openly hostile to Egypt's demands for submission. Moses's actions brought the nation to the brink of civil war. The confrontation ended with a negotiated truce that guaranteed the insurgent army safe passage out of the country. This truce and safe passage out of Egypt was the Exodus.[187]

> Patriarchal history draws upon Egyptian mythology. Abraham, Isaac, Jacob, and their key family members correspond to a family of popular Egyptian deities associated with the Egyptian god Osiris. Most of the events depicted in the patriarchal accounts come directly from Egyptian literary sources and themes, and I will examine the precise mythological incidents that gave rise to the biblical sources. . . . When the Israelites came out of Egypt, the people brought with them the many stories about Egyptian gods and goddesses, stories they believed to be true histories of their country. But because the Israelites were militantly monotheistic, with a strong prejudice against the god Osiris, the deities were transformed into human ancestors. . . . The Egyptian deities, already transformed from gods to heroic human ancestors, came to look less and less like Egyptians and more and more like Canaanites. Atenist religious views melded with local traditions.[188]

> In this and the next two chapters we will take a closer look at the patriarchal history. I plan to show that it is pure myth, derived from Egypt stories about the god Osiris and his family, and that ancient Israel had no genealogical history prior to the Exodus. When Moses led his followers out of Egypt they would have naturally brought with them many of the tales and legends about Egyptian gods who were thought to be the ancestors of the Egyptian people. Atenists, however, didn't believe in these other Egyptian deities. They had to transform these well-known stories about ancestral gods with magical powers into tales about human forefathers who interacted with the one and only supernatural being. After several centuries of living in their new homeland, the Israelites took on more and more of the cultural trappings of their Canaanite neighbors. The Egyptian characters accumulated more and more Canaanite features as Canaanite-trained scribes reworked the stories.[189]

In the preceding chapters we have looked at a variety of sources concerning the origins of ancient Israel---biblical, historical, and literary. Taken together and placed in historical and chronological context, the evidence is centered around some common themes: The patriarchal

[187] Gary Greenberg. *The Moses Mystery: The African Origins of the Jewish People*. (Secaucus, NJ: Carol Publishing Group, 1996), p. 7.
[188] Greenberg, pp. 18-19.
[189] Greenburg, p. 208.

history drew primarily on Egyptian mythological cycles about Osiris and Horus; the Twelve Tribes never existed; Mores served as chief priest in the court of Pharaoh Akhenaten; the Exodus took place during the coregency of Ramesses 1 and Sethos 1; *and the first Israelites were Egyptians, the persecuted remnant of Akhenaten's religious devotees.*[190][my *Italics*].Whether Moses used sources from the *Mari Archives* (as Pardee suggests) or Egyptian literary, theological and/or monumental sources (as Greenberg asserts) the biblical record clearly shows that Moses' intent was not to present *per se* a chronology for the Hebrew nation (beginning with Abraham) but a genealogy for his own family roots that he believed was distinct enough to place his black racial origins not in Egypt but in Sumer. It was Moses' black skin color along with his Egyptian attire that caused him to be identified as an "Egyptian" by Jethro's daughters in Exodus 2:18-19. Of course, this association made by the color of his skin had to be explained. What better way to both explain his genealogical roots as a black man (distinct from other black men in Egypt) and at the same time give the Hebrew ex-slaves a national heritage than to give both he and they a black Sumerian ancestor called *Ab + Ra + Ham* = "Father of the Black People of Ra" (the Hidden God). Both ancient Egypt and ancient Sumer had a high intellectual, scientific, literary and technological civilization from which Moses chose to give the Hebrew slaves a noble heritage and yet advance his black ethnic identity from Sumer rather than Egypt (two black nations that were as it where ethnic cousins). The technological origins for writing systems in each cultural matrix was advanced and preserved by both Egypt and Sumer with Egypt being the most successful. Moses tells his story in Genesis to indicate this. He begins Abraham's story in the Sumerian City of Ur and finishes it in Egypt trying the two cultural traditions together to explain where he and the ancestors of the Hebrews came from and how he and they got to Egypt.

The Kamau-Egyptian Writing System

With this historical background for the origins of the Moses, the Hebrew people and the Exodus we can assert with full confidence that the Old Testament Hebrew script was derived from the alphabet originated by black people and *the New Testament originally written in Greek came from Medu Neter script developed by the black people!!* The reader is invited to study the alphabetic charts of Davis [p. 60] and that of Chomsky [p. 87] for verification of all that i have asserted here to conclude that far from the black man having no writing systems from which to write history, *the black man gave the white man the primal elements of the writing systems that they so arrogantly use in their cultural aggression against the black man! Before this time the white man was forced to grunt out his language and or languages without having any written means of expressing them via the absence of an alphabet. English in fact has no alphabet of its own! Englishmen borrowed their alphabet from other white people [Roman and Greek], who in turn inherited it from the African People.* What the English People did was unknowingly inherit an Ancient Afrikan script to give written expression to their language, much like the Hausa Muslims have used Arabic script to give written expression to Hausa. On the page their script looks like Arabic text because of some loan words, but in fact the text(s) are written in the Hausa language. On this very page this script looks English by long association with the English language, but the script you see is rooted in the Ancient Medu Neter script of North Kamau People called "Egyptians." We cannot go into this here, but the thesis propounded by Gerald Massey in his massive works *A*

[190] Greenburg, p. 275.

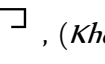



Book of Beginnings [1881], *The Natural Genesis* [1883] and his *Ancient Egypt the Light of the World* [1907] goes even further, suggesting *that the very primal ideas culminating in the spoken and written word and even languages themselves used by the white man came from the Afrikan People in Ta-Mari [Egypt]!*The Ethiopian scholar Legesse Allyn (2014) has demonstrated in his book *Amarigna& Tigrigna Qal Ethiopian Roots of English Language* that the European languages borrowed words with their sounds and meanings from Egyptian hieroglyphics (that are cognate to the original Ethiopian languages, according to Legesse Allyn) and how both are related to either Amharic and/or Tigrigna in the same way. For example under the domain "Concept of the Physical World" Legesse Allyn says that the Egyptian hieroglyphic for English "tree" (i.e. willow tree) is  , (**ther-t**); in Ethiopian Amharic the word and sound in ዱር (*dur*) for "wood, jungle, forest; while in Old English the word for "tree" is ***deru*** derived from the Old English domain where the "d" transmutes into "t" (according to Legesse Allyn) "treo", "treow", "tree"; from:

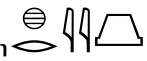
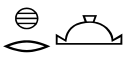
> Proto-Germanic **treuwaz-*(cognates: Old Frisian tre, Old Saxon *trio*, Old Norse *tre*, Gothic *triu* "tree"), from Proto-Indo-European **drew-o-*, from **deru-* "oak" (cognates: Sanskrit *dru* "tree", wood," *daru*"wood, log," Greek drys "oak," *drymos* "copse, thicket," *doru* "beam, shaft of a spear," Old Church Slavonic *drievo*"tree, wood," Serbian *drvo* "tree," *drva* "wood;" Russian *drevo*"tree, wood;" Czech *drva;* Polish draw "wood," Lithuanian *derva* "pine, wood;" Old Irish *daur*, Welsh *derwen*"oak," Albanian drusk "oak"). This is from Proto-Indo-European **drew-o-,* a suffixed form of the root **deru-*"to be firm, solid, steadfast" (see true), with specialized sense "wood, tree" and derivatives referring to objects made of wood.[191] (my *Italics*).

In the Qal hieroglyphic semantic domain for concepts of religion, spirituality, and magic Legesse Allyn has  (i.e. *Geta*, a god in the Tuat) from  (i.e. *Gata*, a god). Legesse Allyn asserts the English word "God" comes from the Egyptian hieroglyphics that is anterior too and cognate with the Amharic word ጌታ (*geta*) meaning "lord", "owner", or "master" and the Tigrigna word ጎይታ (*goyta*) meaning "lord. Legesse Allyn shows that the Old English has not only the meaning but also admits the same or similar sound as follows:

> Old English *god* "supreme being, deity, the Christian God; image of a god; godlike person," from Proto-Germanic **guthan* (cognates: Old Saxon, Old Frisian, Dutch god, Old High German *got*, German *Gott*, Norse *guð*, Gothic *gup*), from Proto-Indo-European **ghut-* "that which is invoked" (cognate: Old Church Slavonic *zovo* "to call," Sankrit*huta-* "invoked," an epithet of Indra), from root **gheu(e)-* "to call, invoke." (my *Italics*).

In the same Qal hieroglyphic semantic domain as "God" Legesse Allyn provides he cognate words (i.e. Egyptian, Ethiopian, and English) for "Hell." According to Legesse Allyn the English word "Hell" ultimately derives from the Egyptian hieroglyphics via its cognate Ethiopic origins. "Hell" in Egyptian hieroglyphics is  , (*Kher*, where "r" transmutes into "l", conjectured as *Khell*, that is,

[191] Legesse Allyn. *Amarigna& Tigrigna Qal Roots of the English Language*. (AncientGebts.org Press, 2014), p. 6.

K-*hell*) and is derived from  or  meaning "grave", "tomb", "necropolis" (i.e. Abode of the dead), "cemetery." The Ethiopian Amharic is ከለላ (*kälälä*, "cover," "screen" [affording concealment]) and ከልል (*kəlləl*, meaning "protected area," "reservation." "limits," "confines," "boundary," "enclosure," "zone," "precincts." Legesse Allyn states the following in support of his claims and assertions:

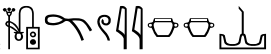
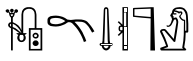
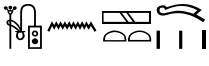
> **Hell** (n.) [or] **kel**- "to cover, concealed place, abode of the dead" . . . . Old English *hel*, *helle*, "neither world, abode of the dead, infernal regions," from Proto-Germanic **haljo* "the underworld (cognates: f. Old Frisian *helle*, Dutch *hel,* Old Norse *hel*, German *Hölle*, Gothic *halja* "hell") "the underworld," literally "concealed place" (compare Old Norse *hellir* "cave, cavern"), from Proto-Indo-European **kel-* (2) "to cover, conceal". . . . The English word may be in part from Old Norse *Hel* (from Proto-Germanic **halija* "one who covers up or hides something"), in Norse mythology the name of Loki's daughter, who rules over the evil dead in Niflheim, the lowest of all worlds (nifl "mist"). Transfer of a pagan concept and word to a Christian idiom. In Middle English, also the *Limbus Patrum*, place where the Patriarchs, Prophets, etc. awaited the Atonement. Used in the KJV for Old Testament Hebrew *Sheol* and New Testament Greek *Hades*, Gehenna. Used figuratively for "state of misery, any bad experience" since at least late 14c. As an expression of disgust, etc. first recorded 1670s. (my emphasis, my *Italics*).[192]

What are Egyptian *hieroglyphics?* Before we can even answer this question we must be convinced as was E.A. Wallis Budge that *"The ancient Egyptians were Africans, and they spoke an African language"* and that this African language is not a Semitic language because *"the majority of the Egyptian roots are monosyllabic in form, and that they do not exhibit Semitic trilaterally."*[193] The name *hieroglyphics* was the name given to the Kamau black writing system the Kamau themselves called **MeduNeter = The Words of God**, while the Greek name given to it some centuries later meant **hieros = sacred + glupho = sculptured**, thus when put together = **sacred sculpture**, (*sacred Scripture*, Christian usage, *grapha*) because this artistic writing was most prominent and *chiseled out* in bold relief on the Kamau religious monuments.[194] Egyptian hieroglyphics are ***picture signs***, but much more than that they are used to communicate ideas [ideographs], and sounds [phonetics], which may be syllabic sounds [words] or alphabetic sounds [letters]. The Kamau hieroglyphics were used for religious and state purposes, but later the Kamau needed an everyday general writing system to conduct ordinary business, i.e. the beginnings of the dissemination of general literacy to people other than the priests, doctors, and scribes. This led to a number of derivative cursive writing systems. The first to be developed was **hieratic**. The Kamau appears to have had no names for this cursive derivative **holy script originally given to them by God** to use for the elevation and advancement of a *Holy Black Society*. For much of their history, the writing itself in whatever form was **Medu Neter.** It was the Greek white man that made these distinctions between the styles of writing that gave expression to this one African language. The name **hieratic** came from the Greek

[192] Legesse Allyn. **Sewa**, p. 82.
[193] E.A. Wallis Budge. *An Egyptian Hieroglyphic Dictionary*. Vol. I. (New York: Dover Publications, Inc., 1978), p. lxix, and p. lxvii.
[194] Ankh Mi Ra, **Sewa,** p. 28.



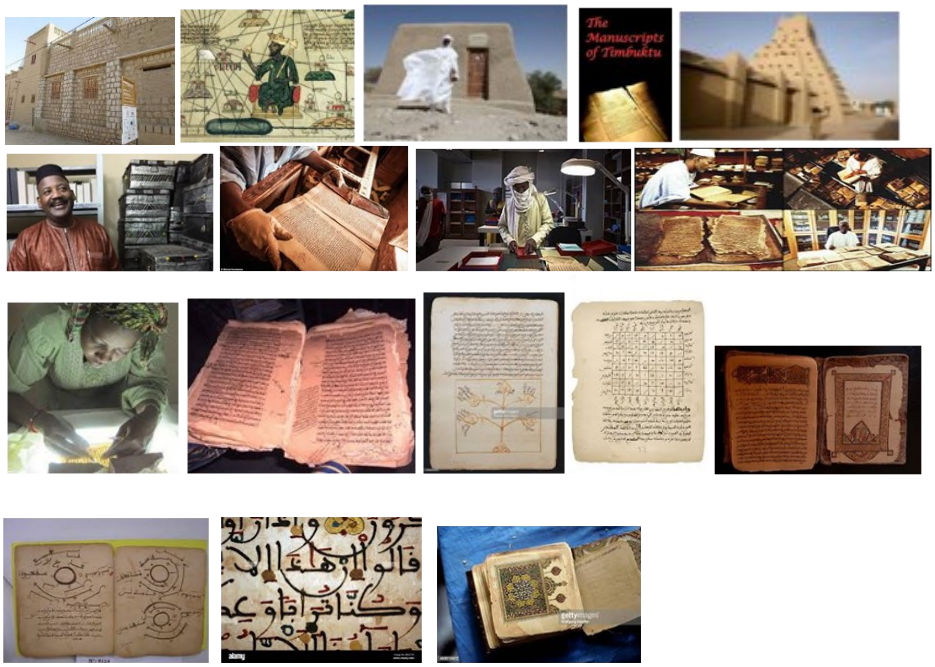

word **hieratika = priestly**,[195] so that **hieratic = priestly language**, for even the Greeks recognized that the Kamau thought of themselves as a **Holy Nation**, which centered and founded itself on the **Holy Language of God = Medu Neter**. The hieratic is nearly coeval with the ancient hieroglyphics themselves, but began to actually supplant the hieroglyphics for certain administrative and literary purposes around ME4116 K.S.E./A2600 B.C.E. However the reader must keep in mind after this is said that Medu Neter in all of its forms were used concurrently right down to the end of Ta-Meri history, and no genre of writing was necessarily paramount over one form or the other, meaning that any form of Medu Neter, including so-called hieratic or demotic, which we will discuss momentarily, could be used for religious, administrative, and or literary purposes, not necessarily to the exclusion of the other forms. The Medu Neter is a very rich language, and apparently has the ability to be molded to the various imaginative uses of the black mind, that is, a African language to express **black think**, much like the way we have evolved various genres of music, i.e. blues, gospel, jazz, rock-n-roll, so-called country, rhythm-n-blues, rapp, etc., and sometimes blended in such a way that all one can say about the music is that it is **black. Medu Neter** then can be thought of **as the various ways and visual forms, as they developed, to give written expression to** *Kamau Black Think* and *God-Talk* (i.e. black culture and black theology).The next derivative writing system was called **demotic** by the Greeks, and later referred to as **enchorial** by some writers. The word **demotic** comes from the Greek **demotika = popular**, thus this form of Medu Neter was called the **popular script**. So-called **enchorial = native**, in this form of Medu Neter is also referred to as the **native script**, that is from this writers' point of view = **black script**.[196]

The Kamau had their name for this form of writing, which immediately tells us the central purpose for its use. They named it  **Skhai-Skha-t = Letter Writing** (i.e. the writing of letters, a written record that ought to be remembered). Believe it or not they also had a name for the **Greek Language** =  **= Sesh Uinen** and they made a distinction between the language of a foreign people (i.e. indicated by the determinative "bent finger over a mound" both representing a foreign people and land) and their own sacred language , **Sesh Metu-t-Neter**, the sacred writing (i.e. hieroglyphics) made in , **Sesh-nu-per-ankh** (i.e. the House of Life). **Skhai Sha-t** was developed around ME2416 K.S.E./A900 B.C.E., and was used chiefly for business and social purposes, i.e. personal letters, among the general Kamau public, the people's language, therefore a **popular black language**. Later it began to be used for lengthy literary and religious compositions. The last form of Medu Neter **devolution = coming "down from" the high black priestly script**, which resulted from foreign invasion and occupation of the country was **Coptic**. Coptic was influenced by the Arabic language and called *gubti* قُبْطِي derived itself from the Greek word **Aiguptios**, from which comes the English name **Egyptian**.[197] **Coptic** is *demotic* (i.e. , **Sesh-en-shatt**) in its *final form* but its users abandoned the previous forms of the Medu Neter script, even though it remains the *Black Kamau language*. It uses

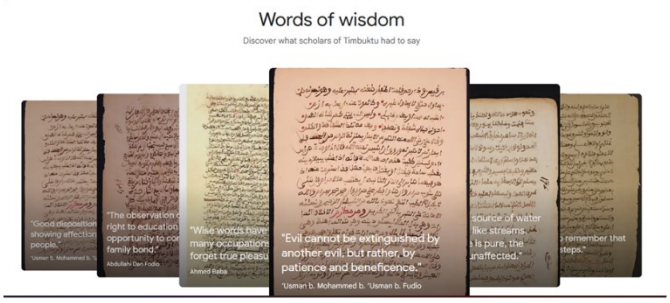
[195] W.V. Davis, **Egyptian Hieroglyphs** [University of California Press/British Museum, 1987], p.21.
[196] **Sawa**. p. 24.
[197] **Sawa**, p. 25.

the so-called Greek script, with the exception of six letters taken from the **skhai sha-t**, just like the Hausa language uses largely the Arabic script to express itself in written form. Hausa using the Arabic script is an **Ajami** or **Ajamiyya** system, "which comes from the Arabic root for foreign or stranger, is an Arabic script used for writing African languages, particularly those of Mande, Hausa and Swahili, although many other African languages are written using the script, including Yoruba, Moore, and Pulaar [i.e. Fula]."The black doctors and scholars at the University of Sankore in Timbuktu used both Arabic proper and Ajami to write and create thousands of scholarly documents for an array of scholarly subjects, yet to be translated from digitized archives kept by Africans themselves in private collections as well as libraries and other research institutes in Mali today. More than "40,000 pages of these precious manuscripts documenting centuries of its history and culture have been digitized and made available to the public where "Google becomes home to priceless Timbuktu manuscripts" (by Gertrude Kitogo, CNN, May 11, 2022). Kitogo states that during the period in Mali when Jihadist were destroying monuments and burning precious documents.

> Haidara and other librarians smuggled some 350,000 manuscripts more than 600 miles from Timbuktu to Mali's capital Bamako, where he distributed them to 27 homes for safekeeping. In time, most of these documents were returned to Timbuktu, and today over 30,000 manuscripts have been photocopied and are safely housed in over 30 libraries in the city. Haidara still protects these precious texts, spending most of his days as an indexer – a job that requires him to read through the manuscripts before summarizing their contents. But determined never to see the country's national heritage lose forever, in 2014 he contacted Google. "I turned to Google for digitization because I want to record this legacy we have in West Africa. This legacy that is passed down from scientists, emperors and philosophers is of utmost importance to safeguard. . ."[198]



[198]See Google Arts & Culture via the following link for access to digitized text of Timbuktu manuscripts and its story: https://artsandculture.google.com/project/timbuktu-manuscripts.



Hausa is not Arabic by virtue of using Arabic script, it remains Afrikan and indigenous despite that, and Coptic remains Medu Neter and Afrikan and indigenous despite its use of the "Greek" script; a script that is derived from Medu Neter antecedents. Because of Coptic's direct functional connection with Hieroglyphic's, it was used a "missionary" language to help Christianize Egyptians during the second century. Penelope Wilson (2003) states the following:

> The final stage of the Egyptian language is first attested around the second century A.D. At this time Egypt was part of the Roman Empire, which was slowly becoming Christianized. Coptic was used to spread the Christian message into Egypt and to translate Christian writings, mainly the New Testament and life of Christ, into the language spoken in Egypt. It seems, however, that 'Old Coptic' was created principally to write magical texts where the exact pronunciation of the words was all important. The language was effectively Demotic in a final form, but it was written in an alphabetic (uniconsonantal) script. From the second century AD Greek letters were used to write the Egyptian language, but because there were some sounds in Egyptian which did not occur in Greek, the scribes had to borrow a few signs from Demotic and use them along with the Greek alphabet.

ξ from , ψ from , ε from , |from  from 

> This resulting script, the language and culture of Christian Egypt, is known as Coptic. Egyptian Christians or Copts make up one of the greatest religious and cultural minorities in modern Islamic Egypt and, in theory, Coptic is still spoken or at least used in the liturgy in the Coptic (Christian) churches of Egypt. It had died out as a spoken language by the sixteenth century.[199]

The *Gospel of Thomas*, one of the most important Christian writings was written in Coptic and is a collection of the so-called hidden sayings of Jesus discovered in 1945 by an Egyptian fellahin by the name of Muhammad Ali and is part of the Nag Hammadi library of documents (second tractate of Codex II); a collection dated no later than 400 C.E. when they were buried.[200] The form of this gospel of Jesus concentrates strictly on the sayings of Jesus and not the acts or miracles or life of Jesus *per se*. They are more on the order of "Confucius says . . ." These sayings of Jesus may

[199] Penelope Wilson (2003). *Hieroglyphics: A Very Short Introduction*. Oxford University Press, pp. 31-32.
[200] See *The Gospel of Thomas: The Hidden Sayings of Jesus* (1992). Translated by Marvin Meyer. HarperCollins Publishers, p. 5; *The Nag Hammadi Library* (1988). Edited by James M. Robison. HarperCollins Publishers, p. 2.

have circulated among his followers until they were finally written down in this gospel. Marvin Meyer (1992) the translator of this gospel suggests that more of the historical Jesus may be seen in these sayings than in the other narrative synoptic gospels (e.g. Mark, Matthew and Luke) that put some of these sayings within historical time and place and interpret them in view of apocalyptic end time events. Meyers (1992) states:

> According to this way of understanding Jesus, he may not have been an apocalyptic figure at all. In the Gospel of Thomas and the first version of Q, Jesus does not use apocalyptic images to announce the coming of God's kingdom, but rather declares that the kingdom is already a present reality.[201]

Just as the Qur'an has 114 Sura (recitations) the Gospel of Thomas has 114 sayings of Jesus, beginning in most of these with the Coptic rendering ⲟⲩⲇ̀ⲉ ⲡⲉϫⲁ ⲉⲩⲇ̀ⲉ, that is, "*Jesus says. . .*" like "Confucius (Kung-fu-zi) says. . . ." in his *Analects*. These sayings of Jesus are very ancient and are based on ancient philosophical ideas, such as "Man Know Thyself" as the second principle of wisdom; the first being "Fear God" and the dual nature of the Kingdom of God. In the *Gospel of Thomas* Jesus states:

> Jesus said, "If your leaders say to you, 'Look, the kingdom is in heaven,' then the birds of heaven will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, *the kingdom is inside you and it is outside you*. . . . When you *know yourselves*, then you will be known, and *you will understand that you are children of the living father*. But it you do not know yourselves, then you dwell in poverty, and you are poverty."[202][Italics mine].

European and Euro-American scholars in the attempt to understand the vocalization of Medu Neter have tried to use Coptic, but because Coptic is not an *evolution of the Medu Neter but rather a devolution of the language the methodology to recover the language has to be inductive, that is, you must build up or restructure what can be known of the original Egyptian hieroglyphics from the known Coptic fragments using a "corrupted" form of the demotic to understand the vocalization of the classical Medu Neter*. These scholars are not taking a holistic approach to the study by looking at *cognate* Afrikan languages as a possible source of recovery and discovery. This is because they are not yet willing to admit that *Medu Neter is an Afrikan language or that the Kamau were an Afrikan People!!!* Once that possibility is admitted then solutions to the vocalization of *Medu Neter* will come forth like a stream of rushing water for those black scholars who are qualified and are therefore able to understand Afrikan linguistic development through to its classical Egyptian linguistic culmination. The breakthrough in this field as in others dealing with our ancient black culture will come by **black spiritual intuition** and intense sacrificial study before its golden yield of knowledge can be retrieved. Only **black relational thinking** not **white rationalist thinking** will ever discover how the Kamau spoke their language. If we sacrifice and devote at least ten years to imaginative research and stopped worrying just for a minute about what the Setian white man is doing and stop indulging in the deadly Setian culture; a brilliant technological *culture of death* that glitters like gold; but rather lend our minds to education and to solutions to serious research

[201] Meyer, p. 16.
[202] *The Gospel of Thomas* (Saying 3), p. 23.




problems that are in our *black national interest* then such effort will undoubtedly yield lasting future value to the advancement of black civilization for us and our posterity (i.e. Just-*US* by Just-*US*). We have already declared and demonstrated that *Medu Neter is the Mother of all European language scripts*, including the Mediterranean scripts for Greek and Latin, the last of which was used for French, German and English. The script for the Latin-based Romance languages therefore can be traced historically to the Sinai mining area, centuries prior to the Eighteenth Kamau Dynasty. We repeat here again, it was there that the **Sinaitic Script** was formed, and which borrowed nearly half of its alphabet from Medu Neter. Subsequently this script evolved into the **Canaanite/Phoenician syllabary**, which formed the basis of the Hebrew and later Greek alphabet. From the Greek came the Latin and Latin became the basic script for the so-called **Romance Languages**, that is, German and French. The evolution of English of course is not far behind these, including the adoption of so-called Roman Latin script.[203] One great investigation into Medu Neter is yet to be made, and that is its very close connection by virtue of its similar script, history, and geography to that of Meroe. The question is what came first, *the chicken or the egg*, i.e. did Medu Neter **evolve** from **Meroitic**, or did Meroitic **devolve** from Medu Neter proper. Even today modern European and Euro-American scholars are attempting to give the priority of hieroglyphic script to Egypt rather than concede the possibility that the script (if not the language itself) was developed or began its development in Meroe. They go as far in their claims of Egyptian priority to say that Meroitic hieroglyphs "imitate" rather than "borrowed" Egyptian hieroglyphic script like Europeans eventually did. When black people "borrow" from another culture we are called "imitators" but when white people "borrow" from another culture "borrowing" is called "original contribution" to the advancement of that culture or cultural idea or ideal. In a section of her book called "Imitators" Penelope Wilson (2003) states:

> Other ancient cultures tried to copy Egyptian hieroglyphs, in particular the kingdom of Meroe whose capital city of the same name was situated to the south of Egypt in the ancient kingdom of Nubia (modern Sudan). The kings of Meroe may have been descended from the Napatan kings of Dynasty 25 who had once ruled Egypt and regarded themselves almost as the guarantors of Egyptian kingship and as the protectors of the Egyptian gods with their impressive cult temple to Amun at Gebel Barkal. The Meroitic kings wrote their language in the form of pictorial script as well as in a more cursive script, like hieratic. *It seems as if they borrowed the idea of the script from the Egyptians but, of course, they were writing a completely different language whose origins lay probably in ancient Nubian or one of the African languages spoken in Eastern Africa in ancient times.* Meroitic hieroglyphs form *an 'alphabet' of twenty-four letters* and, though *the texts read from right to left, the animal and human signs face the other way. . . . Few of the signs have the same appearance as the Egyptian hieroglyphs and none has the same value. In addition, Meroitic uses punctuations marks, a kind of colon between words, because there are no determinatives.* . . . Though the basic value of the alphabet is understood, the Meroitic language is still not totally deciphered.[204] [Italics mine].

[203] **Sawa**, pp. 57-60.
[204] Wilson, pp. 35-36.

With these differences between Egyptian and Meroitic that I marked in *Italics* how is Wilson (2003) making the claim that Meroe were attempting to *imitate* Egyptian hieroglyphs? Her argument looks more like a thesis that demonstrates that Meroitic hieroglyphs are an original contribution to African linguistic development; and that if it can be shown that the Meroitic script has a more ancient development within the Nubian and Ethiopian language development then a thesis for the priority of the Meroitic script over the Egyptian hieroglyphs would become a possibility to demonstrate that the Egyptians "borrowed" this basic African script from the same place Meroe got it and further developed it to give expression to Egyptian language. That hypothesis is just as good as the one that Wilson (2003) suggests giving Egyptian hieroglyphs the priority over the Meroitic script. Meroitic script was, it is said, first recorded *in writing* in the second Euro-century B.C.E., with an alphabet of twenty-three symbols, most of which looks like Medu Neter. It is now known that it is a syllabic system and has symbols for vowels. Meroitic has a special symbol to mark division between words, all unlike Medu Neter but like the Ethiopic Ge'ez language. Like Medu Neter it is read from right to left, with the exception that *this is the only way it is read*, and the signs face only in the direction. Meroitic also has its hieroglyphic and cursive script like Medu Neter. There are nearly 1,000 texts available, but their translations are currently indecipherable. A few inscriptions on the monuments are written both in Medu Neter and in Meroitic.[205] This writer believes that *Meroitic may be the missing link, the answer to the development of Medu Neter and its origins in Southeast Afrika. Medu Neter is more than likely the Daughter of the Mother Language or languages in what is called Black Afrika! And has nothing whatever to do with White Asiatics or some unidentified Semites!* I hope what i have laid out here is sufficient for the ***unbelievers*** **in the** ***literary primacy of black think!!***Sir E.A. Wallis Budge wrote *Egyptian Language: Easy Lessons In Egyptian Hieroglyphics*, and *An Egyptian Hieroglyphic Dictionary.* When Budge first published his grammar in MP373 B.S.E./A1889 C.E., he like most white writers and scholars who study ancient black civilizations, denied up front, and of course without any proof, that Kamau hieroglyphics is not the indigenous product of the black people of the Nile Valley. He said in this work that it was improbable that Medu Neter was invented in Ta-Mera, and that *"the evidence*" (with none cited) indicated that Medu Neter was brought to Ta-Mera by *"certain invaders"* (of course no name was given for these so-called invaders) coming from north-east or central Asia, who settled down in the Hapi Valley *"someplace"* between Memphis and Thebes, and *"gradually"*, i.e. meaning they were in Ta-Mera for a long time, but one knows when they left, established *"their civilization*" and *"their religion"* in *"their new home.* [206] This theory is an equivalent to the space invader theories who came and built the pyramids and then mysteriously left them to the black inhabitants, who could not have possibly built them (even though many black royal mummies have been found within them no alien space invaders have been found) because of the level of technological development, in mathematics, astronomic and other sciences needed that no black man possessed, and still do not. These assertions are so ridiculous as not even to deserve any refutation whatever. However, White Setian scholars make these absolute assertions whenever they have no proof and establish them by force of their racialist proclivities. In other words, *it must be so, because they are white, and they say so!!!*Of course, Budge and no other white man seems to know who these *certain invaders* were *so that we can study them and their so-called contribution to the*

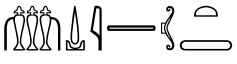
[205] **Sawa**, pp. 61-62.
[206] Budge, *Egyptian Language*, p. 1




Kamau People and to Black Civilization in the Hapi Valley; nor can they find any hieroglyphics in north-east or central Asia to show any primal beginnings of a writing system that these *phantom* people brought with them to the Nile Valley before the development of the Kamau Civilization. There is absolutely no trace of any such writing system, religion, administrative system or anything else resembling the Kamau Civilization in Asia that can be marked out with historical and cultural primacy. Kamau Civilization was purely Afrikan, and Budge nearly 30 years later, when he wrote his *An Egyptian Hieroglyphic Dictionary* in MP404 B.S.E./A1920 C.E. had the honesty to admit that he had been wrong. In Budge's enlarged work called *The Mummy* [1925], he cites all the arguments from the German school of Egyptologist calling for a Semitic origin for the Medu Neter and stated that their views are not generally accepted. He then states that the origin for Medu Neter must be found in the Libyan languages of North Afrika and in the **Nuba Languages** of East Afrika.[207]

However, despite the reverse of Budge's opinion, many white scholars continue to hold on to the **Asian Myth** for the origin of Kamau Civilization. It just had to be anybody but *US!* It is to be noted that Budge is hardly ever quoted by other Egyptologist because he disagreed (finally with the Asian and/or Semitic hypothesis) despite his vast contribution to and erudition as an authority in Egyptology. I know it is hard for my Nu Afrikan readers to believe the truth after centuries of historical *white wash* and *black brain drain*; but the *Nu Afrikan Calendar* declares that **no white man from Europe, and no white or yellow man from Asia was around, had the civilization in place elsewhere, or were capable of creating any civilization at the level of Egypt, even in their own homelands at the beginning of the Ta-Seti History when the hieroglyphics were first developed**. *It Was Just-Us!* Let us not forget when we hear the white man say the black man never had a written language that the reverse is true. Not only can we claim the written language of the Kamau as our own, but we also can lay claim to the ancient Ethiopian written language of ***Meroitic***, whose phonetic values and alphabetic letters have been deciphered by a white man named Griffith in MP393 B.S.E./A1909 C.E. The Meroitic language, as outlined above, is possibly but not necessarily a derivative writing system of the old Kamau; but if the former, it then became a distinct language of its own with its own alphabet around ME1766 K.S.E./A250 B.C.E. We mention again the black writing system derived also from the old Kamau hieroglyphic, the **Coptic Language**. Coptic was the derivative system used by white scholars along with Greek found on the **Rosetta Stone** to decipher the ancient Ta-Seti and Ta-Meri hieroglyphics. Coptic was developed around the Thirteenth Maafa Century = the Second Christian Euro-Century, but unlike the previous derivative writing systems mentioned, it does not have its own indigenous alphabet. Coptic uses the Greek alphabet, with the exception of the last seven letters, which are derived from the Kamau demotic. Am I repeating myself? Yes, I am and with purpose! We cannot hear this story of the development of black language too much, and I am not even sure that such a repetitious exercise will be heeded or appreciated by those whose minds have been warped *forever* by the great Sahu liars and enslavers of the world, the Setian white man, the children of Set, and their father, the Devil. In all of this let us not forget the ancient indigenous language of ***Gi'z [Ge'ez]*** used by the ancient black people (not Semites) of Axum in the South-East of the old Ethiopian Empire, which empire included both Meroe, the political seat of that empire at one time, and also Upper and Lower Ta-Mera, i.e. both

[207] E.A. Wallis Budge, *The Mummy: A Handbook of Egyptian Funerary Archaeology* [Dover Publications Inc., 1989], pp. 166-167.

regions constituting the *Northern Frontier* of the Empire, and called *Khem* for the sake of convenience and geographical clarity, while the *Southern Region*, which included Meroe and Axum, is called **Nubia = Aahes** , who live in,  the **Land of the Bow**, *not* **sub-Sahara Afrika, black below the Sahara,** as if Northern Afrika was not also black and belonged to the Black World, whose people where called by the Kamau, , **Nehesi**, not **Negro(es)** , just like **Ta-Mera = Land of the Beloved of God**, and the people called themselves **Kamau**, not **Egyptians**. The **Nehesu** (plural)  , where a confederation of Nine Groups of Black People called  **Teptiu**, the *Nine Tribes of the Bow* because they fought with bows and arrows), and their army by the same name was expressed in hieroglyphics as . The language the Nehesu spoke was called that was , **Etched-n-Nehesu** (*Sayings of the Land of the Nehesu*) and could be a cognate language of the Meroetic. The one thing we know about this language is that it is in the semantic domain of words associated with "sayings," "proverbs", and "aphorisms", and "Sayings of the Fathers." We can conjecture from this that this language was sophisticated and associated story telling of the history of the people along with wisdom sayings and aphoristic short statements to guide people in practical living. The ancient Ethiopian *Ge'ez*(ግዕዝ) language unlike Coptic has its own alphabet and so does modern Amharic used in Ethiopia today.[208] In addition to these languages, Afrikans, other than those in North-East and East Afrika had their own written languages and hieroglyphic systems used extensively in West, Central and South Afrika for everyday trade and communication, traversing those communications barriers made at a later date nearly voided by the wide use of the Arabic language and or Swahili. These hieroglyphic writing systems, or should i say *writing system*, is as ancient as is the origin of the people(s) who used them. Ivan Van Sertima, an African-American scholar-historian, makes some interesting comments in this regard. He points out that the miniature gold weights of the West Afrikan Akan People are really an encyclopedia, or representation of their ancient writing system giving expression by this medium to their speech and thinking. He points out that medium of representation by the Akan is similar to the scripts used in the Saharan area of Northeast Africa and is a preservation of an **ancient Numidian script**. Van Sertima says that Prof. Niangoran Bouah, from the Ivory Coast has identified **135 basic symbols from this Akan system**, which establishes *a basis for the complete decipherment of the writing!* He points out that this Akan system has survived among **Surinam Nu Afrikans in the Amerikas**, which a Dr. Erzel of the University of Surinam identified as the **Afaka Script**. Van Sertima also mentions that the Manding People of West Afrika invented an ancient Afrikan script prior to their adoption of the Arabic and Roman characters to express their language, i.e. much like the Arabic alphabet is used to express Hausa in writing. He points out the possibility that *Arabic was invented by an Afrikan!* He says that according to the biographies of Shams al-Din Ahmad ibn-Muhammad Ibn-Khallikan, ME306/A1211-ME235/A1282 [H607-H681 A.H., Islamic Calendar], an ancient Arab writer, **that an Afrikan by the name of Abu al-Aswan invented the alphabet and script of the Arabic language**.[209] Vusa' Mazulu Mutwa, a Zulu medicine man, tells us of

[208] See E. A. Wallis Budge. *An Egyptian Hieroglyphic Dictionary*. Vol. 1. Dover Publications, Inc., pp. clii-cliii.
[209] Van Sertima, *Blacks In Science*, pp. 25-26.




the existence of another Afrikan hieroglyphic writing system. Mutwa's research and writing leads us to the conclusion that the hieroglyphic writing scripts of Afrikans in West, Central and South Afrika [e.g. the Akan, the Surinam Nu Afrikans, and other Numidian scripts] may really have *evolved from one Afrikan linguistic source!* He states that the so-called **Bantu = Ba Ntu = The People's** symbol language, which he says is the Zulu form of writing, is not taught to the *man on the street = the common people*, but is reserved for recording secret things, and as we can gather from an understanding of the division of *knowledge = power* in the Afrikan political, economic and educational systems. It is apparent that he means this secret writing was kept by an Afrikan priestly class, or among special classes of worker-specialist and trades, such as among **Afrikan blacksmiths**, [a special power group also within the Egyptian Osirian Religion]. Mutwa states that this writing system is employed by the **witch doctors = those that have the ability to cure a person from an attack of witch-craft by Setian forces of evil**, and among tribal leaders. He states that even at the time he did his research that this symbol writing was still **standard for all the Peoples in Africa!** And that Afrikans as widely separated geographically and by language from the Lundas of Angola to the Zulus in South Afrika can still understand each other through the use of this symbol writing. Mutwa states further that this writing has not changed since its earliest development. He points out that the symbols are not single letters but **expresses whole words** [Cf. Meroetic] and more often **a complete idea**, something like Chinese and Japanese writing [**which of course is accorded the status of full and complete languages**]. Mutwa continues by stating that he could not possibly list all of the symbols because they would fill his book.[210] Mutwa does list some of these hieroglyphics with their meanings and some others describing the evolution and reincarnation of the Spirit-Soul, i.e. Ka of Man.[211] In **Figure 1** below notice in particular the cosmological and philosophical meaning of picto-graphs, such as the picto-graph for **"Truth"** = the bird of light eating the serpent of darkness, representing the classical idea of the eternal battle between good and evil.



[210] Mutwa, *My People: The Writings Of A Zulu Witch-Doctor* [Penguin Books, 1971], p. 238.

[211] Mutwa, pp. 187, 238.

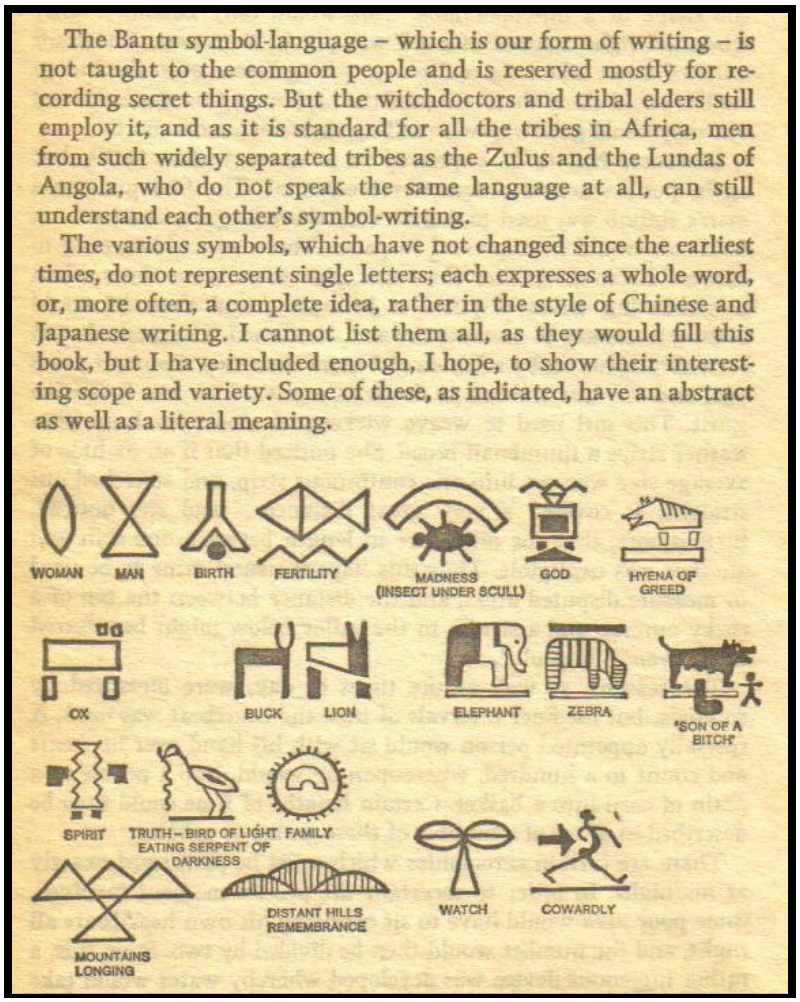
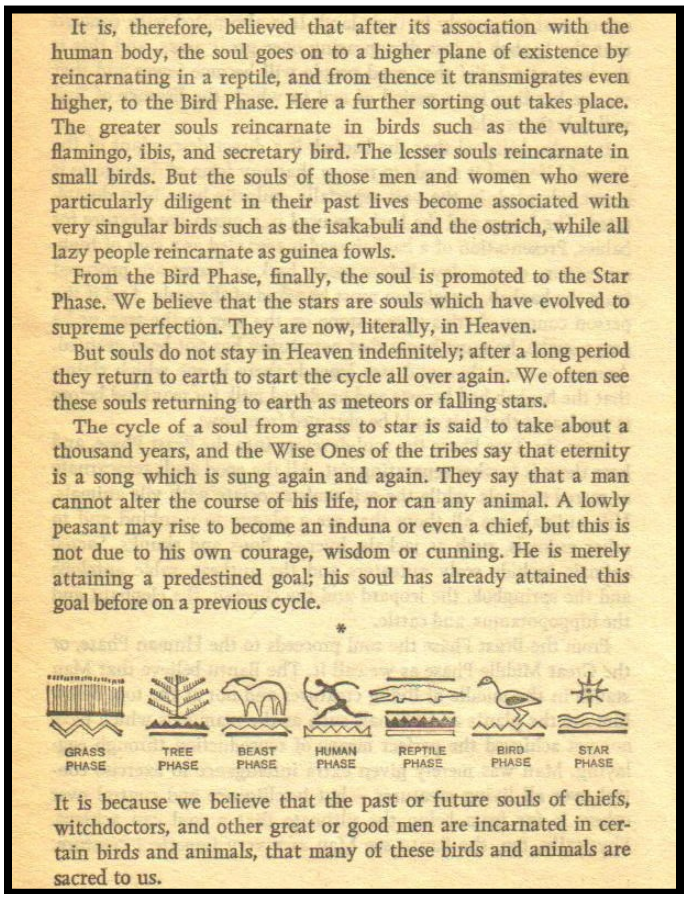


Figure 1 (Mutwa, p. 238)

We can see clearly from **Figure 1** that African picto-graphs could represent ethical ideas such as **"greed"** represented by a hyena; **"cowardess"** represented by a man running away; theological ideas about **"God"** and the **"Spirit"**; and even psychological ideas about human **"longing"** and **"remembrance"**. But the question is, *can these picto-graphs be strung together to describe a whole philosophical or cosmological explanation of the human nature,* and further can a lengthy communication put together to demonstrate that Africans could write something as simple as a letter or tell a story using these picto-graphs? Mutwa demonstrates both of these aspects below in **Figures 2** and **3**:



It is, therefore, believed that after its association with the human body, the soul goes on to a higher plane of existence by reincarnating in a reptile, and from thence it transmigrates even higher, to the Bird Phase. Here a further sorting out takes place. The greater souls reincarnate in birds such as the vulture, flamingo, ibis, and secretary bird. The lesser souls reincarnate in small birds. But the souls of those men and women who were particularly diligent in their past lives become associated with very singular birds such as the isakabuli and the ostrich, while all lazy people reincarnate as guinea fowls.

From the Bird Phase, finally, the soul is promoted to the Star Phase. We believe that the stars are souls which have evolved to supreme perfection. They are now, literally, in Heaven.

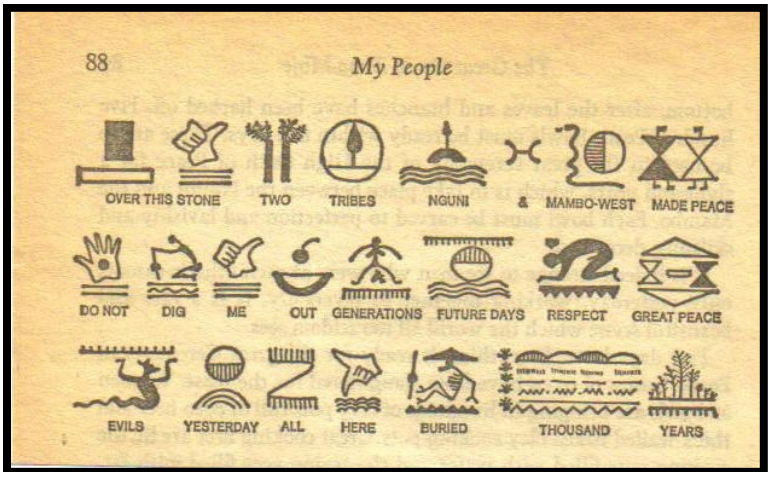
But souls do not stay in Heaven indefinitely; after a long period they return to earth to start the cycle all over again. We often see these souls returning to earth as meteors or falling stars.

The cycle of a soul from grass to star is said to take about a thousand years, and the Wise Ones of the tribes say that eternity is a song which is sung again and again. They say that a man cannot alter the course of his life, nor can any animal. A lowly peasant may rise to become an induna or even a chief, but this is not due to his own courage, wisdom or cunning. He is merely attaining a predestined goal; his soul has already attained this goal before on a previous cycle.

*

It is because we believe that the past or future souls of chiefs, witchdoctors, and other great or good men are incarnated in certain birds and animals, that many of these birds and animals are sacred to us.

Figure 2 – *Explanation of the Spiritual Transformation of the Human Soul* [212]



88 *My People*

Figure 3 – Story of the *Peace Ceremony* with the "Stone of Peace" between the Nguni and Mambo Ba-Ntu (See Mutwa, pp. 86-96).

[212]Mutwa, p. 184.

The story above describes the great peace that was established between two warring peoples culminating in the burial of the "Peace Stone" to commemorate the once in a lifetime event. As Mutwa describes it in full:

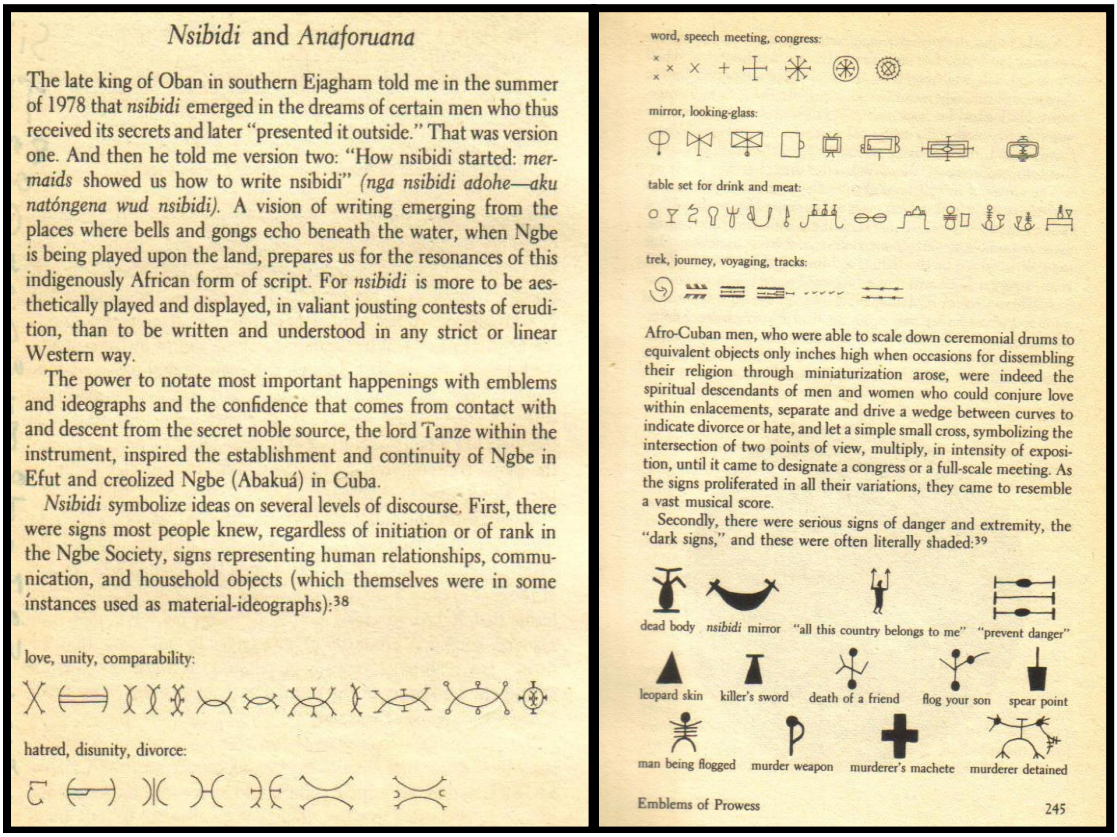
> News of this rare event has travelled like wildfire over the lands of many tribes. A Peace Ceremony! A rare thing that happens once every five hundred years. . . . At last the Stone of Peace is lowered into the great hole that has been dug in the centre of the kraal, and now comes the most harrowing part of all this strange and uncommon ceremony. Two brave warriors are required now – brave men, one each from the two opposing tribes, a Nguni and a Mambo, who must don full battledress and be buried alive in the hole with the Stone of Peace. This is the final tragic seal of peace between two tribes --- the most cruel sacrifice of all. No word is spoken and people must communicate by signs only. Everyone grows tense and there are tears in the eyes of many. . . . 'Tell your children, and urge them to tell their children,' bursts forth the Master of Ceremonies Mpungoso as he stands over the pit which is now completely filled in and stamped over. 'Tell them that in the centre of this kraal the Peace Stone is buried. Tell them that here the Mambo and the Nguni broke the spear of war and made peace forever. Here we buried the mistakes of our yesterday and two brave young men sacrificed their lives so that you might live in peace together ---to the end of time. Disperse now and go to your homes. Go to your homes carrying with you the memory of what happened here today.' [213]

We can easily see how well the picto-graphs above tells this story, which no doubt is recounted orally as well, so great and tragic event was this costly peace between two African peoples. The recovery and decipherment of this ancient hieroglyphic system is obviously a paramount field of research for Afrikan and Nu Afrikans. It is a paramount study in and of itself, but more importantly because it may hold the key to substantiating an hypothesis of Afrikan **cultural unity, i.e.** *same people, same culture, same mother tongue*, **etc.**, and because the modern use of this hieroglyphic writing may fall into disuse because its primal users appear to exist only among traditional religious and political leaders in Afrika. Mutwa indicated the use of these hieroglyphic symbols is widespread but limited to this class of Afrikan specialist and are not generally known or used by the people. The impact of European education, technology and culture in Afrika will play and probably has played a part in discontinuing the very need for such a hieroglyphic system. We could but wish Mutwa had *filled a book* with these hieroglyphics. Mutwa makes the astonishing statement as quoted above, that this symbol writing **is** *standard for all the tribes in Africa.* In other words, Afrikans in Central, South and West Afrika had *one hieroglyphic writing system* to overcome the barriers of separate languages. If the **hypothesis of Afrikan cultural unity** is true then the evolution of this hieroglyphic system would have its beginnings shortly after the break-up of the old Ethiopian Empire culminating in the disbursement of Afrikan peoples from the various districts in the Nile Valley, throughout other parts of Afrika. In other words, this would have occurred when African's by various accidents of history stopped building a unified cultural *Tower of Babel!* The building of this cultural matrix over a wide area of communication would have been the *cultural means and medium by which Afrikan People attempted to stay together* as they found themselves being divided and separated by the circumstances of invasion and migration. Explaining this **Afrikan Tower of Babel** must of course be left for future studies, but we can say that the hieroglyphic

[213]Mutwa, pp. 94-95.




system spoken of by Mutwa must have been the *intergovernmental*, and possibly the *inter-Continental commercial trading lingua franca* for Afrika and *not Arabic*, as is supposed by many euro-scholars. The assertion of Mutwa that *symbol writing = picture signs = hieroglyphics* was widespread in Afrika is supported by other scholars including European and Euro-American scholars, such as Robert Farris. If what Mutwa says is true then the ideographic *Nsibidi Writing* that Farris discusses in his own research and writing, hieroglyphics invented by the Ejagham People located in southwestern Cameroon and Southeastern Nigeria, may be part and parcel of this ancient Africa-wide **lingua franca**. If this turns out to be true then what is more astonishing and demonstrated by Farris is that this African lingua franca has survived just like the Surinam **Akafa Script** in the Amerikas among the Nu Afrikan Cubans. In Cuba this African ideographic writing is called **Anaforuana**. Farris gives examples of these Nu Afrikan hieroglyphic signs with their meanings in **Figure 4** below. The reader will be astonished at the similarity in form, style and character between those shown by him and those of Mutwa.[214]



Nsibidi and *Anaforuana*

The late king of Oban in southern Ejagham told me in the summer of 1978 that *nsibidi* emerged in the dreams of certain men who thus received its secrets and later "presented it outside." That was version one. And then he told me version two: "How nsibidi started: *mermaids* showed us how to write nsibidi" *(nga nsibidi adohe—aku natóngena wud nsibidi).* A vision of writing emerging from the places where bells and gongs echo beneath the water, when Ngbe is being played upon the land, prepares us for the resonances of this indigenously African form of script. For *nsibidi* is more to be aesthetically played and displayed, in valiant jousting contests of erudition, than to be written and understood in any strict or linear Western way.

The power to notate most important happenings with emblems and ideographs and the confidence that comes from contact with and descent from the secret noble source, the lord Tanze within the instrument, inspired the establishment and continuity of Ngbe in Efut and creolized Ngbe (Abakuá) in Cuba.

Nsibidi symbolize ideas on several levels of discourse. First, there were signs most people knew, regardless of initiation or of rank in the Ngbe Society, signs representing human relationships, communication, and household objects (which themselves were in some instances used as material-ideographs):[38]

love, unity, comparability:

hatred, disunity, divorce:

word, speech meeting, congress:

mirror, looking-glass:

table set for drink and meat:

trek, journey, voyaging, tracks:

Afro-Cuban men, who were able to scale down ceremonial drums to equivalent objects only inches high when occasions for dissembling their religion through miniaturization arose, were indeed the spiritual descendants of men and women who could conjure love within enlacements, separate and drive a wedge between curves to indicate divorce or hate, and let a simple small cross, symbolizing the intersection of two points of view, multiply, in intensity of exposition, until it came to designate a congress or a full-scale meeting. As the signs proliferated in all their variations, they came to resemble a vast musical score.

Secondly, there were serious signs of danger and extremity, the "dark signs," and these were often literally shaded:[39]

dead body *nsibidi* mirror "all this country belongs to me" "prevent danger"

leopard skin killer's sword death of a friend flog your son spear point

man being flogged murder weapon murderer's machete murderer detained

Emblems of Prowess 245

Figure 4 – Nu African Nsibidi and Anaforuana Picto-graphs, Farris, pp. 244-245.

Ziegler and Asante mention in their joint writing and research effort on the nature, scope and problems of communications medium in Afrika, that Afrikans in Benin and Mali had developed

[214] Robert Farris Thompson, **Flash Of The Spirit: African and Afro-American Art And Philosophy** [Vintage Books, 1984], pp. 244-260.

highly sophisticated cursive script long before the introduction of Islam and the Arabic language into West Afrika. They also mention that the Vai, a Manden-Kan People of Liberia [Van Sertima also mentions the Vai in this connection in *Blacks In Science*, p. 26] and the Cameroon BaMun People all had written scripts for their languages, all of which had nothing to do with any Arab or European languages. These scripts were purely indigenous inventions of the Afrikan people in question. Most remarkable, they mention the *BaMun Script* invented by Sultan Njoya of the BaMun in MP379/A1895, around the time of the so-called *Scramble for Afrika*, which began around MP373/A1889 C.E., and had as its aim the colonial conquest of the Mother Continent. This remarkable Cameroon Afrikan Sultan even had this Afrikan script manufactured and cast in a complete set of bronze type six years before any European came to his territory. He was the perhaps the first and only West Afrikan monarch-inventor and innovator to take advantage of modern printing technology to advance the development of Afrikan indigenous language and culture. Over the next twenty years he developed the *BaMun Alphabet* ending up with seventy or eighty characters. King Njoya had the language taught in schools, and he published the *Complete History and Customs of the BaMun* in this Afrikan script, which book is said to have 1190 pages. It is said that he also published a book on medicine, religion and a map of Cameroon, in addition to sending messages, writing the laws of his kingdom and recording court cases, all using the *BaMun Script.*[215]

Figure 1 - Sultan Ibrahim Mbouombouo Njoya (1860-1933)



Figure 2 – BaMun Script



Figure 3 – Shumom Text in BaMun Script



Figures 4, 5 & 6 – *562 BaMun Pictographs* (development begun by Sultan Njoya)

[215] Dhyana Ziegler and Molefi K. Asante, **Thunder & Silence: The Mass Media In Africa** [Africa World Press, Inc., 1992], pp. 3-10.




16800 **Bamum Supplement** **168BF**

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16980 **Bamum Supplement** **16A3F**

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Cheikh Anta Diop in his *Pre-colonial Black Africa* gives us examples of Vai script, Nsibidi, Bassa, Mende and Moum hieroglyphics, all indigenous writing systems of so-called *Black Afrika*.[216] The author asks his readers for their indulgence in talking about Afrikan writing systems, *but something had to be said to dispel and counter the notion that black people did not, nor ever had any written language, and if they had no written languages then according to the euro-rationalist "cannons" of history, i.e. euro-historical canon, they could not possibly have any written history, and if they had no written history then what possible need would they have had for any time-dated calendrical systems within which framework to write such histories*. Although it is quite possible for a people to develop time-dated systems for other purposes than the writing and dating of history, i.e. such as determining seasons, and the times for religious ritual and observance, etc., the writing of history and the development of time-dated systems are inseparable in the mind of the euro-rationalist. The works of ancient black historians show that the Afrikan People did have written histories and chronological time-dated systems as a framework within which to write these histories. We cite the works of a few ancient Afrikan historians and scholars, who wrote indigenous Afrikan history to underscore this assertion. **Manetho** or **Menu-aah** is the first black writer-historian we will speak of in this connection. Manetho was a Ta-Mera Kamau priest from the *Nome* Sebennytus. It is probable that he belonged to the Priesthood of Ra, centered in the Nome of An, Anu, Annu, i.e. so-called Heliopolis, the *On* of biblical fame. The second great theological school of Kamau priests belonged to the Priesthood of Osiris, centered in several Ta-Mera Nome's, including that of Anu. Manetho's Kamau name was *Menu-aah*  [**Menu + aah = Priest or Ministrant of Thoth, the Moon God**, the Kamau Tehuti, a member of the Kamau Holy Trinity, i.e. God-Head], the Egyptian god of the spoken and written word. Menu-aah [the functional name Menu-aa ] means ***Minister of Tehuti*** = ***one who carries the burden of Tehuti on his shoulders, i.e. knowledge and wisdom and gives him glory and praise*** *as* **Menu = priest or ministrant + aah = the Moon God Tehuti, i.e. Thoth**]. Menu-aah was born to an Afrikan mother and a Macedonian Greek father when Ta-Mera was under imperial Greek rule [ME1848 K.S.E./A332 B.C.E. to ME1563 K.S.E./A47 B.C.E.], and wrote his **Aiguptai** [***Aigyptia, i.e. The History of Egypt***] for Ptolemy II in ME1796 K.S.E./A280 B.C.E. Menu-aah wrote his book 300 years before the birth of Christ. He did his research of Egyptian history in the Nome of Anu; compiled and collected from sources in the great library of the Priesthood of Ra. Menu-aah wrote his history in Greek, as one would expect since this black nation was under the imperial rule of Euro-Greek colonizers; but he understood well his mother's Kamau language expressed in the hieroglyphic, and other derivative cursive scripts. It is usually given out that Menu-aah's *History of Egypt* exists only in *fragments!* On the contrary his work are not fragments but *extracts* by the Jewish historian Josephus and more importantly it exists in three *abridgments* by the ancient writers Sextus Julius Africanus, Eusebius, and George the Monk, known as Syncellus. The Setian white man has tried his very best to minimize the work of Menu-aah because he was an Afrikan. They do so in favor of Herodotus so they can claim that it is Herodotus who is the *Father of History*, even though they all will admit that the history and chronology of Ta-Mera used by *all Egyptologists* and historians of this Afrikan civilization is that chronology provided by Menu-aah, which is also the earliest chronology produced

[216] Cheikh Anta-Diop, **Precolonial Black Africa** [Westport, Connecticut: Lawrence Hill & Company, 1987],pp. 188-189.




by any historian.[217] Menu-aah's chronology serves as the basis for dating biblical history and anchor dates for early near Eastern history. Not only did Menu-aah write the first indigenous history of Ta-Mera using primary Egyptian *written sources*; he also wrote that history using the *chronological* framework of the *Ancient Kamau Solar Calendar*, which is based on *Sothic Periods*, i.e. *Nile Years*.[218] For most of Ta-Mera's history *the regnal year = civil year* and is the basis for Menu-aah's dynastic periods. The Egyptians had a dual calendrical system. One was **civil numeric** and the other based on **phenomenon**, *i.e. the monumental, the season, planting and harvesting, religious ceremonial, etc.* According to Gardiner, the Kamau developed a *dual calendrical system* based on semi-annual *counting of the cattle*. During these periods the regnal year was often reckoned based on this system of *remembrance, i.e. phenomena, recurring event*. From the Afrikan Kamau point of view this was a practical way of spitting time, since the secession of the Fari, i.e. Pharaoh was subject to fate, i.e. death, etc. but the counting of the cattle was under the control of administrative procedure, so that it along with the Sothic Period could be counted past the death of the Fari with regularity. However, by the time of the Menu-aah, the regnal year was again brought in line with the Kamau civil numeric calendrical system.[219]

Menu-aah effectively used this calendrical system to write his history of Egypt. We will discuss the Kamau civil numeric calendar in depth later in this work. Among other ancient black writers who wrote indigenous histories of the black race (using various calendrical methods of splitting time) before the white man came to Afrika with his *civilizing mission, i.e. the white man's burden*, was **Abd-al-Rahman al-Sa'di**, who wrote *Tarikh al-Sudan* [The History of the Black Race], written in MP137 B.S.E./Asiento 1653 C.E./Hijra 1064 A.H.[220] Another was **Mahmud Ka'ti**, who wrote the *Tarikh al-Fattash*[The Seeker After Knowledge], written in MP3 B.S.E./Asiento 1519 C.E./Hijra 925 A.H., just two short years after the Euro-Atlantic Slave Trade in Afrika began. We also mention **Abu 'Uthman al-Jahiz** with his *Kitab Fakhir al-Sudan 'ala al-Bidan*[The Superiority of the Black Race Over the White Race], written around ME741 K.S.E./A776 C.E./H160 A.H., and **Johannes Leo Africanus**, whose Arabic name was **al-Hassan ibn-Muhammad al-Wazzan**, who wrote his *Description of Africa, i.e. The Geography of the Sudan*, sometime after his capture by pirates at the turn of the first Maafa

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[217] Gardiner, **Egypt of the Pharaohs**, p. 46.

[218] Yosef ben-Jochannan, **Black Man Of the Nile And His Family: African Foundations Of European Civilization And Thought** [Alkebu-lan Books Associates, 1972], pp. 132-134. See **Wester's Biographical Dictionary** [G & C Merriam Co., 1976], p. 961, and E.A. Wallis Budge, **The Gods of the Egyptians**, vol. 1 [Dover Publications, 1969], p. 332. Also see my *On the Ancient Ta-Meri Calendar* in **Incursive III**, this work.

[219] Gardiner, **Egypt of the Pharaohs**, pp. 69-71.

[220] **Hijra** in the Islamic Calendar refers to the flight of the black prophet, Muhammad from his persecutors in Arabia which occurred in Hijra 1 A.H. (Asiento 622 C.E.) *A.H.* means *After the Hijra* or *After the Flight of the Prophet* and marks the base year from which the Islamic Calendar records all events after that period. That date according to the **Nu Calendar** is ME137 K.S.E. You can find mathematical conversion formulas to establish any NAC Calendar date to the Islamic or Gregorian Calendar and vice versa in the section of this work called **Nu Calendrical Conversion Formulas**. The reader should take note that the Islamic Calendar is capable of only dating events since 622 C.E. Its calendrical system was never devised as was the Gregorian and Nu Afrikan Calendars to time-date events prior to its base year. It should be noted also that the unlike the Gregorian and the Nu Afrikan Calendar, which are Solar Calendars, the Islamic Calendar is a Lunar Calendar. The Islamic Calendar runs in 30 year cycles, with common years having only 354 days, and leap years having 355 days, the extra day being added to the last day of their month called Dhu al-Hijja.Thus there are no intercalated months or leap years. During the 30 year cycle the leap years fall on the 2nd, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th years. It has 12 months in a year beginning with Muharram, which have alternate 30 and 29 days.

Century MP1 B.S.E./A1517 C.E. His work was written in Arabic, but later translated into Italian [MP34 B.S.E./A1550 C.E.]. Later his work was translated into English by one of the English settlers and slavers in Jamestown, Virginia. A copy is preserved in the Jamestown, Virginia Museum. I saw a copy of this work myself in MP478/A1994 while visiting this museum on my pilgrimage to Jamestown. The book itself is kept behind a class encasement. This work of Leo Africanus was for a long time the only authoritative geography of the Sudan. These are examples of ancient black scholars writing black history using the Arabic language. We have already mentioned that ibn Khallikhan, the ancient Arab biographer, credits a black man, **Abu al-Aswan** with **inventing the Arabic alphabet and script**. However, not very many readers would know that *it was a black man, the* **Muslim Khalif 'Umar ibn-al-Khattab** [ME883/A634/H2 to ME873/A644/H23], that *invented the Islamic Calendar!* So, we are able to say with confidence that the black man invented the script and alphabet by which the Arab is able to express his language in writing, facilitated the creation of the Qur'an, and also invented the Islamic calendrical system and calendar by which the Afrikan-Asian world marks it's observances of the Islamic faith. 'Umar was the second Khalif chosen after the death of the black Prophet Muhammad. Bernard Lewis points out **Khalif 'Umar** [Omar] was **the grandson of an Ethiopian woman**. An Arab writer Muhammad ibn-Habib records, according to Lewis, that during the early days while Umar was in the service of Muhammad, an Arab Muslim tried to insult him, calling 'Umar a *"Son of a black woman"*.[221] This was analogous to calling a man a *"Son of a bitch,"* a show of disdain for one's race and one's mother, a derogatory and diminutive statement that **the black mother is a concubine, i.e. bed slave, a white Arab's whore**, etc. It is apparent from history that this derogatory epithet was used quite liberally in the Middle East, in an attempt to insult men of Afrikan descent, including Antar [ME902/A615], the black poet of pre-Islamic days, Ibrahim al-Mahdi [ME727/A790/H173], the Khalif of Baghdad, 'Ubada ibn-al-Samit [ME885/A632/H10], one of the Islamic leaders in the conquest of Ta-Mera, i.e. Egypt, negotiator with the Christian functionary, the Muqawqis for the surrender of Roman forces, and the poet Suhaym [d. ME857/A660/H39]. All of these African Muslims were insulted in a similar fashion at one time or another during their careers. They all responded heroically at these occasions, either with humor or if they were angry enough the racialist offender departed with a cracked skull. Of course, we don't know the response of 'Umar to this erstwhile Rabelaisian remark about his mother, but we can be sure it was an appropriate response given the fact that men of Afrikan descent take very seriously any insult meted out against their mothers and knowing the fierce character of 'Umar given us by history, we can be sure this racialist offender did not get away easy. The Prophet Muhammad used this occasion to give a lesson in racial tolerance and voiced his objection so strongly that it was included in the *Qur'an*, Sura 49:11, which states:

> *O ye who believe! Let not some men among you laugh at others. It may be that the [latter] are better than the [former]: Nor let some women laugh at others: It may be that the [latter] are better than the [former]: Nor defame nor be sarcastic to each other, Nor call each other by [offensive] nicknames: Ill-seeming is a name connoting wickedness, (To be used of one) after he has believed: And those who do not desist are [indeed] doing wrong.*[222]

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[221] Bernard Lewis, **Race and Color in Islam** [Harper and Row Publishers, 1970], p. 27.

[222] **The Holy Qur'an**, Text, Translation and Commentary by Abdullah Yusuf Ali [McGregor & Werner, Inc., 1946], pp. 1405-1406. The Nu Afrikan People could learn a lesson from this Qur'anic passage, and cast the word *"nigger"*, by which we refer to each other in imitation of *Massah*, into the *sea of forgetfulness*, into the fury fire pits of **Hat-t,** where our



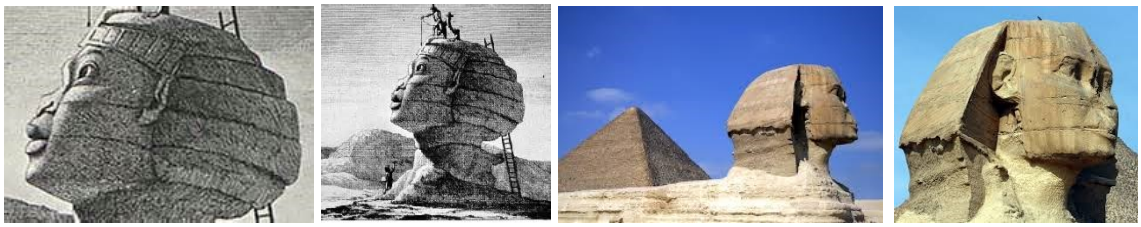

Some writers credit Khalif 'Umar with the whole organization of the Muslim state, while others disagree. However, it is certain that he laid the foundation for the latter Muslim Empire, which had all of its basic administrative institutions in place before he died, including the **Islamic calendrical system**. Just like Pope Gregory is responsible for the **Gregorian Calendar**, which nearly the whole western world uses; Khalif 'Umar, a black man founded and is responsible for the **Islamic Calendar**. It is said that 'Umar for administrative reasons (recognizing the importance of Prophet Muhammad's flight as the harbinger to a new era) set the beginning of this new era to commence with this event, i.e. flight or emigration of the Prophet Muhammad to Medina, called in Arabic, the **Hijra**. Khalif 'Umar, however, unlike Pope Gregory and his successors, did not have much trouble in establishing this calendrical system, for it is said that 'Umar was an imposing figure, a giant of a man with a long beard. It is said his appearance inspired respect from his followers. He is credited, like the African general Hannibal, who laid waste to Rome around M.E. 1733 K.S.E./217 B.C.E., as one that did not play on ceremony. Like Hannibal, who wore unadorned military uniforms on the field of battle and could be found sleeping among his troops; 'Umar often wore threadbare clothing, which was just as often patched. He ate plain food to conform to the example set by his mentor, Prophet Muhammad, and he often walked the streets of Medina with a whip, which he applied liberally to those he caught breaking Islamic Law. Yet as is pointed out he was also magnanimous, diplomatic and kind to friends. When the Prophet died, there was much argument and some violence over who would be his successor. The two main candidates were Abu Bakr and 'Umar. To stop the violence and the possible break-up of the Islamic movement, 'Umar grabbed the hand of Abu Bakr in a gesture of peace and gave over the Khalifate to him rather than see Prophet Muhammad's movement and fledgling state destroyed. 'Umar could have been the first Khalif, and probably should have been, but he gracefully bowed from power. As it happened, Abu Bakr only lived two years after his succession, finally giving power to 'Umar who history declares is the true founder of the Islamic State and Empire.[223] We cite all of the above writers, inventors, and black historical personalities to demonstrate that Afrika produced indigenous Afrikan historians, who wrote ancient and contemporary black history comparable to say that of Herodotus' *The Histories*, or Livy's *The War With Hannibal*, and used Afrikan, and or Afrikan-Asian calendrical systems well before the so-called *civilizing mission = the white man's burden* in Afrika. Other works could be cited where ancient black writers used indigenous black writing systems and black calendrical systems to tell of significant events in black history. Some of these historical events are found in the ancient writings of the Kamau hieroglyphics and derivative writing systems, concerning Kamau wars, invasions and conquests, and in writings derived from that of government scribes concerned with everyday Kamau

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Kamau ancestors said that Osiris would cast all elements, principals and supporters of **Asfet = sin, wrong-doing, and wrong-doers**, to be destroyed *forever*.

[223] The **Universal Almanac 1991** says that it was Abu Bakr who invented and founded the Islamic Calendar [p. 5], but this is hardly to be believed since he only lived two years after his succession, was more involved in solving internal conflict, i.e. *al-ridda, the apostasy*, rather than being involved in direct state building and administration. This event of the foundation of the Islamic Calendar is more in line with the history and administration of 'Umar, and in fact the authoritative **Cambridge History of Islam** ed. by P.M. Holt, Ann K.S. Lambton and Bernard Lewis [Cambridge University Press, 1970], vol. 1A paperback edition, pp. 64-66 credits 'Umar with the foundation and invention of the Islamic Calendar, along with the fundamental foundation of the Islamic State. The reader is also referred to **Webster's Biographical Dictionary**, [G & C Merriam Co., 1976], pp. 1121, under caption *Omar*, which also gives him credit for founding the Islamic Calendar.

state affairs and administration. Black history, i.e. folk history, truth-myth has been and can be told without any necessary reference to dating. However, through various historical methods (with date points and a valid chronology) much can be learned about the people, the writer, the age in which they lived, their cosmological conceptions, philosophy, science, including some idea when the history, note, letter, decree, monuments, etc. was written. Afrikans, like any other people left their mark on history in this way. You might say the Kamau People left their mark in a *big way*, with a *big historical and monumental footprint,* such that it has been impossible for the white man to erase that history, or simply dismiss that history without developing a science to explain it away, i.e. Egyptology, anthropology, and other human pseudo-sciences, including forgery if that what it took (e.g. See the story of the "Piltdown Man" archeological forgery that was needed in order to support the thesis of the "pre-Sapiens," as told by Dr. Cheikh Anta Diop in *Great African Thinkers*, ed. By Ivan Van Sertima (1986), Vol. 1, pp. 180-182). Egyptology has been used in a subtle manner to control, suppress and destroy evidence of the fact that the *ancient Egyptian people that built the monuments and Nile Valley Civilization were Black People*. However white scholars in their exasperation with the sheer volume and weight of the physical evidence that the Kamau People left behind have went from the sublime to the ridiculous in the attempt to *white-out* the black phenotypical and forensic evidence in Ta-Mera. In ME282 B.S.E./A1798 C.E. Napoleon Bonaparte and his occupation force in Ta-Mera (whose armies were to suffer total defeat some five years later at the hands of the Haitian army forged out of former black slaves by Toussaint L'Ouverture, led to victory by the black general Jean Jacques Dessalines ME287/A1803) blew off the nose and mouth of the Great Sphinx of Ghizeh, i.e. Heru-Khuti in gunnery practice, because Napoleon disapproved of its*Negroid facial characteristics*. A white man by the name of Baron Viviant Denon drew this picture of the *Great Sphinx of Ghizeh*shown below. This according to Dr. Yosef ben-Jochannan:



Great Sphinx of Ghizeh – Showing its original Nile Valley African facial characteristics as it appeared to Baron Viviant Denon, who drew this picture, before its face was marred in 1798 C.E. This statue, the world's largest, was built by the indigenous Africans of the Nile Valley more than five hundred (500) years before the "HYSOS SEMITES" and one thousand nine-hundred (1,900) years before the "MACEDONIAN-GREEK CAUCASIANS" arrival in Ta-Merry (Egypt). [224]

The writer Peter Tompkins tells the story of the Khalif Abdullah al-Mamun [ME704/A813/H197], who spent vast sums of money to break into the great pyramids in search of supposed treasures. However, someone had gotten there before him. In fact he exhausted all of his funds and vast amounts of man-hours in a venture which yielded him nothing trying to break into and open *just one entrance to a pyramid that could not be entered, such was its construction*. Greed had led him to this financial disaster, but anger at finding nothing, and religious zealotry led

[224] See Yosef ben-Jochannan, **The Black of the Nile** [Alkebu-lan Books Associates, 1972], pp. 194, 201.




him and his men to attempt to hack-up the beautiful granite walls of the Fari's chamber, even going so far as to bore holes in the walls. Later regarding the great monuments of Ta-Mera as idolatry (but really out of revenge) the Arabs stripped the limestone outer casing of the Great Pyramid, taking the beautiful stonework to build their new capital Al-Kaherah [Cairo], and for construction of a number of masjids and palaces. Earlier out of religious zeal, ignorance and racialism the Euro-Christian conquers, who came before the Arabs, did the most damage to monuments, and precious books and writings of the Kamau. Tompkins writes that they would not allow the Kamau People to enter their own ancient temples, many of which were razed and destroyed by the Catholics. They disfigured thousands of statues and hieroglyphic inscriptions, which writings and wisdom was to be lost to the world for another fifteen hundred years, much of it never to be recovered. In ME1128/A389 under the orders of the Christian Emperor Theodosius, a Christian mob, out to destroy all that was ancient but *pagan* and thus *sinful* destroyed the Great Library of Alexandria. So much for the Setian white man who claims the black man has no history; for this same Setian white man who comes face to face with that history seeks to destroy any evidence of it. This vain attempt to destroy, disparage, ridicule the record left by the Kamau People of Egypt continued right down to Napoleon, as already mentioned and beyond him. Tompkins also writes that European tourist, after Ta-Mera was *opened up* by conquest, did their very best to destroy and disrespect the graves and tombs of our black ancestors, cursing the name of Fari Neter Khat Tcheser, so called Cheops who commissioned the great Imhotep to build the Great Pyramid, and by doing whirling dances over his tomb, and with the help of Arabs, banged his resting place to such an extent his coffer was broken. These tourists then proceeded in a show of continued disrespect to remove blocks from the summit of the Great Pyramid as souvenirs to take back home to Europe. During the Sixteenth and Seventeenth Euro-Centuries Europeans and Euro-Americans began to acquire *black mummy flesh*, which was thought by them to have medicinal properties, good for all types of internal ailments, and to be able to mend bone fractures within a few minutes. During this period there was a brisk trade in this Hue-Man "commodity," and when these grave robbers ran out of Kamau mummies they started using the bodies of dead white Christians for the same purpose in their greed. These bodies were stuffed with bitumen in order to turn them black like the Kamau mummy flesh, then wrapped them in bandages and baked to age them to give this flesh the appearance of age. They then sold the remains to unsuspecting white traders and consumers. If the Kamua were not originally black they would not need to use this trick. However, this is the way many bodies of black people disappeared from Ta-Mera. You will hear accounts of why few graves of common black people in Ta-Mera exist. The racialist explanation given is that Kamau black people must have been cannibals, who ate their dead, but very rarely does anyone point to white Setian purveyors of black flesh as the cause of this.[225] This kind of disrespect to the resting places of black people would hardly be tolerated if black people would insult and disrespect the resting place of even the meanest white

[225] Tompkins, **Secrets of the Great Pyramid**, pp. 3-4, 17, 61 & 100-101. See E.A. Wallis Budge in his **Osiris & The Egyptian Resurrection**, vol. I [Dover Publications, 1973], pp. 167-230 for his comments on Kamau and general Afrikan cannibalism and human sacrifice. See Erman in **Life in Ancient Egypt**, p. 310, who says that from the old Empire to the Christian Era nearly 200 million Kamau must have died in Upper Ta-Mera alone, being buried in one spot in the Western Ta-Mera desert, a strip of about 450 miles long. Dr. Anta-Diop asks this question. Where did all of the remains of the common Kamau People go? [**African Origin of Civilization**, p. 54]. If you listen to Budge, we ate our own people! If you listen to Tompkins, Arab and European grave robbers over the centuries marketed their flesh in a dark commercial enterprise for profit and gain! The reader may research and draw his/her own conclusions.

man, less a white man considered to be of note, such as George Washington, Thomas Jefferson, or Benjamin Franklin. In fact, the meanest black person would not even entertain such an idea, because of the respect for the dead and the sacredness of life that has been culturally implanted as a general rule among people of African descent, since we don't really believe anyone who is dead is really dead but lives in the Zamani of Time (e.g. People of Heaven). Only a people given over to the way of life of Setian devils could even contemplate such a thing and then think it is funny. Of course, the last laugh will be on them when they are thrown into the **Lake of Fire** with their Father, the Devil by the God Almighty and His Christ, who's Word declares that *"the Lord laughs at the wicked, for he knows their day is coming"* (Psalm 37:13, NIV). This sad story gets worse. Not only did various conquerors of Ta-Mera try to destroy the grand monuments and records left by the Kamau, they even attacked the purveyors of Kamau knowledge, i.e. called Hermetic = Thothic knowledge by Euro-scholars. One such person was the black and beautiful Hypatia, whose Kamau name may have been *Hi-Patiu = Joy of Heavenly Being*. One day in ME1102 K.S.E./A415 C.E., she was seized by an angry Christian mob, incited by the Latin monks under the control of St. Cyril, then Bishop of Alexandria. This mob with the monks leading and inciting these barbarians, dragged her into a church, stripped her naked and used oyster shells to scrabbed her skin off her body until she died. Even though Tompkins, who tells the story, does not say it, this could be nothing less than a white sadistic sexual racialist attack against a black woman, to see her naked then destroy her very identity as a black person by scraping off her black skin. What was her crime? It was that she was **a Hermetic or Thothic scholar**, whose cosmogony was viewed as a threat to Latin Christianity and their understanding of the Trinitarian God. Some of what she was teaching can be found in an English translation of the Greek manuscript called *Corpus Hermeticum*, and "falsely called *Pimander*, after the first treaties, *Poimandres*." In this work is found the original Trinitarian doctrine of Hermetic thought on the Three in One God and is named by the translators *The Way of the Hermes: The Corpus Hermeticum/The Definitions of Hermes Triegistus to Asclepius* translated by Salaman, Van Oyen and Whaton (1999), and deal with the false attribution to a Greek author or source (p. 9). The translators go on to identify the real source of this knowledge and state:

> Along with some astrological and alchemical works, also names after Hermes [the Egyptian God of knowledge and writing, the Keeper of the Books of God, and known to the Hebrews in the **Book of the Secrets of Enoch** as one of the archangels of God "by name Pravil, whose knowledge was quicker in wisdom than the other archangels, *who wrote all the deeds of the Lord. . ."**The Lost Books of the Bible and the Forgotten Books of Eden,*** p. 89, insertion mine], these tracts became the fundamental writings of the Renaissance, together called Hermeticism, whereas the doctrine of the *Corpus Hermeticum* is called Hermetism. The texts of the *Corpus* are preserved in Greek and appear to have been produced between the first and third centuries A.D. in Alexandria, Egypt. . . . For even if the *Corpus Hermeticum* was written down rather late, its concepts could easily be very old and Egyptian. And in fact the basic principles of emanation, of the world as an overflow from God, and of man as a ray of sunlight ('All is one, all is from the One') are typically ancient Egyptian [e.g. the basic tenant of Uni-Theology and Uni-theological thought, my insertion].[226]

[226]**The Way of Hermes: The Corpus Hermeticum** translated by Clement Salaman, Dorine van Oyen, and William D. Wharton and **The Definitions of Hermes Trimegistus to Asclepius** translated by Jean-Pierre Mahe (London: Gerald Duckworth & Co. Ltd., 1999), pp. 9-10.




This Hermetic corpus of Egyptian learning preserved in the Greek language would have been completed near the same period of time, that is, in the 3rd Century when Hi-Patiu was active, and available to her for teaching. What in this corpus of Hermetic knowledge was offensive to the Latin (Non-African) Christians? It was the idea that God created Himself out of the black celestial waters of the Nun, before Time itself began an unmistakable Egyptian theological doctrine of the origins of God, the Creator of all other things, and of course a challenge to the traditional Christian theological doctrines of God based in the Book of Genesis. The *Hermetic Corpus* states in its dialogue between Poemandres, the Nun out which God was born, and an unknown person seeking after knowledge of God, that is, Hermes Trimegistus (i.e. Hermes, God-head member of the Trinity or Three and One God) that:

> *'What do you wish to hear and behold, and having beheld what do you wish to learn and know? 2. 'Who are you?' Said I. He said, 'I am Poimandres the Nous of the Supreme. I know what you wish and I am with you everywhere.' 3. 'I wish to learn,' said I, 'the things that are and understand their nature and to know God. O how I wish to hear these things!' He spoke to me again. 'Hold in you Nous all that you wish to learn and I will teach you.' 4. When he had thus spoken, he changed in form and forthwith, upon the instant, all things opened up before me; and I beheld a boundless view. All had become light, a gentle and joyous light; and I was filled with longing when I saw it. After a little while, there had come to be in one part a downward moving darkness, fearful and loathsome, which I experienced as a twisting and enfolding motion. Thus it appeared to me. I saw the nature of the darkness change into a watery substance, which was indescribably shaken about, and gave out smoke as from fire, culminating in an unutterable and mournful echo. There was sent forth from the watery substance a loud, inarticulate cry; the sound, as I thought, was of the light. 5. Out of the light came forth the Holy Word which entered into the watery substance, and pure fire leapt from the watery substance and rose up; the fire was insubstantial, piercing and active. The air, being light, followed by the breath, and mounted up till it reached the fire, away from earth and water, so that it seemed to be suspended from the fire. The earth and water remained in their own place mingled together, so that they could not be distinguished, and they were kept in motion by the breath of the Word, which passed over them within hearing. 6. Poimandres spoke to me and said: 'Have you understood what you have seen and what it means?' 'I shall come to know it,' I said. 'That light,' he said, 'is I, Nous, your god, who was before the watery substance which appeared out of the darkness; and the clear Word from Nous is the Son of God.' 'How can this be?' said I. . . . He answered: 'From the will of God, which, holding the Word and seeing the beautiful cosmos made one exactly like it, fashioned from her own constituent elements and the offspring of souls. 9. 'Nous, God, being male and female* [my insertion], *beginning as life and light, gave birth, by the Word, to another Nous, the Creator of the world; he being the god of fire and air, formed seven powers who encompass in their circle the sensory world, and the governance of these powers is called destiny. 10. 'Immediately, the Word of God leapt forth from the downward moving elements to the pure work of the Creator, and was united with the Creator Nous (for he was the same substance) and the downward moving elements of the creation were left behind, without the Word, to be matter alone.* [my *Italics*].[227]

[227]**The Way of Hermes: The Corpus Hermeticum**, pp. 17-19.

These kinds of heretical doctrines to the Early Christian church were likely precipitated the attack on Hi-Patiu's that resulted in her death. However, these theological nuances were adopted by the Early Christian church and restated in more palatable form, such as the doctrine that the *Three and One God* was made of the *same substance*, that is, the *hypostatic union of God* in one *ousia* or "substance." However, the Hermetic doctrine that God is both male and female could not be tolerated by the church controlled by Latin Christians, but nevertheless a doctrine that probably appealed to Hi-Patiu (and would appeal to feminist today, as well). To make matters worse in the eyes of the Roman Latins, was the fact that Hi-Patiu was the daughter of the famous Kamau mathematician Theon, and she had edited her father's works, taught mathematics herself and had become a leading Hermitic, i.e. Kamau philosopher. It is said that she was a scholar **"...in her own right, renowned for her beauty, modesty and learning."** Her writings are said to have perished with the burning of the Alexandrian Library. She is said to have produced a commentary on the *Arithmetic of* **Diophantus**, another on the **Astronomical Canon of Ptolemy**, and one on the **Cosmics of Appolonius of Perga**. She is even said to have been an outstanding engineer, astrologist, and meteorologist, for she was asked by Synesius, Bishop of Ptolemais to assist him in the construction of a hydroscope and astrolabe, instruments used to indicate changes in atmospheric humidity, and to find the altitude of a star, respectively.[228] Such is her renown that she is the heroine of Charles Kingsley's novel *Hypatia* [MP337 B.S.E./A1853 C.E.].[229] That she was outraged and murdered in such a horrible death, speaks to the innate racialist character and nature of Setian white people in all ages, whose natural racialist predilection is to destroy the black phenotype perceived to be a threat to their genetic survival. This Setian white homicidal pathology is ably demonstrated by Dr. Frances Cress Welsing, a brilliant, Washington, D.C. psychiatrist, in her *The ISIS Papers: The Key to the Colors* [1989]. The foundations of her thought are laid out in the first essay, "The Cress Theory of Color-Confrontation and Racism," using as her starting point the racial theory of Neely Fuller in his *The United Independent Compensatory Code/System Concept: A Textbook for Thought, Speech and /or Action for Victims of Racism (White Supremacy)* [1969]. Dr. Welsing summarizes her theory with this statement:

> Fuller explains that racism is not merely a pattern of individual and/or institutional practice; it is a universally operating "system" of white supremacy and domination in which the majority of the world's white people participate. . . . To take Fuller's account a step further, it should be noted that, in the majority of instances, any neurotic drive for superiority usually is founded upon a deep and pervading sense of inadequacy and inferiority. Is it not true that white people represent in numeral terms a very small minority of the world's people? And more profoundly, is not "white" itself the very absence of any ability to produce color? 1 reason, then, that the quality of whiteness is indeed a genetic inadequacy or a relative genetic deficiency state, based upon the genetic inability to produce the skin pigments of melanin (which is responsible for all skin color). The vast majority of the world's people are not so afflicted, which suggests that color is normal for human beings and color absence is abnormal. Additionally, this state of color absence acts always as a

[228] **Sawa**, p. 4. Also Martin Bernal, **Black Athena**, vol. 1, 121-122, and Edward Gibbon's, **The Decline and Fall of the Roman Empire**, vol. 3, pp. 28, 199-200; vol. 5, pp. 109-110. Note for Martin Bernal, the death of Hi-Patiu is regarded as the end of the formal transmission of Kamau, i.e. Hermetic = Thothic knowledge and the beginning of the Christian Dark Ages.

[229] **Webster's Biographical Dictionary**, pp. 753, 822.




> genetic recessive to the dominate genetic factor of color-production. Color always "annihilates" (phenotypically-and genetically-speaking) the non-color, white. Black people possess the greatest color potential, with brown, red and yellow peoples possessing lesser quantities, respectively. This is the genetic and psychological basis for *The Cress Theory of Color-Confrontation and Racism (White Supremacy).* The Color-Confrontation theory states that the white or color-deficient Europeans responded psychologically, with a profound sense of numerical inadequacy and color inferiority, in their confrontations with the majority of the world's people --- all of whom possessed varying degrees of color-producing capacity. This psychological response, whether conscious or unconscious, revealed an inadequacy based on the most obvious and fundamental part of their being, their external appearance. As might be anticipated in terms of modern psychological theories, whites defensively developed an uncontrollable sense of hostility and aggression. This attitude has continued to manifest itself throughout the history of mass confrontations between whites and people of color. That the initial hostility and aggression came only from whites is recorded in innumerable diaries, journals and books written by whites. Also, records indicate that only after long periods of great abuse have non-whites responded defensively with any form of counterattack. This perplexing psychological reaction of whites has been directed towards all peoples with the capacity to produce melanin. However, the most profound aggressions have been directed toward Black people, who have the greatest color potential and, therefore, are the most envied and feared in genetic color competition.[230]

Dr. Welsing's Crest Theory was fully explained by her in a video entitled *"The Cress theory on Melanin the neurochemical basis for the soul"*[See https://youtu.be/G53BXpzP4KY by www.Tapvideo.com, 21 January 2018]. Her theory explains why such a vicious attack against Hi-Patiu was directed against her black skin, grounded in white color inferiority, a need for color compensation, and the innate fear of color annihilation by the *Hue-Man* Race. This psychological state of being is used by the Devil in order to achieve the death and destruction of the *Hue-Man* Race by his white Setian acolytes and devotees down through history of confrontations between white and black people. What happened to Hi-Patiu is therefore typical of the historic relationship of death that has existed between the black race and the white race down through history, and it is the great price black people have paid for allowing themselves to be conquered by Setian beings anytime in history, i.e. their monuments destroyed, treasures taken, their black religion and science co-opted, black women raped and outraged, black men killed and denied access to that *materia ad satis* (e.g. material structures of civilization that were created by and belongs to them, etc.).[231] Just

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[230] Dr. Frances Cress Welsing. **The Isis Papers: The Key to the Colors** (Chicago, Illinois: The World Press, 1991), pp. 3-5.

[231] The killing, outrage and lynching of black men has continued unabated right down to the eve of the 21st Century. In A1996 C.E. a black man and his wife were gunned down in the South by white Setian soldiers of the U. S. Armed forces, men who believed these two Nu Afrikans had no right to live because of their race. On 10 June 1998 it was reported that a 49 year old Blackman, by name James Byrd Jr was beaten to death by three white men [charged in the slaying Shawn Berry, Lawrence Brewer and John King] in Jasper County, Texas. This Nu Afrikan was then lynched with the unmistakable M.O. of our tragic past; his body chained and dragged down a road behind a speeding car. His head was cut off and body parts were strewn along the highway, the remains marked by police chalk circles. See **U.S. Today** [Wednesday, June 10, 1998], 1A, 3A. This is contemporary evidence that the Setian white man still carries murder in his heart for the Nu Afrikan and it flies in the face of black people who believe the Setian *white man has changed*, that somehow *against all evidence to the contrary* that *this is a brand-new day* (just because this country currently has a black President). We have entered into the 21st Euro-Century peacefully with the white man applauding that notion that *all is well* and that the black man does not need to think in terms of *collective self-defense* because we "Mr. Lincoln" will

recently a black undercover police detective trying to assist his white fellow officers and the citizens of Prince George County, Md against a Blackman (assisted by others) who began shooting randomly at citizens in front of the police station to draw police out into the open was "deliberately" shot down by one of his own white fellow officers. *The New York Daily News* reported on Wednesday, March 16, 2016, the following:

> The Washington, D.C.-area police officer killed by friendly fire in a man's attempted suicide by cop was "deliberately" shot, police said Wednesday. Undercover Prince George's County, Md., police Detective Jacai Colson, 28, died Sunday in the shooting outside a Landover police station. Prosecutors on Wednesday charged the man accused of firing on civilians and officers with murder and a judge denied bond for his two brothers, who police said drove him there and filmed the shooting on their cellphones. . . . . Prince George's County police chief Hank Stawinski revealed more details after the hearing on what he called "a senseless act" and the friendly fire that led to Colson's death. . . . "The shot that struck and killed Detective Colson was deliberately aimed at him by another police officer," Stawinski said. "It's another tragic dimension to this unfolding story."[232]

When the police chief was asked by the press what "deliberately" meant and didn't the white officer that shot him recognize that he was a member of their police for trying to assist them against somebody of his own race breaking the law by threating citizens and police the white policeman who "deliberately" show him had no answer but to say this was a "tragic" event that was perpetrated by a group of black men (one who was trying to commit suicide by cop and the others callously filming the event). Apparently, what no one wants to admit is that this so-called "tragic" event was that allowed white officer to "deliberately" shoot down a black fellow officer was simply because he was black. Black men were shooting at them and when the saw another black man getting out of the car even though he was shooting directly at the black perpetrators it was an *automatic response* of the white police to shoot him down (i.e. shoot first, ask questions later). The idea put forth by the press at first that this was merely "friendly fire" and so no malice aforethought is the blame is ludicrous. The other notion they put out that this young black policeman was not in uniform is an inadequate itself and an ignorant response that somehow transfers the blame on him for *not being in uniform*. If he had been *in uniform,* he would not have been killed. This is nothing but another shameful innuendo that seeks to cover up the racist attitude that led to his death *because* this young black policeman *was an undercover detective assigned to that job*, who was *supposed to be in civilian clothes and in an unmarked car* and it another shameful excuse that he was not recognized is ludicrous because *he was at his own police station!* The real "tragedy" here is the cover up for the racist motive and the silent treatment of what is obvious to all that racism and the automatic response to kill and destroy anybody black by white police is what led to this black young policeman's death. It would be a wonder is one day people simply stopped lying about what

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protect us and deliver us! I tell you the black man better wake-up and stop playing the minstrel dancer fool and realize that we are in the midst of nation of white Sahu and Setian racialist who if given a change will act out the murder they still carry in their hearts. Many of them are Setianist (and follow the will of their father the Devil) and barring a miracle from Almighty God will always remain the enemy of the *Hue-Man Race*!!

[232] *Tobias Salinger. 'Maryland cop killed by friendly fire in shootout with suicidal gunman died from bullet 'deliberately aimed at him'.* New York Daily News. *(Wednesday, March 16, 2016). www.nydailynews.com.*




is evident right before their eyes instead of trying to cover up racial attitudes that lead to horrific tragedies resulting in death that black families and black communities have suffered for centuries in this county. This is just the latest example (shamefully while under the administration of a black President of the United States) of an oft repeated tragedy that supports Dr. Welsing's and Neely Fuller's *Cress Theory of Color-Confrontation and Racism.* The Kamau monuments are not the only physical evidence of black history, philosophy, literature and religious thought that the Afrikans have left behind, all showing the rich culture and civilization of the Black Man. Some of this cultural black heritage may be found in the *Ge'ez* language, on murals and in old Ethiopian prayer books, etc. And of course, let's not forget the fiction and poetry for which the black man has been so famous from ancient times to this present, found in all languages, times and eras. Sir Alan Gardiner, the Egyptologist states that Kamau fiction writing provides the best historical material of early ancient black history.[233] In stating this Gardiner is undoubtedly referring to Egyptian fictional story of *The Tale of Two Brothers: A Fairy Tale of Ancient Egypt* written sometime between the 12th Pharaonic Dynasty (1955-1780 B.C.E.) and the 19th Pharaonic Dynasty (1320-1200 B.C.E.), ending a period in which it is said that: *'Egypt's most profound literary traditions, which be traced back beyond her first historical dynasty (beginning about 3200 BC.), flowered mightily in the glory years of the Twelfth Dynasty (1955-1780 B.C.), and probably reached its zenith in the Nineteenth Dynasty (1320-1200 B.C.)."*[234] This story, as stated by Runoko Rashidi, was written to demonstrate the Egyptian theological doctrine and notion of resurrection and immortality. This Egyptian story itself could have formed the basis of the Bible story of Joseph, who was sold into slavery by his brothers and later wrongfully accused of sexually molesting his Egyptian master's wife. In the *Tale of Two Brothers* the wife of Anubis accuses his brother Batau of this crime. Here is part of the story that is an exact parallel of the story about Joseph found in Genesis 39:1-23. The Egyptian story was likely conveyed in its oral form well before Moses wrote down the story of Joseph in around 1440 B.C.E. in Genesis, very likely using his literary knowledge of Egyptian writing to create a history of his so-called Hebrew family connections beginning with Abraham as we have already shown. Part of the Egyptian story states as follows:

> *Then she* . . . arose, being passionately enamored of him, and said: 'Come, let us enjoy an hour of intercourse, and I will do many favors for you and will surely make. . . you two beautiful garments." *But* the young man became like a southern panther [black panther, my insertion] and flew into a towering rage, because of her solicitation . . . to such a sin that she asked him to commit. When, therefore, she became very much afraid, *he* said to her: "Are you . . . not as a mother to me and your husband as a father? Is he not older than myself and supporting me? . . . But the wife of the older brother was afraid . . . that his younger brother had told him all that she had said;*so she* besmeared herself with grease and dirt and gave herself the appearance of one who had been ravished.[235]

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[233] Sir Alan Gardiner, **Egypt of the Pharaohs: An Introduction** (London: Oxford University Press, 1961), p. 61.
[234]**The Tale of the Two Brothers: An Egyptian Fairy Tale**, translated from the **Papyrus D'Orbiney** [French] by Rev. Charles E. Moldenke, PH.D. and called the "The Oldest Fairy Tale," (Black Classic Press, 1988, first published in 1892), p. 5.
[235]**Sawa**, p. 38.

The story is parallel to the Hebrew account, where even small detail about Potiphar's wife being enamored with Joseph being physically "well-build" (Genesis 39:6b, NIV), and therefore sexually attractive is reflected in the Egyptian story, when she says to Batau [the Egyptian Joseph]: *"You are, indeed, . . . very strong. I have for some time already been admiring your strength." And her heart grew desirous, for she knew his strength.*[236] Adding to Gardiner's observations we can show that poetry and other types and modes of writing along with oral tradition also provides much black history. The reader may find the facts substantiating this assertion in *Sources of Yoruba History*, ed. by S. O. Biobaku [Clarendon Press, 1973], which work examines Afrikan traditional history, Yoruba religious literature, proverbs, songs, poems, ceremonies, Oriki, archaeology, Yoruba art, etc. all regarded as sources of Yoruba Afrikan History. The first ancient black poet known was the Kamau Fari [Pharaoh] , that is, *Nefer-kheperu-Ra Ua-en-Ra Amen-hetep IV* of the Eighteenth Kamau Dynasty [ME2888 K.S.E./A1372 B.C.E.], who later changed his name to *Khu-Aten* [*Akhnaton*], i.e. "Glory of Aten", the so-called "Heretic King." *Khu-Aten* is credited with writing the great *Hymn to the Sun*, which composition is responsible in great part, among other Kamau writings, for the inspired writings of the Psalmist David of biblical fame [A1013-A973]. Verses from these hymns and Psalms is enough to show these remarkable parallels and possible direct influence but certainly having a priority over the Hebrew texts. Khu-Aten writes:

> O Lord how manifold are Thy works. The whole land is in joy and holiday because of Thee. They shout to the height of heaven. All that Thou has made leaps before Thee. Thou makest the beauty of form through Thyself alone. . . . The whole world is filled with your loveliness. . . . When you sleep in the West, beneath the horizon, The earth is plunged in a shadow. . . . And what a brooding silence falls over the world, When the maker of all things slumbers in the West! . . . But when the dawn comes you glitter on the horizon. . . . And birds forsake their nests, spreading their wings in adoration of your soul. . . . Boats are able to sail up and down the great river. Your light illumines the highways and byways. The very fish in the water cavort [leap] before you.[237]

Four centuries later David undoubtedly copied and then modified this hymn in the Book of Psalms to read:

> O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy creatures. So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts. There go the ships: there are the dolphins, whom thou mayst give them their food in due season. Thou givest it to them; they gather it: thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy breath, they are created: and thou renewest the face of the earth. *The Jerusalem Bible*[Tehillim/Psalms] 104:24-30

[236] **Sawa**, p. 38.

[237] See Allan Lomax and Raoul Abdul, eds., **3000 Years of Black Poetry** [Dodd, Mead & Company, 1970], pp. 20-24 and see E.A. Wallis Budge, **The Gods Of The Egyptians**, vol. II, pp. 75-79.




In all of this we are not to forget the non-fictional writings of Egypt, exemplified by such works as *The Teachings of Ptahotep: The Oldest Book in the World* (written sometime in 2388 B.C.), edited by Asa G. Hilliard III, Larry Williams and Nia Damli (1987). These kinds of non-fiction works are too numerous to mention, but this one work is typical of the literary output of the black world coming from Egypt. However, black religious poetry and other literary productions never stopped at the borders of Ta-Mera. For instance, you can find ancient black poets such as Abu Dulama, Ibn-Rashiq, Antar, al-Madhi, etc. all referred to as the *Black Ravens of the Arab World*, and many more black men writing, expressing their thoughts, emotions and ideas through the medium of poetry and other kinds of genre throughout the world and in all ages and times, in hieroglyphics, Ge'ez, Amharic, Tigrigna, Arabic, Swahili, Yoruba, Hausa, Latin, Greek, French, German, and Hebrew. The Ethiopic literary production in religious epics (e.g. the *KəbräNägäst*, ክብረነገሥት)[238], chronicles, grammars, biographies (i.e. *Gädəl*, ገድል)[239], theological works, and poetry are too impressive and massive to even list here. The vast majority of ancient Ethiopian literature was produced by the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church and Monasteries (by Ethiopian monks, scribes, religious scholars, artists and craftsmen, etc.) similar to the pattern of production of art and literature by monasteries in Europe that served as schools of training for these kinds of works. A modern student of this Ethiopian literature may begin their search for a list and description of these ancient Ethiopian works in Mebratu Kiros Gebru's (2012) *Liturgical Cosmology: The Theological and Sacramental Dimensions of Creation in the Ethiopian Liturgy* and in Paulos Milkias' (2010) *Dictionary of Ethiopian Christianity*. This vast African literary tradition has been kept down through modern times and some of it has been digitized and may be accessed in that medium. There is also very great and well-known centers of revolutionary poets and intellectuals are to be found in countries like Somalia, Kenya and Mozambique, written in both the French and English languages.

The reader is referred to the exquisite East Afrikan poetry both ancient and modern contained in *Searching for My Brother*, trans. by Jan Feidel and Ibrahim Noor Shariff [Grossman Publishers, 1973].The foregoing general survey of ancient black writing and literary production has been given to demonstrate the rich sources of ancient literature, writing, oral tradition, history, art of the Afrikan People to counter the charge made by Europeans and Euro-Amerikans that Afrika and Afrikan People had no history or civilization worthy of note. We have given the reader of this work some exact sources and some quotes from these sources to counter the suspicion among African-American readers that we are just making claims about black intellectual priority and achievements without any proof. Of course, the euro-canon definition of history does not allow a people to tell their *his-story* any other way than via some written language, in a way that specifically sets out to tell such a story based on their understanding of historiography. The fact that Afrikans all over the Continent used oral historical systems, or pictorial systems, such as the Ethiopian murals that tells of the legend of the Queen of Sheba and her visit to king Solomon, as well as other religious writings, and holy books that include historical events, does not count as history to white

[238] According to Paulos Milkias (2010) in his *Dictionary of Ethiopian Christianity* the *KəbräNägäst* is "A book recounting the story of Ethiopian kings as composed by Nabrid Yisahac. It describes the Origen of the Solomonian Dynasty in Ethiopia tracing it to the Queen of Sheba with her capital in Axum to King Solomon of Jerusalem" (p. 139).

[239] According to Paulos Milkias a *Gädəl* is a "Biography of religious figures or pious monarchs that have been mostly canonized by the Ethiopian Orthodox Täwahedo [sic] Church . . . Gadla with the last 'a' is an adjective as for example "GadlaYa'qob," meaning "Ya'qob's Biography." (p. 109).

scholarship. They have *defined what history is for us*, and how dare we question or challenge the euro-rationalist view of what constitutes history, and how it should be transmitted. What I have so far laid out should be sufficient to certify that this euro-canon of historiography is false, exclusionary, which amounts to *Teutonic Captivity* and *cultural grand domestication* of black history and culture. However, when it comes to their history you will see them use every science and method to extract Eurocentric history, from archaeology to numismatics, even euro-legend and myth contained in oral histories and chronicles. In other words, they find their history anywhere they can get it, and even create white historical myths for popular consumption, when factual history will not serve their purposes, for they know even these sources, mythology or fact, will shed some light on *what actually happened* in Euro-history, or at least what Euro-History is founded on. Myth is therefore welcome as a way of explaining who they are as a race of people. The oral history of the Afrikan People played a more prominent role (without excluding the importance of written history) especially at the rural village level, and it should be stated here that these oral histories of the empire, nation, kingdom, city, town, village or compound were not devoid of chronological time-dated systems. From our view this medium of transmitting black history is just as valid as the euro-rationalist view that the *only history is written history!* Our people do not understand the subtle distinction the white man makes to define history as *only written history;* thereby dismissing Afrikan oral history as *myth, folklore, folktales, etc.* from this euro-rationalist perspective. Thus, the white man has not only told us we have no written history but has also taught us to scorn our oral history, because these oral histories contain *legend and folklore*, which from our perspective is *Truth-Myth*, and so Afrikan history, such as it is, cannot be true scientific history, following the euro-"cannon" of historiography. [240] It is a fact often looked over, and hardly ever mentioned that the Afrikan People took history so seriously that in every Afrikan society an office was created and generally known as that of the *griot = keeper of the word, i.e. traditions, myth, stories and history of the people!* The **griot**, i.e. **Afrikan Traditional Historian**, held the title of ***Belen-Tigi***, occupying what can only be termed the *Chair of History* of the empire, nation, city, town or village. They had refined chronological time-dated systems at their disposal, and it is documented that they could recite from memory, for hours, if necessary, the genealogy of the Afrikan kings and empire builders, along with their deeds and the time-dated events that surrounded their reigns. With this understanding via Afrikan-relational thinking vs. Euro-rationalist thinking, we can define history from an Afrikan-centered frame of reference:

> *History is a set of interrelated social, cultural, political, cosmological and spiritual events made up of truth, truth-myth, and folk tradition that have been systematically and consciously or unconsciously transmitted from one generation to the next through either oral, written, pictorial, and or monumental medium. On one level then history is the actions taken and events created by all actors in Time and Eternity, and on the other level history is the recording and transmission of these actions and events with or without interpretation of what they mean, in or by whatever medium to posterity. We dare to call this "Celestial History" = The cosmological interrelationships between the Earth of Time and the Earth of Eternity, because as our Black Holy Fathers understood it, "history includes all actors of the*

[240] See D.T. Niane, **Sundiata: An Epic Of Old Mali** [Longmans, Green and Co. LTD, 1965], p. viii, and R.C.C. Law, "*Traditional History "Sources* **of Yoruba History**, ed. S.O. Biobaku [Clarendon Press, 1973], p. 29., and Camara Laye, **The Guardian of the Word: Kouma Lafolo Kouma**, trans. from the French by James Kirkup [Aventura, Vintage Books, 1984], pp. 24-25.




universe, both terrestrial and celestial. D.S.M.

I have demonstrated above that the Kamau People used all mediums to convey black history, going so far as to make the monuments they built as indestructible as possible to indicate the omnipotence and indestructibility of the divinity of God in the Hue-Man race. It is even believed by scholars that the great monuments and building of the Pyramids was the Kamau way of transmitting the very knowledge of all the science that they developed, *not leaving to chance the transmission of such a high scientific heritage to writing alone*. Peter Tompkins starts off his introduction to *Secret of the Great Pyramid* with the question, *"Does the Great Pyramid of Cheops enshrine a lost science?"* He concludes that it does, and that the building of the pyramids had a more sublime purpose than just to memorialize some vainglorious Pharaoh. The pyramids, especially the Great Pyramid were built to serve as **geodetic markers** from which the geography of the ancient world could be determined, a scale model of the hemisphere correctly incorporating latitude and longitude, especially of the Northern Hemisphere, and served as a repository of a universal system of weights, measures, geometric science, i.e. the value for π and the trigonometric value of ϕ, the so-called *Golden Section*, revered by modern day architects. According to one scientific investigator David Davidson, the Great Pyramid contained within its geometric structure the correct measures for the *Solar Year, Sidereal Year*, and the *Orbital Year* or *Anomalistic Year.*[241] All of this shows that Afrikan People from ancient times took the transmission of *all knowledge* very serious, and developed ingenious means by which this could be accomplished. This fact is just now being discovered and appreciated in its fullness. White scholars have termed *written transmission of knowledge and events as the only history*, while Afrikan People down through the ages have used every medium, especially *oral and monumental transmission*, although in the case of the Kamau and the Ethiopians written transmission was a prominent part of their respective black cultures. However, it is not the medium of transmission that determines whether a given people had a history or not, but *a people's conscious attempt to found and maintain* ***historical memory*** by whatever means available, to past down this history to their posterity. In other words, *people has a history when they are conscious of their past and try through some means to convey that to future generations!* Because of this fact, Afrikan People cannot be denied a history and civilization because they meet in every way the parameters set out in the above definitions and assertions. Therefore, Afrikan oral history is just as valid under these definitions as written history is under the definition provided by the Euro-"cannons" of historiography. The ***Belen-Tigi*** or ***Abalandi Bezindaba Zabadala***, as griots are known among the Zulu People have been in the main the *talking books*, the human repositories, and transmitters of Afrikan History down through the ages. If one took time to notice, during the inaugural ceremonies of Mandela as President of South Afrika, an *Abalandi Bezindaba Zabadala* stood by his side on the podium to *record* this remarkable event in South Afrikan History. I witnessed this event televised and what was happening went right over the heads of the media who apparently thought this African personage as some kind of "witch-doctor." Nevertheless, it was his responsibility (holding this sacred office) and despite so-called modern means of recording this event to transmit Mandela's rise to power in the traditional way Afrikans have always mark events for their posterity. The survival of three ancient Afrikan oral histories, reduced to writing and which

[241] Tompkins, **Secrets of the Great Pyramid**, pp. xiii-xv, 92, 111, and 113.

we mention below, is enough to demonstrate the care and seriousness with which black people took history, passed from one generation of griot to another. These oral histories have been preserved and are available in French and English for Nu Afrikans in the Amerikas, who have lost the medium of their original Afrikan languages and the vehicle of direct transmission because of being forcibly separated from their homeland. The first story comes from the *Belen-Tigi*, Djeli Mamoudou Kouyate, Djeliba Koro and Keyla, all *masters of speaking documents, i.e. oral histories* from Fadama in Mali. Their work can be found translated in D.T. Niane, ***Sundiata: An Epic Of Old Mali***. The *Belen-Tigi,* Babu Conde, another Malinke is the source for the same story of the founding of Ancient Mali, given in translation by Camara Laye's ***The Guardian of The Word***. Last is the work of Mazisi Kunene, ***Emperor Shaka, the Great: A Zulu Epic***, obtained from many *Abalandi Bezindaba Zabadala*, masters of speaking documents, one of which was Kuene's uncle, A. Ngcobo. When the *Belen-Tigi* or the *Abalandi Bezindaba Zabadala* spoke to the common people, long chronological recitation would be avoided and only needed during high ceremonial occasions or at times during oral contests between these *griots*. On most occasions however, when talking to the people and relating the *popular history* of the Afrikan People, such long recitation involving dating of events was not necessary and were avoided by the griot so as not to bore the people and to retain their attention through entertaining *his-stories*. In recounting these *his-stories*, ***truth*** and ***myth*** would occupy the same continuum with no fine line dividing the two, the people being able to understand what true history was and what was added to entertain them. To the griot euro-dating of events in the manner of speaking was unimportant. If the griot *dated an event* at all, it was done using a *phenomenon calendar*, such that the griot would relate the event in connection with a specific reign of an Afrikan king, or with some notable event in proximity of the one he was trying to explain, or with some notable astronomical occurrence, etc. The griots understood that *dates* taken from civil numeric calendars or phenomenon calendars function only to put events in a chronological context, beyond this the griot gave more importance to relating the ***kolo*** in *his-stories*, and on its entertainment value rather than the obsession of establishing some kind of chronological framework or methodology. The griots *rapped* to the people, much like African-American brothers stand around on the corners today *rapping* to their people. The *street corner griots* in Harlem, New York are prime examples of black men, who innately display the **verbal artistry** of their ancestors the *Belen-tigi* and the *Abalandi Bezindaba Zabadala*. In fact this verbal tradition is ancient among black men, and can literally in one form or another be found in any country of domicile where two or more black men can come together. In the Arab world these *African-Arab "rappers"* or *poets* are accorded the title of *black crows of the Arabs*. We rather refer to them as the *Black Sons of the Desert*, for in reality they were no one's mental and intellectual slaves. They vied among each other and against Arab poets, and writers for the greatest honor accorded to any Arabic writer or poet, which is to have his poem hung up in the entrance to the Kaaba in Mekka. Of the seven poems so honored, called the **Moallakat** by some writers, one belongs to the greatest of these ***Black Crows***, the pre-Islamic warrior, hero, poet **Antara' ibn-Shaddad al-'Absi** [ME992/A525-ME902/A615], a slave of Arab Christians, known in history as **Antar** from a compilation of poems and romantic writings, i.e. battle songs, heroic contests, deeds of valor, etc. attributed to him. Today whether the brother is *putting down the man*, or describing his latest sexual conquest, talking about being broke or philosophizing *on being black in Euro-Amerika*, he will invariably, like the great griots before him, embellish *his-story* with *truth-myth* to hold the attention of his audience. Dates again mean little in this street *corner give-in-take* rapping contest. And a contest it is, because while one brother will momentarily lose his audience, another will take up the cadence to out-shine or *show-up* the brother who could




not prove his point or who was less than convincing, and so needs to go back home and *get his rap together*, before attempting to come out in the public streets to impress the people. Dates mean nothing here within the continuum of this verbal exchange. Even when the brother is talking about serious black history, such as the *Civil Rights Movement*, dates are never as important as the cadence with which the story is told and the street logic that gains one immediate recognition as a brother with a strong rap, i.e. a reputation as an ***urban street griot***, if you will. When a brother is rapping, they are more than likely to embellish *his-story* with *truth-myth* involving his own heroics during some riot or confrontation with some "*white pecker-wood", "honky", "cop-pig" wrapped in the colors of the Red, White and Blue*, relating *his-story* with an historic and heroic black movement in order to bring home *his-story* to the people. No brother listening to this artistic oral recitation, from the high school drop-out to the college educated brother touting a degree in English Lit., needs a date for a frame of reference because the ***Oral His-story*** of ***The Movement*** has been *handed down*, and everyone standing there knows from where and whence the brother speaks. The black preaching tradition is the most formal and artistic expression of these black public rap sessions, even though in my estimation, as a preacher of the Gospel of Jesus Christ, black preaching for reasons I cannot go into here has *devolved* (not evolved) into so-called celebration and *pretty* (petty) *preaching;* some of which has become "like a man shooting blanks for an hour or more to expiate his own self lust, but leaving the woman unsatisfied."

Rapping to the people (with all the inherent blessings and curses) was the same for the griots and his audience in Afrika. Although he, the griot was allowed to embellish *his-story* with *truth-myth* to hold the people's attention and to entertain them, he knew not to over-step his bounds, for the people knew their history well. The People needed no dates as a frame of reference and only judged the griot on how well he was able to tell the story and how well he was able to bring out the ***kolo***, or as in the Mande-kan language, the ***woron = to get to the kernel of truth*** contained in the story. To the Afrikan aesthetic mind the search for the simplicity and elegance of science was found in the mastery of speech, music, or any other aesthetic endeavor, so that the dating of events took a secondary or ternary place.[242] If the griot made *his-story* too fantastic or he messed-up on the chronology of events, the people would usually deride him or laugh him to shame for his incompetence, much as would the brothers on the street today would *put-down* a brother who didn't have his facts straight when relating the oral history of *The Movement*. As said before, there was no need among the Afrikans, as among the Europeans, to date or even write down everything. A date attached to an event of no significance to the people, or devoid of the ***kolo*** or ***woron***, i.e. ***kernel of truth***, would be curious trivia at best in the minds of the Afrikan People. Time and event meant something different to the Afrikan, for was not ***Mtu****= Afrikan Man, the only Hue-Man* at the very *beginning of time*, and before the birth of ***Afrikan Man, the only Hue-Man***, time itself had no meaning? So that the Afrikan never felt enslaved to time, but *made* as much time as he needed, because his being was rooted in the ***Zamani***, i.e. ***far past***, and in the ***Sasa***, i.e. *near past, present, and near future*, where he, the Afrikan maintained eternal connection, i.e. *not circumscribed by Time, which the Black man knows is only a component of Eternity*, with the ***Mababa Weusi***, his

[242] See Robert Farris Thompson in **Flash of the Spirit: African & Afro-American Art & Philosophy**, [p.196] for his comments on Manden aesthetic values. Also see E.A. Ritter, **Shaka Zulu: The Biography Of The Founder Of The Zulu Nation** [Penguin Books, 1955], pp. 21-22 to see that elegance, aesthetics and precision of language and knowledge was especially important to the Zulu.

Black Ancestors, and with the lesser *gods*, the ***Orisha***, and through them connection to ***Olorun, Amen-Ra, Jesus, the Eternal One, Creator-God, the Everlasting Father of Heaven!*** Euro-rationalist, therefore never understood *Afrikan Man*, nor his attempt to maintain his spiritual connection to the so-called *unseen*, and thus relegated the black man's *Iwa* to the level of *fetish, ancestor worship, magic, primitive religion, spells*, and to the horror stories of *voodoo, i.e. Vodun*, and *cannibal ritual*. You have only to read the work of Henry Kyemba, to see that even some black people subscribe to such negative views.[243] Euro-rationalist persist in propagating old *Tarzan-Witch Doctor Myths* and the like, which popular stories and or histories are disseminated to support the euro-rationalist view that Afrikan Man, the only Hue-Man, is not a civilized being and therefore any outrage to render him powerless, make him a slave or remove him from the earth is a duty of **Civilized Man, Modern Man = White Man = Überman = Superman = Mutant Man**.[244] The Afrikan's *Iwa* provided him with an Afrikan-centered view of civilization diametrically opposed to euro-rationalism even before the two races met again on the shores and coasts of West Africa. Afrikan Man had dealt with Modern Man before on both shores of the Mediterranean, as the white man's teacher and conqueror, although he himself finally suffered defeat at the hands of Modern Man. Afrikan Man knew that he was not the only actor in the universe. To him it was the *Orisha* who controlled events and time, which were vouchsafed to all from *Olorun*, and it was they with the help of the *Mababa Weusi* = Black Ancestors = The People of Heaven, who guided Afrikan Man through the *Sasa Period* of his earthly existence. Thus, because Afrikan Man knew who controlled events, he therefore sought order and predictability in his life by consulting the Black Ancestors and the Orisha, i.e. Created Spirits through the mortal intermediaries or religious specialist, referred to unceremoniously as *Witch Doctors* by Modern Man, and some ignorant black people, via the medium of Euro-rationalist inspired Tarzan movies.[245] For the Afrikan, events were predictable, not based on the so-called

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[243] Henry Kyemba, **A State Of Blood** [Paddington Press, Ltd, 1977], pp. 108-111.

[244] Cheikh Anta-Diop, **African Origin Of Civilization**, pp. 24-26.

[245] The appellation **Witch Doctor** carries bad connotations in the minds of euro-rationalist both white and black. However, without going any further to refute these beliefs, reflection upon the name itself suggests someone who is a **Doctor of Witchcraft = one who practices the art of healing others from the effects of black magic or witchcraft practiced by enemies of some individual or of the People.** But because the so-called *witch doctor* also had the power to do harm to others, especially against those that dishonored the profession by practicing the black arts for personal gain, power, etc., he, the *Doctor of Witchcraft*, was also feared, and stories such as Tarzan have been proffered to besmirch the profession itself. If black people studied and understood the Afrikan terms, terminology, and nomenclature used more appropriately for those who practiced various aspects of this profession then much of the confusion would disappear over the role of a profession that was indeed essential to the welfare of a great many Afrikan societies, and healing to the members of those societies. However, **white magic** has been practiced on the minds of the black man for centuries regarding the origin and role of social and cultural institutions the black man built into his societies and civilization, which Euro-rationalist writers, educators and other social control mediums have mis-construed as part of their *grand-domestication* program for the Hue-Man Race. How can the black man start back on the road toward the Kamau ideal of **Man, Know Thyself**? One could start by reading Carl M. Hunt's **Oyotunji Village: The Yoruba Movement In America** [p. 34, note 18]. Hunt introduces us to one term that would help do away with the term *witch doctor*. Hunt says that the word *"Baba"* is a contraction of the word *"Babalosha"*, which means *"Father of Orisha"*. **Babalosha = Father of Orisha = Father of Religion** then is equivalent to one in the West who holds the degree of **Doctor of Religion + Doctor of Medicine**, and which also takes as much or more time to complete journeyman level under a Babalosha master than to get a Doctor of Medicine, i.e. M.D. degree in euro-medicine, or course devoid of any religious aspects, i.e. magic, etc. It is only now that Euro-doctors are coupling medicine and religion again. As it was among the Yoruba, it was the same among the Zulu People. E.A. Ritter points out in his **Shaka Zulu: The Biography Of The Founder Of The Zulu Nation** [pp. 388-389] that the term **Inyanga = specialist = expert** when applied to various persons who practiced the so-called profession of *witch doctor*, that term prefixed to their specific calling or specialty, such as *healing, divining, rain-making*, and or *war* was analogous to the Degree of Doctor of Philosophy in the West. The author recommends to the Nu




scientific historical method, but because he recognized that powers beyond him in the **Zamani Period** and the **Sasa Period** operated to affect his earthly existence. If he could but discern the ways of the *Orisha* and petition for ***Ashe***, *i.e. the power to get things done*, he could then obtain control or mastery over events that shaped his existence, or at the least prevent un-wanted events, and their bad consequences from overtaking him. You can see this Afrikan concept in the Black Christian Churches among the Nu Afrikan People even today and despite any protests from my black Christian brothers, they are emulating their Black Ancestors when they shout and sing, ***"Come Holy Spirit", i.e. Maat = The God of Truth and Righteousness***, or pray, sing, moan and preach, ***"until the Holy Spirit comes***". The Nu Afrikan Christian will feel empty if the *Holy Spirit* does not come, for they come to ***get a blessing***, or in more Afrikan terms they come to get ***ashe = the power to get things done = the power to make things happen***, i.e. make bad situation better, or as they say, to get ***the spiritual power to help them get through another week***; until they meet again next Sunday to petition the *Creator-God* for *Ashe* again. All of this is done through their ***Christian Orisha***, beginning with their chief intermediary, ***Jesus = God-Man = Horus Christ*** **or** ***Osiris*** in Kamau cosmology and eschatology, a member as they say of the God-Head, the Holy Trinity. For the Nu Afrikan Christ is their **all in all = the full embodiment of the black Orisha = H'Orisha = Horus = Fullness of the God-Head** as the scripture says, "For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority."[Colossians 2:9-10, NIV]. Following the Christ Orisha [Christian God-Head] is a host of angels or created spirit beings, some of whom have *names*, such as the ***Arch-Angel Michael = war god*** [**elohim**] ***= General of the Angelic Hosts = Ogun [Yoruba] = Heru-Khuti [Kamau]***, the ***Arch-Angel Gabriel = Hero of God = Heru [Kamau] = Adjutant-General = He who will bring order to the field of spiritual battle*** with his horn at the end of Time, ***Raphael***, one of the seven Arch-Angels, who said to Tobit "I am Raphael, one of the seven angels who stand ready and enter before the glory of the Lord" (Tobit 12:15, *The New Oxford Annotated Apocrypha: New Revised Standard Version*. The ancient Ethiopian Orthodox Christian scribes, monks, scholars, and doctors of theology marked out the seven archangels in the *Asmat* prayers in their honor: *Michael* (Micha-El), *Gabriel* (Gabrie-El), *Raguel* (Ragu-El), *Saquel* (Saqu-El), *Phanuel* (Phan-El), and *Afnin.*[246] It can be conjectured that *Afnin* is the archangel that replaced *Satan* (Satan-El) when he was cast out of heaven by *Micha-El* (Revelation 12:7-12) because Afnin does not have the characteristic El = God behind his name as does the other six Archangels.[247]The Ethiopian scholar and theologian *Qesis* Dr. Mebratu Kiros Gebru

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Afrikan reader further study in this area, if one wishes to be rid of the *white magic* that has us making the same arrogant and ignorant charges of *voodoo, pagan, savages* against the great black practitioners of Afrikan religion and the healing arts as does our *eternal* and *natural enemy*, Modern Man. To start the author recommends the above works cited plus Joseph M. Murphy, **Santeria: An African Religion In America** [1988], especially the excellent glossary of terms, Robert Farris Thompson's **Flash Of The Spirit: African & Afro-American Art & Philosophy** [1983], Michel S. Laguerre's **Afro-Caribbean Folk Medicine** [1987], and John S. Mbiti's **African Religions And Philosophy** [1969]. Reading these works will begin the process of ridding the Nu Afrikan of the prejudices that inform his mind against black philosophies, black traditional religions and black indigenous healing arts from which subjects we have much to learn.

[246] *Ethiopian Scribal Practice 7: Plates for the Catalogue of the Ethiopic Manuscript Imaging Project*. Catalogued by Steve Delamarter (Editor), Marilyn Heldman, Jeremy R. Brown, and Sara Vulgan. (Eugene, Oregon: Pickwick Publications, 2014), p. 115.

[247] For Satan-El see *The Lost Books of the Bible and the Forgotten Books of Eden.* (New York: Penguin Group, 1926, 1927), p. 93, where the text in the *Secrets of Enoch* stated: "The devil is the evil spirit of the lower places, as a fugitive he made Sotona from the heavens as his name was Satanail thus he became different from the angels, *but his nature* did not change *his* intelligence as far as *his* understanding of righteous and sinful *things*."

(2012) in his *Liturgical Cosmology* gives us more insight on who *Satan-El* is based on Ethiopian textual sources. He states:

> According to *Assimaros*, the reason for the creation of darkness on the first day was to implicitly indicate the unknowable nature of God. The darkness instigated the angels to search for the origin of their being, which resulted in difference of opinion among themselves, followed by the rebellion of the form angel *Saṭna'el*- ሳጥናኤል (Satanael or Sataniel),also known as Lucifer (Is. 14:12, KJV). . . . However, *Saṭnael,* the former archangel also known as Lucifer, showed interest in being worshipped like God, and his excessive pride resulted in his downfall: "O You [God] who expelled the devil because of his pride (arrogance), teach me the law of humility that please you." When God withdrew the divine light from the celestial realm, the angels started thinking about their origin: "Where did we come from? Who created us?" As *Saṭnael* (Satanael) was the closest to the throne of God and the most high-raking archangel of all the archangels, he told the troubled throng of angels that he was the one who created them. Some of them believed what he said, whereas others doubted his claim. The rest listened to the advice of the Archangel Gabriel: "let us stand firm until we find our Creator." At this time, God said: "Let there be light" (Gen. 1:2), and thus being illumined by the light they knew who their real Creator was. Prior to his total banishment from the heavens, *Saṭnael* was demoted and sent to the lowest heaven. Without showing any sense of remorse for his deceitful claim, when he saw the creation of the luminaries on the fourth day of creation he stubbornly thought: "I will establish my throne above the stars, and I will make myself to be like unto the Most High and Mighty God" (Is. 14:13). Consequently, *Saṭnael* and those who believed in him were trodden by the armies of the Archangels Michael and Gabriel down to Hade (Rev. 12:7-9).[248]

It is to be noted that in the *Asmat* prayers the Ethiopian Christians are characteristically seeking the same empowerment or *ashe* (as other black people around the world) to either cause something to happen in their favor or prevent some bad event or the consequences for that event or circumstance from overtaking them, which is the reason the Archangels are the focus of this kind of prayer. According to Paulos Milkias (2010) in his *Dictionary of Ethiopian Christianity* Asmat (አስማት) is: *"Invoking secret names of God, Angels or demons for use in magic intended in warding off the evil eye and diseases, Witchcraft, Sorcery, Magic, Divination."*[249]This sought after protection includes invoking the principalities and powers that are responsible to God for their functions and acts in maintaining God's Good Creation. Presumably this would include the ***Twenty and Four Elders***, who sit around the throne of the *Creator-God* [i.e. the twenty-four god-men of the Kamau who do nothing but praise Ra = God on earth, and who direct their words of power against Apep, the fiend of Set = Satan], with His ***Cherubim = guards*** or ***soldiers***, and ***Seraphim = burners = Ones who destroy the enemies of the Creator-God with fire***, as in the Kamau Religion, those who go before the boat of Ra to spit fire and destroy His enemies. You can hear the twenty-four elders constantly glorifying God, the Eternal One, and cursing God's enemies (in heaven and on earth):

> And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying; "We give thanks to you, Lord God Almighty, the One who is

[248] Mebratu Kiros Gebru. *Liturgical Cosmology: The Theological and Sacramental Dimensions of Creation in The Ethiopian Liturgy*. Doctoral Thesis. (University of St. Michael's College, 2012), pp. 106, 109-110.
[249] Paulos Milkias. **Sawa**, p. 42.




> and who was, because you have taken your great power and have begun to reign. The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great---and for destroying those who destroy the earth" (Revelation 11:16-18, NIV).

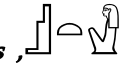
However, let's not forget the ***Devil = Satan-el = Set [Kamau] = Eshu-Elegba [Yoruba]***, without whom the *Christian Orisha* would not be complete, whom the *Creator-God* made even greater than the Arch-Angel Michael, and whom He named ***Lucifer = Son of the Morning***, *before* this *created being* thought to raise himself above the throne of the Creator God.[250] Lucifer, who before his great fall from grace, from the Egyptian perspective was the *regulator of Time and Eternity, who as the Star God of the Pole of Time, failed to keep the correct time that governs Maat* (i.e. cosmos = order; balance, righteousness, rule of canon law, etc.) *and thus failed to keep the Commands of Osiris-Ra, and was cast out of Heaven*. This Setian being and devotee of *Evil*, who before time in the precessional Great Year stood over and behind the very throne of the Creator-God with wings spread to shade the *Holy One*. This was ***Set*** = Satan (no longer *Satan-El*) whose goal in cooperation with ***Setian Spirit Men = Sahu Man*** is to separate the ***Metu Neter = Holy Spirit Man = God Man= Ab Man + Ausar Man***, the true rulers of the *holy colony of Earth* from that of the *Mother Country of the Kingdom of Heaven!* This is why the Twenty-four Elders are praising God for taking back His Kingdom (i.e. the Earth of Time). We must never forget that Set = **Satan is a spirit**, that is, a *celestial persona* with a well-defined character. He is **"the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient."** [Ephesians 2:2, NIV]. This demonic spiritual being (fallen from his position in heaven) is the Prince of the *"Air-waves"* and controls the filth, lewd behavior, and un-holy marital unions, and demonic images that come out of movie, television, blogs, and social media networks created by writers and producers, who have no fear of God. Please note in all of this that Set = Satan is not some being that Nu Afrikans should take lightly unlike the Setian white man, who makes fun of this *evil persona* by describing him as a **man in a red suit with horns, a tail and pitchfork!** This **Set Being** is the ultimate devote and acolyte of *Evil*, which Power may be described as somehow Co-eval with God, and which only God can ultimately arrest and/or destroy. However, Satan has been given too much credit as the very personification of evil. Evil as a co-eval power existed before Satan, because the Scripture says that Satan was "the model of perfection in beauty. . . anointed as a guardian cherub . . . on the holy mount of God . . . . blameless in your ways *from the day you were created till wickedness was found in you"* (Ezekiel 28:11-15). So how can this *created being* that was made perfect *from the beginning* be the *Evil* Power that has opposed God and God's *good creation* from the *beginning of Time and Eternity*?[251]Satan is not this *Evil* Power (i.e. this No-thing as described by Karl Barth[252]); but Satan is

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[250] See Alan B. Stringfellow, **Great Truths of the Bible**, vol. 3 [Virgil W. Hensley, Inc. 1981], pp. 73-86; See Isaiah 14:12-17 & Ezekiel 28:11-19 (Satan described in the proud character of the King of Tyre).

[251] The reader is directed my Master's Thesis, *What is Evil: Implications for the Doctrine of God, the Human Person, and the Problem or Evil* (Xavier University, Theology Department, 2007) and when available my book Ontology *of Evil* (unpublished manuscript, 2016) for a complete understanding of my Uni-theology of Evil.

[252] Karl Barth (1960, 2004), *Church Dogmatics: The Doctrine of Creation*, Vol. III.3, T & T Clark International, pp. 349-352.

merely this Dark Anti-God Homicidal Power's supreme devotee and acolyte. As such Satan is been both the *Father of Lies* and a homicidal maniac (murderer) from the *beginning of the temporal created order,* as Jesus said of him (John 8:44). In this role Satan (formerly *Lucifer* = the *Son of the Morning*) has encouraged and influenced his Setian followers [his acolytes and devotees], that is, Setian men to kidnap, rape outrage and murder Hue-man people for centuries. He and they are the mortal enemies God-men and the enemies of God Himself and God's *good creation*. The *Christian Orisha* also includes the ***Virgin Mary*** for Nu Afrikan Catholics, the *Holy Mother of God*, who in Kamau Cosmogony is the ***God Woman Isis ,***  ***= Neter Mut***  ***= The Mother of the God,*** *who* via the *divine essence of Osiris [immaculate conception] and Words of Power* coming from ***Tehuti = Thoth***, the second member of the *Kamau Holy Trinity* (which includes ***Maat*** and ***Amen-Ra***. Amen-Ra in the form or aspect of Osiris-Ra, makes up the supreme member of the

Kamau God-Head) *gave birth*(as indicated by the determinative =  for "egg") *to the twice resurrected Man-God Heru.*[253] This is the *Orisha* or *Order of Spirit Beings* among the Nu Afrikan Christians, even though they do not understand it in African terms as given here. Nevertheless, this *Orisha* is very important to them and each member of the Christian Orisha has a very specific and important part to play in their lives: (1) Praise, Honor, and Obedience is due the Creator-God, (2) Jesus is their Savior through the sacrifice of his blood, i.e. a blood offering, (3) The Holy Spirit [Maat = rule = straightway = rule of law, truth-bearer] the Creator-God sent to guide them *to all truth* through the *Sasa Period* of their existence and to comfort them in their sorrows through the *trials and tribulations* of this life, until finally meet face to face with Jesus, *black according to the flesh* (the historical Christ), their brother first to rise in the resurrection, the *One and Only* Savior in the Zamani Period of Eternity; (4) The angels of God are there as their guardians or as the Bible says, are *sent forth to minister for them who shall be heirs of salvation* [Hebrews 1:14], and (5) Lucifer [Set] and his hosts [celestial spirits and terrestrial spirits = spirit man] who have aligned themselves with the *Great Enemy of God* against those holy spirits = celestial and terrestrial (who are aligned with the Creator-God of the universe and His Divine Plan). The Nu Afrikan Christians recognizes Lucifer = Set as the Great Adversary. It is because of this Setian dark being that they constantly go back to the Creator-God via certain *aspects* of the Christian Orisha to ask for *ashe* to overcome *Evil* or not to be overcome by *Evil* (e.g. *"Lord, deliver us from all evil and from the Evil One."* See Matthew 6:5); *"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me. You rod and staff, they comfort me."* See Psalm 23:4). The Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church (EOTC) has explicitly refined the divine order of the created order within the Seven Heavens as described by *Qesis* Dr. Mebratu Kiros Gebru (2012). He states:

> *Aksimaros'* description of the nine angelic ranks agrees with the biblical and patristic enumerations of these celestial orders. In Colossians 1:6, St. Paul mentions some of the celestial ranks as "thrones or dominions or rulers or powers." Enumerating each angelic group with its archangel, *Aksimaros* attests that the first rank (order) led by St. Michael the archangel is called *Haylat* - ኀይላት (Powers). Among the angelic ransk, we find the four-

[253] See E. A. Wallis Budge, **The Gods of the Egyptians**, vol. 2, pp. 220-221, and Gerald Massey, **The Historical Jesus and the Mythical Christ** [Brooklyn, New York: A & B Book Publishers, 1992], 33-35.

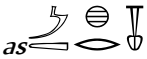



faced creatures, full ofeyes, who were revealed to the prophet Ezekiel (Ez. 1:5-14) and John the Apostle (Rev. 4:6-11). These are known as *Kirubel* - ኪሩቤል (Cherubim), whose chief is *Kirub* - ኪሩብ (Cherub). The Seraph, who touched the lips of Isaiah with a live coal (Is. 6:6-7), belongs to the group known as *Surafel* - ሱራፌል (Seraphim) that are led by *Suraphi* (ሱራፊ). The rest orders consist of: *Arəbab* - አርባብ (Masters), led by Archangel Gabriel; the *Mänabrət* - መናብርት (Thrones) of Archangel Raphael; *Səlṭanat* - ሥልጣናት (Authorities) of Archangel Suriel; *Mäkʷanənt* - መኳንንት (Dominions) of Archangel Sedakael; *Liqanat*- ሊቃናት (Principalities) of Archangel Salatael; and Mäla'əkt - መላእክት (Angels) of Archangel Anaiel[254].

However, while Nu Afrikan Christians having some awareness of the *Order of Heaven = Order of Heavenly Being*, they are completely unaware of the *Divine Order of Spirit-Man On Earth;* that *Order of Being* established on Earth by the Creator-God, as a part of the *Kingdom of Heaven*. There are two black men (one using the Protestant perspective and the other the Kemetic perspective) that have understood certain aspects of this *divine order*. The first is a black Christian minister and preacher, Miles Monroe, who has correctly *divined* that *the Earth and Earth Being is nothing but a Holy Colony of Heaven, i.e. the Heavenly "Mother Country"!* Minister Monroe logically determines from this that Man then is a *special order of Spirit Being*, made by the Creator-God, *i.e. a special order of Spirit clothed in flesh!* Not only that, Minister Monroe says this *special Spirit Being* has a *divine mission* on Earth as the Creator-God's *Vice-Regent*, correctly understanding this to mean that this *Spirit Being* has the right and authority to rule this Earth in God's stead, *but only in accordance with His divine will, i.e. so that "...God's will be done on Earth as it is in Heaven!"* Minister Monroe sees this as the problem, in that the Creator-God's Vice Regents have fallen from the *pinnacle* of Man's place in the *divine order*, explaining that *repent* rightly understood means not to *turn from sin, or turn from disobedience to God*, but *to go back-up to the pinnacle where Man has fallen from.* Man's path then is *"Bring Him-Self back UP where He belongs"* with the help of God's grace and mercy. This, Minister Monroe says, is the meaning and message of *Pentecost* [From the Greek root *Penta = Five, Pentacle = Five Point Star*, thus *topmost point* of this five-point star. Another meaning is *covering*, as in *cowl over the head*, i.e. the *Holy Spirit that set on the top or on the head of those in the upper room as a cloven tongue of fire* during Pentecost = The Fiftieth Day after the Passover].[255] However, Minister Monroe, rightly understanding that this *divine order,* and

[254]Qesis Dr. Gebru, **Sawa**, pp. 110-111.

[255] It should be noted here that the number five is special in Kamau cosmogony in that it symbolizes Heru-Khuti = Heru of Double Splendor or Light. *Khut = brilliance, illumination, splendor*, representing the brightness and fire of the Sun, which as we now know is nothing but a *Star* for this galaxy of planets, i.e. *Earth's Star*. More than this Heru-Khuti is the symbol of the fifth level of Man's faculties that forcibly separates his lower subconscious animal faculty from his higher conscious divine faculty. [See Ra Un Nefer Amen I, **Metu Neter**, vol. 2, pp. 75-76]. This level or faculty is what begins the *redemptive process* of Man toward the higher plane of his true Self intended by the Creator-God. That is what the writer of the Book of Acts was trying to convey in the story of the Pentecost [5 x 10 = 50 days] the *liberating of Man's fifth spiritual faculty* with the coming of the Holy Spirit. Of course the Kamau Priests, our black forefathers had already given us this understanding before Pentecost. It is to be noted that in European superstition the *Pentagram = Five Point Star* was used in their rituals of *black magic and Satanist practices.* It is quite well known that Satanist groups take otherwise holy symbols, turn them upside down or use them for *unholy* purposes in mockery of God's Divine Being and Plan for Man. These people have taken the number five given by the black Kamau Priests as a symbol of Man's salvation from his lower Being, and turned it into a symbol of evil to call on Satan = Set, and his followers to thwart the Divine Plan of God. Thus the number *Five = Penta*, given to us by the black Kamau Priests is the symbol for the division between *Good* and *Evil*, *Salvation* and *Death* for Man, as was the message given by the *cloven tongue of fire* represented

that Man is a special order of Spirit Being with a divine mission and purpose, never-the-less does not further *divine* this special order of Being into its various aspects, roles and how this psychic-spiritual conditions and capacities explains the *fall of Self from grace*, and how a minute understanding of this special order of Being and *the Self* can help Man get back up to his place in the *Divine Order and Plan* of the Creator-God. That explanation had to await the arrival, philosophy and cosmological understanding of the black Ausarian Priest, Ra Un Nefer Amen I. The Osirian Priest, Ra Un Nefer Amen I, the *Shekemur Shekem, i.e. Power of Power*, the founder and leader of the ***Ausar-Auset Society***, whom I have met, is the first modern black writer, scholar, thinker, Sprit-Man, i.e. Metu Neter, *knower* to explain the order of Men in terms of their *spiritual faculties*. In fact, he has determined that Men are not simply Hue-Mans but ***Metu Neter = God Men = Spirit Men***, a special order of **created-spirits clothed in flesh**, whose divine purpose is to establish ***Divine Justice = God's Kingdom = God's Will*** on earth as it already is established in Heaven. In this he agrees with Minister Miles Monroe, but he goes further to *divine* this special order of Men, and their purpose, thus making it clear what the Kamau Priests before him meant when they said, ***Man, know Thyself***. Through the study of ***Kamau Philosophy and Religion = Osirian Cosmology***, Ra Un Nefer Amen I has shown that among the *Order of Men = Spirit-Men*, there are *classes* of Spirit-Men just as there are classes of Celestial Spirits = Pure *Spiritus* = Spirits not made of flesh [clay, mud], but made of *fire, i.e. angles = the A-Men = holy celestial messengers, etc.* Ra Un Nefer Amen I *divines* Spirit-Men into *three major orders*, i.e. spiritual levels, moral attainments or wisdom faculties, which he calls (1) ***Sahu Man***, (2) ***Ab Man***, and (3) ***Ausar Man*= Osirian**. These divisions or orders of Spirit-Man are derived from the Kamau Osirian Philosophy and Religious System developed by the ancient black Kamau people of Ta-Mera, i.e. Egypt. Any reading of the religious texts will show the Osirian Traveler (i.e. the dead Spirit-being) reciting, or his family *reciting for him* after his death reciting from the ***Pert-em-Hru, = The Book of the Coming Forth By Day***, the ancient *Holy Scriptures = Metcha-t Neter* of the Kamau People and the oldest sacred scriptures discovered in world history, such that the deceased is addressed as an *Ausar = Osirian, adjudged to have reached that level of spiritual knowledge and moral faculty via the Kamau Mystery System of Knowledge, i.e. the Seven Liberal Arts, found justified as* , *Maa-Kheru = Truth Speaker.* The highest level of spiritual and moral faculty the deceased could reach was *God, Son of God* = , *Neter-Sa-Neter*, that attainment signified by being called or addressed as , *Asar.*[256]

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at *Pentecost* signifying the Kamau understanding of *Heru of the Double Splendor Light* or *Heru of the Double Splendor Flame!* The reader can now understand that the cloven [*two*] tongues setting on the *heads* of the apostles and those in the upper room, was nothing but a symbol for *salvation or liberation of Man's higher mental-Spiritual faculty which brings life everlasting from his lower mental-animal faculty which brings Sin and Death.* These higher faculties are symbolized in all Afrikan religions, i.e. such as Yoruba, as centered in the **Ori** = *head = the soul or destiny of an individual*. See the glossary in Joseph M. Murphy, **Santeria: An African Religion In America** [1988], p. 181. Robert Farris Thompson shows that the knifelike element rising out of the head of Elegba symbolized his power and the power given to his followers to get things done. This knife of fire or light give him his special name EshuOdara = The Wonder-Worker, just at the Holy Spirit of God sitting on the heads of the disciples at Pentecost gave them **wonder-working power** (i.e. where Jesus said: "Stay in Jerusalem until you receive power from the Holy Spirit"). See Thompson, **Flash of the Spirit: African & Afro-American Art & Philosophy** [New York: Vintage Books, 1983], 28-31.

[256] The reader will find the various spiritual faculties, or *spiritual parts* of a man as Budge explains the Kamau cosmological conception in his **The Egyptian Book Of The Dead: The Papyrus Of Ani**, under caption *The Doctrine of Eternal Life* [pp. lv-lxxxi, Dover Publications, Inc., 1967]. In notes on p. lxx he summaries the spiritual faculties under the




attainment to the level of Osiris and shows how the deceased *Fari* Pepi is addressed as *Osiris Pepi*. In another work [**The Gods of the Egyptians**, vol. 1, p. 120] Budge translates texts where *Fari* Pepi was addressed as, and adjudged to have attained the level of  , *Neter-Sa-Neter* = *God, the Son of God*. You will note in this that Budge, as well as other white authors try to distinguish and conceal this very important conception by translating the phrase *God, the Son of God* as *God, the son of God*, the *Son* being in small caps. The reason for this is that Jesus was also called *God, the Son of God*, and the whites do not want you or anyone else making the connection that this name or title for Jesus was nothing out of the ordinary from the Kamau perspective. This, in fact, was the goal of all Kamau. This Christological title, as understood by Christian theology, was in Ta-Mera an ancient designation for a *Holy Man of God*. Therefore, this title was not in fact *special* to Jesus alone. Jesus was undoubtedly an adherent of black Kamau cosmogony himself being raised partly in Ta-Mera, i.e. Egypt during his early life. White scholars try to hide these truths by *reserving* the title of *God, the Son of God*, i.e. the *son* being put in caps for Jesus of Nazareth, when he made no claim to it other than the ordinary claim any holy man could during and before his time. Jesus was first among His brothers = the God-Men and while on Earth preferred to be called the **Son of Man**. Was He a member of the God-Head and Pre-existent Christ through whom all things were made? Yes! This is affirmed through scripture in John 1:1-3. However you cannot go beyond the usage of divine terms used during His time to which Jesus conformed Himself as well in order to understand man and speak directly to him in terms men could understand. It is not for nothing that the scriptures state that Jesus:

> *Who , being in the very nature of God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!* [Philippians 2: 6-8, NIV].

In another place scripture states that:

> *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death - that is, the devil [Cf. Ephesians 2:2] and free those who all their lives were held in slavery by their fear of death . . . For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement of the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted*[Hebrews 2:14-18, NIV].

These scriptures were given to show God's saving power through Christ, *black according to the flesh* = the Son of Man rather than His nature as the Son of God , that is, while He carried out His ministry on Earth. Therefore, we say again that Jesus preferred to call Himself the *Son of Man* during this phrase and will emphasize this aspect of His divinity. This aspect is also emphasized even after His resurrection sitting at the right hand of God Himself, Cf. Acts 7:6 and Revelation 14:14. This is certainly not to minimize the term *Son of God* or *God, Son of God* (noting curiously that the last phrase is only found in Egyptian theology) as applied to Jesus, as a way of describing theologically his Co-divinity and Co-eternal being with God, both before and after his earthly ministry. However, within historical context this term of both his office and essential being must be understood according to its full range or domain within the temporal context of his being incarnate in the flesh. For the Egyptians = Kamau this term was a level of spiritual faculty of attainment, not a pre-existent celestial office. It was a goal of *Spirit-Men on Earth* to reach that level of spiritual knowledge on their path to the God of the Living and the Dead (Osiris-Ra) becoming *Osiris* (e.g. transformed by the *renewing of one's mind*) in Christian terms. Jesus was no different in this respect within this historical of understanding the term when applied contextually. In this connection we recommend to the reader Geza Vermes, **Jesus the Jew: A Historian's Reading of the Gospels** [Fortress Press, 1973], under caption *Jesus the son of God*, pp. 192-222. White scholarship is deceptive, but never-the-less white scholars like Budge give support to the assertions of Ra Un Nefer Amen I in his conception of the *order of Men* and the nomenclature he uses to designate and explain that ordering. Budge states that the so-called *custom* of calling the deceased by the *attainment* or *title* of *Osiris* continued down to the time of the Roman period, that is, to the time when Jesus himself is said to have called himself by that equivalent designation *God, the son of God!* Where did Jesus learn of this spiritual conception? Was it in his youth being raised partly in Ta-Mera, where this spiritual conception originated? Jesus in his youth noted to be wise beyond his years, conversing and refuting the *Jewish Doctors of the Law* in holy scripture. Jesus was born sometime around ME 1524 K.S.E./A8 B.C.E. and ME1522/A6, four to two years prior to the death of Herod in ME1520 K.S.E./A4 B.C.E. [**Wester's Biographical Dictionary**, p. 780 &**The Zondervan Pictorial Bible Dictionary**, p. 350]. It is attested to in the *Holy Bible* [Matt. 2:16] that Herod began the infamous *Slaughter of the Innocents* after searching unsuccessfully for the child Jesus, for he is said to have killed all the children in Bethlehem 2 years and under. The Wise men from the East did not show up until Jesus was *two years old and found with his parents in a house in Bethlehem* (not in a manger, no matter what the Nativity scenes portray. See **Matthew 2:1-18**). Thereafter, his parents escaped to Egypt and stayed there until

In the *Papyrus of Ani,* the deceased Ani is called *Ausar* Ani. In ***Kamau Holy Scriptures*** to be called *Ausar* was to be a ***Man-God = Man made God*** or ***God-Man [Metu Neter]= God made Man***, a unique and indigenous conception of Kamau cosmogony. It is a conception associated with the *death and resurrection* of the Man-God/God Man, Osiris, the paradigm for all such aspirants to the title of

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sometime after the death of Herod, who was trying to kill the *Horus-Christ child* on orders from Set (Matthew 2:19-23). If Jesus was born in ME1524/A8 and as the *Bible* declares did not return from Ta-Mera until after the death of Herod [ME1520/A4 B.C.E.], then it is quite possible that Jesus and his parents were in Ta-Mera until he was at least 5 to 6 years old. This is sufficient time for him to be exposed and even tutored in the rudiments of Kamau knowledge, and to be influenced by Ta-Mera culture and learning. In fact, Jesus could have been in Egypt longer than that, anywhere from 2 years old to 12 years old when he shows up in the temple of Solomon conversing with the Doctors of the Law, where in Luke there are twelve missing years from his birth until he is found in the Solomon's Temple with the Jewish Doctors of the Law (See Luke 2:41-51). In fact it was likely part of the divine plan of God for Jesus to be Ta-Mera, the fountain-head of ancient wisdom and knowledge, for the *Bible* says:

> *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying Out of Egypt have I called my son." [Matt. 2:13-15].*

Luke takes up the sequel to this story 12 years later:

> *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him . . .And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it....And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."* [Luke 2:40-46, KJV].

Now ask yourself these questions. Where did Jesus, a simple carpenter's son, secure enough learning to sit at the feet of Doctors of Religious Law? Remember that Jesus "grew, and waxed strong" in both his spirit (character) and wisdom (intellectually). This child was certainly gifted from birth. However, *his knowledge and wisdom was not given by divine fiat or in a vacuum.* God made sure Jesus was exposed to the greatest font and repository of wisdom, knowledge and character building in the whole of the known ancient world, that is, Ta-Mera. If not this, then how was it possible for him coming as a mere student of 12 years old to formulate questions of these great men of learning without prior knowledge of religious and moral law himself? Did he get this knowledge from his father, obviously nothing but a carpenter? Did he get it from the learned Jewish doctors, who only taught him, and answered his questions for 3 days? Did he get it directly from Heaven, when the very context of the scriptures themselves show that he had to *grow in knowledge* and *learn right from wrong*? (i.e. moral character, Isaiah 7:15-16). Or was it God's divine plan for him to get his basic education in *divine law and knowledge* from the Black Kamau professors and priests? Now maybe the reader will get the picture of a Jewish youth being trained by or at the least being influenced by black Kamau Priests, who after such connection was able to refute the Jewish Doctors of the Law with their own scriptures. It is evident from Jesus' preaching and statements, and sayings that he knew the Hebrew scripture as well. He evidently spent from twelve years old to thirty years studying these sacred Hebrew scriptures and inaugurated his ministry after 18 years of study using Isaiah 61 to proclaim the focus of his saving mission to the *economical poor* and the *poor in spirit*, regardless of wealth or status. Both Jesus's mother and his brother James put an economic interpretation on his mission within God's Plan [For this emphasis see Mary's Song of Praise, known as *The Magnificat* (Luke 1:46-55); and also see James's declaration against the rich for being rich (James 2:5-7), so that it hard to believe that Jesus escaped this prophetic teaching within the household where he grew up for at least 30 years. It might appear now (since years of theological interpretation has clouded who is the historical Jesus, *black according to the flesh*) that Jesus's great knowledge and wisdom does was a miracle in order to prove Jesus' divinity, i.e. pre-existent knowledge; but the emerging record shows *rather* that he went through a natural process of growth and understanding like the people he was sent by God to save (where *he had to be made in every way like his brothers*). Jesus was trained by black priests in holy scripture and knowledge so that he could stand-up to the Doctors of the Law even in his youth, showing the potency and the path of dissemination of Kamau knowledge even during Roman times. In his youth this was a contest of Egyptian wisdom over Hebrew understanding, if we understand the meaning of why Jesus was found in the Temple matching his Egyptian wisdom against theirs. Maybe from this small mini-thesis we may conclude one day the great debt Christianity owes to the Kamau Priests and Doctors of Holy Law and Scripture. It should never be forgotten that Solomon had learned Egyptians among his administration in Jerusalem and that it is possible that Jesus could have continued His sacred training under men of such learning that were still there during his time on earth. There is more, much more in support of this, but this work is not the place for it.

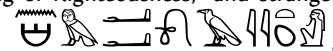



God, Son of God! [257] From the Egyptian perspective Jesus would have been a Hebrew Osirian who had reached this spiritual level and so entitled to receive the *Horus Adoption* appellation = *You are my Son, the Beloved; with you I am well pleased* [Mark 1:11]. He then had the right to the title,  *Neter Sa Neter = God, Son of God.*[258]

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[257] The **Zondervan Pictorial Bible Dictionary** [p. 156] declares that the expression **God-Man** is not found in *the sacred records*. We take it here to mean that they found no expression of that phrase in the *Hebrew sacred records*, for that expression is to be found in all *Holy Kamau Scripture* reference the *God-Man* Osiris. Even in the Hebrew sacred records the equivalent for the expression *God, Son of God = The Just Man, i.e. a holy man justified by adhering to the will and law of God* [See Vermes, **Jesus the Jew**, pp. 195-197]. This is the precise definition given to it by the Kamau Priests and Doctors, for viewing themselves as a *holy people*, they wished to have lived a *just and justified life*, based on the precepts of righteousness found in their holy scriptures. So doing at the end of their life they could be adjudged *Osirians* who had attained the spiritual level of  Neter Sa Neter = *God, Son of God.*

[258] The *Horus Adoption = the baptism of an Osirian, that has reached the level of Osar = Sa, Neter Sa = God, Son of God, symbolized as in the case of Jesus receiving the Holy Spirit upon him like that of a dove. The dove is the Spirit of Horus in Kamau religious cosmology.* It is probable that Jesus was trained by Kamau priests during his family's sojourn in Egypt as the Bible makes allusion, for not only does it say Jesus was taken to Egypt when Herod tried to kill him, but that later even as a child he had acquired sufficient divine wisdom to confound at age 12 learned Jewish doctors of the law, as we have already said. All of these episodes and anecdotes in the life of Jesus points to a re-reading of his-story that has all of the elements of the birth, death and resurrection of Horus, the Son of Osiris, right down to his combat with Satan [Set], the Virgin Birth, the age at which he confounded the priests and his age 30 when he is said to have started his ministry. The story of Jesus is the Kamau Horus story, which may have been recreated by the followers of Jesus to explain their understanding of his ministry. A possible re-reading of the chronology of Jesus would go a long way in explaining this hypothesis. It is postulated and accepted by convention that Jesus was born somewhere around 8 B.C.E. and 4 B.C.E. based on the known death of Herod and the chronology given for the Maji. *A revisionist date for the birth of Jesus, developed on my own hypothesis, could be 20 B.C.E. based on statements by the "Jews" who say in reference to Jesus comment that before Abraham was, he was, that Jesus was not yet 50 years old, John 8:57. The possibility that Jesus was around 49 years old when this statement was made, along with the date of his death anchored at A.D. 29 would make him born in the year20 B.C.E., significantly enough the same year Herod the Great started rebuilding the temple and Jesus' comments associating his death and resurrection with the tearing down and rebuilding the temple in three days. Was Jesus alluding to his date of birth here in association with the temple of Herod? The announcement spread about the "birth" of the King of the Jews by the Maji could be based on a "rumor" spread after Jesus' training and sojourn in Egypt by black Kamau priests. He probably returned to his country with his mother, brothers and sisters after the death of his father Joseph at about the age of 24, that is around 4 B.C.E., the date set for his "birth" = "rebirth" ="repatriation" to his country, after he and his family heard about the death of Herod. He then began to work for a living being the oldest brother for 12 years until he was 30 years old [12 years, that is began his ministry in the 12 year of his return to Israel]. This 12 years symbolized his growth as an initiate of the Kamau priests, receiving the same training as did Moses, in whose role his disciples later cast him, thus the story of his confounding the Jewish doctors of the law at "12 years old" = 12 years into his spiritual level of growth from a novice to a mature initiate. He was then Baptized and adopted by God as the Horus-Messu (Anointed One) = The Horus Adoption, which helps explain the argument between Jesus and John about John's unworthiness to baptize Jesus, because John knew Jesus was an Osirian initiate that already had the specialized knowledge of the Kamau priests, healing arts, saving message, far above his own. John, not forgetting that he was at first an Aaronite priest, and then called as a Prophet of God, received his training second hand and thus his baptism was called "The Baptism of John." In fact John recognized that Jesus was of the Melchizedek order of priesthood, that was superior to the Hebrew Aaronite priesthood to which John and Jesus belonged* (Hebrews 5:4-6; 7:1-22). However, Jesus's initiation and elevation to the level of *Melchizedek order of priesthood* is associated with his adoption as the Son of God at his baptism by John, and the Anointing of the Holy Spirit. This was the Confirmation of his Adoption as God's Son by God Himself. This why John, who was an Aaronite and cousin of Jesus, also a Aaronite through his mother Mary (Luke 1:5-8; 34-42), felt that he was not worthy to untie the laces on Jesus's shoes, because Jesus belonged to a superior priesthood, that is, Melchizedek priesthood. We also note in this connection that Abraham bowed to the earthly Melchizedek in the same way, and curiously enough said to him that he would even accept *"not even a thread or the thong of a sandal* (Genesis 14:23, NIV), John expressing the same sentiment when he said that *"I baptize with water . . . but among you stands one you do not know. He is the one who comes after me, the thongs of whose sandals I am not worthy to untie"* (John 1:26-27).

Abraham gave Melchizedek a tenth of all he had conquered in battle from the King Kedorlaomer. The Aaronite priest in Abraham's loins therefore bowed before the priesthood of Melchizedek, who is described as "priest of God Most High," (Genesis 14:19, NIV), so that the Melchizedek priesthood was prior and superior to that of the Aaronite priesthood from the beginning, and actually was blessed and brought into being by the same (Genesis 14:19b). This is why John spoke of Jesus's superiority in office and that Jesus was before him; therefore superior to him (John 1:29-31). In fact Melchizedek was a Priest-King, and so was Jesus, as promised by God through the Prophet Zechariah (Zechariah 6:9-13). The Melchizedek priesthood already was upholding the worship of God Almighty before the establishment of the Hebrew faith and *Melchizedek* was not a Hebrew, but *a black Canaanite priest*, already appalled at how his people were disrespecting Al-Mighty God. Before meeting Melchizedek, Abraham did not even know God's divine name. Moses told this story and it is likely that the Melchizedek priesthood is a *euphemism* for the Osirian priesthood. This is the order of priesthood, Josephus admits the Egyptians believed Moses was a member of before his defection to the Hebrew slaves. *Melchizedek* means "My King is Righteous," or "The King of Righteousness, "and strangely enough is equivalent to the Egyptian feminine equivalent term = *Nehem-t-auait* , , the "delivering" goddess of Righteousness or "Delivering Goddess of Righteousness," [mis-translated by Budge] or in Plutarch's *Dikaiosunh* (containing the Greek root dika = dika = the goddess that personifies justice (See Louw & Nida, **Greek-English Lexicon of the New Testament**, p. 144, section 12.27). In Plutarch's work *De Iside et Osiride* (Isis and Osiris) edited by Didot (Scripta Moralia, t. iii., pp. 429-469; See Budge, **The Egyptian Book of the Dead**, "Legend of Osiris, pp. Xlviii-liv) this divine personage is the Daughter of Ra [Daughter of God], equivalent to the Son of God, or God, Son of God (Ra). That Jesus, as head of a new but old order of divine priesthood is also "the deliverer" and the avenger of the oppressed like *Nehem-t-auait* should not be thought of as merely coincidental. Again Budge, who gives the above translation, has falsified the translation. If the reader will notice the male god determinative is at the end of the word and should be translated "Delivering God of Righteousness," equivalent to the Hebrew "King of Righteousness," that is, *Melchizedek*. The actual female equivalent for the same word above, which Budge misconstrues [mis-constructs], either by mistake or on purpose is , with the female determinative behind the word [See Budge, **An Egyptian Hieroglyphic Dictionary**, vol. 1, p. 385]. This is where Budge betrays himself and suggests that if black scholars are going to be able to understand their history and uncover the subtle ways white scholars cover over the truth to avoid unpleasant conclusions against established belief systems (e.g. Christian theological notions adopted by the church) they are going to have to understand the original languages, and fore-swear their anti-religious predilections, since our people are in fact a religious people even from ancient times, and it is no way to understand them if we deny the old time religion, in which they cast their cosmology and cosmogony, or theology of understanding the Hue-man race in context of God's good creation. Jesus is therefore this *Nehem-t-auait*, or "Delivering God of Righteousness," hidden within the Hebrew title for the same office, *Melchizedek,* "King of Righteousness." Additionally, we note here that it was not the baptism that culminated in the Horus Adoption based on the line of training that would culminate in the initiate becoming a true Osirian or spiritual level of Sa, Neter Sa = God, Son of God. Jesus had reached this level of spiritual development, and assumed and fulfilled the spiritual order of Melchizedek, coming in the office, and so had the right to call his own novice-initiates = the disciples as noted beginning Mark 3:13-15 *"Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve –designating them apostles---that they might be with him and that he might send them out to preach and to have authority to drive out demons."* We see here that while Jesus began calling some of these men before this moment, he *only appointed them apostles later* (occurring after his own baptism and trial in the desert with Set = Satan). With this final call and appointment Jesus began the Osirian training of the Twelve aimed at their own trial and initiation as apostles. Jesus call to each of them to *"follow me!"* did not make them apostles before their final call and appointment. Mark also lets us know that his disciples never quite understood who Jesus was, what the kingdom of God was, or who they were until well after Jesus' death. Jesus was then killed or crucified as a religio-political rebel at age 49 in A.D. 29, far below his regnal status, as King of Righteousness, Lord of Lords, Everlasting Father, and Prince of Peace [i.e. King of Salem, in the order of Melchizedek] that is not only King of the Jews, but Priest-King of the entire Universe. His followers later understood better his message and based on their meager understanding of Horus as the Resurrected and Suffering Son of God, postulated a belief in the resurrection of Jesus. There is no reason to doubt their witness that Jesus was adopted as the Son of God and that he rose or was resurrected as the Horus-Messu. The theological question that has never been posed is, if Jesus was  Sa, Neter Sa = God, Son of God by virtue of the Virgin Birth, why then was there need for baptism by the Holy Spirit, we have termed here the "Horus Adoption?" The answer could be because his disciples knew elements of the Horus Story, wanted to frame Jesus' ministry within the parameters of that story, yet could not reconcile the Isis immaculate conception of Horus as the Son of Osiris, with his later adoption as the Son of Ra!! The early church would work out the doctrine on these questions later as demonstrated by Ethiopian Orthodox Täwahedo Church theologians and scholars. *Qesis* Dr. Mebratu Kiros Gebru (2012) in *Liturgical Cosmology: The Theological and Sacramental Dimensions of Creation in Ethiopian Liturgy* states: *"Orthodoxy vies the whole life of Christ as the medium of salvation. Through his incarnation, the Logos became part of his creation and recapitulated the entire creation in his body. Christ sanctified the entire cosmos through his baptism, whereas his redemptive crucifixion on the Cross liberated creation*




In the cosmological scheme of Ra Un Nefer Amen I, he shows that the Hue-Man Race really are in a battle against *principalities and powers* in trying to establish God's Kingdom on Earth. Not as misunderstood by Nu Afrikan Christians, used as rational to avoid joining battle with *flesh and blood* enemies of the Kingdom of Heaven, but on the contrary joining in conscious/positive battle against *Setanic* Spirit-Being clothed in flesh, normally referred to by Christians as ***"sinful and wicked humankind."*** From this cosmological scheme the Creator-God's *plan* is to evolve **Ab Men** and **Ausar Men** capable of establishing the ***Kingdom of Heaven = God's Will = Divine Justice*** *on Earth* among the leaderless and oppressed **Sahu Men**, *i.e. Beings that are easily led astray via their lower emotional faculties and passions by other Sahu Men, who are rationalist, and followers of* ***Set = Satan***. Such Sahu Men Ra Un Nefer Amen I calls ***Setians***, who fight with all their being to thwart God's *Divine Plan* by controlling and appealing to other Sahu Men through their lower underdeveloped, or should i say, wrongly developed spiritual natures based purely on emotionalism and *logic faculties* issuing in euro-rationalism and rationalization tending toward wrongdoing and oppressive acts against God, nature and the Hue-Man Race. Standing between these wrongly led Sahu Men and the Setians are the Ab Men and Ausar Men, who understand the nature of the spiritual battle, i.e. warfare between *Man Injustice* and *Divine Justice*, and who adhere to the higher spiritual faculties leading to establishing God's *Divine Will = Divine Justice* on Earth = God's *Plan*.

The one singular mission of Ab and Ausar Men is the removal, correction, and destruction of Setian control over the majority of Sahu Men, which Setian control is obstructing the growth of Sahu Men into higher spiritual Being, thus solving and resolving many if not all the ills besetting the oppressed and subject Hue-Man Race. The goal of *Satanism* is the *complete domination* of Sahu Man and to bring about the *complete separation* of the *Heavenly Colony of Earth* from the *Kingdom of Heaven*, the *Mother Country*, if you will. You hear the echo of this goal loud and clear in the clamor, hue and cry, especially among Setian White Man for *separation* of Church and State, which philosophy dominates his history, and which philosophy is destructive of any black society, community, nation, or emerging divine holy people subjected to its tenants. Ra Un Nefer Amen I, explains the diametrically opposed cosmogonies of black and white civilizations, and the destructive patterns that develop among black people when white civilization conquers and dominates black civilizations or peoples. He points out that Sahu Men predominates among Western Man = White Man, while Ab Men and Ausar Men predominate among Afrikan and Asian Men. He implies in his writing that the failure of Western Man to go beyond the lower spiritual faculties of *rationalist* Sahu Man may be culturally determined, and perhaps even racially determined. Although Ra Un Nefer Amen I only implies this, it can be demonstrated from the White Man's history that he is the main proponent of *Setianism= the attempt to separate the* ***Heavenly Colony of Earth*** from the will, influence, power and rulership of the ***Kingdom of Heaven***.[259]

[sic] from the pangs of sin. As death had held human beings and the entire cosmos under its control, Christ died to 'renew the corrupted creation,' and his resurrection defeated death and corruption. This we were saved by the whole life of Christ, not by a particular event in his life. While the whole of creation has been redeemed, it ultimate transfiguration has yet to come." (p. 254).

[259] The reader is invited to study the great work of Herman Ridderbos, **The Coming Of The Kingdom** [The Presbyterian and Reformed Publishing Company, 1969], pp. 18-56, for an understanding of the spiritual and material character of the *Kingdom of Heaven*, it's nationalist, eschatological, apocalyptic, and theocentric nature, which will finally usher in the great defeat of Setianism, with the saying that the *Kingdom's of Earth have become the Kingdom's of Heaven* as proclaimed in Revelation:

> The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever." And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants and those who reverence your name, both small and great--- and for destroying those who destroy the earth." (Revelation 11:15-18, NIV).

This of course is diametrically opposed to the purposes of *Setianism*. By *Setianism* we do not mean *Satanism* various religious groups of white people *playing with the Devil* via their childlike/cartoonlike rituals. By *Setianism* we suggest and signify *an anti-God, anti-Hue-Man rationalist philosophy with the goal and aim establishing the Rule of Modern Man over the entire living and material universe, thus separating the Hue-Man Race from their Moral Self and the Rule of God*. This term would in a broad way include Euro-Secularist who are themselves members of *a secular religious anti-God cult of naturalism and rationalism.* The above quoted phrase *The Kingdom's of Earth have become the Kingdom's of Heaven* (Revelation 11:15-18) clearly demonstrates the *final goal* of God's *Plan*, which is to frustrate *Setianism's*goal of *completely separating* the *Heavenly Colony of Earth* from that of the *Kingdom of Heaven!* Read Ridderbos' essay on *The Wicked One Overcome* (**Sawa**, pp. 61-64). On the other hand the goal and plan of God in ushering in the kingdom of Heaven is the *reconciliation of man back to God***,** which should be accomplished **by means of the church** [the body of Christ], where Ephesians 3:10-12 makes this clear*:*

> *His intent was that now through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord. In him and through faith in him we may approach God with freedom and confidence" . . . and more over "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself to Christ, not counting men's sins against them. And he has committed to us the message of reconciliation***.** [2 Corinthians 5:18-19, NIV].

Ridderbos comes close to understanding the Kamau cosmogony of *Osiris = The Self, i.e. raising the mummified Osiris within the consciousness and life of Man on Earth.* The *Kingdom is Within You* is the complete understanding that God's intends to raise up Ab Men and Osiris Men to reclaim the *Heavenly Colony of Earth* for the *Kingdom of Heaven.* With this understanding Ridderbos denies the eschatological school of thought, which incidentally dovetails nicely with the idea of separation of Church and State, when he states:

> All this prevents us from following the "consistent" eschatological school, either in its original, historical conception, which considers Jesus as the preacher of an exclusively future, illusory kingdom of God, or in its later idealistic or existentialistic interpretation of this eschatological "thought" or "event". [p. 104].

It is clear from Ridderbos that the program of *Osiris* Jesus, even though he believed the *Kingdom of God* was already come in the person to the *Self* within each Ab Man and Osiris Man, it was still necessary to destroy and *bind the strong one*, for *The Time of the Evil One* was still yet to come. This binding of Set = Satan by *Osiris* Jesus comes directly out of Kamau cosmogony where Heru-Khuti is seen binding the legs of the hippopotamus, the Kamau hieroglyphic for Set, and or standing on his back in the form of a crocodile  ,  with a spear to slay the evil one. This battle took place on Earth, not in Heaven. [Ridderbos, pp. 106-114]. The Roman Papacy has long believed that there was a *Kingdom of God on Earth*, of course with the Pope as its *Vicar*, and that there was a *Kingdom of Satan*, a realm of *Satanism* designed to defeat the *Kingdom of God on Earth*. With what weapons did the Papacy believe this war is being conducted? They believed the war to separate the two *heavenly kingdoms* would be accomplished by the introduction of a *Setian = Satanic philosophy* they called *naturalism*, which culminates in a rationalist functional atheism (See Julian Baggini, *Atheism: A Very Short Introduction*, Oxford University Press, pp. 76-77). In reading the Papal Bull *Humanum Genus* promulgated in MP368/A1884 by Pope Leo XIII, the reader will find this belief aimed at the *Free Mason Secret Society*. The Pope defines *naturalism = rationalism*, stating that:

> Now, it is the principle of naturalists, as the name itself indicates, that human nature and human reason in everything must be our teacher and guide....They deny that anything has been revealed by God; they do not admit any religious dogma and truth but what human intelligence can comprehend. See John J. Robinson, *Born In Blood: The Lost Secrets Of Freemasonry* [M. Evans & Company, 1989], appendix p. 349.

In fact the Papacy via this Papal Bull reference implies that the secret organization of *freemasonry* is a secret *Setian* organization using its *good works* and *outer covenant* to spread it's evil ideas of (1) separation of Church and State, (2) secular education, and (3) naturalist ideas on liberty and freedom, all doom society with evil results (**Sawa**, p.




This is what is meant when the Bible says: *"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence* (Setian men) *take it by force"* (Matthew 11:12, ASV). Here the Bible is not talking about *Heaven* being taken by force but about the

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xviii-xix). Are these accusations of the Papacy against the *freemasons* wrong? Maybe not! It would be well if Nu Afrikan's would examine the underpinnings of this Papal Bull. In fact John J. Robinson's thesis is that after the suppression of the *Knights Templar*, an order of military monks founded during the *Crusades* in Jerusalem [ME399/A1118], by King Philip IV of France and Pope Clement V in ME210/A1307, went underground but rose again as the secret organization of the *Great Society* to lead the English rebellion against the dominions of King Edward and their sworn enemies the state and church backed military-monk order of Hospitallers, who benefited materially from their suppression. According to Robinson after the defeat of the rebellion, the *Great Society* went underground again, only to arise *suddenly* and in the open as the secret society of *freemasonry* in MP201/A1717. Gone was the terminology calling this secret society, the *Great Society*. Curiously enough we find the idea of the *Great Society* promulgated by President Johnson of the U.S.E., by which he meant the inclusion of *all Americans* in the benefits of the U.S. Empire, this only to be muted by President Ronald Reagan as *Our City On The Hill*, an illusion to the idea of the establishment of an Anglo-Saxon founded and white dominated state, exclusive of its national minorities. Charlton Heston, who played a *white* Moses in the *Exodus* echoes Reagan's idea loud and clear when he is quoted as saying, as he campaigned for Republicans against the Clinton administration, that: **"This cannot stand. It's time to return to the ways of those wise old dead White guys who started all this."** [**Jet Magazine**, Nov. 21, 1994, p. 34]. Of course we all know what *the ways of those old dead White guys who started all this* was, i.e. plantation slavery, rape, murder, outrage, black concubinage, etc. What is the connection between all these phrases and the seemingly *dis*-separate statements concerning the *Great Society, Our City On A Hill*, and the *ways of the old dead white guys (*the Founding Fathers*)*? The connection between the history and formation of the U.S. Empire and the secret society of the *freemasons* becomes clear when we read some comments made by Peter Tompkins in **Secrets of the Great Pyramid**. Tompkins states:

> According to Manly P. Hall, an expert on Masonic lore, not only were many of the founders of the U.S. government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish the United States for "peculiar and particular purpose known only to the initiated few." [p. 38]

In fact John J. Robinson in his *Born In Blood: The Lost Secrets Of Freemasonry*, detailing the infamous murder of anti-Masonic writer William Morgan [MP310/A1826], argues that so many high U.S.E. officials involved in and contemporary to the events of the murder were masons that freemasonry appeared to be operating and functioning as an *underground government!* [p. 246-247]. Ask yourself is the formation of the United States some accident of geography and economic circumstances involving the European Continent? Or was it a *planned experiment* in nation building, to formulate a *Great Society = Our* [i.e. white] *City On A Hill* to promulgate ideas of a secret organization in Europe free from the control and power of Church and State in Europe? Are not the great *naturalist = rationalist* ideas that the Papal Bull referred to now centered here in the U.S.E.? Whether one agrees or disagrees with the tenets and dogma of Roman Catholicism or not, have not these ideas issued in the very *evils* the Papal Bull warned against? Has not murder, slavery and outrage especially aimed at the Nu Afrikan and Native Amerikan People dominated the landscape of this white nation that calls itself the land of the free, culminating in the *deHue-Manization* we are witness to today, i.e. black sub-cultures of drugs, murder, despair, murder of black men by white police *under the color of law*, the prostitution of mind and body? Is not the supreme modus operandi of *Setianism* to proclaim *light = darkness, truth = lies*, *life = death*, and *liberty = enslavement?* Are these things not the case in the U.S.E. today? What *principalities and powers* are trying to insert these beliefs in the minds of the Hue-Man Race? Are these *principalities and powers* organized, having infiltrated the U.S. Empire to such a degree, that a *shadow and underground government* can be said to exist, whose ultimate ideal is to propound rationalist and racialist philosophies, all in order to gain control over and maintain control over the *Holy Colony of Earth*? Why not ask history? Why not ask the *Pope*? Better yet! Ask our own *Black Forefathers*, *Shahidi*, David Walker, who was the first of the Nu Afrikans to call the rulers of the U.S. Empire the *"Natural Enemies"* of the *Hue-Man Race!* [See David Walker, **David Walker's Appeal** [Hill and Wang, Inc., 1965, pp. 26, 60-62]. And ask *Shahidi*, Elijah Muhammad who referred to the rulers of the U.S.E. as the children of the *Beast*, the *Devil = Setians*, the enemies of God, the righteous, and the Hue-Man Race. [See Elijah Muhammad, **Message to the Blackman In America** [Muhammad's Temple No. 2, 1965], pp. 133-134. Take a look at the U. S. dollar bill in your wallet or purse and read under the pyramid with the All-Seeing Eye of Horus, the Latin inscription **Nuvus Ordo Seclorum = "The New Secular Order"** to see the purpose of the "old dead white guys," to understand their goal and aim in creating the United States of America, which is hidden by the later inclusion of **"In God We Trust"** in 1956. There it is! Believe it or not!

Heavenly Colony of Earth, that *belongs as a part of* the *Kingdom of Heaven!* How can men *take by force* what cannot be seen or touched? *Ausar* Jesus was actually making the claim that the *Earth* and *Earth Being*, were being taken by force of *arms, threats, deceit*, and *lies*, and thus he identified this *Holy Colony of Earth* with that of the *Kingdom of Heaven*, to which the *Holy Colony of Earth* and *Earth Being* in fact belongs. All of the preachers i have ever heard have completely misunderstood the above quoted passage because they do not recognize Man as *Spirit-Man* = *Metu Neter*, a special order of *created-spirits*, and the fact that there are different classes of these Spirit-Men fighting for control over the *Earth Colony of Heaven* = The Earth of Time + The Earth of Heaven. Some of these spirit beings are under the guidance and will of the Creator-God. The Setian being among them are under the influence and control of Set = Satan = The Son of the Morning, so that they also fail to see in this passage that it is not the *Kingdom of Heaven* the Setians are taking by force, but God's *Heavenly Colony of Earth!* Even though Setians predominate among Western Man = White Man, there are plenty of Black Sahu Men that have joined them against the rest of the Hue-Man Race in order to enjoy *inordinately* the *temporary* demonic pleasures and material benefits this Earth has to offer to *all*. Setian Man aims to *subdue the Earth* by means of *grand-domestication* of people in contradistinction to the meaning of Genesis by (1) maintaining his economic minority interests to feed his greed and lust for *Money, Power, and Sex*, (2) sustaining his power and privileges believed to be granted and ordained by racial superior being = right by *natural selection,* a tenet of Social Darwinism, and by (3) avoiding at all cost of sharing this wealth, power and privilege with the majority Hue-Man Race, while denying in angelic, arrogant tone or via benign neglect any responsibility for the misery of the rest of the world. So that for them there exists the need to maintain vast military and para-military forces; vast and sophisticated weapons of death in order to control all means and excess to education and knowledge, and keep religion separate from the state. Yet they use religion for state purposes, calling on it to preach the moral impetus to so-called *family values* and at the same time malign racial minorities, the majority under-privileged for lack of said family values, and destroy or defame any *Ab Men* or *Ausar Men, i.e. Louis Farrakhan, Khalid Muhammad, Malcolm X, Martin Luther King, Medgar Evers, Elijah Muhammad, Marcus Garvey, Benjamin F. Chavis Jr., Marion Barry etc.* who dare in any way oppose their tyranny of injustice over God's *Kingdom of Earth*. It is not for nothing that God said ***"They*** [the Setians] ***kill my prophets."***[260]

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[260] It is obvious from the above, keeping in mind that Setians can be found among White Men, Black Men, and Asian Men, etc. (***not ever forgetting one time that it was black Setian men that helped white Setian men enslave our people***) that one could posit the development of a ***modified racialist theory*** if the above cosmogony is coupled with the ***Diopian monogenetic evolutionary theory*** of the *Hue-Man Race*. From this theory one can only conclude that the ***Black Man = Original Man = The Only Hue-Man***, while the White Man was never a part of the *original scheme of creation*, but rather evolved as a **mutation** of the Original Man [Elijah Muhammad original thesis]. It then can be postulated from the history of **Mu-tant Man** that he has to a great degree assimilated the lower Sahu faculties of the **Hue-Man Race** and lessor of the higher Ab faculties. Nevertheless, his ***hu-manity, i.e. genotype*** is assured by this same fact of evolution, so that while we can declare that this *Being* is predominately a *Setian Being*, determined by his phenotypical racial origins, and confirmed by his history of death in the world, we do not at the same time deny him a share in **Hue-Manity** vouchsafed to all men by God, the *One and the Many*, the Creator of the Universe and everything that is in it, through Jesus Christ, the Lord, the *One and Only* Savior of the World from the darkness that has overcome it (John 1:1-5). While we affirm RACE FIRST in defense of our **Hu-Man** right to existence **Hue-Man's** and for reasons having to do with black self-determination; we do not at the same time by this declaration deny that same Hu-Manity to other members of mankind. RACE FIRST is not a racialist claim to superiority. It merely states a historical fact of human evolution and the commitment vouchsafed as a freedom all nations and races of people can claim. We are the only people on this earth that are deemed "racist" when we proclaim RACE FIRST as other nations of people are granted the right and are expected to do!

We, the Afrikans and Nu Afrikans share with Mu-tant Man the same *Hue-Man* origins, which is both a blessing and a curse, both a promise of a future hope of life and death, depending on what nature we choose to follow, the Sahu




nature of Setian Men, or the Christological nature of Ab Men. God has done for us the same thing He did for the Hebrews He rescued from slavery: ***"This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live"***(Deuteronomy 30:19, NIV). Therefore, while we share in this same intermediate Hue-Manity, ***ontologically a state of being situated between life and death, heaven and earth***; we should choose life. We don't want to share in Setian Men's in-Hue-Manity to man, as many of us have in order to receive the short term benefits of *demonic experience*. If that is what we want, ***we shall also have our share in Hell and the Lake of Fire, coming from God's wrath that is prepared and reserved for Satan and his angels, his acolytes and devotees.*** The black church and black preachers should be judged for not telling our people these things, especially that ***the punishment in the Pits and Dungeons of Hell is immediate, into which those of our people that have died outside of Christ, that is, outside the Christological experience of being born again, shall be thrown and punished for what we have done in the flesh, until the final Judgment before God, when the book we have written is opened, along with the Book of Life*, called by our Kamau holy fathers**  **, Meskhen-t**, literally, **"Tablet of Destiny."**

There is no solace for Setian and Sahu men, who think that they we have any rest, if they die outside the forgiveness that is in Jesus Christ. They shall immediately open their eyes in the dungeons, pits, and fires of Hell. This Setian culture is lying to us with their philosophies of "There is no God," and "God is Love, and would never allow a place like Hell to exist." Believe it or Not! Hell is Real! Just a real as this book you are reading. The end of man is either eternal life in Paradise or Hell. These are the **only two destinies. You choose! God does not condemn any man, for God is light, and in Him there is no darkness in at all** [1 John 1:5]**. But God is also both holy** [Psalms 99:9] **and just, and therefore will *pay back trouble to those that trouble God's people*** [Ab Man] (2 Thessalonians 1:6). In that respect God has prepared this place for Satan and his angels, and for anyone [Sahu Men] who chooses to follow their life of demonic experience. Theologically speaking, before any being was made, either angels or men, God already said *No! to Evil and Yes! to Good = No! to demonic experience, and Yes! to Christological experience*. God in fact has condemned no man. We have condemned ourselves by the path we choose; the one which leads to the second death , **mitemuhem**, literally **"death a second time,"** as announced by our black Holy fathers, or "the second death" announced by the Hebrews that learned from them as shown in the Book of Revelation]. Revelation 21:8 states: ***"But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice the magic arts, the idolaters and all liars --- their place will be in the fiery lake of burning sulfur. This is the second death***[i.e. Greek = **qanatoj o deuteroj**], and therefore results in eternal punishment. The Christological experience that God bids us to through His Son, Jesus Christ, leads to eternal life, and granted the right *never to die a second time*. Our black Egyptian holy fathers held this same *doctrine of the resurrection*. They state:



n mut-f emuhem

This hieroglyph literally means **"he shall never die a second time** [See Budge, **An Egyptian Hieroglyphic Dictionary**, vol. 1, p.177].The Book of Revelation 2:11 attests to the same notion in the doctrine of the resurrection and states: **"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt *at all* by the second death"** [NIV]. Revelation 20:6 states: *"Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years"*[NIV]. Revelation 20:14 declares that the **Lake of Fire is the Second Death.** Our black holy Kamau fathers gave the Hebrews this notion of the Lake of Fire, which shows up in the Bible the Hebrews wrote. Egyptian theologians called it

 that is,

Mer-asbiu = The Lake of Fire in the Tuat

 or

Mer-en-hetem = The Lake of [Final] Destruction.

However, such is the horror of the thought to the human mind of the various punishments in the Pits and Dungeons of Hell, and the Lake of Fire, presented by all sacred scripture derived from the Egyptian theological original, that even the Egyptian theologians themselves, like the modern theologians, could not contemplate [face the notion of Hell and the Lake of Fire squarely in the face] or abide the notion that God would permit the Lake of Fire to burn Setian and Sahu men eternally. Some of them, therefore, created a subtle theology of **final and total destruction** in this place of torment, that is, a *doctrine of annihilation* (Non-being), a more merciful end than burning forever in the Lake of Fire. So we notice that in the beginning of the above hieroglyphic phrase the **Lake of Fire is burning** but after the **death angel** that watches over it does its destructive bidding ordained by God, represented by the **attacking goose** the **Lake of Fire is empty of fire** all that are within it are consumed and of **course finally relieved from eternal torment**, as depicted in the hieroglyphs below:

 = **The Lake of Fire (burning)**

 = **The attacking goose = the Death Angel watching to strike those attempting to get out of the Lake of Fire.**

 = **The Lake of Fire (burned out = empty of fire) where all Evil ones are finally consumed.**

Of course, this would unduly and without warrant comfort those Setian and Sahu Men, who by their very nature are evil and do evil, into thinking that they will finally escape the Lake of Fire, because God is too good to permit them to burn *forever* for what they have done in the flesh. **This is not the Hebrew notion or the Islamic notion**, which I believe is more accurate of the situation, and even though some of their theologians seek to do the same thing the Egyptian theologians did, that is find a way to say that **there is no eternal punishment in Hell, or in the Lake of Fire.** The Egyptian, Jewish, Christian, and Islamic theologians are correct that **Hell is a temporary holding place of immediate punishment to the wicked**, because Revelation 20:14 states: **"Then death and Hades [Hell] were thrown into the lake of fire. The lake of fire is the second death.** "Hell and Death the final enemy of man will be cast into the Lake of Fire. This is where the theologians are misled. **Hell is a temporary abode or place. However, the Lake of Fire is *the final and permanent abode for all who have offended God's holiness, without asking for forgiveness, for Satan and his fallen angels, demons, and their human acolytes and devotees, that is, those who have received the mark of Satan either in their hand or on their forehead***, as Revelation 20:15 states: **"**If anyone's name was not found in the book of life, he was thrown into the lake of fire." Revelation 19:20 states: *"But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur."* Revelation 20:10 states that the Lake of Fire will burn for eternity: "And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. *They will be tormented day and night for ever and ever*." In fact **there is no escape from the Lake of Fire in any of the major religions of the world**, that is **based on the Egyptian theological original**, including **Islam**, which is replete with the same message of eternal hell fire. Some of African-American's are trying to escape into this religion, only to find that the Qur'an is saying the same thing the Bible says about Hell and the Lake of Fire. They go into this religion because they believe it is a mature and common-sense religion devoid of Christian preaching trying to scare people to death or force them to pay more money by proclaiming **hell fire and brimstone!** In fact the Qur'an is very specific in its statements **affirming that the Lake of Fire exist and indicates that the enemies of God will burn their eternally**, even though some Muslim religious scholars, just like in Christianity and Judaism, try to interpret these sacred scripture concerning the doctrine of Hell and the Lake of Fire, in respect to eternal torment, to mean otherwise or something else. Associate Professor, Donald S. Tingle, under whom I studied **Islamic Thought and Practice** in the seminary and department of theology at Cincinnati Christian University states: **"Muslims scholars are divided on the question of whether or not people who are sent to Hell stay there forever. Some say that a Muslim may be sent to Hell for a period of punishment and then be released to enter Paradise. Others say that no one leaves hell. Hell is described in the Qur'an as being so terrible that all should want to avoid it"** [See Don Tingle, "Judgment and the Afterlife," in unpublished manuscript **Studies in Iman (Faith): A series of Lessons on the Basics of Faith for Muslims using the Qur'an and the Bible** (Cincinnati: Don Tingle, 1995), Lesson 11. The Quran actually states the following things about **Hell and the Lake of Fire** for those that reject the *Ayats*, that is, "revelations" from Allah (i.e. God, Almighty):

> Surely, those who disbelieved in Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly Allah is Ever Most Powerful, All-Wise [*An-Nisan*, Sura 4:56].

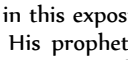



Mu-tant Man = White Man = Modern Man = Western Man = Setian Hu-Man Being appears *by the nature of his being, genetic origins* and certainly by *history* incapable of going further than

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> Verily, those who disbelieve Our *Ayat*. . . . and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimun*(criminals, polytheists, sinners). Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-Fire). Thus do We recompense the *Zalimun* (polytheists and wrongdoers) [*Al-A'raf*, Sura 7:40-41].
>
> In front of him (every obstinate arrogant dictator) is Hell, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment [*Ibrahim*, Sura 14:16-17][260]

There absolutely is no escape for any Setian or Sahu Man in any major religion = Judaism, Christianity or Islam, or even into Atheism, whose god really is Satan, for he has blinded their eyes, because **"The fool says, in his heart, "There is no God"** [Psalms 14:1]. ***The Nu African people must simply depart, and do so quickly from this Setian demonic culture***, and so should not want to share in *any part* of this second death and eternal torment of the body and soul. However, many of us are and will, because without warrant we believe that the ultimate power of the Setian white man can both destroy and/or save us, which is nothing but idolatry. In order not to share in this eternal death we have to disavow the anti-God and anti-Hue-Man idolatrous, lewd culture of *demonic experience* the Setian white man has created. Our people should not be deceived by the glitter, gold (money) and technological brilliance of the Setian white man's civilization and we should know this one thing**: *"God cannot be mocked. A man reaps what he sows*** [Galatians 6:7, NIV]; for the ***"Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment*** [in the fire pits of Hell]. ***This is especially true of those who follow the corrupt desire*** [for demonic experience] ***of the sinful nature*** [of Sahu being, lower nature of man] ***and despise authority"*** [obedience to the authority of God and of the Lord Jesus Christ] (2 Peter 29-10, NIV, my insertions). Sahu man, that is, the Setian white man in his unwarranted lust for **Power**, **Money**, and **Sex** seeks through this same means to *take us with him into the same eternal hell fire that their father, Satan and his angels are going into*. We in fact are in the *last days*, and are being accosted by this Setian culture just like in the days of Sodom and Gomorrah. The nations of the world, who follow this Babylonian nation, have like the people of Sodom and Gomorrah given **"themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire"** [Jude 1:7, NIV].

Satan is trying to put a legal gag order [*Gag Order from Hell*] on those Ab and Ausar Men, who seek to warn Sahu Men of whatever race against this anti-God, anti-Hueman life, supported by institutionally approved PC [*Politically Correct*] language, that forbids one from denouncing the demonic life styles of immorality among homosexuals, and heterosexuals, with their new foray into a life they call *friends with benefits*, that is, the culture that permits them to *call each other to have sex when they have the need, outside the bounds of marriage commitment*. The church is participating in this *Setian gag order* as well telling their congregation that *God loves everybody, and we should not judge*. The church only wants to preach that *God is love* and purposely cast aside the message that *God is also holy*, and that human immoral behavior violates the holiness of God, who made us. God did not send his Son into the world to condemn the world, which is true. However, this does not mean God approves of the evil the world is doing or approves of our lewd and immoral so-called life-styles that have become the *new normal*. God does not rubber stamp Sahu Setian Man's immorality, or their anti-God, anti-Man lifestyles, which is against God holy character and nature. If this were so then God would be a participant in evil, but the Word of God declares to the contrary that *"God is light, in him is no darkness at all"* (1 John 1:5). God sent Jesus, His Son so ***"that whoever believes in him shall not perish but have eternal life. For God did not send his son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. This is the verdict: Light has come into the world, but men loved darkness*** [demonic experience] ***instead of light*** [Christological experience] ***because their deeds were evil"*** [John 3:16-19, NIV]. All the church wishes to do is read to their congregations John 3:16, omitting the verses that clearly show the *full counsel and purpose of God* in sending Jesus Christ, the *One and Only Savio*r, the Supreme Ab Man, to save Sahu Man, of whatever race from his self-destructive pathways. However, many Sahu Men would rather seek the short-term benefits of demonic experience offered by  Set = Satan, who seeks to murder, not only their bodies but their souls. Here is the last word on the matter in this exposition, as a warning to my own people: ***"In the last times there will be scoffers***[Who mock God and laugh at His prophets, the Ab Men] ***who will follow their own desires*** [for demonic experience received from Power, Money, and Sex]. ***These are the men*** [Setian Men]***who divide you*** [Sahu Men, those who], **who follow mere natural instincts**[of Sahu character and lower nature] **and do not have the** [Asar Christological] **Spirit"** [of Ab Men and higher nature given by God grace] (Jude 1:18-19, NIV, insertions mine, as exposition).

Sahu Man in his spiritual development, thus making Mu-tant Man more susceptible to Setianism than the Black Man. With the *Diopian Monogenetic Theory of the Origins of Man*, there is scientific support for the teachings of *Ausar* Elijah Muhammad, who taught that *the White Man was a mutation of the Original Black Man*, and that because of this the White Man by *nature, i.e. cannot help himself* and a *Setian* follower of the *Devil.* In other words, according to Muhammad, the White Man is Setian by virtue of his genetic racial origins, i.e. *his racial origins make him susceptible to Setian thinking, understanding and immoral actions against the Hue-Race.*[261] What other kind of so-called man can chase down a fully pregnant black woman as she tries to escape so that he can exercise his lust upon her in broad daylight? What other so-called civilized men can find it in themselves to gang rape a black woman on the ground in the full view of her helpless husband, mother and children and then dare call them niggers and coons, etc.? What other men on earth can rape, murder and then hang the naked body of a black woman in public with their semen still running down her legs for all to see? What other nation can allow its citizens to do such things and then declare under the highest law of the land that nothing in fact has happened to black people, since those these things happened to people who were *not hu-man*. We have only to read the opinion from Chief Justice Taney in the majority opinion of the Supreme Court [1857] to see what white Setian men hold in their hearts, a black heart that is able with angelic calmness to declare that the black man is not even human, and attitude the black man is *unilaterally* to forgive and forget without an offer of reparations and without a full Congressional apology *that is more than a mere resolution given to us in 2008* that some of us thoughtlessly accepted as sufficient. Nevertheless, I am afraid the general racialist attitude that Taney expressed nearly 160 years ago despite eight years of having a black President and black family in the White House still exists in many corners of the United States Empire (i.e. the U>S.E.). Taney simply told the truth as he saw it instead of the "George Washington never told a lie "Revisionist history that suggest that the founders of the U.S.E. envisioned a *pluralistic, multinational, nation of whites and "people of colour" living in harmony as one people*. To him the Constitution of the U.S.E. envisioned a White Nation and was created for that very purpose and *no other* despite the later appropriation of its ideals and provision by so-called "Minority" nations of people like the African-American or Nu African Nation. To someone like Taney this whole revisionist proposition was false and untenable and was clear, black, and white (or should we say "white over black") with no grey area in between; the Black Man had always been a slave, was *naturally fit to be so*, and was to be so perpetually if the White Nation in the U.S.E. had anything to do with it:

> In the opinion of the court, the legislation and histories of the times, and the language used in the Declaration of Independence, show, that neither the class of persons who had been imported as slaves, nor their descendants, whether they had become free or not, were then acknowledged as part of the people, nor intended to be included in the general words used in that memorable instrument. It is difficult at this day to realize the state of public opinion in relation to that unfortunate race, which prevailed in the civilized and enlightened portions of the world at the time of the Declaration of Independence, and when the Constitution of the United States was framed and adopted. But the public history of every European nation displays it in a manner too plain to be mistaken. *They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to*

[261] Elijah Muhammad, **Message To The Blackman In America** [Muhammad's Temple No. 2, 1965], pp. 53-54.




> *associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit* [my emphasis].[262]

What other nation on Earth other than the Setians in the U.S.E. in pure arrogance of power and racial pride, could speak these words. This nation has refused to this very hour to apologize to our black ancestors and their descendants for such atrocities, going about in their angelic purity of being as if they have done nothing before God and Heaven to apologize for? They U.S. Congress did pass a non-binding (non-statutory declaration) in 2008 (when they surmised that Barack Obama would likely become President) apologizing to the African-American. But this resolution has no legal force that would allow the African-American/Nu African People to sue the United States for reparations. This resolution was only *crumbs from the White man's table* and the reaction among some of them showed that they hated doing even that much. Only a devil could maintain such an arrogant attitude in the face of its own history. *Diopian Monogenetic Theory* and *Ausarian Kamau Cosmogony* have now fully established the truth to us, which was taught very early on by *Ausar* Elijah Muhammad. The position is that Mutant Man = Western Man = White Man = Modern Man = Setian Hu-Man Being is incapable of going beyond the spiritual faculty of Sahu Man. This position is supported by Wallis Budge, a white man, when he says that **the Greeks were *racially* incapable of appreciating the importance of Kamau philosophical and spiritual knowledge and their cosmological systems**. This was because the Greeks were racial and cultural members of the white race and the Kamau were racial and cultural members of the black race. Budge essayed the ancient European writers on the Ausarian = Osirian Religion, namely Firmicus Maternus, Plutarch and Diodorus, saying that these classical writers had no firsthand, i.e. that is to say exact knowledge of Osiris and the religion of Osiris. He says this is to be expected of a people who could not read Medu Neter texts of the religion it gave expression to. Budge says this is not the only reason, for these Greek and Roman writers were incapable of understanding or appreciating Kamau religion and the symbolism that lay behind it, by virtue of their race and education.[263] Budge infers that the Sahu nature of the white man is conditioned by or is a function of both ethnicity and culture. Jesus on the other hand understood the Sahu nature of man as greed, conditioned by their socio-economic position of power, irrespective of ethnicity, which leads to their failure to uphold the justice of God for the poor. Jesus' parable of "Lazarus and the Rich man" is one biblical example of Jesus' viewpoint [Luke 16:19-31]. Jesus, therefore, understood innately the Sahu nature of the Setian oppressor. He stated: *"Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God"* [Matt. 19:24].[264] We take Jesus's position on the origins of the

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[262] Stanley L. Kutler, editor, **The Dred Scott Decision: Law or Politics** (New York: Houghton Mifflin Company, 1967), pp. 12-13.

[263] Budge, **Osiris & the Egyptian Resurrection** Vol. 1 [New York: Dover Publications, Inc., 1973], 18.

[264] Given the context of the times when Israel was ruled by Rome it could be conjectured that Jesus was using the Greek term πλουσιος= ***polusious = overly rich beyond ones needs; abounding in wealth and excess material resources; bloated and fat***, that is, **so big** that they cannot even go through a small doorway leading into Jerusalem, called the "Camel's Gate." This is because they are trying to carry all of their stolen riches and valuables with them. It is likely Jesus was using this term as a euphemism for the Roman oppressors and their Jewish collaborators getting ***fat*** by feeding off the misery of the poor and subjected Jewish nation. People guided by this material attitude of life would not believe the biblical statement that says, ***"For we brought nothing into the world, and we can take nothing out of it"*** (1

spiritual nature of Sahu men coming from their Father the Devil (Set = Satan) and leave it to Almighty God the question as to whether this Sahu nature is genetically determined. *God only knows*. All we are saying (in reference to genetic or spiritual origins is that it apparently (based on their own history) represents a barrier to Sahu white man overcoming his Setian need to subdue and destroy the Hue-Man Race) and that because of this it is *impossible or near impossible for him* to change his Setian nature absent a miracle from God that changes his black stony heart (Lord, give me a heart of flesh rather than a heart of stone!). On the other hand, we claim that the Black Man *by nature and genetic makeup* can easily reach the Ab and Ausar stages of spiritual development as taught by the Kamau priest of Ta-Mera, if they are willing to throw off the Setian Euro-American culture of *greed* and *lust* grounded in the lower *Sahu nature* of the Hu-Man and Hue-Man race that seeks gratification by the Setian offer of varieties of *demonic experiences* (**MONEY, POWER, SEX**, etc.). With God's help, the help of His Christ, and the Holy Spirit the Nu African can do this, because *all things are possible with God*. However, unless we submit to God and forsake this Sahu nature we are doomed and are under the wrath of God for living in ways that violate His Holiness in favor of our desire for the temporary enjoyments of *demonic experience* offered by this Euro-American culture. *Ra Un Nefer Amen I* and the priests and priestesses of the *Ausar-Auset Society* has explained in detail the various levels of spiritual development of the Hue-Man Race, which includes a profound understanding of the Sahu nature of the Hu-Man Race. I have met Ra Un Nefer, who has managed to resurrect and breath intellectual life into Kamau Religion and Philosophy after nearly 2000 years of its supposed demise, *considered* a dead religion, dead language, dead philosophy and dead cosmogony by *Modern Man*. However, I do not maintain here that it is Osirian levels of spiritual development that saves a man, because that is not a Christian view. Rather, I maintain that Osirian spiritual development is parallel the Christian emphasis on

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Timothy 6:7, NIV). Therefore, a rich man, *who is not rich toward God*, no matter how they try, cannot enter into the kingdom of God with their minds set on the wealth they have accumulated. This is the message of the parable of the rich young ruler, who asked Jesus what additional good he could do to inherit eternal life. Jesus told him to go sell his possessions and *give* [some of it] *to the poor*, and then come and follow him. This young man could not see *giving up any of his wealth to the poor*, and turned back from following Jesus, the *way that leads to the eternal life* (that is, *into the Kingdom of God,* Matthew 19:16-26]. The young man could not give up some of his riches in order to bow down to go through the Camel's Gate (i.e. cast off his wealth and above all share it with the poor). Jesus went further to proclaim that we the human person, who may be rich in this worlds goods, cannot by doing good enter the Kingdom of God. How then can the rich be saved? His disciples said "How can anyone (rich or not be saved!). Jesus answer is that it will take a miracle of God to wrench the rich (and us who are not material rich) from their dependency on and love of money and material wealth, power, influence, and fame in order for them to be saved, replying to his disciples question "Who then can be saved?" Jesus replied that **"with men this is impossible. But with God all things are possible"** [Matthew 19:26]. Therefore, it is not God keeping the rich man out of the kingdom of Heaven. The rich man in fact is refusing to enter the Kingdom of God ***unless*** God allows him to bring his wealth with him. Jesus would not allow the young rich man to do so, because Jesus knew that the gateway to the Kingdom is narrow and the young rich man would have given up his dependence on this wealth in order to enter in. The rich young man would demonstrate this by giving his wealth to the poor. That he could not do. This is materialism pure and simple, along with its consequences that Jesus points out in this parable. The Kingdom of God is a spiritual state of being, so that **"flesh and blood cannot inherit the kingdom of God, neither does corruption** [material being, e.g. wealth, valuables, earthly things we cherish, etc.] **inherit incorruption** [immortality, spiritual things that by nature do not rust, or can be acquired through human or material means, 1 Corinthians 15:50, KJV]. What Jesus was speaking of, in the terms we have been using, was a type of spiritual attitude conditioned by a philosophy of materialism which would make it impossible for such a person to achieve the spiritual level of Ab or Ba [Ausar] = the spiritual levels of the kingdom of God. He tied the failure to enter the Kingdom of God to the material condition and the spiritual condition of the human person. His disciples were astonished and said **"Who then can be saved?** Jesus offered them this: **"For mortals it is impossible, but for God all things are possible."** Jesus was really saying the spiritual feat of carrying the Sahu Man beyond his materialism that has brought so much misery into the world is *impossible to him*, but possible to God. With God it is possible for Sahu Man to rise above his Setian desire for *demonic experiences*, conditioned by greed and lust for **Power, Money, and Sex**.




spiritual development and transformation = sanctification after one has accepted Jesus Christ as Lord and Savior, where a person becomes a new creation (defied Man-god) in Christ. Christianity affirms that because of our Sahu nature, a **man must be born of again of God** [John 3.3], that is, **"transformed by the renewing of . . ."** his mind [Romans 12:2a, NIV]. This is not the same view as held by some Christians, guided by so-called enlightened modern thought. These Christians have reduced the faith to *mere moral ethical considerations,* grounded in moral behavior(what men can do by their moral actions to save themselves and what men ought not to do), so that "it is condensed into a thin pamphlet of morality, instead of the tome of teaching through which we have eternal life."[265]This moral/ethical *reductionist* view of the teachings of the Bible and Jesus allows a person to enjoy inordinate wealth, while so-called *doing good deeds* and avoiding reprehensible ones (e.g. being a good man vs. a righteous one).The rich young man found out that merely good deeds or being good does not save a person. In the Eastern ethical thought *doing good* is not the same as it is in the Western view. The Western view sees *doing good* as a paternalistic benefit given to the poor that rewards the giver (do-gooder) immediately with a *good feeling*. The do-gooder has no eternal reward because as Jesus said, "you have already received your reward!" The Eastern view of doing good is done in order to expiate and/or destroy the Sahu nature of the giver (do-gooder), allowing them to *overcome the evil in themselves by doing good,* so that the meaning of Roman 12:21 *"Do not be overcome by evil, but overcome evil with good"* makes sense. The *Sahu nature* of the Hu-Man and Hue-Man Race, which tends toward evil and satisfying the flesh, cannot be destroyed within the person, but it can be overcome by doing good, that is, moving closer to the spiritual level of Osiris, or the Osirian Nature expressed mathematically as zero = where the lust and desires of the flesh become dead to the needs and pleasures of demonic experience. Ra Un Nefer Amen, I speak of three types of men = *Ba-Men* or *Ausar Men*, who at the level of zero have inner peace, know the divine inner self, have access to divine wisdom, spiritual power and are guided by the Divine will of God. *Ab Men*, who are individualist, can think for themselves at the abstract and theoretical levels, have access to power and know how to use it, and are mostly guided by their own personal *will to power*. Finally, going down the scale of spiritual development, the *Sahu Men*, who are seek happiness guided by the *Geb* (physical) lowest nature of the Hu-Man Race, focuses on the needs of the person, guided only by practical considerations of what is in any particular action for them, accomplished through their uninformed imagination, guided by pure desire.[266] Further, Ra Un Nefer Amen I speaks about moving up to the higher levels or faculties of spiritual development as *becoming awake* or being *resurrected* and therefore *saved* from the Sahu nature. He states:

> Until this faculty is awakened, we live in a perpetual dreamlike state of semi-trance . . . that has been universally mistaken for the 'normal waking state.' This awakening and the ability to see, that is brings about, are the themes of the master Kamitic religious scripture, the *Pert Em Hru (Becoming Awake)*, the oldest book in the world. In the Kamitic tradition, the cause of all evil is the sleep-like state, the darkness, that we live in during the earlier part of our spiritual life --- the Sahu stage. We can only escape the evil, by *Becoming Awake* [,] so that we can see not as in a dream, but clearly by the light of day. This is the essence of the

[265] Charles H. Spurgeon, **Lectures to My Students: Complete & Unabridged** (Grand Rapids, Michigan: Zondervan, 1954), p. 229, Authur Mursell quoted by Spurgeon.
[266] Ra Un Nefer Amen (1994). *Metu Neter: Anuk Ausar (The Kamitic Initiation System)*, Vol 2, p. 115.

> initiation process. The same doctrine is taught in the Upanishads, the compilation of the spiritual philosophy of the Dravidians of Indus Kush.[267]

The Christian doctrine is not quite the same, although it makes this statement through Paul, in speaking of the condition of *Sahu Man*, who is far removed for the spiritual level of the *Osirian*, who is a awake, sees and lives in the light of divine wisdom that is light. Paul states:

> For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said: *"Wake up, O sleeper, rise from the dead, and Christ will shine on you."(*Ephesians 5:8-14).

Nevertheless, Christian doctrine holds that humans *are not saved by good works but saved for the purpose of doing good works* [Ephesians 2:10] for the Lord's sake and to the glory of God. Just like Christian moralist have reduced Christianity to a mere set of ethical precepts, modern Egyptologist have reduced the religion of Osiris to mere set of "magic spells." The late Dr. R. O. Faulkner, Professor of Egyptian language at the University College London, has contributed to the notion that the Osirian traveler in Time and Eternity used magic, that is,  *heka* = **words of power**, **spell, incantation, magic, sorcery, charm,** which allows the Osirian to enter the Paradise of God = Osiris. Faulkner knows that connecting "spells" or "magic" with the Egyptian sacred text, he and other Egyptologists have dubbed the **Book of the Dead**,[268] would be repugnant to his readers and confirm in them the idea that Egyptian religion is a mere cult and distance these Egyptian religious texts from so-called sublime religions of the book, that is, Judaism, Christianity and Islam. Faulkner, like his colleagues in the field of Egyptology, including Carol A. R. Andrews, Department of Egyptian Antiquities, British Museum, are well aware what the Egyptian texts actually say and pander a false interpretation to a Christian audience to whom they hope to sell books in popular form. They can speak about Egyptian religion and their "gods" as long as there is no hint that that this ancient religion is being compared or given doctrinal priority to the monotheistic faiths to which Western Man subscribes. They definitely do not to want to subscribe to the possibility that it is from Egyptian religion and theology grounded in these sacred texts that the so-called Western religions have their origins. This would be blasphemy of the highest order. Faulkner knew, like other European and Euro-American Egyptologist that the Egyptians called their main sacred text:



Reu nu pert em hru
Chapters (Utterances) Of Coming Forth By Day[269]

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[267] Ra Un Nefer Amen, **Sawa**, p. 101.
[268] R. O. Faulkner, **The Ancient Egyptian Book of the Dead** (Austin, Texas: University of Texas Press/British Museum Press, 1993), p. 11.
[269] E. A Wallis Budge, **The Egyptian Book of the Dead: (The Papyrus of Ani) Egyptian Text Transliteration and Translation** (New York: Dover Publications, Inc, 1967), 19.




Ra Un Nefer Amen I above translate the above hieroglyphic phrase to mean *"Becoming Awake."* Andrews, the editor of Faulkner's work, acknowledges that this Egyptian sacred text was generally called this by the Egyptians and that each chapter, he insists are mere "spells", had themes and order to it, which finally became their **sacred canon** in 192 chapters by the Twenty-sixth Dynasty, that is the **Saite Recension**. This canon came into final and fixed form after 600 B.C., that is, six *hundred years* before the birth of Jesus Christ. Andrews' states:

> In spite of this lack of order certain spells are found in every extant *Book of the Dead* papyrus: Chapter 1, which concerns the Coming Forth by Day after Burial, Chapter 17, which concerns the Coming Forth by Day Triumphant over all enemies, and Chapter 64, which concerns the Coming Forth by Day in various Transformations.[270]

Faulkner, himself, despite being a teacher of Egyptian language, insists on calling the **chapters** of this sacred text **spells**, when in fact he knows that the Egyptians never began these text with the word **Heka**[]but with the word, as above, , **Re = Chapter**, which can be translated in its other semantic domains, literally as **"mouth" "opening [the mouth]" "entrance [to the gate of eternity]" "speech" "utterance" "words"** or even abstract thought, such as, **"disposition"** or **"opinion."** There is but one conclusion. Faulkner purposely falsified the translations he made. He is interested in creating a false distantiation [distance] between the Egyptian sacred texts and the sacred texts of the so-called Western religions Judaism, Christianity and Islam, adhered to by the **People of the Book**. At least Andrews is more honest. She knows exactly what is at stake. She states:

> Funerary papyri might be rolled up, tied with a strip of linen and sealed with a piece of stamped mud. They would then be placed on or in the coffin or inside a wooden statuette of the funerary god Ptah-Sokaris-Osiris or even inside the hollowed-out plinth on which the statuette stood. . . . Some papyri were inserted among the folds of the bandages which enveloped the mummy, either over the chest, beneath the arms or between the legs. From the New Kingdom onwards a *Book of the Dead* papyrus became an essential part of the funerary equipment and every Egyptian who could afford to acquire a copy was buried with it close at hand for use in the afterlife. That is why so many and varied examples have survived and why so much has been learned about the text which has been called *erroneously but very evocatively the Bible of Ancient Egypt* [my emphasis].[271]

Most Egyptologist are well aware of the close connection between Christian and Egyptian religious doctrine, and in deference to the originality of the former, they want to suggest that the difference between the Christian religion and the Osirian religion is that it was a **ritual cult**, and so they deny that the Egyptians **lived by this sacred text *during their life time*** *as a matter of faith knowing it would do them no good to merely put it in their coffins, just as their modern representatives, the black man places their Bibles inside their coffins*, making their **utterances** void and of no affect if they could not declare that they had *fed the hungry, gave water to the thirsty, and a boat to the shipwrecked* found in **Utterance 125** of the **Pert-em-Hru**, that is, **The Declaration**

[270] Faulkner, **Sawa**, p. 14.
[271] Faulkner**, Sawa**, p. 16.

of Innocence or the **Forty-two Negative Confessions**, in the address to the **God of the Hall of Justice**. The Osirian states: *"I have propitiated God with what he desires; I have given bread to the hungry, water to the thirsty, clothes to the naked and a boat to him who was boatless."*[272] The Osirian, like black Christians knows that this cannot be **mere words** or mere **"spells"** to force **God to allow him/her into the Paradise of God**. One false lie uttered before God, and the Osirian knew that *Ammit,* the monster, was waiting behind Thoth, who was writing down the true words or the false words of the Osirian, to eat up any heart that was weighed down by sin. The Osirian knew that if they were not **true of heart** or **true of voice**, that is,  , that is, **maa-kheru = true of voice, or word** they would be judged, not as a truth teller, but a liar, and therefore judge worthy of being cast in the *Lake of Fire* (i.e.  = *Mer-Asbiu*).The place of *Final Judgment* is where one is either condemned or *declared by God* [e.g. as God *imputed* righteousness to Abraham, even as we know, no man stands innocent before God, according to their own righteousness] **"to be innocent, to be justified like Osiris,"** the one they tried to follow while they lived, so that the so-called **Book of the Dead** is actually the **Book of Life** for the one **coming forth into the day, transformed into the likeness of Osiris, where they too can share in his immortality**. If they were not declared innocent and justified by the grace of Osiris they would be rejected by Osiris, whom they followed while they lived. This is why the Osirian, despite the use of **Heka = Words of Power** in the sacred texts, would also plead with Osiris and the gods [e.g. Hebrew **elohim**], who *"live upon right and truth, without deceit, they abominate wickedness,* [that they would] *destroy my evil, blot ye out my offenses, may [be removed] my wounds upon earth, destroy evil all belonging to me."*[273] As the Psalmist would say: *"Create in me a clean heart, O God; and renew a right spirit within me"* (Psalm 51:10).Does this Osirian traveler sound like someone who believes that they *are not justified by the grace of their God?* They know that if this were not so, they likely would meet the same rejection some "Christians" will meet when they come before Jesus Christ in the final judgment. Jesus, *Ever Coming* and *Resurrected Lord*, tells his genuine and false followers in the great parable of the Final Judgment, which is likely based on the above Osirian model that:

> When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. "Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry, and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?" The King will reply, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." Then he will say to those on his left, "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry, and you gave me nothing to eat, I

[272]Faulkner, **Sawa**, p. 32; Budge, **Egyptian Book of the Dead**, p. 205.
[273] Budge, **Sawa**, p. 225.




> was thirsty and you gave me nothing to drink, 1 was a stranger and you did not invite me in, 1 needed clothes and you did not clothe me, 1 was sick and in prison and you did not look after me." They also will answer, "Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?" He will reply, "1 tell you the truth, whatever you did not do for one of the least of these, you did not do for me." Then they will go away to eternal punishment, but the righteous to eternal life (Matthew 25:31-46, NIV).

The Psalmist likewise declares that the God he serves *"upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous. The Lord watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked"* (Psalms 146:7-9, NIV). The righteous are those who follow this divine moral character. This would be the Osirian traveler, the Christian or anyone, **Buddhist, Muslim, Confucian, etc.** who follows this *Christological Path* or *The Way*. Despite these and other clear evidence, Egyptologist, and Christian theologians, who hold that Christianity is the *only religion that grounds its salvation in the doctrine of grace*, still hold that the Osirian religion is based on magic or works salvation. Two examples will suffice to sustain this claim. The late Siegfried Morenz, Director of the Institute of Egyptology, University of Leipzig, while sympathetic to the Egyptian religion and treats it with respect, nevertheless holds that it was a religious **cult**, grounded in **ritual and magic**. While he states that "For my part 1 do not believe in the Egyptian gods, but never for a moment have 1 forgotten that to the Egyptians, as to any believer, their gods were real; and in my view this reality of God is *par excellence* the proper theme for a historian of religion. . . . Egyptian religion which, for all its structural differences from the scriptural religions [Judaism, Christianity, and Islam] more familiar to us, has one fundamental point in common with Christianity: *the reality of a God who is in man and above man . . . .*"[my emphasis][274]Morenz also states:

> The way in which the Egyptians understood their elaborate magical system is evident in the passage from the Instruction for King Merikare (Tenth Dynasty): '[God] made for them [men] magic as weapons to ward off what might happen.' By 'God' the instructions in wisdom mean the effective being who *mutatis mutandis* conforms to the primeval god . . . . By giving man the weapon of magic, he thereby also equipped him to act against malevolent gods. Indeed, in the so-called mortuary texts . . . there are abundant threats by man against rebellious or hostile gods.[275]

> Those who have followed our interpretation from the beginning will readily conclude that Egyptian religion had no part in this development of scriptural religion, which was peculiar to the Judaeo-Christian tradition, and never experienced a similar evolution. We may recall that in Egypt ritual was of central importance; that there was a place for it in every Egyptian settlement; and that personal piety was closely connected with the temple and its images . . . . We may also call to mind the establishing of maat, so that there was no place in Egyptian religious literature for that Law which played so great a role in Israel. Finally,

[274] Siegfried Morenz, **Egyptian Religion** (Ithaca, New York: Cornell University Press, 1992), pp. xv, 5.
[275] Morenz, **Sawa**, p. 27.

> we may recollect the related fact that the teachings concerned with right conduct and maat as its criterion were based expressly upon human experience and did not claim to be the word of God. *This, however, by no means exhausts the problems involved in Egyptian sacred writing. . . . Without losing sight of the points just made, we shall endeavour to show that certain characteristics of the Scriptures are to be found in Egyptian texts just as they are in those texts which, through contact with the Scriptures, acquired a completely different value upon Israelite soil* [my emphasis][276]

Morenz has completely changed the priority of the received sacred texts, so much is *his need to explain away the similarities* between the Judeo-Christian Scriptures and religious doctrines and theology in the Egyptian sacred texts. As a historian of religion, he could not possibly be saying that the Judeo-Christian sacred texts were written before the Egyptian sacred texts [the **Pert-em-hru**, Saite Recension, which was in fixed form by 600 B.C.E., so that it could be said that the similarities are explained because Egyptian theologian were in contact with the sacred Hebrew scriptures. We have already stated that Hebrew bible could not have been written earlier than the time of the Exodus by Moses in 1440 B.C.E. It had no long oral tradition that led to the written text because Moses wrote using Egyptian sacred texts [i.e. *the Egyptian Original*] and traditions [His-Story, or the story of the family of Moses through Abraham, a figure Moses needed to help forge the Hebrew nation and give himself a Hebrew family identity]. Abraham would be the father of the Hebrew nation. This is possibly the only oral tradition Moses borrowed from the Hebrew slaves and melted this story with Egyptian sacred thought and theology. The actual Hebrew canon was not completed until 433 B.C. E. the date of the book of Malachi, the last book of the Old Testament, and was fixed at a Conference of Rabbinic scholars at Jamnia in about 375 A.D. The Hebrew religion was a **ritual [temple] religion** as well as a **religion of the book** right down to the time of Jesus, and beyond to 70 A.D., when the temple was destroyed by the Romans under Emperor Vaspasian thinking by doing this that they would destroy the Hebrew religion and faith and keep the riotous and troublesome Jewish nation in its place. On the other hand, Egyptian sacred texts were written as early as 4236 B.C. when the first calendar in the world was created and put in canonical form by 600 B.C.E. The sacred texts of the Egyptians are 2, 796 years older than the first Hebrew writing and were fixed in a sacred canon 167 years before the last book of the Hebrew sacred text was written, and 975 years before the Hebrew bible was fixed as a canon of sacred writing. The Hebrew canon in its present from could not have been fixed before this time. The New Testament, whose first books were the epistles of Paul, were not begun until around 52 A.D. and the entire New Testament, in its present form, was not declared "canonical" until the Council of Carthage in 397 A.D.,[277] so that 997 years exist between canonization of the New Testament and that of the most sacred text of the Egyptians. Morenz is, therefore, wrong in his assertion of Biblical priority over the Egyptian sacred texts. His notion that the similarities between the Egyptian texts and the Bible is explained *"though contact with the Scriptures,"* is little short of being laughable if it were not itself a fraud and insult to our intelligence. Christian theologians, who are acquainted with Egyptian religion for the purposes of Christian apologetics make similar claims about Egyptian religion being a mere cult of magic and

[276] Morenz, **Sawa**, p. 216.
[277] See **Holman Book of Biblical Charts, Maps, and Reconstructions** (Nashville, Tennessee: Broadman & Holman Publishers, 1993), p. 34 for "Old Testament Canonization Process" and Arthur G. Patzia, **The Making of the New Testament: Origin, Collection, Text & Canon** (Downers Grove, Illinois: InterVarsity Press, 1995), p. 88 for "The Canonicity of Paul's Letters."




that Kamau religion is a "**works religion" based on ritual and magic**. Christianity of course is different. It is based on **the grace of God and justification by faith**. My theology professor in the seminary at Cincinnati Christian University, Dr. Jack Cottrell gives a credible summary of the Osirian religion in his **God the Redeemer** (1987), but concludes with this remark in the subsection "The Egyptian Cult of Osiris":

> This is the essence of the Egyptian concept of salvation. Despite the presence of a savior-god whose benefits could be tapped through ritual magic, the real source of salvation was the individual himself through his own works. As Brandon says, the idea seems to be that "a happy after-life was not to be obtained only by the practice of ritual magic, but that it must be deserved by the moral quality of one's life on earth."[278]

None of the views so far entertained by either modern Egyptologist or the theologians understand the nature of Egyptian religion. For them Egyptian religion is either ritualistic or grounded in **magic or in doing good works** in order to enter the Paradise of God. The Egyptian religion cannot be explained by Western conceptualizations; even those that are empathetic and tend to flatter this ancient religion by making it a **monotheistic faith** and so put it on par with the so-called Western religions of Judaism, Christianity or Islam. I do admit that this is better than the Eurocentric views that demean it by making it polytheistic [many gods] and subject to myth, superstition and magic conjuring. The true *Old Time Religion* of Egypt is far beyond any of these Eurocentric conceptions. Rather, Egyptian religion is **Uni-theistic** because it is based on a **Uni-theology** of God as the **One and the Many** and Osiris-Ra and the Horus-Christ as the **One and Only** (John 1:14-15). This Christological conception of the Christ being a complete unity is a doctrine of the *Ethiopian Orthodox Tewahedo Church*, where *Tewahedo* (i.e.ተዋሕዶ) in the Ancient *Ge'ez* Ethiopic language means *"being made one"* or *"unified,"* which the belief that a complete, natural union of the Divine and Human Nature into One is self-evident in order to accomplish the divine salvation of the Hu-Man Race. The Christ of God would then have a dual but unified nature and doctrinally is *Miaphysite* (*one united nature, without division, without separation*) and not *Monophysite* (one single nature) as the Western Catholic church claims as a way of negatively characterizing this African and Eastern orthodox theological view. The Catholic theology on the other hand holds to the composite "Two Natures" of the Christ of God that is accomplished through a *hypostatic union* (i.e. *duophysite* = two-natures).

Judaism is the daughter of this great African religion, and Christianity is her son, being a religion of the **One and Only**, that is Jesus Christ. Judaism tried to hide the plural nature of God, the **One and the Many**, that is, resurrecting Yahweh as the highest Elohim above all elohim, as understood from the evolution of the names of God in their thought from *El Elyon* = God Most High to *Yahweh-Seba't* = Lord Almighty. If God is not the High God among *other elohim He has created, the distinguishing mark that God is not created being, but has life in Himself* [a purely Egyptian theological conception] what can be made of the following biblical passage in Psalms 82:1, which states *"God presides in the great [*heavenly*] assembly; gives judgment among the "gods"* that is elohim = *little gods*. Christianity did not try to hide the *plural* but *undivided unitary* nature of God above all, including Jesus, the Son of God, which is a Uni-Theological claim. Christianity is not

[278] Jack Cottrell, **God the Redeemer** (Joplin, Missouri: College Press Publishing Company, 1987), p. 68.

monotheistic but a Trinitarian faith that upholds to the confessional statement "*God the Father, God the Son, God the Holy Spirit, God One.*" Yet God, the Father is above all other divinity because *only God has life unique to His being*. To illustrate this Jesus made the statement that *"For as the Father has life in himself, so he has granted the Son to have life in himself"* (John 5:26). This statement demonstrates that **(1)** God, the Father is superior to all other Trinitarian Deity, **(2)** God alone had life in himself (i.e. eternal living being is part of God's essence as being) for even the God, the Holy Spirit *proceeds from* the Father, and **(3)** Jesus *did not have life in himself before* God, the Father granted it to him, as making him truly the Son of God *with all Power in His* hands. I know these statements and claims are tough going for some Christians (guided by *Sunday School Theology*) but nevertheless they are Biblically grounded. Jesus gives God the priority in respect to the God-head. Jesus said the following things, even though Christians are disturbed and perplexed when they hear them because of a misguided Christian theology. He states in one passage *"Why call thou me good? There is none good but One, that is God,"* [Matthew 19:17] and *"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father"* [Matthew 24:36], and "Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, *I go unto the Father: for my Father is greater than I*" [John 14:28, KJV]. If confronted with the statements Christians try their best to explain them by cleaning them up the best they can. "Jesus did not really mean that *'none is good but One, that is God'* for isn't Jesus God the exact image and representation of God the Father?" These statements show that *Jesus admits* (even though he is the Son of God) *that he does* (or did not) *not have all knowledge*, that he was granted life in himself (this was not part of his essential divine nature), and that the only being that is totally good is God, the Father. Why cannot Christians merely accept what Jesus says about his Father and about himself at face value and stop trying to make the Biblical texts fit their *Sunday School Theology*? Here is another passage that disturbs some of them:

> But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. . . . But each in his own turn: Christ, the first fruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he has put everything under his feet. *Now when it says that everything has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all."* (1 Corinthians 15:20-28, NIV, my italic emphasis).

These passages are disturbing to Christians, and are therefore either passed over quickly or glossed over without interpretation, because the implications suggest that Jesus, God the Son is in his divine person *less than* God, the Father, and that Jesus, while with God in the beginning *did not have life in himself* without God, the Father granting it, that Jesus, God the Son is limited in his omnipresence, and does not know all things like God, the Father, and most disturbing that in the *New and Final Dispensation* (after the thousand year reign of Christ) that Jesus Christ will become *subordinate = not equal* to God, where Jesus would be no more than *King for a Day* (since a *thousand years is no more than a day in God's sight,* 2 Peter 3:18). No Christian theology I know of have has addressed these perplexing Scriptural notions and therefore has not been honest with itself in its inquiry into the mind of God and His truth revealed by God Himself through the Scriptures that declared inerrant according to Evangelical *doctrine of inerrancy* based on the *Chicago*




Statement on Biblical Inerrancy.[279]Christianity cannot deal with either the unity of God, in which God alone is all knowing and all powerful, or God's plurality in which God shares His divinity *by degree* with the elohim, and with humans, and more importantly with the other two members of the God-head. This suggests that a **Uni-theology** is needed that is not frightened of the implications of biblical passages like the ones given above. Even Islam, whose theology is based purely on the unity of God (since God cannot be divided = *Tawhid*) speaks in the Qur'anic Sura's numerous times in terms of the plurality of God, such as the following:

> But *We* created generations . . . after Musa (Moses), and along were the ages that passed over them. And you (O Muhammad) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers) [Sura 28:45, Al-Qasas].[280]

The multiple *we passages* (i.e. various Arabic forms of the masculine/feminine plural نَحْنُ = *zakanu* = "we") in the Qur'an argues for its origin in a Mother African Old Time Religion, which has not allowed any of its children (i.e. Judaism, Christianity, Islam) and cognate relatives to fully escape **God** as the *One and the Many*= a God who shares his divine essence with all elohim and even mankind in whom is the divine breath of God, without which mankind would not have become a "living being"[Genesis 2:8]. Even Morenz was not oblivious to the obvious similarities between these conceptions and those found in the Egyptian sacred texts. He states:

> Thus in the substratum of belief which lies beneath *all the great religions of history*, [my *italics*] there is *one God and yet many gods*. This is the existential substance of truth in Egyptian theology, which sought to effect an intellectual compromise between unity and plurality and to reconcile them to one another.[281]

It would take a student of Morenz, Erik Hornung to bring out the full significance of this Egyptian theological notion of the **One and Many** that makes Egyptian religion more than a religion of **ritual and magic** or **salvation by good works** but suggests that Egyptian religion is the *Mother Religion* of all the so-called *Abrahamic Religions* (Judaism, Christianity and Islam). We cannot go deeply into Hornung's arguments in this work. However, he quotes de Rouge, an Egyptologist, whose statements contains the central idea of **Uni-theology** of the *One and the Many*. De Rouge (1869) holds to the notion that in Egyptian theological thought there is one Supreme Being who gives birth to all other being out of his divine essence, making this God, the *One and the Many*:

> I said God, not *the gods*. The first characteristic of [Egyptian] religion is the Unity [of God] most energetically expressed: God, One, Sole and Only; no others with Him. . . He is the Only Being --- living in truth. . . Thou art One, and *millions of beings proceed from thee* [my emphasis] He has made everything, and he alone has not been made . . .[282]

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[279] Norman L. Geisler, ed. *Inerrancy*. (Grand Rapids, Michigan: Zondervan Publishing House, 1980), pp. 493-502.
[280] Al-Hilali and Muhsin Khan, ***The Noble Qur'an***.
[281] Morenz, **Sawa**, p. 29.
[282] Erik Hornung, **Conceptions of God in Ancient Egypt: The One and the Many**, translated from the German by John Baines (Ithaca, New York: Cornell University Press, 1996), p. 18.

God "has not been made" means that *this Being has life and the life of all being in His Being*, is Deity (defined as non-created being) and therefore all life and living being proceeds from God, the Father *of all in all* spiritual-material being [1 Corinthians 15:28]. This Osirian conception of the unity of God, and the unitary essence of all being *in God and from God*. In order to protect God from the implications of this assertion all religions, including Egyptian religion has sought to "protect" God from its implications, so that in Islam the "We" God in theology becomes the *only Necessary and Non-contingent Being* = Not depended on any other being for life *but* all other being depends on Him. Not only that but God is the One and Only God, who has no *partners* (human or divine), so that this becomes the Islamic theological *doctrine the unity of God*, known as *tawhid* (Cf. *tawehedo* in Ethiopic), a concept I learned from my Islamic professor Dr. Don Tingle in the seminary at Cincinnati Christian University.[283] The Islamic scriptures that support this doctrine are as follows:

> *Allah is He, than Whom there is no other god—Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is, He than Whom there is no other god—the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the justly Proud: glory to Allah (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Originator, the Fashioner: To him belong the Most Beautiful Names: whatever is in the heavens and on earth, does declare His Praises and Glory: and He is the Exalted in Might, the Wise.* (Surah 59:22-24).

> *Say: He is Allah, the One; All, the Eternal, Absolute: He begetteth not* [no other being proceeds from God's direct essence, despite the implication of the We verses, my insertion] *nor is He begotten; and there is none like unto Him.* (Sura 112).

The claim of *Sura Al-Ikhlas 112:1-4* is that no other being proceeds directly from God's on essential Being so that no part of the creation can claim to be from God in that sense or be partners with God as in Trinitarian theology. Further, Islam regards any such Trinitarian claim as *shirk*, that is, making partners with God in worship, the only Being that one should bow the knee. Surah 4:116 reads: *"Allah forgiveth not (the sin of) joining other gods with Him [shirk]; but He forgiveth whom He pleaseth other sins than this; one who joins other gods [shirk] with Allah, hath strayed far, far away (from the Right)*. The Muslim do not understand the Trinitarian view of God as being *Auto-genesis* (i.e. the *One and the Many*) and Jesus as divine partner with God, describes as being *Mono-genesis* (i.e. the *One and the Only*, John 1:14; 1:16), that is, the *huios* "Son of God" [Egyptian theological foundational notion = , *Neter-Sa-Neter*, God, Son of God, that is the Horus-Christ proceeding directly from the Father. The theological doctrine of the Trinity also originated with Egyptian Religion as can be seen in the *hieroglyph* (lit. Greek for "sacred letters" or *Medu Neter* = "The Sacred Word of God") that denotes  = "Three God's in One." The Islamic idea of the unity of God cannot conceive of this notion and gives expression to the contrary in its *Shahadah* (open testimony)

[283] Don Tingle, *Studies in Iman (Faith): A Series of Lessons on the Basics of Faith for Muslims Using the Qur'an and the Bible*, manuscript, p. 9, paragraph 7., n.d.




confession of faith that reads as follows:

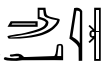
> *La ilahailla al-Lah. Wa Muhammadan rasul al-Lah*
> "There is no god but God and Muhammad is the messenger of God."

God in the Islamic view "is the sole and unassisted author of creation. This holds validity not only for Islam, but also for all similarly revealed religions. The open profession of belief in God *"who begetteth not nor was begotten" . . . . By uttering the first part of the shahadah one becomes a muslim, submitter to God, but when he pronounces the second part of the same, he becomes a Muslim, an adherent to the religion of Islam."*[284] While the Islamic Christology accepts the doctrine of the Virgin Birth (*Sura, Al-i-Imran*, 3:45-49), and while it accepts the Torah and Gospels as God's revelation to the People of the Book (*Sura, Al Maida*, 5:66; 5:68-69) it holds out it most virulent denunciation for those who make Christ partners with God. They therefore cannot accept the Christian doctrine of the Trinity that makes Christ partners with God as Deity and therefore part of the God-head, as the following Sura show:

> They do blaspheme who say God is Christ the son of Mary. But said Christ "O *Children of Israel! Worship God, my Lord and your Lord. Whoever joins other gods with God [,] God will forbid him the Garden, and the Fire will be his abode. There will for the wrong doers be no one to help. They do blaspheme who say God is one of three in a Trinity, for there is no god accept One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. Why turn they not to God, and seek His forgiveness? For God is Oft-Forgiving, Most Merciful. Christ, the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their daily food. See how God doth make his Signs clear to them; yet see in what ways they are deluded away from the truth*! (*Sura, Al-Maida*, 5:72-75).

While Islam regards the Torah and the Gospels as God's revelation and therefore sacred (*Sura Al-i-Imran*, 3:3; 3:7), because like the Qur'an these sacred books come from the *Mother Book of God* (Sura, Af-Ra'ad, 13:39. Cf: Book of Revelation 14:6 concerning the *Eternal Book of God*) they nevertheless believe that Muhammad is the *Seal of the Prophets* (even though *Jesus is the Seal of the Saints*) and that the Qur'an is the final revelation of God and is the *"New Light"* of God's Word that Jews and Christians and all mankind should accept (Sura, Al-Maida 5:15). We don't have the space, but we could follow similar analysis for Judaism's theology and God-talk in respect to the undivided unity of God and the God-head. Judaism declares in the *Shema* that *God is One God*, despite the *Us passages* in Genesis. The *Shema* reads: *"Hear, O Israel! The Lord is our God. The Lord is One! Love the LORD your God with all your heart and with all your soul and with all your strength."* (Deuteronomy 6:4-5).The theological dilemma of maintaining unity and plurality in the God-Head, usually by denying the latter in both Islam and Judaism is a problem that will not go away from either religion. But nevertheless, the Trinitarian solution in any of its forms is patently unacceptable to either of these religions. Christianity has resolved but not solved the mystery

[284] Caesar E. Farah, *Islam*, pp. 103-104.

despite its various creedal proclamations that makes the notion tolerable. For Trinitarians, God as the source of all life (*who alone has life in himself*, as Christ declared) militates against all idolatries engineered by Setian men, using Sahu men as their acolytes and devotees. This is why there must be a unitary God-head in some form to decry worshiping anything less than such Deity. Keeping this conception in mind, the Egyptian *Pert-em-hru* called on the Osirian to develop beyond the Sahu level of materialist bondage to the passions leading to various pleasures of *demonic experience*. Egyptian religion was not therefore a works religion but appealed to religious piety grounded in a *Uni-theistic* view of God in relationship to the human person. This Osirian appeal grounded in the sacred texts is no different than the moral precepts and counsel that Paul to the Ephesians, that is, to separate themselves from carnal passions, because they are followers of Christ. Paul also counseled the Roman Christians: *"Do not conform any longer to the* [Sahu] *pattern of this* [Setian influence]*world but be transformed by the renewing* [higher divine thought pattern of Ab and Ausar Men] *of your mind*" [Romans 12:2, NIV, insertions mine]. How is this Christian view any different than what the Egyptian Osirian priests taught [never forgetting that Moses was one of them]? The Egyptians sought to achieve the Osirian level of spiritual development because they were *already* followers of Osiris, that is, the **Osirian Way** to salvation, and therefore wanted to imitate the life of Osiris in order to be *granted* eternal life after the resurrection from the dead. This was really a hope in the grace of God if they followed the *Osirian Way*; no different than the Christian's hope for salvation if they follow the *Way of Jesus Christ*, or the *Christian Way*. *This grant of salvation still was one of grace* and based on hope, and not because the Osirian was able to pronounce the 42 negative confessions, as *Confessors of the Osirian Faith* in the power of *magic words* that would allow them to enter paradise. The Osirian faithful still knew even after *feeding the hungry, giving water to the thirty, and a boat to the shipwrecked* that they would have to stand before the Judgment Seat of Osiris to give account for the good or bad they had done in the flesh, as measured by the scales of divine justice, that is,  **M'khaa-t,** the Great Scales of the Hall of Judgment. This is where the heart [motives for doing good or evil] were weighed in the balance against the standard of **Ma'at Justice = the Justice of God**, that is, "weighed against an ostrich feather  representing  *Ma'at,* which means *truth, uprightness, justice, the right, genuineness, rule* or *canon law.* This is the place where Anubis checks the accuracy of the balance. Thoth stands ready to write down the result and Ammit, the hybrid monster, waits to gobble down any heart weighed down by sin."[285]No Osirian could hope to meet the full requirements of Ma'at, although they were constrained, as followers of Osiris to approximate its demands; even as Christians, who are *sinners saved by grace* are constrained to follow the law of Christ = love, even though *all have sinned and fallen short of God's glory* in respect to this Christian commandment [Roman 3:23]. The Osirian innately understood that even in all that he/she could do, salvation was still a matter of grace and not works. In the Egyptian vignette under which the above quoted statement is made one cannot help but notice that Anubis *assists* the Osirian being judged by *holding the scales in balance with his left hand, while checking the plumb line of truth* as shown below:

[285] R. O. Faulkner, **The Ancient Egyptian Book of the Dead** (Austin Texas: University of Texas Press, 1972), p. 14.




The vignette above shows that the Egyptians understood two things about salvation: **one** that *no one* [that is the heart weighed down by sin] *could be in balance with the absolute requirements of Ma'at law = light as a feather = totally absent from sin*; and **two** that the question of salvation was ultimately a matter of *grace = the mercies of God* in that Anubis, himself *made the scales of God justice be in balance* using his left hand to bring the *Ma'at* feather be in perfect balance with the heart of the Osirian (the blessed dead) that is standing in the Judgment on the other side of the scale. The living corpse stands at the Scales of Judgment, while reciting their innocence never realizing that it is Anubis with his left hand in mercy and by the grace of God that is keeping their heart balanced with the requirements of the Ma'at law and commands found in the sacred scriptures. This textual of evidence from the Egyptian monuments and mortuaries refutes conclusions like those arrived at by my theology professor, Dr. Cottrell and others, which claim that salvation in Egyptian religion was a matter of magic spells, and therefore a works religion. Dr. Cottrell states in his book *God the Redeemer* ("Alternatives to Redemption"):

> Despite the fact that Osiris is looked upon as a savior, the Egyptians had no concept of grace or redemption from sin. In fact, they had a very pronounced belief in salvation by works. A person's character and deeds in this life are what ultimately determine whether he survives death and has a pleasant eternity . . . . After resurrection had occurred, the person still had to appear before some kind of tribunal to be judged according to the works done in his lifetime. . . . The basis for judgment seems to have been the person's works. . . . This seems to be a concept of justification by works. The kind of works they had in mind may be seen from the following selections from a declaration of innocence inscribed on the tomb of a nobleman . . . . "I gave bread to the hungry, clothing to the naked, I ferried him who had no boat," . . . . Osiris becomes involved in this judgment in two ways. First, there developed the concept of a kind of participation with Osiris in his own justification before the divine tribunal. Just as the gods had vindicated him while condemning his murderer Set, so does the dead and risen devotee share in Osiris' justification. . . . . Whatever effect this vicarious justification was supposed to have, it stemmed from the magical mortuary ritual and not from any particular devotion to Osiris during one's life. The fact is, though, that this shared justification did not seem to preclude a decisive judgment based on a person's own deeds. This leads to the second way in which Osiris becomes involved in the judgment of the dead: not as advocate or mediator for the accused, but as a kind of presiding judge. This seems somewhat inconsistent with his role as savior, especially since during the judgment process his saving powers seem to be totally irrelevant. At this point it all depends upon the deeds and character of the one being judged.[286]

[286] Jack Cottrell (1987*). God the Redeemer*. Joplin, Missouri: College Press Publishing Company, pp. 66-67.

Despite the genuine respect I have for Dr. Cottrell as an imminent Christian scholar and my theology professor he appears to be blind to the fact that same pattern of salvation he sees and calls a *works religion* in Egyptian soteriology via the hope of Osirian resurrection held by the Egyptians during life and after death is found in Christianity almost point for point. We will here pass over the suggestion by Dr. Cottrell that the Osirians faith and devotion to Osiris was not genuine since all they had to do was learn a few magic words to be saved. We have already provided evidence above that the Egyptians devotion to Osiris-Ra was just a genuine in life as it was in death and was not totally depended on knowing and reciting magic spells, which would be something like the death bed confessions attitude of some Christians who during their life were not genuine Christians in life (i.e. Christians in name only) but made the final confession of faith (if they could) on their death beds to guarantee salvation, and if they could not the confession was made for them. No one knew even then if the confession was real and appeared to be said like "magic words" that somehow satisfied or balanced out a life absent the Christians virtues of love in action that were mere works anyway and could not save. Nevertheless, does not the Bible declare that Jesus Christ will come back on the clouds in glory with the Holy angles of God to judge both the living and the dead? Does his role as judge of the world cancel his role as savior of the world or make that role of no effect? Jesus acts in this role of divine judge even though this in no way preempt God's role as judge. Revelation states: *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were* ***judged*** *out of those things which were written in the books,* ***according to their works****.* (Revelation 20:12, KJV). Even here opening the books suggests that a person is being judged out of the things that he or she has done on Earth whether it be good or evil. Does not James, the Head of the Jerusalem Church and the brother of Jesus Christ put emphasis on works as part of the salvations process and that faith alone is not sufficient by itself for salvation when he states against Pauline conceptions of salvation by grace alone that:

> What *doth it* profit my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? ***Even so faith, if it hath not works, is dead, being alone***. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ***But wilt thou know, O vain man, that faith without works is dead?*** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ***Ye see then how that by works a man is justified, and not by faith only.*** Likewise, also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? ***For as the body without the spirit is dead, so faith without works is dead also***. (James 2:14-25, KJV, my *Italics*& emphasis).

Is not the Book of James part of the Christian canon? How does Dr. Cottrell explain this very explicit connection between works, faith, and justification by works and faith together, but not faith alone (i.e. *sola fide*), which is the basis of salvation by God's grace? What about Revelation that shows that people will be judged after the resurrection "according to their works"? Using Dr.




Cottrell's analysis would not Christianity qualify as a "works religion" as well as Egyptian Osirianism? And finally, does not Jesus Christ declare in the final judgment to be both *savior* and *judge*? Again, does Christ role as judge nullify his role as savior as Dr. Cottrell implies it does for Osiris? Does not Christ in fact say to them that call him Lord, Lord that they will not all enter paradise when they declare they are innocent of not "giving him water when he was thirsty, and food when he was hungry" as the Osirians also claimed before Osiris? Are these magic words? No they are not magic words as long as those who call him "Lord, Lord!" actually performed these *good works*, which appear to be integral to their salvation as we have already shown above in the Scripture Matthew 25:31-46.Are these pronouncements of innocence based on the works of the righteous and unrighteous magic words? Don't their works in this gospel from Jesus's own words have something very vital to do with their eternal salvation and destiny? How is it then that the Egyptian Osirian faith a purely works religion and Christianity a religion of pure grace through faith, and have nothing whatever to do with works? Dr. Cottrell knows these sacred scriptures as well as I do, because I was taught theology by him. Dr. Cottrell therefore appears to be selective in his treatment of the Osirian religion (depending squarely on the Pauline interpretation) and rather dishonest to boot (avoiding a comparative analysis, as I have done) in order to demonstrate to members of his faith tradition (The Restoration Movement) that all other religious pathways to salvation (accept perhaps, as he is willing to entertain bhakti Hinduism and Pure Land Buddhism, which both claim a doctrine of grace mixed with works, Cottrell, p. 64) are based on human works, while Christianity is based purely on grace. The so-called spells are like those found in Utterance 125 of the so-called Book of the Dead, that is, the *Pert-em-Heru = Book of Coming into the Light*. The Egyptian conceptions of salvation were just as sophisticated as Christian theological and biblical notions (*if you can read the hieroglyphs*), where its doctrine of salvation is captured, not just in the writing but in the vignettes; all of which tells the whole story for *those that have ears to hear it*. The Egyptians made this *doctrine of grace* clear in the **Utterance 27** by indicating that the Lords of Eternity have ultimate sovereignty over the heart of men. It states:

> *O you who take away the hearts and accuse hearts, who recreate a man's heart (in respect of) what he has done*, he is forgetful of himself *through what you have done*. Hail to you, *lords of eternity, founders of everlasting!* Do not take N's heart with your fingers wherever his heart may be. You shall not raise any matter harmful to him, *because as for this heart of N, this heart belongs to one who whose names are great* [i.e. belonging to Osiris = Horus Christ as one of their followers], *whose words are mighty, who possesses his members* . . . I command you to obey me in the realm of the dead, even I, N, who am *vindicated in peace and vindicated in the beautiful West in the domain of eternity* [emphasis mine].[287]

The Osirian's vindication is by the Divine One he/she follows and who possesses and protects the Osirian's heart (i.e. soul/psychic-mind), which is similar to the Christian view of *justification by faith* as a follower of Jesus Christ and thereafter the Christian soul (i.e. heart/psychic-mind) is under the protection of the Holy Spirit as signified in Ephesians 4:30 "And do not grieve the Holy Spirit of God, *with whom you were sealed for the day of redemption*," that is, as in the Greek σφραγιζω (sphragizo) meaning (among other things within its semantic domain) *marked*

[287] Faulkner, **Sawa**, p. 53.

with a seal (i.e. stamped, branded), *secure, given security* (i.e. assurance of salvation), *confirmed, affirmed, authenticated* (i.e. as the real thing, the real McCoy, etc.), *concealed, kept secret* (i.e. hidden as in a precious treasure, etc.). Ephesians 4:17-32 is instructive as to the requirements of salvation from Paul's moral/ethical perspective. This New Testament text suggests that the Nu African People separate themselves from Sahu thinking and its culture of spiritual death, and seek the higher spiritual development that is inherent in following the Way of Christ:

> So, I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles [Setians] do, in the futility of their [Sahu] thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more [*e.g. money, power, pride, unconstrained sex, visual excitement to the eye, denial of all authority in Heaven or Earth = unrestrained freedom without responsibility as an axiom of darkness called truth where every man did what was right in his own eyes, Book of Judges*].You however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self [*as Sahu men*], which is being corrupted by its deceitful desires, to be made new in the attitude of your *minds* and to put on *the new self* [*the mind of an Osirian initiate to higher spiritual thought in imitation of the Self = Osiris Jesus*] created to be like God in true righteousness and holiness. Therefore, each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body [*nation, people, community of Nu Africans*]. In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil [*Set = Satan*] foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. Do not let any unwholesome talk come out of your mouth, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. [*text from the NIV. Insertions and* emphasis *belong to the author of this work*]

It should be noted that the Kamau Religion *never died* but went through a *process of* transformation some would call *corruption* by means of *cultural aggression* by Greeks and Romans who seized and took it out of the hands of the black people who gave it birth [much like Kamau Philosophy was mutated by the Greeks into Greek philosophy] but resurrected and or continued in the form of the so-called *revealed religions* of Judaism, Christianity, and Islam. These so-called "revealed" or Abrahamic religions are nothing more than repositories of the *Old Time Black Religion*, and the incubators for the resurrection of the *Old Time Black Religion* once again in the *fullness of time*. All this is becoming evident as the black man's religious perspectives and way he worships God and his God-Talk (i.e. black theology) is properly understood from an Egyptian theological and philosophical perspective. Before the so-called *revealed* or *Scriptural religions* [Morenz] the Black Man had *sacred scriptures*, which are extant and were codified in Egyptian history by the Kamau




Priests. This canon of sacred scripture is known as the **Saite Recension**.[288] It was codified/edited into 192 chapters [Re's = **utterances**, not **Heka = Spells**] around 550 B.C.E.[289] In fact these sacred scriptures, which belong fully to the Hue-Man Race, still await complete translation, and commentaries, much like the attention the Bible has received, giving birth to a whole range of academic, religious, and theological studies in various types of institutions, divinity schools, and seminaries. It is not true then that the Black Man had *no holy books*, and *no revealed religion* of his own,[290] always keeping in mind that the Kamau Priests and Doctors declared that these scriptures were given to them by the very *Finger of God*, that is, the second member of the Kamau Trinity. **Tehuti** was regarded as **the Word = Mind of God** and to have *inspired* the Egyptian sacred writing much like the writers of the books of the Bible say they were guided by the *inspiration of God* to write the books, gospels and epistles that make up the Hebrew sacred texts. The Bible is a witness to the fact that the *expression "the finger of God"* first came from the Kamau Heka priests of Egypt [so-called magicians], who said to Pharaoh [Fari], while in a spiritual battle of the gods between themselves and Moses "*This is the finger of God."* The Kamau Heka Masters were not acknowledging the Hebrew God, but were referring to Tehuti [Exodus 8:19], that spiritual aspect of God, the *Power of Powers*, who merely *speaks the Word* and *things come into existence/being*. This is the coveted level of power that all Heka Masters wished to attain to = *just speak the Word and things come into being*. Some scholars want to relegate this spiritual gift or empowerment by calling it magic (as in "tricks") instead of looking at it as real spiritual gifts that can be vouchsafed by God (i.e. the Power of Powers) or taught to men even by holy angels and demons and other demonic forces who uses everything God made for the benefit of man and turns it toward evil, evil outcomes, and evil consequences. The source for this empowerment (wrongly called "magic" because of the evil uses it had been put to by evil men) is God in His Trinitarian being. To the Heka Masters Moses' "magic" was superior to their "magic" because of the source of his power, which is by the way a Trinitarian Power of Three in the Hue-Man soul =  , the divine human capacity to *tie-up* the material forces of the universe (signified by the hieroglyphic sign for *a rope that binds* before the Trinitarian inspired soul) that is calling on the Trinitarian Power of the Great Soul for the Power or *ashe* (i.e. Yoruba) *to get things done*, including reordering and manipulating the material universe around the recipient of this divine Power of God (e.g. *And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee,* presumedly could call on this Heka Power anytime he wanted (or when it was present actuated by faith as small as a mustard seed). It is not much talked about in the church, but Jesus used this Heka Power in the garden of olive groves when he caused those who were arresting him *to fall backward by merely saying a word in order* threatening them if they did not let his disciples go. Jesus demonstrated that he did not need Peter's sword to defend himself if he wished or he could call on two legions of angels to do so by merely asking his Father in Heaven. The text

[288] R. O. Faulkner, **The Ancient Egyptian Book of the Dead** (Austin: University of Texas Press, 1993), 14; Morenz, **Egyptian Religion** (Ithaca: Cornell University Press, 1996), 227, 222f.

[289] Budge, **The Egyptian Book of the Dead**, xlvii; R.O. Faulkner, **The Ancient Egyptian Book of the Dead**, ed. Carol Andrews [Austin, Texas: University of Texas Press in cooperation with British Museum Press, 1993], 14.

[290] Morenz, pp. 214-231, "Sacred Writings," pp. 81-109, "Cult and piety: the conduct of men".

passed over that demonstrates that Jesus was a Heka Master of the highest order is as follows:

> After speaking these words, Jesus went out with his disciples over the brook [called] Kidron. A garden was there and he and his disciples entered. Now Judas, who betrayed him, also knew about the place because Jesus often met there with his disciples. Judas then, having taken a band of soldiers and some officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. Jesus, therefore, knowing all that was happening to him, went forward and said to them, "Who are you looking for?" They answered, "Jesus of Nazareth." Jesus said to them, "I am he." Judas (who betrayed him), was also standing with them. *Now when Jesus said to the, "I am he," they stepped back and fell to the ground.* Again, Jesus asked them, "Who are you looking for?" They replied, "Jesus of Nazareth." Jesus answered, *"I told you that I am he." Therefore, if you are looking for me, let these [my disciples] go their way."* [He said this] so that the word which he had spoken ("Of those whom you have given me, I have lost none") might be fulfilled. (John 18:1-9, EOB, My *Italics*).



Here Jesus just speaks the word as a Heka Master and his adversaries feel the power, he has to defend both himself and his disciples if need be *as the whole group of them falls to the ground.* This was not simply a matter of one or two them tripping over their feet but a message to them by Jesus to let his disciples go *or else!* Pharaoh's Heka Master's statement: *"This is the finger of God"* refers to God, as the ultimate power of the universe. In fact, they were pointing to God in his full Trinitarian essence as the *Power of Power* =  = **Skhem-em-Skhem**. In this hieroglyphic phase, the Egyptians [Kamau] reveal their Trinitarian theology with the so-called plural determinative, . This determinative is not plural ending, which the Egyptians would have indicated by the strokes ; but denotes the Trinitarian nature of divine being, that is, God, the *Power of Power*s represented as the Three-in-One Horus King or Hawk God. Those who God granted to demonstrate this divine power on earth were called  = **Shkemu = those welding the divine Trinitarian Power**, that is, **"the deified 'powers' of men"**[291]but in a lesser degree than the actual divine source of this power. Notice that the divine power that men (Ab Men and Ausar Men) weld is in *Powers of Three*, that is, .This source of divine empowerment allows true Ab Men and Ausar to become **deiform = godlike = formed in moral character like God** in their moral actions and mental attitude in respect to the fear of the Lord and carrying out His will

[291] Budge, **An Egyptian Hieroglyphic Dictionary**, Vol. II, p. 691.




on earth. They want to be holy as God is holy = separate and apart from Setian and Sahu demonic influences. They are therefore granted access to the same source of Power Jesus had access to *when the power of God was present*; so that Jesus could declare in truth: *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father"* (John 14:12). This statement by Jesus refers to him sitting on the right hand of God, the Father to **weld once again his one-third share of the Power of Three**, which will be further explained below. This is the awesome *Power of Three* that frightened the Heka Masters in combat with Moses and caused them to exclaim *"This is*[by] *the Finger of God!"* Jesus, himself had access to this *Power of Power* while doing his ministry in the Earth of Time. Jesus had emptied himself of his divine power, although not his divine nature in becoming the Son of Man. This is a controversial notion but the Scriptures state in respect of it that Jesus was made in his human nature to totally rely on the Power of God for ***ashe*** *= the Power to get things done*, as in the Yoruba understanding, where Olorun, the Creator God is the source of all power and shares his divine essence of **moral neutral power** with all being, that is, with lessor gods, powers, principalities, so-called divinities, and with men. The Yoruba know that Olorun or Olodumare, the Creator God is the *Power of Powers*, even though there be "gods many and lords many," as in this Uni-theological statement of Paul:

> We know that an idol is nothing at all in the world and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth (*as indeed there are many "gods" and many "lords"*), *yet for us* there *is but one God, the Father*, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom we live (1 Corinthians 8:4-6, NIV).

God in Pauline Uni-theological pluralistic thought is the **One and the Many** (from whom all things came and for whom we live) and in the Gospel of John, Jesus Christ is the **One and the Only** (through whom we [all being] live). For the Christians they are in spiritual union with God, the Holy Spirit, the third **Power of Three**, while God the Father is the absolute **Power of Powers**. God, nevertheless, in His own wisdom, has divided His power among the Trinitarian God-head. The Yoruba Uni-theological understanding of Olodumare = Olorun is precisely the same in respect to his being the Power of Powers. Dr. E. Bolaji Idowu, Director of Religious Studies in University of Ibadan, Nigeria, states in his ***Olodumare: God in Yoruba Belief***(1994) that:

> Let it suffice here to say that the Yoruba are quite convinced that the world and all that is in it owe their existence to Him [Olodumare]. They believe, nevertheless, that He has portioned out the theocratic administration of the world among the divinities whom He brought into being and ordained to their several offices. By the functions of these divinities, and the authority conferred upon them, they are "almighty" within certain limits. But their "almightiness" is limited and entirely subject to the absolute authority of the Creator Himself . . . . the Yoruba knows, in spite of all this heavy structure of theocratic, governmental arrangements, that at the head of all, and controlling all is Olodumare, and that there is no time, really, when He is far away from them, or when they keep Him absolutely out of their minds. They may appear to live their lives in absolute devotion to the divinities, but underneath all their acts of worship is the deep consciousness that

> Olodumare is above all and ultimately controls all issues. In Yoruba theology, Olodumare has always been placed first and far above the divinities, and all else. He is over all. . . . Olodumare is the Disposer Supreme to whom belongs the ultimate sanction of anything proposed, ... the Fountain of all benefits. He is the Author and Giver of all the good things that man can possess --- children, wealth, possessions, good living, good character, everything that exists for the benefit of man. . . . the Author and Disposer of man's destiny. Man's life is in His control: he lives and moves because He permits it. He is known as *Elemi* --- "The Owner of spirit or life" [See Hebrews 12:9, where God is called the "Father of spirits" by whom we live and have our being, my insertion]. . . . He is supreme over all in an absolute sense; and His authority cannot be questioned by any one of the divinities, or by all them together. He is in full control of all issues; and the divinities have executive powers only in so far as He permits them.[292]

Even though Olodumare is all of this to the Yoruba, yet they hold to a **Uni-theological system of thought** that recognizes a *Second Power* to Oludumare, that is, **Orunmila**, whose authority of course comes from Olodumare as the Power of Powers. This would be similar to the Egyptian,  *Skemui* = the *Two divine Powers* or *Powers of Two*. Yet the Yoruba priests, that is, the **Babalowa = Father of the Secrets/Father of the Religion** honor daily Orunmila with this prayer we quote from *The Sacred Ifa Oracle* (1995), translated with commentary by Afolabi A. Epega and Philip John Neimark:

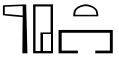
> Orunumila! Witness of fate, *Second* to Olodumare (ORUNMILA! Eleri Ipin, Ibikeji Olodumare, my insertion, my emphasis) [God]; Thou are far more efficacious than medicine, Thou the Immense Orbit that averts the day of Death. My Lord, Almighty to save, Mysterious Spirit that fought death [e.g. Jesus Christ that overcome death for mankind by means of the resurrection, my insertion] To thee salutation is first due in the morning, Thou Equilibrium that adjusts World Forces, Thou art the One whose exertion it is to reconstruct the creature of ill-luck, He who knows thee becomes immortal [e.g. *"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"* (1 John 3:2), my insertion]. Lord, the undeposable king, Perfect in the House of Wisdom! My Lord Infinite in knowledge! For not knowing thee in full, we are futile. Oh, if we could but know thee in full, all would be well with us [e.g. *"I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death,*

[292] E. Bolaji Idowu, *Olodumare: God in Yoruba Belief* (New York: A & B Books Publishers, 1994), pp. 49-54. Read Dr. Howard Thurman's comments on Dr. Idowu, whom he met and taught classes for at the University of Lagos in 1963: "As I began to know Dr. Idowu better, I discovered that he seemed to live in two separate worlds. The first embraced the idiom of African culture that was his heritage, including the myths and spiritual climate that had nurtured him and his people since their beginnings. The second world consisted of a Christology and a theological system inherited from the West. He was a Methodist and had been educated in England. He was a good churchman, and not unlike many white orthodox Christian ministers and teachers I knew in Europe and America. Yet he was also a son of a chief. The religion of his forefathers was an inescapable part of him. He described to me often the etiquette and ritual of tribal life. And Christian though he surely was, he honored them" [Howard Thurman, *With Head and Heart: The Autobiography of Howard Thurman*(New York: Harcourt Brace & Company, 1979), p. 201].




> *and so, somehow, to attain to the resurrection from the dead"* (Philippians 3:10-11, NIV), my insertion].[293]

Egyptologist, E. A. Wallis Budge, in his *Osiris & the Egyptian Resurrection*, Vol. 1 (1973), states that the Yoruba Orisha = "Company of the Gods" is comparable to the Egyptian Company of the Gods, which are always presented or ranked in **Companies of Three = Powers of Three**, that is, **(1)Olorun = Temu, (2) Aganju = Keb, (3) Yemaja = Nut, (4) Orungan = Shu, (5) Obatala = Osiris, (6) Ododua = Isis**, concluding with the Yoruba offspring of **Yemaja and Orungun**, whom Budge compares to **(7) Nephthys, (8) Set [Satan], (9) Anubis**, completing the Egyptian H'Orisha[*Horus + Orisha*] of **nine gods** = [Hebrew] **elohim**, ranked in **Powers of Three**. Budge states:

> It is important to note that this company of gods resembles in many respects the Egyptian company of gods of which Osiris was an important member. . . . The Yoruba gods, other than those of Olorun's cycle are represented by the chief local deities of Egypt, who existence was taken for granted. The priests of the Yoruba gods are divided into grades, as were the priests of Egypt, and as intermediaries between gods and men they prepared and sell charms, amulets, etc.; this also did the priests of Egypt. In Yoruba and Egypt the office of priest was hereditary. The temple is called "Ile Orisha," i.e., "house of the god"; in Egypt also the temple was called "house of the god,"  . . . . The spirits who enter the images of the Yoruba gods to receive the sacrifices and prayers of the faithful are worshipped, not the images themselves. Sacrifice is the most important part of ceremonial worship, and no god can be consulted without it. The Oni of Ife said that the sacrifice made at Ife was for the benefit of the whole human race, the white man not excepted.[294]

Budge could have mention that the  **Neter-het** or the **Het-Neter** or House of God (El-Bethel in Hebrew) implicitly carries the idea of the plurality of the Power of Powers, written in one way as the unified , *Three Temples*, or Dwelling Place of the Trinitarian God, or House of the Power of Three Gods, noting that the Moses' Tabernacle and Solomon's Temple were designed in three courts, as well (Outer court, Inner Court and the most sacred Holy of Holy, where the Power of Powers lived). In the *Christian Trinitarian Orisha* or iconography this would be in the liturgical formula *God, the Father, God, the Son, and God, the Holy Spirit, God One*, as the main Christian Company of the "gods", including the twenty-four elders [divisible by 3, or 8 companies of 3; or 4 companies of 6 elder Elohim in each company], angles, and other principalities and powers, according to Apostle Paul [Ephesians 6:12]. Egypt therefore appears to be the ancient original Uni-theological source for Judaism, Christianity, Islam, and Yoruba. Jesus is seen as **Second to God [Yahweh = The Lord, God Almighty]** in the **Christian Orisha**. Yet, Jesus *emptied himself* (i.e. *Kenosis*)

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[293] Afolabi A. Epega and Philip John Neimark, **The Sacred Ifa Oracle** (San Francisco: HarperCollins Publishers, 1995), pp. xi-xii. "The first English translation of the Complete Sacred Texts of Ifa --- the Ancient African Religion Underlying Santeria, Candomble, and Vodun" (from book cover).

[294] E. A. Wallis Budge, *Osiris & the Egyptian Resurrection*, Vol. 1 (New York: Dover Publications, Inc., 1973), pp. 373-374.

in fear and respect of God, the Father and the Power of Powers when he humbled himself, *being found in appearance of a man = Son of Man*, meaning *when he discovered by gradual revelation that he shared both the divinity of God, the Father and mortality of Man*. Jesus *then and there* temporarily gave up his preexistent glory in order to become the Savior of the world out of his love for God, and God's love for mankind (John 3:16). A few Scriptures will give support to this theological notion called **kenosis** from the Greek word ἐκένωσεν= **"he emptied himself"** of *the prerogatives of his preexistent divine power and glory that he had with God before the world was made. In other words, before becoming the Son of Man he committed his one share in the Power of Three to God the Father and had to rely on God by faith in the exercise of the same in the Earth of Time*. Jesus had become an *Ausar Man* in order to deliver *Sahu Men* from Setian influence and death, which results from indulging in the pleasures of *demonic experience*. The Scriptures that indicate theological *kenosis* are:

> Your attitude should be the same as that of Christ Jesus: *Who, being in very nature God*, did not consider equality with God something to be grasped, *but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself* and became obedient to death-- even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:6-11, NIV, my emphasis).After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. *And now, Father, glorify me in your presence with the glory I had with you before the world began* (John 17:1-5, NIV).

> During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, *once made perfect*, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek (Hebrews 5:7-10, NIV).

As the Son of Man = Ausar Man Jesus humbled himself in relationship to God, the *Power of Powers* and relied on God *alone* to do the miracles he did; actuated by his faith and the faith of believers in the **Shkem-em-Shkem** and Jesus as His **Shkemu** = *the One who welds the divine Power of the Kingdom of God in the Earth of Time.* The Scriptures indicate that generally *both* the **Power of God** and **faith** had to be present for Jesus to do miracles on behalf of the Kingdom of God even though an honest admission of a lack of faith (e.g. "Lord, I believe, help me overcome my unbelief", Mark 9:24) or faith as small as a mustard seed could not prevent Jesus from actuating the Power on behalf of those who called on him for help if he chose too ("Lord if you are willing you can make me clean", Matthew 8:2). Although Jesus had Ausar power within him ("Who touched me? . . . for I perceived that power has gone out from me", Luke 8:45-46, EOB) but nevertheless his reliance on the **Power of Powers** external to himself is evident:




> One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there**. And** *the power of the Lord was present for him to heal the sick*. Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. ***When Jesus saw their faith***, he said, "Friend, your sins are forgiven." The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?" Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? ***But that you may know that the Son of Man has authority on earth to forgive sins...." He said to the paralyzed man, "I tell you, get up, take your mat and go home.***" Immediately he stood up in front of them, took what he had been lying on and went home praising God. Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today" (Luke 5:17-26, NIV, my emphasis).

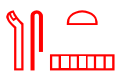
With confidence we can say that (whatever is the nature of God's Power and its unlimited extent) Jesus himself *was not* the *Power of Powers* but that Jesus sat on the *right hand of the Power of Powers* or in Egyptian terms, on the right hand of the *Shkem-em-Shkem* [e.g. Luke 22:69; Matthew 26:64; Mark 16:19]. Jesus was and/or became, *one third* of the divine *Power of Three* and indicated this astonishing fact with this statement, inferring that God keeps **two-thirds** of the **Power of Three** in Heaven (the *Earth of Eternity*) at all times, while **one-third of the Power of Three** operates in the *Earth of Time* :

> Nevertheless, I tell you the truth; It is expedient for you that I go away: *for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. A*nd when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged (John 16:7-11, KJV, my emphasis).

The Comforter is the Holy Spirit that welds **one third** of the **Power of Three.** Jesus welds **one third** of the **Power of Three**, and with qualification, God the Father, welds **one third** of the **Power of Three**, because ultimately *All Power* is in the hands of Almighty God. I only speak and count this way as best I can from my puny and limited understanding. God, however, knows the veracity of my speculative claims. However, this *disposition* and *distribution* of the *Power of Three*; it necessarily is totally under the control of God, the *Power of Powers*, where the **Power of Three** is of necessity and by definition of our Uni-theology, unified in **God, the One and Many**, but shared with **Jesus Christ, the One and Only** through the power of the Holy Spirit. God's **Trinitarian Power of Three** is therefore unlimited but nevertheless disposed in *thirds* and even self-delimited [theological kenosis], where the welder of the Power is himself *empty of it*, and where the Power [in the form of the Angel of the Lord] is so great that it can envelop a *burning bush without consuming it* [Exodus 3:1-4], or as the *Presence of the Lord* in its most powerful form, can be merely a *still small voice* [1 Kings 19:11-13], or as in its third form, the Holy Spirit, initiating the Power of the Most High God, overshadowing Mary, the mother of Jesus, in a *direct creative process*

of immaculate surrogate incarnation [i.e. spiritual genetic incarnation, theologically referred to as the *virgin birth*]. God, therefore, can delimit and dispose of His own Power, in various ways (including allowing Jesus to say (in a qualified sense of course) that he as the second Power of Three has *"all power in his hands in both heaven and earth"* in order, that is, to operate however he pleases in the Earth of Time to carry out the will of God, his Father in Heaven. This "all power" is granted Jesus in order to communicate the will of God to *Ab* and *Ausar Men*, because *no man can see God in His fullness and direct embodiment and live!* Before Jesus made this remarkable claim in Matthew 25:18 (which must be understood in a qualified sense. Cf. 1 Corinthians 15:20-28 that suggests along with Revelation that Jesus will wield this *"All Power"* temporarily (i.e. King for a Day), being the instrument where God, the Father becomes the *"All in All"* in the final dispensation of Time and Eternity) it was prophesied by Daniel in his *night vision*, as follows:

> In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He has given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Daniel 7:13-14, NIV).

Compare this Scripture with Acts 1:9-11, where Jesus is seen leaving the Earth of Time in a cloud to be, according to Daniel to be coronated with glory and to be given sovereign power (All Power) over his own kingdom in the Earth of Time and Eternity, not over everything in God's Universe). Apparently. this is the mode and means by which the *Finger of God= God's Word of Power* operates in the Earth of Time. This is why the **Nu African Calendar** recognizes that Time is a delimited constituent element of Eternity (we refer to as the Earth of Eternity), that is, temporal place or places where God's *Power of Three* operates at various times and in various modes. The Egyptian doctors, priests, and magicians [witch doctors] recognized this Power of Three using the phrase the **Fingers of God** ,that is , **tchebaneter**, the unitary **Power of Three** = **$10{,}000^3$** [**10,000 to the Third Power** *signifying an infinite source of* **Power**], as opposed to the **limited power of the Finger of Set**  or  [e.g. Satan, who managed in his war in Heaven with Michael and his angels to take with him **one third of the stars = angels or secondary powers of Heaven** (that not belonging to the Trinitarian Deity God-Head itself) in his great fall from grace down to the Earth of Time [Revelation 12:3-12]. In the Pyramid texts of Pepi I [around 1270 B.C.E.], that is at least 900 years before the birth of Moses the term **"The** *two fingers* **of God"**, that is, , or more specifically in a grammatical conjecture , was used in reference to the Horus-Christ [**Second Power of the Unitary Trinity**], also known as the *Lord of the Ladder* = *Jacob's Ladder*, by which means the Osirian entered heaven with the help of the **"Two fingers of God."**[295] In the context of the contest between Moses and the Pharaoh's Heka masters, we must recognize this as a battle between the **gods**, that is, the Egyptian god, in His Trinitarian expression, and the Set = the Devil, the god of the Desert, which the Egyptians thought Moses and his people were going out to serve. Note that it was in the wilderness where the Holy Spirit drove Jesus to be tempted by the

[295] Budge, *The Egyptian Book of the Dead*, lxxi.




Devil = Set. Satan (the fire walker) is geodetically (hanging out in) in *dry and arid places*on this Earth and in *dry and arid places* of the human soul. We should also be mindful, in keeping with our thesis that Jesus was trained in Egypt, probably as a Heka Master, which was believed by Celsus, the 2nd Christian century Platonist and Roman apologist against the claims of Christianity in his *True Word* or *True Doctrine*, answered by the great African apologist Origen (211-232) in his *Contra Celsum*.[296]Jesus used the same Egyptian expression, when he stated "Now if I drive our demons by Beelzebub, by whom do your followers drive them out? So then, they will be your judges. But if I drive out demons by *the finger of God* [i.e. in God's complete unitary form] then the kingdom of God has come to you**"** (Luke 11:19-20, NIV). We must never forget that Moses himself was an Egyptian or Kamau Heka master; for the Bible states that "Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action."[Acts 7: 22]. Being powerful in "speech" in the New Testament has to do with Moses' mastery in *just speaking the* word that enabled him to change material reality at will (i.e., *re-order material reality* called magic by some) for the Old Testament Scriptures point out that Moses had a speech impediment and that it was Aaron God appointed to speak on his behalf before Pharaoh and the Hebrew Slaves as seen in Exodus 4:10-17:

> Moses said to the Lord, "O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue." The Lord said to him, "Who gave man his mouth? Who gives him sight or makes him blind? Is it not I, the Lord? Now go; I will help you speak and will teach you what to say." But Moses said, "O Lord, please send someone else to do it." The Lord's anger burned against Moses and he said, "What about your brother, Aaron the Levite? I know he can speak well. . . . You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. But take this staff in your hand so you can perform miraculous signs with it." (NIV).

Moses and the other Heka Masters [Magicians] understood that the battle or contest was the **mastery of**  **= heka = words of power** vouchsafed from the God they all knew as **Tehuti-em-Heka = Thoth *the* *Neter*** [Word of God] ***of the Heka* or Words of Power**. In this contest Moses succeeded in convincing the other heka master's that he was superior and thus they acknowledged to the Fari = Pharaoh (who was by the way Amenhotep II [1453-1386], that is, Aa-kheper-Ra Amen-hetep II, with his full Egyptian personal and royal names (in cartouche) appended as ; ; ; and in Greek this Pharaoh's name is Μισφραγμουθωσις = *Misphragmouthosis*. This is the Pharaoh of the Exodus (18th Dynasty), Moses' adopted grand-father, because he was the father of Hatshepsut, the daughter of Pharaoh [Exodus 2:7] who found Moses and adopted him)[297]It was the

[296] Robert L. Wilken (1984). *The Christians as the Romans Saw Them*, pp. 94-117.

[297] Peter A. Clayton. *Chronicles of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt.* (London: Thames and Hudson, 1994), p. 103, 112-113. Since ten mummies of Pharaohs were found *in his tomb with his body*; so then he did not drown in the Red Sea with his armies. This Pharaoh ruled the almost the entire time of

red god of the desert  (Set = Satan) that this Pharaoh was frightened of and not the Hebrew's God Yahweh. God by the name Yahweh was not even known to the Children of Israel at this time or to Moses, much less to Pharaoh and his Kamau Heka masters. God had only revealed Himself to Moses via the name of Moses' three patriarchal relatives (i.e. *"I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob"*, Exodus 3:6). Moses then recognized God only as the tribal God of his ancestors; but he did not yet know God's *personal* name and therefore did not know God as the *Power of Powers*, the Great *I AM* (אֶהְיֶה) and so God does reveal His name אֶהְיֶה (i.e. *Yahweh)* to Moses in Exodus 3:14; but it is apparent that Moses still did not understand the divinity who he was dealing with. Finally, God reemphasized His name and explained to Moses why his patriarchal family, including Abraham did not know God's personal name: *"God also said to Moses, "I am the Lord"* (i.e. "Yahweh'). I appeared to Abraham, to Isaac and to Jacob as God Almighty (El Shaddai), but by my name the Lord, I did not make myself known to them" (Exodus 6:2-3). In Hebrew as follows:

> וידבר אלהים אל משה ויאמר אליו אני יהוה= Where in 6:2אלהים= *Elohim* (God) and יהוה= *Yahweh* (Elohim's personal name), and then in 6:3 as follows:
> ואדא אל אברהם אל יצחק ואל יעקב באל שדי ושמי יהוה לא נודעתי להם:= Where (read from right to left) in 6:3באל שדי= *El Shaddai* (i.e. as God Almighty), and again יהוה= *Yahweh* (i.e. the Lord).This is why Pharaoh said to Moses: *"Who is the Lord* [i.e. who is thisיהוה"Yahweh"?] *that I should obey hm and let Israel go? I do not know the Lord*(יהוה) *and I will not let Israel go"* meaning "I have never heard of this God יהוהby the name *Yahweh* you are talking about" (Exodus 5:2).

However, Pharaoh's Heka Masters did finally acknowledge that Moses power must be from *the finger of Tehuti* = The Word and Wisdom of the Creator God, Himself, (a God they all recognized including Moses) and tried unsuccessfully to convince Pharaoh (with his hard heart) of the same thing. Moses, later, uses the same expression when he wrote "When the Lord finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone *inscribed by the finger of God*" [Exodus 31:18, Cf. Deut. 9:10]. The Kamau priests taught from the ancient black scriptures that *true knowledge of Self = raising up Ausar = raising up the spiritual aspects of the Creator-God that is within Him.* This is certainly what Rabbi J [Jesus] meant in the Gospels when he said: *"The Kingdom of God is within you,"* = Potential Ausar spiritual power is within you [Luke 17:21], and the statement *"And I, if I be lifted up from the earth, I will draw all men unto me"* [John 12:32], pointing to the crucifixion of Jesus, being **hung on a tree** [a wooden cross of execution] receiving the curse, that is, being punished in our place for the sins of the world [the Hue-man/Hu-man Race, see Galatians 3:13; Deuteronomy 21:22]. These facts of man's salvation history was anticipated long ago by the black Holy Fathers [i.e. the Egyptian doctors, priests, theologians] when they depicted **raising up the backbone of Osiris**, symbolized by the "sacred pillar" or "tree trunk" [noting that this is the **wooden tree** that is lifted up in the heart of men in order to

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Moses exodus with the Children of Israel from 1453 to 1419 B.C.E. Moses began the exodus in about 1445 B.C.E. and died sometime around 1410-1406 B.C.E., nine to 13 years after the death of his Egyptian grandfather, Amenhotep II, and the beginning of the reign of Tuthmosis IV (1419-1386). The Pharaoh of the Exodus, therefore, may still be seen in the Cairo Museum, which makes the claim that he died in the Red Sea a lie.




endue them "with the permanence and stability of Osiris, the sacrum bone,"i.e. .[298]

Not surprisingly, the Egyptians, using the one vertebrae of Osiris' backbone, that is, = **thes-t = knot, tie, ligature, backbone, vertebrae, spine**, which is tied to the sacrum  [old form, ] = dismembered sacrum backbone to which the rib cage of a human is attached.[299]The Egyptians in ceremony of someone raising back to life is the ritual of **knitting together the bones** = having the power to resurrect from the dead through the power of Osiris' backbone = the *Power of the Resurrection* resides in Osiris, the *God of the Resurrection* and *Judge of the Dead*, where also Jesus declared *"I am the resurrection and the life! The one who believes in me, even though he dies, will live! Whoever lives and believes in me will never die."* (John 11:25, EOB). This idea of the power of the resurrection residing in the deiform human person parallels the Hindu idea found in the meditation practice of *kudalini* which is the spiritual force that is dormant in each human person, pictured as being *"coiled like a snake at the base of the spine. Once awakened . . . . it rises up the spine and finds expression in the form of spiritual knowledge, mystical vision, psychic powers, and ultimately enlightenment."*[300]In short the human person is *resurrected* with a new understanding of reality and truth called in Buddhism *nirvana*, which goal is achieved via meditation to awake the dormant power of *enlightenment* (arriving at the universal truth and light) in each human person that begins in the spine and moves up the spine to finally raise the person's mind to a new level of divine/human consciousness. Also notice that this Egyptian idea is parallel to the resurrection of dry bones in Ezekiel 37:1-10. In the Valley of Dry Bones, Ezekiel the prophet was asked by God:

> Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy [e.g. use words of Power, Heka utterance] upon these bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: An I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord [Ezekiel 37:3-6, KJV].

Who is this God or Lord in the Egyptian hieroglyphic religious iconography? It is first and foremost the *Creator God* (i.e. Amen-Ra or Osiris-Ra) that can *resurrect dry bones* = *dead mental and spiritual and moral capacities* lying dormant in human persons. In the Egyptian Christological iconography, it is specifically the Horus-Christ in the form of **Sept**, the War God of the Egyptian Trinitarian Orisha that is lifted high above the *Earth of Time and Eternity*, standing on one part of the **backbone of Osiris**, holding the **ankh symbol of life** in one hand and the staff of power in the

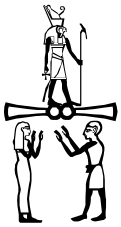
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[298] Budge, **An Egyptian Hieroglyphic Dictionary**, Vol. II, p. 914.See Faulkner, **The Ancient Egyptian Book of the Dead**, which shows a vignette of the animated **djed pillar** "representing Osiris, which carries a crook and flail and is flanked by his sister-goddesses Isis and Nephthys, stands the newly risen sun-god as a falcon [over Osiris' head, my insertion] wearing the sun-disc and adored by dancing baboons," p. 6.

[299] Budge, Osiris & the Egyptian Resurrection, Vol II, p. 199.
[300] Gary Comstock. *Religious Autobiographies*. Thompson/Wadworth, p. 132.

other = [301]*Sept, who standing on the one of the backbone vertebra of Osiris, is being lifted up from the earth by his acolytes and devotees,* just like the New Testament Christ asks his followers to do for him and if this is done, he will resurrect or lift up the rest of mankind to the Ausar level of spiritual consciousness toward the pathway that leads to Christological living and therefore eternal life. Jesus states that if he be lifted up from the earth [on the cross and by the message/fellowship of suffering of his acolytes and devotees he would draw all men unto him], where he is able to say **"I am the resurrection** [standing in the solid back bone of Osiris the God of the Resurrection] **and the life"** [with the *ankh* cross in one hand and the staff of Divine Power.[302]

THE HORUS-CHRIST IN THE FORM OF SEPT BEING LIFTED UPFROM THE EARTH



"I am the resurrection  **and the life** 

He who believes in me will live, even though he dies.(John 11:35, NI V, my insertions)

"All power [using the staff of power  to achieve serenity/peace/salvation] **has been given unto me in heaven** [Earth of Eternity] **and in earth** [Earth of Time]**"**(Matthew 28:18, KJV, my insertion).

"And if I be lifted up from the earth I will draw all *men* unto me" (John 12:32, KJV, my insertion).

Stability =  The **thes-t** vertebra disc, that ties the backbone of Osiris together = symbol of reconstitution of the body and therefore the doctrine of the resurrection in Egyptian Uni-theological thought. In the pictography above Sept is lifted up from the earth by his acolytes and devotees on this dry bone representing the Egyptian resurrection.

Life =  The Egyptian **ankh cross** symbolizing eternal life in Egyptian Uni-theology.

[301](See Wallis Budge. *The Gods of the Egyptians*, Vol. 1, pp. 498-499).
[302] Budge, **The Gods of the Egyptians**, Vol. 1, p. 499.




Serenity =  The **was scepter** physical and mental wellbeing, contentment and serenity: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:17, KJV). The serenity that comes from the *ashe* (Yoruba religious conception) = **the power to get things done**. We note that this hieroglyphic word **tchet** =  meaning **stability, life, serenity**, as the symbols above give its best meaning[303]is also written , where the **djed** [**tet**] **pillar** or backbone of Osiris is *crowned* with the **ankh symbol of life**, given modern expression in the black church ***no cross, no crown***(of life). The idea is the resurrection of Osiris-Ausar from the dead heart of men, they who wear this symbol as an amulet over their heart. They would then be the followers of the same Osiris-Ausar that was crucified by Set by **nailing him shut up alive** (entombed)**in a wooden box made from a tree and then later found by Isis at Byblos encased inside a Tamarisk tree**, much like the women who came to the tomb of Jesus after his crucifixion to anoint his body. This Egyptian sacred story is preserved and popularized by Plutarch in his treatise *Isis and Osiris* (Cambridge, 1744, p. 15ff).[304]The Black Man by race, culture, history, and spiritual heritage has the innate tools and assets to resurrect the **old time religion** (not in its ritual forms) but in a new theological and philosophical understanding, which can and will emancipate him from all that displeases the God of Heaven, and perhaps even help deliver the world from its current destructive path. This can only be done by *lifting Jesus up from Earth* [i.e. the potentiality of Ausar serenity in us to achieve world peace] and then Jesus will *draw all men unto him*. **Mu-tant Man** is not racially, culturally equipped to deliver or guide the world to its next *Golden Age* (absent war of extermination) as the means to achieving a new *Pax Romana* (i.e. Roman Peace). This path is doomed to failure and is not sanctioned by God. Only the **Original Man** = *the only Hue-Man* as a co-creator with God can create Horus and Ausar Men in the world,[305] who will bring about the *destruction of the Setian world order* of Sahu Men, that is, overcoming evil by doing good (Romans 12:21). The cosmological scheme of the *Order of Spirit Man, i.e. Metu Neter*, and the reasons, presented above, for the Creator-God's establishing this *Order of Being* may of course be too daring, provocative, racialist [e.g. *RACE FIRST*], not *politically correct* (PC), or whatever one who disagrees may wish to call the views presented above; but never-the-less the Black Man, and especially Black Christians, Black Muslims, Ethiopian *Tewahedo* (ተዋሕዶ)Orthodox, and/or Black Hebrews will have to come to grips with this basic *truth-myth*: the ***Original Man*** was the *Black Man*, and that the ***Original Revealed Religion***, based on the Eternal Book of God in the Seven-Heavens, from which all other so-called *revealed religions* derived was the *Ancient Kamau Religion*. Like the monogenetic theory of the evolution of the Hue-Man Race (via the science of Anta Diop) we can now posit a *mono-cosmologic theory* of the evolution of *revealed religions*, grounded in a **Trinitarian Uni-**

[303] Budge, **Hieroglyphic Dictionary**, p. 913.
[304] Budge, "Plutarch's Mythological History of Isis and Osiris," in **The Gods of the Egyptians**, Vol. 2 (New York: Dover Publications, 1969), p. 189.
[305] Read Ra Un Nefer Amen, **Metu Neter: The Great Oracle Of Tehuti And The Egyptian System Of Spiritual Cultivation**, Vol. i [Khamit Corp., 1990], especially pp. 7-9, 12, and read his **Metu Neter: Anuk Ausar: The Kamitic Initiation System**, vol. 2 [Khamit Corp., 1994], especially pp. 161-162.

theology = the true **black religion** of our black Egyptian forefathers. Both theories *reveal* that the Black Man, the only *Hue-Man* is the *progenitor* of both the *Hu-Man Race*, including *mutated being* derivative of the original race of Man, and of all *revealed religion.* Christianity (in whatever form it took or was expressed, i.e. in Europe, Asia Minor or Syria) in particular has a great debt owed to *Kamau Only Revealed Religion*, because most of its religious rituals, philosophy, theology, and religious doctrines were both founded first and developed first in the North Afrikan Christian Church, centered in Ta-Mera, later to give birth to both the Coptic Church and the Ethiopian Orthodox *Tewahedo*(ተዋሕዶ) Church by 350 B.C.E. Even earlier (much earlier) the doctrinal foundations for Christianity took shape in Egypt and in Ethiopia (**325 C.E.**) long before it took root in institutional form in Europe, i.e. the Roman Church (later the *Roman* Catholic [Universal] Church. after its Bishop assumed the title of Pope, sometime after 390 Christianity became an authorized religion (one among many religions so authorized) under Constantine with the *Edict of Milan* in **313 C.E.**, which established tolerance for Christianity without placing it above other religions in the Empire. Christianity did not become the *only religion* [i.e., official state religion] of the Roman Empire until the *Edict of Thessalonica* in **380 C.E.** when Emperor Theodosius I, made it the soul authorized religion of the Empire. Ten years later in **390 C.E.** to affirm the power of the Roman Church over the North African Church and the Ethiopian Church the Bishop of Rome assumed the title of Pope in a failed effort to make the Roman Catholic Church the supreme ecclesiastical authority over the entire *Church Universal*. The African Church Fathers in the North African and Ethiopian Church therefore have foundation priority over anything (e.g. doctrine or theology) coming out of the Roman Catholic Church and are responsible for what we see as fundamental to Christian doctrine today, and it will be shown that they used Kamau Religion and Philosophy to formulate the original doctrines of the Church, i.e. the *Holy Trinity*, the *Virgin Birth*, the *Logos* (Greek = λογος= the *Word*, the *Resurrection and Life After Death,*  = *Neter-Sa-Neter = God, the Son of God, the Bread of Life, and even*  *Sha-en-setchet = The Lake of Fire,* the Virgin Mother of God, Mut  = Virgin Mother, and  = Mut Neter = *Mother of God*, *Mother of Life* (Everlasting), *etc.*Nu Afrikan Christians do not understand their great religious heritage nor the above-described *Order of Spirit-Man*, just like they do not recognize anything *Afrikan* in their order of *Orisha* (any longer) as once we did seen in the fact that they still petition the *Christian Orisha* just like their Afrikan brothers petition their *Yoruba Orisha* and as the Ancient Egyptians once petitioned the *H'Orisha* (i.e. the *Horus* Christ in many varied forms and functions, etc.). The *Nu African Calendar* sees no difference in the object of the Nu Afrikan Christian's purpose and methods in worship and that purpose and object of worship by Continental Afrikans, which is to achieve or get ***Ashe** = power over Setian enemies that seek to destroy their inward spiritual and outward physical material existence in order to separate them from their God and take control of the Holy Colony of Earth given originally to the only Hue-Man, the Original Man!* [306] Elijah Muhammad (leader of the Nation of Islam 1934 to 1975) is the first black man in

[306] If the Nu Afrikan Christians rightly understood their sacred book, they would see that God's *Plan* since the beginning of the creation of Man as depicted in Genesis, was to establish a *Government of the Kingdom of God on Earth*, as it is already established in Heaven [See St. Luke 11:2]. On Earth the Original Man = Metu Neter = God-Man = Black Man, the only Hue-Man was to be His vice-regent to govern and rule over this kingdom according to His will [See Genesis 2:26-31]. In establishing His *Plan* and decreeing that the *Original Man* be His vice-regent to establish the *Government of God on Earth*, the Creator-God bound Himself to His Word, giving the *Original Man = Metu Neter = Spirit Man = Hu-Man,*

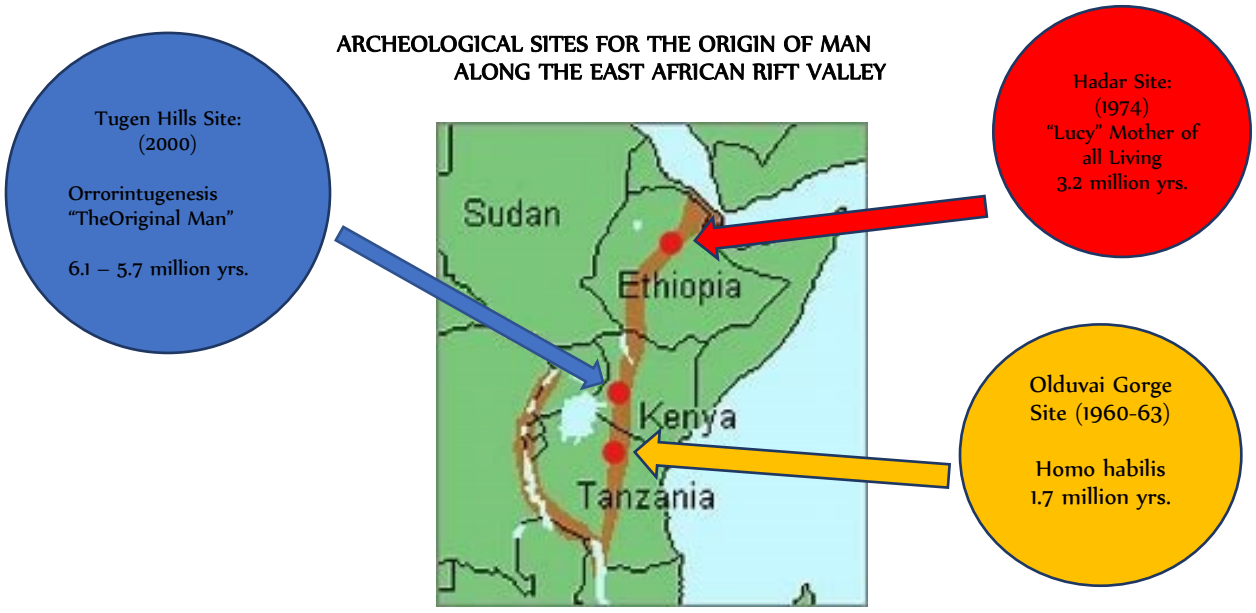



modern times to make this assertion (that dubbed him "racist") anticipation of scientific unconvertable evidence of a species of Homininae found in the Tugen hills, Kenya, by French paleontologists (Brigitte Senut) and Martin Pickard, a French geologist. This new human genus is estimated to be between 6.1 and 5.7 million years old. It is appropriately and ironically named *Orrorintugenensis*, where **genus Orrorin** means "original man." Twenty fossils of this genus have been discovered there but only revealed because scientists are still trying to overthrow the finds of the Leaky's{Mary and Louis}that demonstrated that *australopithecines* (1.7 million years old, and related genus*Homo habilis* found at Olduvai Gorge, 1960-1963are the origin for the human race. Yet all finds are found in East Africa, including "Lucy" the "Mother of All Living" discovered in 1974 in Hadar, Ethiopia, estimated to be 3.2 million years old. Of course, no one is calling any of the scientist making these finds "racist." That term is reserved for black men who represent some sort

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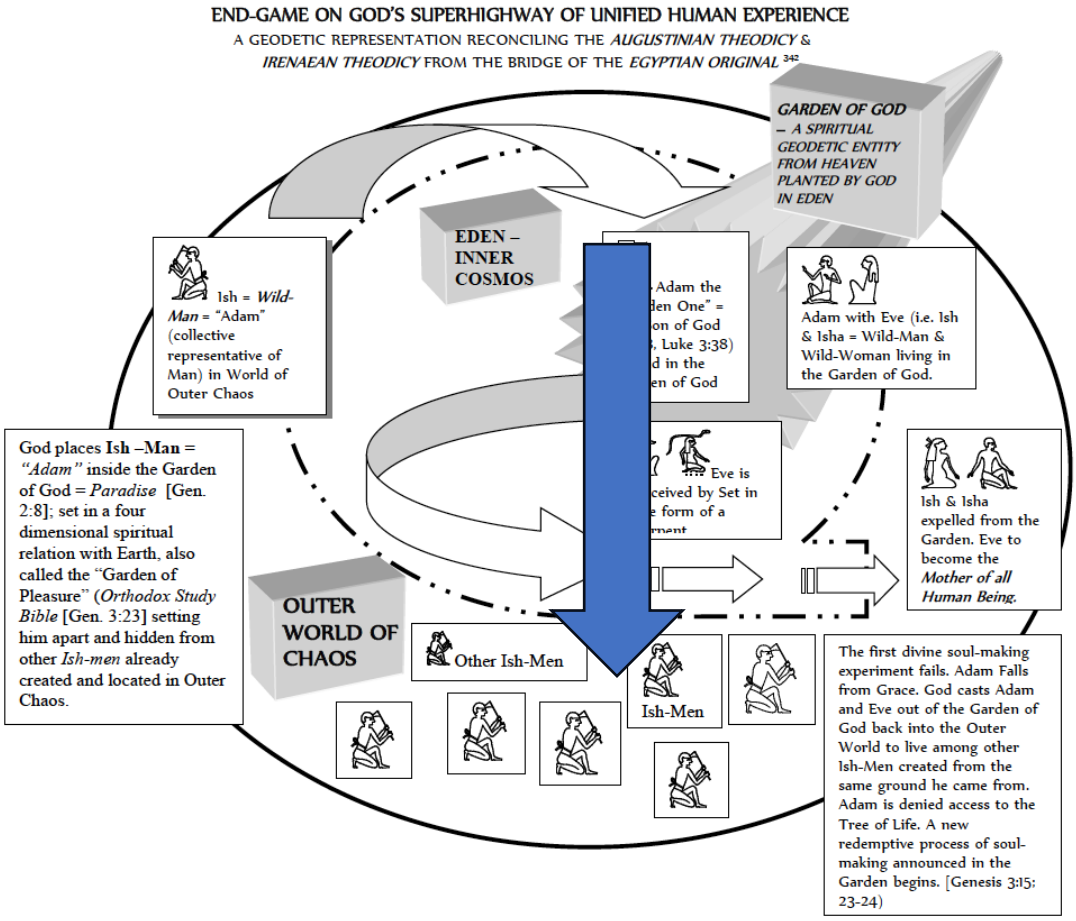
i.e. made of hu-mus = dirt, dust = the Celestial Mud of Nu, as the only *Being* with the legal right to operate in the realm of the seen, thus no spiritual being in the un-seen had the right, unless vouchsafed by the *Original Man* to operate in the *Kingdom of God on Earth*. This Spirit Man (Ausar = Osiris Man or Horus Man) is called collectively in Egyptian sacred thought *Man of God* (), that is, *Ren-pa-Neter* (in Buddhism the goal is to obtain *Ren Mind* (Right Thinking One) as a *Junzi = Man of Highest Noble Character),* in Hebrew the Man of God is called אִישׁ־הָאֱלֹהִים = *Ish Elohim* (1 Kings 13:26). This new man in Egypt is also called *Man of Truth* (), that is, ***ren-em-ma'at***. In Coptic Christian in Egypt this would beⲣⲙⲉⲙ ⲙⲁ ⲙⲇ = ***rem-m-me,*** and likely represents the phonetic values (sounds) for pronouncing the Egyptian ***ren-em-ma'at***. To make this *new man* is partly why *Osiris* Jesus = Rabbi J, according to the Jewish Scriptures had to come down in the flesh as the Son of Man in order to avoid violating God's own decree (i.e. that no unseen spiritual force could occupy the Earth of Time without God's permission and presumably without becoming physically part of this material order, that is, incarnated in the flesh and become subject to the same conditions as the Hu-man person) in order so that God could again release the liberating forces of the Holy Spirit = Maat, the female aspect of the Holy Trinity and God-Head, representing by the Holy Spirits very name = Rule of Law = Right Living, among the Hue-Man and Hu-Man Race, so that the Original Man, who after divine line of Seth began, that is, "wounded" or "profane" mankind *began to call on the name of the Lord* (Genesis 4:26). From this time on the *only* Hue-Man could continue the work of establishing *God's Righteous Government on Earth!* In other words, the *Government of God on Earth* had fallen from its righteous path via the work of Set = Satan and *Setian Being = Followers of Set*, and the *Mother Government of God in Heaven* had to intervene via *Osiris* Jesus' coming as the *Son of Man* in order to re-establish the order of things disrupted by Set = Lucifer = Son of the Morning = Satan, and his host of fallen spiritual messengers, i.e. both celestial and terrestrial Setian beings. Set =Satan are unseen spiritual being and therefore cannot operate within the Kingdom of God on Earth without the permission of man = we can bind him though the power of Jesus Christ, *black according to the flesh*, now sitting as our High Priest on the right hand of God. However, long ago **we gave Set = Satan authority** here on Earth (i.e. gave Evil an entry way onto *the Superhighway of God*, in the *Earth of Time*) through our own disobedience to God, because of our desire to participate in the temporary rewards of *demonic experience*; and so **gave over control of our vice-regency to him**. Satan then could in reality tell Jesus in the wilderness that all the authority and splendor of the Earthy kingdoms **has been given to him, and that he could give them to anyone he wanted and that if Jesus worshipped him, he would give those kingdoms to Jesus** [Luke 4:5-7]. Satan was not lying. God did not give Satan the kingdoms for Satan was cast from Heaven to Earth and began as a result to take over the Earth of Time with the cooperation of Sahu Men. Sahu Man (Hebrew: *Ish* and *Isha* = Wild Man and Wild Woman), God's original vice-regents, turned the kingdoms of the Earth over to him in return for a paltry price in order to participate in Satan's offer of the pleasures of demonic experience. **Now only through Christ and the power of the Holy Spirit do we have the power** [*ashe*] **to reclaim it by being transformed into Horus and Asar-Men, according to God's original plan and purpose!** We have to be transformed by *the renewing of our minds*. We note here that Yoruba traditional historians and co-religionist also believe that the world is a *Colony of Heaven* [See S.O. Biobaku, **Sources of Yoruba History**, p. 89], and that every good spirit and every evil spirit has to act through *Mtu = Man* in order to do the bidding of either God or Satan = Set. These spirits can neither help us nor harm us without the bidding and actions of Mtu (of course with God's hedge of protection that as an example was vouchsafed to Job, as the ha-satan complained to God, Job 1:9-11). This is why Afrikan and Nu Afrikan traditional religionist call on their *Orisha* and why Afrikan and Nu Afrikan Christians call on their *Orisha*, i.e. *Osiris* Jesus, the saints, the angels, etc. for **ashe, i.e. the power to get things done**. Without sacrifice and supplication = Mtu calling on the Lord *the Holy Spirit = Maat = Holy Power will not come!*

of threat to the racial status quo of the American body politic and its assumption of racial superiority for its white majority.



The Biblical story in Gensis shows the same end game with Eve or "Isha" becoming the "Mother of All Living" where we would see "Lucy" as "Eve" or "Isha". Moses in writing this story line in Genesis had to demonstrate how Eve became the *mother of all living* so he could then show his black Hebrew line of descent in the **Table of Nations** (Genesis 10) from Adam, Noah, to Abraham. In his storyline he had to have a **Tree of Knowledge of Good and Evil** that would lead to Adam and Eve being expelled back out into the *Outer World of Chaos* from which Adam as an **Ish** was handpicked by God. He had to have a Great Flood to wipe out all of the **Ish** and **Isha** that were already present there (even though the text obscures this truth evident by the fact that it Moses never explains where Cain got his wife from), Below *Ish* and *Isha*, that is, Adam and Eve living in the **Inner Cosmos of the Garden of God**, called Eden. Earlier God had taken one Ish = Wildman from the **Outer World of Chaos** and separated him from the rest of his *wild kith and kin.* He put this Ish in the Garden of God with the intent of bringing to the knowledge of civilization, giving him the name Adam. This Adam had the sole duty to *subdue the earth* (that is, bring it under control from *chaos into cosmos*) by being *fruitful and multiplying*. Ish or Adam could hardly be fruitful or multiply without a suitable companion, so God led him to this knowledge and understanding by having him set down and *name the animals*. But as Genesis 2:20 states: "So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found." This brought Adam to consciousness of his human need for human companionship and so God in His wisdom created out of Adam a *suitable companion*, a *female* with whom he could be *both fruitful and multiply*. No animal nor another man could meet these two requirements of suitability. When Adam saw *Isha* = *Wild woman* God had made from and for him he exclaimed with joy (Genesis 2:23) that "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man!" Later Adam would give this 'woman' a personal name that had significance for replenishing the earth that would be destroyed by the Great Flood. Therefore, in Genesis 3:20 it states: "Adam named his wife Eve, because she *would become* the mother of all the living." It is obvious that

Moses knew that Eve was not the only woman on the Earth, and that many lived outside of the Garden of Eden (Garden of God), that is, Paradise in the Outer World of Chaos. The only way that Eve *would become* the *mother of all living* is there had to be a massive flood that killed all the Isa and Isha that lived in the *Outer World of Chaos* (i.e. uncivilized part of the world). Moses also had to have both Adam and Eve expelled from the bliss and cosmos (i.e. civilization) of the Garden of God so that when the Flood occurred should be declared by the potency of Noah (humanity that was left) the *mother of all living!* This biblical interpretative narrative closely parallels the supposition above as to how "Lucy" could be regarded *the mother of all living* from archeological evidence.



[342] I will be explaining the representation above in part using the following biblical based scheme that begins God's plan of soul-making: **Creation Phase I** (General): Genesis 1:26 to 2:3. **Creation Phase II** (Experimental): Genesis 2:3 to 3:19. **Creation Phase III** (*First Divine Intervention* - Redemptive Process Begins): Genesis 3:20 to 5:32. *Interlude I* (*Second Divine Intervention* - Destruction of *all* first Wild Men): Genesis 6:1 to 7:24. **Creation Phase IV** (Redemptive Process Continues – Only Eve's Children Survive the Flood): Genesis 8:1 to 9:28. *Interlude II* (*Third Divine Intervention* – Human Wisdom Fails, Confusion Prevails & Eve's Children are Scattered over all the Earth): Genesis 11:1-09. **Creation Phase V** (The genealogies and story of the *Table of Nation* where **one nation is chosen** through whom God continues the redemptive soul-making process for all men beginning with Noah, Shem, Terah to Abraham): Genesis 10:1-32; 11:10-32

Elijah Muhammad anticipated this line of thought (both scientific and biblical) long before the scientist affirmed his so-called "racist" assertion to be true but of course many of us did not

believe him because the white man denounced what he said as *racist*. However, *monogenetic theory* has confirmed his supposition by Anta-Diop that *from the Black Man*(i.e., African Man) came *all* brown, yellow and white people.[307]We make a supposition here that (that if demonstrated) explains the latter date for Lucy (3.2 million years) as opposed to the Original Man (6.1 to 5.7 million years). The question is "how can we call Lucy the *Mother of All Living*, when the Original Man is older than she and obviously included within that group females (with Lucy logically being one of them) since she is the progeny of Original Man?" The best explanation appears to be that there was a catastrophic flood in around the Great Rift Lakes in what is now Kenya, where the Original Man resided. This supposed ancient catastrophic destroyed nearly all of the progeny of the Original Man except "Lucy" (meaning here kith and kin) who escaped down the great rift valley toward Hadar, Ethiopia, where her remains were found in 1974. Her progeny must have latter continued down the Rift Valley to Nubia then to Egypt, which is where Moses' latter pick up the story of the "Flood that Destroyed all Mankind" accept Adam, and Eve (the Mother of All Living) and their children.[308]

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[307] Elijah Muhammad, **Message to the Blackman in America**, p. 53.

[308]**Great Rift Valley**

The most well-known rift valley on Earth is probably the so-called "Great Rift Valley System" which stretches from the Middle East in the north to Mozambique in the south. The area is geologically active, and features volcanoes, hot springs, geysers, and frequent earthquakes. Today, however, the Great Rift Valley exists as a cultural concept, not a scientific one. All of the rift valleys in the "system" are connected, but not part of a single unit. The northern part of the system is the Jordan Rift Valley. The Jordan Rift Valley stretches from the Golan Heights, near Israel's border with Syria and Lebanon, to the Dead Sea, to the Gulf of Aqaba—an inlet of the Red Sea that separates the Sinai Peninsula from the Arabian Peninsula. Associated with the Jordan Rift Valley to the south is the Red Sea Rift. Millions of years ago, the Arabian Peninsula was connected to Africa. Seafloor spreading caused the Arabian and African plates to rift apart. The Indian Ocean flooded the rift valley between the continents, creating the Red Sea. Today, Africa and Asia are connected by the triangle of the Sinai Peninsula. Eventually, the Red Sea Rift will separate Africa and Asia entirely and connect the Mediterranean and Red Seas.

East African Rift

South of the Red Sea Rift lies the massive, complex East African Rift. Throughout the East African Rift, the continent of Africa is splitting in two. The African plate, sometimes called the Nubian plate, carries most of the continent, while the smaller Somali plate carries Horn of Africa. The two major rift valley systems of the East African Rift are the Gregory Rift and the Western Rift. These rift valleys are dotted by volcanoes: Erta Ale, Ethiopia; Mount Kenya, Kenya (an extinct stratovolcano); OlDoinyo Lengai, Tanzania; Mount Kilimanjaro, Tanzania (a dormant stratovolcano); and Mount Nyiragongo, Democratic Republic of Congo. The Gregory Rift stretches from the Red Sea and the Arabian Sea to as far south as Mount Kilimanjaro. One of the most important features of the Gregory Rift is the Afar Triple Junction, found where the Horn of Africa straddles the Red Sea and the Gulf of Aden in the Arabian Sea. At the Afar Triple Junction, the Arabian plate, Nubian plate and Somali plate are all tearing away from each other.

Two arms of the Afar Triple Junction continue to widen in the process of seafloor spreading—the arm extending into the Red Sea and the arm extending into the Gulf of Aden. As these rifts continue, the narrow valley created by the Gregory Rift (the arm of the Afar Triple Junction located above sea level) may sink low enough that the Arabian Sea will flood it. Separated from Africa by this new strait, Horn of Africa (sitting on the Somali plate) would become a continental island, like Madagascar or New Zealand. The Western Rift, also called the Albertine Rift, includes many of the African Great Lakes. The Western Rift is one of the most biodiverse regions in Africa, featuring a narrow corridor of highland forests, snow-capped mountains, savannas, and chains of lakes and wetlands.

Rift Lakes

Rift lakes, formed as freshwater floods rift valleys, often mark rift valley systems. More than a billion years ago, for instance, the North American plate began a rifting process. A triple junction formed in the middle of the young continent, and deep rift valley developed. Freshwater drained and collected in this rift valley, creating a lake. After millions of years, however, the rift failed. The continent remained intact and the rift's arms failed to open up a new ocean. Today, the remains of that ancient rift lake, Lake Superior, rest atop one of the oldest and deepest rift valleys in




It is obvious from this supposition that not all of those fleeing the Great Flood in the Rift Valley went North toward Ethiopia with the progeny of "Lucy" but fled South to the Olduvai Gorge is in what is now Tanzania, called *Homo habilis* (1.7 million years old). This would explain how Cain could latter find a wife and build a city among this remnant of the Original Man, rather than the foolish and absorbed notion that he must have committed incest and married one of his sisters that were born from his mother Eve. Further down in this book I explain this notion from the story that

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the world.Lake Baikal, the rift lake over the Baikal Rift Valley in Siberia, is the deepest and oldest freshwater lake in the world. The deepest parts of Lake Baikal are 1,642 meters (5,387 feet), and are getting deeper every year. In addition, over the past 25 million years, layers of soft sediment have accumulated on the lakebed. The actual floor of the rift valley is more than 5 kilometers (3 miles) deep. Lake Baikal also has the largest volume of liquid freshwater in the world—a staggering 23,615 cubic kilometers (5,700 cubic miles).

The Dead Sea is a rift lake in the Jordan Rift Valley. Although the Dead Sea is not the world's deepest lake, the deep Jordan Rift makes it the lowest land elevation on Earth. The surface of the Dead Sea is 429 meters (1,407 feet) below sea level, and the lake's depth is another 304 meters (997 feet). Unlike Lake Baikal, however, the Dead Sea is not a true rift lake as it was not formed entirely by the rift beneath it. The so-called Dead Sea Transform is a geologically complex area, where tectonic plates interact in many ways.

The most famous rift lakes in the world may be the series of narrow, deep rift valleys in the East African Rift known simply as the Rift Valley lakes. The Rift Valley lakes, stretching from Ethiopia to Malawi, are sites of amazing biodiversity. They include freshwater lakes, similar to Lake Baikal, as well as saltwater "soda lakes" similar to the Dead Sea.Lake Tanganyika, whose long shores are shared by Burundi, Democratic Republic of Congo, Tanzania, and Zambia, is the largest of the Rift Valley lakes. Lake Tanganyika is the world's second-deepest and second-biggest (by volume of freshwater) lake in the world. Only Lake Baikal is deeper and holds more water. Like many freshwater Rift Valley lakes, Lake Tanganyika is home to hundreds of endemic species of cichlid fish. Lake Natron, Tanzania, is one of the shallow, alkali-rich soda lakes of the East African Rift. Its dazzling red color is not a product of the region's rocky geology, but the pink salt-loving bacteria that live in the briny water.



Rift valleys are typically deep and narrow.
Photograph by Emory Kristof, National Geographic

Grabens

Rift valleys are sometimes called grabens, which means "ditch" in German. While there is no official distinction between a graben and a rift valley, a graben usually describes a small rift valley.
Lakes in the Rift. Not all lakes located around the East African Rift are rift lakes. Lake Victoria, the largest freshwater lake in Africa, is not a rift lake, for instance. Lake Victoria's basin formed as mountains uplifted around it. It did not sink as a result of the nearby East African Rift.

Finds in the Rift

Many, many important paleoanthropological discoveries have been made in the East African Rift, nicknamed the "cradle of humanity." "Lucy," for instance, is a 3.2 million-year-old hominin skeleton that was discovered in Ethiopia, while "Turkana Boy" is a 1.5-million-year old hominin skeleton unearthed in Kenya. Scientists think that the tectonic activity that created the East African Rift also contributed to creating an environment that was ideal to the proliferation of life.

The continual erosion of the cliffs of East African Rift also contribute to the dozens of discoveries. . . . . *nationalgeographic.org/encyclopedia/rift-valley* (**Resource Library**)

Moses gives us in Genesis along with a diagram showing how it all came about from Moses understanding, and how he uses this ancient flood story (that was passed on from Lucy's progeny in Nubia and Egypt) to explain the origins of his black Hebrew family through Noah down to Abraham.

This *Original Man* with the wisdom and Finger of God were led to understand the spiritual order of the God's good creation, which they passed on to their progeny that fled North and South during the Great Rift Lake floods. This spiritual order was unknowingly adopted by Orthodox Afrikan Christians still living in the Rift Valley (e.g. Nubian and Ethiopian Christians) that their *Orisha* is, broadly speaking the same as that *Orisha* found in Afrikan Traditional Religion. There is a *Creator-God*, in their case made up of the *God Head, i.e. the Holy Trinity* of the Father, *unbegotten*, the Son, *begotten of the Father*, and the Holy Spirit. Below this Deity are the lower, but powerful *created celestial beings*, one of whom is the Arch-Angel Michael, who can be fairly compared with the Yoruba god, *Ogun, i.e. War God*, or with the ancient Kamau war god, *Heru-Khuti* in the form of *Heru-Sept*, the god of war.[309] For the Nu Afrikan Christian, among all of these higher spiritual beings, *Osiris* Jesus becomes the intermediary, the *corporate* Christian Orisha, meaning that all other spirit beings are subsumed in Jesus = who becomes the fullness of the God-head bodily = the All in all of the Orisha (Ephesians 1:23; Colossians 1:19; 2:9). Jesus then is the *Corporate Orisha*, the *Omega Christ*, the *Cosmic Christ*, so that they do not need to go through separate created spirit beings, such as the Arch-Angel Michael [Ogun, Heru-Khuti], or Gabriel, or Raphael (*Tobit* 12:15) for help in various areas of their life, for *Jesus is all they need* since **Jesus is the fullness of the Trinitarian God-head**. This is especially so for Black Protestants, who will only speak of the worship of God and Jesus, even though they know or believe other spirit beings exist, i.e. *the order and people of heaven*. Black Catholics are more honest and so have a wider *corporate Orisha*, which includes Mary, the *Mother of God* = **Neter-Mut**=  (i.e. Isis) or **Mut**t  he "Divine Mother," goddess in Egypt, who gives birth to the *Only* Hue-Man through the **power of parthenogenesis = by means of the virgin birth**, as represented by her egg = determinative, or **Mu-t**  the Trinitarian mother-goddess, represented with **three heads = Sekhmit-Bast-Ra**, showing that she was part of the **Trinitarian Power of Three** in the Egyptian Uni-theological conception of the Trinitarian God-head =  = the Divine Muti (i.e. Mothers) backed up by the Divine *Power of Three*. You can find her "rubbed out" on the Ombos I monument as follows **Mu-t . . . . neteru**,  , perhaps showing someone's displeasure with the notion signifying the female aspect of Trinitarian being or the notion that the Mother of God is the Mother of the "gods" or specifically Mother of the Triune God. However, the case this "rubbing out" for the female determinative does not appear to be a mere "accident" that left the other hieroglyphs in the name or phrase completely untouched. The Catholics also worship the departed patron saints, i.e. St. Christopher, etc., and the angels, which they openly worship, asking them for their help, just like Afrikan traditional religious adherents, even though Christians of all faiths are quick to condemn worship of the *Yoruba Orisha = Afrikan traditional "patron" gods* as *pagan*. All Christians however recognize the Creator-God through the life and sacrifice of Jesus, their Messiah, and like our Afrikan brothers, place special emphasis on the religious specialist, as their mediator, the *black preacher*, the

[309] Budge, **The Gods of the Egyptians**, Vol. I, pp. 498-499.




black priest, their *witch-doctor* or *witch-man, conjurer*, who *exhorts the people to a right life, and who calls on their Christian Orisha to heal their spirits and bodies from the evil spirits that afflict them!* Henry H. Mitchell, black professor of theology and hermeneutics states:

> The mislabeled "witch doctor" was actually well apprentices in both homeopathic (herbal) medicine and a form of psychiatry, in addition to the mysteries of religion. A more accurate term for this expert in these three inseparable fields would be "priest-doctor." If today's Black Christians turn to church, pastor, and religion for virtually everything, it is only a habit from the centuries, going back beyond their ancestors' arrival in North America to the culture of West Africa.[310]

This black religious mediator has even at times led them in rebellion, insurrection and even revolution in the Amerikas, when he recognized the Creator-God's hand in the process. Martin Luther King, the great African-African Christian preacher spearheaded the *Civil Rights Movement* on the same premise and foundation, recognizing the hand of God in the process even though he chose non-violence and love-in-action though civil disobedience as the appropriate way to challenge an unjust society to grant African-Americans freedom from Jim Crow laws demanded by God's justice. The Baptist slave preacher, Rev. Nat Turner, actually led an armed rebellion in 1831 in Virginia, because he discerned through *hieroglyphic signs* and *visions* in the heavens and on earth the hand of God in the process of liberation of black slaves.[311] The black preachers job among the Nu Afrikan People is little different than that of ancient and modern Afrikan religious specialist among the Continental Afrikans, or no different than that of the Vodun Priest or Yoruba Babalowa among our people in the Black Belt South = The National Territory [N.T.], or in the Amerikan Islands = Caribbean. The Nu Afrikan peoples *Order of Orisha*, whether Black Christian or Afrikan Traditional, made the **Sasa Period** = mortal period of our existence more predictable in the realm of the Earth of Time. However, it was not only because of their religious proclivities or cosmological out-look just described above from an Egyptian Uni-theological perspective, which made the universe and time predictable, but it was also their special way of looking at His-story = Our-Story, that explained *time* and *eternity* to Afrikan-Man: a view of history again that was counter-posed to *euro-rationalism*. Contrary to euro-rationalist historiography, Afrikan historical philosophy views **time and eternity as a circle** connected at both ends by life and death, symbolized by a snake with his tail in his mouth.[312]

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[310] Henry H. Mitchell, **Black Preaching: The Recovery of a Powerful Art** (Nashville: Abingdon Press, 1990), p. 13.
[311] Nat Turner, **The Confessions of Nat Turner** (Miami, Florida: Mnemosyne Publishing, Inc., 1969), p. 5.
[312] See Dorothy L. Pennington [p. 135] under caption *Symbolic Representation of the Concept of Time* in **African Culture: The Rhythms of Unity**, ed. by Molefi Kete Asante and Karimu Welsh Asante. Note that the snake was a symbol of life, healing and unity in Afrikan pictographic circular form


African Symbol of Unity


African/Hebrew Symbol of Healing

as opposed to the Judaic symbol of the snake linearly curled around the Staff of Moses, seen today on modern ambulances in Euro-Amerika. In the Bible story, the black Hebrews, whose modern descendants can be found pictured in **The Zondervan Pictorial Bible Dictionary** [Zondervan Publishing House, 1963], pp. 9, 130, 898, murmured against Yahweh because of the difficult journey they were having getting to the promised land, saying they wanted to go back to Ta-Mera, the land of their black Kamau oppressors. According to the biblical story, Yahweh cursed them and sent serpents among them to bite them. They then prayed to Moses to intercede with God on their behalf. The story goes on to state:

> And the Lord said to Moses, Make a fiery serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.[See **The Holy Bible**, trans. from the Ancient Peshita Text by George M. Lamsa], Book of Numbers, 21:8.

The white man has co-opted this Afrikan **symbol of healing** as well as the **symbol of unity** depicted by the snake in the circular position with his tail in his mouth. The Black Man still mirrors this ancient cosmological view when he sings, **"Lord, will the circle be unbroken, by n' by Lord, by n' by..."**. And we also mirrored this view during slavery when we sang our Afrikan *shout songs*, testifying to this belief standing to dance in an *unbroken circle of unity and faith* that has held the Black Nation together during the worst of times. I once participated in a "ring dance" in Cincinnati, Ohio with Africans from all over the Continent, including Ethiopians that included Kebede, who was my college friend. The dance began spontaneously to of all things, an African-American rhythm and blues song. At the time I did not even know what I was doing, but the form of dance was so ancient that it apparently is innately embedded in the consciousness of all people of African descent, suppressed but when released honors God through celebration of our black ancestor spirits. The homiletician, the Rev. Dr. Henry H. Mitchell talks about dance as a black expression of honoring God and how it has been suppressed in the minds and spirits of the Nu African People in the Western Hemisphere, but apparently not in places like Ethiopia. In talking about begetting of faith through the emotive consciousness, Dr. Mitchell states:

> I do not speak as an outsider, because I have often reacted according to very Western expectations. Some years ago I visited an Ethiopian Orthodox church in Addis Ababa. There I saw "debtura" (somewhere between deacons and clergy) dancing with great dignity beside the sanctuary. Their flowing robes and huge drum made an impressive spectacle, but my first impulse was to view it as a bit silly. It took a little time for me to become sensitive to the fact that this type of worship was in a category to which *all* Christians should relate easily. In fact, in the debtura's efforts to follow David and the Bible literally, the real complaint could have been that they were actually too *discreet*. It disturbed me that I, a product of African American culture, should be inhibited about joining with those debtura. I enthusiastically affirm authentic shouting; I fully consider it a blessing. But though I accept and rejoice in this much more dramatic form of celebration, the idea of those dignified, robed elders dancing before God, found in my unconscious depths some irrational resistance. This despite the fact that dancing is so important in African American culture, and that it is so acceptable in theory [Henry H. Mitchell, **Celebration & Experience in Preaching** (Nashville: Abingdon Press, 1990), p. 27.

The circle or "ring" was central to the religion of the Nu African during early American history before some black preachers gripped by Euro-centrist views of high culture began to try and stamp it out, based on the same feeling that Dr. Mitchell admits he experienced as an irrational rejection of black celebration in dance before God. One such preacher was Bishop Daniel A. Payne who had a negative reaction against black culture religion and went to war against it, not understanding that it, i.e. the circle dance, or ring dance had deep West African roots. Bishop Payne himself reports in 1878 that such a circle was formed at a church near Baltimore, and he tried to stop it as unbecoming to black dignity. He said, **"After the sermon they formed a ring, and, with coats off sang, clapped their hands, and stamped their feet in a most ridiculous and heathenish way. I requested the pastor to go and stop their dancing . . . . They broke up their ring but would not sit down and walked sullenly away. After the sermon in the afternoon, when I had another opportunity to speak privately to the leader of the band, he replied, 'Sinners won't get converted unless there is a ring. . . . The Spirit of God works upon people in different ways. At camp meetings there must be a ring here, a ring there, a ring over yonder, or sinners will not get converted.' . . . These 'Bands' I have had to encounter in many places, . . . the ignorant masses, . . . it was regarded as the essence of religion . . . . Among some of the songs of these 'Rings' or 'corn-field ditties.' . . . Someone has even called it a 'Voodoo dance"** [See Mitchell, **Black Preaching**, p. 43.]. Outside the circle [dance] was darkness but within was the light of God, as our people understand innately, given uranographic expression by our ancient Egyptian ancestors. What is this *unbroken circle* without which the Nu Africans felt no one could be saved? Why it is nothing but the *continuum of Time, i.e. history that connects the Black Man with his Black Ancestors, which is equated with the Self.* The Egyptian moral dictum/maxim **Man Know Thyself** the beginning of the road to wisdom that leads to salvation is impossible without this ancient cosmological conception. In this belief both the living and the dead are connected *forever* through Time and Eternity. Black Kamau cosmogony also testifies to this ancient view preserved for us by the modern descendants of the Kamau, the Christian Copts in a work called **Pistis Sophia**. In this piece of Coptic literature Mary, the so-called *Mother of God* asks her son Jesus to give a description of the *outer darkness*, to which he replies: **"The outer darkness is a great serpent, the tail of which is in its mouth, and it is outside**

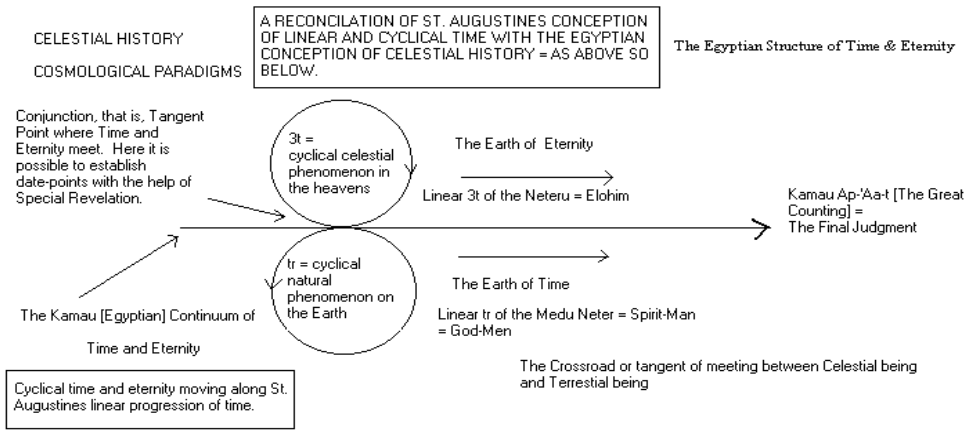



It was the Fifth Euro-Century North Afrikan Bishop and Black Church Father, St. Augustine of Hippo, who discerned that ***"The nature of God is a circle whose center is everywhere and its circumference nowhere."*** While Augustine believed eternity was a circle because it has no beginning and no end, he believed time was linear, and thus he breaks with the Greek concept that time itself is cyclical. In fact, St. Augustine is recognized by historians as the *Father of the Linear Concept of History.* St. Augustine, in his discourse on *Time* and *Eternity* explains his theogony of God. To Augustine, God = Eternity. Time is not co-eternal with Eternity since, *"...time cannot be without created being."* For says he, in *Eternity* there is no change, God being its Author and Creator. *Time* only exists in the fact and observation of created-being. Augustine, like all Afrikans put emphasis on the *Sasa Period* = the *Present*, and *immediate past* with hardly any future at all, rather than on the *Zamani Period* = *Far past*, concluding that *Time* exists only in the *present, i.e. cognitively*, that is *in the mind* of created-being that observes its beginning and ending in the *movement of matter*, so that there is no *past, present*, or *future*, but only *present of things past = memory; present of things present = sight*, and *present of things future = expectation*.[313] In the thinking of St. Augustine we can see a black philosophical = relational conception of *Time and Eternity* that informs Afrikan-Man's conception of splitting time, culminating in various calendrical time-dated systems, i.e. civil numeric, phenomenon, etc. There is no linear progression of time all by itself in this view; for if that was the case, then how could there be other spiritual actors operating in both time and eternity, i.e. at one and the same in the presence of God and in relational contact with man. Linear progression of time moving inexorably into some grand future as conveyed by Euro-rationalist is only a *cognitive illusion of movement*, some grand trick played by *Universal Law* on Modern Man, who recognize only themselves as the center of all being. Only the conception of circular continuum along a linear progression could explain how *time* can be viewed **present = past, present = present, and present = future**. For only a cosmogony of time and eternity imagined as a circle above and below a linear progression can allow one to posit traveling along a continuum beginning at point *present = present*, and at the same time equate that point in time with *present = past = future*. Below is my representation of such a time continuum, which is part of the *Celestial History* or the *Celestial Allegory* = Story of Time and Eternity:

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the whole world, and surroundeth the whole world..." [See E. A. Wallis Budge, **The Gods of the Egyptians**, vol. 1, p. 266]. Only inside the **unbroken circle is there the Ark of Safety, that is, the Light of God, which is celebrated in the circle dance.**

[313] See St. Augustine's discussion on the philosophy and nature of Time and Eternity in *The Confessions of Saint Augustine*, trans. by Edward B. Pusey [Random House, 1949], Book Eleven, pp. 243-269; Augustine, **The City of God**, trans. Henry Bettenson [London: Penguin Books 1972], 432-36, 452,486, 489-90ff. Also see John S. Mbiti's *"The Concept of Time"* in his **African Religions and Philosophy** [Doubleday & Company, Inc., 1970], pp. 19-35. especially [b] *The concept of history and pre-history*, pp. 29-31.



Where in the Celestial Allegory above: , **tr** = Time related to natural phenomena, and  , **3t** = Time related to God-Men and Neteru.

History, therefore, was not, in the Black Man's view, entirely *cyclical* [however argued against by Augustine], which was too definite, and which negated the need for prediction, eliminating the need for historical inquiry. This conception would also, for the African, negate the need to call on the Black Ancestors or the Orisha for help in this life: for such a view by itself would be fatalistic at best. If events [i.e. enslavement, oppression, genocide, menticide, such as Afrikan Man has been subjected to] merely repeated themselves, then Afrikan Man's life would be bound by fatalism, and a purely pessimistic world view. Then the whole Afrikan philosophical and religious social system would have no meaning. History also was not *linear* in the Afrikan world view, especially that linear conception held by Euro-centrists = rationalist, which meant *un-ending* progress toward an infinite future, which historical view by the way allows them to sweep away, dismiss and even destroy whole systems, institutions, and peoples, whom they perceive standing in the way of *modern progress, i.e. the unending march to possess via their greed [their Setianist creed], by force if necessary, the entire material universe*. Therefore, for the Afrikan, history was not merely linear. If it was then the life of Afrikan Man was subject to the illusion of unfounded optimism, for his experience in history had shown him that there was no guarantee that the Hue-Man Race would obtain or maintain ever increasing higher levels of progress toward a better civilization. In fact, recent history had shown how so-called Modern Man had returned to various states of barbarism, despite the advances in technological brilliance, one of the so-called badges of civilization and Modern Man's progress forward. In order to prove this one only need do is check-out the barbarism's of Euro-Wars I and II, Viet Nam, the horrors of the bombing an ancient culture back to zero in Cambodia, the Jewish Holocaust, the military and *germ* warfare used against the Native Amerikan People in Modern Man's *progress* from the Continental East Coast toward the West dictated by his conception of *Manifest Destiny*, also and foremost look at the centuries during the *Afrikan Maafa*, resulting in the brutal capture, enslavement, sexual outrage and deaths of millions of Afrikan people in the anti-Hue-Man European and Euro-Amerikan Slave Trade, during Chattel Slavery, and during the Jim Crow/Zip Coon Period of White Terrorism. Look at the invasion




of Grenada, Panama, where black people were introduced to the *cage and crate treatment*, i.e. forced to crawl into small crates in the hot sun until they *confessed capitalism, not Jesus Christ*. Nu Africans by virtue of being part of the army of the U. S. Empire [the U.S.E.] took part in this barbaric treatment of their own *kith and kin*. I had a friend of mine at the seminary describe his involvement in these barbaric acts against his own people! Or look at the 45 day bombing of Iraq and the burying alive of 12,000 Iraqi soldiers in their bunkers with bulldozers by so-called *civilized* Amerikan soldiers, during the war called *Desert Storm.*[314] My own son as a U. S. Marine was part of the so-called liberation of Beirut during this war and even though he like other Nu Africans are treated as public enemies of the state when they are at *home* (where it is easier and more likely they will die than on the battle field) they are by happen-stance made part of the white man's *greed = his creed = interpreted as his national interest*. This is why Nu Africans must find a way and ways to separate themselves from the *cultural and political creed = greed* of the U.S.E. This brief recollection of modern and contemporary history indicates why Afrikan Man looks on Modern Man's idea of *unending progress* with much skepticism. If in deed the Hue-Man Race was guaranteed this un-ending progress toward the future, predicated on the theory of the *linear evolution of history*, then for Afrikan Man, the only Hue-Man, and contrary to the view of Modern Man = White Man, there would be no need to seek wisdom through Afrikan Man's **Iwa** via the Black Ancestors, and through the **Orisha** as a guide through this life.[315] Afrikan Man subscribes to neither the *cyclical theory of history* nor to the *linear theory of history*: the former theory being predicated on euro-pessimism and the latter theory of history being predicated on euro-optimism. This is because the Afrikan did not feel he commanded, nor indeed should command *all of the elements*, i.e. modern technology and euro-science, and or *control all events* via the destruction of other people's cultures, economics and politics by imposing euro-culture through police and state military power, cultural menticide, and through the euro-educational and media process, even control by physical genocide through the use of scientifically engineered *weapons of mass destruction*. All of these things visible in the *Sasa Period* of Afrikan Man's existence made him none too sure of this Euro-centric interpretation of history. The only validity to the Euro-centric linear theory of history issuing in un-ending progress, was progress for Modern Man and not for the Hue-Man Race accept as *crumbs dropping from* Modern Man's table. If he, Modern Man were allowed to continue dominating the people of the Earth with his implements of destruction, then Modern Man = Setian Being would be allowed to continue unchecked. Then the linear theory of history would be validated with predictive qualities, as it were by *self-fulfilling Euro-prophesy* of ultimate doom for the *Hue-Man Race*. Afrikan Man, *the only Hue-Man*, understood that he was not the only actor in the universe. The *Sasa Period* for the Afrikan never went beyond the near future, thus he felt there was a portion of his existence that remained forever beyond his control. This philosophical world view issuing in respect to the other actors in the universe, i.e. the *Black Ancestors,* the *Orisha, the angels*, and the ultimate sovereignty of God, etc. accounts in part for the success of the European and the Euro-Amerikan against the Afrikan and Nu Afrikan, for when the Euro-rationalist oppressor set himself up as *god* in the life of Afrikan People by his willingness to use guile and overwhelming material power, Modern Man succeeded after many decades of such domination to convince

[314] See **The Connector: The Voice of Freedom** [The Pilot Connection Society, October 1992], p. 2, column 1, under caption *Operation self-defense*, for comments regarding *Desert Storm*.

[315] See Dorothy L. Pennington, *Time In African Culture* in **African Culture: The Rhythms of Unity**, eds. Molefi Kete Asante and Kariamu Welsh Asante, pp. 135-136.

Afrikan Man that those portions of his existence, i.e. slavery under the control of Modern Man was *forever* beyond his own control, being stripped of human freedom, expressed as black self-determination.[316] This is the essence of slavery culminating in chains, i.e. menticide that holds the Black Man's mind, to make him think that he does not have the right to self-determination as other peoples of the world do. Modern Man = Setian Being has manifested an uncanny ability to take the positive and spiritually balanced world view of Afrikan Man and work it against him. Modern Man needed, at all costs, to convince Afrikan-Man, the only Hue-Man, that he could not win against Modern Man, because of his supposed monopoly on *all power*, i.e. expressed as military force, supreme political and economic power and mass implements of destruction. Since the destruction of the so-called BLA (Black Liberation Army), the systematic destruction, i.e. murder, imprisonment of the Black Panther Party leadership, and the dismantling of SNCC through such counter emancipatory institutions as *Cointelpro*, the FBI's counter-intelligence program, the Black movement toward emancipation in the U.S. Empire has been seriously affected, i.e. *punked-out* by the *white magic* of fear. This is not to be wondered at since for centuries the Nu Afrikan People have lived under the White Man's *Surrender or Die 3 Second Option* defined by Dr. Khalid Abdullah Tariq Al-Mansour as an ultimatum to unconditionally give up their claims to black self-determination, historical memories, their language, traditions, their religion, names, psychological security, ofttimes their women, and of course their self-worth or *face immediate physical annihilation!* [317] This *3 second ultimatum*, i.e. *submit or die*, has been given to every black male, every black female, every black national group, organization and or institution since our introduction to this country as slaves. This *3 second Rule of live or die* has been used *systematically* down through Nu Afrikan history to where even our belief in our right to collective and individual self-defense is in serious question, such that some of our most illustrious and brilliant black emancipationist have succumbed to defeat and defeatism.[318] Dr. Frances Cress Welsing points out that this *induced fear*, especially its longevity in our case, has led the Black Man's mind into an *"ineffectual pattern of circular thought"*, which *leads away from* problem solution, rather than to *patterns of linear thought*, which rather *leads to* problem resolution.

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[316] For those who don't believe the deliberate and conscious attempt by the White Man to set himself as *the invincible god* in the eyes of the Black Man need only one example as proof. Prior to the introduction of colonialism in West Afrika, the Ashanti People had formed a powerful and unified state around what is referred to as the *Ashanti Confederation and Constitution*. The capital of this new state, consisting of the Ashanti states Kumasi, Bekwai, Juaben, Kokofu, and Nsuta, was located in the Kumasi sometime between MP164/A1680. This was accomplished by *Osei* Tutu, who established its first constitution, with the institution of the *Asantehene* as its leader and defender. Most importantly he established the spiritual unity and state unity of the Ashanti People around the time honored, and sacred *Golden Tool*. After more than two hundred years of its existence, this grand experiment in Afrikan nation building came to an end with the occupation of Kumasi by the British in MP380/A1896, deposing the *Asantehene* Prempeh, and making Ashanti a British protectorate the following year. This occupation of course was resented by the people, but what led to war was an unpardonable act of sacrilege by the British governor in MP384/A1900, who was determined to demonstrate British "divine" superiority in this *unruly* and still *dangerous* black state. He forced the Asante leaders to give him the *Golden Tool*, upon which he sat, then forced public obeisance by the *Asantehene*, who, according to one account, had to bow and hug the boots of the governor before his council and the people. This outrage, humiliation, ignorance and arrogant behavior of the conqueror, on the part of this white man, was even more so than he understood, for no one, including the *Asantehene* himself, *ever* sat on the *Golden Tool*. The *Golden Tool* was not a *chair* or a *throne*. It was the most powerful spiritual and state symbol of the Ashanti nation, and of course this white man thought to raise himself to the level of a *god, i.e. the white Asantehene*, in order to control the black man. What he did led to war, which was put down, with much difficulty and loss of life in MP385/A1901. See Robert July, **A History of the African People** [Charles Scribner's Sons, 1970], pp. 117, 333, and J. D. Fage, **A History of Africa** [Alfred A. Knopf, 1979], pp. 277-278.

[317] Khalid Abdullah Tariq Al-Mansour, **Betrayal By Any Other Name** [The First Arabian Press, 1993], pp. 143-145.

[318] For an understanding of the nature of the attack on the Nu Afrikan Nationalist Movement, see E. Tani and Kae' Sera's analysis in **False Nationalism, False Internationalism: Class Contradictions In The Armed Struggle**, under caption *Black Power & New Afrikan Revolution*, and *Nyack--The Road To Nowhere(Neo-colonialism & The Revolutionary Armed Task Force)*, pp. 163-256. Also see Nelson Blackstock, **COINTELPRO: The FBI's Secret War On Political Freedom**, and Kenneth O'Reilly, **Racial Matters: The FBI's Secret File On Black America, 1960-1972**. Haki R. Madhubuti's comments on this question are also instructive, found in his work **Black Men: Obsolete, Single, Dangerous?**, under caption *War On Black Men*, and in the material that follows this section, pp. 67-76.




The Nu Afrikan under a system of oppression does not think in a *linear pattern* from *problem analysis* to finding the *correct solution*, and then acting on that analysis and its conclusions. The Nu Afrikan because of induced fear of death or failure, a *self-fulfilling prophesy*, and *self-censorship*, if you will, continues in his time-honored circular thought pattern [which worked for him in his own social milieu and independent political environment]. The outward symptoms of this induced fear are *excessive complaining* and *worry*, moving them *away from* the problem, then *back to* the problem, *ad infinitum*, a *looping phenomenon* useful in *programming* computers, but *crippling* to the thinking of a free independent and self-determined human being. Therefore, Afrikan Man, rather than taking the necessary *emancipatory actions* to solve *the problem*, to bring closure to the *Nu Afrikan Question*, that is, using the principles of *BAMN!!! = By Any Means Necessary, i.e.* ***BAMN!!!*** = Emancipatory Theory and Practice,[319] to secure his freedom, rather shuts-down or *crashes* = becoming mentally, emotionally and spiritually ineffective or devolves into an incomprehensible set of nonsensical symbols = *wanting to be white for no apparent reason*, fratricide and homicide against ones *kith and kin*, and a myriad of other self-destructive behaviors, or marrying into the Setian enemy race = securing safety by *psycho-sexual absorbing* into another race. This last, in its unsophisticated form, forced miscegenation = rape, is the one our Nu African ancestors were made to endure as a subjected people in order to survive the daily onslaughts, insults and outrages of the white master. Nevertheless, our black ancestors did use covert means to secure their freedom and or self-worth as human beings, including killing the masters pigs, burning down his barns of produce and or slowly poisoning the master to death, while taking care of him at his bedside [putting crushed glass in his food, which would cut up his bowel tract, causing slow bleeding, causing fever, and leading to certain death]. The Nu African should never give up his right to individual and collective self-defense! No man on Earth, nor our God in heaven commands that the Nu African People do so. Nothing but a Setian devil plants such a concept in the mind of an oppressed man or people, by asking them to submit *willingly* to individual and collective destruction = murder and genocide and the full range of grand-domestication like mere sheep and cattle. I have already explained at length how the Black Man's cosmology is *circular*, and that his thinking pattern is basically commanded by *relational thinking*, as opposed to the White Man's pattern of thought and beliefs, which are *linear* and commanded by *rationalist thinking*. I have also explained that the White Man has used the Black Man's cosmological world view and thinking pattern against him in order to control and dominate him. Dr. Cress Welsing explains this problem in terms of the *psychology of fear*, and of course we believe her to be correct in her views, with the exception that we believe the White Man's *3 Second Option* did not induce this circular pattern. This circular pattern of thought already existed as the cultural and psychological heritage of the Black Man, and in its *pristine environment* it worked well for the Black Man until he met the White enemy, who introduced the *3 Second Option*, bringing about a *social and psychological mutation* of the Black Man's thought pattern, i.e. *back-looping negative problem-solving mental organism* as Dr. Welsing explains so well. We believe however as indicated earlier that only the ancient Kamau black people found a true balance between *relational* and *rationalist thought*, i.e. *circular* and *linear* cosmologic conceptions of time used to solve all of their economic, social, political, and military problems, which we have given depicted in the *Celestial Allegory* above. So that we do not, as Dr. Welsing implies, suggest giving up circular patterns of thought in favor of what can only be described as Euro-rationalist linear patterns of thought, but we must solve this social and psychological *rubik's cube*, preventing us *crossing the Rubicon* of *fear, apathy,* and *defeat* by emulating the **Kamau Solution**. This ancient African solution seeks to strike a balance between these two thought patterns in order

[319] *BAMN!!!* = emancipatory theory and practice of course is the legacy left to the Nu African People by our *black national hero and martyr*, Malcolm X, via the analysis of Robert Jabara, a former official of the *O.A.A.U.*, founded by *Ausar* Malcolm X, introduced as a emancipatory method to break this *circular pattern of defeatism.* See Robert Jabara, **The Word: The Liberation Analects of Malcolm X** [Clarity Press, Inc., 1992]. Frances Cress Welsing, **The Isis Papers: The Keys To The Colors** [Third World Press, 1991], Chapter 12, under caption *Black Fear and the Failure of Black Analytical(Ideological) Commitment*, pp. 153-162.

to find and discover emancipatory solutions and answers to the **Nu Afrikan Question**. By doing so, the Nu African (as Horus-Man or Ausar-Man) can come up with the correct solutions, and finally reach the mental and material state of being where they can face their *natural and eternal enemies* squarely in the face and demand that they acknowledge our right to Black self-determination, give us the reparations due for hundreds of years of slavery and Jim Crow/Zip Coon resulting in outrage, rape and murder, and apologize for your centuries of crimes against our Black Ancestors and the Hue-Man Race. How do we bring this into reality? Some Nu Africans have tried violence and failed, and some have tried non-violence and failed. Others have given up entirely and put their hope in "Mr. Lincoln" (i.e. the U.S. Government, and a black or at least an empathic President of the U.S.E.) and shamefully failed. The answer has to begin with a political and economic position of RACE FIRST, that is, the steady building of black *life-giving*, *life-saving* institutions of every description (including a BLACK NATIONAL DEFENSE FUND), empowerment of every kind, maintaining the whole time a right to black self-determination and the right of self-defense (i.e. both on a personal, community, and group level), and finally a black national pledge given to us at the *Million Man March* to foreswear violence of every kind in our own communities. Without these important steps motivated by **RACE FIRST** I declare that we are not fit to give the Setian white man a so-called 3 Second Option or any other kind of ultimatum for that matter. Like the Jews in Jesus day, we are spiritually unfit to successfully go up against the Imperial Power of the United States Empire (i.e. the USE) as the Jews were spiritual unfit to go up against the Imperial Power of the Roman Empire because like them, we have abandoned our first love. We have abandoned God, our Creator, God, our Ruler, and God, our Redeemer who delivered us out of slavery in return for a mess of pottage. We have pushed God out of our lives and are running after various pleasures demonic experiences and adopting sexual and immoral lifestyles offered under the banner of "freedom" and "civil rights and liberties" judicially guaranteed under the Rule of Law by this lewd and PC dominated American culture of death advancing the *Obamanation* of Marriage Equality that is opposed to the nature of the Hue-Man race and the holiness of God under the banner of Progressive political idealism by "Mr. Lincoln" the so-called first "Gay President" wearing an angelic halo of innocence masquerading as an angel of light (2 Corinthians 11:14). Like the disciples on the road to Emmaus we had believed in his idealism of audacity of hope that he would be the one to redeem the Nu African People (Luke 24:21) but that hope in eight years of his administration has been dashed where he has tried and failed to be "all thing to all people (accept us). "Who was this man really?" A man of many colors and hues portrayed by friend and foe alike in images of their own minds:


"Mr. Lincoln"?


Malcolm?


The Devil?



"OurGay President"?

The Nu African People's demands can have no meaning when issued by individual Nu Africans and even organized groups like "Black Lives Matter" much less a black President with vast national power at his disposal but not the *Will to Power* to directly advance the Nu African People's *Black National Interest* (e.g. structural unemployment, the killing fields of unarmed black men being gunned down by white police, etc.) and more willing the advance the national interest of other minorities in order to appear being the President for All of the People! Such demands require *real power* and the Will to Power to carry it out but must be issued collectively (not as in mass popular protest but) through powerful black institutions of every description, united around the ultimate aim of black emancipation. Black individuals (even as mass protest groups, Black Lives Matters, etc.) issuing these or similar demands (e.g. **STOP KILLING US!**) means little to nothing, since continued black oppression is institutional in form (although finding its *diversionary* expression in individual white bigotry resulting in violent acts of hatred). In fact, "Black Lives Matters" is still appealing to the moral aptitude of "Mr. Lincoln" (i.e. the United State government, etc.). They like we all must




stop this appeal to an unwilling and nonresponsive government power and its representatives to here are specific grievances that affect the black community that encompasses our Black National interest. They like we must stop looking for some black Moses that will demand from Pharaoh to **"LET MY PEOPLE GO!"** Rather ***we must*** (and hurriedly so) **"LET PHARAOH GO!"** and begin the long road to building *life-giving and life-saving institutions* and black institutions of self-defense within the black community (unilaterally and if necessary, without any help from our erstwhile and so-called friends) **BY ANY MEANS NECESSARY** if we wish *to thrive and do more than survive* as **NATION WITHIN A NATION**! Remarkably Martin R. Delany, the *Father of Black Nationalism* as he is known in Black History had already marked out the sensible way to Emancipation for us as early as 1852 in his famous work *The Condition, Elevation, Emigration and Destiny of the Colored People of the United States, Politically Considered*. He demonstrated in this work that the ills encompassing the Nu African People is allowing other people to speak for us and tell us who we are (as the so-called Progressive idealist and liberals like Obama and Clinton are doing today: *"We know what is best for you!"*). Added to this deplorable state of affairs (which still exists in 2016) is our failure to take unilateral political and economic actions to advance the Black National Interest that we cannot seem to do along unless we have our so-called white friends there to tell us what to do which much be accepted less, they withdraw their support upon hearing our increasingly radical black dialogue and "unreasonable" demands which they find deplorable. Delany reminds us that we are and will always be a **NATION WITHIN A NATION** but to bring that conceptual idea into reality we must think and act as if we are like other nations on this earth have and are doing including the white people we live among as follows:



Martin R. Delany (1812-1885) writes: The subject of this work is one that the writer has given thought for years, and the only regret that he has now is placing it before the public is, that his circumstances and engagement have not afforded him such time and opportunity as to do justice to it. . . . An appendix will be found giving the plan of the author, laid out at twenty-four years of age, but subsequently improved on, for the elevation of the colored race. That plan, of course as this work will fully show, has been abandoned for a far more glorious one; albeit, we as a race, still lay claim to the project, which one day must be added to our dashing strides in national advancement, successful adventure, and unsurpassed enterprise. . . . The colored people are not yet known, even to their most professional friends among the white Americans; for reasons, that politicians, religionists, colonizationists, and Abolitionists, have each and all, at different times, presumed to *think* for, dictate to, and *know* better what suited colored people, than they knew for themselves; and consequently, there has been no other knowledge of them obtained, than that which has been obtained through these mediums. Their history—past, present, and future, has been written by them, who, for reasons well known, which are named in this volume, are not their representatives, and, therefore, do not properly nor fairly present their wants and claims among their fellows. Of these impressions, we design disabusing the public mind, and correcting the false impressions of all classes upon this great subject. A moral and mental, is as obnoxious as a physical servitude, and not to be tolerated; as the one may, eventually, lead to the other. . . . Every people should be the originators of their own

> designs, the projector of their own schemes, and creators of the events that lead to their destiny---the consummation of their desires. Situated as we are, in the United States, many, and almost insurmountable obstacles present themselves. We are four-and-a-half million in numbers, free and bond, six hundred thousand free, and three-and-a-half millions bond. We have native hearts and virtues, just as other nations, which in their pristine purity are noble, potent, and worthy of example. *We are a nation a nation* (my *Italics*);---as the Poles in Russia, the Hungarians in Austria; the Welsh, Irish, and Scotch in the British dominions. But we have been, by our oppressors, despoiled of our purity, and corrupted in our native characteristics, so that we have inherited their vices, and but few of their virtues, leaving us in character, really a *broken people*. Being distinguished by complexion, we are still singled out---although having merged in the habits and customs of our oppressors---as a distinct nation of people; as the Poles, Hungarians, Irish and others, who still retain their native peculiarities, of language, habits, and various other traits. *The claims of no people, according to established policy and usage, are respected by any nation, until they are presented in a national capacity*. (my *Italics*).[320]

It is unfortunate that by-in-large have we have ignored the advice and national idealism of our most intelligent Nu African ancestors like Martin R. Delany and even today we are following the same well-worn patterns of servitude to the national aspirations of another people and inexplicably trying to make their national priorities and aspirations our own instead of advancing our own BLACK NATIONAL INTEREST as a NATION WITHIN A NATION! We are much too sensitive to what attitudes of individual white people and the opinions they hold about us. These are mere symptoms of a deeply embedded racialism within their Setian black hearts. We cannot do anything about that but stand on the principle of individual and collective self-defense (as all other people have a God-giving right to do) should they decide (and some of them do) to actuate their racism and hatred into a deadly reality. The purveyors of institutional *grand-domestication* love it when Nu Africans divert their energies to fighting against symptoms of white institutional racism that individual white bigotry represents. The Nu African People need by and large to ignore these racialist symptoms that have occupied our attention for so long and begin the serious work of building black *life-saving* and *life-giving institutions* (Madhubuti) that are capable of protecting members of the black community not only from the symptomatic disease of institutional Setian white racism but against such institutions themselves in whatever form they appear. Black emancipation, therefore, has to be acquired through the creation or control of *"life giving and life-saving institutions."*[821] Anything less than this level of organization and commitment will be laughed to scorn by the Setian enemy of the Nu African People [See Marcus Garvey on "Force" in **Philosophy & Opinions of Marcus Garvey** (Atheneum, 1977), p. 16; "Power", pp. 21-22]. One of the *life-saving* and *life-giving* institutions we need immediately is our own Nu African calendrical system, which is offered to the Nu African People in this book that in the foregoing pages has tried to present the philosophical foundations and basis for such a claim and argument. The Nu African People should desire and seek black national emancipation and autonomy within the United State Empire (the U.S.E.) but our claim is that this cannot be done via mass protest or classical revolutionary warfare (with some silly idea that we can overthrow the United States government) but rather it will come

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[320] Herbert Aptheker, Editor. *Documentary History of the Negro People in the United States*. Volume 1. (New York: Citadel Press Book, 1951), pp. 326-328.
[321] Haki R. Madhubuti, **From Plan to Planet, Life Studies: The Need for Afrikan Minds and Institutions** (Broadside Press: Institute of Positive Education, 1973), pp. 45-46.




through institutional black power or if you will black power acquired through the creation of life-saving, life-giving black institutions of every kind and description, needed in every area of black life and culture. It is not individual Setian White people that are oppressing us and killing us it is Setian white institutions (of every description, i.e. government, business, private, public, etc.) that is oppressing us and defending individuals in those institutions that are killing us (e.g. police, etc.). We have to build black institutional power (of every kind) to defend ourselves against our real enemy, which is Setian white institutional power. Marcus Garvey envisioned building black institutions and black institutional empowerment as the means to advance his "BACK TO AFRICA MOVEMENT." He began on a grand scale successfully launching his *Black Star Line* within the Continental U.S.E. but that vision was cut short because some typically short sighted African-American leaders betrayed him to our *natural* and *eternal* Setian enemies. The Garvey back to Africa movement was inspirational and Garvey had the right idea calling of black institutional empowerment and black power of every kind and description. Marcus Garvey was right when he said:

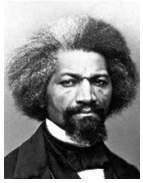


Marcus Garvey(1887-1940) writes: Power is the only argument that satisfies man. Except the individual, the race or the nation has POWER that is exclusive, it means that that individual, race or nation will be bound by the will of the other who possesses this great qualification. It is the physical and pugilistic power of Harry Wills that makes white men afraid to fight him. It was the industrial and scientific power of the Teutonic race that kept it for years as dictator of the economic and scientific policies of Europe. It is the naval and political power of Great Britain that keeps her mistress of the seas. It is the commercial and financial power of the United States of America that makes her the greatest banker in the world. Hence it is advisable for the Negro to get power of every kind. POWER in education, science, industry, politics and higher government. That kind of power that will stand out signally, so that other races and nations can see, and if they will not see, then FEEL. Man is not satisfied or moved by prayers or petitions, but every man is moved by that power of authority which forces him to do even against his will.[322]

In dealing with the nature and use of power to obtain human freedom for the Nu African People (or for any people oppressed by others) and seeking emancipation we must not forget Frederick Douglas who was on the opposite pole of Garvey's black national and pan-African perspective. Strangely enough they each spoke of power in a similar and at times the same unmistakable way: *Black people must seize it and wield it for their own advancement as other men on this earth has the God-given have claimed the right to do. No one is going to do it for him!* God has granted all men the *moral neutral power* (to get things done, e.g. Yoruba *ashe*) and free themselves from *anyone* and anything that unjustly curbs their freedom or seeks to take or circumscribe their life for the sole benefit of the other. Frederick Douglas expressed these sentiments in 1857 at the 23rd anniversary of *West India Emancipation* in Canandaigua, New York in

[322] Marcus Garvey. *Philosophy & Opinions of Marcus Garvey*. Edited by Amy Jacques-Garvey. Vol I & II. (New York: Atheneum, 1977), pp. 21-22.

as speech entitled *"If There Is No Struggle, There Is No Progress":*



Frederick Douglas (1818-1895) writes: The general sentiment of mankind is that a man who will not fight for himself, when he has the means of doing so, is not worth being fought for by others, and this sentiment is just. For a man who does not value freedom for himself will never value it for others or put himself to any inconvenience to gain it for others. Such a man, the world says, may lie down until he has sense enough to stand up. It is useless and cruel to put a man on his legs, if the next moment his head is to be brought against a curbstone. A man of that type will never lay the world under any obligation to him, but will be a moral pauper, a drag on the wheels of society, and if he too be identified with a peculiar variety of the race, he will entail disgrace upon his race as well as upon himself. The world in which we live is very accommodating to all sorts of people. It will cooperate with them in any measure which they propose; it will help those who earnestly help themselves and will hinder those who hinder themselves. It is very polite, and never offers its services unasked. Its favors to individuals are measured by an unerring principle in this—viz., respect those who respect themselves, and despise those who despise themselves. It is not within the power of unaided human nature to persevere in pitying a people who are insensible to their own wrongs and indifferent to the attainment of their own rights. The poet was as true to common sense as to poetry when he said, Who would be free, themselves must strike the blow. . . . Let me give you a word of the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this, or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to, and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. In the light of these ideas, Negroes will be hunted at the North and held and flogged at the South so long as they submit to those devilish outrages and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.[323]

We suggest under the inspiration given by Delany, Garvey, and Douglas on the nature and use of black national power that we seek collective black autonomy and emancipation though

[323] Frederick Douglas (1857). "If There Is No Struggle, There Is No Progress." Speech at the 23rd Anniversary of West India Emancipation (Canandaigua, New York). www.blackpast.org.




building black institutions within the Continental U.S.E. (a black nation within a nation as suggested by Delany) and learn the lessons from both the successes and failures of Garvey's "Back to Africa" Colonization Program and hope Douglas cautiously placed in "Mr. Lincoln" (i.e. the United States Government). With this modification of goal and aim Marcus Garvey's vision of black institutional empowerment makes sense because it does not immediately put us in an untenable political/military situation with the U.S.E. Rather it will allow the Nu African People to work with quiet determination along pathways of *RACE FIRST* within the legal and social framework of the U.S.E. in favor of the *black national interest*. RACE FIRST only means that we look out for the black national interest of our people *first*, which does not exclude or deny the legitimate interests of other groups within the U.S.E. and so makes this political stance non-racialist and non-threatening (on our part). We will then be working as a legitimate *Nation within a Nation* and negotiation our rights and freedoms within an international framework of peace and dignity, but without any guarantee of domestic tranquility, which we should not expect, since the Setian forces of evil will not abide our attempt at gaining our God-given right to emancipate ourselves from the U.S.E. program of indirect rule and grand-domestication, with the goal of trying to prevent us from achieving *black national autonomy* within the legal framework of the U.S.E.I believe this goal and aim is the only sensible solution to the *Nu African Question* that would avoid leading to a kind of *Indian Solution*. This is important; we have to move light years beyond mere demands for *equality.* We need the inspired vision of Garvey's grand black movement that is global in its reach toward Africa as our original homeland. We need the ideological and philosophical grounding of RACE FIRST that puts our BLACK NATIONAL INTEREST *FIRST* as described and outlined by Dr. Tony Martin (1976) in his book *Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association*. We need to refocus our energies away from the demands; *ad nausea* for *equality* and toward building *life-giving*, *life-saving* black institutions. And finally, we need to put all of this within a conceptual political framework of a BLACK NATION WITHIN A NATION as proposed by Martin R. Delany. It should be noted that in the early stages of the Euro-socialization, i.e. slave making process using fear of death and extinction as the primary weapon, resulting in controlling the movements and thought of the Black Man, thus limiting his desire, or let us say, submerging his desire for self-determination was not possible until the Black Man first allowed the *Setian* White Man to take his *Iwa = his culture, and way of life* from him, replacing it with euro-culture, and euro-cultural modes of thinking and *demonic* anti-Hue-Man and anti-God existence. This situation is true from the Setian White Man's control over our social relations between black men and women, *vis-à-vis* his control over the black man's ability to take care of his woman and his children, to the Setian White Man's control over our *black code and materia medica*, i.e. Afrikan-Amerikan, Afrikan-Caribbean folk medical system and tradition via the elimination of Nu Afrikan healing ritual, using ridicule, legal and extra-legal suppression, making us dependent on costly, *non-life-giving*, *non-life-saving*, ineffective and harmful euro-medicine and euro-health systems and institutions.[324] In the

[324] For an understanding of Afrikan-Amerikan and Afrikan-Caribbean *code* and *materia medica* and the attack made on it by the traditional Euro-medical establishment see, Michel S. Laquerre, **Afro-Caribbean Folk Medicine** [1987]. Also see Llaila O. Afrika, **African Holistic Health** [1983]; Robert Farris, **Flash of the Spirit: African And Afro-American Art And Philosophy** [1983]; Joseph M. Murphy, **Santeria: An African Religion In America** [1988]. For an understanding of the crisis that exists between the Black Man and the Black Woman see the diametrically opposed views of Sharazad Ali, **The Blackman's Guide to Understanding the Black woman** [1989], and Haki R. Madhubuti, **Black Men: Obsolete, Single,**

critical area of black healthcare our black medical doctors must not only study European medicine but study African traditional medicine and suggest alternative remedies for black people that allow them to heal themselves (with the black physician's assistance) and thus reduce the high costs of medical care or care for those black people who have no healthcare whatever. We have to return to the common remedies that our black ancestors once used and develop them to break our dependence on the Euro-American healthcare system and so improve our health, which is crucial to being able to work, eat, live and pursue a program of emancipation as suggested above. We have indeed become imitators of Setian White People from the *boardroom to the bedroom*. Our black youth, for the most part, are not being led by us upward to the high aims of black culture and civilization, through the divine impulse and purpose of our Creator. Rather we have allowed them to be led by this Setian anti-God, and anti-Hue-man culture non-believing *lewd, grunge culture of disrespect* for their black elders, authority, the divine and holy precepts of God, given to the Hue-Man Race by God and through the wisdom of our black ancestors [Iwa]. This God-given Iwa was meant to guide us to *doing the right thing* and lead us to the *good life* of right thinking, that is, divine righteousness. Such a righteous life is roundly laughed at in imitation of a Setian fools who say *there is no God* [Psalms 14:1], and who claim and tell our people that there are no eternal consequences for the way they are living [e.g. openly as homosexuals, advancing so-called marriage equality (as a civil right) and participating in the Setian sexual activities of **"***friends with benefits"*], which acts are protected from official censure public policies that use of *PC = Political Correct* language = *prohibitions against speaking openly against groups that are considered living outside the normative range of acceptable or moral behavior.* PC is one form of the **gag order from hell** sent by Set = Satan and *has been issued by the acolytes and devotees of immoral behavior, so that this gag order from hell should not be spoken against on penalty of social and or legal censure.* The black church has received the same **"gag order" from hell** and failed in its confessional role of "prophetic denunciation" (Gutirrez, 1971, *A Theology of Liberation*, p. 68) by refusing to take a confessional preaching stance against not only social injustice but moral lassitude, and so are participating with the rest of society in **sending our black youth** *directly and immediately* **to the pits of hell and the Lake of Fire** *without passing go* = **for** *eternity* **to a** *place of torment that is just as real and more real than this intermediate and temporary state of being we now enjoy, worship, and even think is "the whole show" in the Earth of Time* [Lewis, *Miracles*, 17]. Black elders, therefore, *who should know better*, are **guilty as hell**, for first not building *black life giving, life-saving institutions* and then for not teaching our youth through these black institutions of emancipation how to live divinely motivated life (Christological life-styles) to counter the destructive Setian anti-Hue-Man and anti-God culture they have fallen into, influenced by the Setian majority culture; lured in by deadly pleasures of *demonic experience* that this Setian culture of disrespect and moral lassitude has to offer, upholds and celebrates, offering *fifteen minutes of fame* leading directly to the *fires of hell*. What Nu Afrikan emancipationists need to do is to create, codify and promote *an autonomous Nu Afrikan institutional mega-culture.* This Nu African institutionally arranged mega-culture could be modeled after an Afrikan mega-culture, ancient or modern, such as Kamau, Ethiopian or Yoruba, which are examples of three complete black social, political, religious, economic, technological mega-cultural systems. Christianity (especially if it goes back to *re-capture* its roots in Ancient Egyptian Religion that goes back to 4236 B.C. and/or goes back to the *Ethiopian Orthodox Tewahedo Church*

Dangerous?, part ii, under caption *Mission and Visions*. Also see his **Enemies: The Clash of Races** [1978], under caption, *The Quality of Sharing* [pp. 139-158].




that began in 325 C.E. (still exists today as a *living black religion* from ancient times). This living religious institution that represents a full cultural and social system has the potency and potential that could be deposited in a *first form black institution* we could call the *Nu African Orthodox Confessional Tewahedo*(ተዋሕዶ) *House of God in Christ*. This *first form* black institution could be the *traditional institutional spin-off action center* where this project of black emancipation could begin the process of transformation of the Blackman into *Horus-Men* and *Ausar-Men* that are spiritually and intellectually able to challenge the presumptive grand-domestication program Setian culture of the United States Empire (the U.S.E). Without some such emancipatory institutional development, I am afraid emancipation from the Setian power of the U.S.E. will not be entirely possible. A Nu Afrikan religious and cultural reformation (as in the *chicken and egg* paradigm) *must come before any significant development in the area of Nu African national economic and or political autonomy is possible!* Horus and Asar-Men must build the kind of *life-saving*, *life-giving* institutions suggested in these pages in order to begin this emancipatory process. *The first goal of these black emancipatory institutions is to develop Horus-Men and Asar-Men*, who can build more emancipatory black institutions and lead the Nu African People to national autonomy and freedom. The Nu Afrikan must come to understand and accept that we can no longer live like the Setian White man in *any* area of life, that is, from the *bedroom to the board room*, and *expect to survive as a people.* If we continue to anchor ourselves to the Setian man's = Modern Man's = Mutant Man's way of life, and hang on to his *unwilling* coattails, *we are undone, and the hell that is inherent to the demonic life he has chosen, in its eternal and permanent form will be our eternal home*. Here is a warning from God about the Spirit of the Anti-Christ that is in the Setian White Man and his White and Black acolytes and devotees bent on promoting their demonic life-style and grand-domestication program of darkness and death: *"He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time"* (Daniel 7:25, NIV).The Setian White Man is trying to tell us something today, but *we are not listening! King Newt and his 72 Court Jesters*, who slapped our Congressional Black Caucus leadership in the face in an attempt to dismantle their block strength in Congress, should be enough for any sane Black man to *get the message* that this is a *White Man's Government*, and that they do not intend to share power with any *subject* and *captured* National Minority, despite the God-given miracle of a black President sitting in the White House, now but perhaps and likely never again. We should understand clearly their racialist motivation and their attack on *big government*. They perceive *big government* as not only *extending* political rights and economic democracy to national minorities, but as an unwanted and unwarranted encroachment on *entrenched White Male privilege and prerogative* originally granted via the historical foundations on which this country was built, *i.e. the white master/black slave relationship.* It angers them to see *ex-slave*s in power, in any form, and their attacks appear to be petty attacks, such as the racialist quip by former President Clinton about Presidential hopeful Obama's national campaign in opposition against his own wife's bid for President being a "*fairy tale"* = interpreted as *we all know it is impossible for a black man to become President of the United States, so why would Obama, or any black man waste the time of the American People* [2008 New Hampshire primary speech, Obama being *too polite* (and maybe to white) to identify this as a racist statement]. The Setian White Man intends to do much more *substantial* damage, and without either understanding it, or maybe even caring that they are unleashing a Pandora's box of racialism in this country (not yet witnessed in its

full regalia) as one recorded statement indicates as of one of them who participated in the lynching of Nu Afrikan James Byrd Jr. [June 1998, Jasper, Texas] shows: "We're starting *The Turner Diaries* early," (a novel of race war started by whites lynching black people).[325] Nu Afrikans should be reminded that the racialist document *The Turner Diaries* suggests what Setian White People must do to return the U. S. Empire to the full control of the White man. This novel of racial war is being transmitted via the Internet. The ultimate aim of such thinking is to return the Nu Afrikans to some form of grand-domestication that is as close to slavery as possible. The Setian proponents of these views have not failed to use modern technology in an attempt to reach their goals. They have more than a propensity to carry-out its outline of destruction and hate for the Hue-Man Race *when given the 3-second opportunity*. The federal government is being attacked of course as an enemy of *white male privilege and prerogative*, and so is viewed as the *overindulgent* Massah being ruled by the *overbearing and demanding* house Mammy (African-American People) who are allowing her children to *run wild* on the plantation (U.S.E. urban economic and social *No-Centers of resistance*) thus the need to *reestablish law and order!* Politically this comes in the form of destroying the *protectorate*, i.e. *indirect-rule* via the Afrikan-Amerikan Minority *mis-leadership* over the Nu Afrikan National Majority, established by the U.S. Empire and Imperium after the dismantling of *Jim Crow* and *Zip Coon*, and *reasserting* direct *domestic colonial rule* over the Nu Afrikan Majority, i.e. *a re-colonialization*, if you will, where the Afrikan-Amerikan Minority *mis-leadership* has utterly failed. The Setian white racialist is saying, *"If you House Niggers* (African-American mis-leaders) *cannot keep these niggers* (Nu-Africans) *on the plantation in line, we will do it for you by the re-establishment of law and order by means of our well tested 3-second rule. Is that what you want? If that is what you want, then that is what you Negras will get!* The failure of the U.S.E. to consummate this desired goal has given rise to direct terrorist attacks on the government, the hated symbol of this *outrage* against white male privilege and power, the unprecedented political attack from the right to dismantle *all* so-called *Great Society* platforms, laws and programs, and government agencies set-up as, or viewed as *protectorates* over such programs of *privilege without merit*, i.e. *based on race, gender, and religion*, except of course *class and economic privilege*, which must be preserved at all costs, including the rise in direct attacks and murders of black people in the street, by U.S. soldiers no less. These actions have the unmistakable **M.O.** of the murderous days and outrages thought past and gone by or over. Apparently, *nothing is over until it's over!* The rise of so-called *patriot militias* through-out the *U.S. Empire and Imperium* (U.S.E. & I.) indicate like Thurgood Marshall once warned black people that the days of segregation are not that remote in our past that we can feel safe and comfortable, and so be lulled to sleep. I myself have been confronted in official capacity by some members of the so-called *patriot militias*, so that i know without doubt these haters of the *only* Hue-Man exist and are being organized in every area of the U.S.E. & I. It is no mistake that the cabinet level *Department of Homeland Security* presides over the *Patriot Act*, carrying the same name element and internal security goals as the *patriot militias*. This one federal department bears watching by all black people, for under the *Patriot Act* they have powers that potentially can undermine the civil liberties of all citizens in American, and black citizens could easily (overnight) become special "persons of interest" of this agency on the pretext of national security or national emergency, especially if black people started building potent emancipatory black institutions they wish to dubbed as threatening the *Pax Romana* of the *United*

[325] Dan McGraw, *"Grisly hate crime in rural Texas,"* **U. S. News & World Report** [June 22, 1998], 41.




State Empire & Imperium (the U.S.E. & I).The message is clear, *the Setian White Man does not want us here, and if we stay here under their political and economic control, we will do so as domestic slaves!* The message is also abundantly clear that the Nu Afrikan Majority better reestablish and hold on with dear life the *individual and collective principle of Black Self-Defense*, if we wish to survive in this murderous country run by Setian individuals committed to driving us back into enslavement or if we will not submit to that then annihilation [Garvey, **Philosophy & Opinions**, p. 13]. The Nu Afrikan's black leadership has erred in attaching our fortunes to *big government*, without at the same time developing independent emancipatory institutions, i.e. independent political, economic, educational, and religious institutions and systems, formulated and founded unilaterally, that are not tied economically to the purse strings of the U.S.E. & I. We can see clearly with the economic attacks on the NAACP during the *Chavis Affair* and with the economic attack on the Congressional Black Caucus, who indeed holds the *real power*, black President or no black President. The rulers of the U.S.E. & I symbolized by *Newt, the Terrible*, were both angry, outraged and frightened at the Chavis [NAACP], and Kweisi Mfume [CBC] leadership [Mfume was at the time Executive Director of the NAACP], who were forging unified links with the Black nationalist community, i.e. Farrakhan [NOI], and their actions were predicated by the motive to *search and destroy* either the leadership or the organizations so threatening. The white congressional leaders then under *Nuk'um* Gingrich (who ran for the Republican candidacy for President) were sending a clear message to the Black Man. The Setian dark *Powers-that-be* and *principalities* will not allow the Black Man to formulate and found an independent black emancipatory program using what they consider *their money*, i.e. the *taxpayers money*, as if *black people don't pay taxes*, or are not due a share in government revenue = revenue sharing, by virtue of working *free* for this country as slaves for more than four centuries, in order to formulate positive programs for the *black national interest.* Of course we have not clearly understood this message yet, having ignored our black emancipatory leadership for years that warned us to *do for Self, i.e. Self Help, etc. and to stop depending on "Mr. Lincoln"* even if there is a black man is office who in fact has demonstrated that he not going to go out of his way to do anything special to meet the needs of the Nu African People on the pretext that he has to be President to *all of the people*, and since that is the case the Nu African People ought to stop *"whining and complaining!"* Now we should see clearly *the direction we must go*. The way of *black collective autonomy* politically, economically, socially, religiously and culturally, that is, back to the **old-time religion** that saw the same dangers to our race as Ezra saw threatening his race: stating that the people of God had **"taken some of their daughters as wives for themselves and their sons and have mingled the holy race with peoples around them.** *And the leaders and officials have led the way in this unfaithfulness*" (Ezra 9:2, NIV, my emphasis).The Nu Afrikan People should now clearly understand the need for autonomous Nu Afrikan political, economic, and social institutions separate from that of Euro-Amerika, for it is the imitation of this Setian white culture, and tying our black national interests and fortunes to this Setian culture and civilization that is killing our children and threatening our very black collective existence. If you read the massive work by Dr. Khalid Abdullah Tariq Al-Mansour, *Betrayal By Any Other Name* [1993] you will see that it is our *traditional black leadership* that has led us down this road to *Nigger Heaven= The Black-Amerikan Dream* (a black segregated horizon from which we stand watching Setian men and women enjoy the best fruits of

this American civilization) culminating in *black collective and cultural suicide*.[326] The racialist leadership in this country is giving us a *loud hint* of how they intend to answer the problem of the **Nu Afrikan Question**. The weapon of *economic deprivation* has long been used and it will intensify as *only the first line of defense* of white national privilege. They have other weapons of collective genocide and if one will not work, they believe in their racialist arrogance that another will. How do we defend the collective Nu Afrikan Nation and its legitimate interest? We do so by understanding *Enemy Mine* and the *Collective Black Self*. However, i am afraid we are not willing to back up from our traditional approach to black national self-determination. The answer to our quest lies in understanding our collective past and also understanding our relationship to our Setian *natural and eternal enemy*. Apparently, we are not willing to do the hard work to forge a new collective Self separate from our *Enemy Mind* and our *Enemy Mine*, the anti-black, anti-God Setian *white man or* Setian *black Man*, who is his acolyte and devotee. We must understand our past and our collective Self and our present condition in order to secure emancipation and we must begin to do this without delay if we want to be free as a *Nation within a Nation*. Both the white state and the white church, swollen with white nationalist ideologies, were used in an effort at destroying Afrikan Civilization and Culture, culminating in the subjection of the Afrikan and Nu Afrikan People, who were then *made dependent* on euro-culture and euro-civilization for *survival*. As long as the Afrikan was able to retain his *Iwa, i.e. his culture = his way of life*, he was successful against this white

[326] The problem of black leadership can be compared favorably with the problem *Osiris* Jesus met with in formulating a national emancipatory program for the Jewish Nation under Roman rule and oppression. The Jewish leadership were copulating and cooperating with the Roman leadership in the oppression of their own people. The people being without proper national leadership, held fast to the coming and appearance of *David, the Political Messiah*, but the majority, especially the Jewish leadership did not believe that Jesus was that Messiah because he came telling them that in order to be free from foreign oppression that the Jews must first change their own hearts. Jesus made a statement that reflects this state of affairs: *"Jesus went about all the cities and villages, teaching in their synagogues and preaching the Good News of the Kingdom. He also healed every kind of disease and sickness among the people. But when he way the crowds, he was moved with compassion for them because they were weary* (i.e. "distressed", "harassed") *and scattered, like sheep without a shepherd."* (Matthew 9:35-36, EOB). The Jews had suffered oppression under different foreign rulers even before the Romans, and each time the Creator-God sent prophets with the same message, that the Jews suffered because they had turned away from God, away from the foundations and principles that He had established and founded the Jewish Nation on. This time the message through Jesus was that the Kingdom of God had come to redeem the people from being spiritually, emotionally and physically distressed, and harassed by the spiritual enemies. Jesus knew the people were weary and under spiritual and physical assault on their bodies and psychic-mind by dark principalities and powers within their communities. The Jewish leadership had betrayed God and divine fiduciary trust, which threatened the nation with extinction as an independent collective body with a divine and holy commission. In fact they had left the true foundations of the Jewish way of life, and or had mutated it into that which was anti-God, anti-Jewish, [e.g. Hellenism mixed with Jewish traditions] thus becoming easy prey for the powerful and invincible Roman enemy, who time after time crushed any radical resistance, or threat to their rule [*Pax Romana*] culminating in a conspiracy between the Jewish leadership and the Roman colonial government that finally led to the crucifixion of *Osiris* Jesus, charged with treason against the Roman State. Jesus often called the *traditional Jewish leadership* hypocrites and snakes, who were servants of their Father Set = Satan, a leadership that understood the letter of the Law = Maat = Straightway = Rule of Divine Law, but not its spirit. They to him were a morid, and wicked leadership that could not possibly liberate anyone, including themselves because they had forgotten that the *Kingdom of God is within = true liberation is the liberation of the collective Self = Raising Osiris in the person and the national collective*. *Osiris* Jesus knew that no man could oppress you if you know *Self* [which is the gateway to knowing the perfect will of God] = *if you are in autonomous control of your spiritual liberating faculties*, which says NO! to any kind of domination, physical, mental, or emotional, i.e. slavery, other than that spiritual submission to *Divine Law = Maat*. Islam of course teaches this concept, i.e. *complete submission to the divine will expressed through Maat*, but it was the ancient Kamau Religion with their sacred scriptures that taught this before Judaism, Christianity or Islam. For an understanding of the Jewish national emancipatory movement of *Osiris Jesus* see Diane Kennedy Pike and R. Scott Kennedy, **The Wilderness Revolt: A New View Of The Life And Death Of Jesus Based On Ideas And Notes Of The Late Bishop James A. Pike** [Doubleday & Company, Inc., 1972], and S.G.F. Brandon, **Jesus And The Zealots: A Study Of The Political Factor In Primitive Christianity** [Charles Scribner's Sons, 1967].




cultural onslaught. The Afrikan's view of *his-story* and *time* was of course quite different from that of the white enemy and served him well until that white enemy convinced the Afrikan (*making him an offer he could not refuse*) to agree with this Setian Man that African Man's *Iwa* was deficient and therefore convinced Afrikan Man that his *gods* had failed him. How else could Afrikan Man, *the only Hue-Man* be defeated by Modern Man = White Man = Setian Being if this was not so? Thus, *black relationalism* reacting to the white *rationalist logic* of superiority, i.e. *material power and authority* over the invincible *Hue-Man Spirit, i.e. the Divine Self* no longer held true; and so our *Enemy Mine* was able plant within us *Enemy Mind* (i.e. the hatred of self and fear of death). The Black Fathers had taught, that *material being was an expression of the Spirit = the Divine Will*, thus the *spirit world* which contained the mystery of a happy life and power, for us, no longer dominated the *material world* or *material being*, i.e. the goal of *Setianism,* which left the Setian White Man and his world as our *god!* And of course, being a *white god*, he sought to define our entire being, including our conceptions of *time and place*. This circumstance has (in our time) brought about a need for a **unilateral expression of time and place, expressed in my formulation of a Nu African calendrical system**, as just one institutional form and way of fighting against this continuing Setian cultural aggression and building *life-giving, life-saving institutions* in the black national interest. We must finally understanding that to the Afrikan in the circle of Hue-Man events, it was not that things ***would*** **happen again and again** as time marched on to infinite progress as claimed by euro-centric theories of history; but that things ***could*** **happen again**, Knowing this African Man prepared himself as best he could to either change those circumstances brought on by events, or accept them, using the time-honored methods and means his Black Ancestors, the Mababa Weusi had used and passed down to him. To him history was neither *cyclical = wholly predictable*, nor *linear =infinite progress toward a positive future* but a *circle that is partially visible in the Sasa Period, that completes its arc in the invisible spirit world moving toward the Zamani Period*. This circle of *Time and Eternity* could only be traveled with the help and guidance of the *Orisha* and the *Black Ancestors*. History then becomes rather a continuum = a continuous whole, whose parts cannot be separated or discerned separately without looking for the *kolo = truth* contained within the whole, i.e. wholistically. The Kamau People, i.e. so-called Egyptians, expressed this idea of *sacred history = the cosmological relationship between time and eternity* as a circle with reference to the god,  , Anubis = Anpu = The God of Time and Eternity and the judge of hearts. In this cosmologic conception Anupis is the *Dog of Time = The Circle* dividing the visible and invisible worlds. E.A. Wallis Budge quotes from the ancient Greek authority Plutarch, who wrote *De Iside et Osiride*[Treatise on Isis and Osiris], who states:

> By Anubis they understand the horizontal circle, which divides the invisible part of the world, which they call Nephthys, from the visible, to which they give the name Isis; and as this circle equally touches upon the confines of both light and darkness, it may be looked upon as common to both-and from this circumstance arose the resemblance, which they imagine between Anubis and the Dog, it being observed of this animal, that he is equally watchful as well by day as night....Others again are of opinion that by Anubis is meant Time, and that his denomination of Kuon does not so much allude to any likeness, which he has to the dog . . . as to that other signification of the term taken from breeding, because

> Time begets all things out of itself, bearing them within itself, as it were in a womb.[327]

We can see from this and other cultural nuances the way the Black Man's viewed his-story and cosmology that dating the events of history and dividing history into eras, centuries and decades made no sense to anyone except euro-rationalist enemy historians using the dating of events as *an chronological device to re-order the universe in their own image*. Chronology for the euro-rationalist presupposes a linear view of history and so dating events along a circular continuum is impossible and irrational, which includes thinking of history in a circular continuum that runs through the invisible Zamani of time, as in the cosmologic view of the Black Man. The Euro-rationalist would ask: "How can you date a historical continuum which travels through both Time and Eternity?" Could their confusion regarding black cosmology be because they do not understand a view which regards Hue-Man history as essentially *Celestial History*, i.e. which sees both terrestrial and celestial *being* traveling along the same continuum of Time and Eternity that is seen as *two circles = dimensions traveling opposite each other in a rotating fashion tangent along a linear progression to final judgment, which relational occurrences allows Afrikan Man to touch and interact with unseen spiritual forces and powers; sometimes through mediums, and at other times through theogony or direct revelation, i.e. the holy scriptures, prophets, seers, initiation, etc.*? Time and Eternity to Modern Man always appears linear, i.e. *linear history*. This is one reason why their theologians cannot decode the message of Jesus about the nature of the Kingdom of God and its relationship to the events of the Earth of Time. They cannot decode the message of *Osiris* Jesus because they do not view the relationship between the Kingdom of God and the Earth of Time from a relational perspective, but from a purely rationalist perspective. To them the Kingdom of God is not here but up there somewhere, which is a linear two-dimensional view of space and time only. Herman Ridderbos, Professor of New Testament Studies in the Theological Seminary at Kampen, the Netherlands, summaries this theological view, stating:

> The coming of the kingdom is therefore, according to Matter, **not to be seen in a horizontal line but, it is always vertical. The "nearness" is not temporal, but spatial.** The relations between Jesus' first and last coming are not, or not in the first place, of a religious and moral nature. "These relations are cosmic. The *world* was once the scene of the *revelations of God's power*; one day it will be so in the full sense of the word in the 'future' of Jesus Christ [my emphasis].[328]

With this view, the Kingdom of God is purely eschatological and has no present meaning or relationship to events that effect the *two destinies of man = heaven or hell*. This theology, while upholding the view that there is an "*interim basileia,*" Jesus Christ is not *now* in control of the course of things even in their natural aspect. He manifests his power in this world in its rise as well as in its decline and fall,. . ."[329] Strangely enough this leaves the whole of God's world in the hands of Setian men to dominate until some indeterminate future date when God will miraculously change things and overcome the Evil in the Earth of Time. Such Euro-theologians are blinded and cannot

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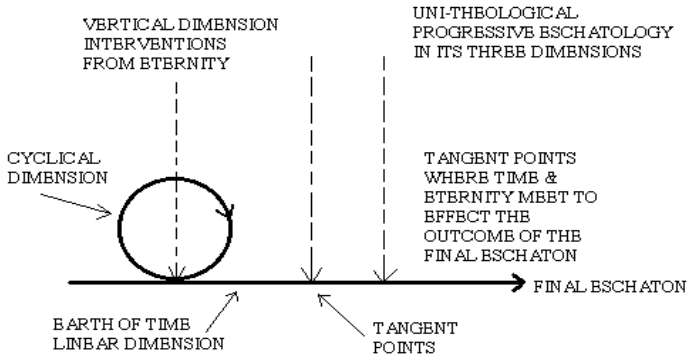
[327] E.A. Wallis Budge, **The Gods of the Egyptians**, vol. 2, pp. 264-265.

[328] Herman Ridderbos, **The Coming of the Kingdom** (Nutley, New Jersey: Presbyterian and Reformed Publishing Company, 1969), p. xxix.

[329] Ridderbos, p. xxix.




decode the nature of the Kingdom of God because of their two-dimensional view of history, for the coming of the kingdom of God is not to be seen in the horizontal dimension of human reality and existence, in "contradistinction to the Greek idea of cyclic time,"[330] but rather always in the vertical dimension. The Earth of Time therefore becomes the *whole show* and the *really real*, since one cannot in Time see the wholelistic relationship between the three dimensions of linear time, cyclical time, and vertical interim break throughs in time from Eternity, that is, the **progressive eschatological interventions** in the Earth of Time that effect the final eschaton of Time and Eternity. This view devalues the present reality of the eschaton, including the notion of heaven and hell, which becomes a mere myth and not real spatial locations and dimensions of existence in the here and now! The Nu African Uni-theological perspective (in contradistinction) sees the Kingdom of God, in its vertical dimension and is just as real as the visible material world, which it regards as merely an *intermediate existence of being* between *heaven and hell*. The Kingdom of God is very much near us and has *three dimensions* = (1) linear, (2) cyclical, and (3) vertical dimensions (as shown in the diagram below) to show why it is that Euro-theologians can only see either the linear progression of the eschaton of God, which appears to be wholly future, or the vertical eschaton of God, which cannot demonstrate the relationship between the vertical dimensions of the Kingdom of God [e.g. direct revelation and miracles] in the **Earth of Time**:



The whole scheme for **progressive *eschatology*** in the **interim basilica of God** occurs in three states of ontological being of dimensions of existence = seen and unseen **at one and the same time**, that we have already said are **heaven, hell** and in the Earth of Time is the **intermediate state of being or existence**. The whole of it (in its temporal-present and temporal-future character) is part of **one eternal fabric of existence** under the sovereign ownership and control of Almighty God, who will one day reclaim the **whole show**, because God is the Creator of it all, and its true King and the Sovereign Lord of All three dimensions and states of existence, as understood from the following Scripture:

> But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his

[330]Ridderbos, p. xxiv.

> own turn: Christ, the first fruits; then, when he comes, those who belong to him. *Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he has put everything under his feet. Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all* [1 Corinthians 15:20-28, NIV, my *Italics*].

For our calendrical work this means that **Time and Eternity** are, but **one God given eternal fabric of temporality** that may be given expression within a calendrical system, however, with the overriding understanding that at the conjunction where *Time* meets *Eternity* the temporal state of being becomes distorted but is nevertheless real. This aspect is shown in both the experiences of apostles Peter [Acts 12:1-18], and Paul [2 Corinthians 12:1-5]. Oscar Cullmann, who is quoted by theologian Herman Ridderbos understands clearly the linear conception of time for an Christological point of view and rightly sees a connection between the effect of the Christ event on the eschaton and the temporal state of being in the Earth of Time:

> It is, therefore, characteristic of the New Testament conception that the calendar also continues for the history of salvation *after* Christ. It is not a *new time* that had been created with Christ, but a *new division of time*.[331]

Cullmann is right. The New Testament biblical conception of time appears linear and so the eschaton is not a "new time" but a "new division of time," since even in Revelation 8:*1 silence in heaven was marked by the space of one-half hour*, using the Greek term for **ordinary time**, that is, **ἡμίωριον** *hemiorion*, that is, **kronos time** governed by natural law. Nevertheless, **χρονος,** that is, *chronos* or *kronos*, designating *the chronological = linear passing of time*, will one day come to an end at a decisive point within chronological time called **καιρος = kairo**, a *kairos moment* of time within history when *time shall be no more*, as stated in Revelation 10:5-6:

> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there should be* ***time*** *no longer* (KJV)

Even within chronological or linear time God sees Time different from how man sees time. Man, using his best physical, intellectual and imaginative faculties sees time as a distortion of ontological reality, that is, man always sees time and the things in time looking through a class darkly (1 Corinthians 13:12), and so because of the limitations of his natural being and sinful nature this condition keeps him from seeing the **really real** for *the pure in heart shall see God* (Matthew 5:8). Even knowing his limitations, man is inclined to deny as real anything that he cannot **see, hear**, or **touch**. God is the only being that can see the *really real* within *Time and Eternity*. This is true because one of God's attributes is omniscience = He knows all things = *has direct cognition of everything in creation at one and the same time.* All events within in time and eternity are present

[331]Ridderbos, p. 45.




to the divine mind of God, so that to God, *"one **day** is with the Lord as a **thousand** years, and a **thousand** years as one **day**"* (2 Peter 3:8, Cf. Psalms 90:4). God as the ability to see all chronological time as one event, even one day slowed down to a thousand years, so that God can examine it, so to speak, minute by minute, or see a thousand years, in accelerated form, as one day. This apparently allows God to control events in time and see the circumstances surrounding all events in time and eternity so even in respect to the evil schemes of men "God laughs at the wicked for *He knows* their day will come" (Psalm 37:13). Theologically speaking this attribute of God, allows God to **see around corners**, and therefore God has no limitations, as we understand it, and is the *only* **all-knowing being**. Despite Cullmann's view, time is not merely a continuation of eternity, but an *interim* state of existence in which ontological material and spiritual being operates according to divine laws established for each and governed entirely by God. God will one day call chronological or linear *interim state of being* to an end. Time is *within* Eternity, but at some point, *time will be no more*. Nevertheless, during the *interim* Time and Eternity (in some limited fashion) can be given expression in a calendrical system, where time can be split and date points assigned, subject of course, to divine revelation at the *conjunction of time and eternity*. The Bible refers to this *conjunction of Time and Eternity* as Jacob's Ladder = Gateway to Heaven = Heaven's Gate:

> Jacob left Beersheba and set out for Haran. When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the Lord, and he said: "I am the Lord, the God of your father Abraham and the God of Isaac. . . . When Jacob awoke form his sleep, he thought, "Surely the Lord is in this place, and I was not aware of it." He was afraid and said, "How awesome is this place! This is none other than the house of God; this is the gate of heaven. (Genesis 28:10-17, NIV).

The euro-rationalist of course sees Time and Eternity differently. They in fact do not see any cosmological conjunction between Time and Eternity and are quick to deny miracles (i.e. where the Earth of Eternity intervenes into the Earth of Time). This non-cosmological view has culminated in the Setian White Man's need to split time in order to control it and subdue all things and being within Time. The Scripture makes this clear when it says that: "He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, *And shall intend to change times and law*. Then the saints shall be given into his hand for a time and times and half a time" (Daniel 7:25, NKJV). The euro-rationalist device of *splitting chronological time* was like *splitting the atom*, and has had, like the discovery of the atom, culminated in destructive uses, having a devastating effect on the Afrikan and Nu Afrikan People. In fact the White Man's = Modern Man's = Mu-tant Man's = Setian Man's control over *time and space* has done more damage and harm to the Afrikan and Nu Afrikan People than any atomic weapon, for while we yet live, we have been enslaved via *menticide* by euro-centric, euro-rationalist concepts of time and place, robbing us of our desire, or let us say submerging our desire for black self-determination as a collective group of people = *submerging our desire to control our own time and space.* We no longer think as free people no matter what the appearance of freedom. The Euro-rationalist = Setian being have used their time-

sanctioned *chronological systems* to *white-out* whole epochs of Afrikan history and civilization at the stroke of a pen in an attempt to completely rob the Black Man, the *only* Hue-Man of his *historical memory = historical amnesia = a loss of spatial time-ordered connection to a black past brought on by the initial shock of the Great Maafa, i.e. separation from the Motherland and the Self = Our Osiris = Our Kingdom Without and Within!* In fact the Setian White Man has attempted to steal and lock-up the very ancient material, i.e. **materia ad satis**, i.e. archeological and written assets of Black Civilization, including the hieroglyphic writings containing the **Sacred Kamau Scriptures** =  = **Metcha-t Neter**, (i.e. book of words of the Triune God) in their archives and museums around the world, denying access to all but a few white academicians, so-called scholars, who then proceed to interpret, re-order and add these *ancient black materia ad satis* to the ledger sheet of Euro-Civilization or at the least deny them to Black Civilization. This process of *sequestering* of the Black Man's material civilization began in the Fourth Euro-Century B.C.E. with Alexander III's, [known as Alexander, the Great ME1872-1839 K.S.E./A356-323 B.C.E.], destruction of the greatest black university in the world, located in the Ta-Mera, in the city of Anu. Alexander preceded to dismantle this powerful black religio-political center, robbing the university located there of all of its books and works, then took those books and works containing the ancient knowledge of the Black Man and founded the Library of Alexandria [ME1848/A332]. He then allowed Aristotle [ME1900-1838/A384-322], Alexander's tutor and mentor, and other Greeks exclusive excess to this library who began the immediate process of plagiarizing of these works and knowledge and so with this began the *Greek Miracle* that allow them to develop so rapidly "Greek Philosophy," "Greek Medicine," "Greek Mathematics," etc. While doing so they denied the Kamau Professors, who were the *Keepers of the Ancient Word*, the right to enter and freely use their own *materia ad satis*. Later the Greek Eratosthenes [ME1791-1711/A275-195] was put in charge of this library and stolen knowledge by *Ptolemy* Euergetes. The destruction of the *University College and University of Anu*, located in the ancient city of *On* of biblical fame, called Heliopolis by the Greeks *was no accident*. Peter Tompkins shows that its destruction was deliberate and part of Alexander's *Hellenization Program* over conquered peoples. Tompkins states that Alexander the Great considered it *essential* to utterly destroy the **City of Anu** in order to destroy the geographic center, i.e. the center of Kamau culture and religion, and thus the foundation and political base of Ta-Mera.[332] Tompkins explains more fully in a note why it was so important to destroy Anu and transfer its *ancient black materia ad satis* to his new city of Alexandria under Greek control. Anu was the *intellectual seat* of the entire Ta-Mera Empire; the most powerful religious, political and cultural center in this ancient land, and the university college there was its core intellectual and religious center. This center of black power would be the location from which Greek rule of Ta-Mera would be most likely receive its challenge.

The Black Kamau professors, priests, and doctors were in times past previous to this Greek invasion the king-makers in Ta-Mera, deposing and elevating (at will) *Nesubati* ()= Pharaoh's = *Fari of the Southern and Northern Kemit* (Unified Egypt). Tompkins continues, saying that *Anu University* was considered the greatest university in the world. It was run by 13,000 priests in the time of Rameses III, i.e. in M.E. 2741 K.S.E./A1225 B.C.E. Tompkins states that Mesu = Moses 200 years earlier was trained *"...in all of the wisdom of the Egyptians,"* which he states that this training

[332] See Peter Tompkins, Chapter XVII, *Decline of Ancient Knowledge* in his **Secrets of the Great Pyramid** [1971], pp. 214-215.




included physics, arithmetic, geometry, chemistry, meteorology, geology, music, and medicine.[333]So since the time of Alexander, the Great down to modern times this process of *sequestering and destroying* the Black Man *ancient materia ad satis, i.e. material and historical heritage* is unabated. Because of this systematic cultural war on the history and civilization of the Afrikan and Nu Afrikan People, [not the least because of its longevity, some 2,326 years, i.e. well over two millennium], Nu Afrikan and Afrikan scholar-historians have had to waste vast amounts of intellectual energy in fighting this *white-out* of the Black Man's past. It is for these reasons and more than a time-dated calendrical and system developed from a Nu Afrikan and Afrikan-centered frame of reference is needed and indeed necessary to *re-create* **and** *re-formulate* **the** *spatial reference points* from which the Black Man can achieve his own conceptions of *time and place*. Such a calendrical system will help him to recover His-Story and his *ancient black materia ad satis* taken from him beginning in ME1848 K.S.E./A332 B.C.E. Another reason the Nu African Calendar is needed is that this cultural attack on Black History and Civilization and menticide of Black People themselves *is far from over*. However, the *Nu Afrikan Calendar* is much more than a reaction against the white academic, religious, political, anti-black spiritual and cultural onslaught arrayed against the Nu African People. It is an attempt at **positive originality in the area of time-dated calendrical systems**. Such creative calendrical systems have been offered by the Hue-Man Race to the rest of the world for centuries. We will see some of them in these pages compared with the Nu African Calendar that carries on this creative process of technological advance in splitting time. However, these calendrical systems have of course been *mu-tated* such that we do not recognize them as our own, so that the **Nu Afrikan Calendar** is needed to both separate our people from euro-conceptions of time and place, and to give Nu Afrikans and Afrikans in modern times a salient alternative **Nu Afrikan-centered time-dated calendrical system** that fosters and gives expression to the Afrikan and Nu Afrikan desire for black self-determination and a separate existence from white and black Setian enemies of God and the Hue-man race. We are not just saying that the euro-calendrical system expressed via the Gregorian Calendar is bad for us; we are presenting the Nu Afrikan and Afrikan People with a calendrical system expressed via the **Nu Afrikan Calendar** that is better for us. With the **Nu Afrikan Calendar**, and the development of its calendrical system, our Nu Afrikan and Afrikan historians will be able to put *new wine in new bottles!* No longer will they have to use a euro-calendrical system to tell us the story of the Black Man's past. Like my Afrikan and Nu Afrikan ancestors, i have taken a weapon that my enemy has used and molded it to *re-fit* my own hand. I say *refitted*, for we the Afrikans invented the first time-dated calendrical system and the first calendar based upon that

system, and then gave that gift as a *hotep*  offering to the world. So, what the Afrikans and Nu Afrikans have *lost* is not their own calendrical time-dated systems, but the desire to *re-discover* these chronological systems, and using these systems to inspire an Afrikan and Nu Afrikan way of looking at time and place. Our new horizon on *time, place* and our view of *eternity* in relationship to time would allow us to date events from our own Afrikan and Nu Afrikan-centered frame of reference. Too long have we allowed the Setian Man through his scientific academies, universities and historical societies to claim the last word on discovery, including that of establishing and codifying a stolen black calendrical system and calendar for the whole world, so the *he that controls*

[333]**Sawa**, p. 214.

time, has himself become a god! [334] A change in our ahistorical and apolitical posture is no longer tenable and has become paramount for our continued survival as a viable people. Therefore, a new beginning must be made in undoing what Setian Man has done to the Nu African People. The *Nu Afrikan Calendar* is a contribution in this fight for survival and development as a collective people with our own conceptions of time and place. These conceptions foster in any people a desire for self-determination. This collective desire is a *protective social mechanism any people use to guard against another collective people's desire to foster menticide and genocide on them*. This is also the cultural mechanism that helps any collective group to achieve a positive social view of *Self* tending toward a better civilization and collective future, and respect for other national groups. If the Nu Afrikan People ever achieve geo-political separation (which some Nu Africans desire) either through some autonomous regional arrangement with the U.S. Empire or via cession of territory within the bounds of the U.S. Empire, the Nu Africans within such an arrangement will then need and desire their own calendrical system and a calendar based on that system incorporated into their state apparatus and state administration. The **Nu African Calendar** will then have more than cultural attributes and cultural significance; it will take on a profound political significance. It may even spark, and perhaps accelerate the drive toward Nu African self-determination, with the ultimate goal being geo-political autonomy, perhaps a logical and perhaps necessary culmination to the desire for *Black Self-Determination*. If such becomes the case, then it will be in the *Black National Interest* to have a calendrical system and calendar. However, the historical outcome regarding the **Nu African Question**, a black calendrical system is one of the institutional forms or apparatus that is paramount in the Nu African's bid for black self-determination. The above possibility and future outcome of national emancipatory aspirations using history as a weapon is the positive side of the negative fear of some white people who talk about the "*disuniting of America*". [335] In fact there was never any *united America* to being with in respect to the Nu African People, since we were *unilaterally* made citizens of the United States Empire & Imperium without being asked as a collective group if we wished to be included in this state apparatus (See 14th Amendment, passed by Congress on June 13, 1866, Ratified on July 9, 1868). This so-called ratification date must be qualified in that 15 of the 38 states in the Union in 1868 rejected and then later (in some cases as we shall see *much later*) ratified this amendment, which unilaterally gave citizenship to the Nu African People. The following chart will demonstrate that *it was not until 2003 that the last two states within the Union in 1868 finally ratified (agreed) that black people are citizens of the United States Empire & Imperium*. And note that these were the Northern States of New Jersey and Ohio! This remarkable fact should give Nu Africans pause who believe that their presence in the United States Empire & Imperium has been fully accepted by the Setian White Man and that slavery and the demonic desire to continue it in some form is *ancient history*! It is not "ancient history" and what follows will demonstrate that racial superiority, despite a black President of the United States Empire & Imperium is *alive and well*.

[334] In the following Chapter, subtitled *White Calendrical Systems*, i will outline briefly the origins of the current world *euro*-calendrical system, i.e. *The Gregorian Calendar*, its black origin and subsequent development.

[335] See Arthur M. Schlesinger, Jr., **The Disuniting of America: Reflections on a Multicultural Society** (New York: W. W. Norton & Company, 1992), *History the Weapon*, pp. 45-72.




Rejection and Late Ratification of the *14th Amendment* down to 2003

State of the Union	Date Rejected	Date Finally Accepted
Arkansas	December 17, 1866	April 6, 1868
Florida	December 6, 1866	June 9, 1868
North Carolina	December 14, 1866	July 4, 1868
Louisiana	February 6, 1867	July 9, 1868
South Carolina	December 20, 1866	July 9, 1868
Virginia	January 9, 1867	October 8, 1869
Mississippi	January 31, 1868	January 17, 1870
Texas	October 27, 1868	February 18, 1870
Delaware	**February 7, 1867**	**February 12, 1901**
Maryland	**March 23, 1867**	**1959**
California	**_____**	**1959**
Oregon	**October 15, 1868**	**1973**
Kentucky	**February 20, 1868**	**1976**
New Jersey	**February 20, 1868**	**2003**
Ohio	**January 15, 1868**	**2003**

Amendment XIV

Section 1.

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

First it is to be noted that this amendment does not mention anything about the Nu African People specifically. It is only inferred that we are included because the Amendment XIII (i.e. the 13th Amendment) abolished slavery but did not make Nu African ex-slaved citizens. The only way the Nu Africans are unilaterally subsumed under the 14th Amendment is because they were classed as "born in" of "naturalized in" the United States. It is also to be noted that all of the Southern States rejected outright the *14th Amendment* and only later capitulated when Lincoln's *10 percent rule* for admission of the Southern States was later overruled by Congress, which body made acceptance of the *14th Amendment* by these state conventions a condition for admission back into the Union. Additional measures reinforced this demand that included **(1)** Military rule and occupation of the South for almost ten year down to 1876, **(2)** passage of the Reconstructions Acts, and the **(3)** the requirement that new Southern states be formed with the first provision in their new constitutions the acceptance of the 14th Amendment, which meant acceptance of the Nu African People as citizens

of the United States Empire & Imperium. Remarkably those states not under the Reconstruction Acts with two being Northern States did not ratify the 14th Amendment (accept black people as citizens) until late the 20th Century, an acceptance not completed until 2003! Both New Jersey and Ohio where the last two states of the 1868 Union to ratify the **14th Amendment** and accept the Nu African People as citizens of the United States Empire & Imperium. Why should any of this give us pause? It is because the history of the ratification of the both the 13th and 14th Amendments shows how reluctant it was for the White man by and large (without force or political threat being used) to accept the abolitions of slavery and two to accept black people as citizens of the United States even though we did not ask or request to be citizens. Again, we had not say in it because the White man *knows what is best for us!* Note that four states rejected the **13thAmendment** that abolished slavery that included Delaware (rejected it 1865) and only ratified it in 1901; Kentucky (rejected it 1865) and only ratified it in 1976; and Mississippi (rejected in 1865) and ratified it in 1995 but did not turn in its ratification papers to the National Registry until 2012. While Mississippi holds the distinction of being the last state in the Union to abolish slavery interestingly enough, New Jersey is the last Northern state to abolish slavery. New Jersey rejected the 13th Amendment in 1865 but only ratified it in 1866 and only apologized for enslaving Nu Africans (again without mentioning them by name) in 2008 when it was evident that the United States was about to elect a black President. The text of New Jersey's ratification reads as follows:

State of New Jersey
Assembly Joint Resolution No. 2

Joint Resolution ratifying the amendment of the Constitution
of the United States.

RESOLVED, by the Senate and General Assembly of the State of New Jersey, that the amendment to the Constitution of the United States, proposed at the second session of the thirty-eighth Congress by a resolution of the Senate and House of Representatives of the United States of America, in congress assembled, to the several State legislatures be, and the same is hereby ratified upon the part of this legislature, and made a part of theConstitution of the United States of America; said amendment having been approved on the first day of February Anno Domini, eighteen hundred and sixty-five, and is in the following words, to wit:

Article XIII.

Section I. Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Section II. Congress shall have power to enforce this article by appropriate legislation.

Approved January 23rd, 1866.
Marcus L. Ward

House of Assembly
January 17th 1866
This joint resolution having been three times read and compared in the House of Assembly, Resolved, the Same do pass by order of the House of Assembly.




John Hill, Speaker of the House of Assembly
Senate
January 23, 1866
This joint resolution having been three times read in the Senate,
Resolved the same do pass by order of the Senate.
James M. Scovel, President of the Senate

In 2008 with the prospect of a black President of the United States being elected the New Jersey Legislature acknowledge (in a non-binding resolution) the role of this state in the enslaving the Nu African People (again with any naming black people as ex-slaves within its territory and the benefits they received from this unjust and inhuman arrangement for the benefit of white citizens of New Jersey and of course no mention of reparations:

> The Legislature of the State of New Jersey expresses its profound regret for the State's role in slavery and apologizes for the wrongs inflicted by slavery and its after effects in the United States of America; expresses its deepest sympathies and solemn regrets to those who were enslaved and the descendants of those slaves, who were deprived of life, human dignity, and the constitutional protections accorded all citizens of the United States; and we encourage all citizens to remember and teach their children about the history of slavery, Jim Crow laws, and modern day slavery, to ensure that these tragedies will neither be forgotten nor repeated.

Some of our readers might feel or think that I am making *"much ado about nothing"* using New Jersey as a prime example of the true inner racialist attitude toward the Nu African People but I do not believe this is the case. New Jersey reluctantly ratified the 13th Amendment in 1866 when other states (even Southern states under duress) ratified it in order to get back into the Union. New Jersey had no such consideration but halted until one year later to see if the economic benefits from their connection with the Southern slave states would diminish because slavery was abolished. They did not want to insult their Southern economic partners from whom they once benefited handsomely like some other Northern states. But there is real racialist attitude despite the *Johnny-come-lately* apology in 2008 was their failure to ratify the 14th Amendment until 2003 that erstwhile gave the Nu African People citizenship unilaterally in the Union. What was the reason for this unconscionable failure and then issuing an apology merely for its part in promoting and advancing slavery (referring back to the 13th Amendment)? New Jersey's "lame" apology in the form of a non-binding resolution should rather have been for failure to ratify the 14th Amendment (2003) that unilaterally made Nu African's citizens of the United States! The unmistakable conclusion is that New Jersey was so bound in its racially that it wanted to keep legislative symbol to show that it did not accept the Nu African People as citizens within its state jurisdiction and administration. New Jersey is not alone. The Southern states would have done the same thing (as Mississippi demonstrates) if it were not for both force of arms and congressional legislative demand that threaten both their political sovereignty and economic viability. This dismal history (with New Jersey not being the exception) speaks volumes about the Setian White Man's attitude toward the Nu African People and strengthens the claims that *if the Setian White Man could have, he would have* held us in slavery perpetually. Only history reveals this dismal record of how the Nu African People are thought of in this country, despite the fact that it at this writing it has its *first and perhaps only*

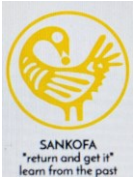
black President soon to depart into the sunset with the rest of those Presidents of the United States that have ignored and shunted aside the Black National Interest of the Nu African People as inconsequential and leaving in place the general presumption (if not in law, yet in sentiment) the declaration of Chief Justice Taney that the black man has *"no rights which the white man is bound to respect."* The implication of these late ratifications is staggering when you consider state taxation laws that have continued to collect taxes from the Nu African People while denying that they are citizens of the United States Empire & Imperium and therefore citizens of their respective states. The implications are staggering when you consider the legal ramifications if black citizens of these states would file lawsuits for reparations of taxes collected that could be declared by state courts illegal and by the Supreme Court unconstitutional. I am sure the state legislatures considered these implications, which may finally have pushed some of them to ratify the *14th Amendment*, perhaps hoping that the Nu African People would allow these outrages of grand-domestication *go unnoticed*. I think the Setian White Man's hopes has largely been realized, because of the Nu African People's traditional *ahistorical* and *apolitical* stance within the *United States Empire & Imperium*, and their general *apathetic* desire to *let by-gone be by-gone's*, especially since what has happened to black people in this country is of course *"ancient history"* (despite evidence like that above to the contrary) and *is thought to have* no current impact on our viability as a *Nation within a Nation* and current situation as a people. It is no accident that the thinking of Afrikans and Nu Afrikans as to time and place is euro-centered. We have been taught to "forget" our past that has too many bad memories and nothing that has happened can be made right again. Of course this is what the world dominators want Nu Africans to think. This is "minority" thinking when in fact the Nu Africans belong to world black majority. It is the white man that is in the "minority" in both population and in history. European colonial conquests and Euro-Amerikan enslavement has promoted this idea that they are the majority people of the world, when in fact it is their minority status that has compelled them to become the world dominators of other people. So, it is no accident that we as a people think and move our being with reference to what European and Euro-Amerikans think, do or don't do. By-and-large, we define our political, economic, cultural and social needs and goals from their euro-rationalist perspective, and *so it is that we still date all events important to us based on their idea of time and place*, so much so that it is hard to conceive of celebrating black cultural events within the framework of a **black calendrical system**. The Setian white Man, on the other hand, can artificially split time into any segment or manner he wants or desires, call it *scientific*, thus *making it a commodity worth millions of dollars*, and it becomes immediately acceptable, immutable and irrevocable in the minds of the Afrikan and Nu Afrikan People. However, in our Afrikan past this was not so. Afrikan calendrical systems, which culminated into what have been called **phenomenon calendars** [Mbiti, 1970], were made from an Afrikan-centered perspective prior to Setian man's domination over our land, culture, politics, economics, and over our very being.[336] The **Nu Afrikan Calendar** represents a beginning, an attempt to re-order time and history in our own *black image*, to prompt a change in our ahistorical and apolitical anti-black, anti-God, and anti-Hue-Man thinking, which is guided along euro-centric modes of thought, and to bring us back to thinking like our Afrikan and Nu Afrikan Ancestors, the Mababa Weusi, who centered, as best they could, events around things Afrikan and Nu Afrikan, events important to them, not centered around somebody else's world. They centered events around the *phenomenological experience* of their *life-world* and *lived-experience* of their own history and their interpretations or conceptions of histo-graphic

[336] *Phenomenon Afrikan Calendars* will be discussed later in the text under caption, *Afrikan Calendrical Systems*.





epochs, eras, time and place. This is what the *Nu Afrikan Calendar* is all about; to center events around the *phenomenological experience of the birth of the Nu Afrikan people in the Amerikan Hemisphere and in the U.S. Empire and Imperium.*





CHAPTER TWO

WHITE CALENDRICAL SYSTEMS

When i say *white calendrical system(s)*, i say so with much misgiving, since it is a fact that the White man *borrowed* or *stole* much of what he claims as his own invention. This indictment includes his acquisition and co-option of Afrikan time-dated calendrical systems, reworked in his own image. In this work I use the appellation *euro-calendrical system.* However, this does not imply originality, but rather some form of co-option, or at the least modification, i.e. *mutation* of other people's calendrical systems, especially that calendrical system developed by the Kamau People to fit Euro-conceptions of time and place. What then are the origin, history and nature of this co-option of the black Kamau calendrical system that culminated in the modern *euro-calendrical system* known as the *Gregorian Calendar?* We start with the so-called *Julian Calendar*. The name for this calendar comes from its supposed creator *Julius* Caesar. The name itself is a misnomer, because it was the African Queen Cleopatra, who suggested to Caesar in ME1562 K.S.E./A46 B.C.E. that he adopt the Kamau Civil Calendar of 365 1/4 days over the imperfect and incorrect old Roman Calendar that had a 10 month year of 334 days. This Roman calendar was later modified to 354 days in the Seventh Euro-Century B.C.E. by the legendary Numa Pompilius [ME2231-2189/A715-673], the second king of pre-Empire Rome. Numa Pompilius' 12-month year with only 354 days each meant that the months would have only an average of 29.5 days, causing a shortage of 11 1/4 days each year. Faced with this, Julius Caesar needed to fashion a calendar more in line with Solar Time, so he took the Afrikan Queens suggestion. Using the old *Roman Calendar* as a base, he added 91 additional days to the euro-year 46 B.C.E. to bring the new *Julian Calendar* in line, *not with the solar year,* but in line with the *Ancient Kamau Calendar*, which was already in line with the **solar year**. Caesar had no choice. He had no other reliable model, nor an informed white scientific community from which to produce such a calendar. He had to rely on African knowledge of Solar Time. His action made 46 B.C.E. 445 days long, **the longest year ever recorded**, which also indicates how inaccurate white calendars were up to this period, and also shows the superior science of Kamau Civilization over so-called White Civilization even at that late date in history.[337]This decision on the part of Julius Caesar was guided by the needs of the Imperial Empire, which had to deal with the fact that the lands under Roman control operated under different calendars. Administratively, this was a nightmare that had to be corrected if the Roman law and administration of the Empire was to be efficient and the *Pax Romana* maintained (i.e. law and order). Julius Caesar wanted to politically and ideologically solidify the Empire [I.R.E. = Imperial Roman Empire] around a Roman-inspired controlled *time and space, via a unified calendrical system*. However, being in contact with the superior civilization and superior scientific tradition of the Kamau, Julius Caesar realized that the old Roman Calendar, such as it was could not be used for this purpose, because it was flat out wrong = not scientifically accurate, and thus not suitable for imperial imposition on the older state administrations and civilizations now under Imperial Roman rule. So, Julius Caesar did the only practical thing: he commissioned the astronomer and mathematician Sosigenes to simply **copy** =

[337] Tompkins, **Secrets of the Great Pyramid**, 121.




super-impose the black Kamau calendrical system, suggested by the Kamau Queen Cleopatra, herself, onto that of the old Roman system. In other words, it was to be a direct synthesis of the two calendars, the Kamau system being the superior component and the superstructure for the Roman system. This Julian Calendar is still used administratively by the United States Empire (U.S.E.) Treasurer Department in the administration of the Internal Revenue Code (IRC) for tax collection purposes, in much the same manner as the Imperial Roman Empire (I.R.E.) once used it in its administration of collecting taxes. The black Kamau priests had long ago worked out a near perfect calendrical system based on the Solar Year. For all intents and purposes, the Kamau Calendar was aligned nearly perfectly with the Solar Year. This led to the discovery that the Earth travels around the sun in 365 1/4 days. The Kamau, therefore, created a calendar (the first in world history around 4236 B.C.E.) with 365 days. This calculation included 5 so-called *epagomenal days* (days without date). This ancient African Solar Calendar was then divided into 12 months of 30 days each. The months were subdivided into *3 ten-day weeks*. The Kamau Civil Numeric Calendar was accurate to within one day's error, which occurred every 128 years, so that in 1,460 years (when the Kamau Calendar would correct itself) only 11.40 days would be lost. This error rate was better than any comparable world calendar during the whole of Kamau Civilization, and of course none existed that did not use the black Kamau calendrical system as its base, including the Julian Calendar. It has been suggested by Piazzi Smyth, around A1865 C.E./MP349 B.S.E. (according to Peter Tompkins account) that the Great Pyramid was a geodetic marker that was designed by the Kamau not only as a system for linear measurement whose basic unit was the *Pyramid inch*, but also a geodetic system for temporal measurement of the Solar Year incorporating 365.24 days.[338] This would mean that the Kamau with great accuracy preserve for eternity the Solar Calendar in this great monument. They could have had only one purpose for doing so, which was to preserve this science for *Hue-Manity* (i.e. the Black man) to be shared with the rest of *Hu-Manity* (i.e. all races of men that originated from the Original Man = the Black man). The present-day Gregorian Calendar is only a modification of the old *Julian* calendrical system. Its creation began when Pope Gregory wrote in his papal bull a decree that the year 1582 C.E. [MP66 B.S.E.] would be *made* short by 10 days, declaring that October 5 that year would in fact be October 15th.[339] He supposedly did this to correct the error assumed by Sosigenes. Sosigenes actually did no calculations but incorporated the "error" from the Kamau calendrical system. The Kamua had calculated the rotation of the Earth around the Sun, i.e. Solar Time to be 365 days, 6 hours. The Vatican scholars calculated it to be 365 days, 5 hours, 48 minutes, and 45.5 sec. The remarkable thing is not that the Kamau made the error; the remarkable thing is that *they were only off the mark by 11 minutes and 14.5 seconds*, assuming that the Vatican scholars are correct. Euro-historians rarely mention that Cleopatra gave Julius Caesar the solution to the problem of how to reform the old Roman calendrical system. They want to avoid the inescapable conclusion that the present-day *Gregorian* calendar is little more than a modification of the ancient Kamau Calendar. In other words, to avoid the conclusion that *white calendrical systems* [i.e. the Julian and Gregorian Calendars] are based on a *black calendrical system*. Euro-scholarship goes further than omitting Cleopatra's name and contribution from calendrical history. They in fact give credit to the astronomer Sosigenes, whom Caesar is said to have asked to produce

[338]**Sawa**, 92.
[339]**Sawa**, 121.

a uniform calendar. They never tell you Sosigenes' commission was *to reform* the old Roman calendrical system by using the black calendrical system of the Kamau as his model. They even give Sosigenes credit for the idea of the leap year correction to the Kamau calendrical system.[340] Euro-historians will never mention that centuries before the birth of Sosigenes, the Kamau priests knew how to correct the error through *inter-calculation every four years*. However, they did not do this only because they knew that the Kamau Civil Numeric Calendar would *correct itself every 1460 years* = [365 days x 4]. They calculated that this would occur on the Kamau New Year during the end of that cycle.[341] They simply chose not to include the leap year inter-calculation in their calendar for the simple reason that it would correct itself as affirmed by Diop.[342]The Kamau priests never thought in little blocks of time, as we are prone to do in modern times today, so for modern people the inter-calculation of the Leap Year is *critical.* It was nothing for Kamau to have a clock cycle or date point cycle of 1460 years; such was their patience and assurance of the relational confluence of time and eternity. Of course, giving Sosigenes all the credit for the reform of the old Roman system, leaving out Cleopatra's name because they can't make her into a white woman, and even giving Sosigenes the credit for the invention of the leap year inter-calculation, when clearly the Kamau knew of it but chose not to make it a part of their calendrical system, is not enough. Euro-rationalist also put forth the supposition that a White man developed the Kamau Civil Numeric Calendar itself! What is the story behind this cheap shot at robbing the Black man of his *ancient materia ad satis?* We only have to read Strabo's comments on the issue from his 17 books on ***Geography***, written around ME1536 K.S.E./A20 B.C.E., where he describes Europe, Asia, Egypt, and Libya, to know the lies Euro-rationalist have told in order to steal the intellectual assets of the Black man. His work demonstrates in short how the *White Crinch Stole Black Civilization!* Strabo, speaking of his trip to Ta-Merry in the holy city of Anu, states:

> However, at Heliopolis the houses of the priests and schools of Plato and Eudoxus were pointed out to us; for Eudoxus went up to that place with Plato, and **they both passed thirteen years with the priests**, as is stated by some writers; for since these priests excelled in their knowledge of the heavenly bodies, albeit secretive and slow to impart it, Plato and Eudoxus prevailed upon them in time and by courting their favour to let them learn some of the principles of their doctrines; **but the barbarians concealed most things**. However, ***these men did teach them the fractions of the day and the night, which, running over and above the three hundred and sixty-five days, fill out the time of the true year. But at that time the true year was unknown among the Greeks, as also many other things, until the later astrologers learned them from the men who had translated into Greek the records of the priests; and even to this day they learn their teachings, and likewise those of the Chaldaeans***, [my emphasis] [343]

This should be enough for any incredulous reader hearing from an ancient white man that was there during contemporary or near contemporary times where the white man got his calendrical, astrological and even mathematical knowledge. Yet despite this evidence from their own *kith and kin*, modern white scholars keep lying, circumventing the truth, and some black scholars continue to do obeisance to these Euro-centric falsehoods. What the ancient white man knew he got

[340] See **Universal Almanac 1991**, pp. 1-2, and **Webster's Biographical Dictionary**, p. 1385.
[341] E.A. Wallis Budge, **Egyptian Language**, note 2, p. 135.
[342] Anta-Diop, **Civilization or Barbarism** [1981], 279.
[343] Strabo, **Geography**, 17.1.28-30.




by groveling at the feet of black priests, doctors, and theologians, because they could not gain this knowledge by their own genius as grudgingly admitted by the testimony of Strabo their ancient *kith and kin*. Diop demonstrated that the Greeks at first held an attitude of familial obeisance toward Egypt. They clearly recognized Egypt as the mother of knowledge and civilization; but then would later rape and rob its own mother that gave them the knowledge needed to consolidate an Empire and build a Hellenistic Civilization around that Empire. The late Dr. Diop states:

> The Greeks were forced to come humbly and drink at the fountain of Egyptian culture. Therefore, the respect paid the black man at that time was immense. Of course, we witness the inordinate hatred of the Assyrians, but look at the devotion shown by Alexander towards Egypt and Egyptian culture! After conquering the entire eastern Mediterranean basin, Alexander went as far as to set up the capital of the empire in Egypt, not in continental Greece or Macedonia.[344]

The first calendar in world history was the **Kamau Stellar Calendar**, based on **Solar Time** but also based on the annual rising of the **Dog Star Sirius**, the brightest star in the sky, which seemed to coincide with the annual rising of the Nile River.[345] This was called the **Sothic Year** and was regarded as the Kamau **New Year**. The Sothic **Period** was calculated to equal 1,460 years. The Kamau Calendar was also at the same time, like other Afrikan calendrical systems, a **phenomenon calendar** because the seasons were broken down into *Inundation*, the *Growing*, and *Harvest*, being an agriculture based urban civilization. The seasons were broken up into 120 days each year.[346] Most scholars by *convention* use 4241 B.C.E. [ME5757 K.S.E.], as the date the Kamau Calendar was invented.[347] Richard J. Gillings quoting in part from O. Neugebauer's **The Exact Sciences in Antiquity** [1962] states in reference to the **Kamau Civil Numeric Calendar** that there was *"no break in continuity"* of its use *from its first development by the Kamau through Hellenistic times down to the Middle Ages* lends support to our assertion that the Julian and Gregorian calendrical systems came from this black numeric calendar system. Gillings states:

> This civil year of 365 days was retained because there was no break in its continuity and was still used in later Hellenistic times; indeed, Copernicus and other astronomers used it in the Middle Ages. "This calendar," writes Neugebauer, "is indeed the only intelligent calendar which ever existed in human history." It is simpler even than the "perpetual calendar," which, though recommended for worldwide use by astronomers, seems condemned to remain forever in some official pigeon-holes in all countries. Now, the true length of the year (the solar year) is 365 1\4 days, as the Egyptians knew.[348]

Diop goes a bit further and says that it is with the invention of the Kamau Calendar in Ta-Mera, *"...that we encounter, with mathematical certainty, humanity's most ancient historical*

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[344] Sertima, **Great African Thinkers: Cheikh Anta Diop**, pp. 313-314.
[345] **The Universal Almanac 1991**, 1-2.
[346] See Adolf Erman, **Life In Ancient Egypt**, pp. 350-351.
[347] Diop, **The African Origin of Civilization**, p. 100., Tompkins, **Secrets of the Great Pyramid**, p. 143, and **The Universal Almanac 1991**, p. 2.
[348] Richard J. Gillings, **Mathematics in the Time of the Pharaohs.** [New York: Dover Publications, Inc., 1982], 235.

date."[349]During the reign of *Fari* Khufu of the Fourth Kamau Dynasty, known as Suphis by Manetho, Khufwey in the King-lists and by the name Cheops by Herodotus, the Kamau Calendar needed reform. During his administration (ME4116 K.S.E./A2600 B.C.E.) a series of floods had disastrous consequences for the Kamau People and economy. In conjunction with this ecological event the new year of the Kamau Calendar, as well as the rising of the Nile, in conjunction with the rise of the *Dog Star Sirius*, was by now off by some good number of days. The last time the *Sothic Year* had coincided perfectly with the annual flooding of the Nile was during the reign of *Fari* Tcheser I, so-called Zoser, during the Third Kamau Dynasty, in ME4296/A2780. It would not again be in perfect alignment until the next *Sothic Period* ME2836/A1320. Therefore, *Fari* Khufu was forced to change from the **stellar calendar system** to a purely **solar calendar system**, making the correction of the Solar Year 365.2422 days instead of 365.2563 days as previous. [350]This is direct historical evidence that the black man was very much engaged with the development of the Solar calendar that he used for both religious and practical administrative reasons of state. This is the ancient African calendar he later gave to the world. Nevertheless, Euro-rationalist scholarship makes a mockery of this historical fact and makes the false claim that the Kamau Calendar is the creation of the White man. Both Diop and Tompkins mention the work of Otto Muck, who wrote ***Cheops et la Grande Pyramide***. Muck posits the legend that a primitive decoration on a funeral urn discovered at the Troy excavations by Dorpfeld represents a model of the solar calendar used by the Kamau. He continues with this legend saying that a shepherd by the name of Philitis introduced this calendar into Egypt during the time of Khufu, and that this same shepherd even gave the Kamau the name for their pharaoh's.[351] Muck continues with this *historical phantasm*. According to Tompkins, Muck invented this story and archeological evidence to prove that the civil numeric calendar itself was the work of a white man, a mere shepherd. Muck uses the fact that *Fari* Khufu's wife is shown with blonde hair. Muck uses this supposed fact to say that Khufu married a *light-eyed, reddish-blonde European woman, who then gave birth to a blue-eyed daughter who was named Meresank III, whom Khufu later gave in marriage to a European by the name of Didoufri.* Didoufri is said by Muck to have been commissioned by Khufu to reform the Kamau Calendar, changing if from a stellar calendar to a pure solar calendar. Muck even states that this white man re-designed Khufu's pyramid.[352] Muck's assertions go against the cultural and natural aversion ancient black people had for white people in general, which was grounded in their cosmogony about Set, the **red devil**. Any skin or hair color with that hue would suggest demonic influence and as such should be destroyed, as a matter of course. The predilection for carrying forth the *Great Lie* continues right down into the 21st Century. A French cosmetics company is spending millions of dollars on R & D to research ancient Egyptian perfumes, hoping to reap millions more from the research cannot help but put forward the nonsense that Pharaoh Ramses II **"had blond red hair, as dazzling as the sun,"** inferring his hair was *"naturally blond"* rather than as the result of the henna they admit he likely or *possibly* used.[353] As to a black *Fari* giving his daughter to a white European, we can count that claim as pure *fantasia* on the part of Muck, who wanted to give an Aryan origin for calendrical science. The Greeks as a nation of people did not exist during the days of Khufu. So where did Muck dig-up his

[349] Diop, **Afrikan Origin of Civilization**, p. 100.
[350] Tompkins, **Secrets of the Great Pyramid**, 143.
[351] Cheikh Anta Diop, **Civilization or Barbarism: An Authentic Anthropology** [1981], p.281.
[352] Tompkins, **Sawa**, p. 143.
[353] "Perfumes and Cosmetics in Ancient Egypt: L'Oreal Unveils Egyptians' Beauty Secrets," **Communique** (New York: L'Oreal USA, June 2002, Vol. 18, No. 2), p. 6.




European? As to the wig the best authorities in the field say it is likely no more than a blonde wig. Muck being a German, and not understanding the black female, both ancient and modern, certainly would have no explanation for this other than she must have been a *white woman*. It is well known that black women down through the centuries have had problems with their *coiffure*, but *necessity is the mother of invention*, as they say. The Kamau black women took to wearing wigs in order to remedy this supposed failing in her feminine graces. She generally had woolly hair, and wearing the wig was her solution. You can go to any modern museum and see these Kamau wigs, which are numerous, e.g.  the black and beautiful Nubian **Queen Mother Tiy**  in her wig coiffure (daughter of a powerful noble *Yuya* ,  **Iuaa** and *Queen Mother Tuya*  [Thuau] before her, and mother of Akhenaten [Amenhotep IV], mother-in-law to Queen Nefertiti, grandmother of Tutankhamun [1570-1293], the famous boy King of the 18th Dynasty discovered inside a golden coffin surrounded by fabulous wealth). Khufu's wife more than likely had a reddish-blond wig made in imitation of some white woman foreign visitor, or she may have notice women of the white race as slaves with this color hair in some Phoenician city on some of her travels as Ta-Mera' *First Lady*. You can still see black women in Euro-Amerika doing this very thing today, wearing the ever-present wig or hair-piece or coloring their hair blonde in imitation of white women, whom the world touts, and even some *mis-guided, sick* black men, claim as the *most beautiful women on Earth!*[354] African women have expressed for centuries their autonomy over who they are as females through varied approaches and genius in coiffure. They will continue to do so into the 21st Century, leaving white women in lank frustration and envied admiration over the black woman's ability to change hairstyles at will, even the ability to imitate white female hair styles. Other inventions dealing with black people's hair (male and female) also were invented such as the ancient *Urs* headrest and so-called *"Afro-comb."* Kamau women and men used the raised "headrest" or "pillow" called  *urs* with the determinative  meaning "to raise up." These **headrests** are still used by the Shilluk People and other Afrikans of the Sudan to this very day to protect their **architectural hairstyles** from being matted.








[Ancient use of Urs: African men protecting their architectural hair styles, resting sleeping]

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[354] See Budge, **Egyptian Language**, p. 81 for the *Urs' = pillow*. See **Peoples of the Earth: Africa From the Sahara to the Zambesi** [Danbury Press, 1973], p. 49 for the plate showing a Shilluk warrior resting his special designed *coiffure* on a *Urs'*. See Erman, **Life in Ancient Egypt**, p. 185 for an illustration of the *Urs' = headrest*. I note here that i saw an actual *Urs'* from a Kamau tomb but did not recognize what it was at the time, until i came across the Shilluk plate, then it hit me like a ton of bricks, *Herodotus was right! The Kamau People had woolly hair*, the use of the *Urs'* being the actual proof. We can prove that the Kamau were black people just by observing their style and use of clothing and the artifacts that they needed to care for their persons. Show me where a lank headed white man or white woman would need the use of an *Urs'* for a *pillow!* Also see many examples of Kamau wigs in Erman, **Sawa**, pp. 219-225. See how those same wigs as a Continent-wide cultural habit, along with the Afrikan hair styles were used by Afrikan women both ancient and modern in Diop, **Afrikan Origin of Civilization**, pp. 39 to 41, plates 24, 25, and 26.

White scholars, like Wallis Budge, give serious support to the origins of the Kamau as black people. Yet he too wants to point out that some *small tooth* combs used for the hair made of wood and ivory have been found in Egypt implying of course that these had to be used by people with lank straight hair, an attribute supposedly belonging only to the so-called Caucasian Race. Budge fails to mention many large *tooth combs* [the so-called Afro-combs] that have been found in Egypt, some samples of which i have seen in various museum collections, such as those below, where examples exist showing Afro-combs displaying both large tooth and fine tooth on either end to meet the needs of black people with tightly curled hair and those with so-called "straight" hair or one can suppose functionally that such combs functioned to "straighten out" the tightly curled hair then once that was accomplished the smaller tooth side of the comb could be used. So finding fine tooth combs is no indication at all that the people who used them were white or Caucasian but certainly the large tooth combs indicate without doubt that the user had tightly curled hair and therefore likely a member of the black race.

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Budge mentions the fact that Kamau men wore wigs but fails to mention as Erman demonstrates that wigs were even more prominent part of Kamau women's coiffure. Budge glides over the curly and straight-hair issue and even suggests that the hair shown on the heads of black women is their actual hair and not wigs. Erman's samples militate against this supposition.[356]This is not the only salient fact about the supposed blond color of the Khufu's wife. Muck suggested that she was reddish looking. It is a well-known fact that the black women in Egypt appear to be lighter in skin color than their husbands, suggesting that these women were white or Asian women. Dr. Anta-Diop suggests just the opposite and states that:

> On the other hand, it is remarkable that the snobbism of the young Senegalese woman of today, with the use of "xesal" (or kheesal –"lightening of the color of the skin" by means of different cosmetics), may have permitted the solving of an enigma four thousand years old: the fact that the middle-class Egyptian woman sometimes may have a complexion lighter than that of their man in the representations on monuments; this was only the result of an affectation absent in the man. The idle middle-class urban woman, of Dakar or Saint Louis, with her neo-antique Egyptian hairdo, is in the act of reproducing before our very eyes the exact profile of the pharaonic Egyptian woman.[357]

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[355] The Fitz Williams Museum. https://afrocombs.fitzmuseum.cam.ac.uk/combs/egypt/EA.63370/

[356] E. A. Wallis Budge, **The Dwellers on the Nile: The Life, History, Religion and Literature of the Ancient Egyptians** [New York: Dover Publications, Inc., 1977], 69-70; Adolf Erman, **Life in Ancient Egypt**, trans. H. M. Tirard [New York: Dover Publications, Inc., 1971], 219-226.

[357] Ivan Van Sertima, editor, **Great African Thinkers: Cheikh Anta Diop** (New Brunswick: Journal of African Civilization, Ltd, Inc., 1986), p. 220.




We have sufficiently established that the old *Julian Calendar* was a major modification of the old inaccurate *Roman Calendar*, with a *black calendrical system*, the **Kamau Civil Numeric Calendar** as its base and superstructure. And we have established that the current **Gregorian Calendar** the world now uses is nothing but a modification of the old Julian Calendrical system; thus, the Gregorian Calendar is also based on that same black calendrical system. With this we may move on to the immediate story of how the so-called Gregorian Calendar came to be. The Council of Trent commissioned the Gregorian Calendar, authorizing Pope Gregory to reform the old Roman calendrical time-dated system, which had resulted in the creation of the Julian Calendar as, outlined above.[358] The Council of Trent authorized this reform in MP29 B.S.E./A1545 C.E., not long after the end of the so-called Middle or Dark Ages. This reform eventually culminated in making Thursday, October 4th, Asiento 1582/MP66 B.S.E. the last day and year of the Julian Calendar, with the next day being Friday, marked with the **date-point October 15th, the base year date for the Gregorian Calendar**. The modification of the leap year inter-calculation was also the brainchild of the Vatican, and the reason for the reform of the Julian system. A formula was suggested by Aloysius Giglio, the Vatican's librarian that every fourth year that is also a **century year** not be regarded as a leap year, that is, all years ending in two zeroes', i.e. 1700, 1800, and 1900, etc. **Century Years** were to be **leap years** only when they could be divided evenly by 400 (1600 ÷ 400 = 4) with the resultant being an even number, but the year 1900 ends up with an odd resultant (1900 ÷ 400 = 4.75) and so by the above rule would not be a leap year.[359]This Gregorian **calendrical rule** eliminated three leap years within every four centuries, and it was hoped by the Council of Trent that his modification would correct the **11 minute and 14.5 second** error found in the Julian calendrical system via the black Kamau system. Even this formula by the Roman Papacy did not completely correct the error. The new calendrical rule would make it necessary for further corrective measures to bring the Gregorian Calendar in line with the Solar Year, for as now known the Solar Year, the interval required for the Earth to make one *absolute* rotation around the Sun, is 365 days, 6 hours, 9 minutes and 9.5 seconds, such that the Gregorian Calendar has an error each year of 20 minutes and 24 seconds. Using this same calculation for the Kamau Calendar shows that the error from the *true* Solar year was actually only 9 minutes, 9.5 seconds, making the Kamau Calendar embodied in the old Julian system even more accurate than the present Gregorian Calendar we use today. But though it was recognized then that the Gregorian Calendar was incorrect, it was accepted and deemed by the Vatican mathematicians, even without further minor adjustments, sufficiently correct for the activities and purposes of the *European Peoples*. This euro-calendrical *fiat*, via the Council of Trent and the Papal *Bull* of Pope Gregory, did not find immediate acceptance among the Protestant princes of Europe. It was well over a 150 years later that Europe began to break away from the use of the old Roman Julian Calendar and began to accept the Gregorian Calendar that most of the world uses today. It was a German professor, Erhard Weigal who was instrumental in persuading the Protestant rulers of the Netherlands and Germany to adopt the Gregorian Calendar in MP182

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[358] Note that the Julian calendrical system is still used by the federal government of the U.S. Empire and Imperium in the administration of its modern tax system.

[359] In the NAC Calendar the Maafa *Century Year* is called the *Maafa-Tanokumic Year*. In the section covering the discussion on the Maafa-Tanokumic Year we will further discuss leap years and century years, and the reasons they are needed to bring the Gregorian Calendar in line with the Solar Year. We will also discuss the corresponding tanokumic year and the derived formulas necessary to bring the NAC Calendar in line with the Solar Year.

B.S.E./A1698 C.E. It took another 50 years for England to adopt the new calendar in MP236 B.S.E./A1752 C.E., and later Russia adopted it, but only after the Russian Revolution in MP402 B.S.E./A1918 C.E.[360] So it was from *Asiento* 1545 to *Asiento* 1918 representing a total of nearly 375 years before the Gregorian Calendar gained the greater measure of universal acceptance in Europe, and then spread via European conquest and subjugation of peoples throughout the rest of the world. You might say then that acceptance of the Gregorian Calendar was relatively slow in Europe, perhaps for reasons of differences of religion, with the *Protestant Revolution* under way some 28 years earlier. That religio-political revolution was started by Martin Luther's *Ninety-five Theses*, after he nailed it to the castle church doors of Wittenburg in MP1 B.S.E./A1517 C.E., thereby undermining the authority of the *Papacy* in the eyes of the Protestant rulers and the people, who were not inclined to follow any dictates by the Vatican.[361]Before this period the word of the Papacy was divine law come from heaven, but after this period no Protestant prince would automatically accept a command from a papal bull to change the use of an ancient calendar that was handed down from the I.R.E. (Imperial Roman Empire) considered the masters of state administration for something the Pope considered more modern. In passing **1517** was same year that the *Asiento* was formulated by a white priest named Bartolome de Las Casas, a *promissory note* giving white men in Europe the so-called *legal right* to enslave black men and women, and take them to the Amerikas as slaves, for the two-fold purpose of working the land, while at the same time *saving* Las Casas' so-called *precious* Indians from near *extinction.* [362]At the very same time that Protestant Christianity was born, the general enslavement of the black man began. Therefore, we shall see that **1517** will play an important role in the **Nu African Calendar** for like the Gregorian Calendar, which adopted 1582 as the start of its calendrical system, the Nu African Calendar for reasons that will be explained fully adopts 1517 C.E. as its beginning year date-point. In our hands we will use this date **1517** that saw the birth of Protestant Christianity and our general enslavement = **Maafa** as the beginning for **black emancipation** from being controlled by Euro-rationalist determination of time and place. Actually, though it does not seem so now, but the introduction of the **Nu African Calendar** is the **"Ninety-five Theses**" nailed to the wall of the European and European-American's **"Door of Wittenburg" = the door which supposedly closed forever African-Man's ability and will to conceptualize time and eternity from his own time-dated perspective and present a rational/relational calendrical system that would give expression to that conception.** However, there is no way to predict the success of the *Nu African Calendar* even among Nu Africans in the Americas or Africans on the Continent. **A slow adoption is the norm** for all peoples accepting a new idea, yet this calendrical system over time will surely make its impact in terms of its originality and institutional focus on black unilateral emancipation to govern our own conceptions of time, place and space. It may someday have Pan-African significance as well. Nu Africans have no papal bulls and as such it is likely that it will be a slow adoption process for this calendar and its system. More likely it will first be adopted by small groups of Nu African cultural nationalist, then by the general population of Nu Africans. In this regard we note how **Kwanzaa** has met general acceptance beyond cultural nationalist/accepted and even has achieved respect as an annual celebration by some Euro-American institutions not affected

[360] See **The 1987 World Almanac** [Houghton Miflin Company, 1987], pp. 326-327, under caption *History of the Calendar.*
[361] See Kenneth Scott Latourette, **A History of Christianity** [Harper & Row, Publishers, 1953], p. 708.
[362]**Sawa**, pp. 947-948, 969. The reader should note that Latourette tries to hide the fact that Las Casas promoted the slavery of the black man as a *trade-off* to save the Native Amerikan Peoples, using such phrases as, *"Las Casas...brought about legislation to protect the aborigines..."* [p. 969]. The reader should also know that we will discuss the *Asiento of 1517* under the chapter captioned *Year of the Asiento: The Great Divide,* and *Asiento of CharlesV of Spain,* and show forth Las Casas' real and true role in the enslavement of the Afrikan People.




by Secularist and PC demands that all religious and/or cultural symbols or referents to such that offend sensibilities individuals who loudly complain not be celebrated publicly. Nevertheless, **Kwanzaa** has become institutionalized in America, especially among the grass roots Nu African, who have taken the lead in promoting it. Perhaps someday the Nu African Calendar will grow in this popular way, as well. Even more it might take on political significance for African states that are seeking to give expression and definition to their national identities, even though international universal adoption of this black perpetual calendar is a difficult proposition to contemplate at this primal stage of calendrical development, since it is a product of my own mind and creation with the help and wisdom of God Almighty. We certainly cannot expect a better reception for the *Nu African Calendar* than what the *Gregorian Calendar* received and even less perhaps because the Nu Africans by a large do not have state and church institutional arrangements that can even push the idea of universal adoption through the centuries as the Europeans did. It is more likely the *Nu African Calendar* because it is a **perpetual solar calendar** will be adopted as a universal system stripped of its African face by the white man before the people it is intended for adopts it. They did this to the **Kamau Calendar** and if an international movement for a perpetual calendrical system is pushed in the centuries ahead then the **Nu African Calendar** could become the basis for such a new system, and once again the African and Nu African People, sadly will receive their own systems back **second hand** from the grand co-opters of mega-systems. Until any of these eventualities, the **Nu African Calendar** remains a cultural offering from a lone Nu African scholar to his own people and to the God of Heaven who is the source of all religious and secular knowledge, i.e. science, languages, literature, and philosophy (e.g. Daniel 1:17, Exodus 31:1-11, Acts 7:20-22).In the case of the Gregorian Calendar perhaps social convention, i.e. being emotionally attached to the old Roman Empire systems and administrative institutions, etc. played a part in the slow acceptance of the Gregorian calendrical system. However (more than likely) it was the lack of nominal euro-political unity that was decisive, with the harbinger to the demise of the so-called Holy Roman Empire, occasioned by the introduction of the *Golden Bull* of ME161 K.S.E./A1356 C.E.. This document became the *constitution* of the Holy Roman Empire, a constitution, which implied that the European princes no longer needed the consent of the Papacy to conduct business, so to speak; thus, making the Holy Roman Empire a little less than *holy*. With this document the so-called *Holy* Roman Empire became the preserve of the princes of Europe, with the loci of power eventually falling to one princely family, the Hapsburg Dynasty of Germany in ME79 K.S.E./A1438 C.E. We note in passing that the introduction of the *Golden Bull* marked the historic date instituting the official proclamation of "**separation" of Church and State in Europe**. In the political and religious situation thus described (all prior to the development of the Gregorian Calendar) it was not likely that this *new* calendrical system designed by the Vatican would find immediate acceptance among the rulers in Europe, whether Protestant or Catholic.[363]In reality, however, and since the first time Christianity became a state religion accepted in the Roman Empire under Constantine in 313 C.E., *the state again became the supreme over the universal church*, and actually becoming the church's protector and benefactor (like the fox who stands guard over the hen house), instead of God. The state began to hold the church universal in *Teutonic Captivity* as a political pawn; each state power claiming to be the church's *real* protector and benefactor. Nevertheless, since Constantine the so-called church

[363] See Joseph M. Leon, **World Civilization To 1715** [Cliff's Notes, Inc., 1970], pp. 138-143.

universal has been one way of another dominated by state policy, with only a brief interlude after the fall of the Roman Empire and prior to the *Golden Bull*, in which it dominated European state policy and power. The *Golden Bull* then represents the European States declaration of independence from the power of the church, and as has been said represents the official declaration of *separation of church and state* in Europe. Therefore, when it came to accepting the Gregorian Calendar promulgated after this period there was no pressure on European states to accept it right away merely because the church said so. The period of these religio-political changes in Europe occurred between the Third and Second Maafa-Century K.S.E./Fourteenth and Fifteenth Euro-Century C.E. and was also the beginning of Afrikan enslavement, the *harbinger* of the Euro-Trade in black people beginning with the first captured Afrikans taken to Portugal as a *curiosity* in ME73 K.S.E./A1444 C.E. *Curiosity* and *greed* led to European exploration, after Europe's liberation from Afrikan-Arab, i.e. Moorish domination, culminating in the subsequent enslavement and conquest of the Afrikan People. Political and cultural imperialism was the outcome, forcing the rest of the world, including the black world, to accept *euro-centric ideas of time and place*. This meant the eventual and forcible acceptance of the *Gregorian Calendar* and its calendrical system as correct and right for all the black, brown and yellow captured nations of people. We note in passing that this process of forcing the black man to accept the white man's idea of time and place is historically marked by Julius Caesar's reform of the old Roman calendar in ME1562 K.S.E./A46 B.C.E. that forced the Kamau People, as well as other peoples under Roman rule to use the new *Julian Calendar*. During the centuries that followed, forgotten was the historical fact that the Julian Calendar was reformed base on the black Kamau calendrical system, so that the new West European overlords, and slavers forced the black man to mark time as he did use the black man's own *original* calendrical systems. This original African calendrical system had (in the case of the Kamau) a ten-day week with 3 weeks to the month + 12 months with 5 epagomenal days added *without date points, etc.* Nevertheless, this system and other African calendrical systems were either ridiculed, suppressed, or declared *non-existent* by *euro-fiat.* All of this was done with little protest and as a matter of course, being a derivative of subtle euro-culture encroachment in the lives of the conquered peoples. This is more so today. Even Nu Afrikan and Afrikan nationalist cannot talk about national emancipation or plan national emancipatory struggle, or black historians write history, without reference to the *Gregorian Calendar*. Can anyone imagine a more ridiculous state of affairs, i.e. playing by the rules and within the context of euro-conceptions of time and place, and at the same time claiming to be at war with Euro-rationalist norms of thought, which is promoted through their powerful institutions of higher education. Nu Afrikans and Afrikans are bound to lose or be severely handicapped in their emancipatory struggles following this path of intellectual dependency. I have gone over much historical ground here in relating the history and development of the **white man's calendar**. I have shown first that **it is not his**, and secondly to answer those Nu Afrikan and Continental Afrikans loyal to anything *white*, who would ask, ***"what right do you have to attempt unilaterally to introduce a black calendrical system to the Nu Afrikan People?"*** To these black people it is an affront to euro-science and euro-reason = rationalism that i or any other Nu Afrikan should challenge what the white church and the white state have made *sacred* and *inviolate*. The point is that there is nothing sacred or inviolate about the development or the use of the white man's calendrical system. It was just a bunch of white boys at the *Council of Trent* who decided one day that they needed a better calendrical system than the one they had, and then later it was imposed by force and euro-socialization on the rest of the world. I simply claim the same right for the Nu Afrikan and Afrikan People. I believe we can, like they *unilaterally did = without the white man's permission*, develop and




adopt a better calendrical system for ourselves than the one the white man has imposed on us. The development and use of the **Nu Afrikan Calendar** is just as valid and correct for us as the white man's development and use of his own time-dated calendrical system is valid and correct for him. This is precisely the meaning of **black self-determination= making collective unilateral decisions about our lives and the circumstances under which we would like to live those lives = without a necessary reference or deference to Setian Euro-rationalist determinations, a rulership group who has proven themselves to be the *eternal* and *natural enemy*** of the Hue-man Race. In this work we have often referred them as **Modern Man = Mu-tant Man = Setian White man.**[364]



EXCURSUS II: TALE OF THE MUTANTS

***In*** an unfinished and unpublished fictional work entitled, ***The Genesis Papyrus: Tale of the Mu-tants***, i present my studies in the *origin* and *differentiation* of the races of Man-kind. In this present work i have often, without definition or explanation given out such terms as *Mu-tant Man, Black man, the only Hue-Man*, or the *Hue-Man Race*. Here we stop briefly to define and explain these terms, for while it is incumbent on me to continue the use of these terms and phases, etc., it is unfair to the reader that we do so without explaining precisely and without stipulation what we mean by them, even though inductively = through actually use, i think i have made myself abundantly clear, especially since i know that the ideas these terms embodied are generally current among the Nu Afrikan People, and not something i invented all on my own. In fact, I learned them (the ideas that is) the same way other Nu Afrikans did, from some of the greatest black scholar's 20th and 21st century's has produced. I have put these explanations and definitions in an excursus, because, first, they are too large for a mere footnote and secondly, they are two important to Passover using footnotes or endnotes. No one is going to read them in these two formats. While they are a digression, I still consider them germane to the discussion at hand and to what follows. The term ***Mu-tant*** as juxtaposed to the term ***Hue-Man***, i.e. ***Hu-Man*** is coming into use by some few black writers as the result of the book written by Dr. Frances Cress Welsing, ***The Isis Papers: The Keys To The Colors*** [1991]. In this work she discusses in full her *Cress Theory of Color Confrontation and Racism.* She does for psychology what Diop did for history in his development of the *monogenetic theory of the origin of civilization and race*. She fashions a theory, which *infers* that white people *know* psychologically, [subconsciously] that they are **mutants**. Dr. Welsing does not use the word mutant and she is not talking about the genetic origins of the white man but appears to accept it as mere fact that the white man is a mutant, for she speaks of the white man's *genetic deficiency* in relationship to his psychology, the source of his pathogenetic predilection/predisposition for violence against people of color. Dr. Welsing states:

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[364] See Yosef ben-Jochannan, **Black man Of The Nile And His Family: Afrikan Foundations Of European Civilization And Thought** [Alkebu-lan Books Associates, 1972], pp. 21-24 for the euro-centric hypothesis of *Modern Man = White man.*

> I reason, then, that the quality of whiteness is indeed a genetic inadequacy or a relative genetic deficiency state, based upon the genetic inability to produce the skin pigment of melanin. . . . The vast majority of the world's people are not so afflicted, which suggests that color is normal for human beings and color absence is abnormal.[365]

The **White man = Mu-tant Man** technically *are not a race at all*, which is the reason i often use the phrase **Black man, the only Hue-Man**, or the **Hue-Man Race**. According to Dr. Welsing white people have as a consequence of their pathogenic condition erected *white racism* as a *functional system* to ward off white fear of *genetic annihilation* by black genes. The system of white racism, she is outlining was brought to light by ***The United Independent Compensatory Code/System/Concept*** [1969] of Neely Fuller, which states that *white racism* is the **only functional racism** in existence.[366] *Functional Racism,* manifests itself as *scientific racism* on the academic and political levels of Euro-society i.e. **Galtonic Eugenics** [See Chase, ***The Legacy of Malthus: The Social Costs of the New Scientific Racism***, [1980], and see the work entitled ***The Bell Curve*** written by Charles Murray and the *late* Richard Herrnstein, who have resurrected these old discredited theories, dangerous only because they play to what white people popularly belief = *confirmation bias*, etc.]. White people, especially those that are Setian among them = those predisposed to evil and its "rewards" of *demonic experience*; are concerned at its core with acquiring the means, [e.g. armies, police forces, laws of every description, weapons of mass destruction, genetic weapons, e.g. **ethnic bombs = weapons that attack the melanin in the skins of people of color**, etc.] to achieve and maintain *white genetic survival* in the face of the threat offered by the presence of the majority *Hue-Man Race = Hu-Man Race.*[367] Elijah Muhammad had already spoke of the *Black man = The Original Man*, and said that white people were *mutants*, i.e. by a *genetic differentiation process* from the black race long before the writings of either Dr. Diop or Dr. Welsing. They are in a fashion, highly educated students of his, who give scientific validity to the *truth-myth* that he had brought to the Nu Afrikan People long ago, as it were *one crying in the wilderness*. See Elijah Muhammad's *"Who is the Original Man?"* in ***Message to the Blackman***[1965], pp. 52-54. Of course Elijah Muhammad's *intuitive* and *natural* understanding of the racial origins of the white man, **Diopian**

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[365] Dr. Frances Cress Welsing, **The Isis Papers: The Keys to the Colors**. (Chicago: Third World Press, 1991), p. 4.

[366] Welsing, **The Isis Papers** [1991], p. 2. There is only one *racism* known to the Hue-Man Race, and that is *White Racism.* We note further that there is no such thing as a *reverse racism* on the part of the Nu Afrikan People, or any other national minority, for *racism* is a *functional system* tied to the *collective survival* of a specific race and is not simply *personal bigotry* as is often the way it is explained. So when a national minority *re-acts* in anger to what is the supposed personal bigotry of white people, it is called *reverse racism. Racism is not a personal system of values. It is a collective system of values, with a particular objective (*in the case of the white man*), structured for his genetic survival.* That descriptive definition does not apply to any other people on this Earth. When it is applied to other peoples, other than the Setian White man, who devised this system of evil for his own survival, it is incorrect, and frankly dishonest. This is especially true when apologist, who try to *universalize* the concept of *racism*, say there is *no race prejudice, i.e.*. meaning collective race prejudice, *there is just prejudice individuals*, i.e. George Wallace, Bull Conner, etc., as if they were not raised in an environment dedicated to the concept of *racialism*. The Nu Afrikan People should know and understand this. There is no racism in existence, other than *white functional racism* as a Setian structural system of evil dedicated to promoting the pleasure of demonic experiences for its acolytes and devotees, e.g. racial hatred, racial discrimination, murder, genocide, rape, enslavement, political and economic exploitation, etc.

[367] In the Ancient Ta-Meri Kamau language **Hu = Nu**, meaning that *thing* or *being* raised-up, brought into *being* through the *divine agency* of the inert but celestial dark ooze = water + mud + the *breath of Au* the master *root* word of power concealed in Kamau names *Ausaris* and *Ankh = Life*. The mix of this celestial material and the pronouncement of the master word of power *Ankh= Life* by the Creator-God at the beginning of creation brought into *being* the *Original Man = Earth Man = Dark Man = Black man = Metu Neter = Spirit-Man.*




monogenetic theory, and the **Cress theory of color and racial confrontation** have all been dubbed *racist* by white people, including the *traditional Afrikan-Amerikan leadership*, by white and black *integrationist* alike, and by *black Calvinist* = those who are transfixed by the myth of the American Dream and the false Puritan work ethic they believe black people need to inculcate as a primary value if they wish to advance in American Society. While black emancipationist might concur in respect to the black man's need for self-help instead of relying on "Mr. Lincoln" as their "Savior" there is no hint of *fault-theory* (i.e. blame) for their condition as contained in black Calvinism. A cursory look at hyphenated terms *Hue-Man* or *Hu-Man* = *Black man* and *Mu-tant* = *White man*, via the *etymological origins* of the words themselves, reveals the underlying *truth-myth* supporting the usage in this project. The words **Hue, Human, Homo, Homage** are all based in the Latin root word **Humus**, meaning **earth, ground, soil, i.e. black or brown substance**. I also point out here that the *Qur'an*, Sura Al-Hijr XV, verses 26, 28, says that mankind was made out of **black clay**, *i.e.* the Arabic word (صَلْصَلٍ) **salsal = mud formed while wet into dry [sounding] clay**, that is, dry clay that emits sound like pottery once it is harden in the furnace of fire. This *Sura* states: *"We created man from sounding clay [i.e. with a rational mind], from mud molded into shape. . . . Behold! Thy Lord said to the angels: "I am about to created man, from sounding clay from mud molded into shape (inexhaustible) with Us: but We only send down thereof in due and ascertainable measures."* It is not for nothing that Euro-Amerikan white supremacist call black people the ***Mud People***, for without knowing it (in their racialist hatred) they are ironically paying homage the black man is the *Original Race of Men* that were **divinely trans-mutated** from the substance *earth* = *humus*, the *celestial black ooze* of the Kamau, via the *Divine Words of Power* = *The Word of God, Himself:* **"The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being,"** [Genesis 2:7, NIV].I interpret "man" both from the Genesis 5:1-2, stating "When God created man, he made *him* in the likeness of God. He created *them male and female* and blessed *them*. And when *they* were **created, he called *them "man"***, where "Man" = male and female collectively together.[368] The Egyptian sacred texts have the word  = *Reth* = the Egyptian as *men par excellence*, who were **created from the tears of Ra, the Sun God**. This Egyptian word shows its agreement with Genesis 5:1-2 in that the *collective male and female are called "Men" or the Man, par excellence.* Diop associates this gender collective with ethnicity, such that in his view, it can be inferred that his use of  = **Hamitu** = **Kamitu** with the same definition as **Reth = the collective black man (male and female)**. This is why in this project I call *them* = "Men" = "The Man" the **Only Hue-Man**, on the basis of the Egyptian understanding of the

[368]White Setian males have co-opted the term "man" as a *second tier of defense* against the advancement of women's rights and claims to God given freedom which of course on the other side (female) has been distorted by inordinate feminist claims as a reaction to white-male domination and grand-domestication. Mankind also does not exist when God's design and genetic assignment of male and female (God made them male and female and called them "male") are subverted and distorted by legal and legislative fiat that uphold hybrid emotive and psychic personal and collective claims to civil rights for gender reassignment by human persons born male and female. The melding and melting of gender distinctions that God designed and created has led to the creation of whole communities of human persons that define themselves by their choice of sexuality where incredibly and ironically Lesbian and Gay communities could not exist naturally without heterogenic communities of human persons (i.e. they could not exist naturally without the autogenetic process of heterogenic communities) so they have to rely on socializing children and convincing others that they are born Lesbian or Gay. The black man has to somehow escape these demonic distortions of God natural design for the Hue-Man race as male and female.

spiritual genetic origins of the races of mankind.[369] The collective man then is the *original creation* made in God's *image*, from the inert, but divine mass, via the celestial *god* ***Nu***. Monogenetic theory suggests that the *Hue-Man Race* came *before* the *Mu-tant Race* of men. However, not in the racialist sense that the collective black man is morally *superior* in respect of his state of being, noting that black men can be Setian Man as well; but in respect that the collective black man as the first *men* to acquire *divine knowledge* and by God's command the *first men* to be God's divine vice-regents. Made so the first Hue-Man's were made divinely responsible for transmitting the culminating material and divine civilization to the rest of the world, including to *Mutant Man*, as in fact happened borne out by history. This was the divine command to the *first man* = *Adamu* = the *Only Human*: *"So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground . . . . And it was so."* [Genesis 1:27-30, NIV]. The Hue-Man = Black man was the **only rational being** God made *directly from His breath*, with a *rational right thinking mind*, as indicated by the fact that God gave Man the right to name all things on Earth according to his spiritual intellect and knowledge as a salute to Man's capacity for primal scientific knowledge and its development out of his own being for *"Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name, so the man gave names to all the livestock, the birds of the air and all the beasts of the field,"* [Genesis 2:19-20, NIV]. Islamic sacred scripture confirms the biblical inference in its sacred scripture. It states that not only was *man* made of ***black clay***, indicating our racial type as does the name Adam in Hebrew, properly understood, but also that the Hue-Man Race were the *first beings* made of (صَلْصَلٍ) ***sounding clay*** as the Koran says, meaning that the black man was the only living *being*, the *first*, to emit **rational speech** = *the ability to reason and transmit rational or relational thought to others!* ***Hue = Color*** in its most intense form is **dark = black**, and **Homo = Man**, so that one can construct from that combination **Dark Man = Black man = Colored Man**. The Middle English word **Homage**, the Latin word **Humus** = **Black or brown substance**, the Greek word **Chthon = Earth**, and in Old English word **Guma = Man** are all derived from the same so-called *Indo-European root word* **Ghthem**; thus, we have etymological proof from the White man's own language that they perceive a direct relationship between **Man** and **Black Earth**. This knowledge is hidden in their language and is proof that **Black man = Earth Man** = **Humus Man** = **Man made from a black or brown substance.**[370] Ethiopian scholar Legesse Allyn (2014) has some interesting nuances on the origin of the English word for "Man" in his book *Amarigna & Tigrigna Qal Roots of the English Language* in an attempt to connect its origin with Egyptian hieroglyphics and Amharic. I am not sure how successful Legesse Allyn was in respect to this particular grammatical analysis for he suggests that the Egyptian word

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[369] See Egyptian **"Hamitu"** = man, par excellence, See Diop, "The Beginning of Man and Civilization," in Sertima, **Great African Thinkers: Cheikh Anta** Diop, p. **336**, and in the same work, Diop's essay, "The Egyptians as They Saw Themselves," pp. 46-48, and his Chapter 2: Critical Review of the Most Recent Theses on the Origin of Humanity," Sertima, p. 174, 218, giving he Egyptian pictorial representation of the monogenetic origins of all mankind.

[370] See **Webster's New World Dictionary Of The American Language**, ed. David B. Guralnik [Wm. Collins + World Publishing Co., Inc., 1976], p. 670 [homage], 672 [homo], 683 [hu-man], 684 [hu-mus], for the etymological relationships.



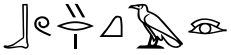
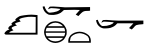
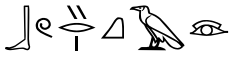

for "man" is , related to , *pekht*, a "tearer" and , *pekht-t*, a *male* bird that tears its prey, suggesting that man is like a bird of prey that *lives* or subsists off of prey that he hunts and tears in order to eat and live (e.g. meat eater). Legesse Allyn then suggests that the Amharic ማኖር (*mä-nor*) "to live" is related comes the primary word Old English *ener* "man" = individual male, fellow, husband, man, or sir. The Old English thereafter developed into "man", "mann", human being, person (male or female); brave man, hero, servant, vassal (i.e. vassal of the Lord of the *Manor*); Old Norse *maor*; Sanskrit *manuh*, Avestan*manu*. From this analysis one can associate the origin and character of "man" with *hu-man*, from Old English *humain,* or Old French *humain*, *umain*" of or belonging to man"; from Latin humanus" of man, human," also "humane, philanthropic, kind, gentle, polite; learned, refined, civilized," probably related to homo (genitive hominis) "man". . . and to humus "earth," on notion of "earthly beings," as opposed to the gods. . ."[371] Certainly Legesse Allyn is closer to the truth in comparing the Ethiopian word mä-nor (Cf. man-or) with the roots for "man" or "human" that result in English word for a place called "Manor" as in "Lord of the Manor" related to man as a vassal of his Lord on whom he depends for his sustenance to *live* but is hard to associate the Egyptian word *pekht* with this notion accept that some words within the English domain for "man" or "hu-man" suggest that wild-man (Hebrew *Ish* and *Isha*) because of his sin eventually became a "meat-eater" but nevertheless retained his rational ability to think and name things and is called to higher civilization as an Earth-Man to subdue the Earth (i.e. bring it into ordered existence. After Adam's sin God declared that man's food would be the plants of the field. There would be no need for him to do violence to animals in order to *eat and live*.

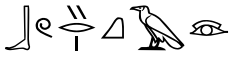
> *Cursed is the ground because of you; through painful toll you will eat of it all the days of your life. I will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.* (Genesis 3:17-19, NIV)

But after the flood God blessed Noah and granted that mankind would live by being *meat-eaters* as well and so using violence (killing animals as prey) to eat to live would become normative and so man having the character of the *Pekht-t* bird is descriptive of man's need and desire to live at the level of animal even though he is called to higher civilization as Hue-man (or Hu-Man):

> *Then God blessed Noah and his sons, saying to them, Be fruitful and increase in number and fill the earth. The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands. Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man by man shall his blood be shed; for in the image of God has God made man.* (Genesis 9:1-6, NIV).

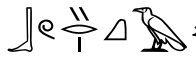
[371] Legesse Allyn. Amarigna& Tigrigna Qal Roots of English Language. (AncientGebts.org Press, 2014), 26.

Legesse Allyn cannot make the grammatical connection between the English word "man" and the Egyptian hieroglyph , *Pekht* () = "tearer" for "mankind who must eat to live by tearing its prey" using the Amharic ሰውና (*mä-nor*) "to live" even though there is a connection between that word and the Old English words for *manor* related to the semantic domain for "man" and "hu-man." But he can legitimately make the analogy between the , *Pekht-t* = a bird who eats to live by tearing its prey is consistent with Genesis that grants mankind the right to devolve from being a plant eater (that does not need to kill to eat and live) to a meat-eater that must be a , "tearer" that is, an animal killer in order to eat to live. However, I believe Legesse Allyn is on more sure ground in his grammatical analysis of the English origin of the word *"black"* which gives additional support to the notion that the White man must white-out human referents to blackness because the notion of blackness represents a genetic nullification of his own being and so a threat to his own existence. Legesse Allyn wants to make the case that the Egyptian hieroglyphic  i.e. *burqa*, is the word for "black" (in color) and that from this word or phrase comes the hieroglyphic , *barga*, which means according to Budge "to illumine," "to give light." While Legesse Allyn intimates that *burqa* () means "black" Budge states it means "to shine," "to lighten," "to glimmer," "to sparkle," "bright," or "shining."[372] Taking the meanings of Budge for *barga* and *barqa* one can immediately see on the surface the semantic relationship between the two. But one would doubt Legesse Allyn's grammatical statement about their relationship and meaning especially if one knows that the hieroglyphic word for "black," or "black thing" is , *kam-t* and pronounced the same way  for "strong black" or "jet black."[373] We know that  refers to the color black because of the determinative  is a lock of hair and when used as a referent to a human person means "complexion" (in this case "black complexion"). So, is these are hieroglyphics for the "color black" why does Legesse Allyn suggest that  *barqa* means "black" when Budge clearly shows it means "to illumine," and "to give light"? It turns out that Legesse Allyn is correct, but he does not bother to let the reader know that the word *barqa* is an Egyptian euphemism for "black" or "dark." How so? Budge is not correct in stating that *barqa* means "to shine," or "to glimmer," with the exception of the meaning "to lighten" which really gives away the true meaning of the word which Legesse Allyn has captured.

The hieroglyphic  is really a compound word ***Bu-er-qa*** (i.e. *barqa* with "u" sound changing to an "a" sound elided into "er"). Once we know that has happened and that 

[372] E. A. Wallis Budge. *An Egyptian Hieroglyphic Dictionary*. Vol. 1. (New York: Dover Publications, 1978), pp. 204, 215.
[373] Budge, **Sawa**. Vol. II, p. 787.




 = ***bu*** is the *sign of negation* and means "not", and that = ***er*** with the intensified hieroglyphic sign for "double" means "really toward" and  = ***qa*** with the determinative together "to see intensely," "to look intently" we can readily see that barqa really means "not be able to see toward the light" or "not to see the glimmer or shine" where the darkness or blackness can be cut with a knife. It therefore is no conjecture or jump in the imagination to suggest that  refers to the "intense absence of light" so that one is trying to see through the "blackness" or "darkness" to the light or "living blackness = a intense blackness one can *feel*." This gives an explanation for Legesse Allyn's meaning given to *barqa*. Of great interest is his claim that both *barga* and *barqa* originated from the Amharic word ብልጭ አለ = "to be bright," "flash" and ብልጭልጭ meaning "shiny." This will eventually take us back to Budges definition of  meaning "to lighten" which we think is a giveaway to the true meaning of *barqa* = "the absence of light", or "intense blackness," or "intense darkness" used as a verb to see through the darkness or change darkness into light. Legesse Allyn goes on to show that Ethiopic ብልጭልጭ, that is, *bləchəch* means "gleam", "shine," or "flash" and is related to Old English "blac," "dark,"; from Proto-Germanic "blakaz," "burned,"; . . . "to burn, gleam, shine, flash"; Greek phelegein "to burn," "scorch," and then he goes further to state that the cognate Old English words are *"bleach*," "to *whiten*," from the Proto-Germanic *blaikjan* "to make white."[374] We note here that this is precise psychic phenomenon associated with the White man's fear of anything black as threatening that it needs to be "bleached," "whiten" or "made white" in order not to be a genetic threat if black complexion is involved and this whole analysis now makes clear that Budge himself knowing the grammar full well of the compound phase  nevertheless gives away the inner thought that this word really means when used as a verb (action word) "to lighten" that which is black or dark. It is also instructive to know that the word **Homage** means showing **reverence for a *lord***, or paying homage as a vassal to a lord, giving honor to that which is *first, superior = primordial*. The whole idea of homage and respect is contained in the philosophy of *humanism*, the *study of Earth Man, honoring his position as the only rational being, standing at the center of the universe as its highest rational form*. Of course, the **Hu-manist** realize only subconsciously, according to the **Cress Theory of Color/Race Confrontation,** that they are actually paying ***homage*** to the ***Black man = Original Earth Man = Dark Man = the First Rational Being Made In The Image Of God, from the Nu!*** They have a deep suspicion that they in fact are paying such homage to the **original rulers of the Earth**, which to them is a disturbing thought that is embedded so deep in their subconscious that when they see *any* black man they feel an immediate fear, aversion and even hatred ***for no apparent reason***. However, the primordial position of the Hue-Man Race *being first in creation* and with the *divine command to rule over it* is really the basis of their feeling of guilt for such a reaction, for they know with this position comes the notion of paying homage. Get in an elevator along with any white person and you will see this feeling manifested in various ways. They of course do not know that this fear of the *only Hue-Man* is because of his original divine status and their origins as beings born out of the

[374] Legesse Allyn. **Sawa,** p. 21.

black man's being, identifying them (the white man) as **Mu-tant Man**. The *Qur'an* again points out in Sura 11, verses 30-34 and Sura XV, verses 29-34, that God had made **Original Earth Man** His *vice-regent on Earth*, and it states that God demanded that even the Angels in Heaven bow down to *Him!* All of the angels bowed accept **Iblis = Satan = Set**. This Islamic theological understanding is also reflected in the biblical understanding with Jesus, as the Son of God **incarnated** in the form of the ***only Hue-Man = Son of Man = the Divine personage black according to the flesh***. The word of God testifies to this sublation or incarnation of the divine into Hue-Man form: **"And again, when God brings his firstborn into the world, he says, 'Let all God's angels worship him"** [Hebrews 1:6, NIV]. God had even the angels worship the divinity that is sublated as the *only Hue-Man = The Only Begotten = Jesus' Divine Being representative of that fact of original creation and purpose = God breathed into Man and he became a living soul and therefore he was made in God's image and divinely worthy of praise when he allows the Holy Spirit to raise him to his original Osirian level of spiritual awakening! Jesus is therefore the Divine/Human, whose divinity it incarnated/sublated in black flesh, as the Only Divine/Hu-Man (*Earth-Man*) and Only Divine/Hue-Man (*Black-Man of the Earth*).* The *divine being = Osiris* lies dormant in the black man. Therefore, the Black Man is *asleep* as to his divine origin and purpose, and so must be awakened. Jesus Christ has come in this Hue-Man *black according to the flesh* to wake up the divinity (the Osirian hidden in us) that is inherent to the black man's being. This is why the Scripture states: *"Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee"* (Ephesians 5:14). Paul admonishes against any philosophy or religion that says that Christ has not come in the *flesh = Hue-Man*, which idea and teaching he says has its origin in the Anti-Christ = Secular Religion (promoted by white Setian Men, who are anti-Hue-Man and anti-God).However, in order for this to happen collectively (i.e. *coming awake*) the collective black man, the Only Hue-Man (although not the *only* Hu-Man) must go through a process of divine **metanoia** and **palingenesis**, that is, **repentance *and* regeneration** of his mind (i.e. *transformed by the renewing of his mind*) before he can receive within himself the Kingdom of God (i.e. the Osiris lying innate in him) that God has prepared for the righteous. As long as the black man fails to come *back up where he belongs*, and continued to be followers of this Setian demonic culture the black man will never enter the bliss of eternal life that awaits him in the New Jerusalem of God's Kingdom. In fact, if the black man, the Only Hue-Man keeps imitating and following this Setian culture they live in they are going (according to every sacred text that I have read) go *directly to hell and the Lake of Fire, immediately*, because they have denied God's divinity, His sovereignty over their lives, and violated His holiness in return for the temporal and thus temporary pleasures of *demonic experience* that this Setian anti-God, anti-Hue-Man culture offers in various forms. Jesus said as much to Nicodemus "How can a man be born again?" *Jesus answered and said unto him, Verily, verily, I say unto thee, Except, one be born anew, he cannot see the kingdom of God (John 3:3*), using a Greek word from a close semantic domain [i.e. meaning to *Change state of being and behavior*]. This term is related to **παλιγγενεσι΄α** [**palingenesis**] = **being regenerated in one's mind back to a higher state of being and thought, back to the original state of rational thought or right thinking = level of divine thought or righteousness** = **a spiritual mutation = a spiritual mutant.**[375]A word in this same domain and theologically a necessary predisposition before *palingenesis* and eternal life that follows can occur is *metanoia*. Herman Ridderboss sees a direct connection between "regeneration" [Matthew 19:28] and receiving "eternal

[375] Louw & Nida, **Greek-English Lexicon of the New Testament Based on Semantic Domains**, Vol. 1 (New York: United Bible Society, 1989), s.v. "γενναωανοθεν; παλιγγεσια", 41.53, p. 510.




life" [Matthew 19:29], both of which are grounded in predisposition of "repentance" of the evil life in this world.[376] It is a fact that Jesus began preaching the gospel of the Kingdom of God by demanding, like John the Baptist before him, that men *repent* [**μετανοε΄ω,** *metanoeo*] *and believe the gospel of the Kingdom of God* [Mark 1:15] in order to enter the state of being that is *palingenesis = the regeneration of all created things*.[377]However, the black church, pursuing it humanistic approach to the gospel of the Kingdom of God, that is, seeking to please its congregations, and making them feel good through preaching celebration, a strange genre of *religious motivational "turn to your neighbor" speeches* that have been copied by secular *motivational speakers,* and through their *motivational and religious inspirational books*, which has eclipsed the reading of the Bible for direct knowledge of the Mind of God, has fore-sworn telling its people that they need **metanoia = to first repent of their sins and believe the gospel of Jesus Christ** *before* they can have a *changed life and mind = being born again*. This is the "declared" object of the two *motivational* and *inspirational mediums* being used to achieve the same purpose, *but in vain*. The black church as the *watchman on the wall* for the life and salvation of the collective black man is under the same indictment that God made to the Prophet Ezekiel, who was a dynamic preacher, who people of God loved to hear. God stated:

> As for you, son of man, your countrymen are talking together about you by the walls and at the doors of the houses, saying to each other, 'Come and hear the message that has come from the Lord.' My people come to you, as they usually do, and sit before you to listen to your words, but they do not put them into practice. With their mouths they express devotion, but their hearts are greedy for unjust gain. Indeed, to them you are nothing more than one who sings love songs with a beautiful voice and plays an instrument well, for they hear your words but do not put them into practice (Ezekiel 33:30-32, NIV)

This current state of black preaching and its philosophy of Hu-Manism = man centered preaching in the black church is sending our people directly to hell and the Lake of Fire. It was not God's intent that we become worshippers of our black selves; despite any claims we make to *the divine state of rational being* as the Only Hue-Man. That is unwarranted idolatry that allows us to think more highly of ourselves than we ought [Romans 12] and center our being on what God and his church can do for us, rather than what we can do for God and His church. God is not our *bellhop,* rather we are the *doulos of God*, literally the *slaves of God*, who should, given are humble *intermediate state of created being* make ourselves into a *living sacrifice to the praise of His glory that is in Jesus Christ the Lord!* ***Hu-Manisms*** Judaic-Christian religious expression is found in the truth-myth of Satan's fall from grace for failing to obey God's command to bow down to **Adam**. Adam's name means **Dark Red Earth** or **Dark Red Clay**. He is the **Original Man** of Christian fame, *his color hidden in the meaning of his name* as we inferred above. **Mu-tant** on the other hand comes from the Latin root word **Mu-tans = To Change**, as it were from the *original parent*. **Mu-cus** in connection with this idea of *change* is a *secretive, slimy, mu-cid colorless liquid*. **Mu-cus** means **to slide** or **secrete from** some other *primal, i.e. first substance* and therefore is connected with *mu-cid* meaning a *colorless liquid* secreting from something or some place. Thus **Mu-tant** and **Mu-cus** taken

[376]Ridderbos, **The Coming of the Kingdom**, p. 80. Cf. Pp. 35-36.
[377]Ridderbos, p. 36.

together carries the meaning of ***color change***, or more precisely, ***change to that which is colorless***, i.e. so that the new thing [sublated thing] or substance no longer has **hue = color**, but technically is ***absent color = a mucus type thing or substance***. The **Original Man** then can be described as **Hue-Man = Hu-Man = Colored Man = Dark Man = Black man = Adam = Man of Dark Red Color or Hue**, even as some describe the color or complexion of some East Afrikan peoples as **Red Men**. The **Mu-cus Man = Mu-tant Man** lost his ***hue-man phenotype [color appearance]***. This condition is associated with ***albinism***. This *Mu-cus Man* was later forced to separate geographically or migrated voluntarily from the original **Hue-Man Race**, further mutating from the normative phenotypical ***Original Man of Color***. Those Nu Afrikans and Afrikans that don't believe the white man was *evolved* through **a mutative process** yet to be explained from black to white, i.e. from Grimaldi Man to Cro-Magnon Man see Anta-Diop in his work ***Civilization or Barbarism***.[378]The reader should be reminded here that the author does not intend the development of a *racial theory of black superiority* based on the *Diopian monogenetic theory of the original black man*, from which all other men and races of men were derived. *First = Original*, as was supported and proclaimed by Dr. Diop himself, does not necessarily mean *racially superior*. Dr. Anta-Diop said *if such superiority existed at all it must be demonstrated empirically from history* not from *a priori* racial theory. However, this is racialist position the Setian white man has taken in respect to all people of color.[379]The historical achievements of Kamit = The Black Country, and that of the Kamitu = The Black People are enough to prove the superiority of the Black man in World Civilization. However, superiority of black civilization is not and cannot be based on race. Race is an accidental characteristic of DNA processes and evolutionary development divinely ordained associated *in part* with geodetic location of the human species over long geological periods of time. The Scripture states plainly: *When the Most High gave the nations each their heritage, when he partitioned out the human race, he assigned the boundaries of nations according to the number of the [sons] of God*, (Deuteronomy 32:8, NJB). Dr. Anta-Diop explains what happened when these God ordained "assigned . . . boundaries of nations" were crossed, as follows:

> The mutation of the Negroid (Grimaldi Man = the Black Man who had crossed into Europe, my insertion) into the Cro-Magnon did not take place in a day! There was a long transition period of more than 15,000 years, corresponding to the appearance of several intermediary types between the Negroid and the Europoid, without there being able to be a question of crossbreeding. Specifically, the osteology of all early Cro-Magnons is Negroid, which seems normal. . . . The classic Cro-magnons can only be called Europoids conditionally. . . . Europe did not see the birth of "Homo sapiens," he came as a migrant in the form of a Negroid. The mutation of the latter into a Cro-magnoid compels recognition more and more as necessity, but the intimate process of this mutation is not yet totally outlined, far from it. Molecular biology has just introduced the problem. (Anta-Diop, 199-205, 211, in *Great African Thinkers: Cheikh Anta Diop*, editor Ivan Van Sertima, Vol. 1, 1987).

So, we believe that Dr. Anta-Diop, *without discounting the importance of Race First*[380]would not deny and condemn (without qualification) the white man as less Hu-Man than the Black man, for the White man is mutation of the Black man and so his Hu-manity affirms his origins coming

[378] Cheikh Anta Diop, **Civilization or Barbarism: An Authentic Anthropology** [New York: Lawrence Hill Books, 1991], 49-54.
[379] Ivan Van Sertima, ed. **Great African Thinkers: Cheikh Anta Diop** [Transaction Books, 1986], p. 287.
[380]**Sawa**, pp. 235-237.




from the Hue-Man Race. However, monogenetic theory could *mistakenly* arrive at such a conclusion. All monogenetic theory implies (coming from a theistic frame of reference) is that God could have or may have through His permissive will allowed the White man to come into being by means of a mutative process (a development that could have been influenced by Set = Satan = the personification of the Evil One). Satan seeks to disrupt the divine order and plan of God. So it is possible that Satan influenced this mutative evolutionary process in order to create a type of man = a mutant being prone to *Setianism* = having a pathological desire to promote, support, and enjoy demonic experience, including celebrating the same in their media in an attempt to bring about *anti-God political, legislative, economic, and social relational changes* in society that sees these changes as *normal* (e.g. same sex marriage, etc.) in order to shake the moral foundation of God's *Good Creation*. The following parable of Jesus is suggestive here:

> Jesus told them another parable: The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. The owner's servants came to him and said. "Sir, didn't you sow good seed in your field? Where then did the weeds come from?" "And enemy did this", he replied. The servants asked him, "Do you want us to go and pull them up?" "No, he answered, because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn" . . . . . Then he left the crowd and went into the house. His disciples came to him and said. "Explain to us the parable of the weeds in the field." He answered: "The one who sowed the good seed is the Son of Man. The field is the world, and ***the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil.*** The harvest is the end of the age and the harvesters are angels. As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear." (Matthew 13:24-30; 36-43, NIV, *Italic* emphasis mine).

The suggestive idea that Satan sowed a specific race of Hu-Man's (among the original sons of God), who are prone to Setianism and the love for demonic experiences is not as fantastic as one might at first deem it, given the biblical story in Genesis Chapter 6:1-7. If you take this text along with Jude 1:6 in the New Testament it shows that angels = Sons of God came down from Heaven against the will of God, and cohabitated with women, creating through this sexual contact a *mutant* race of giants, who then promoted evil in world by their lustful desire for *demonic experiences* for *sex, money and power*:

> And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man forever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were

> upon the earth in those days. For after the sons of God went into the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them (Genesis 6:1-7, DRA).

In the *Epistle of Jude*, the author being one of the brothers of Jesus, interprets this Old Testament text and the evil introduced by into the Earth of Time by angels of God that rebelled against Him. Evil was then advanced throughout society by Setian acolytes and devotees of Satan in order to receive the temporary pleasures of *demonic experience* SEX, MONEY, and POWER:

> The angels who did not keep their first domain but deserted their own dwelling place, he has also kept in darkness and eternal chains for the judgment of the great day. Likewise, Sodom, Gomorrah, and the cities around them had given themselves over to sexual immorality and unnatural relations in the same way as these angels. They are presented as an example, suffering the punishment of eternal fire. Yet, these people do the same things: in their delusion, they degrade the flesh, despise authority, and slander the glorious beings. . . . Yet, these people speak evil of things they know nothing about. What they do understand (by natural power, like creatures without reason), these things will destroy them. Woe to them! They have followed the path of Cain, they have thrown themselves after the error of Balaam for the sake of money, and they have perished in Korah's rebellion. . . . They are wild waves of the sea, foaming out their own shame; wandering stars, for whom the gloom of darkness have been reserved unto the age. About these people, Enoch, the seventh from Adam, also prophesied, saying:
>
> > *Behold, the Lord is coming with ten thousands of his holy ones, to execute judgment on all, and to convict all the ungodly among them of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him.*
>
> These [people] are grumblers and complainers who pursue their [own] lusts, and their mouths speak proud things. [They only] show respect to people in order to gain an advantage. (Jude 1:6-16, EOB).

Without going through a complete exegesis of these texts, the key to understanding the mutative process, that is, the angels or ***Sons of God*** sexually cohabitating with the ***Daughters of Men***, resulted in a sharp increase of evil, i.e. demonic experience on the earth, followed by its promised destruction by God as proclaimed in the Jude passage. First, it is clear from Jude that the Sons of God in Genesis are angels and not men of the godly line of Seth, the preferred interpretation by some biblical exegetes and commentators. We note here that the Daughters of Men denotes a special race of "Men" according to the Egyptian understanding. The Egyptians believed there were *three classes of mankind* or **three classes of Men** (designated by race and level of spirituality). From their perspective this was some kind of *spiritual genetic process* that made them superior to all other "Hu-Mans" by virtue of their race and higher spiritual nature, which how




they were made by God = Ra. This "Spiritually Superior" and "First" Man = Reth =  was made from the *tears of Ra*, that is, from the *Remetu of Ra* =  . How can we say race has anything to do with this genetic and spiritual order of "Men"? Dr. Anta-Diop explains, as follows:

> We have just recalled that the Egyptian were Blacks of the type of all the native people of tropical Africa . . . . That is particularly true when it concerns Rames II, his father Seti I and Thutmose III. The three mummies of these pharaohs being well preserved, in the Cairo Museum, I had the opportunity, at the time of the preparation for the Cairo Colloquium on the ethnos of the ancient Egyptians . . . to ask for a mm of skin of each one in order to analyze the percentage of melanin and consequently, to determine the pigmentation. This is absolutely possible. Alas, the authorization to take the samples was never given, so that my analyses in this domain rest on the Egyptian mummies from the Musee de l'Homme. . . . Ramess II is black. Let's let him sleep in his black skin, for eternity. (Anta-Diop, pp. 217-219, in Van Sertima).

According to Anta-Diop the Egyptians left nothing to chance in explaining how they viewed the races because they wrote in hieroglyphics the names of the races, beginning with themselves from left to right and states: "This painting form the tomb of Ramses III (1200 BC) shows that the Egyptians saw themselves as Blacks, and painted themselves as such without possible confusion with the Indo-European or the Semites. It is a representation of the races in their most minute differences, which ensures the accuracy of the colors. Throughout their entire history, the Egyptians never entertained the fantasy of portraying themselves by types B or D." (Anta-Diop, p. 218, in Van Sertima). The picture below that Dr. Anta-Diop is referring to is an Egyptian ethnographic "mural of the races" first published by Karl Richard Lepsius in his German edition *Denkmaleraus Agypten und Athiopian*. Similar murals of the races as the Egyptians knew and understood them were found in other royal tombs by Egyptologist Champollion. What is unique and decisive about this one is that the *Egyptians name the races they were referring to*, and most remarkable *they did not distinguish the image of themselves any differently than the Nubians in the same mural*. In other tombs they did this.





Legend: The hieroglyphics to the right of each figure labels each one (Left to Right = A, B, C, and D):


= ***Reth-Romet*** (abbreviated; Ret-na-Romet) - Ancient Egyptians: "**Men of Men" = *Divine Men of God (from Upper Egypt) = divine men resulting from the tears of Ra.*** We also have "romé-na-romé" or "Men above men (mankind)." This means that there are actually only three races represented here; Black, White, and Semitic, noting that the Egyptians considered themselves in a class of their own = MEN, while at the same time still showing that they belonged to the same black race as the Nubian = Namu. To the Egyptians they themselves were the original MEN = *The Man* = The Men of Men, superior in every way (e.g. intellectually, spirituality, culturally, highest civilized men, etc.)


= ***Aamu*** – Asiatics, nomads of the Eastern Desert; also, shepherds, headsmen, farmers, so-called Fellahin (See Budge, An Egyptian Hieroglyphic Dictionary, Vol. 1, p. 111).


= ***Nehesu***- Other Africans = Nubians = Blacks who were not Black Egyptians = ***Black men resulting from the masturbation of Ra.*** (See Budge, p. 386). Demonstrates that Egyptians believed they and the Nubians come directly from the Divine Being of the Ra = the Hidden Creator God. The Egyptian were created from the *tears of Ra* and the Nubians were created from the *semen of Ra*. The Aamu (Asiatics) and Tamhu (White People) do not have any such divine origin.


= **Themhu** – Libyans = **Red/pale yellow peoples.** (See Budge, Vol. 11, p. 855).Among the nations that existed at the zenith of Egyptian power the belief was that the Egyptians were 'gods' and not mere men. How the Egyptians saw themselves and their actual *materia ad satis* = self-sufficiency in the attributes of material civilization (e.g. political, economic, military power, as well as superior state administrative organization, etc.) helped this idea along. Of course, the Jews who were born out of the belly of Egyptian civilization held to these notions from Moses down to the exilic period. The Genesis story that Moses wrote around 1445 B.C.E. is grounded in this understanding, which can be seen in his exposition of the *Table of Nations* in Genesis 10 and in the writing of the Hebrew prophet Isaiah, who recognized the superiority of the Egyptians even in God's eyes, when he states: "The Lord Almighty will bless them, saying: 'Blessed is **Egypt *my people***, and **Assyria, the *work of my hands*,** and **Israel *my inheritance***. (Isaiah 19:25). This rank order parallels and mirrors the "Mural of Nations" given above in making the Egyptians superior in divine origin with the rest of humanity




in the eyes of God. This clarifies the so-called *Chosen People* status of the Israel as only the inheritance of Almighty God. This status does not rank them above the Egyptians in God's eyes. While Isaiah affirms this fact, he, however, latter had to disabuse the Israelites of the notion that the Egyptians (though highly favored by God) were not themselves "gods" so as to break their dependency on and hope in Egypt, a hope and dependency that lasted down to the time of Jeremiah. Isaiah reminds the Israelites that despite Egypt's *favored nation* status in the eyes of God and Men that nevertheless they were not to be feared as 'god' or God. Isaiah has God state: *"But the Egyptians are men and not God, their horses are flesh and not spirit . . . ."* (Isaiah 31:3a). If the above data on the *Mural of Nations* and the understanding of who the Egyptians and other nations (including the Hebrews) thought them to be then the Genesis story outlined above can only mean that the *Sons of God* (Angels) left their assigned places in Heaven and came down and cohabitated with the *Daughters of the Reth* = Spiritual Superior Black Men or Egyptians, and/or with the Daughters of the Nubians, that is, black women (from either group) whom they saw as beautiful (i.e. black and beautiful). The spiritual genetic mutative process of how this was even physically possible is embedded in the Greek word Jude uses in the phrase that the angels left their own ***habitation***, that is, **οἰκητηριον, or** *oiketerion* = **a dwelling place or body for the spirit**. Apparently, what the angels did, according to Jude, is abandon their angelic spiritual bodies (i.e. their appropriate *habitation*) and by inference *inhabit or possess the human bodies of men* so that they could enjoy the pleasures of sexual cohabitation with women on the earth. There is no need to try and prove that demon possession is possible. The fact is that it is taken as a given in the New Testament, especially noted in the gospels. In those sacred gospel texts Jesus is constantly engaged in casting demons out of human persons. The story of the demoniac of Gadara is the most remarkable example of this. This demoniac man was possessed by a whole Legion = army of 1,200 demons acting in consort within his body, mind, and spirit, giving him enormous physical strength and power. He was even able to break steel chains from both his hands and feet (Luke 8:26-39). You could say then that this man had the physical strength of a giant, the same kind of physical power that is accorded in the Genesis passage above to the offspring of the fallen angels and the daughters of men. These mutated offspring are called נְפִיל = the *Nephilim*, translated to mean *giants*. They are described in the same passage, using the DRA translation רִבֹּנְגִּבּוֹרִסא = giants. They were the offspring of *fallen angels* and the *Daughters of Superior Men*, as understood above. They therefore were the strongest men, mightiest, champions, men of extraordinary valor = giants. Is it possible then that the fallen angels, meaning those who left their place of authority and their angelic bodies in heaven, could have passed on their genetic imprint for great power, physical size, and extreme cognitive abilities on to human persons born to them? The answer according to the sacred texts and recorded experiences of those who claim to have seen them in hell is yes. Apparently, the angels are of immense height, with physical strength one thousand times that of any human person and have cognitive abilities superior say to that of ten Einstein's put together, along with extraordinary powers to cause great physical destruction to humans and the material universe, if allowed or commanded by God to do so. The Old Testament is replete with such examples and so there is no need to repeat them here, with the exception of the story where Satan (1 Chronicles 21:1) and/or God (2 Samuel 24:1) incited King David to take a census of the fighting men of Israel. This census was apparently forbidden by God *"because the Lord had promised to make Israel as numerous as the*

stars of the sky" (1 Chronicles 27:23, NIV). To take such a census would demonstrate a lack of faith and trust in the power of God to defend Israel. Nevertheless, David did so. His action resulted in the wrath of God against the whole people of Israel. God gave David a choice of punishment through the prophet Gad: **(1)** three years of famine, **(2)** three months of being overcome by his enemies, or **(3)** three days of the *Sword of the Lord* by the *Angel of the Lord*. David through himself on the mercies of God and asked not to be put into the hands of unmerciful men. So, God sent one angel, who *killed seventy thousand men* of Israel. They fell dead from plague, and the Angel of the Lord, who was "standing between heaven and earth," that is, *flying in mid-air*, was about to destroy Jerusalem, when God, who was grieved at the calamity told the angel to stop and to withdraw his hand = his sword, which was extended over Jerusalem. The New Testament is just as clear about the enormous and awesome power of the angels. In 2 Peter 2:11 it states that angels are stronger and mightier than men. The best example are the stories of angels using their powers to break both Peter [Acts 12:1-12) and Paul (16:16-28) out of jail. One statement Jesus made, comparing the greatness of John the Baptist to the People of Heaven makes sense within this context. Jesus stated:

> *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he* (Matthew 11:11).

The Greek word Jesus uses for "greater" is **μειζων** meizon, but it also means *stronger* or *larger*, meaning that the *least of the angels* in God's kingdom is *greater, stronger*, and *larger* than John the Baptist, that is, in mental, spiritual and physical power. All that has been said so far indicates that the angels are far superior in every physical, spiritual and mental attribute than men. The testimonies of those, down through the ages, from ancient to contemporary times, who say they have seen the fallen angels in hell taken together with the biblical evidence suggest that the angels are *giants*, which would account for their offspring by human women being *giants in the land*. One testimony is sufficient as an example. In the **Book of the Secrets of Enoch**, Enoch, of biblical fame, who walked with God 300 years of his 365 life (Genesis 5:21-24), that is, was regenerated or born again after he sired Methuselah. In this story he is transported through many parts of heaven and hell, i.e. the Egyptian *Amenta*

 = the *Hidden Place*, so-called abode of the dead or Dead Land, where both Hell and Paradise exists. This is a holding place (purgatory) for the demons, un-regenerated humans, and the righteous to the Great Day of the Final Judgment. In this place the so-called dead human person is hidden within this spiritual abode, as represented by the hieroglyph above. However, some of them appear (according to the hieroglyphic sign above) are in a posture of worshipping God until that Great Day, the righteous in adoration and the unjust sinners in pleadings = weeping and gnashing of teeth, if you will. This posture or attitude is evident in the posture of the fallen angels, who were once God's soldiers. Enoch sees them in the Fifth Heaven or its *fifth geodetic spiritual division* of the Hidden Land. In Chapter 18 (XVIII) he is taken to the fifth heaven and sees these fallen soldier angels, who are apparently held fast and punished in this place for the final judgment for leaving their original state of being in order to cohabitate with women. The reader should note in the text that they are described as *giants*, in human conceptual understanding. The texts states:




> The men took me on to the fifth heaven and placed me, and there I saw many and countless soldiers, called Grigori [perhaps from the same domain as *gorgos = terrible, fierce in appearance*, Cf. *Gorilla* , etc. my insertion], or human appearance, and *their size was greater than that of great giants and their faces withered* [my emphasis], and the silence of their mouths perpetual, and there was no service on the fifth heaven, and I said to the men who were with me: 'Wherefore are these very withered and their faces melancholy, and their mouths silent, and *wherefore* is there no service on this heaven?' And they said to me: These are the Grigori, who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and *giants are born and marvelous big men and great enmity* [increased evil through demonic experiences of hostility and antagonism, my emphasis and insertion]. And therefore, God judged them with great judgement, and they *weep for their brethren* [my emphasis] and they will be punished on the Lord's great day. And I said to the Grigori: 'I saw your brethren and their works, and their great torments, and I prayed for them, but the Lord has condemned them *to be under earth* till heaven and earth shall end forever.' And I said: 'Wherefore do you wait, brethren, and do not serve before the Lord's face, and have not put your services before the Lord's face, lest you anger your Lord utterly?' And they listened to my admonition, and spoke to the four ranks in heaven, and lo! As I stood with those two men four trumpets trumpeted together with great voice, and the *Grigori broke into song with one voice, and their voice went up before the Lord pitifully and affectingly* [my emphasis].[381]

A modern witness or testimony as to the size and strength of these fallen angels = demons is presented in by Bill Wiese in his book *23 Minutes in Hell* (2006), where he claims he saw *gigantic demons* and describes their awful appearance and unbelievable strength. Wiese recalls his experience of falling from Earth into a cell, which presumably is part of the geodetic division of *Amenta,* where humans and demons are held until the day of judgment. Wiese states:

> I've already shared with you the beginning of that journey on November 22, 1998. That was the night I was catapulted out of my bed into the very pit of hell. My point of arrival was a cell that was approximately fifteen feet high by ten feet wide with a fifteen-foot depth. With its walls of rough stone and rigid bars on the door, I felt as though I was in a temporary holding area, a place where a prisoner would await his final hours before meeting a far more terrifying destiny. Isaiah 24:22 says, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the *prison*" (KJV). Proverbs 7:27 refers to "chambers" of death in hell. As I lay there on the floor of that cell, I felt extremely weak. I noticed that I had a body, one that appeared just as it is now. Lifting my head, I began to look around. Immediately I realized that I was not alone in this cell. I saw two enormous beasts; unlike anything I had ever seen before. These creatures were approximately ten to thirteen feet tall. These towering beasts were far, far beyond intimidating. It is one thing to be threatened by someone much taller than you. But these creatures were not of this

[381] "Book of the Secrets of Enoch [written in Egypt] in **The Lost Books of the Bible and the Forgotten Books of Eden** (New York: New American Library, 1974), p. 87, section **The Forgotten Books of Eden**.

natural world. I recognized that they were entirely evil, and they were gazing at me with pure, unrestrained hatred, which completely paralyzed me with fear. "Evil" and "Terror" stood before me. Those creatures were an intensely concentrated manifestation of those two forces. . . . The creatures weren't animals, but they weren't human, either. Each giant beast resembled a reptile in appearance but took on human form. . . . I could hear the creatures speaking to each other. Although I could not identify what language it was, somehow I could understand their words. They were awful words --- terrible, blasphemous language that spewed from their mouths expressing extreme hatred for God. . . . One of the creatures picked me up. The strength of the beast was amazing. I was comparable to the weight of a water glass in its hand. Mark 5:3-4 describes a man possessed with a demon with these words: "no one could bind him, not even with chains . . . the chains had been pulled apart by him, and the shackles broken in pieces." Instinctively, I knew that the creature holding me had strength approximately one thousand times greater than a man. I cannot explain how I perceived that bit of information. Then the beast threw me against the wall. I crumbled onto the floor. It felt as though every bone in my body had been broken. I felt pain, but it was as if the pain was somehow softened. I knew I did not experience the full brunt of the pain. I thought, *How was it blocked?* The second beast, with its razor-like claws and sharp protruding fins, then grabbed me from behind in a bear hug. As it pressed me into its chest, its sharp fins pierced my back. I felt like a rag doll in its clutches in comparison to his enormous size. He then reached around and plunged his claws into my chest and ripped them outward. My flesh hung from my body like ribbons as I fell again to the cell floor. These creatures had no respect for the human body --- how remarkably it is made. I have always taken care of myself by eating right, exercising, and staying in shape, but none of that mattered as my body was being destroyed right before eyes. I knew that I could not escape this torture via death, for not even that was an option. Death penetrated me, but eluded. The creatures seemed to derive pleasure in the pain and terror they inflicted upon me. Psalm 116:3 (KJV) says, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Oh, how I yearned for death, but there would be none. I pleaded for mercy, but they had none --- absolutely no mercy. They seemed to be incapable of it. They were pure evil. No mercy existed in that place. Mercy is from God in heaven. The mental anguish I felt was indescribable. Asking for mercy from such evil only seemed to heighten their desire to torment me more.[382]

Wallis Budge, the Egyptologist, records similar experiences of various Coptic Christians in the Early Church in his **The Gods of the Egyptians: Studies in Egyptian Mythology**. Budge is credulous of the veracity of the stories and suggests that the writers of these ancient stories ***"have made the demons and the pits of fire of the Egyptian Underworld*** [Amenta, my insertion] ***instruments of punishment for the souls of those who did not embrace Christianity when upon this earth."*** In other words, the writers of the stories of these experiences in hell used them as scare tactics, that is, *fire and brimstone preaching*, to convert people to Christianity. However, the value of these ancient stories for our purposes is to show that these testimonies are consistent with one another from ancient times down to contemporary witness of the same. There is no possible reason to believe that the people writing about these experiences (like those by Wiese) would know about these ancient texts that say the same thing that Wiese and his contemporaries claim to have experienced. Wiese does not mention any of these texts as sources for his experiences but uses primarily the Bible and the stories of other contemporary witnesses. This lends some credibility to

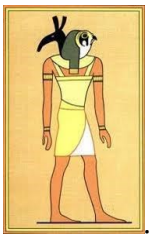
[382] Bill Wiese, **23 Minutes in Hell** (Lake Mary, Florida: Charisma House, 2006), pp. 2-7.

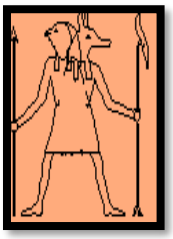



contemporary experiences described in ancient records about human experiences in hell. In one ancient story Budge mentions the experience of one pagan called Boes who experienced being surrounded and tortured by fiends that had "faces of serpents, lions, crocodiles, and, *curiously enough, of bears. They tore his soul from his body with great violence* [similar to Wiese's experience as above tearing open his chest] and fled with it to a great river of fire wherein they plunged it to a depth of four hundred cubits; then they drew it out and set it before the Judge of Truth, who passed sentence upon it."[383] The plunging experience has been testified to by other contemporary witnesses to similar experiences in hell. The plunging seems to be getting the soul ripped from its body to immediately experience the new order of pain, like being plunged in cold water that shocks the body out of its normal atmospheric complacency and comfort zone, which is sort of a preparation for one's new eternal home. Bill Wiese in his own contemporary testimony of the demons he saw in hell is similar to the ancient testimony of how they looked to Boes. Wiese states: *"These demonic creatures were all sizes and shapes. Some of them had four legs that were the size of bears. Others stood upright and were about the size of gorillas. They were all terribly grotesque and disfigured."*[884]Nevertheless, the veracity of these experiential testimonies (*whether you believe them or not*) they are consistent in the story they tell over vast stretches of time and place. All we know is that in the realm of the material world and the spiritual world mutative processes (e.g. kinds of molecular changes)occur, e.g. once holy angels taking on the flesh form of men to have demonic experiences with the Daughters of MEN, and then as punishment changing into demons. These spiritual genetic mutations parallel the molecular changes the original black man had over great lengths of time changing eventually into white men, (Grimaldi Man = The Black Man of Europe to Cro-Magnon Man = the Ancestor of the White Man, etc.). We certainly make no claim to know what God's intentions were, via His *permissive will*, in allowing the development of the white man through a *mutative process*, as monogenetic theory claims, or as the biblical evidence suggests, in respect to some kind of *spiritual genetic process,* caused by fallen angels, who gave up their life in heaven, according to the sacred biblical texts, for the joys of demonic experiences in the form of sexual pleasures with women of Earth. What we do know is the white man's history in relationship to all people of color. Certainly the Setian principle of  = ***asfet = evil, sin, faults, transgressions, wickedness, murder, etc.*** had to continue existing in and through some form of *spirit-being*, a necessary part of the *celestial war* by  = Set = the "god of evil" who wages over against the Kingdom of God that upholds in heaven and on earth the universal principle of  = ***maat = canon, law, order, rule, truth, justice righteousness, i.e. right doing, all of which are the "highest conception of physical and moral law known to the Egyptians"*** (Budge, Vol. 1, pp. 143, 271, Vol. 2, p. 713). According to the Kamau = Egyptian theological understanding, Amen-Ra *in the train* or *Way* of Osiris, is *God in us*, establishing the principle of righteousness = right living. John says in his epistle, *"Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's*

[383] Budge, **The Gods of the Egyptians**, vol. 1, p. 268.
[384] Wiese, p. 29.

work." [1 John 3:7-8, NIV]. Since it was God's purpose to send *Osiris* Jesus = the Son of God to destroy the work of Set = Satan, God in His infinite. i.e. collective wisdom may have *allowed* the **principle of asfet = Evil** to continue for a time via some kind of **mutative agency** put into motion by Satan [Set]. We can say all this while at the same maintaining that God, in his Collective Trinitarian Being is not the author of sin! The Bible states clearly that *God is light, and in God there is no darkness at all* (1 John 1:5). How ***maat*** and ***asfet*** can co-exist within the same eternal and time continuum with a just God on the Throne still remains a mystery to the Christian religion, and is the Problem of Evil, one of the areas that the discipline Philosophy of Religion deals with. However, it is not a mystery to the mother of all religion's = The Original Religion of the Black man, given to us by the Kamau holy fathers, i.e. the Religion of Osiris. Its daughter, Christianity, still awaits the fulfillment of its understanding as **"new wine in new wine bottles!"**= new teaching or illumination of old truths [Matthew 9:17]. A new order of Christian Confessors of the Faith, preachers and priests called to the Order of Melchizedek will be needed to illuminate this understanding to this contemporary age. They will have to be at the level of ***Ab-Men*** or ***Asar-Men*** in order to achieve this level of understanding, extraordinary in spiritual power that comes only from God, through the power of His Holy Spirit. Jesus once described the scribe (writer, scholar) and/or preacher (herald = a voice crying in the wilderness) of the Kingdom of God, stating: **"He said to them, "Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old"** [Matthew 13:52, NIV]. The theological side of philosophy of religion is Theodicy, which seeks to vindication God's righteousness [Leibniz (1646-1716); Also see Joseph F. Kelly in *The Problem of Evil in the Western Tradition,* p. 121) and so presents an apology (defense) of God's sovereignty and righteousness. It attempts to explain why God allows evil to exist in this intermediate state of being we call Earth alongside that which is good. In this intermediate state of being on Earth between heaven and hell it cannot be otherwise. Our Kamau holy fathers tried to explain this by the development of a theological notion, showing the heads of the twin God's Horus and Set = Good and Evil on the same body:





Good and Evil from this perspective are in perpetual and eternal conflict and none can separate the two or decide the issue of victory or vindication of truth and righteousness in its finality but God Himself.[385] African traditional religion gives expression to the idea that good and evil cannot be separated or understood by mere men, and so in some African societies twins are killed because African man cannot determine which twin is evil and which twin is good. In the story ***Things Fall Apart*** by African novelist Chinua Achebe (1959) some Ibo women were coming from picking some yams. They heard the cry of a baby and instinctively knew what the situation was:

> A sudden hush had fallen on the women, who had been talking, and they had quickened their steps. Nwoye [son of one of a head men, Okonkwo, and central character in the story)

[385] E. A. Wallis Budge, **The Gods of the Egyptians**, Vol. 2 [New York: Dover Publications, Inc., 1969], 242-243.




> had heard that twins were put in earthenware pots and thrown away in the forest, but he had never yet come across them. A vague chill had descended on him and his head had seemed to swell, like a solitary walker at night who passes an evil spirit on the way. Then something had given way inside him.[386]

Monogenetic theory gives credibility to the possibility that the Setian white man is the *mutative agency* through which the **principle of *asfet*** works. If this is true then the original black religion was given to MEN to help fight against *asfet* (i.e. sin, wickedness, immorality, lewdness, etc.) and its aim is to influence MEN to support and participate in *demonic experiences* that will lead MEN to the eternal Lake of Fire. This original black religion is Egyptian in its beginnings, depositing its core doctrines in its two oldest daughters, the Coptic Religion and Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Religion. What these two religions lack is a black theology that recognizes its own Ancient Egyptian mother that gave them the orthodox doctrines and theology they profess within the confessional faith each holds and upholds. This basic doctrinal and theological foundation is Unitheism = **Uni-theology = Uni-theism [the only true black theology] = God understood as the "One and the Many" (i**.e. Trinitarian God, the Triune God, Trismegistus) and Jesus Christ, the **"One and Only"** Son of God, **black according to the flesh" = The Horus-Christ = Osiris-Ra, the Ever Coming One, who is the Resurrection and the Life = The Divine-Human/Human-Divine Ancestor of the Original Man = The MEN = The MAN.** The Setian white man's own history and his relationship with other peoples of the world, especially and particularly with the black man, goes far in the direction of confirming the above relational truth that gives the rational and reason for the rise of the true black religion. This author takes this **uni-theistic** view, which holds in part that the *principle of truth and righteousness must exist in unholy tension, and in constant struggle with the principle of evil, wickedness and sin until God does the separating of the two principles*. Kamau Religion gives a depiction of the *Twin God of Set, the evil one, and Hru = Horus, the holy one,* the heads of both gods on the same body = *The Double Headed God* (seemingly in eternal struggle) neither of whom (good and evil) can be separated one from the other. Yet ironically, they are mortal enemies. This is a **Uni-Theological** view and explanation of good and evil from an Ancient Egyptian religious perspective. **Diopian monogenetic theory** shows scientifically how this could have happened as demonic influence in the human person within the temporal intermediate state of being called the *Earth of Time* within *Celestial History*.[387] If the white man is a **mu-tant = mutative agency** for the transmission of evil as demonic experience in the world, as described above, then he obtained what little *hu-manity* he is capable of demonstrating from *US = The Only Hue-Man* = Children of the Original MEN (i.e. Ancient Egyptians and Nubians). Such a theory would hold that the white man's *"creation"* was a mere "accident" of *spiritual genetics*, *geologic time*, *historic accident*, and the result of *Setian* influence acting upon those forces, and we must say also by the permissive will of God. Absolutely nothing in *Celestial History* happens without God's permissive will, however good or bad we as Hu-Man's (Hue-Man + Mutant Man) think it is, "all things in the created universe works together for the good of those who love God" and if things go wrong within the created order such as the mutative process, we assert here God can turn it around for the better of His *Good Creation* and His divine purpose. From this perspective there are no coincidences and there is a divine

[386] Chinua Achebe, **Things Fall Apart** (New York: Faucet Crest, 1959), p. 60.
[387] Ivan Van Sertima, ed. **Great African Thinkers**, pp. 240, 286. Also see Anta-Diop, **Civilization or Barbarism**, pp. 11-68.

purpose for everything that happens, despite our inability to understand or fathom it. That of course is just too bad for us but is just how it is given our Hue-Man and Hu-Man limitations. The only thing good about our limitation in terms of our understanding of the created order (i.e. God's *Good Creation*) is that it makes us natural explorers of God's universe, where we are bound in our futility to keep on searching. The Scripture points to the abovementioned Hu-Man irony when it states: *Remember how fleeting is my life. For what futility you have created all men!* (Psalm 89:47, NIV). So we can say with the preacher in Ecclesiastes: [We have] *devoted* [ourselves] *to study and to explore by wisdom all that is done under heaven* [and discovered]; *What a heavy burden God has laid on men!* (Ecclesiastes 1:13).**Setianism** operates within **Celestial History** = **tangent to events** that happen in the world = *the earth of time/earth of eternity* but the **Kingdom of God** operates in *Celestial History*, as well. The incarnation of Jesus Christ began the process of the coming of God's kingdom, to press the attack against the kingdom of Satan within the Earth of Time that is part of Celestial History. Jesus as God's *first born* = Son of God has *overcome the world* in the form of the Son of Man (i.e. Divine/Hu-Man – Hue-Man/Divine, *black according to the flesh*) leading death and evil in His *train* to their final resting place in Hell along with all Setian beings, demons, human acolytes and devotees of Evil and Satan, who are paid with various benefits of *demonic experiences* = *Money, Power* and *Sex.* The war to control the Kingdom of God began in Heaven = *Earth of Eternity* but has been transferred to the *Earth of Time*. The testimony of Scripture in Revelation states:

> And there was *war in heaven*. Michael and his angels fought against the dragon, and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down --- that ancient serpent called the devil, or Satan, who *leads the whole world astray. He was hurled to the earth*, and his angels with him. Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice, you heavens and you who dwell in them! *But woe to the earth and the sea, because the devil has gone down to you!* He is filled with fury, because he knows that his time is short" (Revelation 12:7-12, NIV).

Satan in his battle plan against God's kingdom, God's angels, God's Christ, and God's human acolytes and devotees (i.e. Ba-Ausar Men = Divinely led; Ab-Men = influence by highest Human Law & Order) has secured his own human Setian acolytes and devotees of demonic experience offered in his service since he was not *strong enough* to overthrow God's Kingdom in Heaven and thinks by enlisting the aid of men unaware of his schemes he can achieve his aims again *knowing that his time is short*. In the Egyptian record of our ancient black father these Setian acolytes and devotees (e.g. Sahu-Men = men governed by their passions for demonic experiences and who are easily away into destruction)[388] are called in the hieroglyphics  = ***Tesheru*** or wicked gods, who are the associates of Set. These associates are the  = **"the red ones"** or the **"red devils"** or **"red fiends"**, the root word being ***tesher*** **= to become red, to terrify** or **horrible**. The determinative in the last hieroglyph shows a man who is *committing self-destruction* = *suicide* by

[388] See classification of three types of men in ***Metu Neter: Anuk Ausar***, Vol. 2 by Ra Un Nefer Amen (p. 115).




putting an axe through his own head, indicating that the ***Tesheru***are those Setian beings of Set who are willing to destroy themselves (and others), that is, their rational mind or being is governed by a process of **auto-destruction** leading to *Hell* and the *Lake of Fire* in order to be **associates = acolytes and devotees** of the god  = Set = Satan. They do this because they wish to enjoy the temporary pleasures of *demonic experience*. They are; therefore, **homicidal beings** willing to kill or be killed in order to enjoy the demonic pleasures of this temporary intermediate existence. ***Setianism*** have become rife in American society, and by no means is it the exclusively the domain of the White Man, even though we have suggested that the white man, because of his spiritual genetic origins is more prone toward Setianism, that is, more **willing than any other race of men to become "red" or Tesheru**, as the whole of his history testifies. The New Testament calls these Set beings **"children of the devil" = τεκνον διαβολος**= *technon diablos* - **helpers of the devil** or **teachers of the devils doctrines** (1 John 3:10, Cf. 1 Timothy 4:1, men taught doctrines of devils), promoting Setian ideas and doctrines of devils like the "New Normal" and "*It's no one's business who you love*," and/or *"Love Wins"* over religious bigotry where presumably this affirmation includes God as well, despite the fact that the so-called "New Normal" and "Who You Love" violates the holiness and righteousness of God. Let it be known from one who is crying out in the wilderness of this Setian culture that those men and women (e.g. television writers, producers, actors, and public officials, etc.), black or white, or whatever race of men, who promote and affirm this pattern of living that stands over against the holiness and righteousness of God, which is clearly and firmly stood against in Holy Scriptures (Romans, Chapter 1) *will not be allowed to enter into the Kingdom of God* and *will have their part in the Lake of Fire* if they do not repent of their sins against God, Almighty, His Christ, and the Holy Spirit. The wage of sin is still death, and the gift of God is still eternal life. However, if these Setian Hu-Men's and now Hue-Men's wish to (for whatever) reason stand over against God in order to enjoy the temporary pleasures and benefits of various *demonic experiences*, then *so be it. I am just a voice crying in the wilderness!* If you don't believe me then hopefully you will *repent and believe the Gospel*, (Mark 1:15). The sacred scriptures in First Corinthians and Romans affirm that the so-called *New Normal* is violation of the holiness of God and promises the penalty that will be incurred by all men that refuse to repent and continue in the same:

> Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. . . . . The body is not meant for sexual immorality, but for the Lord, and Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." But he who unites himself with the Lord is one with him in spirit. Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were

bought at a price. Therefore, honor God with your body. (1 Corinthians 6:9-20, NIV). The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For God's invisible qualities --- his eternal power and divine nature --- have been clearly seen, being understood from what has been made, so that men are without excuse. For although they knew God, they neither glorified him as God, nor gave thanks to him, but their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over to the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator---who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men and received in themselves the due penalty for their perversion. Furthermore, since *they* (i.e. those who are sexually immoral and want to enjoy the temporary pleasures of sexual demonic experiences, my insertion) did not think it worthwhile to retain the knowledge of God, he gave them over to depraved mind, to do what ought not to be done. *They* have become with every kind of wickedness, evil, greed and depravity. *They* are full of envy, murder, strife, deceit and malice. *They* are gossips, slanderers, God-haters, insolent (e.g. kiss-off's and mooning the Pope as he drives by in Spain, etc., my insertion), arrogant and boastful (e.g. kiss-off's in front of restaurant owners who oppose same sex marriage, French kissing while displaying a sign "We Won!", my insertion); *they* invent ways of doing evil (e.g. producing commercials promoting demonic teachings that its morally wrong and intolerant to say: "That's so gay!", or trying to make homosexual family relationships with television programs such as "The New Normal", my insertion); *they* disobey their parents; *they* are senseless, faithless, heartless, ruthless. Although *they* know God's righteous decree that those who do such things deserve death, they not only continue to do these very things *but also approve of those who practice them*(e.g. "No one has anything to do with who you love!"). (Romans 1:18-32, NIV).[389]

The Greek word **τέκνον**" teknon" is where we get our word **technology = knowledge of technique**. When we combine this with the biblical understanding that Satan is the **prince of the air = the Chief Technon** or **Prince of the Power of Air (Waves)** = the **Evil One**, then we understand the technological means he is using to influence the spirits, minds and hearts of the **sons of**

[389]Of course, this proclamation in Chapter 1 is followed by Roman's Chapter 2, which is interpreted by *them and others who support them* that *they* should not be judged for their wicked pattern of life, but that is a false reading. It only warns those that who are not homosexuals that they too will not escape God's wrath if we continue to live like *they do*. Condemning homosexuals will not save us if we too are engaged in other types of sexual immorality and a wicked pattern of life that Paul ascribes to *them*. So, the warning about sexual immorality of every type and wickedness is universalized to all mankind. We therefore will not escape God's wrath by condemning homosexuals for their pattern of life, when we are living the same way, *they* do. The reading that we should not judge the lifestyle of homosexuals is a false reading. The proclamation that Paul makes is not to think that because we judge them is going to save us if we live the pattern of life Paul ascribes to them. Romans Chapter 2 does not nullify or cancel out the condemnation of homosexuality in Chapter 1. What Romans 2 says cannot therefore serve as a basis to rubber-stamp homosexuality as the *new normal*. What God thinks has everything to do *with who you love.* Any contrary reading is merely a gag-order from Satan not to speak against homosexuality and its Setian adherents and supporter's desire to make this immoral pattern of life *normal* and acceptable grounded in the name of tolerance over against the holiness and righteousness of God.




disobedience (Ephesians 2:2). Satan's acolytes and devotees, therefore, use **technology** to spread evil, filth, lewdness, and wickedness in the world by offering them the *temporary* delights of **demonic experience** in the name of tolerance that excuses almost any behavior short of mass murder and child sexual abuse. However, even these heinous crimes against God and Man are "excused" with talk of "not guilty by reason of insanity" or seeking in the background of the person "psychological abuses" that would "explain" why they did such crimes (i.e. so-called mitigating factors that immediately allows the public and a jury to forget about the victim and see the perpetrator as the victim for it is reasoned that no sane person would do the horrors that these people commit on others!). Never will society come right out and say these people are just *evil* and made a rational choice to be influenced by Satanic and Setian forces and are doing what they do (being rewarded) in order to receive the pleasures of demonic experiences of murdering people, or raping people. If society did this, it would have to begin to think of evil in dualistic terms and affirm the existence of a homicidal power of evil that Hu-Man's choose to cooperate with in exchange for the pleasures of demonic experiences. If society admitted this external homicidal power of evil, then they would have to admit to the existence of God and the source of power of good that is trying to influence men in the other direction. However, the secular nature of this American culture cannot admit of these spiritual sources of good and evil in men and therefore *looks for any other reason*, and to psychologists (as the new secular priests) to explain and even absolve behavior of men with every new theories of human behavior that can be thought of as only irrational = trying to make sense of the senseless (seeking any reason that placing the blame on Evil or even evil in the person). This is generally the case because of denial of external spiritual powers (something viewed as coming from the dark ages of man's history) and because the nature of evil is not understood. It is not understood that Satanic power has its own logic, which is that it needs no rational basis or reason for murder, rape, and other homicidal acts of mayhem. This homicidal power of evil (we may call the IT) does what it does for the pure pleasure of the act itself. If there is some rationality to its actions (using men to carry them out) it is that IT wants to experience through men demonic experience that it cannot achieve any other way. If *IT* is cast out of men then *It* must avoid at all costs being cast into outer darkness and would prefer living in pigs if necessary, so that *It* can have some kind of existence within some form of living being (e.g. Hu-Man or Animal, etc.). (See Matthew 8:28-34). What is not generally known about the *IT* is that it abandons its Hu-Man host when the homicidal act has been consummated. The Hu-Man host often *awakes* as if in a sleep to find out what their desire and love of demonic experience has led them to do. The Hu-Man has not momentarily been insane during the act. In other words, they are not remorseful about the act. They are in fact willing participants in the act in cooperation with the *IT.* Rather what surprises them is that the empowerment granted by the *IT* for the act has abandoned them and they are left alone to deal with the consequences. The only thing they can claim (falsely) then is that they *were insane*. Enticing men to desire *above all else* various kinds of *demonic experiences* is the chief means which the *IT* uses to blind and deceive the whole world. It must be understood that Satan/Set is not the IT but rather the *IT's* chief acolyte and devotee, even though theology generally speaks as if Satan is *Evil = IT* personified. Now it becomes understandable why television, and other communications mediums used by Satan's or Set's followers, saturates the **air waves** with evil, wickedness, and as much lewdness (for viewership and ratings = MONEY) as *IT* can get away with. Satan, the *Prince of the Air-Waves* needs control of all communications, since it is the means to transmit the *doctrines*

of devils. Set's = Satan's aim is to flood the minds of men, women, young adults and children with **filth** or **evil = wickedness = πονηρος**, that is, *poneros,* from which Greek word is derived the word **pornography** = sexual immorality. This desire is often motivated by the demonic experience for the love of money, power, and some nebulous claim to *absolute freedom = doing whatever one chooses to do* (i.e. the *Will to Power*) often without the accompanying need to accept responsibility for the so-called acts of freedom (e.g. doing one's own thing, etc.). In Matthew 13:38 the followers of the devil or Satan or Set are called **children of the wicked one**, that is, the **Children of the Pornographer** that spreads his filth by means of the air = air waves, .e.g. television, radio, books, magazines, the Internet, etc. These **demonic institutional communication structures** are therefore in the hands of the **children of darkness** (as opposed to the **children of light**), who are primarily very powerful Setian white men = the ones who have become red = horrible, terrible, wicked, evil, pornographers, disobedient, homicidal. However, no follower of God should be fooled that *Setianism has not set itself up in all peoples of the world* ***including the black man.*** We should never forget that **"The Lord does not look at things the same way men look at them. Man, often looks at the outward appearance** [pheno-typical racial markers e.g. skin color, etc. to identify evil and servants of evil]**, but the Lord looks at the heart** [spiritual genetic markers, e.g. righteousness, mercy, justice, etc. 1 Samuel 16:7b, NIV, my insertions]. Even though we have made the case that the White man's mutant genetic and psychological origins influence toward Setian behavior and inclinations, we must at the same time agree with Jesus whole heartedly that there is **no one that is good but One, that is God** (Mark 10:18). And this is not only true in respect to man but not even the angels in heaven. Even the holy ones in heaven are not pure in the eyes of God (considering the Satan was once a holy but later turned to evil and against God Almighty while in heaven, Isaiah 14:12-15; Ezekiel 28:11-19). The Scriptures state clearly that God puts no trust in any of these beings for despite the fact that they are mightier than men they are, nevertheless, *all* subject to error. Eliphaz tells Job: "What is man, that he could be pure, or one born of woman, that he could be righteous? *If God places no trust in his holy ones, if even the heavens are not pure in his eyes, how much less man, who is vile and corrupt, who drinks up evil like water!"* (Job 15:14-16). And finally, the Book of Revelations also demonstrates that there is no one in heaven or in earth that is absolutely pure, righteous, just, or holy but One, that is the Three and One God, in His Trinitarian nature, ***God, the Father, God, the Son, God, the Holy Spirit, God One***. Revelation, Chapter 5 states:

> Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll? But no one in heaven or on earth or under the earth could open the scroll or even look inside it. I wept and wept because no one was found who was worthy to open the scroll or look inside. Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals." Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He came and took the scroll from the right hand of him who sat on the throne. And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp, and they were holding golden bowls full of incense, which are the prayers of the saints. And they sang a new song: You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.




> You have made them to be a kingdom of priests to serve our God, and they will reign on the earth (Revelation 5:1-10, NIV).

Monogenetic theory, expressed as a theological notion, suggests that God did not make the white man via direct *creation*. The Egyptian creation of "Men" states the same thing in part allowing only that Egyptians and Nubians were made directly from the divine essence of Ra, as we have noted above the Egyptians were made from the tears of Ra and the Nubians from the semen of Ra. How the other races of men were made is generally not addressed in the hieroglyphics. All we know if that they were not made *directly* from the divine being of Ra = Creator God. Moses tried to fix this view and presents that Man (including Egyptians and Nubians) are typically Earth-Men *made from clay*, who with the breath of God are *made into living souls*. However, what Spirit-Man dare say with finality how all of this came to be. Even if the white man is a *Mu-tant* as monogenetic theorist like Anta-Diop suggests God's *Self* or *Divine Essence* is in *all* men (whether by God's essence or God's breath of life). This includes the white man. Theologically and morally speaking *all men* are children of the Most-High God until they choose to **become red** and give themselves over to Setianism and demonic experience **in exchange for their souls**. Jesus states with an implied warning "For what is a man profited, if he shall gain the whole world, and lose his own **soul**? or what shall a man give in **exchange** for his **soul**?" Matthew 16:26)? The above modification and disclaimers to the suppositions of monogenetic theory leaves the world some hope for the White Man's eventual emancipation from the demonic influences of **asfet = evil**. The Setian white man has yet to learn that it is the *Divine Self* in Man, and not the *Man* that requires *homage*. Here is where we see clearly the fallacy of *hu-manism*, fostered by the *awe-fear, hatred* the White man feels for the *Self* [the *Osiris*] = *intellect* [the *khu]* = the *divine power* [*sekhem*] and *black appearance* [black phenotype = the *khat*] belonging to the *only Hue-Man*.**Hu-manism** sees some of this but vales it in obscure language. What it sees are the divine attributes of the *Original Man* that was given as a gift to him by God at the beginning of creation. It however ascribes these qualities and potentialities to all men without distinction taking no account of Evil for the propensity for evil which by correlation if IT exists at all is potential within every culture to the same decree. If the Setian white man really believed these propositions of Hu-Manism he would not fear **genetic annihilation** [Welsing] from the black man. This inordinate fear that leads to hatred feeds his racialism and his propensity for racial discrimination that often leads to thoughts of committing genocide. On the other-hand we can see how ridiculous it is for the black man to pay *homage*, i.e. unwarranted respect to the White Man, as if he were a *god!* This unwarranted respect, tending toward worship is idolatry and it is fed by the fear of **total annihilation = negation** or **death**. The black man has failed to listen to Jesus who said, *"And **fear** not them which **kill** the body, but are not able to **kill** the soul: but rather **fear** him which is able to destroy both soul and body in hell"* (Matthew 10:28, KJV). What the black man should respect is the *divine essence in all being* to that degree each being = Black man/White man holds and maintains it. When any human (whatever their ethnic or racial origins) steps beyond their assigned place in the God's universe it is idolatrous, and they have become the enemy of God. These people do not deserve homage and certainly not worship, nor should those who are Ba-Man, Ausar-Man or Ab-Man be their friend. The Word of God declares that those who become a friend of this world are enemies of God [James 4:4].The Kamau taught that the divine essence of MEN = the *Osiris of a Man* = the inner resurrected divine person that lies dormant within each Hu-Man that

loves God and His Christ. The Christians, taught by our black holy fathers the Kamau, called it the *Kingdom of God within you.* Therefore, the Black man, the only Hue-Man, should never worship the White man, himself, or *any* **Man = spiritual order of created being clothed in flesh**. We much only respect the part of Man that is and remains *divine*. Jesus reminds us that man naturally has an *un-regenerated* character = *aperigenesis = they have not been born again*. This *Sahu-Man* (one governed by the lower portion of his nature) even at its best is evil. People believed in Jesus because of the miracles he performed, but he cautioned himself with this thought and attitude, according to the testimony of the Gospel of John: **"But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, for he knew what was in a man"** (John 2:24-25).

When the White man or *any* man allows himself, or themselves to be taken over by demonic beings, dark powers and principalities, they make themselves *anti-Hue-Man* and *anti-God*. Such men do not deserve the respect and regard that Spirit-Man holds *exclusively* for the *Divine Essence* in Man. In that case *asfet* has completely taken over and forced the divine essence that guides Man to right doing and right-thinking to the background. *Ausar-Man* = the Only Hue-Man = Spirit-Man's role in those circumstances goes from trying to *save through maat* to *defending the Self through maat to destroying if need arises in defense of maat.* The *Horus in Man = Ab Man then sets out to destroy Set and his followers anti-God way of life.* The origin of Setianism in the Hu-Man Race, understood in terms of the theories of Drs. Anta-Diop [African] and Welsing [African-American] begins with the White's man's genetic origins, the source of his disposition to evil and Setian need to insure his genetic survival as against black hue-manity. Despite this the black race, in moral duty to honor the God of peace, has tried to forebear the White man's years of barbarity, in respect of the divinity = Divine Self in all Men.[390] It is for these reasons, rather than merely force of arms that explains the Black man's apparent docile and inexplicable long-suffering he has exhibited in respect to the Setian enemy of God and Man. If these suppositions are true then they increase our responsibility as the descendants of the Original Man to pursue telling the truth despite the danger of being called racist.[391] If the Nu African People wish to survive the modern onslaught of Set and his Setian followers, they will need to develop the necessary *life-giving, life-saving* institutional superstructures and substructures for collective redemption and emancipation [Madhubuti] grounded in the Justice of God. In doing so they will need to defend themselves "by any means necessary" [Shahidi Malcolm X] from Mu-tant = Setian predilections to subdue, destroy, and or commit genocide on the Hue-Man Race! The Kamau were **elitist** but not **racist**. As we have clearly shown above the Kamau (i.e. Egyptians) divided mankind (as they understood him revealed in the uranographic and eternal book written in the heavens) into four groups, the **Men** [Kamau], the **Nehesu** [Nubians], the **Amau** [White Asian nomads of the Eastern Desert], and the **Themehu** [Libyans]. All are said, according to the **Book of Pylons** to be made in one fashion or another by the gods Heru and Sekhet, the latter two groups of men whose souls are *protected* only by the goddess

[390] In Van Sertima's, **Great Afrikan Thinkers** [p. 243], he includes an interview with Dr. Anta-Diop conducted by Shawna Moore, who wrote **Garvey, Lumumba, Malcolm** [Third World Press, 1973] under the name Shawna Maglangbayan. Dr. Diop points to the *racialist, xenophobic character* of the White man, as opposed to the *non-racialist, cosmopolitan character* of the Black man.

[391] We simply affirm the truth from the perspective of *RACE FIRST* a position necessary to uphold the black national interest. We are doing no more here than other people in the world who put the survival of their people foremost above all others. As a member of the Israeli government recently stated, "*The only thing important to Israel is Israel.*" To them *nothing else matters but their national interest*. However, when black people or a black author talks about or in terms of the black national interest under the rubric of *RACE FIRST,* they are called racist.




Sekhet. However, the tears of Heru (Horus) that is, from the fluid of his eye, created the Kamau, while the Nehesu came from the fluid of his phallus. The souls of the Kamau and the Nehesu are protected by Heru himself. The Kamau of course gave themselves a higher spiritual origin than the rest of mankind. However, both they and the Nehesu came from the *bodily fluids, i.e. "spiritual genetic" make-up = essence* or *image of* the god Heru, son of Osiris = from his divine substance.

The Kamau maintained that all men had souls worthy of protection from Heaven, *irrespective of how they were created*, and therefore we note here that while the Kamau divided men according to their spiritual differentiation i.e. moral ranking from the god, Heru, they, nevertheless, accorded respect and divine protection to the *ba = soul* to all men. The ba-soul is the dwelling place or the moral intuitive reservoir for right thought and action. The hu-manist calls this the *noble* essence of all beings= *sublime = humanity*, which is not the exclusive preserve of any one group of human beings. Therefore, **UniTheism** cannot allow itself to devolve from this spiritual understanding into a racialist theology that denies the spirit and breath of God in any being, and so give support to the same kind of racism that has denied to us our Hue-Manity by using its theology as its ground and justification. *UniTheism* can honor the presence of God in humanity and His sovereignty over it, while holding tentatively to the scientific foundations of monogenetic theory, recognizing it as the scientific basis for the biblical claim that all men are **one flesh**, created by one God, even if the scientifically proven hypothesis is that this First and Original man was the black man, born in Africa (Leakey). However, while the Kamau believed in the *unity of the soul = Osiris in every being*, they also believed the god Set had lost his place among *holy beings* and became himself the Chief acolyte and devotee of Evil. Set as the celestial Time Keeper of the Seven Heavens failed to keep time appropriately and lost his place to the Solar God of Time and Eternity, that is, to "him who holds the *seven stars in his right hand* (i.e. Time and Eternity) who walks among the seven golden lampstands (Revelation 2:1b, NRSV).Set or Satan has infected men with this same Evil of disobedience and so has influenced them to accept in its place the pleasures of *demonic experience* inherent in Money, Power, and Sex. The Kamau believed that these Hu-Man's become **Tesheru = Set beings = Followers of Set = The Red Ones**. They defined these Set beings *phenotypically* as *red*. This is where the White man gets his idea about a *Red Devil*. According to the Kamau any red animal, animal with red color, and *men with red hair* are under the special influence of *Set = Satan*.[392] I will leave it to the reader to discover for himself who he thinks the Kamau were describing as *men with red hair!*



KAMAU HIEROGLYPHIC FOR**SET = SATAN = T**HE RED DEVIL WITH A FORKED TAIL [THE FORKED TAIL = HIS "PITCH-FORK" DEPICTING SET'S ABILITY TO SIMULTANEOUSLY ATTACK = SPEAR = "TAKE CAPTIVE" BOTH BODY AND SPIRIT]

[392] Budge, **The Gods of the Egyptians**, vol. 1, pp. 161, 304, vol. 2, pp. 247-248, and his **The Egyptian Book of the Dead**, p. lxiv.

EXCURSUS III

TRANSMISSION OF BLACK CIVILIZATION TO EUROPE

In this work we have talked about how the White man co-opted and stole black science and civilization, including the world's first calendar. This black calendrical system was known as the **Kamau Civil Numeric Calendar**. The Kamau had both a **stellar calendar** and **solar calendar**. We have even identified **ME1848 K.S.E./A332 B.C.E.** as the calendrical date point for this European co-option and theft, which coincided with the destruction of the **University of Anu** by the Greeks under Alexander the Great. We have pointed out that this co-option and theft of black civilization coincided with the forcible *lock-out* of the black Kamau priests and doctors from the Alexandrian Library, which was newly built in honor of Alexander the Great to contain the vast material *ad satis* (e.g. philosophy and science, etc.) of Anu University. Europeans were put in charge of this library under the authority of a Greek by name, Eratosthenes. Dr. Anta-Diop points out that this *lock-out* was a clear example of *racial discrimination in ancient history*. No Kamau were even allowed to *live in* the City of Alexandria itself. Residential segregation along racial lines and other discriminatory practices, enforced by both the Greek and Roman occupiers of Ta-Mera, shows that *white racialism developed at the beginning of the first ancient contact between whites and blacks in which the White man was master in the black man's own homeland!* Therefore, *FUNCTIONAL RACISM is an ancient system designed to empower white people by the co-option of black civilization, while disenfranchising black people, denying them the access to their own* ***materia ad satis***. Dr. Anta-Diop points out that black people never developed *racialist attitudes or systems*. He states that the Black man, perhaps to his own detriment, has always been cosmopolitan in outlook, both receptive and accepting of other peoples and races, i.e. tolerant of *difference* throughout history. [393]It can be shown that the aggression and theft of black knowledge was completely unnecessary and was motivated by white national greed = their *creed*. Before ME1848/A332 the black Kamau had already gave*too* freely of their knowledge to the people of the world, including the knowledge they gave to the earlier Ionian philosophers. This free gift of knowledge to the White man was *equivalent* to handing over to him the **science and secret of the atom bomb**. The cosmopolitan and universal, i.e. non-racialist view of the Kamau is even depicted in the *truth-myth* of the Kamau God, *Osiris = Ausaris*, who prior to his *death and resurrection*, is said to have traveled the then known world in a great civilizing mission, bringing to the various people of the world Kamau spiritual knowledge, understanding, way of life, and cosmogony via the arts and music for the most part *without the use of force*.[394]The Kamau regarded themselves as a ***divine and holy nation*** (e.g. the only true *MEN, divinely created from the tears of Ra*). They were graced by God with a ***divine holy language = Medu Neter*** (i.e. hieroglyphics) used to carry out this ***divine mission*** to spread their culture and knowledge

[393] Van Sertima's **Great Afrikan Thinkers**, pp. 241-242, 243. Dr. Anta-Diop's comments on ancient white racialism and black cosmopolitanism was already alluded to in **Excursus I**, along with some quoted material to that effect.
[394] E. A. Wallis Budge, **Osiris & The Egyptian Resurrection**, Vol. 1, pp. 10-11, Diodorus Siculus (1st Century B.C.), **Historical Library**, Book 1, Chapters 11, 14, 25.




to the then known world. This was the source of their elitism but also the source of their universalist but non-racialist attitude toward the rest of humankind. However, if the Kamau had wanted to, they could have accomplished this mission through their powerful black military, especially under the XVIII dynasty. The *Nesut Bat* (i.e Pharaoh's) in this dynasty showed remarkable martial power and political will to create *black empire, i.e. outside their own political and well know borders* of Egypt. Nevertheless, they avoided the military approach as much as possible, preferring cooperation with its neighbors via trade and cultural contact. History shows that this was not true about white civilization. The white man's history shows that every peaceful invitation from other races and nations of people to them culminated in either invasion, occupation, or *co-option of what was not theirs*. The reason for Kamau *non-racialism* is not far to be found. It is their respect and love and adoration for God, the Creator of all and all living things including the Hue-Man Race who are graced with a rational mind. The ***Hymn to Amen Ra***, cited by Budge is enough to illustrate this point:

> Thou art Tmu, **the maker of beings which have reason** [i.e. *rational being*, my emphasis] and, however many their forms, thou givest them **life** [i.e. *spiritual being*, *breath of life*, my emphasis], and thou doest distinguish the shape and stature of each from his neighbour. Thou hearest the prayer of the afflicted, and thou art gracious unto him that crieth unto thee; thou deliverest the feeble one from the oppressor, and thou judgest between the strong and the weak. . . . *Mankind hath come forth from thine eyes*, the gods have come into being at thy word, thou makest the herbs for the use of beasts and cattle, and the staff of life for the need of man. . . . All men and all creatures adore thee, and praises come unto thee from the height of heaven, from earth's widest space, and from the deepest depths of the sea. . . . **thou One, thou only One who hast no second**.....whose names are manifold and innumerable.[395]

These statements show the spiritual and rational nature and character of the black man's attitude toward God the Creator and Sustainer of the world who gives life to all no matter their form (i.e. ethnicity) or social stature (political or economic standing) within the community. They recorded their spiritual understanding in sacred Scriptures (like the passage given above) thousands of years before the Bible was written. One can see that these sacred writings of the black man are very likely the source for the Bible and the doctrinal basis for Western theology. If one were to read this one Egyptian/Kamau text, without being told its source, no difference whatever could be told between it and any text coming from, say the Psalms in the Bible, except for the identification of God as Tmu. Of course, while the Kamau held peaceful intentions toward all people, they were not stupid. They realized that there were enemies that must be defended against. The Egyptian did use armed force when they felt it necessary. Only one instance of direct military force is mentioned in the world civilizing journey of Osiris. Osiris is said to have killed Lycurgus, the barbarian king of Thrace, because he "refused to adopt his system of government."[396] The Kamau (i.e. Egyptians) never recommended to their black progeny pacifism or to give up the **right to collective self-defense**. Any posture that denies this right of Self-Defense is a *Setianist* idea meant only for the stupid and used to open the way for powerful Setian men to oppress and subjugate those weaker than they are with

[395] E.A. Wallis Budge, **The Egyptian Book of the Dead** [Dover Publications, 1967], p. cxxvii.
[396] Budge, **Osiris & the Egyptian Resurrection** , Vol. 1, p. 11.

as less opposition as possible. Set and Setian men have misused Jesus saying to **turn the other cheek** to mean that **you should permit another man to kill you, rape your women, and oppress you as he pleases**. Christianity **only** counsels Nu Africans to **"*If it is possible*, as much as depends on you, live peaceably with all men,"** [Romans 12:18, NKJ] for **"When a man's ways are pleasing to the LORD, he makes even his enemies live at peace with him."** [Proverbs 16:7, NIV]. This should be the Nu African Christian's goal, that is, to live at peace *if it is possible*. The goal **is not** to let another man maim, abuse, and kill you at will be based on his Setian racial proclivities. Ignorant Setian White men who still believe that Nu Africans will accept such treatment in disregard of their human rights without a heavy cost to themselves are fooling themselves and living in a time long past. Those days of spiritual ignorance and darkness are over! We now know that there is no "making" the White man live at peace with the Nu African People no matter how peaceful the Nu African People seek to be or live with them! The White-Man = Mutant-Man as a collective body of Setian men do not believe that the Nu African People have a right *to be* or *to live*. If we live at all it must be under something like the *Pax Romana* = Roman Peace under the civilizing power and force of the U.S.E. = United States Empire. Our ancient black Kamau forefather's found this out the hard way! The Kamau seemed obsessed with guarding against an *enemy from the North Regions*. You might say this *obsession,* which reveals itself in their monumental geodetic markers [the pyramids] and in their cosmogony, had predictive qualities. The Kamau where finally conquered by the Greeks and then the Roman's. **All of these white people came from the dreaded regions North of Ta-Mera**. Strangely enough the Kamau placed the **Setian kingdom** in the **northern sky, a star in the constellation of the Great Bear, the natural domain of Set**, considered by the Kamau to be **the place of darkness, cold, mist, and rain**. They even called the Delta the *North Land* and so designated to be the province of Set = Satan. On the other hand, Upper Ta-Mera was the Land of Horus, the Son of God that defeated Set.[397] Can this *place of darkness, cold, mist, and rain*, the *Kingdom of Set* be any other place than *Europe* to whom the Kamau gave the Delta as a possessory right, because there was nothing there they wanted, a *swamp*, filled with crocodiles? The climatic description of the *region in the North = North Land* does not describe the Delta Region of Ta-Mera. The climate there is only cool for four months December through March. Much like the rest of Ta-Mera it is a very hot country for eight months out of the year and does not even have a *rainy season!* According to Tompkins each flat side of the Great Pyramid was designed to represent one curved quarter of the Northern Hemisphere of the Earth, and that Napoleon Bonaparte's surveyors found that this monument was orientated toward the Delta in such a way that the meridian they measured cut that region neatly in two, and the diagonals drawn at right angles through the Pyramid completely enclosed the Delta.[398] Was this precise geodetic marking only for predicating the annual flooding of the Nile, which washed out boundary and property lines annually, or did this marking have some military application? Was *military geography* beyond the Kamau conceptualization? It is certain that the Kamau had wide experience in military medicine; a necessary sub-topic of military science, so the knowledge of military geography was not beyond their understanding.[399] Could the Kamua's ancient fear of the *North Land* have been the cause that inspired them to develop military geography? Remember that monogenetic theory of evolution postulates that a mutation occurred among the Hue-Man Race, creating an albino offspring. Perhaps these Mutants (e.g. ancestors of

[397] Budge, **The God's of the Egyptians**, vol. 2, p. 249, and Erman, **Life In Ancient Egypt**, pp. 16, 26.
[398] Peter Tompkins, **Secrets of the Great Pyramid**, p. 46.
[399] Ra Un Nefer Amen, **Metu Neter**, vol. 2, p. 95, and see Peltier and Pearncy, **Military Geography** [D. Van Nostrand Co., Inc., 1966], pp. 83-84.




Grimaldi Man = The Black Man of Europe) were cast out by the Black Race in Afrika into the *outer darkness of the North Regions*. These *albino outcasts* were separated by geologic time and geographical distance to become fully *white men*. Could there have been a fear among the Kamau or prediction that one day this *genetic horror* would return to avenge themselves on the Hue-Man Race because they were cast out by the Black man? Maybe! We don't really know. What we do know is that in some traditional Afrikan societies the color white does not mean *purity* but connotes *death*. We also know that in some African traditional societies *albino's* were separated from the rest of the communal village or even killed at birth in order to protect the village from the consequences of such an apparition and horror. Twins at one time were treated in similar fashion reminding one of the African notion of the *two-head twin god*, Horus-Set, one good and one evil. Both twins must be destroyed since no one in the African village could discern which twin child would turn out good or evil. This history and *truth-myth* of the differentiation of the races and forced banishment of a part of the Hue-Man race to the North and the great fear of their return to seek revenge was apparently buried deep in the ancient Kamau psychic. If these suppositions are factual then this could also be historical ground for the development of *white functional racialism*, a fear and hatred of black genetic annihilation and desire for revenge that seems to be deeply embedded in the White man's psychic. If this is the case, then *functional racism* is not just a modern phenomenon. It has ancient roots in the dark pass of Hue-Man and Hu-Man development. In its modern form functional racism has definite purpose and aim and is a full-fledge *system* created to guarantee the triumph of *white supremacy = white genetic survival*. Since it has deep roots in the ancient pass it is not likely that the much-touted *understanding between the races* will end functional racism anytime soon, *if ever*. Afrikan and Nu Afrikan People therefore should not expect, or even waste their time trying to seek a change in the White man's racial attitudes, because racism is not, and has never been a *personal attitude* or *personal bigotry*, but *a functional racialist system*. Racial attitudes and personal bigotry are only symptoms of deeply embedded psychopathic need for survival that survives within white society as institutional and functional racism. The White man believes this system is necessary for his very survival as a "race" of people. Functional racism *manifests itself superficially in personal bigotry, i.e. a symptom that can be observed in society to let us know the society is still sick*, and that *functional racism is still alive and well however covered in polite language and protests to the contrary that it does not exist.* Further this lets the Nu African People know that the *principle of individual and collective black self-defense is still as valid in the 21st Century as it was when the Black man first encountered the White man, returning as an outcast and mutated being from the cold, and wet Northlands bent on conquest and revenge embedded in their historical memory and phenotypical genetic makeup.* The White man cannot give up functional racism because it is innate to his Setian prone nature and character. The best he can manage is to modify its grosser forms or mask it by calling acts of bigotry "*personal racism."* There is no hint that this is merely a symptom and is really a part of an innate and larger functional system to ensure genetic survival. So, barring some *miracle of understanding between the races* the best course for the Nu Afrikan People is the development of *life-giving, life-saving* institutional substructures and superstructures, beginning with the black church and never give up the *right of self-defense* accorded to all nations of people by the international community within the core principles of human rights. These kinds of institutions need to be established for black collective self-defense against white genocidal predilections, where our right to black self-determination and black self-defense is made *sure and inviolate* to the extent

possible. In the brief summary of co-option of black civilization and the racial lessons we have learned from them we have said little about the mega-vehicles for the cultural transmission of black knowledge and civilization to Europe, guaranteeing a continuous and virtually unbroken flow since ME1848/A332. This flow of knowledge from the black man to the white man was uninterrupted over thousands of years with the exception of the so-called *dark ages in Europe.* At this point in our discussion, we hope to remedy that failing and round out the discussion. European Peoples *came late to history and civilization*. Most of what they call the *legacy of Greek learning* (the foundation upon which they try to base all of their sciences) was preserved for them during the so-called *Dark Ages in Europe* by the Afrikan-Arab, i.e. Moors of Spain. We now know that so-called *Greek learning* that transmitted to Europe was in turn stolen and plagiarized by the Greeks from black Kamau professors of ancient Ta-Mera. Europeans often passed by this fact and have further fabricated the myth of a superior *autogenic* Greek civilization to give intellectual support to the idea that the Greeks founded all science and philosophy to which they are the intellectual heirs. The works produced by this *Greek Miracle* then becomes Europe's *materia ad satis*.[400] One could almost weary of pointing out the many lies the Setian White man has put forth to rob the Black man of his *materia ad satis*. For instance, we now know such common place things as the racial identity of **Euclid**, the so-called *Greek* geometrician, who founded a school of philosophy and science in Alexandria, Ta-Mera. Euclid's chief work is called the ***Elements***. **Euclid** was **a black Egyptian with a Greek name**. Did he change his name and *Hellenize* himself in order to *pass* so he could gain access to the stolen books in the Library of Alexandria? The works in this library were part of his own intellectual heritage so we can hardly blame him from accepting Hellenic culture in order to gain access to his own cultural heritage stolen by the Greeks. We also know that the story of Moses is in sum the Hebrew *truth-myth* that he wrote to establish his racial origins and genealogical origins with Abraham. Abraham himself was a descendent of the **black-heads** of Sumer in the city of Ur. We know that the Sumerians were a mix of native black Dravidian and Mongoloid Sumerian peoples, but never-the-less regarded as **black** by Sargon I, the Akkadian king of Babylon [2637 -2582 B.C.E.] who had conquered them. W. E. Burghardt Du Bois, Ph.D. (1868-1963), the great African-American historian, and Professor of economics, sociology, and history, stated that it was Sargon who **"commanded the black heads and ruled them."**[401]We know that Moses wrote *His*-story with the aim of clearing up his ancestry that was held in suspicion by the Hebrews he was trying to lead to freedom. They were suspicious of Moses because of his former relationship with the Kamau Nesu-t Bat = Pharaoh and the subtle nuance that he was not really a Hebrew but an **Egyptian**. Moses in fact was an Osirian priest of Anu. Josephus, a Jewish scholar and contemporary of Jesus Christ said that Moses was an Egyptian priest called *Osarsiph*. This claim is based on the testimony of the Egyptian historian Manetho and the Egyptian grammarian Apion, whose records and testimonies are preserved by Josephus in his apology *"Flavious Josephus Against Apion."*[402]Moses tried to disclaim his origin as **a black Egyptian priest but not his black racial origins** that is why he places Abrahams

[400] The author invites the reader to study the massive work of Martin Bernal, **Black Athena: The Afroasiatic Roots of Classical Civilization**, vols., I & II [Rutgers University Press, 1987] for an understanding of the evolution of euro-rationalist thought which gave rise to the *Aryan Model* of Greece and *Greek* science and philosophy as the basis for European Civilization.

[401] W. E. Burghardt Du Bois, **The World and Africa: An Inquiry Into the Part Which Africa Has Played in World History** [New York: International Publishers1971], p. 98; Also Cf. J. M. Roberts, **The Penguin History of the World** [London: Penguin Books, 1990], p. 65.

[402] Josephus, **Flavius Josephus Against Apion**, Book I, in **Josephus Complete Works** (Grand Rapids, Michigan: Kregel Publications, 1960), pp. 618-619.




racial origins (who was not a Hebrew) in **Sumer**. This is clear from the way he establishes *his-story* and genealogy by connecting himself with his adopted Sumerian ancestor Abraham. Moses thereby becomes a *black Hebrew* with his ancestry rooted in Sumer! Moses black color is why Jethro's daughters at the well in Sinai naturally thought Moses was **an Egyptian**. They did not make this "mistake" only because Moses had on Egyptian clothes but because ***he was black!*** We must never forget that the color **black** was the first common distinguishing mark for designating someone as **an Egyptian** and not their cultural attire. Herodotus, Greek historian of the 5th Century B.C. signifies that Egyptians were identified as such by their black complexion. In telling the Egyptian legend given by the priests of Thebes concerning the oracles of Dodona in Greece and Ammon in Libya founded by two Egyptians women he states:

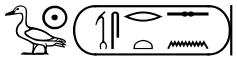
> *"At Dodona, however, the priestesses who deliver the oracles have a different version of the story: two black doves, they say, flew away from Thebes in Egypt, and one of them alighted at Dodona, the other in Libya. . . . As to the bird being black, they merely signify by this that the woman was an Egyptian."*[403]

Herodotus makes this claim about this again in discussion the history of the Colchians in the Russian region now known as Georgia (i.e. Colchis). Herodotus saw the Colchians for himself and reasoned that they are Egyptians because their complexion is black and based on legends that they were part of Sesostris army whom he left behind at the River Phasis to garrison the place or that they were deserters. He then examined that supposition by asking questions about then in Colchis and in Egypt and states the following:

> I cannot say with certainty which supposition is the right one, but it is undoubtedly a fact that the Colchians are of Egyptian descent. I noticed this myself before I heard anyone else mention it, and when it occurred to me I asked some questions both in Colchis and in Egypt, and found that the Colchians remembered the Egyptians more distinctly than the Egyptians remembered them. The Egyptians did, however, say that they thought the original Colchians were men from Sesotris' army. My own idea on the subject was based first on the fact that they have black skins and wooly hair (not that the amounts to much, as other nations have the same), and secondly, and more especially, on the fact that the Colchians, the Egyptians, and the Ethiopians are the only races which from ancient times have practiced circumcision.[404]

Below is a picture of a **black woman** who is a **native of Western Georgia**, in the old **Soviet Union** on the **Eastern** extremity of the **Black Sea**, the very same area as the location of **Ancient Colchis**. This **Georgian black woman *reaping in the corn fields* is** right where Herodotus states the **black armies** of Pharaoh **Kha-kau-Ra** were left behind as his forgotten occupying troops in an attempt at empire building, and therefore where such a **black person** would be **expected to be**, in and around the region called the **Cau-Ca-Sus** [likely named after Pharaoh **Kha-kau-Ra** (i.e. Senwosret III = Sesotris III, 1878-1839 with the royal Horus name , 

[403] Herodotus. *The Histories*. (Baltimore, Maryland: Penguin Books, 1954), p. 125.
[404] Herodotus, *The Histories*, pp. 139-140.

, *Nesu-bet* **Kha-Kau-Ra Uert-sen III** = Sen-usert, Greek Λαξαρης) by members of his black army left behind, that is, the **Kha-Kau Mountains *belonging to* Ses**] *according* to Herodotus' usual accurate accounts. As above he has seen the Colchians himself and testifies that they had **black skins and woolly hair**. In these corn fields this **black woman** appears to be happily sharing the abundance of the crop with her white Georgian companions. That would not be the case in **Georgia, U.S.A.** This photo is preserved for us in Joel A. Rogers, **Sex and Race**, Vol. III (1944) appears to have been taken some time between 1917 and 1944:[405] This is not all. While the name for

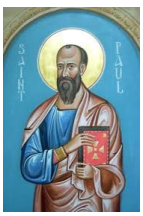


the Caucasus Mountains were likely named after Pharaoh Sesostris or Khaukau-Ra (as my supposition above indicates) can be debated there is hardly any debate that the ancient name for Soviet Georgia is **Colchis** and that even modern geographers today associate the name with the ethnic group that occupies this area surrounded by this great mountain range in Southeastern Europe. In other words the land occupied by these black troops took its name from their own tribal ethnic name of **KolKha** or **Kol-Khet**, that is, from the black **Kho-Kheti**. Both the name for this ethnic group and the mountain range that surrounds their land are Egyptian in origin. The most ironic thing about it is that we call **white people Cau-Casians**, but it is most fitting and explains a lot. The **Kho-Khetidid** two things with this name. They gave honor to their Pharaoh by naming the Caucasian Mountain Range after him and at the same time indicated for our future black posterity that they had been abandoned and were **surrounded by Caucasian people**, that is, **surrounded by white people** who were initially their **enemies in these mountains**, because they represented a powerful foreign occupation army, later to settle among these white people. What a predicament! Yet as we can see from the picture above their posterity yet lives! This black woman's presence in Soviet Georgia, that is, the **same location** as **Ancient Colchis** cannot be explained in any other way. Even the name **Kho-Kheti** testifies to the truth of what we see in the picture above. The Egyptian hieroglyphic for **Kho-Khet** or **Kol-Khet** or **Kha-Kha-t** is , which means **to winnow, to scatter**. To winnow or scatter what? Winnowing is separating, so to speak the "wheat from the shaft" or the separate the "corn from the stalk" as you see the **black woman** and her white companions doing above. From the Egyptian perspective they would be using the **Kha-Kha-t** winnowing tool for this harvesting process. In this case the **Kha** plant, that is, , which is also the root word for **love songs** or **sweet herbs**, as in **sweet corn**.[406] You certainly can see the joy of the black woman above giving expression in word and perhaps even in song as she winnows the sweet corn from a bountiful harvest. With what we have said above it is not hard to see that the

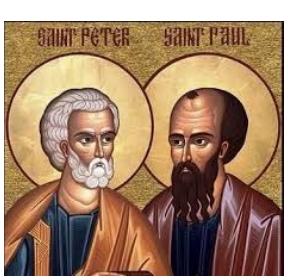
[405] Joel A. Rogers, **Sex and Race**, Vol. III (St. Petersburg, FLA: Helga M. Rogers, 1944, 1972), p. 91 Photo secured by Rogers from apparent picture archives of Sov-Foto (1944). Research reveals "No Known Restrictions" on publication.
[406] Budge, **Egyptian Hieroglyphic Dictionary**, Vol. 1, p. 527.

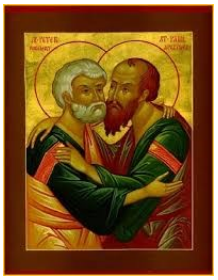



Egyptian occupying force left in this area soon put down their arms and became agricultural settlers in this foreign land that was to be their home. It may be that they used their skills in growing corn to get the so-called Caucasians (a mountain people) to accept them as friends and valued companions. And it is not hard now to see why they chose to name themselves **Colchians = Kha-Kheti = Kho-Khe-Ti People = The Winnowers**. We can see that the ancient writers might have mentioned here and there the race of a people but only coincidental to explaining their culture, perhaps the curious spread of their religion into a foreign land, or how they might have ended up far from the land of their origins, the mention of their race only to support the primary reasons for discussion. This gives strength to the veracity of their statements because they were not trying to give sanction or support to a racialist or social theory but only mentioned that the Egyptians were black as a secondary fact or reality. However, what modern black men grab on to and what white men try desperately to avoid and hide, if possible, in this world based on racial division, is the fact that someone like Herodotus actually said the Kamau Egyptian's were black people and was an eyewitness himself. Herodotus actually saw the ***Kha-Kheti*** black people, once a grand army of occupying black troops of the Pharaoh in their adopted Eurasian homeland surrounded by Caucasians! Apostle Paul himself was thought to be an **Egyptian** and *not because of his clothes* because *he was dressed like any Hebrew of his day!* Paul undoubtedly wore the national dress of the Jewish nation, but his black color identified him as Egyptian in the eyes of the Roman soldier who questioned him about his background. The Roman tribune or commander who arrested Paul in Acts 21:38-39, said **"Aren't you the Egyptian who started a revolt and led four thousand terrorists out into the desert some time ago?"** He said this not because Paul had on Egyptian clothes. Paul undoubtedly had on his Hebrew national dress that identified him as a Jew. Rather it was Paul's black color that mistakenly identified him as an Egyptian. **Paul was a black man**. It is a funny thing that even then in the eyes of white people (in this case a white Italian Roman soldier) **being black immediately brings you into suspicion as some kind of criminal or terrorist**. Paul ended up doing the same thing Moses had to do in Genesis and Exodus, that is, issue a *disclaimer* of Egyptian origin because of his **black skin**. Paul had to state *for the record* that he was a Jew from Tarsus in the province of Cilicia, and later make clear that he was a ***Hebrew of the Hebrews.*** However, Paul here appeals to his cultural distinction as a Diaspora Jew rather than dispute or repudiate his racial origins. That he was a member of the black race (a Black Jew or Black Hebrew) was quite obvious to anyone looking at him. Paul chose cultural distance from Egypt rather than racial differentiation from that black nation. Like Moses, Paul is found **protesting this via cultural differentiation.** "Thou protests too much!" applies to both Moses and Paul. Both protests portray their black race and ethnicity. Images of Apostle Paul (some with Peter in comparison) leave little doubt as to the race Paul belonged to:





Josephus the apologist for the Jewish People finds himself doing the same thing with the Egyptians and Nubians. Josephus denounces the Kamau's oral and written tradition through Manetho and Apion that the **Hebrew Jews were not only black people but Egyptians!** We have already shown that a modern writer Gary Greenberg (1996) based on archaeological evidence has demonstrated that the Jews were originally Egyptians, that is, North-east Africans, living in Northern Chem below the Thebaid whose capital was Thebes. Above Thebes was Nubia and Ethiopia both located in Southern Chem, both Northern and Southern Chem making up the Old Ethiopian Empire. Just and aside, it was from this old Ethiopian Empire that witnessed the migration of the black Chemites (after the fall of Egypt in 525 B.C.E. cross the Sahara when it was yet somewhat fertile to form communities and great empires in West Africa, such as Ghana (50 B.C.E. to 1076 C.E.), Songhay (1460 C.E. to 1591 C.E.) Mali (1230 C.E. to 1645 C.E.), then Ashanti (1701 C.E. to 1957 C.E.) which included the Akan, Ga, Ewe, and other groups. This was a contiguous line of migration and descent of essentially the same people, some like the Akan claiming to have migrated from Israel into Egypt before that migration toward the South-east toward the Western coasts of Africa. A former King of Asanti says his people (Akan) are Hebrew-Israelites. This Ashanti King was Osei Tutu Agyeman Prempeh II (c. 1892 – May 1970), the 14th *Asantehene*, reigning from 22 June 1931 to 27 May 1970. This is what he commented on in11 January 1946 at Manhyia Palace, Kumase, Ghana, to his drafting committee, Chapter 1 on the royal History of the Asante:

> This last work about migrations of ancient Ashantis to the Gold Coast is a finish to the work so long delayed. I thank you. It is a fitting thing to go back to the earliest times. It shows what has always been my opinion that Ashanti is Ancient and Venerable back from when history is remembered [sic]. I know it truly to be the fact that in the ancient past Ashanti people lived by Jerusalem and removed little by little to live again in Egypt then to here. When I talked to you of it was said that it was the fact that it was our Noble Families of Ashanti who have travelled from far but the rest of the people were natives from here such as Dankyira, Akim, Tekyiman etc. This could be for Nobility even up to the present day are a light colour (like red) even when most Ashantis are dark black (African-type). Notwithstanding, I am of the firm opinion that nothing good can come in these time by saying some are better than others because they are descended from those who long since came here from the east. It may be a history best known to the precious few but I am sure it is the right thing at the present time to keep it quite hidden from view.[407]

[407] "Former King of Ashanti (Akan) Says They Are Hebrew-Israelite" presented in YouTube (https://youtu.be/dKE5Z4Nj-tU.
Also see YouTube video https://youtu.be/SAdnGdALiVE of Dr. Ben Ohr "The Call Home" – 2019 Ghana History, Prophecy & Repatriation. Within his presentation he presents the video presentation of a Ghanaian professor at University of Ghana, Legon called "Who are the Ghanaians?" in which he demonstrations using Egyptian Sun (Aten) cosmology and




On the other-hand, some ancient Egyptian historians and at least one modern Jew scholar confirm its truth that the ancient Hebrews were originally Africans. In his book *The Moses Mystery: The African Origins of the Jewish People*. Gary Greenberg (1996) states:

> The patriarchal history drew primarily on Egyptian mythological cycles about Osiris and Horus; the Twelve Tribes never existed; Moses served as chief priest in the course of Pharaoh Akhenaten; the Exodus took place during the coregency of Ramesses I and Sethos I; and the first Israelites were Egyptians, the persecuted remnant of Akhenaten's religious devotees.[408]

However, Josephus flatly denies this Egyptian historical tradition that dogged the Jews right down to New Testament times as evident in the question to Paul by the Roman soldier, **"Aren't you the Egyptian who started a revolt and led four thousand terrorists out into the desert some time ago?"** Joseph states in his apology *contra* this Egyptian historical tradition that was claimed by Apion, the Egyptian grammarian. Josephus states that:

> Now, although I cannot but think that I have already demonstrated, and that abundantly, more than was necessary, that *our fathers were not originally Egyptians*, nor were thence expelled, either on account of bodily diseases, or any other calamities of that sort, yet will I briefly take notice of what Apion adds upon that subject; for in his third book, which relates to the affairs of Egypt, he speaks thus: . . . "how he had heard of the ancient men that Moses was of Heliopolis [City of Anu = home of the Osirian priests and the seat of the theological tradition of Osiris-Ra, my insertion] . . . . This is that novel account which the Egyptian Apion gives us concerning the Jews' departure out of Egypt and is no better than a contrivance of his own. But why should we wonder at the lies he tells us about our forefathers, *when he affirms them to be of Egyptian original*, when he lies about himself? For although he was born at Oasis in Egypt, he pretends to be, as a man may say, the top man of all the Egyptians; yet does he forswear his real country and progenitors, and by falsely pretending to be born at Alexandria, cannot deny the pravity of his family. . . . for had he not deemed Egyptians to be a name of great reproach, he would not have avoided the name of an Egyptian himself. . . . *As for the Egyptians claim to be of our kindred*, they do it on one of the following accounts: I mean, either as they value themselves upon it, and pretend to bear that relation to us; or else as they would draw us in to be partakers of their own infamy. But this fine fellow, Apion, seems to broach this reproachful appellation against us [that we were originally Egyptians] in order to bestow it on the Alexandrians as a reward for the privilege that they had given him of being a fellow-citizen with them . . . . in both cases he is no better than an impudent liar.[409]

Josephus finds himself fighting against this powerful ancient historical tradition of the Egyptians. Josephus did this in order to maintain the national truth-myth that the Jews are for the most part an autogenic nation and did not derive from Egyptian origins, even though Moses

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mathematics the migration pattern that led the Ashanti gradually but directly from Israel to Egypt to West Africa in present day Ghana that align perfectly with the progression of the Sun.

[408] Gary Greenberg. *The Moses Mystery: The African Origins of the Jewish People*. (New Jersey: Carol Publishing Group, 1996), p. 275.

[409] **Josephus**, pp. 622-623.

declares that when they entered Egypt there were only 70 souls, but latter came out of Egypt with nearly 1,600,000 people, *mixed with Egyptians!* How one can claim that Egyptian people had nothing to do with these numbers is preposterous. Moses is the one who created this truth-myth in order to build the Hebrew nation and Josephus had to affirm this truth-myth in order to uphold the autogenic character and origins of the Hebrew nation. Moses had to do this in order to create an independent Hebrew Jewish nation, with an independent ancestry and history to, overcome the Hebrews **slave history**. This 400-year slave history in Egypt was preserved differently. The Egyptians declared that the Hebrews were merely a bunch of rebellious **Egyptian mixed bloods** bent on revenge, who were being *led out into the desert* by Moses an Egyptian Osirian Priest, against their Pharaoh. However, according to the Egyptian version this Pharaoh consigned them to the mines in the Sinai Desert as punishment.[410] This is how they ended up *out in the desert* in the Sinai area around the Mount of God. Earlier we gave a detailed description of these mines that were called *Sarebit Kadim*. The historical record shows that these mines were worked by Egyptians and Hebrews alike. Moses in his writing of the first five books of the Old Testament had to create a story line that governed his writing something like the following:

> *"I have to demonstrate that my Hebrew ancestors are from Sumer and the Sumerian Civilization, and not from the Egyptian Civilization. Somehow I have to cover up the fact that I am Egyptian. I have several problems to deal with in re-telling my story. I have to deal with my high Egyptian education* [see Acts 7:20-22]. *I have to deal with my connection with the royal Nesu-t Bat family and my high government position, which I could not have obtained without my training and profession as an Osirian priest. All of these things point to my Egyptian birth, nationality, and ethnicity. I have to find a way to give this mixed group of Egyptian and Hebrews a new national history. What better way than to connect their pseudo history within mine through my supposed ancestor Abraham. This will explain first that we are from Sumer (with our own nationality) and secondly explain why we are black so that no one confuses us as Egyptians. We have to explain how we came with only seventy people and ended up close to a million avoiding the inevitable conclusion that we comingled with the Egyptians and/are Egyptians ourselves."*

According to Herodotus the distinction between **black people** had to be made by **culture and locale** during ancient times because as Herodotus said having **black skin** and **woolly hair** *was a common thing among many nations* as he attempted to identify the origins of the Cholcians (whose black progeny still live in Russia along the Black Sea) as remnants of the *Nesu-t Bat* = (i.e. ) Sosostris' (Greek = Σεσωστρις) army. Sosostris III (12th Egyptian Dynasty, reigning from 1878-1839-41) had left them behind in Asia Minor as we have already shown above. This Pharaoh was known also as *Khakaure*, his full name and royal titles were as follows: *Kheper-kha-Ra* I = , *Sa-Ra* (lit. son of God) =  *Usert-sen* II = . His *Horus Name* is *Sen-usert* (likely from where the Greeks picked up *Sesostris*) = . The first way Herodotus identified Cholcians was by their **black skin and woolly hair** and then by the commonality of their

[410] **Josephus**, p. 619.




ancient cultural tradition to practice circumcision as did the **Egyptians** and **Ethiopians**. Herodotus also infers that the **black Canaanites and the black Hebrews** adopted this practice of circumcision from the Egyptians:

> But it is undoubtedly a fact that the Colchians are of Egyptian descent. . . . My own idea on the subject was based first on the fact that they have *black skins and woolly hair* (not that amounts to much, as other nations have the same), and secondly, and more especially, on the fact that the Colchians, the Egyptians, and the Ethiopians are the only races which from ancient times have practiced circumcision. The Phoenicians and the Syrians of Palestine themselves admit that they adopted the practice from Egypt, and the Syrians who live near the rivers Thermodon and Parthenius, as well as their neighbors the Macronians, say that they learnt it only a short time ago from the Colchians.[411]




Above I showed a picture earlier of a Black Russian female that is very likely progeny from the ancient Colchians. The black woman in the Russian wheat fields is a "native" of Soviet Georgia (not in America Georgia in the cotton fields) in the Caucasus = Kau = Chol-chis. It does not hurt to show this picture again along with another telling photo of Black Jewish woman native to Palestine and there long before the many of the Ethiopian Jews left Ethiopian to secretly go to Israel. The attribute of **being black** was so common and so strongly associated with the great civilization and people of Egypt that both Paul and especially Moses because of his direct relationship with that civilization had to make their appeal for distinction from being called Egyptian on the basis of **cultural antecedents**, **religion** and **locale** rather than on the basis of color, because they were just as black as the Egyptians. As Herodotus stated in regard to the Colchians being black was not the primary reason that he believed they were from Sosostris' Egyptian army, because that distinction did not amount to much *"as other nations have the same"* and being black in color was normative in ancient times from the ancient white man's perspective. Only the white man would begin to notice color as a racial marker. The rest of the world-based distinction on cultural differentiation, local (i.e. where you came from), and who your ancestors were. Moses makes it clear in Genesis 11:27-32 that the Sumerian city of Ur, conquered by the Chaldeans was the land of Abraham's birth. Moses also makes it clear that Abraham who was descendent of the **black-heads** was his ancestor through the sons of Jacob, because he was fathered by a man belonging to the tribe of Levite priests as recorded

[411] Herodotus, ***The Histories*** (Baltimore, Maryland: Penguin Books, 1954), pp. 139-140.

in his birth record. Exodus 2:1-10, records that the daughter of the Nesu-t Bat = Pharaoh's daughter named him Mesu = Moses, which is an Egyptian name, not a Hebrew name, which is interpreted from the Hebrew to mean "born out of the water." However, the Egyptian meaning is somewhat different. The Egyptian name **Mu + Sa** = () = *Musa* is where the Hebrew derives the name Moses. **Mu** =  = Water, and **Sa** =  = Son, so that the Egyptian means literally "Son of the Water" or "Son born out of the water." Other grammatical evidence indicating the Egyptian origin of Moses name is the statement in Exodus 2:5-6: "The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. *He was crying*, and she took pity on him. . . . (In order to hide his Egyptian identity Moses has her say) **. . . "This must be one of the Hebrews' children," she said**. The word for "crying," or "weeping" in Hebrew is בָּכָה = *bakah*. The Hebrews likely borrowed this word and meaning from the Egyptian hieroglyphic word  = *bega* = to moan, cry, weeping, lamentation, sighing, groaning. It designates someone who is crying because they are weak, helpless one, inert one, in pain and has the same domain as the Egyptian word for someone who is shipwrecked. It is little doubt that Moses wrote the Book of Exodus (His-story) using Egyptian hieroglyphics and using Egyptian literary sources as this grammatical analysis signifies. Later Hebrew priest and scribes translated his writing into Hebrew. It is not for nothing that the Book of Acts 7:20-23:

> At this time Moses was born, and he was beautiful before God. For three months he was brought up in his father's house; and when he was abandoned, Pharaoh's daughter adopted him and brought him up as her own son. So Moses was instructed in all the wisdom of the Egyptians and was powerful in his words and deeds. When he was forty years old, it came into his heart to visit his relatives, the Israelites.

The fact that Moses was educated as an Osirian priest with great knowledge of Egyptian hieroglyphics and that he was also an Egyptian nobleman and great military leader is preserved by Josephus, who grudgingly uses the Egyptian sources of Manetho and Apian to tell the 40-year back-story that Moses leaves out in the Book of Exodus. Below are fragments of the Moses = Musa's story during the so-called silent years that Josephus tries to misinterpret as much as possible. In doing so he provides Moses His-Story that he apparently felt the need to hide in order to more closely identify with the story of Abraham. Josephus likely acquired this back story from Egyptian sources now lost and/or from Hebrew oral traditions which he heard from the Hebrews themselves. It is not likely that the Hebrews could have been slaves in Egypt for nearly 430 years without Egyptian records of their origins. Josephus demonstrates that some of these sources on which Moses relied for Genesis and Exodus still existed down to the time of Jesus Christ and after until 70 C.E. the year the Roman's destroyed Solomon's temple as Jesus had predicted. Josephus (37 C.E. – 100 C.E.), born about 4 years after the crucifixion of Jesus Christ and died sometime after the Apostle John wrote the Book of Revelation, wrote the *Antiquities of the Jews* around 93-94 C.E., when he was about 56 years old and about the same time that the Apostle John wrote the Book of Revelations. Not long after that (around 100 C.E.) he wrote his apology for Judaism *Against Apion* in which refutes certain claims made by the Egyptian *Manetho*, *Cheremon*, and *Apion* concerning his statements about




Jewish origins, which include the story of Moses. He uses the ancient Egyptian history of Manetho (the Father of History) in support of some of his claims but also to refute some of Manetho's claims about the Hebrew People and their origins.[412] Josephus begins his argument by stating:

"Against Manetho"

> It now remains that I should debate with Manetho about Moses. Now the Egyptians acknowledge him to have been a wonderful, and a divine person; nay, they would willingly lay claim to him themselves, though after a most abusive and incredible manner: and pretend that he was of Heliopolis, and one of the priests of that place, and was ejected out of it among the rest, on account of his leprosy; although it had been *demonstrated out of their records*, that he lived five hundred and eighteen years earlier, and then brought our forefathers out of Egypt into the country that is now inhabited by us. . . . Now indeed is that other notion of Manetho at all probable, wherein he relates *the change of his name*, and says, that "he was formerly called Osarsiph:" and this a name no way agreeable to the other, while his true name was Mouses, and signifies a person who is preserved out of the water, for the Egyptians call water Mou (i.e. Mu, my italics, my insertion). I think, therefore, I have made it sufficiently evident that Manetho, while he followed his ancient records, did not much mistake the truth of history; but that when he had recourse to fabulous stories, without any certain author, he either forged them himself without any probability, or also gave credit to some men who spake so, out of their ill will to us.[413]

It is certain here that Josephus knows some Egyptian hieroglyphics because he knows that the name Moses is derived from the Egyptian name for water = Mu. Yet he presumes that there must be some relationship between the name *Musa* = Moses and the name *Osarsiph*. Since he did not see any direct grammatical relationship between the two names, he accuses Manetho or creating fraudulent historical documents, because of some ill will against the Jews. This goes against the general reliability of Manetho's Egyptian history and chronology, without which historians of Egypt and Israel would know little to nothing about the Egyptian dynasties and their proper order chronologically, nor the chronologies of most of the Ancient Middle Eastern nations and peoples. In fact, there is no direct relationship between the name Moses = Musa and the name Osarsiph, because Musa is Moses' *personal name* given at birth, as we have shown and Osarsiph is the name given him after he became an Osirian priest at the *Temple of Anu* (i.e. Heliopolis = the City of the Sun God, the City *On* of the Bible, Ezekiel 30:17). It is easy to see that Josephus is making a strawman argument that has no substance here, since it is well known (even during the time of Josephus) that the Egyptians had a *system of naming* associated with birth, when Pharaohs ascended to the throne (i.e. Horus name, Royal name, Divine name, etc) and also when initiated into the Egyptian priesthood. There did not have to be direct link between one's personal name and the initiatory name designating what Egyptian lodge or order of priesthood one belonged too. With this understanding we may break down the Egyptian name and meaning of *Osarsiph*, given to Moses when he became a priest of Anu. We begin by dividing the name as follows: *Osar + sipf*. The priest

[412] William Whiston, trans. Josephus: Complete Works, Forward, p. ix.
[413] William Whiston, trans. "Flavius Josephus Against Apion," Book I, sec. 25-31 **Josephus: Complete Works** [Grand Rapids: Kregel Publications, 1970], 620.

of *Anu* = *On* were worshippers of the Osiris-Ra = the God of the Underworld + the God of the Sun. Ra, the Son God traveled daily through the Underworld in his circuit from the Earth of Eternity through the Earth of Time. While in the so-called Underworld, where he shed his light temporarily on the dead, he was under the protection of Osiris. That is the general connection between the two and why it is that a priest of Anu = On = Heliopolis might be found wearing Osiris's name as an initiatory title. The titles that Moses took at initiation is significant in respect to the claim that he was at first a High priest of Anu and then latter a Shepherd of the Hebrews, who nevertheless maintained his priestly role being further initiated and trained for forty years by Jethro, the Priest of God at Median, whole lived near the Holy Mount of God where Moses would eventually receive the Ten Commandments from God. The Egyptian titles from which ***Osar + siph*** can be derived tells the story of both halves of Moses life, as a high Egyptian official and later as a Shepherd of the Hebrew people leading them to freedom and nationhood. Either title is Egyptian in origin, as follows: ***Asar-seh*** = , meaning *Osiris of the Council Hall.* We now know that the elements in this initiatory title are related to ***Neter seh-t*** = , or  = *Council-chamber of the god*, or the *Sacred House of the god*, in this case Osiris-Ra. These two names are the Egyptian ordinary name for their religious temples and the colleges associated with them. All one need do is append or sandwich this name between appellations referring to the name of their god, in this case Osiris-Ra or Ra-Osiris =  What follows is the second derivation of Moses initiative title as an Osirian follower of Ra, and by far the most telling and interesting, as follows:

Asar-sa = , meaning *Osiris the Shepherd* or *Son of Osiris, the Shepherd Leader*. Son of Osiris shows that Moses is Priest in the Order of Osiris at Anu and secondly that he is a Spiritual Leader of other Priests and People who are followers of Osiris-Ra. This is the precise position he held as Shepherd Leader of God's Chosen People, leading them to the Promise Land, and also, he presided over the Aaronid and Levitical Priests of the Hebrew Nation. In the first case of the derived initiatory name the meaning suggests that Moses = Musa was a member of the ruling council of priest at the Temple College of Anu, and the second meaning suggests that he was an Egyptian Shepherd (Spiritual leader). These two roles he continued (albeit in different forms) as the *founder and priest-leader* of the Hebrew nation when he broke with the rule of then current Pharaoh. I guess we can hardly blame Josephus for not having this modern technical information regarding the hieroglyphics. Modern man just now deciphered this knowledge in the late19th Century, and we still have a ways to go in a more complete understanding. I present this information to suggest that Josephus' apologetic arguments in favor of Moses being a Hebrew rather than an Egyptian as the Egyptians themselves claim are flawed and should be taken with a grain of salt since it is more clear that he held ill will against the Egyptians and their scholars than they held against the Hebrews. We should be extremely grateful to Josephus that he preserved some of the historical fragments of the ancient Egyptian writers and historians. If it were not for him, we would not be able to presented what we have shown above and what we will present below. For all of that we need not accept on the face of it what he says about the origins Moses or the Hebrews since it is clear that it is an apology for the Jewish nation and therefore not entirely objective or even accurate. Accuracy and objectivity may have been sacrificed for the purposes of establishing or persuading his




readers to the veracity of his arguments. Nevertheless, we continue a bit more on what he says about Moses based on the ancient Egyptian texts he obviously had access to from the Egyptian Cheremon:

"Against Cheremon"

> And now I have done with Manetho, I will inquire into what Cheremon says; for he also, sets down the same name for this king that Manetho did, Amenophis, as also of his son Ramesses, and then goes on thus :—"The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war; but that Phritiphantes, the sacred scribe, said to him, that in case he would purge Egypt of the men that had pollutions upon them, he should be no longer troubled with such frightful apparitions. That Amenophis accordingly chose out two hundred and fifty thousand of those that were thus diseased, and cast them out of the country: that *Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally*; that of Moses had been *Tisithene*, and that of Joseph *Peterseph*: that these two came to Pelusium, and lighted upon three hundred and eighty thousand that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship, with them and made with them an expeditions against Egypt: that Amenophis could not sustain their attacks, but immediately fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son, whose name was Messene, and who when he was grown up to man's estate, pursued the Jews into Syria, being about two hundred thousand men, and then received his father Amenophis out of Ethiopia." This is the account Cheremon gives us. Now, I take it for granted, that what I have said already hath plainly proved the falsity of both these narrations; for had there been any real truth at the bottom, it was impossible that they should so greatly disagree about the particulars; but for those that invent lies, what they write will easily give us very different accounts, while they forget what they please out of their own heads.[414]

Let's dispose of the so-called Egyptian names of Moses = *Tisithene* and Joseph = Peterseph. Josephus wants to make hay out of the supposed differences in Egyptian names given by Manetho and Cheremon to show that because of these differences their accounts are inaccurate and even fraudulent. The reason he comes to these conclusions is because he does not know the hieroglyphics either at all or not well enough and is perhaps relying on Greek sources for Manetho and Cheremon and the Greek spelling of names. Once we see the probable Egyptian derivation of the names Cheremon gives Moses and Joseph we will see immediately that these are not their Egyptian names at all but derogatory appellations that fits Cheremon's story that they were both rebels and conspirators against the Pharaoh, which was a capital crime of treason, especially in the case of Joseph, whom Cheremon regards as a *sacred scribe*. We will see that what Cheremon did was equivalent to what we do when dealing with those persons who regard themselves as "freedom fighters." They are rather called by members of the state they are opposing as "terrorists," or "thugs," etc. Moses so-called Egyptian name is easiest to deal with. **Tisit-hene**is likely in the first

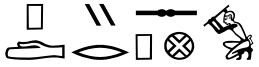
[414] William Whiston, trans. "Flavius Josephus Against Apion," Book I, sec. 32 **Josephus: Complete Works** [Grand Rapids: Kregel Publications, 1970], p. 620.

hyphenated part the Greek derivation of the Egyptian word **Thesi-t** =  , which means *a rising*, *revolt*, and *insurrection*. (Budge, *An Hieroglyphic Dictionary*, Vol. 2, p. 861). The second hyphenated part **hene** likely comes from the domain for the Egyptian word **Hen** =  meaning *to overthrow,* and  *to nod = agree, to bend = ascent to, to agree, make a sign of agreement, to incline the head, to lean heavily on someone.* Clearly Cheremon is giving Moses an Egyptian derogatory name in line with Moses' supposed conspiracy with Joseph in Cheremon's story. Moses Egyptian conspiratorial name would be *Thesit-Hen* for the Greek *Tisit-hene*, that is, one who agrees and conspires in revolt or insurrection with someone else against legitimate governmental authority. We see below that Cheremon correctly identified the Pharaoh of the Exodus, that is, Amenophis, who had to deal with Moses' slave revolt. However, how can he include Joseph in a revolt of the 18th Egyptian Dynasty, when he lived and died in the 12th Egyptian Dynasty, as we will see below? We must conjecture that Cheremon is referring to the fact that Moses is relying on Joseph's prophesy that he was given from God that the Hebrews would be set free in centuries to come and when that time came that they should take his bones with them out of Egypt. From Cheremon's Egyptian point of view Moses is *leaning heavily on Joseph's* prophesy that a revolt to liberate the Hebrew would take place and they would eventually be cast out. When that event occurred, the Hebrews would take Joseph's body out of its Egyptian tomb. From an Egyptian's point of view this would be equivalent resurrecting Joseph and his Ka = Soul from the dead and call on him to assist the Hebrews in their revolt under Moses' leadership. In the last chapter of the book of Genesis Moses wrote down this prophecy of Joseph. Joseph was about to die at the age of 110 years old. He called together his brothers and stated:

> I am about to die; but God will surely come to you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob. So, Joseph made the Israelites swear, saying, When God comes to you, you shall carry up my bones from here. And Joseph died, being one hundred and ten years old; he was embalmed and placed in a coffin in Egypt. (Genesis 50:24-26).

It makes sense then that Moses should next write Exodus as the *sequel* to this end of Genesis, beginning with his birth. Genesis would then be Book 1 detailing the Abrahamic genealogy of Moses and Aaron's family plus the story of Hebrew enslavement and Exodus is therefore Book II detailing Moses' and Aaron's legitimate (God-called) leadership over the Hebrews, their liberation from slavery and how Moses began to form them into a Theocratic Nation = God-lead nation. Cheremon is focusing on the ending Genesis (Book 1) where Moses is calling on the *Ka-Ba = Soul of Joseph* to come forth and help him in his revolt against the Pharaoh. This allows Cheremon to show the legitimate connection between Book 1 and Book II, that is, the end of Book 1 with the Joseph story, and the beginning of Book II showing the liberation of the Hebrews and the fact that they are leaving victoriously as they take the body = Ba + Ka = Soul of Joseph with them. In this case Cheremon's chronology in having Joseph resurrect from the dead in the 12th Dynasty to help Moses in his slave revolt in the 18th Dynasty makes perfect sense if you are an Egyptian and hold Egyptian beliefs about the durability of the Soul. The Egyptian name that Cheremon gives to Joseph, that is,



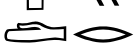

Peter-seph is revealing in this regard. The Egyptian word *Peter* or  = *basket made of plaited reeds or cord*, *lamp*, *wick* (to light the lamp). At first this does not look like some subversive appellation or derogatory name associate with rebellion until you look at the second hyphenated part of Joseph name *seph*. (See Budge, Vol. 1, p. 256). The Greek word *seph* is likely derived from the Egyptian word *Sep*. **Sep** has rich meanings dealing with *law*, *trial*, *behavior*, *actions*, *luck* (good or bad luck), *fact*, *time*, *occasion*. When this word is written as follows the evil connotation are clear = ***Sep*** or  with the determinative showing a human fiend who irrationally kills oneself in the service of evil that is influenced by Set and rewarded with the joys of homicidal *demonic experiences*, and is associated in addition with the domain for *ill-luck, fault, failure, a criminal offence*, court case dealing with *trespass*, or a case of an evil doers. The word can also be written as  with the determinative of the *brown bird of evil* carrying the same rich meanings listed above. The hieroglyphic element  refers to country or nation and suggests that whatever evil that is going on is national in scope. ***Sep*** then means *ill-luck*, *calamity*, *fault*, and *failure*. *Peter-Sep* or  as taken together as derogatory of hyphenated appellation would mean one who *weaves together* or whose *bad behavior* and/or *illegal actions* that gives *occasion* leading to *national disaster* or bad *luck for* the *nation*. It also suggests one who *lights a lamp* to lead the way to *national calamity* and *failure*. The metaphor using a basket associated with the evil of killing and calamity is not foreign to the truth-myths that are told in the Middle East area. Interestingly enough the Book of Zechariah deals with the coronation of the priest/king Joshua (lit. Savior = Jesus in Greek) and explains that evil would be dealt with *"Not by might nor by power, but by my Spirit says the Lord Almighty"* (Zechariah 4:6). How is this to be done? Evil would be put in a basket and carried away from the Jewish people by *female angels of God*, and placed in Babylon, as follows:

> Then the angel who was speaking to me came forward and said to me, "Look up and see what this is that is appearing." I asked, "What is it? He replied, "It is a measuring basket." And he added, "This is the iniquity of the people throughout the land." Then the cover of lead was raised, and there in the basket sat a woman! He said, "This is wickedness," and he pushed her back into the basket and pushed the lead cover down over its mouth. Then I looked up --- and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth. Where are they taking the basket? I asked the angel who was speaking to me. He replied, "To the country of Babylonia to build a house for it. When it is ready, the basket will be set therein its place." (Zechariah 5:5-11).

It is not going to far afield to show that this woman, who is personification of *evil in the basket* and is taken to Babylon and this prophesy is related to the same wicked woman dressed in scarlet sitting on one of the surrogate beasts of Satan/Set in the Book of Revelation. In Revelation she has become the personification of Babylon, a place of whoredom and the lament of the nations

of the world: *Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit . . . For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries* (Revelation 18:1-3). Notice that this wick woman is in rebellion against almighty God in a conspiratorial relationship and on behalf of Satan/Set. This would be the same relational situation Joseph and Moses would have found themselves characterized as doing against the Horus, the Son of Osiris-Ra, that is, against the Pharaoh, God's representative on earth. They would be characterized as evil and weaving evil that would lead all of the Hebrews, including some Egyptians astray. What is important as well is that the first part of Joseph name by Cheremon, that is,

 = *Peter* = a woven basket is not neutral term but would carry in the mind of Egyptians the connotation of one who *weaved evil* (conspiracy against the Pharaonic National State) or carried evil in it that lead to slave revolt and rebellion. It is interesting in this regard to note that when Jesus was finally arrested the Biblical witness states that *Peter* used a sword to keep Jesus from being taken by the High Priest soldiers led by Judas and that this incident involving Peter

 is associated with Jesus denial that he was *leading a rebellion*:

> Then Simon Peter, who had a sword, drew it and struck the high priest's slave, cutting off his right ear. The slave's name was Malchus. Jesus commanded Peter, "Put the sword into its sheath! Shall I not drink the cup the Father has given me?" (John 18:10-11, EOB).

Apparently, Jesus' other disciples were armed and ready for rebellion as was *Peter*  for Luke states:

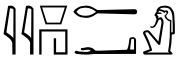
> While he was still speaking, behold, a multitude [came], and the one who was called Judas, one of the Twelve, was leading them. He came near to Jesus to kiss him. <this is the sign he had given them, saying, "Whoever I will kiss is the one."> but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" And one of them struck the slave of the high priest, cutting off his right ear. But Jesus said, "Let me at least do this" (Cf. the NIV states: "Enough of this!, my insertion)---and he touched the servant's ear, and healed him. Then Jesus said to the chief priests, captains of the temple, and presbyters who had come against him, "Have you come out as against someone leading a rebellion, with swords and clubs? When I was with you in the temple every day, you did not stretch out your hands against me! But this is your hour, and the power of the darkness." (Luke 22:47-53, EOB).

The passage in Matthew concerning this episode of Jesus betrayal and arrest is often used by pacifist and proponents of non-violent civil disobedience to show that Jesus was against violence using his famous remark: *"Those who live by the sword will die by the sword!"* But this remark is taken out of context of Jesus overall mission that he should "drink the cup that his Father had given him" and that the Word of God should be fulfilled. Jesus was not against using *violence, if need be,for self-defense* at all otherwise he would not have permitted his disciples to carry weapons with them into the garden (probably for their own self-defense). However, when he saw them about to take action, he halted the confrontation (that is postponed it) in favor of carrying out the will of




God which was that he should suffer and die for the sins of the world. Jesus was therefore not opposed to violence for he said the following to one of his companion who "reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear" (i.e. Peter = ):

> Put your sword back into its place for all those who take the sword will die by the sword. *Do you not think that I could ask my Father, and he would even now send me more than twelve legions of angels?* How then would the Scriptures be fulfilled, that it must happen this way? (Matthew 26:52-54, EOB, my *Italics*).

In all of this *"cutting with the sword"* in connection with the name of Peter  and Jo-*Seph* we must not pass over another possible spelling and nuance for ***Seph*** that is not altogether remote from the assertions we made above. We suggested that ***Sep*** as the last part of *Jo-Seph* name is not contrary to these assertions but helps support the supposition that Cheremon was trying to identify Jo-Seph as the Osirian ancestor that Moses could present to the people as one having the **Ka power** (i.e. *Soul Power*) to help deliver them if his body (Kha-soul) was *resurrected from the dead* (symbolized by removing Jo-Seph's mummified body from his tomb. In this regard Jo-*Seph* could be spelled as Jo-*Sef*. The hieroglyphic for ***Sef*** =  , under the semantic domain for ***butchery*** means: "cut," "inscribe a name," "designate," "knife," "shipwreck," "to slay," "to kill." Budge gives the Ethiopian Ge'ez designation to be ሰይፍ (*säyəf*) = "sword," "strike with a sword," or "cut with a sword." The first part of *Jo*-Seph name = ***Jo*** (although this is speculative) is likely associated with the name of God = Jah from the Egyptian ***Iah***, that is,  and if you add the epithet "Great" with this as in  = ***Iah-a***, that is, ***Jah, the Great One,*** or ***Jah, the Great House***. This certainly could signify *Jo-Seph* since Pharaoh means "Great House" and was himself considered a "god" by the Egyptians and he is the one who has the power to "inscribe a name" and/or "designate" and so "designated" and "named" Jo-Seph as follows:

> Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace (i.e. my "Great House" my insertion), and all my people are to submit to your orders. Only with respect to the throne will I be greater than you. . . . I am Pharaoh, but without your word no one will lift hand or foot in all Egypt. Pharaoh gave Joseph the name Zapehnath-Paneah and gave him Asenath daughter of Potephera, priest of On, to be his wife. And Joseph went throughout the land of Egypt. Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. (Genesis 41:41-46, NIV.).

The name ***Jo-Seph*** spelled ***Jo-Sef*** could have a sinister meaning as well if as we suggest it could mean "Lord of the Great House" (so designated by Pharaoh) with the notion that this newly appointed "divine" personage has the power and authority to now "designate,", "name," "kill," and/or "slay" because as the Scripture says he had the very same power as Pharaoh: *"I put hereby put you in charge of the whole land of Egypt. Then Pharaoh took his signet ring from his finger and put it*

on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and men shouted before him," Make way!" (Genesis 41:41-43, NIV). Certainly, the name "Jo-Seph" or "Jo-Sef" in this respect has to do with an increase of power for the ordinary Hebrew and Amharic words carry this meaning. According to Ethiopian biblical scholar Markos Desta Negusie in his *Holy Names: Ethiopian Bible Names Dictionary* (2011/2018) the name: "**Joseph - ዮሴፍ:** The name "Joseph" means increase; addition, . . . The name '**Joseph**' is derived from "Yasef" (ያሰፍ) . . . the root word is 'A'sefa (አሰፋ) the meaning is 'enlarge, increase, expand . . . "[415]Before we continue with an examination of Cheremon as given to us by Josephus we must dispose of the notion that the so-called name Pharaoh gave Jo-Seph (i.e. Zapehnath-Paneah) was a change of his personal name and had some special meaning beyond the description of what Jo-Seph's new role would be in Pharaoh's Great House. *Zapehnath-Paneah* was not a personal name at all but a functional title so that all would recognize Jo-Seph's new status and stature within the Pharaoh's Great House (i.e. the "White House" so to speak). His title depicts exactly the role and function that Jo-Seph was to have in helping Egypt overcome the seven years of famine that was to follow seven years of plenty.

The appellation ***Zepeh*** likely comes from the Egyptian word  = ***Sapi,*** which means "*inspector.*" This hieroglyph belongs to the same semantic domain as ***Sapu***, which means *"divine examiner," "inspector,"* or *"judge.* "Being an *inspector* of Egypt's grain distributions and granaries was certainly part of Jo-Seph's function. Another word in that same semantic domain is  or  ***Sapi***, which means *"to build," "to set in order."* This designation certainly fits the job Jo-Seph was given by Pharaoh, where Genesis states:

> During the seven years of abundance the land produced plentifully. Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it. Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure. . . .The seven years of abundance in Egypt came to an end, and the seven years of famine began, just as Joseph had said. . . . When the famine had spread over the whole country, Joseph opened the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt. And all the countries came to Egypt to buy grain from Joseph, because the famine was severe in all the world. (Genesis 41:47-57, NIV).

Zepehnath is likely a compound word (i.e. **Zepeh-nath**). The second part of this title *Nath* is also associated with an Egyptian functional word *Neth* =  which means "those who appertain to horses," "cavalry," or "horsemen." This seems to fit Jo-Seph high function and role as let us say "Chief Inspector" of the Pharaoh's granaries who has the distinction as the Scripture states of wearing the Pharaoh's own signet ring of authority and who "*had him ride in a chariot as his second-in-command, and men shouted before him;" Make way!"* What then can we make of his tile

[415] Markos Desta Negusie. *Holy Names: Ethiopian Bible Names Dictionary*. 5th edition. (www.ethiopish@gmail.com, 2011/2018), p. 204.




Paneah as associated with the full title and appellation *Zapehnath-Paneah*? This is easily disposed of. ***Pi***(i.e. "Pa") in hieroglyphics is  means "belonging to," "of", or "his." The part of the title ***Neah*** = *Neh* (i.e. ) and is the Egyptian god Neh, meaning that Joseph was designated to belong to the Lodge of Neh. *Zapehnath-Paneah* (i.e. *Sapi-Neth-Pi-Neh*) written in Egyptian hieroglyphics would therefore be , meaning something like *"Chief Inspector of Granaries, Charioteer Second in Command in the Great House of Pharaoh, belong to the Lodge of the god Neh."*The Egyptian god *Neh* is probably the short form for the Egyptian god Nehebkau. From the main text of Ottar Vendel in his *Religion of the Egyptians*:



> Nehebkau was a serpent god who participated in the creation of the world where he swam around the solar bark of Re in the watery chaos. All Egyptians (dead and alive) were protected by him, especially from sickness through snake bites. Thus ordinary people used him in magic spells and had his festival in the fifth month, just when the cultivating of the soil had begun. His looks were of a snake with legs (picture right) sometimes with wings and two heads, or a man with a snake's head and Atef-crown (left). His name meant "He Who Unites the Kas" and he put together the double (Ka) from the dead with those of animals, plants and even stones to a multi-natural form. He had no official cult but was mentioned in "The Book of the Dead" and could be seen holding containers, making food offerings to the deceased. From the very start he was connected to Re.

This Egyptian god would befit the title of *Pi-Neh* (i.e. Pa-Neah) to Jo-Seph because *he was in charge of the food for the whole nation of Egypt* and the wise Pharaoh would know that putting him in this religious lodge would cause the people to put their trust in him because as Vendel notes Nehebkau was the serpent god that "participated in the creation of the world where he swam around the solar bark of [Ra] in the watery chaos [of the Nu]. All Egyptians (dead and alive were protected by him, especially from sickness through snake bites [which we will mention in a moment considering the "bronze snake" raised in the desert when the Hebrews were under attack by snakes for being disobedient to Yahweh]. *Thus, ordinary people used him magic spells and had his festival in the fifth month, just when the cultivating of the soil had begun."* From E. A. Wallis Budge's *An Egyptian Hieroglyphic Dictionary* we discover the following relevant things about Neheb-kau along with the semantic range of meanings associated with the name of this god in our corollary quest to understand the meaning of the title the Pharaoh gave Jo-Seph in *Genesis,* **Book I** of Moses story about his family (when things were favorable in the eyes of the Pharaoh for the birth of the Jewish Nation) leading up to **Book II**, the *Exodus* (when things went sour for the Jewish Nation with a Pharaoh that "did not know Jo-Seph) using Jo-Seph as the literary key holding both halves of story of the Jewish Nation together (i.e. how they ended up in Egypt and how they ended up 430 years later traveling through the desert bound for the promise land) and allowing the smooth and credible transition from one part of the narrative story to the next.

Neheb-kau (i.e. ) according to Budge is the *"serpent-god in the Tuat who provided the dead with food"* (and the living to if the proper magical rites were performed at the right agricultural season) so quite naturally the title of Pi-Neh (i.e. , "belonging to Neb" as in *Neheb-kau*) would fit the functional role that Jo-Seph in **Book 1** (*Genesis*) of Moses' narrative about his family origins and the how the Hebrews or the Jewish People ended up in Egypt. An hieroglyph that is within the same semantic domain as the name for Neheb-kau is *Neheb* and relates the elements that are in the second part of Jo-Seph's first title , that is *Neth.* How so? We said above that the meaning for *Neth* is "those who appertain to horses," "calvary," or "horsemen." Neheb has to do with the same and means one who "yokes cattle or horses," "to put something under the yoke," "to conquer," and interestingly enough *"to be entrusted with something"* as Jo-Seph was riding throughout Egypt and the highest official in the land under Pharaoh's Great House, where Neth shows elements of an animal hide [], a rope that binds [], and something like an agricultural tool [] (i.e. that is the ***Ta*** that Jo-Seph used to measure gain but which tool became useless after so much grain was gather that it was beyond counting). As to being Jo-Seph being "entrusted with something" our grammatical analysis shows it is clear from the text that this is just what the Pharaoh did: *"I put hereby put you in charge of the whole land of Egypt. Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and men shouted before him," Make way!"* (Genesis 41:41-43, NIV).Finally, we mention the snake element in , *Neheb-kah* in relationship to Jo-Seph that has more to do with Book II, the Exodus than with Book I where we have concentrated our grammatical, biblical and textual analysis. How does this relate to Jo-Seph as at the end of Book I, Genesis his story is needed to transition into Book II where is role is hidden although keeping in mind that *the Israelites are carrying around Jo-Seph's mummified body the whole of the 40 years they are wandering in the desert* until they are allowed to cross over into the Promise Land where they can officially bury as the icon and flesh and blood patriarchal founder of their nation with two tribes representing his half Egyptian progeny, i.e. Manasseh and Ephraim born to he and his Egyptian wife Ase-Nath, daughter of the Osirian priest of Anu (i.e. the On of the Bible, the Greek Heliopolis). In the following discussion we must keep in mind that the key and link between Neheb-kau =  (i.e. the snake-god) that blesses the people with food and nourishment is also the god that brings healing to the people from snake bites. Oddly this story never shows up in Book II (Exodus) but in narrative story Book IV (Numbers 21:6-9) and therefore relates back to Jo-Seph being a member of this Egyptian religious lodge dedicated to nourishment (bringer of food) and healing people from the deadly serpent that infested the desert wilderness they were in as described in Deuteronomy 8:15: *"He [i.e. Yahweh] led you through the vast and dreadful desert, that thirsty and waterless land, with its venomous snakes and scorpions. He brought you water out of a hard rock. He gave you manna to eat in the desert, something your fathers had never known, to humble and to test you so that in the end it might go well with you."* (NIV). The people in the desert had three major




concerns, the need for water, food, and protection from deadly fiery serpents but they also had one major problem distrust in Yahweh which led them to sin time and time again. Breaking them from their reliance on Egyptian gods would be a task that would take Yahweh forty years to accomplish and inculcate in this people whom He had to take through the water and the crucible of fire in the desert. However, in the meantime having the body (Ka = Soul) of Jo-Seph who was a member of the Lodge of the snake-god  , Neheb-kau who provided these things was a comfort which emotive and psychic dependence even Yahweh recognized as the story is told by Moses in Book IV:

> They traveled from Mount Hor along the route to the Red Sea, to go around Edom. But the people grew impatient on the way; they spoke against God and against Moses, and said, "Why have you brought us out of Egypt to die in the desert? There is no bread! There is not water! And we detest this miserable food!" Then the Lord sent venomous snakes among them; they bit the people and many Israelites died. The people came to Moses and said, "We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us." So Moses prayed for the people. The Lord said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live. So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived. (Number 21:6-9, NIV).

The following grammatical analysis between Egyptian hieroglyphics (i.e. Medu Neter) and the Hebrew related to this story will support the assertion that the Hebrews were still closely tied to language, culture and religion of Egypt and that Moses is demonstrating how this dependency on Egypt was began to be broken through trials and tests in the desert so that they would eventually become an independent and holy nation that totally depended on Yahweh (as Moses shows in Deuteronomy 8:15 was Yahweh's ultimate purpose). Of course, divine aim would take some time which really did not occur until after seventy years after the final Exile with the book of Jeremiah showing that the moment the people got the change with the threat of extinction and exile hanging over their heads they made a beeline for Egypt the first chance they saw even though Jeremiah warned them not to disobey God and go back to Egypt again. In the meantime, Moses used the nuances around the Ba-Ka soul of Jo-Seph who was a member of the Lodge of  , *Neheb-kau*, the Egyptian snake-god who provides them both food and healing from snake bites to tell his story of the beginning of the Israelites spiritual journey that would eventually lead them closer to being a holy nation and covenant people of the Lord (i.e. Yahweh). We begin with the fiery (venomous) serpents mentioned Numbers 21:6-7. The Hebrew for "fiery serpent" is הנְחֹשִׁים השְּׂרָפִים, that is, *ha-Nehashim ha-Seraphim*. The Hebrew term *Nehash* (also *Nehustan*) means "serpent," "snake," "image of a snake" germane to our analysis given that God told Moses to make an "image" if the fiery snake which he made out of bronze/copper to reflect the notion of burning, something burned in the fire, etc., and also this term refers to the so-called mythological "fleeing serpent" which I do not believe is a myth. This Hebrew notion could refer to a serpent who appear to fly through the air with "wings" and there are such species on this earth now that come out the trees

(as if flying but really "gliding") and light on the ground near their prey.[416] If this is the case then the Hebrew faced something in the desert that of course would terrify them in that the serpent is not biting them from the ground as expected from the air (which is not expected). The Egyptians themselves depicted this *winged snake* "mythological" creature as  and this image has crossed over into modern medicine depicted on ambulance based the story in Numbers 21 as modified

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[416] *Chrysopelea* is also known by its common name "flying snake." It climbs using ridge scales along its belly, pushing against rough bark surface of tree trunks, allowing it to move vertically up a tree. Upon reaching the end of a tree's branch, the snake continues moving until its tail dangles from the branch's end. It then makes a J-shape bend, leans forward to select the level of inclination it wishes to use to control its glide path, as well as selecting a desired landing area. Once it decides on a destination, it propels itself by thrusting its body up and away from the tree, sucking in its abdomen and flaring out its ribs to turn its body into a "pseudo concave wing", all the while making a continual serpentine motion of lateral undulation lateral parallel to the ground to stabilize its direction in midair in order to land safely. There are five specie in Asia and South-east Asia, one in India called the "Golden tree snake (i.e. *Chrysopelea ornate*) which would give direct the mind to a "flying bronze (i.e. golden) flying snake. But were any of these species in the desert near or in Egypt during the time of the Exodus? This is possible if you accept the veracity of Herodotus and other local story tellers who mention them according to Adrienne Mayor, Stanford University Research Scholar in Classics and History of Science in her essay *"Flying Snakes in Ancient Egypt."* (www.wondersandmarvels.com). Mayor states:

"Egyptian tales of flying snakes captured the curiosity of the Greek historian Herodotus (ca 460 BC). These winged *drakontes* were said to live under frankincense (*Boswellia*) trees in the Arabian Desert. To gather the incense, the Arabians burned *styrax* (resin of the *Liquidambar* tree) because the smoke drove the winged snakes away. Herodotus described the flying reptiles as small with variegated markings, shaped like a water snake but with wing like membranes, like bat wings. The Arabs told Herodotus that these creatures would be a plague upon the earth except for two reasons. In the first place, the violence of their reproductive life ensures that their population remains small. Not only does the female kill the male during mating by "biting clean through his neck," but the females give birth to live young instead of laying eggs like other serpents—and these young are so vicious that "they are born by eating their way out of the womb thus killing their mother." The other reason was that when winged snakes fly east from the desert toward Egypt in spring, they travel through a mountain pass where "ibis birds" gobble them up. "Entirely jet black with legs like a crane and a very hooked beak," these birds, adds Herodotus helpfully, "are the size of a Greek *krex*" (if only we knew what a *krex* was!)"I went to try to get more information about the flying snakes," says Herodotus. In the vicinity of "Boutos" in Arabia he was shown "narrow mountain pass leading to a broad plain which joins the plain of Egypt." There he marveled at the "heaps of skeletons and spines in incalculable numbers; some skeletons were large, others smaller, and others smaller still." These passages are among the most cryptic in Herodotus (2.75, 3.107-8). Classicists, natural historians, and cryptozoologists have long puzzled over what Herodotus saw and where he saw it. Were there any germs of truth in his account of the Egyptian lore? At least we can identify Boutos, an ancient city on the eastern Nile Delta at the edge of the Arabian Desert (Sinai Peninsula) and make a good guess at the bird. In antiquity, the black Glossy Ibis (*Plegadisfalcinellus*) frequented the brackish Bitter Lakes region of dry salt valleys between Egypt and Sinai (now the Suez Canal). A more likely candidate would be an extinct relative of the now nearly extinct Waldrapp (*Geronticus*) northern bald ibis. These migratory black desert ibises were once widespread across North Africa and the Middle East, breeding on cliffs in arid habitats rather than wetlands like their cousins. Ibises fed on insects and reptiles. What about the winged snakes? Was the lore based on legendary hordes of large flying insects, perhaps locusts, preyed on by huge flocks of birds? Was there once a population of "parachuting" lizards or "gliding" snakes in the Sinai? (*Draco volans* and *Chrysopelia*, respectively, are now only found in southeast Asia). Note that Herodotus was never shown live specimens, only heaps of jumbled bones of different sizes. Could the Egyptian tales have arisen to explain mysterious fossil deposits of spinosaurid dinosaurs (with a membrane "sail"), or a large mixed deposit of fossil birds and reptiles eroding out of a salt valley now obliterated by the Suez Canal? The true identity of the winged snakes of ancient Arabia remain a tantalizing unsolved enigma."



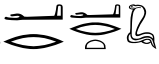

composition that has both the Hebrew and Egyptian idea of healing through the imagery of a flying snake creature:



Flying snake symbol for medical care depicted on some modern ambulances



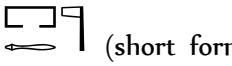
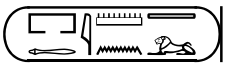
Flying (gliding) snake (South-east Asia)

The *Nehash* in *ha-Nehashim ha-Seraphim* (i.e. "fiery serpent or so-called mythological "fleeing serpent" as in "flying serpent") is grammatically and semantically linked to the Egyptian hieroglyph  that is, *Nau* or *Na,* meaning "serpent," "viper," or "serpent-god." We suggest here that the proper name for this *Nau* serpent is , ***Aataru,*** meaning a "fiery, blood-drinking serpent," a particularly dangerous creature that once a person is bitten dies in excruciating pain and is probably connected with ***Arar-t,*** that is,  or , the *uraeus-diadem* (uraeus serpent) that sits prominently on the royal crown of the Pharaoh  or  that can jump out (or fly out) from his head to strike his enemies dead thus the Pharaoh and any of his high officials like Jo-Seph would be most feared and of course when he comes by in his chariot men would shout or cry-out before him "Make Way!!" The second of the Hebrew name for "fiery serpent" found in Numbers 21:6-7 is *ha-Seraphim* is שׂוֹרֵף, *Saraph*, meaning "serpent," "fiery serpent," "poisonous serpent" = producing a burning effect from the venom. We note here in passing that cognate Egyptian hieroglyph for "ser-*pent*" is in fact  that is, ***pent.*** More grammatically related to the Hebrew שׂוֹרֵף, *Saraph* is the Egyptian hieroglyph  ***Sharef,*** meaning *"to injure",* the determinative  within the hieroglyph showing a man putting an axe through his own head; causing self-inflicted wounds to the self because of sin or evil within oneself. When thinking about the story in Book III (Numbers 21) it was the sin of the people (i.e. self-inflicted wounds) that brought the plague of the fiery serpents that the Hebrew people acknowledged: *"The people came to Moses and said, 'We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us. 'So Moses prayed for the people."* (Numbers 21:7, NIV). This brings us to the episode of God telling Moses in Numbers 21:8-9

to make an image of a snake and put it on a pole as follows: *The Lord said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.* (Numbers 21:8-9, NIV).The Hebrew word for "brass," "copper," "bronze" in Numbers 21:9 is נְחֹשֶׁת, ***Nekh-o-sheth***. The Egyptian hieroglyph that appears grammatically cognate with it is  Nekha and seems to relate semantically to the Egyptian hieroglyph  , ***Nekhu-t*** for things made using "flame," or "fire" by which means bronze instruments, or a bronze snake would be made.

We have allowed Cheremon to take us into deep waters and what may appear to be a long (and perhaps to some an unnecessary grammatical and semantic journey) to explain who *Jo-Seph* was and why carrying his mummified body, that is, his *Ba-Ka Soul* into the wilderness would give the Hebrew people comfort ensuring them food and a source of healing until they could learn to put their trust in Yahweh for these things. Nevertheless, as we return to Cheremon's story of the Exodus we can see that he is mixing up the chronology from our point of view but from his point of view Jo-Seph of the 12th Dynasty is very present with his Ba or Ka Soul in the 18th Dynasty lighting and leading the way to rebellion based on his prediction in the 12th Dynasty that in some future time (i.e. 18th Dynasty) that God would deliver the Hebrews from slavery and that they would *resurrect* = carry the *house of his Ka* = *Soul* out of Egypt. So how did Moses and especially Jo-Seph get such derogatory names from Cheremon? That is easy to do if you are an Egyptian Pharaoh or an official in a particular dynastic regime. The Exodus statement that **"A new Pharaoh arose who did not know Joseph"** (Exodus 1:8) is more ominous when you consider the fact that each succeeding Egyptian dynasty attempts to do one of three things when dealing with the achievements of prior dynastic Pharaohs and even their most prominent officials. Joseph would certainly qualify as a prominent official of the Pharaoh in the 12th Dynasty (likely Pharaoh Amenehet II, 1929-1895 B.C.E.). Moses was also prominent according to statements in the Book of Acts in the New Testament (Acts 7:20), Genesis in the Old Testament, and the extra-Biblical record of Joseph. Both Joseph and Moses could have been subject to the Egyptian Dynastic practice of **(1)** erasing the former prominent person's name from the hieroglyphic stories that made them famous and replace them with the new Pharaoh's name; **(2)** cut off the head of one or two elements in the person's personal name or royal, or priestly name, such as,  = noticing that the hieroglyphic for the letter "M" has a full head on the first and "cut off" head in the second. In both the bird is "run through" with a butcher knife. If this letter was in the name of a person you hated or wanted to erase from memory you would be engaging in a spiritual attack on their Ka or Ba Soul and *"cutting off"* their memory, and also an attempt to create a condition of spiritual amnesia for the dead person so that they would not remember the *words of Power* from the *Per-em-Hru* (Book of the Dead = containing the words that would lead one into the light through the valley of the shadow of death in Amenta = where homicidal fiends live as the Osirian seek the Throne of Osiris, who gives life eternal; and **(3)** or failing all this give a person a derogatory name that indicate how odious they are in the nostrils of the current Pharaoh and therefore the people *necessarily* following the attitude of their Pharaoh, who is Horus, son of Osiris-Ra. The third way seems to be the way those Egyptians in Cheremon's time dealt with the fame of both Joseph and Moses. They became odious and notorious in the 18th Dynasty, and therefore needed an appropriate derogatory name as a conspiracy against ***Per-aa***,




 (short form of the word) or  (long form) meaning *Great House of Pharaoh* that ended with the destruction of the Egyptian army in the Red Sea. Per-aa is the title for the *Feri* (i.e. Pharaoh) and is often placed in a cartouche before the royal name, for example  *Per-aaAmen-ta* (i.e. Feri or *Pharaoh* Amen-ta). The Hebrew for Per-aa is אפרַשׂה (i.e. Par'oh) and the Coptic is *ⲡⲣⲟ*.What is significant about this is the fact that high or even ordinary officials began to use this title if they were in the Pharaoh's service like Jo-Seph was and so would be recognized as  "Pharaoh's man" or  , "the ***Per-aa*** of the king." Once such an official fell out of favor with the Pharaoh a way had to made to disabuse this person by putting them in jail or executing them as the Pharaoh did to Jo-Seph's companions the cupbearer and baker in Genesis Chapter 40, and/or (if they were great enough in their own right) of the significance and important in the eyes of the people of the title  like Jo-Seph was where "a Pharaoh arose *that did not know Jo-Seph*" (Exodus 1:8-10). To not know a person or "forget" a person was not merely "out of sight, out of mind" for the Egyptian it was to "kill" or "murder" the very soul and memory of that person so that they are no longer honored. Such a person would have to be "forgotten" in order to treat his family, progeny or nation differently when the political climate changed as it did when the Hebrews grew numerous and the new Pharaoh along with his officials and the Egyptian people became afraid of them. Egyptian history therefore had to be written in such a way as to deal with the heroes [dead or alive] of a successful slave revolt (such as the one led by Moses and *Ba-Ka Soul* of *Jo-Seph*] and so provide a rational for its success from the Egyptian point of view. The Jews certainly have been successful in telling their side of the story, so Manetho and Cheremon, and also Apion who follows the latter should not be faulted for telling their side of the story and how they wish to tell it. However, the Jews have been more successful in telling their side of the story since their story is revered as sacred Scripture and has been read as such by millions of people for centuries and also where the story the Exodus has become a classic film often repeatedly shown to generations of people since its release with its awe inspiring imagery (parting of the red sea) even for those that have never read any part of the Bible or attended Sunday school. I certainly have no argument with Josephus that Cheremon's account is defective in some important particulars if you are just talking about historiography as we understand it and not celestial history as he and other Egyptians would look at it. Cheremon places Moses in the correct Pharaonic Dynasty and with the correct Pharaoh. This is much to Cheremon's favor in telling his story. We want to go to the best chronology we have for the Exodus stating from the time Joseph co-ruled in Egypt. However, we must first deal with Josephus against Apion, where the chronological issues are more prominently addressed by Josephus. He is not doing so for the sake of figuring out when the Exodus occurred but merely to show that Apion is a liar and that he is not to be believed when he asserts that the Jews were Egyptians. The argument goes that if Apion is wrong about the time the Exodus occurred then the veracity of his statements about the Jews being Egyptians (i.e. black, Africans) is to be doubted as well. Our primary purpose is the chronology. The antipathy of the Jews against Egypt and "anything Egyptian" as seen in nearly all of their sacred literature is clear enough. It is a case of "he that protests too much!" The fact of the matter is that the Jewish people always wanted

to go back to Egypt but their priestly and prophetic leaders beginning with Moses always fought against that idea from the very beginning on behalf of Yahweh, even though it is hinted at in some of the Jewish Scriptures that Egypt held a special place above the Jews in Gods eyes: *"The LORD Almighty will bless them, saying, "Blessed be* ***Egypt my people****, Assyria* ***my*** *handiwork, and Israel* ***my*** *inheritance"* (Isaiah 19:25). We mark here some jealousy on the part of Josephus (and the Jews in general) in regard to Egypt being placed spiritually ahead of Israel (God's Covenant People vs. God's "Chosen" People) and that added to its national success and stature as a longest-lived nation and empire the world has yet seen, often ruling over Israel or influencing their politics and the direction of their national interests. Egypt therefore had to be admired, feared and even hated because of what it represented in Israel's past since the nation of Israel was born within the crucible of fire within Egypt's bowel's so that Egypt can claim to be Israel's mother and Israel her wayward and rejected child. If Moses and the Aaronid priesthood were going to build a Hebrew theocratic nation (i.e. a holy and "Chosen" People) the prominence that Egypt had in power and favor in the eyes of God had to be diminished in the eyes of the Jews and so going back to Egypt in any way had to be seen as a curse and against the express will of God. This anathema would certainly explain Josephus' continual ranting against any suggestion from Manetho, Cheremon, and Apion that *the Jews were originally Egyptians* (i.e. black, African) and that they were thrown out of Egypt because they had some kind of communicable disease that threatened Egypt; *so long, good riddance* to a group of rebellious, dissident, and sick Egyptians forcibly turned out (cast out by its mother) into the desert to never be heard of again! This suggestion is not far from the truth since in **Exodus 12:33** the Scripture states: **"The Egyptians urged the people to hurry and leave the country, For otherwise", they said, "we will all die!"** Note that whether the phrase "For otherwise we will all die!" refers to the Egyptian being afraid of the 10th plague brought by the Angel of Death, which is the Jewish account of their liberation, or a plague of disease the Jews carried, which is by-and-large the Egyptian account of the Exodus, the fear was *plague and death* of some kind surrounding the issue of allowing the Hebrews to stay or leave Egypt. Because of the fear of the plague that the Egyptians believed Jo-Seph's people (now led by Moses) had the Egyptians virtually paid the Hebrews to leave and/or kicked them out of Egypt. The Exodus story says that Moses told the Hebrews to ask the Egyptians for *"jewelry of silver and gold, and for clothing, and the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. And so they plundered the Egyptians"* (Exodus 12:35-36). The Egyptians apparently were more than glad to comply with their requests, because of the plague that had struck the land because of their presence. However, look closely as to how the Jews have interpreted their departure as a victorious plundering of the Egyptians. The opposing ancient Biblical writers of the Exodus event told the story in ways that favor them and their agenda. History is generally always told by the victorious but not the vanquished. What is interesting here is Josephus' extra-biblical account provided a means to view the Exodus story from the point of view of both the victorious and the vanquished, where we see the Egyptian story that the Jews were nothing but dissident and rebellious Egyptians that had tried and failed to overthrow the *Great House of the Pharaoh* and had to be (so to speak) *run out of town*. I present both accounts here because the Jews over the centuries have been very successful in presenting their side of the story and have generally ignored Josephus, even though he was a Jew, because although he presents an apology in favor of the Jews his account has the demerit of presenting the view point of the other side as is the nature and character of apologetic discourse (i.e. contra this or that, for and against, etc.) where one must (as honestly as possible) present the other persons side of the story or narrative or argument in order to poke holes in it. This kind of




rhetorical argumentation is rare today where the other persons position and *what they actually said* has to be distorted before you make your straw man argument them. Such generally was not the case in ancient rhetorical discussion and argumentation. It was considered a part of your own erudition and rhetorical skills as an apologist to describe as clearly and honestly as possible what the other person actually said and the position (you oppose) they actually held or hold. Those days are long gone, and the idea today is to demolish your enemy with whatever tools or weapons you can get your hands on (e.g. distortion, misappropriation of fact(s), leaving out key statements of your opponent that would weaken your argument, etc. We give Josephus the credit that he at least gives as clearly as possible based on the sources he has at hand, the position and statements of ancient writers he is opposed too.

Josephus Against Apion, Egyptian Grammarian

> Now, although I cannot but think that I have already demonstrated, and that abundantly, more than was necessary, that our fathers were not originally Egyptians, nor were thence expelled, either on account of bodily diseases, or any other calamities of that sort, yet will I briefly take notice of what Apion adds upon that subject; for in his third book, which relates to the affairs of Egypt he speaks thus --- I have heard of the ancient men of Egypt, that Moses was of Heliopolis, and that he thought himself obliged to follow the customs of his forefathers, and offered his prayers in the open air, towards the city walls; but that he reduced them all to be directed towards the sun-rising, which was agreeable to the situation of Heliopolis (City of Osiris-Ra, Sun god, my insertion) . . . . yet does he thus easily determine the age of Moses, who preceded them such a vast number of years, as depending on his ancient men's relation, which shews how notorious a liar he was. But then as to this chronological determination of the time when he says he brought the leprous people, the blind, and the lame, out of Egypt, see how well this most accurate grammarian of ours agrees with those that have written before him! Manetho says that the Jews departed out of Egypt in the reign of Tethmosis, *three hundred and ninety-three years* before Danaus fled to Argos (1500 – 1450 B.C.E., my insertion). Lysimachus says it was under the king Bocchoris, [i.e. Pharaoh ***Bakenrenef Wahkare***  who reigned in the 24th Dynasty *at Sais*, 720-715 B.C.E, whom the Nubian Pharaoh ***Shabaka Neferkare***  in the 25th Dynasty, 716-702 B.C.E. burned alive, *my insertion*], that is, *one thousand seven hundred years* ago; Molo and some others determined it as everyone pleased: but this Apion of ours, as deserving to be believed before them, hath determined it exactly to have been in the seventh Olympiad (752 B.C.E., my insertion), and the first year of that Olympiad; the very same year in which he says that Carthage was built by the Phoenicians (according to Justin in 825 B.C.E., and the Greek historian Timaeus of Tauromeanion in 814-813 B.C.E., my insertion), ... As for the number of those that were expelled out of Egypt, he hath contrived to have the very same number with Lysimachus, and says they were a hundred and ten thousand. He then assigns a certain wonderful and plausible occasion for the name of Sabbath; for he says, that "when the Jews had travelled a six day's journey, they had buboes in their groins: and that on this account it was that they rested on the seventh day, as having got safely to that country which is called Judea; that then they preserved *the language of the Egyptians,* and called that day the *Sabbath,* for the

> that malady of buboes in their groin, was name *Sabbatosis by the Egyptians*" . . . . And as for this grammatical translation of the word Sabbath, it either contains an instance of his great impudence or gross ignorance; for the words Sabbo and Sabbath are widely different from one another; for the word Sabbath in the Jewish language denotes rest from all sorts of work; but the word Sabbo, he affirms, denotes among the Egyptians, the malady of a bubo in the groin . . . . But why should we wonder at the lies he tells us about our forefathers, when he affirms them to be of Egyptian origin, when he lies about himself?. . . . As for the Egyptians claim to be our kindred they do it on one of the following accounts: . . . . But this fine fellow, Apion, seems to broach this reproachful appellation against us [that we were originally Egyptians] in order to bestow it on the Alexandrians as a reward for the privilege they had given him of being a fellow-citizen with them.[417]

We will deal here only with the chronological issues Josephus' account raises as to the time of the Exodus, and then following present our own best account of when it probably occurred and under what Pharaoh and what Dynasty. First Josephus asserts that Manetho claims the Exodus occurred under the reign of Pharaoh Tethmosis 393 year *before* the Egyptian Danaus, of Egyptos who fled to Argos. Danaus in Greek truth-myth fled sometime between 1500 and 1450 B.C.E. This would mean that the reign of Tethmosis spoken of had to be somewhere between 1893 B.C.E. and 1843 B.C.E. However, there are no Pharaoh's with that name during this period. The latter period suggests a period within the 12th Egyptian Dynasty, somewhere between the reign of Pharaoh Amenehet II Nubkaure (1929-1895 B.C.E.) and Pharaoh Senusret III Khakhaure (1878-1841 B.C.E.). Interestingly enough the Pharaoh between these two Pharaoh's is Senusret II Khakheperre (1897-1878). We claim here that this is the Pharaoh under which the Hebrew Joseph of Biblical fame ruled as the story in the latter chapters of Genesis unfolds. This is significant for the chronological claims of both Manetho and especially Cheremon, especially in relationship to Joseph that seems not to fit within Cheremon's chronology, as explained above. What is fatal in the case of Manetho is that no Pharaoh Tethmosis lived in the 12th Dynasty. There were four Pharaohs of the 18th Dynasty that had this name, as follows: (1) Tuthmosis I Akheperkare (1524-1518), (2) Tuthmosis II Akheperenre (1518-1504); (3) Thutmosis III Menkheperre (1504-1450), and (4) Tuthmosis IV Menkheperure (1419-1386). Manethos seems to be pointing backward to the time of Joseph's rule but also seems to be convoluting that time (as does Cheremon) with the actual time of the Exodus, around 1450-49 B.C.E. by mentioning that the Egyptian Danaus fled to Argos around this same period (if we adopt 1450 B.C.E. as the date for this event). I think we can easily dismiss the chronologies of both Lysimachus and Apion as too late for the Exodus; Lysimachus suggesting it occurred under Pharaoh Bakenrenef (Greek, Bocchoris) of the 24th Dynasty in Sais, between 720 and 715 B.C.E; and on the other hand Apion suggesting it occurred during the 7thOlymbiad in 752 B.C.E., and/or Carthage which according to Justin was founded in 825 B.C.E., and according to the Greek Timaeus of Tauromenion sometime between 814 and 813 B.C.E. Joseph came to power in Egypt around 1880-79 B.C.E. during the reign of Senusret II (1897-1878) that is Khakeperre and lived through the reigns of Senusret III = Khakhaure (1878-1841) and Amenemhet III = Nymaatre (1842-1797) during the 12th Egyptian Dynasty. However, Moses was born around 1526 B.C.E. during the reign of Amenhotep I (1551-1524 B.C.E.) in the 18th Egyptian Dynasty, some 354 years later. Joseph by this time had been

[417] William Whiston, trans. "Flavius Josephus Against Apion," Book II, secs. 2-3 **Josephus: Complete Works** [Grand Rapids: Kregel Publications, 1970], 622-623.




dead for well over three centuries, his death being around 1805 B.C.E. in the reign of Amenemhet III = Nymaatre (1842-1797 B.C.E.). There were three Pharaoh's after Amenemhet III which could be chosen that "knew not Joseph" (Exodus 1:8). That would be Amenemhet IV = Maakherure (1798-1786 B.C.E.), Queen Sobeknefru = Sobekkare (1785-1782 B.C.E.), or Wegaf = Khutewyre (1782-1778 B.C.E.). We could put them corporately together as the Pharaoh "that knew not Joseph." However, that being said, it was likely under Wegaf that Hebrew oppression began in earnest around 1780 B.C.E. We know that because they had been in Egypt for 430, that is, from 1880-79 down to the time of the Exodus in 1450-49. The oppression of the Hebrews would not have begun until after Joseph death 1805 B.C.E. and it would have been some time after that before one could say that Joseph was "forgotten" by the Pharaoh's since it would have taken at least a century of more before the growth of the so-called Hebrew population would have posed a threat calling for the Jewish Solution of genocide of "every first-born male." Certainly, it would not be the case during Amenemhet III's reign down to 1797 when Joseph would have been dead for only eight years. The memory of Joseph would not likely have been dissipated in the short reign of Amenemhet IV down to 1786 B.C.E. Queen Sobeknefru's three-year reign down to 1782 B.C.E. was even shorter and so the memory of Joseph could certainly have lasted for 23 years since Joseph's death in 1805 B.C.E. This taken with the fact that Amenemhet's and certainly Queen Sobenefru reigns were too short to put into effect a policy of slavery for Hebrews leaves the real possibility that it was under Pharaoh Wegaf when Hebrew slavery began. This means that the Hebrews enjoyed their freedom from about 1880 to about 1780 for about 100 years and then enslavement from 1780 to about 1450 B.C.E., for about 330 years, where 100 + 330 = 430 years. **The last question has to be:** *Who is this Amenophis that Josephus is talking about?* The Pharaoh of the Exodus is likely Amenhotep II = Akheperure (1453-1419 B.C.E.) since the Exodus was around 1450-49 B.C.E. He was the son of Thutmose III and Queen Hatshepsut. Strange as it would seem the oppression of the Hebrews began between the end of one Egyptian females reign and the end of another, that is, between Queen Sobeknefru's reign (1785-1782 B.C.E.) of the 12th Dynasty and the Co-regency of Queen Hatshepsut with Tuthmosis III (1504-1450). Amenhotep's personal name taken from his mother is Amana-Hatpa (with part of his mother's name) The Greek derivation of Amenhotep's name is *Amenophis* =Ame<nwfij . Amenophis's full royal name is Amenhotep II Akheperure, that is, . This chronology may give a clue as to why Cheremon "mistakenly" puts Moses and Josephus together at the same period of time, that is, around a particular reign of Amenophis. There are four Pharaoh's with this name (i.e. Amenophis I, II, III, and IV = Akhenaton) and all of them are in the 18th Dynasty between 1551 and 1419 B.C.E. Cheremon apparently is focused on the Pharaoh of the Exodus and compressed the Joseph of the 12th Dynasty and Moses of the 18th dynasty *together* around the reign of Amenophis II = Akheperure (1453-1419 B.C.E.), who we believe is the Pharaoh of the Exodus. The only possible justification is to tell the Hebrew story in short form around some fantastic series of events to explain why the Hebrews left Egypt. Cheremon could also be following Manetho's historical script of the story, which suggests that Joseph and Moses are contemporaries around the time of the Exodus, as we have already recounted above. The Egyptian storyline by Cheremon is that the Hebrews were forced out years after they began a rebellion by Joseph and Moses against Amenophis II (who had cast them out earlier for carrying some kind of disease that would plague Egypt) and the storyline of Josephus is that the Hebrew left by the power of God after God struck

Egypt with a series of plagues. Certainly, given this chronology, Josephus is right that Cheremon is wrong about Moses and Joseph being in some kind of rebellion and conspiracy against Pharaoh Amenophis as *actual personages*. However, for Cheremon, the Ka = Soul of Joseph is very much alive, and it would have been or particular concern to the Egyptians as to why Moses would want to remove his body from his four-century old tomb. Genesis supports the fact that Joseph was embalmed (with honors) like any of the Pharaohs of the 12th Dynasty: *"And Joseph died, being one hundred ten years old; he was embalmed and place in a coffin in Egypt."* (Genesis 50:26).Only the most illustrious and most wealthy personages in Egypt could be embalmed, because the ceremonial process was long and expenses calling for a number of priests to engage in helping the Ka-Soul cross over into *Amenta,*  = "The Hidden Land" or the *Abode of the Dead in the West* = *Living Dead Coming into the Light*. The body had to be properly prepared so that the Ka-Soul would not be floating about in darkness and would be able to revisit its earthly house (i.e. the body of the dead*). Joseph had his father Jacob embalmed* and had him receive great honor from the Pharaoh's court. There is every reason to believe that Joseph received the same honors when he died. (Genesis 50:2). It is interesting to speculate that if both Jacob (i.e. Israel) and Joseph were embalmed and take back to Israel at some point then it is likely their mummified bodies could be found someday. This would shake up the biblical world because actual modern tests could be made to determine the date when they died. Perhaps then a confirmation of the conventional chronologies we have now will be made or a whole new chronological scheme will have to be developed that would likely overthrow many unrelated assumptions that have been made about the Exodus and other biblical events and occurrences all because the Egyptians knew how to preserve human bodies through vast years and centuries. The embalming of Jacob is highlighted in Genesis 50:1-14 to show how the Egyptians celebrated and mourned high personages in ancient times:

> Then Joseph threw himself on his father's face and wept over him and kissed him. Joseph commanded the physicians in his service to embalm his father. So the physicians embalmed Israel: they spent forty days in doing this, for that is the time required for embalming. *And the Egyptians wept for him seventy days*. When the days of weeping for him were past, *Joseph addressed the household of Pharaoh, "If now I have found favor with you, please speak to Pharaoh as follows: My father made we swear an oath; he said, 'I am about to die. In the tomb that I hewed out for myself in the land of Canaan, there you shall bury me.' Now therefore let me go up, so that I may bury my father; then I will return." Pharaoh answered, "Go up, and bury your father, as he made you swear to do."* So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, as well as all the household of Joseph, his brothers, and his father's household. . . . Both chariots and charioteers went up with him. . . It was a very great company. . . . When the Canaanite inhabitants of the land saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning on the part of the Egyptians," Therefore the place was name Abel-Mizraim; it is beyond the Jordan. Thus his sons did for him as he had instructed them. . . . After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father. (Genesis 50:1-14, NRSV, my emphasis, my Italics)

The *forty days* of embalming and additional *thirty days* of mourning for a total of *seventy days* is consistent with 114 ceremonies associated with the *Liturgy of Funerary Offering* and the *Book*




of the Opening of the Mouth performed by the ***Sem priests*** (i.e. ) on behalf of the dead and their loved ones. According to E. A. Wallis Budge:

> This Liturgy is associated in the funerary texts in the tombs and papyri with another work entitled the "Book of Opening the Mouth," and this fact suggests that it is a portion of or a supplement to it, and that it is a development of the canonical List of Offerings which we have reason to believe was in existence under the IIIrd or IVth Dynasty. We know funerary chapels were attached to the pyramids and mastaba tombs of this period, and that offerings of meat and drink were made in them to the dead daily by properly qualified priests. It follows as a matter of course that the proceedings of the priests were regulated by some system, and that some kind of written service must have been recited regularly, and we are justified in believing that the Liturgy of Funerary Offerings was that which was commonly said for kings and other royal personages, and for men of high civil and ecclesiastical rank. In the case of the "Book of Opening the Mouth," the object of the recital was, in the earliest times at least, to bring about the reconstitution and resurrection of the dead man, and even in later times, when the work was recited before a stature, on which the accompanying ceremonies were performed, the idea of the Egyptians on this matter remained unchanged. (Budge, *The Liturgy of Funerary Offerings*. New York: Dover Publications, pp. vii-viii).
>
> The tombs, temples, and religious literature of all periods of the history of Egypt proclaim with no uncertain voice that the ancient Egyptians believed in the resurrection of the dead, and that they possessed an innate conviction that the souls of the blessed renewed their existence in the world beyond the grave under circumstances and conditions which gave them happiness and prevented them from *dying a second time* (See Revelation 20:6, which shows that the those in the first resurrection will not be hurt by the second death; Revelation 20:14, which states that the second death is being cast into the Lake of Fire; Revelation 21:8, which describes the kinds of people that would be subject to the second death and cast into the Lake of Fire, my insertion/my *italics*).[418] The consistent, persistent, ineradicable and unalterable belief in immortality is the chief fundamental of the Egyptian Religion, and the attainment of everlasting life was the end to which every religious ceremony was performed, and every funerary text written. (Budge, *The Liturgy of Funerary Offerings*, p. 1).

Budge states further in his *The Mummy: A Handbook of Egyptian Funerary Archaeology* that:

> Nobles and men of high rank and authority in the community, and wealthy civilians, were really "buried," *i.e.*, they were laid in graves or caves in the hills which were carefully guarded, and under the early dynasties their bodies were wrapped in skins or places in baskets, or in earthenware chests, or in rudely made boxes. It is probable that the deceased,

[418]NIV Revelation 20:6 - *Blessed and holy are those who have part in the first resurrection. The* ***second death*** *has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.* NIV Revelation 20:14 - *Then* ***death*** *and Hades were thrown into the lake of fire. The lake of fire is the* ***second death****.* NIV Revelation 21:8 - *But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-- their place will be in the fiery lake of burning sulfur. This is the* ***second death****."*

> when carried to this grave, was accompanied by his kinsfolk and friends, whose number depended upon his social importance and wealth, and who, as they went, intoned praises of him, whilst the women of his house bewailed their loss with shrill cries. . . . The funeral of a great official must have been a very elaborate affair, especially under the XVIIIth dynasty, when Egypt was filled with the gold of the Sudan and the tribute of Western Asia, and it is impossible for us to realize to the full the magnificence of the funerary equipment and the pomp that attended the burial of the mummy of a really great king and conqueror like Thothmes III. (Budge, The Mummy. New York: Dover Publications, 1989, p. 336).

We note here that Jacob in the biblical record of Genesis 50 received this kind of honor, pomp and circumstance as described by Budge that is given only to a great official. In this case the "great official" is not Jacob but done on behalf of *Jo-Seph who was*. Budge goes on to "describe briefly what happened after the death to the body of a man of high rank who departed this life at Thebes towards the end of the XVIIIth or beginning of the XIXth dynasty---that is to say, about B.C. 1450" (Budge, *The Mummy*, p. 338). This would be Ani, who "was a learned man, and knew the religious literature of Egypt well. . . He was a tried servant of the king and loved him well . . . . During the *seventy days* that have been spent embalming and bandaging Ani's body the coffin-makers have not been idle, and they have made ready a covering of wood to be laid on the mummy, and two beautiful coffins. The covering, in the form of a mummy, is slightly vaulted, and has a human face, bearded, on it; it is handsomely painted outside with collar, figures of Nut, Anubis, and Up-uatu, the full name and tiles of Ani in perpendicular lines of inscription, the cartouches of the king in whose time he lived, and scenes in which Ani is adoring the gods" (Budge, The Mummy, pp. 339-345).We note that Ani died around the time of the Exodus, that is, 1450 B.C.E. when ritual mummification and the associated religious ideas that Budge describes above were at its highest regard in the Egyptian mind and it would have been no small thing for Moses to ask to take Joseph's body out of its tomb and transported out of the country. We can see in the biblical account of Jacob's embalming, ceremony and burial how closely it aligns with Budge's description of Egyptian religion and ritual in regard to funerary rites of passage, including *the 70 days that is took to embalm and funerary a person of high ranks body.* We note further that Joseph embalmed his father according to Egyptian ceremonial ritual, which is opposed to Hebrew burial rituals requiring burial within 3 days, indicating that there was no Aaronid or Levitical Priesthood established during this period that could have intervened or circumvent or oppose Egyptian funerary rites and ceremonial procedures. In other words, Judaism as a religion was not founded until after 1450 B.C.E., that is, until after the Exodus. That fact is that Judaism and its liturgical functions did not exist in reality before this time. We note that Joseph had to ask Pharaoh's permission to take his fathers embalmed body outside the national territory of Egypt. Moses removing Joseph body from Egypt no doubt had the same legal requirement, but in this case since Joseph was both embalmed and buried in Egypt it had dire spiritual significance as well. It is significant therefore in the light of both Manetho and Cheremon's histories of Egypt that Joseph played such an important role in the liberation of the Hebrews from Egyptian slavery and this significance is not absent from the story Moses tells concerning Joseph leading the Hebrews out of Egypt, that is, this Ka-Soul goes with or ahead of the procession of the Hebrews out of the land of Egypt to freedom:

> So God led the people by the roundabout way of the wilderness toward the Red Sea. The Israelites went up out of the land of Egypt prepared for battle. And Moses took with him the bones of Joseph who had required a solemn oath of the Israelites, saying, "God will




surely take notice of you, and then you must carry my bones with you from here." Exodus 13:18-19.

Removing Joseph's body = the House of his Ka = Soul *was tantamount to resurrecting him from the dead*. Where his body went his Ka = Soul was sure to follow. Taking him out of Egypt then was a monumental concern for Egyptians. This was such a monumental event for the Egyptians that their two most important historians Manetho and Cheremon wrote histories and chronologies that conceives of both Joseph and Moses being involved in a national conspiracy against Pharaoh Amenhotep II (Amenophis), even though to our modern eyes Joseph and Moses are separated in death by 330 years between the 12th and 18th Dynasties. Adolf Erman gives a full explanation of the Egyptians belief about the *Ka-Soul* of a person. The physicians that were in the service of Joseph were in fact learned Doctor's of Medicine according to Erman and were called ***Sunu***,  = *royal body physicians*. They knew more than modern students of mortuary science. Erman states: "These ancient doctors laid the foundation for all later medicine."[419] Erman goes on to describe the Egyptian belief about the Ka-Soul, as follows:

> From the earliest ages it was an article of faith amongst the Egyptians that man existed after death, but where and how he existed was not so clear to their minds. . . . Yet the Egyptians never clearly explained how the various parts of the human personality were connected together after death. They did not consider man as a simple individuality; he consisted of at least three parts, *the body*  , *the soul*  , and the *ghost, the image, the double, or the genius* (my emphasis), according as we translate the Egyptian word  ***ka***. The *latter is evidently the most important*; it is an independent spiritual being, living within the man, and through its presence bestowing upon the man "protection, intelligence, purity, health, and joy." No man nor god was conceivable without his *ka*, which grew up with him and never left him. The *ka* of a child assumed a childlike appearance, and like the child wore the youthful side-lock. He is his faithful companion, and when the gods are represented bearing the new-born prince in their arms, they also carry his double with him. . . . After the death of a man, just as during his lifetime, the *ka* was *still considered to be the representative of his human personality*---it is not clear to us, nor perhaps was it even to the Egyptians, what part the "living soul" played in the matter. The *ka* was supposed to exist after death under very different conditions from those he had enjoyed upon earth; it was therefore necessary to take many precautionary measures to avoid every mischance. The body had to be preserved that the *ka* might take possession of it when he pleased. A statue of the deceased had to be kept in some safe place that the *ka* might find in that image those individual features which the corpse had lost. His favorite household goods had to be provided for him, that he might live in the tomb as he had lived on earth. Finally, and chiefly, food and drink had to be placed for the *ka* on the table of offerings in the tomb, for otherwise he might suffer hunger and thirst, or even, so the Egyptians thought, be obliged to feed on his own excreta. . . . In consequence of this belief they mummified their bodies,

[419] Adolf Erman, *Life in Ancient Egypt*. Translated by H. M. Tirard. New York: Dover Publications, Inc., 1971, p. 357.

> they built their indestructible tombs, they established endowments for the sacrifices for the dead, they preserved statues and household goods in the tombs, --- in short it is to their faith in the *ka* that we owe all our knowledge of the home life of the people. . . . . the people believed that Osiris was murdered by Set, avenged by his son Horus, and that afterwards he rose to new life. A similar fate was to be desired for each mortal man; those who were left behind hoped that, like Osiris, the deceased would rise to new life; and that in his son, who took care of his tomb and honoured his memory, as worthy a successor would arise as Horus had been to Osiris.[420]

It is clear from Erman's description that belief in the *durability* of the *human personality* beyond death was due to the belief in the existence of the *Ka-Soul* of the human person that lived with it during life and after death; that the life of the *Ka-Soul* depended somehow on the *preservation of the flesh body* (mummification) and image of the human person it once inhabited as it's house; further that this belief engendered the hope of the *resurrection from the dead*, based on the belief in the resurrection of Osiris, the Egyptian god of the dead in Amenta = Hidden land. This resurrection was facilitated by the Horus-Christ but in order for this to occur for men the *Ka-Soul* had to be preserved as a living entity associated closely with the mummified human corpse in the tomb. Budge in his *The Egyptian Book of the Dead*, which contains a translation of the *Per-em-Hru* ("Book of One Coming into the Light") points out that not only is the *Ka-Soul* still alive and well, but the dead *body* = *khat* =  (i.e. like a rotten fish that has a bad smell) of the human person nevertheless has potential life in it that can be transformed into an incorruptible spiritual body called the *sahu*by means of *words of power* and *prayer*. Budge states:

> But the body does not lie in the tomb inoperative, for by the prayers and ceremonies on the day of burial it is endowed with the power of changing into a *sahu,* or spiritual body. This we have such phrases as, "I germinate like the plants, My flesh germinateth," I exist, I exist, I live, I live, I germinate, I germinate," "thy soul liveth, thy body  germinateth by the command of Ra himself without diminution, and without defect, like unto Ra for every and ever. The word *sahu*  though at times written with the determinative of a mummy lying on a bier like *khat*, "body" indicates a body which has obtained a degree of knowledge and power and glory whereby it becomes henceforth lasting and incorruptible. The body which has become a *sahu* has the power of association with the soul and the holding converse with it. In this form it can ascend into heaven, and dwell with the gods, and with the *sahu* of the gods, and with the souls of the righteous. (Budge, pp. lix-lx).

We can see then that *body* and *soul* and all of its associated parts were sacred to the Egyptians and a durable nature and character, *which ought not be tampered with* like Moses wanted to do with Jo-Seph by removing (i.e. resurrecting) his Ba-Soul and disconnecting it from it tomb where all the things it had been familiar with in life was stored. This Egyptian understanding of the human body in respect to its so-called death sheds light on how Jesus, who obviously had some training in Egypt in the use of *heka* = *words of power,* could believe, even after four days, that

[420] Erman, pp. 306-308.




Lazarus was not really dead and that he could in fact with the *Finger of God* (i.e. *Heka* Words of Power) raise Lazarus back to life. The Gospel of John states the following:

> After saying this, he told them, "Our friend *Lazarus has fallen asleep, but I am going there to awaken him*." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." *Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead"* . . . . When Jesus arrived, he found that *Lazarus had already been in the tomb four days*. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that *God will give you whatever you ask of him*." Jesus said to her, *"Your brother will rise again."* Martha said to him, *"I know that he will rise again in the resurrection on the last day.* Jesus said to her, *"I am the resurrection and the life.* Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this? She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world. . . . . When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died. When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. *Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?"*So they took away the stone. And *Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me."* When he had said this, *he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."* (John 11:11-44, NRSV).

A number of events and sayings in this story demonstrates that Jesus believe that *Sahu*  = *spiritual body* of Lazarus was still present and that his *Khat*  = *flesh body*, which was slowly rotting away was just *germinating*, so that it was not really dead. Jesus indicates his belief about this because he started out by saying that Lazarus was *merely asleep* and that he was going to *awake him from his sleep*. From the natural perspective none of Jesus' disciples or the Jews who were present including Lazarus' sisters (Martha and Mary) understood spiritual nature of Lazarus condition. With the exception of Jesus, they none present understood the Egyptian knowledge of the composite physical and psychic nature of the human person in relationship to their body. Jesus understood this knowledge and so knew what the Egyptians had known for centuries in respect to the durability of the human personality and its relationship to the physical

body. Secondly, Jesus speaks directly to Lazarus as if his *Sahu* (spiritual embodiment), and/or *Ba-Ka Soul* was still hanging around the Khat (physical body) of Lazarus and it could hear Jesus' *heka* command "Lazarus, Come out!" I believed Jesus used the *heka words of power* (he learned from the Egyptians) translated from Aramaic to Greek as **δυεροεχω** (i.e. *deuroexo!* = "Come out!" or "Come forth!"). The equivalent *heka words of power* in Egyptian hieroglyphs would be , that is, ***Atur***; meaning *"come out!" "to flow," "to march."* The emphasis in this hieroglyph is a one-word command to the person spoken too as you notice the double emphasis put on *"walking"* or *"running"* with the glyph  flowed by the determinative  It also is not too much of a semantic stretch to suggest that Greek *deuro* and Egyptian ***Atur*** grammatically correspond as follows: **De-ur-o** could form **A-t-ur-o** first dropping the *A* to make **t-ur-o,** then changing the **t** into **d** (as grammatical possible in most languages) to make **d-ur-o**, and then finally dropping the **o** to make **dur** out of **A-t-ur** so that we get **dur** (from Egyptian *A-tur*) correspond to **deur** (from Greek *De-ur-o*).We believe Jesus got his knowledge of *heka words of power* that corresponds to the Hebrew "Finger of God" and the Egyptian "Two Fingers of God" from the Egyptians during the silent years of his life as one of their students. The silent years constitute his age first from 2 years old to 12 years old (where Jesus is trying out his Egyptian knowledge on the Doctors of the Law in Jerusalem) and then from 12 years old to about age 30. A Greek philosopher writing during Roman times around 170 C.E. by the name of Celsus was a deadly critic of the underground Christian Movement or Church during the Second Christian Century. Celsus wrote an apology against the Christian Church, which nevertheless is very revealing claiming that Jesus was a Jew that had been trained as an Egyptian *Heka Master*, who used magical words of power and did miracles which demonstrated that he had access to the power inherent in the *Finger of God*, which we will be described below as the *Fourteen Kau's of God* = God's 14 attributes of divine power. Robert L. Wilken in his *The Christians as the Romans Saw Them* (1984) writes:

> Celsus is the first critic to call Jesus a magician and charge the Christians with practicing magic. It may be that this view was already adumbrated in Suetonius, who spoke of Christianity as a "new and criminal (*maleficus*) superstition." The term *maleficus* can mean "magical." And used as a noun it designated a magician. If so, Suetonius foreshadows what later became a common charge. Celsus is, however, explicit. "It was by magic that he [Jesus] was able to do the miracles which he appeared to have done" (c. Cels. 1.6). Further, he says that "Christians get the power which they seem to possess by pronouncing the names of certain daemons and incantations" (c. Cels. 1.6). The practice of magic was a criminal offence in the Roman Empire and the word *magician* a term of opprobrium and abuse. . . . Many of the things recorded about Jesus in the Gospels were similar to the things magicians did . . . . miraculous provision of food (Mark 6:35), *making oneself invisible* (John 8:59), knowledge of the thoughts of others (Mark 2:8). . . . Celsus did not dispute that Jesus performed miracles. What he wanted to know was: by whose power was he able to accomplish such wonders? From his reading of the Gospels he knew that Jesus was reported to have spent some time in Egypt. From this he concluded that Jesus "was brought up in secret and hired himself out as a workman in Egypt and after having tried his hand at certain magical powers he returned from there, and on account of those powers gave himself the title Son of God" (c. Cels. 1:38). Here Celsus raises a point that will become central to his attack on Christianity. Did Jesus' ability to work wonders mean that he was

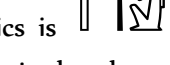


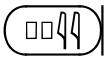

> the son of God, or was he simply another successful magician like others who could be found in the cities and towns of the Roman Empire? To Celsus the answer was evident. Jesus belonged among the "sorcerers who profess to do wonderful miracles . . . who for a few obols make known their sacred lore in the middle of the market-place and drive daemons out of men and blow away diseases and invoke the souls of heroes" (c. Cels. 1.68). (Wilkens, pp. 98-100).

The idea Celsus held was that *heka* masters (magicians) could invoke the souls of heroes is pertinent. Invoking souls of heroes likely means *raising their Ka-Souls from the dead* as Moses was feared to want done with Joseph, a *dead hero* to both the Egyptians and Hebrews, and Jesus was about to do with Lazarus. To Jesus Lazarus' khat = flesh body was still germinating even after four days being in the tomb. To Jesus and of course to Almighty God Lazarus was not dead. To the natural eye and natural senses Lazarus was dead because his khat smelled of death, which is exactly what the Egyptian hieroglyphic shows = a dead fish =  that smells to the nose =  that it is rotten, thus dead. To the Egyptian doctors, scribes and priests the smell of just a dead body only meant it was germinating and therefore still had some life in it as long as its *sahu* was present and the appropriate prayers were said over it as Jesus evidently prayed to Almighty God that he might raise Lazarus from the dead. All this meant to Jesus was that God would permit Lazarus' , *sahu* = *spiritual body* to reunite with his  *khat* = (decaying) *flesh body*, that is, *resurrect* or *awake*  from the dead. When this reuniting of the *sahu* with the *khat* occurred Lazarus would resurrect from the dead and "come out" of the tomb. It is also clear from the John 11 that Jesus believed that he was the receptacle of God's divine power of resurrection, because he said, "*I am the resurrection and the life*." It is clear as well that that prayer = *Words of Power* said over or concerning the dead person was necessary to reunite the *sahu* with the *khat* as the Egyptians had taught, and finally that the true source of this divine resurrection power was Almighty God, so that the person who raised the dead did so using the *Finger of God* = the Resurrection Power of God, grounded in God's *14 kau's of divine power*, as we will explain below. By Jesus saying he was *the resurrection and the life* he was making the claim that *he had life in himself, but not apart from the Finger and Power of God!* Jesus directed his prayer to God the true source of life eternal. So how could Jesus say that he was the resurrection and the life and still demonstrate that God was its true source. Jesus was not making a claim to *absolute sovereignty* apart from the *Power and Finger of God*. The following Scripture makes this clear: ***For as the Father has life in himself, so he has granted the Son to have life in himself*** (John 5:26, NIV). Jesus is indeed the *resurrection and the life = has life within himself and can grant it to anyone he pleases, however, God is the source of this grant of eternal life, even to Jesus, because he and the Father are One.* We have said all of this in part to show that any tampering with the corpse of Joseph by Moses (not forgetting for a moment that he was an Osirian priest and given these Egyptian beliefs and also illustrated with Jesus raising Lazarus from the dead) would be viewed by Ancient Egyptians with suspicion, deep concern, and even terror, especially if Moses was in open rebellion against the House of Pharaoh. Moses would have been seen as raising *Ka-Soul* of Joseph (who predicted the liberation

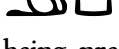
of the Hebrews before his death) from the dead for assistance, that is, *reuniting* Joseph's *sahu* = *spiritual body* with his *khat* = *flesh body* = *mummified body*. We note in this respect that after Lazarus' resurrection from the dead the Jews everywhere came to see this miracle and as a result the Chief Priest decided that Jesus was too dangerous to have around and that the evidence of his power must be destroyed as well so they decided to not only to kill Jesus but Lazarus as well (John 12:10).We can imagine then how the Egyptian rulers must have reacted to see that Moses wanted to *"resurrect"* Jo-Seph's *Ba-Ka Soul* from the dead to help inspire and or liberate the people for God from enslavement. This would have been absolutely alarming. Such an action or perceived action could easily be seen as a conspiracy between two *Ka-Souls*, that is, between the Ka-Soul of Moses, who was yet alive during the Exodus, and the Ka-Soul of Joseph, though dead physically, but very much alive spiritually in respect to his *Sahu* spiritual body and or *Ka-Soul*. In this we must recall that the *Ka is the Double of the Human person* living or dead. From the Egyptian point of view living human persons are not the only actors in the universe; spiritual entities do live and therefore can influence events in the *Earth of Time and Eternity*. The descriptions of funerary rites, ceremonies, beliefs about the resurrection and the durability of the human soul were given here in order to show the reader how two Egyptian priests, such as were Manetho and Cheremon could view Joseph of the 12th Dynasty *as actually present* in the 18 Dynasty, which enabled them to speak of Joseph (i.e. Ka-Soul) supporting a conspiracy with Moses to affect the liberation of the Hebrew slaves. For both of these Egyptian historians Joseph was actually still alive (i.e. *really real*) as long as his embalmed body or his house was present, because his *living Ka-Soul or Double Spirit-Ka* was present. The idea that Moses wanted Joseph's body exhumed and removed from Egypt under conditions of rebellion and/or insurrection would be (as we have said) tantamount to a joint conspiracy of the Ka-Souls of each of them against the Egyptian Pharaoh and the Egyptian state. It would then be possible to speak as if Joseph (who to Manetho and Cheremon was more than a mere *passing* memory) and Moses were in a joint conspiracy on a high level of spiritual and even magical warfare. In Exodus, Chapter 8 Moses demonstrates that he is indeed a ***heka master*** of a high order or degree. A Heka Master =  or  is one who is capable of or has access to some external power to *reorder reality or effect changes to the material universe of essences* by using *Words of Power* =  . From the Egyptian understanding this source of divine power in the word are the ***Fourteen Kau's of Amen-Ra***. In short these attributes can be called Amen-Ra's ***Soul-Power***. The following are Amen-Ra's ***Fourteen Soul Powers*** that are the basis of Amen-Ra's *heka*. This heka or divine power can be channeled through humans are called the *Finger of God* in fourteen manifestations, aspects, or attributes: (1)  = **words of power**; (2)  = **light**; (3)  = **strength**; (4)  = **power, authority**; (5)  = **vigour, life, vitality**; (6)  = **abundance**; (7)  = **majesty, glory**; (8)  = **burial**; (9)  = **preparedness**; (10)  = **stability**; (11)  = **sight**; (12)  = **hearing**; (13)  = **knowing, understanding, feeling, perception**; (14)  = **taste**. (See Budge, An Egyptian Hieroglyphic Dictionary, Vol. II, p.




783). All fourteen of these divine attributed to the creator Amen-Ra are manifested in the absolute sense, so that  = **sight**, becomes a being that is *All-Seeing* (Omnipresence); and  = **knowing, understanding**, becomes a being that is *All-Knowing* (Omniscience); and  = **power, authority** becomes a being that is *All Powerful* (Omnipotent); and similarly  = Words of Power, becomes a being whose word once spoken will accomplish its purpose, including utterances like *"God said let there be light, and there was light"* (Genesis 1:3), such that, this divine being and the word spoken are *one and the same with His being absolutely*: *"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him (by His Word, my insertion), and without him not one thing came into being"* (John 1:1-3), and  = **majesty, glory**, becomes a being worthy of *All Majesty, Glory and Power* or more appropriately *Has Absolutely All Majesty, Glory, and Power Within and Inherent to Its Own Divine (i.e.* Stuff*) Substance*. The *Heka* of Amen-Ra would therefore be analogous and in some cases equivalent to the attributes of God in Christian theology, that is, *Omni-presence* (Everywhere Present); *Omnipotent (*All Powerful); and *Omniscience* (All Knowing). Moses likely had access to these sources of Amen=Ra's *Heka* = *Soul Power*(s) describe as power from the *Finger of God* and so would be (as we have said) a *Heka Master* of the highest order in his dual with the Pharaoh's *heka masters*, i.e. *magicians*. When Moses wrote about his dual with the Egyptian heka master's he puts the phrase *Finger of God* in their mouth, but this does not mean the phrase is of Hebrew origin. In fact, it is from the Egyptian Original texts long before Moses wrote his five books. We will demonstrate this below. The word for ***finger*** in Hebrew אֶצְבַּע, *'etsba'*; in Egyptian hieroglyphics, *tcheba* i.e. ; in Ancient Ethiopic (*Ge'ez*) it is አጽባዕት, *'ashbāt*, and in Coptic the word "finger" isρφαδ, *têbe,* to show the closeness in form and sound, with the Egyptian being the most ancient form and sound. In fact, the Coptic probably gives the correct sound of the Egyptian word for *finger.* The full expression *finger of God* in Egyptian hieroglyphics is  (*tcheba Neter*); in Coptic the phrase is ρφαδ οφνσρδ (*têbepnoute*); in Ancient Ethiopic the phrase isአጽባዕት። አግዚአብሔር(*'ashba 'agzi'abaher = God,* lit. *the Master of the Land*) in the same domain with Ge'ez words for *divine,* and *divine nature of God*, See Wolf Leslau, *Comparative Dictionary of Ge'ez (Classical Ethiopic*), Harrassowitz Verlag-Weisbaden, 2006, p.12); in Hebrew the phrase is אֶחְבַּעאֱלֹהִים(*'estbaelohim*, i.e. *finger of God*, See Exodus 8:19); in Greek the phrase is δακτυλω θεου(*daktulo Theos*, See Gospel of Luke 11:20). Moses himself did not originate this phrase but rather this expression (to describe the *Soul-Power* of God) comes from Egyptian sacred literature which are hundreds of years older than the Book of Exodus in the Old Testament. Budge quotes a passage from the *Pyramid Text of Pepi I*, a 6th Dynasty sacred text, which states: **"Pepi has gathered together his bones, he has collected his flesh, and Pepi has gone straightway into heaven by means of *the two fingers of god* who is the *Lord of the Ladder*"** (Budge, The Egyptian Book of the Dead: The Papyrus of Ani, p. lxxi, Dover, 1967). *Jacob's Ladder* = Divine Portal = Divine Stairway to Heaven

is the portal that Jacob saw angels ascending and descending from heaven to earth and from earth into heaven, Genesis 28:12). This text found in Pepi I's,  tomb was written 833 years before Moses used the phrase *finger of God* in his own writing in the Book of Exodus 8:19. Pepi I died in 2283 B.C.E. and the Book of Exodus was written around 1450 B.C.E. This Egyptian text was also written 2,316 years before Jesus uses the same phrase *finger of God* in the Gospel of Luke 11:20. The phrase is used in the Old Testament three times, that is, in Exodus 8:19 in connection with Moses dual with Pharaoh's heka masters, Exodus 31:18 , and Deuteronomy 9:10 in connection with God writing the *Tablets of the Testimony* (so-called Ten Commandments) with His own finger, and once in the New Testament Luke 11:20, where Jesus explains the source of his power to cast our demons as proof that the Kingdom of God has come down among men. This shows that the phrase survived for over *two thousand years*, and even though the phrase is rarely used, significantly it is used in connection with miracles or other direct or indirect intervention of God's Soul-Power. Both Moses and Jesus used it as mediums of God's Soul-Power in manipulation of material essences or to change apparently unalterable conditions, such as death (i.e. raising the dead). It appears then this is a phrase used by religious specialists (i.e. healers, miracles workers, etc.), whom we have identified as *Heka Masters*. However, we need to remember that the oldest use of the phrase *finger of God* is found in the *Pyramid Text of Pepi I*, describe above. Although it refers to the *two fingers of God* it is essential the same phrase and is used in the same context of the miracle, in this case the transformation and resurrection of the *Ka-Soul of the human person* (Pepi I) by means of the powers the *Ka-Soul of God*, that is, by means of the *fingers of God*. The Egyptian hieroglyphic for the *two-fingers* [of God], that is, *tcheba* in its dual form is , where we notice that the determinative is  for *two fingers*. In this grand dual of *Ka-Souls* trained in the arts of *Heka* = Magic, Pharaoh's Heka Masters three times were able to duplicate the magical feats of Moses (1) turning his walking staff into a snake, which swallowed theirs; (2) turning the water of the Nile into blood; and (3) making frogs come up out of the Nile in order to plague the land. Neither Pharaoh nor his Heka Masters were initially impressed with what Moses could do until he *caused gnats to be created out of dust* and plague the land of Egypt. When Pharaoh's Heka Master's tried to do the same, they could not. They were astonished and finally recognized that Moses was their superior, because his power source was from God Himself or that he had a special and perfect access the God, who has in His possession the *14 Ka Soul Powers* that we described above. After all they knew that Moses was once an Osirian priest trained at *Anu* = *Heliopolis* = City or Nome of *On* in the Bible, Ezekiel 30:17). From their perspective the Egyptian god ***Tehuti***,  = The Word = The *Divine Heka* or source of All God's *Heka* or *Divine Soul-Power*, creates things by the *Word of His Mouth*, that is, from the ***Medu Neter*** = *Sacred Words*. Pharaoh's Heka Master's then made this admission: **"And the magicians said to Pharaoh, "This is *the finger of God*! But Pharaoh's heart was hardened, and he would not listen to them, just as the Lord had said.** (Exodus 8:19, NRSV). As we have already shown above, this statement about the ***finger of God*** is both ancient and has its origins in Egypt. Again, it is only mentioned one time in the New Testament, but it is significant since Jesus said it. The phrase is also significant because Jesus had been trained as a young child in Egypt, and it underscores where he believed his power to do miracles came from. Jesus lays claim to the same source of divine spiritual empowerment as did




Moses, and therefore may be considered a *Heka Master* as well. Jesus says to the Jews: **"Now if I cast out the demons by Beelzebub, by whom do your exorcists cast them out? Therefore, they will be your judges. But if it is by *the finger of God* that I cast out the demons, then the kingdom of God has come to you."** (Luke 11:19-29, NRSV). Jesus was a more powerful Heka Master than even Moses was. Moses performed all of his miracles *through his walking staff*, including, the parting of the Red Sea. Jesus would often just speak the Word! Biblical scholars like to suggest that Pharaoh's Heka Masters were using *magic tricks* to duplicate the plagues of Moses. However, nothing in the Hebrew suggests that their power was not real. Notice that in the above text Jesus acknowledges that some Pharisees had the power of exorcism and could in fact cast out demons, as he could. However, Jesus makes the point that he was doing so with the *Soul-Power* or *Ka-Power* of Almighty God, that is, by the *Finger of God*. The source of their power likely came from Satan (e.g. their father the Devil, as Jesus said of them) the very Set-being they accused Jesus of acquiring his power from. If we apply this understanding to the contest Moses had with Pharaoh's Heka Masters, we can see that they had *real power*, however, the source Moses used was the same source Jesus used centuries later, the *Soul-Power of God* given verbal expression as the *Finger of God*. Whatever source Pharaoh's heka masters used they either inadequate access to the Ka-Soul Power of God or their source was from some inferior albeit powerful spiritual being subordinate and subject to the power of God. The highest-level Heka master's in Egyptian training were those who could use *Words of Power* =  to manipulate the material universe and reorder it according to the Word without even being present in or near the situation, for example in the healing of a person. Jesus did this very thing on a number of occasions which demonstrates that Jesus was a more powerful Heka Master than Moses was, who had to use his staff for most miracles. Notice that Moses could have availed himself of the primary Soul-Power of God to just speak the word, but his anger got the best of him and struck the rock at Meriba with his staff, so it appeared it was because of his own strength and not the *Ka-Power of God* that achieved the miracle of water gushing out of this rock. This action of Moses stole away the glory of God and resulted in God telling him that he would not be able to enter the Promise Land with the Children of Israel (See Numbers 20:6-13). On this occasion God said to Moses: *"Take the staff, and you and your brother Aaron gather the assembly together. **Speak to that rock** before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink" (Numbers 20:8, NIV).* Moses should have done what God said and just "Speak to the Rock" to demonstrate to the people the Power of God and that he had direct access to that Power of Power which would have glorified God and demonstrated that he was indeed a superior Heka master who could just speak the Word and had *ashe* (the power to make things happen). This would have been a miracle indeed, but he allowed his emotions of anger temporarily disconnect him from God's 14 Ka-Soul Powers. Even though Jesus used the *Ka-Power of God* more effectively in respect of *Speaking the Word* and the thing spoken would happen; where people lacked faith his ability to actuate this Heka spiritual power was limited. In one statement this is made very clear when he visited his hometown and the people there began to be offended at him and began to question his power to heal or at least the source of his power to heal and do other miracles with the Soul-Power of God (i.e. by means of the *Finger of God*):

> He came to his hometown and began to teach the people in their synagogue, so that they

> were astounded and said, 'Where did this man get this wisdom and these *deeds of power*? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all of his sisters with us? Where then did this man get all this? And they took offense at him. But Jesus said to them, 'Prophets are not without honor except in their own country and in their own house.' And he did not do many *deeds of power* there, because of their unbelief. (Matthew 13:54-58, NRSV).

Another statement shows that Jesus *deeds of power* relied on the *external power* of God, referred to by the Egyptians as the *Finger of God,* and suggests that he could not perform miracles or *deeds of power* unless the *Finger of God* was present: "One day, while he was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the *power of the Lord was with him to heal*" (Luke 5:17, NRSV). It is apparent that it is God's prerogative to allow His heka master's excess to His 14-Powers of the Soul, because God is the sole owner of His divine Ka-Power, or Soul-Power. We notice that Jesus could not claim this all-inclusive power until his resurrection, when he declared that *"All power in heaven and on earth has been given to me"* (Matthew 28:18, KJV). This should not be taken to mean that Jesus' power now supplanted God's power, since **1 Corinthians 15:18-28** states that even Jesus Christ, Himself will be subordinated to God, the Father in the New Dispensation, as follows:

> But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. . . . so in Christ all will be made alive. But each in his own turn: Christ, the first fruits; then, when he comes, those who belong to him. Then the end will come, *when he hands over the kingdom to God the Father* after he has put all his enemies under his feet. The last enemy to be destroyed is death. For he has put everything under his feet. *Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.*

It is very clear from this that when Jesus says that he now has *"All power in heaven and in earth in his hands"* it could only mean God, the Father gave Jesus unlimited access to His *14 Ka-Powers* or *Soul-Power* in order to allow Jesus Christ to put the enemies of God temporarily under his feet in advance of the new and final dispensation to come. What this means is that God has determined to share with Jesus God's *Fourteen Ka-Powers* or *Soul-Powers*, and that Jesus Christ has unlimited access to the same in order to carry out the will of God for the final battle between good and evil. Jesus Christ no longer has to be concerned whether the *Soul-Power of God* or the *Finger of God* is with him to carry out God's will. The *risen Christ* now has direct access to that divine power, including the grant of life within himself, given by God as well: *"For as the Father has life in himself, so he has granted the Son to have life in himself"* (John 5:26, NIV). However, when Jesus Christ accomplishes the task of destroying God's enemies, the last one being death, then Jesus Christ himself will turn the Kingdom of God over to God, the Father alone, and be subordinated once again to the Ka-Power or Soul-Power of God, so that God alone will be *"All in All."* "While on earth, Jesus could in fact just *Speak the Word* and miracles could be accomplished if human faith was present, and God's *Soul-Power* was made available to him. The most well know case of Jesus *Speaking Words of Power* in order to actuate = gain access to God's *Soul-Power* is raising Lazarus from the dead, which we have already described in full. However, another instance is very instructive. One biblical passage showed how a Gentile recognized Jesus as a superior *Heka Master*




over both spiritual and material powers, because the Gentile recognized that Jesus could just *Speak to the Rock* and the *living water of life* would gush out, allowing him heal people without even being present, as follows:

> There a centurion's servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, because he loves our nation and has built our synagogue." So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. That is why I did not even consider myself worthy to come to you. *But say the word*, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." Then the men who had been sent returned to the house and found the servant well. (Luke 7:2-10, NIV).

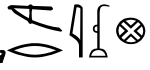
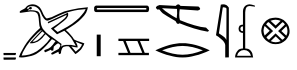
In this case all Jesus need do was just *Speak the Word*! However, sometimes Jesus needed to touch the person in order to demonstrate his own faith in the *Soul-Power of God*, something Moses failed to do at the *Waters of Meriba*, as shown when God said to Moses and Aaron: "Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them" (Numbers 20:12, NIV). However, Jesus showed himself superior to Moses in regard to his faith in the  = *Words of Power* in the *Ka of Ra* = Soul-Power or Ka-Power of God. For example: *A man with* ***leprosy*** *came and knelt before him and said, "Lord, if you are willing, you can make me clean."* ***Jesus reached out his hand and touched the man****. "I am willing," he said. "Be clean!" Immediately he was cured of his* ***leprosy***(Matthew 8:2-3, NIV). Jesus used the Heka words of power *"Be clean!"* but he did more or had to (in this case) do more. No Jewish priest, scribe or Doctor of the Law in Jesus day would dare *touch* a leper in order to heal him. On another occasion Jesus had to demonstrate the same level of faith in order to actuate God's *Heka* = the *Soul-Power of God*: *As he approached the town gate, a dead person was being carried out-- the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, "Don't cry."* ***Then he went up and touched the coffin****, and those carrying it stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother* (Luke 7:12-15, NIV). No Jewish priest, Levite, scribe or Doctor of the Law would dare *touch* a dead person or their coffin for fear of being made ritually impure. However, Jesus could have just pronounced the words of power *"I say to you, get up!"* as he said to *"Lazarus, Come out!* "Looking back from the use of the *Finger of God* by Jesus and how Moses used it during the Exodus we can see that this expression and the equivalent hieroglyph = *Words of Power* both have shared origins in Egyptian understanding *Heka as words of power (Cf. ashe*, "the power to get things done" vouchsafed for Olorun in Yoruba religion) or even magical *utterances to make things happen*. The highest spiritual art of this so-called magic was manipulating the material essences of the world by the *spoken Word* with the divine source being the *Finger of God* or God's *Fourteen Soul-Power(s)*. The fact that

Moses had excess to this divine power would have made him a dangerous person in the eyes of Pharaoh's Heka Master's. Pharaoh himself was finally convinced that Moses had access to God's *Ka-Soul-Power* only when by the *Finger of God* allowed the *Angel of Death* to kill all of the first born of Egypt, that is, any Egyptians and/or Hebrews that would not acknowledge God's *Soul-Power* by smearing the lintels of their doors with the blood of the Lamb. The *Ka-Soul of Moses* coupled with the *Ka-Soul of Joseph* grounded in the *Ka-Soul-Power of God* would have frightened any Egyptian and would certainly be a subject that no Egyptian historian could pass over when discussing the reasons for the Exodus of the Hebrew Jews. Could Moses even use this Ka-Power to raise the dead back to life? Could Moses again raise up the powerful Joseph to life if allowed to take his body from Egypt into the desert? Certainly, other lesser prophets like Elisha brought dead people back to life (2 Kings 4:32-37; 8:5), and so Moses using the Ka-Power of God could have done the same. Moses certainly was to be feared by Pharaoh and his Heka Masters, and other officials of state. Nevertheless, it was not on the basis of this *Ka-Soul* understanding, or even Egyptian chronology that Josephus makes his arguments. Josephus hardly knew anything about either one. He certainly would not have been able to break down Manetho's Egyptian chronology. Josephus based his arguments purely on the contradictions between Manetho, who wrote his *Aegyptiaca* = **History of Egypt** sometime during time of Ptolemy III Euergetes (246-222 B.C.E.), perhaps in 200 C.E. and the history of Egypt written by Cheremon. In *Aegyptiaca*, Manetho coined the term "dynasty", which in the Greek is *dynasteia*. This term means "governmental power" and represents certain groups of rulers with a common clan, family, or Nome origin. Cheremon, an Egyptian priest likely followed the history of Egypt by Manetho but inserted his own ideas concerning Egyptian chronology. Cheremon was contemporary with Josephus, and a teacher of Roman Emperor Nero. He wrote his *History of Egypt* sometime between 30 and 65 C.E., according to Pieter Willem van der Horst in his *Chaeremon: Egyptian Priest and Stoic Philosopher*.[421]Josephus wrote his *Antiquities of the Jews* around 94 C.E., just two years before Cheremon (Greek = Ξαιρημωᾳ) died in 96 C.E. Josephus's book gives Biblical and extra-biblical historians valuable data and histories of the Jews from the perspectives of the ancestors of the people who enslaved them. For centuries the Nu African People have listened to the Jews tell their *story over and over* again *ad nausea* until it has been sanctioned over time as sacred non-refutable truth. It is important to hear the story of the Hebrew's told from the view of the Egyptians, who gave birth to the Hebrew nation. You certainly can see both nations at odds over which national history is true. The bottom line is that both the Biblical evidence (Moses' account) and extra-biblical evidence (Manetho, Apion, Cheremon, and Josephus's accounts) has to be looked at in order to get a plausible chronology of events, i.e. *what essentially happened* (as in Leopold von Ranke's *wie es eigentlichgewesen* methodology understanding of historical source criticism).Moses in Exodus 6:26 describes the genealogy of his family (real or imagined) from the time Abraham leaves the City of Ur and takes pains to state that **"It was this same Aaron and Moses to whom the Lord said 'Bring the Israelites out of Egypt by their divisions."** Abraham, as we will see later is described as black by Moses, because Abraham was a member of the nation of Sumer (Sumerians), who were called in ancient time "blackheads" in reference to their black color. According to historian and sociologist W. E. Burghardt Du Bois the development of human civilization is connected to the civilizations in Mesopotamia, where Sumer and its City of Ur were located. Dr. Du Bois states:

[421] Van Der Horst, *Chareremon: Egyptian Priest and Stoic Philosopher/The fragments collected and translated with explanatory notes*. E. J. Brill, 1984, p. ix.




> Civilization has flowed down to man along the valley of great rivers where the soil was fertile and man need not fear hunger, and where the waters carried him to other peoples who were thinking of problems of human life and solving them in varied ways. . . . Some say it came from Black Africa; some that it came west from the Euphrates; but it had begun more than four thousand years before Christ. The development of Mesopotamia in the valley of the Tigris-Euphrates, which flows into the Persian Gulf and thence to the Indian Ocean, is striking. Before the year four thousand B. C. there is evidence that Negroid Dravidians and Mongoloid Sumerians ruled in southern Asia, in Asia Minor, and in the valley of the Tigris-Euphrates. Negroids followed them under Sargon, and Sargon boasted that "he commanded the blackheads and ruled them."[422]

We will demonstrate that Abraham's name (*Af-Ra-Ham*) indicates Abraham racial origin, as well, that ***Af*** = Father; ***Ra*** = God; and ***Ham*** = Burnt or Black, **Af+Ra+Ham** = **Father of the Black People of God**. Moses also took great pains to indicate Aaron's racial identity. Aaron had a son with links to what today we would call the Nubian People in the Sudan. Aaron's son was named **Phinehas = Pi-Nehas = "Belonging to the Nehasi People" = *Nehesu*** =  the black nation of people who are the results of the masturbation of Ra and are called collectively the **"People of the Nine Bows"**, that is, ***Teptiu*** =  , who live just below the first cataract of Egypt proper. (See Budge, An Hieroglyphic Dictionary, Vol. 1, p. 386; Vol. II, p. 832). **Phinehas** = *Pi-Nehas*, therefore, is an Egyptian name and not a Hebrew name. Moses wrote that the daughters of Reuel (one of whom he would later marry) called him an ***"Egyptian"*** [Exodus 2:19]. Moses made this statement without qualification or denial that what they said about him was a true fact. The Book of Acts makes it abundantly clear that **"Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action**," [Acts 7:22, NIV]. If Moses looked anything like Charleston Heston, then the ancient records are a lie. These records go to great lengths to show that **Moses was a black man** *with racial links to two great black civilizations, Sumer and Egypt.* Moses wrote his books because he wanted to explain the Hebrew's miraculous departure from Ta-Mera, likely as an apologetic defense *contra* the national history of Ta-Mera concerning *Osarsiph*, the Kamau priest of Ra, who organized and liberated a mixed group of Kamau [Egyptian] and Asian [Hebrew] oppressed outcasts. All of them were formerly workers or slaves in the Sinai mines, disaffected with how Pharaoh was treating them, giving Moses and occasion to rebel and finally lead them (the Egyptians = ***Ta-Merau*** =  out of ***Mera***  or ***Pa-Ta-Mera*** =  = *Egypt*. This Egyptian storyline probably began its development shortly after Moses rebelled against Pharaoh. The Egyptian storyline is that Moses rebelled against Pharaoh and was run out of Egypt after the rebellion put down by Pharaoh's son. The Hebrew storyline is that Moses rebelled against Pharaoh and successfully led the people out of Egypt after defeating Pharaoh and his heka masters in a gigantic spiritual dual of the Hebrew God vs. the gods of Egypt and despoiling the Egyptians of their wealth as a way to get rid of them. The Egyptian story is little known and never taught in the seminaries and research, examination, and comparative studies of the extra-biblical sources like

[422] Du Bois, *The World and Africa: An Inquiry Into the Part Which Africa Has Played in World History*. New York: International Publishers, 1971, p. 98.

Josephus are ever given serious consideration. Nevertheless, Moses created both an oral and written religio-historical tradition to frame a national sacred history for this mixed group of Hebrew and disaffected Egyptian followers to forge a new nation that would later be called the Jews. The Jews at the time were anything but ethnically pure. The Jews at that time in history were **black as an ace of spades**. The modern black descendants of Moses can be seen in Israel even to this very day as is evident in the second picture below of a black Jewish woman in Israel (an indigenous black woman living in Israel long before the influx of Ethiopian Jews in more recent times) looking as if she just came into Israel from the Congo in Central Africa [**The Zondervan Pictorial Bible Dictionary** (1963), pp. 9, 130, 898]:

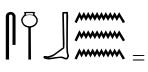




It was necessary for Moses to down-play his direct cultural, social and racial connection with the Egyptians if he was going to get the support of the disgruntled Egyptians and oppressed Hebrews. Moses needed to do this so that he could emancipate them. One does not need to go far to discern how Moses, a Kamau Osirian priest ends up taking the part of the oppressed group, and finally leading them out of Ta-Mera. The *Ten Commandments* Moses used in his effort to emancipate the Hebrew slaves is based on the *Forty-two Negative Confessions* found in the *Papyrus of Ani* = the so-called **Book of the Dead** (i.e.  , *Per-em-Hru*, meaning "Coming forth from the Day"). Moses used Chapter 125 containing the *Negative Confessions* in the *Per-em-Hru* to help create the Jewish national history. According to Manetho as given to us by Josephus, *Osarsiph is identified as Moses. Osarsiph, that is, Moses wrote the Law expressly in opposition to the laws and customs of the Kamau who their oppressors had been.* [423]Dr. Charles Finch is of the opinion (grounded in the research of Anta-Diop) that even the language of the Hebrews at that time was Egyptian  *re-en-Kam* = "black speech" = the Hamitic spoken language of Egypt; and when written down is  , *Metcha-t Neter* = sacred writing/sacred book of words of gods) or some dialect of Egyptian used as their primary language.[424] Josephus states that Apion (whom he says is a liar) claims that the so-called Hebrews are in fact Egyptians because the word they use for their sacred day, that is, **Sabbath** is really an Egyptian word **Sabbatosis** to describe the disease of buboes, a malady of the groin. This disease caused the Pharaoh to segregate the Hebrews in a separate city within Egypt (Goshen) after they had revolted in the copper mines of the Sinai.

[423] William Whiston, trans. "Flavius Josephus Against Apion," Book 1, sec. 25-31 **Josephus: Complete Works** [Grand Rapids: Kregel Publications, 1970], 617-620.
[424] Van Sertima, **Great African Thinkers**, pp. 228-229.




Josephus states that Apion believes the Jews had "preserved the language of the Egyptians. ."[425]
Bubo or **Buboes** is an inflamed swelling of a lymph gland, especially in the armpit or groin of a human person. A **lympha** = literally **"spring of water"** is **a clear, yellowish, alkaline fluid** found in the lymphatic vessels of the body. When these vessels are inflamed, they could break out into swelling and leaking through the skin tissue, making the excretions potentially contagious. No wonder that the Pharaoh sought to quarantine the former Egyptian and Hebrew miners from the Sinai Desert into cities like Goshen [Genesis 47:5-6]. Is there any truth to Apion's grammatical analysis suggesting that the Hebrew people were really Egyptian, because they used an Egyptian word for their most sacred day? Apion's evidence based on one word is slim but accumulative evidence of this sort would give us insight into their history and identify them as a mixed group of Egyptian and Hebrews, who were sick with the above disease, perhaps acquired from their location and ordeals in the mines of Sinai. With the help of Moses these ill-treated workers rebelled against Pharaoh for quarantining them. There is some evidence that supports Apion's assertions. An Egyptian word does exist for this disease. Apion, the Egyptian grammarian, could have been referring to the word **sab**, meaning **to melt away, to drip away from the body into the earth**. This word describes the leaking or dripping of the fluids from the lympha of the human body down to the earth. But how would the so-called Hebrews make any connection between the meaning of **sab** in Egyptian and their sacred word of **Sabbath** = **rest**? The word **sab** shares the same semantic domain as the Egyptian word  = **Sabu**, which hieroglyphic shows a **dripping pot of water**  in front of a part of the human body, the leg, followed by a triple plural determinative indicating a flow of water. This determinative strongly suggests that the body is passing some kind of liquid freely from a person's body, such as lymphatic liquids from an inflamed and lymphatic human tissue. This could be the word Apion was referring to. This word is also used in the phrase *Sabu amiu she en ankh = Sabu, the jackal-god of the Lake of Life*.[426] Could it be that in Hebrew cosmology this river of life (the source of healing) refers back to the cursed clear liquid that was the source of their disease in Egypt and caused them to become cursed outcasts of that society? This **River of Life**, borrowed from the Egyptian notion of the *Sha-en-ankh*  that is, the **Lake of Life**, would represent the Hebrew notion of ***rest*** (a Sabbath rest) from the curse of this disease or any other such malady that would be part of their envisioned Paradise in the end times. The Hebrew word **sabbath** does not simply mean **rest** but also **cessation**; and when applied to a disease such as **bubo** means the **cessation** of this cursed disease and **rest** from its debilitating effects, by means of the healing in the **Lake of Life** [Egyptian] or the **River of Life** [Hebrew]. Why wouldn't the celebration of the **rest** or **cessation** issue in the celebration of a sacred day called **Sabbath** honoring and blessing God for providing **healing of the Hebrew and Egyptian nation of peoples that are following Moses in Exodus** through this means, as Apion claims the Hebrews did in establishing their sacred day? This view is

[425]**Josephus**, p. 623.
[426] This Lake of Life represents the healing waters in the Egyptian Paradise. The same notion will be found in the Book of Revelation when it mentions "the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the *healing of the nations. No longer will there be any curse*" (Revelation 22:1-3b, NIV).

more evident when you look beyond the theological definition of **Sabbath** = **Shabat** = ושבת = **rest, cease, desist** to include the grammatical usage = **exterminate, destroy,** or **remove, cause to desist from.**[427]If any of this true it seems clear that Apion is pointing to the fact that the mixed group of Egyptians and Hebrews are combining their cosmological notions into one, suggesting that the ***clear waters*** of the **Lake of Life** or **River of Life** are replacing the **cursed clear liquid** of their lymphatic disease, causing it to be **exterminated, destroyed,** or to **cease dripping**, a reason to celebrate the **Sabbath**. Therefore, this word has a grammatical double meaning, when you consider the connection between the Egyptian word **sab** and the Hebrew word **sabbath**. Apion states that this word was borrowed by the Jews from the Egyptian language, which Josephus denies. W. V. Davies and William Chromsky lend support to the view held by Apion. They both show that the Old Hebrew alphabet is the same as the Phoenician alphabet. The Proto-sinaitic alphabet discovered in ancient Kamau mines in the Sinai is derived from the Egyptian alphabet as we have demonstrated earlier.[428]Josephus does not deny that the Hebrew people were **black Jews** but is at pains to separate the origins of their religion, language and ethnicity from that of the Egyptians, who were also black people. He therefore would be at pains to make sure that there is no connection between the Egyptian concept of **sab** and their **Sabbath**, based on grammatical considerations. Josephus wants to give the Hebrews an **autochthonic history** and a sacred history that differentiates his people from every other nation and ethnicity, especially from that of the Egyptians and the Greeks. As far as race is concerned, Josephus records the testimony of an ancient historian Cherilus that strongly indicates that the **Jews were black people**:

> But there are no inhabitants of Palestine that are circumcised, excepting the Jews; and therefore, it must be his knowledge of them that enabled him to speak so much concerning them. Cherilus also, a still ancienter writer, and a poet, makes mention of our nation, and informs us that it came to the assistance of king, Xerxes, in his expedition against Greece; for in his enumeration of all those nations, he last of all inserts ours among the rest, when he says: ----- "At the last there passed over a people, wonderful to be beheld; for they spake the **Phonician tongue** with their mouths; they dwelt in the Solymean mountains, near a broad lake: ***their heads were sooty; they had round rasures on them: their heads and faces were like nasty horse-heads also, that had been hardened in the smoke."***[429]

The mention of the "Phoenician tongue" is our clue to the origin of Hebrew and grammatical relationship to Egyptian hieroglyphics. This is the language the Hebrews spoke. They later created the Hebrew alphabet in order to write this language down. However, the Hebrew alphabet itself was developed based on the Phoenician alphabet, which in turn was based on the Egyptian alphabet. I have proved previous to this chapter that the Egyptian hieroglyphic alphabet is likely the original source for not only for the Phoenician language, but for Hebrew, Greek and then Latin. The English language is derivable from Greek and Latin and has at least *eleven letters* that come directly from the Egyptian hieroglyphic alphabet, like letter *A*:

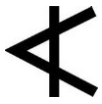
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[427]**The Brown-Driver-Briggs Hebrew and English Lexicon** (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1996.
[428] Dia S. Mari-Jata, "Discovery In the Sinai: The Proto-Sinaitic Inscriptions," [Unpublished Essay, April 21, 1998]; W. V. Davies, **Egyptian Hieroglyphs** [Berkeley: University of California, 1987], 59-60; William Chromsky, **Hebrew: The Eternal Language** [Philadelphia: The Jewish Publication Society of America, 1957], 82-83.
[429] Whiston, trans. "Flavius Josephus Against Apion," Book 1, 22, **Josephus: Complete Works**, 615.




Egyptian Sinaitic Old Hebrew Early Greek Greek Latin





A A

In this Excursus to Chapter Two we have been working on the transmission of ancient knowledge from the Egyptian cultural, religious, philosophical, literary, linguistic, technological and scientific sources that are the foundation for world civilizations and cultures that have tried their best to claim autonomous development. Josephus said long ago in his ***Antiquities of the Jews*** that the Greeks stole the knowledge belonging to the ancient peoples of antiquity. This plagiarism of Egyptian knowledge by other civilizations including the Greek, Latin and other European civilizations has went on unabated for centuries right down to the present time. The builders of Egyptian civilization were not overly concerned about this because their intent from the beginning was to share knowledge as freely as possible with the rest of the world. However, this sharing was not fast enough for some civilizations, including the Greek and Roman civilization, which set out to conquer and take what they wanted. Josephus complains about it:

> The Greeks who became the authors of such mutations; for when in after ages, they grew potent, they claimed to themselves the glory of antiquity, --- giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves. [430]

This is not all Josephus has to say on such matters. In putting down the Greeks, he gives priority of ancient knowledge to the Egyptians, the source, he claims, for Greek of philosophy, history and religion. Josephus states in his essay on *"Against Apion"* that:

> But then for those that first introduced philosophy, and the consideration of things celestial and divine among them, such as Pherecydes the Syrian, and Pythagoras, and Thales, *all with one consent agree, that they learned what they knew of the Egyptians and Chaldeans and wrote but little.* [Italics the Authors] And these are the things which are supposed to be the oldest of all among the Greeks; and they have much ado to believe that the writings ascribed to those men are genuine. How can it then be other than an absurd thing for the Greeks to be so proud, and to vaunt themselves to be the only people that are acquainted with antiquity, and that have delivered the true accounts of those early times after an accurate manner! Nay, who is there that cannot easily gather from the Greek writers themselves, that they knew but little on any good foundation when they set to write, but rather wrote their histories from their own conjectures? [431]

[430] Whiston, trans. **Antiquities of the Jews**, Chap. V, in **Josephus: Complete Works**, p. 30.
[431] Whiston, trans. *"Flavius Josephus Against Apion."* Book I, sec. 2, 3, 608.

George G. M. James, who was most likely Dr. Cheikh Anta-Diop's mentor in Europe, goes much further than Josephus. He provides proof and historical documentation showing the Greeks stole the scientific and philosophical knowledge from the black Kamau professors of ancient Ta-Mera, and then claimed their work as their own. This is especially the Greek philosopher Aristotle, who was the mentor of Alexander the Great and encouraged him in his conquest of Egypt so that he could avail himself of the *material ad satis* of Egyptian scientific and philosophical learning contained in the libraries of ***An or Anu,***  (the City of **On** of the Bible וְחֶשְׁט so-called *Aven*, Ezekiel 30:17 in Hebrew; in Coptic , which are all designations forωλthe Egyptian Nome *Heliopolis* of the Greeks, *the Light Tower* or *City of the Sun* i.e. City of the Sun-god Ra and Osiris, god of the *Amenta* = the Hidden Land or together Osiris-Ra). James says of the so-called *Greek Miracle* of learning that Aristotle was credited with writing at least *a thousand different books*, which works discussed all branches of ancient scientific knowledge. James then asks the question. How a single man writes such a large number of scientific books, covering many scientific subjects, which prior his appearance took the *entire ancient world over five thousand years to amass?* [432] James goes on to show that Aristotle, contrary to the usual history of his life, must have spent at least twenty years studying under the black Kamau professors of Ta-Mera; that prior to this he had accompanied Alexander the Great on his invasion of Ta-Mera, which gave him the opportunity to steal many of the great works [stolen from the University of Anu by Alexander], and then deposited in the newly built Alexandrian Library. Many of these works are now credited to Aristotle's name. Aristotle copied notes from many others, which formed the foundation of his own writing and his philosophical school in Athens.[433] E.A. Wallis Budge, the great Egyptologist, points out that there was a tradition current which stated that the early Greek philosopher's Solon, Thales and Plato all visited the great theological *College of Ra* at **An** or Anu  and that Plato himself actually studied there.[434] So when Alexander invaded, he and Aristotle knew very well where the black Kamau priests had deposited the vast majority of written *materia ad satis* of the black world, accumulated over five thousand or more years. The *Nome of Anu*, and the black university college it contained, was the intellectual and spiritual center of black culture and civilization, the depository of all scientific and philosophical knowledge vouchsafed to mankind through the power and spiritual intelligence of the Egyptian god Tehuti, and conspicuous was the hieroglyphic  for the word **An** (literally "Lighthouse") that is a building with what appears in some hieroglyphs a crucifix, like seen on many churches in the Western and Eastern Christian world. Those who write hieroglyphs fonts try to hide or modify this glyph, but it can be seen in Budge, An Hieroglyphic Dictionary, Vol. II, p. 958. Anu, the *Light House* was the Egyptians intellectual and spiritual *City on a Hill*, the Light of World that would guide mankind to scientific, philosophical, theological, and spiritual knowledge of God, from whom *all knowledge* comes. The white man knew of this great intellectual treasure, stole the works from Anu = On = Heliopolis = City of the Sun = the intellectual and spiritual center of Egypt, the *Light of World*, and physically destroyed that great black cultural center, then deposited those works in the newly built "Alexandrian" Library. They then locked out the black Kamau professors unless they

[432] George G. M. James, **Stolen Legacy** [The African Publication Society, 1972], p. 129.
[433] **Sawa**, p. 130.
[434] Budge, **The Gods of the Egyptians**, vol. 1, p. 332.




were willing to help the Greeks translate, and *decode* those works, so that greedy, lying, so-called scholars like Aristotle could rob the black man of his *materia ad satis*; so that he could call the black man's *philosophy* and *science* his/their own. Tompkins states:

> As an explanation for this regression of geographic science, especially during the Hellenistic period, and thereafter almost to modern times, Stecchini suggests that when Alexander the Great destroyed Persepolis in the fourth century B.C. he may have exterminated the Egyptian geographers imported by the Persians to do their figuring, and then when he dismantled the center of Egyptian science at Heliopolis in order to build his own capital at Alexandria, he may have compounded the damage. *Alexander considered the destruction of Persepolis and Heliopolis essential in order to destroy the geographic, and therefore the political, basis of the older empires.* [435][my emphasis]

Tompkins identifies **Heliopolis** with the City of **On** of Biblical fame. This is the city or Nome **Annu** of the Kamau. This was the loci of the *materia ad satis* of Black Civilization, the center of learning, philosophy and science. Alexander the Great knew this and with purpose and encouragement from Aristotle dismantled and destroyed this black center of learning because it competed with his grand vision of Hellenic civilization (grounded in Greek culture) and besides was a *real* threat to his new vision of a white hegemony and empire. However, Alexander could not destroy all that this black center of knowledge produced, because he had to found his Hellenistic Civilization upon the best of what was left of it, while bringing it under submission and control of the white man. These facts demonstrate without doubt that **the destruction of black civilization was no accident**. The white man beginning in ancient times did with purpose and intent co-opt, and destroy the material, cultural, and spiritual foundation of black civilization. The words of Dr. Chancellor Williams in his **The Destruction of Black Civilization** [1974] still ring true today:

> The whites are the implacable foe, the traditional and everlasting enemy of the Blacks. The compelling reason for publicly putting this declaration in its historical context is made clear: The necessary re-education of Blacks and a possible solution of racial crises can begin, strangely enough, only when Blacks fully realize this central fact in their lives: *The White man is their Bitter Enemy*. For this is not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history. Even the sample case-study of ten black states in this work shows that whites destroyed each and every one of those states.[436]

Tompkins states:

> Heliopolis, the On of the Bible, was considered the greatest university in the world. It had existed since much earlier times under the domination of the priests, of whom there were said to be 13,000 in the time of Rameses III, 1225 B.C. More than 200 years earlier, Moses was instructed at Heliopolis "in all the wisdom of the Egyptians," which included physics,

[435] Tompkins, **Secrets of the Great Pyramid**, 214-215, and see page 388..
[436] Chancellor Williams, **The Destruction of Black Civilization: Great Issues of a Race From 4500 B.C. to 2000 A.D.** (Chicago, Illinois: Third World Press, 1974), p. 329.

arithmetic, geometry, astronomy, medicine, chemistry, geology, meteorology and music.[437]

Budge states (in contra-distinction to other white academicians) that the Kamau professors had developed the system of thought we call *philosophy* long before there was a Greek nation. Budge says that it is customary for scholars i.e. so-called Egyptologist, to hold that the Kamau had no philosophy, i.e. no philosophical cosmogony until the coming of the Greeks. He states however that this view is incorrect, for there is considerable evidence in existence that proves the contrary. He points out that even during the early Kamau dynasties, i.e. those prior to the XVIII dynasty, there were Kamau philosophers engaged continually in thinking out cosmogenic and theogenic problems.[438] One only need read Cheikh Anta-Diop's masterly chapter on *Does An African Philosophy Exist?"* in his ***Civilization or Barbarism*** [1981], pp. 309-376] to affirm Budge's assertions. The study of the origin and creation of the universe, both the material and spiritual universe, including man's metaphysical relationship to that universe, i.e. philosophy broadly speaking, was already worked out as a system of thought by the first Kamau dynasty beginning ME5757/A4241, over three thousand six hundred [3600] years before the founding of the first *constitution* of the city-state called Athens; a constitution written by Solon [ME2154-2075 K.S.E./A638-559 B.C.E.], the first Athenian lawgiver and member of the so-called Seven Wise Men of Greece. Note that *Solon's Constitution* began the reforms responsible for the later flowering of Greek Civilization. Before Solon's constitutional reorganization around ME2210 K.S.E./A594 B.C.E., Athens (destined to be the premier Greek city-state) was in a political and cultural dark age. It evolved from hereditary monarchy to aristocracy, tyranny and finally to direct democracy. *There was no Greek civilization*, i.e. stabilized state organization or monogenetic Greek culture from which thinkers, let alone Greek philosophers could even arise prior to the time of Solon, and it took another two centuries after that for Greek philosophy and science to take definitive shape. By this time Egypt was already ancient yet still vibrant enough to give full flower to the first white civilizations (Greece and Rome) trying to see the light of day. Egypt's light in the world was so bright and so brilliant that white civilization mistook the gifts and revelations of knowledge coming from black civilization to their civilization as *discovery* (their discoveries!!!). Thales is just one example of the early Greek philosophers who took and called their own the *materia ad satis* of the black world. Thales was so-called *first Greek philosopher* and is said by some Euro-scholars to have been born no earlier than ME2116/A600, so that he would have been born just at the time of Solon's political reforms. Others hold that he was born around ME 2156/A640, placing him 46 years before *Solon's Constitution*, but yet squarely at the beginning and during the Greek dark ages, i.e. the age prior to its early political and cultural formation as a city-state.[439] Thales was an Ionian philosopher to be sure, but this begs the question of how a European, who is culturally associated with Greek civilization, could have known anything about *philosophy* and *science*, derived from a supposed *monogenetic white culture*, when such a culture did not yet exist. The Greeks had to *borrow* what they knew from another older civilization and culture. That culture and civilization was Egypt. As we have said above, Greek culture itself took place **3600 years** after the development of *Kamau philosophy* and *science* and borrowed heavily from it without apology, and largely without giving its priests, scribes and doctors credit for this

[437] Tompkins, **Sawa**, 214.
[438] Budge, **The Gods of the Egyptians**, pp. 461-462.
[439] Carl Roebuck, **The World of Ancient Times** [Charles Scribner's Sons, 1966], pp. 203-204, George G. M. James, **Stolen Legacy** [The African Publication Society, 1972], pp. 14-15, and John E. Bentley, **Philosophy: An Outline-History With Questions And Answers**[Littlefield, Adams & Co., 1967], pp. 4-25.




knowledge. So-called Greek *monogenetic white culture* had nothing in the way of philosophy and science to offer anybody, let alone that coming from Thales and those that followed him. *Greece was a baby, who suckled at the breast of its black Mammy, Ta-Mera, and then later robbed and raped its own Mother!* How Greece came to take primacy over Ta-Mera as the home of original philosophical thinking has been clouded in mystery until now. This theory of philosophical and scientific Euro-genesis fully collapsed with the writing of Martin Bernal's **Black Athena**, [vols. 1 & 2, 1987]. With the exception of the few scholars, such as George G. M. James, Edward B. DuBois, Wilmot Blyden, Carter G. Woodson, Cheikh Anta-Diop, etc., it had been beyond the ordinary brainwashed mind to see how the White man used Greek Civilization to falsify the *History of the Hue-Man Race* and make Afrikan Man believe in his own inferiority. **Kamau Philosophy** is not the only cosmogenic system we can declare more ancient than any so-called Western system, including so-called *Greek Philosophy*. **Kamau Religion**, if we may separate the two black cosmogenic systems, according to the Egyptologist, E.A. Wallis Budge, ***"is the oldest form of monotheism known to us."*** [440] Here, it is to be noted that Budge is not talking about the short-lived monotheistic Aten worship of the so-called heretic *Fari* = *Nesut Bat* Amen-hetep IV of the 18th Ta-Mera dynasty. This is the Fari white scholars like to use as the *only* example of monotheism that arose in Kamau Civilization. However, their views, "monotheism", that is **Unitheism** was the prime mover of Kamau religion from the very inception of Kamau Civilization proper during so-called *Predynastic times*. However, Budge like many other Egyptologist did not understand **Afrikan Unitheism** = **Afrikan Uni-Theology**, which explains how *God can project His holy spiritual essence outward to create material being, that is, differentiate Himself into many Beings, both celestial and terrestrial, and yet be called* ***One God*** = ***the One and the Many*** = ***the Many and the One*** = ***the One and Only***. These notions are all equally part of Kamau so-called Unitheistic conceptions. Here we use the phrase ***Uni-Theism*** *or* ***Uni-Theology*** to cover these Egyptian conceptions of God and so avoid the misuse of the term *monotheism* that is inappropriately applied to Kamau Religion. White scholars believe that monotheism is the highest form and conception of God, and so black scholars want to grab hold of that testimony as confirmation that Egypt reached a high level of cultural and civilization comparable to anything Europe had produced. However, monotheism explains little to nothing about the true nature of God and his relationship to man as revealed in the Kamau sacred scriptures, and black scholars do not necessarily need white scholarly testimony to give Egyptian religion the status of a monogenetic system of thought that accords with high levels of civilization. Egyptian religion is in fact the progenitor of all other religious systems, which Massey (1907) has proven beyond doubt in his *Egypt: The Light of the World* (Vols. 1 & 1), among other works he wrote that demonstrate the same thing, *ad infinitum*. The Hebrews later modified **Kamau Unitheism** into a so-called purist form of monotheism haled by the white world as superior religious belief coming out of their racialist determinative studies in anthropology, Egyptology, and theology. The late Gerald Massey in his ***Egypt: The Light of the World*** (1907, in two volumes) explains the development of Hebrew monotheism derived from Kamau Unitheism. Massey states that the God of Israel **Jehovah = Iahu. Ihuh** was none other than the black Kamau God **Atum-Huhi= Atum-Ra**, i.e. the **Kamau Holy Spirit**. Massey says from these Judaist beginnings, later Christianity took this Kamau concept of Atum-Ra, the Holy Spirit, God One, and added to that the Osirian concept of **Neter-Sa-Neter** =  =

[440] Budge, **The Gods of the Egyptians**, vol.1, p. 145.

God, Son of God.[441] In Massey's thought this God is **Iu = Iusa = Jesus = Jedus = Iu-em-hetep = The Prince of Peace = the Son of Atum-Huhi = the Ever Coming Son= Horus the Son of Osiris.** According to Massey Christianity actually used this eschatological concept to eclipse Osirianism, supplanting the *Original Black man's Religion*, with a *mutation* of their own cosmological conception, i.e. the *black religious mutations* being Judaism and Christianity.[442] The Latin form of Christianity has hidden this well. However, the *Coptic* and *Ethiopian Orthodox Tewahedo*(ተዋሕዶ) Churches have preserved Egyptian religious knowledge in some remarkable ways and is both the closest representative of the *Old Time Black Religion* of Egypt. What was the origin of *Uni-Theism = Uni-theology = Afrikan Religion = The Old Time Religion = the Original Religion*? According to Anta-Diop the first people to occupy what is now called Egypt = Ta-Mera were black people, and called themselves the **Anu or Remu = Men**. Some white scholars refer to them without naming them as the *Ancient Race*, or *the Race*, i.e. meaning the *First Race of Men*. Dr. Anta-Diop states that the Egyptologist Amelineau believed that the **Anu** in pre-dynastic times produced *all* the elements of Ta-Mera culture and civilization, including the world's first Solar/Lunar/Stellar Calendar Systems of marking time, that is, splitting time into epochs, eras, years (i.e. *millions of years*, etc.), months, weeks, days, and moments, etc. in the *Earth of Time*. Dr. Anta-Diop states that the **Anu = the Original Black Race** no doubt were the first *Men* to develop agriculture, irrigation in the Hapi Valley, to build dams, to invent writing, i.e. the Medu Neter, including (as we have said) the **first civil-numeric calendar**, art and science, e.g. mathematics, astronomy, and the black cosmogony, which is contained in the ***Book of the Dead***. Dr. Anta-Diop says this work shows by its contents that the race who wrote it and created its religious eschatology were black, i.e. the *original religion of the black man, mother of all religions including the so-called Abrahamic Religions; Judaism, Christianity, and Islam!*[443]From these black Anu people came a dynasty of twelve *fari* or *Nesut Bat*, which we may call the *Ta-Seti Dynasty*. This early dynasty is not much talked about, but it is prior to the *historic* unification of Ta-Mera, accepted by *convention*, ending with the famous *Fari* (i.e. Pharaoh) **Men-Aha**, who is credited with the First *Re*-Unification of Egypt. We know some of the names of these early dynasty rulers, including *Fari* [...**Pu**], *Fari* **Ska**, *Fari* **Khaau**, *Fari* **Tau**, *Fari* **Thesh**, *Fari* **Neheb**, *Fari* **Uatch-nar**, *Fari* **Mekha** and *Fari* [...**A**], all *Predynastic Fari's* of the Northern Khem. Two others are *Fari* **Nar-mer** and *Fari* **Tchar**, the *Scorpion*, the two Predynastic *fari* of Southern Khem. It is to be noted that, according to Sir Alan Gardiner six of these *fari* wore the *double crown of a United Ta-Mera*, giving the lie to the myth that it was Men-Aha that *first united* Ta-Mera. *Fari* Men-Aha rather ***re-united*** Ta-Mera, he did not ***unite it for the first time!***[444] As we stated earlier, all of the cosmogenic systems, language and Kamau institutions were already in place under these *fari* before *Fari* Men-Aha *re*-united the two lands, including black theology and black religion. In fact we can posit an assumption that no *unification* of the *Two-Lands would have been possible unless there had been a prior socio-political, cultural basis and premise upon which such a culminating idea for national unification could attach itself*, so that we can say that Men-Aha only *re-united* the Two-Lands under total black rule, whose institutions, religion, and land had been invaded and subverted by Asian elements centuries before [See Dr. Chancellor Williams, ***The Destruction of Black Civilization*** for a

[441] Budge, **The Egyptian Book of the Dead (Papyrus of Ani)**, p. lxxii.
[442] Gerald Massey, **Ancient Egypt The Light Of the World**, vol. II [Black Classic Press, 1992], pp. 680, 756. Also read for more understanding of the origins of Christianity, Paul C. Boyd, **The African Origin Of Christianity**, vol. I [Karia Press, 1991].
[443] Anta-Diop, **African Origin of Civilization**, p. 77. Also see pp. 76, 89.
[444] Gardiner, **Egypt of the Pharaohs**, p. 429-430.




discussion of these invasions of Ta-Mera]. *Thus, a Black Civilization with its black religion, philosophy and other institutions existed in Northern Ta-Mera and Southern Ta-Meri* (*i.e. the Two-Lands*) *centuries before the so-called historic period. Men-Aha's unification, therefore, was not a "foreign" invasion of blacks over a white land and civilization, but to re-capture and re-unify the Black land from which all Black Civilization began!* This undermines the lie to the inference made that by the time of the **re-unification** that Egyptian institutions appear complete without antecedents, which allows white scholars to suggest that Egyptian institutions, language and culture was imported from elsewhere, outside the Mother Continent, or from some alien race from outer space, a *fail-safe theory, if no other viable or available human antecedent race can be found*. Ethiopia went through the same treatment by scholars with their Semitic Hypothesis for the development of Ancient Ethiopian cultural, religion, language and national history. *Kamau Religion* was the *first monotheistic cosmology, theology and eschatology* known to man, coming well *before* Judaism, Christianity or Islam. Kamau theology was the **first and only black theology**. In fact, these later so-called *living religious systems* are nothing but *derivatives* of the Kamau cosmogenic *proto-type*, that is, the *Egyptian Original* developed by the ancient Black man. Islam refers to Jews, and Christians as *People of the Book, i.e. Torah, Bible* and *Qur'an*, but they were not the first **people of the book**. Many centuries before these religions existed the Kamau called themselves **the *Metchau People, i.e. People of the Holy Books of Tehuti*** *= the holy scriptures written with the finger of God Himself and inspired by His divine wisdom. In fact, the People of Punt and the People of the Divine Land = Neter-ta = Egypt were both referred to and spoken of in the same breath as the* ***Matchau People = People of the Book****, i.e. thought of as one and the same people.* [445] *Black priests-scholars* have yet to translate these holy works and *canonize* them for use as spiritual guides for the Nu Afrikan People and Afrikan People. Of course, a lot of black scholars are translating Medu Neter religious texts in order to *extract its ethical contents, and then disseminate that to the Nu Afrikan People in the hope that moral teaching by itself will "save" the Nu Afrikan People* or redirect us to higher planes of thought or consciousness. Trying to extract the Kamau philosophical ethics out of the Kamau cosmological system will issue in nothing but failure, and i believe it to be pedagogically incorrect, putting the *horse before the cart*. **Kamau philosophical ethics** cannot be understood *outside the cosmogony, i.e. outside the religious system and theology that created it* to explain the Reality behind the material and spiritual universe. What these black scholars are really attempting to do is *emphasize black ethics and deny the black religion, i.e. deny that Kamau religion has a Soteriological system of salvation and have to admit that black men need to be converted, that is go through a* ***peligenesis = new birth*** *in order to be saved!* Calls for black youth for instance to abstain from destructive behavior grounded in principles of ethical norms, including collective norms of respect for persons and community are doomed to failure and fall on deft ears unless the transformative power of black religion and the faith of our black fathers are employed to address the composite nature of the human person (e.g. emotions and intellect that are guided and directed by both the physical and spiritual human nature). This *secular approach* to getting the Nu Afrikan to accept **Kamau philosophical moral ethics** as a basis for right behavior is doomed to failure, for Kamau moral ethics cannot be understood nor accepted into ones *being* without understanding and

[445] See Budge, **The Gods of the Egyptians**, vol. 2, pp. 6-7 & vol. 1, pp. 401, 409, 414-415, plus his **An Egyptian Hieroglyphic Dictionary**, vol. 1, pp. 337, 402.

accepting the religious soteriological implications. The Hue-Man race must be saved from *asfet* through **a Suter.** From the Christian view this would be Jesus, the Christ. From the Egyptian view this would be the Horus-Christ that leads the dead (who have confessed using the utterances of the **Negative Confession**) to the throne room of the Judge of the Dead, Osiris. *Savior* in Egyptian is , that is, **Soter** (Greek =**Σωτηρ**), the **Savior God**, the **Purifying One**,[446] who will **cleanse** them from all unrighteousness, and bringing them to *maat!* = right thinking, i.e. righteousness. Black scholarship that does not at least acknowledge this is grounded in *anti-religious bias, a black nationalist hang-over from the sixties; the wrong approach to Kamau cosmogony.* This approach cannot hope to *"save" the Nu Afrikan with "philosophical ethics"*, whether its source is black or white. It is well understood by ancient black theologians that, *only when a man is converted, i.e. turned around to face his Inner Man = His Higher Self, that is,* ***"the Osiris of a Man,"*** that allows him to **"enter into heaven as a living soul,"**[447]will he recognize that he has been involved in the destruction of that Self through *asfet*= sin, and then employ ethical systems that accord with this transformative religious worldview. That is why Jesus said to Nicodemus that *"a man must be born again."* Only after this transformation of his spirit = Osiris = the Kingdom of God within, can *men then be "taught ethics"* to further refine and mold his transformed = born again character, that is, *how to live a moral life with purpose.* What comes first, the "chicken or the egg?" To save the Nu Afrikan, I suggest that his religion comes first, then you can teach him ethical behavior. It is a saying well for us to observe. You cannot get a man to accept religion when he is hungry, for he will not listen, and ethics cannot be taught to a man who has no conception that his way of life is wrong, for he will argue in a thousand ways why his way is correct, absent a "conviction of truth," [448] by means of **spiritual peligenesis = being born again**. *Soter* Jesus told Nicodemus: *"I tell you the truth, no one can see the kingdom of God unless he is born again . . .. I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit, . . ."* (John 3:3-5, NIV), becomes **purified and cleansed** by the **Purifying One** through **baptism in the water** and the power of the **Holy Spirit**. This double process of **peligenesis**, παλιγγενεσια leads to **a complete and radical change in one's character = a new birth = new man = transformed by the renewing of one's mind** (Romans 12:2). When this transformation occurs then you can teach the man; the man becomes teachable. Any other way is putting the cart before the horse, the chicken is really coming before the egg. When Kamau religion is correctly presented to the Nu African People *within the contextual understanding of Nu-African Christianity, its daughter* it will literally break the hold that Judaism, *Western* Christianity, and Islam has over the Black World, including the assumption by these faiths that Jesus and God are *White!* The *Metcha-t Neter: The Holy Kamau Scriptures*, the *original* holy books contain the *cosmogonic blueprint* for all later scriptures of the Jews, Christians and Muslims.[449] You will find this original blueprint preserved only in Coptic Christianity, Nubian Orthodoxy, and Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Christianity. It is my studied belief that Christianity (either in its Coptic or Ethiopian form) is the true representation of the Kamau ancient black religion. Coptic and Ethiopian Christianity inherited all of the doctrines of the North African church and it is likely through them that Egyptian religion has survived in the proto-typical form of the old ancient

[446] Budge, **Hieroglyphic Dictionary**, Vol. II, p. 653.
[447] Budge, **The Egyptian Book of the Dead (Papyrus of Ani)**, lxxi.
[448] For one view of this position on Kamau cosmogony see Maulana Karenga, **The Book of Coming Forth By Day: The Ethics of the Declaration of Innocence** [University of Sankore Press, 1990], pp. xv, 26-31.
[449]**Sawa**, vol. 2, pp. 220-221, and Anta-Diop, **Civilization or Barbarism**, pp. 311-312.




faith, transmitted in sacred languages of Coptic and Ancient Ethiopic (*Ge'ez)*; carrying forth the doctrines of the trinity, heaven, hell, creation, a suffering savior, and baptism, etc. Even many of the biblical stories are mere replays of the old ancient black religious understanding, noting that both Jesus and Osiris was betrayed at a **last supper** and then shortly after crucified, only later to rise again from the dead.[450]Euro-rationalism and liberal Christianity denies the reality and necessity of being born again, always questioning the reality of the **Two Destinies of Man = Heaven or Hell** from the limited perspective this **temporal intermediate existence** we call the *Earth of Time*. They do not of course see this temporal history as part of **celestial order of being**, or that there is a far more real existence in the Earth of Eternity, that is described in Egyptian *Celestial History* or by means of the *Celestial Allegory*. From their secular or liberal and/or Progressive political and social perspective there is no need for man to go through a radical change or transformation to enter this new order of being. Progressive leadership "knows what it best" for humankind. This heady idea that a few well educated and farsighted men and women that hold the motto: "We know what is best for you" is deeply rooted in white paternalistic political and social doctrines that has its roots in Greek rationalism and Romantic ideas of governance. Greek rationalism of course is the primal mover of this kind of elitism. You don't need God or salvation when progressive ideals or idealism is planted deeply within the body political and social fabric of civic life and existence! Euro-rationalism is the child of Greek rationalism that has led to this progressive idealism that at bottom believes that mankind can save themselves and therefore has the moral duty to do so even against the popular will if it cannot be achieved any other way. Martin Bernal in his work ***Black Athena: The Afroasiatic Roots of Classical Civilization*** [1987] has shown that the whole thrust of euro-rationalism has been to overthrow the **Ancient Model**, which viewed Ta-Mera as the Mother of Civilization in favor of the racialist **Aryan Model** of Greece as the Father of Civilization, even though it is the Ancient Greeks themselves that have left abundant evidence to the contrary, and who themselves give the greatest evidence supporting the Ancient Model. The irony is that the Greeks who give the greatest support to the Ancient Model also co-opted the Ta-Mera *Seven Liberal Arts* and then called it their own. Much later euro-rationalism sanctified this co-option with the myth that it was the Greeks alone who had created and invented all of the sciences and philosophy that are in reality derived from the body of knowledge given to the world by the black Kamau professors of the Ta-Mera Mysteries System. This stolen Kamau knowledge was eventually lost to the Mediterranean and European world during a period of Euro-history known as the *Dark Age*, which period is also called the *Middle Ages*, commencing with the collapse of the Roman Empire in the West, beginning around ME1017 K.S.E./A500 C.E. and lasting nearly a thousand years to around ME17 K.S.E./A1500 C.E. The only Europeans to escape this so-called *dark age*, when learning was sacred and reserved only for the monks, was the secular-minded people of the Republic of Venice. These powerful Genoese merchants, called in history the *Council of Ten*, consisted of a consortium of over two hundred merchants, which group maintained a Mediterranean commercial fleet of over 3,300 ships. This commercial sea power allowed them to keep their part of Europe in contact with the rest of the world. Venice was one of the five leading states of Italy, including the Duchy of Milan, Republic of Florence and the Papal States, all comprising a center of commerce and learning that produced the

[450] E. A. Wallis Budge, **Osiris: The Egyptian Resurrection**, Vol. I (New York: Dover Publications, Inc., 1973), pp. 2-4, 8.; Gospel of Matthew 26:20-25.

Italian Renaissance. It was Italy's merchant fleet that maintained contact with the Afrikan-Arab world, which connection is responsible in great part for the Renaissance or *revival of learning* in this part of Europe. However, this *revival* did not occur until well near the end of the so-called *dark age in Europe*, beginning around ME167 K.S.E./A1350 and ending somewhere around MP84 B.S.E./A1600 C.E., so it will not be surprising to find that the *development of the euro-calendrical system created from a black calendrical superstructure was developed in Italy by papal scholars around this same time*. The other locus for the revival of so-called *European* or *Greek learning* also came from contact of the European People with Afrikan-Arab People(s). However, this contact was not from commercial trade, but from the North Afrikan invasion of Spain and parts of southern France, which African-Arab (Moorish) occupation lasted nearly 800 years, beginning with the initial conquest by the black North Afrikan general, Tarik ibn-Ziyad, after whom the Rock of Gibraltar is named, i.e. *Jabal al-Tarik* = *Mountain of Tarik*. Tarik launched his invasion from Ceuta, on the North Afrikan coast and landed at Gibraltar with his combined 7,000-man Afrikan-Arab, i.e. Moorish army in ME806 K.S.E./A711 C.E. The invasion, pacification, and Afrikanization of this part of Western Europe did not end until ME26 K.S.E./A1491 C.E., a black Moorish occupation of Europe lasting 780 years, i.e. *nearly eight euro-centuries*. The end came with the defeat of the Afrikan-Arab Muslims by the Euro-Christians culminating with fall of Grenada, one year prior to Cristoforo Colombo's landing on the Island of Guanahani, i.e. San Salvador in the Bahamas, which established the *truth-myth* of his so-called *discovery* of Amerika. Colombo set sail for the Amerikas in ME26/A1492. Ironically this is also the same year that the light of learning in this part of Europe was nearly snuffed out, The African-Arab occupation of Europe for this long period of time was the only bright light of learning that Spain and Southern France were afforded coming directly from Afrikan-Arab scholarship, besides that preserved during the Renaissance in Italy. The lordship of the Moors over Europe ended around ME26/A1492 and so the bright light of learning and civilization was snuffed out temporarily. From this point Spain and Portugal were never to recover, being regarded by the rest of Europe as second-rate *mongrel, i.e. mixed blood* European states. Of course, the history of the meeting of Black Civilization and European Civilization in Europe with the Black man as the master and the White man as slave did not square with white conceptions of *reality* = *the way things ought to be*. How could any white civilization have benefited from black domination, culture and the mixing of the races? For the white man this is a horrific thought that black domination and Africanization of Europe would end with black genetic annihilation of the white race! France, the premier proto-typical example of European *civilization* also did not escape being called a *negrified nation* because of its historic connection with the Black man in Europe and Afrika. Hitler saw no positive connection between Frances so-called premier position in Europe as a bastion of cosmopolitan culture and its historic relationship to the Afrikan World. Rather he saw them as an enemy because of this connection. Hitler states in his book ***Mein Kamph*** ("My Struggle" 1925):

> France is and remains by far the most terrible enemy. This people, which is basically becoming more and more *negrified*, constitutes in its tie with the aims of Jewish world domination an enduring danger for the existence of the white race in Europe. For the contamination by Negro blood on the Rhine in the heart of Europe is just as much in keeping with the perverted sadistic thirst for vengeance of this hereditary enemy of our people as is the ice-cold calculation of the Jew thus to begin bastardizing the European continent at its core and to deprive the white race of the foundations for a sovereign existence through infection with lower humanity. What France . . . is doing in Europe today




> is a sin against the existence of white humanity and some day will incite against this people all the avenging spirits of *a race which has recognized racial pollution as the original sin of humanity*. [451] [Italics by the author]

We have said before that Euro-rationalism leads to the conclusion that genetic annihilation is his lot if he does not defend, protect and even kill the source of that feared genetic annihilation, the Black man as demonstrated by Hitler's comments. Hitler was talking in the main about the French policy of using Senegalese troops to occupy Alsace-Lorraine, which was lost to Germany during Euro-War 1, resulting from the signing of the Versailles Treaty, the *treaty of German humiliation*. There was a large population of Germans there under occupation, about a million Germans, and of course German women and black Senegalese soldiers had developed social-sexual relations, which sent Hitler into a furious rage marking France one day for invasion, humiliation, and if necessary, extermination for introducing these members of the *nigger nations* into Europe. Hitler was alluding to this situation but even to a more historic and current widespread practice in France, for Senegalese soldiers were also stationed in large numbers in Toulon, Marseilles, Perpignan, Verdun and even Paris itself. Hitler believed France had embarked on a *miscegenation policy* in favor of promoting French *civilization* via race mixing, destructive of the *pure white race*. France followed Spain and Portugal with a long history of miscegenation, in order to spread its culture at the expense of racial purity. Hitler's remark that France was becoming *more and more negrified* pointed to a long history of race mixing [miscegenation] which he saw as the main danger to white supremacy and white purity in Europe.

According to Anta-Diop the Grimaldi Man = Black man first differentiated = mutated itself in Europe some 20,000 years ago to create the Cro-Magnon Man = Mutant Man = Ancestor to the White man in Southern France and Spain. Anta-Diop mentions in his writing that the Nazis referred pejoratively to Frenchmen as *black men*, but comments that this is well founded historically as to the contacts between black peoples and southern whites who have darker complexions than Northern Europeans, and that although spoken in pejorative manner, Hitler was pointing to France's contemporary race mixing with the black races. However, Hitler did not see that this mixing of the races in France and other parts of Europe went back further into prehistoric times.[452] There were already black babies by white women running around in Europe long before the arrival of the Senegalese soldiers during WWI and after. France was already *negrified* before a fresh introduction of black blood intervened in modern times to strengthen the black genetic strain in France that was already present since pre-historic times. There is even proof of an ancient connection between ancient Egypt and France. There is speculation that the root word *Pari* [Par] in *Paris*, the capital of France = *Per* = *Fari* from the Kamau language and may indicate Anu or Kamau influence in Southern Europe, for it is well known that *Per= Great House* = Palace in Kamau, which is the root of *Per-aa* = *Pharaoh*. Both the French root *Par* and the Kamau root *Per* means to *go out of, go through, to go forth*, as if one were leaving a dwelling, an enclosure, one place to another, i.e. out of the palace or away from the great house, etc. Even with the French word *Pari* and Kamau-Wolof word *Fari*, one can see etymologically that *P = F*, with the *F* becoming a closed in *P.* Nevertheless, Cheikh Anta-Diop offers another speculation on the name for the capital of Paris, indicating that *Parisii* = *Per-Isis* =

[451] Adolf Hitler, ***Mein Kamph***, trans. by Ralph Manheim [Houghton, Mifflin Co., 1971], p. 624.
[452] Anta-Diop, **Civilization or Barbarism**, pp. 13-14, 29.

House of Isis= Temple of Isis, since it is known that the Isis Cult with its shrines of the Madonna and Child was so well established in France and in other parts of Europe so that the Catholic Church finally consecrated them *Black Madonna of Chartres*. These shrines of the Black Madonna symbolized the Black Goddess Isis.[453] I demonstrated in an unpublished paper entitled *The Isis Mystery Religion: Competitor of the Faith and the Early Christian Response* that the Isis religion was pervasive in Europe. This supports the notion that Paris is actually named after Isis. In this paper I quoted the classicist writer R. E. Witt as support for my conclusion. Witt stated:

> In Italy itself the Egyptian faith was a dominant force. At Pompeii, as the archaeological evidence reveals . . . . Isis played a major role. In the capital, temples were built in her honour . . . obelisks were set up, and emperors bowed to her name. Women groveled on their knees in the street in lamentation to her. She took possession of the traditional centres of Greek worship ---- Delos. . .. Delphi and Eleusis, and she was well-known in northern Greece and in Athens. . .. Harbors of Isis were to be found on the Arabian Gulf and the Black Sea. Inscriptions show that she found faithful followers in Gaul [France, my insertion] and Spain, in Pannonia and Germany. She held sway from Arabia and Asia Minor in the east to Portugal and Britain in the west and shrines were hallowed to her in cities large and small: Beneventum, the Piraeus, London. [454]

Gaul is another name for ancient France, which along with Belgium and parts of Northern Italy constituted an important province of the *Imperial Roman Empire* [the I.R.E.]. Joel A. Rogers devotes four chapters of his ***Sex and Race*** to the question of race mixing in France, showing that France was little more than a *mixed white and black nation* from the start, supporting Anta-Diop's theory that Grimaldi Man = Black man was the first known inhabitant of France. Rogers points out that in the third Euro-Century B.C.E., Hannibal and his Afrikan army *penis-trated* into France to a place called Tarascon. He says that in the Eighth Euro-Century C.E., the North Afrikans = Moors invaded Spain and went as far as Tours in France, which is a hundred and forty miles from Paris itself. When the Spanish expelled the Moors, who had become Europeanized, over one million of them settled in southern France, rather than go back to the hard and uncultured life of North Afrika. This was at the invitation of King Henry IV about Asiento 1610 C.E. Rogers states that because of all of these invasions, and settlements of black Afrikans in France, that the region nearest Spain, around the Auvergnats was primarily a black region.[455]You can forget about the lies you see on T.V. The Black man was in Western Europe as *its conqueror*, and as *settler* long before the White man began to enslave Afrikans and take them to the Amerikas. Europe has not forgotten that history, and they have vowed not to have it *repeated*. They are ashamed that they were ever conquered by the black man *in Europe itself!* And more than this, the *"penis-tration"* of black men into Europe is a direct reminder of the phenotypical changes that can occur when blacks and whites come together by force or voluntarily and serves to underscore the reality and possibility of *genetic annihilation*. You will *never* hear white historians explicitly cite the history of *black invasion and occupation of vast areas of Western Europe!* They don't teach young white boys that history, and they certainly don't teach young black men that history. However, they teach both groups and with much glee about *black slaves from Africa and the invasion/colonization = the penis-tration of Afrika!* We see that even after the fall of Grenada, all Afrikans did not go back to Afrika.

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[453] Anta-Diop, **The African Origin of Civilization**, p. 114.
[454] R. E. Witt, **Isis in the Graeco-Roman World** [Ithaca, New York: Cornell University Press, 1971], 20-21.
[455] J.A. Rogers, **Sex and Race: Negro-Caucasian Mixing In All Ages and All Lands** [Helga M. Rogers, 1967], vol. I, The Old World, p. 221.




Many Afrikans [*over one million*] stayed in Europe, not as slaves but as invitees of the King of France. The invitation was given because the King of France knew full well the intellectual and cultural contribution that these Afrikan's (Moors) could make to his kingdom. We don't need to guess that the transmission of Afrikan-Arab = Moorish Culture continued even in Spain for some time after their expulsion from power. Many Moors stayed in Spain also. Power relationships had now changed but never-the-less all one had to do was denounce Islam and become a Christian in order to stay, but now under European rule. Here is what Stanley Lane-Poole [MP338-415/A1854-1931], historian, archaeologist and late keeper of the coin department at the British Museum, had to say about this period and the state of European learning during the occupation of Europe by Afrikan and Arab armies:

> When we remember that the sketch we are about to extract from the records of Arabian writers, concerning the glories of Cordova, relate to the tenth century, when our Saxon ancestors dwelt in wooden hovels and trod upon dirty straw, when our language was unformed, and such accomplishments as reading and writing were almost confined to a few monks, we can to some extent realize the extraordinary civilization of the Moors. And when it is further recollected that all Europe was then plunged in barbaric ignorance and savage manners, and that only where the remnants of the Roman Empire were still able to maintain some trace of its ancient civilization, only in Constantinople and some parts of Italy, were there any traces of refinement, the wonderful contrast afforded by the capital of Andalusia will be better appreciated.[456]

The brief outline above shows how the light of learning was introduced and preserved by African/Arabs, called collectively the Moors in Europe after the fall of the Roman Empire, which was the harbinger to the *dark ages*. What was this knowledge and how was it transmitted? We have already explained in the preceding pages of this chapter how both religious and philosophic knowledge was transmitted to Europe. But it does not hurt to briefly summarize our findings. The knowledge given to Europe by *Egypt, the Light of the World* was Kamau cosmogony and science stolen by the Greeks. However, if our readers need a recognized unimpeachable authority to absolutely prove this assertion, we refer you to the brilliant work of Dr. Cheikh Anta-Diop in his ***Civilization or Barbarism: An Authentic Anthropology*** [1981-91], especially Chapter 17 on *"Does An African Philosophy Exist"*, in which Dr. Anta-Diop demonstrates that *Greek Philosophy = Kamau Philosophy*. Dr. Anta-Diop also shows under what historical circumstances the so-called Greek *philosophers* obtained their vast knowledge of science and philosophy. I think the reader will be convinced of and surprised at the outright open theft and plagiarism committed by the Greeks in obtaining what knowledge of Kamau science and philosophy they were able to acquire. I say *able to acquire*, for while the Black man in Ta-Mari was politically in control of his own destiny [until the arrival of Alexander the Great] he purposely kept Greeks such as Plato, Eudoxus and Thales; Plato and Eudoxus, who spent 13 years trying to extract this knowledge, and Thales, who spent 22 years doing so, ignorant of even the first degree of Kamau science and knowledge. The Egyptian priests kept this information from them, as evidenced by the Greek geographer Strabo [ME1579-ME1493 K.S.E./A63 B.C.E.-A24 C.E.], in his ***Geographie***, Book XVII, 1, 29. The Egyptian Kamau priests in

[456] Stanley Lane-Poole, **The Story of the Moors In Spain** [Black Classic Press, 1990], pp. 129-130.

particular kept from them the exactitude and the calculations to determine the Solar and Sidereal Year encoded in the **Kamau Civil Numeric Calendar**. Strabo hated the Kamau and called them barbarians. The Greeks apparently viewed them this way because they were perceived as being intellectually *arrogant and in control of science and philosophy*, which the Greeks coveted. However, the Greeks at the same time admired them for the civilization they had created. We must keep in mind that Ta-Mera was a conquered country during the time of Strabo [by the Romans] and necessarily those who had stolen its philosophy and science and exercised political control over them would show disdain toward the defeated nation that nevertheless jealously guarded its religious, philosophic, science and technological knowhow, much of which was hidden in their Medu Neter sacred language. The Greeks still needed them to unveil all that they would. Dr. Anta-Diop showed how the earlier Greek *philosophers* got their *partial knowledge* of Kamau science and philosophy, and at the same time shows that the Black man still had some control of his *intellectual and material ad Setis* at even this late date in history, disseminating = spoon feeding knowledge to the White man at the Black man's will and pleasure. Strabo says of his own travels in Ta-Mera that:

> We saw over there [in Anu] the hallowed halls that were used in the past for the lodging of the priests; but that is not all; we were also shown Plato's and Eudoxus' dwelling, for Eudoxus had accompanied Plato here; after arriving at Heliopolis [Anu], they stayed there for thirteen years among the priests: this fact is affirmed by several authors. These priests, so profoundly knowledgeable about celestial phenomena, were at the same time mysterious people, who did not talk much, and it is only after a long time and with skillful maneuvering that Eudoxus and Plato were able to be initiated into some of their *theoretical* speculations. But these Barbarians kept the best part to themselves. *And if today the world owes them the knowledge of what fraction of a day (of a whole day) has to be added to 365 whole days in order to have a complete year, the Greeks did not know the true duration of the year and many other facts of the same nature until translators of the Egyptian priest' papers into the Greek language popularized these notions among modern astronomers*, who have continued, up to the present time, to draw heavily from this same source as they have from the Chaldeans' writings and observations.[my *Italics*] [457]

And who were Strabo's *barbaric*, but *profoundly knowledgeable, mysterious* priests, who did not *talk much*, and kept the *best part* of Kamau *theoretical* knowledge and science to themselves? Anta-Diop states that they were Black Men, as proven by the Greek satirist Lucian who wrote in his ***Philopsuedes*** the story of the sorcerer-apprentice, Arignotos, who is being trained by the Kamau priest, called by his Greek name Pancrates. Lucian makes his character Arignotos say, ***"It is Pancartes whom you are...it is my master, a holy man, shaven, attired in linen, thoughtful, speaking Greek (but badly), tall, with a flat nose, prominent lips, spindly legs..."***.[458] This is a very distinct and typical if partial description of a Black man during Greek and Roman times as proven by Frank M. Snowden, Jr. In his classic and timeless study ***Blacks in Antiquity*** (1970), Snowden states that:

> It was a pronounced Negro type which was most frequently represented in the art of the three centuries beginning with the sixth B.C. From this period there are only a few examples which would not be classified as the "true" or "purest" type of African Negro. Black skin; tightly curled or wooly hair; broad, flattened noses; lips thick, often puffy and

[457] Strabo, **Geographie**, Book XVII, 1, 29.
[458] Cheikh Anta Diop, **Civilization or Barbarism**, [Lawrence Hill Books, 1991], pp. 333-334.




> everted; prognathism, often marked in the subnasal region --- these are the characteristics of most Negroes from the sixth century B.C. to Hellenistic times.[459]
>
> The everted lips of certain types received notice in a few instances. One account characterized Aesop's lips as protruding or prominent (προξειλος). Ethiopians were twice described as "puffy-lipped." The legs of Ethiopians were described by some as thin, by others as bandy. One account attributed the bandy-legs of Ethiopians and Egyptians to the heat and explained that bodies are distorted by heat just as logs of wood, when dry, are warped."[460]

We of course cannot allow Strabo to characterize our ancestors as arrogantly hoarding knowledge, despite his *Afrophobic* comments about their physical attributes and near barbaric stature, because they "spoke Greek badly," noting that in Greek times, anyone that did not speak Greek was an uncultured barbarian, even as the French view with distain or uncivilized anyone who does speak French or speaks it badly. As can be seen from the history of Alexander's rape of the Anu College and University, the Kamau, who already anticipated an invasion from *Northern barbarians* for centuries, had good reason to guard the holy knowledge they had acquired over thousands of years from enemies and plagiarizers, who would be able to use this knowledge against them. It was a matter of not *giving your pearls, i.e. the holy knowledge to swine*. Sacred knowledge of the *Seven Liberal Arts* was the national treasure of the Kamau, and it was in their national interest to spoon feed these *white "barbarians"* from the *North*, for has not history proven that when the Setian White man is invited into your home or your land, and he sees something he wants, he devises a plan to steal it or take it by force? Cheikh Anta-Diop demonstrates that white people are still practicing Setian deceit in modern times, as Strabo accused the Kamau priests of doing in ancient times. Anta-Diop writes that in MP456/A1972 Israeli archaeologist found in Jerusalem texts written during the Roman epoch describing precisely the person of Jesus Christ. Apparently, these manuscripts give a very different description of the life of Jesus Christ than presented in the *New Testament*. These manuscripts must be authentic and very damaging, and embarrassing to the Church, for the Israeli government invited experts from the Catholic Church in to examine these ancient works. Thereafter, the Roman church and the Israeli government agreed that these texts should be kept *secret* from the world.[461] Here we are not talking about the *Dead Sea Scrolls*, discovered in MP431/A1947,[See William S. LaSor, ***The Dead Sea Scrolls and the New Testament***, 1972], or the *Apocryphal Books, i.e. Dead Books of the Bible,* fourteen books of the *Septuagint = The Original Greek New Testament*, from which the current Bible is drawn. These fourteen books are now excluded, i.e. not accepted as *canonical* by Protestants, even though eleven of them are accepted in the *canon* of the Catholic Church, by the Greek Orthodox, and by the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church some of which describe the life and works of Jesus. All of these works are well known, so that the manuscripts that are being kept *secret* by the Jewish State and Catholic church is something entirely different and are apparently *earth shaking.* The White man again is hiding from the rest of the world [like they tried to hide the *Holy Kamau*

[459] Frank M. Snowden, Jr. **Blacks in Antiquity: Ethiopians in the Greco-Roman Experience** [Cambridge, Massachusetts: Belknap Press, 1970], 23-24.
[460] **Sawa**, p. 7.
[461] Anta-Diop, **Civilization or Barbarism**, p. 336.

Scriptures from the Black World for so long] the possible true phenotype and life of Jesus in order to protect traditional church doctrine, and the cherished idea that Jesus was a *White man, making it implicit in the worship that black men who are Christians serve a White God!* This is the *Big Lie* that was challenged early in Nu African history by black preachers like Bishop Henry M. Turner, "who, in 1898, said that "God is a Negro," thereby separation black religion from white religion and connecting the AME Church with the black struggle of freedom."[462]Archbishop Yeshaq, who was the administrator of the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church in the United States and Jamaica quotes Marcus Garvey in his book *The Ethiopian Tewahedo Church: An Integrally African Church,* who said: "We Negroes believe in the God of Ethiopia, the everlasting God. God the Father, God the Son, and God the Holy Ghost, the One God of all ages. That is the God in who we believe but we shall worship Him through the spectacles of Ethiopia" (p. 219). Archbishop Yeshaq went on to affirm this view of Marcus Garvey by applying it to Christ in respect to religiously educating for black children in the Western Hemisphere, and elsewhere:

> Many efforts have been made toward the religious education of the black child; however, the black child has little to grasp from the traditional Western schools, as these curricula originated after the pattern of Western perceptions. For instance, the traditional picture that is painted of Christ is through Western eyes. Thus, a black child would find it difficult, if not impossible, to identify himself with such an image, thereby causing Christianity to become irrelevant. *For this reason, it is desirable to project Christ's image as black to the African child. It is appropriate that each nation projects God according to its particular color, which is most relevant to the life of the individual.* (my Italics) The ancient Ethiopian (African) Christian church with a great educational tradition will be of help in the education especially of the Afro-Caribbean and Afro-American child.[463]

So, what are the Catholic Church and the Jews afraid to reveal about Jesus? What do these writings *say about Jesus?* We possibly will never know, since the Jewish State and the Catholic Church have arrogantly conspired to keep this knowledge from the rest of the world. Today there are few primary sources from which one can learn about the life of Jesus, other than the *Gospels*. Secondary monographs trying to give us a true picture of Jesus abound, such as S.G.G. Brandon, ***Jesus and the Zealots*** [1967], Geza Vermes, ***Jesus the Jew*** [1973], Albert Schweitzer, ***The Quest of the Historical Jesus*** [1968], Diane Kennedy Pike and R. Scott Kennedy, ***The Wilderness Revolt*** [1972], and Johannes Lehmann, ***Rabbi J*** [1971]. However, two original sources about Jesus are hardly ever mentioned, which are Josephus' confirming the resurrection of Jesus in **Antiquities of the Jews** [Book XVIII, Chapter III (3)]; and Celsus (170 A.D.), a Greek philosopher and apologist against Christianity, revealing what he believed to be the true history and origins of Jesus in **On the True Doctrine: A Discourse Against the Christians**, New York: Oxford University Press, 1987; See also Robert L. Wilken, "Celsus: A Conservative Intellectual," in his **The Christians as the Romans Saw Them** (New Haven: Yale University Press, 1984), pp. 94-125. Lehmann once said that despite the impact that Rabbi Jedus made on the world, there is not a single contemporary document that describes his life and ministry other than those contained in the three Gospels in the *New Testament*, i.e. Matthew,

[462] James H. Cone, **Risks of Faith: The Emergence of a Black Theology of Liberation, 1968-1998** (Boston: Beacon Press, 1999), 127.
[463] Archbishop Yeshaq, *The Ethiopian Tewahedo Church: An Integrally African Church*, p. 230.




Mark and Luke.[464] Lehmann will be happy to know that this is not true; that there are ancient writings describing Jesus and his life, and if the Old and New Testament genealogies are given a serious review, instead of being regarded by biblical scholars as mere boring gibberish by the Hebrew writers, then the ethnicity of Jesus as African (*black according to the flesh*) and perhaps even Nubian can be established from the Bible itself. This is a project that this author has begun, the findings of which even shocked him. However, if the Catholic Church and the Jewish State has anything to do with it, this kind of information will never see the light of day. This is an example of how *Church and State* work together to carry out a program of *Setian control* over the mind of men in order to maintain its influence. White *Setian* men have done such things down through history and will continue to do so until *Black Ab-Men,* and *Black Ausar-Men* arise to stop them once and for all by undermining the institutional superstructures of the *Setian World Order* that controls the *Hue-Man Race!* Of course the best way to do this is build our own *life-giving, life-saving* Nu African institutional superstructures *beginning with* (for example) an institution *the Nu African Orthodox Tewahedo* (ተዋሕዶ) *Church of God in Christ*, (NOTC-OGIC) that could develop its own sacred, liturgical, theological, and religious foundations grounded in the *Ethiopian Orthodox Tewahedo* (ተዋሕዶ) *Church* (EOTC) the *Mother Church of the Black Man*, and the only ancient living religion that is Christian, which black men can adhere to and call their own. We need to build Nu African institutions that are not afraid to stand on the truth and uncover and denounce the *Big Lie*, that is, *that Christ is a White man and that the doctrines of Christianity have a white origin*, the very anti-thesis of the truth. Once we destroy the Setian control the white man has over Christianity, his Setian dominion is practically undone, and his death culture = anti-man, anti-God culture grounded in **MONEY, POWER**, and **SEX** will be cast back into the pits of hell and the dark ages from which it came. We can now make some summary notes on the question of how Black knowledge and civilization was introduced to the White man. We can say in general that transmission began with Greeks becoming the students of Black Kamau professors and priests. Next transmission occurred by force beginning in ME1849/A332 with the invasion of Ta-Mera by Alexander the Great and the destruction of the College and University of Anu, the then building of the Alexandrian Library with the stolen works. Finally, this ended up with the lock-out of the Kamau priests from entering the Alexandrian Library, allowing Aristotle and his philosopher thieves to pick and choose what black works they wished to call their own, many of these works were then translated from the Kamau hieroglyphics into Greek. These Greeks works were taken to Greece and schools of philosophy were set-up, and away we go with the *Greek Miracle!* = *instant knowledge*. Strange as it may seem the Greeks themselves acknowledged that they were great plagiarizers. The literary and historical critics of the ancient Cassius Longinus school of Greek scholars that included Porphyry [232- 304 A.D., original name Malchus, biographer of Plotinus, Neoplatonic philosopher, editor of his *Enneads*, and ancient literary critic of the Bible] have stated this clearly. Robert Wilken's discusses the plagiarism in this Greek school of thought:

> A glimpse of the concerns of Loginus' school can be found in a passage from Porphyry describing the way the school celebrated Plato's birthday. It was the custom among philosophical schools to commemorate the founder by a banquet followed by conversation, and on this particular occasion the topic was plagiarism. With much erudition, the members

[464] Lehmann, **Rabbi J.**, p. 23.

> of the school tried to outdo each other by citing even more obscure authors or showing how even the best and most respected writers had plagiarized sections of their writings. Castrius, one of the members of the group, began by showing that Ephorus borrowed as many as three thousand lines from other writers to which Apollonius replied that, in his history of Philip, Theopompus copied word for word from the *Areopagiticus* of Isocrates. After debating this point, Apolonius said that even the great Menander was guilty of the same fault, though people have generally overlooked it, but Latinus exposed his borrowings in a work known only to a few.[465]

This Greek school of philosophy saw plagiarism as an acceptable practice and almost glorified the practice which shows when dealing with Greek claims to originality in any field of intellectual endeavor one should take such claims with a grain of salt and challenge its veracity as a matter of course. However, it was the lock-out (white-out) of the black man from his *materia ad Satis* that was the first step necessary in order to plagiarize the vast body of knowledge and then call it Greek philosophy. We note in passing that the lock-out of Kamau priests, extended to the common black man, who were not allowed in the City of Alexandria unless they had some financial business beneficial to the white imperial power or were there briefly for some religious observance. *Residential segregation* by race was set up by the Greek imperial power from this period, and continued down to the Roman era, with the issuance and edit of the Roman emperor, Bassianus Marcus Aurelius Antoninus, known as Caracalla [ME1329-1300/A188-217]. This edict to expel the black man from Alexandria in ME1302/A215 came two years prior to the assassination of Caracalla, and three years prior the invasion of Italy by Hannibal, standing on European soil with his black army at the very gates of Rome in ME1299/A218. The *Edit of Caracalla* states:

> All Egyptians in Alexandria, especially country-folk who have fled from other parts *and can easily be detected,* are by all manner of means to be expelled, with the exception, however, of pig-dealers and river boatmen and the men who bring down reeds for heating the baths. But expel all the others, as by the numbers of their kind and their uselessness they are disturbing the city. . . . The persons who ought to be prohibited are those who flee from their own districts to escape rustic toil, not those, however, who congregate here with the object of viewing the glorious city of Alexandria or come down for the sake of enjoying a more civilized life or for incidental business. . . . For genuine Egyptians can easily be recognized among the linen-weavers by their speech, which proves them to have assumed the appearance and dress of another class; moreover, in their mode of life their far from civilized manners reveal them to be Egyptian country folk.[466]

Caracalla's Edict is reminiscent of modern-day residential segregation that was practiced in such cities as Johannesburg, South Afrika dominated by white minority rulers over the black majorities. A type of segregation, (practiced in America as well) that was overthrown by the ANC and the ascension of Mandela to the political leadership of the country. This edit shows that the Setian White man has been practicing racialism even from ancient times and much for the same reasons, and it flies in the face of assertions by scholars, even those with the stature and brilliance of Snowden, that ***"it is understandable that social intercourse did not give rise among the Greeks and***

[465] Robert L. Wilken, **The Christians as the Romans Saw Them** (New Haven: Yale University Press, 1984), p. 131.
[466] **Select Papyri**, ed. and translations form the Greek by A.S. Hunt and G.C. Edgar [Harvard University Press, 1934-77], vol. II, Non Literary Public Documents. See extract 215, *Extracts from a letter of Caracalla*, pp. 91-93




Romans to the color prejudice of certain later western societies. The Greeks and Romans developed no doctrines of white superiority unsupported by facts or theoretical justifications for a color bar. . .. Yet the intense color prejudice of the modern world was lacking." [467] The *Edit of Caracalla* shows that this statement is not true. We can see clearly that racialism was practiced for Caracalla makes a point of saying that the Egyptians in Alexandria "can easily be detected" meaning by their black skin, and then further he states that Roman officials can also make a class distinction between these black people by "the appearance of their dress" and "their mode of life" that distinguishes between black men who are civilized and mere "Egyptian country folk."

We can say with confidence that even in ancient times *Race Mattered*! The *Edit of Caracalla* was in response to a state of emergency after a riot by the Kamau in Alexandria, following which Caracalla's Roman soldiers massacred untold numbers of Kamau in the city. Caracalla was known for his excesses, extravagance and avarice in the Roman provinces, of which Ta-Mera was one. He extended this privilege of brutality to his soldiers. The ancient records show that soldiers, Roman and Greek officials often oppressed the Kamau populace by taking their animals and produce from them as they were making attempts to sell them at market on the pretext that it was for the sake of the imperial order. Other times soldiers in the Ta-Mera countryside would force their way into Kamau homes and eject the occupants, leaving them homeless. Kamau temple property had even been confiscated, and lands belonging to Kamau soldiers had been stolen while in service to the imperial powers. Things such as these had gotten so bad at times that it called for royal edits from the imperial powers to put a stop to such abuses, the imperial powers recognizing that official banditry and corruption would endanger the state via riots and perhaps even revolution.[468] Jesus knew firsthand the brutality and injustice of Roman occupation and attempted to forestall the destruction of the Jerusalem. Jesus prophetically saw what was coming. Noting above how the Roman soldiers treated with injustice and brutality the black man in Egypt, anywhere the I.R.E. ruled this was the practice for colored people who could be *easily identified*. This practice existed during the time of Jesus as well who counseled the helpless Jews in the face of the military power of Imperial Roman Empire (the I.R.E.) that:

> You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone want to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles (Matthew 5:38-41, NIV).
>
> But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the one who strikes you on the cheek, offer also the other [cheek]. If someone takes away your cloak, do not refuse your coat as well. Give to anyone who asks you, and if anyone takes what belongs to you, do not demand it back. As you would like others to do to you, do the same to them. (Luke 6:27-31, EOB).

Jesus does not say who these "someone's" who oppressing the Jews but certainly it includes Roman soldiers and also many Jews influenced by the Setian desire for the demonic pleasures of

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[467] Snowden, **Blacks in Antiquity**, 182-183.
[468]**Sawa**, extract 207, *Letter of Ptolemy Philadelphus* [3rd Euro-Century B.C.E.], pp. 55-57, extract 210, *Royal Indulgences*, ME1634 K.S.E./A188 B.C.E.], pp. 59-75, and extract 211, *Two Edicts of Germanicus*, [ME1498 K.S.E./A19 C.E.], pp. 77-79.

MONEY, POWER, and SEX as the flood gates to corruption was opened by the Roman Imperial power to oppress their own people (i.e. tax collectors, sinners, etc.). John the Baptist called on the Jews to repent of these sins (for the Kingdom of God was at hand) and he further threatened them with hell fire if they did not. Frightened, many of them who he called vipers (i.e. snakes, serpents) came to him to be baptized and asked him "What must we do? John proactive counsel against sin, teaching them how to *overcome evil* within an oppressive society *by doing good* to one another. (Cf. Romans 12:21):

> Whosever has two coats should give to the one who has none. He who has food should do likewise. Tax collectors also came to be baptized, and they asked him, "Teacher, what must we do?" He replied, "Do not collect more than what is appointed to you." Soldiers also asked him, "What about us? What must we do?" He said to them, "Do not accuse [anyone] wrongfully, and extort from no one by violence. Be satisfied with your wages." (Luke 3:10-14, EOB).

John's counsel was to teach the Jewish sinners to reject the rewards of *demonic experience* that they had learned from the Roman Imperial powers, authorities and institutions in favor of the Justice of God toward their own people *or else!* Jesus' counsel was more subtle and pacifist but radical positive civil action nonetheless since it included doing good to even one's enemies. However, rightly understood Jesus was not teaching the Jews mere pacific resignation to injustice and evil by an oppressive imperial overlord and its' Setian Jewish acolytes and devotees. His counsel was really an active protest to shame the evil person by turning of the cheek and going the extra mile as a type of civil disobedience against the overwhelming power of the oppressor. This civil action of resistance was a way of saying to one's oppressor "I don't like what you are doing. What you are doing is unjust and I hope you are shamed by my unprecedented action to show you respect by nevertheless by going the extra mile!" Jesus knew also the Jewish predilection for riots motivated by religion and/or abuses. There were religious zealots among the people looking for any opportunity to kill a Roman soldier or Jewish sympathizer of Roman Power and domination. Among the Jews were "dagger men" that is *assassins* that would kill unsuspecting Roman soldiers and I.R.E. Jewish sympathizers right in the streets of Jerusalem. In fact one of these "dagger men" were among Jesus' Twelve Disciples, that is, Simon, the *Zealot,* who were religiously inspired by the *zeal* of the Aaronite priest *Phinehas* = Phi-Nehas = פִּינְחָס and *Pi-Nehas* in hieroglyphics with the same spelling and sound () because its origin is Egyptian (i.e. "belonging to the Nubians"), son of Eleazar, son of Aaron, *who drove a spear right through the bodies* of a Jewish man (Zimri, son of Salu) and a Midianite woman (Cozbi, daughter of Zur, a Midianite chieftain), *pinning them to the ground together*, as they dare come into the sanctuary , i.e. the Tent of Meeting, and in the mist of the Congregation of God to have sex right while Moses and other Jewish leaders sat back and did nothing, See Numbers 25:6-17). Considering their well-known religious zeal often times leading to violence and riot Jesus apparently wanted to prevent what he knew was inevitable, the destruction of Jerusalem and its cultural and religious life surrounding Temple worship of God. We can look at the counsel given by Jesus as a desire to forestall these events much like Jeremiah tried to forestall the destruction of Jerusalem and deportation of its people by telling them not to resist Nebuchadnezzar. Jesus even quotes a passage from Jeremiah to underscore his deep concern for the continued life of Yahweh worship in Jerusalem, when he paraphrases Jeremiah by saying *"O Jerusalem, Jerusalem, you*




who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Matthew 23:37, NIV). Jeremiah had said *"Who will have pity on you, O Jerusalem? Who will mourn for you? Who will stop to ask how you are? You have rejected me, declares the Lord"* (Jeremiah 15:5-6, NIV). Earlier Jeremiah issued this same warning and lament: *"Take warning, O Jerusalem, or I will turn away from you and make your land desolate so no one can live in it"* (Jeremiah 6:8, NIV). This is the same kind of passive, but active resistance has been suggested to the contemporary and powerless black man in American by Robert Jabara, where a cost-benefit analysis and decision has to be made by black people between using Overt Civil Disobedience (OCD) and Covert Civil Disobedience (CCD) as the principal tactics of BAMN! (By Any Means Necessary) as a way to black emancipation, i.e. black self-determination, economic and political autonomy, found in his *The Word: The Liberation Analects of Malcolm X* (Clarity Press, Inc., 1992), pp. 76-77. Jesus was actually telling his followers and people not to use OCD but rather CCD, as a means to let the oppressor know that **"we do not agree"** for Jesus never said the Roman oppressors were good, but he said they were in fact **evil**, or as we have said in this work **Setian, acolytes and devotees of the Devil, the Chief acolyte and devotee of Evil itself**. The Jews did not listen to Jesus and chose OCD that led to open rebellion against the Roman Empire & Imperium (R.E.I.) anyway after his death and resurrection, and so suffered the fall Jerusalem and the destruction of their temple for the last time in A.D. 70 under the rather ruthless imperial rule of Emperor Vespasian (A.D. 69-79), who had a number of coins minted to demonstrate his imperial rule and grand-domestication over the then known world.



Right: Vespasian AE As. Struck 74 AD. IMP CAESAR VESP AVG COS V CENS, laureate head left / S-C, Spes walking left, holding flower & lifting hem of skirt. Cohen 453. **Left:** A bronze *Aureus denari* (owned by the author) laureate head left minted around A.D. 76, six years after Vespasian's Roman army destroyed the Temple of Jerusalem (for the last time) in A.D. 70 as Jesus predicted.

After the fall of the Western Roman Empire around ME1041/A476, and the last Roman emperor Romulus Augustulus was deposed, Europe entered a *dark age*, in which all of this *Greek learning* for all intent and purpose was lost to the White man. However, this learning was reintroduced to Europe again after the invasion of Black and Arab armies around ME806/A711 C.E. Thereafter, Afrikan-Arab scholars and writers, Western Europe's Moorish conquerors, transmitted this *transmuted knowledge* to Europe, but this knowledge (for the most part) was restricted to Spain, Italy, parts of Southern France, and North Africa. It was Afrikan-Arabs (called Moors) who were in constant contact with Genoese merchants, and whose political and military counterparts in the East sat at the gate of *Constantinople.* This city was *situs* of the Eastern Roman Empire and was ruled by Emperor Leo III. This part of the Roman Imperium was squeezed from the East and the West, beginning with the Arab siege of Constantinople in ME800/A717, six years after the invasion of Western Europe by Afrikan Moors. The Afrikan Moors preserved and wrote commentaries on the

transmuted Kamau knowledge translated into Greek, which they themselves translated into Arabic. These works (now in the Arabic language) were the so-called works and writings of the Greek philosophers, which included those of Plato and Aristotle. One of the great Afrikan-Arab scholars who translated these Greek works was Abu-'Ali al-Husayn Ibn-Si'na, known in European works as *Avicenna*. Ibn-Si'na's life dates from ME537 K.S.E./A980 C.E. to ME480 K.S.E./A1037 C.E. Ibn-Si'na was widely traveled and wrote nearly a hundred works on such subjects as theology, metaphysics, logic and mathematics. Ibn-Si'na also wrote ***The Canon***, a system of medicine that was still used in European schools of medicine as late as the Nineteenth Euro-Century. *The Canon* was first translated by a European monk, by name Gerard of Cremona in the 12th Euro-Century. Ibn-Si'na also developed his own school of philosophy based on the so-called *works* of Aristotle and Plato. After the expulsion of the Afrikan-Arabs = Moors from Europe and the great European maritime expansion beginning with the likes of Colombo = Columbus, European scholars again *discovered* so-called *Greek Philosophy and Science*, **ascribing the beginnings of all scientific learning to their *kith and kin*, the Greeks**, as they *still do every time they get a chance*. The *Big Lie* of the *Greek Miracle* must go on. The Greeks claim, for example, that they *discovered* the Solar Year which has 365 days in fact was the invention of the Kamau, the first time-dated civil numeric calendar invented in world history. Later this claim was resurrected by O. Muck, but Muck transferred this honor to his *light-skinned* European thousands of years prior to the coming of the Greeks to Ta-Mera, as students and conquerors. Muck at least knew one thing, *it was not the Greeks late to history that invented such knowledge*, so he invented his ancient *light-skinned European* which he produced out of nowhere, to coincide with the more plausible early date for the invention of the calendar. It is our belief that the black intellectual basis for the *Greek Miracle* in the 5th Euro-Century is the same black intellectual base used for the *European Miracle* in the 15th Euro-Century. Our readers will find the basis for both grounded in the Kamau *Mystery System of Initiation*, i.e. the *Seven Liberal Arts* leading to degrees of knowledge, which educational system was worked over thousands of years in Ta-Mera by black Kamau professors and priests. We remind the reader in all of this that the Greeks studied in Ta-Mera under black professors and priests never, but never, no matter how long they stayed, from Thales, Aristotle to Plato, were they admitted by the black Kamau priests and professors to higher degrees of knowledge other than the *lower degrees* of the black cosmological system. Whatever else the Greeks secured they stole or forced the black professors and/or priests to give them after the arrival of European imperial conquest and authority. We must remember that the great knowledge of the Greeks, no matter what form it comes in, whether called the *Nicomachean Ethics* [Aristotle], *The Enchiridion* [Epictetus], *The Hippocratic Writings*, *The Enneads* [Plotinus] or *The Timaeus* and *Theaetetus* [Plato] are really based on Egyptian philosophical thought and science. This knowledge is only the tip of the iceberg of what the Kamau professors and priests knew and could have taught, if it were not for the destruction of Anu and later the Alexandrian library itself. The only thing that the Greeks can call original in thought or literature would be the Greek tragedies, plays, and fictional stories like Sophocles, *Antigone, Oedipus the King* and *Electra*, and there is justifiably some doubt about these, as well. If that black knowledge transmitted by the Greeks was so brilliant even at this lower degree of knowledge, how efflorescent must be the true Kamau knowledge contained within their plagiarized works. When you study these Greeks works, you are really studying *mutated* black knowledge, science and philosophy. We leave this subject with Dr. Cheikh Anta-Diop who said even though Ta-Mera was a conquered nation, it yet remained the home of the arts and sciences that the Black Kamau priests had kept secret for a thousand years, that ancient black nation and black race, only to become the teacher of the rest of the world through the plagiarism of the Greeks,




he refers to as the *"Greek Miracle."* These people whom the Kamau had taught, later forcibly stole the science and art of Ta-Mera, robbed its great libraries from the Mystery Universities, i.e. Anu University, and forced its priests to give them the knowledge that was free though painstakingly acquired.[469] The white man decided not to take the long arduous rout to knowledge, but to conquer those who held it in trust for all humanity.



[469] Anta-Diop, **Civilization or Barbarism**, p. 256.



CHAPTER THREE

ON AFRIKAN CALENDRICAL SYSTEMS

Afrikan Calendars in the past were what Dr. John M. Mbiti has called *phenomenon calendars*. These calendars, according to Mbiti, are not based on a mathematical calendrical system. However, we believe Dr. Mbiti is wrong in suggesting that Afrikan calendars were not mathematical in nature and that if they existed at all they computed time for short chronological periods and did not compute time into the centuries. Dr. Mbiti states:

> When Africans reckon time, it is for a concrete and specific purpose, in connection with events but not just for the sake of mathematics. Since time is a composition of events, people cannot and do not reckon it in vacuum. Numerical calendars with one or two possible exceptions do not exist in African traditional societies as far as I know. If such calendars exist they are likely to be of a short duration, stretching back perhaps a few decades, but certainly not into the realm of centuries. [470]

Dr. Mbiti's claims must be accepted with great qualification about phenomenon calendars in Africa. The **Kamau Civil Numeric Calendar** was at one and the same time a numerical and phenomenon calendar. Although we understand that Dr. Mbiti is talking about calendrical systems in "African traditional societies" he nevertheless gives the impression that this is the case through Africa and throughout African history. The Kamau Civil Numeric Calendar would not be considered here because it was part of an highly developed urban-agricultural complex. But even without the Kamau Civil Numeric Calendar it can be shown that Dr. Mbiti's claims fall short of the truth. African calendars on the whole were designed to compute time into the *centuries*, although the black societies who developed them do not meet Dr. Mbiti's qualification as a *traditional* African society, if we understand what he means by that term, i.e. rural vs. urban, etc. Yet the Egyptian-Kamau calendar stands as the best example of mathematical based system associated with a black civilization. Even if we dismiss the Kamau Civil Numeric Calendar as coming from a *non-traditional Afrikan society, whatever that represents to the mind of the reader*, we can point to the **Ishango Lunar Calendar** from in Zaire, Central Afrika, which has been established to be the oldest black calendar from a *non-urban traditional Afrikan society*. This black calendar is based on sequential mathematical notation showing that Afrikan Man understood multiplication by two, prime numbers, and astronomy over eight to ten thousand years ago in the very heart of Afrika. The Ishango bone on which the calendar is marked contains evidence that such a calendar was used by a hunting and fishing *Afrikan traditional society* of black men who lived in Ishango area on the shores of so-called Lake Edward in Zaire, now the Democratic Republic of the Congo. It is perhaps possible that the Ishango Calendar that was Lunar in nature existed even before the Hapi Valley or Anu black people occupied Ta-Mera and began to develop their own time-dated systems. However, we credit Dr. Mbiti with defining a significant characteristic of Afrikan calendars, in that they are based on *phenomenon of nature*. Even the Kamau Civil Numeric Calendar has this characteristic, although it is a civil

[470] John S. Mbiti, **African Religions and Philosophy** [Anchor Books, Doubleday & Company, Inc., 1970], 24.




numeric calendar, designed for the cosmological and practical needs of the Kamau in the complexity and mix of their agricultural and urban milieu. The Kamau New Year was established by the appearance of the Star Sirius, indicating to the black Kamau priests that the annual rising of the Nile was about to occur. This phenomenon made the Kamau Calendar a *Stellar Calendar* as well as a *Solar Calendar*. Both characteristics were based on cosmic phenomenon and given mathematical expression within a time dated system. This made the Kamau Egyptian Calendar a *mathematical time-dated calendar*, as well. Many important Afrikan calendars were based on the seasons, i.e. the time of harvesting or in the case of the Nile Valley Civilization = Hapi Valley, Anu, Ta-Seti, Ta-Mera, etc., on the rising of the star *Sirius* and the annual flooding of the *Hapi River*, i.e. *Nile River.* From this point of view the Afrikan's developed both Lunar and Solar calendrical systems upon which they based their calendars. We can say during this time there were not purely mathematical or purely phenomenon Afrikan calendars. They had both of these characteristics to some degree. However, characterized, we know that Afrikan calendars were developed solely for the practical and cosmological needs of the Afrikan people and *from their own frame of reference!* And even though these calendars were orientated toward the practical and immediate needs of African societies does not mean that they did not develop calendrical systems that spanned vast periods of time and to deal with observed phenomenon that might be separated by recurring *epicological events* (i.e. rising of the Nile = Hapi River, etc.). *Epicological events* in the Afrikan's world that could be described as ***phenomenal*** and which were important in applications to the daily lives of the people could be ***cyclical***, such as planting and harvesting; these events could be ***catastrophic***, such as war, pestilence or enslavement; they could be ***monumental***, such as the founding of the black nation or the establishment of a new Afrikan empire (e.g. the founding of the Mandi-kan Empire under Sun-Jata); or they could be ***time-honored traditional*** or ***ceremonial***, such as the regnal coronation of an Afrikan king, Kamau Fari, emperor, or sultan, initiation rites, marriage and burial rites, or other rites of passage. Whatever the nature of the phenomenal event or events, they were centered on the people's welfare, and *from their cosmological world-view*, grounded in their *life-world* and *lived-experience*. It no surprise that most Nu Afrikans believe that the White Man invented every science, even the calendar. That this supposition is *not true* will be hard to dispel. I have spent much research, writing and ink in the previous pages of this work to convince any Nu Afrikan of the contrary. I have already stated that the Roman Emperor, Julius Caesar adopted and adapted the Kamau Calendar for the use of the Roman Empire with the help of Queen Cleopatra of Egypt [whom he brought to Rome in 49 B.C.E.] using her knowledge and the main features of this **black calendrical system** to create the **Julian Calendar** three years later in 46 B.C. Jazz musician, Gil Scott-Heron is correct when he states that *somebody has been messing with the calendar!* [471]Now we know who that somebody was. Nevertheless, this truth bears repeating and more repeating, especially in written medium, which medium of communication is so out-classed in today's technology of the illiterate masses, overawed by the enchantment of sound bites, instant analysis, and the siren songs of *fast-food knowledge*, *soon to be forgotten*; creating a society of technological voyeurs, living vicariously the *life-world* and *lived-experience* of others. As mentioned above *the oldest calendar so far discovered was an Afrikan Calendar*, a carved notched bone found at the fishing site of Ishango

[471] See Gil Scott-Heron, **Gil Scott-Heron: A Collection of Music and Poetry** [Arista Records, Inc. 1978], p. 18 of the attending booklet.

on Lake Edward in Zaire, Central Afrika. The Ishango Lunar Calendar, the so-called *Ishango Bone*, is perhaps the first calendar invented in world history, dating back to a period between Maafa 10,500 K.S.E./9000 B.C.E. and 8016 K.S.E./6500 B.C.E. This discovery, according to Claudia Zaslavsky, shows Afrikan Man's earliest attempt at sequential mathematical notation expressed via a lunar calendrical system.[472] Zaslavsky states:

> During the later stone age, hunting and fishing societies developed in the Nile Valley, in West Africa, and in East Africa. From the mathematical point of view the most interesting find is a carved bone discovered at the fishing site of Ishango on Lake Edward, in Zaire (Democratic Republic of the Congo). It is a bone tool handle having notches arranged in definite patterns and a bit of quartz fixed in a narrow cavity in its head. It dates back to the period between 9000 B.C. and 6500 B.C. The discovery of the artifact, Dr. Jean de Heinzelin, suggests that it may have been used for engraving or writing. He is particularly intrigued by the markings on the bone. There are three separate columns, each consisting of sets of notches arranged in distinct patterns. One column has four groups composed of eleven, thirteen, seventeen and nineteen notches; these are the prime numbers between ten and twenty. In another column the groups consist of eleven, twenty-one, nineteen and nine notches, in that order. The pattern here may be 10 + 1, 20 +1, 20 − 1, and 10 − 1. The third column has the notches arranged in eight groups, in the following order: 3, 6, 4, 8, 10, 5, 5, 7. The 3 and the 6 are close together, followed by a space, then the 4 and the 8, also close together, then another space, followed by 10 and two 5's. This arrangement seems to be related to the operation of doubling. De Heinzelin concludes that the bone may have been the artifact of a people who used a number system based on ten, and who were also familiar with prime numbers and the operation of duplication. . . . In *The Roots of Civilization* Mr. Marshack gives his conclusions (page 364):
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> > When I examined this tiny, petrified bone at the Musee d'Histoire Naturelle in Brussels, I found that the engraving, as nearly as microscopic examination could differentiate the deteriorated markings, was by thirty-nine different points and was notational. It seemed, more clearly than before, to be lunar.
>
> He plotted the engraved marks on the Ishango bone against a lunar model and noted a "close tally between the groups of marks and the astronomical lunar periods" (page 30). "A number of other readings in the long series of tests that were conducted gave even closer lunar approximations" (page 31). Here, then, is possible evidence of one of man's earliest intellectual activities, sequential notation on the basis of a lunar calendar, comprising a period of almost six months.[473]

The **Ishango Calendar** represents Afrikan Man's [Mtu] first documented attempt at *splitting time*. The best evidence suggests that the *Ishango Calendar* is the *first civil numeric phenomenon calendar*, based on Lunar Time, while the Kamau-Egyptian Calendar was the *first civil numeric phenomenon calendar,* based on Stellar and Solar Time. The first calendrical system based on Solar Time was associated with a great black urban civilization with an agricultural base and substructure. This calendar was invented by Afrikan Man not some white European or Greek. The *first civil numeric phenomenon calendar* based on Solar Time and Stellar Time, i.e. the movement of the earth

[472] Claudia Zaslavsky, *Africa Counts: Number and Pattern In African Culture* [Lawrence Hill & Company, paperback ed., May 1979], p. 18.
[473] **Sewa**, pp. 17-19.




relative to the Sun, and relative to the constellations of the stars in world history is a black invention. This Afrikan civil calendar was developed by the pre-dynastic Hapi Valley Afrikans known as the **Anu People** many centuries prior to the first pre-dynastic *Fari* of the Hapi [Nile] Valley, known as the **Ta-Seti Dynasty** of at least twelve *Fari*, of which we have provided the names in previous chapters of this work.[474]Dr. Anta-Diop stated that the ancient Egyptian calendar contains *the oldest recorded date in world history that has mathematical certainty!* [475]Therefore, by *convention*, based on his research, Afrikan scholars have established the date for this calendar to commence with the *re-unification* of Ta-Mera by *Fari* Men-Aha sometime between ME5757 K.S.E./A4241 B.C.E. and ME5752/A4236, for the calendar is so ancient that no one really knows exactly when it was invented. In the **Appendix** of this work, I have provided the reader with a hieroglyphic representation of the **Kamau Civil Numeric Calendar**. The reader can see an actual

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[474]**Sawa**, p. 24. Also see Ivan Van Sertima, ed. **Blacks In Science: Ancient and Modern** [Transaction Books, 1983], pp. 24-25. Born in the Hapi Valley [Nile Valley], the Ta-Seti kingdom with its dozen black *Fari* preceded the Ta-Mera or first Kamau dynasty by twelve generations and all the major religious and political symbols and science usually associated with Ta-Mera, were already in place in the Ta-Seti kingdom, which served as the foundation on which later Ta-Mera, beginning with *Fari* Men-Aha later built. So what we have ascribed to Ta-Mera really belongs to the credit of the Ta-Seti, or at least to the Anu People, the ancestors of the Ta-Seti, which people wrote the oldest book, the oldest *holy book* in the world, the *Pert-em-Hru = The Coming Forth By Day = The Kamau Book of the Dead.* The Kamau People of Ta-Seti just carried on and further developed the sciences, cosmogony, social and political organizations, and religious institutions handed down to them by the Anu, their ancestors. The Kamau then took this black civilization to its apex of excellence, a civilization that was originally **black** and **racially unmixed in its beginnings.**

[475] Cheikh Anta-Diop, **The African Origin of Civilization: Myth or Reality** [New York: Lawrence Hill & Company, 1974], 100. The Nu Afrikan Calendar and its author count it fortunate that a copy of **The "Kemitic Kalendar** was available for our research efforts. It has helped round out our previous research and confirms some of our previous notions on the ancient *Kamau Civil Numeric Calendar*. The reader may find an outline of these notions and views in **Excursus** V. According to the authors of the **Kemitic Kalendar**, the Kamau Calendar, on which it was based, was developed by the Hapi Valley Afrikans over 250,000 years ago. The author does not know from the information gathered and revealed by the *Eye of Heru Study Group*, who put together the **Kemitic Kalendar**, what data they used to arrive at the conclusion that the *Kamau Civil Numeric Calendar* was invented by the "Hapi Valley Afrikans" over 250,000 years ago. That seems like a fantastic claim, but they could very well be right. We are certain that the first Hapi Valley Afrikans were the black Anu People, who are responsible for both the *Pert em Hru* and the invention of the *Kamau Calendar*. And we know these institutions and inventions including the Kamau hieroglyphics were already in place before the pre-dynastic period. We are just not as certain as the *Eye of Heru Study Group* as to the date. We know for sure that the invention of the Kamau calendar, language and holy books are so ancient that even the first dynasty Kamau priests and professors thought of them as *ancient*, i.e. *created so far back that time itself hardly even matters*, in other words, so far back that no White Man or White People can possibly lay claim to them, or the civilization that created them. It is quite possible for the ancient Kamau Calendar to have been in existence, and to have been used as a practical calendrical system prior to being formally expressed in ancient Kamau hieroglyphics. Many systems and concepts that man has developed were long in use before they were formalized or even written down. This usually was done by practical application and experiment only later fixed in formal mathematical expression. Thus, the Kamau Calendar was probably fixed by the time of the Ta-Seti dynasty. It should be noted that the Gregorian date of 4241 B.C.E. for the *invention* of the Kamau Calendar should be viewed as a date by *convention* of black scholars. The *Kemitic Kalendar* gives a slightly different date of 4240 B.C.E. and Dr. Anta-Diop gives the date 4236 B.C.E. corresponding to the *re-unification* of Kamau under Men-Aha. Could it be that it was Men-Aha who, when he assumed state power from the Asians invaders [a people who had long ago overran Lower Ta-Mera] re-introduced the *Kamau Calendar* along with other black state institutions which had fell into disuse while under Asian control and influence? Maybe it is this political revival of complete black control over the *all* of Ta-Mera that led to the formalization of the Kamau Calendar. Maybe this is why some historians assume that the *Kamau Calendar* was invented around this time. It could very well be that this black calendar was in existence long before this time as the *Kemitic Kalendar* asserts. Based on the research of the authors of the *Kemitic Kalendar*, the *Nu Afrikan Calendar* accepts 4240 B.C.E. as good as any offered under the circumstances outlined above. We therefore associate this conventional date for the *invention* of the *Kamau Calendar* as coeval with the *monumental event and phenomenon*, the *re-unification of Ta-Mera, the Two Lands under complete black leadership!*

photo of this same Egyptian calendar in Ankh Mi Ra's **Let the Ancestors Speak**, p. 110. Also, in the Appendix I provide the reader, after a detailed study of this original black calendar, an **Ectype Representation of the Kamau Calendar** in a calendrical form by month and day using Arabic numerical date points. The reader can then see how the *Kamau Civil Numeric Calendar* likely worked in real time. I have provided this detail so that the reader may be convinced that the Kamau Calendar is real and not just some made up notion by Nu African scholars, who often enough say things that are true, but without taking the time to make these truths concrete in the minds of the readers, with adequate documentation of evidence presented. We are in such a rush to present and correct the historical record that we forget the essential thing is hard evidence to support assertions. Nevertheless, Nu African scholars are in the business of educating black people about their history in order to instill in them black national pride in their positive culture, history, traditions, and civilization. To do that we need more than mere **sound bites**; but rather historical detail and data is necessary, even though it is understood that we are working within a **black culture of disrespect** for authority, even the traditional respect for the authority of the black church, including the fear of God and respect for His Holiness has been diminished or gone among our youth. As demonic and Setian as Adolph Hitler was yet what he said in his **Mein Kamph** (1925) is nevertheless true, especially when it is applied to transforming the historical and political consciousness of black people. In talking about the decadent German culture of the masses, the reasons for it and its solution, Hitler stated it was because of a "lack of national pride." He believed this lack of national pride among the German masses, and "their moral and ethical coarseness, or the low level of their intellectual development," was caused by a lack of positive education in all aspects of German history, cultural and artistic life, whose object is to inspire the German masses "with the just pride at being members of nation so blessed?"[476]

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[476] Adolf Hitler, **Mein Kamph**, translated by Ralph Manheim, (Boston: Houghton Mifflin Company, 1971), pp. 30-31. An extended quote of Hitler's sentiments regarding the condition, that is, the lack of national pride and its causes among the German masses are apropos in respect to the similar conditions that prevail among the Nu African masses of people and for the same or similar reasons. Therefore, his statement bares consideration in this context of this horizon of understanding. To get the full impact of what Hitler says, the reader should take out the word **German** and put in the word **African-American** or **Nu African**, and for the word **Bourgeoisie** put in the nomen **Black Middle Class**, and for **fatherland** put in **motherland**. Hitler states:

> I do not know what horrified me most at that time: the economic misery of my companions, their moral and ethical coarseness, or the low level of their intellectual development. How often does our **bourgeoisie** rise in high moral indignation when they hear some miserable tramp declare that it is all the same to him whether he is a **German** or not, that he feels equally happy wherever he is, as long as he has enough to live on! This lack of 'national pride' is most profoundly deplored, and horror at such an attitude is expressed in no uncertain terms. How many people have asked themselves what was the real reason for the superiority of their own sentiments? How many are aware the infinite number of separate memories of the greatness of our national **fatherland** in all the fields of cultural and artistic life, whose total result is to inspire them with just pride at being members of a nation so blessed? Let us not try to condone this by saying that 'it is no better in other countries,' and that in those countries the worker avows his nationally 'notwithstanding.' Even if this were so, it could serve as no excuse for own omissions. . . . This education will always have to be limited to general and extremely broad values which, if necessary, must be engraved in the memory and feeling of the people by eternal repetition. But to the negative sin of omission is added in our country the positive destruction of the little which the individual has the good fortune to learn in school. The rats that politically poison our nation gnaw even this little from the heart and memory of the broad masses, in so far as this has not been previously accomplished by poverty and suffering. . . . Nothing good remains of humanity, no institution remains unassailed; beginning with his teacher and up to the head of government, whether it is a question of religion or of morality as such, of the state or




All one need do to feel the truth of these sentiments when applied to the Nu African People is remove the name **German masses** and replace it with the name **Black masses**, to see these same conditions prevail today among the Nu African People. The African American People are participating in a general ***raunchy and grunge culture of disrespect*** that is *rude, crude, and lewd* directed against all positive values, or against the authority of the church, state, the family, and all that is holy. Filthy language, lewdness, homosexual embraces displayed publicly, and participation in heterosexual coupling called **"friends with benefits"** has become the order of the day among young African American youths, who (*as soon as they leave this intermediate state of being*) are **going directly to Hell and the Lake of Fire** because of these awful violations of God's holiness. Of course, they do not know this or even believe it if told. Fundamentally, the black masses lack national pride and lack of pride comes from lack of knowledge and that is exactly why God says in Hosea 4:6 *"My people are destroyed for lack of knowledge."* Some of our black leaders, scholars and educators know the truth of our history, and the black preachers who know the truth of our Two Destinies, are too worried about their own reputations, positions, and survival to sacrifice time, energy and other assets to teach the people these historical and religious truths that could bring them to national salvation and emancipation, helping them to build *life-giving, life-saving black institutions.* The rest of them have thrown in their lot with "Mr. Lincoln" thinking that some black or white President will or can save them. The black church is a special case in all of this this and will be judged in harsher for God says again in 1 Peter 4:17 *"For the time is come that judgment must begin at the house of God"*. The black church and black preacher have the **Word of God** but have for the most part failed to proclaim its truth and gospel, putting more emphasis on a misguided notion of the love of God for all people, rather than on God's offended holiness against all sin, wickedness, and evil, and the fact that our Black Nation most enter into a period of repentance and become *new creations in Christ Jesus* in order for us to be saved confirmed in Jesus own sayings (John 3:3) and in our own songs *"You must be, You got to be born again!* "We have to take that understanding from the Ole

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> society, it is all the same, everything is reviled in the most obscene terms and dragged into the filth of the basest possible outlook. . . What position can this man --- to whom even now hardly anything is holy, who, just as he has encountered no greatness, conversely suspects and knows all the sordidness of life --- occupy in the life into which he is now preparing to emerge? The three-year-old child has become a fifteen-year-old despiser of all authority. Thus far, aside from dirt and filth, this young man has seen nothing which might inspire him to any higher enthusiasm. But only now does he enter the real university of this existence. *Now he begins the same life which all along his childhood years he has seen his father living. He hangs around the street corners and bars, come home God knows when; and for a change now and then he beats the broken-down being which was his mother, curses God and the world, and at length is convicted of some particular offense and sent to a house of correction. There he receives his last polish* [my *Italics*]. And his dear **bourgeois** fellow men are utterly amazed at the lack of 'national enthusiasm' in this young 'citizen.' Day by day, in the theater and in the movies, in backstairs literature and the yellow press, they see the poison poured into the people by bucketful's, and then they are amazed at the low 'moral content,' the 'national indifference,' of the masses of the people. As though trashy films, yellow press, and such-like dung could furnish the foundations of a knowledge of the greatness of our fatherland! . . . . *The question of the 'nationalization' of a people is, among other things, primarily a question of creating healthy social conditions as a foundation for the possibility of educating the individual. For only those who through school and upbringing learn to know the cultural, economic, but above all the political greatness of their own* ***fatherland*** *can and will achieve the inner pride in the privilege of being a member of such a people. And I can fight only for something that I love, love only what I respect, and respect only what I at least know.*

Time Religion and apply it on the national level in order to introduce what is surely coming; a *black religious emancipatory revolution* among the Nu African People that is going to *change everything.* We have to experience national regeneration in order to experience national emancipation. This means we have to decide right now and ask question like Moses asked the people *"Who is on the Lord's side!"* (Exodus 32:26). The black church as its stands today does not appear to be *on the Lord's side!!*The black church is no longer a prophetic institution speaking out against sin, whether personal sins or social sins, and is therefore moribund and derelict in its divine call to save its people by **speaking truth to Power**, both in heaven above and earth below. At the level of personal sins the church worrying about a drastic drop in its Sunday collections no longer *openly* preach that *being born again* is necessary for a divine change in a person's heart (being regenerated and changed into a new creature in Christ Jesus) that use to in the old black church *confession of sins, repentance*(turning away from sin to a new life in Christ), and *doing good works* all signs that a person has been saved and *born again*. This message is all over and done for in return for *feel good messages*, whose acceptance and affirmation is not *Amen = It is true*; but *"turn to your neighbor. . . !"* The preachers are no longer (by and large preaching the "unadulterated Word of God" but have become merely *inspirational speakers* with the pulpit as their platform. In fact, inspiration speakers have "copied" the motivational style of the public and sorry to say for the same reasons to acquire monetary gain of some sort offering people ideas that they are led to believe will make their lives better in some way. As long as such "preaching" that has devolved into mere "motivational speaking" with a smattering of well-worn and well-known Bible verses "here and there" keeps bringing in the "tithes and offering" the preachers do not have to worry about losing their "jobs" less any idea that they are going to be martyred for their preaching and "contending for the faith given to the saints once and for all."

At the level of social sins in society (i.e. racism, discrimination, etc.) both Dr. Martin Luther King and Shahidi Malcolm X **spoke truth to the Powers that be**, calling for social redemption (for Dr. King coming from his notions of the Social Gospel) that saw integration as it ultimate goal; and for Malcolm black emancipation (i.e. freedom) and some form of black autonomy bringing about fundamental political change and a new political arrangement that integration could never solve. However, it is doubtful that either of these national black leaders would condone the development of demonic black culture that has devolved to the current decadent levels of civilization (racial murder by the police, and other white people, drugs, gangs, and the resulting black on black crime leading to fratricide, "brother killing brother").It is very likely had Malcolm lived long enough to see many of these demonic themes in society take hold of and grip the black community he would condemn outright as *playing right into the hands of the White Man* and would underscore that the black nation could neither develop nor sustain itself under such self-inflicted conditions. The *Shahidi* simply would not understand what the hell we are currently doing to ourselves! On the other hand, the theology of Dr. King envisioned the **beloved community** based on the love of God. But he would not say that God's love condones' and rubber stamps the demonic lifestyles of the very black people that He delivered from bondage. We have become like the Israelites because we have sinned and turned our backs on Almighty God who saved us. Dr. King's conception of the **beloved community** was grounded in his **theology of good and evil.** Dr. King understood that he was fighting against the **dark powers and principalities** governing and influencing people to do evil, e.g. racism, greed of the rich against the poor, injustice, etc., and therefore took the view that he **was not fighting against flesh and blood**, but **against the Powers that be**. This non-sentimentalist view of the love of God grounded in his understanding of the nature of evil would never condone any actions on the part of




black men that would offend God. A scholar of Dr. King's theology, Herbert Richardson, was the first scholar to recognize fully that Dr. King was a theologian, really a **black church theologian**. In an article "Martin Luther King --- Unsung Theologian," he states:

> King's perception of the human problem today as rooted in a certain structure of social evil led him to emphasize again and again that his struggle was directed against the forces, or structure, of evil itself rather than against the person or group who is doing the evil. Christian faith sees neither particular men nor particular groups as evil but sees them trapped within a structure of ideological separation which makes ritual conflict inevitable. In order to overcome this kind of evil, faith does not attack the men who do evil, but the structure of evil which make men act violently.[477]

Dr. King himself presents his **theology of evil** in a sermon **"The Death of Evil Upon the Seashore,"** based on Exodus 14:30, "And Israel saw the Egyptians dead upon the seashore." He demonstrated a profound understanding of the reality of evil in the context of this **intermediate existence** we call **time**. Rev. Dr. King preached:

> Is anything more obvious than the presence of evil in the universe? Its nagging, prehensible tentacles project into every level of existence. We may debate the origin of evil, but only a victim of superficial optimism would debate its reality. Evil is stark, grim, and colossally real. Affirming the reality of evil in unmistakable terms, the Bible symbolically pictures the conniving work of a serpent which injects discord into the harmonious symphony of life in a garden . . . . Crystal-clear is the biblical perception of evil. Nor was Jesus unmindful of the reality of evil. Although he never offered a theological explanation of the origin of evil, he never attempted to explain it away. In the parable of the tares, Jesus says that tares are tares, not illusions or errors of the mortal mind. Real weeds disrupt the orderly growth of stately wheat. Whether sown by Satan or by man's misuse of his own freedom, the tares are always poisonous and deadly. Concerning the choking weeds, Jesus says in substance, "I do not attempt to explain their origin, but they are the work of an enemy." He recognized that the force of evil was as real as the force of good. Within the wide arena of everyday life, we see evil in all of its ugly dimensions. We see it expressed in tragic lust and inordinate selfishness. We see it in high places where men are willing to sacrifice truth on the altars of their self-interest. . . . In a sense, the history of man is the story of the struggle between good and evil. . . . a conflict between God and Satan.[478]

On a theoretical level the **Nu African Calendar** is an attempt to correct the black man's misguided conception of **time and eternity**, the context in which our historic and eternal enemy the Setian White man sow's evil into the life of our people. *Evil works within a structure of time and through Setian men, influenced by desires for demonic experience*. In my book *The Ontology of Evil* (2020) I described these structures that permit Evil to operate as the *Superhighway of God* that enters into society and the hearts of men from the dark outer frontier of God's *Good Creation*. In that work I describe the nature of Evil as being a part of the Dark Trinity of Nothingness, Evil, and Sin, and further I describe this Trinitarian Power (that the Bible calls "dark principalities and powers

[477] Noel Leo Erskine, **King Among the Theologians** (Cleveland, Ohio: The Pilgrim Press, 1994), p. 2.
[478] Dr. Martin Luther King, *Strength to Love* (Cleveland, Ohio: Collins Publishing Co., 1963), pp. 71-72.

in heavenly places) as **IT**. Nevertheless, I point out that the **IT** and *they* (Setian acolytes, devotees, and other followers, etc.)are bound by limitations set by God on His *Superhighway* within His *Good Creation*. Our *eternal and natural* enemy uses time as his ally and has sowed tares to disrupt the orderly growth of black civilization by controlling time, and with this control has sowed a false sense of permanency into our intermediate and fragile existence. We are beginning to believe that this world and what it has to offer is the *Whole Show*, and therefore nothing else, including God, has any meaning or is *really real*. This is an error in our thinking that will have a tragic end. Make no mistake**,** there will be a final judgment for what we are doing against the holiness of God. However, we are now living like the nation of people we live among as if nothing at all is going to happen to us for violation of the fundamental natural laws of God's universe. Dr. King would put it this way. We are *misusing our God given freedmen as men*. Freedom without responsibility is not freedom at all. Somehow, we must obtain our old perspective on *Time and Eternity* and regain control over time and space that helps define our temporal/divine existence. The *Nu African Calendar* with its philosophical understanding of *Time and Eternity* is designed to help the African American/Nu African's achieve or regain an *epicological* perspective that will allow us once again to unilaterally split time within a temporal reordering of our existence, as well as operate within *Time and Eternity* as free men under the power and authority of Almighty God. On the practical level the **Nu African Calendar** is an attempt to put into institutional form a calendrical theory and system that will hopefully engage the Nu African masses to study the *epicology* of their history, positive culture, past civilization, and divine call as a nation of people beyond mere sound bites doled out during the annual celebrations of *Black History Month* or during the celebration of *Kwanzaa*. Ethiopian scholar Ayele Bekerie who applied epicology to study of *Ethiopic writing systems* gives us a sense of what epicology is why this perspective or horizon of thought is important in any study seeking and understanding of black history, culture, language, literature, and civilization. Ayele Bekerie(1997) states:

> In my definition, epic comes in and out of history. Epic could provide the fragments for historiography, and some epic tales could literally and deliberately evolve out of history. In the Ethiopian tradition, we know of cases under which epics were transformed, perhaps deliberately, to insure perpetual dynamism. I, in fact, call the process quantum dynamics, for it is a docudrama of history. . . . My conception of epicology is not only in league with Welsh Asante's (1990) "epic memory---a memory retrieved that delivers to the viewer the pathos, feeling, and experience without telling the literal story." I am essentially expanding upon what has already articulated. I still vividly remember when a graduate student, Zadia Ife, introduced me to the term. The term somehow captured all the significant cultural items that have been passed on through the ages across the ocean and across the land, beyond the veil and within the veil, to [sic] paraphrase the great scholar W.E.B. Du Bois. . . . It is the study and method of finding, imagining and reasoning the answers to these questions that I characterized as epicology. Unlike history, epicology is not selective. In fact, its distinctive feature is its totality and wholeness. It could however draw from history or could be drawn into history. Some components of epics always remain in the epic form, *for evidencing is not the purpose of epic.*[479] (my *Italics*).

[479] Ayele Bekerie. *Ethiopic: An African Writing System, Its History and Principles*. (Asmara, Eritrea: The Red Sea Press, Inc., 1997), p. 133.




The *Nu African Calendar* is a civil numeric calendrical system designed to engage and advance the epicological understanding of the masses of the Nu African People so that they can see their history, culture, literature, religion, language, and civilization within *Time and Eternity* through the eyes of God. Neither Afrikan calendars based on Lunar Time, such as the *Ishango Calendar, Yoruba Calendar*, etc. or Afrikan calendars based on Solar Time, i.e. *Kamau Civil Calendar, Swahili Calendar*, etc. were developed from a euro-rationalist perspective, but were developed from the epicological perspective of what can be termed *experiential phenomena*. Experiential phenomenon arose out of the practical daily and cosmological needs and experiences of the Afrikan People, from which Afrikan phenomenon calendrical systems were derived, whether lunar, solar, or stellar in nature. Some of these Afrikan calendars with the calendrical and mathematical systems they were predicated on formed the basis for the European calendrical systems, including the *Gregorian Calendar* now in use among most peoples of the world. Afrikan calendars were essentially phenomenal in nature as Dr. Mbiti has said but they were not purely so. As has been pointed out, the *Ishango Calendar* was expressed via a sequential mathematical system based on lunation's, i.e. rotations of the moon around the earth. The *Kamau Civil Calendar*, although predicated on the phenomenon of the annual rise of the Hapi River, marked by the annual appearance of Sirius, the Dog Star during the Sothic Period, also marking the Kamau New Year, was primarily based on Solar Time, and developed from Kamau calendrical formulae involving rotations of the earth around the sun. The black Kamau professors and priests calculated the *Solar Year* to be 365 days, from which they developed a calendar with 30 even days each month, twelve months during the year, with five *intercalary* days, i.e. without date, added each year. The five intercalary days reinforced their cosmological belief that these days were unlucky to work on. Thus the *Kamau Calendar* had 360 days with actual dates and five unmarked days, twelve months of 30 even days, ten days to each week = three weeks to a month, all of which made up their year.[480]Even though Afrikan *traditional calendars*, e.g. based on local village or tribal calendrical systems, were not generally numerical or mathematical in nature, they were however based on some form of mathematical or numerical calendrical system used to give expression to the *experiential phenomena* that called forth the need for the calendar. This is not to say that Afrikans had calendars like we have on our walls today with numbers associated with days and holidays marked out. You might say that *Afrikans always knew what time it was* based on the sun and the stars for determining the hour or part of the day, i.e. the *Kamau decans*, etc., the moon to determine the elapse number of months, the seasons based on planting, harvesting and the annual flooding of the Hapi River.[481] Although Afrikans did not have such formal trappings as a calendar on their walls, they did develop physical expressions of their calendrical notions of time as with the notched bone representing the *Ishango Calendar*, the *Kamau Solar Disk*, which divided the day up into hourly increments, like our watch, or by developing a priestly class who would mark time by the new moon by use of the *sacred yams*, or some such.[482]

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[480] See **Excursus IX (c)**, *More On the Ancient Ta-Merry Civil Numeric Calendar* in this project.
[481] Mbiti, **African Religions and Philosophy**, pp. 24-27.

[482] See Chinua Achebe, **Arrow of God** [Anchor Books, 1969], pp. 1-7, to get an idea of how Afrikans kept time, in this case using a priestly class of black men responsible for discerning the time for the *New Yam Festival* of the Igbo People by watching for the signs of the new moon. These men were especially set aside for the task and there was remarkable precision, care and ritual involved in making the time-dated determination. This fictional piece ends showing the tragic results should this class of black priests fail for any reason to mark the seasons correctly, resulting in the starvation of

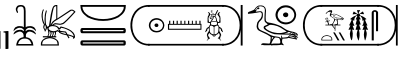
The Kamau comes closest to having a civil numeric calendar marked out as we do today and they carved their calendar in stone as they had recorded so many other important ideas coming out the epicology of their culture. The Egyptian grammar by Ankh Mi Ra shows just such a calendar kept at the Louvre Museum in France [E 3910], a 365 1/4-day calendar found at Abdu or the Greek name for the Nome, *Elephantine*. This calendar is dated to the reign of Nesu-t-bity Men-Kheper-Ra I Tehuti-Mes III  that is, King of Upper and Lower Egypt, Men-Kheper Ra I, Son of Tehuti-Mes III of the 18th Kamau Dynasty.[483] The *Egyptian Calendar of Adbu* is similar to the *Egyptian Calendar of Kom Ombo* marked out in days Fig. 1 below:

Figure 1

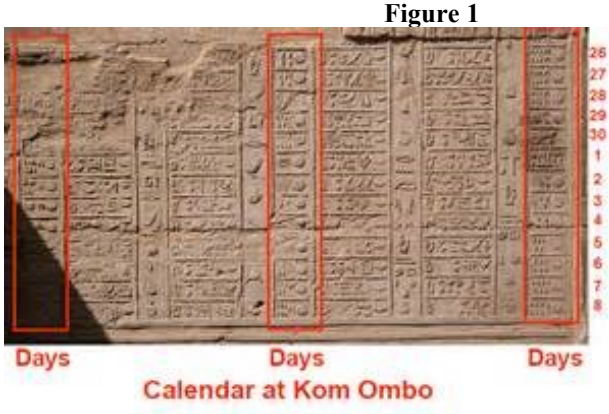


Figure 2



All of these instruments and or **modes of splitting time** gave expression to Afrikan conceptions of time and place, inspiring further development of time-dated calendrical systems. *Afrikan calendrical notions, modes of depicting or expressing time were derived from Afrikan experiential phenomena predicated on the daily lives of the Afrikan People and then given expression through some form of numerical and or mathematical notational system*. This shows that Afrikan calendrical systems were *both* phenomenal and numeral in nature and it is hard to believe that such was not the case given the evidence, and despite assertions to the contrary. The evidence presented by Claudia Zaslavsky in ***Africa Counts*** [1973] gives support to this supposition concerning Afrikan time-dated systems. Her entire book is documented to show that Afrikans had widely developed and widely used ancient and modern counting systems. Are we to suppose that these widely used counting systems were not employed to give expression to their notions of time and place via Afrikan time-dated systems, i.e. *phenomenon* and or *civil numeric calendars?* Afrikan conceptions of time are fundamentally different from the European conception of time. Dr. Mbiti points this out in his ***African Religions and Philosophy***[1969], noting that when Europeans come to Afrika, or when Euro-Amerikans come to Afrika, they see black people sitting around, apparently doing nothing. These white people immediately jump to the conclusion that black people are lazy and are *wasting time*.[484]The usual correlative argument for these derogatory suppositions is that indolence on the

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the people, showing that Afrikans did not take the splitting of time casually, but that splitting time was essential to their very survival and they took pains to develop a mathematical or numerical system, in this case based on the correct correlation's of yams taken from the previous harvest with the coming of each new moon.

[483] Ankh Mi Ra, **Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher**, Vol. I, **A Guide to the Grammar of the Language of Kemet** [Temple Hills, Maryland: JOM International, Inc., 1995], 110.
[484] Mbiti, **Afrikan Religion and Philosophy**, p. 25.




part of Afrikans constitute the reasons that black people cannot make any progress and are behind in the material attributes of civilization. Take note of the similarity of these judgments against Afrikan Continentals by Europeans and these same judgmental suppositions of *laziness* cited numerous times about the Nu Afrikan People by Euro-Amerikans. We ask the same question as Jawanza Kunjufu: if black people were *lazy*, why were they brought to America? If they were worthless, why did the slavers risk life, limb, and money to transport black people to the Amerikas? Why, he says, not continue the use of white indentured servants or continue the enslavement of the Native Amerikan People? Kunjufu believes that the slavers knew well before hand via observation of the black civilizations, that is, the organized life in the Afrikan towns, cities and villages, that the Black Man had a *"work ethic,"* that would benefit the slavers in the Amerikas before they ever brought black people by force to the American Hemisphere.[485]We believe Kunjufu is correct. No sane capitalist would go through all of the trouble, expense and danger to himself to enslave another people unless the risk of loss was greatly outweighed by the gain of enormous profit, or at least thought to be so. That economic assessment had much to do with the value a slaver thought he could extract from the *productive* capital acquired. In the case of the black slave, it was his *free labor* the Setian White Man, i.e. capitalist wanted. On what would you base the assessment that the Black Man as slave had *productive capability* to warrant the risk, and expense of *acquiring his labor by force!* The answer lies in knowing that this same Black Man already had demonstrated the ability to build vast enterprises, i.e. states, empires, towns, farms, and the like. It can be demonstrated that the Setian White man spent many years exploring Afrika and exploring the idea of eventually capturing the *material ad satis* of the Black man, his *land* as well as his *labor*. We have already explained how this happened on the intellectual level, with the theft of black knowledge during ancient times beginning with the invasion of Ta-Mera and the destruction of the *University College of Anu*, and the taking of vast stores of books and manuscripts written by the black Kamau priests and professors, later to be put under the control of White men in the newly built Alexandria Library [ME1848 K.S.E./A332 B.C.E.]. We have already explained how prior to this invasion of the *Black Land* by Alexander the Great, many White men, i.e. Thales, Plato, etc. had been to Ta-Mera, *surveyed the materia ad satis of the Black Man, and then took these reports back to their countries, representing Ta-Mera as the Land of the Gods, i.e. a gold mine, which later resulted in direct invasion*. Something analogous to this happened just prior to the *rape of Afrika, i.e. colonialism* by the *Great Powers = Great Britain, France, and Germany*, with the Dr. Livingston story and Stanley's ***Darkest Africa***, etc. Was there an international conspiracy by white people to take the land, labor and intellectual *ad satis* of the black man that resulted in the material empowerment of white people? The end result answers the question. The white man did achieve his design to take the *materia ad satis* of the Blackman. Walter Rodney devotes a whole book to the question of Europe's role in the underdevelopment of Africa, e.g. the impact of depopulation of its black youth through slavery down to colonial control over its vast mineral and agricultural resources. He also does not miss the fact that vast intellectual and cultural treasures were stolen from Afrika to make Europe rich, of course with the outcome that Europe is made to appear culturally superior while the Black Man appears *lazy and worthless*, forgetting of course that it was Europe itself that stole the *materia ad satis* of Afrika and exported them to Europe and America as part of the *start-up capital* needed for development of the European metropoles, leaving Afrika desolate of its labor force. Walter Rodney comments that:

> Few areas of the national life of those Western European countries failed to benefit from the decades of parasitic exploitation of the colonies. One Nigerian, after visiting Brussels in 1960, wrote: "I saw for myself the massive palaces, museums and other public buildings

[485] Jawanza Kunjufu, **Motivating and Preparing Black Youth To Work** [African American Images, 1986], p. 2.

> paid for by Congo ivory and rubber." In recent times, African writers and researchers have also been amazed to find the amount of looted African treasure stacked away in the British Museum; and there are comparable if somewhat smaller collections of African art in Paris, Berlin and New York. Those are some of the things that, in addition to monetary wealth, help to define the metropoles as developed and "civilized."[486]

The second part of the question is whether there was an actual conspiracy on the part of white people to take the *materia ad satis* of the black man? Alexander the Great did *by design, i.e. establish an imperial policy to dismantle the intellectual center of Kamau Civilization and put it directly under the control of white people!* The same calculated conspiracy (grounded in a racial theory of superiority) on a grander scale was hatched by white people just prior to the so-called *scramble for Afrika* around MP369 B.S.E./A1885 C.E. Here we cite only one example coming from the grand imperialist himself, Cecil Rhodes. In his article *Confession of Faith*, quoted by John Flint, Rhodes states:

> I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings. What an alteration there would be if they were brought under Anglo-Saxon influence. Look again at the extra employment a new country added to our dominion gives. I contend that every acre added to our territory means in the future of birth to some more of the English race. *Why should we not form a secret society with but one object, the furtherance of the British Empire and the bringing of the whole uncivilized world under British rule?* Poverty is better under our flag than wealth under a foreign one. Africa is still lying ready for us, it is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race, more of the best of the most human, most honorable race this world possesses.[487] (My *Italics*).

Dr. Manning Marable gives us the reasons for the Euro-Amerikan view of the Nu Afrikan as a *lazy and worthless people*, a view developed *after* and *not before* the white man stole the *materia ad satis* of the black man, that is, *after* the black man's forced labor was *no longer needed in the white man's now technologically developed civilization erected on the blood of black millions!* This view, it turns out, has nothing to do with us or any inherent or supposed characteristic of indolence. It is based on what Dr. Marable calls the Setian White man's *economic amnesia*, what we call *selective [collective] amnesia*, which is the Setian White man's need to *collectively forget* how he obtained his wealth, how he used black slaves to obtain that wealth, how he turned those black slaves loose without *compensation*, i.e. *reparations*, for the massive outrages committed against them, then he, the Setian White man tells the world that these now *unemployed ex-slave*s are *a lazy and worthless people!* Dr. Marable explains the basis for our current *collective underdevelopment*, and we can infer from that how this current circumstance and situation supports the notion that the Nu Afrikan and Afrikans are *lazy and worthless.*[488] These circumstances have put the Black Man in a non-bargaining, begging posture, culminating in an unemployed underclass, resulting in drug

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[486] Walter Rodney, **How Europe Underdeveloped Africa** [Washington: Howard University Press, 1981], 186.
[487] John Flint, **Cecil Rhodes** [Little Brown, 1974], pp. 248-252.
[488] Manning Marable, **How Capitalism Underdeveloped Black America: Problems In Race, Political Economy and Society** [South End Press, 1983], pp. 3, 7.




and criminal subcultures, which allow white people to call the Nu Afrikan People *lazy and worthless*. The supposition is a historical fallacy created to keep the Setian White man empowered and in control. They have us so well-conditioned that we now make these indictments against each other in imitation of our Euro-Amerikan masters. We say such things as ***"Oh, niggers are always late! Dey never start anything on time!"***, or ***"Those niggers are just lazy and don't want to work!"***, or ***"Pay dem niggers on Friday and you won't see dem on Monday!"*** The Nu Afrikans have never thought to the possibility that these so-called *faults* of ours are due to a massive *direct attack on black civilization that has lasted for centuries*. However, this is not to deny that to white people what appears as *lazy and worthless* in Afrikans and Nu Afrikans may be culturally derived, that is, based on *Afrikan conceptions of time and place*, and as such are *necessarily* different from those conceptions of *time and place* innate in European and Euro-Amerikans, from whom we derive our judgments of *self*, and that too, our conceptions of time and place. Our conceptions of time are as correct for us as the euro-rationalist conceptions of time and place are correct for them. These culturally derived racist judgments about the Black Man are what happens when two diametrically opposed civilizations, cultures and social systems are forced together in ***an impossible union*** where one is master and the other slave. Let me explain further before my readers get ticked-off that i am suggesting that *black people are innately lazy and worthless, that this condition is somehow genetic in origin*. That is not what i said. I said *we appear to be so to the* Setian White man, that is, this so-called culturally derived condition is within the context of a white dominant culture perceived as a negative, giving rise to racist presuppositions that black people are lazy and worthless. Why is this? The White Man's conception of time is **time-dated aggressive**, *i.e. specific activities are forced into certain time niches*, while the Afrikan and Nu Afrikan People's conception of time is **time-dated harmonious**, meaning in times past (that is, prior to being enslaved and Europeanized and Americanized by the White Man) the Black man has no need to force time into neat packages (i.e. *time-dated aggressive*, expressed as *time-dated specific = work, play, rest, etc.*). Afrikans felt they were the *masters of time,* and that time actually had no meaning without *MTU = Afrikan Man* so that Afrikans could afford to *await* the *harmonious arrival* of *time and event* that gave meaning to Afrikan life. I have already mentioned in the introduction to this work that St. Augustine, one of the greatest black church fathers, determined in his treatise on the conception of time in both his **Confessions** and his **City of God** that time only exists when it is observed by created being. In other words, *time exists only because man exists who observes movement in the universe*. This Afrikan conception of course is contrasted with his conception of eternity, the realm that God exists in, where time is non-existent, where conceptually everything is perfect, where no movement is needed and so eternity and God Himself is termed as *changeless*, or immutable so that God and the eternal realms of existence cannot experience corruption, deterioration and therefore death. The Afrikan formulae is therefore **Eternity = Perfection = No Movement = Incorruptibility = Changelessness = No Death**, while **Time = Imperfection = Movement** [whose purpose is to achieve perfection] = **Corruptibility** [the experience of death in order to achieve new life] = **Change**. St. Augustine believed that time exists only in the present, that it is cognitively in the mind of the created-being [Mtu, the only Hue-Man] that observes its beginning and ending in the movement of matter, so that there is no past, present, or future, but only the *present of things past = memory; the present of things present = sight; and finally, the present of things future = expectation.* Because man experiences time in this way is the reason *man cannot see God* in this corrupt state of being, but must seek Him out

like the Osirian traveler going from corrupt material being to incorrupt spiritual being, that is going from a Setian Sahu being to a full-fledged Osirian being who is able or permitted to travel the continuum between the *Earth of Time* and the *Earth of Eternity*, affirming the sacred Scripture that flesh and blood cannot inherit the kingdom of God, but rather in order to experience it we much be changed (transformed physically, mentally, and spiritually) in a twinkling of an eye. Paul states:

> I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery. We will not all sleep, but we will all be changed --- in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: Death has been swallowed up in victory. Where, O death, is your victory; Where, O death is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives use the victory through our Lord Jesus Christ. (1 Corinthians 15:50-57, NIV).

Nu Afrikans give expression to time-dated harmonious conceptions when our people say such things as ***"Let nature take its course!"***, or ***"Dats the way it be!"***, or ***"Come dey, go dey!" = "They come, and they go" = "Things come and things go."*** Black People say and think this way because we feel innately that *we are not the only actors* in the universe and that in order for us to succeed we must act in harmony with the other benevolent forces in the universe, i.e. with the Black Ancestors, the People of Heaven, the created spirits that praise and give honor to God, the Creator of all, Yahweh, Jesus Christ, the Orisha, the Creator-God, Amen-Ra, Maat, Tehuti, Osiris, Heru-Khuti, Olorun, Ogun, etc. Sometimes in our struggle toward transformation into spiritual beings we are moving faster than the divine forces in the universe and thus we are forced to stop and ***"wait on the Lord!"*** Other times we are moving our being too slow and in the wrong direction in opposition to the other benevolent spiritual actors in the universe and we are then ***"chastened of the Lord!*** such that our prayers don't seem to be answered in the timeframe that we feel essential for our survival or to overcome a certain circumstance in our lives. This Afrikan spiritual *back and forth* process of working with and within nature, and within time and eternity, as our view from the horizon, is too slow, uncertain and not understood by Setian euro-rationalist. The Setian White man believes that *he must be master of all he purveys*. Afrikans and Nu Afrikans on the other hand are not slaves to time and we *innately resist* white people who would force us to move *our being*, i.e. the *Self*, in relation to their *time-dated aggressive specific* conceptions of time and place. Euro-Amerikan conceptions of time and place negatively impacted the Nu Afrikan People during slavery. This Euro-conception of time is tied to the Setian White man's time-dated aggressive need to exploit the Black man's labor in order to force economic surplus = profit to capitalize and guarantee the *Amerikan Dream* for the Setian White man, his women, children, his kith and kin. The Setian White man's *Amerikan Dream* became our *Amerikan Nightmare* [Shahidi Malcolm X]. Later, when we *internalized* the White Man's time-dated aggressive conceptions, his *Amerikan Dream* became our *Nigger Heaven = Desire for integration, and sharing in what the Setian White man has declared in the past, and what he declares today to be his alone, the acquired, i.e. stolen materia ad satis belonging to the Black man and other powerless peoples of the world, culminating in control of land, economic and*




strategic resources, the best education, high wage jobs, etc.[489] The Black man innately wishes to move his being ***as the spirit moves him***, and not as the Setian White man moves him, i.e. via the whip, gun, threat of being fired, various forms of force to conquer the body and mind of the Black man. On the other hand, the Black man, the *first being* on earth to create a civilization, the *first being* to create rational speech, the *only* Hue-Man = Afrikan Man = Grimaldi Man = Original Man, was a civilized being and recognized that he was not to be a slave of another. He fiercely and firmly resisted Modern Man = White Man = Cro-Magnon Man = Mu-tant Man throughout ancient and modern history, who attempted to circumscribe his freedom = black self-determination to move his being in harmony with other benevolent spiritual actors of the university. The Nu African's cosmological outlook has a lot to do with his desire for collective black self-determination, which is also why we did many things on the plantation to disrupt the normal flow of work in order to undermine the master-slave relationship, to undermine, if you will the *time-dated aggressive* milieu = slave oligarchy, i.e. stealing the white masters pig, killing his livestock, burning down his barn or house, poisoning the master and or his family with crushed glass in their food, *sneaking around with his White Woman*, while he and his young teenage boys were *openly* abusing and outraging our women, e.g. sometime with *us* being forced to do the outraging and abuse in order to produce slave children like cows or horses, work slowdowns, rebellion, and or revolution, etc. The slave oligarchy and its various *political and social mutations* right down to modern times, called *Jim Crow* [Plantation South], and *Zip Coon* [Urban South],[490] was *the Setian White Man's thing*! and we were outraged and made to participate in *his thing* by force. Nevertheless, these circumstances the Black Man wanted to decide what things affected his life according to his own time-dated harmonious conceptions of time and place. And when he worked, played, rested, made love or prayed, he wanted this freedom of expression without being inhibited by political oppression and or economic deprivation consequent on white people racialism and their desire to maintain control over the Black Man's being within time and place. Black Men still recent working to make the Setian White Men rich, and they wish, in the deep parts of their hearts to move their being within their own culturally derived conceptions of time and place = black self-determination.

The *Nu Afrikan Calendar* [NAC] believes as does Dr. Mbiti that Black Men are not actually *wasting time*, but are *waiting for time = awaiting the harmonious arrival of time and event* , (i.e. *waiting on the Lord*), or are in the process of *producing time*.[491] Nu African's are in fact *waiting for the coming of the Kingdom of God,* that is the ushering in of *Heaven's Rule* that will destroy the Setian White man and his Setian system of control (his Setian world order) over the oppressed, for we believe in a just God, Sovereign over Heaven and Earth. We laugh inwardly with Heaven at the

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[489] The phrase *Nigger Heaven* was used historically to describe segregation practiced in white churches during the pre-Civil War Period. Those so-called *free blacks* that wanted to hear the gospel preached had to sit separate from white parishioners usually in a gallery or balcony area of the church edifice. This separate church gallery or balcony was later referred to as *nigger heaven*, illustrative of the Black Man's vain hope to one day be treated equally with his white Christian brothers. The answer black people finally gave to this forlorn hope was to establish their own churches, i.e. *separate black religious institutions*, which they consciously called *Afrikan*, such as Absalom Jones' *St. Thomas' African Episcopal Church* and Bishop Richard Allen's *African Methodist Episcopal Church* both formed in MP278/A1794. See **The Black Church In America**, ed. by Hart M. Nelsen, Raytha L. Yokley, and Anne K. Nelsen [Basic Books Inc., Publishers, 1971], pp. 49-53, and Gayraud S. Wilmore, **Black Religion and Black Radicalism**, C. Eric Lincoln Series on Black Religion [Doubleday & Company, Inc., 1972], pp. 112-115, for a brief history of the pre-Civil War black church movement.
[490] See Richard C. Wade, **Slavery In The Cities: The South 1820-1860** [Oxford University Press, 1964], pp. vii-viii.
[491] Mbiti, **African Religion and Philosophy**, p. 35.

white man's Setian arrogance of power, knowing that one day, when the *Lord comes in the Earth of Time* and *in the fullness of time*, that the white Setian being, and his *Setian world order* will be destroyed. The Lord God waits, as well, for the Word of God declares that **"The Lord laughs at the wicked, for He knows their day will come"** [Psalms 37:13]. Until then (*in the meantime = within these mean times*) we fight and live as best we can, groaning in our spirits with the rest of God's creation, saying, *"Come Lord, Jesus, come!"* The fact that the Black Man *awaits the harmonious arrival of time and event* is why he has been judged basically an *accommodationist*, and not a *revolutionary* in Continental North Amerika; for it appears that the Black Man does not, and has not moved quickly and forcefully in his own behalf to eliminate first enslavement, i.e. forbearing white outrage for more than 246 years, *Jim Crow* and *Zip Coon* for almost 90 years, and *Neo-domestic indirect rule* over the last five decades, and tolerated a black President that has essentially ignored the plight of black people with a *progressive political policy of restraint and disregard*, which has had the same effect on the black man, as the Republican policy years ago of *benign neglect* and even worst since this President despite his *Obamanations* against the holiness of God (e.g. support of marriage equality = same sex marriage, transgender rights, etc. with the slogan "IT DOES NOT MATTER WHO YOU LOVE!" and "LOVE WINS!") has been for many of us (*not all*) our so-called *great black hope*. Many of us believed him when he talked about the *audacity of hope* knowing full well that he had no intent of doing anything substantive for the condition, plight, and circumstances of the Nu African People and that he had every intention on pushing the *LGBT* agenda *by any means necessary* all moves grounded in his Progressive political idealism that *"he knows what is best for us"* like all black slave overseers on the plantation felt they did. Our misplaced hope has been dashed since we paid no attention to God who said: *"It is better to take refuge in the Lord than to trust in princes"* (Psalm 118:9, NIV) and *"Do not put your trust in princes, in mortal men, who cannot save"* (Psalm 146:3, NIV). Yet despite these divine admonishments that many of us claim we uphold and affirm we have once again relied on *"Mr. Lincoln"* (i.e. white government/black President) to save us! We used to take pride in *"Fool'in Ole Massah"* but "Mr. Lincoln" has turned those tables back on us in favor of those whom he loves![492]We wish him God speed (as fast as God can move him) as he rides off into the sunset to gleefully and with self-satisfaction write the memoirs of his accomplishments. The perception of the Black Man as lazy and not acting in his own black national interest within the context of time and place is false and deceptive for he is operating also within Eternity, which cannot be easily correlated with temporal events on a one to one correspondence, even though both are related and we postulate moves together along a continuum of temporal cosmic events heading backwards and forwards toward some celestial moment in eternity within the black man's temporal/celestial notion of *Sasa* (short future/present) and *Zamani* (receding far past/present). In the meantime, every Black Man, from those in the street to those in the board room, *carry the emancipatory Spirit in their hearts* to one degree or another, because the

[492] It has become *politically correct* for "Mr. Lincoln" never (if ever) to mention black people by name directly in the context of their problems of structural unemployment in public political discourse (i.e. in the public square). However it politically correct to mention with zeal and gusto ad infinitum the so-called plight and "oppression" of the LGBT community that define and divine themselves by their sexuality or sexual orientation, including taking the part of so-called progressive freethinkers, naturalists, atheists, etc. that feel offended at the very mention of God's name, and/or insulted by public religious discourse and doing anything he can to undermine the First Amendment right to Freedom of Religion and Freedom of Speech if expression of these threatens or contravenes the newly created civil rights of the LGBT community.




historical memory of outrage against his black ancestors has not been erased. This *dormant emancipatory Spirit* that lies buried deep in the Black Man, kept in check because of the *3 Second Rule = submit or die rule*, presented to us by the Setian White man with guns (e.g. hollering to the top of their lungs with trigger finger ready: *"Get on the ground! "Get on the ground!"*), a situation and circumstance we have lived under for centuries. This feeling of ours often arises at unexpected times, sometimes expressed individually, i.e. such as the recent *arrival of time and event* (delayed reaction to the 3 *Second Rule*) when a black man walked into a police station and after killing two city police and two FBI agents, then killing himself, all for no apparent reason accept *rage!* At other times the *arrival of time and event* is expressed collectively, such as the L.A. Riots surrounding the beating of Rodney King, or the Miami Riots surrounding the police killing of a black motorcyclist. These apparent *coincidence* of *time and event* has always caught this white dominated society off guard, clothed in its *pristine purity*, because they do not understand that when they look at a black man, *any black man*, whether he is smiling or not, whether he is socializing with them or not, they are looking at a man willing to *await time and event, for centuries if need be*, to get revenge for what has been done to him and his people. When this black man puts on his *face*, even sometimes fooling himself, because he has to fool himself to keep his real feeling concealed; his deep hatred for the white oppressor is *veiled* behind a smile, *fool'in ole Massah = it ain't over, til it's over*. The white man should take stock of James Redfield's observations in his **The Celestine Prophecy** that *coincidences are more than pure chance = there are no coincidences= there is a power operating behind the scenes = making things happen for a purpose*.[493] In this present work we believe this power or influence behind the *coincidences* comes from our Afrikan and Nu Afrikan ancestors, the *blessed dead, dressed in white under the throne of God, Himself*, who are disturbing the historical memory of the Afrikan and Nu Afrikan People = bringing historical memory of outrages of the past into conjunction with outrages of the present, to exact revenge for the outrages done to them in the past. The *People of Heaven = the blessed dead = the black ancestors* cannot rest, nor will they let the Afrikan and Nu Afrikan People who are alive rest until *they/we act! We say in this project that those acts ought to be pacifically engagement in building life-giving, life-saving institutions rather than violence unless it becomes is a matter of personal and/or collective self*-defense, which every nation of people on this earth has a human right to affirm and hold. Nevertheless, we have to pray against the rage that lies dormant within our own souls (often hidden even from ourselves deeply in our oppressed psychic-mind). We have to pray *both for and against our black ancestor's cries and demands for revenge*, even as our God also comforts them, and asks them to wait the *harmonious arrival of time and event* when their day of revenge will come, for the Apostle John in his vision from Christ states:

> When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was given a white robe, and they were told to wait [rest] a little longer, until the number of their follow servants and brothers who were to be killed as they had been was completed (Revelation 6:9-11, NIV).

[493] James Redfield, **The Celestine Prophecy** [New York: Warner Books, Inc., 1993], 6-7.

The Setian White man does not understand nor respect this spiritualist view of cosmological event and time that concept of *resting and waiting* until the *time and eternity* conjoin indicating that the time is right for things to happen. The Black man know that the Setian White man have enormous power. But this truth can lead to unwarranted fear of the 3-Second Rule and of course defeatism unless the Black man knows when the time is right to act on behalf of himself and the black national interest. The time is right when God tells the Black man to move, and He grants him ashe = *the power to get things done* by the Holy Spirit of God. The Setian White Man does not understand the *emancipatory powder-keg* he is standing on when he stands on the backs of the Black Man; for while the White Man feels secure in his *material power*, the Black Man is assured by the awesome *spiritual power* of God's universe that right and justice will prevail over all evil. *Not by might, nor by power, but by my Spirit says the Lord!* This is in accordance with how the Black Man has walked in this land. The Black man has shown his respect for other spiritual actors in the universe and has been willing to *wait on de Lawd!* However, that may be, he, the Black Man also knows that one day these spiritual actors will move him to act in his own behalf (his own Black national interest). God wills that one day there will be an *Armageddon*. When will this happen? The Black man will tell you in their special *black code* language, *no one knows the day, nor the hour, not even the Son, no one but the Father in Heaven!* Like Rev. Nat Turner the Black man both *waits for and fears the coming of that great day of judgment on the enemies of God and the Hue-Man Race.* Those that wish to laugh at this supposition may, but they will only show their anti-black, pro-White Man culture feelings and predilections. The *Iwa* or *Way* of the Black Man is just as disruptive in Euro-Amerika now, as it was during plantation slavery, and for the same reasons. The signs of the Black Man's discontent do not now show up where a perceptible link can be made between them and any supposed *Armageddon*, but the *subtle signs of his discontent, outrage, and desire for revenge* show up in the very area where the White Man has thought to exercise control, that is, *over black conceptions of time and place*. The Black Man might just show-up late for work from time to time, and as he walks past *White Boss* or *Nigger Under-boss = Black Overseer = Uncle Tom = "Dippidy Do Dah*" Uncle Remus = Aunt Jane = Black Calvinist Conservative, etc., standing there in complete exasperation, and fuming, saying to themselves *out-loud*, ***"I just don't understand "these" people, "we" do everything for them and nothing "we" do for them is ever enough! "These" people don't appreciate the value of hard work!"*** The *Nu Afrikan Calendar* sees no merit in the White Man's, and or his *black marionettes* or his *black minstrel dancer's* complaints along these lines. It is not that the Black Man sees no value in *hard work*. We *worked hard* for many centuries building *our own* civilizations, nations, communities and families in Afrika before we ever saw a white man. We *worked hard* when we were enslaved and brought to the White Man's plantations for over 350 years *"from can't see in the morning, to can't see at night"* as our martyred national leader, *Shahidi*, Malcolm X had said on so many occasions. During *the Red Period* of our enslavement, we did all of this *hard work* with-out pay, under the lash, while suffering the most barbaric outrages and atrocities this world has ever witnessed. **No!** the Black Man does see value in *hard work*, but we absolutely see no value, except for survival, in *working hard* for a people who have enslaved the Black Man, outraged the Black Man, and apparently are still bent on exploitation, economic deprivation, oppression, and even genocide against the Black Man. The White Man and his children still hate us today with the same intensity as their forefathers once did. At this writing President Barack Obama has been re-elected for a second term (November 6, 2012) and one of the children of the White Man who lives in California said: *"Another four years of this Nigger! Maybe he will be assassinated this time around."* These haters will go to Hell and when they get to the Lake of Fire,




they will then with horror understand who God is and that God defends the oppressed, confounds the wicked, and sends the rich man away empty-handed. The Black Man can see no value in *working hard* for a people who hates them; who, holds murder in their hearts; that dole out crumbs to black people and even begrudge black people those very crumbs from the Rich Man's table. **Yes!** the Black Man might just show up for the White Man's job five or ten minutes late, if at all, because black men implicitly reject the fact that they have to work for the White Man to survive. Even the meanest and lowliest black man innately feel that they are better than, and yes (some) even feel *superior* to these white Setian men they must work for, and they reject the idea of *working hard*, if at all, for this Man so that this Man and his children and white posterity can live well, while the black man's children live off the crumbs from the white man's table.

These i think are the salient features of the Afrikan and Nu Afrikan Peoples cosmological conception of time and its *negative expression* in a white racialist milieu. We have not went into any detail on the development of various calendrical systems in Afrika as *practiced in traditional Afrikan life* in rural villages and farm areas, or even such black urban systems as the *Yoruba calendrical system*, the *Ethiopian calendrical system*, or the *Swahili calendrical system(s)*, rather concentrating on an outline of development in this and prior chapters on the time-dated calendrical systems of the Kamau in the Hapi Valley, i.e. Nile Valley, in order to point out that it was the Black Man who first formed ways and mediums for *splitting time*, thus setting the precedent for *original work* that is presented in this book. First, we have not went to deeply into the complete history of any of these ancient black calendrical systems, and their connection with the development of the *Nu Afrikan Calendar* because much more ground-breaking scholarship needs to be done. And secondly because the purpose of this work is not to breathe life into old ancient Afrikan calendrical systems. Nevertheless, as the reader will see we have not neglected this field of inquiry altogether, and therefore will in later chapters give the reader a fair sampling of what these traditional African calendars looked like, i.e. the mathematical and scientific basis on which they were formulated and their function within the African societies that created them. The *Yoruba Calendar* will be one such example given. All of this will be done to show that the *Nu Afrikan Calendar* is influenced by what we know of these old or contemporary systems today. However, we are trying to bring to life a *Nu Afrikan calendrical system* based on the cultural, social and political history of the Nu Afrikan People in the Amerikan Hemisphere, just as these African societies did for themselves. We only present enough history of ancient Afrikan systems, Afrikan cosmological views as we understand them, and Nu Afrikan cosmological views related to time and place, to show how they developed, and to show the ground and foundation for the possibility for our own *Nu Afrikan Calendrical System*, and lastly to demonstrate to our readers that we did not create this system out of *thin air*, but out of our own Nu Afrikan history and epicological tradition and culture, however remotely understood, or misunderstood by our own people. This work looks closely at various Afrikan calendrical systems in order to compare and contrast them with the current black calendrical system we are developing. In the ancient history of Afrikan Civilization, the Kamau People of the Hapi Valley saw the need for a civil-numeric calendar to fit the complex urban civilization that they had evolved. The Yoruba People of West Afrika also felt that same need for the black urban civilization that was theirs. The Ethiopian People did the same grounded initially in their Orthodox *Tewahedo*(ተዋሕዶ) faith tradition and cultural epicology. None of these black urban civilizations evolved systems predicated on parameters set by euro-rationalist concerns, and i think that we have demonstrated, especially in

relationship to the development of white calendrical systems and black calendrical systems, that this was in fact the other way around. We found that white calendrical systems are in fact based on ancient black calendrical systems developed in the Hapi Valley, but that ancient white people, the Roman's under Julius Caesar, and the Greeks under Alexander the Great modified the current African calendrical systems, and or fused them with the inaccurate white calendars they were using to benefit their own civilization. In respect of that we will also present to the reader what some of these white calendrical systems looked like and their function within the context of the Euro-civilization they were created for. This will provide additional contrast and clarification, and even legitimacy for the creation, future development and practical use of the *Nu African Calendar* for the Nu African and African American People in the American Hemisphere (and possibly if accepted over time) accepted by the entire black world located in Continental Africa, Europe, and Asia. Everything the Black Man made and did was used and developed by and for black people. Things white and or white concerns or white problems were peripheral to the black world, i.e. either did not exist in the minds of Afrikans or were rarely paramount until much later in the modern history of the Afrikan People, except were time to time Asian whites or European whites invaded the various coasts of the Continent. Even then, to our everlasting regret we never took these few white Setian invaders seriously, thinking of them as *gnats on an elephant* that we could swat at will. *Then, we could have! but we were short sighted, and did not act as Men-Aha had acted against the Asian invaders, and settlers who attempted to converge on the Northern coasts of Ta-Mera*, when he invaded and *re-united* the *Two-Lands.* This lesson of black history was lost to us when the White Man appeared again, this time on the West Coasts of the African Continent. These Setian White men did not have an impact upon our social, economic, political and cultural systems, including our calendrical systems until much, much later in our history to effect in a negative way our conceptions of *time and place*. The *Nu Afrikan Calendar* has been developed in order to combat this *menticide* and introduce among the Nu Afrikan People and even perhaps among our Continental brothers, a *black civil numeric calendar* developed by and for the Nu African people and for their use in the black urban cultures they have been instrumental in developing in the belly of the U.S. Empire and Imperium [the U.S.E.], in the Caribbean = the Amerikan Islands, Central and South Amerika, i.e. Brazil, etc. This work is inspired by the desire and need for *Black Self-Determination! Black Emancipation* and a *Black Religious Revolution = Go Back to the Old Time Religion, which is still alive and well within Ethiopian Orthodox Tewahedo*(ተዋሕዶ) *Christianity.* If we can achieve these things, we can stop this *Setian World Order* run by *Setian men* from turning our black children into *economic slaves and cultural pimps and prostitutes* of a Setian system that *Heaven itself* has marked for destruction. Setian men, both black and white need not worry about our ability to do anything to them, which they laugh at anyway, as some kind of fairy tale, never told, because their destruction will come through Heaven's Gate, from God Himself, as Shahidi Malcolm X warned long ago in one of his sermons **"God's Judgment of White America,"** preached December 1, 1963. This will happen because of God's judgment and not because the black man has any power to overthrow this Setian World Order, with America (i.e. The New Babylon, the New Rome) as its center. This will happen because this Setian World Order will not in its inordinate greed, and unwarranted pride, and are worshipers of *MONEY, POWER & SEX ever* **repent** of what it has done. They will never repent, apologize, or pay back **restitution** [i.e. reparations] for what has done to the poor people of this world, nor acknowledge that they have violated God's justice, and His holiness. The Word of God is yet true:




Now listen, you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workmen who moved your fields [e.g. the black slave on the plantations for over 350 years] *are crying out against you* [under the throne of God, see the Fifth Seal, Revelation 6:9-11]. *The crises of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. You have condemned and murdered innocent men, who were not opposing you* [e.g. black slaves lynched, raped, castrated, murdered, drowned, dragged, whipped, humiliated, slapped, spit one, tarred, burned alive, etc.] *Be patient, then brothers,* [i.e. black brothers, e.g. Ab-Men, Ausar-Men, X-Men, A-Men] *until the Lord's coming (*When Cosmic Time and Event Come Together*) See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. You too, be patient and stand firm, because the Lord's coming is near. Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!* (James 5:1-9, NIV, my *Italics*).

Below is the Final Doxology of Praise to God for the Destruction of the Setian World Order of Greed, Lust, Extortion, Rape, Murder, and the desire for Demonic Experience, over against Holiness, Righteousness, the Love and Reverence for God, His Kingdom, His Christ, and the *Christological Experience on the Superhighway of God:*

And then the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great --- and for destroying those who destroy the earth [e.g. destroying the ecological environment through greed, destroying the habitat of God's creation made, for all humans, animals, and all sentient beings](Revelation 11:16-18, my *Italics*).



CHAPTER FOUR

ON THE NU AFRICAN CALENDRICAL SYSTEM

The Nu Afrikan Calendar can be viewed as an *Afrikan civil numeric calendar developed from the history, cultural and social traditions of the Nu Afrikan People in the Amerikan Hemisphere, whose salient cultural and social matrix are those of a black urban people*. The great majority of our black ancestors were *black urbanites* before being captured by *black slave drivers* and then sold to white men on the West Afrikan shores, to be taken to various plantations in the Amerikas, which included the South-Eastern U.S. Empire. In the National Territory [N.T. = The Kush Territory = South-East U.S.E.] is where over ninety percent [90%] of the Nu African people worked as slaves without compensation for their labor in the rural *Black Belt South* until the end of the Civil War in MP349/A1865. Even today nearly fifty percent of the Nu African People are concentrated in the South-East U.S.E.[494] Many Nu Afrikans as *camp followers* of the Union armies, especially that army of General Sherman, eventually left the Deep South, ending up in places like Washington, D.C., where they are now a little more than fifty percent of the population (2014 census data) keeping alive the idea of *home-rule, i.e. perhaps the first Black State in the U.S. Empire*

These movements during the Civil War were the *harbinger* to the *great black migrations of the Twentieth Euro-Century from the rural Black Belt South to primarily the Northern cities, to become black Northern urbanites.* However, before this great migratory movement, we went hardly further than the nearest Southern city, as it were, moving from the White Man's *kitchen* to his *pantry*, seeking a new life, but ending up begging for crumbs as *wage slaves* and *penal slavery* sanctioned by various state governments and U.S. Senators, some of whom benefited financially from the Nu African Peoples misery during the *Jim Crow/Zip Coon* era. After the establishment of *Jim Crow* and the *white terrorism* that followed our hopes were betrayed and dashed. The hope was to obtain *land* in the *Black Belt*. A great many Nu Africans found that moving off the plantation to the Southern cities was not sufficient guarantee that they could live a life of dignity, for even there the White Man established *Zip Coon* as a variant of the *Jim Crow* system in the rural Black Belt, subjecting our people to discriminatory practices, and segregation in the cities, i.e. curfews established in such Southern cities as New Orleans, Mobile, Savannah, Charleston, Richmond, Baltimore, Louisville, and St. Louis. Here Nu Afrikans were subjected to pass laws established by Black Codes, etc., and of course subjected still to collective and individual white terrorism, rape, all kinds of inhuman outrages and public lynching, perpetually at the mere will of any white Setian being.[495] Because of these circumstances many Nu Afrikans again *packed their bags* to leave the Black Belt South for good, leaving *Zip Coon* and *Jim Crow*. Still yet leaving over sixty to seventy percent [60-70%] of their Nu Afrikan brothers and sisters behind to search for *Nigger Heaven* in places like Philadelphia, Cleveland, Ohio, Harlem, New York, etc. the industrialized Northern U.S. Empire, only to find that as black Northern urbanites *Nigger Heaven* was still a far-off *place*. This brief outline illustrates the two main migratory movements that changed Nu Africans from

[494] In 2014 the U.S. Population was approximately 323,341,000. *Black Demographics.com* shows that the black population for this same period was 14.3% of the total U.S. population. When this percent is applied to the total population figure above the total Nu African population was 46,237,763.Population figures for the Southern states shows that approximately 23,072,644 Nu Africans lived there during this period and so constitute 49.9 percent (or about 50%) of the total black population in the U.S.E.

[495] See Richard C. Wade, **Slavery In The Cities: The South 1820-1860** [1964].




plantation slaves to black urbanites in the Southern and Northern cities of the U.S. Empire, so that now the majority of them lived primarily in urban conditions in various *black eco-centers, i.e. black no-centers, black Bantustans*, so-called *black "self-managed" urban centers*, subjected to what the Nu Afrikan Calendar calls the *Era of Black Domestic Colonialism = Black Indirect Rule, i.e. ruled by Afrikan-Amerikan "independent" organizations, so-called black "independent" national and local leaders, mayors, police chiefs, and other lesser black functionaries, and black "oficials."* [496]Prior to our capture and enslavement by Europeans and Euro-Amerikans, prior even to the appearance of the first white men on the Continent as colonizers, many Afrikan people lived in African urban centers, towns, cities and the like, one of the marks or indicators of developed and civilized nations and peoples. This assertion is supported by the work of Richard W. Hull, who says in his writing on the subject of Afrikan urbanization that it is a popular misconception that black people in Afrika did not build towns, and also lacked the political organization and sophistication to even accomplish such feats. He goes on to say that it was in vogue for so-called *"observers"*, i.e. meaning those White men and Asians that came to the Continent as explorers and slavers, to say that the cities they saw *after they got there*, must have been due to *prior* European and Asian stimulus. Hull, however, points out those modern cities like Dar es Salaam, Mombasa, Kinshasa, Bulawayo, Kumasi, Kano, and a host of other Afrikan cities were not the products of later European colonist. He says these cities *"predated"* colonial rule, in many cases *by centuries!* [497]Wherever conditions have permitted, ***Afrikan urbanites***, from the ancient lands and cities of the Hapi Valley to the towns and cities of pre-colonial West, Central and East Afrika*, have developed and founded their own calendrical time-dated systems based on their own history and traditions*. The history and tradition of black men splitting time, especially when they have achieved highly organized civil systems has now fell to the Nu Afrikan People to

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[496] An explanation of the terms *black no-centers, black Bantustans*, and *black self-managed urban centers* is discussed by me in an unpublished work titled **Black Nuremberg: Genocide and the Nu Afrikan Nation** under the caption, *We Are A Nation within a Nation* which work is dedicated to six year old Mary Jennifer Love, raped and murdered by a white man [3 July, Cincinnati, Ohio MP482/A1998] and forty-nine year old James Byrd Jr., lynched and murdered by three white men [10 June, Jasper, Texas, MP482/A1998] and to those Afrikan-Amerikan integrationist accommodationist *that think racism is over* and *passé*, and of course the pass time of some crazed black militants still raging about what is over and done with. The *Era of Black Domestic Colonialism*, began around MP438/A1954 at the beginning of the Civil Rights Movement, or at the least plans were laid for such an eventuality, and of course this *Era of Indirect Rule* was identified for us by our martyred national leader *Shahidi* Malcolm X, who recognized its primal beginnings immediately and called it what it was, which is the reason he *had to die*. On April 8, 1964, one month after separating himself from the Nation of Islam, Malcolm spoke to the *Militant Labor Forum* on *The Black Revolution*, saying among other things that all revolutions were bloody, uncompromising and based on the acquisition of *land*. Significantly in this speech, his second major speech since becoming independent of Elijah Muhammad's control, Malcolm described the U.S. Empire as a *colonial power = domestic colonialism*. The *Shahidi* said that the greatest weapon the Euro-colonial powers used in the past was the tactic of *divide and conquer*. He said that the U.S. Empire and Imperium was a colonial power using the same tactics against the Nu Afrikan People as part of its policy of *domestic colonialism*. See **Malcolm X Speaks**, ed. by George Breitman [Grove Press, Inc., 1965], pp. 50-51. Malcolm in discussing the primal beginnings of *indirect rule* of the Nu Afrikan People by the rulers of the U.S. Empire, spoke of the *Big Six = the chief leaders of the major civil rights movement*, as **"...those people who have been set up to lead Black People in this country...."**, indicating his understanding that the U.S.E uses these national black organizations and leaders to control the Nu Afrikan People. See **Malcolm X: The Last Speeches**, ed. by Bruce Perry [Pathfinder, 1989], p. 94. Our Nu Afrikan readers are invited to read Dr. Khalid Abdullah Tariq Al-Mansour's **Betrayal By Any Other Name** [1993] to get a contemporary assessment of the *co-option* of Afrikan-Amerikan so-called leadership, and how that co-option is used to control the Nu Afrikan People, culminating in the *betrayal* of our *black national interest, i.e. collective aims and desires.*

[497] Richard W. Hull, **African Cities and Towns Before the European Conquest** [W.W. Norton & Company, 1976], pp. xiii, xix-xx.

continue that history and tradition as a *developing urban black people* in whatever nation state or state they are domiciled in. The *Nu Afrikan Calendar* is based on and derived from this urban history and tradition, designed for the Nu Afrikan people in the urban, racist complexity of the U.S. Empire and Imperium, where the Nu Afrikan People exist in a near state of absolute powerlessness. The *Nu Afrikan Calendar* is designed to speak to this abject powerlessness and give expression to the Nu Afrikan People's desire for black self-determination, which desire may someday culminate in a separate or autonomous national existence with black control over autonomous space, i.e. land within the continental U.S. Empire, or **black institutional autonomy using the Black church as paradigm**, i.e. **model**. This last eventuality more probable and most tenable of the two ways to give collective expression to black self-determination, that is **building black institutional power using the separatist model of the black church and/or actually using the black church institution itself to spin off these black institutional *life-giving, life-saving institutional* power bases**. In fact, if the black church ever comes **out of its self-imposed spiritual isolationism and its internal morbidity** it could be the **No-Center** for a great Nu African religious, cultural, social, and economic reformation of the Nu African people that will spin off **life-giving, life-saving black autonomous institutions, designed to feed the hungry, give water to the thirsty, be a boat to the ship-wrecked and setting the captives free.** After all, this has been the traditional role of the black church. The *Nu Afrikan Calendar* and its author hold the view that such a culminating eventuality is **the only political, economic and cultural guarantee for the Nu Afrikan People's positive national development as a collective people**. However, the black church has allowed Satan to place over its prophetic utterances a *gag order from Hell* (i.e. quietism, silence, self-imposed censorship) that prevents it from *speaking truth to power* to advance the justice of God on behalf of the black national interest and in defense of God's holiness over against an immoral, crude and lewd society gone mad in its desire for pleasures of *demonic experience* (i.e. MONEY, POWER, SEX, etc.) Satan's paycheck for the black churches' cooperation. Setian influence has muted that black religious prophetic tradition, and it is not at all certain if the black church has the will (it once did) to openly oppose Setian influences that have taken over society from the church house to the White House. The black church is no longer a confessional institution that is self-critical and examines its utterances in light of God's word that says *"judgment begins at the house of God."* (1 Peter 4:17). The black church has allowed and sometime (to its everlasting shame) actively supported the *word of man over the Word of God* instead of faithfully proclaiming the *Word of God over the word of man* over against this unjust, immoral, and increasingly lewd society of disrespect advanced by media producers, entertainers, business leaders, politicians, and federal judges, etc.

The *Nu Afrikan Calendar* speaks to a black national hope for deliverance from such a society and seeks to advance a new emancipationist desire for freedom from any power (seen or unseen) that would be opposed to the justice and holiness of God who delivered us from enslavement, Jim Crow, and Zip Coon, the superstructures of grand-domestication. However, the *Nu African Calendar* has within it an implicit understanding that much work must be done before the Nu Afrikan People are fully ready to entertain such a culminating eventually, with all of the attending sacrifice and risk necessary to bring this kind freedom about. No people can achieve such an eventuality or reality unless its leadership at the least has a highly developed cultural, social, political and spiritual consciousness that would demonstrate to anyone they *cannot be bought at any price!* What we are saying in other words is that the will to fight for and achieve black political and or black institutional autonomy will never come about as long as the Nu Afrikan People fail to develop religiously orientated black culture that can effectively resist Euro-Amerikan cultural aggression*, i.e.*




taking over everything black the Nu Afrikan People create and commercializing it into non-existence when it loses its economic potential for profit, etc. In the political circumstances that the Nu Afrikan People find themselves in (i.e. controlled indirectly by the rulers of the U.S. Empire with the help of their Afrikan-Amerikan marionettes, minstrel dancers, and *black* Calvinist) they still have a long way to go in terms of black culture consciousness and understanding before they can answer the **black emancipatory call [i.e. the call of the black panther]** on whatever level it *naturally* proceeds, e.g. national/political or local/black institutional. I submit that the *last should become first!* Before we give little to any thought (short of preparing the instruments and institutions needed for collective black self-defense in this murderous racialist country and or making demands for reparations, i.e. economic democracy and justice) to issues of black political autonomy, that is finding the answer to the **Nu Afrikan Question**; there must come first *a great black spiritual reformation of the black church.* With the black church as the spearhead of this emancipatory move (laughable as that seems today) the next step will be a emancipatory move to separate the Nu Afrikan People from the enslaving institutions that promote menticide among the Nu African People. These anti-black, anti-God institutions are instruments of indirect rule and are intended to buttress the power of the U.S. Empire and Imperium over and above the Nu Afrikan People. It is through the use of **Setian institutions** that the Nu African People are controlled and enslaved to the pleasures of demonic experiences that over time will destroy any nation, and any people. However, it is through **Christological institutions** that the Nu African People will be prosper and flourish. They will be able with the *14 Powers of God* build *life-giving*, *life-saving* Christological institutions through which they will be *empowered, emancipated, and therefore saved!* Here we simply point out the dilemma of the *chicken and egg* paradigm, i.e. *which comes first, the emancipation of the mind, the Self, or the emancipation of the body, the Person, etc.* On building life-giving/life-saving institutions we take our cue from Haki R. Madhubuti (1973) in his book *From Plan to Planet: Life Studies: The Need for African Minds and Institutions* but also from Marcus Garvey (1922-25) who taught that building black institutions and communities required universal organization first as the primary weapon the Black man should use to achieve emancipation for White grand-domestication. In an essay the *"Negroes Must Arm Through Organization."* Garvey states:

> I am not advising you to arm now with the things they have, I am asking you to arm through organization; arm through preparedness. You do not want to have guns and bombs just now; you have no immediate use for them, so they can throw away those things if they want in Washington on Armistice Day. I am saying to the Negro people of the world, get armed with organization; get armed by coming together 400,000,000 strong. That is your weapon. Their weapon in the past has been big guns and explosive shells; your weapon must be universal organization. You are a people most favorable situated today for getting what you want through organization. (Garvey. *Philosophy and Opinions*, p. 111).

We also take our cue from *Shahidi* Malcolm X's Assistant Minister, Benjamin Karim, who tells us of the *Shahidi's* teachings in this regard. He remembers the *Shahidi* teaching that the development of black consciousness is impeded by a slave mentality. The *Shahidi* said that in order for the Nu Afrikan People to achieve black self-determination they must *first* free themselves from the Setian White man's *culture, his myths, his religion, history, and even the White Man's language*.

If we understand the *Shahidi* correctly then, the first line of attack is to *correct* the lies given to us by the Setian White man, i.e. in and through his *enslaving institutions = prisons, schools, clubs, T.V., etc.* We have *internalized* this lie, so that they need little *reinforcing*, except intermittent reminders that the Setian White man is still in charge as they enforce this idea with the *3-Second Rule = "Get on the Ground or Die!"* All that is needed to main this oppressive relationship or status quo are a few beatings, murders and rapes *every-now-and-then* by their repressive police forces, and individual acts of hatred by racialist.[498]The *Nu Afrikan Calendar* and its textual material, i.e. historical, philosophical and theoretical is an attempt to *correct some of the lies*, to rid the Nu Afrikan of *some of* the *internalized* myths created by nearly four hundred years of servitude and subservience to a Euro-Amerikan racialist majority, especially in regard to *our conceptions of time and place given expression through autonomously and unilaterally developed black time-dated numerical calendrical systems.* One of the great lies of course is that which we started out to expose in the prolegomenon

[498] Benjamin Karim with Peter Skutches& David Gallen, **Remembering Malcolm: The Story of Malcolm X From Inside The Muslim Mosque** [Carroll & Graf Publishers, Inc., 1992], p. 98. Note to the reader: I don't think anyone has ever made the following analogy or seen the astounding similarity between the life of *Shahidi* Malcolm and *Ausar* Jesus and his *disciples*, who dispersed after his martyrdom, but later regrouped to lead his *Ausar Movement*, and write about his life. This scenario is visible in the life of *Shahidi* Malcolm X. His *disciples*, were likewise dispersed after his martyrdom, later wrote various works explaining their understanding of the Malcolm's *political, religious and personal philosophy.* Very few people are listening to or reading the valuable works of these men, who stood at the *Shahidi's* side. Rather they read the *Autobiography*, notwithstanding its authority, or read secondhand accounts by prejudice authors intending on making Malcolm *in their own image*. Yet i predict that history will cast the work of Malcolm's *disciples* in the same likeness and mold as those of the *gospels*, relating to the *Life, Death and Resurrection of the Ausar Spirit of Shahidi, Malcolm X*, like that prediction of *Ausar* Marcus Mosiah Garvey who said that *his spirit would come back in a whirlwind.* We believe based on the writings of the *Shahidi's* disciples that Malcolm was that *first great whirlwind* to erupt in the U.S. Empire, to be followed by a golden age of black *Ausar* thinkers and doers. Ralph Waldo Emerson once said, **"Beware when the great God lets loose a thinker on this planet. Then all things are at risk."** Again Dennis Kimbro, the author of *Think and Grow Rich: A Black Choice* [Fawcett Crest Books, 1991], quotes this saying of Emerson, and follows with the comment that: **"These new leaders will establish roots in every profession-the arts, education, business, politics, and religion. What you will witness will be the golden age of mankind"** [p.343]. Kimbro knows it not, but he speaks prophetically about the rise of many *Ab Men, and Ausar Men* who are coming to emancipate the Nu Afrikan and Afrikan People around the world. These *Black Spirit-Men* are actually coming to *save* the world from *Setian Rule and Influence* in an attempt to bring all *Men* back to the Creator-God and His Christ. Some of them have already come to America from the Ethiopian Orthodox *Tewahedo*(ተዋሕዶ) Church *"a people tall and smoothed skinned, who bring gifts to the Lord Almighty"* (Isaiah 18:7), that is, coming with that *Ole Time Religion* lost to the black Children of God in the Western Hemisphere. However, to the world, that is the *cosmos of organized humanity*, they will not be looked on as such. Ausar and Ab Men will be portrayed as *enemies, i.e. black nationalist, revolutionaries, visionaries, demigods, etc.* like Jesus and his disciples were first viewed as criminals, thugs with swords willing to cut off peoples ears, and/or zealots, willing to used OCD tactics (*By any means necessary*) in a bid for emancipation, therefore deserving to be flogged, jailed and hung on crosses, until the Roman Emperor, Constantine co-opted the **Jesus Movement** in the service of the Roman state. Before this the early church's battle cry was **"Jesus is Lord!" But over time Caesar became Lord of the Church (the white church that is) and so the cry was "Caesar is Lord!"; but as history shows the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Mother Church in Ethiopia never bowed to white over lordship.** However, the black orphan church in America (separated from its black Mother, who has its mother milk = doctrines of the Old Time Religion) has similarly been co-opted in the service of the American state and its institutions of power, no longer proclaiming the **confessional word of truth** that **"Jesus is Lord!" The black church has sold its soul to the Devil and has not recognized its black Mother who has come to claim her children.** Shahidi Malcolm X and his *disciples*, i think *prefigure* what is to come, giving predictive quality to the *Prophesy of Marcus Garvey!* Here is a brief list of some of the *Shahidi's* followers writings: (1) Robert Jabara, **The Word: The Liberation Analects Of Malcolm X** [1992], (2) Benjamin Karim, **Remembering Malcolm** [1992], (3) Yusuf Naim Kly, **The Black Book: The True Political Philosophy Of Malcolm X** [1986], (4) Kly, **The Anti-Social Contract** [1989], (5) Kly, **International Law And The Black Minority In The U.S.** [1985]. A thorough reading of these works will give the future black leadership a good understanding of the political, religious and personal philosophy of *Shahidi*, Malcolm X. Once read, Shahidi Malcolm X as a **black Muslim preacher, pastor of his Muslim congregation, theologian**, and **black emancipationist** for the Nu African People will be better understood.




to this work, where it is said: *"...we were told countless times that Afrikan People had no history, no science, and no civilization worthy of the name and so, by inference, we had no need for any time-dated calendrical system predicated on a history, science or civilization that was in fact non-existent, or at most, of no consequence."* I have spared no effort in the preceding pages to demonstrate to any conscious Nu Afrikan that Black History shows this assertion is contrary to fact. The Nu African People indeed have a history, science, civilization and philosophy older than recorded history itself. In fact, as we have shown, the Setian White man *borrowed* and or *stole* nearly all of the elements of black civilization to create his own Euro-centric civilization and institutions, *including the co-option of the Black Man's civil numeric calendrical system!* I think we have given sufficient proof of these claims, so that we need not dwell on it hereafter to any great extent. We only began this process, i.e. this discussion in order to *establish in the Black Man's mind [internalize]* the legitimacy and necessity for the *re-development* of his own *black civil numeric calendrical system*, derived from his *own history, circumstances, cultural epicology and religious traditions*. So, saying, the **Nu Afrikan Calendar** adopts some of the features of both the **Kamau Civil Numeric Calendar**, based on the Solar Year, and some of those features found in the **Yoruba Calendar**, which calendar itself is based on the Lunar Year, and some elements from the Ethiopian Calendar which has a unique thirteen-month year and a thirty-day month (like the Egyptian Calendar). Yet as the reader will see the predominate features of the *Nu Afrikan Calendar* with its black calendrical system are uniquely Nu Afrikan-centric or Nu Afrikan-centered in conception, stamped with the Nu Afrikan People's own cultural motif and developed out of their indigenous history as an Afrikan-Amerikan People in the Western Hemisphere with its *thirteen month year* and *twenty-eight day month* and other very unique elements that make it a *perpetual civil-numeric calendrical system* based on the Solar Year. **The Nu Afrikan Calendar** is both numeric and solar in nature, however avoiding the adoption of the *Kamau Solar or Stellar Calendar* **ten-day week**. From the *Yoruba Lunar Calendar*, created by yet another urban Afrikan People, whose genealogical, cultural roots can be traced back to the ancient Kamau People, the *Nu Afrikan Calendar* adopts the 28-day month, and 13-month year, however avoiding the adoption of the *Yoruba Calendar* **four-day week**.

The *Nu Afrikan Calendar* touts itself as a unique Afrikan calendar, so that it is not slavish in imitation of other Afrikan calendrical systems. The *Nu Afrikan Calendar* [NAC] avoids using the Ethiopian thirty-day month rather using a 28-day month (with certain adjustments) in order to avoid creating a month with only five days. While this Ethiopian calendrical system has (30 days x 12 months = 360 days + a 13th month of 5 days = 365 days in a year) it does not take full account of the Solar Year with 365 ¼ days, which our calendrical rendering does. The Nu African Calendar also avoids the Yoruba four-day week (although it has a 28 day month) because that Afrikan calendar is *culturally specific*, being based on the occurrence of certain commercial market days in Yoruba society and thus is unique to that cultural milieu and that specific Afrikan People.[499] Secondly, the *Nu Afrikan Calendar* avoids the Kamau ten day week, because (sadly) the Nu Afrikan People are already in the habit, i.e. *forced by circumstances of enslavement to use an "alien" time-dated system,* of thinking in terms of a *seven day week*, which is the only *unique* element the author thought belonged to the white calendrical system until the author began to study the Ethiopian Calendar

[499] See Zaslavsky, **Africa Counts**, pp. 221-223. Also see E.C. Rowlands, **Teach Yourself Yoruba** [Avid McKay Co., Inc., 1969], chapter 21 under caption *Seasons, Times, Measures* for a discussion of the *Yoruba Calendar*, pp. 113-115. Also see in this work my notes derived from the above and other sources, *On The Yoruba Calendar*.

which also has a seven day week with a thirteen month year and thirty day month as mentioned above. In addition, the Egyptians once used seven days in its calculation of its *Stellar Calendar*. So, when I say white, I mean Jewish, since the seven-day week is a creation of the Mosaic scriptures based on a mythological corruption of the Kamau understanding and computation of time, so that even the seven-day week might not have a white origin but a black origin, but which conception was later abandoned. Gerald Massey in his **Ancient Egypt: The Light of the World** (1881) explains what this means:

> A **week of seven days** concluding with the Sabbath, which was at first a festival, is more expressly Semitic. Not that the Egyptians had no **seven-day period** in their reckoning of time. The *tenait* was a period of seven days, as well as of fourteen days or a half-moon; but a cycle of seven days as the measure of a cosmogonical creation had no meaning. The seven periods of creation did not originate with seven days of twenty-hours each. As will be seen, when all is put together, the Egyptians reckoned time upon a scale so vast that it included the great year of the world. This, the Heptanomis founded upon seven astronomes had been repeated in the great year with its seven periods in precession which were represented by the seven changing pole-stars before the backward movement could have been calculated by the position of the equinoctial colure. *The reduced scale of the Semitic seven days is but a one-inch-to-the-mile sort of rendering of the seven stages in precession, which have yet to be explained.*[500] [my emphasis]

Based on Massey's observations we can infer that the ancient Hebrews could not calculate time on the vast scale that the Kamau could, yet they through Moses, a Kamau priest used the Kamau cosmological Heptanomis as a proto-typical scale model for their seven-day week first found in Genesis associated both with the creation and the fall of man, so that God would rest on the seventh day of the Creation of the Heptanomis. The Cosmic Seven Days were reduced to Seven Human Days as a model and shadow of the vast Cosmic Clock that God operated within. Moses, who understood Egyptian notions of Cosmic Time knew that the Hebrew Children could not conceive of these vast cosmological notions and therefore got them to honor God's rest day within the practical limits of human understanding and the limited human condition trapped within micro-temporal conceptions. The so-called **"Fall of Man"** had to do with the fact that the calculation of time based on the Heptanomis = The Seven Stars with Set = Satan at its head *failed to keep proper time*, and thus Set was *cast out of heaven with the his angels, the Sebau = the rebellious stars that failed to keep proper time = cosmic order, throwing the human notions of time into Chaos = Sin = Separation from the Almighty, the God of Cosmic Time and Eternity.* On a practical level, the *Kamau discarded calculating time based time on Stellar Time after they observed that Stellar Time was inaccurate and thus took to keeping time based on the Solar Year = Solar Time = Ra overthrowing Apep; or Horus = the Sun God over coming Set = The God of the Seven Stars* [as in the Bible, *Lucifer = The Morning Star* and *Son of the Dawn*, [Isaiah 14:12], with Lucifer being thrown out of the Earth of Eternity (i.e. Heaven) and cast down to the Earth of Time (i.e. the World) by Michael, the Archangel in charge of God's Army (Revelation 12:7-12), so that Cosmic Order could at least be reestablished in Heaven = the Heptanomis. Of course, the final Cosmic battle is to take place in the Earth of Time to reestablish Cosmic Order here as well, *when time shall be*

[500] Gerald Massey, **Ancient Egypt: The Light of the World**, Vol. 1 [Baltimore, Maryland: Black Classic Press, 1992], 427-28.




no more. The Hebrews simply did not understand the Kamau cosmology that Moses based their Seven Days of Creation on. Moses certainly was not talking about a *mere 24-hour period of creation, but seven periods covering vast spaces of astrological time: a fact even evident from reading the Jewish scriptures. If these conceptualizations were understood, then the argument between Creationism and Evolutionary theory would for the most part disappear.* As it is Modern Man today is just as ignorant as the Hebrews were when Moses first gave them the keys to understanding the temporal meaning of the so-called Fall of Man in respect to cosmological ordering in the universe. However, these hidden notions were incubated within the Hebrew Religion, as Moses intended it should be, so that only later (in the fullness of time) it would be revealed. Ideas about cosmic time in all its vastness are not dead, but merely hidden. The vastness of cosmic time is revealed every now and then in the sacred Hebrew texts. Jewish Christians expressed ideas about cosmic time by saying *"With the Lord a day is like a thousand years, and a thousand years are like a day* [2 Peter 3:8], and in Psalm 90:4 it states: *For a **thousand years** in your sight are like a day that has just gone by, or like a watch in the night.* However, this is about the limit to Hebrew conceptions of time, which never went beyond the above elementary notions. This is not the case for the Egyptians. The Egyptian under whom Moses studied and was educated [Acts 7:22], thought in vast units of time, as follows:

(1) The largest basic unit in time =  **heh renpit = 1000,000 million years.**

(2) In the above hieroglyph  is a pictorial of the **sun** and therefore represents **solar time**.

(3) The next largest unit of time **sen** =  **10,000,000 years**

(4) The largest unit of time  **heh-en-heh 1,000,000,000** = one trillion years![501]

(5) The concepts for **infinity** are  **heh** and **eternity** is  **tetta.**

You will not find any mathematical conceptions of time comparable to this in Hebrew thought and sacred literature. You also will discover that even dating of the Bible and establishing an **absolute date** in Hebrew chronology, according to the late Dr. Edwin R. Thiele (1895-1986), Professor of Antiquity at Andrews University, is based on synchronizing it with Egyptian and Assyrian chronology. Thiele investigates the whole question of Hebrew chronology related to the Kings of Israel and Judah in his **The Mysterious Numbers of the Hebrew Kings** (1983). His approach is to first synchronize the Egyptian and Assyrian chronological records, that is, **The Canon of Ptolemy** and **The Assyrian Eponym Canon**, deriving the **anchor dates** 747 B.C. and 648 B.C., respectively, which can then be used to secure an **absolute date** for Hebrew chronology. Thiele assures students of Hebrew chronology that:

[501] E. A. Wallis Budge, "Divisions of Time," **Egyptian Language: Easy Lessons in Egyptian Hieroglyphics** (New York: Dover Publications, Inc, 1983), pp. 132-134.

> Since Ptolemy's canon gives precise and absolutely dependable data concerning the chronology of a period beginning with 747 B.C., and since the Assyrian eponym canon carries us down to 648 B.C., it will be seen that there is a century where these two important chronological guides overlap and where they may be used as a check on each other. . . . When the student has at his disposal chronological materials so dependable as the Assyrian eponym and the Ptolemaic canon, he may have complete assurance that he has a solid foundation on which to build. And if, in turn, he finds a chronological pattern of some other nation that is in full accord with that of Babylon and Assyria *as established by the evidence of Ptolemy* [my emphasis] and the limmu lists, he may have confidence that his pattern is entirely accurate.[502]

The reason for Thiele's confidence in the Ptolemaic Canon of Chronology [the *Almagest*] is that "Over eighty solar, lunar, and planetary positions, *with their dates* [my emphasis], are recorded in the *Almagest* and these have been verified by modern astronomers. The details concerning eclipses are given with such minuteness as to leave no question concerning the exact identification of the particular phenomenon referred to and make positive verification possible."[503] However, while Thiele makes clear that Ptolemy, who was Greek and not African, based his scholarship on the accuracy of the Egyptian Calendar, he puts this ancient African calendar in just foot note. Nevertheless, he gives these details about the Egyptian Calendar that the Ptolemy, the Greek overlord of Egypt used to come up with his chronological data, which modern science has confirmed. Ptolemy did not create the Egyptian Calendar, but he was one of the first Greek scholars to use it to such advantage. The *Almagest* produced an accurate basis for the chronology for the nations of the then known world, including the Hebrew nation. Without this information much of Hebrew chronology would be unrecoverable. Biblical scholars, like Thiele, then owe a great debt to the ancient black man in Egypt for biblical chronology. In Thiele's foot note he states the following:

> The years reckoned in Ptolemy's canon *are Egyptian years of 365 days each* [my emphasis], with no leap years. For this reason, the 907 years of the canon are 226 ¾ days shorter than 907 Julian years, and the year of the canon was thus a wandering year, beginning with 26 February 747 B.C. and commencing one day earlier every four years. By A.D. 160 the Egyptian New Year's Day had moved back to 14 July. In the Babylonian and Persian sections, the canon reckons each reign from 1 Thoth, the Egyptian New Year's Day, after the king came to the throne. For the Greek and Roman rulers this method employed by Ptolemy is equivalent to the use of the accession-year system for Babylon and Persia and the nonaccession-year system for Greece, Egypt, and Rome ---the very systems used by the rulers of those lands at those times. A king whose reign was less than a year (which did not embrace the New Year's Day) would not be mentioned in the list. No fractions of years are counted, these being taken care of by throwing the beginning of a ruler's reign forward to the New Year's Day following or back to the New Year's Day preceding his actual accession as above mentioned.[504]

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[502] Edwin R. Thiele, **The Mysterious Numbers of the Hebrew Kings** (Grand Rapids, Michigan: Kregel Publications, 1994), pp. 71-72.
[503] Thiele, **Sawa**, p. 71.
[504] Thiele, **Sawa**, p. 71.




Now that we know the central role the Egyptian Calendar plays in biblical chronology, the Hebrew concept of **creation in seven days** has to be rethought and decoded in terms of Egyptians mathematical units of time and eternity, including Egyptian chronological methodology. The Seven-Day week was developed from Kamau cosmology, but we must still consider it alien to the Egyptian calendrical system because the Kamau *discarded any calculation based on it as ultimately inaccurate, especially for calculating vast periods of time.* The fact that we have been forced to use an *alien* white calendrical system based on a seven-day week does not limit or disturb the Afrikan nature and character of the *Nu Afrikan Calendar* in the least because, other than the practicality of its adoption, which we believe overrides the philosophical abhorrence of doing so, the Nu Afrikan calendrical system has also adopted the broad general outlines derived directly from Nu Afrikan and Afrikan sources, history and tradition that characterizes its calendrical system as *black and Afrikan!* The*Nu Afrikan Calendar* is a *perpetual solar calendar*, which is *"a calendar that is mathematically so arranged that the correct day of the week can be determined for any Gregorian and Islamic date over a wide range of years."*[505]A mathematical formula to arrange such corresponding dates between the *Nu African Calendar* and the *Ethiopian Calendar* is being worked on and the results will be in the Appendices of this project. What we know right now is that the *Ethiopian New Year of September 11th* in the Month of *Mäskäräm* (መስከረም) will *perpetually* fall on the *Nu African Calendar* within the first week of the *8th Month of Uwezo* on the *7th day of Erinle.* Beginning with the Ethiopian New Year the *Ethiopian Calendar* covers 163 days at the end of the *Nu African Calendar* and 202 days into the year following to give 365 days. The *Leap Year* where the *Ethiopian Calendar* begins *September 12th* will be inter-calculated so that the correspondence between the two calendars makes mathematical sense. The mathematical correspondence for the formulae used will be calculated the same using the *Ethiopian Calendar* base year (once that is accurately determined) like we used the base year of 4236 S.M. for the *Kemetic Calendar*, Hijrah 622 for the *Islamic Calendar*, and *Gregorian Calendar* base year 1582 to harmonize and correspond with *Asiento* 1517 C.E. the base year of the Nu African Calendar. An example of one set of formulae I have devised in this project is the mathematical formulae needed to harmonize the Gregorian Calendar with the Nu African Calendar as follows. The following formulae should be used to harmonize the Nu African Calendar and Gregorian Calendar for K.S.E. and B.C.E. dates prior to the Common Era or Christian Era C.E.:

NAC = 1516 + G
G = NAC – 1516

Where NAC = The Nu African Calendar date, G= the Gregorian Calendar date. For K.S.E. and C.E. dates ***after*** the Common or Christian Era, ***but prior to*** the Maafa Base Year, MP1 B.S.E./A1517 C.E., the reader should use:

NAC = 1517 – G
G = 1517 – NAC

The formulae below should be used to harmonize the Nu African Calendar and the Gregorian Calendars for dates falling ***on or after*** the Maafa Base Year:

NAC = G – 1516
G = NAC + 1516

A similar set of formulae needs to be devised (and will be) to harmonize the Ethiopian Calendar with the Nu African Calendar but some additional basic information is needed to come up

[505]**Webster's New World Dictionary of the American Language**, College Edition, s.v. *Perpetual Calendar.*

with the Ethiopian Calendar base year. Here the work of Paulos Milkias will be helpful. According to Paulos Milkias (2010) in his *Dictionary of Ethiopian Christianity*. Milkias states:

> Ethiopian church scholars suggest that the creation of the world was 5,500 [5493 B.C. to be exact, my insertion] years before the birth of Christ. Thus, when the new millennium started in 2000, two thousand years are considered to have elapsed since the birth of Jesus. Following this timeline, when the Third Millennium dawned, Ethiopians ushered in the 8th millennium (referred to as Simintagnaw Shi (ስምንትኛው ሺ) Amata Alamዓመተ ዓለም [Year of the World]). The Geez Calendar is divided into old and new. Whereas the old era which is equivalent to B.C. is ZemeneBluy (ዘመነብሉይ), Zemene Haddis (ዘመነ ሐዲስ) is Anno Domini (A.D.), though it is commonly referred to as Amata Mihrat (ዓመተ ምሕረት) which means "years of mercy". Amata Mihrat is abbreviated as ፡ዓ፡ም)[506]

The *Ethiopian Calendar* base year is 5493 *Amata Alam* (ዓመተ ዓለም) broken down into two eras *ZemeneBluy* (ዘመነብሉይ) *before the birth of Christ* and *Zemene Haddis* (ዘመነ ሐዲስ) *after the birth of Christ* also known as *Amata Mihrat* (ዓመተ ምሕረት), abbreviated ዓ፡ም፡ From this base year a formulae to harmonize the Ethiopian Calendar with the Nu African Calendar (NAC) can be developed as has been done for the Gregorian, Kemetic, and Islamic calendars in this project. For example, such a formula for NAC dates with the Ethiopian Calendar (EC) dates *on or after* the **Maafa Base Year of 1517** would look something like the following:

NAC = (EC-1516) + 8, and
EC = (NAC + 1516) – 8

For instance, you can determine the NAC date for EC 2005 as [(2005-1516) – 8 = 497], and likewise with NAC date 497 you can calculate the EC date as [(497 + 1516) – 8 = 2005]. Even without an additional formula you can determine by inspection the *Gregorian Calendar* date using resultant from the EC formula by adding 8 + 2005 = 2013. So, using this calculation you know that *Gregorian Calendar* date 2013 is 2005 on the *Ethiopian Calendar* and 497 on the *Nu African Calendar*, because the *Ethiopian Calendar* is always 8 years behind the *Gregorian Calendar*. We can test this mathematically by using the using the formula **G = NAC + 1516**, where NAC = 497, and so [G = 497 + 1516 = 2013]. We do not wish to suggest that this project is the first and unique attempt at developing a solar calendar with a 28-day month and a 13-month year. We only say that the **Nu Afrikan Civil Numeric Perpetual Calendar** is derived from Afrikan and Nu Afrikan history, epicology, science and cultural tradition *and is the first attempt at putting a black calendar in the form of a perpetual calendrical system.* We note in respect of these comments that before the full acceptance of the Gregorian calendrical system in Europe, the history, which we briefly discussed in the chapter on **White Calendrical Systems** the French philosopher Auguste Comte, sometime between MP282/A1798 and MP341/A1857, devised a *perpetual* calendrical scheme which suggested a 364-day calendar with 13 months containing 28 days in each month. Comte also proposed an extra day called **Year Day** to round out the calendar to 365 days. Comte's whole idea was to develop a calendar that could be memorized for one year and that would be valid for all succeeding years. The **Gregorian Calendar** does not possess this *perpetual* characteristic. Others besides Comte have noted problems with the *Gregorian Calendar*, which may begin or end in the middle of the week. Some months have

[506] Paulos Milkias. *Dictionary of Ethiopian Christianity*. (New York: University Press of America, 2010), pp. 365-366.




31 days, some have 30 days, the month of February has 28 days except for leap years when it has 29 days, so that for this calendar, and those calendars like it, you need a new calendar each year to look up dates and to see what day a certain event or holiday will fall on, because holidays fixed by date in such a calendrical system will travel through the month, i.e. Easter, as an example, can fall on 35 different possible dates [Note: This fact drives the annual calendar making industry, which of course would (for this reason alone) not want any a perpetual calendar adopted]. However, Comte and others wanted to eliminate such calendrical annoyances.[507]These calendrical annoyances were caused by Augustus Caesar, jealous of Julius Caesar, his predecessor, who had partially adopted the black Kamau calendrical system to correct the old *Roman Calendar*, later to be called the *Julian Calendar*. We note here that all subsequent white calendrical systems, including the *Gregorian* calendrical system, are based on those developments. Augustus changed the name of one of the *Julian Calendar* months to *August*, and to make sure that *July*, named after *Julius Caesar*, did not have more days in it than the month named after him, he like Julius Caesar *borrowed* a day from *February* causing it to be modified from 30 to 28 days. This of course made July and August have 31 days in honor of these two Roman emperors. This *borrowing* proved that the *Julian Calendar* was derived from the *Kamau Civil Numeric Calendar*, in that the original Julian months must have been each *30 days long*, like the Kamau system, in order for these emperors to *borrow two days from February, making July and August 31 days long*, later this incongruity was to be incorporated directly in the *Gregorian Calendar*, which nearly the whole world uses today. The *Nu Afrikan Civil Numeric Perpetual Calendar* (like Comte's perpetual calendar) eliminates the calendrical annoyances associated with the *Gregorian Calendar*. The *Nu Afrikan Calendar*, however, is unique from anything developed or suggested by Comte and others with the development of its *base year*, and its related calendrical elements and formulae. These elements and formulae, including the explanation of its base year will be discussed fully in the following material and text. The *Nu Afrikan Calendar* elements and formulae allow it to harmonize itself with the *Solar Year*, and thus can be harmonized with the Euro-Gregorian and Arab-Afrikan Islamic systems, which we have demonstrated *inductively*, and without much explanation in prior text and comment. The **Nu Afrikan Calendar**, understood as mathematical, perpetual and solar in nature is unique with the introduction of its **Tanokumic Year** and related formula that helps distinguish between a Nu Afrikan *common year*, a Nu Afrikan *leap year*, and a Nu Afrikan *century year* or *centennial year* [Hereafter referred to as **Maafa Common Year, Maafa Leap Year, Maafa Century Year**, etc. which terms will also be explained when the subject is presented later in this project]. In addition, the *Nu Afrikan Calendar* goes further than Comte's *Year Day* because it has more than one *epagomenal day*, i.e. carrying no date*, such as,* five days added to the *Kamau Calendar* via the *Maafa Year* in order to perfect its calendrical system that puts it in line with the Solar Year. These epagomenal days in the *Nu Afrikan Calendar* are called the **Eve of Martyrs**, which occurs on *February 20*, ending the preceding Maafa Year, and initiating the Maafa New Year with the **Day of Martyrs**, honoring the martyrdom of *Shahidi*, Malcolm X on *February 21*, which is the first day of the *Nu Afrikan New Year, i.e.* **Maafa New Year**. Lastly, the *Nu Afrikan Calendar* includes a day with no date every four years, that is, in a year that is not a *tanokumic year* [century year] to further harmonize this black calendrical system with the Solar Year. This day always falls on the *March 20,* and is referred to as **Sharifu = The Day of the Incorruptibles**, in part

[507] See *History of the Calendar*, **Information Please Almanac, 1987** [Houghton Mifflin Co., 40th edition,], pp. 326-327.

honoring the *incorruptible* life of the *Shahidi* Malcolm X, and marking the elapsed time in four-year intervals (beginning with Leap Year 1520) from the event that marked the introduction of black slaves in the Amerikas, the proclamation of the *Asiento of 1517 C.E.*[508]The adoption of some general Kamau and Yoruba calendrical features in the *Nu Afrikan Calendar*, along with its base year tied to the history of Afrikan people enslaved in the Amerikas defines it as a *Nu Afrikan Perpetual Civil-Numeric Solar Calendar* grounded in our Afrikan past, but having its developmental roots embedded deep within the history and epicology of the Afrikan-Amerikan or Nu Afrikan People. The Nu African Calendar is therefore rooted both in our ancient Afrikan past, and in the *phenomenon* of our *birth as a distinct Nu Afrikan Nation in the Amerikan hemisphere.* The *Nu Afrikan Calendar* consists of a 28-day month and a 13-month year, which then is composed of 364 days in one year, with one day added each year that carries no date so as to make up the difference for the loss of the 365th day needed to bring this black calendar nearer in harmony with the Solar Year. Additionally, one leap year day is added every four years for the same reason, but unlike the *Gregorian Calendar* leap year, that day will carry no calendar date. The *Maafa Leap Year* marking this day will be referred to more specifically as the *Maafa Tanokumic Year*, the technical aspects of which, along with other Nu Afrikan calendrical terminology will be explained in full later in the text. The *Nu Afrikan Calendar* is both *numeric* and *phenomenal* in nature in its attempt to be Nu Afrikan-centered. It will take its cue from the Afrikan past but will be structured so that it fits the culture specific, cosmological and practical needs of the Nu Afrikan People in the Amerikas, especially the Nu Afrikans in North Amerika, which people live in an urban, technological, Setian political, economic and social milieu. Thus it will attempt to re-fit and reconstruct their world cosmological view around Nu Afrikan time-dated events and concepts, which of course has been distorted via Euro-Amerikan domestic colonial policies, and Euro-Amerikan cultural aggression, which has always sought to superimpose white cultural proclivities, called *Amerikan family values* = meaning *White Man Euro-centric values = the Way they believe things should be done, and the way things ought to be*, over its national minorities, i.e. not taking how they feel into consideration, and actually ignoring black national minority rights, collective feeling, beliefs and values, through the very process of its so-called *democratic institutions!* [509] *In order to be Amerikan, all national minorities must assimilate*

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[508] Calculations of the Leap from 1520 C.E. excludes the Century Years 1700, 1800, 1900 and 2100 down to the end of the Nu African Calendar 2104 C.E. because while they are divisible by 4 they are not divisible by 400 and as such are regarded as common years. From 1520 to 2016 there are precisely 122 Leap Years so that the first Leap Year of 2000 that starts the calendars at the end of this work marks 118 Leap Years so that in the *Month of Afu 2000-01* **Sharifu** is marked 118thfour year interval from the introduction of black slaves into the Americas in *Asiento 1517 C.E.*

[509] C. Mlamli Makwetu, leader of South Afrika's Pan-Afrikan Congress of Azania, makes a seminal distinction between a true democratic system and a partial [false] democratic system that exists in the U.S. Empire and Imperium. He points out that democracy in the U.S. Empire ends with so-called *political democracy* but does not include *economic democracy*. The U.S. Empire promoting a false democracy tells a *black wage slave* that he is *free* to do anything and go anywhere in Amerika but denies that same man the *collective and individual* wherewithal to carry out that so-called political and social freedom. This is accomplished through various policies of economic deprivation and the flowering or maintenance of racialist institutionalism. This is a land and democratic system where anything goes, and every man is for himself in the field of economic empowerment; where the majority nation is already far ahead of various ethnic and national minorities. It is a system where all whites, from wherever they come and whenever they come to the U.S. Empire, enjoy and have a distinct and immediate advantage over the U.S. Empire's *Chief National Minority*, the Nu Afrikan people. The U.S. Empire *majoritarian democracy* [as opposed to a *consociational democracy*, which takes in consideration the *collective needs and desires of national minorities, rather than individuals, etc.*] rather supports collective empowerment *only* for whites and everybody else but black people, who are asked to pursue the *Amerikan Dream = Nigger Heaven* via the liberal definition of *rugged individualism = the voluntary renunciation of collective group action to achieve collective needs*, through *hard work, education, and equal opportunity*. Under this scheme while whites take *collective action*, defined as *democracy at work and at its best*, black collective action to achieve the same goals whites have been defined as *sinister anti-Amerikan activity = interpreted as anti-White Man activity because such*




= integrate = internalize Euro-values or conceptions or cosmological views, or that national minority will and must cease to exist! i.e. via Euro-cultural aggression = the twin sister of Euro-Amerikan domestic colonialism! This view is still prevalent today and can be seen in the comments of Condoleezza Rice (the former black female Secretary of State under George Bush). Her views are typical of this elitist, paternalistic, and racist outlook. Rice was interviewed by Charlie Rose on *CBS This Morning Show*, three days after President Barack Obama was re-elected and stated:

> But when you look at the composition of the electorate, clearly, we are losing important segments of that electorate and what we have to do is appeal to *those people not as identity groups* but understanding that *if you can get the identity issue out of the way*, then you can appeal on the broader issues that all Americans share a concern for. (CBS This Morning, November 9, 2012. My Italics for emphasis).

As you can deduct from her statement minorities must *give up or get past their identities in order to be included in and enjoy the blessings of white beneficence and acceptance, and/or the Republican Party must overlook or ignore the identities of the groups (*that makes them who they are*)* if they expect to be included *"in broader issues that all Americans share a concern for."* There is of course no recognition by Rice, or her *Republic-Cans* (i.e. The *Neo*-Republican Party) that you cannot expect a minority group to overlook or *go past* what makes them who they are any more than white Republicans can overlook or *go past* what makes them who they are. They are unabashedly racist even though they use many euphemisms to cover over the one central fact that bothers them more than anything else, which is, that a black man is running this country, has decidedly beat two powerfully placed white males (something that is not supposed to happen, *ever!*), and a black family is living in the White House. *Black Minstrel Dancers* who hate their own racial heritage are appalled as well, and are like mere puppets still calling for the African-American people to *forget who they are, so they can be accepted and hopefully included, and most of all so that the black minstrel dancers are not embarrassed in front of their white masters, who keep asking them at various parties and social functions: "Please tell us why these uppity Niggers! still so ungrateful to us after all we have done for them?"* Do you think when Rice was Secretary of State that when she visited other nations that she would dare ask its people *to forget* or *get past* who they are (their national identity) in order to enjoy the blessings that America can provide in terms of aid? No! Rice would not dare to do so. She would be compelled to treat them with respect and at least give the impression that the people of that nation were regarded as equal with the people of the United States. Yet she as one of the major *black minstrel dancers* for the Republican Party has the gall to insult American national minorities (African Americans and Latinos) by asking them *to essentially and effectively forget or go past by who they* are in order to enjoy the blessings of the white

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collective actions happen to be pro-Black Man, focused on the Black National Interest. As Makwetu points out, this *Amerikan System* does not support or demand an equitable and just distribution of wealth. He says, having the right to vote [so emphasized by the Nu Afrikan's so-called Afrikan-Amerikan leadership] is meaningless if black people are forced to live in the un-redeemed black self-managed areas of this Empire because of the color of one's skin. As one noted blues song by Bobby Bland indicates, the Black Man is likely to *die poor just like he living!* The Nu Afrikan People as a collective group appear impotent to take advantage of the collective mechanisms, and even the individual mechanisms provided by the Euro-Amerikan national economy and thus have no way of ensuring for themselves political, economic, cultural and social development along lines of national autonomy. See Akua B. Weekes, *A Dialogue with Clarence Makwetu*, **Emerge** [May 1992, vol. 3, Issue 7], p. 12.

Republican Party! From her elitist paternalistic point of view, it is not the white dominated Republican party that has to give up their Eurocentric identity (that makes them who they are) for minorities; it is minorities that need to change their identities (that makes them who they are) in order to enjoy the blessing the white Republican party has to offer. Given these white attitudes (expressed in the minds of *black minstrel dancers* enamored with white power over against powerless black people) the *Nu Afrikan Calendar* must of necessity memorialize *only* events in Nu Afrikan History that help counter this kind of Euro-cultural aggression, coming from Setian White People, and from their devotees, acolytes, and their black minstrel dancers, of whatever persuasion. The *Nu African Calendar* will not as a matter of course concern itself with (or celebrate) the nationalisms of other peoples, elements of which are expressed via the *Gregorian Calendar*. How can we celebrate the *black past, black present* or *black future* using the same calendar that incorporates the anti-black, pro-white racialist nationalisms of *enemy mine?* Does that sound logical, i.e. supported by common sense? We don't think so! The *Nu Afrikan Calendar* begins with the *phenomenon* leading to the *birth of the Nu Afrikan People* as a black nation born in the crucible of slavery in the Amerikan Hemisphere. *It* will celebrate our own black nationalism = black emancipatory process. This process and development arose from the *accident of history* that gave the Nu Afrikan People birth as a Black Nation. The **Nu Afrikan Calendar** points to the **catastrophic event** = *our enslavement in the Amerikas*, and the **monumental event**= *our birth as a unique Afrikan People*, a Nu Afrikan People, and such, events that make up our black national history. *It* speaks of the **time-honored traditional** and **ceremonial events**, *i.e. Kwanzaa, Jun Jun= Juneteenth, etc.* unique to the Nu Afrikan People that express our *Iwa = way of life*. The *Nu Afrikan Calendar* is bound up with the history and traditions of the Nu Afrikan People, and not the history and traditions of somebody else. We are not willing to give up our identity or identity group as Condoleezza Rice suggests into order to share in the blessings of American civil life and culture and in order to give expression to shared values as Americans or human beings. Why should we have to while other nations of people share these universal human ideals without anyone daring to tell them to give up their identity or identity group to do so? Later on in this project we will discuss in detail what some of these Nu Afrikan events and traditions are and make some other suggestions on non-essential modifications of some of them, and the inclusion of others that the Nu Afrikan People can enshrine via the further development of the *Nu Afrikan Calendar*.

The *Nu Afrikan Calendar* will also mark the birth and martyrdom of our own black heroes and not those of some other people. These *others* get enough *press* to last a lifetime in our communities through various media, and from our own irresponsible Afrikan-Amerikan so-called leaders, the *marionettes and minstrel dancers* and *Black Calvinist, who are the acolytes and devotees* of *Setian* rulers of the U.S. Empire [The U.S.E.]. From this horizon of understanding the *Nu Afrikan Calendar* honors our national hero, *Shahidi,* Malcolm X by using **February 21**, the month and day of his martyrdom as a component part of *Its* **base year**, i.e. **February 21, 1517**. We believe that *Shahidi*, Malcolm X has not been properly honored because some of the Afrikan-Amerikan Minority so-called leadership does not regard him as a *safe black hero* and so while they realize his importance to the Nu African People they hope enough time will pass so that they can in fact pass him off as some kind of "Civil Rights" leader (which is already apparent in descriptions of him in the media) to make him more safe and less of a threat to American Setian society and its black marionettes, acolytes and devotees who have long ago betrayed the Nu African People. The *Nu Afrikan Calendar* on the other hand intends to do him honor by making his *moment of martyrdom* an intrinsic part of *Its* calendrical system, for Malcolm died heroically as he had lived, trying to bring about the national




emancipation of the *Nu Afrikan Majority*, the *field slaves*, as he called himself and them. The *Nu Afrikan Calendar* will not (without challenge) let those among the Afrikan-Amerikan Minority leadership continue to give us *safe black heroes*, which the Nu Afrikan People are asked to emulate one month out of each year. Some of these so-called *safe black heroes* were openly anti-black, anti-Nu Afrikan Majority, pro-white and class orientated, even though some of them made extraordinary achievements as individuals. It can be shown that many of them did so by *betraying* the Nu Afrikan People, which was *the Amerikan way!* Very few of them believed in *collective national rights* for the Nu Afrikan People; in fact, they did not believe we were *a people* at all, only a *conglomerate of black individuals*, which could not, nor had the right to make claims beyond *individual civil rights*. These so-called black leaders came off looking like *good citizens, peacemakers, good Amerikans, humanitarians*, *civil rightist, human rightist*, and the like, when in fact they are *black traitors to the Black Nation*, and its black national interests; participating in every way possible to *suppress* and *misdirect* the desires and black self-determination goals of the Nu Afrikan People. Many times this betrayal was at the direct behest of the Nu Afrikan Peoples *natural and eternal enemies*, the Setient White Man; at other time they betrayed the Nu Afrikan People *on their own*, like so many *black Pavlov dogs*, salivating at the *opportunistic* prospect of *dining* on the *putrid flesh* of the *oppressed and subject* Nu Afrikan People in return for the temporary Setient delights and joys of various *demonic experiences* derived from offers of MONEY, POWER & SEX. In the main these *black enemies* called *black heroes, i.e. leaders* and the like, were assimilationist-integrationist, class orientated *marionettes* and *minstrel dancers* belonging to the rulers of the U.S. Empire and Imperium (U.S.E. & I), helping them in their enterprise of *indirect rule* over the black national minority. These elitist black leaders would not ordinarily be caught dead sitting at the same table with members of the lowly Nu Afrikan Majority, unless it served some mundane political end, or in their role as *Uncle Remus, Uncle Tom, Aunt Jane*, come among the Nu Afrikan People to spy or tell the Nu Afrikan People what, *thus sayest de White Man! instead of what sayest de Lord!*

During *Black History Month*, virtually nothing is said about David Walker, Martin R. Delany, Nat Turner, Elijah Muhammad, Denmark Vesey, Marcus Garvey, Kohia, Gullah Jack, Ralph Gray, Gabriel Prosser, Garcia, or until recently Malcolm X, whom various members of the Afrikan-Amerikan Minority would love to include because of his great national stature, but whom they cannot use until they finish *cleaning-up his image*. Then they can present his now *emasculated* but *safer image* for the Nu Afrikan People to emulate. The problem that they have is that the *Shahidi* was too direct and blunt on his positions, including his position on *black national self-defense*. Therefore, they focus on things such as his views on education for black youth, forgetting that he viewed that, like William B. DuBois himself did, as a *necessary preparation for black national self-defense and black self-determination*. In other words, the *Shahidi* was not telling black youth to get an education so that you could *integrate with the Setient white enemy* but get an education so that black youth *would have the intellectual and technical ability to defend the Black Nation and the Black National Interest*. The Afrikan-Amerikan Minority leadership wishes to suppress the Shahidi's *emancipatory philosophy* on education because it is too *revolutionary*. Rather they want to create a *myth* on his views similar to the one about George Washington saying *"I cannot tell"* in order to teach children that lying is bad, because the nation's first President, when he was a child said so. If the *eternal and natural* enemies of the Nu African Majority can de-radicalize and de-nationalize the *Shahidi's* views on education, then they can encourage *black youth to get an education* using his

name without at the same time telling them *why* he felt education for black people was absolutely important, imperative and necessary. Shahidi Malcolm X believed black people should get an education in order to advance black emancipation, both politically and economically. The African American Minority on the other hand wants to misrepresent his views on education in order to *misdirect* black youth into *integrationist paths* that will continue to make them subservient to Setient rulers of the United States Empire & Imperium (U.S.E. & I). The *Shahidi*, Malcolm X, like the above short list of Nu Afrikan emancipationist were born in the bowels of the U.S. Empire and Imperium [U.S.E. & I], and what burned in his soul as well as theirs was the emancipationist goal of black national political autonomy and true economic democracy. Because they thought about these things, they were labeled *insane black men = crazy niggers*, who held to tenets of nationalist-separatism, or they were black insurrectionist, who believed in getting that *freedom* for Nu African Majority *by any means necessary!* [510]

[510] The reader should take note that there are two main strands of political and social thought winding its way through the History of the Nu Afrikan People. These two strains of political and social thought are and have been at war with each other since *the beginning* of our birth as a people in the U.S.E. & I. The *assimilationist-integrationist* ideology or political philosophy, broken down among its liberal wing is concerned with *collectivist civil rights, collectivist integrationism*, if you will. Its antagonistic conservative *anti-collectivist* wing = *individualist integrationism*, we call *Black Calvinist,* or *Black Calvinism*, exemplified by such national figures as *Justice* Clarence Thomas, [who it is reported in national media refuses to hire black law clerks if their transcripts show that they have studied Afrikan-Amerikan history, and who counsels young black college students to avoid such studies and to forget they are black in a white controlled world] has in the main, with the support of the Anglo-Amerikan Majority, held sway among the class orientated Afrikan-Amerikan Minority leadership, and their liberal-conservative supporters. This social and political philosophy(s) has been consistently guiding the Nu Afrikan struggle toward *integration*, whether in its collectivist or individualist variety, non-violent pacifism, etc., giving these the status of political principles, for literally decades upon decades well before the coming of the Civil War.

Side by side with these integrationist political views has been *black nationalist-separatism* holding sway in varying degrees among the Nu Afrikan Majority. Black nationalist-separatism is the oldest political ideology among the Nu Afrikan *Majority*, as is integration among the Afrikan-Amerikan *Minority*. We make note to our people that black nationalist-separatism may even be older than the concept of integration, for our people were talking about *autonomous land, here or elsewhere* long before we were seriously talking about *integrating with the Setient Man.* We only started talking about integration when we were denied *autonomous land*, and then looked at the *impracticality* of *going elsewhere*, even though we made plenty of attempts to do so. If you want to put a date to it, the *official* acceptance of the rulers of the U.S.E. & I's *forced assimilationist-integrationist policy* or its *3 Second or Die Rule* came with the formation of the NAACP in MP393/A1909. Before then we had the political phenomenon of the *Black Convention "Movement"* that were convened to discuss the *black national interest*. Looking at the statements and resolutions of this radicalized black movement to decide for ourselves the fate of the black nation one can see clearly development of these two political strains and social philosophies under discussion. All though there are others, the NAACP is the one organization that has been the *official* supporter and mouth-piece for the concept of integration as the *only* or *optimum* solution to the *Nu Afrikan Question*, until here of late with the *Rise of Black Calvinism* = break-away black integrationist, tired of NAACP *collectivist civil rights policies and programs*. We will talk more of them later in this project. There never was an *above ground* black nationalist-separatist organization before this period that espoused that social and political philosophy. There were only *black nationalist individuals*. This is true because this political and social philosophy was not and would not be entertained by the rulers of the U.S. Empire and Imperium, nor supported by the Afrikan-Amerikan *Minority*. This threat to indirect rule over the Nu African Majority was immediately suppressed whenever it reared its emancipatory head. However, if we were to put a date to when that social and political philosophy was *first* and *clearly* articulated within the Continental U.S. Empire, it would be MP313/A1829 with the publication of David Walker's *Appeal: To The Coloured Citizens Of The World, But In Particular, And Very Expressly To Those Of The United States Of America*. In it he denounced white colonizationist schemes for their *forced back to Afrika policy* for *free blacks only*, while providing no solution for the *millions of black slaves* living in the South. Walker supported and expounded *Pan-Afrikanism*, and more importantly *black self-government here in Amerika by any means necessary*, which is what he defined as *culminating result from acquiring freedom and exercising black self-determination* . You might say he was the *Father of Nu Afrikan Nationalism*, while Martin R. Delany comes next with his *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States* [MP336/A1852]. Delany said the Nu Afrikan People were a *nation within a nation*, and he supported black separatism as *the* solution to the *Nu Afrikan Question*. Delany has been called the *Father of Black Nationalism*. However, in this work we confer this title on David Walker, while admitting Delany as the precursor of the black nationalist-separatist ideas most ardently articulated by Marcus Mosiah




Also absent from the heroes list of the Afrikan-Amerikan *Minority* are a host of Nu Afrikan heroes out-side the Continental U.S. Empire and Imperium but black Afrikan-Amerikan heroes non-the-less born like us in the bowels of oppression in the Amerikan Hemisphere. Some of their names stand out such as *Kudjoe, Quaco, Kufi, Boukman, Toussaint, Henri Christophe* and *Dessalines,* etc. Many of these men were black insurrectionist, revolutionary leaders, or had programs and ideas that threatened the White Man's rule over the Nu Afrikan People in the Amerikas. So it is that the Afrikan-Amerikan *Minority* does not want the Nu Afrikan-*Majority* [the black *ba-dolo*] to in any way emulate these black men. The *Nu Afrikan Calendar* will not lend itself to this integrationist-assimilationist attempt to control the minds of the Nu Afrikan People. If the people have *their choice* many of the black men and leaders i have mentioned will become an indelible part of the *Nu Afrikan Calendar*.



Garvey in MP404/A1920 through MP409/A1925. Delany also supported the idea of *insurrection* to free Nu Afrikan slaves, and saw *black colonization*, i.e. separation to Afrika or elsewhere in the context that *we all go, or none of us go!* The reader may see his ideas on the issue of *insurrection* in his novel *Blake: Or the Huts of America*, written shortly after his first book, and published just prior to the Civil War. And of course, no national organizational base for black nationalist-separatism existed until the coming of Marcus Garvey with his UNIA [MP403/A1919]. This was the first organized *Afrikan Nationalist-Separatist* movement in the U.S.E. & I. Later would come the Nation of Islam under the leadership of *Ausar* Elijah Muhammad. Muhammad put out the seminal idea of forming a *Black Afrikan State* here in Amerika and articulated these views articulated as earlier as MP444/A1960. This strain of black nationalism is similar to David Walker's views on black nationalist-separatism. We can call these strain of black nationalism *Nu Afrikan Separatist*, or *Nu Afrikan Nationalist-Separatism.* The Garveyite view (inspired by Delaney) held to idea of *Back to Afrika = Mass repatriation.* The Nation of Islam view (inspired by David Walker) held to idea of creating a *Black Nation-State*, primarily in the *Black Belt South*, considered to be the *historic homeland* of the Nu Afrikan People by its adherents. We can make the case then that *black-nationalist-separatism* as an *articulated ideology* existed *before* that of *integration*. However, integration was the first mass ideology (forced on the Nu Afrikan People) to gain ground in an organized fashion, i.e. the NAACP. The NAACP and the Nation of Islam are still today the two main protagonists for these two strains of social and political philosophies. We mention too in this regard that black nationalist-separatism is older than the Jewish inspired ideology of communism, definitely older than left socialism, which until the fall of Russian communism, and the disenchantment with Chinese communism, was gaining ground among some elements of former black nationalist. We can say here then that *black nationalist-separatism*, called *childish = false consciousness* by white and black *Marxist-Socialist*, is the *oldest* social and political ideology in the black world, for it really began when the *first black slave was taken from his homeland, when the first black woman was outraged, i.e. raped by white men and black slavers, etc.* Black nationalist-separatism will never die among the Nu Afrikan People. It can only be slowed down or submerged through repression. And of course, black nationalist-separatist will tell you integration even if accepted provides no solution to the Nu Afrikan Question, for we were already *integrated as slaves, and now we are integrated as wage slaves, i.e. last hired and first fired, subject in between time to white callousness, police state brutality* (i.e. murder, killings under the *color of law*, etc.) *and white liberal illusions of the Great Society. One* of the two great strains that we have under discussion, these two *warring principles* among us must gain *complete ascendancy* via *internal emancipatory struggle* before a clear answer can be given to the *Nu Afrikan Question*.

CHAPTER FIVE

BLACK CELEBRATION IN THE NU AFRICAN CALENDAR

The Nu Afrikan Calendar will not celebrate events such as the *Fourth of July* = the celebration of Anglo-Amerikan nationalism = their freedom promoted by *secular Judaism = Zionist propaganda*, whose adherents control a large segment of media/communications. The false idea put forth, playing to the racial arrogance of Euro-Americans, is that they are the *Chosen People = Japheth = the Ubermen of the world who expand their territory by living within the ideological tents of Shem = Judeo-Christian Theosophy: while Canaan = the black people of the world remain the paidionic-auditors of Japheth = under white paternalistic religio-political control.* Genesis 9:27 = *Shem must survive through the power of Japheth* and *Japheth will rule Canaan through the ideological deceit of Shem!* God, according to this religio-ideological schema has given the modern Euro-American *Japheth's manifest destiny* to establish a *City on a Hill*, i.e. the U.S. Empire & Imperium = the *"U.S.E."*[511] Calvinist Principles and Ideology assures them their right to rule over lesser beings and is what guides these "chosen" people, giving them their *commission* to maintain *law and order* in the U.S. Empire and *throughout the world* as the *New Rome* and the *New Pax Romana*. [512]

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[511] For the historical origins of the Anglo-Amerikan idea of a **City On A Hill**, which idea later evolved into the U.S. Empire and Imperium, and to see the *Calvinist Principles* upon which they build and maintain the *Ideology of the City On A Hill*, the reader is directed to the works of Edmund S. Morgan, **The Puritan Dilemma: The Story of John Winthrop** [Little, Brown and Co., 1958], pp. 45-53, and also read in the same work the section under caption, *A Special Commission*, pp. 69-83. See also Perry Miller, **Errand Into the Wilderness** [The Belknap Press of Harvard U. Press, 1981], pp. 50-98. For an understanding of how *Calvinist Ideology* informs the Anglo-Amerikan rulers today and how it could lead them to contemplate and even actuate genocide against the Nu Afrikan People, see Richard J. Barnet, **Roots of War: The Men and Institutions Behind U.S. Foreign Policy** [Penguin Books, 1982], p. 68-75 in which section he talks about *The Education of a Governing Class*, i.e. The U.S.E. National Security Managers, calling the *internal moral code* that they live by *Amerikan Political Calvinism*. Also see Samuel F. Yette, **The Choice: The Issue Of Black Survival In America** [Cottage Books, 1971], pp. 81-89 discussing *The Psychic Preparation* for possible genocide, i.e. *dissolution* before the *revolution*, against the Nu Afrikan People, described by Moynihan as the *murderous slum population*, and how *Calvinist Ideology and Moral Code* could support such an outcome, implying the use of *code words for genocide*, and three main tenets of *Calvinism*, i.e. *moral virtue, fault psychology = failure and the condition of being poor presupposes a flawed moral character*, and *work ethic = good business*, which ideological tenants he identifies respectively as *Puritanism = Calvinism proper, Moynihanism, and Shriverism*, named after their main proponents. For an understanding of how pseudo-genetic science is used by the rulers of the U.S. Empire to justify the Calvinist tendency toward genocide see Allen Chase, **The Legacy Of Malthus: The Social Costs of the New Scientific Racism** [University of Illinois Press, 1980].

[512] Take note of the Bush Administration decision to send the U.S. Empire military to attack Panama in order to arrest the President of that country, Manuel Noriega, who had been charged by the U.S. Senate with international drug dealing. Here you see the spectacle of the U.S. Empire army surrounding a Catholic Church where Noriega had taken refuge, subjecting the priests within to *tactics of torture* by playing loud music all night, and shinning flood lights into the building to keep them from sleep and rest in order to break their resolve to give up Noriega by force of arms. The world saw a minute battle between *church and state*, and the disrespect a state, especially an empire will show religious authority, when that authority opposes their will. Thus the U.S. Empire has set the precedent, which they believe establishes *their right* to go into any country contrary to international law and without even consent of the United Nations, or the country in question, to *arrest* anyone they please, bring them to the United States and try them under U.S. Law. The world has not seen such an arrogant display of imperial power and brute force since the era of the Roman Empire, when the Roman Senate would condemn another national, have the Roman army go to that country and bring that individual(s) back to Rome, marching them through the streets of Rome in golden chains to be either imprisoned or executed. The world international leadership apparently does not realize that by allowing this state of affairs without condemnation, has helped establish the **New Rome**. The same *arrogance of power* that the U.S. Empire uses on the international level is that same *arrogance of power* they have practiced for centuries against its own national minorities, but of course when *domestic colonialism* is practiced toward these minorities, especially the *Nu Afrikan Chief National Minority*, the world turns a deft ear, afraid to speak out against an imperial enemy who could hurt them




In fact, these people do not merely regard themselves as the **"chosen" people** they believe they are **gods** = a classical tenant and claim of the Anti-Christ. In this **Setian world domination system** unless they are gods, the existence of the true God must be denied, or else this **demonic world order**, which seeks its own **worship and celebration of itself** faces the **necessary irrationality of a house divided = auto-self-destruction** before its time. On the other side of this **dark abyss** is **logical suicide** inherent in the notion, belief, and declaration that **"There is no God!"** Simon Critchley stated in his **Continental Philosophy** (2001): "In denying God we risk turning the human being into God."[513] Critchley cites the hubristic view of Max Stirner from his ***The Ego and its Own*** (1844), who stated: "If I am nothing . . . I am not nothing in the sense of emptiness, but I am the creative nothing out

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economically, politically or militarily. This fear forces the world to *rationalize* our struggle as one of simply *civil rights* to be worked out over time, while they apply *the principles of human and national minority rights* to every other national minority, small by comparison with the Nu Afrikan People, nearly 45,000,000 in population, a size and geodetic concentration comparable with any nation of the world. Certainly the world is now paying and will pay for allowing the Nu Afrikan People to wage their struggle alone, giving us over to the rulers of the U.S. Empire as their special meal, for in not condemning their arrogant abuses of power domestically, i.e. through the mechanisms of domestically colonialism via *indirect rule*, the world will one day find itself *increasingly* subjected to the arrogant abuses of power, which is nothing but the extension of *white nationalism* on an international scale, dragging Europe's EU in as one of its global partners in the creation of *white world hegemony*, that is, *Setian New World Order!* Various writers now are beginning to see that the struggle of mankind is going well beyond the *nationalist paradigm*, and even one day will go beyond *race*. It will be the classic struggle between *good and evil*. It will of course have its *racialist dimensions*, naturally because the *Setian enemies* of *God and Man* will not fail to use that to its full advantage, so that *Ab Men* and *Ausar Men* will be forced to also use *race and racial origins* to break down the myths of *white Setian superiority*, while at the same time proclaiming the *spiritual universality and oneness of mankind, i.e. Spirit-Man* in order to demonstrate the *spiritual and secular dimensions* of the struggle against *principalities and powers.*

This *spiritual battle for the mind and soul of Spirit-Man* has been going on since the dawn of Hu-Man history, the Setian forces trying to control Spirit-Man by forcibly directing his holy powers *completely* toward *material ends* to serve the needs and lusts of a *minority* of Setian Spirit-Men around the world. Of course, this great battle has its *racial component and character* in that it has turned out that the Setian-Man most influenced by *Setian Philosophy* has been the so-called *White Man*. This man, we have here-to-fore called *Mu-tant Man* has ruled based on *Setian tenets* via the use of *white nationalism*, both on a domestic scale, when significant racial and ethnic minorities have been within their territorial borders, and on an international scale, especially in reference to other so-called *Third World* peoples outside its territory, but within easy reach of its economic, political and military influence and power.

Less the reader think me completely mad, i cite another writer who has pointed out the *spiritual nature* of the struggle of national minorities and the future dimensions of this struggle. Robert Jabara, a former official of the OAAU writes in **The Word: The Liberation Analects Of Malcolm X** [Clarity Press, Inc. 1992], that with the fall of the communist movement in Eastern Europe, the new loci of struggle between those forces in the West and the so-called *Third World*, will be more than likely be those between spiritual and religious forces concerned with social justice, i.e. *the establishment of maat = truth, justice and righteous on Earth!* Those elements of religion and spirituality will not be concerned with Cold War prerogatives and proclivities, i.e. who has the biggest, fastest, most technologically superior army, and the levels of violence they can unleash in order to bend the will of weaker peoples to their wills, but with the elements, social, cultural, economic, and political determinates that will enhance the wellbeing of the Hu-Man race. This spiritual-material battle will be concerned with which *"ideological framework"* will be able to meet these goals and demands [p. 14]. Of course, this writer does not believe the White Man understands this type of battle apart from its materialist aspects. We believe the Nu Afrikan People's struggle of *human rights* is going and will go in this *spiritual direction of struggle*, and that the nature of this struggle will emerge from its *veil* or *cocoon* through a great *Black Cultural and Religious Revolution.* We also believe that this great black cultural and religious revolution, will spawn a greater *emancipatory struggle for human freedom* as it is confronted with *white and black Setian forces*, who will recognize, though not immediately the *political* implications of such a Hue-Man movement toward cultural and Hue-Man autonomy, i.e. away from westernization, Amerikanization toward the *Iwa of the Black Ancestors*, etc. This i am afraid will lead to (and it may be such by historical necessity) a great *blood cleansing* between *Osirian forces* bound to fight for social justice, a component of *divine justice* for mankind, and *Setian forces* bent on keeping Hue-mankind under its feet. We have said enough about this for the moment. I ask the reader simply to *watch and pray that the Kingdom of God will come before this Great Git'en-up Morning (i.e.* Armageddon*).*

[513] Simon Critchley, **Continental Philosophy: A Very Short Introduction** (London: Oxford University Press, 2001), p. 27.

of which *I myself as creator create everything*."[514] This **godlet** view of Stirner further asks the question "what is man?" As given by Critchley, Stirner's answer allows him to hold the view that: "by transforming the ego into a replica of God. The Human being becomes the self-caused cause, the *causa sui* of medieval theology."[515]This idolatry of the human-centered self however carries with it, according to Critchley a necessary and innate **logical suicide**. He cites Fyodor Dostoevsky's depiction of the nihilist Kirilov in his novel ***The Devils*** (1871), which states:

> Everyone who desires supreme freedom must dare to kill himself. He who dares to kill himself has learnt the secret of the deception. Beyond that there is no freedom: that's all, and *beyond it there is nothing*. He who dares to kill himself *is a god*. Now everyone can make it so that there *shall be no God* and there *shall be nothing*. But no one has done so yet [my emphasis].[516]

Critchely cites the views of Freidrich Heinrich Jacobi (1743-1819) who counters this Setian irrational **fatal suicidal egoism** and **nihilism** that was inherent to his age. In a philosophical debate against these views Jacobi gives his apology to the whole **demonic egoistic and nihilistic apparatus**. Jacobi, in his denial that the human ego is worthy of worship and therefore by implication such an egoistic view is idolatry, states in his **"Letter to Fichte"** (1799) that:

> If the highest upon which I can reflect, what I can contemplate, is my empty and pure, naked and mere ego, with its autonomy and freedom: then rational self-contemplation, then rationality is for me a curse --- I deplore my existence. . . . But the human has such a choice, this single one; Nothingness or a God. Choosing Nothingness, *he makes himself into a God*; that is, he makes an apparition into God because if there is no God, it is impossible that man and everything which surrounds him is not merely an apparition. I repeat: God is, and is outside of me, a living being, existing in itself, or *I am God. There is no third*.[517]

For Stirner the **ego is a replica of God**; but for Jacobi the **ego is an apparition of God**. In the Setian world order the Setian White man has taken Stirner's view of things. This Setian ideology gives them their *unilateral commission* to maintain *law and order* by means of *structures of domination* [Habermas]; *grand domestication* [Luckert] and the Setian oppressive structures of an organized *domination system* [Wink] designed to reward its acolytes and devotees with various pleasures of **demonic experiences**, the so-called **deep things of Satan** (Revelation 2:24) instead of the **deep things of God** (1 Corinthians 2:10). These structures are erected in both church and state in the U.S. Empire and throughout the world. If maintaining their idea of *law and order* means the mass murder of a whole people, then so be it. Karl W. Luckert, philosopher of history, explains the religio-historical origins all of these systems beginning from its ancient beginnings and Dr. Walter Wink, biblical theologian, explains these idolatrous Setian structures in terms of their contemporary manifestations, but from a biblical perspective. Using history of religions perspective, Luckert in his **Egyptian Light and Hebrew Fire** (1991) states:

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[514] Critchley, **Sawa**, p. 28.
[515] Critchley, **Sawa,** p. 28.
[516] Critchley, **Sawa**, p. 28.
[517] Critchley, **Sawa**, p. 27.




> Grand domestication began wherever ambitious domesticators very often men of a herder tradition, have pushed beyond the limit of merely controlling the life cycles of plants and animals. They proceeded to also control groups of people, as human herds, together with those people's gods. Their most conspicuous methods for over-domesticating humankind were militarism, slavery, castration, and human sacrifice. Methods for domesticating the gods of subjected peoples included the building of stately barns or temples, setting up their gods in form of statues, feeding them on altars, *and organizing the life of their subjected people by means of sacred calendars* [my emphasis] and festivals, thereby fixing the visiting and feeding hours for successfully sequestered gods. Many of these grand or over domestication schemes began innocently enough with the full collaboration of their subjects. Efforts of defense against other grand domesticator hordes required strict organization under some kind of King of kings and God of gods. This is to say, that such great divine beings functioned in a real way as saviors of the people who, in turn, worshiped them and organized, who allied themselves and survived, under their sponsorship. . . . A history of religious approach, in the larger perspective of human evolution, need not follow slavishly the valuations of field historians who, since time immemorial, *have been singing the praises of empires and other kinds of grand domestication schemes. Kept on the payroll of grand domesticators, many repaid their sponsors with valuing and glorifying grandiose aggressiveness as "civilization"* [my emphasis].[518]

While Luckert points out the nature of grand domestication of people by the rulers of these structures of oppression, that is, how they used *sacred calendars* in this process, and how they co-opted the services of historians to praise their achievements of empire over peoples, Walter Wink, on the other hand, demonstrates the true demonic character of the **World Domination System** from a biblical perspective, in respect to its control of **time**, therefore creating a corresponding **Domination Epoch**. Wink states in his book ***Engaging the Powers: Discernment and Resistance in a World of Domination***(1992) that:

> The present world-period, however, is under the power of evil. Here again, as with *kosmos*, the term *aion* takes on a unique sense in some New Testament passages. Thus the *kosmos* can be called "the present evil epoch (*aion*)" (Gal. 1:4), organized under Satan, "the god of this world-period (*aion*) who "has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ" (2 Cor. 4:4). Satan's subordinates [acolytes and devotees, my insertion] can even be characterized by their relationship to this period: they are "the *archons* (rulers) of this *aion*, who are doomed to perish" (1 Cor. 2:6; see also 2:8). Where John uses *kosmos* to unmask the Domination System from a structural point of view, Paul prefers *aion* for demarcating what we might call the Domination Epoch. This period is not just fallen time, time characterized by the loss of presence, clock time, time ticking down toward death, time as commodity not to be wasted, an enemy that must be "fought," a precious fluid that we cannot hold in our hands. All these point to natural human limitations. *But time under the sway of the Domination System become more sinister. It marks the intolerable extension of oppression from generation to generation and century to century, presided over by Satan, the god of the Domination Epoch* [my

[518] Karl W. Luckert, **Egyptian Light and Hebrew Fire: Theological and Philosophical Roots of Christendom in Evolutionary Perspective** (New York: State University of New York Press, 1991), pp. 22-23.

emphasis]. Liberation thus must involve the healing of our relationship to time. We must "redeem the time," as Col. 4:5 puts it."[519]

The Black man has failed to see the importance of time and calendrical systems that both mark and split time that is under the control primarily of White Setian powers. The Black man have failed to see the absolute need to seize time (i.e. redeeming the time) that has been so instrumental in his oppression as *Shahidi* Malcolm put it when speaking of plantation slavery that the black man had to work for the White man from *"can't see in the morning until can't see at night"* acknowledging for us that time is just as much of a precious commodity as money. In fact, as the White man see it *"time is money"* and absolutely essential to maintaining a domination system and advancing the domination epoch under the spiritual rule of Satan = Set = the Devil. We have already mentioned the **time-dated aggressive system of oppression** that the Setian White man subjected the Black man to. Now from Wink we can see Satan as the dark principality and power behind this time-aggressive oppression and slavery incorporated in an organized **Domination System**, that is, the ***kosmos*** and ***aion*** run by the various **archons** [rulers of the world], who are the **acolytes** and **devotees** of Satan, who claims, as he told Jesus, **"I will give you all the authority and splendor of the kingdoms of the world, because all of it has been abdicated by men** [God's so-called vice-regents, Genesis 1:28-30] **and turned over to me by default of their fallen nature, and failure to be obedient to their God; and so now I can give it to anyone I want to. So, if you will just bow down and worship me, all of this abdicated power and glory of fallen mankind, given to them by their God in the beginning, will be yours"** [Luke 4:5, DMV]. Jesus wisely refused Satan's offer, but the Setian White man, and some marionette Setian Black men have accepted Satan's offer, that is, **an offer that they believe they can't refuse** either **out of fear of material loss** [i.e. receiving the **mark of Satan on their hands** = bowing down to Satan for the sake of survival under threat of economic death = not being able to buy nor sale in order to live]; or **out of pure greed for material gain and the temporary pleasures of demonic experience** [i.e. receiving the **mark of Satan on their forehead** = becoming completely committed to the worship of Satan with the false promise of receiving **"all of the authority and splendor of the kingdoms of the world."** Wink states that if people under such a demonic time-controlled system are to be liberated it must be done in respect to redeeming *time itself, because the days are evil* [Ephesians 5:16]. The Black man must find a way to **redeem = buy back = reclaim** his own **time-dated harmonious** understanding of **time and place**, which in many cases means that he must acquire **autonomous space** in which to engage time from this perspective.

Reclaiming time will, however, require a **blood redemption = sacrifice = paying the cost of discipleship and carrying one's own cross in following Christ, whose blood has already paid the cost = the penalty of death for our disobedience** that has disrupted the temporal relationship between Time and Eternity, between that of God and man, between Hue-manity and their Creator. Yet, while Jesus paid the **principle on our debt to a Holy God for our disobedience, we still have to pay back the interest**. If the Black man signs on to the **New Covenant in the blood of Christ Jesus**, their **principal debt** to God will be paid. If not, then the Black man will have to **pay the wages of sin, which is death of both his body and soul** [Romans 6:23]. It is vital that the Black man refuse Satan's offer and refute the adoration of the **time-dated aggressive systems of oppression**, under the authority of Satan, which seeks to control him from **generation to generation** and from **century to**

[519] Walter Wink, **Engaging the Powers: Discernment and Resistance in a World of Domination** (Minneapolis: Fortress Press, 1992), p. 59.




century. He must overcome the *Domination System* that threatens him daily. The Black man must refuse to bow down as true Ab-Men and Asar-Men of God. Hence there is crying need for the Black man's own calendrical time dated systems so that he can **mark time** as he pleases, according to a time-date harmonious system of freedom under the authority of Almighty God and His Christ. In this intermediate temporal state of being, that is, within *time* the Black man must overcome any desire for **demonic experience** with a greater desire for **Christological experience**, so that in this **Setian World Order** he **will not be overcome by evil but overcome evil by doing good** [Romans 12:21]. For these and other reasons, the *Nu Afrikan Calendar* cannot celebrate the core principles upon which the U.S. Empire was built, the greatest **Domination and Grand Domestication System** the world has yet seen, marked and symbolized by the celebration of ***Fourth of July***. It is to be noted that this Grand Domestication System has not ceased to exist just because the U. S. Empire & Imperium (U.S.E. & I) has for the moment a black President. In the first place it was purely by the power of God that this monumental event in world history has happened and has happened against the will of the greatest Setian powers and principalities that has yet been assembled. This was a cosmic event that this world and this country are likely never to witness again. Nevertheless, the black man should never be fooled. The core principles of the U.S.E. & I is grounded in Calvinist ideology, i.e. Amerikanism, covered over and sanctified by misguided Judeo-Christian values, which at first glance does not appear to be sinister or homicidal against minority peoples in the least. However, these two-core cultural and religious values that inform thinking of rulers of the U.S. Empire & Imperium tends *towards genocide*. A system of control and domination must be established at all costs so that the rule of law and order will prevail, and so protect the white social and cultural matrix that is perceived to be under threat of annihilation from the presence of black genes within the body politic that constitutes the American ideal = the American Dream and the American Way. The central tenant of Calvinist idealism = Amerikanism defined as *white nationalism*, is that, *obsolete, useless, lazy, criminal-minded people = the chief characteristics assigned and attributed to the Nu Afrikan People by the rulers* [archons] of *the U.S. Empire, and even to poor white ethnics, should be eliminated via either "benign neglect", economic deprivation, imprisonment "for life" whatever the crime, and "planned" i.e. premeditated murder of the group or members of the group, etc. or any combination thereof*. Calvinist idealism and proponents of such views, hold that black and poor people, *whatever their race*, are a drag on *Amerikan* society and so-called *free* hand-outs given by the welfare system are unfair and should be cut-off and or the system radically changed. The idea promoted is to *stop "our" tax dollars (*as if they are the only ones who work*) from going to lazy, no-good, baby producing welfare mothers, Bae-baes kids, and "welfare cheats."* The arrogant presumption on the part of the so-called white middle class is that they are the only ones who pay taxes, as if the black parents of past generations of welfare mothers and even so-called "welfare cheats" have not, and do not pay taxes, as if black people and poor people have not at some time in their lives paid taxes which now goes in part to support their black progeny, the greater part of taxes collected going to support programs that either don't have anything to do with helping black people, or are going to support anti-black programs, and even into the pockets of wealthy white people who are the first to decry the crumbs black people have to scrape or steal from the Setian White man's table to survive, not weekly, or monthly, but daily! Don't even mention the black man's just call for reparations, which if received as promised in MP349/A1865, the now infamous **"40 acres and a mule"** dictum, the black man would not now need "handouts" from the

Setian White man = the return of our black tax dollars! e.g. revenue sharing, etc. No one in their right mind wants to be on welfare, but i say what i say in this regard not to justify such a system, but to expose the Setian White man's propaganda, playing serious games with the black man's mind. Let us never forget why the Setian White man created the Welfare State in the first place. Briefly it was developed during the Great Depression, during the Roosevelt Era, and continued during the Cold War Era. The "Dole" was meant to go to "white people" during the Great Depression, and it was continued for "white people" during the Cold War Era to thwart the specter of communist propaganda, revolution and the spread of communism in Amerika! Thus, the *welfare state* was created to save the Setian White man and his way of life, and not for the Black man's benefit. Even during the sixties these instruments and institutions, "already" in place in the Amerikan welfare state, expanded with some additional "Great Society" civil rights legislation, were used as a convenient "weapon" to staff off the so-called coming of the "Black Revolution" (which never came). The purpose again was to "save" the Setian White man and *his way of life*, while he searched desperately for other more deadly forms of control, including arming to the teeth the white populist with guns supported by gun legislation that made it easier for this *domestic arms race* to take place. Of course, this *domestic armament policy* has backfired, since one cannot arm the white populace without creating a deadly parallel underground armament movement that puts guns in the hand of Bae-baes kids; nor can this domestic arms race be contained, once the genii has been let out of the box with unintended consequences as the Setian White man clings to his *Second Amendment* rights for dear life. The joke seems to be on the Setian white mentality that thinks not only that they are the *only ones who pay taxes*, but that they are the *only ones who can arm themselves and have the right to bear arms!*

The Welfare State was never meant for the elevation of the Nu Afrikan People and has done us more harm than good, for it is a charity model derived from the same paternalistic liberalism found in the *Reconstruction Acts* legislated by Congress after the Civil War. In fact, the modern welfare dole that many of our people depend on is a joke, and something far less than the comprehensive program for black national uplift envisioned in the Reconstruction Acts. The Reconstruction Acts were more like the modern provisions found in the *Marshall Plan* for the rebuilding of Europe. Black people needed a kind economic Marshall Plan (minus the political betrayal that accompanied the effort) as part of comprehensive reparations program if they were ever going to lift themselves out of poverty and rebuild crime ridden communities. The old welfare model is nothing but the Setian White man's slick way of soothing his murderous conscience, enhancing his so-called liberal humanitarian international image, and at the same time avoiding the real issue of reparations due the Nu Afrikan People for past wrongs and outrages. This modern welfare dole does not allow for economic surplus or savings, so that the Nu Afrikan people can capitalize their development. Black people accepting the welfare "Dole" as "payment" is fool's gold. The welfare "Dole" never has and never will be able to produce a significant capital base for collective development, and certainly is not enough to get off the welfare system itself, a condition for which the Nu African People are maligned, condemned, and accused *night and day* by the same Setian enemy that is in control of this **American Domination and Grand Domestication System**, the **super-structure of evil** that creates a gun-ridden and murderous **sub-structure of continued economic oppression** and therefore, the denial of **economic democracy** and **black self-determination**.

The Black man and his family are currently being turned out of this system, or rather should we say more firmly **integrated** into this system of oppression, being put off the plantation of the welfare dole to become hamburger flippers for McDonalds, and "stock boys" for Kroger's for a




minimum wage, a kind of **wage slavery** to avoid giving them a **living wage**. This is the second level of **sub-structure of continued economic oppression**. As it is, this system is not acceptable as a minimum substitute for reparations either. Serious reparations would include **collective revenue sharing,** or the founding of a **Nu Afrikan National Defense Fund** supported by **black tax dollars** with **grants of land or lands** for the collective use of the Nu Afrikan People. This would allow for increase in savings, creating a capital base for investments, which then could be used to build **life giving and life-saving black institutions** that would elevate the Nu Afrikan People to higher levels of **functional civilization = enablement = empowerment = *ashe*= the institutional and personal power to get things done**. This would represent our first grant of **economic democracy** and **economic justice**. However, this is the very reason the Setian White Man will, despite his threats to do so, "never get rid of welfare in its entirety" because giving us "economic democracy" in its place would put the Nu Afrikan People in direct competition with the Setian White man, and reduce in his mind the privileges granted him by virtue of his race (so-called inherent *White privilege*) but really granted him by Satan himself, a demonic being who has said to the Setian White man: *"If you will bow down and worship me I will give you all of the Kingdoms of this World."* The Setian White man, as the supreme acolyte and devotee of Satan has accepted this offer of power in Satan's Domination System, with the promise of all of the temporary demonic associated pleasures included to sweeten the deal. Our people must understand that the Setian White man does not believe that the economic pie can be made bigger to share with the Nu Afrikan People or any other minority in order to create economic democracy. Even if the pie was made bigger the creed of greed would prevent the Setian White man from sharing with national minorities just as a matter of general principle that assumes that he (the Setian White man) owns everything he puts his feet on. Nevertheless, he believes or has convinced himself that the economic pie will become smaller as a result of any such initiatives, based on his idea of "economic scarcity" and "limited resources." However, the Setian White man is so wicked that he does not care how big the economic pie gets. He wants it all! His presumption is that America is a white man's country, thus he will never put anyone, especially the collective Nu Afrikan, so-called ex-slaves = niggers, in a position to challenge that racialist presumption. Without doubt he accepts and puts forward certain rich and power African Americans (usually entertainers and/or sports icons) as examples of what all Nu African can be. He knows that these few Uncle Remus/Aunt Janes, *Black Calvinists*, black *marionettes* and *minstrel dancers* do not represent a direct economic threat to the Setian White mans continued well-being and *way of life.* He knows that collectively (*as things are now*) that the majority of Nu African People (45 million strong) will never be in an economic and political position to threaten him in any serious way. Yet the Setian White man is no fool. He remains watchful (and rightly so) for signs of collective moves in the direction of political and economic unity among the African American/Nu African People and any movement toward serious black emancipation. The arrogance of the Setian White man is simply this**: "Wherever he puts his feet, it immediately belongs to him, because he is a god!"** We have already explained above why he believes he is a god and why this presumption necessarily denies the reality of the true God. Maybe what I have said will help some of us understand the Setian White man's welfare game! Others of us, unfortunately, will never understand, as indicated by the black internalization of genocide, marked by statements depicting black welfare mothers and their children as drags on society, people who by definition of their dependence need to be eliminated, not because they are abusing "our" tax dollars, as the Setian

White man would say, but because they represent an embarrassment to our race!! Those rich and powerful Afrikan-Amerikans who have internalized white Setian values of what is thought right and wrong, so-called *moral absolutes,* do not hate the mass of Nu Afrikan People as much as they fear the circumstance of their poverty and ignorance associated generally by the White Man with the black race. Here is how some of them think: "*Maybe if these people would just disappear, or at least "get a job", maybe we ourselves [the so-called Afrikan-Amerikans = the New Black Calvinist] could escape the fate associated racially with these poor down an out Niggers! "*These Afrikan-Amerikans, especially that variety we call the *Black Calvinist*, will rather see the Setian White man destroy this class of black people, than be faced daily with the abject fear of *becoming one of them*, or thought to be one of them; that is, just one thin thread and one paycheck away from their well-deserved fate of *perpetual poverty!* They add to their thought pattern: "*Maybe the White man will kill them, and not me. If i could just disassociate myself from them, marry into the white race, even at the cost of my own personal integrity, not to mention black national solidarity and racial unity.*" When the White Man gets through laughing at this pseudo black class orientated ignorance and thoughts of escape, maybe these Afrikan-Amerikan *marionettes and minstrel dancers* will finally realize that the Setian White man's choice of genocide against the Nu Afrikan People has little or nothing to do with class difference, but is based entirely on *racial difference* as in the *Cress Theory of Color Confrontation,* or as in Dr. Derrick Bell's "*The Space Traders"* [***Faces At The Bottom Of The Well: The Permanence Of Racism***, 1992, pp. 158-194] as depicted by his poor deluded fictional character, Professor Golightly, who thought somehow he could escape the fate of the *rest of us.* Like Professor Golightly they might someday see that the *black internalization of white genocide* will not save the so-called Afrikan-Amerikan *Minority* over the Nu Afrikan *Majority* when the Setian White man gets ready to do his *historic thing, i.e. ethnic cleansing!* We better read some history, i.e. *White Man History*, and come-up out of being *black and stupid*. We had better learn some *Merikan History = Nu Afrikan History + Amerikan History*, so that we can be *prepared!*

I have witnessed other black people, that is, the poor Black man, making *genocidal* statements against *their own people*, such as ***Bae Bae's kids will never die, dey just multiply!*** We better nip this *anti-black white thinking* in the bud before we *all* end up like *God's "chosen" people* did during Euro-War II. No matter how sophisticated, worldly-wise, however deluded into believing in the *ultimate goodness of "mankind"*, and our apparent ill-advised belief in the *fairness of the White man*, i.e. the corollary to the *ultimate goodness paradigm,* the delusion that we are *citizens of the world*, despite all that global nonsense don't ever believe that what happened to the Jew's cannot possibly happen to the Nu Afrikan People, in such a world as we live in! It happened to the Jews in a European state (i.e. Germany) that was the center of the *Un-holy Roman Empire*, the center of Martin Luther's Protestant Revolution, the fountainhead of *law-n-order, democracy, the Enlightenment,* e.g. *rationalism, moral philosophy and ethical values, all Enlightenment valuations.* All those so-called German national attributes did not stop one Jewish woman or girl from being raped, did not stop one Jew from being gassed or shot to death, did not stop one Jewish person from being experimented on against their will. The Jews finally figured it all out and built their own national state, to achieve **Jewish self-determination** *"by any means necessary!" Whatever you think of the Jews they are no longer fools and punching bags for a Setian white civilization gone mad with hatred and that literally attempted to exterminate them, even though now they have become oppressors themselves.* You would think they would know better that they Palestinians they are oppression are going to do or try to do the very same they did in order to achieve self-determination. It is an inherent part of the image of God in man to seek to be free and not




dominated by other men no matter how powerful. No people were meant to be oppressed by another nor does any nation or group have the moral right to oppress another group or nation of people. The oppressor knows this better than the oppressed and so devises every means to dissuade the oppressed other to fight on behalf of Hu-Man freedom. Garvey was right when he said in one of his aphorisms: *"They subjugate first, if the weaker peoples will stand for it; then exploit, and if they will stand for SUBJUGATION nor EXPLOITATION, the other recourse is EXTERMINATION."* (My *italics*). The answer to this scenario played out in the Domination System according to Garvey is: *"The only protection against INJUSTICE in man is POWER---Physical, financial and scientific."*[520]We have already seen why the welfare state was created. We can also see now why the Setian White Man wishes to dismantle this system, via the so-called *revolutionary* programs like that once proposed by *"Nuk'em"* Gingrich and also others since his untimely *dethronement!* The Welfare State has been itself dethroned. There is no more Great Depression or "Red Scare," that is, no communist super-power that still calls for the welfare state's existence. There is no more threat to the so-called *Free World* from *World-Wide Communism!* The so-called *Cold War* has been won by the Western capitalist countries, and they are now uniting politically, economically and even connecting up geographically completing a rail link underwater, connecting the Euro-Continent with Great Britain. They are building a *United Europe* (i.e. the Europeans Union) under the protective umbrella of the U.S. Empire, with even Russia begging to be admitted, or sulking because it can't be (all playing for big stakes and larger share of the world economic pie) while our black so-called leaders here in Amerika are still crying the blues about receiving some paltry crumbs from the White Man's table. The Black man worldwide is doing the same thing (I am sorry to say) forgetting all about the Pan-African objective of building a real **U.S.A. = United States of Africa!** In the **U.S.E. & I = United States Empire & Imperium** there is no more so-called *Black Revolution,* if there ever was one.

All of the old vanguard black revolutionaries, both genuine and false, are either dead, gone underground, in prison, threatened or isolated, surviving professorships and tenuous tenure, or flipping hamburgers, so to speak, i.e. *political neutralized = paid off if they would but bow down to the Setian White man, the surrogate Beast of the Dragon*, who has convinced them by threat or demonic enticements of **Money, Power, Sex** to accept the **mark of the Beast *on their hands or on their forehead.*** And of course, the rest of the black "conventional" mis-leadership have long ago been trapped into the same irrelevancy by the same mechanisms of control, via the three primary *Euro-Amerikan Corruptibles,* as given to us by Haki R. Madhubuti, ***Money, Power, Sex***, as well, including the **great escape** into some ill-defined **non-racialist universalism**, or **non-racialist society**, that does not exist, e.g. the **"Rhythm Nation,"** whatever that is! The two main black national organizations, that is, the Nation of Islam, representing *black national separation*, and the NAACP, representing *black collective integration*, have come under direct attack, because they are organized as **counter-institutions** and therefore perceived as threats to the **U. S. E Domination and Grand Domestication System.** The one threatened with legalist instruments of devolution, and the other being politically neutralized to some extent. The Nation of Islam was *again* threatened with possible legal actions directed at Minister Louis Farrakhan via the Setian White man's old slick legal flanking maneuvers, when they arrested one of Malcolm's daughters, who were charged with a conspiracy to have

[520] Marcus Garvey. *Philosophy & Opinions of Marcus Garvey*. Edited by Amy Jacques-Garvey. (New York: Atheneum, 1977), pp. 5 & 13.

Farrakhan assassinated. They did this so that they could have the opportunity to *re-open* the case of *Shahidi*, Malcolm X in the hopes of eventually charging Farrakhan with his murder, thus destroying the top leadership of the *Nation!* Minister Farrakhan is of course extremely bright and was aware of these moves. He demonstrated enormous power and influence with the successful *Million Man March*. He literally put the Setian White man on notice that *Black men has potential power and will gather wherever necessary when we feel collectively threatened by external and internal anti-black = anti-Hu-Man forces!* I was one of the *Million Man* marchers and I know what many of our brothers were thinking at the time. The NAACP leadership on the other hand had been crippled with financial and sexual scandal, revealing their dependence on the Setian White man's money, which indicates to any black organization what will happen to it if they seek a progressive program of *black collective unity* while relying on the Setian White man's money and resources. Kwame Mfume was its executive head but even with this kind of bright and committed black leadership reliance on white power (of any kind) tends to nullify any progressive moves toward black emancipation and is a hard road to row. The black collective leadership on Capitol Hill, the national Black Caucus has been operationally hamstrung as well. It has not been able to pool their congressional funding sources to pursue black collective political goals. It is evident then that the Setian White man still may do anything he wishes to the Nu Afrikan People without cost, damage or fear of punishment to himself. The Setian White man is even prepared for the *black-lash* to his overt programs of economic deprivation, legal and political repression, referring to the **Indian Solution** to the **African-American Problem** in my **Hypothesis of Genocide** given below.[521]The Black man should be made aware that the Setian White man has *prepared* something for the Nu Afrikan People the next time we have a mind to stir the Black Nationalist pot! (i.e. black emancipationists).The Setian White man has already moved to dismantle a part of the Welfare State with his "Contract With America" that

[521] The progressive moves toward a more equalitarian society that President Obama have and is trying to make will only last as long as he is in office, and then the dismantling will begin unless another progressive wind of change occurs after his eight-year term of office. Of course, all minorities can be sure at some point of powerful backlash of radical conservatism, which is not dead but is but momentarily in disarray and leaderless. The point is that the Nu African People ought not to get too comfortable in leaning on "Mr. Lincoln" for help in respect to its black national interest even if he had courage of Lincoln seek fundamental change in the master/slave relation between black people and white institutions of power. Mr. Obama has had to submerge any direct moves that address the black national interest in dealing with structural unemployment for black people, which stands well above the national average of 7.7% at 14.4%. For the Black adult male, it is 13.6 %, and alarmingly for black youth between 16 to 19 years of age it is from 34.7%to 40.5%. Do you think this is why they are involved in drugs and dying in drug related killings each day? Has anyone looked at the possibility that racialism is still alive and well and is silently influencing structural the unemployment situation for the Nu African People? Could racism still be the underlying problem behind black unemployment and black under-employment? No one (including "Mr. Lincoln") wants to address this well-worn paradigm for the very reason it is well worn. Obama thinks he can deal with this horrid economic disaster for black people by dealing with the broader fiscal issues that affect the nation. If he can lift up the so-called middle class, the apparent thinking is that black people will be lifted up. If this were true then it would work well for him so that he does not have to address black structural unemployment directly or even mention the word "black", which like the word "God" or "Jesus" have become unacceptable words in public and national discourse via the social/political *doctrine of PC orthodoxy* that tells people what they can say and not say and even what they may think and not think. By not saying the word "black" anything, or the word "God" or "Jesus" supposedly it makes these beings non-existent and if spoken a source of embarrassment for "Mr. Lincoln." Of course, it is OK to speak OUTLOUD and with righteous fervor on behalf of Hispanics and the LBGTQ community! No problem! Black people are already over the so-called *fiscal cliff* and have been so for many years before the phrase became a watch word for a divided national government. In other words, "Mr. Lincoln" will not and can't do anything direct for the black man. The black man must (as always) do for himself and his children if he knows what is really good for him and his kith and kin. As wonderful as it is to have a black President (whom God alone put in power for the sake of our black ancestors to give them some rest) he cannot (and perhaps does not want to) do much of anything directly to help their living black protege.




is, his "Promise to White America" that he will dismantle the little help that is given to the Nu African People in terms of transfer payments, as part of their overall program of **economic deprivation** [e.g. minimum wage instead of a living wage, Reaganomics, a denial of reparations, cuts in entitlement programs and other kinds of transfer payments, etc.], or anything else that might lead to **economic democracy and emancipation**. This goal has not change merely because the United States has a black President. The ideological battle over the so-called Fiscal Cliff is an indication of this conservative program of deprivation and economic entitlement rollbacks on the poor, black people being the primary group among this socio-economic group. It is not that the Nu Afrikan People don't need the welfare system anymore, it is that the Setian White man does not need the welfare system anymore! Do you get it! This system was made for him, not for us in the first place! And we should really be glad to see it go and start doing for *Self!* while at the same time demanding a more comprehensive economic initiative that should have been done years ago in the first place. True self-help would have led to economic democracy and economic sustainability grounded initially in the ownership of land, rather than the entitlements we got that makes the Setian white man so angry, that he has to give the poor crumbs from his table. Economic democracy instead of entitlements would have included just reparations (e.g. reference sharing, land grants, basic rights to higher education, economic defense funds, etc.) sanctioned by international law and the international community, as redress for oppressed and subject people who have been inflicted with irreparable harm, outrage and wrong by another people or race. I think when the Setian White man is finally faced with this option, he will wish the day he had never started down the road of economic deprivation, legal and political repression, and ridicule against the Nu Afrikan People! The welfare (entitlements) he now grudgingly doles out to our people is paltry in comparison to the price he will eventually have to pay for his many outrages and wrongs against the Nu Afrikan People.[522]Of course bringing the Setian White Man to book for his wrongs will not be easy. Nevertheless, there will be consequences (some unintended) his refusal to apologize for past wrongs (other than congressional resolutions that are nonbinding) and so address these wrongful actions with reparation initiatives; the discontinuation of genocidal policies of deprivation that target the poor. The Calvinist ideal states that if this poor and black rabble won't stand for economic deprivation, because their Civil Rights and Great Society inspired programs are being dismantled, then we, the rulers of the U.S. Empire and Imperium are *commissioned* by God Him-Self, by virtue of our

[522] Aid to single poor families without children were cut off by the Governor of Ohio and Michigan in their respective states, basically affecting poor black males, i.e. who by definition can never qualify for welfare on the basis of gender. They cannot start families because they cannot take care of them. They in fact become *predators* on black women with children who can support the black males, *at least for now!* Remember we have already said that black unemployment in 2012 is already at 14.4 % and that for the age of productive black males (16 to 19 years of age) it is near an incredible 42%. Tell me what is the future hope for the creation of staple black families lead by black males with this kind of economic picture? None whatever! In this game of economic deprivation, a subtle form of *genocide*, i.e. *killing a people collectively by degrees*, played out by the Setian White man, our men become one of the *Three P's, i.e.. Pimps, Punks* and/or *Predators*, while our Nu Afrikan women are made into or thought of as *Prostitutes, Paraphilia*, and or *Prey*. Note political candidates like David Duke of Louisiana, former candidate for that states governor and past challenger to George Bush for the Republican nomination for President of the U.S. Empire & Imperium wanted to try his version of Hitler's *"peaceful"* take-over of Germany here in Amerika via conventional politics, by advocating radical changes in the welfare system of this country. He used *black code words for genocide*. He used racialist code words to get his point across to a white racialist public that understand very well what he is saying. Duke talks about such things as **"the rising welfare underclass"**, and **"welfare babies** as a threat to **"our [white] treasured Christian lifestyle".** He has proposed the *sterilization* of welfare mothers who **"do not pull their weight"**. See **New York Times**, October 19, 1991, September 24, 1991, and **Newsmakers**, 1990, Gale Research, Inc.

revealed Manifest Destiny to maintain *law and order*; and if our right is challenged then we must devise means of eliminating this black rabble, i.e. whores, black welfare cheats, black criminals, black drug dealers, black insurrectionists, black thugs, black political officials, black traditional integrationist, etc. The underlying thinking that underlay these sentiments may be characterized like this: "*If these black fools dare to get uppity* ; *if they suddenly remember whom they are fighting for* (i.e. their children and their future); if these black separatists, etc. who are sources of *disorder* in our *City On A Hill, then we must take whatever radical actions are necessary* (e.g. in some of their minds Nazis like moves to create black economic zones of para-military control, etc.) *to defeat any collective emancipatory moves, until we can decide on what the American-American Solution should be* (i.e. preferably what the world is willing to stand for; what the Nu African People could not prevent; what the Setian white man could get away with without serious consequences to himself).If you think I just making up these sentiments and that "White people don't really feel this way" just listen to John Wayne *who was not acting* when he spoke about his views on black minorities and Native Americans to Playboy Magazine (1971). What follows are questions put to him and his answers:

> **Angela Davis claims that those who would revoke her teaching credentials on ideological grounds are actually discriminating against her because she's black. Do you think there's any truth in that?**
>
> *With a lot of blacks, there's quite a bit of resentment along with their dissent, and possibly rightfully so. But we can't all of a sudden get down on our knees and turn everything over to the leadership of the blacks. I believe in white supremacy until the blacks are educated to a point of responsibility. I don't believe in giving authority and positions of leadership and judgment to irresponsible people. And in a separate part of the interview...*
>
> **For years American Indians have played an important—if subordinate—role in your Westerns. Do you feel any empathy with them?**
>
> *I don't feel we did wrong in taking this great country away from them, if that's what you're asking. Our so-called stealing of this country from them was just a matter of survival. There were great numbers of people who needed new land, and the Indians were selfishly trying to keep it for themselves.*[523]

The Afrikan-Amerikan Minority so-called leadership, and even some ill-advised members of the Nu Afrikan Majority believe that the White Man has a *divine right* to rule over the Nu Afrikan People (like John Wayne and his racial kith and kin uphold) and as such believe he has the right to do anything he wishes to the Nu Afrikan People by virtue of his *manifest destiny*. You hear black people always and forever discounting so-called conspiracy theories of genocide, laughing at those who propose such a possibility. This is based on our innate, but little understood Afrikan belief in the *Immortality and Indestructibility of Afrikan Man*. This view is supported by thousands, yet millenniums of years of Black Civilization on the Continent, and the historical fact of our miraculous

[523] "*This is What John Wayne Told Playboy about Blacks and American Indians in 1971",* Article by Playboy.com Staff (August 24, 2012)




survival as a people, however broken, for nearly 460 years, i.e. four-and-one-half centuries in North Amerika! In other words, *"we been here dis long, and de White Man ain't been able to destroy us yet. De Lawd done take care of us dis long, so i reckon we be all right until Jedus come!"* Of course, with this historical smugness we don't see history marching in the direction of our destruction. Nevertheless, technology in the wrong hands has made this possibility more real. We note in this respect that it was not in the White Man's power until late in this century to commit mass suicide and murders of whole peoples, otherwise it is very likely that we would have been gone long before now or reduced to an insignificant geopolitical threat, well below 45 million, something like the population figures for the Native American People (i.e. 1.5 million left out of 20 million that were originally in North America before the Setian white man came). The Native Amerikan People, as weak and defeated as they were still survived, though severely minimized as a coherent people on over 250 reservations in this land of horrors and lies against subject nations. We don't see that our innate belief in our black immortality and indestructibility was given to us as a spiritual legacy of our black forefathers in Ta-Meri, i.e. Egypt, who after six thousand years as a coherent powerful nation of black people, had every right to believe in their immortality and invincibility, and further we know that the longevity of their civilization was *no accident*, but again where are they today? Our black Egyptian ancestors *took all of the necessary steps to see to it that Black Civilization and their Black State Power survived!* Yet they too fell to the dominion of the Setian White man when *internal decay* set-in by forgetting the primary cosmological statement, *Man, Know ThySelf.* The *cultural legacy of knowledge* (if not power) they left us, nevertheless, has helped us survive the outrages and murders the Setian White man has brought against us. This cultural legacy alone will not help us in this technological age of mass weapons of destruction, controlled completely by the Setian White man, until we see, understand, and secure as our own the *black spiritual power that lay behind this ancient black cultural legacy of knowledge and power.* It is not self-evident yet, but this black cultural and religious legacy of knowledge and power is living within the religious tradition of the *Ethiopian Orthodox Tewahedo* (ተዋሕዶ) *Church*. This ancient black Christian church (that still lives and is vibrant and spreading, even here in the Western Hemisphere) was given birth through the Coptic Church of Egypt, who passed on to it Egypt's cosmological conceptions of the universe that sees God as *God, the Creator, God, the Ruler, God, the Redeemer, God One* and Christ's *one incarnate nature from two natures "without the separation, division, confusion and absorption of the natures."*[524] Even long before Christianity entered the Southern Kemetic Empire, Ethiopia was Egypt's eldest daughter (with Aksum as its center) in the Southern half of this ancient Empire, along with Nubia (with Meroe as its center). Whenever Egypt's Pharaoh's got in trouble with foreign invaders they headed straight for the Southern Empire (past the Thebaid, if necessary) in order to regroup and reorganize their forces. They would then (with the help of black southern armies) retake the Northern Kemetic Empire when they got a chance. These connections and their relevance for the survival of the black man in the 21st Century have not yet been mined for the power they contain for our future development as a powerful nation of black people in the Western Hemisphere. The Kamau, i.e. Egyptians not only promoted this black spiritual legacy, but they also created a genuine material civilization and institutions to back up their belief and belief systems that

[524] Abba Hailemariam Melese Ayenew. *Influence of Cyrillian Christology in the Ethiopian Orthodox Anaphora.* Dissertation. (South Africa: The University of South Africa, 2009)., p. 224.

lasted well over 5,000 years. Remember that Rome, the greatest white civilization, only lasted 1000 years. The Kamau were able to defend against any challenge to Kamau thought, institutions, and civilization, both spiritually and materially. They did this for five millennium. The Nu Afrikan People has only received the spiritual and not the material *ad satis* of our black forefathers. The problem is that we currently lack understanding of the inextricable balance and *epicological tie* between the two that would help us fight the designs and mechanizations of our *eternal* and *natural* enemy, the Setian White man, and thus we are only half prepared to defend the Black Nation and national interest in the Western Hemisphere. Our black spiritual legacy if we re-seize it) will eventually help us to understand that the Setian enemies of both God and Hue-Manity are both spiritual and material being and must be defeated with both spiritual and material means. We still don't see the interplay of forces between the seen and the unseen, we feel them but don't understand rationally or even sometimes relationally the power behind them, so that our beliefs begin to be based on superstition rather than on rational and relational understanding of black spiritual and material reality of being, which tells us that no army of angels or black ancestors is going to come to our aid , unless we lift our hands in our own defense and in defense of that of the Heavenly Colony of Earth = the temporal extension of the Kingdom of God. The *Letter of Hebrews* 11:3 state: "By faith we understand that the universe was formed at God's command, *so that what is seen was not made out of what was visible*" [NIV]. Our black forefathers understand all of this, and thus were able to defend against all enemies for thousands of years! Anta-Diop outlines the black intellectual and spiritual heritage that belongs to the Afrikan and Nu Afrikan as well as the fact that *we are the original race of men* from which all races have come, and how that the heritage of ideas that the Afrikan People originally gave to the world is now used against them because black people do not recognize their black origins. Anta-Diop states:

> The ancient Egyptians were Negroes. The moral fruit of their civilization is to be counted among the assets of the Black World. Instead of presenting itself to history as an insolvent debtor, that Black world is the very initiator of the "western" civilization flaunted before our eyes today. Pythagorean mathematics, Platonic idealism, Judaism, Islam, and modern science are rooted in Egyptian cosmogony and science. One needs only to meditate on Osiris, the redeemer-god, who sacrifices himself, dies, and is resurrected to save mankind, a figure essentially identifiable with Christ. . . . Osiris at the tribunal of the dead is indeed the "lord" of revealed religions, sitting enthroned on Judgment Day, and we know that certain Biblical passages are practically copies of Egyptian moral texts. . . . It is simply a matter of providing a few landmarks to persuade the incredulous Black African reader to bring himself to verify this. To his great surprise and satisfaction, he will discover that his own ancestors conceived most of the ideas used today to **domesticate, atrophy, dissolve, or steal his "soul,"** [e.g. grand domestication, etc. my emphasis]. To become conscious of that fact is perhaps the first step toward a genuine retrieval of himself. . . . In a word, we must restore the historical consciousness of the African peoples and reconquer [i.e. redeem, reclaim, buy back with our blood, etc. my insertion] a Promethean consciousness. . . . The triumph of the monogenetic thesis of humanity (Leakey). . .compels one to admit **that all races descended from the Black race, according to a filiation process** that science will one day explain [**bold** emphasis mine]. [525]

[525] Cheikh Anta Diop, **The African Origin of Civilization: Myth or Reality**, trans. Mercer Cook [New York: Lawrence Hill & Company, 1974], xiv-xv.




Given this intellectual and spiritual heritage, and the innate feeling of immortality given genetic priority in civilization, along with our lack of relational and rational understanding of it makes us too secure in our beliefs, that is, makes us believe we can defend against a White Setian Enemy without the *material ad satis manifested and vouchsafed in black spirit power.* With this sense of innate superiority over the Setian White man the Nu Afrikan People hardly believe their ears when a Setian White man tells them frankly that genocide is and has been planned against them. In fact, Setian White men from time to time have come directly out and said that they were contemplating these actions. One such comment was made directly to a black audience from no less than a white senator from Georgia. This senator in a speech made in Atlanta warned black people of the ultimate aim of the white man. He said black people should *behave* themselves and join hands with their white southern friends rather than with the northern enemies of "*our*" southern way of life. He assured black people that they are outnumbered 10 to 1 [Total U.S. Population in MP344/A1860 = 31,443,790/Nu Afrikan Pop. = 4,441,830 or 14.1 percent] and cannot depend on the northern politicians for even among them there are those who are plotting genocide against them. This speech was made in MP351/A1867, a time when the Setian White man did not even have the means to completely destroy a people as numerous as the Nu Afrikan People. Yet be it noted that the Setian White man *was thinking about it even then!* This senator warned black people that the Setian White Man was *preparing* the ***Indian Solution*** to the ***Nu Afrikan Question***. Here is what the good Senator Benjamin H. Hill said:

> *If you get up strife between your race and the white race, do you not know you must perish? You are now ten to one the weaker race. You will grow weaker every day. You can have no safety in the Constitution and no peace except by cultivating relations of kindness with those who are fixed here, who need your services, and who are willing to protect you...These men intend your extermination. Some of them are writing books in favor of your extermination and I have myself heard some of them avow that you ought to be exterminated or driven from the country. These are the same people whose fathers found the Indians here. They declared the earth was the Lord's and belonged to his saints, and that they were his saints. Then they killed and drove off the poor Indian and took his lands. If you do not make and keep friends of the Southern people, your fate is that of the Indians! Woe to your race!* [my *Italics*].[526]

This was and is the ultimate aim of the Setian White man based on his belief in his divine right to rule. They are the "saints of God" no less, and they therefore rule by divine right. Let no Black Man misunderstand this aim, whether it is expressed militarily, politically or economically, or within a framework of religious ideas, it is still the same, i.e. *Subjugate and Exterminate the Black Man!* This core belief, alluded to by Senator Hill, when he said that they, the so-called Founding Fathers, believed themselves to be the *saints of God, and that the land belonged to God, and therefore to His saints*, is grounded in *Calvinism*, the religion that the so-called Pilgrims, i.e. White settlers brought with them from Europe. Their religion allowed them to rationalize the murder, and rape of another people in order to possess this land. The good senator was trying to tell us this

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[526] Robert W. Johannsen, ed., **Reconstruction 1865-1877** [The Free Press, 1970], pp. 116-117.

same *religion* would allow them to rationalize our murder and genocide for the same reason, to maintain control of this land and its vast resources.[527]Typical of this Calvinist idealism was the economic and political aim of *Ray-gunism* and his *City on a Hill* idealism. The primary objective was to dismantle the Civil Rights economic and legal agenda, and to attack liberal thought and philosophy, i.e. such as it is, which was inspired by the *New Deal* idealism culminating in President Johnson's *Great Society*. It was not for nothing that Ronald *"Ray-gun"* on more than one occasion alluded to Calvinist idealism by referring to Amerika as *"our" City on a Hill*. We then had *"Nuk'em"* Gingrich to finish the job where *"Ray-gun"* left off. Gingrich, the *proto-typical white revolutionary* made clear his objectives before his untimely political demise in Congress. Already white men like the former Senator Dole have said out loud, ***"How long will future generations pay for this."*** *Pay for what? Well, keeping niggers on the dole and giving them a free ride.* You would think this kind of thinking has disappeared among the white leaders of this country. It has not! Former Presidential candidate Romney's statements that President Obama bought the election by giving gifts to African American's and Latinos is proof that this kind of racialism is alive and well, especially exemplified by Romney's infamous *47% victims statement* made at a fundraiser on May 17, 2012 in Boca Raton, Florida, as follows:

> "Well, there are 47% of the people who will vote for the president no matter what. All right? There are 47% who are with him. Who are dependent upon government, who believe that– that they are victims, who believe that government has a responsibility to care for them, who believe that they're entitled to healthcare, to food, to housing, to you name it. But that's– it's an entitlement. And the government should give it to them. And they will vote for this president no matter what. And– and– I mean the president starts off with 48%, 49%, 40– or he– he starts off with a huge number. These are people who pay no income tax. 47% of Americans pay no income taxes. So our message of low taxes doesn't connect. And he'll be out there talking about tax cuts for the rich. I mean that's what they sell every– every four years. . . . And – and so my job is not to worry about *those people*. I'll never convince them that they should take personal responsibility and care for their lives. What I have to do is convince the 5% to 10% in the center that are independents, that are thoughtful, that look at voting one way or the other depending upon in some cases emotion. Whether they like the guy or not. What they– what it looks like. I mean the– it's the– the– when you ask those people– we do all these polls. I find it amazing. We poll all *these people*, see where you stand in the polls. About 45% of the people will vote for the Republican and 48% or 49%–"

[527] The Setian white man *then and now* does not intend to share this land with anyone, especially with some black ex-slaves. This is as true today as it was then when the good senator from Georgia spoke those memorial words, no matter how angelic and innocent the Setian White man appears to be to you today. They know that by 2042 they will no longer be the majority race in this country, and they have seen the power of God that put a black man and his family in the White House for eight years. This is intolerable. Many of their souls are filled with rage. Some of them will act out as long wolfs and commit racial outrages. But these are not the ones to worry about. The ones to worry about are those calmly and rationally planning genocide once they regroup their forces and figure out how to move in this direction without being identified and detected. One thing you be sure of they will not take all of this lying down! *Pray for the President and his family!* Mr. Obama's life (*or his family's life*) would not be worth a plug nickel if they thought they had a chance to snuff it out. The only thing that has calmed some other fears is that they (and we) found out rather quickly that "Mr. Lincoln" was no Lincoln and therefore was no real threat (except symbolically) to their way of life for he did not intend to do one thing for the Nu African People that would empower them and change a century long paradigm of domestic colonialism and grand-domestication of white people over *black lives that did not matter* (to they and him).




It is apparent from his statements that Romney would not be caught dead eating at the same table with *those people! These people* Romney is talking about have endured hundreds of years of slavery, murder, outrage, rape, mutilation, *Zip Coon, Jim Crow*, etc. The black ancestors of those people have paid the ultimate price in blood so their progeny could live as free men. That price in blood is more than sufficient to pay for the so-called free-ride the Setian white man claims those people are currently getting in America, and we don't need paternalistic statements from people like Romney to say, *"I'll never convince them that they should take personal responsibility and care for their lives."* This plantation master/slave mentality is an insult to our black ancestors who were outraged, murdered, raped and lynched, but who now live under the throne of Almighty God, awaiting the day their blood is avenged. Amerika has never seriously addressed their wrongs to *these people* and certainly the question of *reparations* (or real national *apology*) for all that has been done to the Nu African People has never crossed the majority of their minds. Certainly, the liberal White Man among the Setianist has *Dole[d] out* some crumbs from his table to the Black Man. But realize this: *welfare is not reparations*. Welfare was and is for the White Man and cannot uplift the black man or pay back the black man for all that he and his ancestors have suffered. Welfare is insult to the black race of men who gave civilization to the Western world, especially if it is the White man's sorry way of paying for all the wrongs he has done. Stopping welfare is the Setian white man saying he is through paying. The assumption behind this move is that *only white people pay taxes!* (as Romney signified above). The corollary assumption is that *all black people are on welfare, do not work and do not pay taxes*, and will not take responsibility for our life's, as good old former Governor Romney reminded us. The sorry fact is that the Setian White man has not *given* Nu Afrikan People a thing that we or our ancestors have not paid for with our own sweat and blood. The only thing *these people* have received is centuries of grief, threat, outrage, and trouble whenever the Setian white man thought he could get away with it. However, the Setian White man keeps playing these *welfare games* with our mind, and we keep allowing them to do it.[528] Yet we should not dismiss the Setian White man's claims and his Setian desires with indifference and indolence. It is very evident that there is a *true* White nationalist movement going on at the very top levels of this government, and this right-wing *Tea Party* Republican movement can be compared favorably with the attitude and aims of the former Nationalist Party in South Afrika. These Setian White men are telling our people something. The question is this: are the Nu Afrikan People and their so-called black leaders *listening?* Are we *preparing!* Did not an old southern white senator tell us long ago, *"...You can have no safety in the Constitution. . . your fate is that of the Indian! Woe to your race!" Ray-gunism* encouraged the re-emergence of popular racism and terrorist attacks on black people by white police and white civilians across the length and breadth of this land, but something more sinister is going on at the very top levels of government in the U.S. Empire and Imperium among the rulership, making, i think popular racism and terrorism only incidental, and rather a harbinger to what i suspect is the beginning of the ***Indian Solution*** to the ***Nu Afrikan Question***. First let me say that they, the rulers of the U.S. Empire [The U.S.E.] are capable of coldly calculating and planning the deaths of millions of people and even take extreme pleasure and glee in participating in Nazi-like think tanks to come up with the most *efficient* way of killing people.[529]

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[528] See Linda Faye Williams, "Targeting Welfare", **Emerge** [April 1995, vol. 6, No. 6], pp. 48-52.

[529]Of course, the most efficient ways of killing people has come home to roost in unexpected ways with a series of domestic mass murders of people by lone gunmen living in a society inundated by the glorification of violence, blood

Those Setian White men in power that do not take direct pleasure in killing people efficiently, still make decisions on killing people from the lofty heights of white paternalism, i.e. because *they know what is best for us and the world*. However, they never admit to operating from the *arrogance of power* based on racialism that allows them to talk of the death of millions as a *regrettable necessity*, the corollary of *military necessity*. What allows these *Setian men* to talk and think in this way is the advanced military technology and armaments they possess, which allows them to kill millions of people from *vast distances*. One's white conscience need not be bothered as long as you can pull the trigger from thousands of miles away, and never see your supposed enemy die before your very eyes. The death of others then is thought of as *clean, clinical, and sanitary*. The question of the *right to life, liberty, and freedom* never enters the discussion as long as the people dying are black people or people of color. The question of humanity never arises in situations where the Hue-Manity of the *black other* is never admitted or if it is, it is denied. A cursory reading of Barnet's ***Roots of War*** should be enough to convince anyone that these things are true. In MP475/A1991 [7 Kijani/5 December] news was broadcast that General H. Norman Schwarzkopf, nicknamed "Stormin" Norman", commander of the coalition army of Desert Storm fame, was snubbed by a German mayor while on his European tour conducted after victory in Desert Storm. The mayor gave as his reason that "Stormin" Norman was the man who found the most *efficient* means of killing masses of Iraqi soldiers. Here the mayor was not just referring to the unrelenting bombing of Iraq for more than 45 or so days, but to reports alleging that "Stormin" Norman gave orders to bury *alive* thousands of Iraqi soldiers to avoid the costly effort of removing them by force of arms from difficult entrance underground bunkers. He wanted to end the war as quickly and *efficiently* as possible and bragged about using *end football playbook maneuvers to surround and annihilate Iraqi soldiers.* To do less would have been to mess-up the much-lauded statistical miracle

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and gore. However, any reason is given for these evils but the truth that evil is evil, homicidal and irrational (appears to make no sense) but some rational sense must be made of these acts for our own sanity, e.g. "he must have been a disturbed individual," "he had a troubled past," "his mother was strict on him," "he was not emotionally attached to those whom he killed, and therefore could think of them as mere objects," etc. Violence seems to be not only the first option to resolving problems but also the *first line of defense against perceived threat to one's person and being* (like the April 2016 killing of a man in church by an armed carry-permit holder initiated because he sat in a pew and refused to be moved). Certainly, religious explanations that evil is a real entity that influences apparent irrational homicidal actions of humans in return for temporary demonic pleasure of killing people has been discredited in the minds of most all people, including Christians who are embarrassed at the whole idea that is plain enough in Scripture. Therefore, all of us look to psychological explanations for horrendous evil acts, but the one possibility that there are unseen dark spiritual principalities and powers (that i call the **"IT"**), which has only one goal in mind: *the homicidal destruction of humanity by their own hand,* is never considered or denied as absurd. What educated or modern mind would conceive of such a cause for horrendous evil in the world. That stuff if for movies and horror fiction novels. The whole idea is laughable to all *rational minds* accept a few like me who know that such spiritual homicidal forces are at work in the world causing havoc, e.g. moving from one place to another influencing murder suicide, mass murder, etc. seemingly for no reason whatever accept for the pleasure of doing so. We of course must supply a more sober reason, every time these events occur. We will say **IT** happened for any other reason than admit to some dark influence that present to destroy humanity and God's *Good Creation*. It is strange that we will admit of no other reason than psychological (*temporarily*) derangement (i.e. some kind of mental disorder) based on the persons background, and what happened to them to make them do such horrendous deeds. We just seem to rubber stamp that label onto whatever horrid event that occurs supplying humans who cooperate with the **IT** a pre-packaged alibi (a ready-made legal defense) for their evil actions. It is not so much that we need to deny that God exists (for God is our favorite punching bag, after that of the President) and so we need God when we cannot find anyone else to take it out on when things go horribly wrong. We actually need to deny that Satan (Set) exists, who is the supreme acolyte and devotee of Evil or the **IT.** Jesus of course did not deny Satan's existence and says that he was a "homicidal murderer from the beginning of time; a liar (deceiver) and the Father of lies" (John 8:44).




of less than 300 or so Amerikan soldiers killed doing the war.[530] "Stormin" Norman" came off as a military managerial genius, who explained his tactics to the Amerikan public and to the world in terms of a *football play*. At core of this playbook scenario was *military necessity* and the saving American soldiers the indignity of dying at the hands of Sadam's so called elite troops, really by all accounts a paper tiger at best. Nevertheless, "Stormin" Norman was not going to risk Amerikan lives in order to root-out Iraqi soldiers who refused to leave their bunkers. Why not use bulldozers to bury them instead and be done with it? While Amerika loved to hear him talk of his *military football strategy*, there was very little mention of the literally hundreds of thousands of Iraqi civilians and soldiers killed in the unrelenting bombing and those that would never be counted by any international authority buried alive in their desert bunkers. Such "bleeding heart liberal" talk was completely out of place at such a time as Desert Storm. My own son [a U.S. Marine] and other sons and daughters of Nu African's were part of this military and genocidal slaughter of another people, to our everlasting shame, especially since we now know that Iraq had absolutely nothing to do with 911 and that the dispute they were in with the Kuwaiti's (their own kith and kin separated from them by a U.N Mandate under Britain) and more immediately were fighting over oil pricing during the Arab oil embargo against the West, which Kuwait would not honor. Sadam demanded that they honor the embargo or else! Never mind that Sadam thought of himself as the new Nebuchadnezzar and that he was a brutal dictator. Sadam's belief about who he was and that he was a dictator had nothing to do with the U.S. military invasion. It had more to do with the fact that Iraq sits on top of 11% of the world's oil and that the West using the U.S. military as its surrogate needed to find a way of breaking the back of the Arab League's oil embargo against the West. Why not step on one of the Arab League's leading members? During the Bush Sr. administration, it was reported during Desert Storm by the news media that General Powell, Chairman of the Joint Chiefs of Staff [JCS] had contacted General Schwarzkopf and told him that the White House was getting "nervous" about the "wanton killing" of fleeing Iraqi troops trying to escape Kuwait City to Basra along what has been called the "Highway of Death." It was reported that "Stormin" Norman" got angry and said that they, the White House should cut off the T.V. in the situation room, implying that if they were nervous then, don't watch the destruction. However, the good general (although he wanted a complete victory to his credit) later thought it the better part of wisdom (considering his future career choices and retirement fund) to stop the killing of escaping Iraqi soldiers and declare his objective won with the liberation of Kuwait.[531]Nevertheless, this sad story of lies and deception by the American government to its people (participated in by Bush and Cheney), the question that we want to focus on is "Stormin" Norman" a racist? Not by any white Amerikan standard! However, let no black man forget that this man opposed the invasion of Haiti, not for any humanitarian reasons, but because as he said, *"...there ain't nothing in Haiti worth one Amerikan life."* Is it possible he means that there ain't a nigger in Haiti worth one white man dying over? In assessing whether he and other U.S. commanders carry with them American innate racialist attitudes when dealing with non-white people around the world, we need to look at how they actually conduct war. All we need do is take note of the fact that "Stormin" Norman" was second in command during the *Ray-gun* administration invasion of Grenada [MP467/A1983], and that many black people who would not give

[530] See *Contemporary Heroes and Heroines*, May 1992 for reference to this so-called statistical miracle.

[531]**New York Times** [October 18, 1992], in review of the generals book, *It Doesn't Take A Hero*.

up their socialist principles were made to crawl into small wooden crates not even fit for dogs in order to force them to recant their socialist doctrines of belief. Many black women were forcibly raped or forced into prostitution for the pleasures of white soldiers during this invasion. Some of these black women were bold and brazen when their pictures were taken with these white invaders of their land, but other covered their faces in shame, not later wanting to be identified as traitors to their country and race, sleeping with a white man with his gun between his legs after the U.S. Military *penis-tration* of Grenada[532]



American GI parties with Grenadian women in St. Georges

Grenada was the most shameful episode in U. S. Military history, an invasion mounted by President "*Ray-gun*" the very next day after the news broke that 100 marines were killed offshore in Lebanon. That this invasion occurred then was a very convenient way of taking the news focus off the military disaster in Lebanon. It is no accident then that U. S. troops lashed out so viciously against the Cuban forces that were there to protect the Grenadine revolution. It took them three days of fighting against a well=organized but small Cuban expeditionary force but once this was accomplished then all hell broke out against the first black Marxist regime in the Western Hemisphere. A black Marxist regime was simply not going to be tolerated and it was brutally put down, none too soon since the American military had to back its bags and leave Lebanon in hast and defeat. Might as well teach a few niggers in the Western hemisphere what it means to fight against an all-powerful United State Empire imperial army determined to uphold the Monroe Doctrine at any cost. No one should entirely blame individual Amerikan military commanders for any possible or alleged homicidal propensities, because they are products of an Amerikan environment that celebrates guns and violence (and their precious right to bear arms) and to boot they have a well-documented *legacy of genocide*, i.e. conducting genocide against the Native Amerikans, enslaving and outraging, and murdering without number millions of Nu Afrikans for many centuries and who are now conducting a campaign of economic deprivation against those same people, a corollary to political and military genocide. America quite frankly is a violent society of violence however its *angelic face of innocence* and pretense to being a civilized nation. Barbara Walters (a famed commentator) affirmed that America has culture of steeped in violence on the CBS daytime program *The View*. She made her remarks and observations in response to the Newtown, Connecticut horrific murder of 20 children between the ages of 5 and 10 years old and 7

[532] See **Maurice Bishop Speaks: The Grenada Revolution 1979-83**, ed. by Bruce Marcus and Michael Taber [Pathfinder Press, 1983], p. xxvii, and E. Tani & Kae Sera, **False Nationalism, False Internationalism: Class Contradictions In The Armed Struggle** [A Seeds Beneath the Snow Publication, 1985], p. 7.




adults, gunned down by an angry 20-year-old man that felt little concern for killing defenseless children, their teachers, and his mother before taking his own life. What struck Ms. Walters was the fact that this culture (while deploring the killing of children) upholds its so-called Constitutional right to bear arms, that is, the right to own and use the deadliest ordinances imaginable, including assault rifles, both for recreation and personal defense. Apparently while most Americans deplore the wanton killing children, but they are not willing to stop it at the cherished expense of their so-called right to possess deadly weapons that can easily get in the hands of either deranged or purely evil persons intent on obtaining the temporary pleasures (that feeds their lust for murder) offered by the *demonic experience* of killing defenseless human beings. An American culture of violence fed by demonic experience pleasures of killing combined with a sense of self-righteous claims to possess weapons of unimaginable power to destroy human persons suggests that the Setian White man in Amerika is by nature homicidal. This was made clear to me when sitting with a U.S. Colonel in the John Weld Peck Federal Building, Cincinnati, Ohio during the Desert Shield operations against Iraq. My son was a Marine deployed in that phase of the war as well. I sat there listening as this Colonel explained to another white man (a friend of mine who later committed suicide) how precise and clean U.S. missiles were. He had recently viewed tapes showing an Iraqi soldier stepping out of the door of his desert bunker and looking up saw a missile coming directly at him. The soldier (according to this colonel's story) then tried (in a futile split second he had left) to open the bunker door and get back into *supposed* safety, however the missile hit him and the door square, as such "smart" missiles were designed to do. I could see (looking across the table at this colonel) that he meant this story to be some kind of table joke among *Amerikans!* However, all I could see was a cold glee in his eyes. Such a gleeful expression is ordinarily accompanied by a smile; but all that was there was this non-smiling white face making a sick joke about the death of another human being, while lauding the technological superiority of U.S. arms. It was apparent that he could not see through my face what I was thinking because his face never turned red with anger as is usual when an uppity nigger dare contradicts the righteousness of their actions no matter how anti-human, how anti-God. I said nothing to the Colonel, but this episode makes me wonder what Jesus was thinking when Pilot asked in him in retort "What is truth?" No use in verbally challenging a member of the Roman Imperium or U. S. Empire & Imperium that think they are all gods when they hold the life of others in their hands. This colonel's view applauding surgical killing is perhaps typical of the cold callous attitude of the rulers of the U.S. Empire and this should be taken note of in all seriousness by the Nu Afrikan People in all of their dealings with this *Setian* White man. It was to me a sobering thought to realize then that my own son was among the forces of *Desert Storm* serving under such military leaders as these, and besides worrying about him losing his own life fighting for the white man, it pointed out the dilemma of Nu Afrikan's throughout history having to fight alongside the same Setian White men who time and time again oppressed them, many times having to kill people that *never* did the Nu African People any wrong, or outraged their mothers and sisters or ever referred to them as niggers.[533] The reader need not believe me when i say the Setian White Man is *homicidal*, and that they are sons of their Father, the Devil, whom Jesus declared was a homicidal maniac and murderer, and the Father of Lies from the beginning of time itself [John 8:44]! Other more qualified writers that have studied this question arrived at the same conclusion. Richard J.

[533] Robert W. Mullen, *Blacks in America's Wars* [New York: Monad Press, 1973], 9.

Barnet talks about Amerikan bureaucracy and its homicidal character and nature that are given full vent during periods of war. He compares the Nazi homicidal bureaucrats with the Amerikan bureaucrats who conducted the war on Viet Nam. He states that for the bureaucratic killer the murder of their victims is thought to be hygienic just as long as they never have to physically commit this destruction themselves. All such mass killers, he says, lead outwardly respectable lives, and are models of respectability within their communities. In fact, the role in society that Barnet assigns to them is one supported and praised by Calvinist idealism, i.e. intelligence, polish, energy, driving ambition, and hard work. Yet, as Barnet states, in jobs that call for the destruction of people they are little more than cold-blooded homicidal killers.[534]George Bush, Sr. during the week of remembering the bombing of Pearl Harbor *ad nausea*, was asked in a national mood of reconciliation by Japan that the two nations tender mutual apologies, that is, for their attack on Pearl Harbor and the U.S. Empire for its use of atomic weapons on the civilian population of the Japanese People. Bush, as is typical of white men, who believe their actions to be *naturally* correct and right in *every instance*, arrogantly replied that there was no need for Amerika to apologize, because the bomb was dropped to *save Amerikan lives*. Bush sees no racism in the fact that over 86,000 Japanese civilians were evaporated in those bombings, while the attack on Pearl Harbor was a military target. Perhaps he and some other Americans see no racism in the internment of 110,000 Japanese-Amerikans in Amerikan concentration camps, while German nationals were able to walk on Amerikan soil during Euro-War II practically unmolested, having only to Anglicize their German names in order to avoid social and certain economic discriminatory practices, i.e. discriminatory employment practices. It is also obvious that Bush sees no racism or effort at genocide in the fact that the A-bomb was dropped on Japan killing mostly civilians, taking note of the fact that *the only time in world history that atomic weapons were ever used, was against a people of color, just as the first person to die by lethal injection in U. S. prisons for a capital crime was a person of color.*[535]

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[534] Barnet, **Roots of War**, 1971, 14-16.

[535] See Robert D. Schulzinger, **American Diplomacy in the Twentieth Century** [Oxford U. Press, 1984], pp. 190, 199. Regarding my reading of the above events, i attended a seminar on the Viet Nam War during my undergraduate years at Xavier University, Cincinnati, Ohio, where the discussion came fell on the question of *Why the U.S. Empire did not use the atomic weapon on the Germans as well as the Japanese*? At first the professor tried to say that one of the bombs called **Fat Man** dropped on Hiroshima [the one dropped on Nagasaki was called **Big Boy**] was not prepared prior to the final assault on the Normandy Coasts, which history calls *D-Day*. However, the class pretty well backed him into a corner on this supposition. He finally conceded that the bomb was *"possibly ready"* prior to D-Day. He finally surmised that the reason was that the rulers of the U.S. Empire and their allies were sure they could defeat Germany by conventional means, and they were equally sure that Japan could not be defeated in this manner without terrible losses to the Allied forces, estimated somewhere in the neighborhood of a million casualties, i.e. 500,000 deaths and perhaps 600,000 wounded and maimed for life. He made this supposition despite the fact that the class pointed out that Germany was more of a threat than Japan because they were close to completing their version of the atomic bomb, and in fact it was the co-option of German science and German scientist that helped the rulers of the U.S. Empire create their own bomb. No German scientist in the employ of the U. S. Government working on the A-Bomb would have done so for a minute if they had thought the U. S. would drop its own their own German *kith and kin*, Nazi or non-Nazi. The class pointed out that Japan had no such capability; could not have again pulled off another surprise attack on the U.S.; the Japanese naval commanders had already concluded they could not win any war with America in the long run, even before Pearl Harbor was attacked; they were already considering surrender before the bombs were dropped. The class concluded from all of this that the U.S. Empire under Truman made up the statistical nightmare of millions of U.S. soldiers dying at the hands of the *crazed and fanatical* Japanese Imperial Army in order to *test* the atomic bomb. The U.S. Empire by then had sunk more than $ 2,000,000,000 billion dollars into the making of the bomb, and some writers like Barnet have concluded as result there was a money driven *technological imperative* to drop the bomb in that Fat Man and Big Boy operated differently and each *had to be tested* not to save Amerikan lives but to *justify the costs of research and production*. We note here that if the objective was the defeat of the Japanese imperial army without exposing Amerikan troops to their onslaught then dropping these bombs on the civilian populations of Hiroshima and Nagasaki was indefensible. The bomb was not dropped on the Japanese Imperial Army. These two bombs were dropped




The assertion that something more sinister is afoot regarding the plans of genocide the U.S. Empire have toward the Nu Afrikan People should surprise no one, considering its homicidal past history against people of color that either dare threaten them or are perceived as a threat. The *Nu African Calendar* suggests in its **Hypothesis of Genocide** in the footnote below that the U.S. Empire and Imperium are already decided on the ***Indian Solution*** to the ***Nu Afrikan Question***. However, just like the Jews in Germany the African American People can hardly believe that just a thing could happen to them in such a civilized country as America, *"the land of the free and the home of the brave."* After all don't we have a black President. This fact in itself has likely concretized in the minds of some whites the urgent need to pursue the Indian Solution to the African American Problem more seriously and make its outcome more certain, not the other way around. The question now is not ***If*** the Setian white man will do it, but ***When!*** The *Nu African Calendar* states that the question was decided on around MP452/A1968 during the apex of the urban riots and rebellions by the Nu Afrikan Majority, before anyone thought it possible to elect and reelect a black President. It was at this time that research was initiated in the area of genetics for a method or weapon, a so-called ***smart gene*** that could be used to either ***control, immobilize***, or ***destroy*** the Nu Afrikan People ***en masse***. What has come out of all of this is that the rulers of the U.S. Empire now have in their possession an ***Ethnic Weapon*** of **mass destruction**, which ***attacks the melanin in the skin of black people***. The idea itself seems so fantastic that one immediately mentally blocks it out of

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on the *people of Japan*. Thus the class supposition for dropping the bombs was *economic necessity*, not *military necessity*. The rulers of the U.S. Empire had sunk millions of dollars and thousands of man hours, i.e. four years into making these weapons of mass destruction, and there was no way to justify this cost without *testing* these weapons (i.e. *a live test on humans!*)

There were other *imperatives* that we should note here based in culture, politics, and race, that the class never really discussed, but i have since understood better the so-called *political necessity* and the *racial necessity*, based on the ideas of white *kith and kin* as reasons as why the bomb should be dropped on a people of color rather than white people. The rulers of the U.S. Empire were seeking *Super-Power* status at the conclusion of the war with Germany, meaning that they saw in the developing new atomic technology and Europe's dependence on Amerikan know-how and power the means to expand Amerikan power and influence around the world. What better way than to demonstrate to the world the ultimate power of destruction held in the hands of one mighty nation. Just before Euro-War II Amerika was isolationist in its outlook and policies and Roosevelt could not get Amerikan support for direct intervention in the war until Japan made the mistake of attacking Amerika directly. This attack pulled Amerika completely out of isolationism and Roosevelt thanked God and the Japanese for their blunder. This blunder allowed the U. S. Government to create a war economy and pull the nation out of the Great Depression. Japan had attacked Pearl Harbor apparently because they felt America was creating an economic ring around the Japanese Islands, that is, by creating a series of bases coming ever closer to their ancestral homeland, which they believed descended from Heaven from the Kami (black) gods. Nevertheless, this religious belief the Japanese felt threatened economically, politically and most importantly militarily by ever growing American power in the Pacific. Pearl Harbor was seen as America's primary base of operations for this encroachment into what the Japanese considered their natural sphere of influence.

The rulers of the U.S. Empire saw the possibility of transferring their idea of *Manifest Destiny* and expand the *Monroe Doctrine* to include all of Western Europe, which doctrine was confined formerly to the Amerikan hemisphere, but now to the rest of the world. The new Amerikan imperial creed was to advance Manifest Destiny by adding to it the doctrine *historical necessity* base on the new Amerikan role of *world responsibility*, something analogous to the paternalistic *White Man's Burden* relative to shouldered responsibilities to *their* niggers in Amerika. This paternalism now took on international global dimensions to the rest of the world. However, it was nothing but a guise for Amerikan empire and imperialism comparable say to the former U.S.S.R's *World Socialist Revolution*, of course with Russia at its head. By dropping the bomb on some colored people, the rest of the world would be put on notice of the emerging new power, that planned (whether the rest of the world liked it or not) to export *Amerikanism*, i.e. *White Nationalism Amerikan Style* and *The Rule of Law*, backed by massive atomic power and military might. No longer just a **City On A Hill**, backed by massive military and technological power, the U.S. Empire would seek to become the **New Rome** by establishing the **Pax Romana = "Roman Peace"** offered to all submissive nations of the world, **or else!**

thought or consciousness to keep from dealing with it. The idea has to be dismissed, because it rails against all rational expectations of reality (i.e. what is real and possible). But it has been claimed time and time again in this project (and other projects) that *Evil* itself (i.e. the **IT**) is not a rational power or force. (See my *Ontology of* Evil). The thought is analogous to the horror stories that began to come out of Europe about ***large gas ovens*** being used against Jews and Poles during Euro-War II. *No one believed such a thing was possible in Germany, a country that was the home of Dr. Martin Luther, the Protestant Revolution and the seat of the Holy Roman Empire! Only the people on both sides of the war who were at the apex of government had the facts about these horrors and experiments on people en masse!* Yet after the war, people's worst fears were confirmed. These ***large gas ovens*** that were laughed at as too fantastic to believe really existed and yes, *a so-called Christian people from a Christian civilization had in fact developed this weapon and other weapons to put groups of people of color* (i.e. non-white, non-Aryan, etc.) *to death!* Even today many people in America and elsewhere truly believe that no just thing ever happened in Germany and that the Jews are making this all up for propaganda purposes, as part of their plan to gain the sympathy of the world for their nation building plans in the State of Israel, and to receive reparations for those Jews who were murdered, gassed, raped, and outrages. The NAC Calendar suggests that the story the Jews tell is true (even if the telling of this horrific story is repeated over and over again *ad nausea*). The fact is it did happen to them and something similar and worst could still happen to the Nu African People. Below in the following note is a possible scenario of how it can happen and perhaps is unfolding even now, although necessarily disguised and hidden from public view to the extent it can be.[536]

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[536]**HYPOTHESIS ON GENOCIDE**

Decision: Rulers of the U.S. Empire decide on the **Indian Solution** to the **Nu Afrikan Question** sometime during the riots in the late 60's.

Problem: How do you develop a weapon of mass destruction against black people who are geo-graphically integrated with large masses of white people with-out at the same time killing masses of your own people? Corollary question: Do we have the technology for such a weapon or device? e.g. *German scientific experiments with genetics, etc.,* and can its development be kept secret until its use?

Primal Beginnings: The international community learns beginning in MP454/A1970 that the U.S. Empire has far reaching plans to control the birth rate by putting sterilizing agents into the water supplies of cities where large numbers of black urban dwellers live or to put these agents into table salts, which product blacks are consumers of in disproportionate numbers. See Cheikh Anta-Diop, **Black Africa**, p. ix.

Problem: Birth control agent too general in effect on mass population and fraught with a wide range of political problems with state and local governments, especially those *run* by Afrikan-Amerikan Minority leaders, who *might* have some reservations, at least politically.

Test Solution: Focus on German pioneer experiments with genetics and germ warfare, the documents which were obtained at the conclusion of Euro-War II. Genetic scientist financed by the CIA at Fort Detrick, Maryland begin [MP443/A1969] conducting experiments in biological warfare creates the AIDS virus from smallpox and hepatitis B vaccines. It was first tested on homosexual men in New York City, MP461/A1977 and then in MP471/A1987. A wider test is decided on. A vaccine is developed and injected into East Afrikans by the World Health Organization as part of their international inoculation program. No one knows if the W.H.O knew what it was inoculating black people with or whether CIA NOC's (so-called *civilian* agents, who infiltrate private business and public organizations in mid-level and top management, many times with the knowledge of their CEO's, in order to conduct surveillance or conduct *dirty tricks*) were involved. See Jack Felder, ***AIDS: United States Germs Warfare At Its Best With Documents And Proof*** [Pub. by Jack Felder, 1989], from abstract of this work, pp. 34-37, and Haki R. Madhubuti, ***Black Men: Obsolete, Single, Dangerous?*** [Third World Press, 1990], pp. 51-54.




The Nu Afrikan People should be aware in all of this that after Euro-War II, the Allies, i.e. the U.S. Empire, Great Britain, Russia, the so-called Great Powers, were very anxious to get into the

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Disaster: AIDS as an agent of **immobilization** is transmitted sexually. The *outdoor* laboratory experiment in New York and in East Afrikan thousands of miles from the U.S. Empire epi-center backfires and millions of all races are eventually infected:

> The fact that Aids was a U.S. germs warfare creation was the headline and front page new[s] The Sunday Express newspaper in London, England on Oct. 26, 1986 and how Aids was given to Black Africans & Haitian was clearly exposed in The London Times, May 11, 1987. The next day every country in the world had this news on their frontpage news media, except the news media of the U.S.A. Even up until today, no U.S. news media has publish this fact.[Felder, **Abstract**, p. 43]

Disinformation Needed: Blame it on the black man's supposed sexual promiscuity and the Green Monkey located in the home of the black man, thus the *Green Monkey Theory* [Felder, **Abstract**, p. 36], and its corollary of the *ground zero theory*, that a white British or Canadian male had sex with an Afrikan woman, who contracted Aids *somehow* through the agency of the virus found [*discovered*] in the Green Monkey. He, the white male, then leaves Afrika and takes this virus back to North Amerika. Some explanation has to be demonstrated of *how Aids got to North Amerika from Afrika*, and make sure the world knows that Black man and his love for sex (with anything and anybody) are the source of this dreaded disease that has infected and killed millions upon millions of human beings.

Re-Evaluate Problem: Aids as a biological *immobilization* weapon is not bio-specific enough, i.e. cannot target large ethnic or Third World populations without effecting Europeans and Euro-Amerikans via sexual transmission. It cannot be contained within the target group. Geneticists go back to the drawing board. Ethnic weapon must be bio-specific or a **smart gene**, something like the concept of a smart bomb. The obvious genetic specific trait in black people is the melanin in their skin that gives them color. How can we target this genetic trait? It seems to be an agent properly formulated that could be the *Indian Solution* to the *African-American Problem*. Not only that such a solution can be applied more generally to Africans with less harm to whites (if ever needed) because of their geodetic concentrations of their populations. The African-Americans are the obvious target group to test this agent and this developing hypothesis.

Answer: 16 Uwezo 469/20 September 1985, **Reuters, Ltd., Reuters North European Service** reports that Soviet Major-General, Anatoly Kuntsevich told a news conference in Moscow that the Reagan administration were creating binary chemical weapons that could lead to **the development of what he called "Ethnic Weapons"**, section 1, page 5, column 1, Foreign Desk. The **Harold Examiner** on 22 Mababa Weusi 471/6 June 1987, reports one of their news sources in an editorial charging that the U.S. Empire had developed an ethnic weapon, a morbific bacteria which is lethal for people of Afrikan descent, but harmless to people of European extraction. See Felder, **Extract**, p. 39, and Madhubuti, **Black Men**, p. 55.

Auto-apocalypse: If a weapon is indeed created (and we cannot admit to any such thing) it must be by the principle of Autoapocalypse be used. It costs too much to sit on the shelf and it cannot be tested in the laboratory. It must be tested (open air) on a mass scale to see if and how it works. It would be a disaster to test on any African country, because this would tip our hand and prove we have this biological weapon. We have to keep the thing under wraps here in America where we can control its use. We without doubt will need an excuse to use, which means some provocation by Black People to use it against them. We will have to be careful and make sure our ducks are in a row before doing such a thing. We don't want to be declared an outlaw nation that has exterminated its own people without sufficient cause. We will leave that to the political and policy people. Nevertheless, we can let them know that we now have such a weapon, and that this weapon may now be detonated in large urban centers, an agent of mass destruction against people of color with-out at the same time killing masses of white people. The only issue is the political question of genocide, i.e. getting the rest of the world to acquiesce in the mass murder of black people, that is determined necessary, a matter of national security, or unfortunate but necessary evil. Of course, that circumstance of "political necessity" can be manufactured by security forces mandated by the rulers of the U.S. Empire. That will be in the hands of Homeland Security, and the deed will likely have to sometime after 2016, when the euphoria of having a black President is over, and America comes to its senses. We don't think the idea of this country losing its white majority is tenable and/or desirable. This biological agent held in secret and reserve is the best option to defend against such eventuality. We must always hold to the assumption that (whatever the demographic reveal) that this is a white man's country and will always be a white man's country, and that we must do whatever is needed to keep it that way. *THE END.*

heart of Germany. In fact, there was a near fanaticism about it, a sort of wringing of hands to see who would get there first, especially to occupy Berlin. What was this all about? It was not about *revenge* or to establish the historicity of what Allied country actually defeated Germany, but to *get at documents of German Science!* The Allies knew for years that German scientists had developed fantastic and numerous weapons of mass destruction, i.e. experiments with *heavy water* surrounding the development of what was to be atomic weapons, nerve gasses, and experiments involving *genetics*. I have seen pictures of mutilated Jewish women whom these *genetic weapons* were used on. One picture i saw, the book i no longer have the reference for, showing a woman with one normal breast and one that was elongated. What has become of these German *scientific papers?* If you are an intelligent Nu Afrikan, you can make the educated guess that they have been *studied*, and that some of them have been further experimented with, further developed and even *used*. Hitler was well known to hate black people, and often referred to Afrikan People as *Nigger Nations*. During Euro-War I, while he was fighting at the front, Hitler as a soldier was faced with the black Senegalese soldiers used by the French army as cannon fodder against the German Army. Hitler hated the French for attacking the *Fatherland* with these *niggers* as he called them. At the same time his greatest fear was *Fate* or *Providence* that would allow him to be shot by a *nigger* on the battlefield, while the politicians back at the *Reichstag* undermined the famed German armies with their military efforts to win at whatever cost. Hitler in his book *Mein Kampf* ("My Struggle") stated:

> In these months I felt for the first time the whole malice of Destiny, which kept me at the front in a position *where every nigger might accidentally shoot me to bits*, while elsewhere I would have been able to perform quite different services for the fatherland! [my emphasis][537]

Despite the fact that miscegenation had been going on in Pre-Third Reich Germany between black men and German women for decades if not centuries, and even during Euro-War II, Hitler still had his official press blast France as the enemy that would destroy the White Race not with *guns* but with *niggers*. That was why France had to be destroyed! Joel Rogers cues us in on Hitler's ideas of *race purity* and white racial superiority central to Hitler's infamous work ***Mein Kampf***. Rogers quotes and describes comments and pictures in a Berlin paper called *Illustrierte Beobachter*:

> It was not German guns, airplanes, and poison gas that is France's danger, but the Negro. . . . An everyday pictures in Paris--nigger dancers with white women. French newspapers filled with lying atrocity stories about Germany would do well to worry about atrocity-ridden France. . . . A dance hall billboard showing a Negro dancing with a white woman is entitled "Betrayal of the White Race." A picture of white and colored students of the Sorbonne together is headed: "France sacrifices the future mothers of its children to racial death." . . . It is indignant that a Negro woman should be called a "French woman," and declares that *France would do well to learn from the United States where Negroes are kept "in their place" and are lynched when they try to get out of it.* [my emphasis]. [538]

The reader should notice that the German paper lauds the U.S. Empire & Imperium for its racial policy of genocide as the correct one for France and by inference the correct one for Germany and the rest of Europe, as well. Had Hitler won the war, he *had something in store for these Nigger*

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[537] Adolf Hitler, **Mein Kampf** [Houghton Mifflin Co., 1971], p. 188.
[538] J.A. Rogers, **Sex And Race: The Old World**, vol. I [Helga M. Rogers, 1967], p. 189.




Loving Nations! **Question:** Could German scientists have come up with the idea of a *genetic weapon to attack the melanin prominent in black people's skin? Could the Allies have gotten hold of this idea and maybe even a crude prototype of such a weapon?* Ask yourself this question. Was it not the U.S. Empire and Russia who occupied Germany and Berlin? Was it not Russia who broke the story that the U.S.E. had an **ethnic weapon of mass destruction**? Did Russia need to develop such a weapon, having no large ex-black slave population to deal with? The question for investigators on genocide and possible genocide is always *opportunity* and *motive*. On 10 Uhuru 479/30 March 1995 did not the Pope himself, in his *encyclical* (i.e. a letter from the Pope to the bishops of the church dealing with doctrinal matters, something on the order of a Papal Bull) condemning the trends toward the dangerous uses of genetics, the increasing use of the death penalty, and euthanasia in countries like Holland, where 1,000 mentally ill patients have been *happily* put to death! ***Think about it!*** If a white world religious leader is concerned about the dangerous anti-Hu-Man trends occurring in the world, concerned enough to enshrine them in the most authoritative document available to him, should not Afrikan and Afrikan-Amerikan leaders be expressing alarm at such genocidal trends? The newscasters presenting this story did not miss the point that modern physicians are again slipping into the apparent *innocent* trend that German physicians fell into under the spell of Nazism in respect to use of sophisticated sterilization method. Underlying this trend is *Malthusian population theory and philosophy*, which philosophy is (again) being resurrected (quietly) under the leadership of the U.S.E. & I. These ideas promoted by the U.S.E & I seem innocent enough. The ideas are enshrined in the Western European treaty creating the *Global 2000 Policy. This so-called global policy* (the U.S.E. & I cannot be specifically blamed if the rest of the Western world will go along with it) proposes the systematic eradication of a billion or more *nonwhite people* by the year 2000 from the face of the earth, according to a Dr. Donald E. Babcock, who wrote ***Aids, the End of Civilization*** (p.56). This global policy was to be accomplished *by any means necessary*, i.e. wars, disease, starvation, plaques, Aids, etc.[539] The Setian White man is now *making gene*s, not just *collecting genes* that can be administered just like drugs are administered, and they are trying to *map every gene in the human organism*, to create what they call the *Book of Life*, trying to do only what the Creator-God Himself has been able to do. Evidence exists now that they have already partially achieved this feat. The **Genome Project** was begun in 1993 and is said to have been completed in 2003. While they have mapped out the genes of the human person, they do not yet know how all of them work or function, so they can be manipulated. The knowledge of all of this, that is, the erection of a new *technological Tower of Babel* will not be long in coming! For a people who have killed millions of *non-white people* for centuries, without even a look back, Afrikan man should be highly concerned about such a people who aspire to such levels of knowledge and power, however their claims to be *working in the service of science and the future of mankind*. All one need do is read ***Time Magazine's*** special report [January 17, 1994], *"Genetics: The Future Is Now"* to see the incredible power in the hands of the Setian Racialist White man already. No one needs to believe me! *I am just a voice crying in the wilderness, against a culture gone mad with VIOLENCE, SEX, POWER, and MONEY! I am just a voice crying in the wilderness against a society that has become LEWD, CRUDE, and RUDE! I am just a voice crying in the wilderness against a people and an American society that has succumb to the temporary pleasures of demonic experiences and has*

[539] Jack Felder, **Aids: United States Germs Warfare at its Best with Documents and Proof**, Abstract [1989], p. 48.

taken God's good Creation for a mere PLAYGROUND, and a CARNIVAL granted to mankind to satisfy his/her every whim, notion, and idea, no matter how silly, vain, and/or destructive they are. If I am MAD and possessed by demons then I am no more mad than was Jesus when the accusation was made against him: *"The Jews answered him, 'Aren't we right in saying that are a Samaritan and demon possessed? I am not possessed by a demon,' said Jesus, 'but honor my Father and you dishonor me."* (John 8:48-49a, NIV). Earlier Jesus had told his brothers (who were not disciples then) that the reason the world hated him was because he testified *"what it does is evil"* (John 7:7). For this reason, vitriolic name calling and attempts to kill him dogged his steps during his entire ministry. The problem is that people want to do whatever they please (despite all denials) without consequences to themselves, and since this is a culture of blame, it seeks to kill the messenger that brings to light that people would rather live in darkness than live in the light. The attitude expressed by the author of the series *SHADES OF GREY is typical of the cavalier attitude that people now hold in respect to personal morality and the desire to have it acceptable, tolerated and promoted.* The author of this series said in a televised interview *"I believe people ought to be able to do whatever they want!"* Such statements seem innocent enough and do not appear to be subtle *doctrines taught by demons* that seep unnoticed into the minds of people in order to make society more tolerant of immorality made public. If anything is said against these ideas, then *a gag order from Hell* issued by Satan culminates in virulent accusations of intolerance under the rubric and doctrine of political correctness are made against truth speakers who stand up against the so-called *new normal* sexual morality. Apparently, this kind of *philosophy of life* governs the series *SHADES OF GREY* and apparently is making a powerful impact and influence on women's imaginations. It must be pointed out that *SHADES OF GREY* is not the source of this evil, but this *philosophy of life* is already in society that makes such a literary series both popular and successful. Unfortunately, these ideas of unbridled freedom suggested by this novel series are neither novel nor new to humanity. The idea that humanity can violate God's holiness with impunity is just as old as humanity itself and powerfully noted in the book of Judges, which states: *"In those days Israel had no king, and everyone did what was right in their own eyes"* (Judges 17:6).Can the devolution of public morality seep into the thinking of those in charge of mechanisms of life and death for humans (i.e. government and/or science)? It can and it has considering that German scientists at the behest of government policies employed their knowledge in committing genocide against the Jewish People. Unless we hold our finger in the damn against anti-human/anti-God views on public immorality it will eventually affect views in the realm of professional and public ethics for those that govern humans and are responsible for promoting *life-giving, life-saving institutions*, rather than *institutions of death*. Remember that the reason that Israel lapsed into public immorality (as recounted in Judges) was that this society *had no king!* The point made is that this society had no governing authority that could curb moral accesses that fell well below both human societal norms and were in direct violation of the holiness of God, as well understood from the natural order itself. No sacred text is needed for humans to know that raping women, killing and abusing children are wrong. What is less understood about *anything that goes on* in society is the so-called tolerance for public expressions of immorality deemed to be harmless. In the long run this philosophy of life is deadly because it (over time) deadens people's moral and ethical sense of the difference between right and wrong. We find ourselves laughing at people's antics like we laugh at the reality of evil by providing ourselves with a harmless red devil with horns on his head, a pitchfork and a tail. The challenge for people who call for tolerance of so-called expressions of sexual immorality (on TV for instance) is to show them what harm it is doing and what universal standards say that what they




are doing is wrong. "What I do with my own body is my business, providing it is done between *consenting adults*. Not long ago a highly respected university in Illinois allowed their professor to get away with introducing an actual sex act into one of his highly attended sex education classes. A female and her partner (consenting adults) were invited in, and the woman was brought to physical organism (audible moaning and all) using *a saw* (i.e. some kind of sex toy) actually inserted into her vaginal on a stage in the lecture hall in full view of the students that were present (about a 100 students). What educational value was obtained by the students other than the novelty and gawking at a live X-rated event in a top universe it beyond anyone with any moral integrity and common sense. However, it was determined no felony was committed and was deemed OK in this public forum as long as it was for *educational purposes and students were given the right without consequences to stay or not stay.* There was some outrage by school donors but very little was done to this professor, because of the popularity of this course (with the average class size being about 600 or so students). This one incident is an example of how public immorality (*between consenting adults*) can be sanctioned with rational arguments and be made acceptable even by a respected institution of higher learning! This is a slippery slope and some religious organizations like Catholicism, for instance are very aware of the implication, likely because they are well versed in natural law ethics and how difficult if not impossible it is to distinguish between private and public morality, and how over time *in the natural order* private morality influences (usually for the worst) public morality. The Pope in his *encyclical* reminds medical science (for instance) dipping and dappling *seriously* in genetics of their ***Hippocratic Oath,*** or as the *Nu Afrikan Calendar* might say, the ***Hypocritic Oath***, to at least *do no harm = non-malfeasance*, respect to their notion of the doctrine of double effect (applied most prominently to ethical issues involving abortion, etc.). We have already said that Setian white man's canon of medical science was stolen from the Kamau professors and doctors of Ta-Mera. Nevertheless, the Setian white man stands condemned before the *Bar of Thoth.* Just read what these medical scientists and practitioners swear to in some form or another upon receiving their medical degrees. Militating against this oath their medical knowledge is often used in horrific cases of abortion to carry out killing unborn human persons (so-called *potential* humans). These physicians swear by Apollo (i.e. Imhotep, the Kamau Father of Medicine and Knowledge) the following:

The Hippocratic Oath (Original Version)

> *I swear by Apollo the healer by Aesculapius, by Health and all the powers of healing, and call to witness all the gods and goddesses that I may keep this Oath and Promise to the best of my ability and judgment. I will pay the same respect to my master in the Science as to my parents and share my life with him and pay all my debts to him. I will regard his sons as my brothers and teach them the Science, if they desire to learn it, without fee or contract. I will hand on precepts, lectures and all other pupils duly apprenticed and sworn, and to none other. I will use my power to hold the sick to the best of my ability and judgment; I will abstain from harming or wronging any man by it. I will not give a fatal draught to anyone if I am asked, nor will I suggest any such thing. Neither will I give a woman means to procure an abortion. I will be chaste and religious in my life and in my practice. I will not cut, even for the stone, but will leave such procedures to the practitioners of that craft. Whenever I go into a house, I will go to help the sick and never*

with the intention of doing harm or injury. I will not abuse my position to indulge in sexual contacts with the bodies of women or of men, whether they be freemen or slaves. Whatever I see or hear, professionally or privately, which ought not to be divulged, I will keep secret and tell no one. If, therefore, I observe this Oath and do not violate it, may I prosper both in my life and in my profession, earning good repute among all men for all time. If I transgress and forswear this Oath, May my lot be otherwise. [540]

The Hippocratic Oath (Modern Version)

I SWEAR in the presence of the Almighty and before my family, my teachers and my peers that according to my ability and judgment I will keep this Oath and Stipulation. **TO RECKON** all who have taught me this art equally dear to me as my parents and in the same spirit and dedication to impart a knowledge of the art of medicine to others. I will continue with diligence to keep abreast of advances in medicine. I will treat without exception all who seek my ministrations, so long as the treatment of others is not compromised thereby, and I will seek the counsel of particularly skilled physicians where indicated for the benefit of my patient. **I WILL FOLLOW** that method of treatment which according to my ability and judgment, I consider for the benefit of my patient and abstain whatever is harmful or mischievous. I will neither prescribe nor administer a lethal dose of medicine to any patient even if asked nor counsel any such thing nor perform the utmost respect for every human life from fertilization to natural death and reject abortion that deliberately takes a unique human life. **WITH PURITY, HOLINESS AND BENEFICENCE** I will pass my life and practice my art. Except for the prudent correction of an imminent danger, I will neither treat any patient nor carry out any research on any human being without the valid informed consent of the subject or the appropriate legal protector thereof, understanding that research must have as its purpose the furtherance of the health of that individual. Into whatever patient setting I enter, I will go for the benefit of the sick and will abstain from every voluntary act of mischief or corruption and further from the seduction of any patient. **WHATEVER IN CONNECTION** with my professional practice or not in connection with it I may see or hear in the lives of my patients which ought not be spoken abroad, I will not divulge, reckoning that all such should be kept secret. **WHILE I CONTINUE** to keep this Oath unviolated may it be granted to me to enjoy life and the practice of the art and science of medicine with the blessing of the Almighty and respected by my peers and society, but should I trespass and violate this Oath, may the reverse be [sic] my lot.[541]

This is the medical ethics the Black Kamau professors taught the Greeks, and this is *The Oath* that has been sworn to by European and Euro-Amerikan physicians in some form or fashion ever since. Anyone reading this can tell immediately how far these Setian men have fallen from their high calling as medical scientists and practitioners. They *forswear* their oaths and commit *acts of genocide*, either for *money* or because of *racial hatred* against so-called *non-white people*. *May my Black Ancestors, those constrained by the Fifth Seal under the throne of God, slain by Setian White men, call for vengeance and condemn them for eternity!* What i have said above and in the preceding notes is why the **Nu Afrikan Calendar** can see no efficacy in celebrating anything involving *Amerikanism,* especially without modification and the proper understanding that what a Nu Afrikan

[540] *Hippocratic Writings*, ed. Betty Radice, Trans. by J. Chadwick and W.N. Mann, et al [Penguin books, 1983], p. 67.
[541] "Oath and Law of Hippocrates" in **Harvard Classics Volume 38** (P. F. Collier and Son, 1910, Text placed in the Public Domain, June 1993), p. 2.




is celebrating is *white nationalism*; that white national ideal which is based on false race superiority. This stand includes the *Fourth of July*, a holiday developed and promoted by the Nu African People's *natural and eternal enemies*. [542]

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[542] Some white Americans seeking a "pure" White America use the play on words, *Fourth of Jew-lie* for *Fourth of July.* In this work I do not use this derogatory religio-ethnic term. That would be anti-Jewism(not anti-Semitic). Anti-Semitic or Anti-Semitism is a phrase carefully sequestered by the Jews, since there are many "Semitic" People including the Arabs. I don't use the term anti-Semitism in this work which has been appropriated by the Jews to apply only to them. The Jews have appropriated the term Semite exclusively and very successfully for themselves like whites in the U.S.E. have appropriated the term "American" exclusively and very successfully for themselves, and for the same propagandist reasons, as if they are the only "Americans" in the Western Hemisphere. If you say anything against the United States or bring up is atrocities and sins, you are called "anti-American." If you say anything against the Jews for their atrocities and sins, you are called "anti-Semite," as if they are the only "Semites" that includes Arabs, not the least because Semite is not an ethnicity but a broad language family group that includes many races and nations. Nevertheless, I chose the above phraseology, whether i am called anti-Semite or not, in the main to allude to the central belief of the Anglo-Amerikans that they are the *Chosen People* based on their *Calvinist idealism*, which is the core principle underlying Amerikanism or White Nationalism; and secondly it points to the role of the Jews themselves in promoting this Setian white chauvinism for *profit.* The Jews, who control large sectors of the movie and T.V. industry and other media cater to these white nationalist myths by producing images of the *superior white Amerikan, e.g. good, kind, fearless, fair, hardworking and moral beyond reproach, a people with a God-given mission (*i.e. the good guys vs. the bad guys, etc.).These are all the attributes of Calvinist Idealism which in the movies justify mass murder, slaughter and rape of the Native-Amerikan and African-American People. All you need do is look at any movie on the life and times of General George Custer and you will see him portrayed in this guise of Calvinist Idealism, blonde, blue-eyed and all the rest; the proto-typical image of the Nordic and Anglo-Saxon come to tame the West, to bring to it *law and order*, and to crush and eliminate any resistance or opposition to the *Manifest Destiny of the White Man*. So-called *renegades* like the Apache guerilla fighter Geronimo must be captured, made an example of (for the rest), and/or killed, preferably the latter. And while you are looking at these movies (that portray scenarios of the good guys with the white hat and the bad guys with the black hat) take a look at the names of the producers, writers, sponsors and see if my assertions of Jewish copulation with Anglo-Amerikan image making (i.e. producing empathic images of the white settler killing machines) is not a true fact. Before Hitler became out-and-out anti-Jew and began a program of genocide against these people, he accused the Jews of duplicity in their dealings with majority people and other national minorities in order to protect themselves and make a profit while doing it. In his writing he is concerned with Jewish control of the media and how it was affecting the moral stature of the German nation. While any sane person will condemn Hitler's racism that led to a program of genocide against the Jews, nevertheless his analysis of the Jewish control of media and their power to advance images of immoral and violent behavior onto the world (that other people's children and young adults absorbed into their minds) is accurate analysis. The Jewish producers of this trash would not dare endorse this trash for public consumption in the Jewish community, among their children and young adults, and they know full well the images and verbal ideas are rotten, immoral, anti-human, and even anti-God, as long as it makes money. Greed is at the core of this enterprise of cultural death. Hitler stated:

> What had to be reckoned heavily against the Jews in my eyes was when I became acquainted with their activity in the press, art, literature, and the theater. All the unctuous reassurances helped little or nothing. It sufficed to look at a billboard, to study the names of the men behind the horrible trash they advertised, to make you hard for a long time to come. This was pestilence, spiritual pestilence, worse than the Black Death of olden times, and the people was being infected with it....It was terrible, but not to overlooked, that precisely the Jew, in tremendous numbers, seemed chosen by Nature for this shameful calling. Is this why the Jews are called the 'chosen people'? I now began to examine carefully the names of all the creators of unclean products in public artistic life. The result was less and less favorable for my previous attitude toward the Jews....The fact that nine tenths of all literary filth, artistic trash, and theatrical idiocy can be set to the account of a people, constituting hardly one hundredth of all the country's inhabitants, could simply not be talked away; it was the plain truth. And I now began to examine my beloved 'world press' from this point of view. . . . I now saw the liberal attitude of this press in a different light; the lofty tone in which it answered attacks and its method of killing them with silence now revealed itself to me as a trick as clever as it was treacherous; the transfigured raptures of their theatrical critics were always directed at Jewish writers, and their disapproval never struck anyone but Germans. . . . The trashy content of the short story now appeared to me as outright indecency, and it the language I detected the accents of a

> foreign people; the sense of the whole thing was so obviously hostile to Germanism that this could only have been intentional. . . . The development was accelerated by insights which I gained into a number of other matters. I am referring to the general view of ethics and morals which was quite openly exhibited by a large part of the Jews, and the practical application of which could be seen. Here again the streets provided an object lesson of a sort which was sometimes positively evil. The relation of the Jews to prostitution and, even more, to the white-slave traffic, could be studied in Vienna as perhaps in no other city in Western Europe, with the possible exception of the southern French ports....When thus for the first time I recognized the Jew as the cold-hearted, shameless, and calculating director of this revolting vice traffic in the scum of the big city, a cold shudder ran down my back. (See Adolf Hitler, **Mein Kampf**, tran. Ralph Manheim (Boston: Houghton Mifflin Company, 1971), pp. 57-59).

Jewish complicity in promoting and catering to Anglo-Amerikan racial chauvinism is no less shameless and calculating no more or less shameless and calculating subversion of morals than during the time of Adolf Hitler, and all for profit in support of its own brand of ethnicity, i.e. Jewish Zionism, nationalism, its *creed of greed*. However, Jewish complicity in promoting this myth of the superior white race or superman, intending to turn that on us, like it was turned on them in Germany will do them more harm than the good they are deriving from the profits of their commercial enterprise in the movie industry. I say in this regard to the same thing that Jesus said about the Jews:

> ***Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"***(John 8:44, KJV).

I guess this statement makes Jesus is *anti-Semitic* too (as absurd as that claim would be) considering the Jewish claim that everything said about them is said because they are Jews, rather than because of their immoral, anti-human, and anti-God behavior. The Setian Jews, who consider themselves the chosen people are in actually the **Setian children of the Devil** according to another Jew (with a royal and priestly pedigree) who knew them best **(**i.e.Jesus**).** These Setian children of the Devil [descendants of Seth] were given Noah's blessing to **fool, make silly, persuade, deceive** Japheth [i.e. white people in Europe and America] through the use of guile by means of religion, i.e. where Japheth is said to live in the sacred tent or tabernacle or **make cause with** Shem. Noah in cursing **Canaan** [descendent of Ham = black people] infers that this is the means by which black people will become slaves to Shem and Japheth. The idea is simply this: The Setian Jews stroke the pride and gullibility of the Setian White man in order to empower themselves, and using that power gained from making cause with the Setian White man to feed our black children and young adults' filth through every possible kind of media, i.e. radio, television, iPod's, etc., enticing them to lewd, crude, and rude behavior. At the same time they make sure their own children and young adults are steered away from the death they are spreading among are black children. The blood money they earn from purveying this death at the behest of the Devil, the Prince of the Power of the Air-waves and the demonic spirit that is at work within the children of disobedience [Ephesians 2:2] is then used to build their own *life-giving, life-saving institutions* among and for their own people**.** ***God of course will be their judge as He has been during their whole history.***

It should be noted in respect of this that the writers of this filth that we see on TV (and now accessible on every mobile devise) and in the movies are created by writers behind the scenes, many of whom are Jews, but also, they include among their numbers both black and white writers as well. Their union is the **WGA = Writer's Guild of America**. While these writers' union has members from all races included in it, even black writers, it is to be noted that it founded by a group of Jews in 1933, as the **Screen Writers Guild** around the time that Hitler was rising to power in Germany. The **WGA in the West** is or was headed by a religious orthodox Jew and has a predominate number of secular Jewish writers among its members. Of course, the media is not the only area of concern (although currently the most powerful influence) in respect to challenges that face anyone trying to build **Christological institutions = life-giving, and life-saving institutions** to counter these kinds of **anti-God, anti-Hue-man institutions of death** that promote **the pleasures of demonic experience** among black people. There are other institutional and ideological structures of oppression and death that effect the future temporal and spiritual emancipation of the Black man, as well. Organized racialist groups are certainly to be condemned and (even people purveying death among Nu Africans) universally condemned outright for promoting various perspectives along these lines. The Jews certainly know that when these groups act that the first group targeted for extermination after the Nu Africans are the Jews. These racialist groups are more highly organized than ever before. They have evolved into many para-military religious organizations, which may be grouped together into what has been called the **Identity Movement** or **Identity Christianity**. Identity Christianity as an umbrella organization for racial groups that belong to it preaches a message of hate and racial superiority aimed at the destruction of Jews and the so-called Mud People, i.e. Nu Afrikan People, and any white ethnics that don't subscribe to their brand of Amerikanism and other white "nigger" lovers. It is an religious umbrella movement whose congregations are the many varied para-military race groups around the U.S. Empire, such as the **Aryan Nations**, **The Order**, the **Posse Comitatus**, the **Klu Klux Klan**, **the Aryan Resistance Movement [ARM],** the **Congress World Aryan Resistance [WAR],** the




The *Nu Afrikan Calendar* takes it cue regarding the **Fourth of July** from the tradition once established by our Nu Afrikan ancestors, who refused to celebrate this day after their emancipation from slavery. Rather, doing the best they could without their own calendrical system, chose in counter-distinction to the Amerikanism described above to celebrate **July 5th** in respect of their *total* freedom to come. Herbert Aptheker points out that Nu Afrikans during slavery celebrated the **Fourth of July on July 5**. Aptheker quotes Peter Osborne, a leading Nu Afrikan of Connecticut, who spoke to an audience of black people on July 5. Aptheker entitles this speech *The American Negro's Fourth of July 1832*. In it Osborne states:

> Fellow-Citizens--On account of the misfortune of our color, our fourth of July comes on the fifth; but I hope and trust that when the Declaration of Independence is fully executed, which declares that all men, without respect to person, were born free and equal, we may then have our fourth of July on the fourth.[543]

Aptheker quotes Frederick Douglas, who was one time accused of being a co-conspirator with John Brown in insurrection against slavery, Afrikan-Amerikan statesman, passionate hater of slavery, who in MP336/A1852; was asked to speak before some white people on the meaning of the *Fourth of July* to the Nu Afrikan People. This speech explains the powerful emotion that inspired the tradition of celebrating July 5th by some Nu Africans in place of what others have called the *"Fourth of July."* Earlier on July 5th was celebrated especially among so-called *Free Blacks*, which in this

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Skins Heads, and the **Patriots**, the last group of which i have had personal a run-in with, a sort of hybrid white nationalist group that does not exclude black people from its membership as long as they are against **ZOG = Zionist Organization Government**, i.e. the U.S.E. Nevertheless, this organization with its many racial groups have one thing in common: raising the flag **of White Power!** As above and referring to the current government of the U.S. Empire as *ZOG*, they, the leaders of **the Identity Christianity Movement** intend to make the United States a *pure white* country based on the ideas presented in *Mein Kampf* and the *Holy Bible*, this *by any means necessary*, via even the instruments of armed resistance and or conventional politics. And as one of their leaders said, the **"...white man does not intend to drag the Mud People with them into the 21st Century."** The **Identity Christianity Movement** teaches that God never mentioned any twelve *Jewish* tribes, but *twelve tribes of Israel*, to which there is no reference to ethnic Jewish identity, so that among these tribes there could have been a tribe of solely Aryan extraction. They call this tribe, the *Tribe of Manasseh*, a descendent of Joseph. Thus, they create not twelve tribes of Israel, but thirteen tribes of Israel. This thirteenth tribe, the so-called *lost tribe*, a member of the Chosen People after the dispersal of Israel ultimately made its way to Europe. They then later crossed the Atlantic on the ship *Mayflower* to North Amerika, where God gave them the *sacred documents*, which included the *Declaration of Independence*, the *Constitution*, and the *Bill of Rights,* which document comprises the first *Ten Amendments*, i.e. comparable to *the Ten Commandments. All other amendments such as the Thirteenth Amendment abolishing slavery, e.g. which the State of Mississippi just ratified in MP479/A1995, the Fourteenth Amendment granting black people unilateral citizenship rights as ex-slaves, the Fifteenth Amendment granting black people the right to vote, and the Sixteenth Amendment granting Congress the right to levy taxes on personal income, which in their estimate is used for the immoral purpose of giving free handouts to the Mud People, i.e. niggers,* ***are all unconstitutional!*** This will all come to an end when they either smash *ZOG* through armed resistance or take over the government via the conventional political process. See James Coates, ***Armed and Dangerous: The Rise Of The Survival Right*** [The Noonday Press, 1987], pp. 77-103, and see Edward Conrad Smith and Harold J. Spaeth, eds. ***The Constitution Of The United States*** [Barnes & Noble Books, 1987], pp. 58-60.Cf: *The Book of Mormon: Another Testament of Jesus Christ* (The Church of Jesus Christ of Latter-Day Saints) black-phobia as presented in the book of 2 Nephi 5:21-24, where God curses white people for mixing with people with skins of blackness. No people with black skin (except one) will get into paradise, and that one will only be in the lower realms (of heaven) or paradise, i.e. of the seven heavens, etc.

[543] Herbert Aptheker, ***A Documentary History Of The Negro In The United States: From The Colonial Times Through The Civil War*** [A Citadel Press Book, 1951], p. 137.

current time has died out. Nevertheless, Douglas is quoted as saying:

> Fellow Citizens: Pardon me, and allow me to ask, why am I called upon to speak here today? What have I or those I represent to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits, and express devout gratitude for the blessings resulting from your independence to us?. . . . Do you mean, citizens, to mock me, by asking me to speak today?. . . . What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all others days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy--a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation of the earth guilty of practices more shocking and bloody than are the people of these United States at this very hour.[544]

The *Nu Afrikan Calendar* recognizes, like the great Frederick Douglas then that the celebration of someone else's nationalism, especially a nationalism that is predicated on racialism and on our own *re-enslavement*, exploitation, oppression, repression, and eventual genocide, is a national abomination; and any people who will celebrate such a day with the children of their ex-slave masters should not be accorded the respect normally given to peoples seeking freedom via the principle and right of self-determination. The Nu Afrikan People may never again celebrate July 5th as our people once did but it is presented as an option we have forgotten. Never-the-less the *Nu Afrikan Calendar* salutes our Nu Afrikan ancestors for their independence of mind and recognizes their actions as an expression of their desire for self-determination and accepts this kind of thinking as a guide and inspiration for the independence and uniqueness exhibited in the *Nu Afrikan Calendar* itself. They sought to seize time and place as best they could, as signified by their attempt to celebrate freedom on a calendrical date that did not insult their intelligence and their race. It certainly is not our black ancestors' fault that they were forced to express their desire for autonomy and black self-determination using the calendrical system of our *natural and eternal enemy!* Now for the first time they have a fully developed mathematical black calendrical system that includes their own cultural epicology so that they no longer have to use the calendrical system of their *natural and eternal enemy* as signified and affirmed in history. Commensurable with this Nu Afrikan-centric thinking, the *Nu Afrikan Calendar* avoids recognition of Anglo-Saxon nationalist holidays and celebrations and will not celebrate or recognize other white nationalism's via their *special* holidays, coming from other white ethnic emigrants, who participated in the rape, terrorism and or exploitation of the Nu Afrikan People, so that they too could enjoy inordinately the wealth of the North Amerikan Continent along with their kith and kin, the Anglo-Saxon Majority, to the denial and detriment of the Nu Afrikan People for those same opportunities. This goes for such white ethnic holidays as **St. Pa-"tricks" Day**, i.e. pardon the pun on the *tricks* of the Irish Leprechaun that he used in getting and keeping his pot of gold. The pun does have validity if you study the economic

[544] **Sawa**, pp. 330-334.




relations between the Nu Afrikan People and white ethnics, such as the Irish. The Irish saying, *"never give a sucker an even break,"* does underscore the truth contained in this play on words. The celebration of this Irish holiday is nothing but the continued recognition of Irish Nationalism, when we don't even celebrate our own. It is the continued recognition of the Irish-Amerikan participation in our oppression since their coming here along with other *privileged* white immigrants' ethnics, who were promised the Amerikan Dream at the expense of and at the head of the Nu Afrikan Chief National Minority, which black people in fact *capitalized* the so-called *Amerikan Dream* via their slave labor and the spilling of their blood. I say the Nu Afrikan *Chief* National Minority despite the fact that American immigration policy has allowed the Latin speaking people into the country in such numbers that they are now the so-called "Chief" National Minority, even though a third of them cannot even vote, because they are not citizens of this country. This is all to the glee of the Setian White man who has manipulated the census numbers, another trick to undermined the Oldest Chief National Minority, the Nu African People, who are citizens of this country and have been citizens since the passage of the Fourteenth Amendment (despite its unilateral nature) June 13, Asiento 1866 (1 Mwanamke Weusi, *MP = Maafa Period* 350) and its ratification (despite its unilateral nature) on July 9, Asiento 1868 (27 Mwanamke Weusi, *MP* 352). The *Nu Afrikan Calendar* also will not celebrate the so-called Jewish Passover, and the like, except in its Nu Afrikan indigenous form as practiced by the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church that worships the Sabbath in two parts (i.e. on Saturday, the *Lessor Sabbath*, and on Sunday, the *Greater Sabbath*). This ancient black religious practice of the Sabbath is my personal choice, because it is the living expression of our ancient religious heritage from Ethiopia and now this ancient form of African Christianity has successfully established itself here in North America. Nevertheless, another option that may appeal to some Nu Africans is the celebration of the Sabbath by the *Commandment Keepers*, the so-called *Black Jews of Harlem*. We believe they follow the true *Hebrew religious traditions*, supported by history and race.[545] Other than this, that holiday as promoted by German and Russian Jews in Israel is nothing but the celebration of Zionism, i.e. Jewish nationalism based on race, which seeks to destroy everybody else's nationalism while it holds tenaciously and dearly to its own. Other exceptions made in the *Nu Afrikan Calendar* is the tolerance of Christmas, Lent and the Death and Resurrection of Heru, i.e. Jedus Christ, because of it non-national, non-racial characteristic, and its ethno-cosmological origins in the ancient black Kamau religion = the Kamau Religion and its sacred books that is the mother of all the so-called Western Religions, Judaism, Christianity, and Islam. The doctrines of this ancient black religion is now hidden within the sacred scriptures of these religions, but yet has extant its own sacred books, yet to be fully codified by her black children; the truly *old time religion* that has not only spawned these so-called "Western" religions, but may be found practiced (as a living faith) within traditional Afrikan religions such Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Christianity; and even within the Yoruba religion, both grounded in centuries old cultural religious traditions handed down through the accidents of time and circumstance by our ancient black forefather, who knew God and worshipped Him as *God, the Creator*, *God, the Ruler*, and *God, the Redeemer*, *God One*, following the ancient Trinitarian formula, hidden from view by white theology, dogma, and liturgical practices, given back to the black man as white religion and so-called

[545] See Howard M. Brotz, **The Black Jews of Harlem: Negro Nationalism and the Dilemmas of Negro Leadership** [New York: Schocken Books, 1970, 1970], under caption *We Celebrate All Jewish Holidays*, pp. 35-40.

monotheism. Black people have never been monotheist *per se* but *Trinitarians* that has its origins in Egyptian Osirian Religion. The *Teutonic Captivity* of the faith of our black forefathers (*once and for all given to the black saints*) must come to an end in this 21st Century. Our ancient black faith, which is the fundamental key to our emancipation from this American culture of death, must be reclaimed and re-seized *with all deliberate speed.* The *Nu Afrikan Calendar* sees no need to trample unnecessarily on traditions held dear by Nu Afrikan Christians, a sacred tradition especially to Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) tradition to which i myself belong. In this the *Nu Afrikan Calendar* seeks to be as cosmopolitan as possible within the limits of *Nu Afrikan Traditional Religion and Culture*, which includes a wide array of living religious and cultural traditions, although I believe I the best expression of this black faith is celebrated within the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church. It bears repeating (over and over again if necessary) that the religious and cultural traditions that have been handed to the Nu African People by the White Man in Europe and Euro-Amerika was once given to the White Man by the Ancient Black Man by means of Egyptian Religion, Theology, and Dogma. So, we must be careful as to what we condemn and exclude. We just ask Nu Afrikan Christians, Nu Afrikan Muslims and Nu Afrikan Hebrews to be aware of and develop the *black origins of their various faiths* and understand that these traditions and doctrines come directly from the *Ancient Kamau People* based on ancient *African Sacred Scripture* and the *Ole Time Black Religion* that is *good enough for me*. Our contemporary black religions are just a *shadow of the ancient old-time religion.* We ask the African and Nu African People to realize that the *Kamau Sacred Books* have been kept from them for centuries, *right under their noses*, in the White Man's libraries, hidden by the Ancient Kamau language, known as *Egyptian Hieroglyphics*, and that several schools of Kamau Egyptian priests and doctors of the law had codified them centuries before Moses, Jedus Christ or Muhammad. And of course, the Setian White Man continues to deny that the Kamau People, because they are black had *sacred scriptures* like that of Judaism, Christianity and Islam. Even some of these white scholars deny that the Kamau People had a religion, lest known a *revealed religion!* And of course, the *best lie is the outright big lie, which is often printed under authority of white scholarship, in the face of all facts to the contrary, without a shred of evidence or proof, in the hopes that no one will ever look up the source references, and publish them, especially any black scholar!* Below is what one these white scholars, i.e. Research Professor of Oriental Archaeology in the University of Chicago, one Henri Frankfort, has to say regarding the issue. Making his comments while at the same time saying that white scholars need not go as far as to deny the Kamau had no religion at all yet intimating that the Kamau religion was made up of a number of black cults that somehow existed side by side *for millennium with no coherent unified theology or schools of theological and philosophical thought!* "But Egyptian religion was not exclusive. It recognized an unlimited number of gods. It possessed neither a central dogma nor a holy book. It could flourish without postulating one basic truth."[546]What Frankfort holds as an established truth is pure nonsense. How could an ancient world religion like Osirianism, mutated as it spread throughout the Greek and Roman world as one of the so-called *mystery religions* that Apostle Paul had to deal with *"flourish without postulating one basic truth"* and without possessing *"a central dogma nor a holy book"?* Not only did the Egyptian religion have a theology, but central theological dogmas also *postulating the Two Truths*, and much more than these that it later supplied to the so-called "Western" religions, especially Christianity. The Egyptian religion gave to Christianity the following *basic doctrinal truths*: the *Virgin Birth of the God-Man, the Resurrection from the Dead, the Judgment before God, Hell,*

[546] Henri Frankfort, **Ancient Egyptian Religion: An Interpretation** [Harper & Row Publishers, 1961], p. 3.




Lake of Fire and the River of Life, and that is just the short list of theological doctrines. *Osirianism* was the ancient *religion of the Black Man,* and he had his own *sacred books*, which are still kept from us by the Setian White Man in his universities, archives, museums, the Vatican, other libraries, and repositories. It is our own apathy that continues to allow us to accept without qualification *what sayest the* Setian *White Man*. The *ancient religion of the Black Man* can no longer be *hidden*, nor can it be *cloaked* within the i.e. sacred books and scriptures of *Judaism, Christianity*, and *Islam*, but will be completely *revealed* someday through the publication and exposition of these *sacred books and scriptures*, that is the ***Metcha-t Neter: Sacred Kamau Scriptures*** by her modern black children. The same white conspiracy that hid *Kamau Philosophy within* so-called *Greek Philosophy* (until the arrival of George G. M. James with his ***Stolen Legacy*** [MP438/A1954], and the coming of Cheikh Anta-Diop, especially with his greatest work, ***Civilization Or Barbarism*** [MP465/A1981]) also conspired to hide *Kamau Religion within* Judaism, Christianity, and Islam, which ancient black religion contains the doctrinal foundations for each of these so-called *revealed religions*, i.e. *revealed by the Black Kamau professors and priests of Ta-Mera to the world!* The way that this is done is by a *conspiracy of silence*. While there is a competent black cadre of scholars capable of pulling the white sheets off of this type of conspiracy and overcoming the Teutonic Captivity of ancient black scientific, philosophic, religions, and technical knowledge they nevertheless do not by-in-large control the higher educational institutions and archival institutions that attempt to prevent access to ancient manuscripts, and archeological data, etc. that tell this story. Telling this story would change how African and Nu Africans and their children look at religion in particular, which is our heritage. Telling this story and publishing findings about various aspects of this story would be powerful enough to propel Africans and Nu Africans into a more positive 21st Century, allowing us to build *life-giving, life-saving institutions* even within domestic colonial settings, such as the United States Empire & Imperium. We need courageous black scholars in every field of research (i.e. politics, religion, science, history, technology, etc.) because they will be opposed at every point in which they try to investigate black civilization, make claims to its black material and spiritual *ad satis*, and/or try to reintroduce these blessings of black civilization to their black children and posterity. Nevertheless, we must even when called racist or any other assortment of derogatory names in order to carry out the *gag order from hell* by the acolytes and devotees of Set (Satan), who would like to destroy humanity and the rest of God's *Good Creation*, especially if its material benefits cannot be used to satisfy their lust for *demonic experiences*. Long ago God gave His revelation to the Ancient Black man first by means of the "Finger of God" = δακτυλϛθεου [Luke 11:20] in the hieroglyphics  , *tcheba Neter*. Both the Greek and Medu Neter mean "Power of God." This phase or expression can be compared with  ,*tcheba Set* = Finger of Set = "power of the god of Evil" = the Devil. The Ancient Black Man wrote the uranographic (natural/cosmic) revelation coming from God down in various sacred scriptures. In Egypt they created at least five schools of theology based on these sacred scriptures, and then made it possible for the derived doctrines and even scriptures to be passed down to the religions of Judaism, Christianity and Islam! What James and Anta-Diop did for Kamau Philosophy must also be done for the ancient *Ole Time Religion*. They of course opened the door for this kind of research and scholarship. They supplied the impetus and demonstrated the intellectual and personal courage necessary to pursue this knowledge. This

religious knowledge must be *raised from the dead and re-revealed, that is, it must be resurrected out of and reclaimed from Judaism, Christianity, Islam through scholarly exposition*. This knowledge is badly needed by our black people in the grip of the White Man and his Setian white culture and *immoral* social order. In other words, i hope that black scholars will do for Kamau religion what James and Anta-Diop did for Kamau Philosophy, that is *reveal the conspiracy through an doctrinal exposition of the truths contained within the Kamau Sacred Scriptures, present a history of its various schools of thought and present the Black Man with translations of the Kamau sacred books, in every language that he himself speaks, along with commentaries on those scriptures*. The black man will then see that the doctrinal foundation for Judaism, Christianity, and Islam (the so-called Abrahamic Religions) is the ancient Osirian religion of the Egyptians. This effort does not seek to make Osirian theological doctrines normative for Christians, for example, but seeks to show that we in fact *have already* adopted and incorporated Osirian doctrinal truths as normative within the Black Christianity (no matter what faith traditions) without knowing it. To bring these things to light is a great task, and so fraught with danger and roadblocks, that a whole school of black scholars, i.e. historians, theologians, Egyptologist, etc. need to work together to accomplish it. If one black scholar falls or fails then others will continue the work until it is *completed, published and disseminated!* I postulate that *an understanding of Afrikan traditional religions, especially Ethiopian Orthodox Tewahedo (ተዋሕዶ) and Yoruba are key to uncovering the missing link to the Kamau Osirian faith*. This link has already been made by E. A. Wallis Budge in his two volumes **Osiris & the Egyptian Resurrection** [1911]. A beginning has already been made in the area of *history of religions* to correlate the ancient Egyptian doctrine and theology with the modern religions of Judaism, Christianity and Judaism. Such work can be found in Paul C. Boyd's ***The African Origin of Christianity: A Biblical and Historical Account***, Vol. 1, London: Karia Press, 1991, the classic works of Dr. Yosef ben-Jochannan in ***African Origins of the Major "Western Religions"***(1970) and ***Black Man on the Nile and His Family*** (1972), not to mention the vast out pouring of the 19th Century white scholar Gerald Massey in his ***A Book of the Beginnings***, Vols. 1 & II (1881); ***The Natural Genesis***, Vols. 1 & II (1883); ***Ancient Egypt the Light of the World***, Vols. 1 & II (1907), including the work of Karl Luckert, already cited, ***Egyptian Light and Hebrew Fire: Theological and Philosophical Roots of Christendom in Evolutionary Perspective*** (1991), and finally R. E. Witt's ***Isis in the Graeco-Roman World*** (1971).This later effort by Witt shows the spread of Egyptian religion and the institutional ritual worship of Osiris and Isis in the Graeco-Roman world, established hundreds of years before the first missionary journeys of Apostle Paul and the spread of Christianity, where the Egyptian religion can be said to be the direct competitor of Early Christianity. To cover this up many Euro-scholars diminish the significance of this fact by lumping the Egyptian religion in with all of the other so-called *Mystery Religions*, the phrase giving the impression of religions that were either *cults* or bound by *ritual superstition*. These religions could only be *mystery religions* in the sense that they required its adherents to go through a *secret initiation* and not to divulge the process of initiation and keep *hidden* all but the most commonly understood religious doctrines or dogmas. Early initiates to the Christian faith were also sent to through a similar *ritual initiation* and talked among themselves about the *mystery of the faith*. Based on the description of mystery religions given above Early Christianity itself was a *mystery religion*. Jesus told his disciples*: "The mysteries of the Kingdom of God are given for you to know, but to those who are outside, everything comes in parables, so that seeing they may [indeed] see, and [yet] not perceived; and hearing they may hear, and [yet] not understand; otherwise, they might repent and their sins be forgiven."* (Mark 4:11-12, EOB).For the first two centuries of its existence Christianity was incubated *hidden* behind closed locked doors (an




underground faith) and appeared to be no different to the common man than other initiatory mystery religions whose founder was a condemned and executed Jewish religious radical by the Roman government, named Jesus that required baptism in his name and love feasts held at night to honor his memory in order to be called *Followers of the Way* marked out by Jesus (i.e. Christian, looking for his second coming). To characterize Early Christianity as just a missionary religion without signifying its character as a mystery religion as well is to misconstrue it origins and original mission and aim. As an initiatory religion it was not at first open to everybody as Jesus had already said. It should be pointed out that Egyptian religion was no less a *missionary religion, and revealed religion* than was Christianity. Nevertheless, the *Nu Afrikan Calendar* does not attempt to trample on the traditions of others, however poorly they understand the origins of their faith. That includes of course Christianity, of which i am an adherent converted to Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Christianity. I became a convert to this faith tradition because I believe it contains within itself the ancient black faith and the true theological doctrines of our African fathers and is the link and shell of the ancient black religion, *data ole time religion! Is good enough for me!* The major **doctrines of Christianity are black,** and Christianity is the ancient daughter of Egyptian religion and theology. We don't need to make Christ black, because scripture itself already reveals through his genealogy that **Jesus Christ was *black according to the flesh***. This historical truth can be established from scripture. Jesus Christ was a direct descent of the Aaronid tribe of High Priests through the **blood** of his mother Mary, that is, **according to the flesh**. His was not the son of Joseph by **blood = according to the flesh** no matter what preachers keep saying about Jesus coming down through 42 generation [See Luke 1:5; 1:34-37; and 3:23, for confirmation of this]. The last citation *explicitly* stating: **"Now Jesus himself was about thirty years old when he began his ministry. He was the son, *so it was thought*, of Joseph.** Jesus was not therefore the "Son of David," according to the flesh. Jesus could only lay claim as a Son of David by being the adopted son of Joseph, *but not according to the flesh*. He was, however, an Aaronid through Mary, his mother, *according to the flesh*. A saying however thought crude from the black community may be aptly applied to suspicions about Jesus' pedigree: "Mama' baby, Daddy's maybe!" in respect to the unbiblical claim that Jesus was a son of David through the pedigree of his adoptive father Joseph. Added to this charade is the attempt to claim that Mary belonged to the tribe of Judah when it is clear in the Gospel of Luke that Mary was a blood relative of Elizabeth (the mother of John the Baptist) and that Elizabeth belonged to the tribe of Levi, a Daughter of the family of Aaron as the scripture clearly points out:

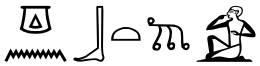
> In the days of Herod king of Judea, there lived a priest named Zacharias who belonged to the priestly division of Abijah. *He had a wife of the daughters of Aaron, and her name was Elizabeth*. Both of them were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. Yet, they had no child because Elizabeth was barren, and both were well advanced in years. (Luke 1:5-7, EOB).
>
> Now in the sixth month, the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin pledge to be married to a man whose name was *Joseph, of the house of David*. The virgin's name was Mary. Having come in, the angel said to her, "Rejoice, full of grace! The Lord is with you! Blessed are you among women! But when she saw him, she was greatly troubled at his saying and considered what kind of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold you

> will conceive in your womb and bring forth a son, and you will call his name Jesus. He will be great and *will be called the Son of the Most High*. The *Lord God will give him the throne of his father David*, and he will reign over the house of Jacob forever. And his Kingdom there shall be no end." Mary said to the angel, "How can this be [happening] to me, since I do not know a man?" The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the holy one who is born *will be called the Son of God. Behold, your relative Elizabeth has also conceived a son in her old age and this is the sixth month [of her pregnancy] for her who was called barren.* For nothing shall be impossible with God." Mary said, "Behold, the handmaid of the Lord! Let it be to me according to your word." And the angel departed from her. (Luke 1:26-38, EOB).

How much clearer does the Scripture need to be on Jesus genealogical origins? Joseph was a member of the Tribe of Judah through which Jesus lays claim to the Davidic throne. Joseph marries Mary, a daughter of Aaron, through whom Jesus lays claim to the Aaronid priesthood, in the spiritual order of Melchizedek. I will explain how this is in more detail below. Matthew's genealogy is just as clear as it is in Luke. Yet black Christians believe what they want to believe (*according to the traditions of men*) even though they say they believe the Scriptures, that is, *all of the Word of God* (every word God said) the so-called Full Gospel! They have been told this same lie about Jesus' genealogy from the pulpit (so long) that what the Scripture actually say is muted and God's Word is made into a lie. It is the same lie told each Christmas about the shepherd and wise men meeting together at the manger (traditional Nativity scenes) to present gifts to the baby Jesus, when in fact the wise men did not show up to worship Jesus until *two years later* and when they did find him, Jesus (now a two-year old boy) was in a *house* (not in a manger) *standing beside his mother and father where wise men then gave him the gifts.* Of course. men must uphold their traditions rather than the Word of God and preachers do not counter these traditions (just like the Pharisees in Jesus day). They do not want to unnecessarily upset any important parishioner or important member of the church leadership who still adheres to a *Sunday School Theology*. Why upset these people's belief with unpleasant truth and keep a "white" lie going that has worked so well for centuries especially since it is commercially profitable. After all this little "white" lie isn't hurting anybody! Jesus (on the other hand) had no problem in countering the lying assertion that he was the son of David, *according to the flesh.* Jesus states in the following Scripture**:** *"What do you think about the Christ? Whose son, is he? 'The son of David," they replied. He said to them, 'How is it then that David, speaking by the Spirit, calls him 'Lord'? . . . If then David calls him 'Lord,' how can he be his son?"* [Matthew 22:42-45, NIV]. This denunciation by Jesus that his claim to the Davidic throne is he is the son of Joseph, according to the flesh helps to advance the claim that Jesus was black according to the flesh because he was Mary's baby. Jesus knew that he was Mary's son [as we claim here] *black according to the flesh.* But even if it is true that Jesus is not Joseph's son *according to the flesh* how does the fact that he is Mary's baby (attested by Scripture) makes Jesus, *black according to the flesh*? The biblical genealogy is quite involved; but it can be shown that Mary and Elizabeth, the wife of Zechariah, the priest in the priestly **division of Abijah** (in the Aaronid family line of Ithamar) are both Aaronids themselves, [Luke 1:5; 1:35-37]. We have quoted these passages in Luke above. We claim that these Lukan Scriptures link these two women to Hanna, the mother of Samuel, the prophet and Aaronid priest of God, through his father Elkanah, a Levite priest [Josephus] and of Aaronid descent through the line of Kohath, the grandfather of Aaron [1 Chronicles 6:22-28]. From




Aaron comes two lines or families of Aaronid priests through his sons **Eleazar** and **Ithamar**, whose family members shared the priestly duties in the Temple of Solomon alternately [First Chronicles 24:1-19] by course or division. The **division of Abijah** was the eighth course or division [1 Chronicles 24:10]. Both Elkanah, the **husband of Hannah**, and Zechariah, the **husband of Elizabeth** were in the Aaronid priestly family of Ithamar. Both Elkanah and Zechariah would have taken wives of Aaronid descent but neither of them would have taken these Aaronid women from their own family clan of **Ithamar**. They would have taken wives from the Aaronid clan of **Eleazar** to preserve the Aaronid line but also to avoid the taboo of marrying inside their own clan. If this supposition is true, then both **Hannah** and **Elizabeth** would be Aaronid women of the **Eleazar family of Aaronid priests**. And since Mary was a relative of Elizabeth, she **would be a member of this same family of Aaronid priests through Eleazar**. Eleazar was the father of **Phinehas**. Mary would then be a distant relative of Phinehas. It is through the line of Phinehas that the line of Aaronid priests of the family of Eleazar would come down through the High Priest Jehozadak taken into exile at the hands of Nebuchadnezzar [First Chronicles 6:1-15]. More importantly, it is through the Aaronid family line of Phinehas that God promised to create an **everlasting priesthood of peace** [Numbers 25:10-13]. It is through Phinehas that Jesus can made the claim to the Aaronid priest just like his cousin John the Baptist, yet it is important to point out that neither one of them took up this role to function within this order of Aaronid priesthood. This began with the lasting **Aaronid Covenant** that God made with the Aaronid priesthood of Phinehas through Jehozadak at the beginning of the exile, and later continued down to Jeshua, the High Priest, and son of Jehozadak, a direct descendant of Phinehas. After the exile God reestablished His covenant with the Aaronid family of Phinehas through Jeshua, the son of Jehozadak, but in addition to the promise of an everlasting priesthood, God adds the promise that a member of the Aaronid family **through Phinehas**, **a Aaronid High Priest** *would one day set on the throne of Judah* and *"there will harmony between the two"* [Zechariah 6:9-13, NIV]. The throne of David (**according to the flesh**) over the Kingdom of Israel would fall to the Aaronid family in the tribe of Levi, because of the sins of Solomon against God [1 Kings 11:9-13], which split the Kingdom between Israel and Judah. God left David, only the Tribe of Judah. Yet God's promise of **harmony between the two** would be achieve by an Aaronid descendant of **Phinehas**. That descendant would be Jesus, who was an **Aaronid** through his mother Mary **according to the flesh**. This Jewish historical epicology allowed Jesus to question the presumption that someone from the tribe of Judah would or could claim the Davidic throne because of their birth according to the flesh. Joseph was not Jesus' flesh father! It has never been truer in regard to Jesus' descent the old saying among black people: **"Mama's baby, daddy's maybe."** God indeed kept his promise to unite the two kingdoms = Israel and Judah under an **Everlasting High Priest** but through a new order of priesthood. Jesus belongs to this order of spiritual priesthood. Jesus is called God's Son and **"a priest forever, in the order of Melchizedek,"** [Hebrews 5:4-6, NIV]. Melchizedek means **"King of Righteousness"** but he was the King of Salem, which means **"King of Peace."** This shows that Melchizedek was both a King over **Je-ru-Salem** (literally "Gate of Yahweh's Peace") and **Priest of God Most High** at one and the same time [Hebrews 7:1]. Melchizedek prefigures Jesus in his office as both **King of Kings** and **Eternal High Priest** to whom Abraham (who had Aaron in his bowels) paid the tithes. The Aaronid line of **Phinehas** and the **Aaronid Covenant** is the key to the whole mystery of Jesus genealogy and his eternal office of **King of Kings, the Lion of Judah** and **High Priest Forever in the Order of Melchizedek**. Why is this link with **Phinehas** important for our project in this

regard? It is because our thesis is that Jesus is ***black according to the flesh***, that is, through his mother Mary. Mary is linked to Phinehas, and we can prove that **Phinehas was a black man**, and so were his descendants. How can we prove this? **Phinehas** was the son of Eleazar, the son of Aaron. His mother was the daughter of **Putiel**. It is well known that the black Hebrews married many black women from Egypt, including Moses. But this is not the most salient factor. Both the names of **Phinehas** and **Putiel** are Egyptian names, which reveal their **Nubian** and or **East African origin**. First, **Put-i-El** means **"God of the People of Put,"** so that the daughter of **Putiel** was likely a black woman. The origin of the name **Put** dictates this strong inference. No child would have been named **Putiel** unless they came from the **Land of Put**. Rev. Walter Arthur McGray in his ***The Black Presence in the Bible and the Table of Nations Genesis 10:1-32***(1990) locates Put in Libya, a country West of Egypt in North Africa. But McGray states that some scholars associate the name **Put = Punt = East Africa Somaliland**.[547] Most black scholars, including C. McGhee Livers in her ***Biblical History of Black Mankind*** (1999) accept the identification of **Put = Libya**, perhaps because Put was the third son of Ham, and they would like to claim all of North Africa West [Libya] and East [Egypt] as black.[548]Nevertheless, in this work we identify **Put** with **Ancient Somaliland**. There are a number of reasons why. First, there is no grammatical connection between geographical place **Put** and **Libya** at all. **Put = Punt = Puanit (Somali)** has a closer more credible grammatical connection. Secondly, Ezekiel 27:10 mentions **Men of Persia, Lubim = Libya, and Put** as *three different nations* serving as the mercenary soldiers of the King of Tyre, according to the **New Illustrated Bible Dictionary** (1995).[549] In addition the Hebrew word for **Put =פוט** = ***Puwt*** means ***bow*** as in **bow and arrow**. This identification associates the word **Put** then with the Egyptian designation for the **Nine Nations of the People of the Bow** beginning with **Nubia**. Further, the Egyptians called them the **Gen-But = Gen-Put** =  **= Men with woolly hair**  = men with **dreadlocks**. If **Putiel** was a black man from **Put**, as we believe, then his daughter who married Eleazar was black, and so was their son **Phinehas**, the true heir of the Melchizedek Priesthood = Everlasting Priesthood of Peace [Numbers 25:12-13] granted by God to himself and **his descendants**. This is the reason Jesus never claimed the Aaronid priesthood (although through his mother he could). Rather Jesus claim was rightfully through the new order of priesthood that via Scriptural promises of God could make claim to both the Melchizedek Priesthood (that was alluded to as far back as Abraham) and Kingship of David (without being born according to the flesh in the linage of Judah via *supposed father* Joseph). The write of the letter of Hebrews got it right. He declares that Jesus Christ belongs to the Melchizedek order of priesthood [Hebrews 5:4-10] rather than the Aaronid order of priesthood. The Melchizedek order of priesthood is an eternal priesthood promised through Phinehas and led from there down to Jesus through his mother Mary, the *Black Madonna*, famous throughout history, from Egypt to Europe where her statues of adoration abound.

[547] Rev. Walter Arthur McCray, **The Black Presence in the Bible and the Table of Nations Genesis 10:1-32**, Vol. 2 (Chicago, Illinois: Black Light Fellowship, 1990), p. 112.
[548] C. McGhee Livers, **Biblical History of Black Mankind** (Indianapolis, Indiana: Shahar Publishing, 1999), 129.
[549]**New Illustrated Bible Dictionary**, ed. By Ronald F. Youngblood (Thomas Nelson Publishers, 1995) s.v.**Put**, p. 1054.



Phinehas' mother was black, because her grandfather **Putiel** was black, therefore **Phinehas** was also black. Mary came through this Aaronid black family line to bequeath to her son this black spiritual heritage of the Melchizedek priesthood. This allowed Jesus to lay legitimate claim to the throne of David (without being born in the line of Judah) which fact has stomped scholars for tens of years. At the same this black linage makes Jesus black *according to the flesh*, because he is Mary's baby by operation of the Holy Spirit. This is a rough outline of the genealogical background for Mary and her son Jesus, and likely the reason why (even in Europe) Mary is thought of as the **Black Madonna**, of course without the grammatical and scriptural support that i have supplied.

The Earliest Images of Jesus the Second Adam: *"Black according to the Flesh"*



The First Adam, the Son of God, Black According to the Flesh
(1 Corinthians 15:45-49,Luke 3:38)



Jesus, the Second Adam, the Son of God, Black According to the Flesh
(John 3:16, Luke 1:35, Luke 3:38)

"A Controversial Restoration That Wipes Away the Past"



The statue formerly revered as the Black Madonna has become white in the restoration of Chartres Cathedral.
Credit...Roberto Frankenberg for The New York Times

By Benjamin Ramm

- Sept. 1, 2017, Art & Design, New York Times

CHARTRES, France — The pilgrim did not find what he was searching for. As a child, Patrice Bertrand heard his mother recount details of her visit to the shrine of the famous Black Madonna of Chartres Cathedral, 60 miles southwest of Paris. Now Mr. Bertrand, 41, of Nantes, was following in her footsteps. But he was perplexed by what he discovered: "The statue I came to see is not here anymore," he said. The Black Madonna had become white.

The decision to remove what a plaque in the cathedral calls the "unsightly coating" from the 16th-century wooden icon has come to symbolize the contested transformation of Chartres, which has been undergoing a decade-long restoration. For almost 500 years, pilgrims worshiped the Virgin's dark visage, and it accrued the kind of mythic currency integral to . .

Now, the interior of the cathedral is clear of scaffolding for the first time in a decade, and the full impact of a project can be seen. This is its most substantial renovation since Chartres was rebuilt between 1194 and 1225. In the intervening 800 years, the building has changed almost beyond recognition, as smoke from burning candles, oil lamps and fires darkened the walls, the statues (including the Madonna) and the exquisite stained glass. Catholic worship.

To some critics, the repainting has erased a cultural memory from a building its restorers say they are saving. The restoration aims not only to clean and maintain the structure, but also to offer an insight into what the cathedral would have looked like in the 13th century. Its interior was designed to be a radiant vision, as close to heaven on earth as a pilgrim might come, although many modern visitors have responded more with shock than with




awe. The architecture critic Martin Filler has described the project as a "scandalous desecration of a cultural holy place." As the extent of the restoration has become visible, art critics, curators and historians have debated its merits in publications in France, Britain and the United States.

A petition to the French ministry of culture sought to halt the project. The campaign contended that the restoration violates the 1964 Charter of Venice, which prohibits the renovation of monuments or historic sites for cosmetic rather than structural reasons. At one stage in the debate the architect who oversaw the major stages of the restoration, Patrice Calvel, responded to criticism of the project, stating "I'm very democratic, but the public is not competent to judge."

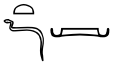


A SHORT EXURSUS ON PUT = LIBYAN HYPOTHESIS?

Both black and white biblical scholars have hopelessly confounded the origin of the name **Put** and the **people** to whom the name properly belongs. White scholars have identified **Put** with **Libya,** [i.e. Ancient Lubim of the biblical text], **Somali Land**, and even **Egypt**, [i.e. Ancient Mizraim of the biblical text]. However, the **Libyan Hypothesis** is held to be the stronger (See **The Zondervan Pictorial Bible Dictionary** [1967] "Lubim", p. 494 & "Put", p. 700; **Nelson's New Illustrated Bible Dictionary** [1995] "Put", p. 1054). Rev. Walter Arthur McCray, an African American scholar in his ***The Black Presence in the Bible and the Table of Nations Genesis 10:1-32*** [1990] appears to accepts the **Libyan Hypothesis = that Put constituted all or part of the Libyan nation** [on the strength that the inscriptions of Darius I show a region called **Puita** situated in Cyrenaica, just Northwest of Egypt]. This view continues the scholarly line of confusion. McCray states: "There is but [one] alternative to the traditional geographical identification of Put as all or part of Libya. Some scholars have chosen to identify Put with the *Punt* . . . of Egyptian inscription in East African Somaliland." Of course, Rev. McCray for his own reasons does not accept this argument based his understanding of the warlike character of the Libyans and the pacific character of the Somalia people. The Bible describes a warlike people and so he identifies them with the Libyans. [pp. 112-113]. Rev. McCray's conclusion that the Scripture reference for the Lubim and or Put refers to some East African people like the Somali is weakened, especially when you take into consideration the fact that such East African people were used constantly in the Egyptian armies as warriors and that they, especially the Nubians [Cushite's, etc.] often successfully attacked Egypt herself. Of course, the inference here that the East African people were pacific, e.g. Nubians, Somali, Cushite's, etc. is refuted by Scripture itself. The Prophet Isaiah saw nothing pacific about the Cushite People and in his Oracle on the Cushite's the Prophet says, "At that time gifts will be brought to the Lord Almighty from a people

tall and smooth-skinned, ***from a people feared far and wide, an aggressive nation of strange speech***, whose land is divided by rivers — "[Isa 18:7a, NIV, emphasis mine]. Another salient fact is that the Bible never confuses the Putites with the Labim, Ladim, Mizraim [Egyptians], Cushite's or Canaanites, or any other descendants of the Children of Kham. This is clear in McCray's scriptural references, but he still follows the traditional line of presupposition laid out by traditional scholarship. Genesis 10:6 pointedly distinguishes between Cush, Egypt, Canaan and **Put** at the outset. Most striking against the "Libyan Hypothesis" is that fact that Nahum 3:9 distinguishes between **Put**, Hebrew = פֻּט **Labim** Hebrew = לוּבִים the "Libyans" מִצְרַיִם, that is **Mizraim** or "Egypt" and כּוּשׁ, that is, **Cush**, or "Ethiopia" as some translations give, e.g. KJV, etc. with the NIV translating literally "Cush" and so does Ezekiel 30:5. Nahum 3:9 states: *"Cush and Egypt were her boundless strength; Put and Libya were among her allies."* We note in passing that "Ethiopian" was a generic term for all peoples of black color, and so-called "Negroid type", e.g. color, hair, lips, legs, etc. = Cushite's = Nubians proper, Putites, Luddites south of the Egyptian 1st Cataract of the Nile or Hapi River. See Frank M. Snowden, Jr. **Blacks in Antiquity** [1970], pp. 10, 14 for confirmation of this. Note also the map shown in the work of Dr. Chancellor Williams, **The Destruction of Black Civilization** [1974], p. 63 that shows that Nubia was the Southern half of the Ethiopian Empire while Chem = Egypt = Mizraim was the Northern portion of that same black Empire. With the biblical and historical evidence before us we must conclude that **Put** is not the same as **Libya** and that the peoples that come from these two lands are not and never were the same people. If that be the case, then who are the **Put People** and where is the **Land of Put** so that we can see clearly the race of the woman who is called the daughter of **Put-i-el** [*of the God of the Put*]? Answering this question is one of the keys to **Jesus Christ**, ***black according to the flesh*** thesis. One thing is absolutely necessary at getting at opening this first key is understanding the Hebrew and Egyptian equivalents for the term **Put = Phut** and its meaning in both languages. The contextual usage in the Scriptures is no problem because the **Put People** are nearly always put in the same contextual relationship as the other sons of Ham = Kham when they are mentioned at all. The question then is the linguistic links. First the Hebrew word **Put** is a proper noun = name and most lexicons do not go to its root meaning. However, the root meaning of **Put** in Hebrew is **"a bow"**. See **Bible Works 4.0**, KJV Nah 3:9. This is an absolutely crucial link but means nothing unless you also know that the Egyptian word  = **Petchtiu = the Nine Peoples of the Bow** or **nine bowmen of Horus**. These people were located just South of the First Cataract of the Hapi River = the Nile. (See E. A. Wallis Budge, **An Egyptian Hieroglyphic Dictionary**, Vol. 1, p. 257).We note here with Budge that they were a Nubian People whose main weapons were bows and arrows. The Scriptures do not miss this characterization either. Jeremiah 46:9 mentions "**Put** ***who handle the shield, men of Lud, skilled in handling the bow.*** We will show the close connection with the **Put People** and the **Ludim** presently to show that they are mentioned together as military auxiliaries in the Egyptian army because they are both members of the **Nine Nations of the Bow**, who fight together in a combined military fashion, where the **Putites** shield the **Luddites** as they used the bow in battle. The corresponding meaning and the above linguistic analysis put us on good ground to accept the Hebrew **Put** as the same people as the **Putchtiu**. The **Putchtiu** if thought of as Nine Nations of the Nubian people, would have their proper names as **(1) Cush**, and **(2) Put** who took the national name for the group as their proper name. We don't know much about the other seven nations, but we can add a name for a third, the **Ludim**. Looking more closely at the linguistic link while noting the correspondence




between the Hebrew word **Put** and the Egyptian name for the general Nubian people **Petchtiu**. We can go further with the help of Sir Alan Gardiner and Gerald Massey and say that the **"e"** in **"Petchtiu"** is purely arbitrary, and that Egyptian like Hebrew has no true vowels, but only consonants that are used as vowel indicators for, **a**, **i** and **u** or **w**. (See Gardiner, **Egyptian Grammar**, 3rd Edition, [1994], pp. 7, 430). We would then be on better ground to substitute for **"e"** the consonantal vowel indicator **"u"** so that the word **Petchtiu** reads **Putchtiu**. If we then broke down the syllables it would read like **Pu-tch-tiu** where we then have a shortened form of the same word as **Pu-t**. This is a perfectly sound linguistic procedure as demonstrated by Gerald Massey in his work on comparative Hebrew and Egyptian vocabulary in **A Book of Beginnings** Vol. II [1881], p.16. First he shows using the root word for the Hebrew פְּתֻחוֹת, *pthuchot* [orthography Weingreen, Kelley] meaning **"to open", "opening", "opened", "be loosed"** [as when an arrow is "loosed" from a bow, or a bow is "stretched" or "opened" to "loose" an arrow]. This Hebrew word is equivalent to the Egyptian Medu Neter  = **petch[u].** We take note here that Massey seems to be using some modification of Brugsch's Egyptian alphabet in his 1880 edition ***Worterbuch***, 5th volume, See Budge, pp. lix-lx, ***An Egyptian Hieroglyphic Dictionary***, vol. 1., using ***ttch*** which renders the Egyptian = **pet[c]hu** where apparently his has left out the **c**]. But his meaning is clear pointing out that the Egyptian word means **"to open"** as **"to** open . . . a bow, or **to be open at the mouth of."** Budge gives the meaning as **"to spread out, to stretch out, to bend a bow."** [Budge, ***Hier. Dict.***, vol. 1, p. 256]. This is an equivalency of meaning as well as a close orthography of the Hebrew and Egyptian.

Gerald Massey presents another more telling orthographic equivalency. He shows that one of the personal names for God is פַּאתַהַוֹיה, that is, *ptachi-yah* that means **"Jah is Put-ak"** = **"Jehovah is the Opener."** In Egyptian the equivalent is **Ptah**, where Massey appropriately adds a **u** to read **Put-ah**, meaning the god  , **Put-ah**, **"the Opener" of the Way**. **Put-ah**  is the **Great Architect of Heaven**, and the **Fashioner of Men's Bodies**, where **Jah** is the **Potter** and **Men are the Clay** [Isaiah 64:8]. The way Massey has translated the Hebrew personal name of God **Jah** or **Jehovah is Put-ah**. This in fact is the Nubian god **Put = the One who opens the Bow**, or **the One who stretches out the Heavens = the blacksmith, the Creator and maker of men, the designer and master-craftsman, the Architect of Heaven and Earth.** We know that this **Jehovah-Put-ah** or **Put-Jah** is an African god from Nubia because he carries in the *last part* of his personal name, the *first part* of the name for the African god whose name means **"Head of the Land of the Bow" = "Opener to the Land of the Bow."** This African god in Egyptian is named **Aah-es** from which the Nubians derive their Egyptian name **Nah-esi**, and their land **Ta-Nah-esu**. [See Budge p. 22, 386, vol. 1 **Heir. Dict.**]. So that the African god **Put-ah = Put-Jah** is the Egyptian equivalent of the Hebrew **Put-El = the god of the Put = Jah, the god of the Put People = Jehovah, the god of the Put People**. This is likely the derivation Moses used to describe the racial origins of Eleazar's wife, who was the daughter of **Put-i-El**, the **"Follower of the God Put-El = Put-Jah = Put-Jehovah**. Why would Moses do such a thing in describing his **family tree**? First Moses merely told it like it was and used Hebrew terms to give ontological expression to an Egyptian reality he was well versed in. It should be noted here that Moses' Egyptian education is cited in the Acts 7:22: **"Moses was *educated in all the wisdom of the Egyptians and was powerful in speech and action"*** [NIV].We note also that Flavius Josephus ben Matthias (the ancient Jewish historian [A.D. 37-100], who was born five years after the death of

Christ) said of Moses and his connection with the **"Ethiopians"** (who are next neighbour's to the Egyptians and Nubians) that the Egyptians made Moses the general of their armies to repel the Nubian attack on their country and Moses then invaded **Nubia = Aahes** and so Moses:

> Went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Meroe, after the name of his own sister. The place [Meroe] was to be besieged with very great difficulty, since it was both encompassed by the Nile quite around, . . . Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls and fought with great courage; and admiring the subtlety of his undertakings, and believing him to be the author of the Egyptians' success, ... she fell deeply in love with him; and upon the prevalence of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land. [Antiquities of the Jews, Book 1, Chapter X, Section 1 & 2, pp. 57-58.]

There are three things of importance to our inquiry here in reference to why Moses saw no problem in recounting Nubians in his family tree, especially through the Aaronic line for the High Priests of Judah. *First,* Moses neither in this story told by Josephus, nor in the Bible in confrontation with Aaron and Miriam for marrying a Cushite woman, who we believe to be **Tharbis, the daughter of the Nubian king, located in the Nubian royal capital of Meroe**, makes any distinction between the Egyptian, Nubians, and Hebrews for that matter based on color. Any distinctions are made in respect to culture and not race. The most likely reason why is that all three nations were black in color but different in culture. Even Miriam (Moses older sister) and Aaron (Moses, younger brother) did not describe the issue in terms of race when confronting Moses for marrying a Nubian woman. The dispute was because Moses was marrying outside of the Aaronid clan. So, the issue they had with Moses was about class and cultural norms, which Moses had violated (in their view) and not because the woman was black. Numbers 12:1 says, **"Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite."** *Secondly,* Moses went as far as Meroe, deep into the African heartland and therefore was not only "educated into all the wisdom of the Egyptians," but "educated into all the wisdom of the Ethiopians," and understood how to take the name for the god **Put-Ah** = **Put-Jah** and give it an equivalent term in Hebrew = **Put-El**. *Thirdly,* this all shows from the very beginning that Moses (as a black Hebrew or black Egyptian had black Africans in his family, that is, *Moses had a black wife while he was a general in Pharaoh's army and before he led the Hebrew Exodus.* According to this story, Josephus Moses' black wife was the *first wife* and Zipporah, daughter of Jethro the Midianite was his second wife. During the Exodus Moses then marries a third wife who was an Ethiopian woman. All of the evidence involving the Aaronic line shows that it was **Hebrew-African and** through **Phinehas** was it remained **black** down to **Jesus Christ** [through Mary's his mother's Aaronid line of descent]. Jesus was therefore ***black according to the flesh!*** Again, how do we know Phinehas was a black man? There is more direct evidence. Encoded in **Phinehas**' name is his identification with one member of the *Nine Nations of the Bow*, that is, the nine nations that Egypt identified as its black neighbors below the first cataract along the Hapi [Nile] River. Hebrew פִּינְחָס= **Phi-nehas** is **Pi-Nehas** in Egyptian and describes the **People of the Sudan [Nubian]**. The black people are one nation




of the **Nine Nations of the Bow**. This is a military designation for a warrior nation of peoples, many of whom fought in the armies of Egypt and at other times fought in their own armies against Egypt. **Pi-Nehas** literally means **"belonging to the Sudani People"** and spelled using Egyptian hieroglyphics  = ***Nehesu***. Jesus was a descendant of **Phi-Nehas**, through Mary's Aaronid descent and therefore she herself was ***black according to the flesh***. Both Jesus and his mother Mary were Aaronids and there is little doubt given the above grammatical analysis that she was directly related to the **Sudanese tribes of Nubia and Put** through the ancestry of **Pi-Nehas = Phi-Nehas**. It would make sense then that Mary, the mother of Jesus had to be an Aaronid and of course blessed above all women (full of grace) chosen to be the mother of Jesus Christ, the Savior of the world, or as the Egyptians would style her election the  *Mut-Neter* = *Mother of the God*. We take note here that the Catholics are not far wrong in designating Mary as the **"Mother of God"**, that is, *Theotokos* = **θεοτοκος** = God Bearer in their liturgical and confessional statements. The Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church maintains the same claim with some differences in regard to Mary's perpetual virginity. According to the Ethiopian theologian Abba Hailemariam Melese Ayenew (2009) a correct understanding of Mariology is essential to understanding Ethiopian Orthodox Christology. Dr. Abba Ayenew, Th.D., states in his doctoral dissertation (Doctor of Theology in Systematic Theology; The University of South Africa) the following:

> Theotokos is a compound of two Greek words, θεος *God* and τόκος *parturition, childbirth*. Literally, this translates as *God-bearer* or *the one who gives birth to God*. However, since many English-speaking Orthodox find this literal translation awkward, in liturgical use *Theotokos* is often left untranslated, or paraphrased as *Mother of God*. However, the latter title is also the literal translation of a separate title in Greek, Μητηρθεου (translit. *Meter Theou*). *Mother of God* also accurately translated the Greek words Θεομητωρ (translit. *Theometor*; also spelled Θεομητηρ, translit. *Theometer*) and Μητροθεος (translit, *Metrotheos*) which are found in patristic and liturgical texts. In many traditions, *Theotokos* was translated from the Greek into the local liturgical language. The most prominent of these are Geez (The classical language of Ethiopia). . . . . *Theotokos* specifically excludes the understanding of Mary as Mother of God in the eternal sense. Christians believe that God is the cause of all, with neither origin nor source, and is therefore "without a mother." This stands in contrast to classical Greco-Roman religion in particular, where a number of divine female figures appear as "mothers" of other divinities, demi-gods, or heroes. For example, Juno was revered as the mother of Vulcan; Aphrodite, as the mother of Aeneas. On the other hand, Christians believe God the Son is begotten of God the Father "from all eternity . . . . but is born "in time" of Mary. *Theotokos* thus refers to the Incarnation, when the Second Person of the Holy Trinity took on human nature in addition to his pre-existing divine nature, this being made possible through the cooperation of Mary. Since mainstream Christians understand Jesus Christ as both fully God and fully human, they call Mary *Theotokos* to affirm the fullness of God's incarnation. . . . . Within the Orthodox doctrinal teaching on the economy of salvation, Mary's identity, role, and status as *Theotokos* is acknowledged as indispensable, and is for this reason formally defined as official dogma. The only other Mariological teaching so defined is that of her virginity. Both of these

teachings have a bearing on the identity of Jesus Christ.[550]

However, Dr. Abba H. M. Ayenew is not willing to accept the Mariology associated with Roman Catholic beliefs about Mary, the *Mother of God* that goes beyond the theological aspects that are needed to support Ethiopian Christology and its theological understanding of *Theotokos*, such as her *perpetual virginity* (before, during , and after giving birth to Jesus) despite the Scriptural texts that suggest that Joseph consummated his marriage to Mary after the birth of Jesus (i.e. had sexual relations with her; See Gospel of Matthew 1:24-25, "When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. *But he had no union with her until she gave birth to a son.* And he gave him the name Jesus), including the account that names Jesus' four male siblings and acknowledges at least two sisters. See Mark 6:3 that states: "*Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't* ***his sisters*** *here with us?" And they took offense at him."* Both of these Scriptures would preclude the belief in Mary's *perpetual virginity* based on sacred Scripture, yet Catholic dogma persists in this belief, which Ethiopian Christology rejects. While Ethiopian Christology accepts the Theotokos dogma of Mariology, it also rejects as unnecessary a third Catholic dogma, that is, the *Immaculate Conception*, which states that Mary was preserved immaculate from Original Sin (i.e. born sinless) so that she could give birth to a sinless son, Jesus. This rejection includes the Catholic forth dogma of the *Assumption*, which states that Mary did not die (there is no record of it in Scripture) and her body and soul was *assumed* into heavenly glory. All of these four dogmas support the proposal for a fifth dogma that is not been made official doctrine in the Catholic Church as of yet, but states that Mary is *Co-Redemptrix* and *Mediatrix* with Jesus, her son. Undoubtedly, Ethiopian Mariology would reject this fifth notion as well, or least it is not necessary to believe in them to be regarded as an Ethiopian Orthodox Christian. Dr. Abba H. M. Ayenew states the Ethiopian theological position on the official Catholic dogma, as follows:

> By contrast, certain other Marian beliefs *which do not bear directly on the doctrine concerning the person of Jesus* (for example, her sinlessness, the circumstances surrounding *her conception and birth, her Presentation in the Temple, her continuing virginity following the birth of Jesus, and her death*), which are taught and believed by the Orthodox Church (being expressed in the Church's liturgy and patristic writings), are nonetheless not formally defined by the Church, and belief in them is not a precondition for baptism. [551]

However, neither faith tradition (i.e. Catholic, Ethiopian Orthodox) seems to know where they picked up the phrase *Mother of God*. Both got it from the Egyptians and made it part of their theology unaware of its ancient origin, which theology used the phrase *Mut Neter* = , that is, **Mother of God**, or more precisely, Isis, the Mother of the Egyptian God Horus thousands of years before the birth of Christ, and therefore thousands of years before the phrase found its way into each faith's religious dogma. Even more important Isis, as the Mother of God is also depicted as the virgin mother, that is,  **Mut**, the prototypical virgin with the power of *parthenogenesis* = the power to reproduce a child with the ovum being fertilized *without male sperm*. The determinative

[550] Abba Hailemariam Melese Ayenew, *Influence of Cyrillian Christology in the Ethiopian Orthodox Anaphora*. Dissertation (2009). South Africa: The University of South Africa, pp. 253-256.
[551] Abba H. M Ayenew, **Sawa**, p. 256.




of the O *egg*, that follows behind the female vulture represents the *unfertilized egg* of the virgin mother, and it is clear from this what the Egyptian theologians were claiming just from this grammatical bit of information. Now it is easy to see where the Christian Church, whether Catholic, Coptic, or Ethiopian picked up its doctrine of the Virgin Mother of God as described in its dogmatic theology. Only scholarship in the history of religions will be able to describe how this happened but what is clear is that somewhere along the line the transmission of these doctrinal positions were taken from Egyptian theology and its origins either forgotten or originally obscured for whatever reason. Whatever the case, contemporary **black theologians** no longer need to *make* Jesus **black** without biblical genealogical data [Cleage] or hold that Jesus **blackness** is a mere **theological symbol for oppressed black people** [Cone]. We now can say with confidence from both the Egyptian sacred and Biblical records, and with the help of Egyptian grammar that **Jesus Christ** [the historical Jesus] **was black *according to the flesh being*** the Son of God via the Black African Virgin Mother of God**.** However, while knowing this fact about Jesus is crucial; what is more important is knowing that the Christian doctrines that we hold sacred have an ancient black or if one likes African origin, which can be discovered in Egyptian theology and cosmology. We already have an **ancient black theology!** All we need to do is learn the Egyptian, Coptic, and Ethiopian languages (Ge'ez and Amharic) and start researching the sacred texts of the Egyptian, Coptic and Ethiopian religions to establish a modern understanding of this **ancient black theology** and then through research in the history of religions to understand more how Egyptian theology and doctrine transmitted to the so-called "Western" Religions. The research in these areas will enhance our understanding of our living faith traditions, whether Protestant, Catholic, Coptic, or Ethiopian Orthodox. I have dared to call this theological perspective **Uni-Theology**. Where **Jesus is black *according to the flesh*** we already have a black Uni-Theology upon which we can resurrect the *old-time religion* of our ancient African ancestors and therefore begin recasting the sacred doctrines that we already have in the light of their ancient black epicology and theology or God-Talk within the history and tradition of religions.

The **Nu Afrikan Calendar** recognizes Christmas = *Christ-Mas* = *Christ Mass* = *Eucharist for Christ*, even though it is highly commercialized in the U.S. Empire as elsewhere. It really has become a world holiday, recognized on several different continents and thus it is neither, as i inferred above, ethnic nor parochial, no matter how Anglo-Saxons have used it to profit from and enhance their image by presenting Jesus Christ as a White man. All we need to do to show that Christmas is black is examine the origin and role of **Old St. Nick = Satan** and recognize the black Kamau origins of the Christian religion. It is more important to show that the doctrines of Christianity have black origins than to prove that Jedus was black racially. We have already shown that Jedus Christ was *black according to the flesh*. We will talk more about *Jedus'* [Gullah rendering for Jesus] racial origins, but we must dispose of *Santo Claus* first.

The Setian White man's mythological **Santos Klaus**, **Christos Cringle**, **Old Nick**, or **St. Nick** is based on the life of the 4th euro-century **St. Nicholas**, bishop of Myna, in Lycia, Asia Minor, the patron saint of Russia and Greece, the patron saint of thieves, virgins, mariners, and children. **St. Nicholas means Victory of the People**. In its diminutive form, or *demonized* form **Old Nick** or **St. Nick** means *Goblin = the Devil = Satan*, i.e. *a **White Devil in a Red Suit!*** The word ***Nick*** is derived from the Greek word ***Nix= Sea Beast***. This ***Nix*** can come in human or partly human form. This ***Nix*** is like **Satan = Set** that comes as a son of light much like St. Nicholas. The Setian white man's

mythological devil is a white man with horns *dressed in a red suit*. We note in this respect that his mythological Christian saint (good Old Saint Nick), who delivers gifts is also a white man *dressed in a red suit*. Old Saint Nick *is* the Setian white man's mythological invention that has people inviting the Devil into their homes. This Devil with a *pitchfork and a tail* frightens us as Satan, but entices us with gifts as Old *Saint* Nick., i.e. *old* suggesting something *weak, small, cute, not able to do harm*, and *saintly*, something *white, pure, and not willing to do harm!* The Setian White Man really is telling our people that he is the *Beast, the Devil*, but of course he presents it in such a way that we, beginning from children to adults, take it as a *joke*, or as a *myth*, and of course this is part of the deception, *causing the Setian White man's victims or intended victims to make light or deny his Setian character*! Ironically, this myth of the *red devil* and Old Saint Nick dressed in a ***red suit*** comes from Egyptian theological notions of *Set = Satan*. **Set** =  =  (from which I have coined the phrase *Setian*) is the Egyptian Red Devil with a *forked tail* from which comes the notion of Satan's *pitchfork* that he uses to spear souls. The Egyptians were afraid of any beings that appeared or looked red, because Set was supposed to be the Egyptian god in the red desert that threatened *chaos = cosmic disorder = catastrophe, illness, plague, sickness, death. Set could attack both the physical body of the human person and the psychic mind with various illnesses.* The power of this red god was in his forked tail. One prong of the forked tail could cause illness and death to the body, and the other prong of the forked tail could cause emotive and an assortment of mental illnesses. The grammatical domains in Egyptian hieroglyphics that describes Sets character are as follows: *to cut, pierce; to break, to smash, to cleave into, to break bones, to loathe, to be disgusted, impurity, dross, to dress, to clothe, to array in fine apparel* (e.g. dress in a red suit and bring gifts in order to deceive), *tail, rump, shipwrecked, tail in the air, to celebrate the tail, as the tail in the air* for Set =  So much for *good* Old St. Nick that our children adore (mixed in or *Nixed* in with the worship and adoration of the Christ Child, and its connection with Set = the Red Devil (with his pitchfork and tail) that the Setian white man would have the Nu African People make light of and laugh at assuming that this being is not *really real!* Believe what you want and view theses representation of theological realities as myth if you want. Nevertheless, all of the sacred texts from Egyptian religion, Coptic and Ethiopian Orthodox religion state clearly that *Hell is Real* and *Satan is real!* Liberal Protestant theologians and preachers try to soften or eradicate the notion that hell is a real place and Satan is a real being by preaching that "Hell means being eternal separated from God." OK, if that makes you feel better. Despite problems with Christmas the *Nu Afrikan Calendar* feels it ought to mirror the diversity and the varied cosmologies via the epicology of the Nu Afrikan People. However, no Nu Afrikan, whether Hebrew, Christian or Muslim can expect the *Nu Afrikan Calendar* to leave their sacred, and often times misunderstood religious icons and doctrines, untouched, untested, or let them go without question. The questioning and hoped for dialog are absolutely necessary to establish truth, and to obtain a proper understanding of *black religion and celebration*. In other words, the *Nu Afrikan Calendar* will only promote, and deem something *black celebration* when that *celebration, holiday or observance has elements that enhance and uplift the black national idea or ideal or does no harm to the black nation or its ideal or can be made to serve the moral and ethical values that uplift and support the black nation and its ideal. If that celebration, holiday or observance is counterproductive to the black nation or to the black national ideal, then it is deemed to be against the Black National Interest and is disqualified from being*




included or noted on the Nu Afrikan Calendar! With this statement in view, the *Nu Afrikan Calendar* will not celebrate or memorialize expressions of Arab Nationalism. This however does not include the universal celebration of Islam such as *Ramadan*, and the indigenous black expressions found in the Nation of Islam, such as *Saviors Day*, and some others that may still be part of the *Nation of Islam* and the *American Muslim Mission* [MP464/A1980], *fka*, the *Nation of Islam*, *fka, World Community of Islam in the West* [MP460/A1976]. However, though a good many of our people are Muslim, there is absolutely no need or reason to predicate their Islam on Arab cultural trappings. There is much in Afrikan Islamic History to show that the Black Man helped found this religion in the Arabian Peninsula, and that on the Afrikan Continent itself we have developed our own indigenous expressions of Islam. The Nu Afrikan Muslims in the Amerikas should understand that our Afrikan brothers on the Continent are actively Afrikanizing Islam even today and like the Mouride Senegalese Muslims, have practically substituted the pilgrimage to Touba, Senegal for the annual pilgrimage to Mekka in Arabia. They are making their Islamic theology black, and rightly so, because they believe this are right and good for them.[552] Every other Islamic national group has done the same. They have Islamized their cultural proclivities and incorporated them into Islamic faith and practice. The Afrikan People are Afrikanizing Christianity as well. The Kimbanguist Movement in Nkamba, Zaire and the Lumpa Church in Zambia are just two examples of these efforts and attempts at making Christianity into the image of the Black man (even though i for one believe that is already accomplished within the faith tradition of the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church. Nevertheless, each to their own and "to thine own self be true." The Kimbanguist refuses to have any white Jedus hanging on the cross in their churches. *Kimbanguist Theology* will not admit any graven images as they are considered forms of idolatry. Simon Kimbangu, its martyred leader founded *Kimbanguist Religion* on the premise that if God had wanted to deliver a divine message to the Black man, he would not have chosen a White man to do so. This same feeling also exists among Nu Afrikans in the U.S. Empire, whose religion, though buried in Euro-Amerikan religious tradition, know that God is a spirit. They also know by this that we are made in His moral and holy image and that God does not represent Himself as a White man. We have disposed of the idea of a white Jesus Christ. We have already shown that Jesus Christ is ***black according to the flesh***. Jedus Christ ***black according to the flesh*** has and is being preached all over this land by such ministers and pastors as Archbishop George Augustus Stallings Jr. of the Imani Temple, African American Catholic Congregation. Also, by preacher-scholars like the Rev. Cain Hope Felder, and Randall C. Bailey, James W. Peebles, the Rev. Renita J. Weems, and the Rev. Rodney Maiden.[553] Of course all of this started with the pioneer works, preaching and writings of black men like Dr. James Cone, Rev. Jaramogi Abebe Agyeman, and Rev. Dr. Henry H. Mitchell. Jesus is said to be **black** ***according to the flesh*** as a proven counter claim to the White man's not so subtle presumption that Christ was **white** ***according to the flesh*** and if that is so then God must be white. However, our claim is not a mere presupposition. We have real biblical, extra-biblical and grammatical proof. We make the claim that Jesus, the Christ is *black according to the flesh* on biblical, grammatical and historical grounds, and we can do so because of the incarnation of Jesus. It is a historical fact that he came in the flesh and is Mary's baby. What we don't do is claim that God

[552] Ali A. Mazrui, **The Africans: A Triple Heritage** [Little, Brown and Company, 1986], p. 152
[553] See **Emerge** [April 1995, vol. 6, no. 6], Cover issue on, *Is Jesus Black? Scholars provide the Gospel Truth,* pp. 20-38.

Himself is black. God is and always shall be pure Spirit [John 4:24} and God is Light and in Him is no darkness *at* all [First John 1:5]. Marcus Garvey, the Founder of the **Universal Negro Improvement Association** and closely associated with the **African Orthodox Church** [whose Archbishop was George Alexander McGuire, a Garveyite and former Chaplain General of Garvey's UNIA] stated in one of his sermons, in respect to **"The Image of God"** that the Black man serves that:

> If the white man has the idea of a white God, let him worship his God as he desires. If the yellow man's God is of his race let him worship his God as he sees fit. We, as Negroes, have found a new ideal. ***Whilst our God has no color***, yet it is human to see everything through one's own spectacles, and since the white people have seen their God through white spectacles, we have only now started out (late though it be) to see our God through our own spectacles. The God of Isaac and the God of Jacob let Him exist for the race that believes in the God of Isaac and the God of Jacob. We Negroes believe in the **God of Ethiopia,** the **everlasting God**--- **God the Father, God the Son and God the Holy Ghost. The One God** of all ages. That is the God in whom we believe, but we shall worship Him through the spectacles of Ethiopia.[554]

Marcus Garvey here gives the ancient African Trinitarian formula: **God, the Father, God, the Son, God, God, the Holy Spirit, God One**, where the element God One is Egyptian, that is,  = ***Neter ua*** = i.e. literally the god One = God One. Where Garvey *immediately* got this Trinitarian formulae, I do not know, but it is purely Egyptian in origin (e.g. perhaps through the research of Archbishop George Alexander McGuire, of the African Orthodox Church, the Ethiopian religious wing of the UNIA. Garvey's followers, i.e. Garveyites, who thought of Garveyism as a religion understood Garvey's **black theology** as follows: **God is a Spirit,** but **Jesus Christ is black *according to the flesh***. Garvey's wife Amy Jacques Garvey, in regard to the **Fourth International Convention of the Negro Peoples of the World 1924**, in which a resolution was passed that **"God is a spirit"** and remarks attending this resolution by devoted Garveyites that nevertheless Jesus Christ is **"a Colored Man"** stated:

> Another subject which had far reaching effect was the convention that though *God is a spirit*, as we all know, nevertheless when we visualize Him, He must be in our own image and likeness. Remarked an old woman from Alabama, "No white man would die on the cross for me." A delegate from Mississippi said, *"The Man of Sorrows ain't nothing else but a Colored Man"* --- to which many said, "Amen, brother." Rev. J. Barbour of Abyssinia referred to John caught up in the grand Council of God on the Isle of Patmos, describing Christ as *"a black man with feet that shone as polished brass, hair of lamb's wool, and eyes with flame of fire"* [my emphasis].[555]

Another Garveyite, no less than the Archbishop George Alexander McQuire of the African Orthodox Church, stated in *The Negro Churchman* in 1923 in regard to Garvey's impact on **black "old time religion"** that:

> He gave to them [the black man] a stimulus to the ***"old time religion,"*** by teaching them to

[554] Amy Jacques Garvey, editor, **Philosophy & Opinions of Marcus Garvey**, Vol. 1 (New York: Atheneum, 1977), p. 44.
[555] Amy Jacques Garvey, **Garvey & Garveyism** (New York: Collier Books, 1968), pp. 140-141.

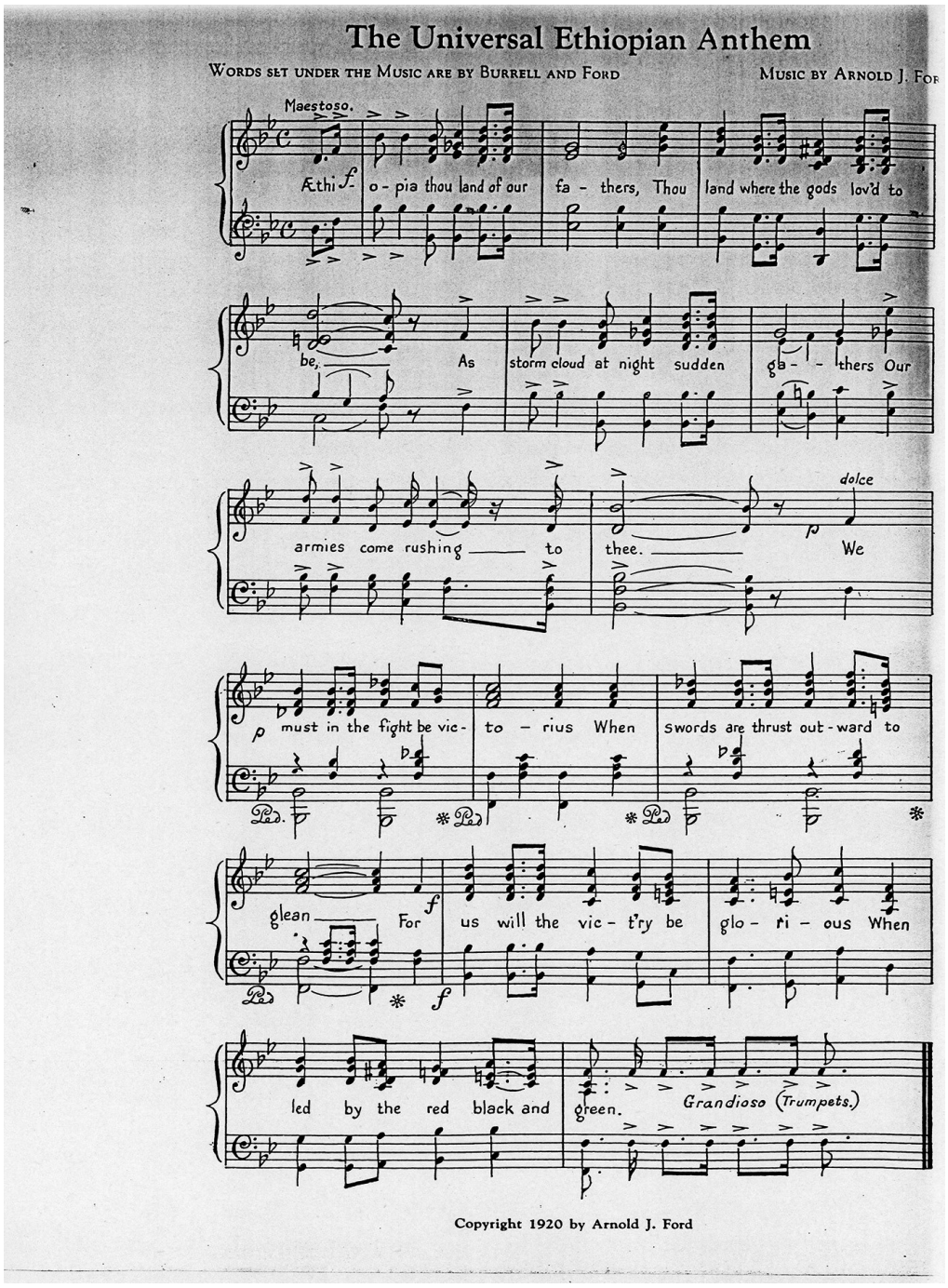



> visualize Christ --- the Redeemer of all Mankind, ***as a man of color***; for who can best portray "the man of sorrow, and acquainted with grief," but the downtrodden Negro in modern times? . . . . Today, in this new era, the New Negro's [harbinger of the **Nu African's** to come] ***icon is of dusky hue***. The Virgin Mary, the Mother of our Lord and Savior, Jesus Christ, ***is of dark complexion***; she depicted as bearing the burden of motherhood and loving care for ***her own*** and for whites as well. Psychologically, he lifted his race's fervor to a picturesque representation, in which he is symbolized as a part of God his Maker, and thus he takes pride in his black skin.[556]

In my undergraduate days I met with one of the old members of the UNIA, who gave me the UNIA national anthem, written by musicologist and composer Arnold Josiah Ford. Unfortunately, I have lost it or it is buried somewhere in my archive of old documents but it links itself to Ethiopia and to the gods of Ethiopia. I did one final research online and came across a French article written by Giulia Bonacci *L'Hymne ethiopien universel (1918)*. I almost passed this article by because it was so long, and I do not have a reading knowledge of French except for a few words and phrases here and there. I thought to give it to my wife who can read French (and used it professionally on her job for a French owned cosmetics company) so I scrolled through to see if the contents yielded any help or leads in finding the music to the *Anthem*. All I saw at first was the stanzas and chorus written in English without the music as I had been used to seeing in various articles on the subject. *Suddenly* I came upon the first stanza and the chorus set to the *original music*. Below is a representation of the *Anthem* produced by Burrel and Ford found in Giulia Bonacci's reproduction of the original composition, which here is headed by a representation of the original front cover. Even though the second and third stanzas are not represented a musicologist would have no problem with setting them the music of the first stanzas especially in conjunction with listening to instrumental music along with the rendition sang by Jimmy Tucker above. I hope one day to find my copy of the full musical composition:



[556] Jacques Garvey, p. 323.



The Universal Ethiopian Anthem

WORDS SET UNDER THE MUSIC ARE BY BURRELL AND FORD — MUSIC BY ARNOLD J. FOR

Maestoso.

Æthi- o - pia thou land of our fa - thers, Thou land where the gods lov'd to

be, As storm cloud at night sudden ga - - thers Our

armies come rushing to thee. We

must in the fight be vic- to - rius When swords are thrust out - ward to

glean For us will the vic - t'ry be glo - ri - ous When

led by the red black and green. Grandioso (Trumpets.)

Copyright 1920 by Arnold J. Ford





Chorus.
Grandioso con agitato.
ff Ad- vance, advance to vic - to-ry Let Af - ri - ca be
Ad- vance to
Advance
free Ad- vance to meet the foe
Advance
Ad -
Advance
vance to meet the foe With the might of the
Advance
Red the Black and the Green, With the
rall:
might of the Red the Black and the
Coda
a tempo.
Green
Hurrah
Hurrah
f Hurrah.

The lyrics of *National Anthem of Universal Negro Improvement Association and African Communities League,* begins: *"Ethiopia, thou land of our fathers; Thou land where the gods loved to be . . . . For us will the vic'try be glorious* [;] *When led by the red, black, and green."* Below is the online *YouTube* link via QR scan and copy of the original lyrics written by Josiah Ford and Benjamin E. Burrell and sung by Jimmy Tucker:

The Universal Ethiopian Anthem

Ethiopia, thou land of our fathers,
Thou land where the gods loved to be,
As storm cloud at night suddenly gathers
Our armies come rushing to thee.
We must in the fight be victorious
When swords are thrust out to gleam;
For us will the vic'try be glorious
When led by the red, black and green.

Chorus:

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green.

II

Ethiopia, the tyrant's falling,
Who smote thee upon thy knees,
An thy children are lustily calling
From over the distant seas.
Jehovah the Great One has heard us,
Has noted our sighs and our tears,
With His spirit of Love he has stirred us
To be One through the coming years.

Chorus:

Advance, advance to victory,
Let Africa be free;




Advance to meet the foe

With the might

Of the red, the black and the green.

III

O Jehovah, thou God of the ages

Grant unto our sons that lead

The wisdom Thou gave to Thy sages

When Israel was sore in need.

Thy voice thro' the dim past has spoken,

Ethiopia shall stretch forth her hand,

By Thee shall all fetters be broken,

And Heav'n bless our dear fatherland.

Chorus:

Advance, advance to victory,

Let Africa be free;

Advance to meet the foe

With the might
Of the red, the black and the green.

In 1995 (November 3) I also had the pleasure of meeting Dr. Tony Martin, Professor and Chairman of the Black Studies Department at Wellesley College, Massachusetts in Cincinnati, Ohio, where he was a keynote speaker of the Association for the Study of Classical African Civilizations (ASCAC) – 1995 Midwest Regional Conference, hosted by The Woodburn Center for Cultural Studies (November 3-5, 1995). I took some notes at his seminar on the "Therefore of History" that is used by white racist scholarship their syllogistic logic statements, such as "The Blackman has no civilization *therefore* it is alright to enslave him, etc." Dr. Martin stated that it was important for them to use the "therefore of history" as a cornerstone of white supremacy, especially in the controlling knowledge and countering the rising Afrikan-centric movement designed to overcome the Teutonic Captivity of black knowledge (e.g. science, technology, philosophy, and other cultural ad satis) that the African-centric movement were laying claim to. He demonstrated that the Afrocentricity is now using the "therefore of history" for the purpose of liberation, "therefore" the white man knowing its "utility in enslaving us, knows its potency also for black liberation, *therefore* Afrocentricity must be attacked, contained, discredited and destroyed." One way of destroying this effort is to destroy via the denial of tenure to those black professors that display radical Afrocentric tendencies in their scholarly publications and teaching. This is happening all around the country in academia. Later during the Conference break, I got an opportunity to personally asked Dr. Martin about the possibility of locating audio tapes of Marcus Garvey. I do not remember his response, but he indicated that the tape/records are for all intent and purposes lost. He indicated that some of

them are archived somewhere, such as in the Smithsonian or in possession of private persons. He believed there would be a lot of expense and effort to find them. Fortunately, I have been able to locate two old audio of Garvey's more important speeches and interviews online. I believe both are authentic. What follows is a rough transcript I have made of his speech dubbed by some "Africa for the Africans" via QR scan

https://youtu.be/cFAox1Y6i5w

Africa for the Africans

Speech by the Honorable Marcus Garvey

My mother, my father did not suffer die to give me an education to slight [and] discourage my people. For so whatever it is that I acquired from their sacrifice for over three hundred years I shall use for the salvation of the 400,000,000 black people of the world; and the day when I forsake my people may God Almighty say "There shall be no more light for you!" (*rousing applause from audience*). I unequivocally reject the racist assumption of much white American sociality [who] needs a God that created the black man inferior and that He intended Negroes to be a servant class . . . . [I grew up on] the doctrine of *Imago Dei* - "All men regardless of color are created in the image of God!" From this point of equality and brotherhood of all men the biblical injunction of Acts 17:26 reminds us that he created of one blood of all nations of men on the face of the earth and was most interested in his own race; because if Negroes are created in Gods image and Negroes are black, then God in some sense must be black (*rousing applause*). If the white man has an idea of a white God let him worship his God as he desires. [If the yellow man's God is of his race let him worship his God as he sees fit. **Note:** this statement is not in the original audio but in his *Philosophy and Opinions*]. We have found a new ideal. Whilst our God has no colour, yet it is human to see everything through one's own spectacles, and since the white people have seen their God through white spectacles, we have only now started out to see our God through our own spectacles (applause).[The God of Issac and the God of Jacob let him exist for the race that believes in the God of Issac and the God of Jacob. Note: this statement is not in the original audio but in his *Philosophy and Opinions*]. We Negroes believe in the God of Ethiopia, the everlasting God- God the Son, God the Holy Ghost, the one God of all ages. That is the God in whom we believe, but we shall worship him though the spectacles of Ethiopia. For two hundred and fifty years we have struggled under the burden and rigors of slavery. We were maimed; we were brutalized; we were ravished in every way. We are men, we have hopes, we have passions, we have feelings, we have desires just like any other race. The cry is raised all over the world, "Canada for the Canadians!" "America for the Americans!," "England for the English!," "France for the French!," "Germany for the Germans!." Do you think it unreasonable that we blacks should raise the cry "Africa for the Africans!"? (rousing applause). The Negro is a man. We represent the *New Negro*. [e.g. Nu Africans]. His back is not yet against the wall. We do not want his back against the wall, because that would be a peculiar and desperate position. We do not want him there. It is because of this we are asking for fair compromise. Well, the Belgians are controlling the




> Belgian Congo which they cannot use. They have not the resources, nor the intelligence (laughter from the audience). The French have more territory than they can develop. It is certain parts of African in which they cannot live at all. So, it is for you to come together and give us a *United State of Africa* ! [U.S.A., my insertion]
> ("Yes sah", great applause).

Dr. Martin stated the following about the UNIA and religion in his book **Race First** (1976) as he spoke at the Conference about the impact of the UNIA on black religion and the establishment of an independent black orthodox church:

> In 1925 McQuire summed up his religious belief in a nutshell: "I believe in God; I believe in the Negro race." ***And even though the UNIA was not a religion***, he was sure that "the time has come when we shall all espouse it as a great, all-comprehensive, racial missionary movement, a holy cause to which every Negro should give undivided allegiance." Not unnaturally, UNIA meetings were characterized by religious overtones. They featured hymns, prayers, and sometimes processions, and every unit had a chaplain. Christian festivals such as Easter and Christmas were celebrated, but in keeping with Garvey's reinterpretation of Christianity, they were turned around to the cause of Garvey's program. At a Christmas pageant at Liberty Hall in Harlem, for example, ***Christ was depicted as a black child***. For the period before Easter, the UNIA produced its own moving picture to replace passion plays where white actors portrayed God. At Easter, Garvey made his annual speech on "The Resurrection of the Negro." Even the Christian practice of baptism had its counterpart, for the association's catechism stipulated that infants should be brought by their parents to be dedicated by the chaplain of their division not later than three months after birth, ***"at which time they enter the general membership of the Organization"*** [my emphasis].[557]

Although Dr. Martin is right in suggesting the close organizational, philosophical, and theological relationship of the **UNIA**, under Garvey, and the **African Orthodox Church**, under Archbishop McQuire, he may be wrong in implying via his above statement on the non-religious affiliation of the UNIA that ***Garveyism was not viewed as a religion*** at the apex of its influence in the black community of Harlem. Garveyism's core and central belief centered on the fact that Jesus Christ **was actually black** and not just **symbolically black**, as does contemporary black theology [Cone] that depicts Christ theologically this way to **identify him with oppressed black humanity**. Even Dr. Martin himself admits that Garvey's religious views for the UNIA were "mostly the same" as the religious views McGuire's AOC = *African Orthodox Church*.[558] In addition an early commentator on Garveyism identified Garveyism as a religion. The Rev. R. R. Porter wrote in the *Negro World* (November 22, 1930) that:

> I do not know whether or not Marcus Garvey is aware of the fact that he has given the world a new religion; nevertheless, he has. . . . Just as Jesus and Gautama have been misunderstood, the same holds true of the founder of Garveyism. . . . To me true Garveyism is a religion, which is sane, practical, inspiring and satisfying; it is of God, hence a devote

[557] Tony Martin, **Race First** (Dover, Massachusetts: The Majority Press, 1976), p. 73-74.
[558] Martin, p. 72.

> Garveyite cannot deny the existence of God, but sees God in you, I and the world. He knows God because he is a part of God and is assisting in the making of the Kingdom of God on earth. He respects all religious beliefs, yet he holds fast to that which he believes is best --- Garveyism. He regards the rights of others and obeys the laws of the land where he resides, being mindful of the fact that once he is true to himself, others, and his religion---through the right understanding of the One God, One Aim, One Destiny---he, too, shall enjoy life, and live abundantly in the Kingdom of Heaven on earth, and that Africa shall once more become the land of the Good, Strong and Wise.[559]

We can characterize Garveyism [which includes his theology as well as that of his followers] as **Christocentric black theology** [i.e. centered on the **Christ as black *according to the flesh***]and **Uni-theistic** in that its religious catechism states in essence the **Uni-theological** notion of **God, the Father, God, the Son, God, the Holy Spirit, God One**. The statements of adherents is good theology in that other traditions use oral theological statements to describe the theology or dogma of a person or faith group taken with what sources they rely on for the statements of faith made. In Garveyism the **black Christ** is at the center of its oral and written uni-theology. **God, the Father is a Spirit**, who being Spirit **has no color**. Therefore, this God the Holy Spirit encompasses all mankind and all religion that honors God, as Creator, Ruler, and Redeemer. **Garveyite black theology** accords well with **Egyptian Uni-Theism**. In Egyptian Uni-theology all of the chief beneficent gods, are described as ***black according to the flesh***. This prominently includes Osiris and Isis because they were **incarnate deities** [like Jesus] actual spiritual entities (*avatars* come down to the Earth of Time, if you will). According to Egyptian heroic mythology of the gods, they actually walked the earth, and interacted among men. Ra, the Father of these Egyptian gods never touch down in the Earth of Time, but rides through skies of between the Earth of Time and Eternity, traveling as a Spirit through Amen-Ta (the Hidden Land) in the uranographic Heavens. This uranographic description of Ra traveling through the cosmic universe of Time and Eternity (which was the sacred cosmic uranographic book read by the Egyptian priests, doctors and scribes in ancient times and then later translated into theology doctrine and dogma) is found in Psalms 19: 1-6:

> The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat.

Here Ra (whose eye into this world is the Sun) is the consummate Holy Spirit that travels through darkness of Amen-Ta bringing light to those living in darkness day after day, as the fiends try to bar his way, but triumphantly Ra comes to the light the Day as a "champion rejoicing to run his course" as does the physical sun that represents his daily spiritual journey. This uranographic description writ *large* in the cosmos is then *read* by the Egyptian theologians and written down in the hieroglyphics as sacred Scripture given to them by the cosmic inspiration from God. Ra, as God the Holy Spirit always remains the Spirit, while Osiris, Isis, and their offspring the Horus-Christ

[559]**Garvey & Garveyism**, pp. 201-202.




actually enter the Earth of Time to consort with men, that is, they come as *avatars in the flesh* (i.e. as God-men). On the other hand, the malevolent gods = spirits = Elohim, including the white nations of the then known world to the Egyptians were described as ***red according to the flesh***. Both of ethnic descriptions were thought of as symbols for **black = good** and **red = evil**, but not merely so. The deities Osiris and Isis represented incarnated spiritual beings ***black according to the flesh,*** because they were **beneficent gods**, while **Set = Satan** was always described as ***red according to the flesh*** because he was a **malevolent god**. Dr. Cheikh Anta Diop, using the unimpeachable scholarly source *Worterbuch der agyptischenSprache*, demonstrates that Egyptian gods, **Osiris** and **Isis** were described as **black gods**. He states that the surnames of these **incarnate deities** are these:

 = **Kemitu-Ur**, the "Great Black" or the great **'Negro God'** = **Osiris** incarnated ***black according to the flesh.***

 = **Aset Kemit = the black woman = Isis**, where the hieroglyphic  along with  depict **"black complexion."**[560]**Osiris** and **Isis**, as incarnation as black gods are therefore beneficent = good, while the gods who are malevolent = evil are described as **red**. In Egyptian hieroglyphics they are called:

 ,***Tesher-t***= **red devils** or  , ***Tesheru***= the **red ones** = the wicked gods or spiritual acolytes = demons = followers of Set = the Devil.

The main point is that when either the beneficent gods or malevolent gods **incarnate in the flesh** they are depicted in the **color of their moral** character, that is, black = **good** and **red = evil**as a true representation of their moral being. Because of these god's moral character of **good or evil** respectively, if they ***incarnated at all in the flesh, they could not come in any other ethnic form than what is represented by their moral character = black for good, and red for evil. This is the key to Jesus ethnicity as being "black according to the flesh"*** because Jesus could not incarnate any other way than as a **black man** (and be represented in the historical record as such), because Jesus is, without doubt a **beneficent deity** or God-man, whose moral character as good and whose ***incarnation in the flesh*** is upheld in the Bible, as in the oral and written record of his acolytes and devotees to be beyond doubt. The Scriptures for instance state:

> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is **come** in the **flesh** is of God [good = black] And every spirit that confesseth not that Jesus Christ is **come** in the **flesh** is not of God [bad = red] and this is that **spirit of antichrist** [red Devil], whereof ye have heard that ***IT*** should **come**; and even now already is ***IT*** in the world (First John 4:2-3, KJV, Cf. Second John 1:7, as well, my interjections).

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[560] Ivan Van Sertima, editor, **Great African Thinkers**, Vol. 1, **Cheikh Anta Diop** (New Brunswick, New Jersey: Journal of African Civilization, Ltd, Inc., 1986; See also definition for in Budge, **An Egyptian Hieroglyphic Dictionary**, Vol. 1, "A List of Hieroglyphic Characters," p. cv.

We note in respect to this that the **contemporary black theology** of Dr. James Cone tris a **docetic theological notion** of Jesus, because this Christ is **black as symbol for oppression and liberation of the black man**, and not the historical Jesus at all, since this Christ has not come *black according to the flesh*. In Cone's black theology it does not matter what color or ethnicity Jesus Christ actually was. Jesus could be a White man and still be ***black as a symbol of black liberation***. In fact, in Cone's **black theology,** it would not even matter if Jesus Christ actually came in the flesh at all. Dr. Cone's view is **Pauline**; for Paul stated, in his frustration over the genealogical disputes about Jesus ethnic origins the following:

> Nor to devote themselves to myths and endless **genealogies**. These promote controversies rather than God's work-- which is by faith. (1 Timothy 1:4, NIV).
>
> Wherefore *henceforth know we no man after the flesh:* yea, *though we have known Christ after the flesh, yet now henceforth know we him no more.*(2 Corinthians 5:16, KJV).
>
> But we preach **Christ crucified**: a stumbling block to Jews and foolishness to Gentiles, (1 Corinthians 1:23, NIV).
>
> For I resolved to know nothing while I was with you except Jesus **Christ** and him **crucified**. (1 Corinthians 2:2, NIV)

Dr. Cone's black theology circumvents these Pauline frustrations, and therefore any questions or need for a historical Jesus or incarnate Jesus, the Christ, *black according to the flesh*, and yet is able to speak of Christ as black, with being black redefined as liberation of the oppressed. Thinking of Jesus in his **post-resurrection state of spiritual being** both for Paul and Dr. Cone resolves a lot of biblical theological issues and is ***inclusive of the white Gentile view of their god,*** which allows one to speak of Jesus Christ as **symbolically black** while not threatening the White man's presupposition that Jesus Christ was ***white according to the flesh***. Dr. Cone might accurately be called the **Apostle of Black Theology to the White Gentile World**. However, Dr. Cone's views are countered by black preachers and theologians like the late Rev. Albert Cleage, which views Jesus Christ being symbolically black as nonsense. In Rev. Cleage's **black theology** Jesus was ***black according to the flesh***, and so he denounces the Pauline view of Jesus Christ. He focuses more on the Old Testament and the Gospels rather than the Pauline texts. Both the Old Testament and Gospels both show that God incarnated Jesus in the flesh as a **black man**. We can infer that God may have done this in order to establish beyond doubt the **moral nature of Jesus' ministry as good= black.** This **God-Man** would defeat the forces of evil on earth by means of his death and resurrection, the **symbolic component** being that Jesus being **black = good** triumphs over Set as **red = evil**. God's color is never at issue here. However, His son, Jesus Christ had to come in the **flesh as black** in order that the **representation of good over evil** would be understood both historically and ontologically understood from a black epicological stance. **Uni-theology** upholds the notion (as Marcus Garvey once did) that **Jesus Christ** is ***black according to the flesh***; that God is Spirit, and has no color because God is not a man. Jesus, however is God-man and came to Earth **black according to the flesh** and still in his resurrected state still carries the marks of suffering as a composite divine/human being (*forever as planned from the beginning of the world for the salvation of men*) as signified by Revelation that states: *"I saw in the center of the throne and of the four living*




creatures, and in the midst of the presbyters, a Lamb standing, as though it had been slain. He had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth."(Revelation 5:6, EOB); **And** *"All who dwell on the earth will express adoration to him, everyone whose name has not, from the foundation of the world, been written in the book of life of the Lamb who has been slain."* (Revelation 13:8, EOB). Hebrews signifies that it is because of the *divine/human composite nature* of the *resurrected Christ* (who now serves as our High Priest in the order of Melchizedek) that he is able to sympathize with our plight sinful mortal beings: *"Certainly, we do not have a high priest who cannot sympathize with our infirmities, but one who has been taught by trial in all things just as we are, yet without sin."*(Hebrews 4:15, EOB). Ethiopian Orthodox *Tewahedo*(ተዋሕዶ) theology holds a Christological doctrine that confirms the truth signified by these Scriptures when it declares: Christ's *one incarnate nature from two natures "without the separation, division, confusion and absorption of the natures."*[561]so that the resurrected black Christ is fully Divine ***and*** fully Human *forever!* We note here that the Jews had to be black as well, because Jesus would not be accepted by them as their teacher or savior had he come looking like Roman Pilot or Caesar. The Jews knew the difference between the color of the oppressor and that of the Holy One who would come to liberate them. They would have said something similar to the black woman at a Garveyite meeting: "Remarked an old woman from Alabama, "No white man would die on the cross for me." A delegate from Mississippi said, ***"The Man of Sorrows ain't nothing else but a Colored Man"*** **--- to which many said, "Amen, brother."**[562]The question of what Jesus Christ looked like still rages today unabated. A recent article titled ***"Yeshua of Nazareth: What did he look like?"*** posted the images below with the following explanation and assessment on what Jesus most likely looked like in 1st Century C.E. Palestine, as follows:



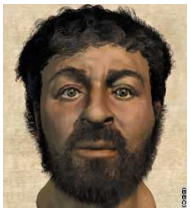
According to the article the picture above (left) is an artist's representation of what Yeshua of Nazareth (a.k.a. Jesus Christ) looked like based on the image of *Shroud of Turin*. Supposedly, Jesus in this representation is 5 feet, 11 inches to 6 feet, 2 inches tall. He is shown here with a light skin and "a long 'Presbyterian' nose, very long hair. . ." This image is typical of all of the European images that have represented Jesus and so has not presented any convincing data. The *Shroud of Turin* is itself controversial and some doubt it authenticity. It might in fact be authentic, but it likely does not represent the face and body of a 1st Century Palestinian but likely a white man (probably a Syrian or person of some other Caucasian extraction) who was buried and entombed in Palestine, after being beating half to death and crucified like Jesus had been. During the time of Imperial Rome rule over Palestine thousands upon thousands of Jews, state criminals of non-Jewish extraction

[561] Abba Hailemariam Melese Ayenew. *Influence of Cyrillian Christology in the Ethiopian Orthodox Anaphora*. Dissertation. (South Africa: The University of South Africa, 2009)., p. 224.
[562]**Garvey & Garveyism**, p. 140.

and others were publicly crucified under Roman authority grounded in the policy of *Pax Romana*. Under this policy crucifixion became as common as getting water from wells daily. It was a horrifying death and made to shame families whose members were subject to it. However, the church has turned the crucifixion of Jesus into such a unique event that when it is mentioned that fact that it was so common during these time passes right over our heads. The person represented in the Shroud of Turin literally could have been anybody from this time and age killed in a similar manner as Jesus (i.e. nails in hands and feet and pierced in the side to test whether the person was dead or not). The picture (above left) appears to be inspired more by Warner Sallman's famous "Head of Christ" (above right) which some believe was done as an artistic compromise between making a dark Palestinian and the typical blond, blued-eyed, 6-foot-tall (Nordic) white man.



The photo above is merely the face of American born actor Jim Caviezel (i.e. Mount Vernon, Washington), who plays Jesus in the 2004 Mel Gibson film "The Passion of Christ." Later he stared in the CBS crime drama "Person of Interest." Considering the depictions of the typical artistic renderings of Jesus Christ based on the *Shroud of Turin* and Sallman's representation it is clear in part why Caviezel was chosen for the part. Certainly, given the typical artistic representations of Jesus no black man or even a modern-day Palestinian would be chosen for this role. It just would not be of interest or believable to the general American public, unless the actor depicts the typical images most acceptable to the American public. Again, there is nothing convincing here but a regurgitation of the same old, same old story that Jesus is a white man, and somehow only believable if he appears in some way to be a white male.



Although the picture above is an artistic rendering it is by light years more interesting because it is based on archeological data and scientific methods and analysis. This depiction of a 1st Century Palestinian from Galilee is more like what Jesus Christ might have looked like than the proto-typical artist's representations and or movie depictions using white male actors of European or Euro-American descent. The article we are examining claims the following about Jesus Christ:

> Jesus resembled a typical peasant from 1st century CE Galilee. Richard Neave, a medical artist retired from the University of Manchester in England and a team of researchers ". . . started with an Israeli skull dating back to the 1st century. They then used computer programs, clay, simulated skin and their knowledge about Jewish people of the time to determine the shape of the face, color of eyes and skin." . . . . The result is shown in the left portrait above: a




> person with a broad peasants' face, dark olive skin, short curly hair and a prominent nose. His height would have been on the order of 5'1"; he would have weighed about 110 pounds. Alison Galloway, professor of anthropology at the *University of California in Santa Cruz*, said that: *"This [portrait] is probably a lot closer to the truth than the work of many great masters."*[563]

There is a contemporary description of Jesus by a Roman official incorporated in a narrative of Jesus' life by Johnannes Lehmann, in his book *Rabbi J.* (1970/71). Lehmann states:

> *Rabbi J.* was a Jew --- the title "Rabbi" makes that clear to everyone --- but hardly anyone who knows anything about him faces up to the fact; reluctantly people feel that he may have looked like the man next door, only rather more distinguished. Legends adapt themselves, especially when it is not considered to be an advantage to be a Jew. *We know no picture that shows him as an Israelite, with a dark skin* and large, hooked nose, and wearing a burnoose, as was usual in his day when the region was still called Palestine. *Rabbi J. has even lost his face*, although there is a description of him. The Roman official Lentulus describes him as having "nut-brown hair, that is smooth down to the ears and from the ears downward forms soft curls and flows on to the shoulders in luxuriant locks, with a parting in the center of his head after the fashion of the Nazarenes, a smooth clear brow, and a reddish face without spots or wrinkles. Nose and mouth are flawless, he wears a full luxuriant beard, which is the same color as his hair and is parted in the middle; he has blue-gray eyes with an unusually varied capacity for expression. . . . Historians doubt if this description is genuine, for why should a Roman have describe a Jew so generously? Everyone knows what Jews look like. But why did Lentulus say that "he was of medium height, fifteen and a half fists tall"? Who would bother to invent a detail like that, for a height of just under five feet was nothing special even in those days, and who would contradict all the other accounts by saying: ". . . he is cheerful in seriousness; sometimes he weeps, but no one has ever seen him laugh"? Who was this Rabbi J.? One thing is clear: he was a Palestinian Jew and probably did not wash as often as we consider necessary nowadays. He spoke Aramaic, a language that is no longer spoken today; he lived in a barren wilderness, in which a modest plantation around a spring is still called *pardesh* after the ancient word for paradise; he lived in a world in which water was so precious that at baptism it was made the symbol of the conversion from life hitherto to real life. . . he prayed to an invisible God who was never portrayed and whose name Jews hold too sacred to pronounce even today.[564]

What about God, the Father's color? We see above the Jews never represented the Creator God in pictorial human form or any form although there is plenty of anthropomorphic statements about God feeling pain, God seeing, God walking, etc. Nevertheless, God is the invisible God, even whose name one dare not to say. God, the Father, is represented in hieroglyphics and depicted in the Egyptian iconography as being **hidden**, being **Spirit**; and having **no form** that either **men, angels,** or **gods = Elohim** can see or even look upon. In **Uni-Theology**, the **only true black theology**, God, the Father of all mankind, and the Creator of the Universe and all that is within it has **no color**.

[563] Ontario Consultants on Religious Tolerance. *Yeshua of Nazareth: What did he look like?* www.religioustolerance.org.
[564] Johannes Lehmann, Rabbi J., Translated by Michael Heron. New York: Stein and Day, Publishers, 1971, pp. 14-15.

However, the Hebrew records as we will see suggest that God, the Father has a special Holy radiance that can be described by the **color of precious jewels** as in the **colors of the rainbow**. In Hebrew thought God **does have a form** and from time to time as the sacred texts shows has allowed men to **gaze upon the beauty of the Lord**, or the beauty of His holy continence, with the warning that **no man can see God's holy face and live?** We are too evil and impure even at our very best to be able to withstand God's holy presence, or see God face to face. All evil and darkness is immediately destroyed in His holy presence. We begin to think about God in this way, first from the Egyptian perspective. The reader will see almost immediately that the Hebrews borrowed what they know of God from the Egyptians, who are the fount and source of the **Original Old Time Religion**, a black religion Arch-bishop George Alexander McQuire of the Garveyite *African Orthodox Church* once described in this way.

First, **Amen-Ra**  is the **Hidden One; Osiris-Ra**  is the **kneeling emptied out One,**[565] before Amen-Ra, who in his form as the Sun-God represents the invisible Power = God, the Creator, while **Ra-Heru**  and **Isis-Ra**  along with Osiris-Ra are the **visible aspects** of the *seventy-five forms* of **Amen-Ra's** holy Trinitarian and invisible being.[566]

These two gods are always in the form of the **Son of Man, *black according to the flesh***, representing their **good and beneficent moral character**, as a future hope for **black humanity**. They are also the **secondary level** of the **Holy Trinity: Father = Osiris, Son = Horus, and Holy Spirit = Isis**, therefore representing **God, the Creator** as His **visible aspect = incarnate black humanity**, while **Amen-Ra** represents the **invisible aspect** of the **Great Creator-God** of all that there is, a God who may only be described as **Neter = The Power = Neter-ua =**  **God One = Unity of Being**  in and of **Himself Alone**, where there is no Second, or finally in the second most simplistic Trinitarian form  = **Neteru** [plural of **Neter**] that is, ***the Power of Three*** or **The Power of the Three-in-One God**.

The theological notion of the *Power of Three* is hardly understood in Trinitarian thought or by the church; but Jesus alluded to it when he told his disciples if he does not leave them and return to his father, the Holy Spirit will not come (John 16:7). Apparently, *two-thirds of the Trinitarian power must always be located Heaven,* and apparently is still the case since the Holy Spirit (one third of the Power) is here with us on Earth, and two-thirds are still in Heaven, where Jesus sits at the righthand of God, the Father. Evil is potent and therefore the *Power-of-Three* has to be strategically placed within the God's *Good Creation* to keep it at bay in the outer darkness, where Heaven itself cannot be overcome as it was once attempted when there was *war in Heaven* (Revelation 12:1-12). Budge agrees with this theology of **Amen-Ra** being a representation **Neter** or

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[565] e.g. **κενοω** kenois = Jesus emptied himself of his pre-existing glory and humbled himself, being found in the form of man, Philippians 2:7-8; Cf: John 1:1-5 "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it" [NIV]. Also see John 17:5 "And now, Father, glorify me in your presence with the glory I had with you before the world began" [NIV].

[566] See Budge, **An Egyptian Hieroglyphic Dictionary**, Vol. I, s.v.**"Ast"** p. 81b.




something like a theological **theophany** of the **true being and essence of God**, in His attributes of **Spirit Being** and **invisibility**. This is because in the story where Isis caused a poison viper to bite Ra, sending burning pain through his body, by her magic in order to force him to give her his name, and thus ultimate power over him, Ra is found with the "weakness and frailty of mortal man," who cannot therefore be God Himself. Budge goes on to state:

> As a result, it seems that the word "God" should be reserved to express the name of the Creator of the Universe, and that *neteru*, rendered "gods," should be translated by some other word, but what that word should be it is almost impossible to say.[567] From a number of passages drawn from texts of all periods it is clear that the form in which God made himself manifest to man upon earth was the sun . . . the Egyptians called *Ra,*  and that all other gods and goddesses were forms of him.[568]

Budge here infers that God, the Creator *made* Amen-Ra =  even though he is at a lost to discover the appropriated name for this deity. We put the possible candidate for such a name as **Atum = Neter**, in **Junu Theology = Heliopolitan Theology** the god Atum arises out of the **black celestial waters of the Nu** and gives birth to Ra as the Sun, according to Dr. Karl W. Luckert in his **Egyptian Light and Hebrew Fire**, pp. 47-49. Isis cannot harm the Creator-God, who is invisible to all (even some angels), but Ra as the visible expression of God, the Creator can be harmed by another god or goddess. This is why Budge is suspicious of Ra being the Creator-God, because this *God lives in unapproachable light* and cannot be harmed by mortal man or by immortal gods = Elohim. The creation of Ra as the Sun by Atum is equivalent to the statement in Genesis 1:3-4:

> And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning --- the first day. And [Atum] said, "Let light come into existence," and there was light. [Atum] saw that the light was good, and he separated the light from the darkness. God called the light ["Ra,"] and the darkness he called "Nothingness." And there was evening, and there was morning --- in the **first hypostasis**.

The second is a paraphrase of the Genesis scripture showing (according to Luckert) the first phrase of the creative process he calls **hypostasis**, where strangely enough the creation of **Ra = Light** happens in the **first hypostasis** equivalent to the **first day of creation** in Genesis. Luckert even proposes the **fifth hypostasis = the turnaround realm of death = going back home to the God = the day of rest = R.I.P = Rest in Peace**, so that in *Junu theology* there is a day of **rest = a secession** of the creative process, as in the Hebrew conception of **sabbath**. [569]Garveyite **Uni-Theology** is confirmed at this point in respect to how God can be both **incarnate in oppressed black humanity**, His **black**

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[567] For this explanation of  **Neter** see Budge, **The Egyptian Book of the Dead (The Papyrus of Ani)** (New York: Dover Publications, Inc., 1967), p. xci.
[568] Budge, **Egyptian Book of the Dead**, p. xciii.
[569] Luckert, p. 56.

moral state of being as the Son of Man, and yet set apart as the **invisible Trinitarian Power of Three**, while yet remaining **God One** in His **pure essence**. But let us not say that this is the end of the matter, less some of our incredulous readers doubt the textual record by supposing I made it all up. Budge uses Dr. Brugsch's ***Religion und Mythologie***, pp. 96-99 to good effect in showing the Egyptian understanding of the God, the Creator of the Universe who is both **invisible and has no form**. He quotes the following ancient Egyptian texts given by Brugsch, which are just as sublime, or even more so that any Psalms you can come up with, and with a theology that is just as astute as any put forth by the likes of a Tillich or Barth, etc. Not forgetting for one minute that **ancient black theologians wrote these things**, the texts state:

> *God is one and alone*, and none other existeth with Him --- *God is the One*, the One who hath made all things ---*God is spirit, a hidden spirit*, the *spirit of spirits*, the great spirit of the Egyptians, the *divine spirit* --- God is *from the beginning*, and He hath been from the beginning, He hath existed from old and was when nothing else had being. He existed when nothing else existed, and what existeth *He created after He had come into being*, He is the *Father of beginnings* --- *God is the eternal One*, He is eternal and infinite and endureth forever and aye --- *God is hidden and no man knoweth His form*. No man hath been able to seek out His likeness; He is *hidden to gods and men*, and He is a mystery unto His creatures. No man knoweth how to know Him --- *His name remaineth hidden*; His name is a mystery unto His children. His names are innumerable, they are manifold and none knoweth their number --- God is truth and He liveth by truth and He feedeth thereon. He is the king of truth, and He hath stablished the earth thereupon --- God is life and through Him only man liveth. He giveth life to man, He breatheth the breath of life into his nostrils --- God is father and mother, the father of fathers, and the mother of mothers. He begetteth, but *was never begotten*; He produceth, but *was never produced*; He *begat himself and produced himself*. He createth, but *was never created*; He is the *maker of his own form, and the fashioner of His own body* --- God Himself *is existence*, He endureth without increase or diminution, He *multiplieth Himself millions of times*, and he *is manifold in forms and in members* --- God hath made the universe, and He hasth created all that therein is; He *is the Creator of the heavens, and of the earth, and of the deep, and of the water, and of the mountains*. God hath stretched out the heavens and founded the earth --- What His *heart conceived straightway came to pass*, and when He hath *spoken, it cometh to pass and endureth for ever* --- God is the father of the gods; He *fashioned men and framed the gods* ---- God is merciful unto those who reverence Him, and He heareth him that calleth upon Him. God knoweth him that acknowledgeth Him, He rewardesth him that serveth Him, and He protecteth him that followeth Him.[570]

Nevertheless, all this textual evidence, from ancient black theologians from the various schools of Egyptian theology, that is, **Junu Theology** [Anu, or On of the Bible, Heliopolis of the Greeks], **Heliopolitan Theology** [in the Pyramid Texts], **Heliopolitan Theology** [in the Coffin Texts], **Hermopolitan Theology**, **Waset Theology**, **Sabaka Theology** [Memphite], **Theban Theology** [Thebes], or **Amarna Theology** [Aten or Sun-god worship], all **ancient black theologies**; still for the Setian White man has to make God white [implied or explicit]. For the Setian white man this is a must and is needed to give support to the claims of white supremacy. They achieve this result by putting forth the iconography of a white Jesus, which i have shown above is ridiculous. This is why it is so

[570] Budge, **Egyptian Book of the Dead**, pp. xcii-xciii.




important for the Nu African people to put forth the *truth* that Jesus not only was incarnate in the flesh but was ***black according to the flesh*** grounded in the textual and biblical evidence. Jesus **incarnated as Blackman.** However, as Trinitarians we do not suggest that God the Father, Himself is **black**. Uni-Theology does not need or should need to make this last claim; a **black theology of the oppressed** needs only the truth that Jesus himself was ***black according to the flesh***. However, it is a mistake for us to present Christ as black as a mere presupposition. We have to prove it by means of the biblical record, and extra-biblical records, and not merely as a philosophical notion in support of contemporary black theologies of whatever variety. The presupposition that Jedus Christ was ***black according to the flesh*** can be proved from the Old Testament and New Testament scriptures by the examining the Mosaic, Davidic and Aaronid Covenants along with the New Testament genealogies in Matthew and Luke, as we have shown in some detail already. All of the answers and clues are contained within the Bible itself. We do not need to make this declaration that Jesus Christ was **black *according to the flesh*** without proof. Black emancipationist should be encouraged not to leave or condemn the black church out of hand, because it still holds the keys to our Egyptian religious cultural heritage, especially the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church tradition, faith and order. We also must remember that Jedus [i.e. Gullah translation of the word Jesus in the *Gullah Bible*, ***De Good Nyews Bout Jedus Christ Wa Luke Write: The Gospel According To Luke***, The American Bible Society, 1994] walked among and taught people he did not necessarily agree with in every respect. Jesus told his disciples (despite their small numbers) that they ***"de be salt ob de earth***" = ***they were the salt of the earth***. This means that it takes only a little salt to make food *salty.* Jedus taught his disciples again about alliances with his movement.[571] The ***Gullah Bible*** states:

> John tell Jedus say, "Masta, we done see one man da dribe out ebilsperit by de powaob you nyame. We tell um ta stop dat, cause dat man ain't one ob we." Jedus say, "Oon mus don't tell de man fa stop, cause ef anybody ain't ginstoona, e fa oona. [Luke 9, v. 49-50, GBV]

In other words, Jedus disciples wanted to stop this healer from casting out devils **in the name of Jesus** just because he was not in *their group, i.e. authorized by their authority, belonging to their organization, their church, etc.*, but Jedus simply told them, *"Forbid him not: for he that is not against us is for us*. The parable of the *salt of the earth*, and this saying by Jesus is a good lesson for

[571] I once had the *revealing experience* of working closely with the ministerial leadership of a small country church in Indiana as chairman of its scholarship committee and i also participated in some of their bible study classes. They were unlearned black people for the most part, but they had a keen desire to learn the *Word*. We had some very lively discussions and one night we began talking about black churches with images of a white Jedus plastered throughout the sanctuaries. First, I was astounded to find out that most of them did not like these pictures in our churches and that the one they had, a white person in the town had made it. It was originally painted as a blue-eyed, blonde-haired *Nordic*, but so much opposition came from hanging it in the church that it had to be taken down and the faced darkened and the hair painted auburn. Of course, the very picture, which I myself saw *was still a white man*. I thought this discussion would go no further, however, some months later i was sitting in a business meeting of this church with my wife listening to the minutes. The minutes stated that at the last meeting of the church board it was decided that no images would be allowed to hang in the sanctuary. I was later told by the pastor that the decision to do so encountered little opposition, except for a few black people whose parents or kin had something to do with placing the picture in the sanctuary years ago. This instance is an indication of how black people *really feel* about looking at a White man as their God every Sunday when they find the courage to break Euro-Amerikan inspired traditions. *Ain't no white master around now to tell us we have to serve a White man as Lord and Savior!* Now we can understand that these pictures of a White Jedus, have taken the place of the presence of the White overseer that use to stand around at our religious gatherings during slavery to make sure we were not *fomenting insurrection.*

Nu Afrikan emancipationist, in that not all black people need to be out and out hard-core emancipationist for them to see the consummate ethnic and moral value of pursuing black emancipationist goals. Nu Afrikan emancipationists do not need to be off in their own world condemning the rest of our people simply because they won't give up all they have to join black emancipationist organizations, or openly espouse such causes. The test for black emancipationist goals and programs should be grounded in the people's values if they are to have any meaning or efficacy for the people. If Nu African emancipationists do not at least begin there (where the people are situated, that is, their ***sitz imlaben*** = their ***situation in life***) they will not affect any change in the people. Nu African emancipationist have to use ***phenomenological methods*** to determine what is the ***life-world*** of the people, and what their ***lived-experience*** is in order to begin to offer solutions for their ***situation in life***. If black emancipator goals are not grounded in the phenomenological social, cultural, religious values, and epicology of the people nothing can be, will be, and maybe shouldn't be achieved for those goals so set by a black emancipationist organizations. The *core black values* of the Nu Afrikan People as determined by our own history in North Amerika are **(1) self-determination, (2) freedom, (3) resistance, and (4) education**.[572]Anything emancipationist do *with the people*, *for the people*, or *ask of the people* ***must be grounded somehow in these core black values***. This also includes any offering that is made culturally (such as the *Nu African Calendar*), socially, politically or in the field of religion**.** ***If it ain't black, step back!*** This kind of black thinking is also deeply ingrained in Afrika as well; and some Afrikan emancipationist have suffered in order to establish and maintain the right of black self-determination, freedom, the right to resist oppression and the right to educate black people in black normative values of the black community. For example, Kimbaveta, also known as Donna Beatrice, the founder and martyred leader of the Lumpa Church was burned at the stake for her beliefs in a black theology. She was very explicit in those beliefs. She insisted that the twelve Apostles of Jedus were not Hebrews but Afrikans, that Jedus never prohibited polygamy and that Afrikan women like the mother of Jedus with the help of God could also reproduce the miracle of the immaculate conception, that is, she laid hold of the ancient Egyptian theological notion that black women like the goddess Isis or *Mut Neter* =  had the power of *parthenogenesis* = the power to develop and unfertilized ovum (without the aid of sperm from a male). This is purely Egyptian theological doctrine, which the Catholic and Ethiopian Orthodox churches have made a part of their Mariological dogma but restricted to Mary, the Mother of God only. Kimbaveta died because our people do not recognize their own black theology when they see it. From her perspective no *pure white virgin* had a monopoly on being the source of **black incarnation of holy being = immaculate conception = morally good being**.[573] Kimbaveta's grassroots movement is reminiscent and actually parallels in some respects the contemporary black theology movement going on in the U.S. Empire with the founding of the Shrine of the Black Madonna, its pastor the late, **Rev. Albert Cleage Jr**. (d. 2000), known by a new name, possibly of Akan origin = **Jaramogi Abebe Agyeman**. This church is affiliated with the Pan-African Orthodox Church. Cleage is the founder of this church and was a major proponent of Black Christian Nationalism.[574] As we have said Rev. Cleage believed that Jesus Christ was ***black according to the***

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572 V.P. Franklin, **Black Self-Determination: A Cultural History of the Faith of the Fathers** [Lawrence Hill & Company, 1984], p.4

573 Mazrui, **The Africans**, pp. 152-157.

574 The Rev. Albert Cleage Jr. has changed his name to the Afrikan name, Jaramogi Abebe Agyeman, i.e. Agyeman an Akan, Ghanaian West Afrikan name meaning the *fourteenth born* [See Ogonna Chuks-orji, **Names from Africa**, Johnson




flesh. James Cone is the leading exponent of Black Liberation Theology and is the proponent of the theological notion that **Jesus as black is symbolic of his being the liberator for oppressed black humanity**. Rev. Henry Mitchell has promoted a Black Hermeneutic, i.e. a Black interpretation of the Bible, or black exegesis of the Bible via the medium of the black preacher and black preaching.[575] On both the Afrikan Continent and the North Amerikan Continent, the Black Man is telling the white Muslim, and white Christian that, if *your* Christian god and *your* Islamic god cannot be made into our black image, then the hell with *your* white gods! If *your* white Messiah Jedus and *your* white Prophet Muhammad cannot be black, then the hell with *your* white Messiah and *your* white Prophet! If you're Islamic and Christian Theology cannot be Black Emancipationist Theology, then to hell with your Accommodationist Theology! The Black Muslims all over the world have a historically grounded justification for their participation in the Islamic faith if you consider the fact that their predecessors were at the center and foundation of Islam.[576] Black Christians have this historical grounded justification, as well, but they have to dig much deeper in unfamiliar territory, because of powerful educational and ecclesiastical institutions that have sought to bury this powerful connection. Black Christians will have to dig deep into Kamau (Egyptian/Osirian) Religion; into history of religions and black theology in North African Alexandrian Church (i.e. Coptic Church), and in the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church to rediscover the origins of their black religious heritage. Once the history of religions has uncovered these connections and the *Racial Origins of Jedus Christ*, is rediscovered, that is, *Iusa = Iu-em-hetep = Horus Christ = The Prince of Peace = The Ever-Coming Son*, then the religious pillar of black emancipation will have been re-established. The black Kamau holy fathers called Jedus *thousands of years before he "repeated" his rebirth in so-called Judea = the Horus Adoption = the Jewish Christians bringing Horus back to life, they say by "inspiration of God's Word" through the Life and Person of Rabbi Jedus via their so-called "holy" books = the foci of the Horus Adoption being the Baptism of Jedus by the Holy Spirit symbolized by the Dove. When these facts* are fully examined and understood, then the Black Christians will be fully confident in making the same claims as the Black Muslims can. A good general introduction to the study of the early church in Africa can be found in the work of Elizabeth Isichei in chapter one of her work ***A History of Christianity in Africa: From Antiquity to the Present*** (1995), that is "North African Christianity in Antiquity." We now have a number of good church histories of the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church by Ethiopian scholars, such as, Archbishop Yesehaq's (Diocese of the Ethiopian Orthodox Church in the Western Hemisphere) ***The Ethiopian Tewahedo Church: An Integrally African Church***, 2005, and Kesis Dr. Endale A. Abebe's ***The Ethiopian Church History: The Ethiopian Orthodox Tewahedo Church vs. the Roman Catholic Church***, 2012. There are also some very important contemporary Ethiopian doctoral studies being produced in the field of systematic theology (e.g. Christology in particular), such as, Abba Hailermarian Melese Ayenew's ***Influence of Cyrillian Christology in the Ethiopian Orthodox Anaphora*** (for the degree of Doctor of Theology/Systematic Theology at the University of South

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Pub. Co., 1972, p. 34], and in MP471/A1987 was pastor of the Pan-African Orthodox Church. See Zak Kondo, **The Black Students Guide To Positive Education**, Nubia Press, 1987, p. 35.

[575] See Albert B. Cleage Jr., **The Black Messiah**, [MP452/A1968], and his **Black Christian Nationalism: New Directions for the Black Church**, [MP456/A1972]. See also James Cone, **Liberation: A Black Theology of Liberation**, MP454/A1970], and his **Black Theology and Black Power**, MP453/A1969], and See Henry H. Mitchell, **Black Preaching**, [MP454/A1970].

[576] Read Muhammad Abdul-Rauf, **Bilal ibn-Rabah: A Leading Companion Of The Prophet Muhammad** [American Trust Pub., 1977], and Bernard Lewis, **Race and Color In Islam** [Harper & Row, 1970].

African), June 2009. For work in Egyptian/Osirian religion one must read/study/examine (to get any understanding at all) the massive works of Gerald Massey are necessary, especially his ***Ancient Egypt the Light of the World*** (1907) in two volumes; ***A Book of the Beginnings***, Volumes 1 &2 (1881); ***The Natural Genesis***, Volumes 1 & 11 (1883); and his smaller work ***The Historical Jesus and the Mythical Christ*** (1883/1884).For now, the Black Muslim is better positioned to make claims about the race of Muhammad than the race of Jesus, even though the data for the claim about Jesus is more extensive. Nevertheless, black Muslims can claim that Prophet Muhammad was a black man with literary historical documentation to back it up. Black Christians often make the claim that Jedus was black, but not with the same primary literary documentation as do the Black Muslims for their claim, at least at this juncture, not because the literature on the racial origins of Jesus Christ are not there, but because it is held in Teutonic captivity by white educational and ecclesiastical institutions, and our lack of resolve to prepare ourselves to do the research, including learning a number of ancient languages that would open up the sacred texts and sacred literature that would reveal this information and much more. In respect to the claims about Muhammad's black racial origins, J. A. Rogers quotes the ancient black Arab writer, Al-Jahiz (ca. 776-869 C.E.) in reference to the black genealogy of Prophet Muhammad. In a translation from the Arabic provided by Rogers, Jahiz states in his essay ***The Superiority in Glory of the Black Race Over the White*** that: "The ten sons of Abd el-Mottalib [the grandfather of Mohammed] were all black and strong; so was Abdallah ibn Abbas, Mohamet's cousin. The members of the family of Abu Talib [a relation of Mohammed and the father of the Sultan Ali] were all more or less Negroid in color." [577]This is just one source black Muslim's can use for their claims. As I said before black Christians will have a tougher time of getting their hands on the records of their black Christian ancestors and even identifying them once in their hands. Nevertheless, the task, as I have shown above, is not impossible. Dr. Cheikh Anta-Diop has made note that the Israeli government and the Catholic Church are involved in a conspiracy to cover-up the discovery of documents found by Israeli archaeologists in MP456/A1972 describing the physical person of Jedus and telling a story of his life different from that found in the New Testament Bible. This is an incredible assertion in and of itself; and if true demonstrates the complicity of the state and church to hide the African origins of Christianity. The late Dr. Anta-Diop states:

> In 1972, the Israeli archaeologists discovered in Jerusalem texts of the Roman epoch *describing the person of Christ in a very precise manner*. These manuscripts have, as it were, an explosive character, because their content differs from several of the versions of Jesus' life as told in the New Testament. In order to avoid colliding with the Catholic Church's susceptibilities, the Israelis kept these discoveries secret and invited the Vatican to send a specialist to examine them: this was done. Since then, by shared agreement, secrecy has been maintained about these exceptional discoveries [my emphasis]. [578]

Could the Catholic Church with the help of the Israeli government be covering up the fact that Jesus is ***black according to the flesh***? Dr. Anta-Diop believes that Jedus Christ was an initiate of the Kamau Mystery Religion that he obtained as a youth while in Ta-Merry [Egypt]. Of course, hiding these facts or even more sinister, *passing over them in silence* makes the white man and the white scholarly community past masters at deception and demonstrates the arrogance of white power that would even think to hide knowledge from the world concerning things whose knowledge

[577] J. A. Rogers, **World's Great Men of Color**, Vol. I [New York: MacMillan Publishing Co., Inc., 1972], 168.
[578] Anta-Diop, **Civilization or Barbarism: An Authentic Anthropology**, 336.




contradicts *what thus sayest the White Man*. This shows the Setian white man to be a liar and a cheat starting from the seats of government to the high church itself. *Again, could these documents prove Jedus* ***was black according to the flesh****?* If the White Man has anything to do with it, we will never know. Why should we care or know this as black people? If the facts about Jesus ethnic origins is important enough for the Setian White man to hide it, it is important enough for us to know and uncover it. It could be only one reason the church and state would want to cover up ancient documents that ***"describe the person of Christ in a precise manner."*** It would have to be that Jesus Christ is ***black according to the flesh.*** For if these documents proved conclusively that Jesus was white, they would have published that information in the next day's news preceded by a press conference. That knowledge if true will literally begin to dismantle and unravel the fundamental religio-social doctrines and racial myths the White Church has used to control the *Colored Man* all over this planet. The Setian White man is still engaged to this very day in controlling knowledge, because they know, like we should know that **knowledge is power!** The historical roots, ancient black theological schools, philosophies and heresies must be investigated and debated by the black church and by black church theologians, heirs of a rich and dynamic heritage. Whatever contemporary doctrines we hold dear should not be given to us by the white man through his seminaries, churches and academies. We say this while keeping in my admonishment of the *Honorable* Marcus Garvey who stated in his essay "Great Ideals Know no Nationality" the following:

> All intelligent people know that one's nationality has nothing to with great ideals and great principles. If because I am a Jamaican the Negro should not accept the principle of race rights and liberty, or the ideal of a free and independent race; then you may well say that because Jesus was a Nazarene the outside world should not accept His Doctrine of Christianity, because He was an "alien". Because Martin Luther was born in German, the world should not accept the doctrine of Protestantism. Because Alexander Hamilton and Lafayette were not born in America, Americans should not accept and appreciate the benefits they bestowed upon the nation. Because Marconi was an Italian, we of the new world should not make use of wireless telegraphy. Again I say great principles, great ideals know no nationality. I know no national boundary where the Negro is concerned. The whole world is my province until Africa is free.[579]

Nevertheless, and in accord with Garvey's principle *we must seize the heritage that is rightfully ours no matter what anyone has to say or whoever opposes it so long as the tools and principles we seize upon* (whether it be cultural, political, economic, financial, epicological, or scientific, etc.) to *promote the BLACK NATIONAL INTEREST and RACE FIRST! We have done this in history well enough but in the area of theology and calendrical science we have left these fields and too many others vital to our Black National Interest to the white man. Theology for instance* (once recognized as the *Queen of the Sciences*) *is the last bastion of control over our collective being as black men and women. It must be broken, and it must be broken by in large by black church theologians in conjunction with historians and black Egyptologist, if we are to recover in full the ole time religion of our ancient black fathers.* I am convinced that in this age God almighty

[579] Marcus Garvey. *Philosophy & Opinions*, [Book 1], pp. 36-37.

wants us to establish a *black religious reformation whose* ultimate aim is the ushering in of the *Kingdom of God* and retaking the *Holy Colony of Earth* back from *Set and his followers* and therefore reclaiming it for God. As adjunction to this seizure of theology from Teutonic Captivity is the seizure of time and space and put that in concrete operational and practical forms within a meaningful calendrical system that captures our epicological stance and proclivities as black people. Here we follow the biblical admonitions:

> *"Wake up, O sleeper, rise from the dead, and Christ will shine on you."* (Ephesians 5:14, NIV); and "See then that ye walk circumspectly, not as fools, but as wise. *Redeeming the time*, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Ephesians 5:15-17, KJV); and finally "Therefore, prepare your minds for action, be sober and set your hope fully on the grace that is brought to you by the revelation of Jesus Christ. Be children of obedience and do not conform yourselves to your former lusts as in [the days of] your ignorance. But just as he who called you is holy, you yourselves should also be holy in every aspect of your life, because it is written, "Be holy, for I am holy." (1 Peter 1:13-16, EOB).

The Black man has been asleep for centuries but thankfully (and maybe I am being too optimistic here) is being aroused from his spiritual slumber (although not completely awake) but as, and when we do awake we must *redeem* (seize) *the time* because we live in an unpresented evil time unleased by no less than a black President of the United States whose actions (guided by his Progressive idealism and political beliefs) despite any protestation to the contrary is in violation of God's holiness who shall judge this nation and any who follow the *Obamanations* that have loosened the moral foundations and moral fabric of righteousness (and Constitutional Freedoms) that took centuries to weave (undone within a matter of a short two years). Because we are in *a time such as this* God is therefore pleased that we search out all knowledge and not be afraid that it challenges our contemporary faith, or that it insults the sensibilities of the Setian White man or the sensibilities of the blacks who are their acolytes and devotees. What we will get for this great effort is a *black Christology* that is rooted in an ancient black heritage that shall transform the black man of this age into *People of Heaven = Kingdom People* who, love God and challenge this Setian world for control over all that God claims as His, both *Heaven and Earth!* We must be able to look calmly at the heritage that was left to us, reclaim it, critique it, reinterpret it, and finally keep what is true and do away with that which is false. Nothing should in the final analysis be kept from our gaze that God has provided, for He is the God of knowledge, and will give us knowledge in every field of endeavor that will contribute to building *life-given/live saving* black emancipatory institutions. [Cf. this statement with Daniel 1:17.] We must challenge the wronged headed idea of defending dead traditions for the sake of the tradition, especially those that have no life in them or benefit for the future of the Nu African people. We will uphold all black traditions that support and promote the building of *life-giving/life-saving* black emancipatory institutions and organize like the Honorable Marcus Garvey admonished us too. The Nu African Calendar is one such institutional devise that will be instrumental to such an organization enterprise for in seizing time, space and opportunity we have to capture these moments into a practical calendrical system that reflects our efforts to build off of our past epicology that with God's help has provided us a way to affect and advance through the use of our God-given moral neutral power to act unilaterally in defense of the BLACK NATIONAL INTEREST as we follow the universal principles of RACE FIRST and the RIGHT OF




INDIVIDUAL and NATIONAL SELF-DEFENSE that no people I know (other than ourselves) have condemned in favor DEPENDENCY ON "MR. LINCOLN!" What black traditions should we uphold within our proposed calendrical system that seeks to advance the goals and aims we think should be advanced outlined and described above? They should be traditions that allow for change to meet the exigencies and urgency of the times. Simon Critchley, Professor of Philosophy at the *University of Esses and Directeur de Programme* at *College International de Philosophie*, Paris, presents two conceptions of tradition, the second of which we endorse for those engaged in a **black religious reformation** of the black church and theology, Critchley states:

> As something inherited or handed down without questioning or critical interrogation. This is the conservative concept of tradition Mill speaks of in relation to Coleridge. As something made or produced through a critical engagement with the first sense of tradition, as an appeal to tradition that is in no way traditional, a radical tradition.[580]

Jesus questioned the Pharisees about the traditions of Moses and traditions of the elders that had been around since 1440 B.C.E., but which contravened God's moral law. Jesus suggested that those true Scribes [religious writers, theologians, Doctors of the Law] who are engaged in critically questioning this tradition are not doing so to destroy tradition, because every word of God will be fulfilled; but are doing so to get at the ***truth.*** Jesus states that these religious thinkers and innovators of the Kingdom of God ought to be able to bring out their well of knowledge of God's Kingdom *old as well as new doctrines*. In Matthew 13:52 Jesus states: ***"Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old"*** (NIV). However, Jesus cautions these religious thinkers and innovators within the Kingdom of God that they must put these **new doctrines into new wineskins = new life-giving, life-saving structures of emancipation and liberation** [Matthew 9:17]. If they so not create new emancipatory structures of liberation, the new doctrines themselves will be lost. Jesus was counseling the creation of a **black religious reformation** that calls for radically questioning old traditions *without irresponsibly* destroying those that would fit into new emancipatory institutional structures. Where do we begin to discover these rich black religious traditions, so long neglected by black people, who have been led by the nose by white churches, white seminaries, white theologians *without* critically examining them? We should begin with our own ancient black church history (with, for example, the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church), and the even more ancient Egyptian/Osirian Religion, from which a **Uni-Theology** can be formulated, and become the ***only black theology*** used as the foundational theology to examine and to understand the doctrinal positions we already uphold. The ancient black church has a rich history. One can discover various doctrinal truths and developments within the African Church of Alexandria from its theological struggles over the centuries. Some black church theologians who promoted *Arianism* said long ago that Jedus was not the *Son of God* in the theological sense that we understand that doctrine today. They put forth that Jedus was a *created being* and thus not a member of the holy trinity. They got this wrong but without knowing it they were following an exegesis of a similar doctrine found in *Thothic* or so-called *Hermetic Theology* of the ancient black

[580] Simon Critchely, **Continental Philosophy**, p. 69.

Kamau priests, and doctors of the law in Ta-Mera = Egypt. Hermetic Theology does not diminish Jedus' divinity as *God-man* or *Man-god* in the least. The Thothic Theology holds to the belief that the trinity as a *created spiritual being can contain one and at the same time a spiritual nature and hu-man nature, e.g. be Osiris = God-Man = Man-God*. Arianism arose in Ta-Mera during the Christian era merging or growing out of as it were Thothic Theology which it replaced a few centuries after Ta-Mera was conquered by Rome. Arianism could have been a misunderstanding or misinterpretation of Thothic Theology, where some Afrikan theologians (like Arius, whose views were condemned at the Council of Nicaea in 325 C.E.) saw no conflict in proclaiming the *divinity of Jedus, while at the same time saying that he was not a member of the Trinity, but only a created holy being with a divine and hu-man nature on a divine mission. In this they thought they were according to him the highest spiritual place equal to that of the Kamau Man-God Osiris, who too had been crucified and risen from the dead thousands of years before the birth of Jedus.* On the other hand, other black church fathers and theologians in Alexandria (like Athanasius, 293-373 C.E.) fought against this doctrine and held that Jedus was the *very God, and very Man* in his divine essence and *was not a created being and therefore a deity and of course part of the Godhead!* Athanasius was the primary antagonist against early notions of Arianism and later Cyrillian Christology was developed within the same Alexandrian school of theological thought, which has been adopted by both the Coptic Church and the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church [EOTC]. In fact, it was Athanasius that helped establish the EOTC by consecrating its first bishop Frumentius around 328 C.E. according to Kesis Dr. Endale A. Abebe in his *The Ethiopian Church History*. Kesis Dr. Endale states:

> Although the Christian faith was accepted among the kings and the people of Ethiopia in the first century, the Christian sacraments were not administered, as there were no ordained ministers until the fourth century AD. About the year 328 AD, St. Athanasius of Alexandria consecrated Frumentius, Abba Selama Kasatebrihan, as the first bishop of Ethiopia. Frumentus in his turn also baptized Anabram, the high priest, and ordained him deacon, priest and then bishop under his jurisdiction and gave him a new name "HezbeKeds". This enabled Frumentus to organize the Ethiopian Church with the help of HezbeKeds. Later, he translated some of the Christian scriptures into Geez, the then national language of the country. His great apostolic works made Christianity the State Religion in Ethiopia and king Ezana built the first Christian Church, the Church of Axum Tsion in the country around the year 340 AD.[581]

Patriarch Athanasius (dubbed by his enemies the "Black Dwarf")[582] and having initiated this

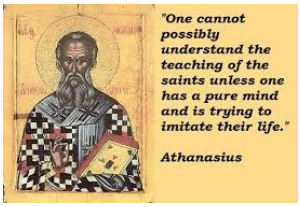
[581] Kesis Dr. Endale A. Abebe. *The Ethiopian Church History: The Ethiopian Orthodox Tewahido Church Vs the Roman Catholic Church.*, p. 4.

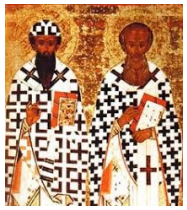
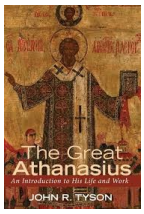
[582] You always end up in a fight with white folk (common man and scholar alike) when you claim someone prominent in history was black or a black man. This is no less true than when making this claim about Athanasius when reference is made to his so-called "nick-name" as the "Black Dwarf" given to him by his Arian enemies. The question is one of logic as well as one that needs to be answered by the historical sources. The logical question is why would he be called the "Black Dwarf" as a way of diminishing his person if he were not really black or had black skin as well as being a rather short man? Whites want to dismiss this logic and challenge anyone to show them historical sources or portraits affirming that Athanasius was black or a black man. I have to be cautious here in including every White scholar under this indictment. My teacher and MA Thesis advisor in theology at Xavier University, Cincinnati, Ohio was Father Joseph Bracken, S.J., a world renown theologian is as white as they come but he had the courage to say in a class I took with him on *the problem of evil* on September 5, 2003, that the African Church Fathers were black, and he added "No question about it" including St. Augustine among others.

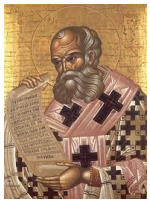



great missionary and evangelistic work in Ethiopia was too embroiled in the Arian controversy and his own ecclesiastical troubles to do more with the Ethiopian Church than he had already done. Below is the description of Athanasius' person and character by Robert Payne (1980) in his book *The Holy Fire:*

> There are times when the dark and heavy syllables of his name fill us with dread. In the history of the early church no one ever so implacable, so urgent in his demands upon himself or so derisive of his enemies. There was something in him of the temper of the modern dogmatic revolutionary: nothing stopped him. The Emperor Julian called him "hardly a man, only a little manikin." Gregory Nazianzen said he was "angelic in appearance, and still more angelic in mind." In a sense both were speaking the truth. The small and dauntless man who saved the Church from a profound heresy, staying the disease almost singlehanded, was as astonishing in his appearance as he was astonishing in his courage. He was so small that his enemies called him a dwarf. He has a hook nose, a small mouth, a short reddish beard which turned up at the ends in the Egyptian fashion, and his skin was blackish. His eyes were very small, and he walked with a slight stoop, though gracefully, as befitted a prince of the Church. He was less than thirty when he was made Pope of Alexandria, and he seems never to have thought of himself as a human being dedicated to human ends: he was a hammer wielded by God against heresy.[583]



According to Ethiopian historian Archbishop Yesehaq in his *The Ethiopian Tewahedo Church: An Integrally African Church* "Patriarch Athanasius was the former defender of the Creed of Nicaea, who suffered much because of his stand for Christian Orthodoxy. He was the twentieth Patriarch of Alexandria and was born between A.D. 296 and 298." Archbishop Yesehaq further states:

> In A.D. 326 Athanasius succeeded the patriarch of Alexandria. Having the welfare of the church as his highest aim in life, he spent almost all his life fighting the Arians and defending the Christian faith with his writings and his speeches. For this reason he was called the Apostolic. He wrote numerous books, many of which are lost. Because of his stand for the true faith and political changes that took place through the Arians' influence, he was exiled several times. Some say he died on May 7, A.D. 364. Others say he died on May 2, A.D. 375.[584]

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[583] Robert Payne. *The Holy Fire: The Story of the Fathers of the Eastern Church.* (St. Vladimirs Seminary Press, 1980), p. 67.
[584] Archbishop Yesehaq. *The Ethiopian Tewahedo Church: An Integrally African Church.* 3rd Edition (2005), p. 17.

The doctrinal controversies between Athanasius and the Arians later spilled over into the EOTC and reached as high as the Imperial seat of Rome under Emperor Constantine Maximus Augustus (A.D. 356) who wanted to establish control over the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church by writing a letter to the Ethiopian Emperors Ezana and Shaiazana challenging the legitimacy of Bishop Frumentius' ordination by Patriarch Athanasius. Archbishop Yesehaq states:

> When the Roman emperor Constantine Maximus Augustus (A.D. 356) attempted to establish his authority over the Ethiopians' realm and church, he argued with the brother kings to discontinue their relationship with Patriarch Athanasius, who the emperor considered an unworthy patriarch. In Constantine's letter to the kings, he addressed them as his "precious brothers Ezana and Sahiazana." Constantine was requesting that Bishop Frumentius be sent "as quickly as possible to Egypt to the most honorable Bishop George and other Bishops who have authority to ordain and to judge.". . . . However, his letter was unsuccessful. Frumentius was retained as bishop of Ethiopia under the See of Saint Mark of Alexandria.[585]

Below is an abstract of letter that the Roman Emperor Constantine Maximus Augustus sent the Ethiopian Emperors Ezana and Sahiazane as recounted in Athanasius' "Defense before Constantius":

Letter of Constantius to the Ethiopians against Frumentius

> The following is the letter which was written to the Princes of Auxumis respecting Frumentius, Bishop of that place.
>
> *Constantius Victor Maximus Augustus, to Æzanes and Sazanes.*
>
> *It is altogether a matter of the greatest care and concern to us, to extend the knowledge of the supreme God; and I think that the whole race of mankind claims from us equal regard in this respect, in order that they may pass their lives in hope, being brought to a proper knowledge of God, and having no differences with each other in their enquiries concerning justice and truth. Wherefore considering that you are deserving of the same provident care as the Romans, and desiring to shew equal regard for you welfare, we command that the same doctrine be professed in your Churches as in theirs. Send therefore speedily into Egypt the Bishop Frumentius to the most venerable Bishop George, and the rest who are there, who have especial authority to appoint to these offices, and to decide questions concerning them. For of course you know and remember (unless you alone pretend to be ignorant of that which all men are well aware of) that this Frumentius was advanced to his present rank by Athanasius, a man who is guilty of ten thousand crimes; for he has not been able to faithfully to clear himself of any of the charges brought against him, but was at once deprived of his see, and now wanders about destitute of any fixed abode, and passes from one country to another, as if by this means he could escape his own wickedness. Now if Frumentius shall readily obey our commands and shall submit to an enquiry into all the circumstances of his appointment, he will shew plainly to all men, that he is in no respect opposed to the laws of the Church and the established faith. And being brought to trial, when he shall have given proof of his general good conduct, and submitted an account of his life to those who are to judge of these things, he shall receive his appointment from*

[585] Archbishop Yesehaq. **Sewa.** , 16.




> *them, if it shall indeed appear that he has any right to be a Bishop. But if he shall delay and avoid the trial, it will surely be very evident, that he has been induced by the persuasions of the wicked Athanasius, thus to indulge impiety against God, choosing to follow the course of him whose wickedness has been made manifest. And our fear is lest he should pass over into Auxumis and corrupt your people, by setting before them accursed and impious statements, and not only unsettle and disturb the Churches, and blaspheme the supreme God, but also thereby cause utter overthrow and destruction to the several nations whom he visits. But I am sure that Frumentius will return home, perfectly acquainted with all matters that concern the Church, having derived much instruction, which will be of great and general utility, from the conversation of the most venerable George, and such others of the Bishops, as are excellently qualified to communicate such knowledge. May God continually preserve you, most honoured brethren.*[586](my *Italics*).

Qesis Brahana Selassie (an African-Caribbean) priest within the Ethiopian Orthodox *Tewahedo*(ተዋሕዶ) Church traditions states in his book *Towards a Fuller Vision: My Life & the Ethiopian Orthodox Church*: Unfortunately, we do not possess the letters that might have revealed the reaction of the brother kings. However, although inter-state relations may have forced them to maintain friendly contact with Constants II, it would be seen that they did not comply with his wish."[587]Arianism was eventually defeated in the Alexandrian African Church and therefore defeated in the Ethiopian Orthodox Church due in no small part to the tremendous effort of Patriarch Athanasius. Orthodoxy has won out in the history of the African Church (i.e. Coptic and Ethiopian Orthodox). History of religion scholarship do not necessarily say which doctrinal position is correct (Orthodoxy vs. Arianism) but suggest that we must know such a debate went on in the main between black theologians and why. We need to know the earlier ancient Egyptian doctrine that led to the various theological views, whether regarded heretical or not? We must underscore here the importance of not letting the White man determine our theology for us because he has and will continue to lie about it and hide its black origins for as long as that is possible. Until then, at least for black Christians they must rely on very limited evidence and deductions of racial origins of Jesus found in the Bible and other sources, but they can be assured that the theological and church doctrines we hold dear today are black church doctrines in origin and have their theological and historical roots in ancient Africa. The *Nu Afrikan Calendar* holds that it is more important to establish the black origin of Christian, Jewish and Islamic doctrines than the black racial origins of founders of the *revealed religions*. However, it does not discount this effort if there is any possibility that the veracity of the latter notions can be established on a scholarly basis rather than by fiat of declaration by black scholars, as the Setian White man has done so much in the past in declaring or signifying that God is a white man. It is shameful that we need expend so much intellectual energy on establishing the racial origins of the founders of Judaism, Christianity, and Islam. Nevertheless, it is still necessary because of the *white-out* of this knowledge from the pages of the history of religion. We must remember however that the greater work is to establish that the ancient dogma and theology are black and have their origin in the Egyptian/Osirian Religion. In the meantime, we

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[586]*Nicene and Post-Nicene Fathers of the Christian Church*. 2nd Series. Vol. IV – St. Athanasius: Select Works and Letters. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), pp. 250-251.
[587]Brahana Selassie. *Towards a Fuller Vision: My Life & the Ethiopian Orthodox Church*. 2nd Edition. (Leicestershire: Upfront Publishing, 2003), p. 91.

press on with what should be (and maybe one day will be) elementary/basic knowledge about black religion and its founders. One source for the black origins of Jedus was mentioned by the Archbishop George Augustus Stallings Jr., pastor of *Imani Temple, African American Catholic Congregation [AACC]* of Washington, D.C. The Rev. Stallings points out that the Roman Emperor, Justinian the Great [ME990 K.S.E./A527 C.E. to ME952 K.S.E./A565 C.E.] had coins made with the image of Jedus with kinky hair and Afrikan racial features very prominent. Rev. Stallings adds that the picture of this coin depicted below is found in the ***Cambridge Encyclopedia***. This work makes the comment in reference to the coin that: ***"... Whatever the fact, this coin...places beyond doubt the belief that Jesus was a negro."*** [588]



In chapter one *"Black, Nappy, and Divine"* in the work: ***Who is the Original Man?*** states:

> **An ancient Roman coin depicts Christ's Afrikan identity** In the British Museum, an ancient gold coin shows Christ as an Afrikan with tightly curled, woolly hair and a cross behind him. This coin was minted under the second reign of Roman Emperor, Justinian II who ruled at two separate times, separated by ten years (685-695 and 705-711 A.D.). During his first reign, the gold coins he had minted depicted Christ as a straight-haired European. During his second reign, he had the Christ-image on the coin changed to an Africoid image in order to ensure that this depiction was more in keeping with the original traditions of the Byzantine Church, which commonly portrayed Jesus as an Afrikan. The obverse side of the coin shows Justinian with a cross behind him also. The Cambridge Encyclopedia wrote: "Whatever the fact, this coin places beyond dispute the belief that Jesus Christ was a Negro. The coin is otherwise of great historical interest, for it was the cause of a war between Justinian and Abdula Malik, 5th caliph of the Omniads, the former demanding tribute to be paid in these same coins and the latter refusing."[589]

This is in stark contrast to what has come down to us through the centuries including other gold coins (image left) from Justinian II that show Jesus as Caucasian. If we put the two coins together, where one is a white Jesus (left image) and a black Jesus (image right) you can see clearly where the scholarly battle lines been drawn on the thesis Jesus Christ, *black according to the flesh*.



Caucasian Jesus



Black Jedus

Nevertheless, what has come down to us is the white Jedus of Michelangelo Buonarroti and

[588] Alayna A. Gaines, "Catholicism's Maverick", **Emerge** [April 1995, Col. 6, No. 6], p. 24.
[589] **Who is the Original Man?** (www.whoistheoriginalman.com).




not that black Jedus depicted on the imperial coinage of Justinian. What is striking about the image is that Justinian put his European face on the other side of the coin making his meaning very clear that Jedus was a black man, and he wanted the world to know it. In fact, if we take Dr. Frank M. Snowden Jr. and Dr. Anta-Diop for any authority on the racialist proclivities of the then-known Greco-Roman world, there was none to very little anti-black feeling based on notions of racial superiority. Justinian then would think nothing of putting a black face on the other side of imperial currency with his own because race as we understand it today was basically a none issue during this period. Although race played its part, and i would be the last writer to say that it did not (as I have pointed out in previous chapters of this project about residential segregation in Ancient Egypt after it was conquered by Alexander the Great) still what mattered most in relations between peoples of different races was more religious, social and cultural than racial difference.[590]The white man has known for centuries that image-making in art and other visual medium is a part of white nation building. The symbols are there for all to see in Washington D.C., and on the Dollar Bill. These symbols are then interpreted and put in the national consciousness that governs patriotic feelings and behavior. The problem with the black man is that we do not generally understand our own symbols when we see them, most of which have been co-opted like the All-Seeing Eye of Horus on the U. S. Dollar Bill, or the obelisk at the Washington Monument. We have even forgotten the symbolism for the color black, which we have allowed the white man to paint as evil, when in fact the black man has always viewed white = death, and red = chaos in the cosmic order. This is made plain from the authors of "Black, Nappy, and Divine" in *Who is the Original Man?* which states:

> **The color BLACK represented holiness and the image of God throughout the ancient world.** Historian Sir Godfrey Higgens wrote, "the originals of all the Gods have been of the black race. "The ancients viewed the sacred image of the Divine as Black. And woolly hair was a sign of divinity - called "the hair of the gods."[591]

I have already analyzed this understanding of color in respect to Jesus needing to be **black = good**, and Set = Satan, being **red = bad = author of chaos in the cosmic order**. Don't let anybody fool you about the value of myths and images as not real. Myths and images have a real and legitimate function for any society and are used to describe reality them or the reality as you or society wishes it to be. That is why images and myths are so important for nation building. Myth and Image-making is everything. Everybody seems to understand this but the black man who is embarrassed at their black truth-myth just because the white man (who uses myths and images every day, where the good guy wears a white hat and the bad guy where the black hat, etc.) says black myths and image-making is nothing but superstition. We better wake up to the function of truth-myth and image-making based on these black truth-myths for black emancipation and their role in helping us build black life-giving/life-saving institutions. Hopefully, the reader can see what i am talking about and the need to stop listening to the lying Setian White Man about what is *really real*. What is *real* for him is his reality (i.e. his understanding of the way things is and should be).

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[590] Frank M. Snowden, **Blacks in Antiquity: Ethiopians in the Greco-Roman Experience** [The Belknap Press, 1970], pp. 216-218.
[591] **Who is the Original Man?** (www.whoistheoriginalman.com).

No one else's reality and/or worldview matters. Just take a look at how effectively Ronald "Ray-gun" used his symbolism of a *City on a Hill* to describe the Puritan foundation of the United States Empire & Imperium. This put a new but familiar fact on this country that appealed very powerfully to White America. That is just fine. Reagan should have done that for his White America and his *kith and kin*. Nu Africans also have the right to unilaterally do the same thing from their worldview and/or perspective on reality. What is deemed *really real* boils down to who has the power and will to make their view of reality normative within specific communities/society. In respect to the Justinian coins that depict Jesus as black and white; just imagine Ronald "Ray-gun" having his image put on U.S. currency on one side and Martin Luther King's image on the other side, or having the late Bob Dole or the former Speaker of the House, or the former white revolutionary "Nuk'um" Gingrich suggest legislation to have Martin Luther King's or Malcolm X's images engraved beside images of the great white boys on Mt. "Rush"more and saying that the black image was the "Savior of the World." Maybe then you can see the difference in attitude between their ancient white kith and kin and themselves. In fact, for Justinian to have his face placed on the other side of this coin with a black Jedus would have been an honor, given the fact that the black man was generally believed to have given the world civilization (i.e. gave the world cosmic order and overcame cosmic disorder in society), and other civilizing institutions. We need to understand fact that Justinian in presenting the black image of Jesus on the coins for the Eastern Roman Empire & Imperium was trying to promote Christianity around the Empire, especially spreading that faith to black Osirians in the south of Ta-Mera in so-called Nubia, so that Justinian was doing so as a policy, given the reality of what people believed about Jesus, that is, he was ***black according to the flesh.*** People generally believed that during the time of Justinian (both black people and white people) even though it is a hard row-to-go in convincing black people today of this truth, unless you take an intellectual in-run like Dr. Cone, and present Jesus' blackness (i.e. black color) as symbolic of black liberation, or more universally as a symbol for human liberation from all kinds of oppression. He is not necessarily wrong in using this symbolism of black for the implementation or motive force for divine justice in society, but the symbolism should not be advanced in such a way as to deny that *Jedus Christ was black according to the flesh*. I cannot be overly critical about this because Dr. Cone may (unknowingly) harking back to the old ancient symbolism of black = good. However, we need to understand that this idea (even then) did not grow to intellectual fruition in a vacuum. It came initially from the knowledge or belief that *Jesus was actually black according to the flesh*, and he could not come any other way, because black then was a symbol for good = ordered cosmos = equal light overcoming darkness, and the darkness = disordered cosmos. It is hard to imagine now that black could then or ever be thought of as good = ordered cosmos. Ancient white scholars already knew these facts. These ancient white scholars hardly needed to speak of these facts, because they were common knowledge. Justinian and his wife Empress Theodora were interested in spreading the faith to black people in Nubia. It seems that Justinian's reasons for putting the image of a black Christ on the imperial coinage are self-evident. He wanted to take the already current belief among the ancient Nubians (a general belief not confined to them but in Europe as well) that the Savior God must be *black according to the flesh*. Justinian and his wife sought to convert these black people to Christianity by letting them know that his administration accepted the depiction of Jedus, as a Blackman. However, the image of Jedus as black would not have been acceptable even to the Nubians if it was not what they and many other cultures (black and white) already believed. This coinage could not be confined to Nuba. This coinage circulated throughout the then known world and further spread the idea that Jedus Christ was *black according to the flesh*. Nevertheless, the




initial impetus for this policy was converting black people in Nubia to Christianity, and ironically enough was designed to destroy the Egyptian/Osirian faith, which included the worship of Osiris and Isis among the black people so converted. Thanks to Justinian the blacks in the Sudan are Christians today and nothing the black and white Muslims in that once Nubian land can do to conquer of stop them from following that faith. The use of coinage of Jedus Christ as black was an ingenious policy (conceived by a devious white man) of religious conversion. What is ironic is that the black Christ was used to destroy the faith of the Nubians in the Osirian black Horus-Christ, which is the old-time black religion that created the notion of the black Savior god in the first place. Dr. Snowden says concerning the conversion of the Nubians that Cosmas Indicoplenstes, who was a writer during Justinian's reign, pointed out that among those black peoples receiving the Gospel of Jedus Christ, where Ethiopians, Axumites and Nubians = Nodades. According to Snowden and his study of this ancient writer Emperor Justinian and the Empress Theodora competed zealously in spreading their forms of the Christian faith among the Nubians, Justinian being an Orthodox Christian, and Theodora devoted to Monophysite Christianity. [592] We have already mentioned the ancient source for the historical documentation of the racial origins of Jedus found in an obscure letter of Lentulus, a Roman official, senior to Pilate, who condemned Jedus to death. It is worth mentioning again. Lehmann quotes Lentulus and concludes that Jedus was an ordinary dark skin Palestinian Jew. Lentulus states that Jedus had:

> Nut-brown hair, that is smooth down to the ears and from the ears downward forms soft curls and flows on to his shoulders in luxuriant locks, with a parting in the center of his head after the fashion of the Nazarenes, a smooth clear brow, and reddish face without spots or wrinkles. Nose and mouth are flawless, he wears a full luxuriant beard, which is the same color as his hair and is parted in the middle; he has blue-gray eyes with an unusually varied capacity for expression. . . he was of medium height, fifteen and a half fists tall....he is cheerful in seriousness; sometimes he weeps, but no one has ever seen him laugh.[593]

This description is far from the blue-eyed blonde Jedus of Michelangelo, but not quite close to Justinian's black Jedus or the artistic computerized representation of a 1st Century Palestinian that we showed earlier and show again below. This is why i said above that black Christians have more research to uncover before they will have the tools necessary to say that Jedus Christ is *black according to the flesh*. The data is available but buried in sources inaccessible because there are not enough black scholars in the field that have facility with the languages that can uncover the content of the ancient literature (e.g. Egyptian hieroglyphics, Coptic (Egyptian language using the Greek alphabet), Classical Ethiopian (Ge'ez), Greek, Hebrew, Aramaic, etc.). This is a tall order. Most black scholars are confined to English, French, or German translations of original sources, or worst secondary sources for their suppositions. We must move beyond these limitations if we are to uncover and reclaim our ancient black religious heritage. I attended a theology class at Xavier University in 2003 on Christology and the historical Jesus where a white professor unmasked a forensic portrait of a Palestinian Jew unearthed and found to have lived during the precise time that Jesus was crucified on the cross. I have already shown this portrait above. The portrait done by forensic artist with the data provided by paleontologists was absolutely astonishing. This ancient Palestinian Jew was ***black skin*** *with* ***thick lips*** *and with* ***curly waved black hair*** *and with eyes that*

[592] **Sawa**, p. 213.
[593] Johannes Lehman, **Rabbi J** [Stein and Day, 1971], trans. by Michael Heron, pp. 14-15.

were dark but with his complexion the ***blue-gray*** *eyes would not have been out of place.* This is the description given by white science for the prototypical black man. Below is another look at this portrait produced by forensic anthropology and computer-science. These are the kinds of intellectual and technical skill sets that black scholars need or have access like forensic anthropology that allowed forensic anthropologist Richard Neave to reconstruct a more satisfying, persuasive, plausible, convincing, credible and cogent image of what Jesus may have looked like as a Palestinian Jew in the 1st Century C.E.

[594]

The literary description by Lentulus, given by Lehmann was a Palestinian with similar features. The only differences are that Lentulus was describing a Narzarite, who did not cut their hair, therefore wore it long and parted it in the middle. The typical image of Jesus with long parted hair is an image of Palestinian that had taken the *Nazarite vow* or was about to take the Nazarite vow. Other than that Jesus certainly could have looked like the Palestinian above. Jesus would not have grown his hair long until he was ready to take the Nazarite vow signified by the fact that he drank wine until the very last week before his death. That is no mystery because the Nazarite vow to God could be taken at any time during one's life and then wine drinking would cease, when the Nazarite was preparing to carry out the final phase of his vow of suffering and death necessary to carry out the will of God. It is apparent that Jesus's cousin John the Baptist took the *Nazarite vow* early in his ministry for the Scripture says that John the Baptist from a child "grew and became strong in spirit; and he lived in the desert until he appeared publicly to Israel" (Luke 1:80, NIV). Jesus said of John the Baptist (who was about 6 months older than he) that *"John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children"* (Matthew 11:18-19, KJV). John lived a life separated (i.e. holy) from the rest of Jewish society and did not eat in social settings with Jews or non-Jews, and more importantly did not drink wine, because he had taken the *Nazarite vow* earlier than Jesus calling on people to *repent for the Kingdom of God is at hand!* This is why it is inexplicable to biblical scholars as to why John while in prison would send his disciples to ask Jesus "Are you he or should be look for another?" (Luke 7:20). John was likely wondering why Jesus was delaying taking the *Nazarite vow* as one of the signs that he was the One who was sent by God to deliver Israel. Jesus' answer is interesting for he answered John disciples by showing them the miracle signs he was doing and indicating that John the Baptist should be patient and not rush to judgment on Jedus's ministry. Jedus responded much the same way to his brothers (James, John, Simon, and Judas, Matthew 13:55) that it was not yet time for him to go fully public with his ministry and initiate the *Nazarite vow* to liberate Israel. They were actually daring him to do so, because they did not believe he was serious

[594] Facial reconstruction of what Jesus may have looked like as a Palestinian Jew in the first century made for the BBC TV series *Son of God* (April 2001) by forensic anthropologists Richard Neave, where Jesus skin color would likely have been "olive" and more "swarthy" than images normally shown in the West.




or the One God had sent to deliver Israel, and so they displayed the same doubts that his cousin John the Baptist displayed. Jedus' brother said to him:

> After these things, Jesus went about in Galilee; he did not wish to travel around in Judea because the Jews were seeking to kill him. Now the feast of the Jews, the Feast of Tabernacles, was at hand. So his brothers said to him, "Depart from here and go into Judea, so that your disciples may also see your works which you are accomplishing. Certainly, no one who seeks to be known openly does anything in secret! If you do these things, reveal yourself to the world!" For even his brothers did not believe in him. Jesus therefore said to them, *"My time has not yet come,* but your time is always ready. The world cannot hate you, but it hates me, because I bear witness concerning it, that its works are evil. You go up to the feast. *I am not yet going up to this feast, because my time is not yet fulfilled."* Having said these things to them, he remained in Galilee. (John 7:1-9, EOB, my *Italics*).

The key to knowing that Jedus' brothers were questioning his commitment to his call as a *Nazarite* was Jedus statement that *his time is not yet full come.* Jedus was not yet ready (or he felt all the Scripture about him was not yet fulfilled) so as to publicly make the proclamation that he was the One to come. However, at the Last Supper Jesus did finally commitment of the *Nazarite vow* of suffering and death:

> As they were eating, Jesus took bread, and after saying a blessing, he broke it, and gave it to them, saying, "Take, eat, This is my body." He took the cup, and after giving thanks, he gave it to them, and they all drank from it. He said to them, "This is my blood of the new covenant, which is to be poured out for many. *Amen, I tell you: I will not drink of the fruit of the vine until that day when I drink it anew in the Kingdom of God."* After singing a hymn, they went out to the Mount of Olives. (Mark 14:22-26, EOB, my *Italics*).

Jedus therefore carried out his Nazarite vow in phases. This was so that he could openly teach in Jerusalem without arousing the suspicions of the Jewish and Roman authorities on the lookout for some Messianic pretender that openly declared their *Nazarite vow*. The *Nazarite vow* in emotive attitude and purpose was like the *Ghost Dance* that the U.S. Military stop some Native American tribes from performing because the braves that participated (wearing long hair and painting their face ghostly black and white) were preparing for a battle in which they did not expect to return. That is why Jedus was slow to declare himself and it is the same reason that John the Baptist operated outside of Jerusalem in the Desert and along the banks of the Jordan. John the Baptist definitely made it clear that he was not the One to come, but that he was the voice in the wilderness or herald announcing his coming. The Scripture says Jesus would be called a Nazarene (not only because he was thought to be originally from Nazareth) but because of the fulfillment of his Nazarene vow *not to drink wine again with his disciples until he drank it anew with them in the Kingdom of God* (i.e. after his death and resurrection. In discussing Lentulus's description of Jedus, the female Russian scholar Helena Petrovna Blavatsky (1877) comes to the similar conclusion as to why Jesus was called a Nazarene. In her two volume book *Isis Unveiled* Blavatsky states:

> If Jesus did wear his hair long and "parted in the middle of his forehead, after the fashion of the Nazarenes . . . then we have one good reason more to say that Jesus must have

> belonged to the sect of the Nazarenes and been called NASARIA for this reason and *not because he was an inhabitant of Nazareth; for they never wore their hair long*. (my emphasis). The Nazarite, who *separated* himself unto the Lord, allowed "no razor to come upon his head." "He shall be holy and shall let the locks of the hair of his head grow," says *Numbers* (vi. 5). . . But the final and most reasonable conclusion to be inferred from this is that Jesus, who was so opposed to all the orthodox Jewish practices, would *not* have allowed his hair to grow had he not belonged to this sect, which in the days of John the Baptist had already become a heresy in the eyes of the Sanhedrim. The *Talmud*, speaking of the Nazaria, or the Nazarenes . . . . calls them a sect of physicians or wandering exorcists. . . . "They went about the country, living on alms and performing cures."[595]

We note here that like a Nazarite Jesus warned a prospective disciple to be careful in making the decision to follow him. This man said "Teacher, I will follow you wherever you go" but Jesus replied: *"Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head"* (Matthew 8:20, NIV). Just like a Nazarite would Jedus went about "living on alms and performing cures," and he would be called a "Physician," as well, because of his miraculous cures. Jedus' own disciples after him (besides being called the Way) were also called a *Sect of the Nazarenes* (Acts 24:5); just *one of the many deviant sects of Nazarites*. In order to further differentiate who this *new* Sect of Nazarenes were they eventually (an appropriately) were called by the name of their Nazarite Teacher Jedus, and so the Scriptures proclaim that the "disciples were called Christians first at Antioch." (Acts 11:26b, NIV). Jedus made a typical Nazarite vow when one considered that he was called to go on a mission for God that would likely end in death. This phrase began in earnest at the baptism of Jedus by John the Baptist. Lentulus, therefore, was describing no ordinary Palestinian when he saw Jesus, but a Nazarite who was pledged to die in the cause of God. The final phase of that pledge or vow would be the week of his passion when Jedus would drink wine with his disciples for the last time in the Earth of Time. This Nazarite vow is the reason he refused the wine given to him on a sponge when being crucified, so that he would not be intoxicated and could therefore carryout the full measure of his vow to God no matter how painful (See Matthew 27:34).As far as a black man having dark blue gray eyes (looking something like the Palestinian artistic image five above) is not out of the ordinary. My wife's father when he was alive was **jet black** with **soft waved hair** and eyes that on first sight were dark brown but on closer observation had a heavy **dark blue gray** tint. This was an occasion for his jokes about being *not of this world* and being a **black Jew,** because of his blue tinted eyes and the fact that his family name was **Wolf**, the Jewish equivalent spelling being **Wolfe**. On occasion black people have found themselves with this name. They merely drop the **e** as a creative way of making the name **Wolfe** black to cover the antagonist racial connotations it has because Jews were *absentee landlords*, sometimes collecting their *"rent"* by having sex with our women. The name comes from our slave past with Jewish plantation owners, who *branded* some of our people with their name. That controversy about Jews owning black slaves and/or providing insurance coverage to white slave owners for the possible loss of their chattel slaves broke out in the 1990's. The **soft waved black hair** in evident in the forensic image of the 1st Century Palestinian is also the mark of North-East Africa (Egypt) were our great Pharaoh's and people are put on display for white man curiosity. Their braided and corn rolled hair was fine in texture and they looked just like any brother on the street,

[595] Helena Perovna Blavatsky, *Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology*. Vol. II – Theology (Pasadena, California: Theosophical University Press), p. 151.




able to use either Afro-combs or Wallace Budge's *small tooth* comb he demonstrates in his writing, implying that the Egyptians had white blood in them. If he was not implying this, he would have sighted the *large toothcombs* that I have myself have in Egyptian museum exhibits.[596] I have seen a **black Indian** from the Western states of the U.S.E. This Native-American had **smooth black skin** and **long waved black hair** that came down past his eyes. He was in full Native American dress and doing a traditional dance as an exhibition at the old Swifton Commons, Cincinnati, Ohio. He could have used either an afro-come or a small tooth comb, because the soft smooth texture of his hair; yet he was a **black man** beyond any doubt. When my wife's father's hair was combed, an Afro-comb was used to "straighten" his *matte* and *dred locks*. But thereafter a *small toothcomb* swept through his soft hair with ease. I was surprised to touch it. His matted Dred locks looked like they could cut your hands but if you could get past that momentary concern, his hair was as soft as the down on a baby birds butt. I officiated at his funeral, and he looked just like the great **black Pharaohs** looked in their caskets. Charles W. Wolf looked no different than the **black Indian** that I had seen years earlier. He carried in his **black skin** the very image of a Pharaonic aristocrat; his black skin denoted royal privilege and the source his/our pride as the race of the *original and only Men* = the black ***Retu,*** , ***the men, folk, people*** or ***source of original mankind, the first of their kind, those born from the gods, and thereby "not of this world," etc.*** I am convinced that proof that Jesus/Jedus was ***black according to the flesh*** lies partially concealed in Scripture. I believe that Jesus ancestry according to the flesh can be traced through his mother Mary, who was an Aaronid, of the family of Aaron, through to Samuel and his mother Hannah, and then from there to Phinehas, the grandson of Aaron through Eleazar. It is an easy matter to show that Phinehas is of Egyptian origin and points to a Nubian ancestry, for Phi-Nehas = Pi-Nehas = "People of Nehas" the ancient Egyptian name for the Nubian People. I have already demonstrated this above. White Egyptologists translate *Nehas = Negro*, which is an incorrect translation. They only do this to differentiate the Nubians from the Egyptians and to suggest that the Egyptian were not Negroids, or black. The late Dr. Anta-Diop has uncovered the truth about the Egyptian's race and concluded that they were indeed black people, or so-called Negroes. That reveals that *Nehas* is merely the Egyptian name of a nation of black people, who lived along the Nile just south of Egypt's border at the 1st Cataract. This national name for these people does not suggest anything about their color or race, *per se*. I have been charged by one ignorant Negro preacher (as if they are the Pope) for teaching "false doctrine" that Jesus was ***black according to the flesh*** from the tribe of Levi of the Aaronid family of High Priests through Mary his mother, and not a descendant of David *according to the flesh*. I will only offer the following for now. If we take the Virgin Birth doctrine seriously as I do; you cannot show that Jesus was the son of Joseph and therefore the son of David *according to the flesh.* I offer at this point enough scriptural evidence to show that Jesus mother Mary belonged to the tribe of Levi and not Judah, and therefore to high priestly family of Aaron. See Luke 1:5, 34-38, where it shows that Elizabeth, the mother of John the Baptist is called a descendant of Aaron and in the same chapter that Mary is called the relative of Elizabeth by the Arch-angel Gabriel himself. This is not all. The Lord Jesus himself questioned the Pharisees for making the false assertion that the Messiah was the *son of the David according to the flesh* in Luke 20:39-44; Matthew 22:41-46 and Mark 12:35-37.

[596] E. A. Wallis Budge, ***The Dwellers on the Nile: The Life, History, Religion and Literature of the Ancient Egyptians*** (New York: Dover Publications, Inc., 1977), p. 70.

Also, it is an undeniable fact that both the Gospel of Matthew and the Gospel of Luke make a point in their genealogies that Joseph was not Jedus's father. It was only through Joseph that Jedus could be a descendant of David *according to the flesh*! See Matthew 1:16-24 and Luke 3:23. The only way you can make Jesus a descendant of David is to corrupt the latter verse of Luke so that you can claim Mary is a daughter of David (Tribe of Judah), rather than a daughter of Aaron (Tribe of Levi). Some white scholars have changed the genealogy of Luke to so read in order to avoid opposite error of denying the doctrine of the Virgin Birth. They reason that Jedus could not have acquired the birth-right to the throne of David, *according to the flesh* through Joseph so that they can maintain the doctrine of the Virgin Birth. So, they reason that Mary must belong to the tribe of Judah, so that Jedus has a legitimate claim to the Davidic throne through her and at the same time is born via *parthenogenesis* (i.e. without her ovum being fertilized by a male sperm, namely Joseph). [597] There are a host of problems that arise, and they all counter the overall testimony given in Scripture.

The Scripture (1) uses Joseph genealogical line of descent to establish the 42 generations down to Jesus, and does not give a parallel genealogical line of Mary to establish such a claim, (2) the claim is however that the Jews has two genealogies "one though his father and another through his mother – so Matthew presents Joseph's genealogy (the Lords foster or legal father, not his actual father), whereas Luke presents Mary's genealogy" (See The Genealogies of Jesus in *The Scofield Study Bible*, NIV, p. 1344); but (3) in order establish this as fact it is necessary to do a tenuous emendation (i.e. alteration) to the text in Luke (3:23) in order to make Mary come through the line of Judah, rather than the Aaronid line of descent. You actually have to take out "He [Jedus] was the son, ***so it was thought***, of Joseph, the son of Heli, the son of Matthat" and *make the verse state* "He [Jedus] was the son of . . . . Heli, the son of Matthat . . ." and then try with other biblical records prove that this is Mary's genealogy, where Heli would have to be Mary's father, or at least her grandfather;[598] and (4) all this counters unconvincingly Luke's plain language that Mary and Elizabeth, the mother of John the Baptist were relatives, and that Elizabeth belonged to the Aaronid line of descent (Luke 1:5; 135-37). This is a strong inference that Mary was also of the Aaronid line of descent, as well; since Mary is Jedus's mother he is also of the Aaronid line of descent, according to the flesh. This is the only biblical interpretation that makes sense, because it preserves the doctrine of the Virgin Birth, and explains how Jedus can be both the promised Davidic King and Melchizedek High Priest at one and the same time. The ignorant and cowardly Negro preacher who

[597] Robert L. Thomas and Stanley N. Gundry, "The Genealogies in Matthew and Luke," Essay 9, *A Harmony of the Gospels* (San Francisco: HarperSanFrancisco, 1978), 313-319.

[598] We note here that Heli is not mentioned anywhere else in Scripture accept in this Lukan verse, and it means "ascending" rather than "descending" which is the clue as to what Luke is trying to do as opposed to Matthew's genealogy which is seek to established Jesus "descent" = *down from* Abraham to David, then to Joseph, while Luke's genealogy of Jesus, the *Son of God*, *born of a woman*, is "ascending" = *up from* Joseph to Adam, the *Son of God*, not *born of a woman*, but of direct divine creation as an Earth-Man out of the dust of the Earth. Luke is hardly interested in presenting Jedus's genealogical line through Mary in order to establish his claim to the David throne. If Luke is giving Mary's genealogical record, then he would have to show that Jedus "ascent" is through the tribe of Levi, and the House of Aaron, in keeping with Luke's claim in Chapter 1 that Mary is related to Elizabeth, a member of the House of Aaron. However, this does not seem to be the case since his genealogy finally "ascends" up to the House of David from Heli . . . . . the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed. . . . [i.e. through Abraham] . . . . the son of Seth, the son of Adam, the son of God" (Luke 3:23-38). It is clear that Luke is trying to give a genealogical record through Joseph in an ascending order, rather than through Mary and so any emendation would seem out of order, that needs to delete Joseph's name from the Lukan record and imply on the contrary that this was Mary's genealogy, in order to make Jesus a direct descendant of David. Mary would then have to be a descendant of Judah and not Levi, so it would be possible for her to be a member of the House of Aaron. We don't believe this is the case, based on the overall biblical testimony.




attacked me indirectly from his pulpit is actually the one who is teaching false doctrine by unwittingly denying the Virgin Birth of Christ in order to maintain his cherished belief that *"Christ came down through 42 generations,"* oracular cadence *ad nausea*! This modern Pharisee really does not know the scriptures or understand the Abrahamic, Mosaic, Davidic and Aaronid covenants surrounding the issue. The truth is hidden from ignorant preachers and therefore they cannot understand the importance of Christ's denunciation of the Pharisees *exclusive* claim that the messiah is the son of David, *according to the flesh*, because they wish to maintain *the traditions of men* and their *Sunday School Theology,* they have been taught in Sunday School all of their lives. See Genesis 15, Exodus 6:6-8; 19:5-6; Psalms 89:3-4; 2 Samuel 7:4-17; Numbers 25:10-13 and Zechariah 6:9-13. We can see in Scripture that God cuts off the Solomonid line of descent to the Throne of David, *according to the flesh* in Jeremiah 22:28-30 and that a new line would be established *according to the Spirit* (Isaiah 22:28-30, Jeremiah 31:31-34 and 1 Corinthians 11:23-29). A good study of Hebrews and the promise of the Melchizedek priesthood with the statements in Zechariah 6:9-13 should show anyone (with any sense) what God did and intended to do by giving Christ the legal right to the throne of David, however putting that crown on the head of one, who was an Aaronid descendent, *according to the flesh* via *parthenogenesis* through his mother Mary, a descendent of Aaron. This divine action combined (as promised in scriptures) the Davidic kingship and Aaronid priesthood under a new Melchizedek priesthood; a new type of *King-Priest* (envisioned in the prophetic record of the last prophetic book Zechariah 6:9-13), which promised to combine both offices into a new covenant, so that *"there will harmony between the two."* Jedus Christ was the fulfillment of this promise. I am well aware of two verses that would tend to militate against the scriptures that i have cited. These Scriptures are Romans 1:3 states that Christ is the son of David via his human nature, that is *according to the flesh*. The other is Hebrews 7:14, which states flat out that Jesus was of the tribe of Judah, a claim that is made because people during the time the Hebrew writer "supposed" (i.e. *so it was thought*, Luke 3:23) that Joseph was Jesus' real father and so he had to be a descendent of the tribe of Judah. These are what biblical scholars called *bible difficulties = when scriptures appear to contradict each other and there is no immediate explanation. Bible difficulties* are simply there, and all scholars and good students of the Bible know that and recognize that some of them may never admit of solution and accept by faith that God's word is true and that any such apparent difficulties are the result of our own limited knowledge of the writing and how such things entered into the text, under the presumption that God by inspiration is the author of the entire canonical scriptures. For the present i give more weight to the actual words of Jesus, Himself the Lord, above that of Paul or any other biblical writer irrespective of the bible difficulties cited and offer this in addition that both Roman's, written around A.D. 57-58 and Hebrews, perhaps a little after A.D. 49 when Timothy is known to have entered Paul's service because Timothy is mentioned at the end of Hebrews in 13:23. Both epistles were penned before the Gospels of Matthew [A.D. 65] and Luke [A.D. 60], and therefore the Gospel writers may be viewed as *standing over against these epistles as correctives on doctrine and historical knowledge about Jesus and his genealogy*. We note that Paul, the author of Romans never knew Jesus the Christ *according to the flesh*. Paul only knew Jesus as the *risen Savior* and like many other Pharisees during Jesus' time took the mistaken view that Jesus was from the tribe of Judah [technically correct since Joseph was his adopted father] and two that Jesus was a descendent of David [also technically correct for the same reasons]. Matthew on the other hand knew Jesus in person and in addition understood the genealogical record and

what it truly meant. Paul, trying to skirt around these thorny issues, admonished Timothy to teach others, that is, Jewish Christians to avoid *"endless genealogies,"* because they promoted controversies rather than God's work, apparently understanding this better than the *modern* Pharisee that i mentioned above. Paul also says to Titus to "avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless" [Titus 3:9, NIV]. It is certain that Luke knew Mary the mother of Jesus *and interviewed her about her son's birth and also interviewed others* that were still alive about Jesus' origins *according to the flesh* and so knew the historical facts and circumstances about his birth, his divine origins and youth, the results of which he outlines in the first three chapters of his gospel. If these ancient Jewish Christian experts in Hebrew genealogy had problems and disputes among themselves about the genealogy of Jesus Christ both during and after his earthly ministry what makes this *modern* Pharisee (who do not even know Hebrew or Greek and is no Bible scholar *at all*) think he knows more than any other man about the descent of Jesus Christ *according to the flesh* and then have the temerity and arrogant cowardly gall [hiding behind a pulpit] to accuse a person of teaching false doctrine who is qualified in all of the above respects to speak and teach on these issues. Only a *modern* Pharisee would put unlearned views over against the very words of Jesus Himself, who told the *ancient* Pharisee, ***how can they say that Christ is the son of David****, according to the flesh* [again Luke 20:39-44; Mark 12:35-37; Matthew 22:41-46] and at the same time not realize they are opposing the most cherished doctrine of the faith, that Jesus is the *Son of God, born of woman and not man,* that is, *by means of the Holy Spirit*, i.e. the *Virgin Birth* doctrine itself. I do not worry about small-minded Negroes who subvert God's truth revealed in the plain Scripture text, just so they can hold onto the cherish *traditions of men. I walk daily in the shadow of His Power!!* Never-the-less, I will for the time being take Paul's position on the matter to forget about *for the time being questions on genealogy*, and say that it is a more fruitful investigation at this point to show Christianity itself, along with its doctrines of the *trinity, the death and resurrection of Jedus, the after-life, i.e. heaven and hell, the doctrine of saving by grace, and the mercy of God, and right living* among other perceived *Christian beliefs*, are actually derived from the Egyptian theology of the black Kamau People of Ta-Mera [Egypt]; that Christianity and the worship of Osiris and Isis, *i.e. Osirianism,* central to Egyptian Theology, existed for many centuries side by side right down through the end of Roman times, and that primitive Christianity actually borrowed its basic doctrines from Egyptian theology, i.e. from the *black Osirian religion*, which doctrines God permitted men to transmit by means of divine providence in the *fullness of time*.[599]However important the question of Jedus' racial origins or genealogical descent *according to the flesh* is; it is more imperative to show that **the doctrines of Christianity** are **black theological doctrines**, not via the modern development of black liberation theology, but via a historical examination of the question on the origins of Christian doctrine itself. We don't need a contemporary black theology to make theology **black**. Christian doctrines are already **black religious doctrines** coming out of the deepest wells of ancient Egyptian theology itself, a theology I call **Uni-Theology**. I believe this research will lead to the conclusion that the very religious and doctrinal basis of Christianity was developed by ancient black people!!! This is more important than proving that Jedus is black! For whether it is proven that Jedus is black or not, it is more a profound objective to show **that he preached a black doctrine of resurrection** = the triumph over death of the body and soul and redemption of the soul, which was first given to the

[599] Dia S. Mari-Jata, *The Isis Mystery Religion: Competitor of the Faith and the Early Christian Response* [Unpublished Paper, Submitted to the Department of Church History, Cincinnati Bible College & Seminary, 1998.




world by the black Kamau People of Black Egypt! In this regard the work of Gerald Massey in his ***Ancient Egypt the Light of the World***, especially vol. II, will be paramount for this research. Once the necessary research is done, we will then understand that Kamau Religion based on Egyptian theological writings and the black sacred scriptures of the Metchau Neter, especially the portion known as the Pert-em-hru = The Book of the Dead is the Mother of all of the Abrahamic, so-called Western religions, i.e. Judaism, Christianity and Islam. Then we won't necessarily need the truth-myth that Jedus or Muhammad is black. We will be more confident in saying that whatever their racial origins, they preached a Black Religion! If that is *grounded in the truth of the ancient texts*, with the positive assertion that *Osiris* Moses, *Osiris* Jedus or *Osiris* Muhammad were black and thus founders of the three great world religions, then so much the better.[600] When the Afrikan and Nu Afrikan People have the *materia ad satis*, i.e. have *recovered* our own *black sacred scriptures* and produced *commentaries* and theological treatise, and other works that explains the reason for our faith/hope in Jedus Christ, then we will have our *black theological thought* grounded in our own ancient religious tradition, which will not depend on the racial origins of who founded or preached the holy doctrines, but on the truth of those doctrines, made that more genuine because they come from our black forefathers who believed that Jedus was *black according to the flesh* based on the ancient belief that the holy *God-Man* Osiris was *black*, and that all the *created spiritual hosts of heaven were black*, not to mention the fact that they believed that the original man made by the Creator-God was the *Black man*, and all men that came after this *original Metu-Neter = Spirit Man* was mutated from him, i.e. *the hu-manity of mutated being [The White man in particular] is subsumed in Black Hue-manity!!!* And while the work of black church theologians, preachers, and black religious scholars like Dr. Cone, Rev. Stallings, Dr. Mitchell, Rev. Agyeman will forever remain important for the development of black Christianity and theology, the development of origins of *so-called Western religions from the its black source* will in the years to come do nothing but raise Christianity higher in the eyes of the Nu Afrikan People, for the Nu African People will have re-established the beginnings of their contemporary faith and religion in the *old time black religion.* The Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church has been established in the West and are now making moves to build higher education to advance Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Christianity not only among Ethiopian diaspora but among Nu Africans, as well. This is fortunate for us since Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Christianity contains the fountain head of the Old Time Religion = Egyptian/Osirian in terms of the ancient black theological doctrine. I am not even sure yet that the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church knows that it is the incubator for the ancient Old Time Religion and so has preserved the ancient black dogma and theology for its black children in Ethiopia and for its black children in the West, who once viewed

[600] When the name-title *Osiris* is associated with a particular historical personage in this work, the author means that those persons had reached in his opinion the highest level any *Man-Spirit* could reach, one who has martyred their lives to the salvation of Hu-Manity. The Kamau People reserved that title to indicate in their sacred scriptures that the deceased had reached that hoped for level of righteousness exemplified in the *life, death, and resurrection of Osiris = Osiris, i.e. Osiris Teta, Osiris Pepi, Osiris Unas, Osiris Ani, etc. all deceased black Kamau kings, priests, holy men*. In the works of the black Osirian Priest, Ra Un Nefer Amen, **Metu Neter**, vols. 1 and 2, he explains the Osirian conception of the *superior man* or *superior being* in terms of the three main spiritual levels of *Spirit-Man = God-Man*, the first spiritual level or spiritual faculty as *Sahu Man*, the second stage as *Ab Man*, and the highest stage as that of *Osiris Man*. He also points out the concept of *Setian Being, the evil principal faculty opposed to Osiris or Osirian principles of righteousness.* Set vs. Osiris, trying to control Sahu Man controlled by his emotions and passions (offering him pleasures from demonic experiences) while Ab Man and Osiris Man opposes Set and his Setian followers, etc.

Ethiopia, as not only *the land where the gods love to live*, but where black people worldwide regarded as its African spiritual home, where God (as emphasized to good effect by Marcus Garvey's UNIA movement in 1920's/1930's) promised *"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God"* (Psalm 68:31, KJV).When all of these advances mature, then i believe it will engender one of the greatest black religious movements this world and this Amerikan Hemisphere has yet seen!! With that, the rise of a new black church theology and black religious philosophy is certain, being derived from Egyptian Religion, its catalyst. This will be the beginning of the end of the White man's *absolute* rule over the Black man anywhere on this globe!!! God has declared that He is making *all things new* and Jedus said that we should *put new wine into new wineskins* because *new wine* will break the *old wine skins*. This *black religious reformation* that i perceive through faith reminds me of the following words of Ralph Waldo Emerson applied to the new black church leaders, church scholars and church theologians that will bring about this great reformation of black religion by means of the power of the Holy Spirit and for the Kingdom of God. Emerson said of such men, ***"Beware when the great God lets loose a thinker on this planet. Then all things are at risk."*** The African American writer, Dr. Dennis Kimbro in his remarks on Emerson's words states:

> Black America, the entire world needs and is demanding a group of pioneers who have the capacity to conceive bold new plans, new ideas, and new visions; black men and women who have the courage and the initiative to blaze new trails. . . . These new leaders will establish roots in every profession --- the arts, education, business, politics, and religion. *What you will witness will be the golden age of mankind.* [601][*Italics* mine]

I am a Nu African Orthodox Christian that accepts the *Tewahedo* (ተዋሕዶ) position of Ethiopian Christology. However, as a scholar and teacher in the area of the history of religions, I have no problem in saying that this golden age of mankind via a *black religious reformation* will not be confined only to black Christians. We declare that black Muslims have made and will make their contributions as well to this black religious reformation. Muhammad was a black man and there exists primary historical documentation to back up that assertion. I have already quoted Al-Jahiz, an ancient black Muslim and one of the greatest Islamic scholars in world history. He has been referred to as *Lord of the Golden Age of Arab Literature!* He lived in Basra, a city in modern Iraq of Desert Storm fame around ME739 K.S.E./A778 C.E. or in reference to the Islamic Calendar, ME739 K.S.E./H161 A.H. His great works lay buried on the dusty shelves of white archives and libraries, awaiting the translation and explication by his modern-day black *kith and kin*. Al-Jahiz says in one of his essays, **The Superiority of the Black Race Over the White Race**, that the Prophet Muhammad's grandmother, Fatima bint 'Amr, a member of the Banu Makhzum clan, was an Ethiopian woman. It has been documented that the Banu Mughira, i.e. People of Mughira, was a clan of black people, *kith and kin* to the Banu Makhzum. It stands to reason that if the Banu Mughira were black people, it very likely that the Banu Makhzum were also black people, making the assertion that Muhammad's grandmother was an Ethiopian woman more than plausible. African woman always belonged to their clan, and the children to the father's clan, so that the married female could *always return home*. That home for Muhammad's Ethiopian grandmother was the Banu Makhzum. Her clan would have been Ethiopian, as well. Muhammad's mother was Amina bint Wabb of the Banu Zuhra, and

[601] Dennis Kimbro and Napoleon Hill, **Think and Grow Rich: A Black Choice** (New York: Ballantine Books, 1991), 343.




although it has not been established of what racial origin she was, the meaning of *al-zuhra* in Arabic is *beautiful* or making something beautiful by changing its color to *blue*. When that term denotes a people, it can only refer to their complexion as being *so dark it looks blue*. In this connection the Oxford Laudian professor of Arabic, David Samuel Margoliouth, who wrote a history of Islam, describes Muhammad as having a *wide mouth and bluish complexion*, incidentally the same complexion as suggested by the name of his mother's people, the Banu Zuhra. If that is regarded as pure speculation by the incredulous reader, the record is quite certain that his father, 'Abd-al-Allah, and his father's entire family were black people, including the Prophet's grandfather, 'Abd-al-Muttalib, son of Hashim, son of 'Abd Manaf, on his father's side and that all nine of his uncles were black men. This fact according to al-Jahiz included the son of one of Muhammad's uncles, his cousin Abd-Allah b. Abbas, and even more remarkable, the entire family of Abu Talib, the father of the Khalif Ali, who was the nephew of Prophet Muhammad, all described as black men by al-Jahiz, the greatest black Muslim scholar.[602] Besides debunking the lies of white racial origins of the founders of the three major "western" religions, we need to debunk the lies that the white man has embedded in our geographical understanding if the proper context for history events in time and place is to be re-established in the minds of the Nu Afrikan and Afrikan People. Ali A. Mazrui, the Kenyan scholar, also debunks the false picture of geography given to us by the White man. The first lie of geography is that the Sahara was a barrier to contact between so-called *Black Afrika* and Egypt. Rather than a barrier, history showed that the Sahara was a heavily traveled highway between West Afrika and North-East Afrika were Egypt lies. In this we are not to forget the remarkable *hijra* of Mansa Musa to Mekka via Egypt, and the trade routes that led from so-called Black Afrika to what now is regarded as Arab North Afrika. What the great lie of geography plants in our mind is that below the Sahara is where all the black people are, and North of the Sahara is where all the white Arabs are, especially in Egypt and by association Palestine, i.e. Israel where Jesus is said to have been born, however raised in Egypt. The *lie of geography* leads to the false logic that if Egyptians and Palestinians are white then Jesus must also be white also, in spite of the fact that Ancient North-East Afrika right down to the Arab invasion late in its history was the home of the black man. Centuries before Jedus, Palestine itself had been colonized by Egypt and was a province of the Egyptian or Ta-Merry Empire, not to mention the fact that the Canaanite original inhabitants were black people. Nu Afrikans credulous of the assertion that black people were the original inhabitants of Palestine may still see their likeness unchanged for centuries down to modern times in a photo under the caption "Women of Palestine Today," in ***The Zondervan Pictorial Bible Dictionary***. [603]

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[602] J.A. Rogers, **World's Greatest Men Of Color** [MacMillan Publishing Co., Inc., 1972], p. 168; *Sawa*, **Sex and Race: Negro-Caucasian Mixing In All Ages and All Lands**, vol. 1, **The Old World** [Helga M. Rogers, 1967], pp. 95-101. For the life and writings of al-Jahiz see, Charles Pellat, **The Life and Works of Jahiz** [trans. from the French by D.M. Hawke, 1969]; C.T. Harley Walker, *Jahiz of Basra to al-Fath b. Khaqan on the Exploits of the Turks and the Army of the Khalifate in General*, **Journal of the Royal Asiatic Society 1915**, pp. 631-697; Ibn Khallikan, **Biographical Dictionary** [circa. ME306 K.S.E./A1211 C.E.-ME235 K.S.E./A1282 C.E., i.e. H933-H1080 A.H.], pp. 405-410; M. th. Houtsma, **The Encyclopaedia of Islam**, vol. 1, Part 2, [Leyden: E.J. Brill, 1913], pp. 1000-1001; Marshall G.S. Hodgson, **The Venture of Islam**, vol. 1 [University of Chicago Press, 1974], pp. 466-467, and Bernard Lewis, **Race and Color in Islam**, pp. 15-18.

[603] **The Zondervan Pictorial Bible Dictionary**, ed. by Merrill C. Tenney (Grand Rapids, Michigan: Zondervan Publishing House, 1967), p. 898.



In the above photo [taken between 1900 and 1920] you will notice beyond doubt a pure-blooded black woman and her black baby. They are both Palestinians = Canaanites, Hebrews, etc. from Beersheba where Jesus himself walked. Notice also the Arab woman next to her coming from the very same place, best described as a **white Palestinian woman**, and the African woman, as a **black Palestinian woman**. This picture shows the wide diversity of ethnic groups and races that participated in ancient times and still participates to today in the life of Palestine and the Bible Lands. When the media shows you pictures of people from this area, they white out photos of **black people**. Only on rare occasions such as the above photo will you be told the truth, preserved for us through the Matson Photograph Collection.[604] Pictures don't lie! As they **say, "A Picture is worth *more than* a thousand words."** When you know for a fact, established and verified by Gerald Massey, that Europe made the phenotype of the Mother of God black along with her black child and you look at the picture of the black woman and her child in Palestine and it is not hard to imagine where Europe got the idea of the Black Madonna and Child. [605] For a fuller study of the ancient black people in Palestine, the *Land of Milk and Honey* from a biblical perspective, the author recommends to the reader the following works: C. McGhee Livers, ***Biblical History of Black Mankind***, Indianapolis: Sharhar Publishing, 1999 and Rev. Walter Arthur McCray, ***The Black Presence in the Bible and the Table of Nations Genesis 10:1-32***, Chicago: Black Light Fellowship, 1990.

I personally met Livers on May 19, 2001, at Union Baptist Church, Cincinnati, Ohio where she was the guest speaker for Woman's Day. She was a fascinating speaker. Livers book demonstrates the new black hermeneutic focused on understanding the Bible as black story beginning from the story of Genesis. Liver's presents a powerful linguistic analysis of the black ethnic origins of the parents of the entire world of Hue-Manity, but also the Garden of Eden in Africa, based on Genesis 2:10-14. Geographically, she identifies **Havilah** mentioned in this passage of Scripture as **Nubia** and **Cush** with **Sudan and Ethiopia**. She states: **"Havilah and Cush are located on the continent of Africa. It was from the black clay soil of Africa that Adam was formed."**[606]The second lie of geography is that Afrika stops at the Red Sea. Mazrui asserts that Afrika does not, nor ever did, stop at the Red Sea and that Afrika in ancient times included the Arabian Peninsula and thus Afrika stops not at the Red Sea, but at the Persian Gulf. [607] So it is that the Red Sea no more interfered with cultural, social and political exchange between the Arabian Peninsula and the Afrikan Continent than the Sahara Desert prevented cultural, social and political exchange of ideas and

[604] Picture copyright: Matson Photo Service, Mr. and Mrs. G. Eric Matson. Matson Photograph Collection given to Library of Congress Print and Photograph Division (1966, 1978). Right Information supplied by Library of Congress: "No known restrictions" on publication.
[605] Gerald Massey, **The Historical Jesus and the Mythical Christ** [Brooklyn, New York: A & B Books Publishers, 1992], 140.
[606] C. McGhee Livers, **Biblical History of Black Mankind** (Indianapolis, Indiana: Shahar Publishing, 1999), p. 27. Also see pages xv, Map of Africa (location of Eden), 19-27.
[607] Ali A. Mazrui, **The Africans: A Triple Heritage** [Little, Brown and Company, 1986], p. 38.




people between North Afrikan and so-called Afrika *South of the Sahara*. *On the contrary the Sahara Desert and the Red Sea were roads for Afrikans.* We should never forget that Ethiopia ruled Arabia proper from ME992/A525 right down to the year of the Elephant, around ME946 K.S.E./A571 C.E., the year the Ethiopian warrior Abraha was defeated at the very gates of Mekka, the year when *the Prophet* Muhammad was said to be born. This fact of history is mentioned in the Qur'an, so important was it for Afrikan and Arabian history.[608] We incorrectly cut Arabia off from the rest of Afrika, because we do not know this history, and cannot possibly imagine black people being on both sides of the Red Sea, other than as slaves, and nor can we imagine the possibility that Muhammad was black for the very same reasons. We note here that both Moses and Muhammad are depicted in ancient art and writing as wearing a veil over their faces. Of course, their hands are clearly white so that there is no question the artists conceive of both of them as white prophets. In these instances the veil hides nothing but rather reveals a racial presupposition.[609] As long as we believe the lies of geography given to us by our white overlords (European, Arab, and/or Euro-American) we will never even contemplate what ancient writers already knew about the racial origins of Jesus and Muhammad, so common a fact that it was hardly worth mentioning since the world was not sharply divided as it is now along racial lines, but rather along social, cultural, religious lines. The ancient writers never defined their historical discourse or writing along racial lines, *per se,* even though I have shown in this project that racial segregation did exist in Egypt after it was conquered by Alexander the Great and his philosopher hinge men. However, racialism (as we now know it) is more a modern phenomenon, hardly the stuff of ancient history, and also the reason, those of us concerned with race and racial issues find it difficult to discover at times what great historical personages were members of the black race or members of the white race. The ancients would have cared little about race, except to mention it in passing or to illustrate a cultural, religious or social difference. We can say this is true at least down to the time of Alexander the Great. His successors in Alexandria, Egypt (i.e. the Ptolemy's) instituted for the first-time racial segregation, based on racial considerations. This policy was initially instituted in order to more effectively control the *materia ad satis* of the black man (i.e. separate him forcibly and overtime from the sources of his knowledge, science and philosophy, and even technical knowhow) and not necessarily because of his race. Race was rather a convenient way of identifying a racial group in order to rob it of its material civilization. We have already discussed extensively Herodotus' description of the Egyptians, i.e. Kamau as black people, which shows an example of the general cosmopolitan view of the ancient world down to Alexander. Herodotus is the one Greek writer that mentions explicitly the black racial origins of the Kamau or Egyptian People more than any other Greek writer, but he always does so to illustrate, support or refute an argument about some cultural distinction of a people or why they are located in a particular place, or has a particular habit. His descriptions of race were incidental (fortunately for us) to his main arguments for being a black man or person was common in the ancient world so that it hardly required a remark or explanation. At one point (for example) Herodotus outlines the various opinions held by other Greeks as to why the Nile floods annually. One theory that was common among the Greeks, according to Herodotus, was the belief that melting snow was the reason for the flooding of the Nile. Among other rationales

[608] **The Holy Qur'an**, trans. by A. Yusuf Ali, Sura CV, *Fil, or The Elephant*, p. 1792.

[609] Bernard Lewis, **Race and Color in Islam**, 59-60.

he uses to refute this claim is *"...that the natives are black because of the hot climate."* So that it is unlikely in such a hot climate that snow would be the reason for the flooding of the Nile.[610] In a second instance Herodotus mentions the black race of the Kamau = Egyptians only to explain the Kamau origin of the Dodona oracle in Greece and the Ammon oracle in Libya. The story is that two black doves from Thebes in Ta-Mera flew to Dodona in Greece and to Ammon in Libya, telling the populace to set-up so-called oracles to Zeus. Herodotus explains this legend by saying that two Kamau Egyptian women actually founded these oracles. Herodotus supported this supposition by saying, *"As to the bird being black, they merely signify by this that the woman was an Egyptian."*[611] Lastly, Herodotus mentions the black racial origins of the Kamau in connection with trying to establish how the black Colchians ended up in Europe along the Black Sea, that is in and around an area that is now part of modern-day Russia. Herodotus believes they were members of an Kamau army left behind after the invasion of Sososstris III  = **Kha-kau-Ra** *Usert-sen III* [the fifth *Fari* of the XII Kamau dynasty, ME3403-3365 K.S.E./A1887-1849 B.C.E.] and his black armies crossing from Asia Minor into Thace, going as far as Synthia, i.e. Southern Russia. Herodotus says in this connection that:

> I cannot say with certainty which supposition is the right one, but it is undoubtedly a fact that the Colchians are of Egyptian descent. I noticed this myself before I heard anyone else mention it, and when it occurred to me I asked some questions both in Colchis and in Egypt, and found that the Colchians remember the Egyptians more distinctly than the Egyptians remembered them. The Egyptians did, however, say that they thought the original Colchians were men from Sesostris' army. My own idea on the subject was based first on the fact that they have **black skins and woolly hair** (not that amounts to much, as other nations have the same), and secondly, and more especially, on the fact that the Colchians, the Egyptians, and the Ethiopians are the only races which from ancient times have practiced circumcision. . . [my emphasis]. [612]

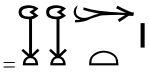
Below is a picture of a **black woman** who is a **native of Western Georgia**, in the old **Soviet**



Union on the **Eastern** extremity of the **Black Sea**, the very same area as the location of **Ancient Colchis**. This **Georgian black woman *reaping in the corn fields* is** right where Herodotus states the **black armies** of Pharaoh **Kha-kau-Ra** were left behind as his forgotten occupying troops in an attempt at empire building, and therefore where such a **black person** would be **expected to be**, in and around the region called the **Cau-Ca-Sus** [likely named after Pharaoh **Kha-kau-Ra** by mummers

[610] **Herodotus: The Histories**, trans. Aubrey de Selincourt[Penguin Books, 1954], 110.
[611] **Herodotus**, 125.
[612] **Herodotus,** 139-140.




of his black army left behind, that is, the **Kha-Kau Mountains *belonging to* Ses**] *according* to Herodotus' usual accurate accounts. As above he has seen the Colchians himself and testifies that they had **black skins and woolly hair**. In these corn fields this **black woman** appears to be happily sharing the abundance of the crop with her white Georgian companions. That would not be the case in **Georgia, U.S.A.** and it would be cotton or rice, and not corn. This picture is preserved for us in Joel A. Rogers, **Sex and Race**, Vol. III (1944) appears to have been taken some time between 1917 and 1944.[613]This is not all. While the name for the Caucasus Mountains were likely named after Pharaoh Sesostris or Kau-kau-Ra as my supposition above indicates, which can be debated it is hardly any debate that the ancient name for Soviet Georgia is **Colchis** and that even modern geographers today associate the name with the ethnic group that occupies this area surrounded by this great mountain range in Southeastern Europe. In other words, the land occupied by these black troops took its name from their own tribal ethnic name of **KolKha** or **Kol-Khet**, that is, from the black **Kho-Kheti**. Both the name for this ethnic group and the mountain range that surrounds their land is Egyptian in origin. The most ironic thing about it is that we call **white people Cau-Casians** the original name belonging to a black ethnic group surrounded by a sea of white people. White people are not the original "Cau-Casians" black people are the original "Cau-Casians!"Nevertheless, the transposition of the name to describe white people explains a lot and actually demonstrates the black origin of the name. The **Kho-Kheti** did two things with this name. They gave honor to their Pharaoh by naming the Caucasian Mountain Range after him and at the same time indicated for our future black posterity that they had been abandoned and were **surrounded by** "Caucasian" people, that is, were **surrounded by white people** who were initially their **enemies in these mountains**. This was because they represented a powerful foreign occupation army settled among these white people. What a predicament! Yet as we can see from the picture above their posterity yet lives! This black woman's presence in Soviet Georgia, that is, the **same location** as **Ancient Colchis** cannot be explained in any other way. Even the name **Kho-Kheti** testifies to the truth of what we see in the picture above. The Egyptian hieroglyphic for **Kho-Khet** or **Kol-Khet** = **Kha-Kha-t** =  which means **to winnow, to scatter**. However, to winnow or scatter what? Winnowing is separating, so to speak the "wheat from the shaft" or to separate the "corn from the stalk" as you see the **black woman** and her white companions doing above. From the Egyptian perspective they would be using the **Kha-Kha-t** winnowing tool for this harvesting process. In this case the **Kha** plant, that is  ; which is also the root word for **love songs** or **sweet herbs**, as in **sweet corn**.[614]In the photo above you can see the joy of the black woman perhaps giving expression in word and maybe even in song as she *winnows* the sweet corn from a bountiful harvest. With what we have said above it is not hard to see that the Egyptian occupying force left in this area soon put down their arms and became agricultural settlers in this foreign land that became their home. And it is not hard now to see why they chose to name themselves **Colchians = Kha-Kheti = Kho-Khe-Ti People = Winnowers**. The Egyptians could not remember the Colchians as well as the Colchians remembered them because the Colchians modified their name to describe their new occupation with the land and people, from

[613] Joel A. Rogers, **Sex and Race**, Vol. III (St. Petersburg, FLA: Helga M. Rogers, 1944, 1972), p. 91 Photo secured by Rogers from apparent picture archives of Sov-Foto (1944). Research reveals "No Known Restrictions" on publication.
[614] Budge, **Egyptian Hieroglyphic Dictionary**, Vol. I, p. 527.

being soldiers of a mighty African army to a group of black agricultural settlers, which they chose out of necessity of the geodetic situation. As usual *history often conveys a truth hidden in a lie* = ***the original Caucasians were not white people but black people***. We can see that the ancient writers might have mentioned here and there the race of a people but only coincidental to explaining their culture, perhaps the curious spread of their religion into a foreign land, or how they might have ended up far from the land of their origins, the mention of their race only to support the primary reasons for the discussion. This gives strength to the veracity of their statements because they were not trying to give sanction or support to a racialist or social theory but only mentioned that the Egyptians were black as a secondary fact or reality. However, what modern black men grab on to, including myself, and what white men try desperate to avoid and hide, if possible, in this world based on racial division, is the fact that someone like Herodotus actually said the Kamau Egyptian's were black people and was an eyewitness himself. Herodotus actually saw the **Kha-Kheti black people**, once a grand army of occupying black troops of the Pharaoh [which is likely why they survived] in their adopted Eurasian homeland surrounded by a sea of white people whose *kith and kin* would later co-opt their name as an anthropological description for white people of European or Eurasian extraction. In the climate and age in which we live the racial origins of the Egyptians, *Ausar* Jedus, *Ausar* Muhammad becomes paramount to us in this war against our *eternal and natural enemy*, the Setian White man. The disinterest in the race of peoples by the ancient writers is precisely why their comments are so powerful in regard to identifying the Kamau as a black race. They had no racial ax to grind, and when they say the Kamau were black, that is precisely what they mean. We therefore can be sure they knew the difference between what a White man looked like and what a Black man looked like. They were educated white men, because our ancient black doctors, theologians, and scholars educated them. *We gave them a firsthand education, not in their homeland but in ours!* And that statement itself has to be qualified because the ancient Kamau were missionaries of their religion and culture as well and built Isiscate temples and Masonic lodges on the model of the Grand Lodge of Luxor in European lands in order to promote the "secret" knowledge of the so-called Mystery Religion of Osiris and Isis, as demonstrated by Dr. Yosef A. A. ben-Jochannanin in his ***Our Black Seminarians & Black Clergy Without A Black Theology: The Tragedy of Black People/Africans In Religion Today***(1978). Dr. Ben-Jochannan quotes Professor George G. M. James' **Stolen Legacy** (1954) as follows:

> (6) *All the great religious leaders from Moses to Christ were Initiates of the Egyptian Mysteries . . . .* This is an inference from the nature of the Egyptian Mysteries and prevailing custom. The Egyptian Mystery System was the One Holy Catholic Religion of the remotest antiquity. It was the one and only Masonic Order of Antiquity, and as such, It built the Grand Lodge of Luxor in Egypt and encompassed the ancient world with its branch lodges. It was the first University of history and it made knowledge a secret, so that all who desired to become Priests and Teachers had to obtain their training from the Mystery System, either locally at a branch lodge or by traveling to Egypt. We know that Moses became an Egyptian Priest, a Hierogrammat, and that Christ after attending the lodge at Mt Carmel went to Egypt for Final Initiation, which took place in the Great Pyramid of Cheops. Other religious leaders obtained their preparation from lodges most convenient to them. This explains why all religions, seemingly different, have a common




nucleus of similarity; belief in God; belief in immortality and a code of ethics.[615]

Dr. ben-Jochannan was not satisfied with inferential propositions. He actually found the extra-biblical and non-canonical sources that Professor James apparently knew of but leaves out of his documentation. Dr. ben-Jochannan cites the **Aquarian Gospel of Jesus Christ**, written by Levi H. Dowling (1908), which claims to have gotten this information from Akashic records. Among other places Jedus is said to have traveled (including India) this work talks about the "Life and Works of Jesus in Egypt" [Section XI, Chapter 47 and 48, pp. 87-89]. Supposedly it explains the **missing 18 years** of Jesus life that most people believed he spent in Israel becoming a **carpenter** under the training and authority of his father Joseph. The lost years covered would be from 12 years old to 30 years old. We have already said that Jesus was in Egypt from approximately 6 B.C.E. to approximately 4 B.C.E. This is based on the biblical record. Since Jedus was born in about 8 B.C.E. he was already two years old by the time Herod, the Great sought to kill him [Matthew 2:13-15]. This is the period of time that his parents took him to Egypt. Therefore, Jesus could not have been any less than 4 years old or even more when he returned with his parents after the death of Herod in 4 B.C.E. or even older given the fact that the question of who would rule Judea was already settled by Caesar in favor of Herod's son Archelaus. Jedus' father and mother took him to Nazareth in Galilee on discovering that this was the situation. Galilee was then under the authority of Herod Antipas, who was Herod the Great's other son. Archelaus was disposed as ruler over Judea in 6 C.E. This is likely the time we see Jesus in the conversing with the Jewish doctors of the Law in Jerusalem's temple at age 12 [Luke 2:41-47]. This three-day meeting with the Jewish doctors of the Law showed that Jesus was not trained by them. This is a telling Scripture that acknowledges Jesus' great learning but a recognition that he did not get it from the great teaching rabbi of the time like Hillel or Paul's teacher Gamaliel. The Scripture in the Gospel of John 7:14-15 states: "Not until halfway through the Feast did Jesu go up to the temple courts and begin to teach: The Jews were amazed and asked, ***'How did this man get such learning without having studied?'"*** Jedus gave the typical exoteric response of a mystic or prophet that ***"My teaching is not my own. It comes from him who sent me"*** (John 7:16a, NIV).

Typically, the Christian Church has interpreted this to mean that this was divine wisdom that Jedus received directly from God. Jedus left it that way in the minds of the Jews as well, for they would not have understood (nor does the Christian Church today) understand that Jedus was likely talking about the learning that he received from the Egyptian doctors of theology and the Mysteries, which encompassed learning all the wisdom of the Egyptian, including how to use the *14 Powers of the Finger of God*, received directly from the Egyptian god Thoth = the *Living Word of God*, the one who grants the initiate wisdom of the Word and *Words of Power* to access the *14 Powers of the Finger of God* (i.e. miracles that often accompany words of power), especially for healing the sick. So when Jedus states that "My teaching is not my own. It comes from **him** who sent me" Jedus purposely allowed the Jedus to infer he was talking about Yahweh. However, the importance of Jedus meeting the doctors of the Jewish law at 12 years old begins his search for knowledge. From the biblical record credible extra-biblical sources must be acquired that shows what led to his initiation into the deeper study of his own Hebrew religion via the Egyptian religion.

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[615] Dr. Yosef A. A. ben-Jochannan, **Our Black Seminarians & Black Clergy Without A Black Theology** (Black Classic Press, 1978), p. xxvi; George G. M. James, **Stolen Legacy** (New York: 1954), p. 178.

We have already pointed out that a Roman writer by the name of Celsus (170 C.E.) believe that Jedus was trained in Egypt and so states: "When Jesus grew up he went to Egypt, and because he was poor, hired himself out as a workman, and 'there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit because of the powers, and on account of them gave himself the title Son of God (c. Cels. 1.28).[616] It would be logical for Jedus to receive the same kind of education Moses received. Scripture is plain about Moses' education. The Scriptures state that Moses was **"educated in *all the wisdom of the Egyptians* and was powerful in speech and action"** [Acts 7:22, NIV], that is, Moses became a powerful Heka Master that could use effectively the *Words of Power = 14 Powers of the Finger of God*. Blavatsky (1877) states in her book *Isis Unveiled* that:

> Moses is mentioned by several old historians as an Egyptian priest; Manethos says he was a hierophant of Hierapolis, and a priest of the sun-god Osiris, and that his name was Osarsiph. Those moderns, who accept it as a fact that he "was learned in *all* the wisdom" of the Egyptians, must also submit to the right interpretation of the word wisdom, which was throughout the world know as a synonym of *initiation* into the secret mysteries of the *Magi*.[617]

It is no coincidence of a star in the East that allowed the three *Magi* to locate the two-year old boy Jedus in a house with his mother in Bethlehem. The initiatory rights had begun even then. It would be right after their visit that Joseph, Mary, and the two-year old boy Jedus would have to flee into Egypt from Herod's attempt to kill him. Blavatsky states that the location in Egypt was a town called *Mathura* or *Matarea*, based on the *Gospel of Infancy*. Jedus initiation into the secret mysteries of the Magi began at this early age, but at a horrible price. It is maintained by Blavatsky that Herod's *Massacre of the Innocents* took the lives of *40,000 children* in and around Bethlehem.[618] The statements of Celsus (170 C.E.) and Blavatsky's (1877) suppositions (if found to be true) explains where Jedus might have spent his infancy (early years) somewhere between the ages of two and twelve (when he shows up Solomon's Temple at Jerusalem with the doctors of the Law). However, the *silent* (not lost) *years* between ages 12 and 30 (18 years) are and remain unaccounted for in the biblical canonical records. Dr. ben-Johannan's research of Dowling's work shows possibly where Jesus spent the so-called *silent years* in preparation for his ministry in Israel, between the ages of 12 to 30 (a *sacred 19-year calendar period* or *cycle*, which we will discuss later in this work). Dr. ben-Johannan believes Jesus spent these years at the Grand Lodge of Luxor being initiated into the Mystery Religion and Philosophy of Egypt by the doctors of Egyptian Religion and Theology according to the **Aquarian Gospel of Jesus Christ**.[619] In other words Jesus went to Egypt to be initiated at the source of **ancient black theology = Uni-Theology**, where the initiate could learn *Words of Power*, and how to access the *14-Powers of the Finger of God*, in order to heal people, and so become a *Magi*. Remarkably enough Dowling's work gives us a time frame as to when Jesus was finally back in Egypt as a young adult man, and the fact that it was Jesus' mother that had spent her time in Egypt when Jedus was a young adult learning at the Grand Lodge of Luxor herself. This fact gives the source of Jesus' immense spiritual knowledge that amazed people when he finally began his

[616] Robert L. Wilken, *The Christians as the Romans Saw Them.* (New Haven, Conn: Yale University Press, 1984), p. 109.
[617] Blavatsky, *Isis Unveiled*. Volume I – Science, pp. 555-556.
[618] Blavatsky, Vol. II – Theology, p. 537.
[619] Ben-Johannan, **Our Black Seminarians & Black Clergy Without A Black Theology**, p. xxvi.




ministry in Israel about the age of 30 (in the type of the Horus-Christ, which began his divine ministry at the same age).Jedus apparently had a driving need to complete the initiation and education in the mysteries that his mother received at the Egyptian Grand lodge located in Thebes (Zoan, Egypt) some twenty-five years before. According to Dowling, the *Aquarian Gospel* states:

> And Jesus came to Egypt land and all was well. He tarried not upon the coast; he went at once to Zoan, home of Elihu and Salome, who *five and twenty years before* had taught his mother in their sacred school. And there was joy when meeting these three. When last the son of Mary saw these sacred groves *he was a babe*; And now a man grown strong by buffetings of every kind; a teacher, who had stirred the multitudes in many lands. And Jesus told the aged teachers all about his life; about his journeyings in foreign lands; about the *meetings with the masters* and about his kind receptions by the multitudes. Elihu and Salome heard his story with delight; they lifted up their eyes to heaven and said, Our Father-God, let now thy servants go in peace, for we have seen the glory of the Lord; And we have talked with him, the messenger of love, and of the covenant of peace on earth, good will to men. Through him shall all the nations of the earth be blest; through him, Immanuel. And Jesus stayed in Zoan [Thebes] many days; and then went forth unto the *city of the sun* [Anu, the city of On of the Bible, Heliopolis of the Greeks, where Moses himself was an Egyptian Osirian priest], that men call Heliopolis, and *sought admission to the temple of the sacred brotherhood*. The counsel of the brotherhood convened, and Jesus stood before the Hierophant; he answered all the questions that were asked with clearness and with power [my emphasis/insertions].[620]

So, to speak Jesus would have achieved the level of First Degree in the Mystery Religion through the teachings at the Grand Lodge of his mother Mary run by Elihu and Salome. However, when he meets with his mother's teachers again, he tells them of his *meetings with the masters* of the Mystery Lodges in many other lands. He would be a Master at this point. Now Jesus was standing before the Grand Masters and the Doctors and Theologians of Egyptian religion at the very source in Anu, the Grand Lodge and University, seeking his doctors degree in the ancient **black theology and philosophy** from the Mother-source of all religion. Now we can sum up Jesus so-called *silent years*. Archelaus reigned ten years in Judea. Jesus therefore lived at least two years in Egypt and about another eight years in Galilee. Jesus then disappears from the scene again until he begins his ministry at about the age of thirty years old. There are **about 18 years** missing from his life. Where was he? According to Professor George G. M. James' **Stolen Legacy** (1954), Jedus spent some of that time at the Egyptian Grand Lodge established on Mt. Carmel, which interestingly enough is located just were you would expect it to be in order for Jesus to study there, just West of the Sea of Galilee, between the regions of Galilee and Samaria, the very place where the great prophet Elijah destroyed the prophets of Baal [1 Kings 18]. Using the Aquarian Gospel source, we can calculate that Jesus was back in Egypt at about the age of 27 years old, given that **25 years before** Mary and himself as a **two-year-old baby boy** would have been living with Elihu and Salome in Thebes as refugees on the run from Herod, who was trying to kill Jesus. This gives **2 years + 25 years = 27 years**. Jesus would have had to spend at least another **3 years** getting his doctors degree in Egyptian theology and philosophy at **Anu** in the Grand Lodge of Luxor. Now you can see that 27 + 3 = 30 and

[620] Ben-Johannan, **Sawa**, pp. xxvi-xxvii.

30 - 12 = 18 so-called *silent years*. This could be considered a mere self-evident trick of the numbers, except for one thing. The *Aquarian Gospel's* 25 year-period of Mary's time spent in Egypt fits with Jedus' 18 silent years. Mary would not have gone into Egypt until Jedus was two years old. Jedus was born anywhere between 8 B.C.E. and 6 B.C.E., so Mary went into Egypt with her son somewhere between 6 B.C.E. and 4 B.C.E. The first census in Judea by Caesar Augustus = Tiberius (Luke 2:1) took place according to extra-biblical records around 8 B.C.E. so we can reasonably establish Jedus' birth at around 8 B.C.E. so that Jedus was two-years old in 6 B.C.E. (when Herod, the Great tried to kill him and in doing so murdered about 40,000 children in and around Bethlehem). We know that Herod died around 4 B.C.E. Mary would have to have been at Thebes at the Grand Lodge at least until that time. At *some point after* this she came back with her son and according to the Gospel of Matthew (2:21-23) went to Nazareth of Galilee instead of back to Bethlehem, because Herod's son Archelaus, was Ethnarch of Judea, Samaria, and Idumea. Archelaus remained in this position from 4 B.C.E. to about 6 C.E., approximately 12 years. This means that Jedus and his mother Mary would have had to return to Israel via Nazareth sometime before 6 C.E., while Archelaus was the ruler in order for Matthew to be correct. Jesus could have been anywhere between 4 years old and 12 years old in order for this to be true. Jedus at age 12 would be in Jerusalem in the Temple courts. This would have been around 5 C.E., one year before the end of Archelaus's regime. If Mary and her son Jedus did return in about 4 B.C.E. it means it was about 8 years before he stood before the Doctors of the Jewish Law in the Temple. He mother would have taught him all she learned at the Grand Lodge in Egypt under Elihu and Salome, and he would have learned the rest (not by Jewish Rabbi's) but at the local Egyptian Grand Lodge at Mt. Carmel. That is one of the reasons that the Jews assumed Jedus has no training, because he did not get it from any of the teaching Rabbi's they knew. The numbers in respect his ministry works out too. Age 30 minus age 12 = 18 years (23 C.E. minus 5 C.E. = 18 years). Therefore, the so-called *silent years* are between 5 C.E. and 23 C.E., which Jesus spent at the Grand Lodge of Mt Carmel and additional travels to other Egyptian Lodges around the then known world according to the Aquarius Gospel as quoted above. Jedus must have returned to stand before the Egyptian Doctors at the Grand Lodge of Thebes around 20 C.E. and then spent another 3 years there to about 23 C.E. to finish his doctoral work in the Mysteries, culminating in an final oral examination. The date of 20 C.E. fits his mother's training in Egypt 25 years prior in 5 B.C.E. We note here again she would still have had to be in Egypt at this time since Herod did not die until at least one year later in 4 B.C.E. The number squares with the extra-biblical record we have been working with. It would therefore make sense that Jesus *suddenly appears* at about **30 years old** around 23 C.E. [Luke 3:23] to be baptized by John the Baptist and receives the blessings of God voice from Heaven saying *to him* **"You are my Son, whom I love; with you I am well pleased"** [Mark 1:9-11, NIV]. This baptism from John and this confirmation from God, His Father was according to Mark the *"beginning of the gospel about Jesus Christ, the Son of God"* [Mark 1:1, NIV]. Now Jedus baptism by John the Baptist may be seen in somewhat different light. Jedus baptism was the culmination of **18 years of initiation and study** in the Egyptian Mysteries (which had to include all aspect of the Osirian Religion). Jedus received his final training in Anu, Thebes at the fountainhead of Egyptian religion and philosophy known as the Mysteries by the ancient Egyptians. This initiatory 3-year period in higher learning culminated in Jesus being baptized and adopted as the *Son of God*. That is the initiatory title received by someone that has completed the training and initiation into the Egyptian Mysteries. It would be rare indeed for a Jew to be admitted to the Grand Lodge in Thebes, complete the required training and initiation, and then to receive the title *Son of God*. This title Son of God was the culmination of the training received at the Grand




Lodge of Luxor (Thebes). The conferral of the title of Son of God was not uncommon at the Grand Lodge of Luxor. It designated one that had completed their initiatory training in the Mysteries. The reason that biblical scholars think that the title Son of God is unique to Jedus is because it was not used in this way by the doctors of the Law in Israel. Much intellectual effort has been expended in order to find out the origins and use of this title in Israel along with other so-called Messianic titles. Dr. Johannes Lehmann (1971) states:

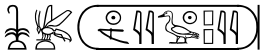
> It also makes a difference whether a Jew or a non-Jew reads the concept "son of God." Admittedly both understand at once what is said. It is a clear description of a relationship; one immediately associates something with it. But that is just where the misunderstanding comes in, for each of them understands something different by "son of God." In their civilization the Greeks, who were used to the idea of the gods of Olympus mating with the children of earth and begetting children, had no difficulty in incorporating the concept into their world. Even a Roman, whose rulers were worshipped as divinities, could make something of the idea. *And because they could incorporate the idea into their worlds they did not ask about its original meaning in the original language*. So the concept of "the son of God" led to a misunderstanding which had undreamed-of consequences. Anyone with only a superficial knowledge of the East knows that the Orientals like picturesque speech. . . . A simple liar is a *son of lies*, and anyone who can go one better become a *father of lies*. The phrase "son of God" is on the very same level of speech and thought. In Semitic linguistic usage the description says nothing more than that a bond exists between a man and God. A Jew would never even dream of thinking that the son of God meant a genuine relationship between a father and a son. A son of God is a blessed man, a chosen vessel, a man who does what God wants. Any attempt to take this image literally and so deduce the divinity of the son contradicts the facts. . . . In all these cases of Jewish usage, the phrase was plainly a metaphor to emphasize a particular close connection between individual virtue and divine authority. . . . Rabbi J. could only be turned into the son of God outside Judaism, because people took the metaphor literally as "the inspired word of God" and no longer knew or wanted to know its real meaning.[621]

Lehmann (like other biblical scholars) only examines the concept of the Son of God from the Old Testament sacred texts; but rightly points out only in the Gospel of John does it mention Jedus as the "only begotten son" of the Father. He too like other biblical scholars see any relationship between Jedus' initiation in the Egyptian Mysteries with the final act of being baptized, culminating in receiving the title of Son of God = God's Son. The use of the phrase or title (describing a particular relationship to God) is not unique to the Jews or their sacred literature. It was used in Egypt as well as a title of the Pharaohs, whose relationship to the Sun god Ra was unique in a way that neither Jew nor Greek could understand. Part of the title ascribed to the Pharaoh was *Son of Ra* = *Son of God* to demonstrate that his authority to rule over men had a divine source. The Egyptian name that began to be applied to the Pharaoh's as early as the Vth Dynasty (2498-2345 B.C.E.) was *Sa-Ra* =  = Son of God. This title or phrase was used to describe a special spiritual and/or ontological relationship to God and was used in Egypt at least

[621] Johannes Lehmann, *Rabbi J.* Trans. By Michael Heron. New York: Stein and Day/Publishers, pp. 138-141.

1,050 years before the Exodus and so well before any sacred Jewish texts that Lehmann and others examined in respect to what the Jews and Greeks understood by the phrase the *son of God*. In the VIth Egyptian Dynasty (2345-2181 B.C.E.) the term is even more refined and is applied to the Osirian traveler or initiate in the Mysteries, who has achieved access to paradise through *words of Power.* Even though the phase is found in the Pyramid Texts (i.e. pyramid of Pepi I (2332-2283 B.C.E.) it would later be democratized, and the title could be applied to any Egyptian that died and could be embalmed and have the *words of Power* recited over his body so he could enter paradise. The term then becomes more general and is not necessarily applied to the Pharaoh as his official title describing his relationship with God. The ordinary person who went through the initiatory and burial rites could wear the initiatory title , that is, ***God, Son of God***. This is precisely the title the Christian Church has conferred on Jesus, and I have little doubt it came from this Egyptian source rather than from Jewish sacred texts that would only have conveyed the sense to the Jewish mind that Lehmann describe above. Jedus tried to convey this generally democratized sense of the phrase to the Jews long ago, but they like Christians today have no idea what he meant, because they cannot make the Egyptian connection with the idea that the phase admits of. Jesus said in the Gospel of John:

> Jesus answered them, "Is it not written in your law, 'I said, you are god? If he called them gods, (those to whom the word of God came, and the Scripture cannot be broken), do you say of him the Father has consecrated and sent into the world, "You blaspheme,' because I said, 'I am the Son of God?' If I do not do the works of my Father, do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may recognize and believe that the Father is in me, and I in him. (John 10:34-38, EOB).

Jedus is conveying the same general democratized sense of the phrase son of God that is acquired after being use in the Pyramid Text and then in the Coffin Texts. It is applied in a general way to those who had attained the spiritual level of Osirian in their relationship with God before and after death. This is what was taught at the Grand Lodge of Luxor in Thebes, and Jedus is here trying to get the Jews to understand it from their own sacred Scripture (Psalm 82:6) to little avail. Nevertheless, the way Egyptians understood the phrase can be seen in the Pyramid Text of Pepi I =  = Meri-Ra Pepi I, *Sa-Ra* = Meri-Ra Pepi I, *son of God*. In this pyramid text as given to us by Wallis Budge he states:

> When the Osiris of a man has entered into heaven as a living soul, he is regarded as one of those who 'have eaten the eye of Horus'; he walks among the living ones , he becomes "God, the son of God," and all the gods of heaven become his brethren. . . his body as a whole is identified with the God of Heaven. . . . Further, this identification of the deceased with the God of Heaven places him in the position of supreme ruler. . . . Again, the deceased is changed into Horus, the son of Osiris and Isis.[622]

We must understand Jesus as an *Osirian traveler* going through *various initiatory phrases of his relationship with God*, the *final initiation being the death of one who dies in the cause of God*,

[622] E. A. Wallis Budge, ***The Egyptian Books of the Dead***. New York: Dover Publications, pp. lxxi-lxxiii.




and so fits well with his Jewish title as a Nazarene, and his Egyptian initiatory title (and now Christian title) as the *Son of God*. The Jewish conception of the *Son of God* has hardly anything to do with what Jedus is trying to achieve, but the Egyptian conception has everything to do with it. Once Jedus has completed his journey he receives the *Stephanos crown of life* = (i.e. Egyptian hieroglyphic, that is,  which is precisely what the Greeks gave their victorious gladiators as a sign of their immortality achieved in the games) and lives among the *Living Ones*  = *Immortals* = *People of Heaven* as the preeminent Son of God. Through this initiatory process Jedus must go alone (as each of his followers must) through a trial with Set = Satan, who is permitted to challenge Jedus' credentials and claims to the title *Son of God* in the desert. The initiation in the Egyptian Mysteries was Jedus completion of his studies and life experiences, and his baptism by John was the final act culminating in the title of *Son of God* being conferred on him by none other than Almighty God Himself. The writer of Hebrew's declares that God said: "**You are my Son; *today I have become your Father"*** [Hebrews 5:5b, NIV]. We can accept with qualification the testimony of the great Gerald Massey (1907) without accepting everything he claims and without denying everything he claims just because it does not fit well with our current Christian dogma and current theological understanding. I believe that God has given me and other Christians the right to explore his vast transmission of knowledge that has nevertheless come through broken vessels of clay. God invites us to ***"Come, let us reason together"*** and First John 5:9 does not dismiss man's reasoning (because ultimately all knowledge comes from God), and so states: ***"We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son,"*** therefore we may accept the reasoning of men in their struggle to understand God and his universe, as long as we know that God's testimony it greater and more true than the testimony of mere men, myself included. With that being said Massey has instructive things to offer Christian scholarship (although) he opposes the literalist understanding of the sacred biblical texts that ignore the Egyptian doctrinal origins for Christian faith, belief, dogma and theology. Massey states:

> We shall find the virgin motherhood of Jesus, the divine sonship of Jesus, the miracles of Jesus, the self-sacrifice of Jesus, the humanity of Jesus, the compassion of Jesus, the Sayings of Jesus, the resurrection of Jesus had all been ascribed in earlier ages to Iusa, or Lusu, the son of Iusaas and of Atum-Ra. This Egypt was indeed the cradle of Christianity." The saying attributed to the Hebrew deity "out of Egypt did I call my son" was true, but in a sense undreamt of by the Christian world. Such was the foundation of the Jesus-legend in the astronomical mythology with Horus of the inundation on his papyrus, or Iusa = Atum-Horus in the zodiac. As we shall see, nothing was added to the Egypto=Gnostic "wisdom" by the carnalizers of the Christ in Jerusalem or Rome except the literalization of the mythos and perversion of the eschatology in a fictitious human history.[623]

I for one do not believe the human history of Jedus Christ is fictitious. It is very real and Jedus Christ did come *black according to the flesh*. You can accept the historical Jedus without denying the Egyptian astronomical mythology or eschatological *textual witnesses* that foretold or is

[623] Gerald Massey, *Ancient Egypt: The Light of the World*. Vol. II. Baltimore, Maryland: Black Classic Press, p. 749,

the fulfillment the coming of the historical Jedus Christ, *black according to the flesh.* Rather, ***I claim that there is absolutely no contradiction between the Egyptian astronomical mythology and the historical Jedus; but on the contrary there is great value to biblical and theological scholarship to interpreting the historical life of Jedus Christ using the Egyptian astronomical mythology and Egyptian eschatology and theological Dogmatics***. I claim that the works of scholars like Massey (1907) and Blavatsky (1887) can be of immense benefit and profitable to biblical and theological scholarship as long we keep in mind their/our intellectual limitations as human thinkers. Most of what we claim is intuited and brought to life and given a tentative reality by creative thought. The results are yet to be proved or disproved by other human thinkers with the same limitations to divine wisdom and knowledge as we have now. Some scholars, teachers and churchmen I know doubt that Christianity "borrowed" directly or at all from Egyptian theological thought. They want to believe in a kind of biblical and theological exceptionalism that allows one to fall into errant conclusions by thinking that Christianity developed in a vacuum and therefore received no developmental components from the life and beliefs of its African and Middle Eastern neighbors. Christianity does have a unique dogmatic history but much of the doctrines come from somewhere else. We say it comes from the dogmatic and theological thought of the Egyptian doctors of its eschatology and sacred textual witnesses. I have myself explored the thesis in two areas that show Christianity is not unique in either doctrine, theology or even its textual witnesses. Christianity is indeed a debtor to its religious and theological rivals for the faith of men. As Massey declares in the quote above *"Egypt was indeed the cradle of Christianity."* During my days in seminary, I successfully showed the historical links between Christianity and the Osirian Religion that was prior to it in my paper for the Department of Church History (Cincinnati Christian University/Bible College & Seminary), *The Isis Mystery Religion: Competitor of the Faith and the Early Christian Response* (1998). In this paper I showed that Paul went head-to-head with the Isiac Religion that had spread throughout the vary areas that Paul attempted to evangelize and build churches in. In fact, the Isiac Temples served as Paul's GPS to help him know where the most fertile areas for propagating the message that Jesus Christ is the *Son of God*. Paul must have understood very early on the doctrine and theology of the Isiac teaching and therefore where he could move in a secure "market share" by presenting a more accessible initiation into the Christian Mysteries that were by in large closed in the Isiac Mysteries to all but the wealthiest initiates. Initiations in the Mysteries were long and expensive. If you are preaching for free like Paul claimed he was doing and if your initiative message is that "salvation is free" then you can see the power Paul had to make inroads into the Isiac Mysteries, whose original power and influence over the people was its secretive message that offered the initiate vast wisdom over his/her fellows and potential lucrative possibilities to become a teacher of other initiates. Paul's approach rapidly overtook the Isaic Mysteries and Temple life throughout the Roman Empire & Imperium. However, we do not miss the point that he had to have a profound understanding of its doctrines in order to present similar doctrines as new wine (teaching/doctrine) in new wineskins (Christian life and doctrine/rather than Isiac life and doctrine offered by the Isaic Mysteries). In my paper I make the following statement after presenting parallel texts of the Isaic Mysteries with that of the Christian Mysteries that have been repackaged essential by Paul. I state in the section "Doctrinal Basis for the Isiac Competition with Christianity that:

> The other reason we have introduced these texts is to show their remarkable parallel with the Old and New Testament eschatological doctrine and to give support to the argument that what Paul and early Christianity feared in the Isis mystery religion was not the




> supposed immorality they perceived in Isiac temples but the competition for the minds of the Hellenic world because of the similarity of the doctrine and eschatology.[624]

I also successfully showed direct borrowing by Judaism from Egyptian sources from some of its textual witnesses. In my paper for a seminar on Old Testament wisdom literature I showed that part of the Proverbs of Solomon was borrowed directly from the *Papyrus of Amen-em-Ope*. The paper entitled *The Wisdom Traditions of Amen-em-Ope and Proverbs: The Controversy Over Parallels* (1997) I showed that Proverbs 22:17 to Proverbs 24:22, that is, thirty sections are directly related to Amen-em-Ope's third part of the "Sayings of the Wise." In addition to that the Papyrus of Amen-em-Ope has historical priority over the Old Testament texts of Proverbs (the Coffin Text sometime around 1200-1000 B.C.E, well before the Solomonid dynasty), and that Solomon may have had a cadre of Egyptian wisdom thinkers in his courts that could have produced these texts recasting them in Hebrew for the Hebrew mind. In addition, I showed that there was a tradition in the Middle East and Africa that shared wisdom sayings, a kind of non-legal but competitive atmosphere that allow the production and sharing of wisdom freely between wisdom thinkers that understood that the wisdom they shared was not their own but from a divine source. There is no need to charge anyone with copyright infringement if knowledge is understood in this way. Infringement is a modern phenomenon.[625] But there is no need to rely on what I say. Blavatsky (1887) states that St. Cyril, who is the chief theological protagonist for Mary, as the *Mother of God* (i.e. Theotokos = θεοτοκος):

> When Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God; and the Trinitarian controversy had taken place; from that moment the Egyptian doctrine of the emanation of the creative God out of Empht began to be tortured in a thousand ways, until the Councils had agreed upon the adoption of it as it now stands --- But as its origin was yet too evident, the Word was no longer called the "Heavenly man," the primal Adam Kamon, but became the Logos – Christ, and was made as old as the "Ancient of the Ancient," his father. The *concealed* WISDOM became identical with its emanation, the Divine Thought, and made to be regarded coequal and coeternal with its first manifestation.[626]

We do not have to accept Blavatsky's theosophical arguments without qualification, but we cannot overlook the fact that an important theologian whose thought is primary for the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church, and its Christology likely borrowed the conception for his Mariology from Isis, the Egyptian "Theotokos" = *Mut Neter*=  Mother of God. If Christianity has similar doctrines with Osirian/Isiac Religion and this Egyptian religion has priority over that of the development of Christian doctrines that turns out to be in competition with one-the-other suggests a protagonistic relations that admits of heavy borrowing and/or modification of similar

[624] Dia S. Mari-Jata, *The Isis Mystery Religion: Competitor of the Faith and the Early Christian Response*. Cincinnati, Ohio: Cincinnati Bible College & Seminary, p. 12.
[625] Dia S. Mari-Jata, *The Wisdom Traditions of Amen-em-Ope and Proverbs: The Controversy Over Parallels.* Cincinnati, Ohio: Cincinnati Bible College & Seminary, p. 27.
[626] Blavatsky, Isis Unveiled. Vol. II – Theology, p. 41.

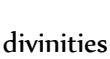
doctrinal views. No early Christian and especially Paul in this competitive atmosphere are going to credit the other faith and religion as the source of its central dogma and theology. This would be as true about the doctrine of the Mary; as it would be about the doctrine of the Son of God as it would be about the doctrine of Baptism. Massey makes it clear that the *Doctrine of Baptism* is Egyptian in origin. Massey depicts Horus as the Egyptian Christ, based on the witness of the *Pert-em-Hru* (the so-called *Book of the Dead*). Massey calls the Papyrus of Ani, which contains the *Utterances of the Pert-em-Hru* (literally "Coming into the Light") the *Ritual*. About the Horus-Christ in respect to the Egyptian doctrine of Baptism, Massey states:

> It has to be repeated again and again that the primitive mysteries of totemism were continued and developed as spiritual in the Egyptian eschatology. Child-Horus at *twelve years of age* represents the typical youth that passed into the ranks of the adults at puberty, who was circumcised and regenerated in the rite of Baptism, blood, water or oil being used for the purpose of lustration. This is repeated in the transformation of child-Horus into Horus the adult, the child of *twelve years* into the sherau of *thirty years*: otherwise the *child of the mother into the son of the father*. Thus, the child-Horus *becomes the beloved son of the father in his baptism*, as did Jesus. In the Ritual (chapter of the baptisms) the speaker at the fourth portal says: "I have been baptized in the water with which the *Good Being* was washed at the time when he had *his contention with Sut (Satan*), and when the *victory was given to him*." In the baptism the water that *Horus was washed in when he became the beloved son of his father, Osiris. "Su-meri-f"* is the son whom the father loves, hence the beloved son, the anointed, or the Christ when Christified.[627]

How can any intelligent Christian scholar not recognize the near perfect parallel with the Baptism of Jesus; the declaration by God, that Jesus is his Beloved Son in whom He is well pleased; and also, the battle between Jesus and Satan, where Jedus achieved his initial victory in the temptation texts; and most extraordinarily the connection between the ages of Horus and Jesus as 12 and again 30 years of age. Once you know that the *Ritual* =*Pert-em-Hru* is thousands of years older than the New Testament it is incontestable that some direct connection exists that at the least calls for serious consideration and further research. We note here that after Jedus baptism intermediary initiatory, *but* necessary step or trial (before beginning his public ministry) is with Set = Satan in the desert for 40 days of fasting and prayer. Jedus of course will complete this phrase of the battle with Set = Satan at the cross, because Set = Satan only *left him for a time* (Satan as the Terminator, so to speak threatens: "I'll be back!"). Once the final initiation is completed with his death on the cross God, Jedus is admitted into paradise among the Living Ones, and gives him the highest spiritual authority, and a priesthood that is superior to the Aaronid priesthood where he is entitled to by birthright, stating: **"You are a priest forever in the order of Melchizedek"** [literally, in the order of priesthood belonging to the "King of Righteousness." Hebrews 5:6, NIV]. Just as Moses completed his Egyptian studies in the = *City of the Sun* = ***Anu***= ***On*** (of the biblical fame) = ***Heliopolis*** (Greek rendering) becoming an **Osirian Priest of Anu** [before beginning his ministry of liberation of the Hebrew people and nation-building using that knowledge] Jesus also completes his studies in  = *Uas* = *Was.t* (Waset) = "City of Scepter" = Thebes, specifically at = the *Grand Lodge of*

[627] Gerald Massey, *Ancient Egypt the Light of the World*. Baltimore, Maryland: Black Classic Press, p. 794.




Luxor = the *Temple of Luxor* =  = *Ap-t* (ipet) *shema* = "the southern sanctuary." The Temple of Luxor was actually a part of a complete temple and sanctuary complex belonging to the *Temple of Amen-Ra* or *Amun-Ra* =  = Ap or Apit (Ipet) distinguished by the hieroglyphic triad () of divinities with Amun or Amen-Ra as its head. This would be the possible source for the Christian Doctrine of the Trinity = *Three-in-One God* = *Power of Three*. Jedus (*as a foreign Jewish student privileged to be admitted there*) studied in its complex of religious temples, academies and sanctuaries with the worship of Amen-Ra at the center and would likely have seen its Trinitarian notion of God as compatible with plural Elohim noted as "Let Us" in Genesis Chapter One. From a modern perspective you can think of this complex of religious institutions as a university, whose intellectual and religious center is a seminary that permeates its entire center of higher learning in the Mysteries. We can see immediately that Moses, as student in the Anu center of learning studied the Egyptian Religion from the ***Osiris-Ra School of Theological Thought***, and Jedus, as a student at the Waset = Thebes studies the Egyptian Religion from the ***Amen-Ra School of Theological Thought***. Finally Jedus ends up back home in Israel and shows up at the Jordan to be initiated (baptized by John and tested in the desert by Set = Satan), that would eventually lead him to his death, resurrection, and ascension to sit at the right hand of God, and assume his new role (that Hebrews describes) as מלכיצדק= ***Melchizedek*** (*my king is Sedek*) = **Priest/King of the Most High God at Salem [City of Peace, i.e. Je-Ru-Salem = Gate of the City of Jah = Yahweh**]. This is the order of priesthood to which Jedus Christ belonged or would belong to after all of his trials, suffering, death, resurrection, and ascension into Heaven, where God said to him *"You are a priest forever in the order of Melchizedek"* (Hebrew 7:17, NIV) just like God said at Jesus baptism *"You are my beloved Son! In you I am well pleased."* (Luke 3:22, EOB). For Jedus' ascension see Acts 1:9-11 where it indicates that Jedus was went up to Heaven to sit at the right of God to be our High Priest able to enter the Holy of Holies in Heaven to intercede for us forever (Hebrews 8:1-2). In conjunction with this read Daniel's night vision of the Ancient of Days that gives us a prophetic window of this event in Acts, as Jedus Christ is coming up on the clouds to sit by the Ancient of Days = God Almighty. Daniel states:

> In my vision at night I looked, and there before me *was one like a son of man, coming with the clouds of heaven* [See Acts 1:9-11].He approached the Ancient of Days and was led into his presence. *He was given authority, glory and sovereign power* [Revelation 5:11-14]; all people, nations and men of every language worshiped him [Revelation 19:11-16]. His
>
> dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Daniel 7:13-14, NIV).

We claim that Jedus was trained in *all the wisdom of the Egyptians* and in *knowledge of the Law and the Prophets* of his native land and his death and resurrection was the final initiatory riteso he could become our High Priest/King *forever*. There is little doubt while Jedus was on Earth he was learned in phrases of his training (according to James, *Stolen Legacy*) at the Grand Lodge of Mt Carmel, as we have indicated above. Jedus was by no means some unlearned teacher or preacher (as

some unlearned or self-educated black preachers believe, which some use as a mark of distinction and excuse for not seeking higher learning or seminary training). Nothing in our black ancient tradition would sanction sending out uneducated teachers and preachers to lead God's people let alone glorifying in it! Jedus was extremely familiar with the Septuagint Text of the Old Testament and perhaps some Aramaic version of the same text material. He certainly quoted it extensively and after his resurrection from the dead, on the road to Emmaus Jedus met up with two of his disciples, who were downcast because of the events that led to his death. Luke states that ***"beginning with Moses and all the Prophets, he*** [Jedus] ***explained to them what was said in all the Scriptures concerning himself"*** and later when he disappeared from their sight, they said ***"Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"*** (Luke 24:27-32, NIV).The *Melchizedek* priesthood already was upholding the worship of God Almighty before the establishment of the Hebrew faith and Melchizedek was not a Hebrew, but a black Canaanite priest, who was appalled at how his people were disrespecting Al-Mighty God and showed his appreciation to Abraham for defeating the five Canaanite kings who were shamefully in disrespect and disobedience to God, Most High by offering a sacrifice of bread and wine in commemoration of this event. Abraham did not even know who this king/priest was before meeting Melchizedek at the end of a successful military victory, where Abraham himself needed to pay homage to someone that represented Almighty God (the worship of Elohim) in Canaan. Moses told this story from one learned in all the wisdom of the Egyptians. It is likely then that the Melchizedek priesthood (first mentioned in Genesis) is a euphemism for the Osirian priesthood, the order of Priesthood older by far than the Aaronid priesthood, since Abraham himself bowed before the Priest/King Melchizedek and paid a tenth of all he had acquired in his war with the four kings that had taken his nephew Lot and his family hostage, as well as much of the wealth in cattle and other domestic animals, etc. Abraham offered Melchizedek a tenth of all he had acquired in battle:

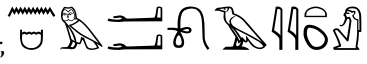
> Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything. (Genesis 14:18-20, NIV).

This an curious facet of the story since this Priest-King would represent the type of spiritual personage Jedus would later exemplify as both Priest and King fulfilling the prophesy in Zechariah that one would come called the "Branch" that would bring both the priesthood and the kingship in Judah under one head, *one crown in harmony*:

> The word of the Lord came to me: "Take silver and gold from the exiles Heidal, Tobijah and Jedaiah, who have arrived from Babylon. God the same day to the house of Josiah son of Zephaniah. Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jehozadak. Tell him this is what the Lord Almighty says: *"Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the Lord. It is he who will build the temple of the Lord, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on this throne. And there will be harmony between the two."* (Zechariah 6:9-13, NIV).

It is evident that the Egyptian's believed Moses was a member of this order of priesthood (as seen via the record of Josephus) before his defection to the Hebrew slaves. Melchizedek in




Hebrew means "My King is Righteous," or "The King of Righteousness." This is equivalent to the Egyptian feminine equivalent term = ***Nehem-t-auait***,  . This is goddess of Righteousness or *"Delivering Goddess of Righteousness,"* [mis-translated by Budge because as one would note the determinative is a male god  and not a feminine god  , where the translation of the name title above should be *"Delivering God of Righteousness"*]. His mistranslation could come from Plutarch's Δικαιοσυνη (containing the Greek feminine root δικα= dika = the *goddess that personifies justice*. See Louw & Nida, **Greek-English Lexicon of the New Testament**, p. 144, section 12.27). In Plutarch's work ***De Iside et Osiride*** (*Isis and Osiris*) edited by Didot (Scripta Moralia, t. iii., pp. 429-469; See Budge, **The Egyptian Book of the Dead**, "Legend of Osiris, pp. Xlviii-liv) this divine personage is the Daughter of Ra [Daughter of God]. The phrase is equivalent to the *Son of God*, or *God, Son of God (Ra*). Jesus, as head of a new but old order of divine priesthood, is also "the deliverer" and who is the avenger of the oppressed like ***Nehem-t-auait***. This fact should not be thought of as merely coincidental. Again Budge, who gives the above translation, has falsified the translation. If the reader will notice the male god determinative is at the end of the word and should be translated "Delivering God of Righteousness," equivalent to the Hebrew "King of Righteousness," that is, *Melchizedek.* The actual female equivalent for the same word above, which Budge misconstrues [mis-constructs], either by mistake or on purpose is , with the female determinative behind the word [See Budge, **An Egyptian Hieroglyphic Dictionary**, vol. 1, p. 385].[628]We have to understand Jedus in terms of ***Nehem-t-auait***, or ***"Delivering God of Righteousness,"*** hidden within the Hebrew title for the same office, *Melchizedek*, "King of Righteousness." Additionally, we note here that it was not baptism that culminated in the Horus Adoption based on the line of training that would culminate in the initiate becoming a true Osirian or spiritual level of  = Neter, Sa Neter = God, Son of God. Before Jesus was baptized, he had already reached this level of spiritual development, and assumed and fulfilled the spiritual order of Melchizedek, coming in the office, and so he possessed the right to call his own novice-initiates = the disciples. This is why John (recognizing this about Jedus) objected to baptizing him at first, not because he was not worthy but did not need to be baptized because he was already initiated in the Mysteries at the highest level. Jedus was already = *Neter, Sa Neter* = the *Son of God*. Baptism was just the public display and announcement that he was and that it was a righteous act done according to sacred writing and ritual of the Grand Lodge of Luxor of which Jedus was a part:

[628] This is where Budge betrays himself. If black scholars are going to be able to understand their history and uncover the subtle ways white scholars cover over the truth to avoid unpleasant conclusions against established belief systems, e.g. Christian theological notions adopted by the church, they are going to have to understand the original languages, and fore-swear their *anti-religious predilections*, anti-clericalism, and some them their anti-intellectualism; since our people are in fact a religious people and used higher education from ancient times to advance the black national interest. Everything was understood from religious cosmology and was the impetus to higher civilization. There is no way to understand our ancient black culture if we deny the *ole time religion* and try to understand ancient black culture from a secularist worldview. Our black ancient ancestors cast their cosmology and cosmogony, or theology of understanding the Hue-man race in context of God's *Good Creation*.

Then Jesus came from Galilee to the Jordan to be baptized by John. However, John would have prevented him, saying, "I need to be baptized by you, and [it is] you who come to me? But Jesus answered and said to him, "Allow it for now, for it is fitting that in this way, we should fulfill all righteousness." Then John allowed Jesus [to be baptized]. (Matthew 3:13-15, EOB).



Figure 2 - Thoth & Horus Baptize Pharaoh by Pouring



Figure 3 - John Baptize Jedus by Pouring

The Gospel of Mark lets us know that his disciples never quite understood who Jesus was; what the kingdom of God was; or who they were until well after Jesus' death. Jesus was crucified as a religio-political rebel somewhere between A.D. 27 and A.D. 29. This was far below his regnal status, as *King of Righteousness, Lord of Lords, Everlasting Father, and Prince of Peace* [i.e. King of Salem, in the order of Melchizedek]. Jedus was no King of the Jews (in the sense they understood it) but he was *Lord and Priest-King of the entire Universe*. His followers later understood his message better. Jedus dies as the typical *Horus-Christ*, the *Evercoming One*, and the *Resurrected and Suffering Son of God*. There is no reason to doubt the disciples witness that at Jedus' baptism he was adopted as the Son of God and that he rose or was resurrected as the Horus-Christ. We note here the *Horus-Adoption* of Jedus as God's beloved son in whom God was well pleased has nothing to do with the theological controversy and/or heresy called adoptionism, which is "A type of Christology according to which Jesus, a human being, was chosen by God to be elevated to divine sonship." "In other words, Jesus was born human but became God's Son at a particular point in his life. This theory fails to reflect scriptural texts that point to Jesus' eternal relationship with the Father (e.g., Jn 17:5)."[629] This adoptionist Christology is also mistaken because it does not understand that Jedus baptism was an intermediary rite of passage of the Egyptian Mysteries that demonstrated Jedus had a prior divine relationship with God the Father in the Earth of Time that led to this culmination event. The pronouncement by God that Jedus was his beloved (after his necessary confrontation with Satan in the desert) signaled the beginning of his early ministry among men. The whole supposition of adoptionism hangs on Hebrews 1:5 which states: "You are my Son" *today* (as in not before) I have *begotten* you." The writer of Hebrews uses the Greek term **γεννάω** = *gennao,* that has two generally senses: "to engender" = give physical birth to; and "to raise up" as in "raise up" to a level of understanding/knowledge/wisdom or "to bring another over to one's way of life (as in the Pauline statement "Timothy, my son in the ministry," etc.). The Hebrew writer could rightly use the word in the physical sense in that Scripture declares that Jedus was born of a Virgin, according to the flesh through the creative power of the Holy Spirit. However, since the Hebrew

[629] Millard J. Erickson, *The Concise Dictionary of Christian Theology*. Wheaton, Illinois: Crossway Books, p. 10; Grenz, Guretzki& Nordling, *Pocket Dictionary of Theological Terms*. Downers Grove, Illinois: InterVarsity Press, p. 7.




writer uses the word "today" it likely refers to the baptismal event and therefore the word "begotten" must be understood as the initiatory declaration by God, Himself that Jedus had been "raised up" by his spiritual development as Son of Man to the level of the Son of God, which is a spiritual state of transformation bringing the relationship between he and the Father closer so that God can say at the point of baptism today *I have become a father* (γεγεννηκα) to you. The Hebrew writer is not addressing the pre-existent nature of Jedus Christ, but trying to explain Jedus initiatory process that culminates in him becoming the Melchizedek Priest-King, for he puts the two pronouncements together:

> *You are my Son: Today I have become your Father.* As he says also in another place: *You are a priest forever, According to the order of Melchizedek.* During his life on earth, Christ offered prayers and petitions with loud cries and tears to the one who could deliver him from death, and he was heard because of his godly fear. Although he was a Son, he learned obedience through suffering. Having been made perfect, he became to all those who obey him the cause of eternal salvation, appointed by God as a high priest according to the order of Melchizedek. (Hebrew 5:5b-10, EOB)

John 1:14 does address the pre-existent nature of Jedus Christ also as "begotten" using the Greek term **μονογενους "**monogenes" = mono-genesis = mono-genetic creation of being = *one of a kind*, that the NIV is correct in translating John 1:14 as The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the *One and Only* who *came from the Father*, full of grace and truth. This verse refers to the unique incarnation of the pre-existent Christ that came from God and was born of the *Theotokos = Mut Neter = the Mother of God*, according to the flesh. John goes further in establishing this ontological relationship between God, the Father who is the *One and the Many* and Jedus as the *One and the Only* [Son] to say that the *One and Only Son* is also *God, the One and Only* (**μονογενης θεος**) that has seen *God, the One and the Many*. When the Hebrew writer refers to "begotten" he is talking about Jedus' intellectual and spiritual level of development achieved in the Egyptian Mysteries and at the Lodge in Mt. Carmel, for while Jedus was God incarnate at birth, nevertheless in the *Earth of Time* as a child he had to *grow* (spiritually) and *become strong* (in character) and *be filled with wisdom* (obtain knowledge) through the operation of God's grace (Luke 2:40). None of this was immediate while Jedus walked this earth, *black according to the flesh*. The salvation that Jedus brought cannot be understood from just one aspect of his life as incarnate divine-human being to his adoption as God's *One and Only Son* to his death and resurrection (where all events and occurrences) must be understood from the whole of the aspects and events of his life. We would do well to heed the orthodox theology of *Qesis* Dr. Mebratu Kiros Gebru (2012) in his work *Liturgical Cosmology: The Theological and Sacramental Dimensions of Creation in the Ethiopian Liturgy* in respect to this assertion. *Qesis* Dr. M.K. Gebru states:

> Orthodoxy views the whole life of Christ as the medium of salvation. Through his incarnation, the *Logos* became part of his creation and recapitulated the entire creation in his body. Christ sanctified the entire cosmos through his baptism, whereas his redemptive crucifixion on the Cross liberated creation from the pangs of sin. As death had held human beings and the entire cosmos under its control, Christ died to "renew the corrupted

> creation," and his resurrection defeated death and corruption. This we were saved by the whole life of Christ, not by a particular event in his life.[630]

The Scriptures make it clear that Jedus' life (as all life does) was *completed within a temporal continuum* (i.e. over time subject to change and thus subject to both growth and corruption leading ultimately to "death" which for the Osirian is a temporary state and condition within the *Earth of Time* only; but has not potency within the *Earth of Eternity*), so that Paul can state to the Corinthian church:

> Behold, I tell you a mystery. We will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. The trumpet will sound, and the dead will be raised incorruptible, and we will be changed. For what is corruptible must put on incorruption, and what is mortal must put on immortality. But when the corruptible will h have put on incorruption and the mortal immortality, then that which is written will come true: "Death is swallowed up in victory." *Death, where is your sting? Hades, where is your victory?* (1 Corinthians 15:51-55, EOB).

Jedus of course had divine wisdom, but that wisdom had to be matured within the *Earth of Time.* It took a full 18 years for this maturation to take place as (within the initiatory process of the Mysteries beginning at the Grand Lodge of Luxor and Universities system in Egypt). Jedus has to learn things just like we do, and he was subject to the same emotional problems and temptations as we do (with the difference that he did not sin, Hebrews 4:15). In addition, Jedus had to become fully awareness that God was his Father *in a unique way* (even though at twelve years old he understood the relationship, but we don't know at this point to what degree. When his mother and his "father" Joseph found him in the Temple conversing with the priests and Doctors of the Law she made a curious statement "Son, why have you treated us this way? *Behold, your father and I were anxiously looking for you."* as if her conversation with the Archangel Gabriel that she would give birth to Jedus as a virgin had never happened and that God was his Father (i.e. He would be called the Son of the Most High). We know Jedus answered his mother straight forward as a child would *telling it like it is as they see it at their level of understanding* upending the pretentions of adults (although mature) avoid facing the uncomfortable truth of particular situations like the admiring adult crowd in the fairy tale *The Emperor's New Clothes* by Hans Christian Andersen (1837) where one child oblivious to the pretense that the King had on new clothes cried out that *the King has nothing on at all!* Jedus just stated the obvious to his mother: *"Why were you looking for me? Did you not know that I must be in my Father's house?"* But they did not understand what he said to them. . . and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, as well as in favor with God and men." (Luke 2:48-52, EOB). The theological and biblical question has to be answered (usually bridged over) as to why Jedus knew he was born of a virgin but that his mother had apparently forgotten and or pretended not to understand for she "kept all these sayings in her heart." Once Jedus fully matured from a child to a man with *rational heart* made perfect through suffering he understood that he was in the form of the Son of Man (i.e. a mortal) and so he humbled himself in respect of his Father's will. Two Scriptures make this clear without denying Jedus divinity. One we have already mentioned in Hebrews 5:9, where it says Jedus had to be *made*

[630]Qesis Dr. Mebratu Kiros Gebru. *Liturgical Cosmology: The Theological and Sacramental Dimensions of Creation in the Ethiopian Liturgy.* (Toronto: University of St. Michael's College, 2012), p. 254.




perfect, that is, through his suffering, so that in his human body he would become obedient to God, so that he could become our Melchizedek High Priest *forever*, the *One and Only* Son of God who knew our frailty as sons of men and could rightfully intercede for us in the Holy of Holies. The other is in Philippians, as follows:

> Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man (i.e. becoming fully aware of two natures in one nature = miaphysis = *Tewahedo* (ተዋሕዶ)), he humbled himself and became obedient to death---even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5-11, NIV)

Paul in the above passage is describing through a vale for initiates = disciples the *Horus-Adoption* initiatory process that preserves Jedus pre-existing divinity in relationship to his humanity as the Son of Man within *Time and Eternity*. The exaltation of Jedus to be Melchizedek Priest/King was through the initiatory process of the Horus-Adoption, which encompasses Jedus pre-existing divinity, his virgin birth, his baptism, his death, resurrection, and exultation as our High Priest *forever*. Jedus Christ as the preexistent *One and Only* begotten of the Father understood this while he was in his pre-existent ontological state of being. The Horus-Christ (the Ever Coming One = The *Alpha and the Omega* . . . . *who is*, and *who was*, and *who is to come*) says to Almighty God, his Father:

> Therefore, when Christ came (i.e. *coming*) into the world, he said: Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, 'Here I am --- it is written about me in the scroll--- I have come to do your will, O God. (Hebrews 10:5-7, NIV, my intuitive emendation = as *he is coming into*).

But he *is coming* (**ειᾳσερχομαι** = *eiserchomai, e.g. he coming into the world, said* 3rd person, historical present) into the world through the incarnational vale of time Jedus, means that in his conscious pre-existent state (as he was coming into the world Jedus makes this statement. Jedus would not have had this in his consciousness as a babe or child. Jedus would have go back into the consciousness of his pre-incarnational state of being and his relationship with his Father, until he is able to pray like he did in John Chapter 17 about his complete ones with the Father, on a psychic level of full assurance, and at the ontological level of doubting that relationship, when he stated in anguish on the cross: *"My God, My God, why have thou forsaken me?"* (Mark 15:34). Before this mature time of spiritual growth Jedus had to recover his psychic memory coming through vale of Time and Eternity, that is, he had to grow back to this understanding (using *Mindfulness* = growing *Self-Awareness* through a meditative process of prayer) that he had in the *Earth of Eternity* (i.e. pre-existent ontological state of being) through a process of suffering within the Earth of Time as the *suffering Son of Man*. I have proposed elsewhere that we are all psychic-spiritual beings = Osirian travelers back-in-forth through Time and Eternity. The human soul has a *pre-existent ontological*

state of being, as made clear in Jeremiah, where God says to the prophet: **"*Before I formed you in the womb I knew you, before you were born I set you apart*; I appointed you as a prophet to the nations"** (Jeremiah 1:4-5, NIV). Humans are first created by God on the other side of Eternity, and then *incarnated with a body and soul* within our mothers (via a sexual process of male and female ordained by God) within the *Earth of Time*. *Christ's incarnation of course was unique from our incarnation, in that he was born of a virgin through the creative power of the Holy Spirit.* Yet I believe that coming through the Vale of Time and Eternity that we as psychic-beings who travel back and forth through this *Vale of Time and Eternity* (i.e. via process of birth and death), which includes Jedus Christ, as the Son of Man, are subject to a process I call *spiritual genetics*, where the Osirian traveler passing through the *Vale of Time and Eternity* (either way) and is subject to *spiritual amnesia*(forgetfulness) only later by do we become Self-aware through a process of mindfulness that we have a mission within the Time and Eternity that was genetically imprinted on our souls by God in the Earth of Eternity, so that as Richard Nelson Bolles suggests our mission is spiritually encoded within our psychic memory ="written in our members."[631]However, the theological question that has never been answered is: if Jesus was  = ***Neter, Sa Neter*** = ***God, Son of God*** by virtue of the Virgin Birth, why then was there need (according to the Gospels) for baptism by the Holy Spirit, which we have termed here the "Horus Adoption"? We have given a full answer of why above. However, another reason could be because his disciples knew elements of the Horus Story, wanted to frame Jesus' ministry within the parameters of that story, yet could not reconcile the Isis immaculate conception of Horus as the Son of Osiris, with his later adoption as the Son of Ra!! Even later white theologians and churchmen of the Early Christian church have had problems both with the concept of the Virgin Birth, attempting to find the solution in the theology of the "Horus Adoption" and the truth that Jesus' was via his mother Mary an Aaronid by physical descent in the Tribe of Levi and not descendent (according to the flesh) in the Tribe of Judah. Some of these white scholars attempted to demonstrate this truth, but other white theologians like Jerome attempted to cover up these truths by whiting out information from extra-biblical documents that were contrary to the accepted theology. The **Lost Books of the Bible** the **Gospel of the Birth of Mary** has been edited or redacted to show that she was of the Tribe of Judah in its first statement*:*

> The blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord. Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem[632]

> However, the introductory notes to this gospel states:

> The ancient copies differed from Jerome's, for from one of them the learned Faustus, a native of Britain, who became Bishop of Riez, in Provence, endeavoured to prove that *Christ was not the Son of God till after his baptism*; and that *he was not of the house of David and tribe of Judah,* because, according to the Gospel he cited, *the Virgin herself was not of this tribe, but of the tribe of Levi*; her father being a priest of the name Joachim [my

[631] Richard N. Bolles, *What Color is Your Parachute?,* 1996 edition. Berkeley, California: Ten Speed Press, p. 458.
[632] *The Lost Books of the Bible and the Forgotten Books of Eden* (New York: Penguin Group/Meridian, 1926), 17.




emphasis].[633]

We have already declared our opposition to the Christological claims for adoptionism that Faustus supposes, but his declaration that Mary was from the tribe of Levi is true. We have ourselves already presented sufficient biblical and historical proof along with grammatical analysis of the texts to show that Jesus was ***an Aaronid and black according to the flesh***. The testimony of Bishop Faustus of course has been suppressed in the redacted texts by Jerome, one of the Doctors of the Roman Catholic Church. And of course, the **Horus Adoption** of Jesus that Faustus is also trying to proclaim has never been accepted by the traditional church, the **theology of adoptionism** itself being cast out of the church as a ***heresy.*** This is because the *Horus Adoption* is not understood from the hieroglyphic texts and that it takes place in the Earth of Eternity and not the Earth of Time. When transmuted to the Earth of Time bound by temporal limitation the Horus Adoption makes no sense. After Jesus is *adopted* by God as His Son, grounded of course in the **Virgin Birth = incarnation in the flesh as an black Aaronid**, becoming God's **Melchizedek Priest on Earth and in Heaven**, he is **dragged and pulled** into the **desert** (*apparently against his will*) **by the Holy Spirit** to meet his arch-enemy **Set = Satan** to be tested in his new found knowledge, understanding of **theology and philosophy** and his spiritual awakening following baptism by water that he indeed is **God's Son** and God's Melchizedek Priest *forever*! [634]All we have said above about Jedus is the historical, cultural, spiritual and religious heritage of the Nu African People. It is up to us if we wish to claim and receive it. The Nu Afrikan people can (with all that we have said) make a strong claim that both Islam and Christianity were founded by their black kith and kin. Christianity in particular is our **black religious heritage** and does not belong to the Setian White man. We need to take back our **ancient black theology** and retool it for our contemporary preaching and ministry in the black church and in the black community. When this happens, it will bring about a **reformation of the black church** and perhaps a cultural and social reformation in the black community. The **contemporary black theology movement** is presently incapable of doing this. It represents no threat to the **Teutonic Captivity** of the **ancient black theology = Uni-Theology** because it is not grounded in the **ancient black religious texts** of our Egyptian theologians, Doctor of Religion, and philosophers, which the Setian White man used to create his own theology and religion. Some will say that Egyptian religion is dead and so it appears, but we can still find the genuine old time black religion within the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church (*a living African religion*) that has kept the true ancient Christian religion once and for all delivered to the black saints by the ancient doctors and church fathers. When the *black saints come marching in* and find their true selves this all will become evident. We better do it fast for we are in grave danger at this point of drinking the Setianist poison this secularist culture calls tolerance that allows all kinds of human behavior (an celebrates it) that is in defiance of God's holiness. The country that we live in now *"has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable [thing].*

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[633] *The Lost Books of the Bible,* p. 17.

[634] This is Jesus last **initiatory rite** before his **public ministry** begins. But the question is: **What desert was Jesus *dragged and pulled* into for *40 days*?** [Luke 4:1-2]. Are we to believe that this is the Judean desert, especially since the passage makes reference to **40 days**, corresponding to **one day for each year** the Hebrews as God's disobedient servants were also **tried and tested**, however in the **Sinai Desert**. Set would never be found in the Judean Desert but in the dreaded **Sinai Desert**.

For all the nations have drunk the maddening wine of her adulteries. The kings of the earth [are/have] committed adultery with her, and the merchants of the earth [grow/are growing] rich from her excessive luxuries." (Revelation 18:2-3]. The Setian White theologians knows that contemporary black theology is no threat to their control over religious knowledge, which is why **contemporary black theology** has been so acceptable in white seminaries, divinity schools, and schools and departments of religion. It is a mere novelty or worst a mere curiosity that is not worthy of serious theological reflection. Contemporary black theology has first of all been deprived of its goal of **black institutional empowerment**, i.e. the creation of **Black Power No-Centers of Theological and Biblical Studies**, a situation deplored by Dr. Yosef A. A. ben-Jochannan in his **Our Black Seminarians & Black Clergy Without A Black Theology** (1978); but also because **contemporary black theology** is not grounded in the **theological and philosophical doctrines of the ancient black theology** and in fact does not recognize these **African religious doctrines** as **black** or **African** *at all.* Black theological sources are shamefully depended upon Teutonic or Germanic theological categories of thought. How can you create a **black theology** using exclusively white theology, their commentaries, their translations of sacred texts, especially their translations of the Bible as your primary source? White theologians will be the first to tell you that they are formulating their theologies (and necessarily so) from their own European and or Euro-American experiences. Black theological use of this material *as a whole* should be regarded as *secondary* if used at all. This cannot happen right away, but it must be done over time as we explore theological reflections of ancient Egyptian theologians, ancient and contemporary Ethiopian theologians. These sources must become a core part of our *God-Talk* and must either replace or in a comparative method used to examine white theology in light of the new learning.

Currently we are in a deplorable state of affairs in respect to this and we have hardly begun the necessary research or see this kind of research as necessary. As it is now the *Teutonic Captivity* of the ancient black theology can never be overturned, because it would be necessary to unveil the source of its robbery and then call for complete **black hermeneutic reinterpretation** of all the **ancient sacred sources** and **re-translating the Bible** itself in view of these sacred sources. And finally, it would require black theologians and clergymen to write the corresponding and necessary commentaries, **creating a new biblical and extra-biblical canon** to include these sacred works, and the creation of our own **black seminaries, divinity schools, departments of religion, black religious journals**. If these things can be accomplished then **Black preachers** can found **black churches** as repositories for the proclamation and dissemination of this **reformation black theology** that should come under the rubric **Uni-Theology** spreading this knowledge in black communities that might be a catalyst for fundamental positive changes in our *life-world* and *lived-experience* of God and man giving impetus to build *life-giving, life-saving institutions* for empowerment. When and if these are begun and done then white theology, white religious academies would have something to worry about because for the first time it would be shown that their own white theology was **derived from the ancient black theology *itself*** *and more fundamentally their institutions would no longer hold our spiritual and material ad setus in Teutonic Captivity*. The vetting of this idea publicly or in academic peered reviewed journals would be deplored by white theology. We will have to found our own theological and religious journals and begin a unilateral dialogue among ourselves (as deplorable as some would consider that to be = *why can't we all just get along?*). If we can accomplish a **black reformation of black theology within the black church**; we then would have a true basis for **black celebration** where the **Nu African Calendar *itself*** would be incorporated within the new system of theological understanding in many ways, including the use of it by black churches in planning the **celebration of the *old-time religion!*** Westate here that Islam should be




approached in the same way for Nu African's who wish to worship God within this religious tradition. The Nu Afrikan People are closely connected historically to Islam as close as we are to Christianity. With the exception of Afrikan Traditional Religion, our black ancestors were black Muslims for centuries before Christianity ever came to West Afrika. In fact, West Afrika for all intent and purpose was an Islamic Civilization just prior to the slave trade, up to the period of Euro-colonialism. It is an historical fact that is glossed over but never-the-less true, that when our people were taken from the West Afrikan region, which for many centuries prior to that period was dominated by Afrikan Islamic Civilization, they did not come to the Amerikas as some so-called savages, but were citizens of empires, kingdoms and principalities, and many of them were already Muslims, as well as followers of Afrikan Traditional Religions, and cultures such as Yoruba. Christianity was hardly to be found in West Afrika prior to the introduction of white missionaries at the beginning of colonialism when the slave trade itself was becoming illegal, and the majority of the Nu Afrikan People were already in the Amerikas. So it was that many of us were already Muslim, or Yoruba, etc. when we arrived here in North Amerika, and elsewhere in the Amerikan Hemisphere, all before we were forced and beguiled into accepting a Christianity *mutated* from its black historical and theological sources and made into a *white faith and religion* becoming for us a *slave religion*. In this connection, i mention the television series ***Roots***. I will never forget watching a segment of this made for T.V. series, produced based on the novel of the same name, written by the late Alex Haley. In this segment aboard the slave ship, a riot had broken out after the rape and violation of Afrikan girls by white crewmen. In one scene a giant black man among others, who had broken free on top deck, picked up one of the white rapist over his head and as he threw him overboard into the sea to drown and be eaten by hungry sharks, he cried out ***"Allah Akbar!*** which means in Arabic ***"God is Great!"***. This is the war cry of a Muslim warrior. This black man and thus the Afrikan girls abroad who have been thus shamed were in fact being portrayed as *Black Muslims!* I believe this portrayal passed over the heads of many of the viewers of this television series, and many of us failed to see the significance behind this scene, because of the brainwashing we have been subjected to for centuries here in North Amerika. This is because *Americans* are rather backward when it comes to other people's culture and languages. They are also *anal retentive*. They think that *there is nothing and no one greater than themselves*, and that includes *God*. There were many Black Muslims captured aboard slave ships and brought to these shores. This was more *the rule than the exception*.

The fictional series ***Roots*** depicted our history more or less accurately in this respect. Even when you read non-fictional material on the history of West Afrika, you will catch a glimpse of the fact that the writers are describing (despite themselves) Afrikan Islamic Civilization. However, the historians, both black and white, while they will tell you about the Empires of Ghana, Mali, Songhay and Kanem Bornu and are glad to do so, will generally never be very explicit and tell you that these were Afrikan Islamic and Afrikan Muslim states and empires. They will tell you about the *University of San-Kore* in Timbuktu, but they will studiously avoid telling you about the Islamic curriculum that was taught there or that Black Muslim professors and Imams such as Admad Baba were the teachers and that this one *black university* was so well thought of and so greatly respected for its learned black faculty throughout the Islamic Middle East that white Arab Muslims sent their sons there to sit under the feet of black Muslim scholars and teachers to learn the Qur'an and Islamic Theology. The same picture can be described in ancient times when Greeks came to sit at the feet of the black professors of Ta-Mera. Of course, they later plagiarized their works. This plagiarism was to such an extent that *Kamau Philosophy, i.e. The Seven Liberal Arts* of the Ta-Mera Mysteries System is now presented to the world as *Greek Philosophy!* The Islamic curriculum outlined at the University of San-Kore is based on the Seven Liberal Arts or *degrees of knowledge*, i.e. the *quadrivium*, the *trivium*, etc. the knowledge of the Hu-Man Race broken down into subjects consisting of (1)*arithmetic*, (2)*geometry*, (3)*astronomy*, and (4)*music*. The *quadrivium* was the *four roads to knowledge*, and the *trivium*, the *three roads to knowledge*, consisting of (5)*grammar*, (6)*logic*, and (7)*rhetoric,* which studies were first developed by the black Kamau professors of Ta-Mera. The *trivium* was the lower division of the *Seven Liberal Arts*, and the *quadrivium* was

the higher division of studies. How did the black Muslim professors of San-Kore get it? This black curriculum was taken down and copied from the black Kamau professors and priests of Ta-Mera by the Greeks, simple as that. Later the North Afrikan Moors and Arabs translated these Greek works. Then from North Afrika, Islam spread to West Afrika, where the knowledge of the *Seven Liberal Arts* first developed by our black Kamau ancestors in North-East Afrika, i.e. Ta-Mera, so-called Egypt, took root and flowered with the development of the *University of San-Kore*. This is the general line of the transmission of this black knowledge to West Afrika. All the black Muslim professors did as do Muslim scholars elsewhere. They used and developed the ancient black knowledge as *applied science* to developed Islamic Theology, with Qur'anic studies being the foci, much as schools of theology today incorporate the liberal arts into their curriculums in order to better understand and explicate the theological knowledge of their various faiths. Of course, the *white lie* is that what we learn today and what was taught at the *University of San-Kore* and elsewhere in Afrika during the so-called Middle Ages in Europe was the *White Man's knowledge and discovery, when in fact what was being taught all along was invented by and was stolen from the Black Man in Egypt!* [635]The *Nu Afrikan Calendar* believes the reason black scholars do not tell us about the Islamic character of West Afrikan Civilization is because of their confused and un-called for loyalty to Euro-Amerikan interpreted Judeo-Christian culture. I would hate to think that pure ignorance would produce the silence that surrounds this history. White scholars won't tell us because Islam is a competitive civilization and culture to that of euro-culture and Judeo-Christian civilization. Islamic civilization also has strong Afrikan historical characteristics and roots. The whites know that Nu Afrikan People in the Amerikas used armed struggle influenced in many cases by conceptions of Islamic jihad against the Euro-Amerikan oppressor to obtain national liberation.[636] You cannot encourage them to accept a religion that has jihad as a cardinal pillar of its faith. However, Nu Afrikans, do not need Arab nationalism and it's attending cultural trappings in order to legitimize their adoption of the Islamic faith. There is a legitimate historical connection that black people in the Western hemisphere have to Islam if this is the religion that some of them so choose. Nu Africans also do not need European and Euro-Amerikan nationalism, or to mimic euro-culture in order to legitimize our adoption of the Christian faith. Historically, we can choose either faith system, as well as the Yoruba faith system because of legitimate ties it has for our North African and West African roots. It is primarily historical accident that has caused us to make these faith-based choices one way or another. However, when we come of age both Nu African Uni-theology and black history will guide our decisions in the attempt to create **reformation of the black religion and black theology**. It is because of this overall aim and purpose I believe the Holy Spirit of

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[635] Nu Afrikans should know that George G.M. James with his work **Stolen Legacy** [MP438/A1954] was not the first to say that the Greeks stole the knowledge that they later claimed as their own, from the black Kamau professors of Ta-Mera. The ancient Jewish historian and writer Flavius Josephus [Joseph ben Mathhias, ME1480-1417 K.S.E./A37-100 C.E.] also said the Greeks were prone to taking other people's knowledge and calling it their own. They were the greatest plagiarizers to be seen in any age. In his **Antiquities of the Jews** [Book I, Chapter V], written around ME1422-23 K.S.E./A93-94 C.E., Josephus says the Greeks changed or mutated, i.e. *white-out* the names of various ancient peoples and that, **"...they claimed to themselves the glory of antiquity...and setting agreeable forms of government over them** [euro-imperialism, colonialism] **as if they were a people derived from themselves."** Here you can see Josephus alluding to the invasion of Ta-Mera in ME1848 K.S.E./A332 B.C.E., setting up the Ptolemaic Dynasty, so-called Greek-Egyptian Dynasty and the out-right robbery of the Ta-Mera libraries by Aristotle and his bandit students, all of this made possible by Alexander the Great's conquest of the Black Land = Kamit = Ta-Mera = Egypt. You will note also that Greek Philosophy did not begin proper until after this date, from which period occurred a remarkable and unbelievable renaissance in every field of learning. Our Euro-Amerikan teachers would have us believe based on this *history of lies* that this was the result of the *superior white intellect* rather than from the theft of the Black Man's knowledge. See **Stolen Legacy** as well as John E. Bently, **Philosophy: An Outline-History** [Littlefield, Adams & Co., 1954], pp. 4-25.

[636] See John Hope Franklin, **From Slavery To Freedom**, pp. 124-125, Arthur Ramos, **The Negro in Brazil** [Washington, 1939] along with the works of Nina Rodriques, both authors for a history of the Islamic Jihads and armed revolts carried out by the Hausa Muslims and Yoruba in Bahia, Brazil between MP291 B.S.E./A1807 C.E. and MP319 B.S.E./A1835 C.E. [Hijra 1222 A.H. to 1241 A.H.]. Also instructive is the work of Eugene D. Genovese, **From Rebellion to Revolution: Afro-American Slave Revolts in the Making of the New World** [Vintage Books, 1981], and Wenda Parkinson, **This Gilded African: Toussaint L'Ouverture** [Quartet Books, 1980].




God has led me to choose a religious vocation as black church theologian and missionary within the Ethiopian Orthodox *Tewahedo*(ተዋሕዶ) Church tradition, order, faith and practice. I feel comfortable with that choice because the God of all knowledge has put it in my heart to be so. God through circumstances in my life has convinced me that the black church as an institution shall be the center for building *life-giving and life-saving institutions* for the Nu African people. This is the role which the black church had since at its inception but has lost it way because it has not at the same time firmly understood the historical origins of the doctrines it cherishes and has not developed adequately a black church theology that is in line with the principles and proclamation of a Uni-theological understanding of the Kingdom of God. However, God is still pointing the way. The Ethiopian Orthodox *Tewahedo*(ተዋሕዶ) Church began its vocation in the United States with a strong impetus for missionary and evangelical work among Nu Africans in the Western Hemisphere beginning in 1959 culminating with the great evangelical work of the late Archbishop Yesehaq(died December 29, 2005) which he describes in his book *The Ethiopian Tewahedo* Church (EOTC). Since the death of Archbishop Yesehaq this great church has for the most part lost the missionary impetus it once had being *necessarily and naturally* engaged in the spiritual nurture of thousands of Ethiopians coming to the United States to set up permanent residence (some seeking citizenship) and of course planting churches to serve new arrivals from Ethiopia attending to their immediate needs for survival as immigrants. A young Nu African Orthodox priest *Kesis* Mehiteme (ordained May 31, 2009) within the EOTC faith tradition and who was inspired by the late Archbishop Yesehaq describes the current situation in respect to the EOTC's original evangelical mission which has given way to church planting and nurturing of its Ethiopian members in an interview:

> **Hamere Noah:** What made you go into priesthood after adopting the Ethiopian Orthodox Tewahedo Christian faith? In which church are you giving service to-day?
>
> ***Kesis* Mahiteme:** Though it is a good thing to desire the priesthood, this was never the case for me. Two years later after being baptized into the EOTC, a wife of a priest came to me and called me privately and said that she had a vision of me. She informed me that she saw me and the late Archbishop H.E. Abuna Yesehaq standing together in robes. This was startling to me and I did not know what to make of it.
>
> **Hamere Noah:** What influence did separating yourself from the society that you have been part of and accepting Ethiopian Orthodox Tewahedo Christianity have on your relationship with the society? What was your encounter with the Ethiopian laity that you came to be part of as a result of Orthodox Tewahedo Christianity?
>
> ***Kesis* Mahiteme:** I believe to myself that though I am a priest of the EOTC, I have a duty to remain steadfast to and committed to "western born" faithful and converts to Orthodoxy. I remember one personal talk I had with the late Abuna Yesehaq, who told me that it is important for me to remain dedicated to my calling. More specifically, he instructed me to always "be there for your people," meaning "western born" faithful. Again, though I am a priest in the EOTC called to serve all faithful of the church, I feel a personal commitment to "western born" converts like myself; whether from the Caribbean, African Americans, or whatever other nationality or culture, I believe I have a special calling to serve non-Ethiopian nationals in their primary tongue
>
> **Hamere Noah:** What do you say is expected of Church fathers and the laity to reach out to those who have not come to the Church and are unaware of this truth?

***Kesis* Mahiteme:** When the Ethiopian Orthodox Tewahedo Church first came to the shores of America in the mid-1950s, under the leadership and guidance of His Holiness Abuna Basilios, during the reign of H.I.M Emperor Haile Selassie I, *it was to gather the African Americans and Caribbean people of the diaspora and give them their true faith and true order of worship.* This was also to serve as a gift by the late Emperor for the sacrifices of African Americans who gave their blood, sweat and tears in defending Ethiopia and her children against Italy and the fascist dictator Benito Mussolini. *The church was sent as a mission to the west but it is evident that this is all but forgotten.* During the late 1960s and the early 1970s when the internal political climate in Ethiopia became unstable and the communist Marxists philosophy began to take a stronghold in the minds and hearts of many westernized politically minded Ethiopians, Ethiopia took a turn for the worse. As a result, many Ethiopian nationals flee Ethiopia as political refugees. Many migrated to the United States. On the one hand this was good because the people found refuge here and was able to worship without fear. Small pockets of Ethiopians began to grow, and the already existing community in the Washington DC area flourished and blossomed. *On the other hand, however, this was bad for "western born" converts because the focus of the EOTC was no longer a mission to gather the blacks of the diaspora as a hen gathers her chicks, but she now became a refuge for her children who were fleeing persecution from home.* The Ethiopian Orthodox Tewahedo Church, starting from the highest level, along with all members of the Holy Synod, should remember the efforts of H.H Abuna Basilios, and the works of their Holinesses Abuna Theophilus and Abuna Tekle Haimenot. The Sunday School Department and the leaders of Mahibere Kidusan also have a major role to play in this endeavor. *Many of its members here in the west need to do a better job of incorporating, African Americans and Caribbean's of the diaspora into its functioning body. Sometimes, I think that children of the diaspora do not have a voice at the table when it comes to the official business of the EOTC.We are not recognized by current church fathers. Allow me to remind you of our Holy Father, Abuna Gorgorios who is the pioneer of the Sunday School and Mahibere Kidusan, as he always emphasized the importance of recognizing your true identity as "black people." Therefore, it is important to remember that we are one people of one faith.* Some of the *more practical things that can be done are to begin to publish more communications in English*. Make the Mahibere Kidusan website more English friendly and conduct more events in English so that you can attract more English-speaking faithful. Involve more English-speaking laity on your boards in the local parishes. I can tell you this, whenever the Sunday School meets at Holy Trinity, there are no "western born" involved in their meeting. It is often a private event and this is not received well. I pray that God will turn the hearts of our fathers to deal kindly with us always. May God grant us the unity of faith in the bond of peace! May the prayer and intercession of our Holy Lady, the Virgin Mary and mother of our Lord and Savior Eyesus and all the Holy Angels and the Holy Apostles and Martyrs and all the Holy Fathers, be with us always now and forever and world without end, Amen!

Hamere Noah: Amen! We thank you for giving us your time graciously and answering our questions. (My emphasis, my *Italics*).

Somehow the original mission of the EOTC has to be addressed and revived along the lines suggested by *Kesis* Mahitemeso that Nu Africans and Ethiopians together can get on with the tough theological, doctrinal, missionary preaching, church planting, evangelism, and building the two black




communities with African *ties that bind* them; work necessary to unlock the Uni-theological understanding that is implicit within the *Old Time Religion* originally come from Egypt and is currently embedded as a *living religion* within the Orthodox Ethiopian *Tewahedo* (ተዋሕዶ) faith, doctrine, order, and practice. This is a vast undertaking and must start somewhere. This calendrical project is where I can at least bring questions forward for thought, serious consideration, and/or contemplation. This word and project strongly suggest that the keys to this new Uni-theological understanding are buried within the Egyptian theological sacred texts. The other key is in the liturgical practices and Christology of the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church. This ancient African church (that is now building worship communities in the Western Hemisphere and stands ready to call Nu Africans to worship God as our African fathers once did) is directly connected to Egyptian theological dogma through the Coptic Church and its Alexandrian Theology and Cyrillian Christology. When we finally make these connections the beginnings of a *black religious reformation* will have begun. All of this will be done to the glory of the God, the Father in Heaven and His Christ, *black according to the flesh*. The North Afrikan Church (with the development of its Alexandrian theology and Cyrillian Christology) was the primal seat of Christianity centuries before the so-called Universal Church (i.e. Church Universal) *transferred* its seat and authority to what was only then, the *Roman church*. It is important to understand that a Bishop in the Early Christian Church was considered only *one among equals* and a Bishop's importance was directly related to the importance of the city over which they presided. Church historian Kenneth Scott LaTourette makes this clear in his A History of Christianity. LaTourette states:

> Cyprian, the famous Bishop of Carthage . . . . while looking up to Rome as the chief church in dignity, regarded every bishop as having all the powers of the group and *at most esteemed the Bishop of Rome as only the first among equals*. But the Bishop of Rome claimed greater authority, and it was natural that the bishops of the larger cities, especially Rome, should be more prominent than those of the smaller cities and towns.[637]

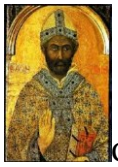
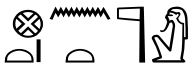
It is clear that at this time there was no so-called Pope of the Church Universal, and the authority obtained was by fraudulent means. The Catholic theology involving the authority of the *Seat of Peter* residing *ex cathedral* in the Bishop of Rome came much later. More importantly was the historical accident that Rome was the seat of the Roman Empire & Imperium, and more specifically the fraudulent use of the Canons produced at the *Council of Sardica* that gave Bishop Julius I (337-352) of Rome the authority to appoint Bishops in the Church that had or might be been deposed, so that "no successor should be appointed till the decision of Rome was known", according to Williston Walker in his *A History of the Christian Church*.[638] Fifty or so years later Bishop Innocent I (402-417) seized on this document to extend the authority as *the* Pope by falsely ascribing the canon rules of Sardica to the Council of Nicaea, where he could claim that a full and general Church Council elevated the Bishop of Rome to be the Pope of the entire Church Universal. Walker states:

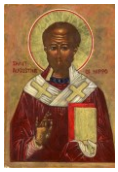
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[637] Kenneth Scott Latourette, *A History of Christianity*. New York: Harper & Row, Publishers, p. 133.
[638] Williston Walker, *A History of the Christian Church*. New York: Charles Scribner's Sons, p. 112.

> While most of the bishops of Roman in this period were men of moderate abilities, several were the strongest leaders of the West, and to them great advancement in the authority of the Roman bishop --- the development of a real papacy --- was due. Such a leader of force was Innocent 1 (402-417). He claimed for the Roman Church not only custody of the apostological tradition and the foundation of all Western Christianity but ascribed the decisions of Sardica . . . to the Council of Nicaea, and based on them a universal jurisdiction of the Roman bishop.[639]

According to *Webster's Biographical Dictionary* in its list of Vatican Popes states: ***"Bishop of Rome is the more usual title for all popes before the fourth century. During that time Pope became the distinctive title of the bishop of Rome."*** [640]If you look at the list of the Pontiff's, you can immediately see that 39 of the so-called Pontiff's were only regarded as Bishops of Rome until you get to the 40th Pontiff (Saint) Innocent 1 (402 – 417). After this time the term Pope is generally applied to the Bishop of Rome and was supported by the Catholic theology that the Roman Pontiff is *the only one who can sit ex cathedral* on the Seat of Peter and is therefore the only head of the Church Universal, now referred to as the Roman Catholic Church. The Alexandrian Church in Egypt was just as important as that of Rome, which had to use subterfuge (as shown above) to acquire authority over this African Church.

One of the greatest and most famous of the Afrikan church fathers was the famous Bishop of Hippo, St. Augustine, who wrote the famous ***De Civitate Dei = The City of God***. There is little doubt St. Augustine chose this title for his book influenced by his proximity to *Alexandrine Christianity* in Ta-Mera, or *Egyptian Christianity* as historian, Elizabeth Isichei calls it.[641] The Kamau had this exact same name for the primary holy tomb of the Man-God Osiris, *i.e., where his head was enshrined*, in Upper Ta-Mera, less than a hundred miles north of Thebes. The Greeks called this city *Abydos*, but the Kamau People referred to it as ***Nu-t Neter = The City of God = The City of the Man-God Osiris***, that is, .

St. Augustine [ME1163-1087 K.S.E./A354-403 C.E.] would become a bishop in the City of Hippo, was a city founded near ancient Carthage, i.e. *Khart Haddus*, made famous by its great and lengthy military contest with Rome. Rome's primary antagonist was the famous black Carthaginian general Hannibal. This was the city that would be home to St. Augustine His family had made him begin and complete his lower division studies, i.e. the *trivium*, logic, grammar and rhetoric, in a

[639] Walker, pp. 123-124.
[640] *Webster's Biographical Dictionary*. Springfield, Massachusetts: G. & C. Merriam Company, Publishers, p. 1695.
[641] Elizabeth Isischei, **A History of Christianity in Africa From Antiquity to the Present**, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. , 1995.




town called Madaura, not far from *Ta-Kasti* where he was born. After completing these studies, he was to continue his studies at Carthage in the higher divisions, i.e. the *quadrivium*, as he noted in his *Confessions*.[642] This higher level of studies was delayed because of his growing indulgence in theft and also debauchery with women. He was a young man of only sixteen at the time and was engaged in sowing his wild oaks, so to speak. The other reason his studies were delayed was his parent's inability to further finance his studies.[643] Later St. Augustine did complete his studies in Carthage, and there turned from Manichaean theology = a religious philosophical doctrine founded by a Persian prophet by the name of Mani [d. 260 A.D.]. This Persian prophet religion was a syncretic faith combining Zoroastrian with Gnostic Christianity. Mani held that there were two contending principles of good = light, God, the soul and evil = darkness, Satan, the body. However, in ME 1130/A387 St. Augustine became an orthodox Christian, much to his mother's hope and delight.

After Augustine's studies in Carthage, he returned to his home to become an ordained priest in ME1126/A391, and later he became bishop of Hippo in ME1121/A396. St. Augustine is regarded as the *Architect of the Roman Catholic Church*, the champion of established orthodoxy, who often opposed the other Afrikan church fathers and bishops, some of whom held on to Arian, Donatists, Manichaean, and Pelagian beliefs (i.e. the denial of original sin, and maintaining that man has freedom of will). St. Augustine re-ordered the truth in respect to Kamau religion, giving primacy of Kamau philosophy over that of Greek philosophy, but denying as Martin Bernal has shown the primacy of Judaism and thus Christian doctrine and belief over that of Kamau religion, by making the person of *Hermes = the God Thoth* = Tehuti (who the Kamau declare gave them the *Metcha-t Neter = The Book of God*) and declared that Tehuti was historical personage, by saying that Moses existed before Tehuti in point of historical time. Rather, Tehuti was regarded by the Egyptians as the second member of the God-Head in Kamau Religion and of course existed (including the Kamau holy books) thousands of years before Moses was even thought of.

St. Augustine while seeking to justify the primacy of Christianity over Osirianism = the Kamau faith missed one important fact. Moses himself was taught using the *Metcha-t Neter*. Moses took what he learned from this Egyptian sacred text to formulate the *Ten Commandments* that established the covenant relations of the Hebrews with God and set the later stage for the development for the Abrahamic religions of Christianity and Islam. Nevertheless, St. Augustine remains one of the premier Black Church Fathers, formulating for modern Euro-Christians the fundamental doctrines of their faith.[644] St. Augustine, as a black theologian, did for ancient white

[642]**The Confessions of Saint Augustine**, trans. Edward B. Pusey [Random House, Inc., 1949], 26.
[643]**Sawa**, 27.
[644]**Webster's Biographical Dictionary** [G. & C. Merriam Co., Publishers, 1976], p. 77; Lester Brooks, **Great Civilizations of**

theology, what Dr. James Cone with white theology has done for contemporary black theology. St. Augustine showed that black theological notions can be used to create a white theological understanding when united or modified to explain black religious experience. Dr. Cone did the opposite. He uses white theological notions (that once were black in origin) to create black theological categories of thought. In writing **The City of God** St. Augustine wanted to show the Roman Latin church that the fall of Rome was because of its sin and oppression, and that the eternal City of God should not therefore be too closely identified with this Empire, which had forsaken the eternal principles and purpose of the eternal City of God. St. Augustine was basically telling white people from a black theological perspective that their Empire and the Kingdom of God was not the same thing and had nothing to do with materialism, corruption, debauchery, and grand domestication of people (i.e. oppression) that led to Rome's downfall. St. Augustine, speaks directly to white Romans in an apologetic defense of the Christian religion, which was accused of causing the downfall of Rome. The charge made against Christianity was that Rome had forsaken the gods that made it an Empire. Roman had declined in power and civilization because it made Christianity the only legal (sole authorized) religion and so dishonored the gods. This happened in 380 C.E. with the *Edit of Thessalonica* decreed by Emperor Theodosius I. This edit was unlike the *Edit of Milan* (a.k.a. *Edit of Tolerance*) decreed by Constantine in 313 C.E. that only made Christianity *one among many legal religions* in Rome. St. Augustine met the above charge saying that this was not true. Christianity being adopted as the only legal religion in Rome had nothing to do with the fall of Rome. Rather he argued that there were *two cities*: The *earthly City of Rome* founded on lust for power, corruption, oppression and slavery, prompted by the **influences of demonic powers**, promoting the **love of demonic experiences** in Roman society. This was the real cause of Rome's downfall. Rome was not the celestial city. Rather there is the *City of God* based on the eternal moral principles of righteousness. This is something similar to my construction from Egyptian theology that there is an *Earth of Time* (the temporal corruptible realm of within the Kingdom of God) and the *Earth of Eternity* (the eternal spiritual realm within the Kingdom of God). According to St. Augustine Rome could have avoided its ignominious fall from God's grace had it lived and governed itself by the moral principles of the City of God. St. Augustine states in his apology against the City of Rome (i.e. Roman Empire and the *Pax Romana*) that:

> For why is it that you put the blame on this Christian era, when things go wrong? It is not because you are anxious to enjoy your vices without interference, and to wallow in your corruption, untroubled and unrebuked? For if you are concerned for peace and general prosperity, it is not because you want to make decent use of these blessings, with moderation, with restraint, with self-control, with reverence. No! It is because you seek an infinite variety of pleasure with a crazy extravagance, and your prosperity produces a moral corruption far worse than all the fury of an enemy. . . . [pp. 41-41]

> To begin with, harmony was broken and destroyed by savage and bloody insurrections; then followed a succession of disastrous quarrels and all the slaughter of the civil wars, all the torrents of bloodshed, all the greed and monstrous seething cruelty of proscriptions and expropriations, so that the Romans, who in a period of high moral standards stood in fear of their enemies, suffered a harsher fate from their fellow-citizens when those standards

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Ancient Africa [Four Winds Press, 1971], p. 305; Edward B. Pusey, trans. from the Latin, **The Confessions of Saint Augustine** [Random House, Inc., 1949], pp. viii-ix, 1-195; Martin Bernal, **Black Athena: The Afroasiatic Roots of Classical Civilization**, vol. I, *The Fabrication of Ancient Greece 1785-1985* [Rutgers University Press, 1987], pp. 24, 145, 158, 181.




collapsed. And the lust for power, which of all human vices was found in its most concentrated form in the Roman people as a whole, first established its victory in a few powerful individuals, and then crushed the rest of an exhausted country beneath the yoke of slavery. . . . For when can that lust for power in arrogant hearts come to rest until, after passing from one office to another, it arrives at sovereignty? Now there would be no occasion for this continuous progress if ambition were not all-powerful; and the essential context for ambition is a people corrupted by greed and sensuality. And greed and sensuality in a people is the result of that prosperity which the great [Scipio] Nasica in his wisdom maintained should be guarded against, when he opposed the removal of a great and strong and wealthy enemy state [Carthage = KhartHaddas]. His intention was that lust should be restrained by fear, and should not issue in debauchery, and that the check on debauchery should stop greed from running riot. With those vices kept under restraint, the morality which supports a country flourished and increased, and permanence was given to the liberty which goes hand-in-hand with such morality. . . . [p. 42 -43]

What energy he would have shown in banishing from Rome the spectacles themselves, if he had dared to take a stand against the authority of ***those whom he supposed to be gods***! He did not **realize *that they were harmful demons***; or if he did, even he thought it better to appease than to despise them! For the nations had not yet received the revelation from heaven of the teaching which can cleanse the heart by faith and turn the interest of men in humble reverence towards things in heaven, or above the heavens, and free them from the ***oppressive domination of demonic powers***. . . . [p. 43]

The public games, those disgusting spectacles of frivolous immorality, were instituted at Rome not by the viciousness of men but by the orders of those gods of yours. . . . Those gods ordered theatrical shows to be put on in their honour to allay a plague which attacked the body, while the pontiff stopped the erection of a threatre to prevent a plague which would infect the soul. . . The truth is that the ***powers of evil*** foresaw in their cleverness, that the plague would soon come to its natural end, and they craftily used this opportunity to bring upon you a far more serious pestilence, which give them greater satisfaction. For this disease attacks not the body but the character. . . . [pp. 43-44]

What insanity this is! This is not error but plain madness. When, by all accounts, nations in the East were bewailing your catastrophe, when the greatest cities in the farthest parts of the earth were keeping days of public grief and mourning, you were asking the way to the threatres, and going in, making full houses, in fact, behaving in a much more crazy fashion than before. . . . [p.44]

Thus you refuse to be held responsible for the evil that you do, while you hold the Christian era responsible for the evil which you suffer. You seek security not for the peace of your country but for your own impunity in debauchery. Prosperity depraved you; and adversity could not reform you. Scipio's desire was that you should be threatened by the enemy, to prevent you from wallowing in sensuality. But now that you have been crushed by the enemy, you have not restrained your sensuality. You have learned no salutary lesson from calamity; you have become the most wretched, and you have remained the worthless, of mankind. . . . [p. 45]

> Such is the reply . . . which the redeemed household of servant of the Lord Christ – the *pilgrim City of Christ the King* – may return to its enemies. She must bear in mind ***that among these very enemies are hidden her future citizens***; and when confronted with them she must not think it a fruitless task to bear with their hostility until she finds **them *confessing the faith***. In the same way, while the **City of God** is on *pilgrimage in this world* [controlled and ruled by demons = daimonia = the spiritual forces and dark powers of Evil], she has in her midst some [a fifth column of anti-God forces in the church pretending to be members of the City of God] who are united with her in participation the sacraments, but who will not join with her in the eternal destiny of the saints [to do battle with the spiritual enemy = the daimonia = demonic institutions and the dark powers that be]. ***Some of these are hidden***; some are well known, for they do not hesitate to murmur against God, whose sacramental sign they bear, even in the company of his acknowledged enemies. At one time they join the enemies in filling the theatres, at another time they join with us in filling the churches. But . . . we have less right to despair of the ***reformation*** of some of them, when some ***predestined friends,*** as yet unknown even to themselves, are concealed among our most open enemies. In truth, ***those two cities are interwoven and intermixed in this era and await separation at the last judgement***. My task, as far as I shall receive divine assistance, will be to say what I think necessary in explanation of the origin, development, and appointed end of those two cities. And this shall do to enhance the glory of the City of God, which will shine the more brightly when set in contrast with cities of other allegiance. . . . [pp. 45-46, my bracketed comments]
>
> I began in the first book to treat of the City of God, which is the subject of the whole of this work which, with God's help, I have taken in hand. And the first duty that presented itself was to reply to those who hold the Christian religion responsible for the wars with which the whole world is now tormented, and in particular for the recent sack of Rome by the barbarians. They ascribe this to the Christian prohibition of the offering of abominable sacrifices to demons. . . . Rome was founded and extended by the labours of those men of old; their descendants made Rome more hideous while it stood than when it fell. For in the ruin of the city it was stone and timber which fell to the ground; but in the lives of those Romans, we saw the collapse not of material but of moral defenses, not of material but of spiritual grandeur. The lust that burned in their hearts was more deadly than the flame which consumed their dwellings . . . . [p. 49].[645]

Dr. Cone (like Augustine) presented his black theology to a doomed White civilization based on a domination system of power motivated by the desire for demonic experiences. This American civilization has almost fully given itself over to moral debauchery even as the Roman's did during the time of St. Augustine. This American civilization even laughs at or gives approval to every form of public lewdness, debauchery, and even celebrates, and likely will do so until the *chickens come home to roost = where evil turns back to devour its own acolytes and devotees*. People in this American civilization is fooled into living immoral lives under the Satanic rubric of tolerance and irresponsible levels of freedom that deprecates anyone who objects and castigates the little known prophets and *Confessors of the Faith* that dare *Speak Truth to Power*, and *to stand in the gap* and save this American civilization from itself. This Setian American civilization does not realize as St. Augustine tried to tell the Roman's that their nation and empire is under the control of invisible ***demonic powers*** that are leading it ***directly to Hell and the Lake of Fire,*** and sadly any **black people**

[645] St. Augustine, **City of God**, translated by Henry Bettenson (London: Penguin Books, 1972), pp. 41-49.




that wish to go with them to that ontological reality (i.e. *place* = *Hell is Real*). St. Augustine's theology was based in part on the LXX translation of Psalm 96:5, which he quotes before beginning his analysis of the spiritual demise of Rome and the reasons for it. He incorporates this Scripture: **"Still less should I speak with you about my God who 'is to be feared above all gods; since all the gods of the nation's** [ethnics] **are demons** [daimonia]**; while the Lord made the heavens."** St. Augustine, therefore, anticipated contemporary ***Powers Theology*** [Campbell, Wink] by centuries, noting that the whole world, as a **temporal = temporary intermediate state of existence and being** is under the***full but temporary control of Satan, and his spiritual and human acolytes and devotees***. St. Augustine recognized that some of these **enemies of God** were hidden within the church. Some he believed openly agree with the dark enemies of this domination system of oppression that is anti-human, anti-God. However, St. Augustine saw something that Dr. Cone's black theology (as earth bound as it is = grounded in the black experience of oppression) did not see or recognize. St. Augustine saw that hidden within this domination system are the people of God, belonging to the City of God, who are in battle, knowingly and unknowingly against the Kingdom of Satan that has temporarily overcome this Earth Colony of God. Once **black theologians** like Dr. Cone realizes the spiritual war that we are engaged in with dark principalities and powers that is, on a temporary battle ground that is the Earth of Time = an **intermediate state of being = Earth** then we can develop a more mature theology that recognizes that there are more actors in the universe other than human persons. Human or black experience cannot be the sole source for black theology. Black cosmology has always recognized the ontological reality of invisible powers (good and evil) that influence human behavior. Our black ancestors including St. Augustine (as a black theologian) recognized that some of us have been purposely created and sent by God across from the other side eternity to do battle with the enemies of God. When we recognize this then we can formulate a **black theology** with the purpose to **awake the sleepers** among us, so that they can see the reality and need to help usher in **God's Kingdom on Earth** as Jesus asked us to pray for. **None of us are going to Heaven. We are in fact going to be spiritually transformed where the Earth of Time will become the Earth of Eternity and enter into the New Jerusalem of God to rule as the meek servants of God and His Christ!** It is apparent from Scripture that **Je-ru-salem** = The *Gate of God's Peace* will come down from Heaven and be among men, but clearly separated from it immoral life of evil. The Scripture is clear and shows that the *City of God* with Jedus Christ as its Shepherd and its Priest/King and Almighty God as its All and All will be located geodetically (on this Earth) in a symbiotic relationship with the Kingdom of Satan and ruling it with an iron rod. The Scripture has this to say about the City of God = the New Jerusalem in symbiotic relationship with the Earth of Time":

> I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it. *Nothing impure will ever enter it*, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life. (Revelation 21:22-27, NIV).
>
> Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. *Outside are the dogs, those who practice magic arts,*

the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood. (Revelation 22:14-15, NIV).

Of the **Two Destinies of Man** the one that belongs to the **meek is to inherit the Earth**. The enemies of God know this. We might as well get ready for this existential and ontological battle between the dark forces of evil and the forces of light, between the **children of darkness** and the **children of light**. We have no choice. The Lord says: **But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said: "Wake up, O sleeper, rise from the dead, and Christ will shine on you"** [Ephesians 5:13-14, NIV]. The enemy cannot read our minds, but they can identify us by our behavior, because we are light and not darkness. (Ephesians 5:8; First Thessalonians 5:5). Black theologians like Dr. Cone are awake but not fully awake. All who fight for the **Coming of the Kingdom of God** must finally understand the nature of the **Two Destinies of Mankind** and that our location on Earth is an **intermediate state of being**, where both **hell and heaven** meet to influence events. We are in reality marching *by choice* either toward one **permanent state of being** or other; that is, either toward **Heaven or Hell**. The Children of Light do not wish to be "Outside" the New Jerusalem where *"the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood"* are! Either place is just as **real as this place** (i.e. the Earth of Time). Both destinies have existential and ontological reality and whether we like it or not are symbiotically and geodetically connected (even though I cannot speculate on whether this is permanent state or condition. I would suggest that it is not since one day Hell, Satan, Death, Demons, and all acolytes and devotees of evil and demonic experience will be cast out eternally into outer darkness as promised in Revelation. A conceptualization of this reality is captioned below as ***Thy Kingdom Come***:






KEYS TO THE KINGDOM



And Jesus came and spoke to His disciples:
"All Power in Heaven and in Earth has been given unto me"
Matthew 28:18

"I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."
Matthew 16:19, EOB.




The Key to Above and Below: The Emerald Tables of Thoth, the Atlantean, Tablet XI, Literal Translation by American Translator, Mauric Doreal[646]

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[646] Hear ye and list ye, O children of *Khem*,
to the words that I give that shall bring ye to the *Light*.
Ye know, O men, that I knew your fathers,
aye, your fathers in a time long ago.
Deathless have I been through all the ages,
living among ye since your knowledge began.

Leading ye upward to the *Light* of the *Great Soul*
have I ever striven,
drawing ye from out of the darkness of night.

Know ye, O people amongst whom I walk,
that I, *Thoth*, have all of the knowledge
and all of the wisdom known, to man since the ancient days.
Keeper have I been of the secrets of the great race,
holder of the key that leads into life.
Bringer up have I been to ye, O my children,
even from the darkness of the *Ancient of Days*.
List ye now to the words of my wisdom.
List ye now to the message I bring.

Hear ye now the words I give thee, and
ye shall be raised from the darkness to *Light*.

Far in the past, when first I came to thee,
found I thee in caves of rocks.
Lifted I thee by my power and wisdom
until thou didst shine as men among men.
Aye, found I thee without any knowing.
Only a little were ye raised beyond beasts.
Fanned I ever the spark of thy consciousness
until at last ye flamed as men.

Now shall I speak to thee knowledge ancient
beyond the thought of thy race.
Know ye that we of the *Great Race*
had and have knowledge that is more than man's.
Wisdom we gained from the star-born races,
wisdom and knowledge far beyond man.
Down to us had descended the masters of wisdom
as far beyond us as I am from thee.
List ye now while I give ye wisdom.
Use it and free thou shalt be.

Know ye that in the pyramid I builded are the *Keys*
that shall show ye the *Way* into life.
Aye, draw ye a line from the great image I builded,
to the apex of the pyramid, built as a gateway.
Draw ye another opposite in the same angle and direction.
Dig ye and find that which I have hidden.
There shall ye find the underground entrance to
the secrets hidden before ye were men.

Tell ye I now of the mystery of cycles
that move in movements that are strange to the finite,
for infinite are they beyond knowledge of man.
Know ye that there are nine of the cycles;
aye, nine above and fourteen below,
moving in harmony to the place of joining
that shall exist in the future of time.
Know ye that the *Lords of the Cycles*
are units of consciousness sent from the others to unify
This with the *All*.
Highest are *They* of the consciousness
of all the *Cycles*, working in harmony with the *Law*.
Know They that in time all will be perfected,
having none above and none below, but all *One*
in a perfected *Infinity*, a harmony of all in the *Oneness of All*.

Deep neath the Earth surface in the *Halls of Amenti*
sit the *Seven, the Lords of the Cycles,*
aye, and another, the *Lord* from below.
Yet know thee that in *Infinity* there is
neither above nor below.
But ever there is and ever shall be
Oneness of All when all is complete.
Oft have I stood before the *Lords of the All*.
Oft at the fount of their wisdom have drunken and
filled both my body and *Soul* with their *Light*.




Spake they to me and told me of cycles
and the *Law* that gives them the means to exist.
Aye, spake to me the *Lord of the Nine* saying:
O, Thoth, great are ye among Earth children,
but mysteries exist of which ye know not.
Ye know that ye came from a space-time below
this and know ye shall travel to a space-time beyond.
But little ye know of the mysteries within them,
little ye know of the wisdom beyond. Know ye that
ye as a whole in this consciousness
are only a cell in the process of growth.

The consciousness below thee is ever-expanding
in different ways from those known to thee.
Aye, it, though in space-time below thee,
is ever growing in ways that are different from
those that were part of the ways of thine own.
For know that it grows as a result of thy growth
but not in the same way that thou didst grow.
The growth that thou had and have in the present
have brought into being a cause and effect.
No consciousness follows the path of those before it,
else all would be repetition and vain.
Each consciousness in the cycle it exists in
follows its own path to the ultimate goal.
Each plays its part in the Plan of the Cosmos.
Each plays its part in the ultimate end.
The farther the cycle, the greater its
knowledge and ability to blend the Law of the whole.

Know ye, that ye in the cycles below us
are working the minor parts of the Law,
while we of the cycle that extends to Infinity
take of the striving and build greater Law.

Each has his own part to play in the cycles.
Each has his work to complete in his way.
The cycle below thee is yet not below thee
but only formed for a need that exists.
For know ye that the fountain of wisdom
that sends forth the cycles is eternally
seeking new powers to gain.
Ye know that knowledge is gained only by practice,
and wisdom comes forth only from knowledge,
and thus are the cycles created by Law.
Means are they for the gaining of knowledge
for the Plane of Law that is the Source of the All.

The cycle below is not truly below but only
different in space and in time.
The consciousness there is working and
testing lesser things than those ye are.
And know, just as ye are working on greater,
so above ye are those who are also working
as ye are on yet other laws.
The difference that exists between the cycles
is only in ability to work with the Law.

We, who have being in cycles beyond thee,
are those who first came forth from the
Source and have in the passage through
time-space gained ability to use
Laws of the Greater that are far beyond
the conception of man.
Nothing there is that is really below thee
but only a different operation of Law.

Look thee above or look thee below,
the same shall ye find.
For all is but part of the Oneness
that is at the Source of the Law.
The consciousness below thee is
part thine own as we are a part of thine.

Ye, as a child had not the knowledge
that came to ye when ye became a man.
Compare ye the cycles to man in his journey
from birth unto death,
and see in the cycle below thee the child
with the knowledge he has;
and see ye yourself as the child grown older,
advancing in knowledge as time passes on.
See ye, We, also, the child grown to manhood
with the knowledge and wisdom that came
with the years.
So also, O Thoth, are the cycles of consciousness,
children in different stages of growth,
yet all from the one Source, the Wisdom,
and all to the Wisdom returning again.

Ceased then *He* from speaking and sat
in the silence that comes to the *Lords*.
Then again spake *He* unto me, saying:
Oh Thoth, long have We sat in Amenti,
guarding the flame of life in the Halls.
Yet know, we are still part of our
Cycles with our Vision reaching unto them and beyond.
Aye, know we that of all,
nothing else matters excepting the growth
we can gain with our Soul.
Know we the flesh is fleeting.
The things men count great are nothing to us.
The things we seek are not of the body
but are only the perfected state of the Soul.
When ye as men can learn that nothing but
progress of Soul can count in the end,
then truly ye are free from all bondage,
free to work in a harmony of Law.

Know, O man, ye should aim at perfection,
for only thus can ye attain to the goal.
Though ye should know that nothing is perfect,
yet it should be thy aim and thy goal.
Ceased again the voice of the *Nine*,
and into my consciousness the words had sunk.
Now, seek I ever more wisdom
that I may be perfect in *Law* with the *All*.




"That which is above is like to that which is below, and that which is below is like to that which is above."

The Emerald Tablet of Hermes Trismegistus, second verse of this Hermetic text attributed to Hermes Trismegistus (that is, Thoth, the Trinitarian god of writing and record keeping) in the eighth or early ninth century and paraphrased "AS ABOVE, SO BELOW."





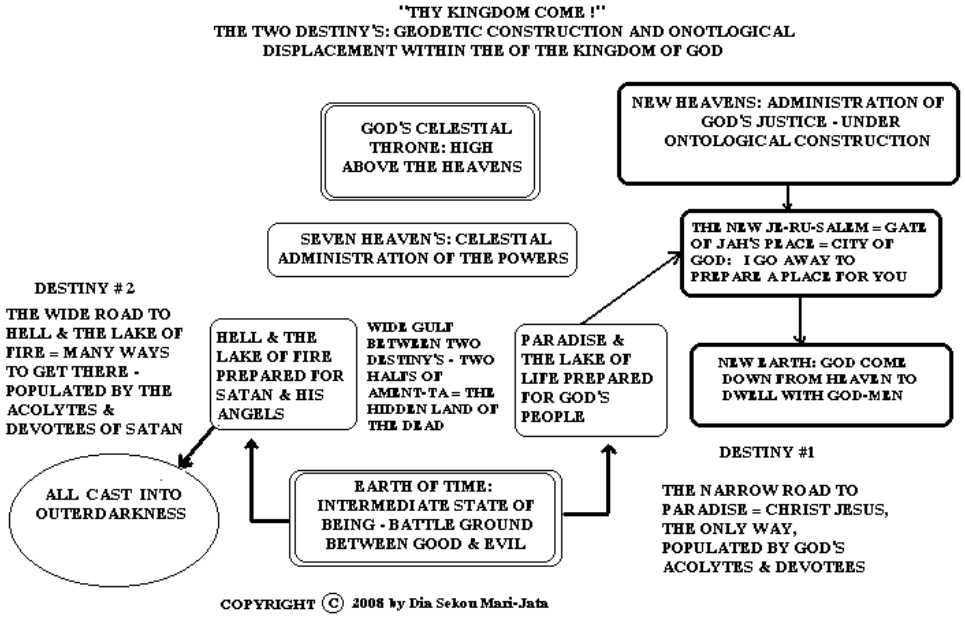
Soon go I down to the *Halls of Amenti*
to live beneath the cold flower of life.
Ye whom I have taught shall nevermore see me.
Yet live I forever in the wisdom I taught.

All that man is is because of his wisdom.
All that he shall be is the result of his cause.

List ye, now to my voice and become
greater than common man.
Lift thine eyes upward,
let *Light* fill thy being,
be thou ever *Children of Light.*
Only by effort shall ye grow upward to
the plane where *Light* is the *All* of the *All.*
Be ye the master of all that surrounds thee.
Never be mastered by the effects of thy life.
Create then ever more perfect causes
and in time shalt thou be a *Sun of the Light*

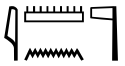
Free, let thine soul soar ever upward,
free from the bondage and fetters of night.
Lift thine eyes to the *Sun* in the sky-space.
For thee, let it be a symbol of life.
Know that thou art the *Greater Light,*
perfect in thine own sphere,
when thou art free.
Look not ever into the blackness.
Lift up thine eyes to the space above.
Free let thine *Light* flame upward
and shalt thou be a *Child of the Light.*

Balinas mentions the engraving on the table in the hand of Hermes, which says: 1) Truth! Certainty! That in which there is no doubt! 2) That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one. 3) As all things were from one. 4) Its father is the Sun and its mother the Moon. 5) The Earth carried it in her belly, and the Wind nourished it in her belly, 7) as Earth which shall become Fire. 7a) Feed the Earth from that which is subtle, with the greatest power. 8) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below. 14) And I have already explained the meaning of the whole of this in two of these books of mine.[Translation of text from Jabir Ibn Hayyan around 813-815 C.E., trans. In Holmyard 1923: 562.]



"THY KINGDOM COME"

 =**Ament-Ta** = literally "Hidden Land, Habitat of the Dead" in the West = Hell + Paradise

 = **Amen**= literally **"The Hidden God"** who is in Heaven.

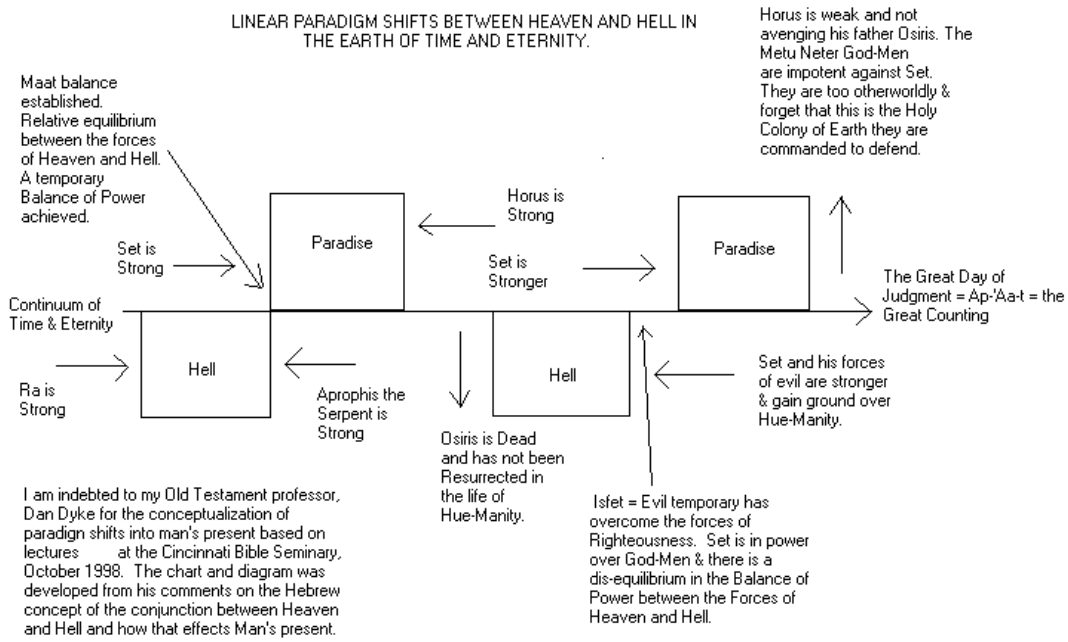
 = **"Amen-u"** = **The Hidden One's"** [Legion] who are in **Hell** = One's who dissembles the Heart = who hides behind the name of the *True* God = One who transforms himself into and masquerades as an Angel of Light [**2 Corinthians 11:13-15**] but really is a homicidal maniac [**John 8:44**] willing (in an irrational act of self-destruction) to put an axe through their own head and anyone else that follows his Setian = Satanic ways = One who lives for the temporary pleasures of demonic experiences = MONEY, POWER, SEX.

 = **Metch-t = Wide Gulf in Ament-Ta between the Two Caverns:** Luke 16:19-31, "Lazarus in Paradise and the Rich man burning in Hell" for denying God's economic justice to the poor = working poor, homeless, the hungry, thirsty, dying and suffering ones. For being a follower of the Devil, the Hidden One = the dissembler, literally "hiding the heart" of compassion.




What happens in the **Earth of Time** = the battle between good and evil? God carry's out justice on the Earth through God-Men (i.e. Ab-Men and Ausar-Men) with the help of God's A-Men = Angels of God, Angel of the Lord, etc. in order to transform the Earth so that Men can live the good life? Ab-Men and Ausar-Men are engaged in taking back the Earth through overcoming Evil with Good in order to take back the *Heavenly Colony of Earth* from the enemies of God (i.e. Set = Satan, and his Setian acolytes and devotees). Ab-Men and Ausar-Men in this cosmic, ontological, and spiritual battle must operate within the principles of *Ma'at* that favors the increase of justice, faith, hope and love in God's *Good Creation*. ***Ma'at***=  that means law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and is the highest conception of physical and moral law known to the Egyptians. *Ab-Men* and *Ausar-Men* who carry out the moral law of God's *Good Creation* encompassed by the conceptual ideals of *Ma'at* are called ***maa-kheru*** =  = those to be declared *true of voice*, *true of word*, *truth-tellers* (i.e. those who *Speak Truth to Power*) and who in the Judgment of God will be declared *innocent* and *justified*. The only reward they will get for their work of sacrifice on Earth is the reward of one who overcomes (e.g. primarily evil within the self in the pursuit of the good and justice in God's good creation) is ***maa-kheru*** =  =  = the *crown of innocence*, a *garland of triumph* (for the one who speaks the truth with determination but kneeling in humbleness as would a true *Confessor of the Faith* (i.e. knowing that they are mere sinners saved by grace = declared innocent and justified. This garland of triumph is the *Stephanos crown of life* (**Στεφανος**) Christians are promised by God. It is not the so-called golden crown (i.e. European style crown) preached from the black pulpit. The Stephanos crown as a conception comes from Egypt but was borrowed by the Greeks and then the Romans as the highest honor given to the victorious gladiators in their games. Christianity thereafter borrowed the concept, but it was originally Egyptian and applied to how one lived victoriously within God's *Good Creation*. The only reward you would get for this work of God was the *Stephanos Crown of eternal life* (James 1:12; Revelation 2:10). Receiving this crown or garland of innocence and victory signified that you were *true of voice* and *declared innocent* and *justified* by God in the Final Judgement. We note also that this was the ultimate goal of all Egyptian Osirian travelers (i.e. to stand before Osiris in the Final Judgment and be *declared innocent* and *justified* in order to share in the eternal blessings of Eternal Life in Paradise. However, the problem for Ab-Men and Ausar-Men is understanding the spiritual and ontological nature of this work and this battle on behalf of God's *Good Creation*, that is, to bring cosmos = cosmic order out of chaos = cosmic disorder. To accomplish this Ab-Men and Ausar-Men must understand the ontological reality of *Evil* (i.e. its nature and character) that *Evil* (i.e. *the* **IT**) is *really real*, and that sometimes *Ma'at* can only achieve a *balance between Good and Evil*. Ab-Men and Ausar-Men often come on the scene because of the increase of *Evil* over the Good in God's cosmic ordered *Good Creation*. The temptation is to believe that *Evil* can be attacked directly. Men alone however high level of their spiritual nature cannot achieve this. Only God can and will finally do this. However, Ab-Men and Ausar-Men can overcome *Evil* in God's *Good Creation* by doing good and *Speaking Truth to Power!* That means struggling against *Evil* within the Self first (becoming a genuine Confessor of the Faith) and carrying that struggle to society and communities wherever it is needed. On the level of community this can

be done by creating *life-giving/life-saving institutions*. However, before this can be accomplished Ab-Men and Ausar-Men must understand the ontological nature of *Evil* and the spiritual battlefield, as conceptualized in the chart below. This chart will show that the ontological and spiritual battle between Good and Evil goes back and forth in a sort of *swing hermeneutic antagonistic protagonistic subversive dialogue* between Good and Evil. Sometimes there is more Good than Evil in the world. Sometimes there is more Evil than Good in the world. In the first case Ab-Men and Ausar-Men must stay in readiness and prepared. In the second case Ab-Men and Ausar-Men must enter the battlefield in order to reverse the trends that are increasing more Evil than Good in God's *Good Creation*. The chart shows fluid paradigm shifts between Good and Evil, between Paradise and Hell in the *Earth of Time and Eternity*:



The chart above suggests that Evil is an ontological reality that opposes God's *Good Creation*. St. Augustine was the very first ancient black Christian theologian (or theologian period) to deal with the *Problem of Evil*. The problem of evil deals with the origin of evil. It asks the perennial question: *How can evil exist in God's Good Creation?* A corollary question has been put this way: *Why do bad things happen to good people?* How can evil exist if there is a God that is all powerful and at the same time is benevolent (a being in whom all goodness resides = Jedus statement: Why call me good? No one is good except God)? St. Augustine asked all of the appropriate questions about good and evil but failed to follow the logic of his own thoughts that would have led to the creation of a Theology of Evil to balance and augment our understanding of the Doctrine of God and Doctrine of the Human Person. From the following it is plain that he thought deeply about the question of good and evil. St. Augustine states:

> And I sought *"whence is evil,"* and sought in an evil way; and saw not the evil of my very search. . . . . and I said, Behold God, and behold what God has created; and God is good, yea, most mightily and incomparably better than all these: but yet He, the Good, created




> them good; and see how He environeth and fulfils them. Where is evil then, and whence, and how crept it in hither? What is its root, and what is its seed? Or hath it no being? Why then fear we and avoid what is not? Or if we fear it idly, then is that very fear evil, whereby the soul is thus idly goaded and racked. Yea, and so much a greater evil, as we have nothing to fear, and yet do fear. Therefore, either is that evil which we fear, or else evil is, that we fear. *Whence is it then?* Seeing God, *the Good, hath created all these things good*. He indeed, *the greater and chiefest Good*, hath created these lesser goods; still both Creator and created, all are good. *Whence is evil? Or was there some evil matter of which He made, and formed, and ordered it, yet left something in it which He did not convert to good? Why so then? Had He no might to turn and change the whole, so that no evil should remain in it, seeing He is All-mighty?* Lastly, why would He make anything at all of it, and not rather by the same Almightiness cause it not to be at all? Or could it then be against His will? Or if it were from eternity, why suffered He is so to be for infinite spaces of times past, and was pleased so long after to make something out of it? Or if He were suddenly pleased not to effect somewhat, this rather should the All-Mighty have affected that this evil matter should not be, and He alone be, the whole, true, sovereign, and infinite Good. Or if it was not good that He who was good should not also frame and create something that were good, then, that evil matter being taken away and brought to nothing, He might form good matter, whereof to create all things. *For He should not be All-mighty, if He might not create something good without the aid of that matter which Himself had not created.* These thoughts I revolved in my miserable heart, overcharged with most gnawing cares, lest I should die ere I had found the truth; yet was the faith of Thy Christ, our Lord and Saviour, professed in *the Church Catholic*, firmly fixed in my earth, in many points, indeed, as yet unformed, and fluctuating from the rule of doctrine; yet not my mind utterly leave it, but rather daily took in more and more of it.[647]

St. Augustine asks all of the right questions about evil in the light of his understanding of the doctrine of God, i.e. God's nature and attributes, and in the light of what he understood about God's *Good Creation*. That is why I have put emphasis on God's *Good Creation*, throughout this project (and my project on the *Ontology of Evil*) to keep before my mind the great questions about evil in light of the doctrine of God and the human person, as I understand them. Questions like, why evil exists then, and since it evidently does have some ontological reality, then what is it and how did evil become evil or whether evil was always evil, and so existed eternally before time itself, all come to mind? Apparently, they were not far from the mind of St. Augustine, as well. St. Augustine starts from the presupposition that God is good, and God's creation is good, and so, if these things are true, given the fact that God is Almighty and also benevolent, *"Where is evil then, and whence, and how did it crept it in hither?"* We will see that this last question is a big one for theologian, Karl Barth, and the question that St. Augustine poses about the possibility of the eternal nature of evil and how God is able to dispose of it into nothingness is also Barthian. St. Augustine asks the following questions, either implicit or explicitly:

(1) What is evil?

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[647] Edward B. Pusey, translator, *The Confessions of Saint Augustine*, Book VII, (New York: Random House, Inc, 1949), pp. 123-125.

(2) How did evil get into God's good creation? (I provide an answer to this question in my thesis with my supposition that there is a superhighway of unified experience under God's control on which both good and evil are permitted to travel).

(3) What is the origin of evil, that is, its "root" and "seed"?

(4) Does evil have ontological being?

(5) Is evil genuine or really real? St. Thomas Aquinas askes the stunning question a few centuries later: *Is Evil and entity?*

(6) If evil is not really real, then why does the human person fear it?

(7) Is the only evil fear of evil itself (something that is not real)?

(8) Evil has to be real or not real. If it is really real, then where did it come from?

(9) Did God make evil?

(10) How is it possible for God to make evil since God is the chief good, and made all things that have being good?

(11) If evil is a thing or an entity, then it would have to be good, which is a contradiction (this is why Barth will say Evil or Nothingness has reality outside but not in God's *Good Creation* to avoid saying that God created evil). The question remains then, *"whence evil"* since evil is evil and apparently really real?

(12) Was there some evil matter that God either created or was already in existence that God left in the state of being evil?

(13) If this evil matter existed why did not God make this evil matter good?

(14) Did not God have the power to make evil matter into good?

(15) If God made this evil matter, why in God's Almightiness, did not God just cause it not to be at all? (Again, Barth will say that God in God's wisdom says "No" to Evil as the triune aspect of Nothingness, and consigns it beyond the frontiers of God's good creation, but, nevertheless, allows Nothingness and evil to continue to exist)

(16) Is evil from eternity or eternal in nature (e.g. somehow co-eval with God) and God has to deal with it differently than God deals with God's *Good Creation?*

(17) Finally, does God have, in God's wisdom, a plan that will make evil into nothing, and so turn the evil matter into good-matter. If this happens then we can confidently say that all things God made are good?

St. Augustine, in this last question has hit on the idea that God has a final solution to the problem of evil by somehow sublating it into the good. With De Chardin I say that this sublation occurs at the *Omega Point* of ontological existence. It will happen in the only *deiform being*, which can be called the ultimate good and Deity, the *Cosmic Christ*, in which all being, both good and evil, will be subsumed and reconciled unto God who is and will be all in all. St. Augustine kind of threw up his hands in surrender to the questions (side steps a dualistic theological approach) and suggests evil is merely a void that therefore is not *really real*. Evil or the **IT** has no separate ontological existence outside the human person or other beings that have free will. Evil comes into existence only when an evil act is committed. Of course, this supposition still begs the question of what is evil




and by what ethical or moral standard is an act determined to be evil? How did St. Augustine come up with such a miserable theological conclusion, that evil is a void? = Evil is not *really real*. Was St. Augustine afraid of the answers that would be discovered? How could St. Augustine say that evil is merely the absence of good? St. Augustine had all of the right theological questions, but actually confessed that the idea of the query itself was a sin. St. Augustine then left off doing the theological work on this question, which involved the doctrine of God, and began the development of the *doctrine of original sin*, which focuses on the doctrine of the human person, as the source of all evil within God's *Good Creation* with the consequence that he dismisses the possibility that there are other dark spiritual unseen powers at work in God's *Good Creation*. The *doctrine of original sin* in the human person was St. Augustine's theodicy and solution to the problem of evil. It was premier doctrine for the church sense it gave substance to the Genesis story of the *Fall of Man* from God's grace; but also served as a defense of God's righteousness. In modern times it also serves as an excuse for human person, whom we *automatically* declare insane if he or she commits some heinous act like killing people in a movie theater or kills innocent children in an elementary school. Insanity has to be the answer since (1) Evil does not have separate ontological existence to influence such evil acts in human persons, and (2) no sane human person would commit such horrendous acts of mayhem! St. Augustine, in ***De Civitate Dei*** (*The City of God*, Book XI, Chapter 9), said: "For evil is not a positive substance: the loss of good has been given the name of evil."[648]However, the *privation theory of evil* was not born in the mind of St. Augustine. He just included this notion in his systematic theology of evil. The privation theory of evil began in Egypt in the mind of Clement of Alexandria (150-210 C.E.). Clement, an Alexandrian theologian, created a theodicy with the notion that states:

> That this world is good, but it is only a pale reflection of God's goodness. . . . only God can be perfectly good. Therefore, all created beings must be imperfect, and the rational ones are consequently susceptible of evil. . . . Since God created all and since God is completely good, he could not have created evil. But if God did not create evil, then it cannot exist. Evil, therefore, does not exist in a positive way but rather in a negative one --- evil is a lack of good.[649]

This is negative theodicy and explanation of evil in that evil really has no substance, is not real, and is like "the holes in a wedge of Swiss cheese. The cheese is good; the lack is not. . ."[650] St. Augustine adopted this negative explanation of evil. St. Augustine tied this notion to the doctrine of original sin. This is the classical formulation of the *privation theory of evil*. According to this theory evil has no being or reality until it is actuated or brought into existence by the human person, i.e. a rational moral being held accountable for its actions. Evil has no ontological being, as such, and is merely a falling away from the good or the absence of what is good. Evil has no being autonomous or otherwise. Therefore, evil has no design or purpose for its existence. Human persons by virtue of

[648] St. Augustine, p. 440.

[649] Kelly, pp. 41-42.

[650] Kelly, p. 42.

their imperfections are either held totally to blame or should be exonerated, because, apart from God's grace and mercy, they cannot help themselves. No dualism in this theology is necessary, because God is now protected from the charge that God created evil and is not wholly good. St. Augustine eventually abandons the creation of a theology of evil and defends the notion that in God there is no darkness at all. While he does not want to continue his African theology of evil, he creates a theology of original sin, which states that whatever evil is, it enters through and resides in men as sin, defined as disobedience to God. God did not create evil; man creates evil through sin.St. Augustine outlined what questions needed to be asked in order to get at the answer to what is evil? We noted he called it a sin to continue looking into this great question. No doubt he said this because he knew he would have to explore questions about God that the church universal (at the time and even now) would be uncomfortable with. He also knew that a full doctrine of evil would have to be developed and so become subject to doctrinal disputes within the Church. Instead, St. Augustine made a 180 degree turn and developed the Doctrine of Sin as a way to defend God's righteousness and pin the origin of evil on mankind where it can be provided a more acceptable answer thought to be rational. Yet St. Augustine knew very well that Evil existed as no less than some kind of co-eval force with God, in the murky outer darkness, that Karl Barth calls **Nothingness**, the Bible called a **Void**, and the Egyptian theologians and doctors called **The Nun = Black Celestial Waters** out of which God Himself evolved. All of these thoughts were too much for St. Augustine, so he opted for a much more conservative African theology, living behind other great theological notions and doctrines, which even contemporary theology has not yet plumbed. I think it vastly more important to show that the Christian doctrines we and that the contemporary black church follows are **African** and therefore **black Christian doctrines**.[651]Therefore, we should not neglect these questions where primary sources are available to make our claim sure in the face of black disbelievers and white detractors that the ancient men and women, we call black are in fact black people and taught black African theological doctrines. It is too bad that we have to spend time on such proof, but it is definitely needed. I am spending time in this chapter to uncover these facts using as many primary sources as possible in **black celebration** of our history and therefore establishing a substantive basis and rational for creating a **Nu African Calendar**. If we did not have such a history and reason for celebrating as some of our detractors suggest (e.g. **"There is not much history**

[651] Because I am a black church theologian and scholar people might expect that I would call St. Augustine and other Doctors of the African Church **Black men**. I know the credulous nature of some readers to doubt anything in respect to black claims of superiority, especially laying claims to the St. Augustine, Bishop of **Church Catholic = African Church Universal = Centered in North Africa** before it became the **Catholic Church = Roman Catholic Church = Centered in Rome.** Some White scholars like Mary Lefkowitz, Andrew W. Mellon Professor in the Humanities at Wellesley College, maintain that black scholar's claims **making everything black** are in fact false. The title of her work is ***Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History*** (1997). There have been powerful responses and retorts to her claims by black scholars, but none so dispassionate and as powerful as the writing of a Catholic scholar, Dr. Joseph F. Kelly, Professor of Religious Studies at John Carroll University. Chapter four of his work is entitled **"Out of Africa"** in ***Problem of Evil in the Western Tradition: From the Book of Job to Modern Genetics*** (2002). In this chapter Dr. Kelly talks about the African Doctors of the Church Catholic located in the Alexandrian African Church of Egypt, where all of the major doctrines of the early church were put in theological and dogmatic form, including a theological outline of the problem of evil. I was first introduced to these facts in as a graduate theology student at Xavier University, Cincinnati, Ohio in a class on the problem of evil. This course was conducted by the recognized and leading Whiteheadian scholar and process theology thinker, Father Joseph Bracken, S.J. He used Kelly's book as the main class text. On September 5, 2003 I wrote down this notation in Father Bracken's class: ***"The Professor said the African Church fathers were black 'no question about it" including St. Augustine***. It later turned out that Father Bracken would become my Thesis Advisor for my Masters' Thesis entitled **"What is Evil? Implications for the Doctrine of God, the Human Person, and the Problem of Evil"** (2007). In my thesis I tried to demonstrate the need for the development of **theology of evil** based on the ancient, modern, and contemporary notions of the problem of evil, and how the study of the **nature and origins of evil** should not be a mere pass time situated somewhere between the study of the Doctrine of God and the Doctrine of the Human Person but needs to be studied as doctrine in its own right, with a developed theology, without which the Doctrine of God and the Human Person have no meaning until the Doctrine of Evil is developed and understood.




in Africa to speak of," as I heard one such white scholar in history at the University of Cincinnati say) then there would be little or no need for **the development of such a calendar for a people who had little or no history to speak of**. In the case of St. Augustine, what my professor at Xavier claimed is in fact true. Augustine was an African and said so by connecting his black ethnicity with that of one of his countrymen. St. Augustine in his **Confessions** states:

> Upon a day then, Nebridius being absent (I recollect not why), lo, **there came to see me and Alypius, one Pontitianus, our countryman *so far as being an African*** [i.e. not just from African = "our countryman," but ethnically and African, meaning black "so far as being an African"], in high office in the Emperor's court. What he would with us, I know not, but we sat down to converse, and it happened that upon a table for some game, before us, he observed a book, took, opened it, and contrary to his expectation, found it the Apostle Paul; for he thought it some of those books which I was wearing myself in teaching. Whereat smiling, and looking at me, he expressed his joy and wonder that he had on a sudden found this book, and this only before my eyes. For he was a Christian, and baptized, and often bowed himself before Thee our God in the Church, in frequent and continued prayers. When then I had told him that I bestowed very great pains upon those Scriptures, a conversation arose (suggested by his account) on Antony the **Egyptian monk**: whose name was in high reputation among Thy servants, though to that hour unknown to us. Which when he discovered, he dwelt the more upon that subject, informing and wondering at our ignorance of one so eminent. But we stood amazed, hearing Thy wonderful works most fully attested, in times so recent, and almost in our own, wrought in the **true Faith and Church Catholic**. We all wondered; we, that they were so great, and he, that they had not reached us [i.e. from Alexandria, the seat of the Black Church Catholic to Hippo, in Carthage, the great antagonist of Rome, led by the black general Hannibal, my emphasis, my liberty].[652]

The North Afrikan Church in Alexandria, Egypt was *the seat of the first Black Church Universal = Black African Catholic Church*). Catholic scholar Dr. Joseph Kelly declares that "the intellectual heart of Christianity was on the African continent, in Egypt and in North Africa."[653] There were other great Afrikan leaders, and Black Church Fathers of the North Afrikan Church other than St. Augustine. There was Tertullian, whose full Latin name was Quintus Septimius Florens [ME1357-1287/A160-230]. Tertullian was a contemporary of Septimius Severus, the African Caesar of Rome.[654] Tertullian is noted as a brilliant writer and religious moral ethicist fighting against the sin and decadence of his times. Dr. Kelly states that Tertullian was **"the first Christian writer to claim that one of the *joys* of heaven would be watching the damned fry in hell, and he had a list of Roman officials he expected to see there."**[655] He left the Orthodox Church, as a presbyter of Carthage, because he was disenchanted with the persecutions of Christians by Black Roman Emperor, Septimius Severus. Tertullian then became a Montanist, i.e. a sect started by Montanus of Phrygia in Asia Minor. Montanist believed in the revival of prophets, strict moral observance, an early end of the world, the imminent return of Jedus Christ, and the establishment of the ideal

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[652] St. Augustine, **The Confessions of St. Augustine**, translated by Edward B. Pusey (New York: The Modern Library, Random House, Inc., 1949), pp. 155-156.
[653] Joseph Kelly, ***The Problem of Evil in the Western Tradition*** (Collegeville, Minnesota: The Liturgical Press, 2002), p. 40.
[654] Kelly, p. 40.
[655] Kelly, p. 40.

society in the New Jerusalem. Tertullian later formed his own sect in ME1310/A207. Among his great works are *Apologeticus*, a defense of Christianity against the persecutions of the Black Roman Emperor Septimius Severus, *Ad Martyres, De Baptismo, De Poenitentia*, and *De Monogamia*. Among other great African Alexandrian theologians is St. Cyril (376-444 C.E.). St. Cyril was a doctor of the church and archbishop of Alexandria (412 C.E.). St. Cyril defended Christian orthodoxy. He opposed the Nestorians and presided over the Council of Ephesus (431 C.E.). St. Cyril is responsible for the development of Mariology, that is, the Doctrine of the Theotokos = Mother of God conception, and finally his Christology and Logos theory is central to the Mia-Physis doctrine of the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church. Mia-Physis doctrine states that *"the human and divine natures of Christ are united in Him without confusion, without change, without division, and without separation"* according to the Ethiopian theologian *Abba* Dr. Hailemariam Melese Ayenew, who also states that "Ethiopian Christology . . . fully adopts the Cyrillian Christological views."[656] We should not forget the Afrikan Church Father, St. Cyprian, whose full Latin name is Thascius Caecilius Cyprianus, who became the Bishop of Carthage in ME1269/A248. St. Cyprian was beheaded as a Christian martyr in ME1259/A258. There were lesser-known Afrikan Christian martyrs, but no less important for North Afrikan Church history. There was the Afrikan woman, St. Perpetua, and St. Felicitas, another Afrikan woman and Christian of noble birth. [657] Besides St. Augustine and Tertullian, perhaps one of the greatest African church fathers was Origen (185-253 C.E.). According to Elizabeth Isichei, the church historian, Origen was born "of mixed Egyptian and Alexandrian Greek parentage, . . ." which means only one thing according to contemporary racial standards: he was a mixed blood of black and white parentage and therefore would be classified as a black man according to these contemporary standards. Isichei points out that Origen's:

> name means *born of Horus*; it has sometimes been suggested that his parents were converted after his birth. He was immensely learned, both in Scripture and in the classics; a hostile critic, centuries after his death, suggested that he took a memory drug! [of course, no black man could be as learned as Origen without the use of memory drugs! my insertion, my liberty] One of the most prolific writers of the ancient world, he worked for some forty years with collaborators on the Hexapla, a remarkable pioneering attempt to establish an accurate text of the Bible, consisting of six . . . parallel columns of different Greek translations. . . . He wrote a refutation of pagan polemic, *Against Celsus*, which was to be read for many centuries, and a large number of voluminous scriptural commentaries, many of which have been lost. Like Philo and Clement before him, he interpreted Scripture in an allegorical way. Unlike Clement, he was a theologian of genius. Origen was the first major thinker of the early Church seriously to tackle the intractable problems of Christology.[658]

Two things about Origen that should be noted here. One, his name is Egyptian and not Greek for he is named after the *Horus, the Son of Osiris = the Son of the Resurrected Egyptian Savior*. Nearly all writers on Origen give off the impression that he is some Greek Church father and not an indigenous African. Of course, his African name is a give-away to the contrary. He was

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[656] Abba Hailemarian Melese Ayenew, *Influence* ***of Cyrillian Christology in the Ethiopian Orthodox Anaphora***. Dissertation in Systematic Theology. South Africa: The University of South Africa, p. 2009.

[657] **Webster's Biographical Dictionary**, pp. 379, 1455; Brooks, **Great Civilizations of Ancient Africa**, p. 305.

[658] Isichei, **A History of Christianity in Africa**, 21.




named after a black African God. The Egyptian hieroglyphics do not lie. Origen's mother chose her sons name from one of the grandsons of Horus, the "god" or Elohim of the 10th day of the month, god of the 8th hour of the day. This choice likely indicated the day and hour Origen was born. Like any African mother, Origen's mother would give her child as one part of their name, the name of the day they were born, since all African children had to be named immediately upon birth both to welcome them and to anchor them to the Earth. The greatest fear of an African mother would be that without a name the child might be taken away from the mother by the evil spirits. In this case Origin receives the Egyptian name **Ari-ren-f-tchesef** =  = **"Created or Formed by the Grandson of Horus on the 10th Day, during the 8th Hour,"** where **Ori-gen** is the Greek equivalent of the Egyptian name **Ari-ren**. The Greek name is also a give-away, as well. To the Egyptian **Ori = to be formed or created**, the Greek adds **gen** a shortened form of **γενεσις = gen**esis. His name would be translated from the Greek as **Ori-gen = Created + Generated = Created from this Ancestry = Born out of this Lineage**. This refers back to the **Ori**, which is Egyptian in **origin**. Although cleverly hidden, Origen's name tells us of his Black African Egyptian ethnicity. The Greeks like their modern kith and kin tend to minimize the name of God in black names. Origen's name might be rendered based on the Greek alone as **Born from the Beginning (One) = Created by the Beginning (One)**. Origen's African mother would not dare to offend the god or Elohim by refusing to name her son after the god who controlled the day he was born and therefore the fate and accident of his birth. It would be one of the Horus god's that would oversee Origen's life, as far as his African mother was concerned. Apparently, she was not far wrong in respect to the great intellectual stature that he attained, and so the impact that he has had on Black Christian theological doctrine. Secondly, Origen was so well learned that he could take on the famous work of Roman intellectual Celsus, who challenged the paternity of Jesus Christ and therefore the Virgin Birth doctrine in the *True Doctrine* around 170 C.E. We might digress a bit here on the work of Celsus since it is not well known and so important for the silent yet loud debate on the racial origins of Jesus. In Celsus' book he argues in a discussion on "false doctrine" that Jesus was trained by the Egyptians as a *Heka Master = A Wonder Worker = Babalawo = Father of the Religion = African Witch Doctor*, who used this Egyptian *magic* to prove to the Jews that he was the Messiah = *performing signs and wonders*. Paul's indictment of the Jews that informed their stubborn disbelief in anything, but the traditions of men Jesus knew quite well: *"Jews ask for a sign and Greeks seek after wisdom. . . "*(1 Corinthians 1:22), so Jesus gave them (from time to time) what they wanted *yet to no avail*. In this argument Celsus says that Jesus' father was actually a Roman soldier. Celsus gives his name and by so doing reveals that this Roman soldier was a **black man**. The outline of Celsus' argument is given by Robert L. Wilken. He states:

> Of Celsus's several historical discussions the one on the virgin birth is the least interesting, but it is worth noting because it allows him to make the larger point about Jesus' reliance on magic. According to Celsus, it was Jesus himself who "fabricated the story of his birth from a virgin" (*c.* Cels. 1.28). Jesus had come from a Jewish village where he had been born of a "poor country woman who earned her living by spinning." This woman became pregnant by another man, a soldier named Panthera, and "was driven out by her husband, who was a carpenter by trade, since she was convicted of adultery" (*c.* Cels. 1.32). While she

> was wandering about in disgrace she secretly gave birth to Jesus. When Jesus grew up he went to Egypt, and because he was poor, hired himself out as a workman and "there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit because of the powers, and on account of them gave himself the title Son of God" (*c.* Cels. 1.28).[659]

It is clear that **Panthera = Panther**, discounting the silly notion that it is merely a pun on the Greek word *Parthenos* = virgin so that white scholars can dance around the conclusion that it might be a reference to a ethnic designation for the color of a man's skin, i.e. the **black panther**, and likely means that the Greeks held a popular tradition that Jesus' father was a **black soldier**. We do not accept Celsus's claim over that of the Scripture story in regard to the doctrine of the Virgin Birth. However, the tradition of Jesus' black ethnic origins carries weight when you cite a further comment in Celsus' *On the True Doctrine: A discourse Against the Christians* that Wilken's left out of his quote. Celsus states:

> What absurdity! Clearly the Christians have used the myths of the Danae and the Melanippe, or the Auge and the Antiope in fabricating the story of Jesus' virgin birth. A beautiful woman must his mother have been, that this Most High God should want to have intercourse with her! An interesting point in itself, since if, as their philosophers (copying ours) say, God by nature do not love corruptible bodies, he cannot love a woman.[660]

Who is this "Most High God" called *Danae*? According to Martin Bernal it is one of the twin gods of Egypt, the other being called *Aigyptos*.[661] *Antiope* refers to an "Ethiopian" god or goddess. Celsus accuses the Christians of using these so-called gods to fabricate their story of the virgin birth. From Celsus' point of view, the black god *Danae = Panthera* and *Melanippe = Mary*. Another point to be made is that the Egyptian *twins gods* were none other than *Horus and Set*, the Sons of the Resurrected Egyptian God, *Osiris*. Horus, we remind the reader was *born via a virgin birth = the spirit of the dead Osiris impregnating Isis through the divine process or re-erection!* Isis also had to run away in secret and hide the fact of the birth of her son from Set, who sought to kill him.[662] Additionally, the name **Melanippe** hides the Greek root word melanos = **melanin = black substance** or the substances that makes ones skins dark or black, so that Mary the mother of Jesus is here being depicted as **black** in the Greek mythology. This is hinted at by Celsus, which is a *big hint* for his readers that knew the mythology. For ignorant moderns we have to dig up this information after long study since this kind of knowledge is not the common fare of our day. Nevertheless, the *Nu African Calendar* dares to do so and base its celebration within an Afrikan-centered frame of reference and on the sacred textual witnesses to our history. The *Nu African Calendar* is therefore grounded in the black sacred history of the African and Nu African People, whether Egyptian, Ethiopian or from any other source Greek or Roman, etc. that will be represent *the keys that unlocks the colors!*

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[659] Robert L. Wilken, **The Christians as the Romans Saw Them**. New Haven: Yale University Press, 109.
[660] R. Joseph Hoffman, trans. **Celsus: On the True Doctrine, A Discourse Against the Christians**. New York: Oxford University Press, 1987, 57, Note 14, p. 129.
[661] Martin Bernal, **Black Athena: The Afroasiatic Roots of Classical Civilization**, vol. 1 *The Fabrication of Ancient Greece 1785-1985* . New Brunswick, New Jersey: Rutgers University Press, 20.
[662] E. A. Wallis Budge, **Osiris & the Egyptian Resurrection**, Vol. II, p. 273.