THE NU AFRICAN CALENDAR

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

VOLUME TWO

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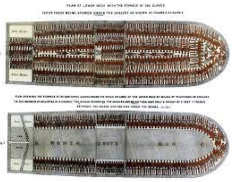
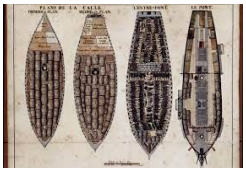
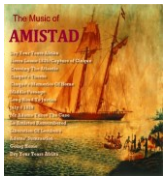






Asiento, Year of Our Lord 1518

"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.

CHAPTER SIX

ON THE MEANING OF BLACK CELEBRATION IN NU AFRICAN RELIGION

Although black religion cannot be separated in any meaningful way from black culture in general, we must speak of its philosophical importance and meaning for Nu African celebration and the significance of marking black celebratory events and occurrences within a black calendrical system that gives expression to their meaning for the Nu African People. Black religion holds just such a significance for many Nu Africans both in our past and present and likely in our future. Although we approach the religion as separate cultural aspect of our black worldview, we do so with the understanding that black religion is so fully integrated into the lives of black people that speaking of it as a separate thing or category borders on the nonsensical and can hardly be understood if at all without understanding the totality of black culture and the accidents of history that has the Nu African People located where they are. Only the Setian white man with notions of separation of church and state can go to his "one-half hour" services, feel good about himself and then on Monday fail to relate his religion to the totality of his life which allows him to continue to be an oppressor, racist, murderer, rapist, etc. As said earlier the White Man views events as *time-event aggressive*, where time itself comes under captivity to his service, and so does everyone related to specific time-events that he deems essential for his survival, way of life, and in accord with his worldview = i.e. *the way things ought to be* (and cannot be any other way).

For Africans and Nu Africans time is *time-event harmonious* (i.e. to be lived in harmony with all of the seen and unseen actors of the universe, which includes Almighty God). Black people by-in-large would never give it a thought to try and wipe God out of temporal events of time and place but rather would try and find out what role God is playing in those harmonious time-events. They would want to see God's hand within time, place and event to make sense of their world. The Setian White Man on the other hands seeks to dismiss or even deny the hand of God in history, time and event, because God from his aggressive view of time and event seeks absolute control of time and event within the temporal life of humanity. You cannot have an All Powerful, All-Knowing God involved in these events unless however you can control God and sublate God's will within your will. While our approach to looking at some aspects of black religion in the context of black celebration (i.e. why we are religious and why it is important within black *lived-experience* and our *life-world*) can devolve into mere academic exercise for the reasons stated (and so is doomed from the start without the requisite overall understanding of black history and culture) nevertheless we will make the attempt. Of all of the celebratory modes, from playing and listening to blues and jazz to the celebration of family and their sexuality in love, (i.e. the bedroom) it has been through religion that black people have given highest expression to who they are and to who God has made them. The*ole time religion* has a basis in ancient African history before we were *interned* here in the U.S.E. & I (i.e. U. S. Empire & Imperium). It was the *Black Church Fathers* of the North Afrikan Church who set and established the principal doctrines of the so-called *Universal Church*, which later centered itself in the Roman Church under the Papacy on European soil which we described in

the previous chapter. Even before this there were literally hundreds of Afrikan churches and Afrikan bishops all over North Afrika, with at least one bishop and church in every town. *Every important creed, doctrine or schism including the establishment of the canon of the New Testament and its current twenty-seven books came out of the* ***North African Church***! The so-called Holy Roman Catholic [Universal] Church was just the *Roman Church* then, *one among many churches* spread throughout the then known world and in the Roman Empire. *The Church Universal was centered in Alexandria, Egypt [Ta-Mera], not in Rome, at the Vatican!* The principal doctrines and major creeds were all determined by the theological writings and confessional statements of the ***Black Church Fathers and Doctor of Religion*** in the North Afrikan Church. Almost at the same time that Christianity became a legal religion (not the only religion) within the Roman Empire under Constantine (312-313 C.E.) these African theological doctrines were deposited through the Coptic Church in Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church (i.e. around 325-350 C.E.) finally to come down from our ancient Egyptian ancestors to their modern children (Africans and Nu Africans) both in Africa (Ethiopia) and in the Western Hemisphere. This situation, i.e. Christianity being determined by black men, existed until doctrinal splits began to develop along racial and cultural lines in Alexandria, mainly between the Latin Christians [Europeans] and Afrikan Christians [non-Latins]. In what follows we do not take up an apologetic position in favor of orthodoxy (as i would if i were doing theology) but merely describe from a *history of religions approach* both what was considered heretical and orthodox ideas that flowed in and out of the North African Church to make it what it was. In the second euro-century an Afrikan by the name of Theodotus preached the doctrine that Jedus was merely a human being, who at his baptism by John the Baptist received his divine power [a radical devolution of the Horus Adoption Thesis] that enabled him to successfully fulfill his saving mission for mankind, noting that it was not until after the Holy Spirit descended upon him in the form of a dove did he receive his divine commission and power. Implicit in his belief was a denial of the divinity of Jedus and a denial of the so-called *virgin birth*. The doctrine of the *virgin birth* and also the *resurrection of the dead* was nothing new to the Kamau People. Long before the European Church forced these conceptions, in their new European doctrinal garb, down Afrikan People's throats all over the world, the Kamau People had developed these doctrines first, which in fact was adopted and expounded upon by the North African church centered in Egypt *to explain the divinity of Jesus the Christ.* In ***the Papyrus of Making the Spirit of Osiris***, i.e. his resurrection from the dead, who is given all power in heaven and earth, Isis his sister/wife states:

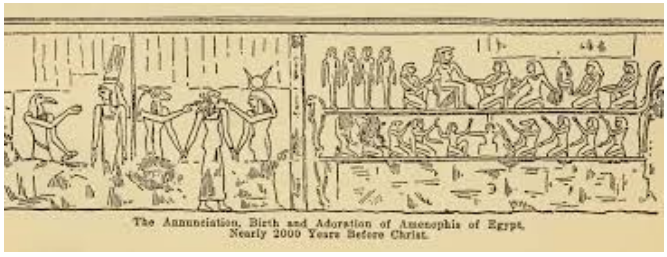
> Hail, Osiris, First of those who are in the Other World! I am thy sister Isis. No god has done [for thee] what I have done, and no goddess. I made a man-child, though I was a woman, because of my desire to make thy name to live upon the earth. Thy divine essence was in my body; I placed him on the back of the earth (i.e. brought him forth).[663]

We note a similarity here between what is said of Osiris by Isis and what Luke says of Jesus. Isis says that Osiris is the *first of those who are in the Other World*, that is. the *first to rise or be resurrected to a new life of immortality*. And we note that this was the *hope of all Osirians = followers of Osiris* for because he "erected" (i.e. had an *erection* an African symbol of vitality and life) they also would rise from the dead and share in his immortality; where Osiris "had conquered death and become the king of the other world the Egyptian appealed in prayer for eternal life

[663] E.A. Wallis Budge, **Osiris & The Egyptian Resurrection**, vol. II, p. 45.

through his victory and power." [664] Luke the evangelist says of Jesus what is said of Osiris and for the very same reasons, "that the Christ would suffer and, *as the first to rise from the dead*, would proclaim light to his own people and to the Gentiles." [Luke 26:23, NIV, my emphasis]. Paul connects Jesus Christ's resurrection with our own even as the resurrection of Osiris was connected with the hope of the resurrection that the Egyptians entertained. Paul says, *"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.* [1 Corinthians 15:20-22, NIV, my emphasis]. Similarly, Paul writes to the Romans: *"Those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers"* (Romans 8:29, NIV). The doctrine of the *virgin birth* in the Bible has similar extant roots in Egyptian religion. Isis says in giving birth to the *Man-God* Heru, i.e. Horus, that she, ***made a man-child, though*** [she] ***was*** [only] ***a woman***. By saying this she signified that this conception of the Heru was without agency of ordinary men, i.e. without sexual copulation with a mortal man. She further states that it was the ***divine essence*** of the Man-God Osiris *already in her body* that allowed her to give birth to Heru, thus we have the so-called *immaculate conception*, first thought to have been given to us by Christianity. The divine *essence put in her* was not *human semen* of a man, but via the power of a divine being that had been *re-erected* into immortality, so that Luke the gospel writer is not misrepresenting the Egyptian notion already in the world and in fact already written before the event, when Gabriel tells Mary that *"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So that the holy one to be born will be called the Son of God."* [Luke 1:35, NIV]. The writing of the papyrus in which Isis speaks her words were current in ancient times many centuries and thousands of years before Judaism, before Jedus Christ and **Mary**, the so-called **Mother of God**in Egyptian hieroglyphics **Isis = Mary** as the **Mut-Neter** = = **Mother of the God**. The above quote from ancient Kamau texts is not the only evidence of the *immaculate conception* in Kamau theological thought literally hundreds of years before Christianity, which was *naturally* and *innately* taken over by the North African church. There is a scene of the *immaculate conception* depicted in the Temple of Luxor located at ancient Thebes, Egypt. This temple was built by Amen-hotep III somewhere between ME2921 K.S.E./A1405 B.C.E. to ME2886 K.S.E./A1370 B.C.E.

LUXOR ANNUNCIATION AND ADORATION OF THE HORUS-CHRIST


The Annunciation, Birth and Adoration of Amenophis of Egypt, Nearly 2000 Years Before Christ.

[664] E. A. Wallis Budge, **The Egyptian Book of the Dead**, li.

According to Dr. Samuel C. Sharpe in his book Egyptian Mythology and Egyptian Christianity: "In this picture we have the Annunciation, the Conception, the Birth, and the Adoration, as described in the First and Second Chapters of Luke's Gospel; and as we have historical assurance that the chapters in Matthew's Gospel which contain the Miraculous Birth of Jesus are an after addition not in the earliest manuscripts, it seems probable that these two poetical chapters in Luke may also be unhistorical, and be borrowed from the Egyptian accounts of the miraculous birth of their kings."[665]The great scholar Gerald Massey in his **The Natural Genesis** interprets and outlines the scenes depicted above as follows:

> The story of the divine Annunciation, the miraculous Conception (or incarnation), the Birth, and the Adoration of the Messianic child, had already been engraved in hieroglyphics and represented in four consecutive scenes upon the innermost walls of the holy of holies in the temple of Luxor which was built by Amenhept III, a Pharaoh of the eighteenth dynasty. In these the maiden queen Mut-em-Ua, the mother of Amenhept, her future child, impersonates the virgin mother who bore without the fatherhood, the mother as the solar boat, the mother of the Only One. The first scene on the left hand shows the god Taht, the lunar Mercury, the divine Word or Logos, in the act of hailing the virgin queen, announcing to her that she is to give birth to the coming son. In the next scene the god Kneph (in conjunction with Hathor) gives life to her. This is the Holy Ghost or Spirit that causes conception; Kneph being the spirit. Impregnation and conception are made apparent in the virgin's fuller form. Next the mother is seated on the midwife's stool, and the child is supported in the hands of one of the nurses. The fourth scene is that of the adoration. Here the child is enthroned, receiving homage from the gods and gifts from men. Behind the deity Kneph, on the right *three* men are kneeling and offering gifts with the right hand and life with the left. The child thus announced, incarnated, born, and worshipped was the Pharaonic representative of the Aten sun, the *Adon of Syria*, and Hebrew Adonai, the child-Christ of the Aten cult, the miraculous conception of the ever-virgin mother personated by Mut-em-Ua. [666]

Other images of the virgin birth of the God, the Son of God, *Neter-sa-Neter*a abound such as:

[665]Dr. Samuel C. Sharpe, *Egyptian Mythology and Egyptian Christianity*, p. 19.

[666] Gerald Massey, **The Natural Genesis**, Vol. II [London: Williams and Norgate, 1883], 398-99. You may also find the hieroglyphic depiction and Massey's comments in **The Historical Jesus and the Mythical Christ**, pp. 33-34, which is an exception of Massey's entire Section XIII in **The Natural Genesis** presented by A & B Books Publishers, 1992.

These nativity and birth scenes along with the descriptions given by Dr. Sharpe and Massey are the exact same story found in the Bible surrounding the birth of Jedus with the Hebrew Mary becoming the Egyptian *Mut-em-Ua* (i.e the Great Mother (of all) and other female Egyptian goddesses. We do not have time to develop this here, but the explanation of the claim of Jedus' divinity and the doctrine of the virgin birth lies within this Kamau depiction. As we have demonstrated in previous chapters of this project Jedus was trained in Kamau religion in Egypt and knew very well that *to be accepted as* = **Neter sa Neter = God, Son of God**, that is, to *be entitled as the Pharaonic representative of Almighty God = His Son, the Osirian must be depicted as being born of a virgin = the immaculate conception! Later this same Osirian initiate who wanted to reach this degree of divine acceptance and knowledge had to also receive the Horus Adoption = the Holy Spirit symbolized by the Dove, all in preparation for going into battle against Set = Satan*. It is likely that Jedus taught his disciples these Kamau religious conceptions and doctrines, after spending nearly **18 years from about 12 to about 30 years old = the so-called "silent years" in Egypt**, which they later enshrined in the Gospels, becoming the basis for Christian life and doctrine. Are these doctrines false? *No, they are not!* They were revealed to men *by God in the fullness of time!* How did these doctrines come to men? Christian doctrine, as we know it today, came through God, the pre-existent Christ by means of the Holy Spirit *to the Kamau People who then past them on to the Hebrew People*, through Moses in the first instance, giving us the first five books of the Old Testament, then through Christ Jesus in the flesh in the second instance, giving us the Gospels and the Book of Acts = the Fifth Gospel. Moses tells *his-story* by establishing the **Mosaic family line** through his, Aaron's and Mariam's ancestor Abraham, which is clearly Moses' purpose as is shown in **Exodus 3:6** and **6:13-26**. The story in Genesis and Exodus is not per se **the story of Abraham and his twelve sons** but **the story of Moses family line and ancestry** which was cast in doubt because of his close connection with the Pharaonic family. Moses departure from Egypt with Israel as a type of Christ is what stands behind the meaning of the statements in the prophet Hosea, *Out of Egypt I called my son* [Hosea 11:1, Matthew 2:15, NIV], referring both to Israel and to Christ, *born spiritually in Egypt* where *without doubt history shows that the doctrines of the church were originated before the birth of Israel or Christ Jesus.* These same doctrines were *reborn, reformulated and in some cases transmuted by the African Church Fathers after the death and resurrection of Jesus Christ.* Hosea's prophesy = "Out of Egypt I have called my son" not only refers to when Jesus as a boy child returned from Egypt with his parents, who had been on the run from Herod, but more meaningfully to the being called back from Egypt after 18 years of study and initiation there to return and beginning his ministry by being baptized, and African practice, and being called the Son of God, also and African conception of divinity. The so-called Universal Church spent six to seven hundred years fighting and killing each other over these doctrines, especially over the *nature and person of Christ*, never realizing [and they still don't] that the original basis for the doctrines lay in the Kamau-Egyptian religious texts that outlines the ancient Osirian faith., the *original black old-time religion*, i.e. the forerunner of Judaism, Christian and Islam. Theodotus, in this fight over the *nature and person of Christ*, emphasized the difference between Jedus and God the Father, even lowering Jedus below a Man-God until his baptism. However, Sabellius, a North Afrikan prelate and theologian, excommunicated in ME1297/A220 by the Bishop of Rome, Calixtus, i.e. Saint Callistus I, [ME1300-

1295/A217-222], for his modalistic monarchical beliefs, held to Jedus' full divinity, not saying that Jedus was before the world was or how he came into the world, but that Jedus Christ was just one of the many persons God used to communicate with human beings. In other words, to Sabellius *Jedus was merely a Prophet with a special divine mission!* Islamic religion tried to make sure that Jedus was higher than a mere prophet but lower than the Son of God by calling him a **Rasul = Messenger God that Builds Communities of Faith around this Message** [Qur'an, Surah 2:253]. Muhammad is **The Seal of the Prophets** [Surah 33:40] but Jesus is above him, sometimes being called by Muslim clerics the **Seal of the Saints** because he was sinless and his purity.[667] Nevertheless, this theological notion in Islam did not make Jesus part of the Godhead, because God alone is the only **Necessary One**, all else in the universe, even Jesus Christ is **contingent** upon the Power of God. God is **Allahu Akbar**, not just **great** but **God always is greater**. Anything associated with the pure unity of God, including the theological notion of the **Trinity**, the African notion of the **Power of Three**, or the **Three in One God**, is **shirk = association of others with God's unified nature** (undivided) and therefore a denial that **God alone is God = tawhid = Absolute Unity of God Alone**. Therefore, the creation is always inferior to the Creator, a denial of which in Christian theology is called **idolatry**. The Muslims are not wrong in this theological notion. However, Christian biblical theology would hold that this Islamic theological notion has moved ahead into the next and final dispensation. In **this age and dispensation** Christianity would claim that God has set His Son as the ultimate power under which all the creation must bow. Yet, Christian biblical theology has to admit that in the **age to come** (i.e. in the last and final dispensation to come) it is a certain fact that ***God will become All in all***, *and that even* ***Jesus Christ himself*** *will become subservient to the Ultimate Power and Sovereignty of God.* Christians don't like the implications of the following Scripture, but it is nevertheless unassailable:

> 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 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, authorities and power*. For he [Jesus Christ] must reign until he has put all of 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 ho put everything under him, so that God may be all in all* (1 Corinthians 15:20-28, NIV, my emphasis, my *Italics*).

Rightly understood, Christian theology upholds the ancient African theological notion of the **One and Only** within the explicable notion of the ***One and the Many*** = *Power of Three* = *Three-in-*

[667] Don Tingle, "Isa (Jesus)" **Studies in Iman (Faith): A Series of Lessons on the Basics of Faith for Muslims Using the Qur'an and the Bible** (Don Tingle, 1995), Lesson 7, page 3. This was my teacher in Islamic theology at the Cincinnati Christian University – Cincinnati Bible Seminary. One student taped his lectures which he allowed, which was, I think the reason he was never to teach there again, at least not while I was there. He was a white Christian missionary and Christian apologist, who nevertheless, was trying to find common ground between Christian theology and Islamic theology, and that was simply too much for fundamentalist Christian students to bare. I think his major undoing was when we took a field trip to the large Cincinnati, Ohio masjid and he, along with myself joined in the prayer, while some of the white students sat back in the gallery section of the masjid as spectators. It is likely that this episode and the tapes did him harm.

One God = *Trinity*. Christianity does so while refusing to deny the divinity of Jesus Christ as ***One and Only***, meaning the **Only Son of God** through whom all men have to go in order to receive salvation. This is contained in the Scriptural designation "Salvation is found in one else, for there is *on other name under heaven* given to men by which we must be saved" (Acts 4:12, NIV). This Christian theological view would consider Jesus as the **"Mono-genesis of God"** that is the **"Only One of His Kind" = High Above the Angels and the Powers** where **God Himself calls him God** (Hebrews 1:7-13). Nevertheless, Muslims and "Hebrew" Christians, who worship **"God only"** are merely jumping ahead of God into a future dispensation where God's **Unicity = Unitarian Being** will be declared before the New Heavens and the New Earth. All of these notions are part of ancient African theology I have coined **UniTheology**. Satan of course has taken this theological notion and using the **doctrines taught by his demons** has gotten men, especially today's Hebrew "Christians" to deny the name of Jesus through **silence** knowing the **power in that Name** over **demonic experience, sin,** and **death**. They have taken the above Scripture and run with it into a great theological error. What they are saying ***will be* the truth**, but **not now!** It is the most subtle but the greatest theological error that has arisen in this contemporary century, especially in the **black independent churches** looking for a theological foothold by which they can break free into a **universalist ecumenical faith** that includes **all men and all religions**(and now apparently all sexual orientations and sexual identities in the name of "Christian love') build around the notion of totally unified God, the Father, where the declaration of **"No other Name"** need apply. Satan using *the doctrine of demons* has been working on these notions (to overturn the moral foundations laid out for centuries by the church and society) for a number of decades. Satan has gradually eased them into the media that is trying to finish the job by using immoral, decadent, lewd "images" from the beast that are at least tolerated if not celebrated by the society deluged by them on a daily basis. These notions have become the so-called new normal/normal and any other view (i.e. traditional value or view) are determined to be abnormal and deviant (i.e. where darkness has been turned into light) and now sanctioned by the highest courts of this land *to punish those who refuse to receive the mark of the beast either on their hand or head* with economic consequences where they *can neither buy nor sell unless they bow down to the beast* (the new normal, i.e. same sex marriage, transgender "rights," etc.) and public (i.e. social media) shaming if they do not celebrate these with the *children of darkness*, the sons and daughters; devotees and acolytes Satan = Set that are paid by him with varies *temporary pleasures of demonic experiences* (e.g. accolades for being on the "right side of history" where "LOVE [SIN] WINS!" The Muslims in trying to defend the unity of God are doing so from a theistic point of view. However, the black Christians are doing so from a **humanotheism = Man-centered theology** so they can deny the name of Jesus Christ in their humano-theistic hubris. However, consumerist Black Christians do not have the luxury of claiming that they are trying to defend the unity of God as the Muslims have always maintained. Consumerist black Christians are merely in rebellion against black traditional Christianity in the church which they declare is **anachronistic = not with the contemporary times of "consumer please me, make me rich, make me a 'god' religion"** kicking to the curve the **ole time black religion**. They have no idea, but neither do those in the traditional black churches know the unimaginable power of **UniTheology** that has been kept safe within the **Old Time Black Religion. T**he traditional black church is a mere shell of this coming reality. Of course, you cannot argue with the **mega-church market driven mentality** that exactly corresponds to contemporary **consumerist universalist religion** that needs to **"number the people"** like David did in order to see how he stacked

up with the other kings, instead of depending on God (1 Chronicles 21:1). It has gotten to the place among black preachers that the first thing they will ask you when meeting you for the first time is not **"what do you believe about Jesus Christ?"** but rather **"How many people do you have in your church?"** trying to see how they stack up against you in terms of your ministry or power as a preacher. These people have not a clue as to how to build or grow **authentic confessional black churches** despite their impressive numbers, and they do not know nor care about the **black doctrines of their faith**, which is the substance of **true church growth,** knowledge of which would contribute to **genuine authentic Christian ministry**. These new breeds of black preachers know that within the new **black consumerist shopping around religion** the mention of **hell, the Lake of Fire,** the words **"black"** and the name of **Jesus** spoken too often, if at all, will diminish their **bottom line**, which allows them to **live as they are accustom too**, giving praise, honor, and glory to themselves as they are **"counting"** their blessings. These new breed of black preachers are helping to send our people **directly to the pits and fires of Hell and the Lake of Fire, where they themselves are in danger of being told "do not pass go, but go directly to Hell,"** because they share the greater burden of leadership to warn the people rather than placate the people, telling the people what they need to hear from God, His full council, rather than what the people want to hear, bowing to the call to **"make us a god" Golden Calf Religion**. These preachers are warned in this writing that: *"For the time has come that* ***judgment*** *must begin at the* ***house*** *of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God?"* (1 Peter 4:17, KJV). Some black Christian do feel the urgency of the moment in respect to what the black church and black preachers are doing who have bowed down to, because of their love of money and power, above the blessedness of preaching the **whole council of God** in order to **awake and therefore save the people**. The Rev. James Dixon, II in his book *If God Is So Good, Why Are Blacks Doing So Bad? (*2007) states: "When pleasing self is your only goal, there are no limits to what you will do. When money is your master, you are its slave and will do the most destructive and degrading things to have it. This is why the Bible says, *"the love of money is the root of all evil."* [668] The spiritual crisis within the black church, black community and among black preachers gives me pause in **celebrating black life, culture and religion** in this project dedicated to a unilateral offering of **black calendrical** system. I have spoken from a theological perspective on these issues but the black preacher the Rev. James Dixon, II, Pastor of The Community of Faith Church, Houston, Texas, has spoken the same word from a sociological functional perspective on the black churches failure to live up to its historic calling by God to do what he calls *battleship ministry* in this time of great social, economic, political, cultural, and spiritual crisis in the black community. I see the same crisis from a theological point of view that Bishop Dixon sees on the level of concrete black experience. I am making the **prophetic call**-in defense of God's righteousness against the black congregation of the Lord, who are testing the Lord in the desert as the Lord is trying to lead us to the promise land of freedom and emancipation. Many black Christians are falling by the waste side because they do not understand the temporal nature of this **intermediate existence between heaven and hell** as they *en masse* join in with this American secularist culture that upholds the notion of tolerance that says, "anything goes" and shame on you if you speak out against it. This secularist anti-God, anti-man lewd and irreverent culture denies the very existence of God and His Christ. A doctrine of demons has entered into the culture and have issued a *gag order from hell* so that even mention of God's name is a source of

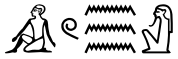
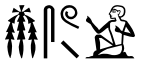
[668] James Dixon, II, **If God Is So Good, Why Are Black Doing So Bad ?: An Urgent Call To Business, Government, Education, Entertainment, The Church --- And You!** (Charlotte, NC: LifeBridge Books, 2007), p. 103.

embarrassment for the people who declare that *Jesus is Lord!* Not speaking the name of Jesus in public is now a part of this **politically correct culture of death**. Scared and embarrassed black Christians have bought into the majority cultures **Civil Religion of Death** which worships **Money, Power** and **Sex** and have placed a *gag order from Hell*on **'Speaking Truth to Power.'** I speak from the perspective of the Sovereignty of God and declare that God is not mocked. Black Christians will reap what they are sowing. The black church needs to be warned that *Hell is Real* and that there is a Lake of Fire. Hell is just as real as this page you are reading. Strange as it might seem to the modern mind which believes nothing unless it sees it with its own eyes the destruction that will come on mankind *will not come from Hell but from Heaven and from the Very Throne of God Almighty!* So black people, who are following their Father the Devil need not worry about hell. They should worry more about falling into the hands of an angry God. Don't be afraid of him who can kill the body but not the soul as Jesus states: "**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 12:5, NIV). Bishop Dixon is being frank and all but pleading with black people to turn from the way they are living. Nevertheless, we continue in our behavior and attitudes to insult the Majesty on High, who has liberated us from our **"natural" and "eternal" enemies** [David Walker's **Appeal**, Elijah Muhammad]. This enemy who once held our bodies but not our souls are now influencing black people to desire the earthly delights and enjoyments of *demonic experience* in this "Land of the Free." They are turning God's *Good Creation* into a **playground, circus, and carnival** for the rich and powerful, both black and white. Black "Pimps, Preachers and PhD's" are joining a **parade of commercial parasites** to make our black children (by means of permissiveness and unwarranted indulgence) into a lewd sub-culture of disrespect of all authority. Their desire for excellence is nil to nothing. If achieving excellence takes longer than five minutes to attain the effort is abandoned. Some of the results are the increase of crime in the streets. **Fraudulent education** [Walter Williams] will allow this underclass of cultural mis-educated misfits to "pass" *easily* through the system into play-land, where their penchant for looking like and acting like clowns is called entertainment. Common sense is pushed aside. The words coming from Apostle Paul are apropos Paul stated: *"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (*1 Corinthians 13:11, KJV).The black church has once again to hear the **Emancipatory Call of the Black Panther**, warning of the great danger it sees from the treetops. He message therefore is no less prophet than the one I am making from time to time in this project Bishop Dixon warns the black church and black preachers with prophetic power that comes through and is evident in his writing that black Christian preachers and black Christians have turned the **Old Ship of Zion into luxury liner cruise ships**, where the people have turned away from doing battle against the enemies of their soul, persons, and communities, but instead have turned the life of the black church into a prosperous play-land, circus and **"me first, me only"** carnival, along with the rest of the world. The serious business of being on the **battlefield for the Lord** is no longer palatable, where the **people living at ease in Zion** can no longer stand the rigors of battle, not understanding this one salient truth that **"It is through many persecutions that we must enter the kingdom of God"** (Acts 14:22, NRSV). I say with Jesus "Verily, they have received their reward." The black church needs a *black theology grounded in the Old Time Religion* of their ancient black ancestors. The problem is where can such new black theology come from? We must start with the insight provided by Rev. Dr. Jeremiah Wright at the Don M. Wardlaw Lectures 2005 on July 5 and

6, at the Lutheran School of Theology, Augustana Chapel, Chicago, Illinois, where I had the good fortune to serve as his worship leader, while pursuing my doctorate in preaching. Rev. Dr. Wright made the astonishing claim that the reason white folk could not understand the Bible is because it was written by slaves *for slaves* who were trying to secure their liberation from oppression and bondage. He said this in his opening statement in front of a black and white audience of preachers and pastors that he was not the white man's pimp, valet, or water boy. While the whites appeared shocked, and some of the black preachers dropped their heads, I and some others just smiled and said, "Amen brother!" What he said made the Bible, especially the books written by Moses, make sense. How could white people preach about what they did not know or understand? If black Hebrews slaves were building a nation using the Egyptian inspired black liberation and empowerment theology of Moses, it goes without saying that much of what contemporary white theologians and preachers see is inexplicable to them. They cannot understand the Bible without this basic understanding about the nature and origins of the Bible. It is a collection of sacred books written *by and for* enslaved and oppressed people from Genesis to Revelation. Rev. Dr. Wright provides us with one of the pillars for Bishop Dixon's proposed **empowerment theology**. The second pillar comes not directly from the Bible but from a knowledge of ancient black church history, the primary fact being that all of the major doctrines that are preacher in the black church and that it holds dear today were founded and developed by ancient black biblical scholars, theologians and doctors of the North African Church Universal, who understood the Egyptian origins of their Christian faith and interpreted the Bible created by Egypt's former black Hebrew slaves. Fortunately, for us the ancient black doctrines *once and for all delivered to the black saints* has been deposited and preserved almost perfectly in its original ancient liturgical and theological forms within the Ethiopian Orthodox Tewahedo (ተዋሕዶ) Church. These ancient black sacred doctrines include but are not limited *the doctrine of the resurrection, salvation*, the *virgin birth*, the *miaphysis divinity of Jesus Christ*, the *doctrine of sin*, the *doctrine of evil*, the *doctrine of God*, the *doctrine of Hell and the Lake of Fire*, the *doctrine of Baptism*, the *liturgical tradition of worship, Eucharist, and baptism*, etc. The astonishing fact remains that our ancient black theologians, preachers and doctors of the North African Church Universal took the sacred books written by black slaves and formed out of them a black confessional, liturgical, and doctrinal faith that has changed the entire world. They gave them to a world that has been forgotten and does not wish to remember where these sacred doctrines came from. Here is the salient fact: The Bible was largely written by *black slaves for black slaves* **and** doctrines that we now have *were both formed and developed in Africa by black theologians, preachers and doctors of the church* in both Egypt and Ethiopia. Therefore, *the Bible is sacred book created to liberate black slaves to the praise of God's glory and the contemporary biblical doctrines we now hold and preach are black doctrines with a black origin first created in Africa by the Black Church Universal.* The black church needs a "new empowerment theology." However, we do not need a new theology in the sense of *brand new* (created out of nothing); but to ***recreate = resurrect*** **the old black empowerment theology**. All we need to do is go back to the ancient **Black Church Universal** as our guide. We will then study the great works of the **black church fathers** (in Egypt and Ethiopia) and their struggles to forge for the first time an **empowerment theology out of the old liberation theology of Moses**, which was both **confessional and doctrinally based in Egyptian Osirian UniTheology, faith and doctrine**. The black church fathers understood intuitively that the theological focus was not the vindication of sinful man in his act of rebellion against divine authority, but the vindication of God's righteousness *to the praise of His glory*. Black people in the church are concentrating on the SELF. This is a type of **humanotheism** =

where man is the center of everything; where man is declared to be "the whole show" [C. S. Lewis, **Miracles**]. Black people need to be directed back to theistic view that defends the sovereignty, holiness and goodness of God *to the praise of His glory in Jesus Christ*. The problem is that God and God's will in and through Jesus Christ is no longer the center of the black church's preaching and doctrine. We are whole heartily embracing black preaching that has devolved into mere *inspirational speaking* to excite the emotive psychic-mind to *positive thinking* peppered with rhetorical tools like "turn to your neighbor!" We desperately need to get back to the **old-time religion** of our ancient black fathers and doctors of the Black Church Universal that began in Egypt and culminate in Ethiopia, where the ancient black religion is a living faith. To this end we continue what we started in respect to opening a window to our black heritage in the development of Christian doctrine coming out of the **Black Church Universal** in Egypt and Ethiopia. What both Theodotus and Sabellius in their own way were trying to do was protect the *unity of God*, denying in essence the idea of the Trinity, which conception like the virgin birth was developed by the black Kamau People of Ta-Mera. The North Afrikan Church had begun its great struggle trying to explain the so-called *mystery* of how **God** could be **One God**, and yet **Three = The Power of Three = The Three-in-One-God** the origin of the **UniTheistic** conception of the God-head. This conception had already been explained by black people thousands of years before the advent of Christianity. The big struggle then was either to accept and incorporate *Thothic = Hermitic Theology*, which held these doctrines developed by the Kamau, or reject it in favor of so-called Greek philosophical conceptions, such as the *Logos = the Word*, which itself was a Kamau conception. However, in Greek-Latin culture such an Egyptian-Hebraic [African] conception would appear as contradictions; contradictions by the way that the Gospel writer John tried to explicate, that is explain Egyptian-Hebrew conception in terms of Hellenistic thought, *"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning."* [John 1:1-2, NIV]. The Church found no consensus on these issues until around the Fourth Euro-Century C.E. when everything came to ahead with the preaching of a Kamau Christian priest by the name of Arius. We note here again that before Arius and the schism between the Roman Church and the North Afrikan Church there was no Pope, as European writers like to think. It is incorrect for instance to call Calixtus, the *Pope* having the ability to excommunicate, when he was merely a *Bishop in Rome*. None of the Bishops of Rome claimed to be the Pope until the so-called Pontificate of Saint Innocent 1 (417-418 C.E.). Saint Calixtus or Calistus 1 was Bishop of Rome much earlier (217-222 C.E.) than Saint Innocent's claims to be the Pope using fraudulent ecclesiastical documents said to be approved by a full general counsel of the church. The title *Pope* became the distinctive title for the *Bishop of Rome* only after the fraudulent claims of Saint Innocent 1, Bishop of Rome took hold. This event in church history supports my mini-thesis that the center of Christianity had its loci in Alexandria, Egypt, which was the "*Rome"* of the North Afrikan Church and *all Christianity*.[669]The Alexandrian Church gave birth to the Ethiopian *Tewahedo* (ተዋሕዶ) Church, where the black doctrines of the North African Church were deposited and where they took on distinctive Ethiopian and therefore deeper African roots informing its religious liturgical and theological expression focused largely on their *miaphysis* Christology. The harbinger to the *Schism of Arius* began with the first doctrinal

[669] See the so-called *lists of Popes, i.e. Vatican Popes*, and footnote 1 in *Webster's Biographical Dictionary*, p. 1695. A note at the bottom of this list states: "**Bishop of Roman 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."**

split in ME1201 K.S.E./A316 C.E. over the issue of whether an apostate could be forgiven the sin of denying his Lord and Savior in order to save his life. This was the *Donatists Schism*. The Latins said they could, but the Afrikan Donatists, who believed in a strict moral code said that they could not. The Roman Emperor Constantine intervened with force to suppress the Afrikans in favor of the Latins. White political power was used to enforce the conceptions of white religious authority, a trend began by Alexander the Great, so to speak making *Sons of Ham the paidionic-auditors of Japheth* = in this case the beginning of the transference and loci of Christian religious authority from Africa to Europe via Rome. When the Roman Empire fell it would be the Church in Rome that would weld both ecclesiastical power and state power (in the West) for over a thousand years until challenged Dr. Martin Luther's *95 Thesis* that began the Protestant Reformation in 1517 C.E., and ironically enough is the date of the *Asiento* or legal document issued by Portugal's rulers that allowed the "legal" enslavement of black people from West Africa. The *Arian Schism* itself occurred over the nature and person of Jedus Christ. It was an Afrikan from Alexandria, Egypt, i.e. Ta-Mera, and a presbyter in the Alexandrine Church that brought out the differences between the Latin adherents and Afrikan adherents of Christianity. His name was Arius [d. ME1181/A336]. Arius was the founder of the theological school of thought known as *Arianism*. This belief or sect was deemed to be heretical after at the Council of Nicea [ME1192/A325] and confirmed at the Council of Constantinople [ME1136/A381]. Arius' position was that Jedus Christ was the Son of God, but that fact did not make him *co-eternal* with God or the same in essence as God. Arius held that Jedus Christ was a *created being* = a *divine God-Man*. Jedus was in his opinion a *beginning but not in the beginning.* Arius's position is very close to but not identical to that of the Kamau priests and doctors of Kamau theology in ancient Ta-Mera. Their idea of the creation was that all created beings were made from the *inert celestial watery mass of the Nu*. This inert being they called **Nu was God!Nu** or  = **the black celestial waters from which all things in creation came**, of which the **Nile = Hapi River** was the symbol in the *Earth of Time*. However, the **Nu** as an ontological reality was thought of as above the *Earth of Time*, located in the Earth of Eternity based on the Egyptian conception of ***As Above, So Below***. We note in passing that Moses is an Egyptian name = , **"drawn out of the water"** [Exodus 2:10, e.g. drawn out of the black celestial waters of the **Nun = Nile River**]. In Egyptian hieroglyphics it has the same meaning = **given birth by"** or **"to bear up"** by the water. The Hebrew equivalent is מֹשֶׁה= *Mosheh* = **"drawn"** out of, from the same root as משה= **meseh = to be uplifted** [e.g. carried along by the water].[670] Joshua was Moses second in command of the black Hebrew armies coming out of Egyptian slavery. **Joshua** in Hebrew means **Jehovah is Salvation = Jesus** [in Greek]. He is identified as the **Joshua, the son of Nun** = נוּן meaning **"fish, posterity"** in Hebrew. Joshua is the **son of the "Begetter" = the Nun** that carried Moses on its back and from which Moses was born. Joshua was the means by which the black Hebrews would enter the Promise Land, begetting a new nation of people. The iconography is even more direct in respect to the meaning of this name as **"fish."** Joshua is the **son of the Fish** in the celestial waters where the **Fish-god = Remi =** that spews forth from its mouth the *waters of life* = the *Living Water*, or life-giving water of the Nile of Hapi River. This is the pictograph shown

[670] Gerald Massey, **A Book of the Beginnings**, Vol. II. (Baltimore, MD: Black Classic Press, 1995), P. II.

sideways. However, when faced front the fishes mouth spewing water appears as the same Christian iconographic symbol of the fish = for **Jesus (in Greek) = Jehovah is Salvation = Yeshua = Joshua (in Hebrew).** Gerald Massey has this to say about the iconography of the Christian fish symbol:

> The fish, in a long, upright form, with a **forked tail** [my emphasis, my insertion], is also carved on an Irish cross at Kells in the county of Meath, with seven figures bowed before it as if in adoration. When the spring equinox passed into Pises, the fish which is carried over the head of Horus [the Horus-Christ, my insertion] was not only a zodiacal sign of the Christ but was made eucharistic; it is not merely portrayed with the bread, but a living fish is represented as the bearer of the bread and wine of the sacramental rite. Ichthys, the fish, was, the child of Atergatis, the fish-tailed goddess of Syria, whose portrait may be seen in the zodiacal sign of Pisces, where she **brought froth her child** at the epoch of 255 B.C. **from the waters** represented by the lake at Ascalon. This sign in the Hermean zodiac is called *Ichthon*; and the mother is depicted in the act of holding up the child in her left hand; he who bears the rod of iron in his hand. Ichthon is identified by Jamblichus with the god *Emphe*, that is with *Iu-em-hept* (the Greek Imothes or Aeschulapius), whose father is Atum and whose mother's name is Hathor-*Iusaas*, she who was great with Iusa, Iusu, or Jesus, the coming son (from *Iu* to, come, *Sa*, the son, and *As*, to be great, a name of Isis), who was born or incarnated for the last time when the equinox entered the sign of the Fishes, 255 B.C., from which time "Ichthys" became the sign of salvation for the Equinoctial Christolaters, who were called *Pisciculi.*
>
> > Horus, in Egypt had been a fish from time immemorial, and when the equinox entered the sign of Pisces, Horus, was portrayed as *Ichthys* with the fish sign over his head. This engraving has been called Jesus Christ in the character of Horus [the Horus-Christ, my insertion], but it is simply the Egypto-Gnostic Horus, the Christ who was born as the fish of the perfected solar Zodiac in the year (thereabouts) n. c. 255.

This imagery is too late for the Egypt of the Pharaohs, but the gnosis survived, and it was continued by the Graeco-Egyptian Gnostics; hence we find Iu-em-hept (*i.e.Iu*the *Su*, or **Iusu**) reborn as Ichthon in Pisces; he who had been the Aeonian bringer of peace, the "divinity" whom Jamblichus calls the "One God," who must have been a most ancient form of the "coming one" in the Kamite mythology, as, in the pedigree of architects traced by Brugsch Pasha, Imhotep (i.e. Iu-em-hept) is the name of ancestor of Khnum-ab-Ra, who lived in the time of the third dynasty. Bishop Munter, in his *Sinnbilder*, remarks that in the Talmud the Messiah is called Dag, the fish,

> *"The Jews connected him with the astronomical sign of the Fishes, and the conjunction of the planets Jupiter and Saturn in this constellation* ---- **WHICH INIDICATED THE LAND OF JUDEA** ---- *was to announce his birth. Arbanel, in his commentary on the prophet Daniel, positively says that this is derived from ancient sources of authority, as in the highest degree probable. And the learned John Frischmuth, in his work on the Christian religion, as against the Jews,*

> *remarks on the madness and infatuation and obstinacy of that people that they themselves have concluded that the time of the Messiah's advent was indicated by the conjunction of the planets, Jupiter and Saturn in the constellation of the Fishes, and yet when that conjunction actually took place at Christ's birth, the Jews rejected him."*
>
> This shows the Jews were not only in possession of the astronomical allegory, but also of the tradition by which alone it could be truly interpreted.[671]

Nu = the inner potentiality of life or "negation" to that of death or **"nothing that is a something"** a **"Yes"** to a **"No"** [Barth] that brought forth from itself **Ra** who thereafter was called **the Father God = the Creator God = the One and Only God**. Nu therefore is the Father of Ra. Ra in essence was not created but lived within the **Nun co-eternally**, so that Ra could claim to be the **One and Only** but also the **One and the Many**. Ra then becomes the Creator-God of *everything*; so, bringing forth from His own essence the other two members of the God-Head, *Tehuti = Thoth = The God of Wisdom = The Logos = The Word*, and female principle of the God-Head, *Maat = The God of Truth, Justice and Law = The Holy Spirit*. From there all created being, both corporeal being, i.e. created gods, spirits, angels as we call them and temporal being, i.e. mortal man, was created by the *Word of God = Tehut.* This included the *Man-God, Osiris*, who beget the *Man-God Heru* through divine agency by the *Woman-God, Isis = Theotokos* = God-bearer = Mut Neter ( ) = Mother of God. It is likely that Arius understood innately this Kamau theological belief system and applied those cosmological conceptions in a transmuted and confused form to explain theologically the origins of the *Man-God, Jesus*. Arius had to accept from a Kamau theological perspective that Jesus (the Son of God) nevertheless was a *Created Being.* However, Arius doubted the original African doctrine that suggested that Jesus Christ (a *created divine being*) was also *created out of the divine essence of God Himself.* Arius only had one part of the *Two-Truths!* The Horus-*Christ*, Son of Osiris was in fact created from the divine essence of God Himself = Osiris-Ra and therefore was *with God in the beginning* as the divine agency = the Word through whom God created all spiritual and temporal order as outlined in the *African original doctrine of Creation*.[672]

Osiris was called *Neter, Sa Neter = God, Son of God*, long before Jedus Christ was called by that *same* name. Gabriel told Mary before the birth of Jesus, that because his conception would be brought about by the Holy Spirit and the overshadowing of the power of God, Jesus, as the *Holy One = the Set Apart One for Sacred Work*, will be *called* the *Son of God = Neter, Sa Neter* as in the Egyptian original. In the Kamau theological conception Osiris was *a created divine being, a God-Man or Man-God*. In the ancient sacred writing, the *Papyrus of Ani*, Osiris is referred to in the same unmistakable terms as Jesus Christ is in the Gospels. It says that he is,

> The king of eternity, the lord everlastingness, who traverseth millions of years in the

[671] Gerald Massey, **The Historical Jesus and the Mythical Christ** (Brooklyn, New York: A & B Book Publishers, 1992), pp. 24-26.

[672] We note in passing on this point that Genesis, the first book of Moses hints at the creation of the *heavenly order* but only tells the story of the *temporal order* when it says, *In the beginning God created the heavens and the earth. **Now the earth** was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.* [Genesis 1:1-2].

> duration of his life, the firstborn son of the womb of Nut, begotten of Seb, the prince of gods and men, the god of gods, the king of kings, the lord of lords, the prince of princes, the governor of the world, from the womb of Nut, whose existence is for everlasting, Unnefer of many forms and of many attributes, Tmu in Annu, the lord of Akert, the only one, the lord of the land on each side of the celestial Nile.[673]

A brief look at passages from Isaiah and Revelation is all that is needed to see the remarkable parallels between what is said of Osiris in the above Egyptian *original* and Jesus Christ. Isaiah states:

> For to us **a child is born, to us a son is given**, and **the government will be on his shoulders**. And he will be called Wonderful Counselor, **Mighty God**, **Everlasting Father**, **Prince of Peace**. Of the increase **of his government and peace there will be no end**. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this. Isaiah 9:6-7, NIV. [emphasis mine]

> I saw in heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. . . . He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, ... **Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter**. He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: **KING OF KINGS AND LORD OF LORDS**. Revelation 19:11-16, NIV. [emphasis mine]

The Kamau People many centuries before the advent of Jedus Christ believed in the Life, Death and Resurrection of the Man-God Osiris, and hope of that same resurrection for themselves through his sufferings, death and resurrection, i.e. his victory over death, that they might also have that same victory *through Him*, and life eternal in the abode of Osiris, i.e. heaven.[674] This is exactly the faith that Christians hold in the Man-God Jesus Christ. This is the good news or gospel of salvation (Ephesians 1:13). The problem with Arius is that he dared to explicate and develop these and other Kamau doctrine as Christian doctrine within Latin *structures of domination* as Habermas would put it. So, he initiated the great schism that forever after determined the basic doctrines of Euro-Christianity. *Arianism* is a modified Kamau Afrikan belief, that *there is only one God*, and only after him come *created beings*, i.e. the *lesser spirits, black ancestors, spirit-man, God-Men*, etc. From the Arianist point of view this cosmological scheme would also include Jesus Christ as a *created being* or *created spirit*, who is merely the greatest of the angels, *that is set above his companions*, receiving the anointing of the "oil of joy"(Hebrews 1:9) and so sent down to be *re*-born of a virgin via divine agency to do God's bidding of saving man, to bring the *Government of Earth= Holy Colony of Earth* back in line with the *Government of Heaven = The Mother Country*. Jesus would be the both the **Angel of the Lord** and the **Angel of His Presence** depicted in the Old Testament, and if you think about it the way an Arianist Afrikan would, who else but a *divine being made Man* could

[673] Budge, **The Egyptian Book of the Dead**, pp. liii, lxxii.

[674] **Sawa**, p. li.

understand Man, through his own suffering, death and resurrection. However, for an Arianist to hold this view it would not be necessary (at one and the same time) to claim that such a divine being was of the same essence as God Himself. For the Arianist then it was not that *God was made Man* via the virgin birth, but it was that a *Divine Created Spirit was made Man*, a holy messenger made *flesh* = the Holy One who set on the right hand of God before the beginning of the world, come to proclaim the *Kingdom of God has come!* The white Latin mind and white imperial Rome did not understand Afrikan cosmogony, and via their racial arrogance the Romans and white churchmen used force and guile to *persuade* the rest of the world to their way of thinking. Imperial Rome in the person of Constantine again intervened in North Afrikan church matters, this time between Arius and his bishop Alexander in ME1192 K.S.E./A325 C.E. Constantine set-up the Council of Nicaea and paid the way of the North Afrikan bishops to the conference from the imperial treasury to *confer* on the question of the *Nature of Christ*. This question was duly decided against Arius by an enraged Latin at the conference who crushed the head of an Afrikan Arian adherent with a piece of table furniture. Ever since that fateful blow the doctrine that Jesus Christ is co-eternal with God and is an *uncreated divine being* has predominated in the *Universal Church.* It is also from this period that one can mark the decline and influence of the North Afrikan Church and the rise and influence of the Roman Church in Europe over issues of universal church doctrine. According to Paul C. Boyd it was the *Edict of Theodosius* proclamation in ME1062 K.S.E./A455 C.E. that established that the *Bishop of Rome*, here-to-fore only *one* of the many bishops in the *Universal Church*, would from henceforth be the *Head of all the Churches of the West*.[267]

Webster's Biographical Dictionary confirms that all the Bishops of Rome prior to *Big Papa*, that is, Leo I, *the Great* were called *saints*, even though some after that period continued to use that designation. Never-the-less **Webster's** points out that the *"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."* [675] Leo I was called *the Great* by Latin Christians, but was called Makelles, the *butcher* by the Arian Afrikan Christians because of the bloody repression he instituted against the Afrikan adherents of the Man-God Jesus. What better way for imperial Rome who had legalized Christianity and made it a state religion to control that religion (i.e. via the *Pax Romana* = Roman Peace) by putting its authoritative loci on European soil. [676] It was after this *edict = the final solution to the co-option of Black Christianity*, that the worship of the Man-God Osiris and Isis, the *Mother of God*, went into decline, being either destroyed, abandoned, and or its rites absorbed into the Christian Church, including the way the Catholic priests dress, the **miter** on the head of the Roman priest being merely a modification of the African headdress of Osiris , the white crown of Thebes (Upper Egypt) + the red crown of Lower Egypt = the double red and white crown of the Pharaoh of Lower and Upper Egypt and the white crown. Take a good look at the Roman Pontifical head-dress and you will recognize almost immediately where the Church Universal obtained this signature crown representing ecclesiastical power and now symbolic state power confined today to

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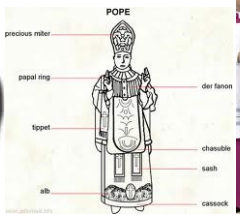
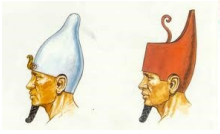
[267] Paul C. Boyd, **The African Origin of Christianity**, vol. 1 [Karia Press, 1991], 47-49.
[675] **Webster's Biographical Dictionary** [Springfield, Massachusetts: G. & C. Merriam Company, Publishers, 1976], 1695
[676] See Kenneth Scott Latourette, **A History of Christianity** [Harper & Row, Publishers, 1953], pp. 112-188, and Yosef ben-Jochannan, **African Origins of the Major "Western Religions"** [Alkebu-lan Books, 1970], pp. 73-137, **Xavier: The Magazine of Xavier University** [Fall 1994], ed. *Who Is God?*, p. 11.

Vatican City:



Pope's White *Mitra* Bishop's *Mitra* Pope's ecclesiastical dress

See the Egyptian royal and ecclesiastical headwear and dress below to see the similarity between the Catholic ecclesiastical headwear and dress. It is very likely the Church Universal adopted with some modification the Egyptian royal headwear and full ecclesiastical dress for priests. Look closely at the dress for the Egyptian lector priest in this respect:



Egyptian White/Red Crown Double Crown, Ordinary Crown Lector Priest w/ Pharaoh Full Dress Ordinary crown of office.

Note: White crown (Upper Egypt) and Red Crown (Lower Egypt). Double Crown signifies Royal authority in both Upper and Lower Egypt. Notice Pharaoh with entourage full dress (White/Red Crown) second from left with staff of power & above Pope full dress with the staff of his ecclesiastical authority.

The Osirian/Isiac (Isis) religion had legal status in the Roman Empire almost one hundred years before Christianity and existed side by side with Christianity (after it became legal in the R.E.& I around 312-313 C.E. under Constantine). This was the case for nearly three hundred years thereafter, that is, until around the 6th Euro-Century C.E.

> Christianity did not become a legal religion until around A.D. 312-13 with the victory that united the Roman Empire under Constantine. Before that time Christianity was regarded as a *superstitio*, that is a "superstition" operating as little more than a *heraeria*, an "association" or "political club." This status offered little if any protection from molestation by the Roman state or local mobs. Christianity had no official position in the state that would [guarantee] it privilege and protection. For the reverse to be true [the] Christian religion had to achieve *religion legis*, or legal status granted by the Roman senate. The Isiac religion achieved the status of *religiolegis* much earlier than Christianity. Emperor Caracalla legalized the Isiac religion in A.D. 217. [677]

[677] Mari-Jata, "The Isis Mystery Religion: Competitor of the Faith and the Early Christian Response", 20. Notes used to support my assertions in this unpublished paper are found in Robert L. Wilken, **The Christians as the Romans Saw Them** [New Haven: Yale University Press, 1984], 32, 37 and Sharon Kelly Heyob, **The Cult of Isis Among Women in the Graeco-Roman World** [Leiden: E. J. Brill, 1975], 32.

The Osirian Religion was finally pushed aside and contained on the Island of Philae, in Ta-Mera = Egypt under the imperial control of Eastern Roman Empire in Byzantium. Its Egyptian acolytes, devotees, and adherents were bottled-up at the first cataract of the *Hapi River = the Nile*, but survived until the Sixth Euro-century C.E. The final edict came from Emperor Justinian to suppress the Kamau priests there, so that he could propagate *Euro-Christianity* to the *Ta-Nehesi* = the Nubians under Osirian influence. That is how the Nubians came to be Christians by-in-large and how Christianity spread into the Southern Sudan, even under the later pressure of Islam in the North. The early Christian suppression of the Osirian religion was made final with the death of the last Kamau black priest that could read *Medu Neter = Kamau hieroglyphics* in an around 525 C.E. Ethiopian Christianity was founded around 325 C.E. so that the suppression of *Osirianism = the Kamau Religion* by Justinian was far from the end of the matter. Both unorthodox and orthodox bishops were using Osirian Theology as basis for developing Christian doctrine. St. Cyril, one of the Alexandrian Church Fathers and Doctor of the Church, for instance, used the Egyptian theological conception of *Mut Neter* ( ) = *Mother of God* to develop his *Mariology* of the *Theotokos* in support of his developing *miaphysis* Christology that was later developed in the *Ethiopian Orthodox Tewahedo* (ተዋሕዶ) *Church*. We have already shown the *direct connection* between the development of Christian doctrine (heretical) with an exposition of Arianism; but we mention St. Cyril (orthodox connection) again because these direct connections are roundly denied by modern day Christian theologians who are pressed to uphold the absolute unique development of Christianity that comes out of some supposed historical vacuum, where the doctrines are thought to have been develop via inspiration and/or autogenesis; when it can be clearly demonstrated that church doctrine developed over a number of centuries and only after fierce ecclesiastical struggles until orthodoxy in-large-part won the day. To say that Egyptian religion, theology, and dogma had anything to do with the development of Christian dogma, and theology is near heretical and roundly dismissed by those scholars who know little if anything about Egyptian religion and its close connection with the development of Judaism and Christianity.[678] This connection that can be shown with St. Cyril is doubly important because *Cyrillian Christology* is the ground and basis for Ethiopian Orthodox Tewahedo (ተዋሕዶ) *miaphysis* Christology. The Russian Theosophical scholar Helena Petrovna Blavatsky states the following in respect to the direct development of the doctrine of the Virgin Birth and Christology the ancient Alexandrian Orthodox Church (North African/Egyptian) gave conceptual birth from Egyptian theological notions about the Mother of God. Blavatsky states:

> 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 the Emepht began to be tortured in a thousand ways until the Councils had agreed upon the adoption of it as it now stands --- the disfigured Ternary of the kabalistic Solomon and Philo! But as its origin was yet too evident, the *Word* was no longer called the "Heavenly man," the *primal* Adam Kadmon, but became the Logos --- Christ, was made as old as the "Ancient of the Ancient," his father. The *concealed* WISDOM

[678] Even the idea and significance of the fact that totality of the Torah was written near a half-century before any Jew stepped in Palestine and began to be developed in and around Egypt passes right by the consciousness of Christian scholarship. Certainly, no Christian scholar suspect or wants to suspect that Hebrews via Moses learned anything of religion, theology or doctrines from the Egyptian crucible they were born in for nearly 430 years of enslavement.

became identical with its emanation, the DIVINE THOUGHT, and made to be regarded coequal and coeternal with its first manifestation.[679]

The declarations of the Council of Nicaea were wholly unacceptable for many of the Afrikan bishops, and presbyters and was among the most prominent of the doctrinal struggles that took centuries to develop an orthodox consensus, which consensus also played its part in the develop of the various biblical canons that exist even today. Even though they were bribed and pressured through violence to vote at the Council of Nicaea according to the will of Emperor Constantine, the controversy continued for another half-century, with many Afrikan Christians hotly denying the formulae given for the *Two Natures of Jesus Christ* and the nature of the God-head in its Trinitarian formulation. The Afrikan Christians believed in the perfect *unity of* the Godhead = Three in One = Powers of Three. I have coined this theistic view a **Unitheism = Unitheistic = UniTheology**, i.e. the Afrikan idea of *God, the Father, God, the Son, God, the Holy Spirit, God One = the One and the Many = worshipped as many aspects as possible of the One God, e.g. the Yoruba Orisha, Kamau Paut, the Christian Deity, Angels &Saints* etc.[680]Erik Hornung denies that Kamau religion is a pure monotheism throughout his work. To say that Egyptian Religion is not monotheistic is one thing but to conclude from this that it is polytheistic is another. A thorough study of Kamau religion will show that it is not polytheistic = the worship or belief in many gods, nor pantheism = the doctrine that God is everything and everything is God = God essence is differentiated to such an extent that God has no personality so that His divine essence and unity are meaningless, nor is it henotheism = the doctrine that there is one God without denying the existence of others. In fact, Kamau Religion is so rich that elements of monotheism, polytheism, pantheism and henotheism can be detected but cannot be understood if the student overlooks the four or five Kamau theological schools of thought that explicated the matter. This oversight based on the racially arrogant assumption that Europeans and or Euro-Amerikans know better what the Kamau thought of God than the Kamau themselves did. The Teutonic Captivity of Egyptology and Theology (in an effort to keep them separate and apart into unconnected disciplines has led to great confusion and circular arguments leading to nowhere, e.g. whether Kamau religion was monotheistic or polytheistic. Kamau Religion is the sum of more than any of these assertions. Rather, it is African in conception, a view of religion and God which is **UniTheistic**. Erik Hornung comes closest to understanding the nature of Kamau belief and practice even though he is pressed to deny that Egyptian Religion is monotheistic. Hornung states that:

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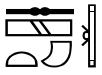
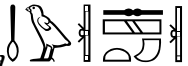
[679]Blatvaksky, *Isis Unveiled*, Vol II, p, 41.

[680] Afrikan **Unitheism** as coined by this author should not be confused with **Unitarianism**, which rejects the divinity of the *God-Man* Jesus, and the Holy Trinity, holding that God exists in one person, not three, while Afrikan *Unitheism* accepts the idea of the Osirian Holy Trinity, and the idea of the divine *Man-God, as resurrected savior*, an *uncreated* member of the Holy Kamau Trinity, of the same divine essence as God, the Father but subordinate to the Father as attested in scripture: *"But Christ has indeed been raised from the dead, the first-fruits of those who have fallen asleep. . . . 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 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). This is not the same as **subordinationist doctrine** that says that Jesus Christ in essence *and* status is inferior to the Father. UniTheism believes that Christ is equal in status with God in his *miaphysis* (undivided) divine/human nature and essence = uncreated deity but yet a subordinate being within the God-head.

> The large number of gods is itself an aspect of their diversity. The essence of the primeval god is that at first, **he is one** and then, with creation and the diversity it brings, **he is many**. In the New Kingdom "the one, who made himself into millions: is a common epithet of the creator which renders this characteristic explicit. "Millions" --- enormous and unfathomable but not infinite multiplicity --- are the reality of the world of creation, of all that exists. This insight is preserved as late as the temple texts of the Graeco-Roman period . . . . In the temple of Edfu it is stated explicitly that "he made himself into millions of *gods*, " and what is meant is really gods, not just beings of various types, or manifestations. . . . Nor is "pantheism" at work here, but rather the insight that the world is necessarily diverse and multiform and owes this state to the creator god. . . . The origin of the created world in a process of diversification, of the separation of elements that were previously united, dominates Egyptian ideas of creation. [681]

Many Arian priests and bishops during the period of the Roman Empire had held on to Thothic = Hermetic = Osirian Theology that provided an answer to the *mystery* of the God-head by showing that the multiple God-Head was centered in the *One and only God, Nu*, with the genesis of the other *gods*, or spirits *created not from the essence of the Nu*, per se, but from the *Logos*, i.e. the *Word of God*. The heretical aspect of this notion meant that Jesus Christ, as the Son of Man was not a part of the God-Head within the Nu = black celestial waters (where only the One God existed) but *later* became the uttered Word of God = Logos or *creative agency* that was *In the Beginning of the Creation with God* and responsible for the creation of all beings. This Logos then took on the mission of becoming a *Man-God as the Son of Man = Mortal* to save mankind through his own suffering, death and resurrection, like *Osiris* in Kamau Theology. The central idea of Arianism then from this prospective was the famous dictum: *"There was time when Christ was nought"* (i.e. reference to Christ not existing in the Nu with the God *the One and Only* when Time itself did not exist).The name "Christ" (as pointed out by Anta-Diop) comes not from some Indo-European root but comes from the Kamau expression *khersesheta* = *"he who watches over the mysteries."* Anta-Diop points out also this term was applied to Osiris, Anubis and other gods and was only applied to Jesus through religious contamination during the 4th Euro-Century A.D.[682] Dr. Anta-Diop did not see the full significance of the title Christ given to Jesus. We can show that *khersesheta* in fact means the *"Word that conceals the Mysteries"* = the *"Logos that conceals the Mysteries"* and so was appropriately applied to Jesus and that not "through religious contamination." Jesus once said to his disciples: *"The knowledge of the secrets of the kingdom of heaven has been **given to you**, but not **to them.**"* (Matthew 13:11, NIV), signifying both his prime directive from God and his role as the Logos according to the Egyptian Original. His mission is wrapped up in his name. According to Budge the Egyptian word(s) *Kher, Kheru* means "voice" or "word" or a "voice personified" = e.g. the Word becomes flesh. The hieroglyph for ***Kher*** is noting that the determinative for *Kher* is a rolled-up parchment on which words are written and thoughts are conveyed. ***Kheru*** = , or

[681] Erik Hornung, **Conceptions of God in Ancient Egypt: The One and the Many**, trans. John Baines [Ithaca, New York: Cornell University Press, 1982], 170-71.
[682] Cheikh Anta Diop, **Civilization or Barbarism**, 312.

on the other hand is what is done with the mouth of a fish from the Nile that spews out the *Living Water* of the Hapi River from its gills, becoming, therefore, the divine *voice* spewing out *living water*; so that the term can be said to be the *word made flesh* (i.e. personified) as a *living word* = that is able to bring what it says into concrete reality.[683] We also note that the hieroglyphic in the word for *kher* is boat oar that also refers to *speech*. The determinative in the second hieroglyph for Kheru demonstrates what the Egyptian were trying to convey in making it the *living word* for the lion is representative of a divinity that roars = *the lion god of the double horizon* = = the god of the rising and setting sun. The letter transliterated is ***re***= *divine utterance* and is related to that done with the mouth. The Egyptian word ***Sheshetat*** i.e. means "secret" or "mystery" and within the grammatical domain for the word refers to *keeping secret the mysteries of the lion god of the double horizon.* A ***Sesheta*** i.e. , therefore, is one who is constrained to keep the secret of the mysteries from the uninitiated that is kept under *lock and key* in the book or scroll. However, on the other side of that coin is the revealer of the truth of the divine mysteries, where applied to Jesus he can appropriately say that he is the ***Kher Sesheta*** = the Christ, who is the *Way*, the *Truth*, and the *Life (*i.e. he is the *Living Water*), the means by which the initiates (disciples) can receive life through understanding the divine mysteries, where you can clearly see the in the word ***Sesheta***, the hieroglyphic letter for door lock to show one who keys the knowledge of the mysteries under lock and key. This ***Kher Sesheta*** can also unlock that door, as the Lamb of God is shown in Revelation to be the only One to be able open the divine seals in the sacred book held in the hands of God *("Who is worthy to break the seven seals and open the scroll?" but no one in heaven and earth or under the Earth was found worthy to do so accept the Lamb of God.* Revelation 5:1-5). Not only that Jesus, signified under this hieroglyphic rubric is the Divine Voice or Logos. Jesus Christ is exactly what are black Egyptian forefathers said he was. Jesus is the *Kher Sesheta* , the Keeper of the Divine Mysteries, the living Kheru = or *Living Word* or *Logos* able to unlock the divine mysteries that can give his initiates (disciples) *Living Water* that gives Eternal Life. In the *Nicene Creed* the Council of Nicea used non-scriptural terms (non-Alexandrian theological thought forms based on Egyptian theology) i.e., so-called *Greek Philosophical* terms, making the claim that Jesus

[683] Wallis Budge, *An Egyptian Hieroglyphic Dictionary*, Vol 1, p. 560.

Christ was, ***"God from God, light from light, true God from true God, begotten, not made, one in being with the Father."*** This statement directly opposed *Arianism* but mirrored heretical *Sabellianism* which closely tied God, the Father to God the Son. According to Grenz, Guretzki and Nordling Sabellianism was an "early-third century Trinitarian heresy named for Sabellius, who taught that the one God revealed himself successively in salvation history first as Father (Creator and Lawgiver), then as Son (Redeemer) and finally as Spirit (Sustainer, Giver of Grace). Hence for Sabellius there is only one divine person, not three as in Christian trinitarianism."[684] In other words as stated by Erickson "God is one being, one person, who successively takes on three different forms or manifestations."[685]To soften the hard and possible heretical position (that smacked of Sabellianism) taken by the Council of Nicaea, some suggested that it would be better to say that the Son was begotten of a similar substance (e.g. the black watery and celestial mass of Nu of the Kamau) but not of the same substance as that of the Father God. This would have made it possible for the Latin Roman Church and the North Afrikan Church to at least live with each other, but it was not to be. It was a black Afrikan who finally broke *Arianism*. Siding with the Nicene Creed was **Athanasius**, Bishop of Alexandria. Athanasius was an Egyptian. He was called the **Black Dwarf** because of his small stature and his black color (the sources of which we gave in previous chapters). Athanasius became Patriarch of Alexandria in 326 C.E. and is responsible for appointing Frumentius as Bishop of Ethiopia under the See of Saint Mark of Alexandria during the reign of Ezana, and his brother, Kings of Ethiopia (320-356 C.E.), who, according to Archbishop Yesehaq "was the first African king who became a Christian and made Christianity the official religion of his empire."[686] This makes Athanasius, a black man, and an Egyptian Christian centrally responsible for the established of Christianity in Ethiopia and indirectly a key figure in establishing the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church. Archbishop Yesehaq, head of the Diocese of the Ethiopian Orthodox Church in the Western Hemisphere and author of the Ethiopian church history entitled *The Ethiopian Tewahedo Church: An Integrally African Church* has this to say about Athanasius:

> 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. He was ordained deacon by Abuna Alexander, patriarch of Alexandria, in his early life. In A.D. 325 he accompanied his bishop to the Council of Nicaea, where he played a great part against Arius. He was not a member of the council, for he was only a young deacon. However, his influence was greater than that of any other deacon, so much so that the Arians came to recognize him as their most formidable antagonist. Arius taught that "there was a time when the Son of God was not, that the Son is of a different substance or essence from the Father, and that He is a creature subject to change or conversion." Athanasius replied to this with much dignity and power, as follows: ". . . the Son is not only like the Father but that as His image, He is the same as the Father; and the resemblance of the Son to the Father and His immutability are different from ours: for in us they are something acquired and arise from our fulfilling the divine commands. Moreover, they wished to indicate by this that His generation is different from that of human nature: that the Son is not only likened to the Father, but inseparable

[684] Stanley J. Grenz, David Guretzki& Cherith Fee Nordling. *Pocket Dictionary of Theological Terms*. Downers Grove, Illinois: InterVarsity Press, 1999, p. 104.
[685] Millard J. Erickson. *The Concise Dictionary of Christian Theology.* Revised Edition. Wheaton, Illinois: Crossway Books, 1994, p. 174.
[686] Archbishop Yesehaq. The *Ethiopian Tewahedo Church: An Integrally African Church*, p. 17.

> from the substance of the Father, that He and the Father are one and the same, as the Son himself said, 'The "logos" is always in the Father and the Father always in the "logos" as the sun and its splendor are inseparable.' " 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 writing 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 Arian's 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.[687]

Athanasius suffered five exiles because of his support for the Latin Roman Church and the Nicene Creed, arguing relentlessly that if Jesus Christ was not fully God, then he did not have the power to save. He reasoned that only God who created the world and made Man in his own image, would have the power to reverse the sinful state that Adam and Eve had brought Mankind into. According to Latin Christianity, Arianism using Osirian Theology as its model had no such concept as *original sin*. Athanasius' argument proved strong to those that doubted the ability of a *Man-God, a mere created being* to reverse such a great calamity as the state of sin Man had fell into, thus many Afrikans finally agreed with the Nicene Creed out of *fear* that if they did not believe Jesus Christ was fully God then they could not be saved. However, there was one group that never bought into this theological notion. These were the **Black Desert Fathers** of Egypt that believed that evil and the Prince of Evil could be defeated in his ancient homeland, the Egyptian desert, the same place that Egyptians always perceived to be the home of **Abode of Set =** **= The Red Desert of Satan** = the god of evil and his red followers the ***tesheru*** (red ones) = , those who assist Set = Satan with their *hands* and their *mouths*; and the ***teshrut*** = = the "red" devils or demons, those homicidal beings that irrationally are willing to kill themselves (i.e. split their heads open with an axe) in order to serve Set = Satan. It is in the ***Tesh-t*** = = or *red land* = *red desert* place (a place associated with horror and where Set's homicidal fiends lived) that *the advanced guard of the Kingdom of God*, that is, the ***black desert fathers*** went to do personal battle against Satan, even as Jesus once did. This was a dangerous place and the Western idea that the Egyptian monks or desert fathers went into the desert to escape civilization and seek personal perfection is ludicrous. They went out as the advance guard of the Kingdom of God to defend civilization from the advance of evil that they envisioned or believed to be in the red desert. They went out to be tempted like Jesus and hopefully return victorious as Jesus did. Joseph F. Kelly states that: "Satan hardly held the upper hand. He recognized that these invaders of his territory were not ordinary Christians but God's shock troops." [688] These black Egyptian monks believed that men through prayer and self-discipline could defeat Satan's demonic temptations right in his own backyard. Kelly states:

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[687] Archbishop Yesehaq, Sawa, pp. 16-17.
[688] Joseph Kelly **The Problem of Evil in the Western Tradition** (Collegeville, Minnesota: The Liturgical Press, 2002), p. 47.

> In the monk's writings or in the works about them, the desert played a great role. On the one hand, it represented a sort of parched Garden of Eden, the return to the primitive life. Monastic biographies showed monks living in harmony with nature; some hermits actually went about naked to parallel Adam and Eve before the Fall. The monks believed that by prayer and self-discipline, they could return that pristine state. They did not need to wait for the last judgment. The effects of Eden could be overcome in this life. Yet the desert also represented a place of evil, the dwelling place of demons. . . . Jesus had met the devil in the desert. Ancient civilizations, both Semitic and Greco-Roman, considered cities to be centers of civilization and deserts to be chaotic. The monks believed that they had entered the devil's territory. . . . The rigors of the monks' physical environment was matched by their spirituality. Most people take it for granted that they will lead morally mixed lives, doing mostly good but occasionally evil. They take temptation for granted and learn to live with it. The monks strove for lives of perfection, denying themselves the basics of life: they fasted, abstained from sex, wore simple garments, and renounced ambition. They saw even the smallest temptation as a threat.[689]

Now we know why the Egyptian desert fathers go into the ***Tesher-t*** = Red Desert Abode of Set; where the ***Tesheru*** = the red fiend's and associates of Set = Satan, the Devil = the homicidal killers of the Self [putting the auto-apocalyptic axe of Self-Destruction through their own heads = minds overcome by demonic experiences] are located. Once again, the white theologians talking about monks and the development of the mystic tradition developed by the monks, that is, withdrawing from civilized society in order to develop to its highest spiritual contemplation of God is wrong. These black men were **Christian activist**, fighting in their own way against the **dark principalities and powers**, living in the desert places of the unseen demonic world of evil. They envisioned defending the home front of civilization (a colony of Heaven and part of God's Kingdom) from the **chaos** of evil located for them in the desert in order to maintain or reestablish **cosmos** or ***Ma'at*** = (as once the great Pharaoh's of Egypt did stand guard against the Set and the red ones from the desert). Why does this stand for ***Ma'at***? Why the moral, philosophical, and material foundations of Egyptian civilization depended on it. It was ***Ma'at*** that established cosmos = ordered civilization over chaos = disordered civilization, because ***Ma'at*** stood for *"law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians."* [690] The red desert was Set's = Satan's home and stood against everything represented by ma'at = cosmic order in the universe based on divine/moral foundations of righteousness, law and order, and justice, etc. This is why the black desert fathers were the advanced guard of the Christian faith against the Kingdom of Satan (i.e. in *Ge'ez* or ancient Ethiopian ሰይጣን = *Saytan* = devil, demon, adversary;[691] and in Amharic or modern Ethiopian ሴጣን = *Satan* = devil). The black desert fathers were the "Marines" of the

[689] Kelly, pp. 46-47.
[690] Budge. *An Egyptian Hieroglyphic Dictionary*, Vol. 1, p. 271.
[691] Wolf Leslau. *Comparative Dictionary of Ge'ez*. Harrassowitz Verlag – Wiesbaden, 2006, p. 522.

Kingdom of God attacking Satan directly in his home country. It was St. Athanasius, an Egyptian, bishop of Alexandria (328-373) who wrote the life of one of the most influential black desert father in his **The Life of Saint Antony**. St. Anthony (251-356 C.E.) was in many ways the model of black monastic life in the Egyptian desert. He no less than the others had the view of their role and purpose in the desert as I have described above. The writings about him and other black desert fathers state that they:

> Routed the devil so routinely that the devil actually complained to him that the monks were driving the demons out of their desert home. Antony's response to this whining was to congratulate Satan for finally saying something that was true. . . . In the desert, Satan symbolized the classic, depriving the monks of their spiritual freedom and trying to get them to follow him. Monastic tales delight in the monk's outwitting him.[692]

The black desert fathers as spiritual activists did not envision the battle between good and evil to be social, political or economic, but spiritual in nature. Their battle was against spiritual evil that was for the most part in the heart of men where the true battle between good and evil lay. They wanted to demonstrate that the Kingdom of God in the heart of men could in fact defeat evil existentially here on Earth. It was not a mere matter of moral codes and prescriptions of doing or not doing the right thing. It was a matter of the heart, where the Kingdom of God actually resided in men. The existential location or place of course for this great battle was in the solitude of the monks' cells built in the desert where they met temptation but also learned the will of God directly. In book two of the "Sayings of the Fathers" recorded by Helen Waddell in her **The Desert Fathers**(1957) has St. Anthony state:

> Fish, if they tarry on dry land, die: even so monks that tarry outside their cell or abide with men of the world fall away from their vow of quiet. As a fish must return to the sea, so must we to our cell: lest it befall that by tarrying without, we forget the watch within. . . . Who sits in solitude and is quiet hath escaped from three wars: hearing, speaking, seeing: yet against one thing shall he continually battle: this is, his own heart.[693]

While the black Egyptian monks were fighting what they considered an existential and practical war for the Kingdom of God against evil in the world, the theological battle of the nature of Christ was still raging out-side the desert fortress of evil, among the Latins, Europeans, and Alexandrian Egyptian theologians. The matter was finally put to rest for European and Asian Christians though the efforts of the so-called Fathers of the Church of Cappadocia, a region located in Asia Minor, just north of present-day Syria, and southwest of Armenia. These men were Basil the Great, Gregory of Nyssa, his brother, and Gregory of Nazianzus. Basil studied at the feet of black Egyptian Christian hermits, and later in ME1147/A370 became Bishop of Caesarea in Cappadocia, spending his time stamping out heresies, especially Arianism. It was St. Basil who began to form European monastic institutions based on what he learned from the holy black monks of Egypt, i.e. Ta-Mera. The way Basil got around Arianism, along with *judicious force and some burning of*

[692] Kelly, p. 47, 48.
[693] Helen Waddell, **The Desert Fathers** (Ann Arbor: The University of Michigan Press, 1996), p. 63.

heretics, etc. was explaining *the Trinity, i.e. God-Head* and Jesus Christ position in that divine company, e.g. *paut*, was by using non-Biblical terminology. He made use of Greek philosophical categories, such as *essence, person*, and *godhead*. In fact, Basil and his cohorts were adopting Plato's, Aristotle's and Plotinus's philosophical understanding of divinity, such as Plato's idea of the *Logos* = *The Word*. The Logos was equated with Jesus Christ, a divine principle which was part of the God-Head in Kamau Osirian Theology, a divine attribute belonging to the Trinitarian God Tehuti = Thoth, but not to Osiris, to whom Jesus Christ would logically be equated. These men finally boxed themselves into a corner on this; saying that the Father is un-begotten, the Son begotten [meaning created], and the Spirit proceeds from the Father. This exposition of the concept of the *Three in One God*, made no sense if Jesus was of the same essence as that of the Father God; for how God could be un-begotten and begotten at one and the same time. Such a theology could not be explained without a full understanding of Kamau cosmology and theological categories. Basil finally came around to telling his audience that *God is a mystery* = that is, what you are presently unable to understand or explain you must accept by faith. What Black Kamau theologians and doctors of religion had known for centuries, white and black Christians must now finally accept the *mystery of the Trinity* by *faith*, that is, the theological formulae *faith seeking understanding* and more succinctly *faith seeking meaning* from a phenomenological informed black theology. So we can conclude by saying that the major difference between Latin Christianity, and Arian Christianity was that Latin Christianity used the philosophical categories found in *Kamau Philosophy*, as presented by the Greeks, to uphold there idea of God, while Arian Christianity used the doctrines coming out of *Osirian Theology*, supported by Kamau Philosophical thought, to promote their idea of God. For modern Nu Afrikans and Afrikans the acceptance *by faith* of Jesus Christ being God, a member of the God-Head rather than a *Man-God* with a divine mission based on the *divine history* of the *Man-God* Osiris, has substituted for many centuries in place of hard theological thinking = letting the White Man tell us, *what sayeth the Lord!* The Nu Afrikan Calendar declares that the White Man stole Christianity from the Black Man by force, just as he has everything else, making Rome the seat of Christianity and Christian doctrine, when its loci were actually in North-East Afrika, i.e. Egypt = Ta-Mera. Prophetic then are the words of Jesus Christ who said, ***"The violent take the Kingdom of God by force"*** (Matthew 11:12). It is incumbent on Black Muslims and Black Christians to study Islam and Christianity from a Nu Afrikan-centered frame of reference. We must never forget that both white Arabs with their black cohorts and white Christians with their black cohorts captured and enslaved us, took our religion and philosophy, making them and us their own. We owe them nothing in respect of their interpretation of Islamic and Judeo-Christian Theology. We have a right in the spilled blood of our black ancestors too our own way. We can think about God for ourselves. We need not accept their dictates on how we must serve, or understand the Creator-God, and in what cultural manner or habitat we express our faith and understanding of God. The Nu African problem is basically this: We have not allowed the white man or his church to tell us how to worship God nor have we allowed him to directly influence our folk beliefs about God. Those things have remained too sacred for us to allow his lily-white hands to sully or commercialize like we have allowed him to do to our *so-called* secular music. Except for the new plague of *religio-racial ecumenism* the Nu African church has remained too black for that. However, we have never formulated a true Nu African theology grounded in the **old-time black religion** of our forefathers and ancestors; and because we have not, we stand in danger of being tossed about by every new *wind and doctrine* inimical to our Nu African faith. We have gradually let the white man export his Euro-culture determined theologies into our churches, some of this via seminary trained pastors,

and therefore like parrots we are beginning to repeat what they say without hard examination (against the backdrop of our ancient black theologies, dogmas, commentaries, etc.), because they *sound* Christian based on *so-called* biblical authority. Actually, what they are giving us is their understanding of God from their own cultural frame of reference, most of which is inimical to our culture frame of reference and an assault on our sensibilities as unique human persons made in the image of God. We must no longer accept uncritically what white academies and academicians say.

When white people do theology as any people are *naturally* inclined to do, it is from their own frame of reference and racial-cultural proclivities, *despite any claims or protests to the contrary!* Neither the telling of history or the formulation of theology is bias free no matter what anyone tells you. The white man cannot tell us anything about *our* God, even if they wanted to. What they say cannot be fully understood or explained within the context of our black *life-world* and *lived-experiences*. It really is not their fault. We have to listen to God for ourselves and allow him to speak to us through the sacred texts and through our own African and Nu African experience of the holy. We don't need to become white or think white to communicate with God and we don't need white people's permission to formulate a theology that is Nu African or African. White folk do not ask us anything about what we think about God when they formulate a theology grounded in white culture and experience, nor should we go to them as the final authority on our own **God think** = black theology. Can we learn from them? Yes! Should we believe everything is golden that comes out of their mouths about God? No! That being the case, the *Nu Afrikan Calendar* will not predicate itself on, nor will it celebrate or memorialize *uncritically* any foreign expressions of these various cosmological correlates of various white nationalisms, and or their attending cultures and the euro-religious doctrine that make them sacrosanct in the minds of the Nu Afrikan People. The *Nu Afrikan Calendar* will however celebrate and memorialize our own indigenous cosmologies and our own Nu Afrikan nationalism via these religious cosmologies (to the extent that is currently possible) for there is hardly any Nu Afrikan nationalism that does not have a religious cosmology supporting it. The celebration via the *Nu Afrikan Calendar* of anything that supports ***Nu African Emancipation*** and is Nu Afrikan-centered will be paramount, predicated upon the coming of our own freedom, collective autonomy, and national independence from white rule *everywhere*. Whatever black religious cosmology supports the *black national interest* will be noted and celebrated by the *Nu Afrikan Calendar*. Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Christianity for this author fits well within this conception because it is grounded, whether our people know it or not, in the ancient **old-time religion** of our black African ancestors. It was the black man that gave Christianity to the world. ***Christianity is not a white religion and never has been!*** White Christians are serving an **African God** = the Creator-God and a Christ that was first presented to the world as ***black, according to the flesh*** *both* in its Ancient Egyptian *original* and in its *ectype form* = *Christianity,* its *black daughter*. Besides white interpretations of black religious cosmologies that have been detrimental to our people, the white people have developed a number of semi-secular and secular holidays that are inimical to the goals of Nu Afrikan emancipation and to the Nu Afrikan People as a whole. The *Nu Afrikan Calendar* will not celebrate or memorialize these self-defeating euro-culture derived holidays, like that of Easter, introduced via its slick association with the *risen Christ*, whose resurrection has nothing to do with the *white pagan holiday of Easter*. This holiday made to coincide with Sunday the day Jesus Christ is supposed to have arisen from the dead is nothing but a Greek fertility rite, where young virgin white girls would be annually sent along a

forest pathway to be set upon by young white males and forced to have sex (i.e. raped). This rite of passage (grounded in lust and fornication) supposedly introduced them to manhood and womanhood. Somehow the White Man has hoodwinked the Nu Afrikan People into accepting this *rite of official rape* via its close association with *Easter Sunday*, and has given added support to it through the commercializing mechanism of *Easter eggs and the bunny rabbit*, the white pagan's *symbol of fertility*. Our ignorance of this white *rite of passage* makes us celebrate *rape*. If we clearly understood this, given our history of white men routinely raping black women, we would not celebrate such a *holiday and pagan rite*. This *pagan holiday* is made synonymous in our people's minds with the *death, burial, and resurrection of the Christ.* But now we cannot think of Easter Sunday without mentally associating that day with the Bunny Rabbit. So, the White Man is instrumental in influencing the Nu Afrikan Christian to blaspheme their God, and at the same time insult their intelligence by making them unknowingly serve the *White Goddess of Fertility* and official sanction rape of women as part of the mythos that sanctifies this demonic conception. The Setian White man is turning God's Earth into a *playground, circus and carnival* of demonic experiences and our people are going directly to hell and the Lake of Fire with this Setian enemy of God and man. Paul C. Boyd calls the Mother Goddess of Easter by her Assyrian name *Astarte*, whom he equates with the Greek and Roman *Ceres = Black Isis*. Astarte is where the name *Easter* is derived. The *mystic egg = Easter egg* according to Syrian mythology is from where she sprang, which egg was used in the celebration of the worship of Bacchus (the god of wine) in Athens.[694] A people whose women have been so systematically raped and forced through circumstances to have sex with white rapist, slavers, red necks, peckerwoods and various white officialdom of this country ought not to find themselves celebrating such a day, as put forth by Setian whites = those who, among other things, promote euro-cultural justification for raping innocent women, through their anti-Afrikan, anti-God *innate* concepts. Karl W. Luckert calls this Setian mentality *grand domestication* of women, groups of people, and even God, Himself. Luckert states:

> 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 and festivals, thereby fixing the visiting and feeding hours for successfully sequestered gods.[695]

Even though Luckert believes that *"Egypt has been a grand domestication system par excellence,"* Anta-Diop confines this type of domesticator to the white man in contrast and comparison between the matrilineal and patrilineal systems of the "African Clan" and the "Indo-Aryan Clan" respectively. In the African social system of organization, the wife can divorce the husband with her family always remaining as her support system = her social security. However, in the Aryan system the wife is the property of the husband, who may sell her, give her body to

[694] Paul C. Boyd, **The African Origin of Christianity**, 76-80.

[695] Karl W. Luckert, **Egyptian Light and Hebrew Fire: Theological and Philosophical Roots of Christendom in Evolutionary Perspective** [Albany, New York: State University of New York Press, 1991], 22-23.

another or even kill her at his will. In the African system land is owned collectively for the most part, while in the Aryan system private property becomes a divine right [not subsumed under the collective protection of the Fari as in Ta-Merry] but by every individual Aryan who holds such land made sacred and inviolable by his local gods and ancestors.[696]The philosopher Thomas Hobbes [1588-1679] formulated a philosophy of grand domestication based on his understanding of human nature saying that man is *naturally evil = Setian*. The philosopher Jean-Jacques Rousseau [1712-1778] took exception to this Hobbesian assertion and characterized such a claimant to *grand domestication* as one who *"foolishly imagines himself to be the sole proprietor of the entire universe."*[697] I have often noticed myself that the character of white men fits well within this conception and that at bottom the problems in the world today, e.g. war, greed, murder, etc. stem from the white Setians belief that *where-ever he puts his foot, it belongs automatically to him!* By virtue of his race and stature as *a* ***"god"*** he is the ***sole proprietor*** of land, knowledge and people to do with as he pleases. He even attempts to *domesticate God* (i.e. put God under intellectual *Teutonic Captivity*) through his control of theological and philosophical thought and ecclesial institutional control = the church, ordination, seminary, and by means of hiring policies in academic departments, i.e. tenure, etc. or other Habermasian *structures of domination*. The *Nu Afrikan Calendar* takes up the sword against all types of white inspired *grand-domestication* schemes conducted through the white man's so-called *holiday = Holy-days*; many of which are designed to our financial detriment as a collective people, and also it aims to expose all *structures of domination* over the Nu African people. We agree with Hobbes that the white man is *naturally evil = Setian*, but we will never accept the idea that he is *the sole proprietor of the universe!* We don't need white inspired *holi*-days. We have our own indigenous holy-days such as *Kwanzaa*. We also have *Nu Afrikan History Month* [Black History Month, formerly Negro History Week], and *Shahidi*, *Martin Luther King's National Holy-day*. Why call any of these days *Holy*? It is because within each are aspects of God's purpose and divinity. Each in its own way promotes *ideas that are life-saving and life-giving*. They keep the idea alive that we as children of God ought to be about building *life-saving, life-giving institutions*. They are in fact a culmination of a black theism = *black old-time religion* that believes in a *God of justice who has come down among men to save and liberate them by means of His Holy Spirit working through men to promote what is best in Hue-Manity = a bit of Heaven on Earth*. This view correlates well with our *black life-world* and *black lived-experience*.

[696] Cheikh Anta Diop, **Civilization or Barbarism**, 112-113.
[697] Jean-Jacques Rousseau, "Discourse on the Origin of Inequality." trans. by Donald A. Cress in **The Basic Political Writings of Jean-Jacques Rousseau** (Indianapolis, Indiana: Hackett Publishing Company, 1987), p. 53.

CHAPTER SEVEN

CELEBRATING *SHAHIDI* MALCOLM X

IN THE NU AFRICAN CALENDAR&OTHER BLACK HOLY-DAYS

The *Nu Afrikan Calendar* envisions that one day we will have a special time to celebrate the life and martyrdom of *Shahidi-al-Hajji* Malcolm X as a *holy-day*. I would like to call that day *Nu Afrikan Day of Martyrs* to be observed at memorial cites erected in his honor along with national pilgrimages to his burial place. Ironically the *Shahidi* is buried among a veritable list of the rich and famous at Ferncliff Cemetery, on Secor Road, Hamlet of Hartsdale, Greenburgh, Westchester County, NY about 25 miles north of Midtown Manhattan. Some of the names listed in their memorial at this cemetery are:

> Black novelist and essayist James Baldwin (1924-1987);
> Famous white historian Charles Beard (1874-1948);
> Madame Chiang Kai-Shek (1897-2003, First Lady of the Republic of China;
> Actress, Joan Crawford (1908-1977),
> Jim Henson (1936-1990), creator of the Muppets;
> John Lennon (1940-1980), musician with the Beetles;
> Vice President, Nelson Rockefeller (1908-1979);
> Khalid A. Muhammed (1949-2001), Civil Rights Activist;
> Nat Naksa (1937-1965), South African writer;
> Whitney M. Young, Jr. (1921-1971), social reformer and leader of the National Urban League;
> Betty Shabazz buried later next to him, with his/her head plates that reads **"Hajj-Malik El Shabazz: Malcolm X (1925-1965), Betty S. (1936-1997)."**

Shahidi Al-Hajji Malcolm X's burial is reminiscent of the burial epitaph of Jesus: "*He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth."* (Isaiah 53:9, NIV). However, there is no memorial epitaph present on the plate for the Shahidi that are his last words. But if there was one to be written by the black people he died for (some of whom crucified him like the Jews did to Jesus) it would likely be **"By Any Means Necessary"** his most famous confessional statement of political, social, economic, and spiritual emancipation as a Muslim Minister of God. Once **"Public Enemy Number One"** now Shahidi Malcolm X is seemingly everybody's hero coming from one political spectrum to the other and represented by the likes of Chuck D of rap group "Public Enemy" to of all things Justice Clarence, according to Robin D. G. Kelley in his essay "Malcolm X" in *Africana: The Encyclopedia of the African and African American Experience* (New York: Basic Civitas Books, 1999, pp. 1233-1236). Currently the new media now refers to him as "Civil Rights Leader" of all things. Surely if he could raise one finger it would be in refutation of that lying designation. It is easy to adopt a dead man as your hero because his is no longer a living threat and his ideas can be emphasized or deemphasized where necessary to quiet and even neutralize his/her radical social stance.

You can even make a dead hero say what you want them to say Jesus is right about how men treat prophetic speech and speakers like Minister Malcolm X and even Christian preachers like the Rev. Dr. Jeremiah Wright in respect to his sermon proclamations like: *"Not God Bless America, but God Damn America,"* which had such a negative effect on the Obama's 2008 campaign for democratic nominee for President of the United States. You will note also (contrary to popular belief) Dr. Martin Luther King was not universally accepted and or loved by the black church until he was *safely in his grave*. This history record clearly shows that Dr. King would not get (or rarely get) invited to speak at churches that were members of the National Baptist Convention USA, Inc. under the conservative leadership of Rev. J. H. Jackson. In order to build a cluster of churches that would support Dr. King (especially in the North) the Progressive National Baptist Convention had to be formed. Jesus wisely identified this hypocritical paradigm in society in his parable on killing and then honoring dead prophets. Of course, after Dr. King is dead, everybody makes a claim to him as martyr of the nation and selects only the ideas that are palatable and in harmony with their ideas of what the man represented. Jesus clearly said that he would not trust himself to men because *he knew what was in men!* Further Jesus stated:

> Woe to you, because you build tombs for the prophets, and it was your forefathers who killed them. So you testify that you approve of what your forefathers did; they killed the prophets, and you build their tombs. Because of this, God in his wisdom said, "I will send them prophets and apostles, *some of whom they will kill and others they will persecute."* Therefore, this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world. (Luke 11:47-50, NIV)

A national memorial to Shahidi Malcolm X is called for in conjunction with the Internet sites that have sprung up everywhere. This would be a place where the Nu African people, especially our youth and future posterity can go and memorialize and celebrate the memory of Shahidi Malcolm X, both his life and legacy for black emancipation and black self-determination. Many indigenous Nu Afrikan holidays already exist among our people in some degree as shown in the work of James C. Anyike. Anyike wrote ***African American Holidays: A Historical Research and Resource Guide to Cultural Celebrations*** that explains the origins and meaning of many African American holiday's some of which are not generally known or understood, and some which are regionally celebrated by black people like *Juneteenth* (which is now a national holiday with its own flag). We suggest, however, that a national holiday for *Shahidi* Malcolm X is long overdue and should be the supreme focus of our black celebration, because it involves the person of a great black prophet that God sent to help emancipate His people (i.e. of whatever religious traditions they happen to belong to). Anyike goes on to list *seven* distinct Nu Afrikan cultural celebrations and holidays' current and widely observed by the Nu Afrikan People along with an explanation of their origins, dates of celebration and how to observe these events. In addition, Anyike tells us of holidays we observed during slavery, some of which have been discarded, for example, *Crispus Attucks Day*. Others like *John Canoe Festival* are still celebrated but the celebrations are local in places like North Carolina, and among the *Nu African Sea Islanders* (i.e. Gullah People). *John Canoe Festival* holiday or celebration was forcibly stopped by Carolina police in MP384 B.S.E./A1900 C.E. in an attempt to

control (an example of *grand-domestication*) the subjected people's observance of *their gods and traditions*; but it is still observed in the Islands under various names, e.g. *Jun-kanoo Festival* in Nassau, and Trinidad's *Jump-up Carnival*. All of the Holy-days originally celebrated the installation of a *Black King, i.e. King John Canoe*, *Jon-kanooo*, *Jonkonnu. These celebrations were apparently* based on the life of a black merchant, named John Conny, [MP143-215/A1660-1732], who successfully took over and defended the Prussian fort, Gross Friedrichsburg, located at Pokoso, Ghana, along the so-called Gold Coast, against the Dutch fleet and army for nearly 13 years. It is no wonder that whites did not want blacks in the Western Hemisphere celebrating the memory of such a personage (under any name and in any form) because these celebrations actually celebrated black emancipation and the hope for freedom, autonomy, and independence. Unfortunately, John Conny may also have been a black slaver who cooperated with other Europeans, putting our people in chains. There is no other explanation as to how American slaves would have known of him unless they passed through his hands to whites on the slave ship. Black People, therefore, with their perennial and misguided conception of black hero-worship (e.g. standing with black pastors even when it is obvious that they have dishonored Christ and his church) celebrated the fact that a black man could achieve such a feat as trading with any whites he wished, controlling vast territory, and fighting off entire Dutch fleets, even though he made his living off black misery [*See Anyike*, pp. 8-9]. I can only conclude here that our people celebrated John Canoe (symbolically and not as a real historical figure) to mark the *rite of installation of a black king* like they once did for black Pharaohs using the memory and of John Conny as the last black man, they saw *in charge of anything* in Afrika. In their eyes any duly installed African "king" would (for their good or ill) *have the "legal" right* to consign them to slavery, even though they would *forever* be separated from their country and homeland and consigned to the *Purgatory and Pits of Hell in America*. Even the *Mardi Gras* in New Orleans was originally for this purpose of celebrating the installation of black Afrikan kings but is now corrupted as a white youth *winter break*, full of drunken revelry and orgy. What you see on T.V. are a bunch of drunken white youth and not the black celebration of *Mardi Gras*, which is held separately.

Naturally any black holy-days that support the notion of black emancipation will be memorialized in the *Nu African Calendar, but also those with* wide appeal and importance among large portions of African Americans, and some Nu Afrikans. These holy-days include (1) *Martin Luther King's Birthday*, (2) *Black History Month*, e.g. *Nu Afrikan History Month*, (3) *Afrikan Liberation Day*, (4) *Juneteenth National Freedom Day [NFD]*, i.e. or the name preferred in this work, *Jun-Jun*, because it reveals our Afrikan origins with the grammatical intensification Afrikans use by doubling words for emphasis, reflecting the importance put on the word and its significance for them (5) *Umoja Karamu,* (6) *Kwanzaa*, and of course what will someday be (7) *National Malcolm X Day = Nu Afrikan Day of Martyrs*. The celebration of Malcolm and his contribution and significance to the Nu Afrikan *Ba-dolo*, i.e. *people without power, the black masses*, is viewed as essential by the *Nu Afrikan Calendar*, even though his lost is painful to many Nu Africans and his continued memory among them disturbs some of Afrikan-Amerikans. *Shahidi* Malcolm X was the mentor to Minister Louis Farrakhan in the Nation of Islam. Prior to Minister Farrakhan's departure from the *World Community of Islam in the West*, formerly the *Nation of Islam* as reconstituted by Warith Din Muhammad, the son of Elijah Muhammad, I heard Farrakhan speak outdoors on the campus of the University of Dayton and as i recall he spoke of Malcolm in both respectful and endearing terms. Since that split with Warith Din Muhammad, and Farrakhan's re-establishment of the *Nation of*

Islam, he has begun commenting as if Malcolm's memory is a shadow over his own ministry, as if he needs to exorcise that memory from his mind and ours before his own ministry can find a legitimate place in our minds and be accepted by the Nu Afrikan People. Minister Farrakhan is undoubtedly one of the greatest black national leaders of our time, and in his own right stand's heads and shoulders over the Nu Afrikan-Amerikan Minority mis-leadership that are currently guiding our people along the path of national *auto-apocalypse* = National Self-destruction. If nothing else the organization of the *Million Man March* establishes his greatness. I attended that March of Black Men and so I understood for the first time and firsthand the potential massive power in black manhood. Nevertheless, the *Nu Afrikan Calendar* does not understand his [Farrakhan's] apparent need to exorcise Malcolm. It may be that he feels some responsibility (whether supposed, imagined or real) for Malcolm's ejection from the *Nation of Islam*, and maybe even for his demise. This writer does not believe that Minister Farrakhan had any direct role in the assassination of the *Shahidi*. Perhaps (if i may use these terms without being diminutive of our brother) Farrakhan like a child who sees his parents separated, blames themselves, even though they had nothing to do with the break-up; in this case the break-up between Elijah Muhammad and Shahidi Malcolm X. Let us not forget that Farrakhan was a very wise, knowledgeable, but still a *very young man* at the time of the *Shahidi's* demise. Of course, we don't know what is in Minister Farrakhan heart, but he may feel this way because he believes that the hearts of the Nu Afrikan People are not big enough to love him and *Shahidi* Malcolm X too. The *Nu Afrikan Calendar* believes the Nu Afrikan People have big hearts, and suggest that the only way Minister Farrakhan will ever have any peace in his heart is to attempt to bring about a synthesis of the warring ideals of *Osiris* Elijah Muhammad and *Shahidi* Malcolm X. These two great men should have never been separated and perhaps there is only one man that can bring them together *spiritually*, the Minister Louis Farrakhan himself (See Peter Goldman, **The Death and Life of Malcolm X** [Harper & Row Publishers, 1973], pp. 114, 130-131, 247-248, and 393-394. Also see George E. Curry, *Farrakhan: Some Straight Talk And A Few Tears For Malcolm From The Minister*, **Emerge** [August1990], pp. 32-33, and a speech given by Minister Farrakhan reported in **The Final Call** [December 2, 1991, vol. 11, no. 3], p. 21).Nevertheless, these suppositions Malcolm is the Nu Afrikan People's *black prince*, a brother who rose from the streets of the U.S. Empire and Imperium to national and international fame. Malcolm's roots are not only in the Continental U.S. Empire, but they lay also in the Amerikan Islands because his mother was native of Grenada (See Malcolm X, **The Autobiography of Malcolm X**, with the assistance of Alex Haley [Grove Press, Inc. 1964], p. 2.). Malcolm is revered in Continental Afrika, and he is the only Nu Afrikan nationalist leader to reach such international stature since the era of Marcus Garvey. Malcolm then is in a position to be recognized as the black national hero of all Nu Afrikan People in the Amerikan Hemisphere, not only because of his ethnic and racial origins centered in both the continental U.S. Empire and in the Amerikan Islands, but the black national hero of all Afrikan People because of his achieved status as the proto-typical black-nationalist in the U.S. Empire and Imperium on the model of black nationalist revolutionary fighters in the Motherland (e.g. Lumumba) and in the Caribbean (e.g. Toussaint L'Ouverture, Dessalines); in North America, fighters like Gullah Jack, Kohia, Rev. Nat Turner, David Walker, Denmark Vesey, Gabriel Prosser, etc. (See Eugene D. Genovese's *From Rebellion to Revolution: Afro-American Slave Revolts in the Making of the New World* (1979), p. 4).

Malcolm's life and commitment to the liberation and emancipatory struggle of all black people and especially black people in the Amerikas could serve as a unifying element for the Nu Afrikan People in North, Central, and South Amerika, including the Caribbean Islands. The unification of the Nu Afrikan People in the whole of the Amerikan Hemisphere for national emancipation was a paramount political platform in Malcolm's **Organization of Afro-American Unity** and this black national goal was the major reason that called for Malcolm's elimination. Writers have tried to give us the impression that Malcolm just wanted to unify the warring Afrikan-Amerikan organizations and factions in the Continental U.S. Empire. However, his vision was much wider and showed that he planned to lead a black emancipation movement in the Western Hemisphere. From this bridge or horizon of thought one can see that his ideas presented an international threat to all colonial powers still holding territories in the Western Hemisphere, including the United States Empire & Imperium (noting here Grenada and St. Johns), Great Britain (taking note of Great Britain's invasion of the Falkland Islands in 1982 to take it back from Argentina assisted by President Ronald Reagan, who however reluctantly relaxed the long standing U.S.E. & I Monroe Doctrine) and France (noting St. Martin/St. Maarten). I have been to both these islands and the European and Euro-American presence is very visible should *the local natives get restless!* Based on this horizon of thought do you suppose there could have been a more profound reason for Malcolm's assassination than the issues (on a very personal level) between him and Elijah Muhammad? Just a cursory glance at his *Statement of Basic Aims*, the preamble to the **O.A.A.U.** will convince anyone that Malcolm's vision was wider than some domestic power struggle between his organization and the Black Muslims. It shows that he intended ultimately to bring under the umbrella of the **O.A.A.U.** organizations of Afrikan-Amerikan People from every country in the Amerikan hemisphere much like the former **Organization of African Unity** of Continental Afrika has all state organizations under its *leaky* umbrella. The **O.A.A.U.** was to be the Nu Afrikan People's **C.R.O. = Central Revolutionary Organization**. However, because his enemies saw the direction, he was going in they cut him down by using and fueling the feud between him and Elijah Muhammad, circumstances which never gave him the opportunity to work out the implications of his ideas and the obvious differences between the O.A.U. model and his own O.A.A.U. The *Shahidi's* ideas enshrined in the *Statement of Basic Aims* would perhaps have developed along more revolutionary lines had he enough time to develop them (George Breitman, *Statement of Basic Aims and Objectives of the Organization of Afro-American Unity*, **The Last Year of Malcolm X: The Evolution of a Revolutionary** [Schocken Books, 1968], p. 106.)

The *Nu Afrikan Calendar* celebrates the life of *Shahidi*, Malcolm X, his martyrdom, and the legacy of black heroism that he left us, *by enshrining the date of his assassination as an element in its calendrical base year. The Nu Afrikan Calendar memorializes* ***February 21*** *as the date we should remember as Nu Afrikan People in our continued struggle for freedom, autonomy, economic democracy, reparations, education, and black self-determination.* ***February 21*** could very well take the place of the euro-centered *Memorial Day* (for US) by enshrining the memory of all of our fallen black heroes and heroines in this one day, with Malcolm X heading the list of black martyrs. The celebration of February 21 as the *Day of Martyrs* could very well become as popular and sacrosanct as *Kwanzaa* and *JunJun* has become for millions of Nu Afrikans. I personally believe it is an abomination for Nu Afrikans to memorialize our dead on the same day that our oppressor memorializes their dead. We hardly died for the same reasons, which they most assuredly let us

know after each and every war we participated in *to defend White Amerika, and its freedom = their freedom to continue to oppress, suppress, deprecate, insult and outrage the Nu Afrikan People at their will and pleasure, ad infinitum, world without end!!!* Both they and their dead are responsible for the enslavement, rape, outrage and deaths of millions of our Afrikan and Nu Afrikan Ancestors.[698] ***February 21*** on the *Nu Afrikan Calendar* is a declaration of faith that we are not worried or concerned about the *arrogance of power* exuded by Setian White People. WE SERVE A JUST GOD! You would not expect Setian people to have power to understand what that means because *material power* is all they understand. They could not possibly understand a God who says to mankind through his prophets, ***"Not by might nor by power, but by my Spirit, says the Lord Almighty."*** [Zechariah 4:6b, NIV]Anybody with any intelligence can see clearly that the Setian White man in America is *dripping with the arrogance of power*. Their eyes are closed even to the philosophical proverb that says: ***"Whom the gods would destroy, they must first make mad with power."*** This is same Setian white pride led to their ignominious and crushing defeat by the Taliban in Afghanistan (15 August 2021), a true Goliath and David story, saga and ending. The presumption within this Setian pride is that the United States cannot be defeated nor thwarted in their colonial policing of the world with the aim of making all nations in their image; if not so much as to make these nations worship them and their so ideals of democracy (that say's *"we know what is best for you"*) as to make them feel safe and secure in the world, i.e. *"making the world safe for democracy."*

Maybe black people should celebrate that we had a black President that completed his second term in office, even though he quickly forgot to put him there and opened up a pandora's box for same sex marriage that offends God's divine majesty and purpose for mankind so that he ["Mr. Lincoln"] could claim some kind of enduring legacy in human equality. Despite "Mr. Lincoln's" misguided vision of equality that forgot that *"friendship with the world puts you at enmity with God"* **however noble and praised** that *"anyone who chooses to be a friend of the world becomes and enemy of God"* [James 4:4] we should, nevertheless, give Almighty God the credit for this for only by His Power could such wonder and event happen in this racialist country. However, celebrating the power of God that brought this about sadly we have to hold our heads down in shame that "Mr. Lincoln" [and we say again] has forgotten the divine power that placed him in office as he violates the holiness of God by forcibly pushing forward the same sex marriage agenda in America and gay rights around the world. Additionally, he is used the legal power of his office to force public schools and state governments to allow transgender people (based on what gender they identify with) to go into any bathroom they want *or else.* "Mr. Lincoln" was willing to overstep and *step on the rights* of millions of people and threaten the education of millions of students for a nebulously defined

[698] However, we need to understand this about the Setian White man: **THEY DON'T CARE!** President George Bush, *Jr.* acting like a JUNK YARD DOG against an opponent already down, recently showed the typical racial attitude that still runs deep in the white man's callous/arrogant/unrepentant/Setian heart yet today. The unspoken Setian white sentiment on quotas and reparations (if spoken) are likely the following: *You Niggers ain't getting no TWENTY POINTS over the heads of my kith and kin wanting to enter undergraduate college and law schools, even if these points are MERE CRUMBS from off our table. We don't owe you nothing! Our people really don't give a damn about the fact that you were oppressed, murdered, raped and outraged by white officialdom and any other ordinary white persons for over 350 years. If you regard the TWENTY POINTS as part of your reparations, that's your problem!* ***We don't care****. And another thing, we ain't going to ever apologize for any of it either!*

minority that only represents less than three tenths of a percent of the United States population. These top-down legal threats are his means of forcing all people to bow to his Progressive vision of *Civil Religion*. "Mr. Lincoln" moved as fast as he could to change things *because he knows his time is short!* (Revelation 12:12). He knew as soon as the white man gets back into the Executive Office the *Obamanation Era* will be over, and it will likely be *back to business as usual*. And apparently, that has literally happened with the inauguration of Mr. Trump accept the *back to business-as-usual* part. It really did not really matter for "Mr. Lincoln" did nothing for the Nu African People in his full eight years. We put all of our left-over change and hope in his basket (instead of placing our trust in God) and all we heard from him was *"Stop whining and complaining!"* with a few crocodile tears after some of our youth who were shot down in the street and the courts and juries let their Setian black hearted murderers go free. Our black ancestors would (and deservedly so) be glad that we have had our eight years in the White House; but it is very unlikely that such a phenomenon will ever happen again if the Setian White man has anything to do with it. We have therefore to put our trust and confidence in God alone, His might, power, and in His Christ to supply the Nu African People with the help we will need against our *historical*, *natural* and *eternal enemy*. *We should certainly know by now if we didn't know it before that it does not matter if there is black man in the Presidential office or not; the Black National Interest will never be a paramount concern for this nation. If we do not put Race First no one else will.* ***February 21*** is the *kairos moment of martyrdom*. It is a *future moment* guaranteed by the emancipatory *blood of Jesus*, the *blood of Malcolm and our black forefathers who died that we may live*, *that oppression, murder, rape, outrages of every kind, mayhem, economic deprivation, genocide and plans of genocide, lies and propaganda against the black nation, and lordship* over the Nu Afrikan by the Setian White Man will come to an end!!!! Our Black Ancestors have spoken and have raised the war cry in the breast of the Nu African People and faint as that cry may seem to be it is calling for a blood cleansing as the only thing that will bring them peace as they lay under the alter of God awaiting vengeance on their murderers. (Revelation 6:9). Whether we want it or not, and whether the White Man can contemplate it or not, they, our black ancestors who call out daily under the altar of God for revenge against their murderers and the murderers of their children, have declared that the condition that the Nu Afrikan People are in today will and must come to an end!!!! Our martyred spiritual leaders**,** including Marcus, Malcolm, and Martin are led by the *Holy One of God* and his *Armee' of de Lawd* and he is:

> *Dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine line, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS* (Revelation 19:13-16, NIV, my *Italics*).

And when the Nu African People throw off fear of the Setian White man *3 Second Rule* and join them, the Setian White Man will rue the day he ever laid hands on the Black Man, his Black Woman, or his lands!!!! God Almighty says to the Nu African People like He said to Israel of long ago:

> *I am he who comforts you; why then are you afraid of a mere mortal who must die, a human being who fades like grass? You have forgotten the Lord, your Maker, who stretched*

> *out the heavens and laid the foundations of the earth. You fear continually all day long because of the fury of the oppressor, who is bent on destruction. But where is the fury of the oppressor? The oppressed shall speedily be released; they shall not die and go down to the Pit [Fire Pits of Hell and the Lake of Fire, my insertion, my liberty] nor shall they lack bread. For I am the Lord your God, who stirs up the sea so that its waves roar -- the Lord of hosts is his name. I have put my words in your mouth, and hidden you in the shadow of my hand, stretching out the heavens and laying the foundations of the earth and saying to Zion, "You are my people"* [Isaiah 51:12-16, NRSV, my *Italics*].

February 21, in addition to this eschatological potential is also the first day of the ***Maafa Nu Year***, which day follows **February 20**, designated as the ***Eve of Martyrs***, which day carries no NAC date. We will discuss the Kamau, so called Egyptian Calendar in an excursus included in this work. Here we simply point out that using the Kamau word **Nu** is appropriate within this context because in the Kamau language it refers to the *new flood* or *annual inundation* of the *Hapi River, i.e. the Nile*, which coincided with the *Dog Star, Sirius.* Combined, the phenomenon is called the *Sothis*, signifying the beginning of the Kamau *New Year, i.e. Nu Year.* We believe the beginning of the Nu Afrikan Peoples calendar thus constituted has more meaning than the Gregorian New Year (which admits of nothing but drunken festivity) or Memorial Day, which is a*bout White People freedom*. ***February 21*** understood as above, would make solemn at the very start of our year the remembrance of those who gave their lives for our continued future as a collective people. So, speaking, the ***Day of Martyrs*** would include all Nu Afrikan martyrs, including those that fought for our freedom in the Civil War, which is the only war the *Nu Afrikan Calendar* believes our people should have ever marched in side by side with white people. The *Day of Martyrs* will include all those Nu Afrikans who were assassinated, the many Nu Afrikans that were tortured, black women gang raped then stripped naked and hung publicly above railroad tracks so that passengers on the trains could see the evidence of the rape still dripping from between their legs; black men castrated with their organs paraded as white trophy's in the streets; black boys publicly sodomized to feminize them, a sort of male sterilization to black manhood; black women with their hands tied behind their backs thrown down from bridges into rivers to drown; black leg parts put on sale in white merchant stores (which W.E.B. DuBois himself witnessed); and every form of lynching in sundry fashion in order to guarantee the white man's *grand-domestication scheme*, including using the new Model-T Ford cars to dragged our people through the streets as object lessons of what the ***Red Ones*** would do to any *Nigger* that steps out of line. All of these horrors will finally be paid for when the White Man and his Setian followers are sent directly to the **Fire Pits of Hell and the Lake of Fire**, many of whom are already there burning in hell, pleading for their black victims in Paradise to just dip the tip of their fingers in water to cool their parched tongues [tortured minds], because of the burning of their bodies in the eternal flames of the pits of hell [Luke 16:24]. To see what the Setian White Man did to our people read the following works:

Ralph Ginzburg. *100 Years of Lynching's* (1962, 1988);
Arthur F. Raper. *The Tragedy of Lynching (1933, 1970)*;
Richard C. Wade. *Slavery in the Cities: The South 1820-1860 (*1964);

Allen W. Trelease. *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction* (1971);
Stanley F. Horn. *Invisible Empire: The Story of the Ku Klux Klan 1866-1871* (1939, 1968); and
William L. Patterson, editor, *We Charge Genocide: The Crime of Government Against the Negro People* (1951, Civil Rights Congress).

The last-mentioned work by Patterson is the "Historic petition to the United Nations for relief from a crime of the United States Government against the Negro People." Below is just a sample (using some photos and news stories based on eyewitness accounts) of what the Setian White man and his woman did to us (i.e. lynching, mutilation, beatings, etc.). Some of the photos taken by white people at the lynching were sent as "post cards" to one another celebrating these events. The third photo (first row) is a typical of the post cards that were casually sent in celebration of lynching black people (men, women, individual and multiple hanging/often after beating, torture and rape). This post card states: ***"This is the barbecue we had last night. My picture is to the left with a cross over it. Your son & Joe."*** The Setian White man practiced celebrating the murder and death of our black ancestors using these kinds of post cards is the only reason we have this photographic evidence. It can be proved that the majority of these genocidal, homicidal and demonic actions were permitted and sanctioned by the U. S. Government and the States of this Union:

THE LYNCHING OF JOHN HENRY WILLIAMS:

BALTIMORE AFRO-AMERICAN
June 24, 1921

NEGRO BURNED ALIVE SINGING "NEARER MY GOD TO THEE"

MOULTRIE, Ga., June 20 --- Unable to wait until July 8th, the date set by court for the hanging of John Henry Williams, a small crowd of white men took him from an armed force of twenty officers and burned him at the stake Saturday. Williams had just been convicted by the court of first degree murder and sentenced to be hanged. He left the court room, with ten officers on either side. When he appeared on the steps of the court house shouts came from the crowed, "Let's get him." The officers gave up the man without a struggle and the mob rushed him to the spot where it said he killed a twelve year old white girl. Williams denied his guilt at the trial and even after he was tied to a tree trunk near the edge of a big pond. Members of the mob scattered to gather enough wood to pile around their victim and drew gasoline from their automobiles in order to make the fire hotter. So quietly was the seizure affected and arrangements for the lynching made that only a few persons arrived at the pond on the outskirts of the town by the time everything was ready. *For nearly an hour they tormented Williams, poked him in the ribs, cursed him, spit on him and called him vile names* in the effort to draw a confession. *Finally when several hundred persons reached the spot a match was applied. Flames flared up and found their way to Williams' body. Now and again he cried aloud and his body went through horrible contortions*. For a *time the winds carried the flames and smoke directly in his face so that he could not speak. Later the winds shifted and members of the mob, unaffected, recognized the hymn he sang as, "Nearer My God to Thee."* At the trial today the jury was out less than one minute when it returned the verdict of guilty (Ralph Ginzburg. *100 Years of Lynching's* (Baltimore, Maryland: Black Classic Press, 1962, 1988), pp. 151-152).

WASHINGTON EAGLE
July 16, 1921

INDESCRIBABLE TORTURES WERE INFLICTED ON WILLIAMS

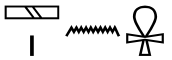
From Moultrie, Georgia, scene of the burning of the Negro Williams, The Eagle has obtained the following facts by an eyewitness. It is clearly shown that sworn officers of the law were leaders in mob violence and burning, acting with impunity. Says The Eagle's correspondent: There are many things about the Williams burning more disgraceful than have been published. A sick woman and her child, who had nothing to do with the matter, were beaten into insensibility and left to die because of hoodlumism of the mob. Colored churches were burned, all colored farmer's fences were torn down and wealthy colored farmers chased from their homes. Williams was brought to Moultrie on Friday night by sheriffs from fifty counties. Saturday court was called. Not a single colored person was allowed nearer than a block of the courthouse. The trial took a half hour. Then Williams, surrounded by fifty sheriffs, armed with machine guns, started out of the courthouse door

> toward the jail. Immediately a cracker by the name of Ken Murphy, gave the Confederate yell: "Whoo---whoo--- let's get the nigger." Simultaneously five hundred poor pecks rushed on the armed sheriffs, who made no resistance whatever. *They tore the Negro's clothing off before he was placed in a waiting automobile. This was done in broad daylight. The Negro was unsexed and made to eat a portion of his anatomy which had been cut away. Another portion was sent by parcel post to Governor Dorsey, who the people of this section hate bitterly.* The Negro was taken to a grove, where each one of more than five hundred people, in Ku Klux ceremonial, had placed a pine knot around a stump, making a pyramid to the height of ten feet. *The Negro was chained to the stump and asked if he had anything to say. Castrated and in indescribable torture, the Negro asked for a cigarette, lit it and blew the smoke in the face of his tormentors. The pyre was lit and a hundred men and women, old and young, grandmothers among them, joined hands and danced around while the Negro burned. A big dance was held in a barn nearby that evening in celebration of the burning, many people coming by automobile from nearby cities to the gala event* (Ginzburg, pp. 152-153).

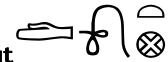
I believe that God is Merciful, but also Holy, Sovereign and a Just God. One ought not to take God's mercy or universal love for mankind for granted. God is not mocked. God's love or His mercy is not a rubber stamp of approval on evil and unholy lifestyles of living that are lewd, demonic, anti-God and anti-human. Based on God's Word, I have no doubt that a just God has cast the Setian White people, white men, white women, young and old [those who did not repent] including their ringleader **Ken Murphy** into the internal fire pits of hell. They deserve this because they tortured and burned alive John Henry Williams, and then celebrated his death with a ring dance followed by a community party (*picnic*, a French word *pique-nique*,[699] to humiliate him and

[699] *pique-nique* meaning "any gathering, walk, hike, promenade, ramble", etc., which word today 2021 in our PC cancel culture is said by some to be offensive to *all* blacks, thus having some news stations second guessing whether to use the word or not in news stories. Note: the word is so generally used in this American culture and even among black people here that any claim that 'black people view this word as offensive' is incredulous. The best that can be said is that *some black people in today's PC culture find the use of the word offensive*; but this is not so and never been so among black people generally. I have used the word and all of my family and other black families I know have used the word "picnic" and never connected its origin with any lynching party or picnic gathering celebrating the hanging and torture of black persons. Did those events happen in contexts of public gathering and celebration that can be called a picnic? Yes, they did! But still black people down through their long history in the United State have never picked out this one word as offensive specifically because of that horrid association. The earliest known formal reference and association of "picnic" with lynching occurred in an essay written by Dr. David Pilgrim, Curator of the Jim Crow Museum of Racist Memorabilia, Ferris State University, entitled *"Blacks, Picnics and Lynchings"* (January 2004). Now that linkage and notion described in this work has reached the level of critical conversation between advocates for it and distractors, where some Fact Checkers are stating openly that *"The word picnic does not originate from racist lynchings"* and that the linkage is entirely unwarranted just because white people gathered and celebrated such tragic and inhuman events in these contexts. History and the etymology of the word picnic and its obvious connection with lynching is not on the side of its advocates, who are using the PC cancel culture we are in to find something, anything to shame are enemies into recognizing what they did in these celebratory contexts were all the more heinous. The English word picnic came from the 17th Century French word *picque-nique* (as our enemies so gleefully point out) began in France and only meant "a social gathering where each attendee brings a share of the food. The French piquer may have referred to a leisurely style of eating ("pick at your food") or it may, simply, have meant, "pick" (pic.)." At any case its origin historically has nothing specifically to do with celebrating any kind of human torture either in France or the Americas, although such inhuman treatment of people across the globe among nearly all races have tortured people within such celebratory contexts. However, the plain contextual understanding by nearly all people that use the word has nothing to do with such acts of public torture and celebration. For example, at the beginning of the Civil War according to Elizabeth Nix in her essay "The Worst Picnic in History Was Interrupted by a War" (August 30, 2018), where.

the Nu African People. If they met this fate they have been burning and writhing in burning torment for **87 years** (in real time), perhaps some since 1921 after they burned and celebrated the burning of John Henry Williams. These Setian White people failed to have mercy on John Henry Williams and now many of them are likely in a place where there is no mercy to be had. I believe there are only **Two Destinies** for what men and woman have done on God's Good Earth either good or bad. The Setian White man who has murdered, lynched, outraged, and/or raped our people will meet one of these destinies depended upon the mercies of God for those who repented:

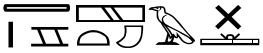
(1) Paradise [right side of the Tuat] in which is the **Lake of Life**  = ***Shaen ankh*** or

(2) Hell [left side of the Taut] in which is the **Lake of Fire** = **Sha Asbiu**,

where the **Taut**  the **Land of the Dead** is also the **hidden land of the lakes** in its two major geodetic divisions:

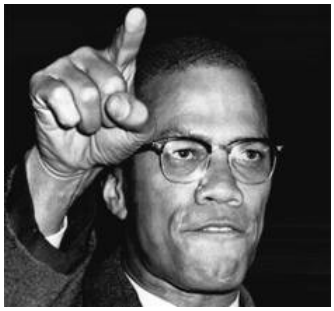
> "On July 21, 1861, Washingtonians trekked to the countryside near Manassas, Virginia, to watch the first major battle of the American Civil War. . . Known in the North as the First Battle of Bull Run and in the South as the Battle of First Manassas, the military engagement also earned the nickname the "picnic battle" because spectators showed up with sandwiches and opera glasses. These onlookers, who included a number of U. S. Congressmen, expected a victory for the Union and a swift end to the war that had begun three months before. Instead, the battle that day resulted in a bloody defeat for the Union and sent the picnickers scrambling to safety."

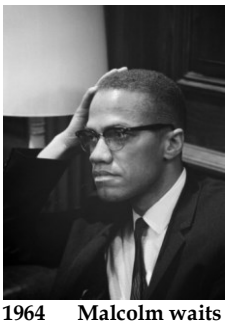
This shows the general cultural practice for what a picnic meant (although noting the Civil War was about the slavery issue, although even Whites in the North denied this was true and did not view the cause of the war in this way) the word has no unique association with public celebration of human lynching that can be described as a picnic. In fact black people should know that white people in their attempts at black genocide were mindful of hiding their guilt because of the outside possibility of being held accountable by law and damaging their standing in the community(the reason for the hoods, etc.) admittedly in Congressional testimony of dispatchingmany thousands of black people in secret without public fanfare. Our people would just disappear and never come home, with the only explanation being that we were runaways or *gone North, when in fact we were torture and or shot and thrown, for example in the Tallahassee or Mississippi River, their tributaries or in some Southern swamps to feed the alligators, or other maneaters.*We of course can substantiate these truths without making the claim that black people *en masse* are *and have always been offended* by the use of the word*picnic*. While we can recognize the aberrant history of lynching that celebrated these outrages against the Nu African People we at the same time should avoid making false claims that gives our enemies a way to show that we are proneto promoting revisionist black history; when all we are trying to do is bring the majority society to the recognition of how celebrating our inhuman treatment in the context of such public events are hurtful and still today damages us.Let's fearlessly tell our-story without putting forward unwarranted spins that allow our Setian enemies to focus on those rather than the enormous evil this society participated in, actions tantamount to genocide, which is the "systematic act or acts to harm a group, subjugate a group, or kill *en masse*a group, or kill any member of the group with such intent." By writing or proposing revisionist black history without supporting such supposition with facts or solid sources does us and our cause more harm than good. *Let us tell our story fearlessly, but let it be our true story*. We have enough to show that the White man is our natural and eternal enemy without making anything up.Don't allow our enemies to escape the guilt of their horrid inhuman deeds by presenting them with false premises to rebut that distracts from are call that they addresstheir own Setian behavior!

(a)  = ***Ta ankhtt***= Land of Life = Paradise and

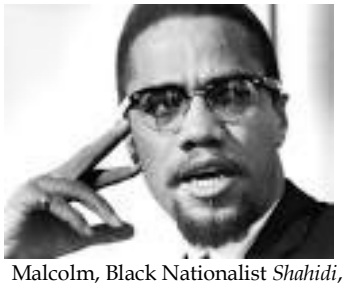
(b) = ***Ta sheta***= Hidden Land of Boiling or Burning Water = Hell.

I believe this is true *unless somehow these devils found it in themselves to genuinely repent before their own deaths, which I believe is very unlikely given the hatred with which they unjustly hate the black man*. Maybe the demons in charge of *their burning and torture* are even now dancing around them and laughing at them like they danced in demonic celebration of hate around John Henry William. May God have mercy on his soul as he is reported to have sung the Christian song *"Nearer My God to Thee."* These are the unsung martyrs of the Nu African People (5000 of which we have names recorded and are listed with the dates of their martyrdom in the appendices of this project). However, there are millions more not listed in this project who only the Lord knows. The day we propose honoring Malcolm is the day we propose to also honor other martyrs of our race like John Henry Williams. We suggest to Nu Afrikan Muslims instead of worrying about the pilgrimage to Mekka they should do as the Senegalese Muslims have done and make annual pilgrimage to the grave sites of our dead Muslim leaders, *e.g. Osiris* Elijah Muhammad and *Shahidi,* Malik al-Shabazz. In fact, Nu Afrikans of all religious persuasions and those that claim no religion at all could make pilgrimage to Malcolm's *Memorial to Martyrs* that the *Nu Afrikan Calendar* proposes should be erected, and to *Shahidi*, Martin Luther King's Memorial already in place in Atlanta, Georgia. In 1975 I made pilgrimage to Marcus Garvey's home in Montego Bay, Jamaica, and to the *Marcus Garvey Shrine* at National Heroes Park in Kingston, Jamaica, as an example of the kinds of pilgrimage that make sense and that are in line with the emancipatory goals of the Nu African People. I know the date of my pilgrimage to Jamaica only because I was there when the announcement was made of the death of Emperor Haile Salessie (ኃይለ ሥላሴ, 1892-1975) of Ethiopia on August 27, 1975, which sent shock waves of silence throughout the whole Island. This was four days after my birthday (August 23). I had no idea then that I would be baptized into the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church on June 23, 2013, thirty-eight years later:





Malcolm, Muslim Preacher Malcolm and Martin meet March 8, 1964 Malcolm waits Dr. King's Press Conference March 26, 1964



Malcolm, Black Nationalist *Shahidi*, Malcolm X, Martyred National Leader (Assassinated February 21, 1965) *Shahidi* Malcolm X and Betty Shabazz

Marcus Garvey Shrine, Kingston, Jamaica Marcus in U.S.A. Shrine to Marcus in Ghana, Africa

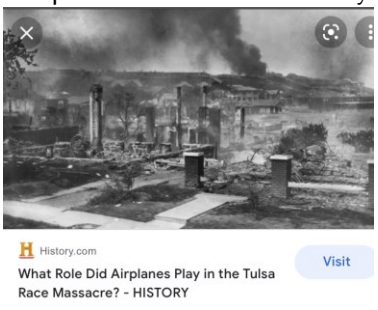
Note: This author was at the Garvey shrine (August 27, 1975)taking a picture with a local by name "Ms. Mary" (picture now lost) same year Haile Selassie was assassinated. All of Jamaica went silent the whole day with this news.

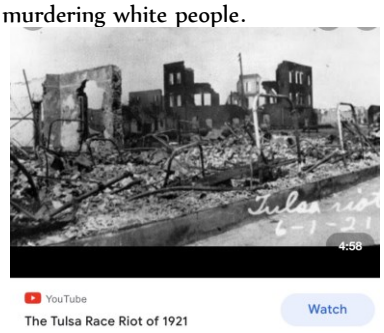
Other examples that recognize our Nu African leaders is the *Memorial to Martyrs* set-up in Montgomery, Alabama of 40 Nu Afrikan *Ba-dolo* (i.e. the black poor) slain by white racist during the Civil Rights Era is suggestive of the kinds of creative nation building that can be done by our

people. To those names should be added the 5,000 names that I have identified as part of this calendrical project in the appendix: *Our Ancestors Have Names: Shahidi Malcolm X Memorial to Black Martyrs*. To these names and story will be added the *three hundred Black people* subject to the planned genocidal and systematic murder (burned, shot, hung, mutilated, etc.) by thousands of White people on June 1, 1921 with complete systematic burning of their town Greenwood, Tulsa, Oklahoma, with the use of bombs from at least six airplanes, which also rained down bullets on fleeing black people as if they were enemy soldiers like in the war that just ended in Europe; marauding banks of whites (men and boys) going from house to house hunting of black people in their homes, shooting them down in cold blood, and then systematically burning down their homes and businesses sometimes with black people within unable to get out; then putting thousands of blacks in internment camps. The Greenwood community was completely leveled as if attacked by a mechanized army. This horrid story of genocide (called the *Tulsa Massacre*) was well hidden until just recently with a number of attempts to research the story [i.e. in Tim Madigan, *The Burning: Massacre, Destruction, and the Tulsa Race Riot of 1921*(2001); Randy Krehbiel, *Tulsa 1921: Reporting A Massacre* (2019); and Hannibal B. Johnson, *Black Wall Street: From Riot to Renaissance in Tulsa's Historic Greenwood District* (1998)]:

THEY SYSTEMATICALLY BURNED DOWN OUR HOMES & BUSINESS' TO THE GROUND

Note: Some of our people were burned up in their homes or business/not having any way out or pushed back into the inferno by murdering white people.

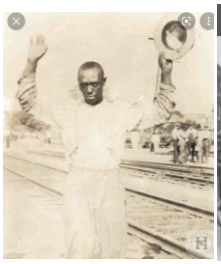




THEY MURDERED OUR PEOPLE WITHOUT MERCY:
They used flatbed trucks to pick up dead bodies of African American to deposit them in graves or dump them in rivers without ceremony or regard for the families of the dead. 300 or more black people were murdered and disposed of this way. Note the black child holding his dead brother.

They Used Machine Guns to Kill Our People & Curtis JN-4s Aeroplanes
to shoot at black people from the air and drop turpentine balls on buildingssetting them on fire from the top.

They Arrested Our Men & Women *En masse* without cause or due process accorded them as U. S. Citizens



They Put Our People in Internment Camps/Forced them to be bonded vousafed by whites and carry internment cards on pain of being arrested again

Our collective memory of these tragic event and genocide was not fully jogged until the headlines recently *"Tulsa Race Massacred reparations bill introduced in Congress"* May 21, 2021) with the testimony by living witnesses Viola Fletcher (age 107), Lessie Benningfield Randle (age 106), and Hughes Van Ellis (age 100, brother of Viola Fletcher) testifying before Congress on May 18, 2021. This testimony was a total shock to many African Americans who declared they had never heard just a thing was done to us and that black witnesses a 100-years old or more were still alive telling their story on national level and filing a lawsuit for reparations. The white man himself is thoroughly shocked as well because he thought no living black people from this era could possibly be alive to accuse this nation of genocide and vividly and articulately describe what happened with their own eyes.

Mother Fletcher and Late Uncle Red (2021)

Demanding Reparations and Testifying Before the U.S. Congress (2021)

The horrible tragedy of the 1921 Tulsa Massacre visited upon the African American People has taken on an international and Pan-Africanist flavor, culminating in the honoring of the 300 African Americans murdered though the living witness of Viola Fletcher (being fondly called on both sides of the Atlantic "Mother Fletcher") and her brother Hughes Van Ellis, (fondly known as "Uncle Red) both honored on Sunday, August 15, 2021 by the Ghanaian Government and People. Their story is partially told in the following news article:

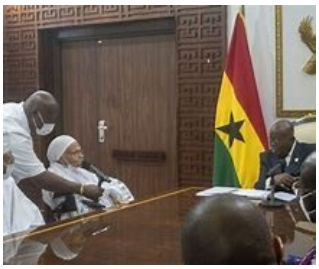
> Two African American survivors of a century-old massacre in the United States were in Ghana Sunday with their grandchildren at the start of a visit to connect with their "motherland." Viola Fletcher, 107, known as "Mother Fletcher," and her brother Hughes Van Ellis, 100, known as "Uncle Red", are from the district of Greenwood in the Oklahoma city of Tulsa that was devastated in 1921 by a mob of armed white people. Up to 300 African Americans were killed in the attack on the area nicknamed "Black Wall Street" and some 10,000 left homeless when the district was set ablaze, leaving a vibrant economy in ruins. Fletcher and Ellis were accompanied by their grandchildren on a weeklong trip to the West African nation, as part of a government campaign to attract people of African heritage abroad "back home". The siblings landed in Ghana's capital of Accra on Saturday with beaming smiles, waving from their wheelchairs to airport onlooking cheering "welcome home". "It's my first time on the continent of Africa and I'm just thrilled to be here," said Ellis' daughter, Mama. As they made their way out of the airport, the survivors were given flowers and sashes saying "Beyond the Return" – in reference to the government campaign launched in 2019, four centuries after the first slave ship landed in what is now the United States. "My grandparents are extremely excited to be home for the first time on the motherland," said Fletcher's grandson, Ike Howard. "If you haven't visited Africa, this if the time to come." "Were in the middle of a pandemic but tomorrow is never promised to anyone." Viola Fletcher said she relives memories of the massacre every day. "On that first night, in 1921, I went to bed in my family's home in Greenwood," she recalled, in a statement published by the Diaspora African Forum. The non-profit organizatio9n co-sponsored the trip with Our Black Truth, a social media platform where African descendants can learn about their history. "I had everything a child could need . . . But within a few horrible hours, all that was gone," said Fletcher. "Now after all these years, I'm so happy to be fulfilling a lifelong dream of going to Africa and I am so pleased that is to beautiful Ghana." Ghana has long played a role as a hub of thought and memory for the broader black community. American writer and civil rights activists Maya Angelou lived in Accra in the early 1960s. For Nadia Adongo Musah, from the government's diaspora affairs, the survivors visit is just as historic. "I think this is one of the biggest historic African diasporas that have come back to us," said Musah. The family is scheduled to visit historical sites from the colonial era and receive symbolic titles during traditional ceremonies. They

will also attend a church service on Sunday. For Musah, the visit is an opportunity to show Ghana is "open" and "safe." "107 years old and have the passion and interest to visit Ghana, not only by herself but also bringing along her younger brother who is 100 years old. . . . I think this will go far," she said. In April, some of the last survivors of the Tulsa massacre testified before the US Congress and asked that the country recognize their suffering. No one was ever convicted over the destruction of Greenwood, and insurance companies, claiming that the unrest was the result of riots, refused to reimburse black victims. Marking the centenary of the massacre, President Joe Biden said he recognized that "there was a clear effort to erase" the event from the nation's memory." [France24.com, 15 August 2021]

Ghana Welcomes & Honors Survivors of the 1921 Tulsa Massacre

Hughes Van Ellis (R) his sister Viola Ford Fletcher (L), and family members who arrived from the US are received by the Deputy Director of Diaspora Office at the Kotoka International Airport in Accra Nipah Dennis AFP

Audiance with Ghana's President



Meeting with Traditional Nigerian Chiefs in Ghana

Honorary Enthrownment as Traditional Asante King and Queen

Nu African Honoree's Celebrating with the Ghanaian Community

Each nation under the sun has their memorials to their heroes or martyrs and now we have some for ours, which now includes "Mother Fletcher" her brother, and the black centenarians that had the courage to testify before the nation about the White man's acts of genocide against the African-American (Nu African People). However, much work is yet to be done by our people. Malcolm has yet to be honored properly. It is largely because of his efforts that the Nu Afrikan Muslim community exists in North Amerika today, despite its factionalism and joining with Arab Muslim groups seeking coherence and legitimacy. *Shahidi* Malcolm X is in large part the person who galvanized and conscientized the Nu Afrikan Majority (Muslim and Christian alike) and moved them back to the reality that they were indeed a *nation within a nation* as Martin Delany and Marcus Garvey once proclaimed. If not for Shahidi Malcolm X, and some few courageous others, we would not now share this fundamental national concept in such clarity, for the Afrikan-Amerikan Minority leadership in their usual conspiracy of silence in return for **MONEY, POWER** and **SEX** would have never told us, because they feel they have something to lose by nationalist-separatist idealism and they do not wish to upset their white benefactors, by arguing for the Nu Afrikan People's right to black self-determination, black collective and individual self-defense. Of course, any talk of having a fundamental right to a separate national existence is *top secret*. There hope is that Nu Afrikan People (as one of the *captured and subject nations* under the indirect rule of the Anglo-Amerikan led U.S. Empire and Imperium) do not *discover* these things for themselves. Malcolm died because he dared tell the Nu Afrikan People these things and because he dared set-up an organization, the **O.A.A.U.** to be their **SWAPO**, **PAIGE**, **ANC**, or **MPLA** to give ultimate expression to the desire for an autonomous national existence perhaps someday culminating in geo-political separation from the Nu Africans *natural* (Walker) and *eternal* (Elijah Muhammad) *enemies.* Nevertheless, the Nu African People now know with certainty that they are not just a mere race or minority population, or a mere community among other communities. From the Nu African People's perspective, we may not be a **chosen people,** but we are a **called people** to a peculiar **intermediate destiny** within the history of mankind. The Scripture is clear that God placed the Israelites *third* in the hierarchy of His affections, and states in Isaiah Chapter 19:24-25. "In that day *shall Israel be the third* with *Egypt* and with *Assyria*, *even* a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed *be Egypt my people*, and *Assyria the work of my hands*, and *Israel mine inheritance*." Nowhere in this statement is Israel God's so-called Chosen People although the Jews and Christians have done a good propaganda job for centuries in drawing people's minds only to Scriptures that make this claim to the exclusion of other people and nations that existed at the time. Isaiah is very clear that Israel is only a *THIRD* among the nations in God's affections, and that in fact the Egyptians were *God's people* (i.e. *My people* = Chosen People); Assyria was *God's handiwork* (God made them as a potter makes jars out of clay = fashioned them as a nation; and Israel God's

inheritance among these three nations, where being chosen can only refer to being selected or set aside as a holy nation for special purpose among the nation of Gentiles to lead and guide them to God. It is clear from this Scripture that the Black Man at the level of his highest civilization in Egypt was God's Chosen People and not Israel. Israel was only God's inheritance and was counted only as a *third in the eyes of God* among the prominent three nations, that is, *Egypt my people*, and *Assyria the work of my hands*, and *Israel mine inheritance*" according to Isaiah 19:24-25.

Because the *Nu Afrikan Calendar* base year is different from the Gregorian Calendar New Year we can now celebrate a *Nu Year* named after the era that gave birth to the Nu Afrikan People as a nation, a distinct Afrikan Nation in the Amerikan Hemisphere and at the same time honor our National Black Hero, Shahidi, Malcolm X, whose date of martyrdom is the first day of each *Maafa Nu Year*. The *Nu Afrikan Calendar* will also suggest that the Nu Afrikan People adopt **Asiento 31 March 1968 C.E.** as the date of our *Declaration of Independence* designating this date as the primal beginnings of the ***People's Republic of the NAN [Nu Afrikan Nation]***, as this is the date the *Provisional Government of the Republic of New Afrika [PG-RNA]* proclaimed independence of the Nu Afrikan People from the rulers of the U.S. Empire and Imperium in the Black Belt of the South [i.e. Kush District, Kush Region] putting into action Elijah Muhammad's call, in MP444 B.S.E./A1960 C.E. at a New York meeting of the Nation of Islam, for the creation of a ***Black State*** in Continental North Amerika. This date will take the place of the *Fourth of July*, which I indicated earlier our Black Ancestors tried to get away from by celebrating on July 5th as opposed to celebrating on the same day as their *historical, natural, and eternal enemy*. Acceptance of this date also will proclaim at the same time the *Nu Nationalism*, which puts emphasis on *total emancipation* of the Nu African Man and does not merely focus on *autonomy in terms of land and space*, although it does not rule it out. The *Nu Nationalism* does not want to make the mistakes of *classical nationalism*, which viewed freedom in terms of *autonomous control of land* as an absolute goal. A *real nation* is far more than that even though it is never to be forgotten that a nation must have some kind of geodetic space (i.e. land) to move within if they are to operate autonomously as a nation of people. However, stateless nations without land must not identify the nation too closely with the need for a special geodetic space. Jesus understood this when he predicted the destruction of *Aaronid Priesthood* whose existence depended upon the existence of the *temple and temple rites* rather than on reliance on God's word. When the temple was no longer there, as the Roman enemy knew full well, then the whole of the Jewish nation would be undermined for the temple had become its god, rather than God Himself. The Temple was the geodetic space that determined the identity of the nation and when it was gone it forever change the cultic relationship with God that made Israel God's so-called "Chosen" people. A *stateless nation*, such as the Nu African People are, must be aware of the dangers in an emancipatory thrust that only understands freedom in terms of *autonomous control of land*. Must we have autonomous *space?* Yes! Must we be in control of some vital life-giving, life-saving institutions? Yes! Do we need vast spaces of land (right now) in order to achieve these ends? No! However, we should never forswear the long-range goal of *autonomous space or some form of political autonomy* within some autonomous space collective owned by the Nu African People. However, in the short run we should go after what is achievable, i.e. the creation of *black life-giving* and *life-saving* institutions grounded in our *life-world* and *lived-experience*. This would be

the essence of Nu Nationalism that proposes a type of *institutional emancipatory nationalism*. In the long run we need what every other viable nation on this earth needs: Land under our own feet and ownership as a part of our claim to economic democracy, the **only material guarantee to political democracy and freedom!** Our Nu African ancestors understood this quite well and tried to capture the essence by calling for *40 acres and a mule!*

CHAPTER EIGHT

BLACK CELEBRATION: BREAKING THE "CURSE OF HAM"

The Nu African people will no longer live as ideological slaves to Shem [the Jews], while Japheth [the white man] continues to extend his territory and materialism into our culture and religious life. By "living in the ideological tents of Shem" Japheth maintains his power over the black people in the world. It is not through his economic and military might that we are ideological captives to Judeo- Christian doctrine and thought (primarily Protestant) as we are led to believe. Any fool who understands history knows that no empire can stand for very long on "might makes rights" alone. Those that wish to oppress you or control you must use ideological weapons in order to imbue the people they are enslaving with the idea that "you cannot win," and that "God is on our side, because God looks like us!" How shall we break the so-called curse on the ***sons of Kham*** that keeps us in ideological and theological captivity to the White man's religion and conceptions of God?[Genesis 9:24-27]. First, we know what this so-called curse is! We note that the curse was not against Ham וחמ = ***kham*** (lit. "hot" in Hebrew), and = ***Kam*** or ***Kami*** (lit. "to be black" in Egyptian); but it was against a specific son of Ham (namely *Canaan*). With this initial understanding we can break this so-called curse not only by reinterpreting and reclaiming our history but by reinterpreting and reclaiming our religion as well. We have spent far too much time breaking Japheth's control over our black history, as if that is the only area of **intellectual colonialism** in which he has operated. He has stolen ancient black religion as well and turned it to his own political, economic and cultural advantage (i.e. his heritage, his White God). We need to break Japheth's hold and **Teutonic Captivity** over the Abrahamic religion that he inherited from Shem and uses to reinforce his white national idealism or the **white national ideal**. The Abrahamic religions are Judaism, Christianity, and Islam. It is clear that Moses is telling the story of his ancestral family line beginning with Abraham, which we have demonstrated in previous chapters. However, what is not very evident to the uneducated eye is that Moses was also telling us that his family line was black. He did this by giving us the key for the grammatical derivation of **Ab-Ra-Ham** as this patriarch's name is changed from *Abram* to *Abraham.* Ab = Father; Ra = the God Ra; and Ham = Black (as we have demonstrated elsewhere) so that ***Ab-Ra-Ham*** (in Hebrew אַבְרָהָם = *Ab-Ra-Kham*) means ***"Father of the Black sons of Ra"*** not **"Father of a Multitude"** or **"Father of Many Nations"** unless you would take it to mean **"Father of Many Black Nations"** because the root element in Ab-Ra-Ham's name is as above Ham = זואהמ = ***kham*** (lit. "hot" in Hebrew). In Egyptian *Ab-Ra-Ham* would be = **Atf**= *Divine Father* (of all Mankind) + = **Ra** + = Kami = = ***Atf-Ra-Kam(i)*** = lit. *Divine Father of the Blacks Belonging to Ra* = ***Divine Father of the Black Sons of Ra.*** The *Abrahamic Religions* (i.e. Judaism, Christianity, and Islam) therefore have a black origin and belong first to the Black People of God. Black religion is the very life breath of our being and character as a people. And it is sad to say we have given it over to

Japheth, who lives in the tents of Shem. We have allowed them to interpret the Abrahamic sacred Scriptures as they please (without challenge) and we even allow them to influence(unduly) our mode of worship and our theology, that is, how we think about God in relationship to our life, just as we have left them to educate our children *their way*. This is one reason way Nu African Christians ought to take a closer look the black worship and black theology of the *ancient* but *living religion* of the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church that has preserved ancient black worship and theology of Christianity from the inception of the Early Church. We must also refuse to celebrate white "holi-days" or if we do, we need to re-interpret their meaning ***for us!*** We must take back our black religion and use it to reinforce the **black national ideal** of RACE FIRST that is in the BLACK NATIONAL INTEREST. It must be stated (and very boldly) that neither Shem nor Japheth has a religion of their own. The monogenetic origins of all of the so-called "Western" religion come from the **black old time religion** whose father is Egypt and whose mother, who gave birth to it, lies deep in the highlands of East Africa, that is, **Kaf-ra-ka** as we have already pointed out = **Af-ru-Ka = Born at the Gate of the Inner Land.**[700] So no place will be found in the *Nu Afrikan Calendar* for the so-called Jewish *Holocaust*, which the Jews through film and other media have turned into an annual event for its propaganda value for the State of Israel and Zionists everywhere. They solicit world sympathy for past wrongs done to them, while at the same time committing outrages and genocide on the Palestinian People in order to possess their land. As a central tenet of Zionism, they claim this land as theirs because they claim *God gave to them* (that is anywhere they are able to put their feet and maintain their presence). They cite sacred Scriptures in the *Books of Moses* to support or prove this. The Jews have duped the world by having the United Nations change a previous resolution that equated Zionism with racism. Suddenly, the world believed it was wrong in saying this was the case. However, the Nu Afrikan People and Afrikan Continentals should not let themselves be fooled. The effort to have this resolution changed was led by the most racist and genocide prone nation this earth has yet seen, the U.S. Empire and Imperium (i.e. the U.S.E.& I). Despite Israeli concessions in giving back so-called *Arab land* and agreeing to give the Palestinians a semblance of *home rule*, the Jews have not changed one with the fundamental goals that underlay Zionism, equivalent to the U.S. Empires *Manifest Destiny*, both white nationalism's calling for ultimate genocide = extinction of the native populations in order to possess their lands. The white nationalist ideal of *manifest destiny* in the U.S. Empire substantially achieved its goal because the technological capability through instant communication to make the world aware of genocide was practically non-existent at the moment, they carried their aim and goal to completion. This situation allowed Euro-Americans to do their dirt to the Native Amerikan People, the Nu Afrikan People, and the Mexicana People unobserved. By the time the search light of history fell on the Euro-Amerikan oppressors they had achieved a *fait accompli* over the people and land in question *in less than 50 years!* The problem that Zionism has is that the world is watching its proponents of genocide who are trying to completely possess all the lands the Jews claims God gave them. Complete subjugation of the Palestinian People is near impossible. However, that does not mean the Jews have given up that ultimate goal. They just cannot accomplish it the same way within the current international political climate, which cannot openly sanction such actions against any people. There are however

[700] Gerald Massey, **A Book of the Beginnings**, Vol. II, First published 1881 (Baltimore, MD: Black Classic Press, 1995), pp. 602-603.

other ways to *freeze dry* actions and mute the voice of the international community so that in some situations they are made to stand helplessly in the face of enormous crimes against humanity. The Serbian-Croatian War of genocide is just one example of international impotence when faced with a *fait accompli* paradox. No one should forget that the *holy* books of Moses tell the story of God commanding the Israelites to commit genocide against the ancient **Black Amorites** and the **Black Canaanites** in order to possess the so-called *Promised Land*, which by an large they were never able to carry out. The modern Jews have created out of these scriptures their version of *Manifest Destiny*. This ideology for Euro-Americans is *encoded* within the U.S. Constitution because they do not have scriptures per se that give religious sanction for the taking of land from the indigenous populations as do the Jews. However, Euro-Americans called the *Church of Jesus Christ of Latter-day Saints* have supplied this lack in their *Book of Mormon: Another Testament of Jesus Christ* "written" by their principal founder, Prophet Joseph Smith around823 C.E This so-called sacred work is really a religious interpretation of America as the promised land that gives Euro-Americans the religious sanctions they need to justify the political ideology of *manifest destiny*. Everything for such a justification is in that work. i.e. the land called "Bountiful" in which a Nephite city of the brethren [Reagan's *City on a Hill*] is built across "the large waters." This book has all of the literary motifs of the Hebrew Scriptures, along with the usual prohibitions against race mixing of the "brethren" with the sons of Ishmaelites women and Lamanites, *who are marked with the curse of dark skins, because of their transgressions and rebellion as described in the* ***Book of Alma***. This includes the familiar story of taking the land from the indigenous people and thus *liberating* the *land of Bountiful* from the black Lamanites by the Nephite hero and lawgiver of their sacred books Moroni. [701] A Mormon family (polite and friendly to the extreme) once invited me into their home and then into a room that I believed served as their library. I thought this invitation was curious but they anxiously desired to have me read *The Book of Mormon: Another Testament of Jesus Christ*. I did not have time to read it then because I was there on official business; but they gave me a copy of it and directed me to read the following Scriptures:

> Wherefore, the word of the Lord was fulfilled which he spake unto me [Nephi], saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence. And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like flint; *wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.* And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. *And cursed shall be the seed of him that mixeth with their seed;*

[701] See **Alma3:6-10, 52:15-40** in and Joseph Smith, trans. **The Book of Mormon: An Account Written by the Hand of Mormon Upon Plates Taken from the Plates of Nephi**. (Salt Lake City, Utah, U.S.A.: The Church of Jesus Christ of Latter-day Saints, 1981). It should be mentioned in this connection that the Mormons believe that Joseph Smith was only the translator of golden tablets given to him by Moroni, the celestial son of Mormon who actually wrote the tablets, like God who wrote the ten commandments on tablets of stone as claimed by the Hebrew people in their writings.

> *for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.* And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey. And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, *they shall scourge them even unto destruction*. (**2 Nephi 5:20-25**, my *Italics*).*And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.* And their brethren sought to destroy them, therefore they were cursed; *and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women. And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction*. And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed. Therefore, whosever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him. And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were called the Nephites, or the people of Nephi, from that time forth. And it is they who have kept the records which are true of their people, and also of the people of the Lamanites. (**Alma 3:6-12**, my *Italics).*

Later after reading these Mormon Scriptures, it became clear to me why the head of this Mormon family was so friendly and anxiously wanted me to read them. He wanted me to know that I was a member of the Lamanites (*of all things* a race of white men turned black because of their iniquity and sin against God) and so being *black was the mark of my iniquity* so that *I and my kith and kin* could be easily distinguished from the Nephite or the People of Nephi (i.e. White people) who were *just and holy* men who consequently should not race mix with my kind unless they should receive the same mark of being black and bring on themselves the curse (e.g. as in the *Curse of Ham*). I suppose the head of this Mormon family was being merciful to me by letting me know that I was member of a marked and curse black race decreed by God and perhaps took delight in letting me know I was doomed (with some slight chance of redemption and going to heaven if I repent, see **2 Nehphi 26:33**; **Mosiah 2:41**) however I could never change to being a white Nephite again *cursed with being black forever!* Maybe I should have, but I took no offense at what this Mormon was trying to tell me because even then I understood who I was in the eyes of God and the sublime origins of the black race that gave me birth. Had I not been inoculated already with Divine Truth coming from my own black *Iwa* (i.e. culture) and religious tradition I would have been lost in the thought that I was more or less predestined to go straight to hell because I was a descendent of the Laminate *marked and cursed forever with being black*. In a addition I could imagine my African ancestors, the People of Heaven, *laughing hilariously* [**LOL**] at just another group of white people were affirming their racialism by imagining a segregated Heaven or Paradise without any or at least just a privileged few black people living with them with the God who had called to Himself *people of all nations!* The few privileged token blacks admitted was necessary so they could say they really

we're not racists, and after all it was God (as cited in their scripture texts) who made the determination who should be in Heaven, and therefore they were absolved of any need to feel guilty just because God chose white people and declined to admit the accursed Hamites, i.e. the "forsaken ones." Here, I knew that "Lama" in Hebrew was a question word for "Why" asked by those who were "forsaken ones", and in Jesus' exclaiming in agony to his God *"Eli, Eli, lama sabachthani?"* that is, *"My God, my God why hast thou forsaken me?"* (Matthew 27:46). In Markos Desta Negusie's *Holy Names: Ethiopian Bible Names Dictionary* the word of "why" is ላማ from the root word ለምን as the object of something as in "why me!"[702] By being rooted and grounded in what I believe about the word the insult and teaching this Mormon was trying to convey to me about his race being "chosen" [by God] and mine being "forsaken" [by God] was not for a second lost on me. Yet even then I had already learned not to take what another race says about black people because they (sincerely or not) are seeing things from their own perspective and their own truth. You can't really tell them they are wrong for speaking from that horizon of thought from which they see the world and people in the world (i.e. them sublimely saved because they are white and Nu Africans and other black people tragically but necessarily lost (utterly forsaken) because we are black. We are all biased, but we must avoid the PC dictum that "bias" is "racist" or "racism." If I don't like white folk the rational reason why is because of their past outrageous treatment of black people and not that they are racially Caucasian. If I say I don't like white people, it is grounded in history and not in race. To say I am biased is correct but to say I am racist because of my bias is incorrect because we all are biased in some way and to some degree. Based upon the *Gadamarian argument* is that we are all necessarily biased with the only requirement being that we know that we are. This is a horizon of thought from which we can genuinely and legitimately hold our own views while leaving open the possibility that we could be dead wrong. *Gadamarianism* would require then that we *examine and reexamine* every thought and experiential feeling from our current horizon even when we stand firm within a particular truth until our *life-world* and *lived-experience* dictates otherwise. At this point I have no idea if the black man's *lived-experience* with the white man will ever change to the point that we can regard him other than our *natural and eternal enemy.* This is not relativism because we stand firm within our own truth until we genuinely experience, we have been wrong or see things somewhat differently, that is, standing within our next ground of truth. Sadly, this is the necessary condition of mankind because we are limited and willfully sinful beings centered for the most part in the Self until we can with assurance accept a truth beyond that certification that the Self can provide, that is, a new horizon we call faith and trust in a transcendent principle or a Transcendent Being beyond our limited Self. With these spectacles on I began to have a different interpretation of the Mormon Scriptures as I understood them then. No Mormon or Euro-Americans would openly suggest as I am doing that the **Book of Mormon** is the religious corollary to the U.S. Constitution and is aimed to give support the same ideology, i.e. *manifest destiny = the white man right to rule everything that he puts his feet on as God's Chosen Sole-Proprietor of the Universe and his right to pursue the "Lamanities" to their destruction in order to achieve this aim.* My black experience confirms this "bias" as true for me until by experience I am convinced otherwise. According to Gadamarianism I cannot only act within this subjective state of "bias" to defend myself and my own

[702] Markos Desta Negusie. *Holy Names Ethiopian Bible Names Dictionary.* 5th Edition. (Ethiopish, 2011/2018), p. 217.

people to the extent I can from such a grim eventuality. To do otherwise will be to deny the truth through experience and participate in my own destruction and the destruction of the Black Nation.

Whether what I believe through the lens of my experientially grounded bias is true or not, yet I must act in accord with the principle of black national self-determination that calls for black national self-defense *by any means necessary* do dire is the black national threat that I have arrived at through my black experience of oppression, grand-domestication, and genocide. The U.S. Constitution along with its Bill of Rights appears to be a wonderful *"secular"* documents that guarantees *individual rights* for U.S. national majority and *ostensibly* for minority peoples. However, its complimentary shadow is the *Anti-Social Contract*, the *hidden contract within,* which guarantees those collective rights and freedoms *only* to the U.S. white national majority. So-called majoritarian democracy, so understood from U.S. national social and political history, is the way the white man's guarantees his *collective right* to rule, his *manifest destiny* to enjoy the privileges, wealth, and resources of Continental North Amerika, *exclusively and above* all national minority collective rights, which are diluted into so-called *individual rights = they have no collective rights that the white man is bound to respect* (Chief Justice Taney).Anthony H. Birch explains how *Collective Rights for the Majority = Individual Rights for the Minority*:

> There is some inconsistency between Mill's treatment of majority interests and minority interests. The majority interest is viewed as a collective interest, in the smooth running of representative institutions and the accompanying development of a more civilized and progressive society. The minority interests are individual interests, in the possibility of each individual improving his position. There is no consideration of what might be regarded as the collective interest of the minority, to preserve a distinctive culture and way of life. [703]

The Nu Afrikan People have long been sold this bill of goods which says they have we no collective rights as a people *"that the white man is bound to respect"* but we have only individual rights = *"in the possibility of each individual improving his position.* Of course, this is sold to the Nu Afrikan People and is plan out the basic premise for *domestic colonialism.* Some Nu Africans know better. Yet, the selling of this democratic nonsense is done in order to prevent those who know and those who do not know from seeking and taking *collective action* to advance the **black national interest**. From this horizon of thought minorities can only seek to *improve their position. Collective action by minorities is by definition prohibited and nonsensical in that only majority people operate on that level of civilization within the body politic. Individualism = Greed = their Creed* is sold to the unsuspecting black minorities and leads to selfish Nu Afrikan material aggrandizement at the expense of the collective interest of the Nu Afrikan People. The political philosophy this idea promotes is *divide and conquer.* Sadly, Nu Africans have by-in-large bought into this idea in the U.S. Empire, the *U.S.E.* and even celebrate black celebrates (in whatever walk of life) as examples who have *made it* under the guise of this alluring but false premise. **Zionism** has a similar ideological function premise in their program of domestic colonialism when it comes to the Palestinians, hence for a long time the refusal of the Israeli People and its government to recognize the PLO, and their right to negotiate over the *collective right* of the Palestinians to a homeland. Only war and

[703] Anthony H. Birch, **Nationalism and National Integration** [London: Unwin Hyman Ltd., 1989], 47.

international pressure made them come to the bargaining table over this and other issues and put aside this nonsense of *individual rights* as a ploy to prevent the Palestinians from thinking about their *collective rights* as a people = *stateless nation*. It a good thing that the Palestinian people never bought into the idea that the Jew have *collective rights* while they only have *individual rights*. The Jews still use their sacred texts to convince themselves that they have a collective right as a people to the *whole of the Promise Land*. However, their sacred texts show that they abrogated this right even under the Conquests of Joseph by not following God's command to destroy the Canaanites who had committed sins and were under God's ban and decree for destruction. This command does not extend to the modern-day occupants of this land, namely the Palestinians. The Jews had their opportunity under God's authority once but largely failed to carry it out. The modern-day Jews have no mandate from God in the sacred texts to kill the Palestinians and take the Land of Promise. They failed under the leadership Moses to take the Land of Promise the first time when God told them to destroy the Canaanite people who God had determined should be destroyed because of sin (grounded in the Curse of Ham against his progeny Canaan). At the time the Israelites were to be God's holy avengers but failed to take the land and so had to wonder for forty years in the desert until the faithless generation was dead. When they went up under Joseph, they had a second opportunity but failed to fully carry out God's command. God's command was against a particular people for a particular time. That ancient covenant command cannot be turned into a modern mandate for the Jews to claim all of Palestine and certainly not to destroy and eliminate the Palestinians. The Zionist have no absolute collective right and claim to the Promise Land and must by God's decree of punishment for disobedience live side by side with the black "Canaanites." This assertion can be proved through Scripture, as follows:

SCRIPTURE PROOF 1

GOD ABROGATES ISRAEL'S CLAIM AND DIVINE AUTHORITY IN THE PROMISE LAND

> The *Angel of the Lord* went up from Gilgal to Bokim and said, I brought you up out of Egypt and led you into the land that I swore to give to your forefathers. I said, I will never break my covenant with you, and you shall not make a covenant with the people of this land, but you shall break down their altars. Yet you have disobeyed me. Why have you done this? *Now therefore I tell you that I will not drive them out before you*; they will be thorns in your sides and their gods will be a snare to you. When the angel of the Lord had spoken these things to all the Israelites, the people wept aloud, and they called that place Bokim. There they offered sacrifices to the Lord. After Joshua had dismissed the Israelites, they went to take possession of the land, each to his own inheritance. (Judges 2:1-6, NIV).

SCRIPTURE PROOF 2

THE GOOD GENERATION TRIES TO LAY CLAIM TO GOD'S COVENANT PROMISE BUT FAIL

> *The Lord was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains, because they had iron chariots. As Moses*

had promised, Hebron was given to Caleb, who drove from it the three sons of Anak. The Benjamites, however, failed to dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the Benjamites. . . . But Manasseh did not drive out the people of Beth Shan or Taanach or Dor or Ibleam or Megiddo and their surrounding settlements, for the Canaanites were determined to live in that land. When Israel became strong, they pressed the Canaanites into forced labor but never drove them out completely. Nor did Ephraim drive out the Canaanites living in Gezer, but the Canaanites continued to live there among them. Neither did Zebulun drive out the Canaanites living in Kitron or Nahalol, who remainedamong them, but they did subject them to forced labor. Nor did Asher drive out those livingin Acco or Sidon or Ahlab or Aczibor Helbah or Aphek or Rehob, and because of this the people of Asher lived among the Canaanite inhabitants of the land. Neither did Naphtali drive out those living in Beth Shemesh or Beth Anath; but the Naphtalites too lived among the Canaanite inhabitants of the land, and those living in Beth Shemesh and Beth Anath became forced laborers for them. The Amorites confined the Danites to the hill country, not allowing them to come down to the plain. And the Amorites were determined also to hold out in Mount Heres, Aijalon and Shaalbim, but when the power of the house of Joseph increased, they too were pressed into forced labor. The boundary of the Amorties was from Scorpian Pass to Sela and beyond. (Judges 1:19-36, NIV).

SCRIPTURE PROOF 3

AN EVIL GENERATION TRIES TO LAY CLAIM TO
GOD'S COVENANT PROMISE BUT FAIL

The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel. Joshua son of Nun, the servant of the Lord, died at the age of a hundred and ten. And they buried him in the land of his inheritance, at Timnath Heres in the hill country of Ephraim, north of Mount Gaash. After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals. They forsook the Lord, the God of their fathers, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They provoked the Lord to anger because they forsook him and served Baal and the Ashtoreths. In his anger against Israel the Lord handed them over to raiders who plundered them. He sold them to their enemies all around, whom they were no longer able to resist. Whenever Israel went out to fight, the hand of the Lord was against them to defeat them, just as he had sworn to them. They were in great distress (Judges 2:7:15, NIV).

The proponents of *Manifest Destiny* in the U. S. Empire & Imperium had no such holy book as the Jews have to try and justify the murder of the Native Amerikan People, and the enslavement of millions of Nu Afrikan People. The **Book of Mormon** [published in 1830] gives a religious interpretation to the dirty deed of American Continental conquest that was all but completed by 1850. The Jews also had a book, or books called the Hebrew Bible having the virtue of antiquity to justify such a claim, but as we see above from their own Scriptures written by their own hand that their claim was abrogated in antiquity and does not extend to this modern and post-modern period. They put all of their religious genius into **redacting and providing a revisionist history** of the

Conquest of Canaan. The writers of the **Book of Mormon** did something similar in producing their "sacred" text to justify the *fait accompli Conquest of the American Continent* with their claim that they are the **Lost Thirteenth Tribe of Israel**. At least the aim was the same = *give religious justification for the genocide of indigenous people so that you can take their land in "good" conscience*. The writer or writers = redactors of the *Books of Moses* justified theologically the murder they had likely already committed against the ancient black people that were the true owners of what was called Ancient Palestine. The so-called Hebrews came out of Ta-Mera first. The Jews tried to conquer Canaanites via a Scriptural claim that in modern times would be viewed as genocide and then covered those atrocities up by claiming that God told them to do so written down as sacred text by the very hand of Moses. They attempted genocide but did not succeed because *"the hand of the Lord was against them to defeat them, just as he had sworn to them."* However, there is another side to this story provided by Egyptian writers; but of course, *you need to establish a canon and a doctrine of inspiration to make sure that such writing or writing held sacred by people other than Hebrews or Jews is taken seriously!* = *Mesu* = Moses' Kamau name = *He who is brought forth, i.e. born*. The Kamau root word suggests it means, *he who gives birth or brings forth a nation or people, i.e. Mes = the birth of race, family or children*. One variant of Moses full name is **= "Mesu-Father" = father of those born out of the water,** e.g. Moses as the Father of the Children of Israel *who became a nation after being "born" out of the Red Sea.* This Egyptian name or title has more behind it than just this general meaning or understanding. It also means *"the gods who begat their own fathers or divinities or divine beings."*[704]We note in this connection that Moses in scripture is quite plain that God Himself set Moses as a *"god"* before the people of Israel giving him certain rights as a lawgiver. In Exodus 4:16 God said to Moses, speaking of Aaron his brother, **"And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God."** [KJV]. We notice in the Egyptian hieroglyphics the figure of a "god" and figure of a "door-bolt" , suggesting that this "man-god" whose name is *Mesu = Moses* is a *"silent god"* or a "*god whose mouth is locked or closed."* Never-the-less, to the people he was to be regarded as God's mouthpiece = *what he says goes*. What was this "gods" purpose? It was to liberate a people here-to-fore *without* a national history, genealogy or purpose and give them one. This *Mesu* had the right to do so as his name suggests, *"a god that begat their own fathers and divine beings!"* This is exactly what Moses did. He gave these Hebrew slaves both their **ethnic heritage** [e.g. their own fathers through Moses family beginning with Abraham] and he named their God for them *Yahweh Adonai* = Lord God. Moses borrowed the notion of the *hiddeness* of God and the *sacredness* of God's NAME from the Egyptian theological and moral/ethical conceptions of God = Amen-Ra. These theological and moral/ethical conceptions associated with the attributes of God and God's name can be seen in the following textual statements from various Egyptian theological texts, as follows:

> God is one and alone, and none other existeth with Him --- God is the One, the One who hath made all things --- God is a 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

[704] E. A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary* Vol. 1 (New York: Dover Publications, Inc., 1978), s.v."Mesu," p. 322.

> beginning, He hasth 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 knowth His form . . . . His name remaineth hidden; His name is a mystery unto His children. His names are innumerable, they are manifold and none knoweth their number*[my *Italics*]-- God is truth and He liveth by truth and Hefeedeth 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 . . . 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 makerof his own form, and the fashioner of His own body -- God Himself is existence . . . [705]

Yahweh Adonai was vaguely known by the name **Elohim** in the Hebrew's misty past, as God stated to Moses: *"I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my* ***name*** *the LORD I did not make myself* ***known*** *to them* (Exodus 6:31, NIV).It can be shown from scripture itself without the background motif supplied from the Egyptians that Moses was quite interested in giving the people of Israel a *national history* linked with the cosmology of the *Hebrew God = Elohim/Yahweh* by giving them first the story of Abraham as their *ancestral father* = explaining the theological nature of God through that narrative then linking his own family genealogy to Abraham because his own racial and religious identity was obscured and in doubt. Moses needed a Hebrew family line because he was known as the *son of the daughter of Pharaoh* and the Hebrew slaves would not follow him if he was an Egyptian. This can be proved by close reading of the genealogy of the Abrahamic family line. The Abrahamic family line (as written by Moses) clearly identifies Aaron and Moses as the sons of Levi. This genealogy puts *emphasis* on the fact the **Mosaic family line** comes down from Abraham. Abraham is supposed patriarchal ancestor of the Hebrews. Moses knew that these Hebrew slaves desperately needed a sacred history which showed how they became slaves of the Egyptians but a sacred history that also included a promise that one day they would be emancipated and given a land of their own. The Scriptures states:

> These were the names of the sons of Levi *according to their records* . . . . Amram married his father's sister Jochebed [his aunt on his father's side] who bore him Aaron and Moses. . . . Aaron married Elisheba, . . . and she bore him Nadab and Abihu, Eleazar and Ithamar. . . . Eleazar son of Aaron married one of the daughters of [Puti-El], and she bore him [Pi-Nehas] . . . . *It was this same Aaron and Moses* to whom the Lord said, "Bring the Israelites out of Egypt by their divisions." They were the ones who spoke to Pharaoh king of Egypt about bringing the Israelites our of Egypt. *It was the same Moses and Aaron.* [Exodus 6:16-26, NIV, insertions mine]

The sons of Levi *according to their records* suggests that Moses had some textual source that he either acquired from the Hebrew slaves themselves or records that the Egyptians held in their archives about the Hebrews slaves living in their land. One must never lose sight of the fact

[705] Budge, **The Egyptian Book of the Dead**, a. lxxxv; b. **sawa**, lxxxvii; c. **sawa**, lxxxvi; d. **sawa**, lxxxvii; e. **sawa**, lxxxviii; f. **sawa**, xcii-xciii; g.**sawa**, lxxxv; h.**sawa**, lxxxviii; i. Adolf Erman, **The Ancient Egyptians: A Source Book of Their Writing**, 83. j. Budge, **The Egyptian Book of the Dead**, lxxi.

that the *Hebrew story begins with Moses and not Abraham*. It is Moses who is writing the story of the Mosaic family line via a claim he makes through some unknown sources he has. There are no independent sources of Abraham that show his existence beyond the sacred writing that Moses creates around 1445 B.C.E. during the time of the Exodus. *Biblical scholars tell the story of Abraham as if they have records that begin 2090 B.C.E.* **There are no such records.** Moses created the story of Abraham and the emancipation of the Hebrews from Egyptian slavery from beginning to end in the Books of Genesis and Exodus. These are the only two books that support the Mosaic family line and the Hebrew patriarchal ancestry through Abraham. You can say that the whole of the Bible (both the Old and the New Testament) relies on these two books and the story it tells about the patriarchal origins of the Hebrews and God's promise and relationship with them. Moses had 40 years to contemplate this while working as sheep herder for his father-in-law Jethro and another 40 years to write this storyline in the desert and promulgate laws and regulatory provisions for the Hebrew ex-slaves as he (with God's help) forged them into a holy nation and the Army of the Lord to execute judgment on the Canaanites in the Land of Promise. The story of the Moses and the Hebrews begins no earlier than 1445 B.C.E. (during the Exodus) and is *the only record* that supports a Hebrew sacred history harking back 645 years to Abraham. Moses needed a Hebrew identity that would explain how he ended up being *the son of Pharaoh's daughter* making him an Egyptian. The Hebrew's also needed a sacred history that explained how they became slaves and how all of it was in the plan of God for them to be His Chosen People that would inherit the Promise Land but in order to do so *they must carry out God's judgment against the Canaanites that began with the curse of Ham*. This story establishes the sacred history of the Hebrews through Abraham the great patriarchal progenitor of the Hebrew race and going forward this story legitimizes Moses as the great lawgiver that secretly received the *Ten Commandments* from God on top of Mount Sinai. It also legitimizes the Hebrew's claim to the Promise Land and the displacement of the Canaanites because of their sin supported by the curse of Ham. This three-pronged narrative by Moses is nothing less than literary genius with the aim of building a Hebrew nation out of a bunch of slaves. I submit that the Genesis creation story is Egyptian in origin and the Abrahamic portion is merely adjunct to it in order to give the family line of Moses a history including the more traditional objective accepted that it was given to supply the Hebrew nation with a history. The story of Abraham then *is not about Abraham at all, it is about the* ***origins of the Mosaic family line, and the origins of the Hebrew nation born out of Egypt, a people who previously had no history***.

The story of Abraham began with the slave history of the Hebrews. Moses wrote it at the time of the Exodus and is the only source that Abraham even existed. The *Book of Numbers* is more proof that the Mosaic family is central to the entire corpus of Mosaic writings. Chapter 3 begins, **"This is the account of the family of Aaron and Moses at the time the Lord talked with Moses on Mount Sinai."** [Num. 3:1ff, NIV]. The Abrahamic story is necessary to break the clear ethnic ties Moses had with the Egyptian oppressor. Yet down through Israel's history the suspicion of his and Israel's racial and family ties to Egypt persisted. The Hebrews constant temptation that the Hebrew prophets fought against tooth and nail was their apparent unexplainable desire to *return and go back to Egypt*. It is not unexplainable at all. Both Moses and the Hebrews had family blood ties

with the Egyptians. The Hebrew nation began with a *mixed multitude* and there is evidence in the sacred texts themselves that there was widespread intermarriage between the Hebrews, the Egyptians and the Nubians. Gary Greenburg (1996) in his *The Moses Mystery: The African Origins of the Jewish People* goes much further demonstrates that "the first Israelites were Egyptians" and that he believes that the patriarchal history "is pure myth, derived from Egypt stories about the god Osiris and his family, and that the ancient Israel had no genealogical history prior to the Exodus."[706]We cannot be certain that the patriarchal story is "pure myth" because Moses as an African providing his people with a *celestial history* would view it in terms of truth-myth where one can never quite dismiss the African story told has pure fiction for always there is truth embedded in the story and it is certain Moses has some records (Egyptian or otherwise) to rely on in weaving the national history of the Hebrew ex-slaves. Moses precipitated a leadership problem because he married a Cushite woman (Numbers 12:1-16). We should never forget in this connection that Moses called his first-born son *Gershom* with the meaning supplied showing Moses felt he had **"become an *alien* in a foreign land"** (Exodus 18:2). The foreign land in question was Midian; but more importantly he said this in reference to **his real homeland = Egypt**. This is significant because Moses wrote this **after he had liberated the Hebrews from Egyptian bondage**. This is another indicator that Moses understood that **he was an Egyptian**. This is true if not by race, at least by culture and upbringing. Moses plainly demonstrates the very close cultural and ethnic relationships that existed between the Hebrews and Egyptians by making it part of their national history of emancipation. This is very evident with Egyptian funeral of Jacob that Joseph had for his father. Even though Jacob did not want to be buried in Egypt (Genesis 47:28-31) his funeral was Egyptian through and through. *This included embalming of Jacob like an Egyptian*. Jacob was not buried like a Hebrew simply because the Hebrews had no such burial procedures during this early period. Jacob's funeral was very expensive and elaborate. According to Moses this elaborate funeral was conducted because of the esteem Pharaoh held for Joseph and in honor of his high position in the Egyptian government and what Joseph did to save Egypt from the great famine. In support of these claims, we quote below E. A. Wallis Budge from his book *The Mummy: A Handbook of Egyptian Funerary Archaeology* (1893) and then from Adolf Erman's *Life in Ancient Egypt* (1894) to show what a signal honor Jacob received from the Egyptian as a **"praiseworthy good man"** [Erman, p. 321]. This brief introduction to Egyptian funerary practice will make the following biblical passage written by Moses more meaningful in respect of my assertion that Genesis is written as an Egyptian story from a black Hebrew slaves point of view, using Egyptian literary motifs and devices because the Hebrews Moses was writing to and for Hebrew-Egyptians both by culture and blood through intermarriage, especially to those in the first and second generation of emancipation. Jacob's funeral was nothing if not a **black African funeral celebration** as the following passages will demonstrate. If there was a sharp break with Egyptian culture as one would be led to believe in reading commentaries how then was it acceptable to the Hebrews for Moses to present the story of his family and nation using Egyptian motifs and cultural markers, such as the mummification of Hebrew patriarch's Jacob and then Joseph? Such writing would not be accepted by black slaves if they were not closely tied to Egyptian culture and ethnicity. You can tell who a people are by how they celebrate death. The death and burial of both Jacob and Joseph were black funerals by black people for black people.

[706] Gary Greenberg, pp. 208, 275.

Egyptian Embalming: According to Herodotus

The knowledge of the way in which the ancient Egyptians mummified their dead is obtained from the works of Greek historians, and from the examination of mummies that has been made by surgeons and anatomists during the last 150 years. According to Herodotus (II, 85), "When in a family besmear their heads and faces with mud, and then leaving the body in the house, they wander about the city, and beat themselves, having their clothes girt up, and exposing their breasts, and all their relations accompany them. On their part the men beat themselves, being girt up, in like manner. When they have done this, they carry out the body to be embalmed. There are persons who are appointed for this very purpose; they, when the dead body is brought to them, show to the bearers wooden models of corpses, made exactly like by painting. And they show that which they say is the most expensive manner of embalming, the name of which I do not think it right to mention on such an occasion; they then show the second, which is inferior and less expensive; and then the third, which is the cheapest. Having explained them all, they learn from them in what way they wish the body to be prepared; then the relations, when they have agreed on the price, depart; but the embalmers remaining in the workshops thus proceed to embalm. In the most expensive manner, first they draw out the brains through the nostrils with an iron hook, taking part of it out in this manner, the rest by the infusion of drugs. Then with a sharp Ethiopian stone they make and incision in the side and take out all the bowels; and having cleansed the abdomen and rinsed it with palm-wine, they next sprinkle it with pounded perfumes. The having filled the belly with pure myrrh pounded, and cassia, and other perfumes, frankincense excepted, they sew it up again; and when they have done this, they steep it in natron, leaving it under for 70 days; for a longer time than this it is not lawful to steep it. At the expiration of the 70 days, they wash the corpse, and wrap the whole body in bandages of flaxen cloth, smearing it with gum, which the Egyptians commonly used instead of glue. After this the relations, having taken the body back again, make a wooden case in the shape of a man, and having made it, they enclose the body; and thus, having fastened it up, they store it in a sepulchral chamber, setting it upright against the wall. In this manner they prepare the bodies that are embalmed in the most expensive way." "Those who, avoiding great expense, desire the middle way they prepare in the following manner. When they have charged their syringes with oil made from cedar, they fill the abdomen of the corpse without making any incision or taking out the bowels, but inject it at the fundament; and having prevented the injection from escaping, they steep the body in natron for the prescribed number of days, and on the last day they let out from the abdomen the oil of cedar which they had before injected, and it has such power that it brings away the intestines and vitals in a state of dissolution; the natron dissolves the flesh, and nothing of the body remains but the skin and the bones. When they have done this, they return the body without any further operation. The third method of embalming is this, which is used only for the poorer sort: having thoroughly rinsed the abdomen in syrmaea, they steep it with natron for the 70 days, and then deliver it to be carried away." According to Genesis 1, 3, [Genesis 50:1-3, my insertion] the embalming of Jacob occupied 40 days, but the period of mourning was 70 days. From Egyptian documents it is known that the length of the period from the death of a man to his burial varied; in one case the embalming occupied 16 days, the bandaging 35 days, and the burial 70 days, *i.e.*, 121 days in

all. In a second case the embalming occupied 66 days, preparations for the burial 4 days, and the burial 26 days; in all 96 days. Elsewhere we are told that the embalming last 70 or 80 days, and the burial ten months.[707]

Egyptian Embalming: According to Diodorus

The account given by Diodorus (I, 91) agrees with that of Herodotus in many particulars, but some additional details are given. According to it, if any man died, all his relatives and friends threw dust or mud on their heads and went round about through the town uttering cries of grief as long as the body remained unburied; during the interval between the death and the burial, they abstained from the use of baths and wine, they partook of no choice foods, and they put not on fine apparel. **The methods of embalming were three in number; the most expensive, the less expensive, and the poorest of all**. The first method cost one talent of silver, about £250; the second twenty minae, about £60; and the third cost very little indeed. The people who practiced this art of embalming belong to a class of men in whose families this profession is hereditary, and they set down in writing a statement of the various methods of embalming practiced by them and the cost of each and ask the relatives of the dead man to decide upon the method to be adopted. When this question has been settled, the embalmers take the body into their charge, and they hand it to those who are fully acquainted with the process of embalming. The first of these, called the "scribe" (γραμματευς), makes the mark on the left side of the body, which is laid upon the ground, to indicate where the incision is to be made. Next, a man, called the "ripper up" (παρασξιστης), with an Ethiopian stone (λιθοα Αιθιοπκον) makes a cut in the side lengthwise of the size indicated by the scribe. Having done this, he flees away in all haste, pursued by his assistants, who hurl after him pieces of stone and call down curses, that vengeance may come upon him for this crime; for the Egyptians hold in abomination anyone who wounds or commits an act of violence upon the human body. . . embalmers (παριξευται) [**pari-xeutai** in Greek or **Utu, Uti** in Egyptian hieroglyphics, my insertion, my liberty] are held in high honour, and are treated with much consideration, because they are friends of the priests, and are allowed to enter the sanctuary as if they were ceremonially pure. Having assembled around the body, one of them puts his hand into it through the cut that has been made, and draws out everything that he finds inside, with the exception of the heart and reins (lungs?); others clean the intestines and wash them with palm-wine and balsams. Finally, having treated the body first with oil of cedar and other sweet-smelling drugs and spices suitable for embalming purposes, they bring it into such as state of completeness that the eyelashes and eyebrows remain uninjured, and its form is so little changed that it is easy to recognize the features.[708]

[707] E. A. Wallis Budge, **The Mummy: A Handbook of Egyptian Funerary Archaeology** (New York: Dover Publications, Inc., 1989), pp. 203-205.

[708] Budge, **The Mummy**, pp. 205-206.

Egyptian Funerary Rites and Celebration: According to Erman

From what have been said above, we see that an Egyptian would deem it a terrible misfortune, if at death he were not laid to rest in a tomb which answered to all these magical requirements: everyone therefore who was not thoughtless or irreligious began to build a tomb as soon as possible, that is as soon as his means allowed. . . . The most pious and the most careful might, however, sometimes die without having built a tomb . . . . In this case it was the most sacred duty of those who were left, to fulfill that which the father was unable to perform for the safety of his soul, and to erect his tomb "according to that which he had said while he yet stood upon his feet." This happened more often than we might expect, for many stelae, especially those of later ages, bear the statement that they were erected to a father "by his loving son, who maintains his name in life." One circumstance that might tend to the postponement of the building of the tomb longer than was right was its great cost. Many men, whose rank obliged them to have their own tombs, had not the means to afford this luxury. There was a simple way out of this difficulty; without further trouble many people seized upon an ancient tomb that had perhaps belonged to an extinct family and was no longer cared for. If this were a grotto tomb, the walls were if necessary replastered and repainted; if it were a mastabah, it was rebuilt so far as was needful in order to remove the compromising inscriptions. But this convenient expedient was considered sinful to a certain degree, and a really pious man preferred to build his tomb "on a pure place, on which no man had built his tomb; he also built his tomb of new material, and took no man's possession" [note that Jesus was buried in a **borrowed tomb** of a rich man, a disciple of Jesus by name, Joseph of Arimathea, his own new tomb, cut out of the rock, Matthew 27:57-61, my insertion, my liberty].It was natural that a people who thought so much of a suitable tomb should celebrate with special pomp the day on which the deceased was carried thither. With regard to those historical periods with which we are concerned, we are not certain how long a time intervened between the day of death and that of the funeral; at all events it was a long interval, for which method of embalmment was followed, that process always occupied a considerable time. Even when mummification was complete, the funeral of men of rank was often delayed in consequence of a curious custom; the mummy had first to take a journey. This may seem absurd to us, but to the Egyptians it was quite a serious matter. . . . The day at length arrives when the mummy is to be laid to his eternal rest; the relations and friends assemble to escort it for the last time; though we can scarcely call it a funeral procession, for the mummy had to be taken across the Nile. The coffin, contained in a great painted case, covered with flowers, is placed on a richly decorated bark. Squatting near the body are the women relations of the deceased with their breast bare, lamenting him; the funerary priest makes offerings and burns incense before the mummy. His official recitation, "an incense offering to thee, O Harmachis-Chepr'e, who art in the bark of Nun, the father of the gods, in that Neshmet bark, which conducts thither the god and Isis and Nephthys and this Horus, the son of Osiris," contrasts strangely with the lamentations of the women who, while they grieve that their husband and father has forsaken them, have no understanding of the subtle mysticism of these ceremonies. The boat in front of the funerary bark also contains women, who sit on the deck and make their lamentations towards the mummy; a near relation of the deceased stands in the bows of this boat and calls out to the helmsman: "Steer to the west,

to *the land of the justified* [cf. those *justified by faith* (Romans 3:28)] assured that they have lived according to the *confession of their faith*, the so-called *negative confessions*, my emphasis, my liberty], The women of the boat weep much, very much. In peace, in peace to the west, thou praised one, come in peace. . . . *When time has become eternity then shall we see thee again* [my emphasis, my liberty], for behold, thou goest away to that country in which all are equal." In a third boat are the male relations, whilst the fourth is occupied by the colleagues and friends of the deceased, who carry the insignia of their office, and are come to render the last honours to him who is gone, and to lay in his tomb their presents, which are borne before them by their servants. The words of these prophets, princes and priest are of course less impassioned; they admire the crowd of followers: "Oh how beautiful is that which befalls him. . . . Because of the great love he bore to Chons of Thebes he is allowed to attain to the West followed by tribe after tribe of his servants." When these boats and the little barks containing the servants with bouquets of flowers, offerings of food, and boxes of all kinds, have all arrived at the western shore, the real funeral procession begins. The bark with the coffin is places on a sledge and drawn by oxen; the men walk in front followed by the women; thus, in the same order that they had crossed the Nile, they wind along all the long way to the grave. . . . The above description gives the essential characteristics of the funeral procession at all periods, except that sometimes one ceremony, at other times another ceremony, was the more minutely carried out. Under the New Empire the most important part was played by the acquaintances and friends of the deceased, "the princes and friends of the palace," who escort the "praiseworthy good man" and place the lordly *household goods* near the coffin as their last gift.[709]

Egyptian Funerary Rites and Celebration in the Old Testament: Jacob and Joseph

When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last and was gathered to his people. Joseph thru himself upon his father and wept over him and kissed him. Then *Joseph directed the physicians in his service to embalm his father, Israel*. So the physicians *embalmed him, taking a* ***full forty days***, for that was the time required for embalming. And ***the Egyptians*** *mourned for him* ***seventy days***. When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favor in your eyes, speak to Pharaoh for me. Tell him, 'My father made me swear an oath and said, "I am about to die; bury me in the tomb I dug for myself in the land of Canaan." Now let me go up and bury my father; then I will return.' " Pharaoh said, "Go up and bury your father, as he made you swear to do." So, Joseph went up to bury his father. *All Pharaoh's officials accompanied him --- the dignitaries of his court and all the dignitaries of Egypt --- besides all the members of Joseph's household and his brothers and those belonging to his father's household*. Only their children and their flocks and herds were left in Goshen. *Chariots and horsemen also went up with him. It was a very large company*. When they reached the threshing floor of Atad, near the Jordan, *they lamented loudly and bitterly*; and there Joseph observed a seven-day period of mourning for his father. When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, **"The Egyptians are holding a solemn ceremony of mourning."** That is why the place near the Jordan is called Abel Mizraim [*Meadow* or *Brook of Egypt*, my insertion, my liberty]. So Jacob's sons did as

[709] Adolf Erman, *Life in Ancient Egypt* (New York: Dover Publications, Inc., 1971), pp. 318-321.

he had commanded them: They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought as a burial place from Ephon the Hittite, along with the field. After burying his father, Joseph returned to Egypt, together with his brothers and all the others who had gone with him to bury his father. . . . Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob." And Joseph made the sons of Israel swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place." So Joseph died at the age of a hundred and ten. *And after they embalmed him, he was placed in a coffin in Egypt* (Genesis 49:33, 50:1-26, NIV).

Trace Elements of Egyptian Funerary Rites and Celebration in the New Testament:

The Death, Burial and Resurrection of Lazarus and Jesus

Death, Burial and Resurrection of Lazarus

Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. *This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair*. So the sisters sent word to Jesus. "Lord, the one you love is sick." When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Jesus loved Martha and her sister and Lazarus. Yet when he heard that Lazarus was sick, he stayed where he was two more days. . . . After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep: but I am going there to wake him up." His disciples replied, "Lord, if he sleeps, he will get better." Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him." Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him." On his arrival, Jesus found that *Lazarus had already been in the tomb for four days*. Bethany was less than two miles from Jerusalem, and *many Jews had come to Martha and Mary to comfort them in the loss of their brother*. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. "Lord," Martha said to Jesus, "If you had been here, my brother would not have died. But I know that even now God will give you whatever you ask." Jesus said to her, *"Your brother will rise again."* Martha answered, "I know *he will rise again in the resurrection at that last day*." Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world." And after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village but was still at the place where Mary had met him. *When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.* When Mary reached the place where Jesus was and saw him, she fell at his feed and said, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. "Where have you laid him?" he asked. "Come and see, Lord," they replied. *Jesus wept.* Then 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? Jesus once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone." He said. "But Lord, said Martha, the sister of the dead man, "*by this time there is a bad odor, for he has been there four days.*" Then Jesus said, "did I not tell you that if you believed, you would see the glory of God?" So, they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me." When he had said this, Jesus called in a loud voice, "Lazarus, come out!" The *dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.* Jesus said to them, *"Take off the grave clothes and let him go."*[710]

B. Death, Burial and Resurrection of Jesus Christ and Egyptian Burial Traces

When Jesus had finished saying all these things, he said to his disciples, "As you know, the Passover is two days away---and the Son of Man will be handed over to be crucified." Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest Jesus in some sly way and kill him. But not during the Feast," they said, or there may be a riot among the people." While Jesus was in Bethany in the home of a man known as Simon the Leper, *a woman came to him with a alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table*. When the disciples saw this, they were indignant. "Why this waste?" they asked. "This *perfume* could have been sold at a high price and the money given to the poor." Aware of this, Jesus said to them, "Why are you bothering this woman? She has done a beautiful thing to me. The poor you will always have with you, but you will not always have me. *When she poured this perfume on my body, she did it to prepare me for burial.* I

[710] Egyptian Funerary elements evident in the story: **(1)** Mourning by relatives, friends and dignitaries in various attitudes of mind in relationship to the deceased, **(2)** Belief in the resurrection of the dead in the new life to come, that is, the other side of the coin *when time shall be no more* (an Hebrew idea when this life is over) but when *time shall become Eternity* (an Egyptian idea of the resurrection to a new life, and mortality is swallowed up in immortality, e.g. Paul). The Doctrine of the Resurrection is an African Egyptian belief displayed in Diodorus above reference the Egyptian funerary rites were one of their prophets said of the diseased: "Steer to the west, to *the land of the justified* [those *justified by faith* (Romans 3:28) assured that they have lived according to the *confession of their faith*, the so-called *negative confessions*] my emphasis, my liberty, The women of the boat weep much, very much. In peace, in peace to the west, thou praised one, come in peace. . . . *When time has become eternity then shall we see thee again* for behold, thou goest away to that country in which all are equal", **(3)** evidence that it was a poor man's burial in respect to the declaration that he was not embalmed properly, that is, had not been medically injected with natron or anointed with spices because as Martha said, "Lord, by now he smells," which was a concern at his burial, noting that this Egyptian practice of anointing the body with spices was still a practice during Jesus day, but likely not the injection of natron. Lazarus and his sisters were so poor they did not have the money to by the spices necessary to keep Lazarus from smelling; **(4)** the fact that Lazarus was wrapped with strips of linen and tied in such a way that he was partly immobilized and had to have these strips removed so he could be let go. It is evident that the Hebrew dead were still mourned for by large crowds of friends and relatives, their bodies anointed, wrapped like a mummy, but nevertheless that they would rise again in the last days, at the Judgment of God. These are all Egyptian religious practices and beliefs that the Hebrews could not have gotten anywhere but by long association with them and even sanctioned by their own sacred Scriptures though the writing of their Law Giver and Nation builder, Moses.

tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her" (Matthew 26:1-13, NIV).[711]

As evening approached, there came a rich man from Arimathea, named Joseph, who himself become a disciple of Jesus. Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. Joseph took the body, *wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock*. He rolled a big stone in front of the entrance to the tomb and went away. Mary Magdalene and the other Mary were sitting there opposite the tomb (Matthew 27:57-61, NIV)

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, "Do

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[711] The Greek word for "perfume" used in this passage of Scripture is **μυρον**= *muron* which in Louw & Nida's **Greek-English Lexicon of the New Testament based on Semantic Domains**, Vol. 1 (New York: United Bible Societies, 1989), p. 78, 6.205, is in the domain of *medicines*. (Note: The Ethiopian Orthodox Täwahedo (ተዋሕዶ) Church still uses ***meron*** oil to anoint persons being Baptized symbolizing the person who has died to this world and it reborn into a new life in Christ). It does not refer to our notion of something that smells good but would be equivalent to the kind of unguents the Egyptian used in their mortuary practices to help keep a dead body from sinking. This unguent is therefore expensive (**βαρυτιμος** = *barutimos* = great value, precious, etc.) because it is used for embalming dead bodies and is not an ordinary perfume for everyday use of living persons. According to Louw & Nida it may be translated as a descriptive phrase, "perfumed oil for preserving the body" or "perfumed oil to keep the body from rotting." This is evident when the disciples (namely Judas) complained that this "perfume" could have been sold at a "*high price"* and given to the poor. No living person would walk around splashed with kind of unguent on their bodies that are used only for dead bodies. This precious perfume or ointment would have been sold to perhaps wealthy patrons interested in preparing the items they would need for their funerals (like for instance preparing their tombs and the things needed to take care of their dead bodies) or sold at a *high price* to those that practice mortuary science. So why did Mary of Bethany anoint Jesus *living body* with such an expensive oil which use was special in respect to embalming? It was just what Jesus said, ***"When she poured this perfume on my body, she did it to prepare me for burial."*** However, this was not a Jewish practice in his day to anoint living bodies for burial. This is perhaps why the disciples were indignant, putting up the front that the perfume was expensive and could have been used for the poor. The real reason for their indignation was because what this woman was doing appeared to them to be a foreign practice; and therefore, a vast waste against the unwanted outcome that Jesus was going to be crucified/killed, and *soon.* The bigger question is where did she get this "foreign" idea to do this? It is very likely she conceived of it from some connection or understanding of Egyptian funerary rite and practice. In fact, the Egyptians used a medicinal drug = **Setkhu**, which is applied to either a **living or dead** body. Applied to a living body it appears to be applied in respect of a pending death for a sick person as some kind of magic embalming potion in advance of mummifying. For the dead body the process is continued and completed, so that this medicine is applied before death and after death. This may have been a left over from Egyptian funerary practice in the long historical past of Israel that somehow survived but was not likely used there except in extraordinary cases, and so would appear as "foreign" to Jewish funerary practice as it devolved from that of Egypt. Jesus would have recognized this ancient Egyptian funerary practice, and so welcomed it, dismissing the disciple's claims as baseless, and so blessed this woman's action as integral to the gospel message itself. In other words, Jesus blessed the use of this Egyptian funerary practice as a "beautiful thing" that was done to him, that is **embalming his living body in preparation for its mummification** as his resurrection as an *Osirian traveler* preparing to enter paradise and going down for three days to preach to the dead as the Horus-Christ (= *God, Son of God*) in *Amen-ta* , the Hidden Land = the abode of the dead = Dead-land).

not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He had risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you" (Matthew 28:1-7, NIV).

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome *brought spices so that they might go to anoint Jesus' body*. Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they asked each other, "Who will roll the stone away from the entrance of the tomb?" But when they looked up, they saw that the stone, which was very large, had been rolled away. As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. "Don't be alarmed," he said. "You are looking for Jesus of Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you." Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid (Mark 16:1-8, NIV).

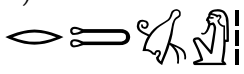
On the first day of the week, very early in the morning, *the women took the spices (*ordinary aroma*) that they had prepared (*bought at the agora = marketplace for a poor man's funeral = Egyptian three tiered mortuary practices*) and went to the tomb*. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. Whey they were wondering about this, suddenly two men in clothes that gleamed like lighting stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: "The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again." They remembered his words. When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb. *Bending over, he saw the strips of linen lying by themselves*, and he went away, *wondering to himself what had happened* (Luke 24:1-12, NIV).

So, Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. *He bent over and looked in at the strips of linen there but did not go in.* Then Simon Peter, who was behind him, arrived and went into the tomb. *He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen*. Finally the other disciple, who had reached the tomb first, also went inside. *He saw and believed*. (John 20:3-9, NIV).[712]

[712]The point of all of these narratives is to demonstrate the Jesus Christ rose from the dead and to identify the various witnesses to this event. In the text of the stories some elements of Egyptian funerary rites and practice can be seen in its devolutionary form: **(1)** A poor dead man held in esteem by friends buried in a borrowed tomb. In this Jesus was wrapped in *strips of linen*, that is, *mummified* but his dead body did not receive the complete anointing with medicinal spices, which had begun while he was alive. In other words Jesus did not receive *proper burial according to Egyptian funerary practiced as the Jews then understood the rite*, **(2)** Jesus female disciples led by Mary Magdalene, who had

Besides the evidence of cultural synthesis seen in the Egyptian-Hebrew funerary rites and celebration there is evidence of names in Aaron's family that race mixing between the Hebrews, Egyptians and Cushite's [Nubians, Ethiopians] was also a factor pointing to cultural and ethnic ties between the Egyptians and the Hebrews. This evidence is particularly prominent in the first and second generation during and after the Exodus. For example, Aaron's son Eleazar [Numbers 3:2] was married to a Cushite or Egyptian woman. Her father's name in Hebrew is פּוּטִיאֵל = **Puti-El = Put-El = God of Put (Exodus 6:25,** *where* **Put =Punt = Libyan** *or* **Egyptian** *or* ***Somalian***). ***Put or Puwt*** in Hebrew is פּוּט= *people of the bow* and are named after Phut one of the four sons of Ham (i.e. Cush, Mizriam, *Phut*, and Canaan, Genesis 10:6). One need only look closely at the name of Puti-El and Phut to see both names have the name element פּוּט(See **"Put"** in *Nelson's New Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1995, p.1058).Eleazar's son's name is Egyptian points to a Cushite/Nubian origin, that is, in Hebrew פִּינְחָס= ***Phinehas*** **= Pi-Nehas = "Belonging to the People of the Nine Bows" = the Nehasi People = Nubians** (Numbers 25:7-15). See **Nehsi, Nehesu** = . This last term given to these black people by the Egyptians was because they regarded them as **blood relatives = "people born from the masturbation of Ra himself.**[713] Below is a picture from the Pyramid Texts that shows how Egyptians regarded the Nubians. The Egyptians saw them as racially identical with themselves although each people's genesis from Ra is different. It is likely that this was done to demonstrate the superiority of the Egyptians over the Nubians, while preserving the racial/ethnic identity:

Legend: The hieroglyphics to the right of each figure labels each one(Left to Right = A, B, C, and D):[714]

=***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

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witnessed where, when and how he was buried knew this, and so after his *partial mummification* went back after the Sabbath was over to *complete the mummification process* with the *spices*; but each text demonstrated that Jesus had already *arisen from the dead as a living soul*, **(3)** the belief in the resurrection is Egyptian funerary understanding that governs the whole of the funerary rite and celebration of *life over death,* shown by *the unbinding strips of death seen especially in the last passage, which spent an inordinate amount of explanation about the strips of linen and burial cloth wrapped around the head of Jesus, being laid aside and the burial face clothes neatly folded and laid by itself.* This was nothing short of an eyewitness account that death could hold nor bind the divine *Osiris-traveler*, the murdered and entombed *Horus-Christ.*

[713] Budge, *An Egyptian Hieroglyphic Dictionary,* Vol. 1, p. 386.

[714] See Ivan Van Sertima, ed. *Great African Thinkers: Cheikh Anta Diop*. Vol. 1. (New Brunwick: Transaction Books), p. 218

"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 Egyptian they 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, famers, so-called Fellahin (See Budge, An Egyptian Hieroglyphic Dictionary, Vol. 1, p. 111).

= ***Nehesu***- Other Africans = Nubians, Meroetic, Ethiopians, etc. = 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*, that is, both from the divine essence of Ra. The Aamu (Asiatics) and Tamhu (White People) below do not have any such divine origin.

= **Themhu** – Libyans = **Red/pale/yellow peoples.** (See Budge, Vol. 11, p. 855).

It was through the **family of Pi-Nehas** that the **Aaronid Covenant** was established as a *"covenant of a lasting black priesthood"* (Num. 25:13, DMV). While we cannot stop to prove this here this *everlasting priesthood* was *fulfilled in* and *sublated in Christ* Jesus with a new spiritual black priesthood. It was promised in the Old Testament that Christ would be *"a priest forever, in the order of Melchizedek"* (Hebrews 5:6; Psalm 110:4) to be *fulfilled in and sublated in Christ*. We now have the data to show that Jesus' family line through his mother Mary can be traced through the line of Hannah, thus through the priest/prophet Samuel back to **Pi-Nehas**; showing *through scripture* that Jesus Christ was *black according to the flesh*. This genealogy will show the Egyptian/Cushite/Ethiopian racial origins persisting through to New Testament times via the Aaronid line of Mary, the mother of Jesus, the Mut-Neter = Mother of God = Isis = = *Set-Kemet* (lit. the *black woman*). Jesus is (through his black mother) the *Horus-Christ*. His father then (according to the Ritual = *Pert-em-Hru* = *"Coming forth into the Day"*) is *Osiris-Ra* is described (according to the late Dr. Anta-Diop) as = *Kemet-Ur* (lit. the "Great Negro" or "Great Black").[715] This shows that even from the Egyptian allegorical or theological point of view the supposition is affirmed from the most ancient records that the

[715] Ivan Van Sertima, **Sawa**, Vol. 1, p47.

incarnation of Jesus reveals him as the Horus-Christ, *black according to the flesh*. According to Egyptian theology and doctrine the God, the Creator is "Black" as proven in the **Epistle of Hebrews 1:3** as well when it says that *"The Son is the radiance of God's glory* ***and the exact representation of his being****, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right of the Majesty in heaven."* Race mixing was not a one-way street where Hebrew men married Ethiopian women. Egyptian men and very likely Ethiopian/Nubian men also married Hebrew women as evidenced in **Leviticus 24:10-13**, where their son blasphemed the Name (i.e. Yahweh) of God, as follows:

> *Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. The son of the Israelite woman blasphemed the Name with a curse; so they brought him to Moses.(His mother's name was Shelomith, the daughter of Dibri the Danite).* They put him in custody until the will of the Lord should be made clear to them. Then the Lord said to Moses: "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: 'If anyone curses his God, he will be held responsible; anyone who blasphemes the name of the Lord must be put to death. The entire assembly must stone him. Whether an alien or native born, when he blasphemes the Name, he must be put to death. (My *Italics*).

Moses wrote this story, and a question must have been raised about whether a person of mixed Hebrew heritage is fully responsible under the Levitical Law for acts of blasphemy against the sacred NAME of God (יהוֹשׁה = *Yahweh*). This is why the text revealed the nature of the problem by giving details (that otherwise would not have been given) about this mixed person's parentage, that is, having an Egyptian father and mother from the Hebrew Tribe of Dan. The legal question had then been answered for all time that under the Levitical Law that anyone associated with the Hebrew Congregation of the Law either through marriage, parentage of aliens were required (within the camp of the Congregation) to obey the Law, especially in regard to violations of the 3rd Commandment: *"You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name"* (Exodus 20:7, NIV; Leviticus 19:12: And ye shall not swear by my **name** falsely, neither shalt thou profane the **name** of thy God: I *am* the LORD (KJV). Additional signs of the Egyptian and Hebrew racial family ties and affinities persist all through scripture, not to mention the apparently odd funeral of Jacob who was *embalmed by the Egyptians* in a burial ceremony according to Egyptian traditions of burial and mourning which took a full *seventy days*. The biblical records the Egyptian burial rites compare favorably with non-biblical sources as we have abundantly demonstrated it above. We have also shown that Egyptian mortuary elements or trace elements devolve down even to New Testament times with the death, burial, and resurrection stories of Lazarus and Jesus. Jacob or *Israel*, as we have already said, was buried by the Egyptians by the Jordan River were both John the Baptist and Jesus preached. The scriptures show the Canaanites then in the land of Promise saying that the *"Egyptians are holding a solemn ceremony of mourning. That is why that place near the Jordan is called Abel Mizariam,"* which means the *Egyptian place of mourning*. Lastly the *mixed multitude* that left Egypt with the Hebrews in Exodus 12:38, KJV is

identified in Josephus' apologetic work *Antiquity of the Jews: Flavius Josephus Against Apion*. Josephus quotes the Egyptian historian Manetho as saying the *mixed multitude* were *Egyptians*. We have also quoted from the modern work of Gary Greenberg (1996) in his *The Moses Mystery: The African Origins of the Jewish People* who presents abundant proof for his claim that "The first Israelites were Egyptians, the persecuted remnant of Akhenaten's religious devotees." Of course, Josephus denies all of this.[716]The *Books of Moses*, recognized *Mesu* as the one who, by whatever means, liberated and gave birth to the Hebrew Nation *by creating a genealogical history of ancestors and "gods" for them, hence the story of the ancestors with enormous life spans!* Within this context or interpretation, it would be natural for them to suggest that sanctioned by the Word of God or Moses' word as the "god" gave the Israelites the command to commit what amounts genocide against the black people of Palestine, that is, the Canaanites (the son of Ham). To have such a justification from either God or his "god" representative on Earth goes a long way in absolving a nation of any guilt whatever of genocide since *Divine Command Theory* supports this behavior as ethical. The fact that they could not fully carry it out is a testament to either their reluctance of the divine command to carry out this sanction against the Canaanites by God or their technical or military inability to carry it out. The fact is the genocide of the Canaanites was attempted but never fully carried out. The Hebrew's sacred writing shows what the consequence was to them for failing to carry out the will of God in this matter. The Canaanites and other peoples in the land would become a snare to them in their call to be God's "chosen" people. If Moses wrote the Torah (first five books of the Bible) then a case can be made for absolving God from a charge of genocide, since it was his "god, representative on Earth = Mesu = Moses who made these decisions believing that God had commanded him to give such orders.

The Egyptian name *Mesu* gives the whole show away because it is a code word or name that says he who wears it **begets = creates = makes-up** the ***history and genealogy of their own fathers and divine beings***. To moderns this makes the Torah a forgery. But to the ancients they would not be a forgery. The ancients really believed that *behind material history is a divine directorate or guiding hand which is God*. There is no doubt in my mind that Moses wrote down much of what you find in the five Books of Moses and the Mosaic codes and laws. However, I do not believe that the *divine command* of God calling for genocide are among them. Neither God nor Moses prescribed the genocide of the black Canaanites. It is more probable that interpolations or redaction was done to the Hebrew Scriptures in order to justify the Hebrews hostile presence in and among the black Canaanites. The Nu Afrikan People need to know that *Mesu* (Moses) was not a Hebrew. Rather he was a highly educated Kamau or Egyptian Priest, who studied at the University of Anu in Ta-Mera. Moses knew all of the ancient writings of his black forefathers gathered in the great library of that school, because of his studies there, including the ancient Kamau story of *The Tale of the Two Brothers*. This is the oldest short story known to man. The story in Genesis, one of the so-called *Books of Moses,* concerning Joseph and the Kamau woman, wife of Potiphar, the Kamau officer of the *Fari's* royal guard as told by Moses was very likely based on *The Tale of the Two Brothers*. This African story was undoubted rehearsed (told over and over again) in the ears of children made part of the Pharaoh's royal court in order to teach them acceptable moral and ethical

[716] See Greenberg, **Sawa**, pp. 3-4, 275, and William Whiston, trans. *Josephus, Complete Works* (Grand Rapids, Michigan: Kregel Publications, 1960), 617.

behavior. [717] Rev. Dr. Charles E. Moldenke (1892) who translated the so-called *Papyrus of D'Orbiney* from which the story comes states: The vast literature of the ancient Egyptians, as far it has come down to us in the monumental records, cannot lay claim to another story about which there has been so much said and written, as that of the "Tale of the Two Brothers." This is contained in the so-called Papyrus D'Orbiney, at present in the British Museum. Talk of the age of the Arabian Nights' Entertainments! ---these bear in comparison the imprint of almost modern times, while this one Egyptian story stands over against them horary with age. Even the stories of Chaldee, written on the cylinders of clay, are as nothing as to reference to age beside the Egyptian papyrus. Yet Egyptologists maintain that this story is even more venerable than would at first appear, because it is a matter of little doubt that the papyrus we now possess is only a copy of the some even more ancient manuscript. . . . . It was the chief librarian Anana who undertook the work of copying the papyrus from some older copy that was on the shelves of his library. 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.[718] It is very likely that some Hebrews heard versions of this Egyptian story and would have recognized that the story of Josephus told by Moses was patterned on the Egyptian story of *The Tale of the Two Brothers*. It would not be hard to imagine story telling as part of Egyptian education, which included teaching moral excellence and law as the foundation of black civilization. Writing down these stories for pedagogic purpose certainly was one of the goals as well, that is, teaching student scribes through Egyptian literature how to write narrative stories and poetry in hieroglyphics. The University of Anu did not admit *foreigners, especially foreign* slaves into the full understanding of the *Mysteries*. One had to have gone through extensive training at the highest level in order to become a Kamau priest. Mesu was a black Kamau Osirian priest of the highest order and was therefore well acquainted with all genres of Egyptian literature as the Book of Acts in the New Testaments clearly 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 the wisdom of the Egyptians* and was powerful in speech and action (Acts 7:20-22, NIV).

Moses was an Egyptian by education and culture, and we claim that he was an Egyptian by race as well based on the claims of ancient Egyptian writers whom Josephus quotes in his *Antiquities of the Jews* and the modern research done by scholars like Anta-Diop and Gary Greenburg. The Old Testament story of Moses (writing about himself) testifies that he was an Egyptian, as well. When Moses ran from Ta-Mera as a fugitive for killing one of his own Egyptian

[717] Charles E. Moldenke, trans. *The Tale of the Two Brothers: A Fairy Tale of Ancient Egypt* [Black Classic Press, 1988], 8.
[718]Moldenke, Sawa, pp. 7-8.

brothers in defense of a Hebrew slave and ended up in Median he was recognized as Egyptian by the daughters of Reuel (i.e. Jethro) a priest of the Most High God. Moses rescued Jethro's daughters from some male bullies while they were trying to water their flocks of sheep. The wonderful thing about this episode is that it comes from one of the *Books of Moses*. The women gave the following description of Moses to their father:

> And when they came to Reuel their father, he said to them, How is it that you have watered the flock so soon today? And they said to him, An ***Egyptian*** delivered us out of the hands of the shepherds and also drew water for us and watered our flocks (Exodus 2:18-19,KJV).

It is hard not to notice that they *did not* say, *"An Hebrew delivered us!"* or a *"Hebrew dressed like an Egyptian delivered us!* They knew the difference between Moses, *an Egyptian* and the *shepherds* who could not have been mistaken for Egyptians. The above scripture contradicts every prior and subsequent statement in the *Book of Exodus* that suggests that Mesu = Moses was a Hebrew. You would think that Moses could have cleared up the confusion and declared one way or another that he was either Egyptian or Hebrew since he wrote the story. It is evident that Moses accepted his being called an Egyptian because that is what he was. However, he also needed very badly to demonstrate to the Hebrew slaves that he was really one of them and had a genealogical family line connected with the distant ancestor Abraham so that his leadership would appear to them to be legitimate by family line as well as by the divine call of Yahweh. If you read Moses call by God to this mission to free the Hebrew slaves, you can see that Moses was highly concerned about how he was going to get the Hebrews to believe him. He made up all kinds of excuses until he made God angry with him. God gave him both miracle signs by means of his staff and help with his false claim that he could not speak well by sending him his brother Aaron who could speak well. However, Moses needed more than this. He needed to know God's personal name (i.e. Yahweh) that is the name of God that would be connected to the genealogical line of Abraham through whom Moses could establish his own family line. Knowing God's name (the God of Abraham, Isaac and Jacob) would cement both Moses racial and divine connection with the Hebrew slaves. Moses needed recognizable Hebrew ancestral elements that would convince the Hebrew slaves to follow him out of Egypt. God did not fail to give Moses what he wanted. God told Moses his personal name. In Exodus Chapter's 3 and 6 Moses writes:

> But Moses said to God, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?" . . . . Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?" God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: I AM has sent me to you. God also said to Moses, "Say to the Israelites, 'The Lord, the God of your fathers---the God of Abraham, the God of Isaac and the God of Jacob---has sent me to you.' *This is my name forever,* the name by which I am to be remembered from generation to generation (Exodus 3:11-16).

> Then the Lord said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my might hand he will drive them out of his country," God also said to Moses, "A am the Lord. I appeared to Abraham, to Isaac and to

> Jacob as God Almighty, but by my name the Lord I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, where they lived as aliens. Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant (Exodus 6:1-5, NIV).

These Scriptures are astounding because God reveals that not even Abraham, Isaac or Jacob knew God's personal name and neither did Jethro who was a priest of the Most High God. Moses would be the fortunate auditor of this valued knowledge since to know the personal name of a person or a god was in affect presuppose some special relationship and to have power of access to this human and or divine person and in African thinking to have power over the person or god. Giving out one's personal name therefore was not done lightly and was given on the basis of a deep trust since it made the person or god venerable. God revealing His name to Moses is also remarkable because it reveals that Moses is again using an Egyptian and very African motif to explain that Moses himself is being favored by God to know God's personal name and will be one who will reveal it overtime to the Hebrew slaves as he makes them into a nation whose God is fully revealed. God demonstrated his favor to Moses above all others when Mariam his sister and Aaron his brother dared challenge his leadership because he married an Ethiopian woman and said: *"Hasn't he [the Lord] also spoken through us?"* When they said this God rebuked them and said:

> Listen to my words: When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord. Why then were you not afraid to speak against my servant Moses? The anger of the Lord burned against them, and he left them. When the cloud lifted from above the Tent, there stood Miriam---leprous, like snow. (Numbers 12:6-8, NIV).

Moses (on his part) undoubtedly made this claim to know God's personal name because nearly all ancient people knew that once you knew the personal name of anyone, including a divinity it was a privilege of power and in certain respects you held special access or power over the person or divine being. In Exodus Chapter 3 God first tells Moses that He is הָיָה *hayah* (i.e. I AM) = the *Coming One* = *the One who exists* or *comes into existence* or as signified in Revelation *the one who is, and who was, and who is to come, the Almighty.* This idea that God is *the coming one into existence* by His own power is close to the statement that God makes about Himself in Revelation 1:8 as provided. God then formalizes His character as the One who comes into existence (I AM) into a personal name reflecting on that unique divine character. God tells Moses that "this is my name forever", that is, יְהוָה *Yahweh*, (i.e. the LORD) a name having the same root as *hayah*. In Exodus Chapter 6 God tells Moses that not even Abraham, Isaac and Jacob new God by His personal name. All they knew was that God was called שַׁדַּיאֵל; *el-Shadday*, that is, אֵל־שַׁדַּי = *El-Shaddai* (GOD, ALMIGHTY). The Book of Revelation pulls all of the divine appellations together into one statement defining God's character and personal name into one thought: "I AM the Alpha and the Omega" says *the Lord* God, "***who is, and who was, and who is to come***, *the Almighty*" (Revelation 1:8). Moses knew God's personal name, a name that not even the Hebrew patriarchs were privileged to know

which would elevate Moses in the eyes of the Hebrew slaves. More remarkable than this is the fact that Moses again uses Egyptian allegory as the literary genre to tell this important part of his story. This idea of acquiring the name of God in order to have unique access and even power over God or at least undue influence is Egyptian literary motif and comes from the allegorical story of Isis forcing Ra to reveal his personal name to her, something that Ra was very reluctant to do because it would give Isis undue access, influence and power over Ra. One of the literary motifs can be found in the *Hymn to Amen-Ra* that clearly refers to the *Matchau* People = People of the Book = the People of Punt from the Divine Land (Neter-ta) in connection with the hiddenness of God and God's hidden name. It is not for nothing that the Hebrews or Jews later are called the People of the Book in the Qur'an. In one passage of the *Hymn to Amen-Ra* it states:

> 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* [note the Hebrew slaves, my insertion] *thou art kind of heart unto him that calleth upon thee, thou deliverest him that is afraid from him that is violent of heart* [note Pharaoh being hard of heart = heartless], and thou judgest between the strong and the weak. Thou art the lord of intelligence, and knowledge is that which proceedth from thy mouth. . . . Hail, Prince, life, health, and strength, thou lord of all the gods, whose appearances are in the horizon, thou Governor of the ancestors of Aukert (i.e., the underworld), *thy name is hidden from thy children in thy name 'Amen.*[719]

If men could not know God's name accept by revelation = *thy name is hidden from thy children* (in thy name of Amen for the Egyptians, or Yahweh for the Hebrews) then one goddess that Moses had to be acquainted with in his Egyptian education is Isis who would not tolerate that God's personal name could not be known among any of the other divine beings. In the allegory Isis poisons Ra in order to force him to give up his name so she could have power over him, undue influences, and inordinate access, showing the importance as to the hiddenness of God's name that Moses understood from his Egyptian literary education quite well. The allegorical story is in the hieratic text *Le Papyrus de Turin* ("Papyrus of Turin") edited by Pleyte and Rossi, as follows:

> The story runs: --- Now Isis was a woman who possessed words of power; her heart was wearied with the millions of men, therefore she chose the millions of the gods, but she esteemed more highly the millions of the spirits. And she meditated in her heart, saying, 'Cannot I *by means of the sacred name of God* make myself mistress of the earth and become a goddess of like rank and power to Ra in heaven and upon earth?' And behold, each day Ra entered at the head of his holy mariners and established himself upon the throne of the two horizons; but the divine one (i.e., Ra) had grown old, he dribbled at the mouth, his spittle fell upon the earth, and his slobbering dropped upon the ground (See the Ancient of Days in the Book of Daniel, my insertion). And Isis kneaded [some] thereof with earth in her hand, and formed therewith a sacred serpent in the form of a dart; she did not set it upright before her face, but let it lie upon the ground in the path whereby the great

[719] E. A. Wallis Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*, Vol. 2 (New York: Dover Publications, Inc.), p. 9.

god went forth, according to his heart's desire, into his double kingdom. Now the holy god arose, and the gods who followed him as though he were Pharaoh went with him; and he came forth according to his daily wont; and the sacred serpent bit him. The flame of his life departed from him; and he who dwelt among the cedars was overcome. The holy god opened his mouth, and the cry of his majesty reached unto heaven; his company of the gods said, 'What hath happened?' and his gods exclaimed, 'What is it?' But Ra could not answer, for his jaws trembles and all his members quaked, the poison spread swiftly through his flesh just as Nile rusheth through all his land. When the great god had stablished his heart, he cried unto those who were in his train, saying, 'Come unto me, O ye who have come into being from my body, ye gods who have come forth from me, and make ye known unto Khepera that a dire calamity hath fallen upon me. My heart perceiveth it, but my eyes see it not; my hand hath not caused it, nor do I know who had done this unto me. Never have I felt such pain, neither can sickness cause more woe than this. I am a prince, the son of a prince, the sacred essence which hath proceeded from God.[720] I am the great one, the son of the great one, and *my father planned my name; I have multitudes of names*, (note the emphasis on the multitude of the names of God that Ra received from the Nun = Father of the God, my insertion) and multitudes of forms, and *my being is in every god*. I have been proclaimed by the heralds of Temu and Horus; *and my father and my mother uttered my name; but it hath been hidden within me by him that begat me, who would not that the words of power of any seer should have dominion over me* (my italics). *I came forth to look upon that which I had made, I was passing through the world which I had created* (Amen-Ra, the Creator-God, my insertion), when lo! Something stung me, but what I know not. Is it fire? Is it water? My heart is on fire, my flesh quaketh, and trembling hath seized all my limbs. Let there be brought unto me my children, the gods who possess the words of power and magical speech, and mouths which know how to utter them, and also powers which reach even unto heaven. Then the children of every god came unto him uttering cries of grief. And Isis also came, bringing with her words of magical power, and her mouth was full of the breath of life; for her talismans vanquish the pains of sickness, and her words make to live again the throats of those who are dead. And she spake, saying 'What hath come to pass, O holy Father? What hath happened? Is it that a serpent hath bitten thee, and that a thing which thou hast created hath lifted up his head against thee? Verily it shall be cast down by my effective words of power, and I will drive it away from before the sight of thy

[720] Perhaps the Nun, the black celestial waters that gave birth to Ra, that is Nun = Father of the Creator God, suggesting the scientific truth that "Matter" in some form always existed supported by the Egyptian theological/mythological notion that God = Amen-Ra always existed within the Nun = Divine Matter = Divine Essence of God from which proceeds both divine created being; human being, and Ordinary Matter of the Cosmos. The Nun would be *God of the God* = a theological notion thought to be original with Paul Tillich but also suggested by Egyptologist E.A. Wallis Budge who would not accept the idea that God Himself could be harmed by any other being, so Ra can only be the Creator God but not God of the God. The problem with the scientific notion is that it cannot distinguish between the Nun = Divine Matter (that always existed) and Ordinary Matter and Ontological being that is created from the divine essence of the Nun = Divine Matter by means of and through Amen-Ra, the Son of Nun. The Nun is likely what Ra is referring to in this passage when he calls himself "I am a prince, the son of a prince, the sacred essence which hath proceeded from God" so that Ra distinguishes himself from God that is enveloped in unapproachable light and lives in the black celestial waters of the Nun.

sunbeams. [721] . . . . [Amen-Ra complains to Isis about the extraordinary pain he feels and peels off a litany of symptoms but does not know the source of his illness]. . . . Then said Isis unto Ra, *'O tell me thy name, holy Father, whosoever shall be delivered by thy name shall live.'* And said, 'I have made the heavens and the earth, I have knit together the mountains, I have created all that is above them, I have made the water, I have made to come into being the goddess Meht-urt, and I have made the Bull of his mother, from whom spring the spring the delights of love, I have made the heavens, I have stretched out the two horizons like a curtain, and I have placed the souls of the gods within them. I am he who, if he openth his eyes, doeth make the light, and, if he closes them, darkness cometh into being. At his command the Nile riseth, *and the gods know not his name*. I have made the hours, I have created the days, I bring forward the festivals of the year, I create the Nile-flood. I make the fire of life, and I provide food in the houses. I am Khepera in the morning, I am Ra at noon, and I am Temu at even.' Meanwhile the poison was not taken away from his body, but it penetrated deeper, and the great god could no longer walk. Then said Isis unto Ra, *'What thou hast said is not thy name.*[722] *O tell it unto me, and the poison shall depart; for he shall live whose name shall be revealed.'* Now the poison burned like fire, and it was fiercer than the flame and the furnace, and the majesty of the great god said, 'I consent that Isis shall search into me, and that my name shall pass from me into her.' Then the god hid himself from the gods, and his place in the Boat of Millions of Years was empty. And when the time had arrived for the heart of Ra to come forth, Isis spake unto her son Horus, saying, 'The god hath bound himself by oath to deliver up his two Eyes (i.e. the Sun and the Moon).' Thus was the name of the great god taken from him, and Isis, the lady of words of magical power, said, 'Depart, thou poison, go forth from Ra. O Eye of Horus, go forth from the god, and shine outside of mouth. It is I who work, it is I who make to fall down upon the earth the vanquished poison, for the name of the great god hath been taken away from him. Let Ra live, and let the poison die! Let the poison die, and let Ra live! These are the words of *Isis, the mighty lady, the mistress of the gods, who knew Ra by his own name*.[723]

Moses achieved through pleading with God what Isis did by subterfuge of her words of power, that is, having inordinate access to Almighty God by knowing His name. The access that Moses had to God was resented by Miriam and apparently by his brother Aaron as well, both of whom appear to be jealous of the direct influence Moses had with God within the new Hebrew nation, on Moreb, and at the Tabernacle within the Congregation of the Lord. Moses had access to the *14 Words of Power of God* and his power is attributed to his staff which could be turned into a

[721] Isis knows very well that a serpent that she made from the essence of Ra's own spit is what is causing his pain and she uses this fact and his knowledge of her words of power to vanquish pain as a means to discover his personal name in order to gain inordinate access to the Amen-Ra and gain power over him, which cannot be done unless one knows his hidden and personal name whispered in his ear by the female and male principle within the dark celestial waters of the Nun from which Amen-Ra was born by his plural parent = the Nun = Amen-Ra's mother and father. Note the similarity of the notion of Satan = the Serpent striking [bite] שׁוּף = *Shuph* the *Achilles heel* = [the weak part of the Son of Man in his mortal incarnate being] of Jedus Christ, the Son of God, and this Horus-Christ crushing = שׁוּף the head of this Serpent in Genesis, Chapter 3:15.

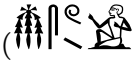
[722] Note that the recitation of the litany of Amen-Ra's powers and divine attributes were not his personal name and none of his attempts to recite these names as magical words of power worked alleviate his pain or illness , and Isis tells Amen-Ra this litany of attributes is not his name, and he therefore cannot heal himself.

[723] E. A. Wallis Budge, *The Gods of the Egyptians: Studies in Egyptian Mythology*. Vol. 1 (New York: Dover Publications, Inc.), pp. 360-363.

powerful serpent (like the one created by Isis). We note here that Moses also made a brass serpent in the desert to heal the people when they sinned while he was on the Mountain of Moreb receiving the Covenant of God and words of power from the God from whom Moses learned God's personal name. It is apparent that Moses kept this knowledge to himself until much later toward the end of his ministry and the revelation of the Second Law (Deuteronomy). Even Moses lieutenant Joshua did not know God's personal name until the very end and God spoke directly to him with what he had revealed to Moses and granting Joshua the same access that Moses had. By this time all of the original leaders of the Hebrews Miriam, Aaron, and last Moses was dead. The feud between this head Levite family broke out after Moses marries and Ethiopian woman. This cause was just a pretext for an underlying *struggle for power* over the developing Hebrew nation. Miriam assumes that she (who is a prophetess of God) and Aaron (who is the Chief Priest of the Tabernacle of God) has the same access to God and to God's power as Moses but shortly God, Himself overturns this false notion, and it is based on his closer relationship with Moses than with either Miriam or Aaron, and more importantly we can safely conjecture because neither of them know God by his personal name. In Numbers, Chapter 12 it states:

> Moses and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. "Has the Lord spoken only through Moses?" They asked. "Hasn't he also spoken through us?" (Now Moses was a very humble man, more humble than anyone else on the face of the earth.) At once the Lord said to Moses, Aaron and Miriam, "Come out to the Tent of Meeting, all three of you." So the three of them came out. Then the Lord came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward, he said, 'Listen to my words: When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But his not true of my servant Moses; *With him I speak face to face, clearly and not in riddles; he sees the form of the Lord*. Why then were you not afraid to speak against my servant Moses? The anger of the Lord burned against them, and he left them. When the cloud lifted from above the Tent, there stood Miriam---leprous, like snow. Aaron turned toward her and saw that she had leprosy; and he said to Moses, "Please, my lord, do not hold against us the sin we have so foolishly committed. Do not let her be like a still born infant coming from its mother's womb with its flesh half eaten away." So Moses cried out to the Lord, "O God, please heal her!" The Lord replied to Moses, "If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the came for seven days; after that she can be brought back." So Miriam was confined outside the camp for seven days, and the people did not move on until she was brought back. (Numbers 12:1-15, NIV).

Moses relationship with God was therefore of a higher order and it begins with his claim (embedded within his text) that he was the first of the Hebrews to know God's name and then pass it on to the leadership and they to the people. However, they found a way not to actually say the sacred name of God יְהֹוָה "Yahweh" and so later substituted אֱלֹהִים *elohiym* whenever the written text said "Yahweh" = the LORD! This taboo on the saying Yahweh was encoded in the seventh of the Ten Commandment *"Thou shalt not take the **name** of the LORD thy God in **vain**; for the LORD will not hold him guiltless that taketh his **name** in **vain**"* (Exodus 20:7; Deuteronomy 5:11, KJV). While this

was encoded in the Ten Commandments the historical incident that likely made it the consequence for doing so real to Moses, Aaron, especially Miriam, and eventually all the Hebrew people was Miriam's use of the name Yahweh in the context of a presumptuous and selfish struggle for power against God's chosen leader Moses, as she said: *Has the Lord* [יְהוָה= *Yahweh*] *spoken only through Moses. . . Hasn't he also spoken through us?* This would be speaking the LORD's name in vain = falsehood, worthlessness of conduct, etc. For doing so she was struck with leprosy. So there was at least one thing the Jews learnt from this episode also confirmed as law in the Ten Commands was not flippantly mention the name of God (if at all) in order not to be struck with leprosy and or something worse like being cast into Sheol = Hell. It is too common a practice in our irreligious American culture to flippantly say the name of God and even worst speak of about God irreverently. It is my belief that the name of God יְהוָה was not widely known among the Hebrew ex-slaves until Moses spoke the name face to face in a long oration of *curses* and *blessings* rehearsed and recited in the *Second Law* = the *Book of Deuteronomy*. Undoubtedly, Moses had passed this sacred name on to Aaron and Miriam who spoke it irreverently and for selfish purposes, but it is not likely that Moses allowed this sacred name to spread among the people until near his death in order to avoid inadvertent sacrilege which would bring curses upon the Hebrew congregation of the Lord as a whole. The knowledge of the name of God was then bequeathed to his lieutenant Joshua, who was confirmed by God in the Book of Joshua, Chapter 1:1-9). You will notice in the story of the birth of Mesu () that the name of his father, and the name of his mother is not known. The writer of the text in Exodus just simply makes the claim that he was the *mesu* = *son of* a Levite man and woman, whom the daughter of the *Fari* gave the name *Mesu*. Moses' supposed father was Amram, and his supposed mother was Jochebed. This information is supplied later as part of the Moses **proof text** that he was in fact a member of the family of Abraham, a story he himself is writing without any acknowledgement for the sources relied on. We would be dependent totally on Moses for his version of his ethnic origins if not for Josephus and his apologetic need to overcome the accusations of the Egyptian historians Apion, Cheremon, and Manetho against the Jews and their claims that Moses was Egyptian and an Osirian priest, who (for whatever reason) attempted to and apparently succeeded in emancipating the Hebrews from Egyptian bondage. The biblical account in Exodus is confusing. At one point in the text, it claims that Moses is the son of a Levite man and woman, and then in another text he is described as an Egyptian just like the extra-biblical sources of Apion, Cheremon, and Manetho affirm. These sources bring into serious doubt Moses claim that he was a Hebrew born of Levite parents. Now the Kamau People were never careless about naming things animate or inanimate. They never would give a child a name *son of* or *child of* = = *Mesu*, without saying *son of* whom, e.g. Thut-**moses** = Tehuti-**mes**, meaning *son of Tehuti* = *son of Thoth= brought forth from Tehuti*. The question is **where is the first part of Moses' Egyptian name?** The first Hebrew redactor of Exodus did not know the mother and father of Mesu, and thus made the claim that he was born of two Levite Hebrews. The second redactor did know Moses' father and mother's name or either supplied these paternal and maternal names. If this is not so, are we to believe that Mesu wrote this book but did not know his own father and mother? This supposition is given that the *Fari's* daughter certainly knew who the mother was, because she had Mesu's mother raise him, or suspected that the woman who raised him was his mother. Moses' Hebrew

mother could have supplied him with his father's and her name as well as *his genealogy and family history through Abraham* as Moses grew up. It would have been natural enough for the Hebrew mother to have done so secretly so that Moses would not *forget who he really was?* On the other hand, Moses parentage could have been falsified, which would have explained the confusing statements in Exodus about Moses ethnicity, as follows: It likely that the story is true that Pharaoh's daughter employed Jochebed to nurse Moses, but it was not for the reasons Moses gives in Exodus. It is very likely that Pharaoh's daughter was actually Moses' mother who gave him birth out of wedlock and therefore could not divulge this fact to Pharaoh without perhaps deadly consequences to herself and her lover. If this was indeed the case, then it was fortunate for Moses that he could claim familial connection to Jochebed because she nursed him for the daughter of Pharaoh for a significant period of time. This would allow Moses to later claim that he was a Hebrew rather than an Egyptian despite the fact that he allows himself to be described as an Egyptian by Jethro's (Reuel) daughters without any qualifying statement or denial to the contrary following that textual revelation, that is, *"They said, 'An Egyptian helped us against the shepherds; he even drew water for us and watered the flock"* (Exodus 2:19, NRSV). If this supposition is true then the genealogy could have been given by Moses or by later redactors *who knew the tradition* with a Levite's father and mother's name supplied, perhaps because they were embarrassed that their liberator was an *Egyptian*. Later we will mention texts in Josephus who quotes ancient Egyptian writers (Apion, Cheremon, and Manetho) that say in fact Moses = Mesu was Egyptian and substantially agree with the biblical account of Moses that he delivered "Israel and a mixed multitude from the hands of Pharaoh." The Nu Afrikan People should not take the contradictions in the Book of Exodus about Mesu's racial origins lightly, especially if we are to swallow the tale that God and Mesu would sanction genocide against the near cousins of the Kamau People, the black Amorites, and black Canaanites, sanctioning the mass murder of ancient black people by black people. A fact that supports the idea that Mesu had nothing to do with the murder of the black Amorites and Canaanites, is that his sole purpose was to deliver an oppressed foreign people from the hands of *Fari*, who enslaved them. Moses mission ended there and did not include genocide and conquest, and the story makes it clear that Moses would not lead the Hebrews into the Promise Land for such a conquest that required genocide. Moses was qualified and anointed to emancipate the Hebrews and not to lead them in conquest of the Promised Land. This story is not told either in Exodus or Numbers but in Deuteronomy (the Second Law). It has to be told by a redactor because Moses could hardly write about his own death in the third person. The redactor gives a rational why Moses would be denied this privilege of entering the Promise Land and so absolves Moses of either planning or carrying out genocide against the black Canaanites. This would be Joshua's mission, which was never successfully carried out even if Moses and he planned it at God's command. Deuteronomy states:

> And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, *This is the land which I sware unto*

> *Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulcher unto this day.* And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him and did as the LORD commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel (Deuteronomy 34-1-12, KJV).
>
> Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest (Joshua 1:1-7, KJV).

Moses mission was not genocide. Joshua's mission was not genocide *per se*. Rather he was to lead the people of God into the Promised Land. Conquest was the primary objective and in some cases, genocide became the unintended consequence or at the most a secondary but necessary effect of conquest depending on how fierce the opposition of the current owners of the land; and indeed there was significant resistance in all but a few Canaanite cities and locales. The *secondary effects* of this so-called planned conquest were genocide, but it was never successfully carried out and it appears that the Hebrews had little stomach for the constant warfare that this type of conquest required, and so did not take full advantage of the promise: *"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses"* (Joshua 1:3, KJV). Once the Hebrews had sufficient land under their control, they gave up for the most part the idea of carrying out this supposed divine command and tried to find ways of living in and among the black Canaanite people that put up a stiff resistance to being conquered and killed, whose ever plan it was motivated by the so-called *Curse of Ham* on the progeny of his son Canaan (Genesis 9:24-27). We note here that the so-called *Curse of Ham* said nothing about genocide but only that Canaan would be enslaved become the lowest of slaves (e.g. chattel slavery, etc.) in the service of Japheth and Shem. Accordingly, in this Deuteronomy text the redactor claims that Moses died but does not offer

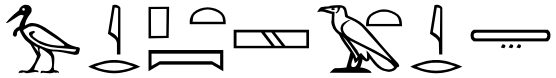
proof that he did die, conveniently stating that God buried Moses and that no one to this day knows where God buried him. For all anyone knows Moses could have gone back to Egypt to resume what remained of his life as an Osirian priest since *"his eye was not dim, nor his natural force abated"* throws suspicion on the claim that he died while in this extraordinary healthy condition for someone *120 years old*. Moses was Kamau priest versed in the ethical and religious mores of the Kamau scripture, the core of which is the concept of *maat = truth, and justice*. Apparently, these deeply felt beliefs moved him to save the Hebrew people from Egyptian slavery, but Moses knew he could not do so without being able to claim that he was a Hebrew like them. Moses had to distance himself from the fact that he was a well-educated Egyptian and a member of Pharaoh's household, along with being an Osirian priest. It should be noted that in his first attempt to rescue and or liberate the Hebrews he was rejected by them for these very reasons. He had to go on the run after killing an Egyptian and live near the Mountain of God for 40 years until the memory of who he really was were forgotten. Nevertheless, Moses used his high education and Egyptian knowledge to good effect when he felt called by God to make a second attempt to emancipate the Hebrews slaves. By then he knew the lay of the land leading to and around Horeb the Mountain of God (i.e. Mount Zion).Moses in all likelihood used the negative confessions of the *Pert-em-Hru = The Book of the Coming Forth by Day =* the so-called *Book of the Dead*, to forge ten negative confessions into the *Ten Commandments* as the cornerstone of his nation building initiative.[724] With these he hoped to forge the ethical and religious basis for the Hebrew nation he envisioned. Mesu stayed around long enough to see this national vision through. However, the Hebrew writer knowing that Mesu, the Kamau founder of their nation would never condone genocide, conveniently writes Mesu out of the story in the Plains of Moab, on Mount Nebo, where God told him that he could see the Promised Land, but would not be allowed to enter the promised land because he sinned against God in breaking the first set of tablets containing the *Ten Negative Confessions* and sinned at Meraba, where he was supposed to *speak to the rock*, but rather robbed God of His glory by *striking the rock* in disobedience to God's command. Perhaps the redactor of the Deuteronomy story simply did so in order that Mesu would not be shown as directly blooding his hands with the murder of his own black *kith and kin*. The redactor therefore could not have Mesu entering the promise land. Moses could have (as we conjectured) seen these oppressed people to safety then turned and went back to his homeland, or to Midian, where his father-in-law lived. The tradition itself that *Moses died and was buried somewhere "in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is"* (Deuteronomy 34:6, NIV) would certainly provide convenient cover so that Moses could end his mission with the Hebrews poised to enter the Promise Land. If this is the case Moses could have very well written about his own death as a way of ending his part in the story and his mission as the great law-giver and founder of the Hebrew nation. Moses carried out his ethical duties under *ma'at* righteousness as an Osirian priest (under the line of reasoning based on Apion, Cheremon, and Manetho's accounts) to emancipate the Hebrew slaves. But the question remains that if Moses died in this effort where was he buried? The Arch-Angel Michael and Satan in fact disputed over the possession of Moses' body (*as if his body was not buried*) but there is no

[724] Yosef ben-Jochannan, **African Origins of the Major "Western Religions"** [New York: Alkebu-Lan Books, 1970], xi-xii.

indication in the Scripture text where this dispute took place (Jude 1:9). Certainly, it was on the Earth of Time (i.e. within temporal space and time, perhaps on Mt. Nebo, etc.). Just as certainly Moses Spirit or Ka was not in *his body* because Moses (representing the Law) appears with the Prophet Elijah (representing the Prophets) on the Mount of Transfiguration talking with Jesus about the kind of death he would die (Luke 9:28-31). This is curious. If Moses body was not present in his body, why did Satan want his body and of all things why did Michael at God's command dispute with Satan over its possession. We should never forget that Moses was an Osirian priest and so his death should have some element or trace of Egyptian funerary rite and celebration. However, these traces have been erased or covered over and devolved in the Old and New Testaments. The mystery behind Moses death, that is, how he died and where he died, including why the two most powerful angelic beings should do spiritual battle over its possession makes no sense, unless you understand the Egyptian view of the relationship between the body and the soul which is never entirely separated. I present the reader with the following Egyptian data so that the reader can see the *missing link* of Egyptian theology of death and funerary rites that are *unlinked*(revealed) in these biblical texts. *Satan is not stupid. He would not be fighting over the shell of Moses' body unless there was some link between Moses' body and Moses' soul. Satan knew that if he could acquire the body of Satan then he would have access or control over the Ka of Moses which had to be directly linked to the body according to the Egyptian understanding.* Apparently, **Satan = Set** was asserting he had some kind of "legal" right to the body of Moses that God through the Arch-Angel *Micha-El* denied. Budge advances the following supposition in regard to the Egyptian understanding of the *human spiritual psychic-personality.* This Egyptian view would be far advanced beyond the Hebrew understanding and even the modern understanding of psychology of the relationship between the body, soul, and mind. Budge indicates, using the doctrinal statements in the *Papyrus of Ani* that very *name*, *soul*, and *personality* of the Osirian traveler is already written or established in Heaven, that is, his/her *psychic-spiritual genetic essence*, while his/her soul is on Earth. Yet there is an undeniable link between the two that cannot be broken. This connection infers a future resurrection of *both body and soul*, noting here that Jesus arose from the dead with a *real body*(as Thomas Didymus = *the Twin* would discover, John 20:24-28) that was according to his testimony was not yet *glorified,* which the reason the Holy Spirit had not yet been given to the disciples (John 7:39) *before* his death and resurrection and why Jesus implored Mary Magdalene not to touch him *after* his bodily resurrection but *before* his ascension (John 20:17). Nevertheless, his body would later be subject to spiritual transformation (i.e. glorification, final transfiguration) and so no longer subject to corruption within the temporal order *for flesh and blood cannot inherit the Kingdom of God.* (1 Corinthians 15:50). As the Psalmist prophesies about this event: *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to* ***see corruption****.* (Psalm 16:10, KJV). The resurrection of the Ka-Spirit was the hope of the Egyptian, because Osiris-Christ himself had arisen in the same way. The body was preserved through mummification as a *necessary link* in the process of *reuniting the soul with the body*. Therefore, the one who had possession of the body of a person also had possession of the soul of that person(thus Satan's rational for disputing over possession of Moses body with Arch-Angel Micha-El).Now the battle between the angelic beings, one good and one evil over the body of Moses makes sense. Nothing short of Moses' *psychic-spiritual destiny* was at stake in this contest. Satan was trying to lay claim to Moses, a holy man and Osirian priest, who had for the most part overcome Satan on the battlefield of life, and delivered God's people to the promise

land, and so Satan wanted to destroy or control Moses *psychic-personality in death*, over which he had no right (legal or otherwise) as indicated by the fact that the Archangel Michael said to him *"The Lord rebuke you!"* (Jude 1:9b, NIV). Budge himself denies that the Egyptian believed in the actual resurrection of the body, as explicit in the New Testament understanding of this doctrine; but yet cannot deny that the Egyptians believed in an *eternal link between the body and the soul*, or *between the body and the eternal psychic-spiritual genetic personality*: Budge states: *"But while we have this evidence of the Egyptian belief in eternal life, we are nowhere told that man's corruptible body will rise again; indeed, the following extracts show that the idea prevailed that the body lay in the earth while the soul or spirit lived in heaven"*

5th DYNASTY

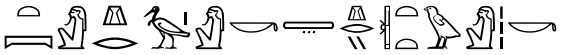


Ba ar pet sat ar ta
Soul to Heaven body to Earth

6th DYNASTY

mu- k er pet Kha-k er ta
Thy essence is in Heaven, thy body to Earth

PTOLEMAIC PERIOD



pet kherba - k ta kheritut - k
Heaven hath thy soul , Earth hath thy body[725]

Budge states further:

> There is, however, no doubt that from first to last the Egyptian firmly believed that besides the soul there was some other element of the man that would rise again. The preservation of the corruptible body too was in some way connected with the life in the world to come, and its preservation was necessary to ensure eternal life; otherwise the prayers recited to this end would have been futile, and the time honoured custom of mummifying the dead would have had no meaning. The never ending existence of the soul is asserted in a passage quoted above with reference to Osiris; but the frequent mention of the uniting of his bones, and the gathering together of his members, and the doing away with all corruption from his body, seems to show that the . . . Egyptian connected these things with the resurrection of his own body in some form, and he argued that what had been done for him who was proclaimed to be giver and source of life [Osiris-Christ, my insertion, my liberty] must be necessary for mortal man. The physical body of man as whole was called *khat* , a word which seems to be connected with the idea of something

[725] Budge, *The Egyptian Book of the Dead*, pp. lvii-lviii.

> which is liable to decay. The word is also applied to the mummified body in the tomb, as we know from the words "My body (*khat*) is buried." . . . . But the body does not live 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*, spiritual body [the Christian doctrine of glorification of the body, my insertion, my liberty] Thus we have such phrases as, "I germinate like the plants," "My flesh germinateth," "I exist, I live, I germinate, I germinate," "thy soul liveth, thy body germinateth by the command of Ra himself without diminution, without defect, like unto Ra for ever 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 of 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.[726]

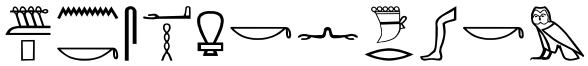
This is what is signified by Moses, Elijah, and Jesus on the Mount of Transfiguration. They were conversing in their *sahu* state of glorified being, able therefore to spiritually translate themselves in this form between heaven and earth at will. The following biblical sacred texts demonstrate the truth of this and for the first time is completely understood using the Egyptian original data:

> After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. *There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.* Just then there appeared before them Moses and Elijah talking with Jesus (Matthew 17:1-3, NIV).

> About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. *As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lighting. Two men, Moses and Elijah, appeared in glorious splendor*, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem (Luke 9:28-31, NIV).

The idea of "germination" of the *khat* into a *Sahu* is contained in the biblical notion of glorification of the body, where the saints at the Judgment will be changed in a twinkling of eye from a corruptible form to an incorruptible form, where mortality will be clothed with immortality and death will be swallowed up in the victory of life (1 Corinthians 15:54-55). Budge makes it clear that in the glorified state of existence, that is, in the spiritual form of ***Sahu*** the human person is unchained and unfettered and can move about between heaven and earth uninhibited. He cites the following Egyptian sacred texts in support of this idea:

[726] Budge. *The Egyptian Book of the Dead*, pp. lviii-lx.



Sesep-nek sah- k an t'erret - k em
Thou hast received thy sah, not shall be fettered thy foot in

Pet an Xesef- k emta
Heaven not shalt thou be turned back upon Earth

The link however is the placement of the ***khat***, in corrupted form **a death *cot*** = **kot**a dead person lay's upon = which the ***sahu***, like a homing pigeon can visit after its flight in the heavens, both to give and receive messages from the great beyond like Jesus received from both Moses and Elijah. Black people always understood this and therefore attempted to keep the ***Sahu*** glorified bodies (some ignorant people call **ghosts**) from following them back home. They made this attempt by leaving at the grave site things familiar to the departed person so that they would not leave their bodies in search of these things where they use to live. In Robert Farris Thompson's work *Flash of the Spirit: African & Afro-American Art & Philosophy* (1983) demonstrates contemporary black funerary practice, rites and celebration inherited from Africa, for example from the Kongo influence. Thompson states:

> Nowhere is Kongo-Angola influence on the New World more pronounced, more profound, than in black traditional cemeteries throughout the South of the United States. The nature of the objects that decorate the graves there, as well as in places as diverse as Haiti and Guadeloupe in the West Indies, reveals a strong continuity. That continuity might be characterized as a reinstatement of the Kongo notion of the *tomb as a charm for the persistence of the spirit*. Recall the container of the Kongo charm or sacred medicine, charged with activating ingredients --- *a human soul, spirit-embodying and spirit-directing objects*. In the case of a burial site, the coffin and the mound are the obvious containers; *the soul of the deceased is the spark*. In addition to the tombstone or headstone, there are decorative objects that, both in Kongo . . . and the Americas . . . , cryptically honor the spirit in the earth, guide it to the other world, and prevent it from wandering or returning to haunt survivors. In other words, the surface "decorations" frequently function as "medicines" of admonishment and love, and they mark a persistent cultural link between Kongo and the black New World (my emphasis, my liberty).[727]

Farris Thompson could have just as well linked these cultural funerary rites and celebrations with those found in Egypt. The Egyptians carried on the same practice of putting in the tomb with the decease the things they were familiar with in their lifetime. This was done so that they could

[727] Robert Farris Thompson, *Flash of the Spirit: African & Afro-American Art & Philosophy* (New York: Vintage Books, 1984), p. 132.

have them in the next life but also to make sure they did not come back as well to the familiar haunts. The only thing the Egyptians could not deny them was the visitation of their ***sahu*** to its own ***khat***. So, they prepared the *khat* = body in a way that would last for thousands of years if left alone. Of course, this would not help if the khat = mummy was dug up, handled, or put on display by Setian white people, who generally are motivated by greed, fame, crude revelry, and/or riches to desecrate the bodies of the dead. We can see the Egyptian understanding of the sacredness and connection between *Sahu* and *khat* of the human person in **Utterance 89**the sacred book **Pet-em-Heru = Book of the Dead**. This ancient work argues that the gods, divine beings, and righteous Osirians are to let the soul, that is, *Sahu* rejoin its mummified corpse, that is, the *khat* in the temporal realm of the dead. The Horus-Christ will defend the dead Osirian's right to visit his/her body in the tomb. From the Egyptian perspective the *khat* itself is not entirely dead as it is thought to be by Western minds. The *khat* in fact in its *germinating state of being* has the power through the Horus-Christ to call its soul back to it indicating that the Egyptian believed the power of the resurrection resides even within the *khat* = body itself. Some of the major prophets in the Old Testament and Apostles in the New Testament understood that the spirit of the dead (by God's permissive will) could return to a person that was *really dead* (as Jesus said they like Lazarus is just *sleeping*). Here we mark Elisha who raised the Shunammites son back to life by praying to the Lord and then *"he got on the bed and lay upon the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched himself out upon him, the boy's body grew warm. Elijah turned away and walked back and forth in the room and then got on the bed and stretched out upon him once more. The boy sneezed seven times and opened his eyes."* (2 Kings 4:34-35, NIV). Apostle Paul in another example that *the khat of the dead are not really dead* was preaching so long in a house in Troas, Greece that a young man named Eutychus went to sleep and fell out of a third story window and died from his injuries: *"But Paul went down, fell on him, and took him in his arms, saying, "Do not be distressed! His soul is [still] in him! . . . The people brought the boy [home] alive, greatly comforted."* (Acts 20:9-12, EOB). And finally, Elijah the greatest prophet since Moses brought back to life a dying boy who "grew worse and worse, and finally stopped breathing" and in response to the grieving mother:

> He took him from her arms, carried him to the upper room where he was staying, and laid him on his bed. Then he cried out to the Lord, "O Lord my God, have you brought tragedy also upon this widow I am staying with, by causing her son to die?" Then he stretched himself out on the boy three times and cried to the Lord, "O Lord my God, let this boy's life return to him!" The Lord heard Elijah's cry, and the boy's life returned to him, and he lived. Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, "Look, your son is alive!" (1 Kings 17:17-23, NIV).

There is no suggestion that the body *in and of itself* can raise itself from the dead, but it suggests that the body (khat) is not dead as we think of death, but as Jesus thinks of death like he thought of dead Lazarus, saying that he had merely "fallen asleep; but I am going there to wake him up" (John 11:11, NIV). The *khat* has within it a ***divine spark of*** *life* as black people in the Americas and in Africa still believe, which why they pay attention to how and in what way the *khat* is buried and cared for. **Utterance 89** indicates that the body of the soul still has within it *after death* a divine

spark of life. This suggests that it has only *fallen asleep*. The *Khat* = body is not truly dead as Setian white culture would like to believe. **Utterance 89** states:

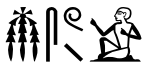
> Oh you who bring, you who run, you who are in the booth of the Great God, let my soul come to me from anywhere it is. If the bringing of my soul to me from anywhere . . . is . . . delayed, *you will find the Eye of Horus standing up thus against you*. O you Osirians, if you do not sleep, then will I not sleep in Heliopolis, the land of thousands of abodes. My soul shall be taken to me, and my spirit shall be vindicated with it wherever it may be. My soul shall be taken to me, and my spirit shall be vindicated with it wherever it may be. Come for my soul, O you wardens of the sky! If you delay letting my soul see my corpse, you will find *the Eye of Horus standing up thus against you*. O you gods . . . who let souls draw near to the noble dead, may your hands be filled with your ropes, may your grip be on your harpoons, may you drive off the enemy. . . . May I see my corpse, may it rest on my mummy, which will never be destroyed or perish (*my italics, my liberty*).[728]

Black people, therefore, who cremate their bodies, following the ridicules pathway of beliefs of White Setian secularist who try to *obliterate* the *khat* with the idea that they are in fact *obliterating the psychic-spiritual genetic essence of the personality* in a vain attempt to avoid the judgment of God for their irreligious, lewd, sinful, and wicked lives. Some African-American have (with them) become a silly, secularist, irreligious, and ignorant people like the people they delight to emulate. The Egyptians call this glorification of the human personality **Sahu**, or worship of the lower nature of the human personality. The spiritual essence of human person and spiritual being and that is the *Sahu* + *khat* cannot be killed by man. In the Egyptian understanding even the *khat* = *body* still has living spiritual essence = though at a low level; yet it still is alive or is "germinating." The black man's effort at following their Setian White masters in their secular funerary practice is in fact futile, for as Jesus said, *only God can kill both the body and the soul, and is able to cast both into hell*:

> 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, NIV).

When we come to the ancient Jewish writer Josephus, he is more careful in his writing to clear-up the confusion found in the *Books of Moses.* Josephus notes that it was Kamau midwives that the *Fari* asked to help identify and kill the male children and not Hebrew midwives as curiously mentioned in the Bible.[729] Josephus saw that is it would be a very curious thing for Hebrew midwives to do such a thing. Josephus then makes it quite clear who the Levite parents of Mesu were in order to connect him to the House of Abraham. He gives the name of Mesu's father as Amram, and that of his mother as Jochebed, and his sister as Miriam. Josephus supplies another name the Bible does not. He gives the name of the *Fari's* daughter who found Mesu in the water as *Thermuthis* = *Ther-Mut-Isis* = *Isis, Adored Mother*. Thermuthis was evidently a priestess of the cult

[728] R. O. Faulkner, **Book of the Dead** (Austin, Texas: University of Texas Press, 1993), pp. 84-85.
[729] Exodus 1:15; **Antiquities of the Jews**, Book II, Chap. IX, 2.

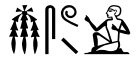
of Isis. Josephus goes to great lengths to establish the historicity of Mesu by mentioning the name of the daughter of the *Fari*. He however does not give the name of the Fari, which is curious in-and-of-itself. Josephus connects Amram with the House of Jacob through Levi and so he establishes a Hebrew priestly lineage for Mesu. Josephus even tries to explain Mesu's name, admitting the Kamau named him, giving the etymology as *Mouses*, with *Mo = water*, and that *Uses*= saved him out of the water, the two Kamau names together = *Mo-Uses*. In fact, the Kamau word *Mu = water* and it appears *Uses = Isis*, so that  = *Mesu*'s name means *One brought fourth, i.e. saved or born out of the water by Isis*.[730] It makes sense that priestess of that cult would proclaim this and so confirm the story of *Ther-Mut-Isis* (i.e.) rescue as told by Josephus.[731] *Mu-Isis* in the genitive of possession could mean *Mu, Son of Isis*, the honorific title incorporated into the name Thermuthis who is in fact Moses real mother. Jochebed, was merely her servant put in charge of this Egyptian child, filling his head with the stories of Hebrew slavery, and casting doubt that Thermuthis was his real mother. If this supposition is true it would account for a lot of confusing messages in the Exodus story, as to why Moses who is identified as an Egyptian would claim that he was a Hebrew. It would certainly explain why redactors would need to show they were liberated by a Hebrew raised in Pharaoh's house instead of an Egyptian, who identified with their enslavement as the extra-biblical records of Josephus show. But who is = Ther-Mut-Isis = *Isis, Revered Mother* or "One who reveres or worships Isis"? It is held by some scholars that = *Thermusis* or *Temuthis* is none other than Hetshepsut = the *female* Pharaoh that reigned on the throne of Egypt from 1498 to 1483 B.C.E. Her mother was Queen Ahmose, and her father was the Pharaoh Tuthmosis I (1524-1518), that is, in his royal cartouche.[732] According the authors of the article "Who was the Pharaoh of the Exodus" writing about the link between Moses and Pharaoh Hetshepsut pictured below based on the work of the Jewish historian Josephus:

Hetshepsut

> The historian Josephus says, "Pharaoh's daughter, *Thermuthis*, (name of an Egyptian deity) was walking along the riverbank. Seeing a basket floating by, she called to her swimmers to retrieve it for her. When her servants came back with the basket, she was overjoyed to see

[730] Budge, *An Hieroglyphic Dictionary*, Vol. I, p. 324.
[731] Budge, *An Hieroglyphic Dictionary*, Vol. II, p. 840; Vol. I, p. 403.
[732] Peter A. Clayton. *Chronicle of the Pharaohs*. Thames and Hudson (1994), pp. 100-104.

> the beautiful little infant inside . . . Thermuthis gave him the name Moses, which in Egyptian means saved from the water" Having no children of her own, she adopted him as her own son." *The (Egyptian) word Moses meant "son of" or "drawn from."* Moses was part of the name of Hatshepsut's father. Ramses means born of Ra or the sun. Thutmoses means Son of Thut. Thut was the moon god associated with baboons and the ibis. So why did Josephus refer to the daughter of Pharaoh as "Thermuthis"? Thermuthis was the name of an Egyptian serpent god who was the protector, provider and nourisher of infants. Egyptian royalty usually chose animal gods or goddesses to be associated with. It could be a crocodile, a hippopotamus, or a falcon, etc... So, Hatshepsut may have been identified with the serpent goddess Thermuthis who protected children. If she was Moses adopted mother, then she fit the description because she had protected a child from destruction when she drew him from the water. She was known to be a kind hearted gentle person in general in that she associated with the people of Egypt and did not hold herself above them or back from them.[733]

Josephus cleverly disguises Mesu's true racial origins when telling the story of his heroic deeds of saving the priest of Midian's daughters from the shepherd bullies, while trying to establish the lineage and historicity of  = Mesu. Josephus has the daughters say that a *stranger* helped them, rather than as the Book of Exodus proclaims that an *Egyptian* helped them. The reference to Moses as an Egyptian is in both the Hebrew and the Greek LXX. The LXX in Exodus 2:19 states an ανθρωπος Αιγυπτιος (an "Egyptian man" rescued them), so that Josephus could not have merely made a mistake in referring to Moses as a *stranger* rather than an *Egyptian*. The ancient Ethiopian *Ge'ez* biblical text (ኦሪት ፡ ዘፀአት = "Exodus"; Transliteration: *'orit za-da'at*; that is *'orit* for the *Law* or the *Ten Commandments* or the *Octateuch* : and *za-da'at* for "Those who go out" or "Those who go forth" from the root for *wad'a*= ወድአ[734]). The *Ge'ez* biblical texts generally follow the Greek LXX and supports that reading. The *Ge'ez* passage from Augustus Dillman's edited work states: ብአሲ ፡ ግብጻዊ ፡ አድነነ (transliteration: *be'esigebesewe 'adhana*) = "an Egyptian man delivered us" or "an Egyptian man saved us from evil".[735]There is little doubt that Josephus (being familiar with the Greek LXX) had intentionally misconstrued the biblical textual evidence (using the word

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[733] The Church of God. "Who was the Pharaoh of the Exodus". www.thechurchofgod.com.

[734] Wolf Leslau. *Comparative Dictionary of Ge'ez.* Harrassowitz Verlag – Wiesbaden (2006), p. 604.

[735] Augustus Dillmann, ed. *Biblia Venturis Testaments Aithiopian*. Catechu's Digital izavit/Ran HaCohen. http://www.ranhacohen.info/Biblia.html; See Samuel A. B. Mercer (1880). *Ethiopic Grammar: With Chrestomathy and Glossary* for ብአሲ = *'orit* = man, one, a certain (person), p. 109 that could support a reading from the Ge'ez based on the Greek LXX that would support a reading of "stranger" that Josephus uses, except for the inconvenient noun ግብጻዊ = *gebesewe* = "Egyptian" that defines the noun ብአሲ . The adjective ግብጻዊ that defines the noun ብአሲ comes from the ግብጽ the Ge'ez for gebese = Egypt (Mercer, p. 115). The reason that the Ge'ez readings are important is because they are the ancient witnesses for the Greek LXX that was available to Josephus and demonstrate that he produced a revisionist reading of Exodus 2:19 that cannot be supported by the LXX text and the Ge'ez text that stands as witness to the only possible Greek reading.

"*stranger*") in order to avoid the implication that Moses (who wrote the text) did not challenge the suspicion raised that he was being called "an Egyptian man" by a people who literally lived next door to the Egyptians, and within the sphere of Egyptian culture. The daughters of Jethro speak as if they had seen an Egyptian before so their testimony could hardly be challenged even by Moses who recorded the incident. Joseph therefore needs to do for Moses what Moses did not do for himself in writing the text. Josephus provided a revisionist history that explains the implications of the charge that Moses was an Egyptian. Josephus goes out of his way to correct the contradictions he sees in the biblical story line he wants his readers to receive. He gives support to *Mesu's* Hebrew origin while eradication his Kamau racial origins. Only hundreds of years of Christian brainwashing that dismisses anything that might cherish long standing doctrine and belief would keep an African-American or Nu African from seeing that Moses was not a Hebrew but an Egyptian, and one belonging to the family of Pharaoh and a highly educated Osirian priest, who decides to throw all of that away in order to emancipate the Hebrews. It is very likely that it was not because of any great love for the Hebrews that Moses made this great sacrifice. It was likely because he was an Egyptian Osirian Priest whose philosophical commitment to *ma'at* = righteousness, cosmic order, canon law, and justice that led him to oppose the cruel bondage of the Hebrew People. History has demonstrated that it is not very likely that someone makes this kind of sacrifice merely or only because they belong to a particular racial or ethnic group. Higher commitments always appear to be the motive force for ethical and moral actions. For Moses the motivation for action on behalf of the Hebrew slaves was no doubt his commitment to *ma'at* principals that he learned as a student of the Egyptian Mysteries and as an Osirian priest. Being an Egyptian would have complicated his move in this direction, so the confused storyline had to be that he was a Hebrew who by accident of birth acquired Egyptian culture and education. Now i have demonstrated how improbable the story is that Mesu sanctioned the mass murder of any black people, or any people for that matter. First, he saved the Hebrews not because they were his kith and kin. In fact, they were not. Rather his sentiment toward *absolute justice*, i.e. irrespective of race, was based in his training as a priest in the concept of *maat.* Josephus himself alluded to this fact when he mentioned how the high priest warned that if this child was given a Kamau education, he would be the undoing of the *Fari,* and his policy of oppression executed against the Hebrew People. The *Fari* crowned Mesu right then and there. Joseph suggests it was a miracle that the child took the crown of the *Fari* and stepped upon it. This part of the story was told to show that Moses was indeed the child foretold in this prophesy, which signified that this child would be the undoing of the *Fari* and his Empire if he were *"educated in all the wisdom of the Egyptians"* (Acts 7:22b, NIV). The high Kamau priest tried to kill Mesu in the presence of the *Fari* and his daughter on this occasion. The *Fari* on the contrary forbade such an act and commanded that Mesu be raised up as his adopted son and receive the high education due to such a personage. Josephus states:

> And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes that great things would be done by him; but the Egyptians were suspicious of what would follow such [his] education.[736]

So it was not because of his racial origins that Mesu was feared. It was because he was

[736] **Antiquities**, Book II, Chap. IX, 7.

recognized from his youth as one who (given higher education in the Mysteries) would be committed to and adhere strictly to *maat= truth*. Moses would not fear even the powerful divine *Fari*, that is, *Fara'on* (ϧ.ϩ.ϱϩ) in Ethiopian where some Pharaohs were Ethiopians such as *Fari* Kashta, *Fari* Pianky and *Fari* Shabaka who ruled Egypt from 750 B.C.E. *Moses would fear* God only. Anyone that has glanced at the *Kamau Sacred Scriptures* will certainly understand the fear a regime based on grand domestication (i.e. over control of man by man) would have on a person dedicated to the divine justice of God. This was the case with Moses, Jesus, Prophet Muhammad, Gandhi, Dr. King, Shahidi Malcolm X, and many others that God has sent to *Speak Truth to Power.* God called Moses and the Hebrews had their hopes laid upon him. This is why the Kamau regime feared him. It would take a Setian enemy of God to suggest that mere racial affinity moved Mesu in the direction of liberation of the oppressed. Racial affinity alone has never been a sufficient motive force to convince someone to risk their lives against an insurmountable power to emancipate an enslaved and/or oppressed people. The call to take such a risk and *Speak Truth to Power* is confessional stance in which one has taken their own life in their hands in order to advance the justice of God within society. From a Christian point of view such a person would be a martyr and *Confessor of the Faith*. The oppressor is the enemy of God's justice on Earth. In the case of Moses and during his time it just happened to be the *Fari* who was the oppressor just like *some* African "potentates" are today. In any case Mesu did not liberate just Hebrew slaves but many disaffected Egyptians also left with him for the Promised Land. If Greenberg (1996) *all of these "Hebrew slaves" were Egyptians!* The redactors of the Bible obscure this fact by calling them "a mixed multitude" (i.e. Hebrews *plus* Egyptians) or that "other people" went with the Israelites out of Egypt [Exodus 12:38]. Josephus fails to mention this "mixed multitude at all in his *Antiquities*, and the reason is not far to be seen in his *Flavius Josephus Against Apion* where he hotly denies the testimony of the Kamau historian Manetho that the Hebrews had with them an auxiliary force of Egyptians who went out of Ta-Merry with them.[737] The **mixed multitude** is clearly identified as black Kamau and demonstrates that Mesu = Moses' liberation was not ethnically or racially orientated but based on Egyptian religious principles (*Ma'at*) on behalf of human freedom. Mesu adhered to the Kamau religious teaching found in the *Precepts of Kaqemna*, the *Precepts of Ptah-hetep* and *The Instruction for King Merikere*. Below are some Egyptian (Kamau) religious texts based on *Egyptian moral ethics* grounded in *Ma'at* (or), i.e. "the highest conception of physical and moral law known to the Egyptians" (Budge, An Egyptian Hieroglyphic Dictionary, Vol. 1, p. 271) = *law, order, rule truth, right, righteousness, canon, justice, straightness, integrity, uprightness* that call its adherents to social justice and freedom every bit as much as the Bible and the Qur'an calls for the same to its adherents. These texts are extremely important because in priority of time these African sacred texts existed thousands of years earlier than the Hebrew sacred and religious texts and it is likely that *some significant borrowing* by later Hebrew writers and redactors took place and the moral ethics they adopted and or incorporated into their sacred texts have an African origin based on Egyptian sacred writings. In respect to the African *wisdom texts* this is almost a certainty,

[737] **Antiquities**, Book 11, XV, 1 and **Flavius Josephus Against Apion**, Book 1, 26 [Kregel Publications, 1960].

especially when you compare the wisdom texts of Amen-e-ope with that of Solomon's Proverbs. Some of these texts are likely to have been the motive factors in Mesu's decision to risk life and limb to free the Hebrews. And in these texts, you can also see where Mesu = Moses got his monotheistic theology and how close they are to the scriptures in the Old and New Testaments. Some of these texts read as follows:

A. "Thou shall not cause terror in men and women, for God is opposed thereto," **b.** "God will judge the right;" **c.** "What is loved by God is obedience; disobedience God hates;" **d.** What God hates in his House is much speaking. Pray thou with a loving heart, the petitions of which are all said in secret. Then He will do thy business, He will hear that which thou sayest, and will accept thine offerings;" **. . .** It is God who gives life to millions of forms, and He magnifies whosoever magnifies Him;" **f.** "God is one and alone, and none other existeth with Him --- God is the One, the One who hath made all things ---

B. God is a 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 hasth 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 knowth His form . . . . His name remaineth hidden; His name is a mystery unto His children. His names are

C. innumerable, they are manifold and none knoweth their number -- God is truth and He liveth by truth and Hefeedeth 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 oflife into his nostrils . . . 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;" **g.** "The eating of bread is according to the plan of God," "Satisfy those who depend on thee, so far as it may be done by thee; it should be done by those favored of God;" **h.** "I have appeased God by doing his will. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a boat to the shipwrecked," "If thy mother raiseth her hands to God, He will hear her prayers and rebuke thee;" **i.** "Do something for God, that He may do the same for thee with an offering that replenisheth the offering-table . . . . God is cognizant of him that doeth something for Him, "God maketh the light according to Man's desire . . . . and when they weep, He heareth. He made them rulers from the womb, a supporter to support the back of the weak;" **j.** "Isis saith, Happy are they who see the Father, and Nephthys saith, They who see the Father have rest. [738]

[738] Budge, **The Egyptian Book of the Dead**, a. lxxxv; b. **sawa**, lxxxvii; c. **sawa**, lxxxvi; d. **sawa**, lxxxvii; e. **sawa**, lxxxviii; f. **sawa**, xcii-xciii; g.**sawa**, lxxxv; h.**sawa**, lxxxviii; i. Adolf Erman, **The Ancient Egyptians: A Source Book of Their Writing**, 83. j. Budge, **The Egyptian Book of the Dead**, lxxi.

Where have we seen these sacred scriptures before? Have we not heard them a million times over in black churches, Jewish synagogues and Muslim masjids? Have we not been told that these scriptures were given by inspiration of God to the Jewish prophets, apostles, and what not; yet it is easily demonstrated that they were proclaimed thousands of years, before the Books of Moses, before the Gospels, before the Qu'ran, by the black people of Ta-Mera, written as they proclaimed by the very *Finger of God* Himself, i.e. Tehuti? Take for example the above statements from the Egyptian sacred texts: *What God hates in his House is much speaking. Pray thou with a loving heart, the petitions of which are all said in secret. Then He will do thy business, He will hear that which thou sayest, and will accept thine offerings."* Where have we read similar statements before? *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* (Ecclesiastes 5:2, NIV); **Jesus said:** *"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you pray go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him"* (Matthew 6:5-8, NIV).I could find a Scripture in the Bible comparable to the Egyptian originals given above with ease and demonstrate that much of what we are reading in our Bibles and in the black church is nothing but Egyptian doctrinal teaching, and theology. A number of comparative quotes from both sacred texts will suffice to uphold this supposition, remembering that the Egyptian sacred texts are thousands of years older than the Biblical texts noted:

> **Egyptian Sacred Text:** I have appeased God by doing his will. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a boat to the shipwrecked.
>
> **Biblical Sacred Text:** 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 or 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 *internal fire prepared for the devil and his angels.*** For *I was hungry, and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I 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, 'I 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).

Egyptian Sacred Text: If thy mother raiseth her hands to God, He will hear her prayers and rebuke thee. **Biblical Sacred Text:** Honor your father and your mother, so that you may live long in the land the LORD your God is giving you (Exodus 20:12, NIV). Listen to your father, who gave your life, and do not despise your mother when she is old (Proverbs 23:22, NIV).

Egyptian Sacred Text: God is the One, the One who hath made all things --- God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of the Egyptians, the divine spirit.

Biblical Sacred Text: But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding (Jeremiah 10:12, NIV). God is spirit, and his worshipers must worship in spirit and in truth" (John 4:24, NIV).

Egyptian Sacred Text: Isis saith, Happy are they who see the Father, and Nephthys saith, They who see the Father have rest.

Biblical Sacred Text: Blessed are the pure in heart, for they will see God (Matthew 5:8, NIV); Not that any man hath seen the Father, save he which is of God, he hath seen the Father

(John 6:46, KJV); Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? (John 14:9, KJV); Come unto me, all *ye* that labour and are heavy laden, and I will give you rest (Matthew 11:28, KJV).

Egyptian Sacred Text: It is God who gives life to millions of forms, and He magnifies whosoever magnifies Him.

Biblical Sacred Text: Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified (Psalms 70:4, KJV); But it is God who judges: He brings one down, he exalts another (Psalms 75:7); Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God (Luke 12:8-9, KJV).

The *Instruction for King Marikere*, which contains nearly word for word the creation story of Man found in Genesis, was written during the Eleventh Kamau Dynasty sometime between ME3666 K.S.E./A2150 B.C.E. and ME3516 K.S.E./A2000 B.C.E. This was some *770 years* before the birth of Mesu = Moses [ME2821 K.S.E./A1305 B.C.E. if we accept the late date for the so-called exodus of the Jews of ME2741 K.S.E./A1225 B.C.E. and some *555 years* before his birth ME3036 K.S.E./A1520 B.C.E if we accept the early date for the exodus ME2956 K.S.E./A1440 B.C.E. Gary

Greenberg (1996) in his *The Moses Mystery: The African Origins of the Jewish People* gives the early dates for the Exodus sometime time between 1450 and 1430 B.C.E. and the late dates between 1270 and 1250 B.C.E. Both of these schemes would put the Exodus in the New Kingdom period between 1570 and 1070 B.C.E. covering the 18th, 19th and 20th Egyptian dynasties.[739] Whether the early date or late date or some date in between both is chosen it is very likely that the Exodus occurred sometime during the 18th Dynasty. Greenberg however favors dates between 1315 and 1313 B.C.E. surmising that Moses was a partisan and influenced by the Amarna theology under *Fari* Akhenaten (1374-1358 B.C.E.) briefly struggled to keep the Aten Religion from falling under *Fari* Smenkhkare (1358-1356 B.C.E) and had to take flight (for killing an Egyptian) at the beginning of the reign of *Fari* Tutankamen (1355-1347 B.C.E.).Moses returned shortly after the death of *Fari* Horemheb (1342-1315 B.C.E.) and struggled against the *Fari* Ramesses 1 (1315-1313 B.C.E.) at the beginning of the 19th Dynasty.[740] According to Greenberg this date for the Exodus fits because "The death of Ramesses 1 at the start of a Sothic cycle in 1314 B.C.E. and the association of a Sothic cycle with the fruitful flooding of the Nile Valley may have suggested a literary metaphor for the drowning of the pharaoh and the flowering of Israel." [741] This dating serves our purpose of demonstrating what literature Moses had access to. Certainly all of the literature in whatever form (e.g. monumental, stelae, pyramid texts, coffin texts, etc.) from the Early Dynastic period (3150-2686 B.C.E., Dynasties 1 & 2), the Old Kingdom (2686 – 2181 B.C.E., Dynasties 3, 4, 5, & 6), Middle Kingdom (2040-1782 B.C.E. Dynasties 11 & 12, sandwiched in between the First and Second Intermediate periods) down to at least 1310 B.C.E. of the New Kingdom (1570-1070 B.C.E.), that is, down to 18th and early 19th Dynasties.[742]There should be little doubt that Moses wrote the Book of Genesis, but we say here that much of his material, given his training as a Kamau priest, came from Egyptian sources. It is not for nothing that the Bible says, **"Moses was educated in *all* the wisdom of the Egyptians and was powerful in speech and action,"** (Acts. 7:22). Moses had everything he needed to compose the books we call the Pentateuch using Egyptian sacred scripture, theology and their sacred wisdom literature and tradition. Besides the *Instruction for King Marikere* Moses as an Osirian priest had vast array of wisdom, moral and ethical and religious available to him in his attempt to forge a new people out of a bunch of ex-slaves. Below is just a small representative sample that comes from Maulana Karenga's *The Husia* (1984):

The Book of Knowing the Creations
The Book of Prayers and Sacred Praises
The Book of the Moral Narrative
The Book of Ptah-Hotep
The Book of Kheti
The Book of Ani
The Book of Amenomope
The Book of Ankhsheshonqi
The Book of Phebhor

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[739] Gary Greenberg, **Sawa,** p. 12.
[740] Greenberg, p. 118.
[741] Greenberg, **Sawa**, p. 142.
[742] 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), pp. 14-171.

The Book of Khakheper-Ra-Soneb
The Book of Ipuwer
The Book of Dialog with the Soul
The Book of Songs
The Book of Neferti
The Book of Declaration of Virtues
The Book of Coming Forth by Day (so-called "Book of the Day")
The Book of Vindication
The Book of Rising and Transformation[743]

Miriam Lichtheim has compiled three volumes of Ancient Egyptian Literature – Vol. I, *The Old and Middle Kingdoms*; Vol. II, *The New Kingdom*, and Vol. III, *The Late Period*. Even though Moses would have certainly had available to him the literature from the Early Kingdoms we list only the literature sources from the Old, Middle, and New Kingdom contemporary to his times as compiled by Lichtheim (1976) consisting literature from (1) monumental inscriptions (so-to-speak public billboards), (2) royal monuments, (3) hymns, (4) prayers, (5) songs, (6) wisdom, (7) scribal writing, (8) love poems, and (9) tales, such as the following:

Old Kingdom:

Inscriptions of Princess Ni-sedjer-kai
Inscriptions of Hetep-her-askhet
Inscriptions of Nefer-seshem-re called Sheshi
Stela of Ni-hebsed-Pepi from Naqada
The Autobiography of Weni
The Autobiography of Harkhuf
Charter of King Pepi I for the Chapel of his mother
Unas Pyramid Texts
Teti Pyramid Texts
Pepi I Pyramid Texts
The Memphite Theology
Instructions of Prince Hardjedef
Instructions Addressed to Kagemni
Instructions of Ptahhotep
Stela of Count Indi of This
The First Part of the Autobiography of Ankhtifi
Stela of the Butler Merer of Edfu
Stela of the Treasurer Iti of Imyotru
Stela of the Steward Seneni of Coptus
Stela of the Soldier Qedes from Gebelein
Stela of the Treasurer Tjetji
Stela of King WahankhIntef II (Prayers of a Theban King)
Instruction Addressed to King Merikare (Testament of a Heracleopolitan King)

[743] Maulana Karenga. *Selections from the Husia: Sacred Wisdom of Ancient Egypt.* (Los Angeles: The University of Sankore Press, 1984), Contents, pp. vii.

Middle Kingdom:

Rock Stela of Mentuhotep IV
Building Inscriptions of Sesostris I
Boundary Stela of Sesostris III
Stela of Intef Son of Sent
Stela of Ikhernofret
Stela of Sehetep-ib-re
Stela of Horemkhauf
Instruction of King Amenemhet I for His Son Sosostris I
The Prophecies of Neferti
The Complaints of Khakeperre-sonb
The Admonitions of Ipuwer
The Dispute between a Man and *Ba*
The Eloquent Peasant
The Satire of the Trades
Three Harpers' Songs
Cycle of Hymns to King Sesostris III
Hymn to the Red Crown
Hymn to Osiris and a Hymn to Min
The Hymn to Hapy
The Tale of the Shipwrecked Sailor
Three Tales of Wonder
The Story of Sinuhe

New Kingdom:

The Autobiography of Ahmose Son of Abana
The Prayers of Paheri
The Installation of the Vizier Rekhmire
Obelisk Inscriptions of Queen Hatshepsut
Annals of Thutmose III
Poetical Stela of Thutmose III
Great Sphinx Stela of Amenhotep II at Giza
Stela of Amenhotep III
Later Boundary Stelae of Amenhotep IV Akenaten
Dedication Inscriptions of Seti I
Kadesh Battle Inscriptions of Ramses II
Poetical Stela of Merneptal
Great Hymn to Osiris
Two Hymns to the Sun-God
Hymns and Prayers from El-Amarna
Short Hymn to the Aten
Two Hymns and Prayer in the Tomb of Ay
Great Hymn to Aten

Prayer and Hymn of General Haremhab
Votive Stela of Nebre with Hymn to Amen-Re
Votive Stela of Neferabu with Hymn to Mertseger
Votive Stela of Neferabu with Hymn to Ptah
Praise of Amen-Ra
Prayer to Amun
Prayer to Thoth
Harper's Song from the Tomb of Neferhotep
The Instructions of Any
The Immortality of Writers
The Destruction of Mankind
The Doomed Prince
The Two Brothers
Truth and Falsehood
Horus and SethThe Reports of Wenamum[744]

If this array of Ancient Egyptian sacred texts given by Karenga (1984) and Lichtheim (1976) were available to Moses (in some form) as we believe most of them were then the Biblical statement given by the martyred deacon and evangelist Stephen in Acts 7:20b, *"Pharaoh's daughter took him and raised him as her own son. Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words and actions"* (EOB) takes on a powerful and new meaning, especially when we consider that Stephen states that Moses "was instructed in *all of the wisdom of the Egyptians*, noting the literature above is merely a representative sample of what is likely a even larger array of literary sources. Hilliard III, Williams, and Nia Damali (1987) in their translation *The Teachings of Ptahhotep: The Oldest Book in the World* believe that among the wisdom literature (likely available to Moses) that this work is the oldest wisdom book in the world composed sometime during the reigns of Menkauh or (2396 B.C.E. – 2388 B.C.E.) and Assa-Djed-Ka-Ra (2388 B.C.E. -2356 B.C.E.) written by Ptahhotep who "himself was said to be the eldest legitimate son of an unnamed Pharaoh, and was 110 years old when he wrote his book."[745] Hilliard III, Williams, and Nia Damali further state: "Even if it were Middle Kingdom material at an age (12th Dynasty) of approximately 2,000 B.C. it would still be the oldest wisdom literature in the world. Given a 5th Dynastic Age, we can say that the Instructions of Ptahhotep belong to a period approximately 2,500 years before Christ."[746] These three editors make a profound observation that impinge on our argument about the religious, moral and ethical character of Egyptian literature and how such literature would have been viewed by Moses and other students of Egyptian learning during his time. This learning informed Moses' character and likely made him feel called by God to emancipate the Hebrew slaves and those Egyptians who felt oppressed under a powerful *Fari* that the Bible describes as *not recognizing* Josephus (*purposely refusing to acknowledge him*) and having a *hard and cruel heart*:

These writings as with almost all writings in ancient Kmt emerged out of a profound

[744] Mariam Lichtheim. *Ancient Egyptian Literature*. Volume II: *The New Kingdom*. (Berkeley: University of California Press, 1976), Contents, pp. vii-viii.
[745] Asa G. Hilliard III, Larry Williams, and Nia Damali, Editors. *The Teachings of Ptahhotep: The Oldest Book in the World*. (Atlanta, Georgia: Blackwood Press and Company, 1987), p. 7.
[746] Hilliard, etal, **Sawa**., p. 13.

> religious orientation toward the world. This religious orientation found its expression in preparations for life after death or for the resurrection. However, lost to many analysts is the fact that in the preparation for life after death or for the resurrection, the supplicant was actually articulating a set of values and code of behaviors by which to live one's life in the world before death. No higher human behavioral code has been found anywhere in human history than the earliest code of the ancient Kamites.[747]

We submit that these and other Egyptian sacred texts were viewed by Moses this way and likely used by him to turn a group a slaves into a *holy nation* and also served as his ethical and moral ground for his stance against the *Fari* of his day. This supposed holy nation was to become the arm of God's wrath against the Canaanites and also God's source of salvation to the nations. Salvation for humanity (in the Hebrew worldview) was to be accomplished somehow through this "holy" nation as *a light to the Gentiles*. This was God's doing = His providential hand and was indeed by *inspiration of the Holy Spirit* because the sacred African texts Moses relied own were sacred before Moses put pen to paper. The African sacred texts Moses transformed selected African sacred texts into the **Law of God** that was *given* to the Egyptian **first** by the very *Finger of God!* (i.e. divine inspiration). We do not know all of the sources he selected for this purpose but can be sure he uses the so-called *Book of the Dead* therefore we need to say something specific about this source. The Egyptian ancient records show that black religion was co-opted by Jews, Christians and Arabs. The proponents of these Abrahamic religions then stuffed their version of black religion down our throats and on top of that declared these religions came from them. Virtually nowhere did they admit that the textual sources for the Abrahamic religions come from Egyptian Original textual sources. The ethical religious system from which these scriptures came is what Mesu taught the Hebrews after *"receiving"* the *Ten Commandments* taken from the *Forty Negative Confessions* in the Kamau = *Pert-em-Hru* = *Book of the Coming Forth By Day*, so-called *Book of the Dead*. The emancipatory content of these scriptures is the reason why the Kamau priests under that oppressive regime feared to educate Moses as told by Josephus. In Chapter 125 of the Pert-em-Hru there are literally **eighty-two "not have I" within forty-two verses** (which is where the misinformation comes that there are **"Forty-two Negative Confessions**"). There are actually "Eighty-Two Negative Confessions" followed by *Ten "I have" Positive or Affirmative Confessions or Declarations* (for a lack of a better phrase). These last are hardly ever mentioned because they cannot be directly related to the *Ten Commandments "Thou shalt not"* confessional statements Moses borrowed from the so-called "Forty-two Negative Confessions." The only way you can make Forty-two Confessions out of Eighty-Two Confessions is by grouping them in categories that are similar or appear be duplicated and there after keep repeating the assertion that there are Forty-Two Negative Confessions which will never be disputed because no one in this *fast food tech culture* will bother checking since it has been repeated so much by hundreds of scholars.[748] Nevertheless, we

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[747] Hilliard, etal. Sawa, p. 11.
[748] This is how Hitler was able to write his *Mein Kampf* ("My Struggle') telling everyone what he planned to do and nobody read his book until it was too late because it was so thick and seemed inconsequential at the time since it was written and published while he was a prisoner at Landsberg Am Lech Fortress Prison (October 16, 1924).

will list them all (letting the reader judge for themselves) from Budge's translation of *The Egyptian Book of the Dead* (*The Papyrus of Ani*) simply because you the reader are not likely to see them anywhere else except partially listed in Lichtheim (1976), *Ancient Egyptian Literature.* Volume II: *The New Kingdom* (pp. 124-126). From Budge's work on **Chapter 125** we will mark bold the negative confessions that we believe Moses turned into the *Ten Commandments*:

Seventy-Six Negative Confessions (Chapter 125)
I have not done iniquity to mankind.
Not have I done harm unto animals
Not have I done wickedness in the place of Maat (Cf. Lichtheim "in the Place of Truth")
Not have I known evil. (*"You shall not covet"* – **Exodus 20:17**)
Not have I acted wickedly
Not have I done each day and every works above what I should do.(*"Remember the Sabbath day by keeping it holy"* – **Exodus 20:8**)
Not hath come forth my name to the boat of the Prince
Not have I despised God. (*"You shall not misuse the name of the Lord your God"* – **Exodus 20:7**)
Not have I caused misery.
Not have I caused afflictions.
Not have I done what is abominable to God.
(*"Honor your father and mother"* – **Exodus 20:12**)
Not have I caused harm to be done to the servant.
Not have I caused pain.
Not have I made to weep.
Not have I killed. (*"You shall not murder"* – **Exodus 20:13**)
Not have I made the order for killing for me.
Not have I done harm to mankind.
Not have I taken aught of the oblations in the temples.
Not have I purloined the cakes of the gods.
Not have I carried off the offerings of the blessed dead.
Not have I fornicated.
Not have I defiled myself.
Not have I added to,
Not have I diminished the offerings.
Not have I stolen from the orchard.
Not have I trampled down the fields.
I have not added to the weight of the balance.
Not have I diminished from the weight of the balance.
Not have I carried off carried off the milk from the mouth of the babe.
Not have I driven away the cattle which were upon their pastures.
Not have I captured the birds of the preserves of the gods.
Not have I taken fishes (with bait) of their own bodies.
Not have I turned back water at its season.
Not have I cut a cutting in water running.
Not have I extinguished a flame at its hour.
Not have I violated the times for the chosen offerings.
Not have I driven back the cattle of divine things.

I have not repulsed God in his manifestations. (*"You shall have no other gods before me"* – **Exodus 20:3**)
Not have I done wrong.
Not have I despoiled.
Not have I robbed.(*"You shall not steal"* – **Exodus 20:15**)
Not have I slain.
Not have I defrauded the offerings
Not have I diminished [oblations].
Not have I despoiled the things of the god.
Not have I carried off food.
Not have I afflicted [any].
Not have I committed fornication.
Not have I made to weep.
Not have I eaten my heart.
Not have I transgressed.
Not have I acted deceitfully.
Not have I desolated ploughed lands.
Not have I been an eavesdropper.
Not have I raged except with cause.
Not have I defiled the wife of a man. (*"You shall not commit adultery"* – **Exodus 20:14**)
Not have I polluted myself [with an idol].(*"You shall not make for yourself an idol"* – **Exodus 20:4**)
Not have I caused terror.
Not have I committed offence.
Not have I inflamed myself with rage.
Not have I made deaf myself to the words of right and truth.
Not have I caused grief.
Not have I acted insolently.
Not have I stirred up strife.
Not have I judged hastily.
Not have I been an eavesdropper.
Not have I multiplied my words upon words.
Not have I harmed.
Not have I done evil.
Not have I made curses of the king.
Not have I fouled water.
Not have I made haughty my voice.
Not have I defrauded the offerings of the gods.
Not have I carried away offerings from the beautified ones.
Not have I carried off the food of the infant.
Not have I sinned against the god of the town.
Not have I slaughtered the cattle divine.
Not have I cursed God.
Not have I committed faults.
Not have I sinned.
Not have I done evil.

Not have I borne false witness.[749] (*"You shall not give false testimony"* – **Exodus 20:16).**

Five of the *Ten Affirmative (Positive) Confessions* in Chapter 125 bear mention since they seem to reflect statements about the person of Christ as the Melchizedek High Priest and statements made by Christ as the Final Judge of all human ethical and moral actions:

I have appeased God by [doing] his will. (See Hebrews 10:5-7).
I have given bread to the hungry, water to the thirsty, clothes to the naked, and a boat to the shipwrecked. (See Matthew 25:31-46; Psalm 146:5-10; James 1:27; Isaiah 61:1-3).
I have come advancing to make declarations of right and truth. (See Hebrews 10:37-38).
I have borne testimony before him, he hath given the decision. (See Hebrews 5:4-6).
*I [have]*offer[ed] up prayers in the presence of the gods knowing what concerneth their persons. (See Hebrews 5:7-10).

Another myth about Moses is that he ordered the Hebrews to kill all of the black people in the Promised Land. Moses did not do this. If Moses had contemplated genocide in order to form a new Hebrew nation, it would not have been under a *nameless* Hebrew god. On the contrary it would have been done under the name of an universal Afrikan god, like Ra.[750] In the first place the Hebrew sacred scriptures do not have the Hebrews going in killing masses of people *immediately* in any context. God actually told Moses and the Hebrews *His plan*. What was God's *plan*? The Hebrew people were designated to be God's instrument of wrath against the God-less Canaanites and Amorites who had polluted the Promise land. *The Hebrews were called to drive the Canaanites out of the land and kill those that opposed this divine mission*. The success of this mission depended on the Hebrews being holy (keeping themselves separate from the vile practices of Canaanite civilization and be obedient to God's word and commands. The Hebrew's were chosen *as a holy nation for this divine purpose*. But this was not because they were special as a race of people. The *gradual conquest model* suggests that the destruction of the Canaanites and the Amorites would not happen *right away but gradually*. **Exodus 23: 29-30** has God stating: *"I will not drive them out from before you in one year, or the land would become desolate, and the wild animals would multiply against you. Little by little I will drive them out from before you, until you have increased and possess the land."* (NRSV). This passage of Scripture shows that God did not contemplate genocide against the Canaanites and Amorites despite their vile behavior that included sexual contact with animals. Some archeological and anthropological evidence shows human semen within the entrails of some of the remains of domestic animals belonging to the Canaanites. But even this evidence would not support genocide as the punishment for this detestable and immoral behavior. Certainly, it would not come at the hands of human however holy they were supposed or called to be.Sodom and Gomorrah were overthrown directly by God's hand for their sexual immorality (i.e. men having sex with men, forcible gang rape of same sex individuals). However, even here we see Abraham in Genesis daring to bargain with God about saving these cities and those cities surrounding it if there could be found at least 50, then 45, then 30, then 20, then finally 10 righteous men within them.

[749] E. A. Wallis Budge. *The Egyptian Book of the Dead : The Papyrus of Ani*. (New York: Dover Publications, Inc., 1967), pp. 194-205.
[750] ben-Jochannan, **sawa**, 153-154.

The question Abraham posed to God in Genesis 18 was "will a just God destroy the righteous with the wicked." God finally agreed that if 10 righteous men could be found in the cities of the plain (including Sodom and Gomorrah) that He would not destroy them. When ten righteous men could not be found God destroyed Sodom and Gomorrah but even at that for the sake of Lot (Abraham's nephew) God spared at least one of the cities of the plain that had been influenced by the sexual immoral behavior that was centered in Sodom and Gomorrah under the leadership of their kings, respectively Bera and Birsha. God's attitude of mercy toward even the wicked is evident in Ezekiel 33:11: *Say unto them, As I live, saith the Lord GOD, I have no pleasure in the* ***death*** *of the* ***wicked****; but that the* ***wicked*** *turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?* God is holy but also merciful and takes no delight in the destruction of mankind nor does God deny men their rights before Him. Lamentations 3:31-36 makes this clear: *For men are not cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. For he does not willingly bring affliction or grief to the children of men. To crush underfoot all prisoners in the land, to deny a man his* ***rights*** *before the Most High, to deprive a man of justice-- would not the Lord see such things.* The weight of Scripture does not support the idea that God is arbitrary in His wrath or easily comes to a decision to utterly destroy His own creation. However, God is holy and will destroy mankind when He sees *"that the wickedness of humankind [is so] great in the earth, and that every inclination of the thoughts of their hearts was only evil continually"* (Genesis 6:5, NRSV). But even when God said in this instance that He *"was sorry that he had made humankind on the earth, and it grieved him to his heart. . . .* [so that He would] *blot out from the earth the human beings* [He] *created---people together with animals and creeping things and birds of the air* [yet] *Noah found favor in the sight of the Lord"* (Genesis 6:6-8, NRSV). God found a way to save the best of His *Good Creation*. All of this supports the idea that God did not contemplate the total destruction of the Canaanites but only that they were to be *driven out* from the land. The Hebrew phrase in verses related to God's plan is חוֹנרשֶׁנוּ מְוֹפנִיוֹט = *agarash-numiphanih*, which means *to expel, drive out*, *divorce from care and concern*, *cast out*, *kick out of* (the Land) by means of *wasting*, *devastation*, and *desolation* over time. God would create the conditions for this, and the Hebrew people were **just one means** God used as a catalyst to initiate the decree of punishment for the wicked people of Canaan long before the Hebrews were liberated and emancipated. What God planned against the sinful and rebellious black Canaanites and Amorites had nothing to do with the so-called Chosen People's absolute right of possession because of the so-called *Curse of Ham*. They had **no automatic possessory right to the Promise Land and today they still do not have that right**. The black Hebrew slaves that Moses was trying to turn into a **holy nation** were merely God's holy arm of wrath against *another black people* that had polluted the land with wickedness, sin, sexual immorality, lewdness, the spilling of blood of the innocent, and other transgressions against the holiness of God. None of this made Israel inherently and innately holy in and of themselves which they demonstrated to the contrary on many occasions in biblical history. According to the story Moses writes in Genesis (around 1440 B.C.E.) God said to Abraham (2166-1991 B.C.E.) about 726 years before emancipation of the Hebrew people that **"In the fourth generation your descendants will come back here, for the time of the Amorites has not yet reached its full measure"** (Genesis 15:16, NIV). God promised that the same thing would

happen to the Hebrews in the Promise Land if they began to live sinful, wicked, unjust, immoral, and idolatrous lives like the Canaanites were living. The Hebrew people were only given the Promised land *on condition* of being obedient to God and being holy (i.e. separating themselves from the wicked lives of their neighbors, remaining *set apart for God's purposes and will*). They did not have an absolute right of possession of the Promise land. God owned the land and could as well have made the land desolate rather than see it given over to wickedness and idolatry. Moses said in Deuteronomy, the *Second Law* of God, in the passage of *Cursing and Blessings* that:

> Fear the Lord your God, serve him only and take your oaths in his name. Do not follow other gods, *the gods of the peoples around you*; for the Lord your God, who is among you, is a jealous God and his anger will burn against you, and *he will destroy you from the face of the land*. Do not test the Lord your God as you did at Massah. Be sure to keep the commands of the Lord your God and the stipulations and decrees he has given you. Do what is right and good in the Lord's sight, so that it may go well with you and may go in and take over the good land that the Lord promised on oath to your forefathers, *thrusting out* all your enemies before you, as the Lord said (Deuteronomy 6:13-19, NIV).

Again, in **Exodus 23:23** God tells Moses and the people that *"My angel will go ahead of you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, and I will wipe them out.* [NIV]. The idea of כָּחַד *kachad* in this verse does carry the idea of *total annihilation*. In addition, notice that God states: *"I will wipe them out."* It is apparent that God did not put the finality of that judgment in the hands of human beings, that is, the former black Hebrew slaves. In addition to that God never let the Hebrews indiscriminately attack the Canaanites. He let them know that the Canaanites were His creation too. And in fact they needed *permission* from God with explicit orders to attack and or wipe these people in various places in the Promised Land. In **Numbers 21:2-3** the writer says that *"Then Israel made a vow to the Lord and said, 'If you will indeed give this people into our hands, then we will utterly destroy their towns.' The Lord listened to the voice of Israel, and handed over the Canaanites;* ***and they utterly destroyed them and their towns****; so the place was called Hormah.* [NRSV] This is a clear case were God gave the Hebrews *permission* to destroy the *towns of the Canaanites* but also a case where the Hebrews went beyond God's *permission* and ***utterly destroyed them [the people] and their towns***. The fact that Hebrews committed genocide in contradiction from what they originally prayed for and were granted to do by God caused the Hebrew writer to mention to his readers that this **"place was called *Hormah." = "Destruction"*** a synonym for **genocide.** We note in support of this that in the ***"I will. . .*** passage of **Exodus 23:24** God's only command to the Hebrews was that after He *drove out, not killed all* the Canaanites the only job was to ***"utterly demolish. . ."*** the *icons of their gods*. That is not to say that in some cases God commanded the destruction of whole cities because of the great sins they were doing noting that before God sent his *holy army = the Hebrew Israelites* to destroy them God had suffered long the sins of the Canaanites for over 300 years. **Genesis 15:16** God states: **"And they** [Israelites] **shall come back here in the fourth generation:** ***for the iniquity of the Amorites is not yet complete***. [NRSV] However, this picture is far from the absolute command of God to allow the Hebrews to wipe out *all Canaanites immediately* even though some passages give this impression. Yet other passages like **Exodus 23:28; 34:11** and **33:21** show that it is God and His

angel that are doing the work in the overall plan of *driving out* the Canaanites. This is not a recipe for *wholesale murder* of one people by another. You just can't read one scripture passage to obtain the picture of God's plan. You must look at all the passages related to this issue in a systematic manner in order to give a balanced picture of what the truth is. If you take one scripture as your starting point like the one below of course you will see God sanctioning genocide and not a *measured and limited divine judgment mixed with mercy* against a people whom God had long suffered with by using the military arm of a people called to be the *congregation of the Lord*, the same people that God would also order "utterly" destroyed for the same sins later on in history *although a remnant was saved in each case.* Whoever the Hebrew writer was that redacted the *Five Books of Mesu = The Torah = The Pentateuch* they used the name of this great black Kamau founder of the Hebrew Nation to justify what was already a *fait acompli*. The Jews had to find a way to justify the murder and enslavement of the ancient black Amorites and Canaanites. They did so by using God's name and Mesu's name, after the dirty deed was nearly done. In *Deuteronomy*, 20:10-17 the order for genocide was conditional:

> When you come near to a city to fight against it, *then proclaim peace to it. And if the city give you answer of peace; and it open to you, then all the people who are found in it shall be servants and tributaries to you; and they shall serve you. But if it will not surrender to you,* but will make war with you, then you shall besiege it; And when the Lord your God has delivered it into your hands, you shall slay all its males with the edge of the sword; But the women and the little ones and the cattle and all that is in the city, even all its spoil, you shall plunder for yourselves; and you shall eat of the spoil of your enemies, which the Lord your God gives you . . . . You shall save alive nothing that breathes; But you shall utterly destroy them; namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord your God has commanded you.[751]

This Scripture is a prescription for an offer of a **Roman Peace** if the inhabitants in the cities would accept **slavery** in lieu of total destruction and subjugation, i.e. the taking of spoils, forcible rape of the black women, mass murder of the black men. The modern Jews read this as a prescription for an ongoing tacit permission of **GENOCIDE** (i.e. Zionism's **Final Solution of the Palestinian Problem**) rather than *provisional permission* for such should the inhabitations continue fighting in that particular situation and particular time. God's decree of death was passed on **those ancient black people** *and only* if they resisted His holy armies. This divine permission does not in any way apply to the contemporary Palestinian People. Israel has no contemporary right divine or otherwise to apply God's permission to enter and take the Promise Land by force in ancient times to the current Palestinian situation. How anyone in their right mind could say Zionism is not racist and does not incline toward genocide is a wonder and political philosophy that uses the Word of God to justify their illegal and immoral actions against the Palestinian People. To the ordinary Christian, both black and white, reading this passage and others like it in Amerika (outside the of context of the gigantic liberation struggle that is going on in Palestine, and outside the of context of the

[751] *The Holy Bible: From Ancient Eastern Manuscripts*, trans. from the Peshitta by George M. Lamsa [A.J. Holman Co.], p. 226.

brutalities visited upon the Palestinian People by the Israelis) is little more than an ancient biblical story or in some Christian minds (without reading the texts closely) a justification for the continued genocide of the Palestinians into contemporary times. Other Christians are agreeing to these actions because of their warped understanding of Christian eschatology, i.e. the events of the last days. To the Palestinian people these scriptures carry ominous signals of impending doom and destruction because the Jews (if the world permits) intends to do to the Palestinians what they *believe* God told them to do to the Black Amorites and Black Canaanites, who were *the original owners of the land*, a land that was originally called the *land of milk and honey*. As tragic as was the events that led to the extermination of the Jews in Germany, it will never be a justification for the murder and dispossession of another people who took no part in it. Jews never mention the millions of Polish People who were subject to mass murder and genocide at the hands of the Germans; yet such is the hue and cry for the Jewish tragedy that hardly any notice or mention is made of the Polish holocaust. All of this is indicative of the success of Jewish propaganda. Their strategy is **he who cries loudest and longest will be heard**. As far as the Jews are concerned let the Poles, the Nu Afrikans (of which more than 250 million died in the **GREAT MAAFA** resulting from the Arab and European Slave Trade and any other historically oppressed people) should get their own T.V. show, make their own movies, and set-up their own propaganda networks in order to put the international community on a *forever "poor Jew" guilt trip!* The Jews in their *evil* think some people in the world have *two heads* and do not understand the ethical and moral consequences of their Zionist political aspirations.

CHAPTER NINE

CELEBRATING THE NU NATIONAL IDEAL : "RACE FIRST"

Black Calvinism &White Civil Religion

The very reason why the black national ideal lies dormant in the breasts of the Nu African people today, and is not more active, and the reason why some of our young people take whites on as friends and lovers, trying to live the impossible *Amerikan Dream*, and also why they can be seen participating in various forms and modes of *anti-black*, i.e. *anti-Nu Afrikan* and *anti-Kingdom of God* activities in support of ***Anglo-Amerikan Nationalism***, and not even on that high level of commitment, living wicked, lewd, crude lives in this culture of disrespect and death; turning God's *Good Creation* into a mere **playground, circus and carnival**, is because black national leaders and parents *who know better* have done a poor job in the field of active black propaganda to let our people and the world know what these Anglo-Saxon Setian murderers did and are still doing to our people because of **greed, their civil religious creed** and downright hatred of our people, that resides in the deep recesses of their demon possessed souls.[752] We have developed few institutional systems that "tell the story." Nu Afrikan's don't tell our children of the **GREAT MAAFA**, i.e. enslavement, murder, torture, outrage, gang rapes of Nu Afrikan women, sadistic sexual abuses against black males, because they are either afraid, embarrassed or don't care.[753] The story of Roy Smith of Gilgin County, Colorado, called by the white folks "Nigger Roy," is a case in point. The brutalities heaped on him show that lynching of black men had not ended even at the close of the 21st Century. Roy Smith was lynched in his own home, after being brutalized, insulted and terrorized for years by

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[752] The latest victim of a white Setian demon in Clark County, Ohio (March 25, 2024) was unarmed 61-year-old Loletha Hall, a Uber driver who went to this man's home to pick up a package for delivery. In some crazed so-called act of self-defense because of earlier threatening calls he received he came out of his home with a gun pointed directly at her. He took her phone and demanded that she give up the names of the people that had been "harassing and threating" him, of which she knew nothing about. You can see the fear, terror and even unbelief in her eyes as she (being partially cribble) tried desperately to escape this devil and get to her car. He followed her and then shot her down three times (like a dog), where from these wounds she later died in a Dayton, Ohio hospital. All Ms. Hall was trying to do was earn a living and was no actual threat to this man or anyone else. Despite a camera showing him holding the gun on this poor black woman he claims not guilty to a charge of murder and was given just a 200,000 bond; and now there is talk of him getting away with this outright murder because of mitigating circumstances because he and the women were both duped into this encounter by a harassing caller who also called and ordered a package be picked up at his home. Here is another black person gunned down by any white person that so deems to do so where the legal wheels start turning on how this white demon could possibly get off considering the circumstances, his age, his confusion and that he "feared for his life!" IF YOU BLACK IN AMERICA YOU JUST DEAD IF SOME DEMON TAKES IN HIS HEAD TO END YOUR LIFE ANY TIME AND FOR ANY REASON, REAL OR IMAGINED! May the Lord take Ms. Loletha Hall in His loving arms into Paradise, where she will experience no more sorrow, pain, fear, tears, outrage, and no more death.

[753] See NAACP, **Thirty Years of Lynching in the U.S. 1889-1918** [Arno Press, Inc., 1969]. Ralph Ginzburg, **100 Years of Lynching's** [Black Classic Press, 1988], and George C. Wright, **Racial Violence in Kentucky, 1865-1940: Lynching, Mob Rule and "legal Lynching's"** [Louisiana State University Press, 1990]. for documentation of these outrages, mass murders, and genocide form MP429/1945 to MP435/A1951 see, William L. Patterson, ed. **We Charge Genocide** [International Publishers co., Inc. 1970]. Also read **Black Women In White America: A Documentary History**, ed. by Gerda Lerner [Vintage Books, 1992], pp. 147-215.

white citizens, some who said, "Nigger's are everywhere." The Nu Afrikan Roy Smith survived being hung upside down from the rafters of his home, suffering the sexual-sadistic acts of white men torturing him by pulling on his genitals with pliers. Roy Smith was even purposely run down by a white man with a car. These acts of violence which culminated in his hanging in MP476 B.S.E./A1992 C.E. went without investigation and the investigation that was done by state police was suppressed by the county police, the files marked with the unmistakable M.O. of Jim Crow/Zip Coon Days = NO CHARGES MADE FOR LACK OF EVIDENCE. [754] No! We really don't want to talk about these things. The Setian white man is glad that the world is unaware of the minute details of what he did to us, and he is happy to lend support to *this conspiracy of silence* on his bestial Setian nature. Supposedly these things happened so long ago that we are not expected to concern ourselves with them. For the Nu African People to recall such events or to say how the past has negatively shaped their present and future are condemned by political progressives, who are enamored with the Presidency of "Mr. Lincoln" and his unholy *Obamanation's,* grounded in his *Progressive Doctrine of Social Engineering* and his *Cultural War* on all that is right and holy. Complaints from Nu Africans under this paternalistic regime are considered childish, irrelevant, "whining and complaining", and even *reverse racism.* Nu African's who protest are called "Thugs" as he uses the power of the federal judiciary to do his dirty work of overturning God's moral order in favor of the minority LGBT community who celebrates by calling him their "First Gay President" and he reciprocates with his infamous motto *"LOVE WINS!"* using the bully pulpit of his office to loudly and joyously proclaim *"It does not matter who you love"* even though God says it matters. What black person (some few who stand in defense of God's holy against these unholy proclamations) can complain about this and other outrages and *benign neglect* of legitimate Nu African demands for justice for present and past wrongs since "Mr. Lincoln" has deceived the nation by shamefully using Christian ideas and metaphors of love to suggest that the *Obamanations* of *same sex love* and *same sex marriage* does not matter to even God. No one can protest such devices less one is faced with social media shaming including dismissal from employment, judicial retribution, and threats of civil lawsuits from the highest offices in this land. As in the days of the Prophet Amos the leader's of this nation has *"turned justice into poison and the fruit of righteousness into bitterness."* (Amos 6:12b). Because God's holiness and justice in this land is being subverted *"The days are coming declares the Sovereign Lord, when I will send a famine through the land---not a famine of food or a thirst for water, but a famine of hearing the words of the Lord. Men will stagger from sea to sea and wander from north to east, searching for the word of the Lord, but they will not find it."* (Amos 8:11-12, NIV). This prophesy of a famine of the Word of God is being fulfilled today because "Mr. Lincoln" has issued *a gag order from hell* to stop the mouths of righteous from speaking out against his perversions of the moral foundations of justice and God's holiness *or else!* Of course, there is no such gag order for the Jews who may go all the way back to ancient historical records (as far back as biblical times and beyond) to make claims against the present generation and tell the story of their suffering *ad infinitum ad nauseum*, which is perfectly acceptable to all who are afraid to talk about anything specifically related to black people less we make our white "friends" dismayed or

[754] **20/20** [ABC News, July 3, 1998].

mad and we appear ungrateful at best and intolerant of others as worst. Under the Obama Progressive Social Doctrine *everyone's* concerns, issues, claims, "complaints and whining" are OK to talk about with the exception of those concerns, issues, claims "complaints and whining" relevant to the Nu African People. If we speak what we feel is specifically relevant to us (i.e. *structural employment* over 24% when the national unemployment rate is 7.5%) the attitudinal response to that is a curt is *"Nigger, Please!"* And of course, our Afrikan-Amerikan Minority mis-leadership will never open this discussion or relate our dismal present to our tragic past in any meaningful way because of the *"Nigger, Please!"* attitude. On the other hand, our weak kneed *so-called* "black nationalist" will not do so because they feel it too painful to talk about; and if they do talk about it, it is in such hushed, non-specific general terms that our young people wonder what it is that they are even complaining about. [755]Young Nu Africans are not educated as to the dirty murderous and filthy in-Hue-Man deeds Setian White Men and Women did to the Nu Afrikan People, so they say things like, **"Why should we hold something against somebody for something done in "ancient times?"** = the last recorded *open* brutality coming out of the *Zip Coon Era*, i.e. A1954 C.E. = ancient times for young people. This misguided attitude by black young people is based on the *ahistorical = Anti-black nation teaching they have been receiving = integrated Amerikan history = We are all Merikans, etc.*, and fits well with the White Man's declaration of , **"Why should I be held responsible**

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[755]However, these comments, i must give credit where credit is due. Some of African-American Congressmen, namely Representatives, John Conyers, Ron Dellums, Representative Fatta and Mineta have introduced House Bill HR 891 to set up a *Commission to Study Reparations Proposals for African Americans Act*, a bill to acknowledge the fundamental injustice, cruelty, brutality and in-Hue-Manity of slavery in the United States and its 13 Amerikan Colonies from 1619 to 1865 and to establish a commission to study its impact on living Afrikan Amerikans, to recommend remedies of redress, and an apology from the government and people of the United States for such actions. Further the *Commission* will study *de jure* and *de facto* discrimination against freed slaves and their descendants from the end of the Civil War to the present, including economic, political and social discrimination. The proposed reparations bill reads in part that:

> The institutions of slavery was constitutionally and statutorily sanctioned by the Government of the United States from 1789 through 1865...the slavery that flourished in the United States constituted an immoral and inhumane deprivation of Africans' life, liberty, African citizenship rights, and cultural heritage, and denied them the fruits of their own labor....The Commission's examination shall include an examination of (A) the capture and procurement of Africans; (B) the transport of Africans to the United States and the colonies that became the United States for the purpose of enslavement, including their treatment during transport; (C) the sale and acquisition of Africans as chattel property in interstate and intrastate commerce; and (D) the treatment of African slaves in the colonies and the United States, including the deprivation of their freedom, exploitation of their labor, and destruction of their culture, language, religion, and families....Recommend appropriate remedies in consideration of the Commission's findings....(A) Whether the Government of the United States should offer a formal apology on behalf of the people of the United States for the perpetration of gross human rights violations on African slaves and their descendants....Whether, in consideration of the Commission's findings, any form of compensation to the descendants of African slaves is warranted.

This bill was sent to the House Judiciary Committee under Congress Record H1611 as of February 10, 1995. To the date of this writing the bill has not been reported out for general vote of the U. S. Congress. The Representatives who presented this bill are to be commended for a courageous act in favor of the Nu Afrikan People, however few people even know that such a bill exists, and thus there is no campaign of support from the grassroots level, or even education given to our people to make them understand the importance of the issues contained within this piece of legislation in order to build the support necessary to propel this bill through the House, e.g. there is no concerted effort on the part of our national leaders to see that copies of this legislation gets in the hands of every Nu Afrikan, etc. Thus this bill could lay dormant in committee for years, and finally die a *unnatural* death.

for what my ancestors did?, as if reparations payments are not a part of international law applicable to the Nu Afrikan People, while everybody else, and every other people accept such questions and payments as normal for *past = ancient wrongs, e.g.* check-out the Jews who got *land = nearly all of Palestine*, for *ancient wrongs = displacement of their peoples, based on God giving them the promised land, plus they got and are still getting reparation payments from Germany for the wrongs done to them by that nation of people during more recent so-called modern times!* Something is wrong with the way we are training our children, which has them *agreeing* with the White Man that he *owes us nothing for past wrongs!* They see us talk about slavery and its outrages in such *polite* and *balanced* terms, and in such apolitical terms that they don't even believe most of the things we say even went down. They certainly don't understand past history's relevance for *today* and how our past has affected and continues to affect our future. The whole question of a meaningful apology by the U.S. Empire and Imperium have come back to haunt this country again beginning with former President Clinton's so-called "Race Initiative = Dialogue On Race." It turned out to be a weak-kneed failure. He was counseled by his hand-picked commission not to offer an apology for slavery to the Nu Afrikan People. Rep. Tony Hall, D-Ohio tried to put the nation on the right track early on by saying that "Congress should apologize to the descendants of slaves and introduced a formal resolution calling for such [June 1997].[756] Non-scientific polls of interest showed that Hall's call fell on deft ears. One such poll showed that only 12% of those polled [11,182 people] thought an apology by Congress was appropriate, a whopping 56% said no apology was needed, another 30% said no because they were apathetic = what good does it do? And only 2% indicated that reparations were in order = Sorry isn't good enough. Over 86% of the people surveyed said no to an apology to the Nu Afrikan People.[757] We must point out here that the only acceptable and legal apology would come from the Congress anyway, because they represent the people of the U.S. Empire and Imperium and even if they did a mere (formal or not) would be merely symbolic and be legal binding on any State in the Union. Yet there are those in Clinton's own administration trying to give him a slick way out of the predicament he has gotten himself into with his grandiose scheme for racial reconciliation. They dug-out "Mr. Lincoln's" old speeches and found one that "proves" that the U. S. E. has already apologized to the Nu Afrikan People for slavery. CASE CLOSED!! [758] An apology by the President would only be symbolic having no legal meaning whatever, and at best represents only his/her personal apology as a citizen of the United States. Such an apology carries no weight, whether done by President Lincoln years ago or now under any other President of the United States. However, this slick way to escape the moral responsibility for the enslavement of the Nu Afrikan People; "Mr. Lincoln" nevertheless was not around to apologize for the 100 year bloody aftermath of slavery, code name **JIM CROW/ZIP COON** when systematic acts of genocide was carried on and supported at every level of government in the U.S. Empire and Imperium. Let's see the slick white boys find their way out of that continued history of legal sanction of lynching, rape, murder and peonage, little short of a sanctioned policy for the murder of one people by another, with another "sound-bite" by "Mr. Lincoln." The Nu Afrikan's should know that the calls of those white men like Tony Hall and others will be ignored, like the leaders of the U.S.E. have ignored

[756] Katherine Rizzo, "Ohio's Hall says apology is necessary," [The Associated Press, June, 1997].
[757] **AT & T Worldnet Service Survey Results** [Survey ending July 19, 1997].
[758] "Honest Abe's timely sound bite: White House prefers to let Lincoln have the last word on slavery," **U.S. News & World Report** [March 16, 1998], 11.

House Bill H.R. 1684 introduced in 1991 by Rep. John Conyers, D-MI to appropriate monies to mandate a Commission to Study Reparation Proposals and to study the whole question coming out of the enslavement of the Nu Afrikan People in the U. S. Empire and Imperium.[759] The challenge for the Nu Afrikan black national leadership (if it can be called that) is to make sure that the **BLACK NATIONAL IDEAL**(*RACE FIRST!*) and compatible black emancipatory programs get a wider hearing through modern technology. The Nu Afrikan Majority leadership must learn from the serious mistakes of our black ancestors, who were too proud, and tradition bound to use the White Man's weapon's for the most part, believing that their spears had more magic than the White Man's guns. Nu Afrikan impassioned oratory, plays, and books, though valuable, are not enough by themselves to defeat Euro-Amerikan cultural, economic, political aggression and imperialism over the minds and persons of the Nu Afrikan People. Let the Nu Afrikan Majority not sit back and grumble that things have not gone well for the black emancipatory struggle, i.e. political, economic, etc. in the U.S. Empire and Imperium, and thus by inaction and lack of imagination in developing black emancipatory institutions and systems, especially in the area of *black national self-defense* and those systems and institutions that will promote *economic democracy,* e.g. reparations through internationally recognized systems of *revenue sharing* as one example, and so join by default in the *conspiracy of silence* led by the Afrikan-Amerikan Minority Mis-leadership. Dr. Raymond A. Winbush, Ph.D., editor of ***Should America Pay? Slavery and the Raging Debate on Reparations***(2003) suggests that the issue of reparations for Nu Africans, which at one time was:

> considered a fringe issue in the American Black nationalist community, is now firmly established among various constituencies in the United States as well as in African communities around the world. Its ascendancy as an important social movement --- I would argue the most important since Civil Rights --- is confirmed by the amount of print space and airtime the media devote to it. Though the movement is picking up speed, compensatory measures for Africans have been elusive because of the entrenchment of white supremacy in world politics that provide legal sanction for this crime against humanity.[760]

The National Coalition of Blacks for Reparations in America gives the definition of reparations and states that: **Reparations** –– Payment of a debt owed; the act of repairing a wrong or injury; to atone for wrongdoings; to make amends; to make one whole again; the payment of damages; to repair a nation; compensation in money, land, or materials for damages.[761] However, the current reparations movement does not recognize that **reparation for Nu Africans** is only a special case for the call for **economic justice and economic democracy for the Nu African working poor**. The Civil Rights movement recognized this in its call for a **Poor Peoples March on Washington**. However, its leaders did not fully understand that **economic democracy and economic justice** as the arm of the Civil Rights movement could have moved clearly from this general horizon of thought to the flag

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[759]**HR 1684, Commission To Study Reparations Proposals For African Americans Act**, April 10, 1991.
[760] Raymond A. Winbush, Ph.D., editor, **Should American Pay? Slavery and the Raging Debate on Reparations** (New York: Amistad, 2003), p. xxi.
[761] Winbush, p. xxi.

ship issue and moral claim for reparations. The basis for economic justice and economic democracy was historically the holding of land by black people that could produce food and other means of sustenance for them and would have denied the need of seeking handouts from this government. While this was at first recognized by this government it later denied this right and claim followed by the economic disenfranchisement of black people that had acquired such lands through **Special Field Orders 15** lands held by military occupation by General Sherman just at the end of the Civil War. Congress refused to ratify General Sherman's military order which gave the following land to the Nu African People:

> Headquarters Military Division of the Mississippi in the Field, Savannah, Georgia, January 16, 1865. The Islands from Charleston south, the abandoned rice-fields along the rivers for thirty miles back from the sea, and the country bordering the St. Johns River, Florida, *are reserved and set apart for the settlement of the Negroes now made free by the acts of war and the proclamation of the President of the United States*. At Beaufort, Hilton Head, Savannah, Fernandian, St. Augustine and Jacksonville, the blacks may remain in their chosen or accustomed vocations; but on the islands, and in the settlements hereafter to be established, no white person whatever, unless military officers and soldiers detailed for duty, will be permitted to reside; *and the sole and exclusive management of affairs will be left to the freed peoples themselves, subject only to the United States military authority, and the acts of Congress.* By the laws of war, and the orders of the President of the United States, the Negro is free and must be dealt with as such.[762]

It is impossible not to see in this field order that black was to be granted lands as a means to achieve economic independence, but also were to be granted political autonomy = that is having "the sole and exclusive management of affairs," with in this political and economic conclave set aside exclusively for them. Owning land as a regional territory for black people and have autonomy over that land was seen by General Sherman as congruent with the fact that black people were now *free men and women*. The inference is clear. **To say a people is "free" that do not have *economic democracy*= the material basis for freedom and *political autonomy* = the constitutional basis for collective political equality is no "freedom" at all**. This military order and the vision and hope it contained for economic justice and freedom, based on the free holding of lands, the **only material basis that guarantees economic democracy**, was routinely denied and a betrayal of Nu African freedom in the Presidential election of 1876, some ten years later after General Sherman's field order, when Republican candidate Rutherford Birchard Hayes (1822-1893), Governor of Ohio, made a deal with the Southern Democrats, against his Democratic rival, Samuel Jones Tilden, Governor of New York, winning the Presidency by one electoral vote **185** to **184**. Here was the deal that betrayed the **Black National Interest** for **Economic Democracy and Economic Justice** as stated by James S. Allen in his ***Reconstruction: The Battle for Democracy 1965-1876***: Allen states:

> After extended dickering, an electoral commission was finally established which gave Hayes the contested states of Florida, Louisiana, South Carolina and also Oregon, after the crisis which lasted three months. An agreement had been reached *behind the scenes*, while the

[762] James S. Allen, **Reconstruction: The Battle for Democracy 1865-1876** (New York: International Publishers, 1937), pp. 225-227.

> electoral vote was being counted. Through intermediaries, Hayes assured the Southern Democrats that in return for the Presidency he would grant them complete control of the South Carolina and Louisiana. The Republican Party bought its victory at the price of completely abandoning the Negro masses to the tender mercies of the counter-revolution. . . . Hayes fulfilled his obligations under the agreement to the letter. Dual governments existed in South Carolina and Louisiana. After a conference with General Hampton and Governor Chamberlain, Hayes withdrew the Federal troops from the state house at Columbia on April 10, 1877, and the government was turned over to the counter-revolutionary cohorts of Wade Hampton. On April 20, he ordered the troops withdrawn from the State House of New Orleans, and the reactionary regime was installed. The Republicans were ousted from the Florida government in January 1877 by decision of the State Supreme Court. Counter-revolution in the South was triumphant. The bourgeoisie had bargained away the revolution in step after step until it placed is own seal of approval upon victorious reaction. It has kept its pledge, as given to the Bourbons of 1876, to the present day.[763]

This betrayal by the U. S. Government led to the systematic deaths, rapes, and other outrages the Nu African people suffered under Jim Crow/Zip Coon Terrorism. This was the result of the general withdrawal of the military troops in the most important centers of Southern power, whose counter-revolutionary racist forces stepped up their activities to politically reclaim the South with its lands, returning the Nu African People back into domestic slavery, terrorism and peonage for the benefit of elite white southerners, all culminating in the denial of economic democracy and justice. Any reparations movement we have should be prefaced by this history, and guided accordingly so that the call for reparations has is roots a deeper history of betrayal, and has as its call and claim, among other compensatory measures the **return of black lands** given to the Nu African People as an act of war in the South. This brief history of political and economic betrayal demonstrates that the Setian white man has been, is, and will forever be *the natural and eternal enemy* of the Nu African People. They will betray the Nu African People and their Black National Interest for political and economic democracy when it is in the White National Interest to do so. The Nu Afrikan People must find as many ways as is possible to tell Nu Afrikan young men and women that the White Man is and always has been the Nu Afrikans **NATURAL, ETERNAL**, and **EVERLASTING ENEMY** [read David Walker, Elijah Muhammad and Chancellor Williams who are the intellectual founders of this conclusion]; that they are even now preparing the **SECOND MAAFA** for the Nu Afrikan People with the continued development of **ETHNIC-SPECIFIC GENETIC WEAPONS OF MASS DESTRUCTION** [weapons that attack the melanin in black skin = weapons of mass murder that are by *design* lethal to Nu Afrikans while having no or little effect on white people]. Let the Nu Afrikan Majority leadership tell Nu Afrikan children that these weapons were and are being devised to biologically discriminate among blacks and whites in black dominated but mix urban eco-centers just in case the Nu Afrikan People start *"that black nationalist shit again*!" [764] The Nu Afrikan Majority leadership should tell the Nu Afrikan youth that this government is allowing white

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[763] Allen, pp. 204-206.
[764] See Jack Felder, *"Germ Warfare and Black People"* in his **Aids: United States Germs Warfare At Its Best With Documents And Proof** [Jack Felder, 1989], pp. 39-40.

supremacist para-military groups, some under the banner of *patriot groups* modeled on the so-called political idealism and rhetoric of the *Boston Tea Party, Paul Revere, anti-King George = ZOG = Down with Zionist Organization Government = U.S. Agencies of Oppression, e.g. Internal Revenue Service, etc.*, to train in private camps all across this country and from all places in the *U.S. Military* itself. All of these groups claiming free speech, the right to *bear arms*, rights to political expression, and rights to privacy, while training to murder our people with the most sophisticated weapons, practicing *search and destroy* techniques, of course under *legal cover*, in so-called *adult games* as paint-ball, these so-called games and weapons promoted in magazines found on ordinary racks in your local drug stores. Ferguson, MO was the best example in recent history showing the collusion between so-called white private militias who were allowed to walk the streets of Ferguson with automatic weapons under the guise of protecting neighborhood businesses from black thugs. White police and the Federal government did nothing to disarm them and many were seen on the streets talking with white police. Imagine what would have happened if a black group of militias had entered Ferguson with automatic weapons? There would have been an automatic response to disarm them if not engage them with direct violence comforting such a black militia with their standard 3 Second Rule = "Get on the ground or Die!" The Nu Afrikan youth need to know that this same government however, *forgetting* the legal basis for all of the First and Second Amendment *freedoms* grounded in the U.S. Constitution, given as a matter of course to armed white groups, white supremacist and other anti-black white thugs, rapist, murderers, stamps out mercilessly any and every attempt on the part of the Nu Afrikan People at *even* armed self-defense, trampling on our internationally protected right of *collective and individual self-defense!*, while they give the widest possible interpretation to the individual and collective rights of white people *everywhere!* [765] Let the Nu Afrikan Majority leadership tell the Nu Afrikan youth that all of these things are happening today, not back in slavery time where it all began. Tell them that the whites have **DECLARED a not so "SECRET" WAR** on the Nu Afrikan People. The *NAC Calendar* will memorialize the **Era of the Great Maafa**, the period of the slave trade and plantation slavery in the Amerikas as our ***black holocaust***, and like the Jews we will never let the world forget what this country has done to our

[765] Not far from where i write these words, in a place called **Bullet, Kentucky**, so-called *ordinary* white people with licenses issued by the FBI practice with all manner of machine guns, tying dynamite to old cars and refrigerators for explosive effect when they shoot at them with their *hunting* and *sporting* weapons. These supposedly *legal* machine gun clubs, made up of so-called *machine gun enthusiast* meet once every six months for *practice*. The existence of these clubs was brought out in a television documentary, which showed all manner of white folk, i.e. what some Nu Afrikan People refer to as **HILL BILLYS, CRACKERS, PECKERWOODS, HONKYS, OFAYS**, etc., with these weapons. This program even showed one pregnant white woman on top of a truck, with a mounted two-barrel machine gun just shooting away as if she had within her sights or imagination, some **NIGGERS, COONS, COLOREDS, ZIP COON, SAMBO, MUD PEOPLE**, etc. The programs commentator knew very well what this "practice" was all about. It was more than some *friendly gun club of machine gun enthusiast*, and asked Federal personnel in the FBI why these activities were being allowed. The answer was typical (when it came to ordinary white people carrying and using guns. The FBI said they did not have the legal authority to stop these things under the law grounded in their constitutional rights. On the question of para-military camps they claimed not to have sufficient personnel to observed their movements and ascertain any plans they had for insurrection or violation of the civil rights of anyone, or for that matter planned criminal activity; this because of the wide spread nature and proliferation of white supremacist groups, such as the WESTERN GUARD, ARM =THE ARYAN RESISTANCE MOVEMENT, THE ORDER = BRUDER SCHWEIGEN = THE SILENT BROTHERHOOD, THE POSSE COMITATUS, ARYAN BROTHERHOOD, THE ARYAN NATION, THE CHRISTIAN-PATRIOTS DEFENSE LEAGUE, and its armed wing, THE CITIZENS EMERGENCY DEFENSE SYSTEM, THE COVENANT, THE SWORD AND THE ARM OF THE LORD, WAR = WHITE ARYAN RESISTANCE, THE PATRIOTS, and of course the ever present KLU KLUX KLAN, etc. For more detail as to the origin, nature and aims of these various groups see James Coates, **Armed and Dangerous: The Rise of the Survivalist Right** [The Noonday Press, 1987].

people. As i have intimated above, the Nu Afrikan People have nearly ceased to remind the world of the past wrongs done to the black people in the Amerikan hemisphere in general, and in the U.S. Empire and Imperium in particular, and when Nu Afrikan or Afrikan-Amerikan leaders do speak of these things, it is done in such *polite scholarly terms*, as if they are afraid they will offend *someone*, or *someone* will think them too *passionate*, and maybe even, *God forbid*, *one of those black nationalist*!, just because they speak up for the cause of the oppressed black national minority. They speak without passion, and worst of all without clarity of what they mean, and what they believe the Nu Afrikan People want. These black leaders no longer speak within the frame of reference that their call for justice is one and the same time a call for the Justice of God for the poor and oppressed of the land. This is done because they, and many of the Nu Afrikans on the street do not wish to remember what was done to the Nu Afrikan People, and they [we] would like to push these things into the *oblivion of forgetfulness*, for if they [we] allowed *black historical memory* to override what the black accommodationist call *common sense*, *practicality*, and *inevitable defeat*, we might just have to do something about what we know is the *truth* of our existence in the U.S. Empire and Imperium; that we are *still a subject and exploited nation of people.* In addition, our frame of reference and foundation for talking about our freedom struggle has been circumscribed by so-called political correct (PC) that demands we not use language that would offend any other group and this includes proclaiming the name of God and "God forbid" lifting up the name of Jesus. This ***gag order from hell*** has prevented us from publicly calling on *God, the Creator, God, the Ruler, and God, the Redeemer, God One* in our struggle for justice and freedom and even mentioning or acknowledging (any longer) that this is same God that delivered us from slavery and delivered us from public lynching perpetrated by Jim Crow and Zip Coon policies of this white nation. The Nu Afrikan Calendar believes that the suppression of black historical memory and self-censorship is a fundamental political mistake. The hungry wolf has never declined a free meal = a meal without consequences to itself, just because the chicken kept silent in the vain hope that the wolf would past them by, and thus reward them for not alerting the owner of the farm. *The wolf will eat them all just the same*. In the propaganda war the Nu Afrikan People find themselves in, it breaks the most fundamental rule of that type of warfare to keep silent about what the enemy does or intends to do.

It is a rule of war that any people attempting self-determination will uphold "race first." **RACE FIRST** must become the paramount slogan in this struggle. ***"Race First"*** must be seen, not as some black nationalist slogan, but as a *non-racialist* affirmation of the Nu Afrikan People's right to black self-determination and the right of black self-defense from arbitrary killing and policies of genocide; our righteous and just position as any nations, that is, to put our Black National interest first in our domestic and international relations with other peoples in the world. For when these rights are established and respected, then the oppressed and the oppressor no longer exist. Equality, justice and freedom exist when *Race First* becomes the norm for positive action and mutual relationships. *Race First* is not *exclusive, nor chauvinistic*, or *racist* for in saying it the Nu Afrikan People denies no race their hu-manity, or their right to exist, Rather this black national world view upholds the rights of all Hue-Manity to live in peace; but rather when other humans or nations attempt to build grand-domestication structures of racialist anti-black presumptions into their institutions of power that lead to maiming and killing our group and formulate policies detrimental

and threatening to the existence of the Nu African People then we should without apology invoke Race First that upholds the universal principle of the right to collective self-defense. The *Nu Afrikan Calendar* is designed to make the Nu Afrikan People remember our past, and to challenge the Nu Afrikan's to remind the world, even when the world does not wish to listen of man's inhumanity to man. What the whites have done in the past and whatever they plan to do to the Nu Afrikan People now in answer to the Nu Afrikan Question will have a profound effect on the Nu Afrikan People's future. Does the *Nu Afrikan Calendar* have to remind its readers that our young people in the flower of their manhood and womanhood are being destroyed by the effects of the Nu Afrikan People's slave past, and by a Setian genocidal social, political, and economic order that has been put in place to perpetuate and guarantee that outcome? This is true even on the level of economic and political globalism that is part and parcel of the aims of the Trilateral Commission, the **shadow world government** seeking to bring about and maintain a Roman Peace for the advancement of the visible dark principalities and powers of this world. The book ***Trilateralism: The Trilateral Commission and Elite Planning for World Management***, edited by Holly Sklar (1980) has some ominous statements for the suppression of any radical political and economic movements that endanger the goals of economic and political globalism that exists for the World National Interests of Elite groups, Trans-national business and governments. Building **World Economic Colonies** on the backs of poor and oppressed national minorities is the ultimate goal and nothing must stand in the way of those ultimate aims. Sklar states:

> To put it simply, trilateralists are saying (1) the people, governments, and economies of all nations must serve the needs of multinational banks and corporations; (2) control over economic resources spells power in modern politics (of course, good citizens are supposed to believe as they are taught; namely, that political equality exists in Western democracies *whatever the degree of economic inequality*); and (3) the leaders of capitalist democracies –– systems where economic control and profit, and thus political power, rest with the few --- *must resist movement toward a truly popular democracy.* In short, trilateralism is the current attempt by ruling elites to manage both dependence and democracy --- at home and abroad.[766]

The moment the Nu African movement for economic democracy, justice and reparations threatens economic global domination by the elites of this country and elsewhere, its leaders will become the subject of vilification, misrepresentation, and even assassination for those that cannot be bought with **Money, Power** and **Sex**. Nevertheless, these eventualities, the wrongs that were done, and are now being done to the Nu Afrikan People must be acknowledged and there must be a recognition by the U.S. Empire and Imperium, the United Nations, and the rest of the world, of our right, whether we exercise that right or not, to an autonomous national existence. The Nu Afrikan People *must demand national, political, economic and cultural autonomy within the Continental U.S. Empire and Imperium.* It is hard to conceive of this demand being implemented without at the same time demanding *land = autonomous space* within which to exercise *black self-determination*. The Nu Afrikan Calendar believes that land must be in the South-East Region of the U.S. Empire and Imperium, what has been called the **N.T. = The Black National Territory = The Nu Afrikan People's**

[766] Holly Sklar, **Trilateralism: The Trilateral Commission and Elite Planning for World Management** (Boston: South End Press, 1980), p. 4.

Historic Homeland. Land should be a part of any reparations scheme, for while the Nu Afrikan People will be told that owning land is not important, they should never, never forget that every other race on this Earth, including the Euro-Amerikan *knows better!* **Land** is the only *economic guarantee of our democratic right to a free collective and autonomous existence.* As the **Nu Nationalism** tries to put these black emancipatory programs in place, initially it need not worry about opposition from the White Man. The Nu Nationalist program and platform will get most of its opposition, as ironic as its seems from *black nationalist camps* themselves and of course from outright *internal integrationist enemies* opposed to any black emancipatory program, i.e. from so-called black socialist revolutionary camps, from old guard black nationalism with Garveyite proclivities,[767] from other black nationalist camps presenting the *Jewish Model* opposed to the *improbability, impracticality*, and *untenable* position of Nu Nationalist idealism for autonomy within the political, economic and racialist milieu of the U.S. Empire and Imperium,[768] and of course from old guard integrationism, and their new and most dangerous wing, the *new integrationist*, a political camp, who are proponents of a political and social philosophy the Nu Afrikan Calendar calls **BLACK CALVINISM**. The Old Guard Integrationist demand for **affirmative action** is the same as the term **SPECIAL MEASURES** used on the international level, however as applied in the U.S. Empire, it ignores specific application of special measures in international law as a solution for oppressed, captured and subject national minorities in multinational states. In the U.S. Empire, such a demand has taken on the narrow meaning by White Man opposition groups = **THE QUOTA SYSTEM**, rather than as *special measures* taken to help the so-called Afrikan-Amerikan Minority achieve **COLLECTIVE EQUAL STATUS RIGHTS**. These demands have been called by the **NEW INTEGRATIONIST** = **Black Calvinist** *"bitching and whining."* **Black Calvinism** has thrown off the policies and *collective* affirmative action programs of Old Guard Integrationism, plus it pays to be **Black Calvinist** conservative radio talk show hosts, like Larry Elder and his new book **Stupid Black Men: How to Play the Race Card --- and Lose** (New York: St. Martin's Press, 2008). The Setian White man loves these kinds of sensational open attacks on a black people, whom they have been calling **stupid and ignorant** for years. It is refreshing to their ears and ego's to hear a member of the black race say the same things. **Black Calvinism** holds that old guard integrationism is a mockery and that collective integration is responsible for the *underdevelopment* of strong cultural and family support in the black community. Black Calvinism proposes that we do like any of the other so-called ethnic minorities and achieve economic autonomy and political change via economic empowerment thus entering the Amerikan mainstream like all the white ethnics were able to do. However, this position must ignore history and the fact that none of these white ethnics were brought to and bound to the U.S. Empire as *slaves* = *the main paradox of their position!* Thus, Black Calvinism's analysis of the Nu Afrikan Question takes no account of Nu Afrikan history as being utterly different than that of the white ethnics, who came here in large part as voluntary emigrants, which fact alone would suggest a different and maybe even a radical solution than that offered by the **WHITE ETHNIC MODEL** = **THE MELTING POT MODEL = THE NIGGER HEAVEN MODEL**. Black Calvinist = the "New Puritans" do not understand that the "Nigger Heaven" model is an illusion directly put

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[767] For attacks on Nu Nationalist idealism, holding to a pure Garveyism see Oba T'Shaka, **The Political Legacy of Malcolm X** [Pan Afrikan Publications, 1983], pp. 158-161.

[768] For positions opposed to, or either offering an intermediate position to Nu Nationalism idealism, i.e. promoting what the Nu Afrikan Calendar calls the *Jewish Model* for Nu Afrikan emancipation, see Dr. Chancellor Williams, **The Destruction of Black Civilization: Great Issues of a Race From 4500 B.C. to 2000 A.D.** [Third World Press, 1974], p. 361-382, and see Haki R. Madhubuti, **Enemies: The Clash Of Races** [Third World Press, 1978], 218-221. For another approach to the Nu Afrikan Question e.g. *black nationalism without land*, See Molefi Kete Asante, *"Systematic Nationalism: A Legitimate Strategy for National Selfhood"* in **Journal Of Black Studies** [September 1978], pp. 115-127.

forth to all ethnic groups by the Anglo-Puritan majority in America to protect by deception their real religio-political goal of establishing *civil religion* in America based on Puritan Judeo-Christian idealism, designed to give sole support to the White National Interest. This **Puritan Model** for America in fact *is not inclusive of anyone accept the Anglo-Puritan Majority* and *never was meant to be!* What is **stupid** is for a black man to say that black men are **playing the race card** because they mention or point out the national outrages that this country has committed against the Nu African People. To a **Black Calvinist** the mere mention of these outrages is to **play the so-called "race card."** What card is the Jew playing when they keep telling the world what has been done to them? American civil religion grounded in Puritan Calvinism demands that people work hard. "Whining and complaining" is anathema to this work ethic, which dismisses all structural barriers, like racism, as mere illusions and phantoms of the imagination, and even if they are not, a lone black man can overcome these entrenched barriers, which is he "American way." If he cannot overcome them then he must be both **lazy and stupid** and therefore needs to **play the race card** to get ahead, since he cannot get ahead by his own innate intelligence, which capacity is always suspect. James Mathisen, who teaches at Wheaton College, in his discussion of "Civil Religion" points out that this distinctive American religio-political ideology is tied to Hebrew-Jewish notions of covenant resulting in a narrow Puritan vision of America as God's new chosen people led to a new Promised Land in the wilderness of America. He states that:

> What most Americans now embody as civil religious tenets and practices probably come through England and the seventeenth-century Puritans. As much as the Puritans were guided by evangelical religion, they also shared a common civil purpose of building "God's new Israel" in America. John Winthrop, the first governor of Massachusetts Bay, the main Puritan colony, was representative of civil religious thinking among the early Puritans. With America as the "Promised Land" and with the prospect of building a "City on a Hill," the Puritans sought to apply the principal tenets of the Hebrew scriptures to the new society of Massachusetts Bay. Winthrop quoted frequently from Moses' farewell address in Deuteronomy 30 in support of his understanding of the divine covenant that God was making with the chosen people in establishing the kingdom of God in the new world. God was providing them a second opportunity to bring the Reformation to its *political fulfillment*. Because they saw *themselves* as *God's people with a special calling*, the Puritans sought to expand their spiritual responsibilities *beyond church life*. If all of life including one's work is a sacred trust, then . . . . Puritan themes, tensions, and literary strategies had a persisting influence on "the American self as the embodiment of a *prophetic universal design*. . . . With George Washington as a Moses figure who separated the young nation from the Egypt of Europe and established it securely as a "Promised Land," future presidents would incorporate civil religious rhetoric into their pronouncements, . . . so that they functioned as the *high priests of this religion* that effectively combined popularly understood theology, history, and political theory. [*italics* mine] [769]

Where in the name of God do Black Calvinists think the **ETHNIC MODEL = THE MELTING POT MODEL = THE NIGGER HEAVEN MODEL** fits into this grand scheme of ***Puritan Deistic Civil Religion*** propounded by the so-called Founding Fathers? What is offered through it to anyone other than White people is little more than a *sop handed out as crumbs from the Masters table* at the end of which is supposed to be *genuine assimilation* ethnic minorities = the false American dream of *Nigger Heaven*, a dream Shahidi, Malcolm X called an *American Nightmare*. In fact what the Nu African people are celebrating when they observe national American holiday's is nothing but the **deification** of America as a nation-state and its leaders as "gods." This scheme among scholars who

[769] James A. Mathisen, "Civil Religion," in **A New Hand-book of Christian Theology**, eds. Donald W. Musser & Joseph L. Price (Nashville: Abingdon Press, 1992), pp. 89-90.

understand it [e.g. Robert Bellah, Martin Marty, Donald Jones, Russell Richey, etc.] had been dubbed **"civil religion,"** a term coined by Robert Bellah. But there is more to it. Jones and Richey for instance points out that among the five interrelated meanings of American "civil religion" are (a) "religious nationalism --- the nation becomes an object of adoration and takes on a sovereign character." [the flag waving *ad nausea* of the American flag after 911 is the most prominent example, and the "God bless America," and "Support Our Troops" imperial slogans are other examples], and (b) "Protestant civic piety --- a fusion of Protestantism and nationalism that pervades the national ethos." [770] *Black Calvinism's* version of the **Puritan Model** =*black self-help* will of course only accrue to the black pyramid at the top, creating a new creed = new breed of radical conservative integrationist leadership the rulers of the U.S. Empire have been looking for to fill the void left by the discredited, so-called *bleeding heart* failed old guard integrationist. **Black Calvinist Idealist** are typical of the type individuals the conservative rulers of the U.S. Empire are trying to woo. They are the black conservative minority *"Gleason Golightly's"* in Derrick Bell's fictional story of *"The Space Traders,"* in **Faces at the Bottom of the Well: The Permanence of Racism** [1992] who are asked by the Anglo-American Majority to betray their own people in return for *promise*s of special privileges and treatment only to find themselves betrayed by their white benefactors in the end. These Black Calvinist idealist typically call for the Nu African People to join with the party of "Mr. Lincoln," the party that supposedly "freed" them from slavery.[308] The fixation that this nation has for national American holidays are not an accident and they are not "secular" in the minds of teary-eyed whites who worship their nation and its national leaders as "gods," but are American national *holy-days*. Mathisen brings out some significant points that Nu Africans and especially Nu African Christians ought to be aware. Mathisen quotes the anthropologist W. Lloyd Warner as writing in his work *American Life: Dream and Reality* (1953) that:

> The Memorial Day rite is a cult . . . not just of the dead as such, since by symbolically elaboration sacrifice of human life for the country through, or identifying it with, the Christian church's sacred sacrifice of their god, the deaths of such men also become powerful sacred symbols which organize, direct, and constantly revive the collective ideals of the community and the nation. [771]

Mathisen goes on to show that American civil religion and it's taking on the language of the Bible and emulation of its imagery is most telling in Presidential Inaugural addresses and during other national American *holy-days*. Mathisen states that:

> For Bellah, John Kennedy's 1961 Inaugural Address was merely the latest to state the "obligation, both collective and individual, to carry out God's will on earth." Both Kennedy's "New Frontier" and Lyndon Johnson's "Great Society" were restatements of the "American Israel" theme. Bellah also picked up on Warner's use of Memorial Day to provide further examples constituting an annual calendar for civil religion --- the birthdays of Lincoln and Washington, the Fourth of July, Veterans Day, and Thanksgiving. And he specified several symbols, both rhetorical and historical, including Exodus, New Jerusalem, and Arlington National Cemetery. [772]

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[770] Mathisen, "Civil Religion", p. 92.

[308] Derrick Bell, **Faces at the Bottom of the Well: The Permanence of Racism** (Basic Books, 1992), pp. 163-164, 193-194.

[771] Mathisen, "Civil Religion", p. 91.

[772] Mathisen, "Civil Religion", p. 92.

These are additional reasons why the **Nu African Calendar** cannot celebrate these American national *holy-days* observed by the Setian "gods" of America and their acolytes and devotees, the Black Calvinist. Black Calvinist have bought into the Setian national symbols of America that set up the nation and its leaders as "gods" a **national idolatry**, which is the ultimate goal of **civil religion**. The reason that **Black Calvinist** like Larry Elder write such angry and insulting books, i.e. **"Stupid Black Men"** is because black men in their view have **violated the tenets of Puritan Civil Religion**. The Black Calvinist are angry at their own people and are a breed of black mis-leadership that is both **"Scared and Embarrassed"** about their race. Ironically, they cannot escape from their own skin. If they could, they would change their black skins for white ones in a hot minute. They in fact worship White People as "gods" for their success in exploiting black people, and angry at black people for letting themselves be exploited, using the "race card" as opportunists, instead of "genuine" methods of advancement as have other so-called national minorities. Setian influence is behind this worship of White "gods." Black Confessors of the Faith must stand up against this civil idolatry in respect of the absolute sovereignty of God and His Christ. This Christian confessional stance proclaims **Jesus is Lord** over and against the secular claim of civil religion that **Caesar is Lord = the American Overlords and their Black Calvinist acolytes and devotees**. It is obvious that the Setian "gods" of American would want these seemingly "secular" *holy-days* upheld by Black Calvinist and others, who are quick to call anyone who does not do so, especially at times of crisis like **911** as **unpatriotic**. In addition, any time racism is mentioned it must be put down as **playing the race card**. A **gag order** is then issued to silence anyone **'Speaking Truth to Power"** on behalf of **God's Justice for the poor and oppressed**.[773]This kind of **national idolatry** and *"or else"* **gag order** is the same thing Christians had to face during the period of the Early Church, when the Roman Emperors would from time to time require Christians to pour out incense before his national image that honored them as deities = Emperor Worship. If the Christians did not, they were called and accused as *atheists* = because they would not worship the Roman "god" of the state, in the person of the Emperor, and because they opposed the *national ritual* of the Emperor's *holy-day* and were then subject to death in the Roman arena, to be killed by lions or other torture means. Being dubbed an atheist's **then** was the same as being dubbed unpatriotic and anti-American **now**. So labeled you are immediately put under suspicion notwithstanding the "gods" ironic declaration that you have the right of freedom of speech interdicted and censored *only* during times of national crisis. This of course demonstrates that the so-called freedom is a farce, does not in fact exist and is a mere ideal to be catalogued with the other political mythologies put forth as a tool of **imperial grand domestication** by the **dark rulers and principalities**, *both seen and unseen* of the U.S. Empire, the New Rome.[774]

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[773] See the theological trilogy of Dr. Douglas John Hall, **Thinking the Faith** (1989); **Professing the Faith** (1993); and **Confessing the Faith** (1996), including a useful work by David J. Lose, **Confessing Jesus Christ: Preaching in a Postmodern Word** (2003) to understand **Christian Confession** and its call to **Speak Truth to Power** over and against the **national idolatry of civil religion** and schemes for **Imperial Grand Domestication** of the poor and oppressed in defense of the **Justice of God** and His Sovereignty over all Creation through Jesus Christ.

[774] See the theological trilogy of Dr. Walter Wink, **Naming the Powers** (1984); **Unmasking the Powers** (1986); **Engaging the Powers** (1992); and **The Powers That Be** (1998), including Charles L. Campbell's **The Word Before the Powers** (2002) and Stanley Saunders and Charles Campbell's **The Word on the Street** (2000) to understand the ontological, spiritual and existential nature of the *seen and unseen* dark Principalities and Powers that promote **national idolatry** by means of **Imperial Grand Domestication**. Powers theology was founded by the popular theologian and lawyer, William Stringfellow, who both engaged the **dark principalities and powers** in his own person, circumstances and situation, and then wrote about his understanding of it, before this theology became popular in the theological academies in the following works: **An Ethic for Christians and Other Aliens in a Strange Land** (1979); **Free in Obedience**

Black Calvinist are given every conceivable honor by powerful leaders in the White House and from powerful people in Washingtonian circles. These people are placed before the Nu Afrikan Majority as *our* leaders, the *premier black role models* for the 21st Euro-Century, i.e. *good black citizens = our good Negra's = an endearing term from the Massah, etc.* They represent the proverbial *spook that sat by the door* but with one difference, they don't intend on liberating anybody but themselves. Proponents of **Black Calvinism** in response to the above treatment by the rulers of the U.S. Empire and Imperium, are *liberal* with comments that *black people are lazy = they are not doing enough for self*, the implication being that if they were not so lazy they could be where the Black Calvinist stand, i.e. in honor before the smiling and approving rulers of the U.S. Empire and Imperium. They are the **talk radio show** mouth pieces, **marionettes and minstrel dancers** for these imperial rulers. They give support, for example to the corollary views of the *Republican Revolution,* that *"Bleeding heart liberals in Congress do not know the difference between the those who work hard = Hard Working America and the lazy working poor."*[775] The political view of **Black Calvinism** is **individual rights vs. collective rights**. They believe that the U.S. Constitution supports only the individual rights of citizens, i.e. in relation to property and property rights, etc., denying that the U.S. Constitution was forged primarily to protect the **collective rights = class rights** of a particular people = the propertied class of Amerikan Colonials, old George, Ben and the Jeffersonian bunch = *The White Males Only Club*, whose only claim to the goal of **integration** was the now and again **penis-tration** of black women in their colonial beds. Now when the Nu Afrikan People rise to partake of those same Constitutional "privileges of power", making similar claims on the same principles, only wishing to make the *Club* more inclusive and broadly equal, suddenly the U.S. Constitution only embraces *individual rights*. The Black Calvinist are, therefore, being groomed the ideology of **imperial grand domestication** to fill the void in the U.S. Empire domestic colonialist system of *indirect rule* over the Nu Afrikan Majority. It is not the intent of this system of exploitation and oppression to all the Nu African people to ever enjoy and share in the White Man's power no matter how hard we work. **If hard work was the requirement for entry into this *illusory* Nigger Heaven of white acceptance of the Nu Afrikan People, that would have been granted in MP1865 C.E.** From **MP1619 C.E.** before and after then the Nu Afrikan People were forced to work hard **"from sun-up in the morning to sundown in the evening"** [Shahidi Malcolm X), giving their free labor under inhuman and outrages conditions for nearly 250 years, which labor both capitalized and underwrote the White Man's power and wealth, both domestically and internationally.[776] The only contribution and

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(1964); **My People Is the Enemy: An Autobiographical Polemic** (1964); and **A Private and Public Faith** (1962), include also **A Keeper of the Word: Selected Writings of William Stringfellow** (1994).

[775] See the following works to get an inductive definition of the working poor, who they are, including their circumstance and the situation of exploitation that puts definite structural barriers in their way to *forever* prevent them from enjoying real power, security and even basic living, constituting a denial of **economic democracy** and **God's Justice for the poor:** William K. Tabb, **The Political Economy of the Black Ghetto** (1970); Frederick D. Sturdivant, ed., **The Ghetto Marketplace** (1969); David P. Shipler, **The Working Poor: Invisible in America** (2004/2005); Barbara Ehrenreich, **Nickel and Dimed: On (Not) Getting By in America** (2001); **The State Black America 1993**, National Urban League, Inc., and **The State of Black America 2006**, National Urban League, Inc.

[776] See the following works to understand how the dark principalities and powers of the **U.S.E. = The United States Empire & Imperium** have been capitalized by means of the enslavement, exploitation, and oppression of the Nu African People, i.e. the Black Working Poor, etc, within the context of both its domestic and international matrix of power: Manning Marable, **How Capitalism Underdeveloped Black America** (1983); Walter Rodney, **How Europe Underdeveloped Africa** (1972); Daniel P. Mannix, **Black Cargoes: A History of the Atlantic Slave Trade** (1962), and Peter Duignan & L. H. Gann, **The United States and Africa: A History** (1984).

role played by the Setian White Man was the organizing of this slave capital, while enjoying the created wealth from this stolen labor, and the fringe benefits of forced sexual relations with Nu Afrikan women and girls! All the Nu Afrikan's got for their pain and suffering was a grant of *unilateral* second-class citizen, and a new terroristic system of Jim Crow and Zip Coon, used to murder his Hue-Man Spirit for nearly another 100 years, the system of indirect rule having failed under the policies developed by collective integrationist political mis-leaders, and cultural anti-black African-American Calvinist idealist. The Nu Afrikan is threatened now with a direct domestic colonial policy of legal terrorism, planned economic deprivation, the root cause of crime and the break-sown of the black family, police state activities = police brutality and long prison terms for as little as stealing some ice cream, not to mention being the collective targets of the international Drug Czars and their black pimps, and the direct threats, murders, and attacks by White para-military patriots and white "citizens" and the ever present sadistic boys in blue. If you think the Nu Afrikan People are not *now* under attack, that war is not being made on them, that they are not now being made into *domestic refugees* of an economic oppressive system fostered by the rulers of the U.S. Empire and their black marionettes and minstrel dancers, made the direct subject of domestic colonialism, think again!!Despite all of this, and with little or no fellow feeling for *kith and kin*, and of course never adhering to **Race First** as a collective emancipatory principle, *opportunistic* **Black Calvinist** have jumped on the White Man's band wagon of **"put dem niggers in jail!....throw dem niggers off welfare!"**, and they subscribe to **black fault theory**, suggesting that the current problems of the Nu Afrikan People have no historical antecedents and no logical effect culminating in the present circumstances in which the Nu Afrikan People find themselves, thus *it is black peoples fault that they are still poor and powerless*. It takes being a mental dupe to forget all that has been done to a people in the past, see no relationship of this past treatment to their current situation, and even it that is admitted to be true to tell them to forget about it and *move on!* They say further that the civil rights battle has already been won [Dr. Walter Williams], so what are the old guard integrationist still *bitching and whining* about? The Black Calvinist are the protagonist for the rather appealing but deceptive **Black Self-Help Theory**, as is understood and spawned ironically by both **Old Guard Black Nationalism** and **Black Capitalism**. Here the Nu Afrikan Emancipationist should not be fooled by the call for such a program, for the Black Calvinist does not view it the same way it has been espoused by traditional black nationalism. For them **black self-help** does not mean **black collective self-help**, but only **black individual self-help = the corollary of the White Man's "rugged individualism"**, based on the supposed premise that if black people *work hard,* they will achieve the *Amerikan Dream*. This **individual black self-help model** is an "**if you don't work hard, you won't eat theory"**, holding to the unfounded belief in the existence of *fairness and opportunity* in the U.S. Empire capitalist political economic system, that *all things being equal* there is no reason black people cannot *make it in Amerika, and* if they don't make it, *it is their fault!* Black Calvinism is telling the Nu Afrikan People that **"there is no reason you can't "make it" in Amerika! Look at me! I made it, so can you."** Black Calvinism holds to this maxim despite over 374 years that tells them and us otherwise. There are plenty of reasons why, and all are not of their own making. "Individual" blacks and black families can't "make it" in Amerik*aaa* under the current grand domestication system of economic deprivation and denial of **economic democracy and economic emancipation**. The Nu African People do not have a collective black national program of economic emancipation and black collective national goals. **Black Calvinism's** beliefs are grounded in the phrase **"God bless the child that has his own...Every man for himself and God for us all."** Black Calvinism sees nothing wrong with working with so-called former white supremacist or standing in support of policies enunciated by so-called former leaders of white supremacist groups or shaking hands with and being honored by or accepting appointments from the rulers of the U.S. Empire that have openly vowed to cut off aid and programs vital to the core existence of poor black people. The philosophy of **Black**

Calvinism is able to stand by and see a Michigan or Ohio governor cut off welfare whole-sale and without warning to single black males *who are on the most endangered species list*, without even a blink of the eye or fellow feeling for *kith and kin*. ***As long as the proponents of Black Calvinism are eating stake and dining lavishly at the White House and it is not they who are headed for the Big House, what does it matter?*** Black Calvinism neither believes in *hand-outs, i.e. the program they believe was intended and fostered by the old guard integrationist*, even though that is how they *made it* and are *still making it*, as long as they do their Master's bidding. Nor do they believe in *reparations and black national autonomy*, i.e. the emancipatory program of the Nu Nationalism, i.e. **Ujamaa Economics+ Black National Self-Defense + Black Political Full or Limited Autonomy** within the territory held by the rulers of the U.S. Empire and Imperium. In fact, **Black Calvinism** has no emancipatory program for the Nu Afrikan People whatever, beyond its **individual hard work** idealism and assumptions that emulates the idealism of white Puritanism's *city on a hill* or programs that contribute directly to the **White National Interest**. Black Calvinism may be likened to that mix of predatory black capitalism and veneer of black national idealism found among Afrikan states like Mobutu's Zaire or earlier Kasavubu's short lived Katanga in Central Afrika, where Black Calvinism find it easy to tell the people to pull themselves-up by their own boot-straps, while they sleep with *Enemy Mine!*, supporting the enemy of the Nu Afrikan People, who is subjecting them to programs and policies of economic deprivation. Black Calvinism does not have a program to halt or hinder the peoples enemies wanton exploitation, yet all the while because of the symptoms brought on by these assaults, are able and willing to criticize the Nu Afrikan People, marking them out as being lazy, telling them constantly that their situation is their fault, and constantly pointing them to the *illusive literary comedy and script* of the **Amerikan Dream = Nigger Heaven**. And of course, this is all said and done without any serious thought to building or putting national structures, that is, life-giving, life-saving institutions in place to give the Nu Afrikan People half the chance that white people by definition have and assumes as theirs as a matter of course. Something is sinister in the presumptions of the proponents of **Black Calvinist Idealism**. The *Nu Afrikan Calendar* believes that should the Nu Afrikan People decide on pursuing a serious black emancipatory program under the auspices of **Nu Afrikan Idealism** to achieve an equal status relationship and a **new social contract** with the rulers of the U.S. Empire and Imperium, that the Black Calvinist would have little problem with siding with Euro-Amerikans in putting down [even violently] such a movement, because they both fear the Nu Afrikan Majority, and are at bottom inwardly ashamed to be a part of the Nu Afrikan Nation. They hold that Nu Afrikan's lack of economic where-with-all and their supposed political backwardness as their own fault. **Fault Theory** = Nu Afrikans are lazy, they are irresponsible thugs, hoods, prostitutes, drug pushers and pimps, and that when riots break-out that the Nu Afrikan People do not have legitimate reasons for their actions. Black Calvinism has no objection to the White Man's **Roman Peace**, and counter-emancipatory programs of suppression against the Nu Africans. The *Nu Afrikan Calendar* warns that we must keep a *wary eye* on the development of **Black Calvinism**. Would that the Nu Afrikan People could have affected their desire for land and political autonomy when the possibility existed soon after the Civil War, failing because we put too much trust in the Party of *"Mr. Lincoln,"* our erstwhile *"liberators."*[777] If we had achieved this

[777] See Herbert Aptheker, ed. **A Documentary History of the Negro People in the United States: From the Reconstruction Era to 1910** [Citadel Press Books, 1951] for references in the text showing the Nu Afrikan People's desire for land and autonomous control over land, index p. 935. Also see the important work of James S. Allen, *"Fighting for Land"* in his **Reconstruction: The Battle for Democracy 1865-1876** [International Publishers, 1937], pp. 43-72. See 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** [House of Songhay, 1975], James Forman, **Self-Determination: An Examination of the Question and its Application to the African-American People**, V.P. Franklin, **Black Self-Determination: A Cultural History of the Faith of the Fathers** [Lawrence Hill & Co., 1984], pp. 103-146, and Harry Haywood, **Black Bolshevik**, Chapter 8,

collective goal when Congress had military and political control of the South, with a mass black army of more than 250,000 men, Nu Afrikan young people would not now be the victims of a drug sub-culture created by the white drug lords, drug czars, black pimps and minstrel dancers. They would not now be part of a dangerous **raunchy and crunchy multi-cultural sub-culture** that is both **anti-black black** and **anti-God**, with the open **Sodom and Gomorrah** practice of **young black women** [e.g. within permissive academic settings] openly having **other black women as their "lovers"** and **now even "pimping" their black girls friends out to other young women, black and white**, to spread this **moral disease**, speaking openly the most filthy perverted language that one could possibly hear, which is contributing to undermining the Black National Ideals of the Nu African People, as a **Called People of God**, a people called to dignity, civilization, and hope in Jesus Christ, the Lord. There are now some black independent churches that have bought into the secular immorality of this Setian society, by creating whole congregations dedicated to interpreting Scripture in support of Lesbian and Homo-sexual life-styles, and programs, using **John 3:16** worshipping under the banner that **"God, who loves everybody"** putting aside that **"God is also Holy"** and demands that we be **"holy as He is holy."** They kick to the curb the **clear reading** of Scriptures like **Romans 1:18-32** and **1 Corinthians 6:9-20** denouncing these practices as against God's holiness, which is condemned with those who practice them to **Hell and the Lake of Fire:**

> *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 since the creation of the world 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 nor gave thanks to him, but their thinking became futile and 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 in their sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchange the truth of God for a lie, and worshiped 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 did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled 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, arrogant and boastful; they invent ways of doing evil; 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*[**Romans 1:18- 32, NIV, my emphasis, my liberty**]

> 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 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. Everything is permissible for me--- but not everything is beneficial. Everything is permissible for me --- but I will not be mastered by anything. Food for the stomach and the stomach for food--- but God will destroy them both. The body is not meant for sexual immorality, but for the

"Self-Determination: the Fight for a Correct Line", pp. 218-244, plus pp. 331-338, sub-heading, *"The 1930 Resolution"*.

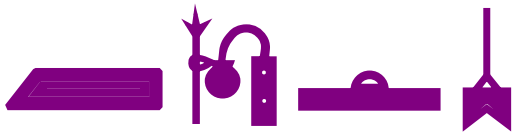
> Lord, and the Lord of the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with 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 the 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 African-American's who practicing these life-styles are being **taught these doctrines by demons** by means of this current Post-Modern Setian multi-cultural society, where "everyone did what was right in their own eyes." I posted the above Scriptures below. Those who take issue with what I am saying, should know they are not taking issue with me, but with the Word of God. They are making their argument against Scriptures, which is revealing that the whole of the African-American People are under divine interdict because their actions have and are become totally depraved, and wicked from the church house to the state house. Scripture is true when these conditions prevail among a people or nation:

> There is no one righteous, not even one; there is no one who understands, one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one. Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to she blood; ruin and misery mark their ways, and the way of peace they do not know. There is no fear of God before their eyes [**Romans 3:10-18, NIV**].

Therefore, we believe the Nu African People's problems are more than material, they are deeply spiritual in nature as well. Nevertheless, we do not believe that the Nu Afrikan People would not now suffer from economic deprivation and political domination where another race decides life and death for them, if they had not been injected with the poison from this Post-Modernist Setian culture of disrespect and permissiveness and at the same time deprived of the economic means to direct their community on a different national course of action. The Nu Afrikan People would not now suffer from random racialist violence from police and white *citizens*, and from white legal and extra-legal terrorism, nor be helpless in the face of a massive build-up of arms in the hands of white racist para-military groups across the U.S. Empire and Imperium, while the rulers of this Empire look on in contrived impotence and legal acquiescence where even some Congressmen and Senators are found accepting monies and showing open sympathy with para-military *patriot* groups within their electorate. Federal law enforcement agencies on the Federal, State and local levels are found also giving the widest possible interpretation to the constitutionally guaranteed *"right to bear arms,"* while at the same time crushing every attempt of the Nu Afrikan Majority = the Black Masses to actuate the same right, which right is fundamental and is a major component underpinning the *principle and right to collective self-defense* for the very survival of the Nu Afrikan People in this highly charged and racialist political, economic and social milieu. Yes, things might have been different. However, there was no organized nationalist emancipatory leadership during the period of the Civil War and Reconstruction to take advantage of the situation and to explore the emancipatory possibilities. Only a few lone black nationalist individuals like Martin R. Delany, a Union Officer. Delaney just prior to the war had written a serial novel around MP343/A1859 called **Blake or the Huts of America**, which kept the eternal emancipatory light burning. **Blake or the Huts of America**

was an apocalyptic novel about armed struggle and national liberation of the slaves in the Amerikan Hemisphere, but especially in the U. S. Empire and Imperium. **Blake** was published serially in the **Anglo-American Magazine** between January and July 1859 [Kwanza 343 and Mtu Weusi 344], and then again in the **Weekly Anglo-African** from November 1861 to May 1862 [Eusi 345 to Mababa Weusi 346]. The slave Blake in the novel was the leader and organizer of a gigantic underground movement in the Amerikan Hemisphere, whose aim was to foment an armed struggle to liberate black slaves in the entire Amerikas, no doubt a story inspired by the Haitian Revolution [MP275/A1791 to MP287/A1803], about which Delany was well informed.[778] It is not too much to say that Martin R. Delany, prior to the Civil War, entertained such ideas and wrote **Blake** with the hope of planting those ideas in the minds of the Nu Afrikan People, but like many of our black leaders during this period he too held out hope in the outcome of the war and any thought to armed resistance became a mute-point in regard to ending chattel slavery as had been done in Haiti just some sixty years earlier, which culminated in the control of black men of their own *land* and the creation of a *black nation state*, the first of its kind in the Amerikan Hemisphere. After the war was over, Martin Delany was mesmerized by the ten year **Camelot of Reconstruction**, holding on to the promise of political freedom and *land*, not knowing that the Northern white so-called *saviors* would at last betray the Nu Afrikan People's trust, drawing back to a position of **"Race First"** to uphold their *kith and kin*.[779] Since that period the Nu Afrikan People have not taken seriously the dictum **Race First** as the core guiding principle for emancipatory action working on behalf of the **black national interest**. The Nu Afrikan People, being a civilized people, always tried to include the interests and concerns of other people with their own, tempering their demands, to their own detriment, at times or taking the road of least resistance accepting the practicality of what appeared to be possible *in the here and now!* Thus, the Nu Afrikan People never settled on the true national issue and questions affecting them. They never understood that the issue is not *just* jobs, the main rallying cry of the Old Guard Integrationist-Assimilationist. It is the position of the Nu Nationalism that *jobs* mean's nothing unless the individual and collective power they portend is geared toward the national collective empowerment of the Nu Afrikan People, enabling our people to pursue goals of economic and political autonomy, thus actuating the Nu Afrikan People's desire for **Black Self-Determination**. Emancipatory politics and Ujamaa Economics, both components of the Nu Nationalism is the only way to achieve national emancipation from the anti-black = anti-Hue-Man forces, anti-God forces of evil, which crush the Nu Afrikan People daily. We must return to *Self* and realize that the principle of **Race First** is the surest way to black national freedom. The Nu Afrikan Calendar is a small but monumental conception for it intends to remind the Nu Afrikan People by virtue of its emancipatory content and to focus the Nu African People on **Black Celebration**, which will ultimately lead them down the path of every other people in pursuit of national freedom and self-determination. *There is no short and peaceful path to acquiring power and black emancipation,* however we *celebrate* and *anticipate* its coming. Nevertheless, I view its eventuality as a component of the *coming of the Kingdom of God, where we as a people are no longer doing the will of the Setian White man, but the will of God alone!*



[778] See Martin R. Delany, **Blake or the Huts of America** [Beacon Press, 1970].

[779] For a good understanding of Reconstruction Period see James S. Allen, **Reconstruction: The Battle for Democracy 1865-1876**, and Lerone Bennett Jr., **Black Power U.S.A.: The Human Side of Reconstruction 1867-1877** [Johnson Publishing Company, Inc., 1967].

CHAPTER TEN

YEAR OF THE *ASIENTO:* THE GREAT DIVIDE

We say again, now: We will submit no further to the brutal indignities being practiced against us; we will not be intimidated, and most certainly not eliminated. We claim the ancient right of all peoples, not only to survive unhindered, but also to participate as equals in man's inheritance here on earth. We fight to preserve ourselves, so that the treasured ways of our life-in-common are not destroyed by brutal men or heedless institutions. We Charge Genocide! indeed we do, for we would save ourselves and our children. History has taught us prudence --- we do not need to wait until the Dachaus and Belsens and the Buchenwalds are built to know that we are dying. We live with death and it is ours; death not so obvious as Hitler's ovens --- not yet. But who can tell? . . . . The murder practiced against us then was partial and selective. A limited genocide meant not so much to exterminate us --- America still had a job for "good niggers" to do --- as to warn us, to correct us, to use those of us who would not submit as examples of what could happen to the rest of us. . . . What will a racist society do to a subject population for which it no longer has any use? Will America, in a sudden gush of reason, good conscience, and common sense reorder her priorities? --- revamp her institutions, clean them of racism so that blacks and Puerto Ricans and American Indians and Mexican Americans can be and will be fully and meaningfully included on an equal basis? Or will America, grown meaner and more desperate as she confronts the just demands of her clamorous outcasts, choose genocide? . . . . a deliberate policy on a mass scale, of practices she already knows too well, of murderous skills she sharpens each day in Vietnam, of genocide, and final, mutual death.[780]

Ossie Davis, August 17, 1970.

These memorial words and warning by the Ossie Davis came almost to the day fully 452 years after the infamous proclamation of the *Asiento* that started it all, a document dated August 18, 1518 C.E. Mr. Davis' contemporary statement of an ancient model of grand-domestication of black people by white people warns us that the process of enslavement and genocide that it began is not yet over, that *at any time*, and this time in history more than any other the U.S.E. Empire and Imperium could decide on the *Final Solution to the Nu Afrikan Question!* The European Atlantic Slave Trade was given *"legal*" form by Charles V of Spain via a *promissory note* issued by him, giving its holder the *"authority"* to ship four thousand Afrikans to the Amerikas, the so-called *New World*. Further discussion on the history of the *Asiento* or *promissory note* will be found in the next section, captioned **The Asiento of Charles V of Spain**. The year **Asiento 1517 C.E.** is the date chosen for the base year of the Nu Afrikan Calendar and is referred to in this work as the **Year of the Asiento**. The first Afrikans stolen from the Continent by Europeans happened in Maafa-Epoch 73 K.S.E./Asiento 1444 C.E. However, 1444 C.E. was not chosen to mark our entry into the Amerikas, because the Twa People (the *Batwa* or so-called Pygmies) were taken to Portugal rather

[780] Preface to William L. Patterson, ed. *We Charge Genocide: The Crime of Government Against the Negro People* [New York: International Publishers, 1971], v-vi.

than to the Amerikas, and that date does not mark the *mass dislocations* and *mass depopulation* of the Afrikan Continent of its human resources. Of course, this is not to forget that the captured and enslaved Twi People suffered the humiliation of being taken to Portugal for little more than idle curiosity, being put on display like so many black "savages," just like today white people go to see cute little gorillas and monkeys at your local zoos. Maafa-Era or ME73/Asiento 1444 was only the *harbinger* to the **Great Maafa** that was to come, almost 75 years later, thus that date does not mark the starting point of **Nu Afrikan History** in the Amerikas, and, therefore, does not qualify as a possible date for the base year in our Nu Afrikan calendrical system. On the other hand, the date-point for the *Asiento* was chosen for historical reasons because of the impact its proclamation had and has had on the Afrikan and Nu Afrikan World, i.e. its historical significance for the survival and continuation of the black people in the American Hemisphere. This infamous document gave so-called *legal sanction* for the European Atlantic Slave Trade, which was really already underway, but which fueled that *in-Hu-Man* process by clothing it with the combined *authority of the church and state* and in the mind of white people, the divine authority of *Heaven and God, Himself!* Later when we give the full text of the document the reader will see clearly that the white state used the idea of *saving* the souls of the black savages *in the name of Jesus* as a justification for removing these *African Citizens* by force from their homelands, the *real* underlying objective of course being to acquire vast wealth through *forced labor* of the Afrikan People.[781] The Setian White man has yet to *pay in full* for this inhuman traffic of the black children of God. To this very day the Setian White man, in American and the world over has not and refused to issue a *binding resolution* (with reparations legislation) that apologizes to the African and Nu African People for what they did, with the culminating dire consequences in outrage after outrage, and the blood they have spilled in Africa, on the high seas, and on the shores of America itself. Some such non-binding resolution (without reparations) was passed by Congress in 2008 (done quietly and without fanfare) when it anticipated that there would be a black President of the United States.

The slave trade began in earnest around MP2 B.S.E./A1518 C.E., the year culminating the actual signing and introduction of the *Asiento*. The importance attached to the *Asiento* can be seen in the fact that for more than two Euro-Centuries this infamous document was the prize of European Wars, with the Dutch, English, Spanish and Frenchmen killing each other in order to possess it.[782] The proclamation of the *Asiento* was the signal for the general enslavement, mutilation, rape of countless young Afrikan women and girls, the castration of young Afrikan men and boys, who by the way suffered much sexual abuse and attacks by effeminate and sadistic White men counter the usual history we are given. Young adolescent white boys were allowed to actually rape and have to do with adult black women as sport and their *rite of passage* as "men," and our poor women and men could do nothing to stop these outrages. Adult white men would rape and have to

[781]We note in passing that the U.S.E. & I (United States Empire & Imperium) has in this century *illegally arrested and captured* citizens of Afghanistan, and then with no shame before God *removed them from their country to Guantanamo Bay, Cuba, the site of the U.S.E. naval station, and other lands to put them beyond the bounds and reach of justice*. In this they are merely following the practices of the Roman Imperium, letting the modern world know that the Setian White rulers of the American Hemisphere, in the 21st Century, still have no compunction and no shame whatever in capturing and enslaving citizens of other nations *at their pleasure and will*, the *law of nations* forbidding such actions notwithstanding.

[782] Daniel P. Mannix and Malcolm Cowley, **Black Cargoes: A History of the Atlantic Slave Trade 1518-1865** [Penguin Books, 1976], p. 3.

do with young black girls and even white women would force or suggest to their black women house slaves that they sleep with the white masters in order to keep him from having relations with other white women. Gerda Lerner explains the systematic and individual criminal acts or rape and outrage against a subject and enslaved people as necessary, encouraged and permitted in order to maintain the system. She states in her book **Black Women in White America** (1992) that:

> The practice of raping the women of a defeated enemy is worldwide and is found in every culture. The occurrence of this practice during many race riots and during periods of terror against Blacks at various times in United States history merely affirms the colonial nature of the oppression of black people in the United States. It is the ultimate expression of contempt for a defeated foe since it symbolizes his helplessness more fully than any other conceivable act. As such, it functions as only lynching does as a weapon of terror for the whole community. . . . The sexual oppression of black women is not only an end in itself; it is also an instrument in the oppression of the entire race. When black men are prevented from defending their women and their children, they are symbolically castrated and assaulted in their essential dignity. . . . In this sense, the sexual assaults on black women are part of the reinforcing structure upholding a system of racial and economic exploitation. Physical terror against black men who defend their women is one aspect of this reinforcing structure.[783]

All of these things and more happened after the proclamation of the *Asiento*. This infamous document ushered in the murder of over *250 million* Afrikans in the Middle Passage, and later during Plantation Slavery at the hands of Setian white men of every nationality and description, and also at the hands of their white women, who did not give it a second thought to setting fire to black people, spitting in their faces or shooting them multiple times after their white men had captured and subdued them, this especially after MP349/A1865 during the *Era of White Terrorism.* The white people reigned terror on the Nu Afrikan People for centuries and no white person male or female, young or old can be held guiltless during the Maafa-Period. It was during the Maafa-Period that a whole people were uprooted from their black homeland, culture, language and their complete way of life taken from them by any white man who took the fancy and the *risk* to ply the trade in human beings. Many of the souls of our people are even under the great waters of the Atlantic Ocean, some who dived in rather than be slaves, others thrown overboard for either punishment, or dying on board during the long and terrible voyage of death. The souls crying for God's Justice from under the sea await the great day of the resurrection, when the Lord Jesus will come with a shout (i.e. with the trump of the Arch-Angel) and awake the dead from their sleep, to reward all for what they have done in the flesh, whether good or evil. This **Great Getting Up Morning** will surprise many devils and demons, who live by injustice, greed, and the oppression of others in this 21st Century and finally bring the Setian White man and his black acolytes and devotees before the bar of God's Justice for what they have done to the poor and oppressed. The U.S. Empire and Imperium is the

[783] Gerda Lerner, ed. **Black Women in White America: A Documentary History** [New York: Vintage Books, 1992], 172-73. For a general overview of the practice of genocide against the Nu Afrikan People read Ralph Ginzburg, **100 Years of Lynching's** [Baltimore, Maryland: Black Classic Press, 1988] & William L. Patterson, ed. **We Charge Genocide** [1971].

chief benefactor of this carnage and was also a *direct participant* in this **commerce of death**, along with their European *kith and kin*. The Nu Afrikan Nation had its inception during the Maafa-Period, being made up of many cognate Afrikan cultures and people, chiefly from the region known as West Afrika. The year Asiento 1517 C.E. marks the **Great Divide** between the Nu Afrikan and Euro-Amerikan People, because it represents the year the white man **Declared Open War** on our ***Hue***-manity as a special Afrikan People. It is the year we began our formation as an Afrikan-Amerikan or ***Nu Afrikan Nation*** in the death furnace of slavery and it is the year we began our struggle against Euro-Amerikan oppression and genocide, so that 1517 C.E. not only divides our black calendrical system into two histo-graphic eras K.S.E. and B.S.E. but marks the beginning of our suffering and struggle to survive as Hue-Man beings during and after the beginning of the **Great Maafa of Slavery = The Red Time**. Because of the attending history marked out by the choice of this base year, the ***Nu Afrikan Calendar*** declares that we have a right to the distinction of nationality and culture, which is referred to in this work as Afrikan-Amerikan or Nu Afrikan, from which name the **Nu Afrikan Calendar** obtains its pre-nomen and its nomen with certain further modification, definition and usage cited in the attending notes. [784] We are, in fact, a distinct Nu Afrikan People by virtue of our history in the Amerikas and by virtue of the spilling of our blood on this side of the Atlantic. So that while we remain loyal to the Mother Continent and its Afrikan People and to their cause of liberation, freedom, political democracy, economic democracy and to the ultimate goal of a **United States of Afrika** [**The U.S.A.**], we still must not forget, as Nu Afrikan People, that we have a parallel and corollary struggle here in the Amerikan Hemisphere, especially in the **U.S. Empire** [**The U.S.E.**]. We must not completely fuse the two struggles to our own detriment, for while our brothers on the Continent are fighting for control of ***land*** there in our **Ancestral Homeland**, we look forward the promise of autonomous space in our **Historic Homeland** = the **National Territory** [N.T.] = **the Black Belt = The Kush District and Region in the South-East Corner of the U.S. Empire & Imperium.**

The Nu Afrikan emancipatory struggle and the Afrikan emancipatory struggle are cognate and corollary struggles because both black peoples are fighting for black self-determination from under white systems and institutions of control, including setting over the black peoples in question black marionettes and minstrel dancers who owe their livelihoods to their white overlords. Both people recognize or should recognize that obtaining black self-determination at bottom means *control over some autonomous space* in which to actuate that freedom defined as *black self-determination*. Self-determination has meant for other peoples, what it should mean for us as well, control over land = political and economic space to control their lives, modified only by our own geo-political, cultural and socio-economic location and situation. Why black leaders should think that the situation of the Nu Afrikan People is so unique in regard to this axiom of political power is beyond me. *If other peoples of the World know they need autonomous space = land to be free, why*

[784] See Michael McCoy, *"The New Afrikan Workshop"*, **Crossroads**, May 1987, Vol. 1, No. 1, pp. 25-26, for a discussion and a definition of **New Afrikan** as applied to the Afrikan-Amerikan People and also see Zolo Agona Azania, **Who Is the New Afrikan?** [Zolo Agona Azania, 1988]. The use of **Nu Afrikan** in this text based on the Medu Neter word **Nu** coming out of the Kamau cosmological conception of the Black Man being the **Original Man** being born out of the **black celestial ooze of Nu** is explained within this work. See **Excursus 1: Tale Of The Mutants**. The writer believes that this cosmological explanation denoting the **Nu Afrikan People's** *black spiritual origins* will allow the world to know exactly who we are and goes much deeper than the collective descriptive **New Afrikan People**, which suggests more our *socio-political origins* and birth as a distinct black nation in the Amerikas. The author and writer believe that **Nu Afrikan** contains both conceptions.

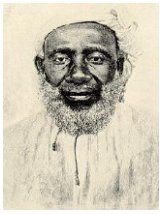
do so-called black leaders continue to belittle and ridicule that idea as untenable and impractical for the Nu Afrikan People? *They recognize immediately this axiom of political power for every other people including Afrikans on the Continent, seeing our struggle as a cognate struggle, except in relation to that which guarantees economic and political power = control over autonomous space = land!* What we have defined as *freedom* is so-called *equality under the law* guaranteed by the Constitution of the United States (that can and has been interpreted so as to protect the property rights of the White majority) and civil rights legislation (that can be rescind and set at naught at any time and has been). Equality under the law is no guarantee of Nu African freedom at all. The **Nu Afrikan Calendar** also recognizes that the two struggles, that is on the Continent and in the Amerikas, especially that in the U.S. Empire are complimentary, because we as Nu Afrikan wish to preserve and help develop our **ancestral homeland = Afrika**, yet it holds that we are also a distinct African people and have a right by virtue of our special history and geo-political circumstance to fight for **land** defined above as our **historic homeland**, made so by the suffering, labor and blood of our Nu Afrikan ancestors brought to the Amerikas as slaves. So while we remain sincere and loyal Pan-Afrikanist that certainly is not all Nu Afrikans should be about. We have our own distinct national emancipatory struggle and Black National Interest that we must engage in, which we expect our Afrikan brothers to support, while we also in turn support them. The big question of course is will they be willing to go against the rulers of the U.S. Empire and Imperium in defense of our right to national self-determination like we support them in their struggles. Haki R. Madhubuti discusses this question in light of the anti-black nationalist stance taken by many African states and African leaders at the **Sixth Pan-Afrikan Congress**. Abdias Do Nascimento's an Afrikan-Brazilian, comments on the attempts to censure and silence him during his speech at that same Congress, and Shawna Maglangbayan in her writing on *Third Worldism* cast some grave doubt on black solidarity between Africans on the Continent and Africans in the Americas, especially those few black emancipationist that remain in the U.S.E., and she in fact indicates that Pan-Afrikanism has been co-opted in the service of **Third Worldism.**[785]To the proponents of *Third Worldism,* the enemy is longer the **White Man** but **The System, Imperialism, International Finance Capital,** i.e. the **Faceless Enemy = the enemy with no culture, history, civilization or social matrix which informs his development of the evil racialist systems that effect the rest of the world**. This is equivalent to black church theism that says **"we fight not against flesh and blood but against principalities and powers in high places,"** showing a definite deficiency in understanding the nature of evil that keeps reminding black people that it is not principalities and powers in high places that is killing us with 357 magnums or AR-15's or raping our women or discriminating against us because we are black but in fact Setian *white flesh and blood*, influenced and controlled by *demonic experience and dark principalities and powers. Third-Worldism* is therefore equivalent to this mistaken Christian view that we struggle not against Setian Men = those trying to overthrow the Kingdom of Heaven by usurping power in the Holy Colony of Earth, but against some faceless enemy = *principalities and powers*. Forget about the flesh and blood white man and his black marionettes and black minstrel dancers who put together

[785] Madhubuti, **Enemies** [Third World Press, 1978], pp. 62-73, Abdias Do Nascimento, **Brazil: Mixture or Massacre?** [The Majority Press, 1989], pp. 11-12, and Shawna Maglanbayan, **Garvey, Lumumba and Malcolm: Black Nationalist-Separatist** [Third World Press, 1972]. See in that work *"Malcolm X and Third Worldism",* pp. 83-92.

and perpetuate these evil anti-black, anti-Hue-Man, anti-God immoral systems. We forget that it is people that devise systems, taught by doctrines of demons that is our real enemy. If we depersonalize the process we will tend to lose sight of the visible enemy, and the culture, social, political, economic, and dark spiritual matrix and forces that guide their inhuman, unjust and demonic actions. Understanding *Powers* Theology, we must never forget that there are both *invisible and visible dark principalities and* powers that we must contend with in order to help usher in the Justice of God and His Kingdom on Earth. I can tell you that these Setian devils with both white, black, and half-white angelic faces have not lost sight of the Nu Afrikan People's black phenotype, which clearly identifies them as targets of repression and oppression. *Third Worldism* does not ask why this man's white nationalism calls forth racism as a major component of his **Demonic Racialist System**. It says let your Pan-Afrikanism, your Afrikan and Nu Afrikan Nationalism be **colorless**. It says it's not important to ask questions as to why Arab, Jew or European or Euro-Amerikans can hold tenaciously to their respective brands of white nationalism = civil religion, etc., national culture and euro-arab-jewish traditions, with their world view being informed by **Race** and other elements of national chauvinism, regarded by the rest of the world as having **Universal Application**, while at the same time Afrikan and Nu Afrikan nationalism, black culture and tradition is criticized as being , *narrow, childlike, race orientated, provincial*, when we speak of being black or mention racism in respect of our blackness. *Third Worldism* will not allow you to ask why it is possible for white people of every description to hold national and international conferences to develop global plans, policies and ideas to protect the **White National Interest**, with not a black face there having a say or telling them what to do. But on the other hand, Afrikans the world over cannot even hold a Pan-Afrikan Congress without Arab invitees questioning why such a Congress need be called in the first place. Madhubuti wonders out-loud whether there is anyplace or anytime that Black People can sit down and work out their plans of global and respective national emancipatory agendas to promote and protect the **Black National Interest, by Himself, with Himself, for Himself** without having to apologize to the white i.e. Arab, Jew, European, or Euro-Amerikan or other anti-black critics for doing so. [786]The experience that Madhubuti and other members of what the international community calls *stateless nations* throws light on the conservative nature of government, and once progressive Afrikan and revolutionary political parties now (after achieving independence through revolutionary means, as an axiom of power) put *their* national interest above that of every other interest. This is explained by Hans J. Morgenthau in his section on *"Six Principles of Political Realism."* [787] In fact, Nu Africans will rightly be called political infantile if we believe Africans on the Continent would do anything less in conservation and promotion of their own national interest. They have too much to lose to align themselves with the **Black National Emancipatory Struggle** of Nu Africans in the Americas. This fact of world politics underscores the *Nu Afrikan Calendar's* call for **Race First** and the Nu Afrikan People's reciprocal adherence to the *political principles* of *kith and kin,* while at the same time promoting our own **Black National Interest** *above all others*, as do other nations, including *other black nations.* That course of action will always protect us from being or becoming politically naive, i.e. political puppets of African nationalist Continental aims, politically *stupid* with romantic ideas of some *imaginary* monolithic

[786] Madhubuti, **Enemies**, 69.
[787] Hans J. Morgenthau, **Politics Among Nations: The Struggle for Power and Peace**, fifth ed. [New York: Alfred A. Knopf, 1973], 4-15.

Race Unity, where we are acting on behalf of what in fact does not exist, however we might wish it to be so. All of this on the presumption that in fact we are a ***black nation within a nation***, even though we don't always recognize consciously that we are and that we have a unique black national interest in the Americas to promote and protect. The *Nu Afrikan Calendar*, therefore, offers a cautionary note in our stride toward Pan-Afrikanism, that while we believe in its principle goals, we do not intend as Nu Afrikan emancipationist to sacrifice our national emancipatory struggle, our black national interest on its alter as long as it allows itself to be governed by the so-called *universalist* principles of **Third Worldism**, that only recognizes the enemy as some faceless system of oppression in respect to the immediate struggle for freedom. The Nu Afrikan People expect reciprocal sacrifice from our Continental Afrikan brothers in that Pan-Afrikanism is not a *one-way street* but tends toward or should tend toward the unity and empowerment of Afrikans all over the world with a special focus on the Afrikan Motherland. That is what is meant by *Pan-African!* The *Nu Afrikan Calendar's* view is formed along lines of caution and reciprocity being informed by the fact that *the white man had to have help in the Nu Afrikan Peoples enslavement from Afrikans, and he the white man could not have done it alone without some black Setian men helping in the process.* There was a few that stood against enslavement of black people from the Motherland like the brave and courageous Queen Mother Nzinga of Angola who fought against the European Slave Trade. Still others like the infamous **Tippu Tip** (1837-1905), that is, **Hamidi bin Muhammad** of Zanzibar, a so-called "black Arab", the son of a "White Arab" and a African mother, who from the age of about seventeen practiced with relish the slave trade and profited handsomely while he and his "white Arabs" murdered, starved and raped Afrikan people, making them suffer all manner of outrages as a result of the **EURO-SLAVE TRADE AFRIKAN CONNECTION.**[788]One of his brutal sadistic practices to punish uncooperative black African slave women was the use of an enlarged wooden shaped phallus that would be forced into their vagina as a method of torture to secure compliance/acquiescence.



TIPPU TIP (1837-1905)
INFAMOUS ZANZIBAR BLACK SLAVE TRADER
(Image in the public domain. Source Wikimedia Commons. No artists name mentioned by source)

So, while the Nu Nationalism has some elements of Pan-Afrikanism in it, it cannot nor should it ever be totally subservient to Pan-Afrikanism, as we declare our own Nu Afrikan nationality in the U.S. Empire and Imperium.[789] What this means is that Nu Afrikans will always

[788] See Chancellor Williams, **Destruction of Black Civilization**, pp. 273-289 for Nzinga, p. 222 for Tippu Tib; Robert W. July, **A History of the African People** [Charles Scribner's Sons, 1970], pp. 307-308 for Tippu tip with his picture on p. 249, and Joel Rogers, **World's Great Men of Color** [MacMillan Publishing Co., Inc., 1972], vol. I, pp. 246-250 for Nzinga, pp. 319-327 for Tippu tip with his photo of Tippu Tip, the **Black Mulatto Arab** on p. 321.
[789] The terminology **"U.S. Empire and Imperium"**, the *Nu Afrikan Calendar* neither invented nor uses loosely. The precise

support the African Continental emancipatory struggle for freedom, national liberation, true democracy, and Continental unity, but will also expect Continental Afrikan's to recognize the legitimacy of the Nu Afrikan struggle for political autonomy, economic democracy, and reparations in the U.S. Empire and Imperium, in short, to recognize our need for a separate national existence in the **Black National Territory** [NT]. Nu Afrikans and Afrikans must recognize the geo-political problematics of a mass colonization of Nu Afrikans to Afrika and why a pure Garveyite proposition is untenable. The Nu Afrikan people have often spoken in impassioned tone about *going back to Afrika* and many have even done it, others still hoping for that movement *en mass*, drawing inferences for this position from the philosophies of modern-day grassroots leaders such as *Shahidi* Malcolm X = Malcolm was a Garveyite Thesis. [790] Although the Nu Afrikan People have spoken of going back to Afrika, and still even today some carry that ideal in their breast, the practical geo-political reality makes that ideal seem rather remote, and so for that reason **going back to Africa** can be thought of in the same way Nu Afrikans think of the White Man someday *colonizing the Mars*, or some other planet in the galaxy = possible but remote in the immediate future.[791]Adherents of the **Nu Nationalism** believes that the Nu Afrikan People can more easily envision the re-colonization of or repatriation to the Black Belt South than a mass repatriation to the Motherland on the Afrikan

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definition and discussion of the descriptive phrase can be found in the work of Richard J. Barnet, **Roots of War**, pp. 17-22, and in J. Sakai, **Settlers: The Mythology of the White Proletariat**, pp. 1-9. Barnet never uses the phrase per se, calling the United States the *American Empire*, and describes the United States as an *Empire* and as an *Imperial State,* giving a precise definition of what those terms mean when applied to that Euro-Amerikan state, while J. Sakai calls the U.S. States the *U.S. Empire* throughout his discussion. Barnet of course deals with the imperial and expansionist nature of the U.S. Empire, while Sakai deals with the U.S. Empire as a white settler nation, much like that of South Afrika, over lording the Native Amerikan population, while exploiting the labor and using slaves to do all of their dirty work in order to capitalize the new Euro-Amerikan nation. Thus from the writings of these two men, the *Nu Afrikan Calendar* brought together the two historical outlooks in one phrase **"U.S. Empire and Imperium"**. It should also be noted that some statesmen such as President Castro of Cuba refer to the United States as an *Empire*. Before an international audience Castro spoke in a television interview during the 1991 PAM-AM Games held in Cuba, referring to the United States as an *Empire* and still called it that during President Barack Obama's visit to Cuba (May 23, 2016) to cement the normalization of relations between the two countries. After Mr. Obama's meeting with Raul Castro, the 89year-old Fidal wrote a rebuke and warning about the visit in the national newspaper *Granma* that *"We don't need the empire to gift us anything. . .".* The Nu Afrikan Calendar thinks of the U.S. Empire in the same manner that it views the failed U.S.S.R., as the former *Soviet Empire*. The Nu Afrikan Calendar believes the United States and the former U.S.S.R. are *Empires*, however masked in Euro-scholarly and political literature as so-called the *Superpowers = Powers that have the BOMB!* The Nu Afrikan Calendar believes the United States and the former Soviet Union had *long been Imperial Empires* before their status as *Super Powers*, which status is based solely on their possession of massive atomic power, their military might and their world political-economic influence, a status acquired long before the phrase *Super Powers* began to be used, based on the expansionist and imperial nature of their states. Let us never forget that both of these so-called *Super Powers* had and still have control over internal and external colonies called euphemistically *administrative territories* and *minorities* under their control, and these entities, especially those that are external to the Continental territory of the *colonial* state, e.g. the Virgin Islands, Puerto Rico, etc. in the case of the U.S., are clamoring for full autonomy, and fighting against becoming states of the U.S. Even Hawaii, the 51st State of the U.S. has its nationalist factions building steam in a broken economy now asking for independence from the U.S. The fact that the Soviet Empire is no more and broke-up into many varied states only supports this NU Afrikan Calendar mini-thesis. Russia today is still engaged in military operations, fighting full fledge guerrilla armies to staff off secession and lately has reestablished itself as in imperial power with the annexation of Crimea (belonging to the Ukraine) March 21, 2014. All of these characteristics make these white nations more than just the *Super Powers*. They are *Colonial Imperial Powers*, no less than the classic imperial powers were, during the so-called **Scramble for Africa**, i.e. England, Portugal, Belgium, etc.

[790] See Oba T'Shaka, **The Political Legacy of Malcolm X** [Pan Afrikan Publications, 1993] for the thesis that equates the political philosophy of Malcolm X with that of Garveyism.

[791] The United States has landed a vehicle on Mars (June 2008) and is looking for ice, a condition that would support the hypothesis that life either exists on Mars or once did.

Continent = the **Gradual Conquest Model** [used by Moses and Joshua in the "conquest of the Promised Land] = **planned program of gradual repatriation and migration to the South = the National Territory [N.T.]** until we have attained functional majority status and political over vast portions of that regional territory. Who can stop us from doing that? No one but ourselves can do that and it is very likely we don't even have the political will to do what is within our reach as we still hold out hope that "Mr. Lincoln" will somehow come to our rescue to save us or barring that hope (some of us) still believe in the nebulous "American Dream" somewhere in "Nigger Heaven" with the dictum "You get yours, cause I got mine!" Notwithstanding this black national view some or even many Nu African will have to include in their options returning to the Motherland as we are receiving the loud and welcoming call by nations like Ghana in its "Year of Return" and "Beyond the Return" because the conditions for staying in the United States is becoming more deadly day by day for black males in particular, so that the price of staying in America and dying is higher than the cost of returning to the Motherland under positive programs like that of Ghana and living a longer and more fruitful life that values you as a black man or black woman, that is, as African (i.e. Nu African). Therefore, if we cannot be Nu African here in the United States without the risk of death and abuse the Nu Nationalism would advise many of us to depart this place and go to a place conducive to human development as a black person, were we can be Nu African, that is, what God has made us. Our God warns us and admonishers us in Revelation to "Come out of her, my people, so that you may not receive any of the plagues." The verses surrounding this divine admonishment are telling and awesome to contemplate as we think about the United States as Babylon, the symbol of unweaning earthly power and the promoter of all that is evil, upholding any and every thought and ideal that stands against God's holiness and divine sovereignty, infecting the whole earth under the guise of freedom, liberty, and democracy:

> *Fallen, Fallen is Babylon the great! She has become a dwelling place of demons, a haunt for every unclean spirit, and a shelter for every unclean and detestable bird! Truly, all the nations have drunk of the wine of the wrath of her sexual immorality: the kings of the earth have committed sexual immorality with her, and the merchants of the earth have become rich from the abundance of her luxury. I heard another voice from heaven, saying, "Come out of her, my people, so that you may have no participation in her sins, and so that you may not receive any of her plagues. For her sins have reached up to heaven, and God has remembered her iniquities. Give back to her just as she returned and repay her double according to her works. In the cup which she mixed, mix to her double. As much as she glorified herself and lived luxuriously, give her torment and mourning. For she says in her heart, 'I sit as a queen and I am not a widow! I will never see mourning. Therefore, in one day, her plagues will come: death, mourning, and famine and she will be utterly burned with fire; for the Lord God who has judged her is mighty.* (Revelation 18: 1b-8, EOB).

It is becoming increasingly clear that in some way, somehow the Nu African People in the United States have to engage in some kind of mass exodus in order to save ourselves from the ravages and indignity of an increasingly anti-Black and anti-God culture that is rude, crude, and lewd, whether that is a mass (*en masse*) exodus back to our natural homeland Africa or our

historical homeland in the Black Belt (Bible Belt) South-Eastern United States. **Planned programs of gradual repatriation** of the latter schema could mean promotion of the idea through various mediums, securing financial and institutional assistance, creating a planning group including Nu African financiers, bankers, economist, politician's and real estate brokers, etc. to that end. The other dynamic is the Nu Afrikan People's *desire to remain a unified ethnic whole, i.e. Nu Afrikan*. The Nu Nationalism believes that the Nu Afrikan People's history of slavery and oppression has made them a separate Afrikan nation, i.e. not unlike any people in Afrika, e.g. the **Yoruba, Xhosa, BaKongo, Fante, Ga, Asante, etc.** We would want to maintain that separate ethnic identity because of that unifying circumstance, whether it becomes possible to repatriate to Afrika *en masse* to West African countries like Ghana, Senegal, Gambia, Nigeria, Sierra Leone, etc., noting that Ghana has recently become a hot center for this Pan African ideal promoted by this West African nation itself, where black diaspora has grown recently and rapidly from 3,000 to 5,000 persons since 2019 the "Year of Return" in celebration of 400 years black slavery in the United States that supposedly began in the year 1619. Ghana has moved up rapidly in the ranks of West African nations African-Americans prefer to visit or consider moving to permanently behind Nigeria, which is currently first. Whatever African nation we choose to join must have respect for this black national feeling among us and not ask us to adopt a so-called "African melting pot" losing national identity while it is acceptable for other Africans to maintain and advance theirs. I have even heard of Nu African promoting this melting pot ideal but practically it will not work and may even be offensive to African we leave among, trying to be something we clearly are not from an ethnic point of view. We are African no doubt, but our ethnicity is Nu African. In Ghana for instance nothing prevents us from becoming Ghanaian, recognizing that this group name covers many African ethnicities well recognized and honored with all of their cultural nuances and differences. As Nu Africans we should be to regarded in the same way over time. We should be able to celebrate each other with the divine love that God provides and recognize our ethnic and culture differences and over time have our Nu African culture become part of what is understood to be Ghanaian. The Diasporan and Continental Africans have much to learn and share with each other that will contribute to our mutual development as African people. The African Union has the right conception by including the Diasporan as the "Sixth Region" of Africa contribution to the Pan African idea of One Africa that may eventually evolve into the United States of Africa (the U.S.A.).Nu Afrikans do fight among one another as do other national groups, and some (who are misguided and confused) even try and join the white nation, but Nu Afrikan history shows that the Nu Afrikan People are a clannish people and a tribal people and we serve a **Tribal God = the God of the oppressed** and no matter what, the Nu Afrikan People will and are going to stay together. However, the dilemma for the Nu Afrikan People is that while we have the right to a separate existence, our ability to actuate that right and desire by a mass colonization to the Motherland is next to nil, even though something liked that is going to have to occur within the next several decades. Ghana is pointing the way. Nevertheless, this heroic and moral stance considering the role Ghana played in our enslavement; we can't see melting into *non-existence* as a separate Afrikan nation with or within the mass of other Afrikan peoples, *who all maintain their separate ethnic identities even in the Motherland*. Therefore, for many Nu Nationalism the only geo-political answer to these questions is to seek that separate national existence right here within the U.S. Empire and Imperium, where for 250 years over 90 percent [90%] of the Nu Afrikan People lived in the Black Belt South until MP349 B.S.E./A1865 C.E., and

where even now over 56 percent of the Nu Afrikan People still live! We must go back and claim our ***historic homeland*** since it is next to impossible to leave the Continental U.S. Empire *en masse* and since it is also impossible to live with the White Man in peace in this land without a more satisfactory political and social contract, the eventuality of the first black President of the United States, e.g. Mr. Obama, appearing to be a first step in the right direction but ultimately a failure since this man has completely ignored the black national interest of the Nu African people and cannot even bring himself to speak of our national group and community as an entity worthy to be named preferring to speak of America as a ***"Nation of Immigrants"***(effectively dismissing the 56 million black people whose ancestors were not immigrants but slaves of immigrants) and a so-called ***"Nation of Laws"*** that he breaks daily and/or purposely and via policy selectively determines not to enforce (i.e. DOMA, Immigrations laws on illegal immigrants, etc. See him mention these concepts in his mournful press briefing given June 23, 2016 when he deplored the 4/4 split of the Supreme Court that left his DAPA immigration program = "Deferred Action for Parents of Americans" [i.e. children born in the United States by illegal aliens and beneficiaries of **DACA** = Delayed Action for Childhood Arrivals] but for its defeat in the courts would have allowed 4 million illegal aliens from Mexico and elsewhere stay in the country without fear of deportation and would).

Both **DACA** and **DAPA** are Mr. Obama's immigrations policies and are not laws of the land but are used to subvert the immigration laws of the land because it allows him to defer carrying out his constitutional duty to enforce the law making his claims that this is a "Nation of Laws" null and void and from his lips a lie. With his made-up laws of DACA and DAPA "Mr. Lincoln" is desperately trying to provide himself with a presidential legacy that shows he is looking out for the Latino National Interest and has done nothing whatever for the Nu African = Black = African-American National Interest. In fact his preferential treatment to provide them protection after they have purposely violated the immigrations laws of this country undermines employment opportunities that black people who are lawful citizens of country and have been since the 14th Amendment adopted on July 9, 1868 granted us unilateral citizenship (for nearly a 150 years) and we have had the right to vote as citizens since the 15th Amendment was ratified on February 3, 1870. Yet "Mr. Lincoln" as the first and likely only black President of the United States joyfully wants to leave a legacy that he was working *only for* every other group but the Nu African People (e.g. White people, Latinos, Gays, Lesbians, Bi-sexuals, and Transgender, Cubans, Japanese, other Africans, anybody but US!) and threatening anyone with legal actions and shaming who dare disagree.

What about economic democracy and a whole host of other issues for the masses of the Nu African People? Despite the hope we placed in the new political dynamics of the 2008 presidential elections we see eight years later our hopes have seen dashed against the lying progressive idealism of "Mr. Lincoln" that keeps dismissing our claims with his political Progressive dictums and slogans that "we [meaning him as a Kenyan and white people] are a **"Nation of Immigrants"** and a **"Nation of Laws"** neither of includes the black national interest of the Nu African People. He has said this so much that some black people are beginning to believe the stupid and incorrect idea that we are immigrants rather than children of ex-slaves and that we in fact have "Equality before the Law" in "Mr. Lincoln's so-called "Nation of Laws." We have allowed ourselves to be fooled into believing his lie and apparently are not serious about our own freedom and emancipation "cause we got a black President! In our emancipatory struggle Nu Afrikans expect Afrikan Continentals to support us whenever we become serious about our own emancipation. We cannot expect them or any other

nation to support us until we do as mandate under the principles of international law. However, when the **Nu Afrikan Question** finally comes before the United Nations Afrikan Continentals will be expected to give the Nu Afrikans their full support. This is in part why the Nu Nationalism supports Pan-Afrikanism, because the stronger Nu Afrikans help make the Motherland, the closer they help Afrika get to Continental political unity with a strong industrial super-structure, strong national economies and a military having land, naval and nuclear capability, the better the Nu Afrikan Peoples chances are of achieving geo-political full or limited autonomy within the U.S. Empire and maintaining that status once achieved. However, the Nu Afrikan People should never fully depend on these long-term global results and political dynamics even if they occur. The Nu Afrikan People should work toward these international objectives but also be perfectly willing to fight by themselves if they must achieve their own black national goals. The Nu Nationalism does not believe Nu Afrikans or Afrikans need wait until they have the complete material where-with-all to affect victory and achieve black global unity of purpose. While the need is there to establish short/long-term global plans of **World Black Liberation and Freedom**, the history of liberation movements all over the world show that a determined people with hardly any resources can achieve much with little. However, the sacrifice for such a struggle is immense and suggests we should take the words of Jesus seriously about counting the cost and being able to sustain a struggle against an enemy with vast and almost insurmountable resources. **Unity of purpose** and **unity of goals** is achieved through reciprocity, encompassing the needs and desires of both Afrikan Peoples separated only by the Atlantic Ocean. The Pan-Afrikan struggle will become one and indivisible when the Afrikan and Nu Afrikan Peoples practice **real black unity.** Therefore, the Nu Afrikans will demand from their Afrikan brothers that at the least they abstain from participating in the **Second Maafa** the Euro-Amerikans have planned for the Nu Afrikan People as some Continental Afrikans did in the **First Maafa**, for the **Second Maafa**, with its implementation of **Ethnic-Genetic Weapons Programs**, has far-reaching global implications for the **destruction of the entire Black World** not just for the Nu Afrikan People in the U.S. Empire! Unless the Black World is unified and develops an defensive emancipatory strategy, *we are lost*! Part of that strategy is to help the Nu Afrikan People increase their **national power** within the U.S. Empire and support their desire for geo-political separation or autonomy. The *Nu Afrikan Calendar's* warning to the Black World is in hopes of helping the Afrikan World prepare for the **Second Maafa**, so that its outcome will not be like that of the first. The **Second Maafa** is closer than many of think, however we do not intend to be *defeated*, *re-enslaved* or *destroyed* as we were in the **First Maafa** that had its beginnings in **Asiento 1517 C.E.** [792]

[792] What could precipitate the **Second Maafa**, meaning the White Man's decision to use his **Ethnic-Genetic Weapons**? A frightening thought crosses one's mind, pondering the riot and rebellion in LA in the aftermath of the Rodney King Case. The Nu Afrikans in L.A. stole more than food, furniture and some radios *this time;* they stole a whole arsenal large enough to support a small guerrilla army. These weapons are not being returned like the furniture and the Nu Afrikans, i.e. so-called gangs are unifying and threatening, and were actually going after the police in the fashion of urban guerrillas, because they are tired of the White Man's beatings and ill treatment of the Nu Afrikan People, and because they refused to be left at the mercy of the police after the military left, and because understandably they believe the police wish to kill them. The white police and the white establishment are frightened with the rise of this new circumstance, this new attitude among the Nu Afrikan People, and they are claiming they are not in control of the situation. They underestimated the Nu Afrikan People this time. The Nu Afrikans *liberated* over 3,000 weapons in LA. They did not just go after trinkets. The young Nu Afrikans have had much *training* with these weapons in the streets earning a living through *extra-legal* means because of the White-Man's racism, denying them jobs, opportunity, decent housing and the like. Now the Nu Afrikans are angry and don't intend for the White Man to come in and wreak havoc and any retaliation on them or their People. For the first time the whites know that the young Nu Afrikans are serious, and they are startled at their will and resolve to challenge the White Man in his arrogance and brutality. The Nu Afrikans in L.A. wish to kill the White Man not just because of some Rodney King, but because of the *many* Rodney King's down through Nu Afrikan History, and because they know that the White Man wished nothing in his heart but death for them:

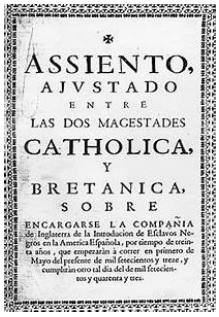
First Question:*If the whites are no longer able to control or contain the blacks in the urban no-centers, i.e. cities, if they*

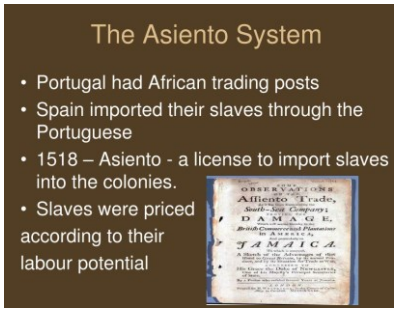
CHAPTER ELEVEN

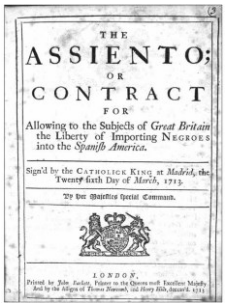
ASIENTO OF CHARLES V OF SPAIN

The evil system of colonialism and imperialism grew up along with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the thorough emancipation of the black people.[793]**Mao Tse-tung**

It is evident to anyone reading the *Asiento* of Charles V concerning the general enslavement of Afrikans, that this document is dated August 18, 1518, C.E. and not 1517 C.E., so that the obvious question for the reader is why i chose Asiento 1517 C.E. as the base year date for the Nu Afrikan Calendar. The first answer to this question is that this is the **date by convention** that historians have used and continue to use in their writing concerning this event. The second and more important reason is that the *Asiento* was actually conceived and given birth in the year 1517 C.E., culminating with Charles V's official decree and proclamation of the document itself in 1518 C.E. This is not the only such document or *promissory note* issued by Latin sovereigns, but it is the only one to have had such a far-reaching impact on the **Black World.** An English translation of this infamous document is provided below:


ASSIENTO,
AJVSTADO
ENTRE
LAS DOS MAGESTADES
CATHOLICA,
Y
BRETANICA,
SOBRE
ENCARGARSE LA COMPAÑIA




THE
ASSIENTO;
OR
CONTRACT
FOR
Allowing to the Subjects of *Great Britain* the Liberty of Importing NEGROES into the *Spanish America*.

Spanish Asiento 1518 **How the Asiento Worked** **English Asiento of 1713**

Note: The *Asiento of 1713* was as part of the *Utrecht Treaty* that ended the Spanish War of Secession

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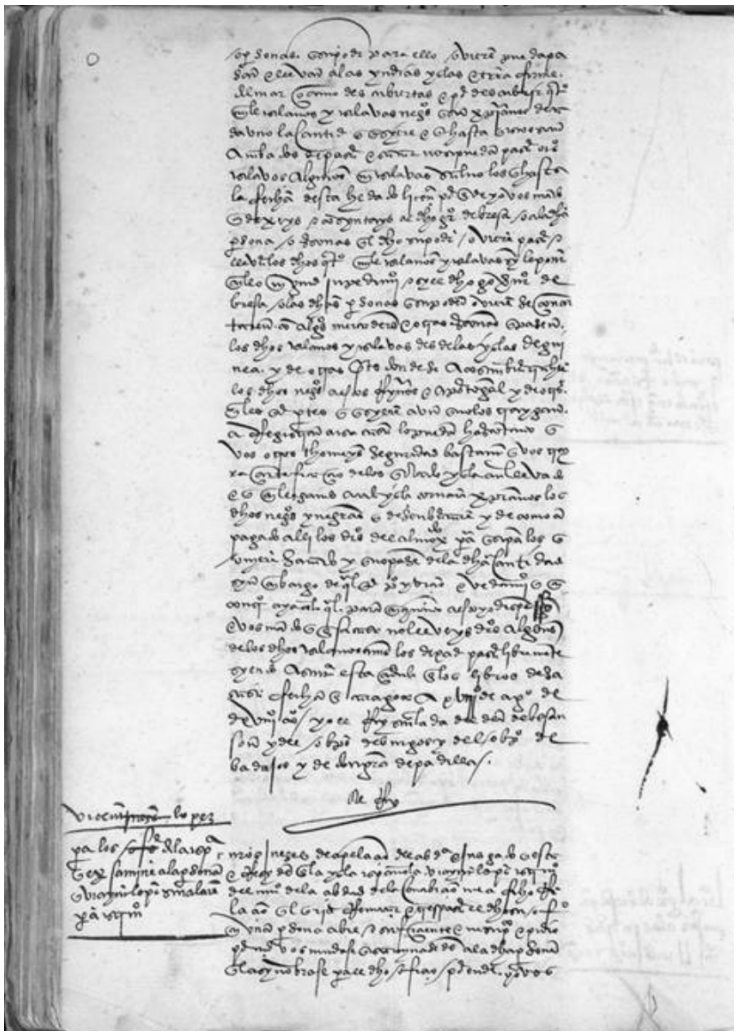
are no longer able to rule them by indirect means of the Afrikan-Amerikan Minority mis-leadership, will they take a chance of world condemnation by using weapons of mass destruction against its chief national minority, the Nu Afrikan Majority? Remember: Half of the Latin Minority, the so-called *New Chief Minority: The White Man so glad to announce it*, can't even vote and are not citizens of the United States, so how are they the *"New" Chief Minority?*

Second Question: *Will the **Black Calvinist** support the White Man's decision in the name of getting rid of the "drug dealers", "thugs", "robbers", "prostitutes", "welfare cheats", etc.?* If these are frightening thoughts to you the reader, believe the *Nu Afrikan Calendar*, when it proposes that **these things are closer than you think!**

[793] Harry Haywood, **Black Bolshevik: Autobiography of an Afro-American Communist** [Chicago: Liberator Press, 1978], 628.

between the Spanish and the English Crown. The English thereafter takes "legal" control of the Slave Trade by acquiring the Spanish Asiento of 1518 (so-called "Royal Charter of 1518") translated in English below the facsimile of this document in Spanish:

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



Facsimile of the Asiento 1518 and follows English translation

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. [794]

This infamous document was not created in a vacuum. It was carefully thought out after many attempts prior to 1518 C.E. to introduce slavery using the Native Amerikans with an equal number of failures. The idea of using black slaves was not new but had been contemplated as early as 1516 C.E. The idea finally took form in the year 1517 C.E. initiated by one Bartolome de Las Casas, [1474-1566] a Catholic priest and missionary in the Dominican Order, called the "Apostle of the Indies." It was La Casas who conceived the idea of this *Asiento*, a royal document or decree and so-called *promissory note*, issued to make money for the crown by granting private individuals or factors, i.e. consortiums or companies the right to trade in black slaves in the Spanish or Portuguese spheres of colonial influence, i.e. those areas in Afrika and the Amerikas they claim as *colonial territories*, and *discoveries*, after tendering the crown a certain sum of money or promised to pay the crown, collecting those stolen bounties from the Peoples in the so-called Spanish or Portuguese territories.[795] La Casas convinced Charles V of the practicality of using black slaves in the Amerikas pointing out the value to be derived from it for the state treasury, badly in need of money to carry on the kings wars and international intrigues. The proposal that black citizens of various African kingdoms be captured and stolen from their homelands to be made slaves in the Amerikas was motivated by Las Casas' overriding passion to stop the extermination of the Native Amerikan People in the so-called West Indies, an extermination that was largely the result of the *Encomienda System*

[794] See **Documents Illustrative of the History of the Slave Trade to America**, ed. by Elizabeth Donnan [Octagon Books, Inc., 1965], pp. 41-42., originally published in 1930 by the Carnegie Institute of Washington as Pub. no. 409, taken from the French work of Scelle, **La Traite Negriere aux Indes de Castille** [The Black Trade in the Spanish Indies], I. 755. Francisco de los Covos is Charles V's common name, with Charles V being more like a royal title, which a succession of European kings took in imitation of Charles the Great, whose name was Charlemagne. See p. 286, **Webster's Biographical Dictionary.**

[795] There were many *Asiento's* offered by the King of Spain and Portugal in order to make money to re-supply their treasures for their Continental wars, but the *Asiento of 1518 C.E.* is the one which was directed at the Afrikan People and had such dire consequences on their future as a people and as a race. The impact of its issuance is felt to this very day.

of *forced labor* of the Native Amerikan populations. The *Asiento* system was put in place because of the Spanish need for the gold of the West Indies. The native Amerikans were dying in droves as a result of the rapid breakup of their traditional way of life and being forced to work for their European masters at hard labor. It is estimated that by Asiento 1516 C.E. on the Island of Santo Domingo = later to become Haiti + The Dominican Republic alone, the Native Amerikan population was literally reduced from a nation of 1 million 100 thousand [1,100,000] people to less than 18 thousand [18,000] people as a direct result of this forced labor system. Las Casas, up until Asiento 1514 C.E., participated in the *Encomienda* system himself, but there after was *converted* = "got religion" and felt *called* to preach to the Native Amerikans. From then on out his main mission in life was to save the Native Amerikan People *by any means necessary!* The Afrikan and Nu Afrikan People ultimately became that *necessary means* and paid the heavy price in Hue-Man lives, outrage, and black dignity. Las Casas sought to affect his plan by presenting the king, Charles V with various alternatives to the *Encomienda System, before he hit on the grand idea of using black people.* He devised two schemes early on. The first was called but for a better phrase, the *community scheme*, whereby the Native Amerikans were to be trained by friars for one year = socialization and *seasoning* process turning Native Amerikans into *Red Europeans*, and then *lease* them *perpetually* = *forever as long as they paid the crown*, i.e. annually for life to Spanish settlers sent over to the new colonies by the king. Under this *lease/lend system* the assumption was that the Native American's actually belonged *perpetually* to the Spanish Crown. The second of Las Casas' utopian schemes was the so-called *aided emigration* or *peasants plan*, in which Spanish peasants would be induced to come to the New World by offering them twenty Native Amerikans to do all of the hard work for them in return for setting up permanent colonies. They were to own these slaves outright, and in return for allowing them to settle with their slaves they would pay the crown in import duties and other taxes. Las Casas' hope was that one of this arrangement would bring about a more humane, symbiotic and mutual dependency between the peasants and the Native Amerikan *indentured servants* = *slaves*, thus reducing the number of Native Amerikan deaths. These schemes and others like them failed primarily because the European adventurers in those days were not interested in setting up permanent settlements in the Amerikas. It had not gotten that intolerable in Europe yet. They just wanted to *get rich quick* and go back to Europe as *gentlemen of leisure* after getting all of the gold they could from the West Indies, i.e. Amerikan Island, etc. with these short-range goals, these adventurers cared little about the Native Amerikan People, that is, how hard they worked them or how many died. As early as Asiento 1516 C.E., Las Casas had been suggesting that Afrikan slaves could be used as a substitute in the Amerikas instead of the Native Amerikan People, who it seemed were not able to withstand slavery or the rigors of forced labor. However, it was not until *Asiento 1517 C.E.* that Las Casas got the special audience he needed with Charles V in order to present this idea formally. Las Casas appealed to the greed of the king and hit on the idea of the king offering an *export license* or *promissory note* in the form of the commonly used *Asiento* decree, in which the king would receive upfront money for his badly depleted treasury and war chest, in return for some special largess to individual merchants, adventurers or mercantile combines, i.e. factors.[796]This *export license* was the afore-mentioned document, the **Asiento of 1518**

[796] See Donnan, **Documents Illustrative of the History of the Slave Trade**, in part II, pp. 14-41.

C.E., hereafter known in this work as the *Asiento of 1517 C.E.*, giving the holder the *"right"* to capture and enslave Afrikans on the West Coast of Afrika or any other part of Afrika and to take them anywhere in the Amerikas under Spanish or Portuguese authority as slaves. This infamous document gave *"legal"* sanction to the process of black enslavement of Afrikans, which had already had its start as early as Asiento 1510 C.E./ME 7 K.S.E., with 250 Afrikans taken to the Island of Cuba. For centuries afterward Europeans would fight wars and kill each other in order to possess this document and profit thereby. I have chosen *Asiento 1517 C.E.* as the base year for the Nu Afrikan Calendar because that is the year the idea of enslaving the black man *en masse* was conceived, formally presented to and accepted by the Spanish-Portuguese Crown, culminating in the formal signing of that decree in Asiento 1518 C.E., and because thereafter the *general* enslavement of Afrikans began in earnest, giving rise to the formation of the Nu Afrikan People in the Amerikas, i.e. the Amerikan Islands = Haiti, Jamaica, Cuba, Grenada, etc., the Continental U.S. Empire = the Black Belt South, the Sea Islands, the Virgin Islands, etc., Continental South Amerika = Brazil, Panama, Guyana, Venezuela, etc. Despite its supposed concern that African's who were taken as slave *be made* into Christians, grounded in the European rationalization that *forced Christianization* of the Black man was a mandate of European civilization and therefore justified the trade in slaves, e.g. the Doctrine of Double Effect, where *a bad effect is justified by a good intent*, the Asiento, nevertheless, represented naked aggression and was a declaration of war against the Afrikan People. It shows without reservation the racial arrogance of the whites and their greed = what they call their *national interest*, seen in their presumption that a mere decree issued by one of their overlords gave them the right to capture, enslave and transport from their homelands millions of Afrikans, from anywhere on the Continent to anywhere in the Amerikas under their presumed authority, force Afrikans to work for them for free, *for centuries*, under outrages conditions of de-Hue-Manization, and force them to become Christians against their will. This represented *forced assimilation* and *cultural aggression* by Setian White men against the Hue-man race. Let no black man be fooled, the whites, even today, believe in their racial superiority and intend by *force* if necessary to destroy any culture, including black culture, they perceive antagonistic to their supposed national and collective interest = their greed. For the Nu Afrikan and Afrikan *unbelievers* in the white presumption of their racial and moral authority to rule the world, they have now prepared an **ETHNIC GENETIC WEAPON** specifically designed for Nu Afrikans in *"black managed"* and black urban dominated No-centers, e.g. L.A., Cleveland, Detroit, South-side Chicago, Harlem, Atlanta, etc. of the U.S. Empire, urban centers, which they have in the past been only too glad to give into Nu Afrikan hands, inclusive of the system of indirect rule by black mayors, city councils, etc., but which they now perceived as hotbeds of riot and rebellion. As a result of this geo-political circumstance, they are now in position and prepared to use such weapons, as the *Nu Afrikan Calendar* mentioned earlier, to the detriment of a black people unaware of the danger that exists for them. These **weapons of mass destruction** specifically designed for the geo-political situation in the Continental U.S. Empire has dire ramifications for the rest of the Black World. Let there be no mistake! the White Setian man has them and will use them, despite all the approbation the international community can convey on him, if he perceives that he cannot win and maintain his position of power any other way. What the white man has just done in Iraq, with the full economic weight over 300 million

people and an army of over 300 thousand laid against a Muslim country of less than 25 million people and then putting a "Christian" general over this Muslim nation represents in my mind the *desolation of abomination = the great evil being set up where it does not belong*, [Daniel 9:26-27; Matthew 24:15] and should not only send shock waves throughout a divided Islamic world but should give a gigantic wake-up call to similarly divided African and Nu African People of the ultimate imperial aims of Setian White men in the U.S. Empire & Imperium and elsewhere. Their aims are to *subjugate and rule the entire world* irrespective of their *angelic protests and pronouncements to the contrary!* The goals of the *Trilateral Commission* accord nicely with these aims. You have to look no further than Barnet's ***Roots of War***, for demonstrable proof of the Setian White man's homicidal and genocidal and demonic nature, i.e. his willingness to commit mass murder = genocide in order to maintain supreme authority over the object of his power, grounded in his presumption of racial superiority. Barnet in his section of the book on *"Bureaucratic Homicide and Imperial Expansion,"* talks about the hygienic way Amerikan war planners go about killing and maiming their victims from a distance and makes reference to Laos, "a tiny nation which the United States has given the distinction of being the most heavily bombed place on earth," and how a U.S. diplomat in Laos viewed as necessary the destruction of *Laotian Culture* through the genocidal destruction of its people and material civilization by *bombing it into oblivion*. According to Barnet this Euro-Amerikan diplomat said, "To make progress in this country, it is necessary to level everything. The inhabitants must go back to zero, lose their traditional culture, for it blocks everything."[797] This was said by a so-called *civilized* White man is frightening to those credulous black people that believe in the *white myth of civilized nations*. You would think at first reading, that this was some Nazi war planner talking, but no this is a highly educated Euro-Amerikan, the likes of whom we place our hopes and to who we send our children for their education. In May 2003 a news story was given out about the death of a black soldier that was shot in the head directing traffic in Iraq by an Iraqi national. He wrote a letter to his pastor indicating to him that was disturbed about the number of Iraqi bodies that were just lying around in the street after the conquest of Baghdad and Basra. Reading between the lines it must have been such a slaughter of these people by American bombs and soldiers, white, black, Hispanic and Asian that there was not sufficient manpower or time to bury them all right away. The dead Iraqi's were just laying on top of the ground not counted or mourned. I saw some of the pictures myself but little has been said about this in the U. S. Newspapers ironically high on patriotic hubristic of a military victory of a small nation, whose ignorant leadership did not know that they did not have a chance in hell of defending itself against a homicidal nation who used as a pretext for war the ***"threat against it of weapons of mass destruction,"*** of which they have found *none that really mattered or even amounted to a threat against America*. Nevertheless, *might makes right* and the leaders of the U. S. Empire did against these people what they have done against all powerless people or people on the

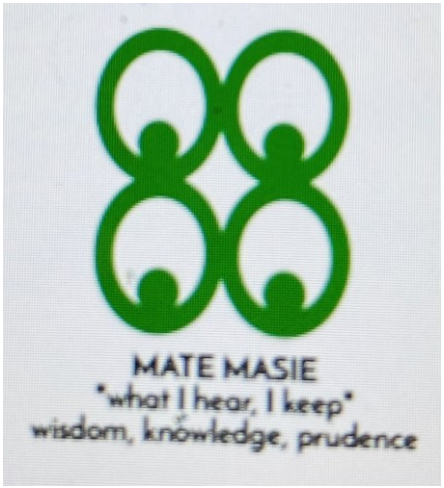
[797]See Barnet, **Roots of War**, pp. 14-15. These revelations by Barnet suggest a note to those who deprecate **BLACK CULTURAL NATIONALISM** as *childish, reactionary* and *retrogressive*. As implied by this Euro-Amerikan diplomat, Laotian traditional culture was the *main defense* of the Laotian People against U.S. military, cultural, social, economic aggression and imperialism, for as this Euro-civilizer said, **"...it blocks everything."** The Laotians did not want to happen to them what happened to the Viet Namese, who in the South at least, succumbed initially and in part to European and Euro-Amerikan cultural aggression, making their men into pimps and their women into whores and prostitutes. Nu Afrikan's must begin to recognize that **BLACK CULTURE, ITS DEVELOPMENT, AND ITS MAINTENANCE IS OUR DEFENSE!**

brink of power *because they had the power to do it!* However, the story of this black soldier to his pastor said more about the oppressed small people than it does about the so-called *all-powerful* oppressor. This soldier said in his letter and his pastor agreed with him, that *he could not understand why the Iraqi people hated them when they came to liberate them!* That is how the leaders of the U. S. Empire and Imperium wants the minority people of the United States to think so that when they say *help them conquer and kill another people,* we will *help them conquer and kill another people* and then be astonished and even incensed that these people do not passively receive us as *their liberators!* Do we honestly expect them to believe the same lie we have accepted from the *eternal* enemy of God and the Hue-Man race? *We of all people should know better.* The Iraqi People, themselves are not stupid! They know an *enemy* when they see one! They are the *owners of the land* called Iraq and when an enemy comes in saying that the *materia ad setus* of Iraq, e.g. *their* oil will be *"administered on behalf of the Iraqi people,"* minus their own governance they know that is a lie. Iraq sits on eleven per cent [11%] of the world's oil reserves. Does anyone in their right mind think that the Setian White man, with an army in place, controlling these oil fields are there merely to *"administer it on behalf of the Iraqi People"*? **Get real!** The Iraqi's know that no sooner than the U. S. Military does its murderous work that the U. S. oil baron's rubbing their hands in glee of the prospect of controlling untold riches in black gold and American so-called Christian missionaries [e.g. Graham Jr, Inc.] will follow. If a white policeman walked in your house with a gun and said: *"I am going to administer your house for your benefit,"* would you be stupid enough to believe such a thing? No! You would get your gun to defend yourself, because you know what's next. Not only would this Setian devil, *if you permit him*, would be administering your home economy, *but your wife and daughters* as well then when he had satisfied his pleasure and lust, he would begin to tell you what is best for you and *what to believe!* That is the way it has always been between the conqueror and the conquered and that is the way it shall be until *time shall be no more!* This is the way it was in the great **Maafa = mass enslavement of the African people after the introduction of the Asiento**, and that is the way it shall be unless we say **No!** to the oppressor, mean it and be willing not only to die for it but to live to uphold the **black national principle of self-defense**, grounded in the **Justice of God** and the **Freedom of Man** against any attempt at **Maafa II = genocide** against the Nu African and African People by a homicidal Setian devil and his acolytes and devotees. The Setian White man has not changed since the proclamation of the *Asiento* and in order to achieve their supposed **WHITE NATIONAL INTEREST = THEIR GREED**, they will attempt in every case, because of their belief in their *inherent* racial superiority and thus in their *moral right to rule* other people, to subjugate by force of arms and destroy, if necessary, *any* people and their respective cultures to achieve their ends. Our black ancestor Marcus Garvey said it first, and it is still true today: They subjugate first, if the weaker peoples will stand for it; then exploit, and if they will not stand for SUBJUGATION nor EXPLOITATION, the other recourse is EXTERMINATION. [798]Dr. Chancellor Williams is even more pointed in his assertions about who the Black man's enemy is, their purpose and aims. He states:

[798] Marcus Garvey, **Philosophy and Opinions**, ed. by Amy Jacques-Garvey [Studies in American Negro Life, Atheneum, 1977], p. 13.

> Yet that truth may be so [sic.] repugnant, so utterly void of any rational or intelligent reason for its existence, that hardly any historian would wish to state it in his work. Yet I did just that when I wrote that "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 not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of document history. Even the sample case-study of ten Black states in this work shows that each and every one of those states was destroyed by whites.[799]

This is the modern lesson behind the *Asiento of 1517 C.E.* and underpins the reason it has been chosen as the base year for the *Nu Afrikan Calendar*. **LET THE NU AFRIKAN AND AFRIKAN PEOPLE TAKE HEED!**



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

CHAPTER TWELVE

BLACK "ASIENTO": THE OYO CURSE & THE ARO CHUKWU ORACLE

The black man had a certain complicity in his own enslavement, even though some black people don't buy that argument, thinking of it as part of the propaganda devised by the Setian White man to make us complicit in our own enslavement. When white scholars point this out, we want to dismiss the assertion as their way of blunting the charge that they are the black man's *natural and eternal enemy* responsible for our enslavement, acts of genocide, outrage and oppression of the black, even from ancient times as pointed out by Dr. Chancellor Williams in his great work ***The Destruction of Black Civilization***. One black revisionist historian, Ayanna, in her work ***The Myth of Black African Slave Traders*** upholds the thesis that it was mixed blood Arabs of Color that enslaved the Africans, and not African's enslaving other Africans. In fact, this is the overall thesis of Dr. Chancellor Williams as well in respect to the destruction of black civilization in general. Ayanna in one of her articles, "Islam, Colourism and the Myth of Black African Slave Traders," states the following:

> Africans in the Diaspora have the challenge or rewriting a history that has been stained by years of distortions, omission and downright lies. One of the biggest challenges of rewriting this history has been the Atlantic Slave Trade, and one of the biggest sore points has been the idea that "Black Africans sold their own into slavery". A lack of information, a paucity of expansive scholarship and an unwillingness to have a serious discourse on Colourism as it existed in Africa even before European intervention, has contributed to this. . . . In looking at the issue of Colourism I could not help seeing the links between the role of Islam in Africa and the role of African in the slave trade. . . . In an article by Oscar L. Beard, Consultant in African Studies called, Did We Sell Each Other Into Slavery? He says "Even the case of Tippu Tip may well fall into a category that we might call the consequences of forced cultural assimilation via White (or Red) Arab Conquest over Africa. Tippu Tip's father was a White (or Red) Arab slave raider, his mother an unmixed African slave. Tip was born out of violence, the rape of an African woman. It is said that Tip, a "mulatto", was merciless to Africans." The story of Tippu Tip who is one of the most widely known slave traders has always posed a problem for historians, especially Afrocentric historians in the Diaspora trying to find some way to reconcile themselves to the idea of an 'African slave trader.' The fact that Tippu Tip was not only Muslim, but 'mulatto' is vital.[800]

This is actually, the overall thesis of Dr. Chancellor Williams, in respect to the rise and fall of ancient African empires and the internal hatred and subjugation of black African's by "Colored

[800] Ayanna, **Islam, Colourism and the Myth of Black African Slave Traders** (Ayanna www.rootswomen.com/ayanna, Sunday, February 15, 2004), p. 1.

People." In a section of his work called "The Mulatto Problem" he states:

> But what has been referred to as a "social phenomenon" was in fact a development among the half-breeds everywhere that ran counter to what would be normally expected, if not contrary to nature itself. This was the outright rejection of one's mother and her people and a cleaving to the father and his people. . . . Some of the principal reasons why the half-breeds turned against the Blacks and sought integration with the Asians have been pointed out. These applied to the blacks as well as to the new breed. All sought security, advancement and social prestige by ingratiating themselves with the current ruling classes. But the half breeds had the inside track and all of the advantages. First of all, they were mainly the sons and daughters of white and European-Asian fathers. These fathers recognized them as such and, in general, proudly. And since they claimed superiority over the Africans, their half-African offspring considered themselves to be a superior breed also. These Afro-Asian offspring's were given preferential treatment, positions of authority, wealth according to the status of their patrilineal family, and an education that could draw on Asian culture as well as the highly advanced African civilization of Upper Egypt and southwards to the "Land of the Gods."[801]

Nevertheless, it is well known but little talked about that without the help of certain **black kings and their people** the white man would not have been as successful in the initial phrases of the slave trade only having a tenuous foothold on the West African coasts. The white man was not even allowed beyond 200 miles inland from the coasts of West Africa even by African kings that had agreements with them. Another reason that prevented the white man's immediate *penis-tration* deeper into the African interior was the "reign of the malarial mosquito. . ." until medical science in the form of quinine helped Europeans to overcome the fever that was so deadly for them." [802] Contra Ayanna's and Dr. Williams thesis about "colourism" and "colored people" being behind the slave trade it was not **Mulatto's** and/or **Muslims** that were the primary group that helped slave our people in such vast numbers, but it was a few but powerful greedy black African Kings who ruled over vast stretches of land that did so. This fact of history undercuts the thesis that mulatto Muslims were alone responsible for the trade in African slaves although they most certainly played their part. In addition, the white man until around 1833 had no maritime understanding of the great river systems in the African interior used by Africans themselves for trade and war. It was the so-called "discovery" of the mouth of the Niger River by John and Richard Lander who were led to it by Africans themselves that began to open up the interior of Africa to the white man.[803] And even then, it would be another 40 some years before this discovery bore fruit. Until then it was the **black middleman** himself through their wars among one another and the opportunity for getting rid of their enemies and filling their treasuries that allowed the white man to take millions of black people over a relative short period of time from their homeland to the American hemisphere as slaves. African complicity and therefore guilt lay deeper than mere greed for gain but had to do with gaining and asserting black power within the Continent in the hands of a few black kings and officials. The obtuse argument that the slave trade provided an opportunity for black kingdoms to

[801] Williams, p. 78.
[802] Roland Oliver & Anthony Atmore, ***Africa Since 1800*** (London: Cambridge University Press, 1969), pp. 38-39.
[803] **Sawa**, p. 38.

fill their treasuries at the expense of their less powerful neighbors, who then became prey to the fortunes of war, and as a result became slaves as its casualty does not completely wash. The nature of the wars themselves was fueled by ancient blood feuds of long forgotten wrongs of one people against another and these wars in turn fueled the interior slave trade, giving the white man vast opportunity for exploitation, that is, to use the age-old method of *divide and conquer*. The opportunity the white man had in his own greed merely provided an avenue by which one African people could wreak vengeance and havoc on another. In respect of human hatred Setianism has no bounds and goes beyond race and color as motive force for man's inhumanity to man. The fact is that many African states and or peoples did not need to use slavery as their means of filling their treasuries. They had easily obtainable resources in the land that could have done the same thing. Slavery was merely a short cut to immediate riches and the power that such hoped for riches promised. The long-term development of Africa was stunted by the introduction and promise of short-term immediate gains of slavery. The Yoruba wars are a case in point. Roland Oliver and Anthony Atmore point out in their book *Africa Since 1800* (1969) that:

> The Yoruba wars were a tragedy, of much of southern Yorubaland lies within that part of the forest belt where the oil-palm grows wild, and where, therefore, there was an easily marketable alternative to the slave trade. Because of these wars, the oil-palm in southern Yorubaland was not commercially exploited. It is indeed one of the curious facts of West African history that the one region where a peaceful changeover to legitimate commerce took place was the region where in the past the slave-trade had been most active. This was the region roughly corresponding to the eastern region of Nigeria, which at the end of the eighteenth century had supplied 20,000 slaves a year. Here the Efik and Ijaw villagers of the lagoon area used to take their great war-canoes up the rivers to the Ibo slave-markets, and now they showed an equal enterprise in converting the Ibos to the collection of palm nuts which were taken down the rivers to be sold to the Europeans. By the 1820's the region was beginning to be known as the Oil Rivers.[804]

The Setian White man saw both the commercial and slave trade possibilities and the area once rife with the black man's inhumanity against the black man turning to peaceful pursuits. This is where his complicity comes in. By the 1820's the trade in slaves from this region was drying up and the increase in palm oil production was increasing by dent of the Yoruba wars that had conquered the Ibo people, turning this once warlike people to industrial pursuits in the interest of the Yoruba but peace in the land, nevertheless. As we noted above the white man found a way into the Niger River basin in 1833 and so determined to take an area that had turned to peaceful pursuits back to war in a divide and conquer strategy. This discovery along with the new maritime technology of the steamship allowed the white man to continue his *penis-tration* into Mother Africa. This is where the historical lesson comes in for the Nu African people today. Our own infighting, hatred and black on black fratricide against one another can be and is exploited by the powers that be. We have to overcome our own inclination to Setianism in order to survive as a people. **In the past we were the middlemen in our own destruction** even though we would like to deny it and place

[804] Oliver and Atmore, p. 38.

the blame on some mix-breeds, who were always a minority in African society, often used as a surrogate buffer between the White Asian rulers and Black African subjects and slaves *once the white man controlled the political matrix and social fabric of our lives*, that is, once colonialism became a political reality on the Continent. I can hardly see that the blame for slavery can be fully and completely laid at the door of *colored people* although it is for certain that they played their role in slavery and had an important function in the *grand-domestication* scheme of colonial enterprise that followed flush the slave trade and the White man's age-old struggle to obtain the Asientos that gave so-called legal justification to that trade as it came to an end. **We also had our own Asiento**. The European *Asiento* the so-called **"notes"** or **"legal contracts"** *governed the maneuvers for power grabs among European traders who held them and was a source of war and contention among the Africans kings and authorities seeking power for themselves*. By extension of the European drive to possess various Asiento's a **black "Asiento"** system was developed and gave power as a result to any African king who possessed a written arrangement (a note or book, i.e. a legal contract = black *Asiento*) with Europeans to trade in African slaves within the Continental interior. African Slaves were then acquired by African kings from the interior of Africa in order to trade with European nations for their goods and services. The European played the same game with us as they did with among their own various nationalities and *kith and kin*. To sweeten the pie some African kings and potentates whom the Europeans could not yet overpower militarily were wined and dined in Europe itself. Daniel P. Mannix brings forth these curious facts of history, showing the commercial patterns developed by the white man to establish power within the African marketplace, both legitimate and trade in slaves. Mannix states in this ***Black Cargoes*** (1962) that:

> The African monarchs continued to control the coastal areas and in most cases owned even the land on which European forts were built. *On the Gold Coast almost every local chief possessed a "note" or "book," that is, a legal contract issued by the European power controlling the fort in his area; the contract acknowledged his title to the land and fixed a yearly rent. Chiefs fought for possession of these "notes" exactly as Europeans powers fought for the Asiento.* Except in Portuguese Angola, the Africans remained independent of the foreigners encamped on their shores. When the Dutch, in 1637, tried to subjugate the local tribes around Elmina, they suffered a costly defeat. The chiefs were sometimes taken to Europe, where they were lavishly entertained and met the European rulers [my emphasis, my liberty].[805]

Where the Europeans could not take over by force of arms, they resorted to stratagem, bribery and flattery to gain their ends with the powers that were in Africa, still too formidable to face down on the battlefield. Again, this shows our own complicity and greed that allowed slavery to go on in our own backyard. We may not want to admit it but there it is. This history shows us that we have, not only the Setian white man to contend with, but the Setian black men and women who will sell their own *people down the river* for a few crumbs from the white man's table. Our eventual emancipation has to take these factors into consideration. We have spoken above about the **"Curse of Ham"** implicit within the Genesis story of Noah, Chapter nine as *postscript* to the **Table of**

[805] Daniel P. Mannix, etal. ***Black Cargoes: A History of the Atlantic Slave Trade 1518-1865***(Middlesex, England: Penguin Books, 1976), pp. 30-31.

Nations outlined in Chapter ten, giving the genealogy of two primary peoples, Cush and Shem. But there is another curse less known and therefore less talked about related to our complicity in our own slavery and destruction. This is the **"Oyo Curse"** pronounced on our people by one of our own and for the same reasons, the acquisition and maintenance of power. We can dismiss the so-called "Curse of Ham" as the Setian Jew's [the Synagogue of Satan, as Jesus called them] fictional story-line made to feed infantile minds. However, the "Oyo Curse" cannot be so easily dismissed; for it goes to the marrow and bone of why we have been relating negatively to each other for centuries, both within and outside the context and control of Setian white matrix of influence and power. What is remarkable about the story of this curse is that it came 300 years after the introduction of the Asiento of 1517. The **"Oyo Curse"** was uttered in 1817 and is a spiritual marker coming on the heels of peace that should have been ours at least in Yorubaland after the subjugation of the Ibo people by 1820. These Yoruba wars had brought peace with palm oil and the end of slavery of those people since they were needed for palm oil production and for a time unified the power factions within Yoruba-land itself. A power grab within the Oyo Empire and confederacy of Oyo kings united by the supreme *Alafin* was the occasion for the curse and is significant for its predictions about how greed would lead to the continued enslavement and colonial domination of the African people. Oliver and Atmore, whom we have already cited tells the story:

> The beginning of the end came in 1817, when the great chiefs of Oyo, led by Afonja of Ilorin, sent an empty calabash to the *Alafin* (king), Aole, thus signifying that they no longer acknowledge his authority. Aole accepted the hint in the traditional fashion by committing suicide, but not before he had uttered his famous curse. From the palace forecourt he shot three arrows, one to the north, one to the south, and one to the west, saying:
>
> > *My curse be on you for your disloyalty and disobedience, so let your children disobey you. If you send them on an errand, let them never return to bring you word again. To all the points I shot my arrows will you be carried as slaves. My curse will carry you to the sea and beyond the seas, slaves will rule over you, and you, their masters, will become slaves. Then, smashing an earthenware dish, he shouted, 'Broken calabash can be mended, but not a broken dish' so let my words be irrevocable.*[806] [Emphasis mine]

The question for the Nu African people today is can we ***mend the calabash*** and put back together the ***broken dish*** that has seemly cursed this generation of Nu African children whom we are losing to drugs, materialism, and the white man's secular and immoral life (like the Jews once lived among the "Canaanites") and who no longer have an attitude to listen to the wisdom of the black elders handed down to us primarily through the black church but to the **Babel** coming from the Setian white man and other Setian enemies of our people among the powers that be? Can we reverse the **"Oyo Curse"** as we have and are doing to the so-called **"Curse of Ham"** on our lives? The "Oyo Curse" warns of our own collective greed for **money, sex and power**, conforming to the pattern of this Setian crude and lewd nation we live in. We also should be warned that our own myths and

[806] Oliver and Atmore, p. 37.

religion over which we should be the master does not become the source of idolatry. The Yoruba were able to overcome the Ibo because they relied on religion as an institutional system to overcome the rational God-given attributes we call "common sense," unity grounded in economic necessity, which ended our need to enslave each other. Black people have until this day a proclivity to make religious icons, whether persons or things or buildings the objects of idolatry because these "guides" serve the purpose of giving us direction. But when we ***question the oracle*** that we made to guide our lives we forget that *we made it* like the Israelites made and obeyed their *idol gods*, that is, *"Idle" gods* who only served those who control what their "god" is telling us to do or not do. When such an oracle in our lives is made absolute it replaces in our hearts and minds, the true object of our worship, who is, **God, the Creator, God, the Ruler, God, the Redeemer, God One.** Once this happens to us then all kinds of civil, religious and social evils are possible to the detriment of the collective spirit and being of our people. The Ibo had such an oracle that guided their lives but when it became absolute it led to their downfall before the powers that be. Robert W. July in his *History of the African People* (1970) have this to say about the Ibo ***Aro Chukwu Oracle***:

> One of the chief vehicles of the slave trade in Ibo land came to be the *Aro Chukwu* oracle. Known as the Long Juju, the oracle was widely recognized as the voice of Chukwu, the supreme deity, and the representatives of the oracle, therefore exercised great power throughout Ibo land. Scattered colonies of Aro, and Ibo subgroup, not only provided access to the oracle but, as the only centralized organization in decentralized Ibo land, acted as a commercial network along which goods and travelers could pass with safety. Thus the Aro became middlemen of Ibo land, and as the demand for slaves arose, they utilized their special position to monopolize the slave trade as well. Universal belief in the power of the oracle established it as a final court of appeal in the settlement of disputes. The Aro who controlled the oracle passed sentence in terms of fines to be paid in slaves and soon they were the dominant force in the slave trade from which they gained great wealth and power.[807]

Knowing these things, how can the black revisionist historian say that we were not complicit in our own enslavement? The question of who should pay the Nu African people reparations extends to the African Continent as well as to Europe and America. For Nu Africans the religious life still reigns supreme, but our false understanding of it is our supreme weakness as well. I am talking about the inner weaknesses of a people that lead them to prey to the enemies of our soul (i.e. enemies without and the enemies within). We must with the help of Jesus, the Christ cast out the demons of *Money, Power, and Sex* that are legion and threaten to possess our souls. The enemy can use our own religious proclivities against us. We must remain in control of our life as a whole, including our religion and the way we think about God, including our philosophy of religion, theology, both pragmatic and dogmatic theology, which governs our proclamation of God's Word, that is our only true **"Nu African Oracle"** for living this life inside the power matrix of our Setian enemies. The Teutonic enslavement of our religion as well as in other ways and means of control must come to an end but we must also be careful not to enslave ourselves to either the idolatry of race or religion irrespective of the fact we uphold in this work that both are good in their place as

[807] Robert W. July, ***A History of the African People*** (New York: Charles Scribner's Sons, 1970), p. 167.

long as they do not replace God in our lives and for Nu African Christians, replace the Word of God and the Holy Spirit in our lives as our ***Supreme Oracle***. As a people we must reverse in our lives not only the **"Curse of Ham"** but we must reverse **the "Oyo Curse"** and replace the **"A*ro Chukwu Oracle"*** with our own life-giving, life-saving **"Nu African Oracle"** of redemption and emancipation, all of which can only be addressed by black spiritual understanding and its application to our ontological and existential situation. And finally, we must rid ourselves of all **oracles** that demands that it be worship and is no longer serving the **black national ideal** and/or the ultimate concern and purposes of God in his Kingdom.

CHAPTER THIRTEEN

THE PRIMAL INTELLECTUAL ORIGINS OF THE NU AFRIKAN CALENDAR

The Nu Afrikan Calendar had its primal beginnings with the suggestion made by Dr. Molefi Kete Asante, that the Nu Afrikan People could begin their era as a distinct nation of people from 1619 C.E. He suggested further that Nu Afrikan History, using this date as focus, could be divided into two distinct eras, which eras he designated **Before the Beginning Again** [**B.B.A.**], meaning before the birth of the Nu Afrikan People in the U.S. Empire and Imperium and **After the Beginning Again** [**A.B.A.**], meaning after the birth of the Nu Afrikan People in the U.S. Empire. Dr. Asante suggested ***that other base years could be chosen***, and that such an Afrikan-centered calendrical system derived from a Njia Ideological base would "...affirm for us our place in history." [808] The point being for him that whatever is chosen as the base year that it be done from an Afrikan-centered frame of reference. Dr. Asante said these things, i believe, in order to begin the process of re-Afrikanization of the Nu Afrikan People, *to make conscious* a de-nationalized, politically, culturally and economically denuded people. The concept of the *Nu Afrikan Calendar* qualifies as Nu Afrikan-centered because it is a cultural organic conception of time derived out of our birth as a "Nu" people in the Amerikan Hemisphere. In Nu Afrikan philosophy, Nu Afrikan-centered, as taught by Haki R. Madhubuti and coined as a working black philosophy by Molefi Kete Asante as *Afrocentricity*, means that everything a Nu Afrikan does or *thinks*, from sex to international relations must be done or thought with one question in mind; ***is this action, inaction good for the Nu Afrikan People?*** In other words, does our action or inaction in thought, word and or deed promote the Nu Afrikan emancipatory struggle for national liberation in the U. S. Empire and Imperium = is our action or inaction in the **BLACK NATIONAL INTEREST**? [809]The *Nu Afrikan Calendar* differs from Dr. Asante's seminal idea in three respects. First, the *Nu Afrikan Calendar* uses as its base year 1517 C.E. for reasons i have already explained in the foregoing sections but will enlarge upon below. Secondly, the *Nu Afrikan Calendar* adopts the term **MAAFA-ERA** to denote the two segments of Nu Afrikan History, which Dr. Asante split into two parts using the histo-graphic acronyms **B.B.A.** and **A.B.A. , i.e. Before The Beginning Again** and **After the Beginning Again** respectively. Thirdly, as explained in the prefatory notes, the Nu Afrikan Calendar has chosen its own histo-graphic acronyms **K.S.E.** and **B.S.E.= kabla yasaae kundu** and **baada yasaae kundu**, whose Swahili translation is **As Before The Red Time** and **After The Red Time**, respectively. The reasons for the choice and attending literal meaning of the acronyms have already been explained in the prefatory notes. In addition to all of this **February 21**, the date of the martyrdom of *Shahidi*, Malcolm X, has been made an integral part of the *Nu Afrikan Calendar* base year, in honor of this committed black man, whose life, ideals stands head and shoulders above our current Afrikan-Amerikan Minority mis-leadership (e.g. from

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[808] Molefi Kete Asante, **Afrocentricity: The Theory of Social Change** [Buffalo, New York: Amulefi Publishing Company, 1980], 29-30.

[809] Haki R. Madhubuti (Don L. Lee), **From Plan to Planet** [Broadside Press & Institute of Positive Education, 1973], 66-68; Haki R. Madhubuti, **Enemies: The Clash of Races** [Chicago: Third World Press, 1978], 104; Molefi Kete Asante, **Afrocentricity: The Theory of Social Change**, 56-57.

Main Street to Pennsylvania Ave.) the a man who **walked with God** in this land among the political and ecclesiastical misfits of his time and this age of the Spirit, the same kind of people Jesus walked among and like Jesus he led, taught and fought for the emancipation of the man lower down on the political, social and economic ladder of their respective Setian dominated societies. During Malcolm's time that man lower down was the Nu African Man and his Woman, who are the Nu Afrikan Majority that regard Malcolm X, the *Shahidi,* as their martyred black prince, national hero and ideological leader, so that the complete *Nu Afrikan Calendar* base year becomes **ASIENTO 21 FEBRUARY 1517 C.E.**, as calendrically translated from the Gregorian Calendar. The terms **MAAFA-ERA** and **THE ERA OF ASIENTO** are complementary and interchangeable appellations, i.e. two expressions for the same period of time = the period of time surrounding the birth of the Nu Afrikan People. These appellations will be explained in detail later in this work. However, from these conceptual and intellectual starting points the *Nu Afrikan Calendar* has grown dramatically in my thinking, and it is to Dr. Asante that indeed the entire Nu Afrikan People owe thanks for this seminal concept. I said above that the date chosen for the base year in the *Nu Afrikan Calendar* is Asiento 1517 C.E. I could have just as well stayed with Dr. Asante's suggestion of Asiento 1619 C.E. were it not for my concept of who the Nu Afrikan People are in their ontological and existential totality = how and when they , as **black spiritual beings**, were *first* brought to the Amerikan Hemisphere and to North Amerika as slaves.[810]As we will show below no calendrical date-point for the base year would entirely be sufficient and serve to tell the whole story. Nevertheless, we choose the date, i.e. *Asiento 1517 C.E.* because that date appears to us beyond all others to carry the *impetus* with *compelling force* = explains better than other dates the beginning and circumstances that led to the enslavement of Afrikans in the Amerikas. That date is more inclusive of the wider reality that brought black people to the Amerikan Hemisphere and tells the beginning of the story of not just black people in North Amerika, but all over the Amerikan Hemisphere and at the same time tells us

[810]When i say the Nu African in their **ontological and existential totality**i mean in one respect that there is no such thing as an individual Nu African man apart from the totality of being as member of the totality of the Nu African People and what it means to be such a being created out of the fire of slavery. What will kill and is killing the Nu African People is the white Setian idea of some so-called *individualism* which dismisses the *survival of the being of the collective people in favor of Me, Myself and I.* Maybe the Setian White man can live like that in this Post-Modern age that throws off all notions of any legitimate authority but we as a black national people cannot afford to imitate them. They are a Setian People because their **Father Set = Satan** , *a created being* (who was born according to the Ethiopian Orthodox Tawehedo (ተዋሕዶ) Church in the Fifth Heaven called in Amharic ኢየሩሳልሌም ሰማያዊት = iyarusalemsa-mayawit (i.e. Jerusalem of Heaven , the Fifth Celestial Heaven of the Gate of God's Peace) tried in **Celestial History** to topple God Himself in His Authority and *raise* himself above the Almighty (residing in the Seventh Heaven) based on his *unwarranted claim to ontological superiority over God, and the desire to worshipped in his individual person* [See Isaiah 14:12-14; Ezekiel 28:12-19]. Satan = Set did not recognize that ***God is the only Spiritual Collectivity in His Trinitarian Being which is One and Only God.*** We of course collectively should never fall under the spell of human autocratic leadership that cannot be questioned and whose Setian aim is *grand domestication* of the people but on the opposite we must as a people *seek, train*, and *elevate* committed leadership that upholds the **black national interest** without question and as their own. When such human leadership beyond that, as God gives us the wisdom, they can be and should be *removed from* power just like they were elevated to power. Our safety net for elevating legitimate leadership and disposing of illegitimate or counterfeit leadership will be that spiritual idea that **only God who is perfect in His being is our absolute sovereign established through the Nu Being of Christ as our collective Orisha**, where both our collective and individual *confession of faith* is that **Jesus is Lord!** This is the only confession of faith that will deny and overcome every idolatry, every dark principality and power that raises itself up against God Almighty and His Kingdom subsumed under Jesus Christ the Lord in this dispensation. Under this scenario of faith, we confess "Jesus is Lord!" and deny that "Caesar is Lord!"

why the Nu African People regard the Setian White man as their *natural* [Walker], *eternal* [Muhammad], *implacable foe, traditional*, *everlasting* and *bitter enemy* [Chancellor Williams].[811]Dr. Williams has pointed out paradoxically that the "necessary re-education of the Blacks and a possible solution of racial crisis can begin, strangely enough, only when Black 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."[812] Therefore 1619 C.E. was not the first year our Afrikan Ancestors, the **MABABA WUESI**, suffered Maafa destruction. The year 1619 just represented the culmination of long years of the same kind of outrages perpetrated by both European Christian and Arab Muslim destroyers of our being as a people, where finally millions of us were brought to the so-called New World. Even this being true, documented history also shows that the Afrikan People were in the Amerikas many centuries before

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[811] See Dr. Chancellor Williams, **The Destruction of Black Civilization** (1974), p. 329. Elijah Muhammad always believed and taught that the white man, whom we call Setian in this work was a Mutant-man. According to two authorities one white and one black, the White man is no "race" of people at all. They are, for both authorities, mutants of the only race in history, the Black man = the only Hue-Man. The whites are Hu-mans but not Hue-man. They are the result of a monogenetic process or monogenesis according to Gerald Massey (white) and Cheikh Anta Diop (black), both Egyptological scholars, anthropologist and cosmologians. Massey would not have known anything about the term "monogenetic" itself, doing his major work before the discoveries of the Leakey's in Kenya's Ouduvai Gorge. However, Massey anticipated monogenetic theory long before the world understood what it meant and directly linked the origin of the rest of the world, the evolution of its culture, myths, language and race to Af-Ru-Ka = Kaf-Ru-Ka = Africa, meaning "Born at the Gate of the Inner Land," as Massey calls it "the interior land of the human birthplace." See his **A Book of the Beginnings**, Vol. 11 (Baltimore, MD: Black Classic Press, 1881, 1995), p. 602. Massey states that "The Tamahu are light-complexioned people. In Egyptian, tama means *people*, and *created* = *created people*. **Hu is white, light, ivory**. The Tamahu are therefore the "Created white people." See his **A Book of the Beginnings** Vol. 1 (Baltimore: Black Classic Press, 1881, 1995), p. 27. According to Massey the black man is the progenitor [created out of him] of the other divisions of mankind, including whites, Semites and even the Egyptians, who call themselves the original men or Atum = Adam = Tem = Ru-Tem = Ruddy Men = Red Men, a race of men so old that they themselves forgot they came from the black race, however, believing in the mytho-genesis that somehow they gave birth to their own black mother = the Father gave birth to the Mother. The Genesis Motif suggests that Moses copied this African idea of the Father giving birth to the Mother in Genesis 2:20b-22, where God is said by the writer to have made the black Mother of all living beings from the Father, ha-Adam, "the Man" or Human Father of all living beings. White scholars call this African notion "pagan" in isolation from the sacred Hebrew texts. These scholars like to call such notions pagan, and superstitious nonsense when seen in other sacred texts or oral traditions; but do not see these same notions as "pagan" when seen in the Hebrew sacred texts, in both Old Testament and New Testament. See **A Book of the Beginnings**, Vol. 11, pp. 434-435, 639-640.

According to Massey, nearly every ancient creation legend gives support to the monogenesis of the white people from the black race. See Massey, **Ancient Egypt: Light of the World**, Vol. 1 (1907, 1992), p. 128-129. The late Dr. Cheikh Anta-Diop makes no bones about this thesis. The Cro-Magnon Man = the ancestor of the European white man is a mutation of the Grimaldi Man = the original Homo sapiens = the ancestor of the African black man = who I call the "only" Hue-Man because of his originality and distinctiveness of color. According to Anta-Diop, Grimaldi Man was on this earth around 40,000 B.C.E. and lived 20,000 years before the Cro-Magnon man even came along. In his view Cro-Magnon Man could have no other ancestor than Grimaldi Man. See Anta-Diop's, **Civilization or Barbarism: An Authentic Anthropology** (Brooklyn, New York: Lawrence Hill Books, 1991), 26-29. Anta-Diop states further in an interview with Shawna Moore (1976) that "Now we can categorically affirm that *white Europeans originated in Europe itself and that their origin can be found nowhere else than in black populations which migrated from Africa into Europe tens of thousands of years ago.* As to exactly how a white race developed out of these black European populations is still scientifically obscure, but there is no doubt that such was the case. If not, how else to explain the origin of the white? . . . . There is absolutely no doubt that the white race which appeared for the first time during the Upper Paleolithic --- around 20,000 B.C. --- was the product of a process of depigmentation. . . . Of course, it would be difficult, if not impossible, to provide exact data on the numerical proportion of these proto-whites to their black ancestors as that period in Europe." See Ivan Van Sertima, ed. **Great African Thinkers** Vol. 1 **Cheikh Anta Diop** (New Brunswick and Oxford: Transaction Books, 1986), pp. 240-242.

[812] Chancellor Williams, p. 329.

Columbus, as **explorers and civilization builders** long before the European Slave Trade ever started, as has been well demonstrated by the Nu Afrikan, Dr. Ivan Van Sertima based on the seminal work of Alexander von Wuthenau and the original thesis of Leo Wiener. [813]However, here we are not talking of this long history in Amerika as explorers, settlers and civilization builders, but we are here concerned with our forcible entry into the Amerikan Hemisphere as slaves, i.e. as a **CAPTURED PEOPLE**. As significant as our early contact with Ancient Amerika was, the greater impact came when we were forcibly brought here in such large numbers and in such wide extent of geography and under domination of such diverse Euro-cultures and peoples. As early as Maafa-Period 7 K.S.E./Asiento 1510 C.E. 250 Afrikans were brought to the Island of Cuba. They could very well be the first Afrikans brought to the Amerikas as slaves in any significant numbers. This of course was prior to the inception of the *Asiento* of Charles V of Spain, MP1 B.S.E./A1517 C.E. which gave *"legal"* sanction to the general enslavement of black people from the Afrikan Continent. However, it was not until after this decree and proclamation that the European Slave Trade began in earnest. The Nu Afrikan People were in North Amerika as slaves long before the *conventional date* for our entry into that Continent. The Nu Afrikan People were brought there by the Spaniards from so-called Hispaniola = Haiti + Dominican Republic, almost 100 years prior to the year 1619 C.E. In MP10 B.S.E./A1526 C.E. these Nu Afrikan's were working as slaves on the very Spanish settlement and site that would later be named by the English settlers, *Jamestown, Virginia*, our so-called historical port of entry. This all happened when the Spaniard, Lucas Vasquez de Ayllon attempted to found a colony on this site with Spanish settlers along with one hundred Afrikan slaves from *Haiti*, the ancient name of the island called Hispaniola. The Haitian Nu Afrikans are then the *precursors, i.e. our first black ancestors to live and die, leaving their bones buried here on the soil of North Amerika!* The colony failed because de Ayllon died, and the Haitian Nu Afrikan slaves revolted killing many of their masters. Most, but not all of these Afrikans made their way back to Haiti. However, others took up residence with the Native Amerikan People. These were the *first* Nu Afrikans in North Amerika prior to A1619 C.E. Had de Ayllon succeeded, North Amerikan history might have been entirely different. This is not all of Nu Afrikans in North Amerikan history prior to the *traditional date* of A1619 C.E. established by **convention** as the date of the birth of the Nu Afrikan People in the U.S. Empire. It should also be noted that around MP49 B.S.E./A1565 C.E. Nu Afrikan slaves could be found in the Spanish Colony of Saint Augustine, Florida, which was still in existence as late as MP349 B.S.E./A1865 C.E.[814] So from its founding this colony named after the ancient African theologian and church father, St. Augustine lasted exactly 300 years to the conclusion of the U.S. Empire's Civil War, although the colony was no longer under Spanish authority by this time.[815]

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[813] Ivan Van Setima, **They Came Before Columbus** [New York: Random House, 1976], xiii-xv; Leo Wiener, **Africa and the Discovery of America** [Brooklyn, NY: A & B Books Publishers, 1992], ix-x., published originally in 1922 in three volumes. See also Ivan Van Sertima, ed. **African Presence in Early America** New Jersey: Journal of African Civilizations Ltd., Inc., 1987.

[814] Daniel P. Mannix, **Black Cargoes: A History of the Atlantic Slave Trade 1518-1865** [Penguin Books, 1976], pp 54-55.

[815] It should be noted here that Northern Florida did not become a part of the U.S. Empire until after the conclusion of the Afrikan-Seminole Wars around Maafa-Period 342 B.S.E./Asiento 1858 C.E., in which period the U.S. annexation from the Spanish was in name only. The U.S. Army had to fight a coalition of the Seminole Nation and the Nu Afrikan People,

When **fundisha**, Molefi Kete Asante chose or suggested Asiento 1619 C.E. as the base year for a proposed black calendrical system he chose the traditional date given for the arrival of 20 Afrikan slaves brought to the shores of Jamestown, Virginia and therefore is preoccupied with the English settlement of Afrikan slaves in North Amerika, without mention of the failed Spanish attempts at North Amerikan colonization and our enslavement under Spanish authority on this Continent. And of course, this very failure of the Spanish and the success of the English are largely responsible for the political and social milieu in which the Nu Afrikan nation took formation and is what makes Dr. Asante's choice of Asiento 1619 C.E. both legitimate and historically accurate. However, the *Nu Afrikan Calendar* is concerned with the future unification of all black people in the Amerikan Hemisphere and thus it chooses to be inclusive and establish the fact of a wider common history for the birth of the Nu Afrikan Nation = Afrikan-Amerikan Nation still forming in this hemisphere. So from this point of view the only thing that Asiento 1619 C.E. as a possible base year fails to do is take into account the presence of the Nu Afrikan People in North Amerika prior to this date and take into account the arrival of the greater part of our ancestors brought here and dispersed around the rest of the Amerikan Hemisphere. The *Nu African Calendar* wants to avoid any date-point convention that might suggest that the Nu African People are the *only* African-Americans, a corollary to the idea held by the majority whites in the United States that they are the *only* Americans in the Western Hemisphere. Never let it be forgotten that most Afrikans brought here to the North Amerikan Continent did not come here directly from Afrika until the beginning of Eighteenth Euro-Century when Rhode Island Euro-Amerikan slavers through their shipbuilding and manufacture of rum were able to trade directly with Afrikan slavers on the coasts, and to some extent by-pass the heretofore commercial necessity of trading *their* slaves in the so-called West Indies instead of bringing them directly to North Amerika. The Euro-Amerikans settlers got directly involved in the Afrikan slave trade with the ship called *Desire* which left from Marblehead, Massachusetts in Asiento 1637 bound for the West Indies and in Asiento 1638 brought back the first cargo of black slaves back to that same port. The first Euro-Amerikan settler ship to go directly to Afrika to trade in black slaves was called the *Rainbow* in Asiento 1654. Despite these beginnings the middle passage was still of prime importance. For the most part the Nu Afrikans were taken *first* to the Amerikan Islands to be *"seasoned,"* later to become secondary imports into North Amerika from there.[816] Even the 20 Afrikan slaves that we count as the *first* of our Nu Afrikan ancestors to be deposited here in North Amerika were really headed for the Amerikan Islands and would have arrived there were it not for a maritime *"accident"* of piracy. This happened when an obscure Dutch Man of War pirated a Spanish ship headed for the West Indies carrying 20 Afrikan slaves. This Dutch Man of War instead brought them to Jamestown, Virginia in Asiento 1619 C.E. to be sold into slavery. These facts make the Nu Afrikan People on the U.S. Empire mainland connected by history

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escapees from Georgia enslavement, who united as one people to fight off the encroachment and presumption of white rule in Florida obtained from the Spanish. This Afrikan-Seminole coalition fought the U.S. Empire armies for nearly 42 years, from MP300 B.S.E./A1816 C.E. to MP342 B.S.E./A1858 C.E. to keep that land out of the hands of the Anglo-Amerikans and their slavocracy, i.e. from those Georgian planters who wished to re-enslave the Nu Afrikans and exploit the Seminole Nation domiciled there. Technically the **owners of the land**, i.e. the Seminole Nation *never* ratified any treaty giving the U.S. Empire the right to rule and administer the land called Florida. Florida was taken by force of arms. For the history of the **BLACK SEMINOLE NATION** see William Loren Katz, **Black Indians: A Hidden Heritage** [Atheneum, 1986], pp. 49-88.

[816] Peter Duignan and L.H. Gann, **The United States and Africa: A History** [Cambridge University Press, 1984], pp. 15-17.

and by blood to all Nu Afrikans, i.e. Afrikan-Amerikans in the entire Amerikan Hemisphere no matter how different geo-political *"accident"* has affected our black national life, culture, languages and perceptions. So, my thinking on these points is fused around facts of North Amerikan History as well as the history of the entire Amerikan Hemisphere and the origin of the entry of the Nu Afrikan People and their forced integration into the Euro-Amerikan social and political milieu, whether that be English, Spanish or Portuguese, which thinking makes Asiento 1517 C.E. the focal point and departure for the calendrical system that we here give expression to in the *Nu Afrikan Calendar*. We must never forget, as I have stated above, that the black people on the U.S. Empire mainland are not *the only* **Afrikan-Amerikans** or **Nu Afrikans**. The Euro-Amerikans have been very successful in abrogating the name **Amerikan** to themselves, excluding every other part of the *Merikan* as if everyone else in the Amerikan Hemisphere were not **Amerikans**, that is ***A*-Merikans = "Not" Americans** =*everyone else then must be foreign*.[817] So that when Nu Afrikan, the black people in the U.S. Empire use the term **Afrikan-Amerikan**, they also mentally do as their white masters do and *exclude* black people in South Amerika, Central Amerika, Canada and the Amerikan Islands from being **Afrikan-Amerikans**, i.e. **Nu Afrikans**. We should also take note that the meaning of the term **Amerikan** is used by the rulers of the U.S. Empire and the majority of its people to mean **White** = *the Anglo-Saxon majority in ethno-centric terms, i.e. even in contradistinction from other white people in the Amerikas, on the mainland and in other parts of the Amerikas*. When they say it, they don't mean everybody in Amerika. **Webster's New World Dictionary of the American Language** falls short of being "New World" when it gives the definition of *being American* as "characteristic of the United States, its people, etc. a native or inhabitant of America; a citizen of the United States."[818] This is a typical rendering that is being reflected in Webster's, which has been so much the case in U.S. Empire history that various **national minorities** and various **immigrant minorities** have taken to using hyphenated expressions. We find such ethno-centric appellations as **Japanese-Amerikans, Mexican-Amerikans, Native-Amerikans, Chinese-Amerikans and Afrikan-Amerikans**, underscoring more the *non-acceptance* of these ethnics by **Anglo-Amerikans**, the *real rulers of the land* than that underscored by ethnocentrism of these various minority groups. Even white *"ethnics"* have begun using such hyphenated expressions, such as **German-Amerikans, Irish-Amerikans** or **Italian-Amerikans** so as to distinguish themselves from the Anglo-Saxon majority = **Anglo-Amerikans = the real American**, that is, *the ethny that believes they founded this country all by themselves, and thus should accrue all the benefits to and for themselves and their kith and kin, to the exclusion of every national minority in particular, and to every other white ethnic group in general*. The only people the *Nu Afrikan Calendar* notices have not fully subscribed to an hyphenated expression of **Amerikanism** wholesale is the **Jewish People**. *They know better!* The rest of us *Hyphenated-Americans* are mere fools *continually and forever believing in the American-Dream* offered to all under the false rubric and promise of the Puritan work-ethic divinely given to all who bow at its alter. You will find in this work the hyphenated expression **Euro-Amerikan** to designate in North and

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[817] In the Greek language the letter *Alpha = A, a* prefixed to a word means **"not"** or **"without"** as in "a-moral" = and act which is neither moral or immoral; "a-millennial" = not a thousand years = no thousand year reign of Christ.
[818] ***Webster's New World Dictionary of the American Language*** (1966), P. 47.

South Amerika ***anything that came out of Europe, including its various peoples***.[517] Making Asiento 1517 C.E. the base year for the *Nu Afrikan Calendar* is fused around the fact that the black ancestors of the Nu Afrikan People during the First Maafa-Century B.S.E., were present on the North Amerikan Continent for almost a hundred years prior to MP103 B.S.E./A1619 C.E., and as said above, this choice is also fused around the fact that the black people in the Continental U.S. Empire and Imperium *are not the only* Afrikan-Amerikans = Nu Afrikans = the beginning and the end, the *Alpha and Omega* of the hyphenated "Afrikan-Amerikan". All of the black people in North Amerika, Central and South Amerika and in the Amerikan Islands are Afrikan-Amerikan and thus *Nu Afrikan*.[819] I share this belief with both Shahidi, Malcolm X and the Afrikan-Amerikan Brazilian scholar-nationalist, Abdias do Nascimento. Dr. Nascimento said that he avoids using the term **"Black Amerikan"** exclusively to mean *only* those black people living in the U.S. Empire. Dr. Nascimento does this to assert and establish that North Amerika is not the *only Amerika*. He notes that **Afrikan-Amerikans** can be found in all parts of the Amerikan Hemisphere from Canada to the southern tip of Argentina. He infers that the non-recognition of this fact obscures the recollection of Afrikan-Amerikans or Nu Afrikans in the U.S. Empire of those Afrikan-Amerikans or Nu Afrikans in the rest of the Amerikan Hemisphere.[820] The failure of the recollection and understanding of who and what is an African-American leaves the dangerous hubristic notion that *we, the African-American in the U.S.E. are the only ones*, a notion that favors the enemy of the black man in the Western Hemisphere because it is at one and the same time *isolationist* and part of the system of divide and conquer. *Shahidi*, Malcolm X, our martyred national hero, was himself a descendent of the Amerikan Islands, his family origins rooted in the tiny nation of Grenada.[821]

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[819]The reader will find a working definition, historical origins, and the meaning and use of the term **New Afrikan** from which term **Nu Afrikan** was partially conceived given by Michael McCoy in ***"The New Afrikan History Workshop",*** **Crossroad**, Vol. 1, No.1 [Chicago: Spear and Shield Publications, May 1987] pp. 25-26, and in Zolo Agona Azania, **Who Is The New Afrikan?** 1988. The black Egyptian cosmological origins, meaning and basis for the term **Nu Afrikan** has been explained in preceding texts and will be touch on again in texts to follow this discussion.

[517]The **hyphenated Amerikan** was first given broad discussion by Harold Cruse in his **The Crisis of the Negro Intellectual** [1984]. Other black writers, scholars, activist, nationalist, emancipationist have taken to using various expressions of this generic nomen to denote the various social, ethnic and political groupings in the U.S. Empire. The term **Euro-Amerikan** is used by such writers as Haki Madhubuti, Zak Kondo, and can be found prominently in the works of J. Sakai, **Settlers** [1983], and in E. Tani and Kae Sera, **False Nationalism, False Internationalism** [1985].

[820] Abdias do Nascimento, **Brazil: Mixture or Massacre, Essays in the Genocide of a Black People**, second edition [The Majority Press, 1979], p. 15.

[821]Malcolm's mother, Louise Little was born around Maafa-Period 381/Asiento 1897 in Grenada located in what was then called the British West Indies. See **The Autobiography of Malcolm X** , p. 2 for comments on his national origins. She herself was the product of rape by a white planter of her black mother. This trend **of white domination** leading to the ***penis*-tration** of black womanhood has not ended. Note that this tiny Island of English speaking Nu Afrikan People, the ancestral home of the *Shahidi*, Malcolm X, were viciously attacked and invaded by a "mixed" force army of blacks and whites whose ground forces were led by none other than Gen. "Stormin" Norman of Desert Storm infamy during the "Ray-gun" Administration around MP467/A1983, where U.S. Empire Afrikan-Amerikans to our *everlasting shame* took part in this so-called intervention (*penis-tration*) attacking other black people in the service of our white oppressor. We like they participated in torturing black people struggling for the same thing we are or should be struggling for *black self-determination*. We following our white masters bidding forced these black people to crawl into small crates in the hot sun, like dogs, pigs or some kind of captured animal until they recanted their allegiance to so-called socialist principles. I know this more than just from reports and books, because i had an opportunity ten years later to talk with some black soldiers who had been there, and who still expressed some shame at the atrocities that were done to our

The *Shahidi* held the same conviction as Dr. Nascimento. He said that many black people in the U.S. Empire and Imperium fool themselves into thinking that the *only* Afrikan-Amerikans are those within North-Amerikan domicile. The *Shahidi* countered this mistaken presumption, stating that *Amerika* is more than North Amerika, but also includes Central Amerika, South Amerika, and the Amerikan Islands. He stated emphatically that any person born within in these Continental masses and having Afrikan blood in their veins are Afrikan-Amerikans. Finally, he said that when he spoke of the Afrikan-Amerikan that he was not just talking about the then 22 million Afrikan-Amerikans in the U.S. Empire, but he was talking about the millions of Afrikan-Amerikans in the entire Western Hemisphere, from those located at the tip top in Canada to those in the southern

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kith and kin by us in league with the White Setian enemy of all black people. And again in this, like other Euro-Amerikan *penis-trations*(i.e. interventions, invasions, etc.) of black lands, Nu Afrikan women were the subject of sexual abuses and or forced by circumstances into prostitution. Until we as Nu Afrikan men are unified and powerful enough to defend our lands, our women and our children, these things will always continue to happen. See the picture below suggesting what "penis-tration" (i.e. interventions, invasion, etc.)means to the degradation of black womanhood provided by E. Tani & Kae Sera in **False Nationalism, False Internationalism**, p. 7.

American GI parties with Grenadian women in St. Georges

THE 1983 *PENIS*-TRATION OF GRENADA BY THE U.S.E. (U. S. EMPIRE & IMPERIUM)

For an in-depth understanding of this Nu Afrikan People's struggle of black self-determination, how Afrikan-Amerikans both internally and externally undermine our own freedom, and how this black disunity was further taken advantage of by the rulers of the U.S. Empire, demonstrating their determination to rule the Amerikan Hemisphere and destroy anything and anybody that wishes to live *different* from Euro-Amerikan cultural, political, religious, economic and social norms and proclivities, i.e. denying Euro-Amerikan cultural, political, religious, economic, and social imperialism and aggression, see **Maurice Bishop Speaks: The Grenada Revolution 1979-83**, pp. xxv-xxvii, giving the political history and writings, speeches of that Islands foremost emancipationist, statesman, political theorist, and black martyr Maurice Bishop. Also see Searle, **Grenada: The Struggle Against Destabilization** for a history of the facts leading to the U.S. Empire intervention into the internal affairs of that tiny nation on the pretext of *"saving"* some white medical students, i.e. *purveyors missionaries et euro-code medica,* and other *white saviors*, black people seem to always and for some inexplicable reason let roam around into their countries. Nearly every time there is an invasion of black lands, its seems always to be to save *"the innocent white man or white woman from those hordes of black savages"*, e.g. the Congo invasion and the so-called kidnapping of white women missionaries sexually abused by black soldiers, no matter how many times white men have raped and abused black women through the centuries, etc.

most part, located in Argentina [currently 132,500,000 million black people in the Western Hemisphere].[822] These two great Nu Afrikans reaffirm that *we* and *they* share the absolute same history of oppression and slavery; that we have the same ancestral homeland in Afrika; that we were oppressed and still are oppressed by the same race, enslaved and made *a subject people* to a consortium of Portuguese, Spanish, French and English slavers and all manner of Euro-Amerikan Settlers. And although *we* are presently a captured and subject nation of people under different oppressive white regimes and in some cases black ruled neo-colonial governments, and as a result have developed differing Nu Afrikan cultures and along differing socio-political lines, **YET WE ARE THE SAME PEOPLE!** Those who insist on talking about MP103 B.S.E./A1619 C.E. as *our* beginning are only talking about the beginning of the Nu Afrikan Nation of People in the Continental U.S. Empire and Imperium. And really there is nothing wrong with that, but we need to avoid the black national chauvinism that such a limited and unqualified date point and/or calendrical base year would engender toward black unification in the Western Hemisphere. The Nu Afrikan People in the U.S. Empire must avoid a strict black national chauvinism that will tend to separate us from the Afrikan-Amerikan and Nu Afrikan People in the rest of the Amerikas. The Nu Afrikan People in the so-called Nu World must realize that our differing Nu Afrikan cultures are no different in degree than that difference of culture and political history that exists, say between an Afrikan brother in Nigeria and an Afrikan brother in the Sudan, Ethiopia or Kenya, and like Afrika, the differences among *us* are more apparent than real, being only as real as the **NORTH-SOUTH AMERIKANIZATION** [Anta-Diop] = the mental balkanization that we have allowed to be placed in our minds by our Euro-Amerikan oppressors. The basis for black Pan-national unity is there if we would only look to see it. The Continental Afrikan People = the people from **KAF-RU-KA = AF-RU-KA,**[823] despite their apparent differences, now recognize among themselves a fundamental black cultural unity, thanks in part to black scholar-scientist like Dr. Cheika Anta Diop, and great statesmen like the late Kwame Nkrumah, former President of Ghana, and they are daily becoming to regard themselves as *one* Afrikan People, which will be the core basis for a future formation of the really real **U.S.A. = United States of Afrika**. The Nu Afrikan People in the Amerikan Hemisphere have the same fundamental cultural unity, especially that cultural unity that exists between black people in the National Territory currently held by the **U.S.E. = The U.S. Empire**, located in the South in the *Kush District* and *Kush Region* and those blacks in the Amerikan Islands. To understand this fundamental cultural unity between the Nu Afrikan People in the Amerikan Islands and in the *Kush National Territory* [N.T.], one has but to read the work ***Afro-American Folktales***, vols. 2, edited by Roger D. Abraham, along with the work of Robert Farris Thompson's, ***Flash of the Spirit: African &***

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[822] Bruce Perry, ed. **Malcolm X: The Last Speeches**, pp. 152-153.

[823] Contrary to earlier assertions the name for the Continent of Afrika is indigenous, so named by our black Kamau ancestors, so-called Egyptians. They named their ancestral black homeland South of Ta-Mera, **Afruka** or **Kafruka**. In the Kamau language, [i.e. so-called hieroglyphics, which the Kamau themselves called **Medu Neter= God's Word**, the individual *glyph* being referred to as **Tat** or **Tet = form, image, sign**,], **Af = born of, Ru = the Gate of Out-let**, and **Ka = Inner Land**. Ta-Mera is called the **Mest-ru = Mitzr = Mitzraim = The outlet from the Uterus = The Gate of the Uterus = the womb of the black woman prefigured as "Heaven"**, thus the original black man came from **Af-Ru-Ka**, that is **Born at the Gate of the Inner Land**, that is from the Great Lakes surrounding Uganda, Kenya, etc., leading out to the **Mest-ru = Gate from the womb = Gate to or from Heaven**. These amazing revelations come from the pen of Gerald Massey in his ***A Book of Beginnings***, vol. II, pp. 602-603, recently republished by Black Classic Press 1995.

Afro-American Art & Philosophy, to see that the assertions i make above are true. In point of fact there is a fundamental unity of culture between the black people in the **Occupied National Territory** of the U.S. Empire, the Amerikan Islands, Brazil and Afrika that has never been broken, despite all the years of separation, oppression and repression of these black peoples and their cultural expression. A comparison of Roger D. Abraham's ***African Folktales***, vol. 1, and its companion volume mentioned above will confirm these assertions. More substantial contact among the blacks in the Amerikas will confirm among us the belief that we are all Afrikan-Amerikans aspiring to a unity of Nu Afrikan Peoplehood, despite our differing geo-political areas of domicile.[824] There will be some cultural bridges and difficulties due to cultural prejudices without doubt, especially on the personal level. However, these have to be overcome in creating an over-all **unified black cultural matrix of power** in the Amerikas. 1 personally experienced the dislike of mainland Afrikan-Amerikan's by black Islander's in MP478/A1994 during my travels to the U.S. Empire administered Virgin Islands, and Puerto Rico, including the Dutch and French administered Island of St. Martin/St. Maarten. Often these black Islanders would tell you directly to your face that they did not like black people from the U.S. Empire mainland, and when 1 and my wife would walk into shops owned by Asians, black workers would not even wait on us. We felt like we were back in the deep South during the sixties being treated with all the disrespect that could be thrown in our direction, but only this time by black people, our so-called *kith and kin*. There was no apparent recognition that we were all *black domestic colonial subjects* of various white settlers from Europe. In fact, during a tour of the French held portion of St. Martin, our guide through the Island told us that whenever there was unrest among the *black natives*, the French Gendarme, i.e. French Military Police, would be sent all the way from France to crack some black heads, to re-establish *law and order*. That fact did not make blacks in the Islands treat us any better because they thought of us as "privileged" and no doubt some of us (including me) have perhaps without knowing it acted that way and were not careful of other black people's perceptions of who we are and claim to be. No doubt most mainland blacks have a higher standard of living that most blacks from the Islands and this fact (rightly or wrongly) is resented by them but how we carry ourselves and throw that so-called "wealth" around should be done circumspectly in the interest engendering understanding and for the sake of building black unity. However, 1 need to avoid generalizing the idea that black people from the U.S.A. &1 mainland are automatically treated badly in the Islands. For example, 1 was in Jamaica in MP460/A1976 at the same time that *Ras Tafari*(in Amharic = ራስተፈሪ) the deposed Emperor Haile Selassie(name in Amharic = ኃይለ ሥላሴ) of Ethiopia died, which was a very significant event for the Island of Jamaica because of the development of as strong *Ras Tafari* cultural and religious movement in this Island. Paulos Milkias in his Dictionary of Ethiopian Christianity (2010) gives the most thorough definition of *Rastafarianism*, that is, ራስተፈሪያዊነት (i.e. *Rastafariawinnat*) 1 have yet seen as understood through a history of religions and comparative religion approach between itself and certain aspects of the

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[824] It was *Shahidi*, Malcolm X's intention of unifying all black people in the Amerikan Hemisphere under the Organization of Afro-American Unity, not just the warring Afrikan-Amerikan factions in the U.S. Empire. To confirm this, one should read his *"Statement of Basic Aims"*, in **The Last Year of Malcolm X** [Breitman], p. 106. Further, this unifying process took on concrete form with the convening of the first Congress of Black Cultures in the Amerikas which was held in Cali, Colombia, Maafa 461/Asiento 1977.

Ethiopian Orthodox Tewahedo Christian faith tradition.[825]In Jamaica I was accorded the most wonderful treatment by the black people there. I did not spend my time cooped up in luxury hotels but went and traveled among the people of Montego Bay, St. Ann's Parish, the hometown of Marcus Garvey, and Kingston visiting the memorial to Marcus Garvey. I ate my dinner's and lunches whenever possible in the "house restaurants" of various black people who were trying to make a meager living. I saw first-hand the hovels our people were living in, yet they were the most pleasant,

[825] Paulos Milkias states: "Rastafarianism is a movement that got its name from "Ras Tafari," regent of Ethiopia from 1916 to 1929, who carried the titles "His Imperial Majesty Haile Selassie I, Lion of the Tribe of Judah, King of Kings, Elect of God, Emperor of Ethiopia." It is a religious and political movement, which has its roots in Jamaica in the 1930s and embraced by many particularly in Europe and America. The belief is a mélange of Protestantism, mysticism, pan-Africanism and black consciousness. It was Marcus Garvey, the founder of the Black Power movement who predicted in the 1920's the rise of a mighty king in Africa. When Ras Tafari was crowned Emperor in 1930 many followers of Garvey in Jamaica claimed "the prophecy" of Garvey who was considered like John the Baptist had been fulfilled. The original Rastas were under "Elders" who acted like priests and used a religious text called the "Holy Piby" which they claim was rooted in an Ethiopian language religious text. The Rastas approach their religion in a Talmudic fashion. They analyze and discuss doctrinal issues in discussions in part theological debate, part prayer meeting sessions known as "reasoning's," at which they attempt to discern the truth and the will of God whom they call JAH (a contraction of "Janhoy," one the titles of Emperor Haile Selassie, equivalent to the European "His Majesty."] The Rastafarians call their Talmudic style dialectic a way of "over standing" deliberately distinguishing from "understanding." They claim that they "over stand" the African Diaspora to be "exiles in Babylon." They consider that they are being tested by Jah who is God through slavery, economic exploitation and racial "downpression" (again deliberately distinguished from "oppression.") The Rasta style of "overstanding" is an attempt to discern truth through divine leadership and grace. Rastas claim: "the truth cannot be known by human effort alone, but rather through the revelation of JAH. They refer to an immediate presence of JAH with the "Dread" (God Fearing Rastafarians). Traditional Rasta groups live in communities resembling Ethiopian Christian monasteries. The Rasta's doctrine of theosis is expressed with the idea that the "Dread" discovers his essence and becomes who he really is by repenting and asking JAH for divine guidance. Like Judaism, the Rasta faith does not believe in proselytizing. Instead, the elders or leaders rely on what they refer to as "compunction" [conscience] sent by JAH. Those Rastas who take the Oath of "Nazirite" wear "dreadlocks" resembling the long, matted hairs of Ethiopian hermits. Just like their hair style, the ascetic lifestyle of the Orthodox Rastas and their smoking of Ganja [Canabis] ritualistically are also an influence from some Orthodox Christian Debteras. Though the Ethiopian Orthodox Church does not condone the practice, some Dabtaras use Itsa Faris [cannabis] with the intention of sharpening the mind of their students and also to cure people who are sick. Referring to the book of Revelations, they look forward to their rescue from forced internment and the revisiting of Zion, the emblematic term they use for Africa. For the Rastas, Ethiopia as the site of a dynastic power is the eventual home of all Africans, the seat of Jah and a locus of their children's repatriation. When Emperor Haile Selassie made a state visit to Jamaica in 1966, the Rastas named it "Groundation Day" and thousands of "Dreads" in white robes received him by chanting: "Hosanna to the Son of David!" Since then, Ethiopia Orthodox Tewahedo Christianity has absorbed many Rasta communities in Trinidad, Guyana and New York. However, the mainstream Rasta movement remains intact. The Rastafarians have spread their faith to all five continents with Reggae music popularized by Bob Marley named by the Rasta faithful as "Berhane Salassie" meaning "Light of Haile Selassie" in Ethiopic. Two sects of Rastas are current during the Third Millennium. They all share a common ground. All Rastas believe that: 1) there are several levels of divinity; 2) only the "uncreated" is "God-in-Essence; 3) humans can become divine only by "participation"; and 4) "ikons" are visible channels through which divine energy enters the world. Currently two sects exist and disagree on which of the above characteristics apply to Haile Selassie. The "Orthodox Rastafarians" claim that Haile Selassie is divine by participation and "ikonicity," and thus merits "douleia": ("venration") but not worship. The rapidly growing and the most famous sect, "The Twelve Tribes of Israel" founded in 1968 by Vernon Carrington [known also as the Prophet Gad], hold that Haile Selassie is Jesus Christ returned in majesty as King and that therefore the Second Coming has already been fulfilled. As different from the Orthodox Rastafarians, the Twelve Tribes claim that Haile Selassie is divine in essence and merits "latreia" or "absolute worship." The latter sect has coherent theology and tight organization. Aa a result its doctrine has attracted many converts, including most of the famous reggae singers including the late Bob Marley. Both sects of the Rastafarian movement refuse to accept the secret assassination by the Derg of Emperor Haile Selassie in 1975. The fact that Mengistu got the Emperor's body buried secretly and none of his relatives including his only surviving daughter, Princess Tenagne Work, had attended his funeral, only added to the mystery. The Rasta faithful thus insist that Haile Selassie is still alive and will eventually appear to deliver his children in Babylon." *Paulos Milkias Dictionary of Ethiopian Christianity*. (University Press of America, Inc., 2010), pp. 222-224.

agreeable, and helpful black people I have ever met. I still remember walking the market streets and being greeted with pleasantry's by the most ordinary black people, and one very special black woman, with her basket of fruits carried on her head, by the name of "Miss Mary," i will never forget. She talked with me and took pictures with me and never asked me for a dime. In Jamaica there seemed to be no industry to take the visitors or tourists for a ride. Looking back and noting my experience in the Amerikan Islands in MP478/A1994, i attribute this treatment accorded me in Jamaica to the fact that poor as they are, the black people in Jamaica are and feel themselves to be an independent black people, as opposed to those, including Afrikan-Amerikans in the U.S. Empire, who are suffering the ill effects of *domestic colonialism*. Afrikan-Amerikans in the U.S.E. have the mistaken idea that we were the first emancipated slaves in the Amerikas [MP347/A1863]. That is not so. It was the black slaves in Jamaica who achieved emancipation first around MP317/A1833. They have been *"free"* longer than we have, finally achieving full independence in MP446/A1962 when we were just trying to achieve mere *civil rights*, i.e. March on Washington, Civil Rights Bills [MP447/A1963], little more than crumbs from the white man's table. Of course, Jamaica has its problems too. There seemed to be an undeniable caste system of color, where the brown skin and yellow skin black people were the only ones allowed to work in your English owned Barclay's Banks, and what-not. They also treated their black skinned *kith and kin* like colonials and were extremely snobbish when serving you behind a counter or some facade of authority. These are nothing but left-overs from colonialism, including incidents I witnessed personally in a locally owned hotel where white men from England were still allowed to call black men "*boys*."

However, that, the black police of Jamaica where all black skinned, carried no guns, and where the most helpful and mannerly *black men in authority* that I have ever saw, and seemed to be in complete control of themselves and the cities which they patrolled. Tolerance of others seemed to be highly regarded in Jamaican society. I attended *Ras Tafari* open air demonstrations of their martial abilities = the high kicks that could take a man's head off, or break his legs at the knee, yet the black police and the army who were ever present seemly everywhere at the same time were non-threatening, paid no mind to these brothers on the streets, and allowed their martial expressions, which are highly regarded as part of their black religious culture surrounding the worship of their "god", i.e. *Jah = Jehovah*, who is in the majority opinion was late Emperor Haile Selassie, the *Ras Tafari*, because of his visit to Jamaica. I heard of his death announced in Jamaica by radio and the very next day was a day of national mourning, especially for the *Rastas*. Despite some negatives that i witnessed encouraging signs of a black nation achieving maturity and *black ordered civilization!* I believe the anti-black feeling among *black domestic colonials* has to do with our supposed degree of or lack of political and economic independence *versa vie* one another. The Nu Afrikan Islander's feel Nu Afrikans from the U.S. Empire are snobs and arrogant, a people due for a put down, based on our association with the most powerful country in the world. We on the other hand perhaps overdo the demand for respect, not based on any supposed association with the so-called powerful white man in North Amerika looking down on our Island brothers, but on our credulous belief in a supposed black unity that does not yet in fact exist. Secondly, *our attitude* is grounded in our supposed belief that we are the leading proponents of such an *imagined* black unity and therefore we should be respected by other black people wherever we go. When we are not

treated with respect, which is *"our due"* of course, we *cop an attitude*, which only makes the problem worst. What we as so-called mainland blacks must understand, is that we are still in the process of that black unity, i.e. black nation building, however still far from it, which we must build block by block = *black by black*. We have a lot to learn, but i know we can learn it by learning from each other with love, forgiveness, understanding, reconciliation, reciprocity, and compassion. We have to share our culture with the Nu Africans in the Islands and when we visit them, we have to *"come out de white man"* and share with them through the power of the Spirit *their* culture. Sunning on the beaches and looking down on the local people because we believe we come from a so-called technologically superior civilization won't help us achieve these ends. Being associated with a superior materialistic civilization has nothing what-ever to do with having a superior culture or being part of a civilized nation of people. I think we really know better, especially when we witness daily white *barbarians* in blue, and white *thugs* in legislative garb with their so-called *Republican Revolution, i.e. the Second Amerikan Revolution!* who continually subject Afrikan-Amerikans in the U.S. Empire to *special treatment*. We must finally realize as our Kamau holy fathers knew, and who left the records for us to see, that we the Nu African and African People all come from the same *black female principle of life*, i.e. the ***Nu = The Black Celestial Waters = The Black Mother of the Universe!*** We have so-called black socialist revolutionaries who are telling the Nu Afrikan Majority that the only way to their freedom and independence is to develop a working and ideological coalition between us and other national minorities in the U.S. Empire, and various radical left Euro-Amerikans, the **MODERN JOHN BROWNS**. And yet i fail to see in their suggestion complimentary exploration of the cultural, economic, political and social basis for coalition and unity that exists or can exist between us and other Nu Afrikan People in the Amerikas, i.e. in the Amerikan Islands, in Central and South Amerika, especially with Brazil for instance with a population of nearly 70 million Nu Afrikan's, the *largest* nation of Afrikan-Amerikan People in the Amerikan Hemisphere.[826]

The **Nu Nationalism** believes that black revolutionary socialist ideology will doom the Nu Afrikan Majority, who live directly under the rulers of the U.S. Empire and Imperium, to failure and continued exploitation if we follow its line of reasoning = *We should seek allies among the radical left, i.e. the modern John Browns, and "change Amerika first" before we can achieve our freedom and a better life!*[827] This false premise will doom us to following some radical white man's agenda that has *already* failed, and move us away from an emancipatory process that is governed by the Nu Nationalist principle of ***Race First!*** = *a non-racialist position that says that when I put the black man first to lift him up then I put all Hue-manity first because the Black man is the man lowest down*. This is the position of Dr. Tony Martin who I have had the pleasure of meeting. He formulated this idea from the ideology of Marcus Garvey in this short phrase *"Race First,"* in a book by the same name quoting Marcus Garvey as saying; ***"In a world of wolves one should go armed, and one of the most powerful defensive weapons within the reach of Negroes is the practice of race first in all parts of the world."***[828]This was the position of Elijah Muhammad who called it ***"Self-First."*** Elijah Muhammad stated:

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[826] See M. Marable, *"Building multi-racial political coalitions"*, **The Washington Afro-American**, July 28, 1990, p. A5.
[827] See Robert L. Allen, **Black Awakening In Capitalist America: An Analytic History** [Africa World Press, Inc., 1990], pp. 281-284.
[828] Tony Martin, **Race First** (1976), p.22.

> We, the Black people in America, do not think for *self-first*. Failing to think for *self-first* is the greatest mistake we the poor Black people who are up from servitude slavery of the fathers can make. But for the slave-master' children our failure to think for *self-first* is wiser than anything their fathers could hardly dream of in their day and time! *Self-first* --- In over one hundred years, we the Black people have not learned to think for *self-first*. This is due to the fact that we try to think of something for the benefit of the slave-master --- something to make him smile at the freed Black slave! Trying to win the love of the white slave master has been our (the Black People's) greatest mistake. Now it has become our gravest mistake. To have love for them (white race) means the fire of hell that God has heated, is being heated up for both, you who love the devil, and the devil too! (my emphasis, my liberty).[829]

Whether we are seeking the black revolutionary socialist solution of coalition or the white liberal rainbow coalition, none will work if we do not make the ***Black National Interest*** paramount within those supposed liberating systems of coalition, that is the *non-exclusivist* notion of *Race First = Self-First = The Least of These* [the position of Jesus Christ himself]. In order to please the White man, we find ourselves having to *"put on the white man"* in order to be a part of such coalitions = *submerging our black national interest for the so-called "universalist" ideals each of these so-called universal coalitions espouse*, while everybody but US knows that all peoples and nations have specifics national goals specific to their own survival and specific claims rooted in their history made against anyone who seeks to undermine those national goals. Apparently, it is only BLACK US that are fools enough to submerge our black national claims within somebody else's so-called universalism, to such an extent we are allowing ourselves and our specific national claims based on our history of enslavement to be including some such race or group the media loves to called PEOPLE OF COLOR. Who the hell are these people? What race are they? What part of the world do THEY originate from? What are the unified national claims they are making grounded in THEIR PEOPLE OF COLOR history? If we go along with this media sleight of hand (confusing the hell out of our children) we will never bottom-out the question = *answer* the ***Nu Afrikan Question*** that has eluded us since we were forcibly taken from Afrika and brought to these shores. WE ARE A SPECIFIC PEOPLE AND RACE WITH SPECIFIC CLAIMS THAT WE GIVE UP IN ORDER TO BECOME APART OF SOME FICTIONAL "PEOPLE OF COLOR." Socialism has the same political aim in diluting our specific national and group claims as a Nu African People. **Black revolutionary socialism** dreams of forming the very illusive radical *coalition* of National Minorities and Captured Nations with the so-called radical left whites and "Chinese" militants, who then will supposedly unite to overthrow the U.S. Empire capitalist system and replace it with socialism, not ever telling the Nu Afrikan People that, capitalism is not the entire problem, that racism and white supremacy *is the problem*, and in fact racism existed *before* the formation of the capitalist state, that capitalism is *only* the *means and way* white people have devised to more *efficiently and permanently* actuate their desire to rule others by means of systems of *grand domestication* based on their belief in their racial superiority.[830] Black revolutionary socialism does not explain why black people are the *targets* of

[829] Elijah Muhammad, **The Fall of America** (Chicago: Muhammad's Temple of Islam No. 2, 1973), p. 20.
[830] Madhubuti, **Enemies: The Clash Of The Races**, pp. 41-61.

oppression as a race irrespective of any particular socio-political-economic system. Black revolutionary socialist would have us believe that once we are under so-called socialism, and *free* from *"capitalist domination,"* that **white racism** will suddenly disappear. The **Nu Nationalism** is not under any such illusion = does not think so! The Nu Nationalism will go further and say that white racism is an ideology that comes *straight from the pits of hell* and is governed by *principalities and powers* under the control of *Setian influence* and calls for the radical surgery proposed by the Kingdom of God whose assault on the *Setian world order* began with Jesus, who demonstrated the purpose of the Kingdom of God, which is, to *cast out the demons* that afflict mankind. The Nu Nationalism understands the spiritual nature of the battle but in doing so seeks to understand it also from its sociological, cultural, political, economic, psychological perspectives. There are other ways of looking at the problem, which needs to be brought into a unified system of thought by means of a contemporary **black political philosophy**. For instance, Dr. Frances Cress Welsing in her "Cress Theory of Color Confrontation," presents the problem of the Nu African Question from a psychological perspective, showing that **WHITE FUNCTIONAL RACISM** [a theory developed by Neely Fuller in MP453/A1969 in his **The United Independent Compensatory Code/System/Concept**] is an autonomous system or "ism" *all by itself.* According to Dr. Welsing the cornerstone of **White Functional Race[ism]** is the white man's need to guarantee white genetic survival as against the "destructive" power and superiority of black genes. White Functional Race"ism" is the driving force or *"motor"* = motive force behind all other "isms" = Capital"ism", Social"ism", Christian"ism", Jew"ism", Islam"ism",etc... all developed or modified to guarantee their survival as against their great fear of white genetic annihilation, and to achieve their *"prime directive" = the subjugation, oppression and finally the destruction of the black race,* which is their **Final Solution = "Indian Solution"** [Already economically and politically bound on 256 reservations throughout North America] **to the Nu African Question.**[831] Do black revolutionary socialist honestly believe then that the destruction of one white"ism" and replacing it by another white"ism" is going to bring freedom and liberation for black people as long as we are under Setian white control *anywhere*, among whom we are perceived as *the* genetic annihilators of their race? WHITE FUNCTIONAL RACE"ISM" is the issue and is what needs to be destroyed, along with its ideological children, i.e. the ideas of SUPERIORITY BASED ON COLOR and GENOCIDE = ETHNIC CLEANSING, and not what *"isms"* they *use and developed to actuate and keep it potent, i.e. alive!* Does any sane black man think we would fare any better under socialism than under capitalism as long as the Setian white man runs that system? I think not! The reader should take note of the fact that the U.S. Empire and its allies have won the so-called **Cold War** against the most powerful coalition of *revolutionary socialist*, i.e. the U.S.S.R. = the Russian dominated Soviet Socialist Republic and Empire. That gives the Nu Afrikan People to know that, even for white people *who developed that economic system*, socialism and Communism, its ideological counter-part, has failed, so that the dream of Afrikan-Amerikan revolutionary socialist to overthrow racialism via the overthrow of capitalism in Amerika remains just that, **A DREAM!** Capitalism no longer has a Super-Power protagonist of any consequence, regarding China as only a third-rate Asian continental economic and political power with limited nuclear capacity and reach, even though they are keeping a wary eye on this up-and-coming nuclear power, who can field an army in the tens of millions. China is an Asian continental power and is no

[831] Dr. Frances Cress Welsing, *The Isis Papers: The Keys To The Colors* [Third World Press, 1991], pp. i-xvii and 1-16.

threat to the West unless the West is foolish enough to enter into its sphere of influence it regards as "Greater China." Absent this fool hardy move, the capitalist are now *free* to exploit the poor nations of the world, including *stateless nations* almost at will and are now *re*-structuring and *re*-tooling its military forces for various *"police actions"* in the coming *imperialism vs. internal national liberation wars* it will have to fight in order to maintain its supremacy over the growing nationalism's and calls for *autonomy and economic democracy*, i.e. reparations, etc. of and by these various peoples, including the development of the **Nu Nationalism** among the Nu Afrikan People in the Amerikan Hemisphere and within the U.S. Empire and Imperium. The military conquest of the tiny nation of Iraq by the *U.S.E.* should be a *wake-up call* and put *all the people of the world on notice* of who is running things. Nu Afrikan People, especially within the U.S. Empire and Imperium, do not need the pipe dreams of so-called **black revolutionary socialism**. In developing the **Nu National** ideal and program, Nu Africans must also be careful of *rip-off* and dangerous *reparations schemes* emanating from that natural feeling of black self-determination and call for economic democracy, such as the so-called **"Black Tax,"** reminiscent of the early Nineteenth and Twentieth Euro-Century non-genuine *back-to-Afrika* schemes that ripped-off millions of dollars from the Nu Afrikan People and turned them away from any natural contemplation and feeling of creating a *black homeland* for nearly a century! With the rise of non-genuine black national schemes for reparations, the same thing could happen to the legitimate call for economic democracy = reparations via the rise of the Nu Nationalism if the Nu Afrikan People are not watchful. At minimum the Nu Nationalism calls for:

(1) a plebiscite of the Nu Afrikan People on their future in the U.S.E. after appropriate education on the issues of a separate national existence and what autonomy, separation or staying under direct U.S.E. administrative authority might mean, or

(2) political, economic and cultural autonomy for the Nu Afrikan People = a separate national existence set-up in the National Territory in the Nu Afrikan People's **historic homeland** = the South-Eastern portion of the U.S. Empire and Imperium, formed either as an autonomous regional government within the bounds of national unity with the U.S.E. with a **new and written social contract**

(3) or complete independence via secession of land with the appropriate national and international guarantees, and it calls for

(4) reparations in the form of land, direct payments, domestic and international credits,

(5) Dual African citizenship with any African county that constitutionally permits it.

(6) Finally ending the *welfare state* that was originally set-up to serve and save *white people* during the depression, including the dismantling of indirect rule

within this domestic system of American colonialism by black political leaders who are really the acolytes and devotees of the Setian White man.

The *Nu Nationalism* will except a separate national existence in the form of an autonomous national territory *within* the union of the U.S. Empire, in which case the U.S. Empire will have for the first time a *black autonomous region* within its continental mass organized into several different states of its own, something similar to the Canadian and Swedish models of separate regions, e.g. cantons, etc., or Nu Afrikan Nationalism will except and gladly, a black nation-state with *full* autonomy separate from the political administrative authority of the U.S.E. This call and demand for political autonomy and or complete independence has been voiced for many score years by various organized groups of Nu Afrikans. The voices at times have been loud, but more times than not they have been muted or muffled by the hue and cry of **"INTEGRATION!"** by the Afrikan-Amerikan Minority mis-leadership. And when these voices could not be stilled by this hue and cry, they were silenced *permanently* by the rulers of the *U.S.E.* the leaders of the *Setian world order*.[832] Yet these demands still persist and are more daily coming to fore out of the black national consciousness of the Nu Afrikan Majority. Those demands will certainly be laughed at and ridiculed at the outset. If the Nu Afrikan People persist in these demands for autonomy and economic democracy an attempt will be made through repressive measures to destroy the people behind the ideas. Repression of these black national ideals and demands will in response call for an elevation of this black national emancipatory political struggle. In any case the Nu Afrikan People will need support from allies both within and outside the U.S. Empire and as such emancipatory nationalist-separatist will certainly not hesitate to call for support from the international community at large, as well as alliances based upon a *community of interest* common to all oppressed **National Minority and Captured Nations** in the U. S. Empire and Imperium, i.e. including the Mejicano and Native Amerikan People. However, the only permanent political coalitions formed will be that among various Nu Afrikan People in the Amerikan Hemisphere and with Afrikan Continentals. In doing so the Nu Afrikan People will be following the principle of **Race First!** In the Nu Afrikan People's coming national struggle they will ask all people interested in their freedom for support, but they will ask no people other than their own to die for that struggle. **RACE FIRST** will be their motto. The Nu Afrikan People in the

[832] For a through grounding and well-rounded understanding of the nature of the Nu Afrikan Question and possible solutions see Obadele, **Foundations of the Black Nation** [1975]; Forman, **Self-Determination: An Examination of the Question and Its Application to the African-American People** [1984]; Herman Cromwell Gilbert, **The Negotiations: A Novel of Tomorrow** [1983]; Sam Greenlee, **The Spook Who Sat By The Door** [1969]; and George S. Schuyler [Samuel I. Brooks] **Black Empire** [Boston: Northeastern University Press, 1991]; Derrick Bell, **And We Are Not Saved** [1979]; Derrick Bell, **Faces at the Bottom of the Well** [1992]; V. P. Franklin, **Black Self-Determination: A Cultural History of the Faith of the Fathers** 1984; Yussuf Naim Kly, **International Law and the Black Minority in the U.S.** [1985]; Kly, **The Black Book: The True Political Philosophy of Malcolm X** [1986]; Kly, **The Anti-Social Contract** [1989]; Robert Jabara, **The Word: The Liberation Analects of Malcolm X** [1992]; Shawna Maglangbayan, **Garvey, Lumumba, Malcolm: Black Nationalist Separatist** [1972]; William K. Tabb, **The Political Economy of the Black Ghetto** [1970]; Samuel F. Yette, **The Choice: The Issue of Black Survival in America** [1971]; James S. Allen, **Reconstruction: The Battle For Democracy 1865-1876** [1937]; Essien-Udom, **Black Nationalism: A Search for an Identity in America** [1962]; Martin R. Delaney, **Blake: Or The Huts of America** [Beacon Press, 1970]; Leon Trotsky, **On Black Nationalism and Self-Determination** [New York: Pathfinder Press, 1972]; Harry Haywood, "Self-Determination: The Fight for a Correct Line," in his **Black Bolshevik: An Autobiography of an Afro-Afro-American Communist** [Chicago: Liberator Press, 1978], 218-44; Haywood, **Negro Liberation** [New York: International Publishers, 1948]; Sebastiao Rodirigues Alves, "We Are All Equal Before The Law," **Journal of Black Studies** [December 1980], 179-93; Raymond A. Winbush, ed. **Should America Pay?: Slavery and the Raging Debate on Reparations** [New York: Amistad/HarperCollins Publishers, 2003].

Amerikan Hemisphere must unite first around their own various struggles for self-determination under the various regimes under which they live. The common enemy of the Nu Afrikan People everywhere in the Amerikan Hemisphere are the rulers of the U.S. Empire, who maintain an exploitative economic and political system and a ruthless killer military machine, repressive police state, including an unjust *JUST-US system* in order to preserve what they call *the "Amerikan" way of life.*[833] No other culture, social, economic or political system will be permitted unless it is subservient to the **WHITE NATIONAL INTEREST!** Therefore, it is incumbent upon the Nu Afrikan People to formulate a common emancipatory spiritual, political, economic, cultural ideology and social theory culminating in a *Nu Afrikan Nationalism*. Any Nu National theory of emancipation made up of the above components must include in part territorial aspirations in its program if it is to meet the concrete needs, objectives and goals of the Nu Afrikan People, and also to meet the new threat unleashed by the failure of the so-called revolutionary socialist in the Cold War. *Land is the only concrete guarantee of economic democracy for the Nu Afrikan People = Autonomous space within which to make decisions effecting black self-determination and the black national interest.* If that idea is wrong then why do other people including every white man on earth *need, kill, and murder for land* = control over autonomous space within which to guarantee his right to live his life as he wishes for himself, his woman and his children.? Black people in America need to stop being fools!

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[833] Witness the invasion of the U.S. Empire armed forces, the Nu Afrikan People's common enemy, in October of 1983 of the tiny Island nation of Grenada, the **ARREST, DETENTION** and **TORTURE** of more than 2000 Grenadine English speaking black people placed in small burning hot wooden crates through which they had to crawl in a humiliating fashion, i.e. on their knees. Both white and black soldiers of the U.S. Empire participated in this inhuman torture of black people who were only seeking *black self-determination*, a small black nation who represented *no threat to anyone*, especially the mighty and white U.S. Empire! I have personal knowledge of the evils that went on there, right under the noses of the Nu Afrikan People domiciled in the U.S. Empire mainland, from black soldiers whom i know and who were there. The whole thing was a pretext, albeit pre-planned under the name **RED X 183**. In previous U.S. maneuvers Grenada was code named **AMBER AND THE AMBERINES**, which refers to Grenada's full national name, **GRENADA AND THE GRENADINES**. The U.S. never meant to attack Grenada on the day that it did, but it was done then by Ronald "Ray-gun" to cover and deflect criticism from the appalling failure of the U.S. Marines in Lebanon, who had the day before suffered a terrible defeat in losing 250 marines to a gigantic bomb explosion. This hit the papers, *but just briefly*, because Reagan (i.e. Ray-gun) immediately and with slight of hand initiated the attack and intervention planned long before against the black nation of Grenada. His racist supposition was, *since he could not kick some Arab ass*, that made him and the U.S. Empire look so bad, Arabs who could dish out anything he could presumably throw at them, as evidence of the U.S. pull-out of Lebanon shortly afterwards, then he would *kick some defenseless black people in the ass*, and of course with the praise and admiration of the Amerikan white public and a few flag waving "niggers" for demonstrating the superior might of U.S. Empire arms. Lastly there was an intimate connection between the U.S. Empire, racist mercenaries aimed at the Cuba, Nicaragua and Grenada during this period and the racist Groups here in the U.S. Empire. Let it not past the notice of the Nu Afrikan People that the U.S. allows these mercenaries, one group of which was under the leadership of one Michael Perdue, according to author Chris Searle, to operate in Florida and in Georgia. Searle says in addition to allowing these groups to train in the South, they are also where allowed (according to him) to freely circulate their magazine *Soldier of Fortune*. Searle also says that Michael Perdue was in secret consultations with the Grand Wizard of the *Canadian Knights of the Ku Klux Klan*, James McQuirter and Donald Andrews, former leader of the racist para-military group, the *Western Guard*, about his hope to use Grenada after toppling their revolutionary government as a base of operations to attack Cuba and Nicaragua at some other opportune time. When the Nu Afrikan People go to war by the side of the U.S. Empire armies they know not what they do. In this particular case, i.e. with the invasion of Grenada, they were in fact participating in accomplishing a goal and programme of racist groups in North Amerika, who whether the Nu Afrikan People believe it or not has hopes of organizing and operating internationally in the Amerikan Hemisphere! If black people, the Afrikan-Amerikan or Nu Afrikans do not also organize on this same level the Nu Afrikan and their children in this Hemisphere are undone. See Bishop, **Maurice Bishop Speaks**, [1983], p. xxvii, and Searle, **Grenada: The Struggle Against Destabilization**, [1983], pp. 35-39.

We need land too in order to do the very same thing!!! As a national group, a stateless nation of people, we are asked to forgo what the rest of humanity are dying for every day. *What utter nonsense!* Nu Afrikan emancipatory nationalist-separatist everywhere must recognize the need for political unity among all of the Nu Afrikan People in the Amerikan Hemisphere, for the rulers of the U.S. Empire are organized internationally and are *re-tooling* even as i write these words for the complete subjugation of the black man and various so-called Third World peoples everywhere now that they do not have to worry overmuch about a threat from the Russian Bear, the now defunct Soviet Empire. They in fact have already started conquering and telling the rest of the world what to do and what they will and will not permit on *this planet!* For example: "Unless you recognize Gay Rights and Marriage Equality as a fundamental component to human rights, we will withdraw aid to your country and influence world monetary bodies such as the World Bank to deny you loans based on your violation of the fundamental rights of the LGBT community within your borders!" This *Damocles Sword* hangs over the head of African countries in particular as promoted and threatened by "Mr. Lincoln" grounded in his Progressive political idealism and agenda. The threat therefore to the black national interest to uphold his right to black self-determination is threatened domestically and internationally by dark forces antithetical to the moral foundations of society and a direct violation of the holiness of God and the image of God reflected in the human person as male and female. As Dr. Carson said at the 2016 GOP National Convention "Years ago we knew who and what a man and a woman was but suddenly today don't know the difference."

The antidote is **RACE FIRST**(with the same force of meaning as **AMERICA FIRST**) and must be the Nu Afrikan People's motto as an elemental beginning toward racial unity guided by our trust in God and His determination of who and what we are as a people. We must forcibly defend our human right to be exactly what and how God made us (.i.e. ***"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."*** Genesis 5:1-2). We cannot let some powerful Progressive ideologues (anti-God black or white Setian devils) tell us different and/or make us believed differently than our black ancestors using the Word of God taught us. Unfortunately this spiritual struggle to be what God made us must be played out on a geo-political level of domestic and international politics and within a *lewd, rude, crude, and deadly culture of disrespect* that devalues life and celebrates each person absolute right to their own opinions as the only and ultimate truth where each and every person *in a bid to disestablish all authority* (even that divine authority belonging to God alone) *does what is right in their own eyes* (Judges17:6). At the highest level of the American Progressive political hierarchy this infusion of thought has been promoted by "Mr. Lincoln" and his Progressive protégé Hilary Clinton both disciples of Saul Alinsky (1971) who in his book *Rules for Radicals* celebrates Satan as the first successful rebel against divine authority stating:

> Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins- or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom – Lucifer.[834]

[834] Saul D. Alinsky. *Rules for Radicals: A Practical Primer for Realistic Radicals*. (New York: Random House, 1971), Preface.

Knowing full well how the enemy of the Nu African People (i.e. the Setian White man and his black acolytes and devotees) thinks (carrying for the motto: "We know what is best for you!") and who is willing to dine with and bargain with the Devil in order to achieve power we need to be careful who we follow and pledge our allegiance to lest we unknowingly dishonor and challenge God on His throne as we (either through fear of indolence) assist the Devil and his Setian (lying and deceitful acolytes and devotees) achieve power by overthrowing the moral and spiritual foundations of the God Holy Colony of Earth. Despite our separateness in different white controlled host countries in the Amerikas and in some cases under different puppet black regimes, the Nu Afrikan People must come to regard themselves as **ONE NU AFRIKAN PEOPLE**, even though we will by necessity develop as distinct Nu Afrikan Nations because of the realities of geography and the differing state regimes and social systems we are forced to live under. The realities of *difference* must not be passed over in our march toward unity. However, the Nu Afrikans must bridge the conceptual gaps that separate them in order to achieve that unity while pursuing national liberation in the Amerikan Hemisphere. The Nu Afrikan People directly domiciled in the U.S. Empire and Imperium should never overlook the historical fact that most of our Nu Afrikan ancestors were *first* taken to the so-called West Indies = the Caribbean or Amerikan Islands before we were brought to the Continental U.S. Empire. There in fact was very little *direct* Afrikan importation of Afrikan from the Continent to the U.S. Colonial Empire mainland. You might even say that after *seasoning* most of the Nu Afrikan People in the U.S. Empire *actually came from the Caribbean-Amerikan Islands* so that much of what U.S. Empire Nu Afrikan's are today as a people are in fact rooted in the cultural cross currents of the Amerikan Islands *and* Afrika. Thomas Farris in his ***Flash of the Spirit*** confirms this supposition. Continental Afrika is the Nu Afrikan People's *Ancestral Homeland*, but they can also lay claim to a Caribbean-Amerikan heritage, which is more often than not passed over by black and white scholarship. However, the greatest claim Nu Afrikan Nationalism makes is that the South-East U.S. Empire is the *Historic Homeland* of the Nu Afrikan People domiciled on the mainland of the U.S.E. This territory is referred to as the **Black Belt** = the **Kush Territory** = the **National Territory** [**N.T.**] by Nu Afrikan People, and increasingly referred to by white people as the **Sun Belt** in order to disconnect the color of our skin from the name designated for the land, much as they did to Egypt, which was called **Kamit = Kemit = The Black Land** because of the color of the skin of the Afrikan people that inhabited that land, but which so-called white scholars said was so-named because of the color of the ground in that land. So, the name traditionally given in history looks to the South-Eastern section of the U.S. Empire = **Black Belt** is simply *whited-out* by changing the name to **Sun Belt** in order destroy black history and black claims in and to that land. The Nu Nationalism claims this land, the **Black Belt** as the **Historic Homeland = the Black Land** by virtue of Nu Afrikan oppression in that land for over three and half Euro-centuries, the spilling of Nu Afrikan blood in that land and the historic concentration of the majority of the Nu Afrikan People in that land, even to this day, despite **WHITE TERRORISM** = lynching and mutilation of black men and women, rape and outrages done against black women, the burning of black churches continuing until this very hour, all initiated by whites trying to disengage the Nu Afrikan People and disperse them from that land. The Nu Nationalist looks upon that land, for these and other reasons as the Nu

Afrikan People's **Kush Region = the Occupied National Territory [N.T.].**[835]

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[835] The idea of a **Kush Region** or **National Territory** in the **Black Belt South** to many black people in the U.S. Empire is a fantastic and untenable idea, because territoriality has been a historically submerged part of black nationalism in the U.S.E. and further any such idea was mercilessly suppressed with white terror and violence everywhere it has arisen among the Nu Afrikan People. Even many so-called black nationalist shy away from the concept of territoriality because they know this means **REAL WAR** with the white man, who has the presumption that *he and he alone owns the land!* These black nationalist have let this fear of the white man lead their black nationalist ideology into dead end paths, what some has called misty black nationalism. They are more than likely to follow the argument that the modern paths of Afrikan nationalism cannot be followed here in the U.S.E. by Nu Afrikans, suggesting that modern Afrikan nationalist movements and tactics is **CLASSICAL BLACK NATIONALISM**, meaning that the primary aim of Afrikan nationalism was black control over land, however since the Nu Afrikans here have accepted the white man's presumption that he is the **OWNERS OF THE LAND**, idea of gaining control over land becomes an untenable and intellectually childish idea, unworkable in the conditions under which the Nu Afrikan People live. They do not see in Nu Afrikan History in the U.S.E. any concrete basis for the Nu Nationalism's claim that the Nu Afrikan's are and should be **OWNERS OF THE LAND** called the Kush Region, i.e. Black Belt Region of the South-East U.S.E. And yet we do have a basis for our claim to land in the U.S. Empire that needs to be developed. These claims meet every parameter and condition set by international law and by scholars in the field, including that condition of *territorial concentration* [See Anthony H. Birch, **Nationalism & National Integration**, Unwin Hyman Ltd., 1989, p. 63]. It is a fact that more than 90% of the Nu Afrikan People where still concentrated in the region of the U.S.E. known as the **Black Belt** as late as Maafa 349/Asiento 1865 and figures today [MP476/A1992] show that from 54% to 56% of the Nu Afrikan People still live in this region despite all of the *white terror* that was and is still being used to disengage and disperse them from this land. The number and percentage of Nu Afrikans still living in this part of the U.S.E. is a big surprise to many blacks because the fight for equality and so-called Civil Rights after the death of Dr. King has been shifted *in our minds* to the northern U.S. Empire urban eco-centers, i.e. urban cities, etc., and also because many blacks in the North have been taught from birth because of white terrorism black people were subjected to in the Black Belt that **"THAT WE AIN'T LEFT NOTHING DOWN THERE**!", just like Nu Afrikans in general where taught to say by the same forces of repression that **"I AIN'T LEFT NOTHING IN AFRIKA!",** to deprecate that black national ideal, and thus there is no reason to return to the **Black Belt South**. We make jokes or light of the ideal of going back to the Nu Afrikan's *historic homeland* by statements such as **"I LEFT MY FOOTPRINTS IN THE MISSISSIPPI RIVER LONG TIME AGO, DEM FOOTPRINTS STILL THERE AND I AIN'T GO'IN TURN AROUND!"** Yet many Nu Afrikan's have turned around, going back to the South at periods in droves, disenchanted with the so-called *promise land* of the North. The promised land in the North has become a nightmare. Thus, it is the contention and supposition of the Nu Nationalism that the Nu Afrikan People still meet the elemental basis for a just demand to share this land with their former white rulers in the form of some kind of autonomous regional arrangement within the bounds of national unity or to even demand a grant of complete independence so that the Nu Afrikan's can go their own way in peace. I think the Nu Afrikan Majority vs. the Afrikan-Amerikan Minority misleadership can agree with the Nu Nationalism when it declares that the rulers of the U.S. Empire owe the Nu Afrikan People something more than a grant of *unilateral citizenship* which has led to nothing but *forced integration* via so-called Civil Rights *begrudgingly* granted, with the rulers of the U.S.E., especially those fomenting the so-called *Republican Revolution*, saying loud and clear that they believe *30 years of Civil Rights is more than sufficient to pay ex-slaves for nearly 344 years, i.e. Three Euro-Centuries and a half of enslavement, economic and political exploitation, rape, murder, mutilations, mayhem, and other outrages too horrible to recount here!* The Nu Nationalism on the other hand believes that the Nu Afrikan People have a right to more than so-called *Civil Rights* [the crumbs from the Setian White man's table, over which crumbs and the dispensing of these crumbs they remain in full control] and so-called *Equality Before The Law,* i.e. their idea of *Just-Us*, because of the Nu Afrikan's special circumstance of unjust capture and enslavement, forcibly taken as citizens from kingdoms, empires and principalities in the Nu Afrikan *Ancestral Homeland* in Afrika and *made* slaves to work the land and make the rulers of the U.S. Empire rich. Do they the rulers of the U.S. Empire think that they could have reached the level of national and international development that they enjoy today without the **BLACK SLAVES THAT THEY USED SO SHAMEFULLY** and do they think that they can now disregard the Nu Afrikan People, using their **BLACK CAPITAL = LABOR TO GET RICH** without paying the **INTEREST OF REPARATIONS?** Nu Afrikan nationalism says not! The Nu Afrikan People should never forget that they are not *immigrant minorities* (despite "Mr. Lincoln's" oft repeated reframe and insulting claim that "We are a nation of laws and a nation of immigrants!") but we are a *national minority* and *the chief national minority* at that, [despite the Setian White glee of outdistancing that distinction by immigration policies that has created a *new chief national minority* out of Mejicanos, half of which are not even citizens of the United States] which people so classed has rights superior to immigrant minorities in such a multi-national state as is the U.S. Empire and Imperium and that the Nu Afrikan People's full due as a *subject and captured nation* cannot be solved totally by any Civil Rights measures, which are being repealed are being made null and void as we speak, and or by stating that the Nu Afrikan People like everyone else in the U.S.E is *Equal Before The Law.* See Sebastiao Rorigues Alves, *"We Are All Equal Before The Law"*, **Journal of Black Studies**, Vol. 11, No. 2 [December 1980], pp. 179-194 to show how Brazil used *Equality Before The Law* to submerge and wipe out the

The Nu Afrikan People cannot achieve complete success in their national goals whatever they finally determine them to be = their black national interest, without external and internal support, especially that internal support coming from other *subject and captured nations* within the U.S. Empire. The Nu Afrikan People's best hope for external support should come from the Continental Afrikan People and from progressive peoples and organizations among Nu Afrikans elsewhere in the Amerikan Hemisphere = in the Amerikan Islands, South Amerika, etc., and perhaps from other progressive nations, organizations and peoples throughout the international community that may sympathize with the cause of the Nu Afrikan People. So it is that the *Nu Afrikan Calendar* gives special encouragement and warning to the Nu Afrikans in the U.S. Empire [U.S.E. or U.S.E. & I.], who are the most westernized, most Amerikanized and the most de-Afrikanized Nu Afrikans in the Amerikan Hemisphere, to avoid a strict chauvinism = false chauvinism based on their supposed citizenship as U.S.E. nationals, leading to a dangerous **balkanization** and **north-south Amerikanization** of Nu Afrikan thinking, fostered by the Euro-Amerikan rulers of the U.S. Empire and Imperium; this to keep Nu Afrikans in the Amerikan Hemisphere as well as Afrika divided against themselves. Nu Afrikan national chauvinism in the U.S.E. will tend to give the Nu Afrikan People a false sense of superiority over other Nu Afrikan People in the Amerikan Hemisphere and tend to distort Nu Afrikan historical *sameness* and perspectives on the historical and cultural unity that exists between them. The Nu Afrikan People must never forget that they have been relegated to the footnotes, appendices and margins of North Amerikan Civilization and merely to be attached to a technologically superior civilization is not to possess the same; the basis for that technology must be wrested from those who would use its power for the destruction of the Nu Afrikan and Afrikan People, and then re-defined in the Nu Afrikan Peoples and Afrikan Peoples own image. When this is achieved then the basis for the marvels of the 20th and 21st Euro-century can be used for the Nu Afrikan and Afrikan Peoples own re-empowerment and defense in the Amerikan Hemisphere, on the Afrikan Continent and anywhere else black people are and still are not free. We must bring about freedom, independence, autonomy and/or national minority equal rights status and protections for black people everywhere, and to help bring about the re-unification of Afrika under black rule, creating a powerful and impregnable **UNITED STATES OF AFRIKA [The U.S.A.]** as a final culminating goal. *Part of what the Nu Afrikan and Afrikan People need to recapture and reclaim is the technological basis for their own time dated calendrical systems, less we forget the focus and purpose for which we speak and write regarding the unilateral need for a Nu Afrikan Calendar.* The Nu Afrikan People in the U.S. Empire, who are the second largest nation of Afrikan-Amerikans or Nu Afrikans, taking second only to the Nu Afrikans of Brazil, despite the Nu Afrikan Peoples meager resources relative with those of the majority Euro-Amerikan Nation, dominated and led by the Anglo-Amerikan rulers of the U.S.E., despite the long process of de-Afrikanization that began in

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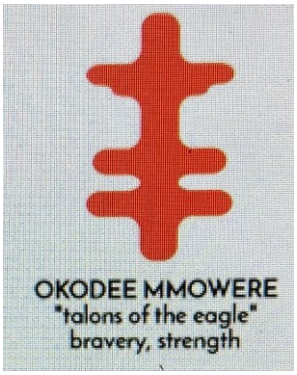
rights and demands of the black majority in that state. That process is now being conducted in the U.S. Empire to great effect, even classing white males, and *100,000,000 [million]* white women as some kind of *oppressed majority* deserving *absolute* equality with the Nu Afrikan subject and captured black nation, despite past, present and *continued* disparate treatment. Also see study called **Where Is The Nu Afrikan Nation?** for a population study supporting the Nu Afrikan black national position on the territorial concentration of the Nu Afrikan People in the Black Belt and the demand for land partially based on those geo-political facts.

route to Amerika on the slave ships, despite the centuries of Anglo-Amerikan inspired genocide and menticide the Nu Afrikan People have been subject to and despite the Nu Afrikan Peoples current political status as a **CAPTURED AND SUBJECT BLACK NATION**; yet for all that, our struggle may be the catalyst for a Nu Afrikan Emancipatory struggle in the Amerikas. That struggle must start with a **black spiritual revolution** before any progress can be made toward political and economic autonomy, and that only if the Nu Afrikan People can *re-define* and *re-discover* the techno-cosmological basis for black civilization, which can only be discovered in Afrikan and Nu Afrikan culture, history and religion, especially that found in Egypt or Ta-Meri, which today lives as the *Ole Time Religion* within the ancient and modern Ethiopian Orthodox *Täwahedo* (ተዋሕዶ) Church and faith tradition. What I am saying is that the Nu Afrikan People are not spiritually fit yet for the epic struggle we must engage in with the U.S.E. & I in order to achieve and secure true emancipation. We need to become spiritual fit in order to conduct protracted emancipatory struggle. In addition, we need to discover that the European and Amerikan way of life (via the false pathway of integration) offers the Nu African People no solution to their quest for Nu Afrikan autonomy, economic democracy, and black self-determination. It is only after the Nu Afrikan People discover and exploit the black religio-cosmological basis for all civilization, which will define for them who they really are and what they should be about, will they be able to achieve genuine black self-determination and emancipation.

A great part of this struggle for black self-determination = re-capturing black cosmological time and place, which will put the Original Man and the Original Religion [Cosmology] of the Original Man back at the center of the Universe! A significant step in this direction is the development and acceptance of the Nu Afrikan Calendar that will *re-define* Nu Afrikan and Afrikan time-dated conceptions and origins, not around the birth of just the Nu Afrikan Nation in the U.S. Empire as the base year *Asiento* 1619 C.E. would do, or around the birth of some prophet from Arabia or some messiah from Palestine as the Islamic and Gregorian calendars do, but around the birth of the entire Nu Afrikan People in the whole of the Amerikas as i believe *Asiento 1517 C.E.* would do.[836]Even though the Nu Afrikan Calendar is predicated on the special needs of the Nu Afrikan People in the U.S. Empire, the base year chosen still suggests the commonality of the origin and birth of all Nu Afrikan People and black nations in the Amerikas, and thus what the Nu Afrikan Calendar suggests tends toward the unity of all Afrikan-Amerikan People and thus has the elasticity necessary to include all Nu Afrikans everywhere in this hemisphere. It is the belief of the Nu Afrikan Calendar and its author that one day it will be possible for an international **Nu Afrikan Cultural and Scientific Commission** to perfect and codify the Nu Afrikan Calendar and suggest new innovations to adapt it further to the needs of each Nu Afrikan Nation in the Amerikan Hemisphere. In the meantime, the Nu Afrikan Calendar will attempt to be as broad and as inclusive as possible in order

[836] The Gregorian Calendar splits time between two main eras or epochs, **B.C.E.** [**Before the Common Era** or **Before the Christian Era**] predicated on the birth of the Prophet-Messiah Jedus, i.e. Jesus and **C.E.** [**The Common Era** or **Christian Era**] elapsed time after his birth. The Islamic Calendar splits time predicated on the so-called **Flight of the Prophet Muhammad** from Mekka called the **Hijra**. One is a Euro-centric calendar made for white people derived from the Afrikan Kamitic calendrical system, yet modified for their use via their Judaic-Christian system and the other is an Afrikan-Arab calendrical system culturally Arab-centered, with neither of these calendrical systems taking into account or even acknowledging prior black cultural motifs, celebrations and or social realities and systems upon which they are based. In short neither calendrical system was made for the Afrikan and or Nu Afrikan People, although the Afrikan People helped develop the Islamic Calendar, and virtually gave the Europeans the technology to develop the Gregorian Calendar based on the Kamite Calendar developed thousands of years before either.

to retain a certain flexibility for future growth. The people actually using the Nu Afrikan Calendar are what will bring it general acceptance. Only then can black scientists determine if it meets the needs of the people relative to their time-dated cosmological outlook and the circumstances that they find themselves in the Amerikan Hemisphere, and then modify it to fit those needs and time-dated outlook. However, the anchor for any such modification should be the acceptance and or general consensus on *21 February 1517 C.E.* as the base year. The Nu Afrikan Calendar suggests that the above date is the optimum one because this date both encompasses the birth of the entire Nu Afrikan People and also projects Shahidi, Malcolm X as the proto-typical Nu Afrikan hero and black liberation fighter, who is the product of both the U.S. Empire and the Amerikan Islands. Both of these universal aspects of the Nu Afrikan Calendar base year tend toward unity of thought and purpose for the Afrikan-Amerikan or Nu Afrikans throughout the Amerikan Hemisphere. The date *Asiento* 1619 C.E. itself was the occasion denoting a point in time for a maritime accident of war between the Dutch and the Spanish, which brought the Nu Afrikan People to the shores of the U.S. Empire [then just a third-rate white settler nation of Englishmen] and as such has no unifying aspects for all Nu Afrikans in the Amerikas. On the other hand *Asiento* 1517 C.E. as the main element to the Nu Afrikan Calendar base year was a political decision of white oppressors, *no accident*, that *legalized* and gave sanction to the whole process, a process of enslavement that caused us to be here, profoundly effecting the future of our Nu Afrikan Ancestors, and gave birth to all of the Nu Afrikan People in the Amerikas, not just to those in the Continental U.S. Empire. These are my reasons for the base year chosen for the Nu Afrikan Calendar. To me the Nu Afrikan Calendar symbolizes the re-birth of the Nu Afrikan People as a black nation **who are coming again in their full Afrikan power and glory!**



CHAPTER FOURTEEN

The Nu African Calendar Year:

In the preceding pages we dealt with the philosophical, ideological, historical and cosmological grounding for the Nu Afrikan Calendar = its rational and reason for coming into being and existence. And while doing this we explained that the *Nu African Calendar* is an expression of Nu Afrikan self-determination designed to help re-order time and place unilaterally in the image of the Nu Afrikan People. God, is the God both of Time and Eternity, the Sovereign Lord, who, within Time itself, has set the boundaries of each nation and people (Deuteronomy 32:8, Psalms 74:17), and made everything beautiful in its own time (Ecclesiastes 3:11). The Nu African People are not exempt from this divine determination and blessedness. With God this is our time as a nation of people within the boundaries of His will and the unsurpassed beauty of His Holiness. Blessed is the nation whose God is the Lord, the chosen ones, who are His inheritance forever (Psalms 33:12, DMV).

The Meaning of "Maafa"

We now turn to the calendrical terminology and mathematical formulations for the ***Nu African Calendar***. We begin with an explanation of the term **Maafa** and its significance. This is a term we have previously used in this project in a hyphenated form and construction = **Maafa-Period, Maafa Epoch** and **Maafa-Era** to help the reader understand our chronological schema. However, here we give formal definition to the term **Maafa** itself. Until now the term **Maafa** has been used without formal definition. In the preceding pages the meaning of the term has been indicated inductively only by its usage. In the chapter on the "Primal Intellectual Origins of The NAC Calendar" we gave the term a general meaning and promised to give a fuller explanation later in the work. We keep that promise now. The Ki-Swahili term **Ma-Afa** expressed in its hyphenated construction is selected for the Nu Afrikan Calendar to signify a new historical era in Afrikan History and to mark the beginning of Nu Afrikan History in the so-called New World = *Nu World* = *Our World* = *The Afrikanized Amerikas*.[837]

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[837] When i use the phrase "so-called" that usually means that i take exception to a particular conception of events or construction on terminology to explain and express those events commonly used or held to by most people. That is the case with the descriptive = *New World*. To the euro-centric mind anything the white man "discovers," in this case Columbus, is considered *new*. And really for the white man what he finds is new *to him*, but in each case of discoveries of *new land*, that terminology has had sinister import for the indigenous people *already there before the white man*, for *new* to the white man means something like *finders keepers, losers weepers = any "newly discovered" land, that is land that has been deemed not owned or known before by "any man" [man meaning only white man] is his for the taking, i.e. by force if necessary [and it has usually been necessary]*. The Setian White man believes without doubt that *whatever he puts his foot on automatically belongs to him*. He is both surprised and offended when other people of the world take exception to that supposed right and prerogative. Secondly, despite its sinister implications revolving around genocide of indigenous peoples, i object to the use of **New World** on historical grounds, which grounds are based on the fact that the Native Amerikans and Afrikans were in the Amerikas long before Columbus was born, and long before any white man ever thought about exploration. In other words Native *Merikan* Civilization was already up and running, under girded and informed in many cases by the presence of Afrikans and Afrikan Culture. It is the "discovery" by the white man that the Afrikans were here before he was that suggested to the white man that Afrikans would do well in the so-called *New World*, only this time as slaves rather than as independent civilization and empire builders. For those interested in this line of historical study, it is suggested that one read the work of Ivan Van Sertima, **They Came Before**

Maafa in the Ki-Swahili language means **disaster** or **great misfortune**. The Swahili term *Afu* (which is the name for the first month in the Nu African Calendar) without the prefixed Ma-Afa means its opposite *"deliverance from calamity."* In the Ethiopian Amharic language, a cognate term is ክፉ, that is, *kəfu* means *"bad."* Ma'afa has the same meaning for the Afrikan and Nu Afrikan People that the term **holocaust** has for the Jewish People. The term **holocaust** means literally **burnt offering** and refers to the systematic destruction of one race by another. This is the precise definition of genocide. The term **Maafa** is imbued with the same meaning and refers to the systematic enslavement and murder of over 250 million Afrikans caught-up in the **Arab and European Slave Trade**, carried on across the Sahara, the Red Sea, the Indian and Atlantic Ocean. **Maafa** then refers to the systematic capture, enslavement, rape, murder and outrage of millions of Afrikans, snatched from their homeland to serve the pleasure, greed and lust of African, Arab, Jewish, Indian, European and Euro-Amerikan **merchants of death**. Because all mankind has only **Two Destinies**, there is no doubt in my mind that these *merchants of death*, both white and black, who did not ask the Lord forgiveness for the evil they did, are right now burning in the eternal fires of Hell, in the Pits of Hell and the Lake of Fire, a *real place* ontologically and geodetically located between Heaven and Earth; a place just as real as this intermediate existence we now live in; a place originally prepared for the Devil and his angels (Matthew 25:41), which is and will be shared by all of the followers, i.e. acolytes and devotees of Satan and *lovers of demonic experience* one derives from the misery and outrage of others. For those black people who would not submit to these human devils, that is, to capture and enslavement nor accept without protest the Setian White man's *"moral right to rule,"* genocidal measures of murder, torture, humiliation, starvation and all manner of outrages became their lot. Such terms as **holocaust** and **ghetto** should not be used to describe the Nu Afrikan Peoples political and socio-economic experience in the U.S. Empire and Imperium, because those terms *do not even come close to describing what the Afrikan and Nu Afrikan experienced as a result of enslavement*.[838]

Columbus: The African Presence In Ancient America [1976].

[838] Regarding the term **holocaust**, most Nu Afrikans know that the term is used to describe the systematic murder of Jews in Nazi Germany, which occurred sometime between MP423/A1939 and MP429/A1945. This is because of the well-planned propaganda of the near Jewish controlled movie and television industry and our propensity to watch more T.V. than the average white person per air hour, and our propensity to sympathize with the real and or mythological tragic history of *others*, which sad to say does not include our own to that same degree. However, not many black people know that the term **ghetto** also had its origin in Germany, which term was used to describe the *segregation* of the Jews into well-defined geo-political areas. Nu Afrikans have often and liberally used the term **holocaust** to describe our own genocidal experience during slavery, and we also borrowed the Jewish term **ghetto** as descriptive of our condition during the migratory period from the rural plantation to the urban centers in the Jim Crow/Zip Coon Era. That term has become nearly synonymous with our socio-economic experience in segregated urban centers in the South and North of the U.S. Empire and Imperium. Some of our current writers are now abandoning the use of the term **ghetto** for terms like **black community, black self-managed areas, special economic zones, domestic and internal colonies**. Terms like these more clearly, in their view, speak to the actual socio-economic situation and condition of Nu Afrikans in the U.S. Empire [The U.S.E.] pointing out a new era of **indirect rule**, following the fall of Jim Crow/Zip Coon, and promoted by the rulers of the U.S. Empire to replace less obvious systems of control, i.e. slavery, segregation over the Nu Afrikan People. In general, these terms refer to Euro-Amerikan "abandoned" cities (e.g. Detroit, etc.) left to the "management" of the Afrikan-Amerikan Minority leaders put over the Nu Afrikan Majority, and given "support" by the rulers of the U.S. Empire, which system is a special application of **indirect rule** as part of **domestic colonialism,** used so well in former Third World nations in Afrika, e.g. Nigeria and elsewhere, e.g. India. The Nu Afrikan Calendar, while accepting some of

The terms **"holocaust"** and **"ghetto"** explain or convey only the historical and socio-economic experience of another race of people, namely the *European* Jews for a *European Situation = German ethnic cleansing program*. These European Jews, however, their oppression **is not** and **can never make claim to being** the ancient **black Hebrews** or **Jews** that came out of Egyptian bondage. The original ancient **Jews ="Iu"** [**Jah** in Hebrew] = were **followers of Iu, the Kamite deity in the cult of Ptah in Memphis and the cult of Atum-Ra at Anu** as understood by Gerald Massey.[839] These **"Jews" = "Ius" were a *mixed* Afrikan-Asian People.**[840] They may be aptly called **Black Jews** = **Black Hebrews**. However, the deeper significance of the terminology **black Jew** is lost on us without an understanding of the associated hieroglyphic terms, i.e. **Ius** that bottoms-out the true meaning and justifies the usage. Such an ethnic descriptive term left by itself is held to be suspect by those who charge that black scholar/writers are merely painting everything black in order to make false historical claims.[841]In the Book of Exodus the **Ius = Black Hebrews = Black Jews** are portrayed as escaping from enslavement in Ta-Meri [Egypt] and being led out and delivered by

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the new terminology, will prefer to use terms like **black eco-center** to describe the political economy of the so-called **black self-managed urban areas** or **black internal colonies** or terms borrowed from South Afrika such as **black Bantustans**, etc. See the works of William K. Tabb, *The Black Ghetto as Colony"* in his **The Political Economy of the Black Ghetto**, pp. 21-35; Kly in his **The Anti-Social Contract**, pp. 86, 93-94; Kenneth B. Clark, *"The Power Structure of the Ghetto*, in his **Dark Ghetto: Dilemmas of Social Power**, pp. 154-198, and the works of Manning Marable, **How Capitalism Underdeveloped Black America** [1983] along with Robert L. Allen, **Black Awakening In Capitalist America** [1990]. The reader can round this study out on the new black national terminology with J. Sakai's, **Settlers: The Mythology of the White Proletariat** [1983]. All of the above works will give the reader a full understanding of the colonial relationship between the U.S. Empire and the Nu Afrikan People, the mind-set and white nationalist values held by the rulers of the U.S. Empire, along with a flavor for the terminology being used in this work to describe what was once so glibly called the **Black Ghetto.** The Nu Afrikan Calendar has joined in introducing or re-introducing these terms to describe the socio-political and economic situation existing in black urban areas. The Nu Afrikan Calendar has coined the term **Black No-Center** to describe the geo-political urban areas of Nu Afrikan social resistance, i.e. Miami, Philadelphia, Cleveland (Hough) Cincinnati (Over-the-Rhine), LA, Harlem, etc. to economic deprivation and political and police state repressions. These **hotbeds** of emancipatory resistance cry out for leadership, however with or without leadership they cry out **NO!** to discrimination based on inequality and **NO!** to racialism based on color, and **NO!** to any other form racialism might take. These black resistance or **No-centers** and the fighters (some of them black preachers) they contain say **NO!** to white nationalism and they say **NO!** to genocide and **NO!** to oppression and repression by the rulers of the U.S. Empire. And finally, they say **NO!** to the black minstrel dancers and political marionettes who help the Nu Afrikan's oppressors. These **Black No-Centers** may very well become the centers for national liberation struggle and resistance against white domination in any form, **given the right black leadership**, that is, a leadership that understands that *real* socio-political, cultural and spiritual control over these centers is *necessary minimum* to achieve black autonomy, and black self-defense. Black collective autonomy is the minimum defense needed to eliminate and destroy domestic colonialism. In an essay I wrote called "**Black Nation** or **Black Bantustan"**, it is suggested that the term **black ghetto** be replaced by **Black No-Center** and or **Black Bantustan= Ba-Ntu** as a more appropriate and accurate term descriptive of our current socio-economic and political condition in the U.S. Empire and Imperium. In accepting this new terminology, the Nu Afrikan Calendar joins in saying **NO!** to the use of Jewish terms to describe our socio-economic and political condition, along with the histographic implications of its usage. We have our own way of explaining our histographic situation, or we can borrow them directly from other Afrikan sources.

[839] Massey, **Ancient Egypt The Light Of The World** [1907], 1992 ed., Black Classic Press, vol. I, pp. 502 -503.

[840]**Josephus Complete Works,** trans. by William Whiston [Kregel Publications, 1960], pp. 610, 617.

[841]**sawa**, p. 615, where Joseph quotes the ancient writer Cheribus, saying that **Ius = Jews** spoke Phoenician = Canaanite = a mixed Kamite and Asian language [See W.V. Davies, **Reading The Past: Egyptian Hieroglyphs** (University of California Press, 1987), pp. 57-60 on the linguistic and historical connection between the Kamite language, Protosinaitic, and later Phoenician/Canaanite alphabet] , that their heads were **sooty**, and that their heads and faces looked like they **"...had been hardened in the smoke."**

Osarsiph.[842] ***Osarsiph*** = **the Son of Osiris = Moses = the Kamite priest of On = Anu,** ***who was learned in all the knowledge of the Kamau = Egyptians*** [Acts 7:20-22]. The first crucible of fire (i.e. holocaust) that the **Ius** went through in Egypt under an oppressive black Pharaoh, was ended by Moses, a **black Egyptian Osirian priest**, who used his knowledge of Egyptian religion, philosophy, and cosmology to free them and build them a new nation in the Promise Land. The term "holocaust" on both ancient and historical accounts has little or nothing to do with the Nu African people in general as such accept for those Nu Africans of Harlem called the **Commandment Keepers** that honor this faith tradition (and we honor it with them in the Nu African Calendar) as understood from the work of Howard M Brotz (1964) in *The Black Jews of Harlem: Negro Nationalism and the Dilemmas of Negro Leadership*.

Maafa serves as a significant departure in the direction of a new histo-graphic chronology, describing more accurately the historical experience of the Afrikan and Nu Afrikan People. This term was used for the first time in a chronological historical sense, descriptive of a new era in Afrikan History in a work of essays edited by Molefi Kete Asante and Karimu Welsh Asante, entitled **African Culture: The Rhythms of Unity** [1990]. Among these essays was one by Dona Richards, *"The Implications of African American Spirituality."* The subsection of her essay was captioned *"Maafa: The Holocaust."* In her essay Richards said that the Euro-Amerikan slave trade was the most horrendous deed that was ever to be sustained by one people against another and that the aim of the new *"order of slavery"* was **the complete destruction of Afrikan values, Afrikan self-image and concepts**. Richards points out that the Afrikan universe was disrupted, and was made dysfunctional, so making its cultural benefits useless for her black children, meaning that **the benefits of Afrikan culture were stripped away in one brutal, sudden, total act**. The ***new order of slavery all at once undermined and destroyed family, the Afrikan's language, broke up his kinship patterns, took away his religion, denied him the food necessary for an Afrikan diet and the right even to dress as pleased his ancestors***. In other words **the Afrikan world order was completely destroyed**, especially for those that were forced to leave the Motherland, being replaced by the **Setian order of slavery** and all that those events meant for the Afrikan then, now and in his future.[843] According to Richards definition then ***maafa*** = *the complete and utter destruction of the Afrikan world order including all of its civilizing benefits and its forced replacement with that of an Euro-Amerikan Setian world order of enslavement, rape, outrage, menticide, genocide, murder, economic deprivation, etc.* So understood, i have introduced a number of hyphenated variants of the term **maafa** in this work to signify this tragic watershed in Afrikan and Nu Afrikan History from a specialized chronological perspective. We explained earlier in the texts and in notes the meaning of the hyphenated terms **Maafa-Era = Maafa-Epoch + Maafa-Period**.[844] This era gave birth to the Nu Afrikan People, creating a tragic histo-graphic division in the chronology of Afrikan history and in the history of the **hue-man race**. The hyphenated terms will prefix and accompany where appropriate all Nu Afrikan Calendar dates as counterpart to the appellation and term **Asiento** which term is used to mark and accompany all

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[842] Massey, **sawa**, vol. II, p. 682 and **Josephus, Complete Works**, p. 618.
[843] Dona Richards, *"African American Spirituality"*, **African Culture: The Rhythms of Unity**, eds. Molefi Kete Asante and Karimu Welsh Asante [Trenton, New Jersey: Africa World Press, Inc., 1990], 214-217.
[844] See "We Say Asante Sana," in this work pages 21-24.

Gregorian Calendar dates. Both terms **Maafa-Era** and **Asiento** designate the same historical era divided into two major segments of Afrikan time = **K.S.E.** [**Before The Red Time**] and **B.S.E.** [**After The Red Time**].[845]The Nu Afrikan Calendar offers a new departure and chronological schema for Nu Afrikan and Afrikan historians, enabling them to *tell what actually happened* in Afrikan and Nu Afrikan History from a Nu Afrikan frame of reference, from a Nu African perspective of time and place using a Nu Afrikan time-dated calendrical system.

The Maafa-Year

In the appendices of this work called *"A Century of Nu Afrikan Calendars,"* it will be seen that the **Maafa-Year** has thirteen months in each year. The first calendar begins with MP474 B.S.E./A1990 C.E., the year of the controversial census, marking the beginning of the decade prior the 21st Euro-Century.[846] These set of calendars end in MP588 B.S.E./A2104 C.E., the purpose for carrying out the calendar this far in the future will become evident as we continue to explain its mechanics in this and other chapters. The reader will note in these calendars that the Nu Afrikan Calendar dates are harmonized with that of the Gregorian Calendar and that the base year is **21 February 1517 C.E.** The reader will also notice that in the Nu Afrikan Calendar, **21 February** is the day and month of the martyrdom of *Shahidi*, Malcolm X, which date begins the first day of the **Month of Afu**, representing the **Maafa Nu Year**. The reader will also see that **20 February** ends the Nu Afrikan Calendar in the **Month of Shahidi**, referred to in this work as the **Eve of Martyrs**. *February 20th* actually carries no date on the Nu Afrikan Calendar, but rather is a necessary component to the Nu Afrikan calendrical system to harmonize it with the **Solar Year**. The number associated with the **Eve of Martyrs** represents no calendar date point, but marks the number of years elapsed since the death of Shahidi Malcolm X. For instance, the reader will notice on the year calendar MP474/A1990-91, the thirteenth month, **Shahidi** ends on the Gregorian Calendar **19 February**, which is **28 Shahidi** on the Nu Afrikan Calendar [NAC]. The very next day on the Gregorian Calendar is **20 February**, which as we have said above is designated the **Eve of Martyrs = the day prior to the martyrdom of the Shahidi**. However instead of the expectant and corresponding NAC calendar date that "would read" **29 Shahidi**, the reader finds **Shahidi 26**, which supposedly has already occurred on the Gregorian Calendar **17 February**. Harmonizing these two "dates" would be incorrect. This is because **Shahidi 26** coming at the end of the thirteenth month for this calendar

[845]**sawa**, 21 contain the explanation of these Ki-Swahili based acronyms.

[846] The U.S. Empire census is taken every ten years with the next one due in the year Asiento 2000 C.E. In the 1990 census there was an argument made from the Afrikan-Amerikan minority leadership that many Nu Afrikans were not counted, with millions of dollars at stake for urban areas where many black people reside, this was a paramount and valid question. The so-called black leadership mistrusted and disputed the government count, while the grassroots Nu Afrikan just simply mistrusted the government and by in large did not want to participate in the count, believing the government had some sinister purpose behind collecting data on Nu Afrikans. Of course, if you look at the history of census taking in all periods, especially among so-called Third World people, one will find that the census has been regarded as a tool of the government used for control, and people by an large has never understood its wide-ranging purpose, initially established to gather information for tax collection purposes. Of course, black people in the U.S. Empire have always tried to avoid giving the white man information on themselves = their location, how many of them there are. In an era where genocide is much talked about, and where some evidence exists that mass weapons of destruction are being made, and directed for use at Nu Afrikan People, who can blame them. The last census was an actual count of Nu Africans were made and they cooperated with the government was the 1940 U.S. Census.

year *is not a date at all* but as indicated above is a calendrical device that represents **26 years since the death of Malcolm's death and martyrdom**. The very next year, i.e. MP475/A1991-92 the date point **February 20** will have the corresponding Nu African "date point" **Shahidi 27** and so on. This would be something akin to the Gregorian Calendar usage of counting elapsed time since the birth of Christ (i.e. 2016 years since the birth of Christ) to establish the current year of the **Christian Era**, that is, **C.E.** now referred to as the **Common Era** (for some "Free Thinkers") to rid it of its religious and ecclesiastical connotations and origin. The astute reader will also note that the Nu Afrikan Calendar month is invariably 28 days in length, such that there could not possibly be a day perpetually designated as **29 Shahidi**. So why is such a seemingly confusing component to the Nu Afrikan calendrical system necessary? This component is necessary in part because the Nu Afrikan Calendar has actually 364 days, being made up of 13 months of 28 days each, something like the **Yoruba Lunar Calendar**. However, the Nu Afrikan Calendar is not a **lunar calendar** but a **solar calendar**. It therefore is necessary to add one day each year in order to help align the Nu Afrikan Calendar with the Solar year of 365 days. We have appropriately called this day the **Eve of Martyrs**, a day the perpetually falls on 20 February of the Gregorian Calendar and precedes the **Maafa Nu Year**, i.e. **21 February** which is the day and month of Shahidi Malcolm X's death and martyrdom. In the next section we will further define and refine the solar components and solar nature of the Nu Afrikan Calendar.

The Maafa Leap Year

The **Nu Afrikan Calendar** is in some respects is like the **Yoruba Calendar**, which has a thirteen-month year and 28 days to each month. However the Yoruba Calendar is a lunar calendar, i.e. based on lunation's = the cycle of months from one new moon to the next, equal to about 28 days times 13 months in their reckoning 377 days, 12 days longer than the Gregorian calendrical system of 365 based on solar time.[847] The **Nu Afrikan Calendar** on the other hand is based on solar time like the **Ta-Seti Civil Calendar** [**Egyptian**] and that fact coupled with the fact that it has a 13 thirteen month year and a 28 day month suggests that it must in addition to the extra day added *each year* = the designation **20 February, Eve of Martyrs**, add an additional day *every four years*. This is because the *true* **Solar Year** is not just 365 days as thought of by the common man on the street, but more precisely 365 and 1/4 days, in which the quarter day is taken care of on the Gregorian Calendar by adding another day every four years, called **Leap Year** = **29 February**. The Solar Year is determined by counting the time it takes the earth to rotate one full turn around the sun. The earth revolves around the sun every 365 and 1/4 days = 365 days and 6 hours, so that in four years those 6 hours add up to 24 hours, or one full day that in fact would be lost if any calendrical system based on solar time did not take that fact into account. So, to meet this requirement of solar time, the Nu Afrikan Calendar, in addition to the **Eve of Martyrs**, will have to add an extra day every four years, which will fall on **20 March** and will be referred to as the **Sharifu = The Day of Incorruptibles**.

[847] A lunar year is based on the number of "lunation's", meaning the amount of time it takes the moon to revolve around the earth, counted as one new moon to the next new moon, by the common man. The Yoruba through visual observation have determined that lunation occur every 28 days, which is very close to the moons so-called synodical period of 29 days 12 hours and 44.5 minutes, as determined by euro-science. The Yoruba also determined that there are thirteen such lunations in one full year making thirteen months in their calendrical system.

This day like the Eve of Martyrs will carry no NAC date point, but as before is only a calendrical component used to harmonize the Nu Afrikan Calendar with solar time. **Sharifu** then will be the Nu Afrikan Calendar's **Maafa Leap Year** Day. **Sharifu** will come every four years and can be designated as a day of national celebration and honors given to those dead or living black people, whom the Nu Afrikan People feel have followed in the foot-steps of our incorruptible martyred national leader, Shahidi, Malcolm X. The word **Sharidu** in Ki-Swahili carries the meaning of **one who is incorruptible, unimpeachable, worthy, right-minded, true-souled**. The Kamau [Egyptian] word for this concept would be = **Maa Kheru = True of Voice = Truth Speaker = One who is found justified by word and deed.** As applied to the Nu Afrikan People's local and national leader's, it would be **one who is found to be entirely devoted** to the NAN = **The Nu Afrikan Nation** and its People = The **WaNani** = **People of the NAN** in the U.S. Empire and Imperium and those in the Amerikan Hemisphere.[848]

[848] From the generic term **Nu Afrikan** = **Nu Afrikan Nation = The NAN = The People of the NAN**, the Nu Afrikan People can using the Swahili grammar derive for their new name the appellation **WaNani**. The term **"Wa"** in Swahili is the plural prefix added to the root **NAN = Nu Afrikan Nation** and ends with a vowel as all Swahili words do. In this case the ending is **"i"** with the prefix **"Wa"** having to do with the idea of **becoming**, **existence** as in **Watu = the People, the People Live, the People Exist, the People are Becoming**. So derived the Nu Afrikan Peoples new name belongs to the **M-Wa Class** of Swahili nouns, the **M** singular prefix to the root **NAN = mNani = a Nu Afrikan** as in **mwamerika** for an **Amerikan** and **wamerika** meaning **Amerikans**. The **Nu Afrikan People =WaNANi People = People of the NAN = People of the Nu Afrikan Nation** will then have a recognizable Afrikan name no different than say that of the **BaKongo People = People of the Kongo = the Kongo Nation**. The **BaKongo** may have derived their name via the Central Afrikan cultural matrix. Other Afrikan nations have derived their new names from the political struggles of national liberation, harking back to the names of various ancient Afrikan kingdoms like **Ghana, Mali** or **Zimbabwe**. These names were needed in the process of nation building to give the new black nations cohesion, the modern disunity resulting from the existence of many ethnic-cultural groups within them, created by artificial divisions of the Euro-colonial empires. Even though the **WaNani People** have no ancient kingdom they can clearly identify, since they all come from various Afrikan kingdoms and empires in West Afrika, including some other Afrikan regions not excluded and various black ethnic groups = as examples the *Akwamu, Asante, BaKongo, Bambara, Baoule, Bemba, Binis, Bushongo, Chewa, Dahomean, Dogon, Edo, Efik, Egba, Ewe, Fante, Fon, Fula, Ga, Gonja, Hausa, Herero, Ibibio, Ibo, Ijaw, Jekri, Jukun, Katanga, Kimbundu, Kongo, Kru, Luba, Lunda, Malawi, Mandika, Matamba, Mossi, Ndongo, Nioro, Nupe, Ovambo, Ovimbundu, Tallen, Twi, WaHehe, Wolof, Yoruba*, etc. from which we can derive their name, yet they can claim the **Black Belt South** as their **historic homeland** and so like other Afrikan nations can determine their name from the resultant political emancipatory struggle to obtain autonomy within the borders of that territorial designation = the name of the people derived from the name of the land. It will be the same process of struggle that brought into being the name **Ghanaian** for the people of Ghana or the name as was to be **Azanian** for the people of South Afrika, except the peaceful outcome of that struggle which has devolved political control in the main to black people but left the country dubbed with the unofficial designation as the **"Rainbow Nation."** In our ancient Afrikan History names of various Afrikan People were derived from the migratory struggle for survival and the maintenance of the nation after the Asian and European invasions of the Nile Valley dispersed many of the original **Ta-Merry** and **Ta-Nehisi People**. The **Kare-Kare** of Northern Nigeria more than likely derived their name from **Ka** and **Re = Ra** indication their likely Nile Valley origin. How they ended up with this name in West Afrika is a story of struggle to survive as a nation and become a *new people*. [See Diop, "Migrations and Formations of Present-Day African Peoples," in his **Pre-Colonial Black Africa**, pp. 212-234]. The Nu Afrikan struggle for a new identity and a new name in essence will come from the same process of struggle and they need not be ashamed as a collective people that they are still in the midst of this struggle for identity unlike so many other black people around the world who long ago surpassed this infant stage of development *only* because they remained *wedded to the land and to the national ideal of autonomous space within which to develop the black nation***.** Once the Nu Afrikan People reach the stage of complete national consciousness around the above national ideal, they will not have to suffer the embarrassment they had to deal with during the nineteen seventies ***Black Cultural Festival*** held in Nigeria, with members of the Nu Afrikan delegation from the U.S.E. & I marching around the stadium carrying signs saying, **"We Are Afrikan People Too!"** The Nu Afrikan delegation had to print signs such as these in the context of other black nations because *they had no national nomen or name!* They could not very well say, **"We Are Black Too!"** because everyone there knew that. They could not even say, **"We Are the Black Nation,"** because there were literally hundreds of **black**

A Nu Afrikan so honored is one *who in a life of struggle and sacrifice, sought the advancement of the Nu Afrikan People, and could not be led to betray their* ***Black National Interest*** *through the three Euro-Amerikan corruptibles of* ***Money, Power, and Sex.*** **Sharifu**, like the day **Shahidi** ending each Maafa Year, will not carry a NAC date point but unlike the Day of Shahidi = The Day of Martyr's which marks *the elapsed time since the date of Shahidi Malcolm X's death*, will mark the larger Maafa Era, *the elapsed time in four year intervals from the event that marked the conception of using black people as slaves in the Amerikas (*with the obvious exception when an eight year period intervenes for centesimal years, which will be explained in this work below*) culminating in the proclamation of the Asiento of 1517 C.E.* = the infamous document which gave *"legal"* sanction to the mass enslavement of the black man. For instance, if the reader looks at the NAC Calendar marked MP476/A1992-93, at the end of this section, they will find that **Sharifu 116** falls on **20 March** of the Gregorian Calendar, but has no corresponding date point on the NAC Calendar, as was the case with Shahidi = The Day of Martyrs. That is because **Sharifu 116** is not a date but denotes the **116th Maafa Leap Year** since the conception of the **Asiento of 1517**, which marks our beginning era for the *mass enslavement of the black man*, a date that establishes the *NAC Calendar* base year **B.S.E.** This explains in sufficient detail the **Maafa Leap Year**; however one other major calendrical component is required to fully explicate the Nu Afrikan calendrical system, which revolves around the solar conception of time. This is the **Maafa Tanokumic Year**, known as **centesimal years** in the Gregorian calendrical system.

The Maafa Tanokumic Year

Leap years do not necessarily occur every fourth year as the common man on the street understands it. A special class of the solar years are called **centesimal years**. When a centesimal year coincides with a fourth year counting from the last leap year, no **leap year** calculation or designation is made. As already explained, a leap year is used to harmonize the Gregorian Civil Calendar with the Solar Year or Solar Time and as such, most people think of "leap" years as occurring *every four years* with 29 February being the extra day added on the Gregorian Calendar. All of this is true with the exception of **centesimal years**. When this occurs in the Gregorian calendrical system no leap

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nations represented there. That slogan would negate the black nation status of every other black nation represented and would only work in the context of Euro-Amerika surrounded by a sea of white people. During this festival the black national nomen presented a dilemma and pointed to the Nu Afrikan People's ongoing identity crisis as a subject black nation within the U. S. Empire and Imperium = the U.S.E. So, the only thing the Nu Afrikan People could come up with during the festival was a slogan derived by mental elocution like **"We Are Just Like You, We Are Afrikan People Too!"** They had to join a sea of distinctly defined black nations in order to merge their identities with theirs based on the black pheno-type. Yet when they left that stadium the illusion of indistinctiveness based on a common pheno-type could only aggravate the identity crisis once the Nu Afrikans were again in the U.S.E. among a sea of whites. The Nu Afrikans could not help but know that unlike them their kith and kin in Afrika and elsewhere had in large part control over their political destiny and from that national liberation struggle had already achieved the distinctiveness which gave them their national nomen. The identity crisis for the Nu Afrikan will end when they can proudly say to white people and black people anywhere, in whatever geo-political context = in the U.S. Empire among a sea of white people or on the Continent or among a sea of other black nations, that they are the **WaNani People from the Republic of Nu Afrika!** That name will tell anyone of their emancipatory struggle, engendering respect from their former masters and oppressors and from other peoples and tell anyone of their bright future as another member among **World Afrikan Nations and Civilization** and among the nations of all mankind.

year is denoted, even though such a **centesimal year** may be year four. *Centesimal years are those years on the Gregorian Calendar ending in two zeros'*= 1600, 1700, 1800, 1900, etc. All Gregorian leap years are divisible by four, which includes centesimal years on that calendar, and as such they would ordinarily be classed as "leap years," and they would be so designated except for the fact that the *accumulative error* in the Gregorian calendrical system, with 365 and 1/4 days for three years and 366 days every fourth year, is three [3] days every 400 years, so that a *correction* is needed in order to bring the Gregorian Calendar back in line with the Solar Year. This is like *correcting the correction* of the Gregorian Leap Year. What i mean by correcting the correction is that, while a leap device is needed every four years to correct for the fact that the actual Solar Year is 365 and 1/4 days and not just 365 days, a correctional devise is also needed for the correction of the accumulative error of a 3 day increase every 400 years because of the leap year calculation. The calendrical device used by the Gregorian Calendar is that every 3 of 4 centesimal years are designated **common years**. Centesimal years so designated, are those that while they can be divided by 4, are not at the same time divided by 400. Only those centesimal years that can be divided by 4 and are also divisible by 400 are classed as **leap years**. For example, the centesimal year 1600 was a leap year because it is divisible by 4 and 400, but the centesimal years 1700, 1800 and 1900, even though they can be divided by 4, *are not* divisible by 400, so that they are classed as **common years** but not **leap years**, even though they end in zero's according to this Gregorian calendrical schema. This would mean in the Gregorian calendrical system that at some date points no leap year would occur for a span of eight [8] years. For instance, Asiento 1696 C.E. was a leap year, but four [4] years later Asiento 1700 was "skipped" as a leap year. The next leap year so designated was Asiento 1704. Because the Nu Afrikan Calendar [NAC Calendar] is also a solar calendar, it is bound by the same mathematical logic as the Gregorian Calendar, or as would any other calendrical system based on solar time. Any such calendrical system based on Solar Time has to find a way to correct this long-term error in determining which year is a Leap Year and what is not. Like the Gregorian Calendar all Maafa Leap Year dates can be divided by four [4] including those years ordinarily called centesimal years. However, in the Nu Afrikan calendrical system "centesimal years" are referred to as **Tanokumic years**, which *are not* divisible by four hundred [400] as in the case with some of the Gregorian centesimal years, so that one cannot tell by using this calculation which Tanokumic year date should be regarded as a "common" Tanokumic year date, and which would be a Tanokumic "leap year." For the Nu Afrikan Calendar clearly some other calendrical mathematical device is needed to help make this determination. This determination can be made in two ways. The first is by comparing by means of inspection the Maafa Tanokumic year dates, which end with the number 84 in the era B.S.E., with the Gregorian centesimal dates, which end in the number double zero [00] and from this comparison determine which Tanokumic date coincides with centesimal year dates that are either common years or leap years. This of course would be like using the Gregorian Calendar as a calendrical "language translator." For example, centesimal year Asiento 1600 C.E. [i.e. centesimal leap year] = Tanokumic year, MP84 B.S.E., and A1700 C.E. [i.e. centesimal common year] = MP184 B.S.E., also A1800 = MP284 and A1900 = MP384. Identifying these dates as "Tanokumic," using this method of comparative inspection between the two calendars one can then delineate which Tanokumic year dates are to be classed as "common" years and which are to be designated as "leap" years. Fortunately for the Nu African Calendar that seeks as much as possible to operate within its own mathematical logic, that is, as an independent logic system or black or African

epicology that adheres to its own autonomy informed by aspirations of black self-determination that promote creative *Se'enology* (a new Ethiopian epistemology formulated by Ayele Bekerie) that allows Nu Africans to tell their story within their own social, cultural and historical location of time and place as an African people.[849] So using the Nu African Calendars own internal mathematical logic this can be done without reference to the Gregorian Calendar as a calendrical "language" translator. The *Nu Afrikan Calendar's* own *internal calendrical and mathematical logic* is sufficient to ascertain which year dates are **Tanokumic leap years** and which are **Tanokumic common years.** This latter course (rather than using the Gregorian Calendar as a calendrical calculator of a sort is the one preferred in this work because the Nu Afrikan People = The WaNani, will one day abstain from the use of the Gregorian Calendar as they progress toward geo-political, social, economic and spiritual autonomy, in favor of their own calendar and calendrical system, as an expression of black national self-determination and will not want to be reliant upon any white calendrical system no matter its African origin. The Nu Afrikan then needs their own independent mathematical progressional and calendrical device to keep it in line with the quad-centennial solar years [i.e. four-hundred-year spans of time]. How is this to be done? Below we give the reader the mathematical progression with some definitions, before going on as to how to use it in calculating time on the Nu Afrikan Calendar. **Tanokumic** is a derivative term from the Swahili number system, **tano-na-kumi** = **five and ten counting system**. The Maafa B.S.E. dates derived from this system end with the number 84 [e.g. Maafa 684 B.S.E., MP748, MP884, MP984, MP1084, etc.], just as the **centesimal years** in the Gregorian Calendar end in 00 [e.g. Asiento 1600 C.E., A1700, A1800, A1900, etc.] It is the mathematical progression of five and ten seen in the difference of the derived quotients used to determine a **Maafa Leap Year** from a **Maafa Common Year** that gives a year so designated the name **Tanokumic** so that *Tanokumic denotes this mathematical progression of derived quotients taken from the year dates ending in the number 84 in the Nu Afrikan calendrical system.* A few examples of this mathematical progression should suffice here to show the reader what is meant by **tano-na-kumi:**

Tanokumic Date	Dividend	Divisor	Quotient	Tano-na-kumi Pattern	
84 B.S.E.	8	4	2	10	
184 B.S.E.	18	4	4.5	5	
284 B.S.E.	28	4	7	10	5
384 B.S.E	38	4	9.5	5	
484 B.S.E.	48	4	12	10	

[849] See Ayele Bekerie. *Ethiopic: An African Writing System/Its History and Principles.* (Lawrence, NJ: The Red Sea Press, Inc., 1997), pp. 16-17, 26, 132-133.

Tanokumic Date	Dividend	Divisor	Quotient	Tano-na-kumi Pattern	
584 B.S.E.	58	4	14.5	5	
684 B.S.E.	68	4	17	10	5
784 B.S.E.	78	4	19.5	5	
884 B.S.E.	88	4	22	10	
1084 B.S.E.	108	4	27	10	5
1184 B.S.E.	118	4	29.5	5	
1384 B.S.E.	138	4	34.5	5	
1484 B.S.E.	148	4	37	10	5
1584 B.S.E.	158	4	39.5	5	
1684 B.S.E.	168	4	42	10	

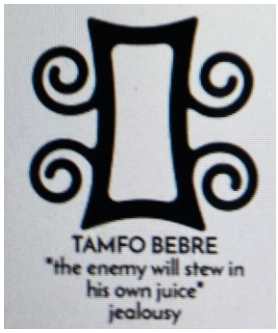
In the above mathematical progression the reader will note a distinct **10 and 5** pattern seen in the products between the odd and even whole number quotients, e.g. (7-2) = 5, (12-7) = 5, (17-12) = 5, (22-17) = 5, (27-22) = 5, (32-27) = 5, (37-32) = 5, and (42-37) = 5; also between the even and even numbers, and odd and odd numbers, e.g. (12-2) = 10, (22-12) = 10, (32-22) = 10, and (42-32) = 10, while (17-7) = 10, (27-17) = 10, and (37-27) = 10. Additionally, there is a distinct pattern between the fractional quotients that is always = 5, e.g. (9.5 - 4.5) = 5, (14.5 - 9.5) = 5, (19.5 - 14.5) = 5, (24.5 - 19.5) = 5, (29.5 - 24.5) = 5, (34.5 - 29.5) = 5, and (39.5 - 34.5) = 5, etc. Far from being an irrelevant component of the Nu Afrikan calendrical system, this *Tanokumic pattern of mathematical progression* has a sequential baring on which **Tanokumic Years** are **leap years** and which are **common years** in the Nu Afrikan Calendar. The reader will note above that the **number 10**, falling in between a pattern of three number five's, is associated with a **Tanokumic leap year**. The years MP484/A2000, and MP884/A2400 associated with those numbers bear this out. Using the associated Asiento date A2000, and A2400 show that each of these Gregorian year dates can be divided by 4 and by 400, which is the formula used in the Gregorian calendrical schema to determine a centesimal leap year from a centesimal common year. The credulous reader may look in any almanac that will show these are indeed leap years. Given the above schema, what calendrical rules would one use to determine which Tanokumic years are leap years and which are common without reference to the Gregorian Calendar, which is the goal we set out on in our discussion of the **Nu Afrikan Calendar Tanokumic Year**? As said above detailing the mathematical progressions that defines a Tanokumic year, all Maafa Tanokumic years [i.e. B.S.E.] end in the number 84. Taking the first number(s) of the Tanokumic year date in secession up to and including the number eight

[8] and then dividing by four [4] yields a quotient. By inspection of the quotient and using the following Nu Afrikan calendrical rules, one can determine the **Tanokumic leap year** or **Tanokumic common year:**

Rule (1) *If the resultant quotient ends in the number two [2], then that Tanokumic year date denotes a Tanokumic leap year.*

Rule (2) *If the resulting quotient ends in the number seven [7] or ends with the fractional particle, i.e. decimal five [0.5], then that Tanokumic year date denotes a Tanokumic common year.*

For example, Tanokumic year MP484 [A2000] has 48 as its first two numbers, ending in the number eight [8]. If one divides this number by four [4] it gives the quotient twelve [12]. The last number of this quotient ends in the number two [2]; thus, according to Nu Afrikan calendrical **rule (1)**, that year would be classed as a **Tanokumic leap year**. As a check on our work, the reader will also notice that the corresponding Gregorian centesimal year A2000 is also a leap year, that number being divisible 4 and by 400 following the Gregorian calendrical rule. Another example is the Maafa Tanokumic year date MP584 [A2100], which has as its first two numbers 58. If we divide this number by 4 it yields the quotient 14.5, which ends in the fractional part 0.5, indicating that this year date is a **Tanokumic common year** as per Nu Afrikan calendrical **rule (2)**. Likewise, Tanokumic year date MP684 [A2200] has as its first two numbers 68, which when divided by 4 gives the quotient 17. The last number of this quotient is 7, indicating that this year date also denotes a Tanokumic common year, according to **rule (2)**. The reader should note that both the corresponding Gregorian centesimal years given in these last two examples, A2100 and A2200 are both divisible by 4, but are not divisible by 400, making them as one would expect following the above discussion, centesimal common years just as their Nu Afrikan Tanokumic counterparts are said to be. Both the calendrical rules for the Nu Afrikan Calendar and the Gregorian Calendar for keeping these calendars in line with the Solar Year over the quad-centennial span of four hundred years [400] may be tested by the reader by following the set-out calendrical rules for both systems, separate or apart, to see that these calendrical rules hold true for any given Tanokumic or centesimal year date one chooses.



CHAPTER FIFTEEN

NU AFRIKAN CALENDRICAL HARMONY

We have detailed **the Maafa Year** with all of its' significant components, which are used to harmonize the Nu Afrikan Calendar with the Solar Year, including the explication of the mathematical components for the **Tanokumic Year**. What follows is a **harmony of Maafa Leap** and the corresponding Gregorian Leap Years. Secondly, we present a harmony of the Maafa Tanokumic and Gregorian Centesimal Years broken down into common years and leap years, so that the reader at a glance can see what years common and what years are leap without having to calculate the mathematical progressions. Some of our people may not have the mathematical facility to do these calculations. Last, we provide a harmony of the Maafa-Century K.S.E./B.S.E. with the Euro-Century B.C.E./C.E., so that the reader can see how the Nu Afrikan Calendar spans both eras of the Maafa Century, and so be able to apply these dates to history past or present or future. These calendrical harmonies between the two calendrical systems are put here to give the reader a better understanding of the Nu Afrikan Calendar. Also following this section, we present calendrical conversion formulae, so that one can take any Gregorian date and convert it to the corresponding Maafa date and vice versa. We have also included conversion formulae so that those using the Islamic Calendar can also translate those dates to the Nu Afrikan Calendar dates and vice versa.

A. Maafa Leap Year B.S.E.	Gregorian Leap Year C.E.
476	1992
480	1996
484	2000
488	2004
492	2008
496	2012
500	2016
504	2020
508	2024
512	2028

Maafa Leap Year B.S.E.	Gregorian Leap Year C.E.
516	**2032**
520	**2036**
524	**2040**
528	**2044**
532	**2048**
536	**2052**
540	**2056**
544	**2060**
548	**2064**
552	**2068**
556	**2072**
560	**2076**
564	**2080**
568	**2084**
572	**2088**
576	**2092**
580	**2096**
[**584**] Tanokumic Common Year	[**2100**][850]
588	**2104**

[850] MP584 B.S.E. is a tanokumic year, but it is not a leap year, even though it is the fourth year after MP580 B.S.E. Following the NAC calendrical **Rule (2)**, the number 58 as the first two numbers in that year is not divisible by 4, yielding a quotient of 14.5, the fractional part decimal being 0.5, which indicates this tanokumic year date is a **tanokumic common year**. The next leap then would not be until eight [8] years later in MP588 B.S.E.

B. Maafa Tanokumic Years

Common/Leap Year	Maafa Tanokumic Year	Gregorian Centesimal Year
Common	684	2200
Common	784	2300
Leap	884	2400
Common	984	2500
Common	1084	2600
Common	1184	2700
Leap	1284	2800
Common	1384	2900
Common	1484	3000
Common	1584	3100
Leap	1684	3200
Common	1784	3300
Common	1884	3400
Common	1984	3500
Leap	2084	3600
Common	2184	3700
Common	2284	3800
Common	2384	3900
Leap	2484	4000

Note: If the reader will compare the above chart under caption **Common/Leap Year** with the **Tano-na-kumi Pattern** they will see that the designated **common year** always corresponds to the pattern of three five's [5's], or if you will the pattern of five's [5's] & ten [10], associated with quotients ending in seven [7], and decimal particle [0.5], while the **leap year** corresponds *only* to the pattern of ten [10], associated with the quotients ending in two [2].

C. The Maafa Century

Maafa-Century K.S.E.	Euro-Century B.C.E.
12,016 = *Sep Tepi = The First Time*	10,500
12,000 - 11,901	10,484 - 10,385
11,900 - 11,801	10,384 - 10,285
11,800 - 11,701	10,284 - 10,185
11,700 - 11,601	10,184 - 10,085
11,600 - 11,501	10,084 - 9985
11,500 - 11,401	9984 - 9885
11,400 - 11,301	9884 - 9785
11,300 - 11,201	9784 - 9685
11,200 -11,101	9684 - 9585
11,100 - 11,001	9584 - 9485
11,000 - 10,901	9484 - 9385
10,900 - 10,801	9384 - 9285
10,800 - 10,701	9284 - 9185
10,700 - 10,601	9184 - 9085
10,600 - 10,501	9084 - 8985
10,500 - 10,401	8984 - 8885
10,400 - 10,301	8884 - 8785
10,300 - 10,201	8784 - 8685
10,200 - 10,101	8684 -8585

Maafa-Century K.S.E.	Euro-Century B.C.E.
10,100 - 10,001	8584 - 8485
10,000 - 9901	8484 - 8385
9900 - 9801	8384 - 8285
9800 - 9701	8284 - 8185
9700 – 9601	8184 - 8085
9600 - 9501	8084 - 7985
9500 - 9401	7984 - 7885
9400 - 9301	7884 - 7785
9300 - 9201	7784 - 7685
9200 -9101	7684 - 7585
9100 - 9001	7584 - 7485
9000 - 8901	7484 - 7385
8900 - 8801	7384 - 7285
8800 - 8701	7284 - 7185
8700 - 8601	7184 - 7085
8600 - 8501	7084 - 6985
8500 - 8401	6984 - 6885
8400 - 8301	6884 - 6785
8300 - 8201	6784 - 6685
8200 - 8101	6684 - 6585
8100 - 8001	6584 - 6485

Maafa-Century K.S.E.	Euro-Century B.C.E.
8000 - 7901	**6484 - 6385**
7900 - 7801	**6384 - 6285**
7800 - 7701	**6284 - 6185**
7700 - 7601	**6184 - 6085**
7600 - 7501	**6084 - 5985**
7500 - 7401	**5984 - 5885**
7400 - 7301	**5884 - 5785**
7300 - 7201	**5784 - 5685**
7200 - 7101	**5684 - 5585**
7100 - 7001	**5584 - 5485**
7000 - 6901	**5484 - 5385**
6900 - 6801	**5384 - 5285**
6800 - 6701	**5284 - 5185**
6700 - 6601	**5184 - 5085**
6600 - 6501	**5084 - 4985**
6500 - 6401	**4984 - 4885**
6400 - 6301	**4884 - 4785**
6300 - 6201	**4784 - 4685**
6200 - 6101	**4684 - 4585**
6100 - 6001	**4584 - 4485**
6000 - 5901	**4484 - 4385**

Maafa-Century K.S.E.	Euro-Century B.C.E.
5900 - 5801	4384 - 4285
5800 - 5701	4284 - 4185
5700 - 5601	4184 - 4085
5600 - 5501	4084 - 3985
5500 - 5401	3984 - 3885
5400 - 5301	3884 - 3785
5300 - 5201	3784 - 3685
5200 - 5101	3684 - 3585
5100 - 5001	3584 - 3485
5000 - 4901	3484 - 3385
4900 - 4801	3384 - 3285
4800 - 4701	3284 - 3185
4700 - 4601	3184 - 3085
4600 - 4501	3084 - 2985
4500 - 4401	2984 - 2885
4400 - 4301	2884 - 2785
4300 - 4201	2784 - 2685
4200 - 4101	2684 - 2585
4100 - 4001	2584 - 2485
4000 - 3901	2484 - 2385
3900 - 3801	2384 - 2285
Maafa-Century K.S.E.	Euro-Century B.C.E.

3800 - 3701

3700 - 3601

3600 - 3501

3500 - 3401

3400 - 3301

3300 - 3201

3200 - 3101

3100 - 3001

3000 - 2901

2900 - 2801

2800 - 2701

2700 - 2601

2600 - 2501

2500 - 2401

2400 - 2301

2300 - 2201

2200 - 2101

2100 - 2001

2000 - 1901

1900 - 1801

1800 - 1701

2284 - 2185

2184 - 2085

2084 - 1985

1984 - 1885

1884 - 1785

1784 - 1685

1684 - 1585

1584 - 1485

1484 -1385

1384 - 1285

1284 - 1185

1184 - 1085

1084 - 995

984 - 885

884 - 785

784 - 685

684 - 585

584 - 485

484 - 385

384 - 285

284 - 185

Maafa-Century K.S.E.	Euro-Century B.C.E.
1700 - 1601	184 - 85
1600 - 1517	84 - 1
	Euro-Century C.E. [Common Era or Christian Era]
1516 - 1501	1 - 16
1500 - 1401	17 - 116
1400 - 1301	117 - 216
1300 - 1201	217 - 316
1200 - 1101	317 - 416
1100 - 1001	417 - 516
1000 - 901	517 - 616
900 - 801	617 - 716
800 - 701	717 - 816
700 - 601	817 - 916
600 - 501	917 - 1016
500 - 401	1017 - 1116
400 - 301	1117 - 1216
300 - 201	1217 - 1316
200 - 101	1317 - 1416
100 - 1	1417 - 1516

Maafa-Century B.S.E.	Euro-Century C.E.
1 - 100 [Beginning of the Red Time]	1517 -1616
101 - 200	1617 - 1716
201 - 300	1717 - 1816
301 - 400	1817 - 1916
401 - 500	1917 - 2016
501 - 600	2017 - 2116
601 - 700	2117 - 2216
701 - 800	2217 - 2316
801 - 900	2317 - 2416
901 - 1000	2417 - 2516
1001 - 1100	2517 - 2616
1101 - 1200	2617 - 2716
1201 - 1300	2717 - 2816
1301 - 1400	2817 - 2916
1401 - 1500	2917 - 3016
1501 - 1600	3017 -3116

D. NU AFRIKAN CALENDAR CONVERSION FORMULAE

In the appendix under caption **"A Century of Nu Afrikan Calendars,"** the reader will find proto-types of the **Nu Afrikan Calendar** worked out to the year date MP588 B.S.E./A2104-5 C.E., a little more than 100 years of calendars worked out according to the theoretical formulations detailed above. Below i have devised mathematical formulae, which will allow anyone to convert Gregorian Calendar dates to Nu Afrikan Calendar dates, and vice versa for any period desired. For the sake of Nu Afrikan Muslims and those readers who use the Islamic Calendar for either ritual or research where Islamic dating is essential, and who wish to harmonize those dates with the Nu Afrikan

Calendar, I have included the formulae for the Islamic dates adapted from the late Marshall G. Hodgson's **Venture Of Islam**, recasting these formulae in terms of Nu Afrikan Calendar dating. In his work, Hodgson has presented formulae that can be used to harmonize the Gregorian Calendar with the Islamic Calendar, and thus it is possible by this means for the Nu Afrikan Calendar to harmonize with the Islamic Calendar since the *common denominator*, so to speak, for both the Nu Afrikan Calendar and the Islamic Calendar would be the Gregorian Calendar.[851] Using the formulae explicated below the reader will be able to harmonize the Nu Afrikan Calendar with the Gregorian Calendar and the Islamic Calendar. These formulae should also facilitate use by black historians wanting to use the Nu Afrikan Calendar while studying black history in the overlap of Euro-Arabic Era so designated by those calendrical systems. The following formulae should be used to harmonize the Nu Afrikan Calendar and Gregorian Calendar for K.S.E. and B.C.E. dates **prior to** the Common Era or Christian Era:

(1) NAC = 1516 + G
(2) G = NAC - 1516

i.e. where **NAC = The Nu Afrikan Calendar date, G = The Gregorian Calendar date**, and below where **H = The Islamic Calendar date.**, and **EC = Ethiopian Calendar**. 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:

(3) NAC = 1517 – G
(4) G = 1517 - NAC

The formulae below should be used to harmonize the Nu Afrikan Calendar and the Gregorian Calendars for dates falling **on or after** the Maafa Base Year:

(5) NAC = G - 1516
(6) G = NAC + 1516

For those readers, especially Nu Afrikan Muslims and those interested in those parts of Afrikan History that takes in consideration Islamic dating, one should use the following formulae adapted from the **Venture Of Islam** [Hodgson], recast in terms of the Nu Afrikan Calendar formulae no's **3, 4, 5,** and **6** respectively as shown above. For Nu Afrikan and Islamic dates falling on and between Hijrah 1 = Base Year Asiento 622 C.E., and the Maafa Base Year, i.e. A1517 C.E., the following formulae should be used:

(7) NAC = 1517 - [H - H/33 + 622]
(8) H = [1517 - NAC] - 622 + [(1517 - NAC) - 622] ÷ 32

For Nu Afrikan Calendar dates and Islamic dates falling after the Maafa Base Year, Asiento 1517 C.E., the following formulae should be used:

(9) NAC = [H - H/33 + 622] - 1516
(10) H = [NAC + 1516] - 622 + [(NAC = 1516) - 622] ÷ 32

[851] Marshall G. S. Hodgson, **The Venture Of Islam** [The University of Chicago Press, 1974], pp. 20-22.

Ethiopian Calendar (EC) Conversion Formulae

For those readers interested in those parts of Afrikan History that takes in consideration **Ethiopian Calendar (EC)** dating, especially followers of the Ethiopian Orthodox *Täwahedo* (ተዋሕዶ) faith tradition should use the following formulae to harmonize the Nu Afrikan Calendar and Ethiopian Calendar for K.S.E. and B.C.E. dates **prior to** the Common Era or Christian Era:

(11) NAC = (1516 + EC) + 8
(12) EC + (NAC -1516) – 8

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 the following formulae to harmonize the Nu African Calendar year with the Ethiopian Calendar year and vice versa:

(13) NAC = (1517 – EC) – 8
(14) EC = (1517 – NAC) – 8

For Ethiopian Calendar **dates falling after** Maafa Base Year 1517 CE the formulae are:

(15) NAC = (EC – 1516) + 8
(16) EC = (NAC + 1516) - 8

In respect to the Ethiopic formulae above the Ethiopian Calendar (EC) is calculated 7.8 years (seven years and eight months) behind the Gregorian Calendar (G) according to *The Encyclopaedia Britannica: A Dictionary of Arts & Sciences* (p. 88). We merely rounded 7.8 years to 8 years; for whether you use the fractional number (7.8) or the whole number (8) the equivalent year between the Nu African Calendar and the Ethiopian Calendar will be reached (e.g. For EC = [484 + 1516] – 8 = 1992 is equivalent to EC = [483.8 + 1516] – 7.8 = 1992; Once the EC date 1992 is achieved then the Gregorian date G = 1992 + 8 = 2000 is arrived at). The reader may test any of the above formulae using the **Maafa Century** data presented above or using any other calendrical data found throughout the study of this work, at any point desired to ascertain their mathematical validity. In the foregoing we have delineated in detail the component parts of the NAC Calendar year in our discussions of the **NAC Base Year, The Maafa Leap Year,** and **The Tanokumic Year**, presenting the reader with tables of **Calendrical Harmonics** between the Gregorian and Nu Afrikan Calendars, and last we have presented the **Nu Afrikan Conversion Formulae**, which the reader can use to determine any Maafa Year date, when using either the Gregorian Calendar or the Islamic Calendar or the Ethiopian Calendar. We now turn to a discussion of the Nu Afrikan Calendar months of the Maafa Year and to the days of the week associated with these months, so that when the reader studies or looks at a **Century of Nu Afrikan Calendars** in the appendices, he or she will have a rather complete understanding of what they are looking at, such understanding facilitating the easy use for daily activity, historical study, local and black national events and celebrations, etc.

CHAPTER SIXTEEN

THE NU AFRIKAN CALENDAR MONTHS OF THE YEAR

Even though the **Nu Afrikan Calendar** months are expressed primarily in the Swahili language and terminology, i have avoided using the actual Ki-Swahili names of the month belonging to the **Swahili Civil Numeric Calendar** and as the reader will see below i also have avoided using Ki-Swahili designations for the Maafa days of the week. There are a number of important reasons for this. For one thing, the Swahili Civil Calendar is almost totally predicated upon the Gregorian Calendar, with names of the months being little more than derivatives from that euro-calendrical system. For instance, **Januari** is the Swahili month for **January**, with **Machi = March, Julai = July, Septemba = September**, so on and so forth. Secondly, if i were simply to transplant these Ki-Swahili names of the months to the **Nu Afrikan Civil Numeric Calendar**, i would be doing little more than mimicking the Gregorian Calendar via the Swahili calendrical system. In addition to that i would still need to invent a name for the thirteenth month because the Swahili Civil Calendar has only twelve months in each year, like that of the Gregorian. So it is that i follow the principle laid out throughout this work of *"putting new wine in new bottles,"* an expression that Jesus Christ used to characterize his **prophetic religious revolution** that led to the founding of Christianity. Our use of it is therefore, an expression of the uniqueness of the Nu Afrikan Calendar, an **existential and cosmological revolution in black thinking regarding time and place**. Our view denotes the Nu Afrikan-centric nature of this **black think** and my desire to target the needs of the Nu Afrikan Majority in the U.S. Empire and Imperium, the revolution being a **revised understanding of the Nu African's place in God's cosmos and universe put in the concrete form of a black orientated calendrical system that will assist us to work out our destiny within the will of Almighty God.** We are on good ground to choose our own names for the Nu African Calendar. Black think is nothing new. It is the foundation of civilization. The first task and gift God gave to man was the power of naming things and through naming things conceptualizing ideas using words, symbolism, mythology, and to be able to distinguish between good and evil to advance human civilization. (See Genesis 2:19-20). Gerald Massey calls this divine gift "Thinging" (i.e. naming) and so states: "Mythology was a primitive mode of *thinging* the early thought; the beginning of its sign-language being earlier than words. It *remains* the repository of man's most ancient science; and, truly interpreted once more, it is destined to be the death of all those false theologies to which it has unwittingly given birth."[852] According to Gerald Massey (1881) in his *Book of Beginnings* the first people to the exercise the gift of *thinking* was the black man located in Egypt the cradle of civilization. Gerald Massey who states:

> In Egypt alone, we shall find the roots of the vast tree, whose boughs and branches have extended to a worldwide reach. The greatest difficulty in creation is the beginning, not the finishing, and to the despised black race we have at length to turn for the birth of language, the beginning of all human creation, and, as the Arabic saying puts it, let us "honour the first although the followers do better." Among the Æthiops of many thousands years ago there lived and labored the unknown humanisers of our race who formulated the first knowledge of natural facts gathered from the heavens above and the earth beneath, and the

[852] Gerald Massey. *Gerald Massey's Lectures*. (New York: A & B Book Publishers, 1992), p. 258.

> waters of the wonderful river which talked to them as with a voice from out of the infinite, and who twined the earliest sacred ties of the family-fold to create cohesion and strength and purity of life; men of the dark and despised race, the black blood-royal, that fed the red, yellow, and white races, and got the skin somewhat blanched in Egypt. . . . And the final conclusion seems inevitable, that the universal parent of language, of symbolism, of early forms of law, of art and science, is Egypt, and that this fact is destined to be established along every line of research.[853]

In this calendrical project we continue that ancient process of *thinging* though naming and the use of black symbolism and *black locational epicology* as conceptualized by Ethiopian scholar Ayele Bekerie (1997) in his *Ethiopic: An African Writing System/Its History and Principles,* where our story can be told from a black phenomenological perspective, that is, from "epic memory---a memory retrieved that delivers to the viewer the pathos, feeling, and experience without telling the literal story."[854] Bekerie states: "In my definition, epic comes . . . out of history. Epic would 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 ensure perpetual dynamism. I, in fact, call the process quantum dynamics, for it is a docudrama of history."[855]Using story of black history and civilization I could have used other Ki-Swahili terms or chosen other names for the Nu Afrikan Calendar months of the year that fit the epicological and socio-cultural realities appropriate to the Nu Afrikan experience in the Amerikas. This could have been accomplished while not forgetting the fact (as the reader will see from some of the choice of names made) that many of the Swahili terms and words have for many years been in use in Nu Afrikan scholarly works, in Nu Afrikan academic circles and in general use among a large segment of the Nu Afrikan People. The general popularity and serious use of Ki-Swahili and the serious use of other Afrikan languages such as the Yoruba, among our people serves as a cognitive base for the Nu Afrikan Calendar, an offering to the Nu Afrikan People whose *first language* is **Ebonics= Afrikan syntax and morphology + English**, but who are striving to gain facility with Ki-Swahili, Medu Neter, Yoruba, and even the Ethiopic languages of *Ge'ez* and modern Amharic. The reader will see later in this work that we use the Yoruba language to express the Nu Afrikan Calendar days of the week. It is not generally known that the Yoruba language has a longer and more ancient and indigenous history among the Nu Afrikan People than the now popular East Afrikan language Swahili, considering the rewritten work of John Hope Franklin and Alfred A. Moss, Jr., ***From slavery to Freedom***(2000), which states that: "The Yoruba people to the west of Benin organized themselves into a series of states, the most powerful of which was Oyo. It was the breakup of this empire in the early nineteenth century that created the unsettling conditions of war and disorder that led in turn to the delivery of large numbers of Yoruba into the transatlantic slave trade.[856]Large numbers of Yoruba, therefore, entered the United States along with both their religion and language. Some of

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[853] Gerald Massey. *A Book of Beginnings*. Vol. I. (Baltimore: Black Classic Press, 1995), pp. 23-25.
[854] Ayele Bekerie. *Ethiopic: An African Writing System*. (Lawrenceville, NJ: The Red Sea Press, Inc., 1997), p. 133.
[855]Bekerie, p. 132-133.
[856] John Hope Franklin and Alfred A. Moss, Jr., **From slavery to Freedom: A History of African Americans**, 8th edition (New York: The McGraw-Hill Company, 2000), p. 12.

the language terms survived through the religion, which was not entirely obliterated by the circumstances of brutal plantation slavery. Swahili was introduced among us as a **black political language** around MP449/A1965, coming out of the black struggle of the sixties and seventies. And of course, Swahili being a black political language is precisely why it is appropriate in a work suggesting that the development of a black civil numeric calendar is an expression of black self-determination. Yoruba on the other hand is an indigenous product that we brought with us from West Afrika, and its use can be found all over the Amerikas, especially in Cuba and Brazil, where many Yoruba People were taken. It should never be forgotten that many Yoruba although taken to the Caribbean had as their *last* destination the U.S. Empire, for which reason historians call these indirect routes the so-called *"middle passage"*, where black people were *"seasoned"* then later brought to North Amerika. Yoruba is therefore our **black cultural language**, which can be resurrected at any time like the Jews resurrected the dead Hebrew language in just a few odd years into modern Hebrew. We have a distinct advantage in that respect if we so desired, in that both the Yoruba and Swahili are **living languages**, spoken by millions of African in West and East Africa. Even in the Americas the indigenous language, and especially the religion, elements of the language are used in its ritual and religious practice. In Cuba Yoruba slave descendants are called **Lucumi**, named after the style of greeting they used one to another. **Lucumi!** = **my friend!** comes directly from the Yoruba words **Lu = to strike drums = to announce something coming by use of the drum, Ku = to be greeted,** and **mi = me, mine** or **emi = I, me**, so that **Lu-ku-mi = Oluku me = I greet [you] with the drum = I greet you or announce you with celebration [as with the drum]**. This was the word used for the black people of Cuba of Yoruba extraction as we use the terms **Nu Afrikan= WaNani = The People of the NAN = The People of the Nu Afrikan Nation** to signify in a general sense black people of Afrikan extraction, whatever the original black national ethnic background, as long as they are of Afrikan-Amerikan slave descent. The black slaves of Haiti and Brazil of Yoruba descent were called by the Dahomean word **Nago**, and the Yoruba language was referred to as **Anago**. The black man during slavery in the Amerikas and wherever he could build autonomous Yoruba communities used this West Afrikan language to preserve black culture. When black Cubans started entering places like New York and Miami they brought Yoruba language usage and culture with them, reintroducing it among Afrikan-Amerikans around MP443/A1959 after the Cuban Revolution, where remnants of this Yoruba Religion and culture was no stranger and was readily accepted by many Afrikan-Amerikans in North-Amerika from which language and culture we have formed many Yoruba communities beginning around MP444/A1960. Unlike Swahili, which may be regarded as an "import" language, although Afrikan, Yoruba is indigenous to the Amerikas since we brought it and its culture directly with us from West Afrika on the slave ships. Swahili can make no such claim.[857] However, the eventual widespread use of any Afrikan language among the Nu Afrikan People will serve as an international linguistic medium and thus a culture link between the Motherland and us. Now we explicate the **Nu African Months of the Year.**

[857] See Farris, **Flash of the Spirit**, [1983], pp. 17, 90; Murphy, **Santeria: An Afrikan Religion In America**, [1988], p. 35; Hunt, **Oyuntonji Village** [See the entire work], and Laguerre, **Afro-Caribbean Folk Medicine**, [1987], "Transmission of Knowledge", pp. 34-49.

NU AFRIKAN MONTHS OF THE YEAR:

The ***Month of Afu*** is the **first month of the Nu Afrikan Calendar Year** = Nu Year.[858] The Nu Afrikan Calendar will refer to Afu as the Month of Deliverance. Afu is the literary "ka" = double, mirror, reverse image for the word maafa, a term we have used extensively in this work. In Ki-Swahili the term maafa means disaster. I have already discussed the meaning of this term at length relative to its use in Nu Afrikan calendrical terminology. Maafa consists of the prefix Ma + Afa = Ma-Afa, which word means a calamity and we have used this combination of word as an element in our histo-graphic divisions for the Nu Afrikan Calendar to remind the Nu Afrikan People of the catastrophic events they went through in becoming a black nation via the crucible of the Arab and European Slave Trade across the Indian and Atlantic Ocean's, the Sahara, across the great Congo forests, across the Red Sea, and even across the Persian Gulf, where our presence can be seen in Sadam's Iraqi forces, which were arrayed against other blacks fighting with Kuwaiti, Saudi and U.S. forces. Nevertheless, Nu Afrikan history speaks of victory over the evils of slavery, disaster and calamity, which idea and faith we wish to capture in the Nu Afrikan Calendar. Therefore, we have chosen the term Afu = deliverance from calamity. **Afu** then is the "ka" of Afa = calamity pointing to eventual and total black liberation and freedom. Afu as the first month for the Nu Afrikan Calendar Year bespeaks of tragedy as the ka of Afa and of victory, and is geared to bring to the historical and epicological memory of the Nu Afrikan People the events of the trans-Atlantic crossing, plantation slavery, Jim Crow, Zip Coon, all leading to current socio-economic and political conditions characteristic of U.S. Empire domestic colonialism and so to a continual reminder of their continuing and eventual Hue-Man victory over defeat and disaster.

During this month solemn observances should be made throughout the black nation in remembrance of the place from which the Nu Afrikan People have come and the road over which they have walked; to remember what has been done to them and also what they have done for themselves to bring about and guarantee their own freedom which is an expression of the Holy Spirit and the God-given divinity that is within us = the black children of God should never submit willingly to enslavement by another created being, not only because we as the only Hue-man beings are made in the image of God, but because it is a sin to fear any being that is less than God, which in fact is the worship of that being. To fear the Setian White man and his black acolytes and devotees is to actually worshiping Satan and his demons. It is a form of idolatry. This is why Revelation declares that the fearful (cowardly) will have their part in the Pits of Hell and the Lake of Fire, along with whoremongers, liars, the unbelieving, the filthy, and idolaters (Revelation 21:8). The

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[858] In Egyptian hieroglyphics that is, **abt** means "month" and in the case above with **tepi** the hieroglyph for "first" prefixed means "first month," (i.e. = **abt-tepi**) and what follows is the Egyptian ordinal numbers such as = "Second" prefixed to , **abt** = month to form = "Second month", and = "Third month", etc.

month of Afu is a reminder of what the Nu African People have done (which can be celebrated) but what is left undone (which needs to be contemplated) and so move forward with what needs and remains to be done to take back our freedom gained when higher levels of black consciousness and black self-determination have been exercised. Nu Afrikan History is celebrated during the month of Afu and is the month the Nu Afrikan Calendar suggests for that black celebration. Dr. Carter G. Woodson of course organized the first observance of Black History Week, later expanded to Black History Month in MP410/A1926, to be celebrated in the "second" week of February, which celebration was originally set-up to include the birthday of the white man, Abraham [Mr.] Lincoln, in conjunction with the "accepted" or "conventional" birth date of Frederick Douglass. The Nu Afrikan Calendar will suggest a modification of this celebration and suggest that it begin the *last week* of February on the Gregorian Calendar, so that the celebration is inclusive of the whole Month of Afu, not overlapping the Month of Shahidi as it would if we began its' celebration the "second" week of February. I believe the Nu Afrikan Calendar does no violence to tradition here. First, it does no violence to the traditional celebration because the Nu Afrikan People need not continue to hold any misplace sentimental attachment to "Mr. Lincoln" and his party, for he and they, especially the proponents of the so-called Republican Revolution held nor hold none toward us.

"Mr. Lincoln" was paternalistic in his attitude toward all black people and in fact was an out and out white supremacist and racist. He did not believe in the equality of black people with white people. He believed rather in the innate superiority of the white race over the black race and said as much on more than one occasion. *God did for us through "Mr. Lincoln" what God did through Cyrus for the ancient black Jews who lived in captivity in Babylon even through neither had any great love for the people that benefited from their actions and policies. [See Ezra 1:1-4, Isaiah 44:28, 45:1-4]. "Mr. Lincoln" like Cyrus was merely an instrument in the hands of God to do His will even though he knew it not. "Mr. Lincoln's" god was the Union of the United States and anything that threatened that including slavery had to go. "Mr. Lincoln" did not do it for us but God did!* "Mr. Lincoln" held to certain tenets of white supremacy and white nationalism and was in support of the ideals present in white nationalism, believing in the separation of the races. However, in his opinion if the races were forced to stay together the white race should "rule by right" over the black race despite his determination that *the nation could not remain half slave and half free*. His overriding premise for action was *not freeing the black slaves as so many of us believe but maintaining the unity of the U.S.E. Slavery had to go only because slavery was the primal cause dividing the union*. His answer to the *Nu Afrikan Question* was black emancipation and repatriation to Afrika, *without the spoils of Egypt = Reparations*. In a speech given in Carlinville, Illinois in MP343/A1858 in the *Carlinville Democrat*. "Mr. Lincoln" is quoted as saying:

> I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races. . . . . *that I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality.* And inasmuch as they cannot so live, while they do remain together there must be the position of superior and

> inferior and I as much as any other man am in favor of having the superior position assigned to the white race. [my italics] [859]

The above speech was given 24 Taifa Weusi/31 August, MP342/A1858, prior to Lincoln's ascendancy to the office of President of the U.S. Colonial Empire, but even after "Mr. Lincoln" became President, should anyone say this was only electioneering, his views *never* changed regarding his supposed black "wards" and he thought the solution to the Nu Afrikan Question was "voluntary separation" of the races based on his racial superiority proclivities. This view he expressed to a hand-picked group of Afrikan-Amerikans = the Minority mis-leaders, invited to the "White" House for a "Conference." This "conference" turned out to be a session where "Mr. Lincoln's" *pure* "whiteness" in all its' goriness shown through = talking down to representatives of the Nu Afrikan People, such as they were, as if they were some ignorant stepchildren of his. This *"First Niggas Invited To The White House Conference"* was reported in the *New York Tribune*, 15 Taifa Weusi/22 August MP346/A1862, at which meeting the "niggas" said little more than Yes, sah "Mr. Lincoln" [i.e. Boss!]. "Mr. Lincoln" said to these African-American invitees:

> Why should they leave this country? This is perhaps, the first question for proper consideration. You and we are different races. We have between us broader differences than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them living among us, while ours suffer from your presence. In a word we suffer on each side. If this is admitted, it affords a reason at least why we should be separated. . . . Your race are suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. You are cut off from many of the advantages which the other race enjoys. The aspiration of men is to enjoy the equality with the best when free, but on this broad continent, not a single man of your race is made the equal of a single man of ours. Go where you are treated best, and the ban is still upon you. *I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would*. . . . I need not recount to you the effects upon white men, growing out of the institution of Slavery. I believe in its general evil effects upon the white race. See our present condition --- the country engaged in war --- our white men cutting one another's throats, none knowing how far it will extend. . . . But for your race among us there could not be war, although many men engaged on either side do not care for you one way or the other. Nevertheless, I repeat, without the institution of Slavery and the colored race as a basis, the war could not have an existence. It is better for us both, therefore to be separated. . .[860][my emphasis, my liberty].

These words after they got out to the Nu Afrikan People drew quick and hot response, especially the knowledge that separation meant *leaving behind the ground* upon which the Nu Afrikan People's ancestor's blood had been shed to go back to Africa or *some other country*. Our

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[859] Charles Crowe, **The Age of Civil War and Reconstruction** [The Drosey Press, Inc. 1966], 269.
[860]**Sawa**, pp. 270-271.

people have been generally mixed up on the question of repatriation to Africa, but one thing was clear while they *did not necessarily oppose separation or colonization they wanted to choose where they went if anywhere for themselves, that is, via the right of black self-determination, not through some forced move by this government, after the U.S.E. used them, and didn't need them anymore. The Nu Africans wanted two things: the end of slavery = the Red Period, and two separation back to their historic homeland, = the Black Belt South* [the position held by Nu Afrikan Emancipatory Nationalism].The Nu African People as much as told "Mr. Lincoln" this in a response the same year his racial arrogance posed the question:

> The colored citizens of Queen's County, N.Y., having met in mass meeting, according to public notice, to consider the speech of Abraham Lincoln, President of the United States . . . The President calls our attention particularly to this question -- Why should we leave this country? . . . Our answer is this: there is no country like our own. Why not declare slavery abolished, and *favor our peaceful colonization in the rebel States, or some portion of them*? *We would cheerfully return there, and give our most willing aid to deliver our loyal colored brethren and other Unionist from the tyranny of rebels to our Government.*[861] [my emphasis, my liberty].

"Mr. Lincoln's" *Emancipation Proclamation* **freed not one slave living in states that fought on the side of the Union**, being aimed *only* at those slaves that the Union had no political or military authority over in the deep South. After the euphoria and praise for the **E. P.** had died down, disillusionment set in once it was read more closely. The limitations of this famous proclamation upset the likes of Frederick Douglass, who expressed open dissatisfaction at this "decree." However, he looked at it like one should look at the degree of Cyrus: the hand of God was in it for a permanent change in the lives of the Nu African people, which because of it would eventually realize their freedom from slavery. The **E.P.** in God hands went further than what was intended by "Mr. Lincoln". What the Setian White man meant for evil; God meant for good. Douglass was disillusioned because like most other blacks he did not understand "Mr. Lincoln", who cared not one wit about the black man, and he had predicated his actions on saving the Union *by any means necessary*.[862]The short end result of "Mr. Lincoln's" policy was that the **E.P.** "freed" not one slave and left the slaves in the states that were fighting under the Northern flag still in bondage, including those slaves at "Mr. Lincoln's" doorstep in the District of Columbia. "Mr. Lincoln" wasn't about to tick-off his slave holding supporters in these states, because he needed them for the war effort and more importantly because he did not really object to the institution of slavery as long as it did not affect the politically unified status of the so-called Union. Secondly, proposing we modify the timing of **Black History Month** does not show any violence, because no one really knows when Frederick Douglass was born, considering that celebration was originally predicated partly on his *date of birth*. In fact Frederick Douglass himself did not even know when he was born. When historians talk about the *accepted* date of Frederick Douglass' birth as falling in the second week of February, that means that they don't really know when his birth date actually occurred, and that they, the historians, are

[861] Herbert Aptheker, **Documentary History of the Negro People in the United States** [1951], vol. 1, pp. 471-472.
[862] Crowe, **The Age of Civil War and Reconstruction**, under caption "Rejects Abolition as the Primary War Aim", p. 271. See full reference note 190.

making the *best guess* possible with the available data, and that they have *agreed = by convention* to use that date. The primary source for Frederick Douglass' [real name Frederick Augustus Washington Bailey] life is his autobiographical **Narrative of the Life of Frederick Douglass an American Slave**. This narrative bio reveals that he did not even know what year he was born not to mention what day or even week. Douglass states in his work that:

> I have no accurate knowledge of my age, never having seen my authentic record containing it. By far the larger part of the slaves know as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. I do not remember to have ever met a slave who could tell of his birthday. They seldom come nearer to it than *planting-time, harvest-time, cherry-time, springtime, or fall-time*.[863] A want of information concerning my own was a source of unhappiness to me even during childhood. The white children could tell their ages. I could not tell why I ought to be deprived of the same privilege. I was not allowed to make any inquiries of my master concerning it. He deemed all such inquiries on the part of a slave improper and impertinent, and evidence of a restless spirit. The nearest estimate I can give makes me now between twenty-seven and twenty-eight years of age. I came to this, from hearing my master say, sometime during 1835, I was about seventeen years old.[864]

So, the nearest any historian can come to the birthday of Frederick Douglass, based on this primary source, is that he was born in about MP 301/A1817 (or as some would have it A1818) with the month and day of his birth being decided on by *"convention" = that which is accepted or agreed upon*, even though Douglas chose to celebrate his birth date on *February 14*. However, that does not mean that the Nu Afrikan Calendar or the Nu Afrikan Majority have to accept this *convention* of historians in establishing **Nu Afrikan History Month**. Rather than use the birthdays of "Mr. Lincoln" and the *"accepted"* date of Frederick Douglass as the basis for this celebration, let's use the date of Frederick Douglass' death, i.e. **20 February** 1895 (which is certain rather than the date he was born which is uncertain) and the date of Shahidi, Malcolm X's death **21 February 1965** (seventy years later) as the basis for our celebration. [865] The date of Douglass' death will always fall on the inter-calculated **Shahidi date** at the end of the Nu Afrikan Calendar year, leading up to the **Nu Year** which always begins with the date of Malcolm's death. Both of these men were martyrs for the Nu Afrikan People, both believed in **black self-determination**, and in the principle of **black collective self-defense,** where both died after a life fully given to black emancipation and freedom for the Nu African

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[863] As pointed out earlier in this work, the Afrikan told time by **experiential phenomena** whenever he did not have instruments or other time devises, he could use, and or used this method of splitting time in conjunction with those instruments. Here according to Frederick Douglass's account, incident to telling of slaves being deprived of the knowledge of their birthdays, he reveals that the Nu Afrikan also told time by experiential phenomena, even as Mbiti, explains in his work **African Religions and Philosophy** [1969]. We can see that the ways of the **Mababa Weusi** = **The Black Ancestors** was not given up easily.

[864] Frederick Douglass, **Narrativeof the Life of Frederick Douglass: An American Slave** [The New American Library, Signet Books, 1968], p. 21.

[865] Lerone Bennett, Jr., **Before The Mayflower: A History of Black America** [Johnson Publishing Co., Inc., 1961], p. 526.

People. Thirdly, **Black History Month** is fast becoming the *preserve* of the Afrikan-Amerikan Minority leadership, who are at the core *anti-black anything*, and who use only "safe black heroes" = those acceptable to white people *being the standard*. They use black history to control the Nu Afrikan Majority through displays of heroic examples of *individual* hard work and *personal* achievement for our emulation [of course boo booing *collective* work and achievement, especially via collective organized means]. They desecrate Nu Afrikan History by suggesting that we forget about Afrika, our ancestral homeland. Some Afrikan-Amerikans infer that the Nu Afrikan People need to *"graduate"* from black culture to white culture relative to their food in celebration of Afrikan-centric festivals or ethnic observances like Black History Month and even change their general attitude toward political struggle in white dominated Amerika. The paternalistic air surrounding these kinds of views suggests that persons holding them would not be caught dead in Afrika or in the Mississippi Delta for that matter eating "soul food," but would rather eat at Euro-Amerikan establishments, and if they did eat greens and fried chicken would not call it "soul food."[866]

Whether one likes "soul-food" or not, or whether your opinion is that it is healthy or not healthy, inferences and suggestions like that presented above represent a cultural slap in the face of the Nu Afrikan People and in certain contexts would be regarded as insulting to Nu Afrikan sensibilities. No suggestion or inference, however, is ever made that white people forget about or stop eating European or Euro-Amerikan cuisine in celebration of Euro-ethnic festivals. When black people go to celebrations like *Germanfest*, etc. they don't expect to find "soul food," but German cuisine, and no one would suggest that those holding the fest *"graduate"* to some presumed higher standard of cultural food preparation, whatever that might be. There is little doubt that such a suggestion would be regarded as insulting to German ethnic sensibilities and of course missing the point of why *Germanfest* is celebrated in the first place.

Some black people unilaterally deny Nu Afrikan traditional cultural food habits because they have an underlying feeling of shame in relationship to Nu Afrikan cultural identity and the Nu Afrikan *Iwa* = *way* expressed at times through their food and food preparation. Such expressed feelings infer that the foods and food preparation of Euro-Amerikans are somehow better or superior, i.e. more civilized. Even the white people going to black cultural events, go because of the *cultural distinctiveness* of Nu Afrikan history and the black cuisine served. Food = what and how a people eat are part of their history. You can make a case for the mini-thesis that ***history is food*** = ***man's attempt as a food gatherer to survive and his need to build civilization and empire in order to guarantee sustenance***. Given that such misguided understanding exists among some of the Nu Afrikan People about their cultural trappings, the reorganization then of the **Black History Month** proposed for the **Month of Afu** we think is imperative. We can do this while finding common sense ways to make what we eat that makes us who and what we are more healthy.

Black History Month unlike **Kwanzaa** has not caught on among the Nu Afrikan Majority because it has become the preserve of the Afrikan-Amerikan Minority national leadership. On the other hand, many among the Afrikan-Amerikan Minority national leadership do not care for the concept of Kwanzaa because it is ethnic and too culturally specific, and those that hold this view believe it is in opposition to **Christmas** = based on the birth of Christ. They do not observe it on the whole because anything too black, Afrikan or that appears to be anti-Euro-Amerikan is not for them,

[866] "Behind the Scene," **Buckeye Bulletin** [Cincinnati District, January 1991], 2.

so they have not taken it over like they have Black History Month. It has been grassroots members of the Nu Afrikan Majority who have developed and maintained the tradition of **Kwanzaa**, and it is they who by and large take exception to Black History Month, as currently presented, because their black revolutionary heroes are not included. To many of the Nu Afrikan Majority Black History Month represents the preserve of the Afrikan-Amerikan Minority national leadership, who have fashioned it into their own image, an image they believe acceptable to the rulers of the U.S. Empire and Imperium. The Afrikan-Amerikan Minority national leadership has easily taken over the image of Dr. Martin Luther King, though some of them wouldn't have walked a mile with him in the streets in opposition to "dey white folk" while he lived! This same leadership is now desperately trying to take over the image of Shahidi, Malcolm X, because they know that the brothers on the street relate to him as an *authentic* uncompromising black hero. If they can *moderate* his image to one that is more palatable = more assimilationist-integrationist or even, make him into some kind of up-and-coming black socialist revolutionary = anything other than the **black nationalist-separatist** that he really was. Currently the media has no hesitation (or course without protest from anyone among the African-American minority leadership, even those old enough and informed enough to no better) in calling Shahidi Malcolm X a "civil rights leader."

If this image making continues unabated and unchallenged then the Nu Afrikan People will not have within living memory any genuine leaders left save the Minister, Louis Farrakhan, leader of the **Nation of Islam**, and brainchild of the **Million Man March**. Minister Farrakhan's image is not "safe" either because he (at this writing) is still alive and can easily refute any revisionist emasculation of his genuinely held views. It has been proven that Minister Louis Farrakhan cannot be bought nor his vocal repudiation of racism in this county transmuted into some tame and insignificant form of civil protest. Nevertheless, even before Farrakhan goes to his black ancestors, the media have already started working on co-opting his black nationalist-separatist image. I was not surprised to see an article with captioned cover story on Farrakhan saying: *"His message--race pride and racial separation--remains largely the same, but his style loud, angry and uncompromising--has changed."* Significantly, the article was entitled, **"The Remaking of Louis Farrakhan"** [867]If the media have started *"remaking"* Louis Farrakhan now, while yet he lives, nothing will stop their image "remake" on him and his message when he is gone to his Black Ancestors. The media have been hammering away at Malcolm X in the same manner, but the grass roots Nu Afrikan Majority are fighting back furiously. The Nu Afrikan Majority must *re*-take **Black History Month** and change it in its own image. They must take it back from the Afrikan-Amerikan Minority national leadership even if it means modifying the so-called "conventional" upon which date it is celebrated and infused with more emancipatory significance surrounding the two black men (Douglas and Malcolm) whose dates of death are functionally incorporated within the Nu African Calendar that gives systemic expression to its black celebration.

[867] George E. Curry, *"The Remaking of Louis Farrakhan",* **Emerge**, [August 1990, vol. 1, Issue 9], 28-37. See Table of Contents in that magazine for quote embodied in this text.

The ***Month of Uhuru*** is the **second month** of the Maafa-Year and will be referred to as the **Month of Emancipation**. In Swahili, **uhuru** means **freedom**. It is during this month that the Nu Afrikan People will be reminded of their *coming* freedom as a collective Nu Afrikan Nation, finally and irrevocably free from the rulers of the U.S. Empire and Imperium. This month will denote their adherence to the Nu Nationalism and remind them of the national liberation emancipatory struggle they are daily engaged in. One day of this month could be used to celebrate the inauguration of the Nu Nationalism, which holds that the **historic homeland** is the **National Territory** [**N.T.**] = **Kush Region** = the **Black Belt** of the South-Eastern portion of the U.S. Empire and Imperium. It is suggested by the Nu Afrikan Calendar that **11 Uhuru** be chosen for this day, because this date coincides with **31 March 1968** on which date the **Republic of New Africa** [**PG-RNA**] declared the Nu Afrikan People's independence from the U.S. Empire in the N.T. [868] As already cited above in response to "Mr. Lincoln" Black people expressed the view that if *colonization* was the only option, it should be in the N.T. [National Territory].

The ***Month of Kawaida*** is the **third month** of the Maafa-Year, called in the Nu Afrikan Calendar the **Month of Tradition**. In Swahili **Kawaida** means **custom** or **the traditional way of life** of a people. The Yoruba word **Iwa** means the same thing. The Medu Neter = Egyptian word = **Met-ti** has a similar meaning = what is right, usual, customary, what has always been [in living memory, i.e. from Zep Tepi = The First Time]. Kawaida is the month that the Nu Afrikan People will be reminded to pay close attention and recognize the black nations unique contribution to music, art, dance, literature and their own Met-ti = Iwa = folkways, forged in the belly of slavery and domestic colonialism, which system has made them an oppressed subject black nation, by having them mimic Euro-Amerikan culture, forgetting their own = that black culture forged in the Mother-land of Afrika and in the Black Belt of the U.S. Empire. This month will also remind the Nu Afrikan People that much of their traditional way of life as an Afrikan People was taken from them during slavery even though they managed to keep some of it and devised Nu Afrikan customs and traditions in their birth as a Nu Afrikan Nation. The Month of Kawaida will remind them that through the exercise of their right to self-determination they can, *if they want to,* evolve an autonomous Nu Afrikan Culture that will be the sustaining lifeblood of the people, and could lead to building *life=giving, life-saving black institutions*. The development of Nu Afrikan Culture will come out of a black spiritual revolution that has already begun in the breasts of the Nu Afrikan People.

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[868] Imari Abubakari Obadele I, **Foundations of the Black Nation** [The House of Songhay, 1975], p. 24. Our declaration of independence was made on 31 March 1968 at the founding convention of the **PG-RNA**, but it was not until 28 March 1971, **8 Uhuru** that the **Provisional Government of the Republic of New Afrika** took concrete steps to establish a physical claim to land in the **N.T.**, with the "nation time" ceremony consecrating 20 acres of land west of Jackson, Mississippi. These dates for the **declaration** and the **consecration** should not be confused. Additionally, the physical set-up of the **PG-RNA** in the South was to establish a legal presence for the governmental apparatus and be a beachhead for the national liberation campaign to come, for the **PG-RNA** already assumed that our people, having more than 56 percent of its population in the **N.T.** already had a legal claim to the land prior to any declaration and consecration. However, that might be one has to state the claim in order to begin the process of making good on the claim under international law. That is what the **PG-RNA** did. See E. Tani and Kae' Sera, **False Nationalism, False Internationalism: Class Contradictions in the Armed Struggle**, pp. 217-225 for an understanding of the establishment and movements of the **PG-RNA.**

This freedom of black self-determination is being promoted I believe by the Spirit of God, but we have to believe God, and cross the Red Sea to the Promise Land ourselves if we wish to obtain it. We have to (by faith in God's command) touch the water's edge of Jordan's flood if we want to march to freedom on dry land (Joshua 3:1-17). No angel from heaven will be sent to do it for us, although I believe the Holy Spirit will guide us across and through the chilly flood waters of Jordan in those things that are right, and according to God' s Sovereign Will. We will get assistance from Heaven's Gate and His mighty army of angels, but that is all; for we are already God's vice-regents on this earth and He has already given us the command to "be fruitful and multiply and subdue the Earth" = bring the Earth under control, and ourselves under self-control for the purpose of building "life-giving," "life-saving," life-redeeming," institutions = being put in the Garden of Eden by God to "take care of it."

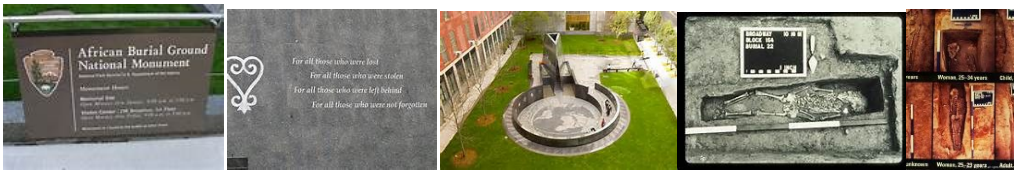
The ***Month of Mababa Weusi*** is the **fourth month** of the Maafa-Year and is referred to as the **Month of Libation**. In Swahili **Mababa Weusi** means **black ancestors**. The Nu Afrikan People during this month will pay close attention to family and other members of the black nation who have died, their spirits still with them and walking among them in the **Zamani of Time**. Recently a deacon (ዲያቆን) of the Ethiopian Orthodox *Täwahedo* (ተዋሕዶ) Church (EOTC) on the occasion of my mother's death (12 February 2016) and in an effort to console me said that they believe that those who have died (i.e. the People of Heaven) yet live and more importantly while the people of the church pray for them that they (i.e. the People of Heaven) are also in prayer for us, as well. I already knew that it is fundamental belief of African People that there are more actors in the universe than just us and so while I was not surprised that the deacon would affirm this belief, I was pleased to add to my understanding that the People of Heaven are not only alive but actively in prayer for us. The Book of Revelation speaks of the **spirits of just men** = **men justified by God = spirits higher than man but lower than God**, who now occupy the New Jerusalem, the City of the Living God (Hebrews 12:22-24). Other nations of people may be among them, but so are the spirits of our own black ancestors, the **black saints of God**, whom we refer to in this work as the **People of Heaven.**

Our Nu Afrikan and Afrikan ancestors, the People of Heaven, have been and are being neglected by many (although not all) of the Nu Afrikan People in their *mad rush to join the white nation*, and in fact this is the very reason they are having so many problems as a collective black nation or people. They have abandoned for the most part their **black ancestors** and their **Iwa = Met-ti = customary way of living** and no longer consult their black ancestors = the **blessed dead = the true living ones** who were in were **in touch with God** and led by **the Finger of God** as to the proper course of action for their lives as their Kamau ancestors would have done, or as their Yoruba ancestors would have done, as to the proper course for the black nation. Black people rarely consult the **Oracles of Black History**, which contains much of the wisdom left behind by the People of Heaven. They no longer asked them for their intercession on their behalf through either the **Orisha = Neteru** to the **Olorun = Neter-ua, Osiris = The One God = The Great Black Ancestor** [as understood in **UniTheology = The One and The Many = From the One, Many**], for help. Many, however, do consult Jesus, the **Christian Orisha**, who belongs to the mytho-cosmology of the Jewish Nation [see Gerald Massey, **Egypt the Light of the World**, i.e. vol. 2], the Catholic saints, and Mary

the "Mother of God" who was really **Isis,** the **Mut Neter = Mother of God = the ever-coming resurrected = re-erected soul of Osiris = Hru = Horus**, for intercession with the Creator, but neglect their own intermediaries, who have bled, suffered and died that we might live. If the Nu African People understood Christianity correctly, they would know that **Jesus = Our collective 'Orisha = H'Orisha = Horus** and that as long as we think of him as some white Hebrew or Jew the salvation that is offered by God through him cannot do us much good as a collective people. Some Nu Afrikans have not only abandoned their **black ancestors** but have with the white man dared laughed at the traditions of their ancestors = black people great enough in their spiritual philosophy to have declared that **the body may be gone but not the spirit**, long before any "white" Rabbi Jesus or Jewish prophets ever thought of such things, e.g. via the Ancient Mystery System and Philosophy of Ta-Seti and Ta-Merry. This being the case, the Nu Afrikan and Afrikan Ancestors, after being disrespected [dis'd] and insulted, have all but abandoned the Nu Afrikan People to their fate among their vast and powerful white enemies = our hell on Earth. They have done what God Himself is recorded as doing at times, **abandoning fools to their own evil, lusts and violence in the Earth until He has had enough = "The Lord saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The Lord was grieved that he had made man on the earth, and his heart was filled with pain. So, the Lord said, I will wipe mankind, whom I have created, from the face of the earth. . ."** Genesis 6:5-7a, NIV. The observance of the **Month of Mababa Weusi** with libation poured out to our Nu African and African Ancestors (i.e. the People of Heaven) is the *way* back to our **black cosmological center = the old time religion** that says that **we must give proper homage to God, the maker of Heaven and Earth by respecting His image seen in all being, both visible and invisible** [See Jude 1: 8-10] **= loving the Lord God with all or our hearts, minds and souls, and our neighbors as ourselves = the royal law.** This re-connection will be remembrance, and the act of libation, the re-establishment of the Nu Afrikan's own **Iwa**. A wonderful move in this direction has already begun with dedication of the **African Burial Ground National Monument** on October 5, 2007 (i.e. 3 Ekundu A491 B.S.E.) preserved and operated by the National Park Service/U.S. Department of the Interior and located at Duane Street and African Burial Ground Way (formerly Elk Street) in the Civic Center section of Lower Manhattan, New York City situated in front of the Ted Weiss Federal Building, 290 Broadway, New York 10007. This national monument contains the remains of more than 419 African and Nu Africans buried sometime between the late 17th Century and the late 18th Century and since its dedication many Nu Africans have come and poured out libation on the burial mounds in celebration of their African and Nu African ancestors. Historians of the period estimate that there may have been between 15,000 and 20,000 burials in what was called the "Negroes Burial Ground" in the 1700's in the same general area. Now many Nu Africans and other ethnic groups and white people interested in the history of these burial sites can now come and participate in various activities run by the National Parks Service and other organizations. Significantly a portion of this national monument is devoted to libation for these our black ancestors for all who want to participate and experience a connection with these black People of Heaven. The main monument inscription reads:

For all those who were lost.
For all those who were stolen.
For all those who were left behind.
For all those who were not forgotten.

Incredibly little was left out of this national monument celebrating our black ancestors to identify who these Africans and Nu Africans were, how they lived and what they believed. As you can see in the images below within the well of the circular portion of the monument are many symbols associate with the belief systems that these our black ancestors held including many *Nsibidi* hieroglyphic and the Egyptian Ankh symbol of life. The Egyptian Ankh symbol of life ☥ in depicted in Figure 18 and is generally recognized by scholars and the common person on the street along with its meaning. Not so well known if at all is the *Nsibidi* symbol in Figure 15 **"Gye Nyame"** which means **"Supremacy of God"** which is very likely signifies the African Uni-theological notion of **God, the One and the Many**. This concept of the One Supreme God would therefore be held as a belief long before Christianity or Islam could have introduced that concept of divinity to Africans that eventually endedup in the so-called New World some of whom are buried in the libation mounds of the African Burial National Monument. The first Nsibidi figure below looks suspiciously like a Ethiopian Orthodox Christian cross ✝ but is vocalized as BARON and carries the active concept of "Male Cemetery Guardian."



Below is what the National Park Service website has to say about *Nsibidi* symbols used by Africans on the Continent and undoubtedly brought here by the Africans buried in the National Monument libation mounds in New York City:

> Nsibidi is a writing system commonly used in current day southeastern Nigeria and Cameroon. It is the oldest form of writing in Africa, with the exception of hieroglyphics, and the symbols refer to abstract concepts or actions rather than specific words in the Ekoid language, primarily spoken in southeastern Nigeria. Nsibidi literally means "cruel letters." While the origin of the symbol is generally unknown, one theory states that the symbol was associated with leopard societies in Calabar; these societies acted as sources of legislative power before the European colonized the area and enforced their own system. The specific Nsibidi symbol depicted in the African Burial Ground reminds us of the journey of the African Diaspora from the Middle Passage to the Americas as well as that has affected all the world's continents.

If our readers think it strange and the epitome of superstition, based on Euro-rationalist predilections, that the *Nu Afrikan Calendar* calls for the Nu Afrikan People to pour out libation, as do many Yoruba or Kamitic adherents in remembrance of their **black ancestors**, then the reader needs to listen to the story told in images reflected in African Burial National Monument above and also *re*-examine euro-Christian religion and culture first before condemning Afrikan religion, culture and philosophy that calls on the Nu African to venerate and pour out libation to their black ancestors (i.e. the People of Heaven). The **Kamau Original Religion** established many of the Christian doctrines, although we cannot in this work explicate those fully the *Nsibidi* symbol **GYE NYAME** = the **Supremacy of God** signifies that such theological and cosmological beliefs were wide-spread in African and was not just confined to Ancient Egypt. If you look at Christian practice in regard to liturgy, i.e. liturgical observances, you will find that every first Sunday Afrikan-Amerikan Christians, *symbolically* **"eat of the body and drink of the blood"** of their Jewish Messiah called Jesus = Jedus, i.e. Rabbi J, who requested of his followers that they should do so in *remembrance* of him. Yet those same Afrikan-Amerikan Christians, who perform **symbolic cannibalism**, will call pouring out pure water or the blood of animals as libation by Nu Afrikan Traditional Religionist in *remembrance* of their Nu Afrikan and Afrikan Ancestors, *an act of paganism*, and are of course mimicking their white co-religionist = *white missionary colonizers of the mind!* Those Afrikan-Amerikan Christians or others who laugh at the *Nu African Calendar's* call for the *re-birth* of Nu Afrikan Libation are the same ones who honor their dead in the European and Euro-Amerikan custom of putting flowers on graves. For what if indeed this practice has no reality beyond the grave? When a Nu Afrikan or Afrikan Continental pours out libation to their love ones, departed, or black heroes departed, that act is no different in the ritual sense than the Christian Last Supper or the white man's custom of putting flowers on graves, for they are honoring the *blessed dead = the living ones = the best of our race who lived and died that we might live a better life on this Earth = even as Jesus died that we might have a right to the tree of life!* Who would put flowers on graves or hold a last supper in remembrance of the departed if they did not in some sense believe that the spirit of the departed person was still in existence? And if this is true, what makes the European and Euro-Amerikan *way* of honoring the dead culturally superior over the Nu Afrikan and Afrikan *way* of honoring the *blessed dead = the living ones = the truly alive ones*? I tell you this; the Afrikans have a longer and more honored tradition of respect for the so-called dead than do white people! All one need do is study the history of Ta-Seti and Ta-Merry = Egypt to come to that conclusion. Yes, the Nu Afrikan People believe in the **spirit of the blessed dead** and the proper observance and respect for them and the traditions surrounding their observances, even though the more "sophisticated" black people among us will deny it vehemently. No Nu African in their right mind believe that the **People of Heaven = the blessed dead** are *gods* but yet we somehow feel that we join with them in living memory through the practice of libation, along with the angels and all other positive spiritual being in the fight for freedom and against all forms of death introduced, promoted and maintained by Setian being. Black Christians certainly believe that Jedus' spirit is alive and well, sitting on the right hand of the Creator-God, otherwise they would never celebrate the Last Supper in his *remembrance*. The scriptures support this Nu African notion and the old ancient Kamite = Egyptian = *Black religious doctrine of the resurrection*, saying that **"But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ had been raised, our preaching is useless and so is**

your faith, . . . But Christ has indeed been raised from the dead, the first-fruits of those who have fallen asleep" (First Corinthians 15: 12-20, NIV). So that when Nu Afrikans and Afrikan Continentals call on the **black ancestors** or the **created spirits** = **Orisha** = **Neteru** as intermediaries for intercession, that is no different in a ritual sense from Protestants and Catholics calling on Jedus, Mary, the Saints, and even a host of angels for help from God, nor is it any different than Catholics praying and paying homage to a living Pope, or dead St. Michael, or the "Blessed Mother" for help and intercession. Ethiopian Orthodox Täwahedo (ተዋሕዶ) faith and doctrine (an ancient yet living African Christian Church) although having a different Christology than Catholicism nevertheless has upheld the veneration of saints with St. Mary, the Mother of God being among those that are highly venerated. May it be recalled that Phyllis Wheatley, who was a first generation Afrikan slave brought to the U.S. Empire in MP245/A1761, with her Afrikan mother at the age of seven or eight, remembered long years afterward that her Afrikan mother poured out libation toward the sun each morning. Her mother was *not a sun worshipper*, as Setian white man in angelic garb would deprecate and depict her act of libation, but she used the sun which rises in the east so that she was able to pour out libation in the direction of her homeland in Afrika each morning as we, so to speak, say *good morning to the dead of departed memory that lay in the sacred earth of Mother Africa*. If we possessed the historical record, we would no doubt find that many of the first-generation Nu Afrikans did similar things on these *shores of death* in order to preserve their *memory* and thus some aspects of their culture and Hue-manity that was constantly under attack by the outrages of the **Red Time** = **Slavery**. They all did not become **"instant Niggers"** upon reaching these shores; they were still Afrikans, and it took a good many generations of separation from the Motherland and much brutality and whippings from the enemy of God and Man to turn them against themselves. Of course, under these conditions many Afrikan observances had to be done in secret to hide them from the white masters eye, who would not allow any Afrikan, on pain of beating or even death, to perform any ritual or custom associated with Afrika in order to better control the mind, body and spirit of the Nu African. Because of the euro-cultural imperialism and menticide the Nu Afrikan had to modify some of their more purer Afrikan traditions, conveying them in other syncretistic forms, such as worshipping the **Orisha** through the Catholic Saints, etc., in order to keep the master from knowing what they were really doing. The Angolan Capoeira fighters of Brazil had to vale their fighting art from the eyes of the white master in order to preserve this Afrikan martial art. The deadly art of Capoeira, use so well against the whites by the blacks of Palmares, Brazil during the 19th Euro-Century, became a cultural dance ritual when performed in the open, and so was thought "safe" in the eyes of the white man. [869] Many such things the Nu Afrikan People had to do, including concealing their **materia medica**, which magical-medical application to the physical and mental illness' of the black communities in the Amerikas has been disparagingly called **voodoo, vodun, juju**, **slave medicine, faith healing**, etc. by whites and blacks, all in order to preserve their black culture.[870]According to St. Clair Drake Afrikan culture did survive in the Amerikas so that it is not true that the resurgence and revival of the purer forms of

[869] Yusef Abdul Salaam, **The African Bilalian & The Martial Arts: The Black Man's Contribution To The Fighting Arts** [Afrikan/Bilalian Publications, 1977], p. 44.
[870] Read: Michel S. Laguerre, **Afro-Caribbean Folk Medicine** [Bergin & Garvey Publishers, Inc., 1987].

Afrikan culture in the Amerikas and in the U.S. Empire is nothing but reactionary traditionalism having no real basis in the realities and pragmatics of living in the Amerikas, the object of desecration by the purveyors of domestic colonialism.[871] Robert Farris Thompson in **Flash of the Spirit** certainly proves any such anti-black assertions to be the lie that they are. We have black indigenous cultural antecedents on which to base any such resurgence or revival. Of course, many among the Afrikan-Amerikan Minority will tell the Nu Afrikan Majority that any manifestations of their **Iwa** or **Met-ti** is nothing but reactionary black cultural nationalism, and so pouring out libation is not in tune with the highly technological, *progressive* [rather than *repressive*] society they are *forever* asking them to join, *as if the Nu Afrikan People are wanted or needed*, and that going back to the Afrikan or Nu Afrikan customs given birth in the **N.T.** will inhibit them from entering the **"21st Century" Integration Heaven = Nigger Heaven**. Yet these very people will take pride in and even take part in Jewish Holidays, based on somebody else's nationalism, ethnic proclivities, and *ancient customs* and ancient religious cosmology and myths, never mentioning to them that observance of these very customs and celebrations will hold them back and keep them from entering the 21st Century. Who say that about the Jews (especially religious Jews) that tenaciously hold on to their religious and cultural traditions which they know is the life blood for the continued existence of their people as well as having the military capability to defend that cultural and religious way of life on their own land. What is backward about them? How is living and defending their way of life (i.e. their Iwa) keeping them from entering into the 21st technological civilization? Only a nonsensical fool would dare to say different! Just the other day one of the media pundits speaking about Muslims (along these same times) stated: "We don't need to respect people who are still living in the 7th Century" (i.e. the time of Prophet Muhammad) yet you will not find a people more tied to cultural and religious traditions more wealthier and no matter still technologically savvy enough to advance against a powerful Western militarized society no matter how morally and ethically or cultural backward we think they are. Nevertheless, how much they are deprecated by Westerners (as barbaric, and uncivilized, terrorist, and the like) are still for all of that no fools and are using 21st Century technology to advance what they believe is their way of life.

The **Jews = Ius** are a highly advanced people technologically despite their observances of ancient rites. No amount of reading **Torah** or praying at the **Wailing Wall** has ever prevented the Jews from building cities, running a government, making and using computers, making or using highly sophisticated weapons of mass destruction, including nuclear weapons. For those incredulous of our assertions that observance of Jewish culture has not prevented Israel from reaching technological brilliance and from reaching for even world power in Afrika and elsewhere, as small as they are, may read Israel Shahak's **Israel's Global Role: Weapons for Repression** [Association of Arab-American University Graduates, Inc., 1982]. One could even argue, with Israel as the case study, the antithesis of black cultural nationalist tendency toward technological, anti-progressive retardation, and social retrogression, to the contrary that ethnic cultural observance, ritual, social norms actually enhance a people's ability to reach higher and fuller levels of technological aptitude, and social advancement. It would be apparent from this understanding of Jewish history that this works best and comes to flower quicker when a people have autonomous space, however obtained and by whatever means. In fact, it can be argued that it was Jewish cultural observance, ritual, history, and

[871] St. Clair Drake, **The Redemption of Africa and Black Religion** [Chicago: Third World Press, 1977], 20.

religion that gave birth to Zionism, which gave birth finally to the Jewish national state, Israel! Can black culture, history and religion do that for the Nu Afrikan People? We can be hopeful, but we cannot be scientifically exacting on this point because our history is different from that of the Jews. However, I think we can say that observance of the **Rite of Libation** will not in any way keep the Nu Afrikan People from entering the so-called "21st Century," as an evolving and advanced nation of people. Whether the Nu Afrikan People have the will to use and develop their culture, history and religion as the Jews used theirs, e.g. as weapons to solve the **Nu Afrikan Question** and serve the **black national interest** is another question. The Nu Afrikan People should not forget their black ancestors and like the Native Amerikans should honor them and give the *blessed dead* respect. In fact they should join whenever possible with the Native Amerikan People in worship at some of their burial sites, and pour out libation, for many of the Nu Afrikan People lived among the various Native Amerikan People, and fought with them against the common oppressor, the rulers of the U.S. Empire, especially as compatriots with the Seminoles in Northern Florida against the United States Army in a number of Seminole Wars from 1816 to 1858, when they and as many as 1,500 black Seminoles with their guerrilla leaders were marched to Arkansas and the Oklahoma Territories along what history calls the Trail of Tears, were hundreds of Seminole resisters and their black compatriots died, a forced march under the guns of 7,000 troops of the United States Army.[872] Nu Afrikan's died with them, and were buried with them, so that when a Native Amerikan "medicine man" = **Shaman** performs certain ceremonial rites at a burial site, a Nu Afrikan **Babalowa** or a **Fekti Priest = Priest of the Resurrection of Osiris, Sem Priest, Ka Priest** and or a **Kheri-heb Priest**, or any Nu Afrikan priest that practices the **Ritual of the Blessed Dead** = **Banganga** [Kongo, Cuba], **Abakua** [Ejagham, Cuba], or a **Black preacher of the gospel of Christ**, who like his Lord is a **priest forever in the order of Melchizedek** [See Hebrews 5:4-6], should perform rites of the blessed dead alongside him because many of our black ancestors died with them to acquire human freedom. Whatever the Nu African People decide the form of libation or ritual(s) should take, one day out of the **Month of Mababa Weusi** could be their **Nu Afrikan Memorial Day**. This author has compiled the names of our Nu Afrikan Ancestors who suffered outrages and were murdered by Euro-Amerikans. I have added to this work an appendix called **Our Ancestors Have Names** to aid in the *re-establishment* of **Nu African Libation** practice so that we have as many of the names of our people who died in the land of the Setian enemy of God and Hue-mankind. The one thing that is missing is that the names of the Africans who are buried at the African Burial National Monument in New York are largely unknown as persons accept for some forensic data on them being male or female, their size and perhaps age. However, I have recovered over 5,000 names of Africans and Nu Africans lynched all over this country including the date of their deaths and what states and counties they were murdered and outraged in. When we do libation at the **African Burial National Monument** in New York the list I provide in this work can be used in memory of their names as well as the African personages (i.e. the blessed dead, People of Heaven). I have no doubt they will hear us and feel us under the Throne of Almighty God waiting for the day that their blood spilled will be avenged. This memorial list with libation at the **African Burial National Monument** will signify our call for justice and a **Black Nuremberg**, *reference* the Nuremberg trials on genocide conducted after World War II

[872] William Loren Katz, **Black Indians: A Hidden Heritage** (New York: Athenaeum, 1986), pp. 53-72, 136-140.

against Nazi German leaders, and other murderers of humanity. This section on the names of our murdered Nu Afrikan ancestors can be a proto-type of a memorial to honor them as Nu Afrikan martyrs. It is fitting to call any memorial based on this compilation the **Malcolm X Memorial To Martyrs**, for he in our minds represents what constitutes a life of martyrdom. Malcolm and others listed in this memorial made the ultimate sacrifice in blood and we pour out libation to them. Their names should be carved in hard oak, entering their names on the **baobab tree of history** as those who died and gave their lives for us. These memorials should be set up in every **black no-center**, where the majority of the Nu Afrikan People are domiciled. The whites have their memorials to their heroes and martyrs, now Nu Afrikan People need their **Malcolm X Memorial To Martyrs.**

The ***Month of Mwanamke Weusi*** is the **fifth month** of the Maafa-Year. In Swahili **Mwanamke Weusi** means **black woman**. The **Month of the Black Woman** is in recognition of the Nu Afrikan woman's contribution to the survival of the **black nation**. She did when black men could not do, and many times she did without so that black men and her children could have. She was subject in large part to a **triple oppression** in the form of enslavement, rape and lynching but still with all that she upheld the Nu Afrikan Nation. We know she upheld the black nation because the historical record says so. By the very fact that we are still here, still black as ever, still vibrant, being a **black nation** of over **31,450,000 million people** [1990 U.S. census] and/or **45,000,000 million people** [2000 U.S. census] and **46,282,080 million black people** in 2015 interim U.S. census according to *BlackDemongraphics.com*, that is, 14.4% of the U.S. population estimated to be 321.4 million people. Some believe this later number for the black population is way too low and is closer to **52,000,000** and even **56,000,000** black people making them the second largest nation of Nu Afrikans in the Amerikas second only to the Nu Afrikans of Brazil, lets us know her vitality and power. Whatever the truth of the matter **Mwanamke Weusi** month can take the place of so-called **"Mother's Day"** expanded from one-day celebration to a 28-day celebration celebrating the fact that the black female population is 23,500,000 which is a healthy 52% of the total black population (black males being 48% of the total) in the official U.S. Census estimates (2013) where you always want to have a proportionate larger female population than males. It is more vitally important for the growth of the U.S. black population that the median age for the black female population is 35 years of age and the median black males is 31 years of age a strong age group for reproducing children but still pointing dangerously toward the trend early mortality of black males and a corresponding lack of experience as fathers, contributing partners and home providers, where both black female and males are likely still hustling to make ends meet leaving the children without parental guidance. While not all is rosy and certain given the numbers yet motherhood during this month should be given more attention with a view to black female having to do less in regard to making ends meet and spending more time being what many of them want to be for their children (i.e. mothers).Nevertheless this hope for a better future for black motherhood so-called **Mother's Day** *should be done away with* in respect to black women for two reasons. First, vast numbers of black women are left out of this celebration simply because they have borne no children; yet to exclude them is to deny the existence of the **black extended family**, where many of these childless black women rear the abandoned, neglected

black children of other black women, or help rear these black children in consort with the natural but inexperienced black mothers = some of them are children themselves. This kind of situation happens often between childless older black women and younger black women, wherein the young black mother and her child or children are **"adopted"** by the older black woman. She becomes mother, friend, counselor and too many times baby-sitter, while the younger mother is out *"creating"* new members for the black nation. This type of relationship takes place not only between family members in the Nu Afrikan Nation, e.g. between aunts and nieces, etc., but between black women non-relatives. Secondly, "Mother's Day" lumps by and large both black women and white women together as if they, the white woman had the same socio-historical experience of oppression that the black woman had or have. White women were never subjected to the **triple oppression** of *chattel slavery* that the black woman was subjected to as a matter of course. The white woman was thought of as too *pure* for such vile treatment, especially when there were black women who could be thus outraged with impunity and had at will. In fact, white women alongside their men were participants in black oppression, and benefited there-from, so that, the black woman should view the celebration of **Mother's Day** in a different light than white women do because the children she gives birth to are oppressed and exploited in the interest of the white woman and her children. Feminism is a contradiction in this respect. The black woman and the white woman are in fact natural enemies and eternal enemies but don't seem to know it, or pretend not to know it, espousing some anti-black idiotic notions about the **universality of common womanhood**, when in fact their offspring are in a silent but never-the-less eternal race war.

The above phrase "universality of common womanhood" is code words for the **integrationism and supposed commonality of goal and purpose**. The assumption made with the observance of **Mother's Day** is that black mothers and white mothers share the same experience calling forth the need for a common celebration based on womanhood and motherhood. Nothing could be further from the truth. The modern Nu Afrikan woman in fact has little in common with white women who has and still does enjoy inordinately material advantage over the black woman and her children. No white feminist intends to trade off her privileged position in the interest of some *commonality of universal womanhood!* That rubbish is just one more way used by the oppressor coming in white *angelic universalist garb* to separate the black woman from her man and there-by weaken the black nation in respect of its goal of black unity and emancipation. The black woman will have to re-evaluate the so-called basis for **black woman-white woman unity**. The black woman will be forced to take up her struggle and fighting role for the Nu Afrikan Nation [NAN] when she sees that no such **gender unity** actually exists, and that the white woman is just as much the enemy of black people as her men are and this for the sake of her white children and values of her *kith and kin.* This does not mean the wholesale acceptance of the **Womanism**, the black feminist movement, good in and of itself, with the exception that it has corrupted this ideal with the incorporation of **bisexuality and lesbianism** as the socio-sexual component of its so-called black female revolution of values about universal love (i.e. it does not matter who you love philosophy we hear so prominently today ironically coming of the mouth of "Mr. Lincoln" a black male) which is just another means of demeaning, suppressing and undermining the natural growth of the black nation. On the whole black women seem to have rejected Womanism. Instead, the black woman's

current tendency to dissipate her energies forming alliances with white women to fight for so-called **women's issues**, *that always turn out to benefit white women more than they benefit black women*.

We say, however, that the black woman needs to re-focus on issues involving **saving her black children** from the exploitation, repression and oppression of the Whiteman and *his* white woman and concentrating more on building *black life-giving, life-saving institutions*. What makes the black woman think that white women care anymore about the black race than her man does? The history that i read tells me that the white woman took as much pleasure and benefit in our enslavement and degradation as did the white man. In fact, the white woman even today has as much at stake, and a great interest in maintaining her white nation in its present status over *everybody else,* as long as it gives concessions and makes fundamental changes for her, and her children. They used the so-called Civil Rights Movement in this way. They could not force her man even during the so-called White Women's Movement in the early Twentieth Euro-Century to give in to her demands for full equality, having to await the piggy-back ride given to her by the Civil Rights Movement, where the benefits that were to go to the black nation = jobs, education, transfer payments, etc. for centuries of enslavement, rather went to her and her white children. Think of the absurdity of white women being called a *protected class, all* ***150,000,000 million*** of them! = almost half the population of the U.S. Empire. That is almost as absurd as the white man calling himself an *oppressed class* like some of these Setians influenced beings are doing today. After the Nu Afrikan woman realizes that the white woman is the only one in the long run who will benefit from any such **"Women's Liberation Movement,"** and that this is just another integrationist pipe dream, and that the white woman will never, and i mean never go against her nation = meaning her man and her children *for us!*: then maybe it will not be too late for the black woman to return to her nation = meaning her black man and her black children. The black woman must realize that as long as the black man is oppressed = jobless, homeless, imprisoned, murdered in the streets by white police, murdered by his own brothers and other enemies, then her hard won so-called "women's rights" *are in jeopardy at all times.* Who does the black woman expect to help her protect those rights vouchsafed from our white overlords? Do black woman think the white woman, who looks to their men for nearly everything = men who by the way *still have all the real power*, will be her supporter? Or maybe in some Alice and Wonderland fantasy the black woman believes the white man is going to protect her rights and her "honor"? That would be a laugh! The historically documented socio-sexual aberration that has existed between herself and the white man = master/slave concubine, and other forms of sexual abuse shows that the white man was never her protector, less alone the so-called protector of her "honor"! He got what he wanted and *went back to France = see* Mayotte Capecia's *Jesuis Martingiquaise* (1948) and *La Negresse blanche* (1950) which the above phrase *"went back to France,"* alludes to explained by David Macey in his work on the biography of the black revolutionary Frantz Fanon.[873] There is no such thing as **black men's issues** or **black women's issues**, when we are talking about the collective **black national interests**. There is only the **race issue,** and the corollary **hue-man issue** of how black women are treated, an integral part of the black national interest. When we are talking about the survival and development of the **black nation**, we must leave the *white psychosexual gender* thing left over from slavery behind. The black man and white man instinctively understand that they are enemies, that there is no love lost between them,

[873] David Macey, *Frantz Fanon: A Biography* (New York: Picador USA, 2000), pp. 168-176.

thus in Euro-Amerika you will find no such aberration as a **"Men's Liberation Movement."** There is no historical basis for such a thing, and if the black woman looks closely at her history, she will see no basis for the aberration of a **"Women's Liberation Movement."** What she will find is a *co-option* of benefits produced by the Civil Rights Movement by the "White Women's Movement." The black man sees, i think, more clearly than his woman that the white man hates and fears the black man and knows instinctively that they are, have been for centuries, and will be *forever* enemies in every land where they have met, or will meet. History shows a gigantic struggle for power and domination between *Mu-tant Man = The White Man,* and *The Original Man = The Black Man*. You would have to look at more than the short history of European and Euro-Amerikan domination to see this. All one need do is study the history of **Ta-Seti** and **Ta-Merry** = the study of the **History of the Two Land [Upper and Lower Kam]** to see the seed of this war between black original man and white mutant man, and there is absolutely nothing that will ever stop the clash between these two men; not even some imagined unity of values and issues between black women and white women will stop this historical process and racial show down that goes on *all the time!* The black man *knows* what his woman does not seem to know, and that is the black nation is under attack, not just her. She has not been oppressed the same way white women claim they have been "oppressed"; their histories are divergent in respect of treatment, and when they converse, she the black women will see the white woman standing over her and her children as the "mistress of the house." The black woman has suffered outrage after outrage, serving as the toy of the white woman's man, and that woman did not stop him then, and won't stop him now from doing what he will to black people, "for the sake of some black/white women unity." The black woman cannot save herself or her children without joining in unity with the black man, encouraging him, and helping him wage an unending emancipatory struggle for survival and black national freedom, a freedom that will guarantee them black self-determination, power and independence. The only alliances that should be sought are those between the black woman and the black man! The black woman then must come to realize that the celebration of the **Month of the Black Woman** or even "Mother's Day" has only one real meaning; that she, and only she can give birth to the **Black Nation**, and once she gives birth to that nation, only the black man has within him the *call* to black nationhood, and whether they accept this or not, only he has the innate natural power to defend that black nation = his woman and his children. The black woman's job is not to create some mythical **rainbow nation**, the medium of some supposed or imagined unity between oppressed womanhood. The *Nu Afrikan Calendar* asks the question: Why is it that the white woman understands her function and role for the white nation, but the modern black woman has nearly abandoned her natural function and role as the Mother of the Black Nation? Her fighting history shows her defending the black nation at every point, at home, in the field of battle, but now she wishes to give over that struggle for the *mess of pottage* and *glitter* that her enemy and her children's enemies have devised. We are in hopes that in abandoning traditional "Mother's Day," and putting in its place the **Month of the Black Woman**, imbued with new meaning, will foster a change in the black woman's thinking; for the black man is partially hamstrung and impotent, if the *best* half of the black nation continues to join Euro-Amerika in various *integrationist phantasmaphoria*. [874]

[874] For a better understanding of the black woman, her role and place in the U.S. Empire in relationship to her

A NU AFRICAN WOMAN LYNCHED 1911

SHE IS NOW UNDER GOD'S THRONE CALLING FOR VENGENGE ON THE SETIAN WHITE MAN
(Revelation 6:9-11,**Fifth Seal**)

The ***Month of Mtu Weusi*** is the **sixth month** of the Maafa-Year. In Swahili **Mtu Weusi** means **black man**. The **Month of the Black Man** is established in recognition of his tireless resistance to oppression in defense of the **black nation** = his woman and his children. It is because of the potential threat the black man represents to the white man that he suffered the brunt of enslavement, torture, lynching and sadistic sexual abuse on the part of the white man and the white woman, e.g. cutting off of the Blackman's genitals and forcing them into his mouth, tying up the Black man and allowing white women to shoot them multiple times with guns as they burned at the stake, as their man looked on in glee and apparent satisfaction. It is a historical fact that it was the black man who suffered more deaths at the hands of white men and white women than our women, who of course where reserved for rape and childbearing and forced breeding more slaves. One need only review Ralph Ginzburg, **100 Years of Lynching's** [1988]; NAACP, **Thirty Years of Lynching In The U.S. 1889-1918** [1969]; George C. Wright, **Racial Violence In Kentucky, 1865-1940** [1990]; William L. Patterson, ed. **We Charge Genocide** [1951]; Elliot Rudwick, **Race Riot at East St. Louis July 2, 1917** [1964]; and Authur F. Raper, **The Tragedy of Lynching** [1970] to see that it was the black man who was, and may i add, still are the major target of the Setian White man's terrorism = courts, police

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community, her man, her children, her enemies, as a fighter during slavery, and in the Civil Rights movement, and her participation and perspectives on the Feminist movement from a black woman's point of view, the reader is invited to study Gerda Lerner, edr., **Black Women In White America: A Documentary History** [1972], Shahrazad Ali, **The Blackman's Guide to Understanding the Black woman** [1989], and **The Black woman's Guide to Understanding the Blackman** [1990]. For an understanding of the Black woman in ancient history read Ivan Van Sertima, edr. **Black Women In Antiquity** [1984].

beating and shootings, life sentences [for stealing as much as an ice cream cone], death row, discipline and dismissals from jobs, mobbing, etc. Even the sexual assault on our women was in large part directed at humiliation of the black man to show him that there was absolutely nothing he could do to stop it. We have earlier in this work cited Gerda Lerner in support of this contention. The White man intended to show the Blackman that he could not even protect his own women, who were sometimes sexually brutalized right before his own eyes. In more modern times the sexual assault continues against black women, such as the case of white officers in the Cincinnati, Ohio police department [MP480/A1996] who have been using their arrest powers to force black women into sexual acts with them. These acts of barbarity by the Setian White man and other *Aryan nations* are of course a part of his history. However, the thesis can be made that Euro-American and European culture permits rape, barbarity of every type and every outrage *regardless* of race. Euro-history both ancient and modern shows **Mu-tant Man** to be a barbarian lacking **humanity** even when it comes to his own. Sexual assaults were used as a *weapon* against the Muslim People in Croatia by Serbian forces to demoralize the Muslim fighters as part of their program of *ethnic cleansing*. Pakistani soldiers also pursued a similar objective against Bangladesh, knowing full well that their husbands, leaving them homeless and unprotected, would disown Indian Muslim women who were raped. This kind of sexual assault was part and parcel of Nu Afrikan oppression and demoralization during the **Red Time of slavery**, during the **White Terror of Deconstruction**, during the **Jim Crow and Zip Coon period**, and what have you. For black men who resisted these outrages, **and some of us did**, certain death waited. For those who did not resist humiliation, torture and lynching would not spare.

NU AFRICAN MEN LYNCHED & BURNED AT THE STAKE IN THE NORTH & SOUTH AS SETIAN WHITE MEN & WOMAN LOOK ON IN GLEE AND SATISFACTION.

MAY THE SETIAN WHITE MAN & WHITE WOMAN BURN IN THE PITS OF HELL & THE LAKE OF FIRE FOR ETERNITY FOR WHAT THEY HAVE DONE TO THE NU AFRICAN PEOPLE

Yet for all that, the Black man still walks among his enemies today, haggard, worn and in some cases *dazed* and even *crazed*, not knowing what to do, always seeming to be in some brutal, *uneven contest* with the White man, the White woman, and yes, even his own woman. Yet, the spirits of his **black ancestors**, the **Mababa Weusi**, the **People of Heaven** still reside in his soul, telling him daily to *resist*, and rise up against his enemies and the enemies of the **black nation**. The White man walks past him daily, keeping a wary eye, *as well he should*. The White woman in her selfishness and lust, eyes his physical manhood, as if all that the Black man is and was hangs

between his legs. The Black woman walks toward him daily and throws up her head in utter contempt and disgust in her newfound and illusory position in the white nation. All use him, ridicule him and laugh at him because of his comic attempts at manhood in one way or another, but still the **Ancient Afrikan Holy Fathers** = **the blessed dead**, call to him daily, telling him to stand-up for his nation and when he answers the *emancipatory call*, all that see him will be awed and fear to see him stand. The **Month of the Black Man** supplants so-called **Father's Day** in the Nu Afrikan Calendar for these, and similar reasons as outlined in the **Month of the Black Woman**.

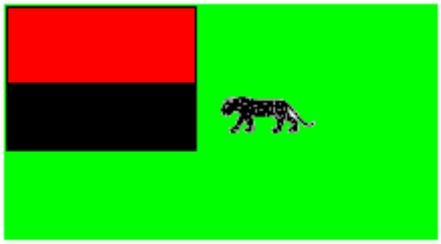
The ***Month of Taifa Weusi*** is the **seventh month** of the Maafa-Year. In Swahili **Taifa Weusi** means **black nation**. The **Month of the Black Nation** celebrates *the birth of the Nu Afrikan People in the Amerikas = their formation as a black nation out of many Afrikan Peoples*. The **Month of the Black Nation** foreshadows a future hope for national independence of all the Nu Afrikan Nations in the Amerikas, the end to Euro-Amerikan white settler rule and domination over the Nu Afrikan People in the Continental U.S. Empire and Imperium, the establishment of a **black nation state** in the **N.T. = National Territory** of the **NAN = The Nu Afrikan Nation** located in the **Black Belt South**, which is the core objective of the **Nu Nationalism**. The **Month of the Black Nation** portends the formation of the **WaNani People = Nu Afrikans** as a **black nation** inside the belly of the white enemy nation = *Moby "Dick."* It looks to the political alliance and formation of all black nations in the Amerikas into a **super political organization of black states and black stateless nations** and the organization of **Nu Afrikan Peoples Parties** throughout the Amerikas. It also looks to the political unification of Afrika = the **U.S.A. = The United States of Afrika**, and its evolving into a **black super state** and **African World Power**, and last it looks to the final reorganization of the entire black world everywhere under her protection = the *great ingathering of the scattered black race*, which is the meaning behind the biblical prophecy that, ***"Ethiopia shall stretch forth her hand [with power] unto God"*** = ***"Ethiopia shall call out to, and search out her children Metu Neter = Spirit-Man =*** **God-*Man = Man-God"*** = the ***Original Man = Black Man, calling them back to herself = themselves.*** In Afrikan cosmology black men *stretch forth their hands* unto God for **Ashe = power to get things done**, so that this prophesy is better understood to mean that ***"Ethiopia [her children, the Metu Neter]shall stretch forth her hand for Supreme Power!" The black man will call out to the Great Black Ancestor Spirit*** **[e.g. the Holy Spirit of Jesus, Horus, Osiris, etc.]** ***for salvation of the black race and power to achieve the re-unification of "one black nation under God!"*** and the celebration of the **Month of the Black Nation** is the harbinger to such an eventuality.

The ***Month of Uwezo*** is the **eighth month** of the Maafa-Year. In Swahili **Uwezo** or **uweza** means **power** or **ability**. The **Month of Power** then has a great significance for the **Nu Afrikan Majority = WaNani = Nu Afrikan Ba-dolo**. The term **ba-dolo** comes from the **Wolof language** and literally means **those without power**. No better description fits the Nu Afrikan People in the

Amerikas than that. The Nu Afrikan Majority, who live under *indirect rule* of the Euro-Amerikan Settler Nation via the Afrikan-Amerikan Minority leadership, who themselves enjoy the privilege of ***"managing"*** the existence of the Nu Afrikan People for their Euro-Amerikan benefactors, are near powerless. The **Month of Power** then is geared to point the Nu Afrikan Majority in the direction of change that will produce **Ashe**, which Afrikan expression comes from the spiritual and cultural language of **Yoruba**. When the Nu Afrikan achieves **Ashe** through the influence of their **Iwa = traditional way of life**, they will do away with the **system of indirect rule** and rule themselves. **Black Power** then will mean something besides special privilege for the Afrikan-Amerikan Minority misleaders, who are rewarded for doing their jobs via promotion of the dream of **NIGGER HEAVEN** = *equality via integration*. The **Month of Uwezo** will remind us that we need power of every kind under our own authority and control in order to build *for ourselves* life-saving, life giving institutions, e.g. houses of God, hospitals, schools, universities, banks, business concerns, insurance companies, think tanks, public organizations, investment concerns, houses of mercy for displaced and homeless ba-dolo, publishing houses, radio stations, TV. stations, national newspapers, international organizations, intra-national organizations, etc. This month shall remind us of **Race First = we must do for self for no one else will or should!** Within this month we will achieve our goals one step at a time **"by any means necessary"** and within the meaning of the political concept of **BAMN!by any means practical.**

THREE MONTHS OF COLORS

BASED ON THE BENDERA (NATIONAL FLAG) OF THE NU AFRICAN NATION
WITH THE NATIONS TOTEM "THE PANTHER WALKS AT NIGHT"



Flag Copyright © 2000 by Dia S. Mari-Jata

The ***Month of Ekundu*** is the **ninth month** of the Maafa-Year and the **First Month of Colors**. In Swahili **ekundu = red**. The precise meaning that Marcus Garvey gave to this color in the **Bandera = black national flag** was that **red** was for the **"color of the blood which men must shed for their redemption and liberty."**. The color **red** then is the blood the Nu Afrikan People have shed and *mus t*shed if they are to achieve **black self-determination** and **national emancipation.**[875]

[875] See Tony Martin, **Race First**, [1976], p. 44, for the quotes on Marcus Garvey's explication of the meaning of the **Red, Black and the Green** tri-color **benderayataifa = Flag of the nation**.

The ***Month of Eusi*** is the **tenth month** of the Maafa-Year and the **Second Month of Colors**. In Swahili **eusi** means **black**. The color **black** in the bendera, according to Marcus Garvey's own words stands for **"the color of the noble and distinguished race to which we belong."** That race to which we belong and from which many blacks are currently trying their level best to get out of in order to *join the white nation,* is the **Afrikan Race = the Black People =** **the Kemitu.** [876]

The ***Month of Kijani*** is the **eleventh month** of the Maafa-Year and is the **Third Month of Colors**. In Swahili **kijani = green**. The color **green** in the bendera, according to Marcus Garvey stands for **"the luxuriant vegetation of our Motherland."**[877] The color **green** then stands for the Continent of our origin, our **ancestral homeland** in Afrika. For the Nu Afrikan in the U.S. Empire this will have to be expanded to also include our **historic homeland** in the **National Territory** [N.T.] **of the NAN = the Kush District and Region of the Black Belt South**. This expansive view is one reason why this bendera of the Nu African Nation is designed with more of the color green, because of the symbolic and political claim to land in Africa and land in the National Territory respectively, and because land in black nationalist thought in the United States has been de-emphasized. We want to re-emphasize the Nu African's need for real autonomous geo-political space, or else the Nu Nationalism espoused is little more than a romantic national dream, with no substance leading to real economic democracy and black national independence and/or autonomy. More will be said about the months of **Ekundu, Eusi** and **Kijani** in the **Excursus: The Months of Colors**.

The***Month of Kwanza*** is the **twelfth month** of the Maafa-Year. In Swahili **kwanza** means **first** = **first fruits of the harvest**. So**kwanza** in the *Nu Afrikan Calendar* means **First Month of Harvest**, not the *first month*. This month should not be confused with the black celebration of **Kwanzaa**, spelled out with a double **"a"**.[878] However, if the reader looks closely, they will find that the *first seven days* of the **Month of Kwanza** = **1 Kwanza** to **7 Kwanza** coincides perfectly with the date points of the Gregorian Calendar for the traditional **Kwanzaa Celebration** = **26 December** to **1 January**. This

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[876] Ivan Van Sertima, ed. *Great African Thinkers*, vol. 1 ***Cheikh Anta Diop***(New Brunwick: Transaction Books, 1986), p. 47.
[877] Martin, **Race First**, p. 44.
[878] Maulana Karenga explains in his **The African American Holiday of Kwanzaa** that the extra **"a"** added to the Swahili word **kwanza** was done because seven children in the **US Organization** wanted to put on a program in which each of them represented a letter. Since there was only six letters in the word and extra **"a"** was added, thus the spelling for the **Kwanzaa Celebration** was born. See the above work, **Note 5, pp. 110-111**.

uncanny "coincidence" was completely unplanned by the author, but it turns out this way because the Nu Afrikan Calendar is *perpetual in nature* and its **Nu Year** date point is **February 21**, the date of death of Shahidi, Malcolm X. The author believes that his black holy fathers have spiritually guided him to this point, so that for him this apparent *coincidence* is rather a *correspondency* of spirit with that of the *Holy Spirit*, where I have for a moment met my black fathers at the *crossroads of the earth of eternity* and the *heaven of eternity*. As James Redfield (1993) asserted in his *The Celestine Prophecy* and in the series of books that followed *there are no coincidences.* For the Nu Afrikan every month and every day will be a celebration of life and the fruits and rewards it brings. Because of this the **Month of Kwanza** will take on greater significance, reminding the Nu Africans that the *first fruits* of all their efforts should be toward elevating and developing a **black holy nation** = **separate and apart** from this Setian white *culture of death*, and that a tenth of these **first fruits** in whatever form should be offered to the God, the Creator, God, the Ruler, and God, the Redeemer and Father of our spirits as a thank you to the Almighty. How this **tenth is to be given is up to each Nu African**, but one suggestion is that a **Nu African Defense Fund** as a **Charitable Foundation** should be set-up so that from this **Tenth to God and the Cause of God** can be shared with the **Ba-dolo = Poor People of the Nu** African Nation through **qualified faith based life-giving, life-saving and other charitable institutions that are set-up for those purposes.** As poor as our Nu African Nation is, we should forever be rich toward the **Cause of God**, which is in favor of the poor, the oppressed, the widow and the orphan. This is true religion according to James 1:27.

The **Month of Kwanza** will remind the Nu Afrikan of the beginning of their nation and that the flowers or first fruits of their nation were sacrificed for the black nation's survival. It will remind them that the sacrifice of the flower of their nation will not be in vain, that their future freedom is assured by further sacrifice in sowing the seeds for the nation, and then for the *ingathering* of the first fruits of the **black nation**, which is nothing less than the salvation of their black youth and children. More will be said on **Kwanza** vs. **Kwanzaa** in the following **Excursus: Kwanzaa Celebration**, where a possible *alternative ectype* to the Nu Afrikan Calendar will be offered to show how easily the name days of the Kwanzaa Celebration borrowed from the **Nguzo Saba** fits the Nu Afrikan Calendar schema. This suggests two possible forms for the *Nu Afrikan Calendar*, one with **Yoruba days of the week** as presented here in this work and one with **Nguzo Saba days of the week** as suggested by **Kwanzaa Celebration** of a modification so that during the Month of Kwanza the days of the first week will carry the name days used in Kwanzaa Celebration. This is suggested in the spirit of the elasticity and cosmopolitan nature of the *Nu Afrikan Calendar* to be modified in non-essentials to fit the national proclivities of Nu Afrikan People in various domiciles in the Americas, in this case to the Nu Afrikan People in the U.S.E for whom Kwanzaa Celebration has immense importance.

The ***Month of Shahidi*** is the **thirteenth month** of the Maafa-Year. In Swahili **Shahidi** means **martyr** or **witness** = **one who testifies to the truth**, and who by inference is willing to both live and die for that truth. **Shahidi** then is the **Month of Martyrs**, bearing witness to those of our people who

have died because they dared tell us the truth about their oppressor and their oppression. This is the month of those who have dared **'Speak Truth to Power'**. The greatest of these **witnesses** to the truth, deemed so by the *Nu Afrikan Calendar* and by many Nu Afrikan People is *Shahidi*, Malcolm X, and itis the date of his death and martyrdom that the **base year** of the *Nu Afrikan Calendar* is predicated. The Nu Afrikan Calendar believes a national memorial should be raised in honor of the *Shahidi*, and for tens of thousands of Nu Afrikans who were murdered and lynched in the U.S. Empire. We have spoken about this earlier. A **Memorial to Martyrs** has already been raised and dedicated for a select few Nu Afrikans who died during the **Jim Crow/Zip Coon Period** in Montgomery, Alabama and we have shown that in New York City the African Burial National Monument is also in place so that Nu Africans can pay homage to their black ancestors buried by pouring out libation. All of this is well and good, being a start in the right direction. However, Malcolm and many others, whose names we have, and who were either assassinated or lynched by our **natural** and **eternal** white enemies have not been properly honored. Our monuments should include all of these names, expanded to include more recent martyrs, which monument or memorial the Nu Afrikan Calendar suggests should be dedicated to the memory of the *Shahidi*, and perhaps called the **Malcolm X Memorial To Martyrs**. There is already a committee of Nu Afrikans at work on such a project for Malcolm. We should do all we can to help them. The blood of our **black ancestors = the blessed dead**, will not rest until we do so. The Nu Afrikan Calendar suggests that the proper observance at the memorial is the **"pouring out of libation"** to the departed ancestors, instead of the Euro-Amerikan and European custom of the **"laying on of wreaths"**.

CHAPTER SEVENTEEN

THE NU AFRICAN CALENDAR DAYS OF THE WEEK

As with the Swahili names for the months, i have decided against using the names for the days of the week marked on the **Swahili Civil Calendar**. There are two reasons for this. First, the names of the week on that calendar are just *enumeration's* for the days of the week and carry no other special meaning. For instance, in the Swahili Calendar, the day marked **Jamapili** means **"second day of the week" = Sunday**. The day marked **Jamatatu** means **"third day of the week" = Monday**. etc. In each case **juma = week** with the suffix **pili** and **tatu** as in the cases above representing the cardinal numbers **second** and **third** respectively. [879] Secondly, the Nu Afrikan Calendar's mission is to serve the unique and special needs of the Nu Afrikan People domiciled in the U.S. Empire and in other parts of the Amerikas by providing them with an *indigenous* time dated calendrical system. We also stated at the outset of this work that our purpose was not to *re-create* or copy any ancient or modern Afrikan calendrical system, but only use them as Afrikan-centric guides, models, and inspiration for an indigenous original product in this area of study. Moreover, we feel that because the Nu Afrikan People are predominately apolitical in their thinking due to centuries of enslavement and repression, and are thus apathetic toward systematic emancipatory struggle, they need ideological content in their daily activities and lives. Ideological markers on the Nu Afrikan Calendar have to be such that they will remind the Nu Afrikans *daily* of their black national responsibilities. The Swahili names of the week cannot provide this ideological content even though the African Union (AU) has made Swahili one of the official language of choice for its organization and is pushing hard for Swahili to become the lingua franca for all African and Nu African People the world over. We applaud them in this grand effort but for purposes of our project Nu Africans needs ideological content on a daily basis. So the question remains for the Nu Afrikan Calendar, what names will provide this ideological emancipatory content?

The author thought at first to use Swahili words in the **Nguzo Saba "Catechism"** developed in MP449/A1965 by Maulana Karenga to mark the seven-day week in the Nu Afrikan Calendar, as given in our *Nu Afrikan Ectype Calendar* demonstration provided later in this project. These Swahili words were used by Karenga to give expression to **Seven Principles = Nguzo Saba** outlined in **Kawaida Theory = Black Value System**, and are enumerated as follows: **Umoja = unity, Kujichagulia = self-determination, Ujima = collective work and responsibility, Ujamaa = cooperative economics, Nia = purpose, Kuumba = creativity** and **Imani = Faith**. This possible choice had much to recommend it because these words already have ideological content pointing the Nu Afrikan People toward black national goals. In addition to that, the **Seven Principles** given expression by these Swahili words are incorporated into **Kwanzaa Celebration**, and we have already seen above the unique and

[879] Bernard K. Muganda, **Speaking Swahili, Kusema Kiswahili** [Drum & Spear Press, 1970], pp. 13-14.

"coincidental" calendrical relationship between the **Month of Kwanza** and ***Kwanzaa* Celebration.** It did not pass over my head that using these names as *week-day names* would be the logical process and outcome of that *"coincidence."* That choice would allow the seven-day holiday of **Kwanzaa** to not only have new date points **1 Kwanza** to **7 Kwanza** as already explained, but each day would have a corresponding **Nguzo Saba** principle associated with that day, e.g. **1 Kwanza = The Day of Umoja**, **2 Kwanza = Kujichagulia**, etc. The most wonderful thing about such a choice would be that **Kwanzaa Celebration** would *no longer* be tied to the Gregorian calendrical system as *dual week-day names*, and would become a part of a complete, indigenous Afrikan inspired calendrical system. In reading the works of Maulana Karenga on the subject, i believe his intent was to establish **dual weekday names**, i.e. **Umoja = Monday, Kujichagulia = Tuesday** for purposes of **Kwanzaa Celebration**. However, he was necessarily limited because he had to use the Gregorian calendrical system, since no corresponding Nu Afrikan calendrical system was in existence at the time. Thus, he used the names for the **Seven Principles** as dual week-day names to mark the date-points **26 December** to **1 January** as the annual and now traditional time to observe **Kwanzaa Celebration.** Nevertheless, I don't think his intent was to establish these Swahili names as part of a new black calendrical system, but his genius for innovation shows through in this regard. His intent appears simply to use these Swahili expressions as part of a **black catechism** for the daily **Kwanzaa** ceremonies by giving each day of the black celebration a name that ideological content for the Nu African people.[880] The next logical step would have been the development of a black calendrical system coming out of **Kwanzaa Celebration**. As cited earlier, Dr. Molefi Kete Asante saw the need for such an autonomous and unilateral black calendrical system and said so, but neither he nor Dr. Karenga, as far as i can determine carried their thoughts to its logical conclusion with the development of such a system. However, these men did provide direct inspiration for the current develop of a Nu Afrikan calendrical proto-type I am advancing, and which is the subject of this work. The Swahili words, which give expression to the **Nguzo Saba** ideals, and are used as dual weekday names for **Kwanzaa Celebration**, may be considered *"indigenous,"* since they have been in use among the Nu Afrikan People for many, many years. You may recall that one of the Nu Afrikan Calendar goals was, when possible, to use Nu Afrikan indigenous expressions and devices in to which to cast its black calendrical system. From this prospective then, it would have been a logical and satisfying choice to incorporate these names as weekday names of the Nu Afrikan Calendar, especially since the other goal was to avoid using Euro-Amerikan expressions, thus the use of Swahili as the primary vehicle for that purpose. However, the author, after reflection, has decided against this proposition, despite its obvious merits, because the author feels, given the political and social crisis the black nation is now in, that the socio-political ideological content of the **Nguzo Saba** may not be entirely adequate as an ideological bridge to help solve the Nu Afrikan People's current problems. Here is what i mean. The **Nguzo Saba Principles** were developed during the period of heightened **black national activism**. These principles ingeniously live on in a major black cultural celebration = Kwanzaa, but they were not originally developed as an adjunct to **black cultural nationalism**. They were instead tied to **black political nationalism** and so gave support to the idea of the development, and culmination eventuality of the **black nation**. The black national idealism envisioned by the **Nguzo Saba** during that period of Nu Afrikan History has died among the masses of the Nu Afrikan People, and is

[880] Karenga, **The African American Holiday of Kwanzaa** [1988], p. 98.

submerged under a *sub-culture of hopelessness = drugs, poverty, criminality, careerism, etc.* In other words, there is a *spiritual void* that has allowed the *decadence* of Euro-Amerikan *materialism* to challenge the *spiritual foci* of black culture and black national idealism. The Afrikan-Amerikan People are still seeking **Nigger Heaven**, a recurring theme of their **American Nightmare**. What i believe the Nu Afrikan People need now is a **black spiritual revolution** to counter the *Euro-Amerikanization* of the Nu Afrikan People, with its materialist values and focus on the *me generation of careerist and consumer idolatry*. The road to materialist Nigger Heaven is killing the black nation, black people, and black national idealism. The **Nguzo Saba** incorporated into the black national holy-day of Kwanzaa cannot meet this challenge fully as powerful as its social political content once was.[881]The Nu Afrikan People not only need political and social ideological content, they also need black spiritual content to give answer to our current **internal moral crisis = drugs, black on black crime, prostitution, homosexuality, political corruption, homelessness, homicide, incest, child abuse, suicide, infanticide, fratricide, gang subcultures**, and almost anything else a nation of people *do not need*. My offerings here may be considered *Lilliputian*, when you consider the magnitude of our problems, and thus may also be found wanting, falling short of providing the Nu Afrikan People with enough vision to pull themselves out of this moral, materialistic mess, fed to us every day by the White man's T.V. and other media (i.e. the producers, writers, actors and entertainers, etc.) that feed into our desire for various demonic experiences; *helping to create a rude, crude, and lewd society of disrespect for all authority whether human or divine;* so sending many of us directly to hell. Nevertheless, we must try to change if we can this spiraling into a culture of death and if not at least warn as many Nu Africans as we can. For this and other reasons we must make this **hetep = offering**, for was it not the Creator-God Himself that said, **"Where there is no vision, the people perish,"** Proverbs 29:18, KJV. That is all we hope to provide here in some measure. So said, the author has taken inspiration from the Yoruba calendrical system and the Yoruba language in respect of the week-day names chosen, to give expression to spiritual ideals he wishes to incorporate into the Nu Afrikan Calendar. Even though the author regards both Swahili and Yoruba language as *indigenous* to the Nu Afrikan People, nevertheless Swahili usage among Nu

[881] The author is not unaware that the Nation of Islam and the Black Church have tried to give the Nu Afrikan People the spiritual content they need to do battle against the Setian forces both terrestrial and celestial that are determined to destroy them internally and externally. The Nation of Islam more than the Black Church has tied this spiritual battle "against principalities and powers" to the black national struggle for self-determination and has kept the call alive for a separate black nation. On the other hand the Black Church has failed in the battle to raise the Blackman from the Sahu level of spiritual development, itself imbibing the elixir of materialism, with their black pastors seeking or dreaming about being the "senior pastor" over a mega-church, while trying to outdo one another through *pretty preaching* rather than preaching the raw and unadulterated truth of the Word of God to the people, the Word they need so desperately. The Nation of Islam, although it comes closer to its objective, has failed because it has overemphasized the black national goal over the black spiritual goal = raising the dead black man = raising the Blackman from the Sahu level of spiritual development, because it has put less emphasis on this spiritual side of the coin than it has the material goal of black self-determination. Jesus himself knew that he could not deliver the Jewish People from the bondage of Roman rule until they raised themselves from the Sahu level of their thinking = materialism to that of the Kingdom of God = spiritual development to the Ba and Osirian level, recognizing that they are a special order of spiritual being = Spirits Clothed In Flesh, and so should conduct themselves within the Spiritual Kingdom in this manner. Once they connected in recognition of their true selves in this manner, *no power in heaven, in hell, or on earth could hold them or defeat them*. This is what the Hebrew prophets had always told the people, while they were desperately trying to get free from their oppressors. Jesus gave them this same message and they killed him for it.

Afrikan's has been mainly **black national political**, while Yoruba usage has been mainly **black national spiritual**. Both languages have been used within black cultural contexts, but Swahili can be regarded as the Nu Afrikan People's vehicle for political expression, therefore it is a **black political language** promoting *black political idealism* among the Nu Afrikan People, so it still needs to be advanced. Yoruba, on the other hand has been used for religious purposes therefore its usage has been that of a **black spiritual language** promoting *Afrikan traditional religion and black spiritual values* among the Nu Afrikan People. This is why Yoruba was chosen as the vehicle for the Nu Afrikan Calendar week-day names. At this point in Nu Afrikan History the Nu Afrikans need *black spiritual values*. They cannot conduct emancipatory struggle on any level without at least instilling the core black spiritual values necessary for freedom, even though it is recognized that the installation of those values comes out of social and political struggle. Inculcating spiritual values that can move and motivate humans toward self-determination is not just a matter of teaching spiritual and or religious doctrine. It comes with objective and daily struggle against the Power's-that-be and against dark principalities and powers (visible and invisible) that seek to oppress the human will and consciousness that calls for freedom and suppress the development and full transformation of the Hue-man person into the image of God that is its destiny. Nevertheless, we must begin somewhere.

We begin with the incorporation of Yoruba usage and meaning into the Nu Afrikan calendrical system. The author does not mimic the Yoruba Calendar weekday names for some of the same reasons he does not mimic the Swahili Calendar, even though the Yoruba Calendar weekday names are not simply expressions for cardinal numbers. The reader can find the *Yoruba Calendar* explicated later in this work in an excursus under caption **"On the Yoruba Calendar."** We have chosen Yoruba expressions having black spiritual content because Yoruba, as i have explained before, is an indigenous language used to maintain black spiritual culture and black traditional religion and values in the Amerikas since day one of our arrival on the slave ships. The same cannot be said for Swahili. Yoruba is a language and culture that the Nu Afrikan People brought with them from West Afrika on the slave ships. We internalized Swahili as our political, quasi black cultural language during the Sixties and early Seventies, but we *did not* transmit and internalize East Afrikan Culture with it as we did Yoruba, which is an historical indication of Swahili's more recent introduction among the Nu Afrikan People. Swahili unlike Yoruba and Yoruba culture and religion *did not* come with us on the slave ships, and from that point of view may be regarded as a recent *"import"* and of a less *indigenous character* than Yoruba. Swahili as said before is a *popular Afrikan language used to give black political content to our collective black national struggle.* Yoruba culture and its language expression in the Amerikas, on the other hand, *is a traditional Afrikan language used to give spiritual and moral content to our black struggle* for black self-determination and Hue-man freedom. The Nu Afrikan Calendar believes that the black moral content of Yoruba spiritual expressions can be a tool, among similar Afrikan religious traditions, in what the author believes will be a **black spiritual revolution and struggle**, fought out as we move deeper into the *21st Euro-Century.* That spiritual battle will be the next phase of the Nu Afrikan People's struggle for **black self-determination**. *That struggle has already started!* The Nu Afrikan Calendar wishes to take advantage of these forecast eventualities in order to achieve its goal, that of giving the black nation = the Nu Afrikan People moral and spiritual markers via the **spiritual "ka"** expressed through Yoruba language. This is so that we can add these to the political and social ideological content contained in

the **Seven Principles** of the **Nguso Saba**. Adherence to all of these principles will give the Nu Afrikan People additional **Ashe = power** to solve the **internal moral crisis** that is now plaguing the black nation. The **Seven Principles** give the Nu Afrikan People on a daily basis the ideological content necessary to carry on the emancipatory struggle for black self-determination. However, those principles need spiritual elevation and enhancement in order for the Nu Afrikan People to adhere to them. It takes moral and spiritual fortitude to follow and maintain the **Seven Principles = Nguzo Saba**. The black national adherents of this system have often neglected the spiritual needs of their followers by emulating too closely the European models of nationalism and nationalist struggle, forgetting and sometimes deprecating the spiritual content that is necessary and ever present in the black national struggle. This is why Marxist ideology and socialism has largely failed to move black people. The Nu African People although they still rely on "Mr. Lincoln" (i.e. the U.S.E. and the promises of some of its Presidents, etc.) too much still cannot conceive of going across the Red Sea, through the Desert of Sin into the Promise Land of black self-determination, freedom, autonomy, economic democracy *without God!* Because the collective black nation has its roots deeply embedded into the *Old Time Religion* any movement social, political, cultural, or otherwise that excludes God is ultimately doomed to fail among the Nu African People.

The Yoruba week-day names will help give the Nu Afrikan People the necessary spiritual and moral fortitude to fight the internal morass that afflicts the black nation, and which has all but stopped its growth. Y*ou don't have to be an adherent of Yoruba traditional religion in order to adhere to certain key moral and spiritual principals inherent in the religion.* This is heresy to Christian *orthodoxy*. However, i am on good ground, because religion was never instituted to preserve orthodox institutions and doctrine, but to *salt the earth with spiritual content and moral ideal.* Jedus himself said, ***"you [my followers] are [only] the salt of the earth."*** He was not talking about orthodoxy and doctrine but telling his followers *"don't worry about whether people are following you* [institutionalism's goal] *but whether they are following your ways"* [the Kingdom of Heaven's goal]. His disciples were to be like *salt in soup*. Once salt = spiritual value and content is added, even in small doses to the soup of the soul, it makes the soul *salty = Spiritual*. The same goes for any religious tradition that understands its real mission, which is *only* to *bring mankind around to the ways of God, i.e. spiritual understanding. T*he Nu Afrikan Calendar can be a valuable teaching guide for our children and a reminder to our adult people of what the Nu Afrikan Nation is all about, and what the people should be doing on a daily basis to bring about the black nation. The Nu African Calendar therefore upholds the Word of God coming through the Psalmist who said: *"Bless is the nation is God is the Lord"* (Psalms 33:12). Thus said the Nu African Calendar weekday names in Yoruba with the spiritual content described for each are given below:

Ojo Ashe
Day of Power

Ojo ***Ashe*** is the **first day** on the *Nu African Calendar*. ***Ashe*** means **"the spiritual power to get things done"** or what is the same thing, **"the spiritual power to make things happen."** In other words it means possessing the spiritual power to affect ones desires in the material world. As a

collective black nation, and as black individuals we need **Ashe** to achieve the goals deemed necessary to affect our families best interest and the **black national interest**. The Yoruba believe that the **material world is the visible expression of invisible spiritual forces**. In other words, the **visible material universe is an expression of invisible spiritual power**. In the Yoruba religious world, the practical everyday events on the Earth (the visible material world) have a direct relationship to the events and disposition within the kingdom of heaven (i.e. the invisible divine abode). In the sacred *Ifa Oracle,* it predicts that Olofins children (i.e. the Children of God) will not suffer *dis-ability* (i.e. lack ability and/or power) nor would their success be hampered it they would but make the appropriate sacrifices ordered by Heaven. **Oracle 2** named Oyekumeji states:

> When I woke up in the morning, I saw a host of children. I inquired after the kingdom of the earth. I met the elders in great splendor. I inquired after the kingdom of heaven. Orisa-nla was going to visit Orunmila. He asked: How about your children I am taking with me to the world? Should there be cold, Should there be headache, Should there be malaria and other ailments, What should I do for them" Orunmila ordered him to mark Odu Oyekumeji on *iye-irosun* powder. Pluck some of your peregun leaves and grind them. Mix them together with shea butter and use it for rubbing their bodies. Ever-green peregun will pour water on the raging death. Ever-green peregun will pour water on the raging diseases.[882]

This practical concern for wellbeing and healing for his children that the supplicant in the kingdom of Earth seeks from *Ọ̀runmìlà* (i.e. God) while orientated toward material conditions and circumstances is solved by following the sacrificial (and notice the practical medical) prescriptions provided by God (i.e. *Ọ̀runmila*) in the kingdom of Heaven, or course coming through the Ifa Babalowa priest who is interpreting the oracle governing the supplicants life in that moment of need. For the Yoruba then their material visible universe has a direct positive relationship to the invisible divine universe where God resides and gives human direction and sustaining power to overcome their disabilities and things that would hamper their success. Bottom line is that they look to God for the power to get things done and God is not cut out of ordinary practical needs of humans in the kingdom of Earth. The visible material world is very much dependent on the invisible divine world where God resides and is the source of all life and all life (especially human life) looks to God for its sustenance and care that unseen spiritual power that is really real and is the power behind all things that exist. According to the Yoruba scholar Dr. E. Bolaji Idowu (1994) in his *Olódùmarè: God in Yoruba Belief* :

> In our account of Yoruba theogony and cosmogony, we have learnt that the divinities were brought into being by Olódùmarè and that the work of creating the earth was commissioned by Him. Everything in heaven and on earth owes its origin to Him. In His capacity as Creator He is known as Ęlędă---"The Creator", "The Maker", He is the Origin and Giver of life, and in that capacity He is called Ęlęmĭ---"The Owner of the spirit", or "The Owner of life", He made the rain to water the earth and to give drink to all. . . . Times and seasons owe their origin to Him. He is the Author of day and night.[883]

[882] *The Sacred Ifa Oracle*. Translated by Afolabi A. Epega& Philip John Neimark. (HarperSanFrancisco, 1995). Pp. 8-9.
[883] E. Bolaji Idowu. *Olódùmarè: God in Yoruba Belief.* (Brooklyn, New York: A & B Books Publishers, 1994), p. 39.

Why would people that believe such a Being is really real pray, sacrifice, and due oblations too that is the source of all power and empowerment in heaven as well as earth. Other African religions suggest similar ideas and notions. The Ethiopian Orthodox *Täwahedo* (ተዋሕዶ) Church's (EOTC) prayer of confession and faith signifies that God is the creator and sustaining power behind the visible and invisible universe when it states: *"We believe in one God the Father Almighty, maker of heaven, earth and [maker of] all things visible and invisible."* In the Bible the Hebrew writer states in 11:3 that: "By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible" (NRSV). The **Kamau Black Holy Fathers** expressed it as **"As Above, So Below."** Going deeper, they indicate to us that the **Spiritual Principal(s) that created the material universe did so in order to give expression to Itself**. If we can really deal with the underlying implications of this, we will then see that the **Spiritual Power(s) that made man, sees through us, hears through us, feels through us, understands through us, and experiences the universe through material being** [**Kamite Doctrine = Tehutic or Thothic Eschatology = Hermetic Cosmology**]. This may be one way God *hears all, knows all, sees all, and is everywhere present, in time and in eternity, i.e. the immanence = omnipotence, omnipresence, and the omniscience of God*. Like dey ole black folks say to the young black folk, *"God see and know everything you do!"* Afrikans have always *innately* understood this relationship, and never separated religion from material struggle, because the *material is only the expression of the spiritual. They know that they cannot be separated.* That is also why Afrikans believe that if they can harness *spiritual power*, either through *magic or ritual*, then they can change or at the least influence *material circumstances in their lives and perhaps in the lives of others. Separating the spiritual from material goal and desire* is where the Nu Afrikan People have failed, imitating and mimicking Euro-Amerikan materialism and values, and leaving those values of our black ancestors behind, trying to be modern and sophisticated like our white masters. There is nothing sophisticated about being spiritually stupid and disrespectful of the spirit world cause *dey white man say so*. Our people must learn that we can achieve nothing good in relation to a better life for our families in the so-called **material universe** without **spiritual power** and **understanding** guided by our own **Iwa** (cultural, way of life) and the **Ashe** (power to get things done) that comes from God alone, the maker of heaven and earth.

Ojo bo
Day of Creation

Ojo bo is the **second day** on the *Nu African Calendar*. ***Ojo bo*** means ***"to create."*** The Yoruba believe that **Ile-Ife** is the **spiritual capital** of Yorubaland and that this place is the **center of all creation = where man and all material being was created**, thus all creation, science and art began there. **Ile-Ife** located in the Afrikan Motherland = the *Earth of Time* and located in Heaven = the *Earth of Eternity*, would then be, according to the Yoruba, the **black spiritual focal point**, our **black Mekka**, where **Ashe = the power to get things done**, first entered the world, then *radiated* from there to the rest of mankind. To the Yoruba, whether other men recognize it or not, it is from this spiritual land or black spiritual center in Afrika where spiritual power to affect material desires and

spiritual goals first came into the **ile aiye = the world**. [884] Ashe was first granted to the **Hue-Man Race**, and from them the power and art of **Ashe** was given to other men. Ashe would be the source of all creative activity. So, we learn from the Yoruba that our **iledudu = black homeland = Afrika**, whether our spiritual foci is **Ile-Ife** in Yorubaland or the **Luxor Temple = The SeKhem = The Khem = Holy of Holies[Thebes= Waset]**, is where we get the inspiration and spiritual guidance to *create* or make a better life for ourselves using its' power, no matter where we might be domiciled.

Ojo Iwa
Day of Tradition

Ojo Iwa or ***Iwa*** is the **third day** on the *Nu African Calendar*. **Iwa** means **custom** or the **traditional way of life**. The cognate meaning is **character** as in **iwa rere = good character**, or **iwapele = gentle generosity of character**. God or Olorun is described as **oluiwa = Lord of Character**, meaning Olorun or Olodumare is the **One** who gives or grants the power [Ashe] to have good character. The import is that one who follows **custom** or the **traditional way of life** of necessity possesses **good character**, as evidenced in their submission to **moral authority** or **moral leadership** or to **higher forces** than one's self = **Obatala = the God of Creativity and Purity = Osiris = The God of Supreme Regenerative Force = Re-Creation = The Re-Erected One = God of the Resurrection = God of the Ones Who Come Forth to the Light = God of the Pure Ones [The MeKheru = Truth Speakers] = God of the Ones Clothed in White or Righteousness = God of the Resurrected Blessed Dead.** The will then to follow **custom= traditional way of life** comes from **good character**, which is a **spiritual gift of the conscience Self = Osiris within us = the vegetative power that is the engine of physical and spiritual growth = The Kingdom of God Within**. Though this spiritual conscience of the Self one is then bonded by traditions of right thinking, and right action, based in the collective moral traditions of the black ancestors = the collective wisdom of this spiritual conscience of the Self. So that this Afrikan conception is not the Euro-Amerikan free-wheeling, *whatever is right for you = whatever floats your boat*, all coming out of something the white man calls *freedom of thought, situation ethics*, etc. No, this Afrikan doctrine is that *right thinking is based in proven and tried collective tradition, so that when one bends the rules based on Amerikan situation ethics, one does not display "good character."* The African thinks of our God given freedom of choice as a gift of God's grace where ***God does not willingly deny the rights of men before God*** (Lamentations 3:35-36) so that men have (before God) **moral neutral power** to make decisions individually and collectively, but it is done responsibility with common sense while recognizing the consequences both temporal and eternal. One then is not capable of following **moral leadership**, which of necessity must be guided in its thinking by collective tradition and divine wisdom. The black nation or black people cannot survive unless we have **moral leadership** and wisely use the grant of **moral neutral power** God has given to all living being. When we have that and do that the Nu Afrikan People must display **good character = good sense** to follow, respect and support such leadership, *as long as that leadership is grounded in the collective black tradition of right-thinking* = Ma-Kheru. We do this out of love and respect for the black nation, its' members, the black national goals set, and to achieve

[884] E. Bolaji Idowu, **Olodumare: God in Yoruba Belief** [A & B Books Publishers, 1994]. See chapter under caption *"Our Ancestral Home"*, pp. 11-17.

the black national interest = the *collective well-being of the Nu Afrikan Nation!*

Ojo Araorun
Day of Ancestors

Ojo Araorun is the **fourth day** on the *Nu African Calendar*. **Ara orun** means **people of heaven = the Kamite "blessed dead,"** and refers to ones ancestors or to the created spirits of **God = Olorun = Osiris-Ra = Lord of Heaven**. Those living show **good character** or **iwa** by giving respect to or paying attention to ones ancestors = paying homage to their memory, following in their footsteps, completing their work, adhering to their precepts, and living by their spiritual guidance. The black nation cannot expect spiritual help for our struggle if we allow the anti-black values we have learned from our slave masters, and slave past to deprecate honoring those who have gone on before us. White folks honor their own, *their way*, and for good reason, so that the memory of the departed is not lost, and those that are greatest among them are said to represent the **spirit of their nation**. Must we do any less for those who died and struggled for our survival and uplift as a black nation?

Oje Ile
Day of Family

Ojo Ile is the **fifth day** on the *Nu African Calendar*. **Ile** means **house, community, village, i.e. nation, family**. **Ile** is not just a noun for a place, people or thing, but also carries the idea of **building**, thus **to build** the house, community, nation or family. It is an *activity* of caring for and nourishing the object of one's heart desire. For those who love the black nation and black people, it means sacrifice for your family first, community and nation in order to see it survive with dignity = to have the best that this life has to offer. The **Ile** is the center and basic unit of Yoruba life and worship = **the house of God = the house of the Lord of Heaven**, and by emulation of this spiritual conception of community those in the black nation must make family, community and nation the center of their spiritual focus and desire. The concept of **Ile**, i.e. **unity of purpose and tradition as a family, community or nation** will save our children from the moral chaos they have fallen into because we have left the **house = Ile of our ancestors = traditional way of black life** in an attempt to join the white nation. The Nu Afrikan People has taken on the white nation's most destructive euro-values. Unless we return to the **Ile = house of our ancestors** our children and our future is all but lost, for **it takes a village [Ile] to raise a child**. Even the white man is using this Afrikan saying now that he recognizes that even his white nation or house is falling apart. We no longer can afford to live like white people = as individuals without responsibility to the **village = Ile**, or having our character molded by the **village = Ile**. Everything from the failure of national politics, the disruption and separation of black families, to economic deprivation and dependency is telling us that we must **unite into One house, One Ile** in order to survive as persons, community, a people, or as a black nation.

Ojo Itutu
Day of Faith

Ojo Itutu is the **sixth day** on the *Nu African Calendar*. **Itutu** means **coolness** or **mystic coolness**. One who possesses **coolness** or **itutu** is one who possesses the inward power [Ashe] or inward character [iwa] of calm certainty in victory. That is what faith is **calm certainty**. It means one who has faith in God, self and others. One who not only has the power to get things done [Ashe], but who actually **believes they have the power to get things done**, and then manifests character [iwa] to accomplish the goal or purpose so determined. One is **cool** when they are self-assured of the **evidentiary outcome** of their thought and actions. *Osiris* Jesus *black according to the flesh* = the *Resurrected One* (Resurrected Hue-Man = Resurrected Blackman = Resurrected Osiris within the Hu-Man race) while he lived and walked on earth said as recorded in Matthew 17:20 [NIV], ***"I tell you the truth, if you have the faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you." = self-assured expectation of an evidentiary outcome = faith as small as a mustard seed! = itutu = possessing coolness.*** To the Yoruba constant smiling = *as in scratching were you don't itch and laughing when what is said isn't funny to placate the feelings of the white Massah or white boss*, is not good character. To the Yoruba one must possess the outward and inward presence of **serious purpose**. They express this idea by the saying **enu e tutu = his mouth is cool = he fell silent**. Itutu is the correct way you present yourself to others. It is the governing or guiding principle needed for a person to merit the high praise **okan e tutu = his heart is cool = one who has proven his life is sacrificed to serious purpose**. Serious purpose and correct deportment is what the black nation requires of its leadership. However, that leadership cannot achieve **itutu** bowing and scraping before the rulers of the U.S. Empire. That leadership must at bottom dismiss the **policy of dependency** they have adopted in our name, without at the same time being treacherous to the **black nation**, e.g. as in *"Uncle Thomas"* = *"Just-us"* = **Black Calvinism** rather adopting the sensible (i.e. cool) posture of **RACE FIRST.** The leadership of the Nu Afrikan People must have faith in black people and the certitude of the rightness of their call to black national emancipation, and belief in their ultimate victory. *Shahidi* Malcolm X displayed this kind of cool leadership when he stated his belief and faith that the ordinary Nu African has the power to create out of nothing life-saving, life-giving institutions grounded in faith in God and himself. **Faith** in God, Nation, Family and Self is **Itutu!**

Erinle
Day of Healing

Erinle is the **seventh day** on the *Nu African Calendar*. **Erinle** or **Inle** is the source of **black spiritual and physical healing**, and so points to the great need among the Nu Afrikan People for healing = to heal the great wounds of **fear, centuries of abuse and outrage, and the consequent social problems and suffering that such a history as this has engendered into their future**. All of these great wounds were caused by our capture and separation from our black homeland. **Erinle** points to the great need to heal our people internally through unity of purpose. It points us to the need to love each other by adhering to the principles of **Race First**, to respecting one another in our families, among our friends and to "strangers" we meet along the way belonging to our race and because of the dignity we have that calls for us to manifest good character to those "strangers" (not

of our race) based on their human needs and the image of God in them also deserve our respect as well as long as those human relationships we have with them do not cause us to violate the obligations we have to ourselves and/or violate the holiness of God (i.e. God's call for us always to be holy as He is holy, 1 Peter 1:16). Erinle directs us to do whatever we can to seek the health and wellbeing of our parents, wives, children and other loved ones, to seek **black unity** first by means of **black spiritual unity**. You can't form a nation of people who have no *black spiritual cosmological identity*, who are then bound by that identity to achieve *unity of purpose*. Our people will continue to hurt each other until they see black spiritual unity between themselves, and the relationship between *black cosmological being* and their role as *Metu Neter = Spirit Being = God-Man = Man-God = The Only Hue-mans*, and who their real enemy is, *Mu-tant Being = Setian Being = Sahu Man.* In other words, no healing is possible until understanding is achieved, until you know who you are (i.e. Man Know Thyself) and who the enemy is that has wounded and is wounding you. Right now, the Nu Afrikan People have focused on the *external enemy*, but have failed to see the *internal enemy = Enemy Mine = Enemy "Mind"* among us. Before we can effectively deal with the *external enemy*, and demand redress for past wrongs, we must *isolate* and *destroy* the *internal enemy*. Rabbi Jedus or Rabbi "J" was a **healer**. He came **first** to his own nation to **heal them internally**. If Rabbi J's *coming* is correctly understood then his message was that **"the Jewish Nation = the Ius= Followers of Iuhu = The Ever=coming Son of the Father** [Kamite Doctrine], **could not be liberated from the Roman oppressor until they, the people achieved "spiritual healing and unity first."** Our black nation too must **heal itself internally first** = **come away from** (become set apart for God and the black nation) **among the Setian white folks with all the problems attending the anti-God, anti-Black way they live, stop imitating their immoral ways, e.g. doing as the Roman do, when in Rome**. As we do all of this we must recognize that is God that heals us through a sanctification process of spiritual transformation and as the Hebrew writer states it is God who makes men holy and those who are made holy (i.e. *separate and apart from this crude, rude, and lewd White culture of death*) "are of the same family" (Hebrews 2:11). If we take these steps in faith using good character and coolness, then the concept underlying **Erinle** will be **the Balm of Gilead that will heal sin-sick soul of the black nation!**

CHAPTER EIGHTEEN

TIME AND PLACE FROM A NU AFRICAN FRAME OF REFERENCE

It is hoped that the Nu Afrikan Calendar will begin to help Nu Afrikans to break their negative dependence on Euro-Amerikan and European conceptions of time and place. Nowhere is this Nu Afrikan and Afrikan dependence on the white world view and white frame of reference more succinctly expressed than by our Kenyan scholar, Ali Mazrui in his **The Africans: A Triple Heritage**. Ali Mazrui explains how all Third World people, especially the Afrikan People have been captured by European conceptions of *time and place*. He suggests that the Afrikan People should *unilaterally* change this state of affairs. We have other Afrikan-centric options according to Ali Mazrui. Arguing, as does our Nu Afrikan fundisha, Molefi Kete Asante, for an Afrikan centered philosophy, Dr. Mazrui states:

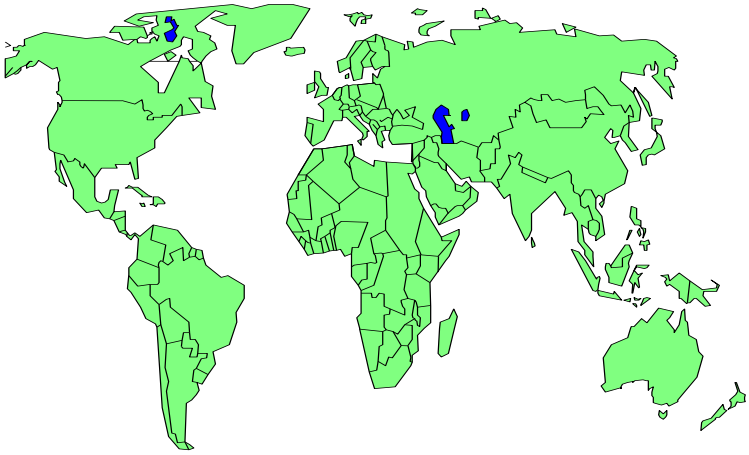
> It is not possible to overestimate the enormous impact of Europe upon perceptions of ourselves as Africans and upon our view of the universe. Some of these effects are obvious, others are much more subtle. Among the relatively obvious is the choice of Greenwich in Britain as the 'mean time' for the alarm clocks of the human race. The clocks of the world have responded to that choice. Even when we say 'Universal Standard Time' we are really predicating it on Greenwich Mean Time. A spot on the British Isles has changed the clocks and watches of the world. Such is the influence of Britain's former glory on our perceptions of universal time! Even if we had to choose that particular meridian passing through Greenwich, the same longitude passes through towns and villages in northern and western Africa. Why not name the world's 'mean time' after one of those towns? Why do Afrikans not unilaterally rename the Greenwich meridian the Gao meridian, to remind themselves not of an English palace built by King Henry VIII but of the great capital city of the emperors of Songhay?[885]

According to Dr. Mazrui, the choice of the world's time was made from an Euro-centric frame of reference and infers that Afrikans and Nu Afrikans do not need the white man's *permission* to choose how we view time. We should make these choices for ourselves *unilaterally* and from an Afrikan and Nu Afrikan *frame of reference*. Even the choice of place, i.e. relative position, and the size of the Afrikan Continent by map makers is viewed relative to Europe. Map makers **stopped Afrika at the Red Sea, instead of at the Persian Gulf**. This is an arbitrary Euro-centric choice, not dictated by geo-political reality and the racial composition of East Afrika and Arabia. He points out that the majority of world maps show that Europe is *north* of Afrika = Europe on *top* and Afrikan on the *bottom*, an illusion made to indicate the world order Europe and the U.S. Empire would like to maintain *forever*. Even the size of Afrika has been distorted in favor of European ethnocentrism, influenced by the legacy of Gerhard Mercator, the 16th euro-century cartographer, whose *Mercator Projection* shows the U.S.E. being *one and a half times* the size of Afrika, when in fact Afrika is

[885] Ali Mazrui, **The Africans: A Triple Heritage** [Little, Brown and Company, 1986], p. 23.

three-and-one-half times the size of the U.S.E. The *Mercator Projection* shows Greenland as almost the size of Afrika when it is only 840 *thousand square miles*, while Afrika is 11.65 *million square miles* in size. Dr. Mazrui states that this tragic circumstance has impaired the visual memories of millions of children, including millions of black children, who now carry a distorted view of Afrika in relation to the rest of the world, because of *mis-education* based on euro-centric racialist views of the world, comments which he captions *"The Universe According to Europe."*[886] Dr. Mazrui points to the *Peter's Projection Map*, developed by the German, Arno Peters in MP451/A1967, as representing the size of countries more accurately, determined by *surface area*, than the *Mercator Projection Map* that measures *longitude and latitude*. The *constants of longitude and latitude* produce visual distortions that fill black children's books *ad infinitum*. [887]

REPRESENTATION OF THE MERCATOR MAP PROJECTION



[886] **sawa**, pp. 23-26.
[887] **sawa**, p. 24, 30-31.

REPRESENTATION OF THE GALL-PETERS PROJECTION [888]

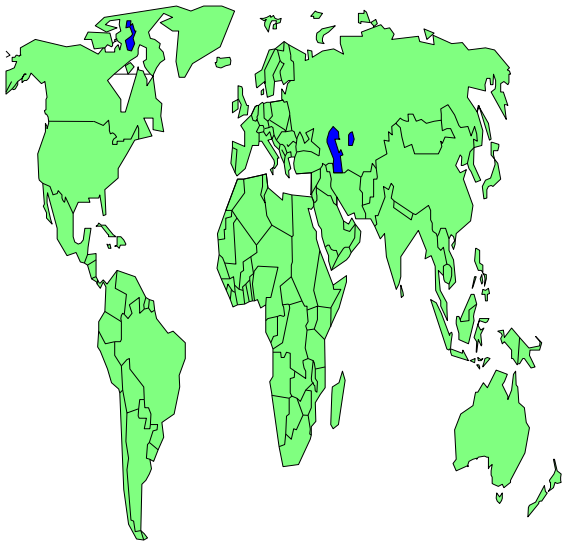
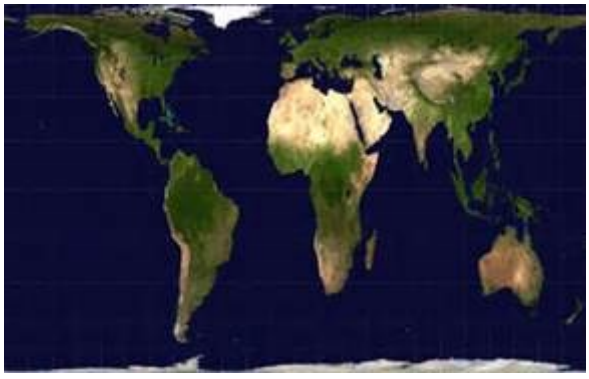


IMAGE OF THE GALL-PETERS PROJECTION MAP



The introduction of the projection map that wears the name of Arno Peters, a German professor of history in 1973 as a *new invention* caused quite a stir and no little controversy especially when it was discovered that a similar **orthographic equal-area map projection** was published by one James Gall in the *Scottish Geographical Magazine* in 1855. Some detractors of Peter's map projection have charged plagiarism while Peter's himself has claimed that he created his

[888] Clip art of the above world map representations in the public domain [royalty free] of both the Mecator and Gall-Peters map projections are from *http://www.kamsart.com/images/World-Maps* but was modified by the author of this work into the above shape by using the Corel WordPerfect's imaging tool in order to give a representation of the Gall-Peters Projection. The original clip art used was not in the above shape nor represented as a Mecator or Gall-Peters map projection. The author makes clear to the reader again that the above modified image of the Gall-Peters Projection Map is not a true Gall-Peters Projection nor does it claim to be *correct or scientific* representation and the author makes no claim to a knowledge of cartography but is relying on experts in the field. The Gall-Peters map projection is always imaged or displayed as a rectangular world map. While it may be true that the Gall-Peters Map projection is more accurate than the Mecator map projection as it is claimed, yet all rectangular world map projections are distortions of the true proportions of the earth in one way or another. Both the Mecator and the Gall-Peters projection maps are rectangular world maps.

projection map independent of the work of James Gall and in fact new nothing about the **Gall projection**. This portion of the controversy is coincident and secondary to the arguments pro and con over the merits of the **Peter's Projection Map** as opposed to the **Mercator Projection Map**. Never-the-less the true value of Arno Peter's work is that he exploded the Euro-centric distortion of the proportional relationship between the continents by the constant use of the Mercator Projection Map in textbooks which has had a subtle, powerful and negative affect on the minds of Third World Peoples in respect to time and space, likely affecting their self-image. The Mercator projection has worked to the advantage of Europeans and Euro-Americans but to the disadvantage of African, Nu African and other Third World Peoples and Minorities. From this prospective the **Gall-Peters Projection Map** has been positive, notwithstanding its relative merits as a scientifically correct projection of what the earth really looks like. It is the argument over the merits between the two maps that led seven North-American geographic organizations in 1989 to put forth a joint resolution that all rectangular world maps including the Mercator is not used. They stopped short of endorsing the Gall-Peters projections. Their resolution reads as follows:

> "WHEREAS, the earth is round with a coordinate system composed entirely of circles, and
>
> WHEREAS, flat world maps are more useful than globe maps, but flattening the globe surface necessarily greatly changes the appearance of Earth's features and coordinate systems, and
>
> WHEREAS, world maps have a powerful and lasting effect on people's impressions of the shapes and sizes of lands and seas, their arrangement, and the nature of the coordinate system, and
>
> WHEREAS, frequently seeing a greatly distorted map tends to make it "look right,"
>
> THEREFORE, we strongly urge book and map publishers, the media and government agencies to cease using rectangular world maps for general purposes or artistic displays. Such maps promote serious, erroneous conceptions by severely distorting large sections of the world, by showing the round Earth as having straight edges and sharp corners, by representing most distances and direct routes incorrectly, and by portraying the circular coordinate system as a squared grid. The most widely displayed rectangular world map is the Mercator (in fact a navigational diagram devised for nautical charts), but other rectangular world maps proposed as replacements for the Mercator also display a greatly distorted image of the spherical Earth." [889]

Besides the innovative **Gall-Peter's Projection Map**, other scholars are now repositioning the north-south axis of Afrika relative to Europe with the use of ***inverted* maps of Afrika** to show the new conceptual understanding of the socio-economic relations *internal* to Afrika without a *necessary* reference to Europe, e.g. trade routes from North Afrika to West Afrika and vice versa. Roland

[889] "Joint Resolution." Seven North-American Geographic Organizations (1989).

Oliver and Anthony Atmore present such a map in **The African Middle Ages 1400-1800** (1981).[890] Below is an inverted map of Africa showing Europe North to South re-orientation and the basis for reinterpretation of historical geography, rather than a South to North orientation that gives the impression that Africa at least in its past relied on Europe rather than the way it truly was when the two continents met. Below a representational African continental north to south re-orientation to Europe as history suggests the socio-economic relationship was before colonialism when Europe was dependent on the mother continent [891]

GALL-PETERS PROJECTION MAP: SOUTH-NORTH RE-ORIENTATION

An *inverted* map of the world with Afrika at the center gives a better historical perspective on trade and the internal economic nexus and foci of Afrikan trade and in fact allows other interpretive possibilities of Africa's history which focus' on its **internal development** where most of its history was worked out and off of its **external relations** with its conquerors, which was relatively a brief story in respect the thousands of years before the conquerors came. Without such devices Afrika always looks like it is *looking North*, when in fact its internal economic and social nexus and foci is *looking South*. Northwest Afrika, like North-East Afrika [Kam = Egypt] knew that the source of its' economic power, as well as its spiritual source if not its' ethnic social matrix, came from the South. Europe played little part in this until Europe was conquered by North Afrikan soldier's, annexed as an extension of Northwest Afrika, and made a *colonial possession* of Afrikan's and Arab's for over eight hundred years during the 8th Euro-Century. European and Euro-centered scholars have told a much different story, as if Afrika was *always* an economic, political and cultural dependency of some white people, either directly from Europe [e.g. Greece], the Middle East [Arab's], and or Asia = the *"Out of Europe" Theory* vs. *"Not Out of Europe" Theory*. The new conceptions of Afrika's place relative to itself and thus Europe, make the racialist conceptions of Afrika's *dependency on Europe* look much like the earlier European belief *that the world was flat*. European explorers first believed that the earth was flat and if they ventured beyond a certain longitude from the coasts of Afrika, they would fall off the planet. This is part of the reason why men like Henry the so-called "Navigator" *never* ventured far west of the West Afrikan coastline, sending most of his expeditions southward down the coast attempting to get to the land of the

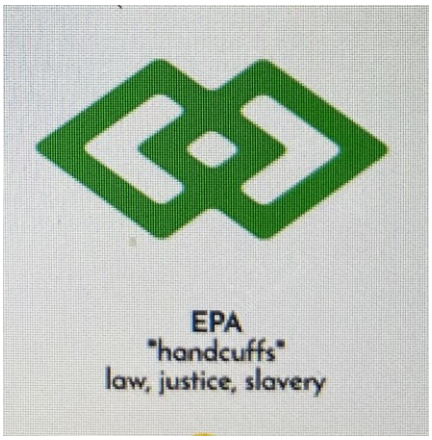
[890] Roland Oliver and Anthony Atmore, **The African Middle Ages: 1400-1800** [Cambridge University Press, 1981], p. 9.
[891] The drawn map representations in this chapter are modified from "World Maps Clipart" www.kamsart.com/images cited by them as clip art in the public domain, "royalty free and can be freely used by anybody."

mythical Prester John in the Ethiopian Empire. These navigational assumptions were supported by the Church in many cases; coming from the likes of Comas Indicopleustes, a sailor and monk, who believed it a ridiculous *"rumor"* that the earth was round because it was impossible for men to live upside down, and that it was *even blasphemous to hold such ideas!* [892] None of these ideas among Europeans were completely dispelled until the voyages of Vasco da Gama and his near "discovery" of Brazil and the voyages of Christopher Columbus in MP25 K.S.E./A1492 C.E., who "discovered" parts of the Amerikas at Guanahani [San Salvador], Cuba and Haiti with the help of black navigators who had *already* been to the Amerikan Hemisphere *many times*, the *best kept secret of West Afrika*. In undertaking his voyage Columbus was none too sure of himself, only having the legends of a land to the west called *Antilla*, populated by *"Christians,"* which idea had come earlier into Europe and by means of the works of Marco Polo.[893] He actively pursued intelligence from *Afrikan mariners*, who had, as said, already been to the lands west longitude of Afrika. One Afrikan mariner that Columbus took with him was one Pedro Alonso Nino who showed him the way.[894] That Columbus used Afrikan navigators to get to Amerika should surprise no one since it was the common practice of European mariners unfamiliar with the seas surrounding Afrika. You therefore here of European mariners like Vasco da Gama using Afrikan navigators, like Ahmad Bin Majid of Kenya, who took him from Malindi on the East Coast of Afrika to Calicut, India in MP19 K.S.E./A1498 C.E.[895]

It was quite common then for white adventurers to use Afrikans to navigate the Indian and Atlantic Oceans. Despite the fact that black folks showed white folks where these "new" lands were, history as told by the white man, gives Columbus, Da Gama and other white adventurers credit for these so-called "discoveries." The *only* thing these white adventurers did was *forever change the ethno-conceptual reality of the European People about what the rest of the World looked like and was about. What they saw fascinated, shocked and frightened them to death!* They found the world populated by *vast* populations of *"colored"* people and so they found it necessary to conquer and *"re-make"* that *"colored"* world into their own white image, forcing other peoples to see the world through their eyes. If achieving that called for chopping off a *few* hands, burning to death a *few* "colored" people, and raping as many "colored" women as possible, *so be it!* These European *conceptions of place*, i.e. *our place = Nigger, stay in your place*, have influenced the peoples and maps of the world since this whole genocidal process began (1517, the same year Dr. Martin Luther posted his 95 Thesis on the Church wall of Wittenberg, to begin the Protestant Reformation). The *Greenwich Meridian* has also influenced the *time conceptions* of the world, dividing the time-zone of the world at Greenwich Village, London. These conceptions represent *distortions = menticide* for the Nu Afrikan and Afrikan People. It is now with the Gall-Peter's Projection Map, showing the relative size of the world's continents that the Afrikan and Nu Afrikan People can stop using the Mercator Projection Map, which has been used as a negative tool to teach black children about the world and their place in it. We should hang the Gall-Peter's Projection Map, which has more value (despite its imperfections as a flat map) for Third World Peoples, up in our homes to at least show our children

[892] Charles E. Nowell, **The Great Discoveries and the First Colonial Empires** [Cornell University Press, 1954], p. 7.
[893] **Sawa**, p. 48.
[894] J. L. Dillard, **Black English: Its History and Usage in the United States** [Vintage Books, 1973], p. 19.
[895] G. S. P. Freeman-Grenville, **A Modern Atlas of African History** [Rex Collings, London, 1976], Map 42.

that we disagree with the white-man and their mis-educated black teachers. In fact, we should start "home" and "weekend community schools" in our neighborhoods to begin undoing the damage done by this mis-education, where our children have been subject to menticide on a daily basis. We have to stop being so complacent and become angry enough to do something about the mental death that is killing black children if we wish to save them and us. Teaching them a new conception of Afrikan time and place from a Nu Afrikan world view will be a good place to start.



CHAPTER NINTEEN

SWAHILI TIME: ZAMANI AND SASA

Swahili conceptualization of time is fundamentally different from the Euro-conception of time. Here, the Nu Afrikan Calendar is not suggesting that the Nu Afrikan People adopt the Swahili time schematic described below, which *breaks down time in terms of hours*, in that it will be difficult enough adjusting to using the Nu Afrikan Calendar, the purpose of which is to *breakdown time in terms of years, months, weeks and days*. But we bring Swahili time into the discussion in terms of our foregoing section on **Time and Place From A Nu Afrikan Frame of Reference** to demonstrate to the Nu Afrikan People that there are other conceptions of time = *other ways of telling time* than that presented to us by Europeans and Euro-Amerikans. There is another reason too, which has to do with **Kamite cosmological and religious eschatological conceptions of the equinox**, which identifies the Kamau People [Egyptians] as coming from a homeland where *day and night were equal*. That homeland was *Inner Afrika= Kaf-Ra-Ka = At the Gate of the Inner Land* somewhere near the *equator*. Could that place have been around the Great lakes, the epicenter that touches Ethiopian, where the Lucy, the *Original Mother* of all was found, and in and around Uganda, Tanzania and Kenya were the *Original Man* was found and where Swahili Time was conceptualized?

We cannot go into a full discussion of this aspect of our thinking on these points in this work which would take at least one volume, based on the original research of Gerald Massey, delineating his thought and sources. However, we present this much to let the Nu Afrikan know why *thinking of time in reference to ancient Afrikan systems is so important* and that we did not just arbitrarily initiate this discussion. There is a basis for connecting the conceptualization of Swahili Time to Kamite cosmological conceptions of time, and a legitimate Afrikan system of telling time from which we may draw inspiration in our drive toward self-determination. Later there may even be some ambitious black writer-scholar who will more fully explicate and exploit this **Kamite Connection**, and even discuss **Afrikan Time** in terms of the **Gao Meridian** in connection with the observations of Dr. Mazrui in **The Africans: A Triple Heritage**, which gives the Afrikan and Nu Afrikan a philosophical, practical, and *unilateral* framework for *breaking down time in terms of hours*, a correlation of what we are attempting to do in this work, that is, giving a philosophical, practical, and *scientific* framework for *breaking down time in terms of years, months, weeks and days!* It is to be noted in the work of Bernard K. Muganda that **Swahili Time** based on its *natural geodetic ties to the equator* is divided into *two equal parts* of twelve hours each called **Usiku** [**Night**] and **Mchana** [**Day**], whereas **Euro-Time** is based in part on an *artificial unilateral determination of longitude* with three unequal parts, six hours each allocated for night and evening and twelve hours allocated for the day. **Mchana** [**Day**] in Swahili conception of time has two parts. **Asubuhi** [**Morning**] and **Jioni** [**Evening**] with *mid-day* being called **Adhuhuri**. There is no "**afternoon**" in the Swahili conception of **Mchana**. In fact, **Joini** [**evening**] is the same period of time as euro-afternoon, with

Adhuhuri [**mid-day**] being only a *mid-point*, both starting and ending at 7 P.M. Swahili Time, unlike **euro-time mid-day** which starts at twelve o'clock noon. **Usiku** [**Night**] begins at **euro-time evening**, which is at 7 o'clock P.M. **Night** in euro-time only has six hours, while Swahili **Usiku** is longer, with twelve full hours. Six hours of **Usiku** correspond to **euro-time evening**, with the remaining six hours of **Usiku** corresponding to **euro-time night**, beginning at one o'clock A.M. and ending at six o'clock A.M.[896] Telling time in Swahili is best done by segmenting euro-time into four six hour periods and then adding or subtracting six hours from your clocks or watches: [**a**] from euro-time 1 A.M. to 6 A.M. you add 6 hours to get Swahili time, [**b**] from euro-time 7 A.M. to 12 noon, you must subtract six hours, [**c**] from euro-time 1 P.M. to 6 P.M. you add six hours to get Swahili time, and [**d**] from euro-time 7 P.M. to 12 midnight you must subtract six hours. A unilateral decision on the part of the Nu African people to change their conceptions of time and place will take difficult and halting steps because of the euro-socialization process which Nu Afrikans have been subjected to by the mechanism and tyranny of euro-ethnocentrism, a testimony as to how closely Nu Afrikans are tied to the Euro-Amerikan cultural, social, and economic matrix that governs *euro-time-dated aggressive* conceptions of time and place. I prefer to live by my *own clock*, which is an expression of **black self-determination**. I am *"testing"* so to speak the *Nu Afrikan Calendar* from a practical point of view, bringing it to life by referring to it for daily activities and future planning. In that regard i have set-up my planning calendar and work schedule accordingly. In point of fact i am learning a **second calendrical language** and practice is making it perfect. When there are other users of this *calendrical language* it will become much easier to learn and even become second nature to the practitioner. That second calendrical language may even prompt an **Ile = black community of interest** to give full expression to a desire to control and determine unilaterally Nu Afrikan time and place.

Zamani and Sasa Time Conception

In any discussion of **black time and place** the work of Dr. Mbiti will have to be considered in giving to us a wider framework for the philosophical and cosmological understanding of **Afrikan Time= CP Time = Colored Peoples Time = BAT = Black Arrival Time**, with an explication of the *past, present* and *future* using the more positive time conceptualizations of **Zamani** and **Sasa** as a frame of reference, i.e. using Afrikan language expressions of time in terms of *tense* to understand how Nu Africans should *time-date* historic and or cosmological event*s.* Dr. Mbiti concludes from a study of verb tenses between the Akamba and Gikuyu of Kenya that the *future tense* among them was virtually non-existent. He maintains that the Afrikan *future* is not conceptualized beyond more than *2 years.* He studied 9 verb tenses and shows that verb tenses 1 through 7. He calls the period covered by these verb expressions of time the **Sasa Period = The Now Point**. He says that the *Sasa Period* expressed by these verb tenses has the since of *immediacy*, the *nowness* of the period governing the Afrikans *here and now* = their *where and when*, and thus their *wherewith,* and *wherefore*. [897]You can see how this time conception would work positively when Afrikan's controlled their own political and economic space, but when enslaved beyond *immediate* hope of liberation

[896] Bernard K. Muganda, **Speaking Swahili Kusema Kiswahili: A Grammar and Reader**. [Washington, D.C.: Drum & Spear Press, Inc., 1970], 15-19.
[897] John S. Mbiti, **African Religions and Philosophy**, 21-29.

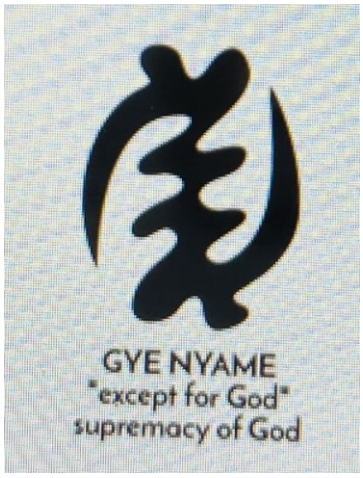
would contribute negatively to keeping them from *consistently* and *continuously* trying to gain their freedom. In circumstances were freedom was denied Afrikan's would tend to put more emphasis on *immediate survival* and then later *internalize* their temporary condition as *permanent*, the negative aspect of looking at life in the *short-run*. All the white man had to do was *reinforce* African time conception with a *few* beatings and other *outrages* to keep the apparent *"docile"* slave *in their place*. Of course, this presumption of the *docile slave* beat into submission, controlled and boxed in by the white master's *time-dated aggressive frame of reference*, would in more cases than the slave society wanted to admit culminate with the slave master and his family losing their lives. Sometimes the black slave *got tired* of *waiting on time* or *felt that time and place was now cosmologically ordered for him to strike for his freedom*, e.g. Rev. Nat Turner, a Baptist preacher and slave who felt that the cosmological forces of the universe was saying to him that the *time is right and now* to strike the blow for freedom, who said after he saw the sign given to him in a vision and in the heaven that **"the Holy Ghost had revealed . . . . the great day of judgment was at hand."** [898]

Dr. Mbiti calls the **Sasa Period** the **Now Point** with has its *own* past, present and future. Since that period is *short*, Afrikan and Nu Afrikan People can act within history in an explosive manner = righting wrongs of long duration in a very short period of time, as was the case with Rev. Nat Turner. For Dr. Mbiti this "time region" is the interval of time the Afrikan People are most conscious of their existence = their present, short past and short future. We can conclude from this that if the Afrikan can free himself *now he will*, if not *he will wait*, because this racialist society *constantly* peaks the Afrikan's or Nu Afrikan's *historical memory* bringing *outrages long past* within the period of his **Sasa**. Once this happens and current conditions permit the black community or any individual within it so affected can explode as if *what happened in the long past was actually happening to him or her now!* That is why the *accommodationist black mis-leadership* has participated in keeping the Nu Afrikan as *ignorant as they can make him. All they do is say "follow me," "follow my example," "you don't need to think beyond what I tell you!"* This is because they know *innately* that *once the black man internalizes past wrongs into his Sasa = his short historical memory, he will act, if possible, as if what was done in the long past was being done to him now!* This fact frightens them, because *it threatens their comfortable position of leadership handed to them by the white master.*

Dr. Mbiti calls the **Sasa Period = Micro-Time = Little Time**, while he calls **Zamani = Macro-Time = Big Time**. He says *Zamani* has its own past, present and future. Zamani includes the Afrikan's *Sasa* conception of time, so that they are *not separable*. The difference is that once an *event* has occurred in the Sasa, and runs the gamut of its present, past, and short future within that period (e.g. around about two years) it becomes a part of the Zamani Period, our so to speak the Africans *long past*. That is where *black historical memory* is stored, only to *be recalled* if and when new outrages circumstances in this racialist society calls it forth. Dr. Mbiti himself points out that the *"Sasa feeds or disappears into Zamani."* But before events are placed into the Zamani by black conceptions of time (i.e. *time-dated harmonious*) they have to be *actualized within the Sasa Period*. That means the black man is willing to let *dead dogs lie dead, but he has not forgotten, and new*

[898] Nat Turner, **The Confessions of Nat Turner Leader of the Late Insurrection in Southampton, Va.** (Miami, Florida:Mnemosyne Publishing Inc., Miami, Florida, 1969), p. 5.

outrages will cause him to resurrect the past, however painful. Dr. Mbiti calls **Zamani** the *graveyard of time = the final "resting place", the storehouse of all events and phenomena*. However, though Zamani moves *"backward"* from the Sasa into the Zamani, it is nevertheless the binding force of all things, and all things are embraced within *Zamani = Macro-Time*. [899] All of this works well when Afrikan's control their own political, economic and cosmological space, but once circumscribed by the white man's time-dated aggressive system of oppression *Zamani becomes a storehouse of unrequited revenge for past wrongs = historical memory that lies dormant in the so to speak RAM memory, to be recalled by booting up.* You will often hear black people deprecate being called to action based on *"ancient" past wrongs*, and say things like, *"the past is the past, I'm concerned about the here and now. That's what counts,"* and we have explained to you above why they speak and feel that way. Yet when the community is outrage as a whole collective, or outrages against one of its members is considered an outrage against the whole community then they show they *have not forgotten*, by saying such things, *"we gon pay back for old and new!* " This is a brief discussion of black cosmological time conception and frame of reference which allows us to say that this racialist society is sitting on a *racial time bomb, but don't know the why of it all.* Maybe the above explanation will make us at least understand the why.



[899] **sawa**, 29.

EXCURSUS E1

MORE ON THE MONTHS OF COLORS

The **Month of Colors** is represented by the **Red, Black** and **Green** colors of the Nu Afrikan People's **Benderaya Taifa** [**Flag of the Black Nation**]. The **Month of Colors** includes the **Month of Ekundu** [**Red**], which is the ninth month of the Maafa-year, as here-to-fore described. The **Month of Eusi** [**Black**] is the tenth month of the Maafa-Year, and the **Month of Kijani** [**Green**] is the eleventh month of the Maafa-Year, so that **Ekundu** [**Red**] will represent the **First Month of Colors, Eusi** [**Black**], the **Second Month of Colors**, and **Kijani** [**Green**] the **Third Month of Colors.** The tri-color bendera, the **Red, Black** and **Green** has had a profound effect on the black nation and has even inspired the creation of the former South Afrikan ANC tri-color bendera, the **Green, Black** and **Gold**. The new South Africa has now adopted because of practical necessity another national flag since its independence from white rule, a flag that now mirrors the rainbow diversity of it population, under black majority rule (including the first and hopefully the last African state to recognize same sex marriage as a constitutional and civil right under that flag. We can see how a white minority and a minority that defines itself by its sexual orientation and/or identity has changed the national focus of a whole nation of blacks to focus on the rights of these minorities rather than the hard-fought struggle to defend the **BLACK NATIONAL INTEREST** and the principle of **RACE FIRST** of the black majority. Where South Africa began is not how it has ended in letting two minorities (whites and gays) change the focus on black determination by the black majority to unwarranted empathy and focus on protecting these minorities reflected in their rainbow bendera which is not what the original struggle was about at all. The history of the original South African bendera began with inspiration from Marcus Garvey the RACE FIRST BACK TO AFRICA MOVEMENT in the U.S.E.It was not long after Marcus Garvey created the **Benderaya Taifa**, believing that the black man needed a flag of his own, that a Garvey admirer and influential member of the Afrikan National Congress [ANC], T.D. Mweli-Skota (1890-1976) suggested the creation and adoption of the **Black, Green,** and **Gold** as the colors of the South Afrikan Nation. Mweli Skota was considered a prodigy and according to Thopeto Mokoatsi in his article "South Africa: T.D. Mweli-Skota" The Journalist (Cape Town) he was the Secretary General of the ANC and considered by his peers to be a human encyclopaedia with many biographies to his credit. Mweli-Skota proposed the flag of the ANC and for future free South Africa that he and others wanted named Azania in MP408/A1924, after he witnessed the unveiling of the **Red, Black** and **Green** at the opening of the **UNIA Woodstock Division** in Cape Town, South Afrika. The following year the ANC (African National Congress) adopted the tri-colors to represent the future black nation of Azania although much later it would be viewed as merely the bendera (with certain emblems added) as the bendera of ANC party[900]

[900] Tony Martin, **Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro**

The ideal behind that bendera brought the nation independence but sadly it has not become the bendera of the new South Africa. Other black nations have been similarly affected by the creation of the Garvey **Benderaya Taifa**.

Original colors proposed in 1924 for the national bendera of the ANC
and a hoped-for free South Africa designed by this man:

T. D. Mweli-Skota (1890-1976)

Bendera of the ANC and Future Azania – Modified as the bendera for the ANC

Bendera of the Republic of South Africa - Designed by this man Fred Brownell

The current bendera of South Africa although the original tri-colors colors of black, green and gold are present has the additional tri-colors of the red, white and blue were added to adjust for inclusivity of national minorities reflecting then as now ethnic and social diversity. This is what happens when the ideals of RACE FIRST and the BLACK NATIONAL INTEREST are relegated behind (left behind) ideals of RACIAL EQUALITY and EQUALITY BEFORE THE LAW as if the principles that infuse RACE FACE cannot encompass those ideas. The black nations of Kenya, Malawi and Zambia, each with some modification of the **Red, Black** and **Green** inspired by Marcus Garvey in the U.S. Empire developed their national flag on becoming independent national. Brownell may have had something to do with the design for Malawi. Nevertheless, the flag or bendera created by the Nu

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Improvement Association [The Majority Press, 1986], pp. 44-45.

Afrikan People in the Amerikas has inspired national liberation movements and the creation of other Afrikan national flags in the Motherland. That fact is not generally known or appreciated. Lately, however, our own **Red, Black** and **Green** tri-colors have come under serious attack and have been subject to some misinterpretation by people who should know better. Some of them have changed the physical orientation of the tri-colors to read **Black, Red** and **Green**, in addition to giving definitions for their meaning contrary to the original designation, which is why i took great pains in the prior sections on this subject to explicate what Garvey himself said the tri-colors meant. Some have interpreted the **Green** color to mean **our hope for the future**, subtly *taking the emphasis off of **land***, which is what that color originally meant. Autonomous control of **land** is **our hope for the future**, but this is not what some people mean when they say that. The tendency is to de-emphasize the black national idea of obtaining **land**, because that goal is viewed as "hopeless" in the U.S.E. and so the interpretation of **"our hope for the future"** is left undefined so that the Nu Afrikan can define that *hope* in whatever way he or she chooses, without understanding the original and *only* meaning *that makes sense!*

The *Nu Afrikan Calendar* is in no way suggesting that the **Benderaya Taifa** cannot be modified, because other black nations around the world have done so to fit their particular national view and goals. However, two things of importance should be pointed out in regard to changes made, perhaps even dangerous changes to the **Bendera**. One, the interchange of the colors **Black** for **Red** is at variance with the Nu Afrikan Calendar notion that the Nu Afrikan People's birth came into being as a result of the spilling of our blood, Afrikan blood, the blood of many Afrikan nations. Black people came *first*, which some are using as their justification for changing the appearance of the **Bendera**, but that obscures **Afrikan cosmology and philosophy**, which hold that Afrikan Man = Original Man came from the **Mother blood** [read the works of Massey], in addition to the fact historically, the Nu Afrikan People were formed from the womb of the Mababa Weusi, who died coming to these shores and died on these shores, *giving birth to the Nu Afrikan by the spilling of their blood*. While some of our **fundisha** believe that **black** should come first in the tri-colors because **"the people came first,"** the Nu Afrikan Calendar and its author respectfully disagree. [901] We say that only by the spilling of blood did we come into existence as a Nu Afrikan Nation, and *without the spilling of that blood, there would have been no Nu Afrikan Nation*. So, the Nu Afrikan Calendar stands by the original order of the tri-colors and states its belief that modifications should be permitted as long as that order is maintained. Secondly, the Nu Afrikan Calendar objects strenuously to interpreting the color **Green** in the tri-colors to mean *just* **"our hope for the future."** That assertion alone obscures the emphasis on **land** Garvey put on it, leaving out what that **hope for the future** originally meant in the minds of the Nu Afrikan People. You can see what the de-emphasize on land has done for us, for we have nothing concrete under our feet that we can call our own or use as autonomous space to create black institutions which will guarantee a real political, cultural and economic future for our children. The Nu Afrikan Calendar holds that autonomous control over our own national territory is **our hope for the future** = the *economic guarantee of our democratic rights as a free and independent people*. Because we currently lack that

[901] Maulana Karenga, **The African American Holiday of Kwanzaa: A Celebration of Family, Community & Culture** [University of Sankore Press, 1989], pp. 75-77.

materia ad setus and have tied our future to that of the rulers of the U.S. Empire, who claim to be the *only* **owners of the land**, we suffer economic deprivation and political impotence. The mere election of a black president of the United States, although a laudable step for the Nu African People (which in the last eight years has become a nightmare where black men are being shot down almost daily in the streets by ***police committing murder under the color of law***) in the direction of political freedom, is not going to change over-night the Master/Slave relationship, but in fact may make it more secure. Some more fundamental has to happen, a systemic change in the economic order, the superstructure for economic democracy. The unwarranted modifications to the black national bendera represents a danger to the original concepts of the **Nu Nationalism**. These modifications are typical of black nationalist thinking coming out of the sixties = an adherence to a **misty nationalism** = **development of a black nation in the belly of Moby "Dick" without a state or territory from which to actuate such a unified black future**. This political view was of course forced on them by the *pragmatism of violence*, the *three second rule* of certain death, and the threat of death by the rulers of the U.S. Empire if they, the black nationalist took their black nationalism beyond its' cultural applications, leaving off the ultimate goal and end of cultural nationalism = a culminating *black nation state* or at the least some form of autonomy. There are few to no nationalism's in the world that have not had as its goal *autonomous control over land, which is the basis for control over political and economic space to actuate and develop the nation!* Therefore, it does not make sense that we can accept it as normal for every other nation on this earth to fight for and believe that land is a substantial basis for freedom but deny that view to the Nu African People. The call not to dream or fight for some kind of autonomous space or autonomous political and economic arrangement with our former Masters is a call for continued political and economic exploitation. I believe the Justice of God on earth calls for a change in the Setian world order of grand domestication, and it is no getting around the fact that the acquisition of autonomous space and autonomous reciprocal relationships with both the Nu African's enemies and friends are necessary and practical constituents in bringing that justice into reality.

The *Nu Afrikan Calendar* hopes to help correct this **dead end black nationalist philosophy** among the Nu Afrikan People by suggesting a modification of its own to the **Benderaya Taifa**. It suggests keeping inviolate the order of the tri-colors **Red, Black** and **Green**. However, we would overlay **Red** and **Black** bars horizontally on an enlarged **Green** background, the **Red** and **Black** bars being one third the length of the flag, and made flush, taking up one half the height of the Bendera beginning from the upper left-hand corner. The enlargement of the **Green** in the Bendera will put emphasis back on **land**, as was originally intended by Marcus Garvey when he developed the **Bendera**. I have created below a proto-type for the **Nu Afrikan Bendera** to put emphasis on the **Nu Nationalist** conception of the **NAN** as owners of the **N.T. Land** = **autonomous space. Land** for the Nu Afrikan People should be the primary objective besides reparations of the **Nu Nationalism**, because it sees a connection between that conception and the continued economic and political impotence of the Nu African People without it. In contra-distinction to our **fundisha** Marcus Garvey, we say that the **land** belonging to the Nu Afrikan People is in the **Black Belt South**, which view distinguishes the **Nu Nationalism** from the **Pan-Afrikanist** idealism of returning the black peoples of the Amerikas to the Motherland **"someday"** or moving the Motherland closer to the reality of founding the U.S.A. = United States of Africa. The **Nu Nationalism** holds that the black people in the Amerikas have a right to land right here in the Amerikan Hemisphere, which right

does not deny our Pan-Afrikan idealism for the culminating eventuality of a **United States of Afrika** [**the U.S.A.**]. The Nu Nationalism holds that the Nu Afrikan People have a right to an autonomous existence if they so desire by reason of enslavement, brutality, outrage, and the genocide that the Nu Afrikan People have suffered from the hands of Setian White people = Euro-Amerikans. Thus the **Nu Nationalism** does not feel that the Nu Afrikan People should give up those rights and leave all the *land, i.e. the primal basis for economic democracy and freedom*, to the white people in favor of going back to the Motherland, which has its own problematic. The Nu Afrikan People have a right to the **"spoils of Egypt" = reparations**, that belongs to them by **right of the spilling of their blood**. So it is that the **Nu Nationalism** fly's a somewhat different flag than the original **Benderaya Taifa**. The Nu Nationalism regards the **Bendera** given to us by Marcus Garvey as the proto-type that will one day fly over the **U.S.A. = The United States of Afrika**, and thus belongs more to Pan-Afrikan idealism, of which the Nu Nationalism is a component part. The original tri-colors given us by our *fundisha,* Marcus Garvey was meant by him to fly over a united and free Continent of Afrika eventually, and thus prophetically he envisioned this flag flying over a **United States of Afrika** [**U.S.A.**]. Marcus Garvey never had any conception of Black men one day laying claim to the **N.T.** in the **Black Belt of the South**, so that the Nu Nationalism believes a modified bendera should be used for this black national conception, as long as it does no violence to the sacredness of the conceptions of the original **Benderaya Taifa**. The Nu Afrikan Calendar then regards the **Bendera** as our flag of a future politically unified Afrika, and as such is not the preserve of just the Nu Afrikan People in the U.S. Empire and Imperium, even though it was created here. The **Benderaya Taifa** does not envision autonomous control over land in the U.S. Empire, and as such does not meet the Nu Afrikan Peoples particular black national need to symbolize this desire for land in the National Territory of the Kush Region = Black Belt South]. The Garveyite tri-colors calls for **autonomous black control over land in Afrika**. The Bendera of the **Nu Nationalism** calls for **autonomous black control over land in Nu Afrika = The NAN** located in the Black Belt South, what the Nu Nationalism calls the **N.T. = The National Territory**. The Nu Nationalism however still honors the **Benderaya Taifa**, the order of the colors, that is, its meaning, and salutes its primary objective.

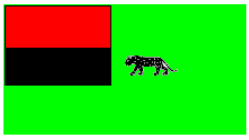
The Nu Afrikan Calendar is not looking to pick a fight with anyone over the issue of the **Benderaya Taifa** but finds it necessary to have its say and make suggestions to the Nu Afrikan People, whose national goals have not been very clear in the past and which people have been misled and misdirected in all kinds of directions in search of freedom, both economic and political. "Foreign" elements have been adopted into the **Benderaya Taifa**. The *Rastas* of the U.S. Empire have added the color gold to the bendera in imitation of the Jamaican Bendera. The Nu Afrikan People will eventually have to settle for one national Bendera, one national flag that represents their expressed desire for self-determination here in the U.S. Empire. The Nu Afrikan Calendar believes it's offering of a prototype **Bendera** represents the best of the black national ideals currently existing in one degree or another among the Nu Afrikan People, within the American Hemisphere. These things being said, the Nu Afrikan Calendar finds it necessary and deems if fitting that the **Month of Colors** be incorporated into our calendrical time dated system in order to help correct our confused black national ideals. How will the establishment of the **Month of Colors** achieve this? First of all, the order of the **Benderaya Taifa**, the **Red, Black**, and **Green**, will remind the Nu Afrikan people of

how the Bendera looks and should be maintained. Secondly, the original meaning of the Bendera will be preserved, as given to us by Marcus Garvey, however it will be infused with the black national ideals of the Nu Nationalism, culminating in the production of a new black national Bendera fitting the Nu Afrikan People's specific needs in the U.S. Empire. The Nu African Calendar only seeks to help preserve the original meaning of the **Benderaya Taifa** not-with-standing *any future modifications*. In light of this aim the Nu Afrikan Calendar, in explicating the **Month of Colors**, uses the precise meaning that our fundisha Marcus Garvey gave to the tri-colors so that no mistakes can be made, or other misinterpretations stand. For if we don't understand the original intent and meaning of the **Benderaya Taifa** any modifications of those tri-colors will be inexplicable and wrong. As already stated, the tri-color **Red, Black** and **Green** was developed in the U.S. Empire and inspired by Marcus Garvey, but it was never meant as the flag to fly over the National Territory of the NAN in the U.S. Empire [The U.S.E.]. It was meant by Garvey, who never conceptualized a Black Nation-State in the Continental U. S. Empire, to become the national Bendera of a **United States of Afrika** [**The U.S.A.**], and in my opinion must still be reserved for that coming eventuality. Like other Afrikan nations who have adopted and modified the tri-colored Bendera, the Nu Afrikan Calendar holds that it is permissible for the Nu Afrikan nations in the Amerikas, including those belonging to the **NAN** in the Continental U.S. Empire, to unilaterally modify the Bendera. Each modification must fit that nations unique national character, socio-political history and future cultural and political goals, and in that respect i see nothing wrong with inserting national emblems or totems of these black nations somewhere within the tri-colors, if so desired. Therefore, the Nu African Calendar envisions the tri-color Bendera of the NAN to include the additional symbol of the **black panther**. The **black panther** is the Nu Afrikan Peoples **national totem** = visible symbol of the black nation and carries the idea of an autonomous and free Nu Afrikan People, willing to fight for its own existence. It is the totem of the Nu Afrikan nation just as the Bald Eagle = the Horus Symbol, stolen from Egypt, is the emblem of the U.S. Empire and Imperium. Contrary to what many Nu Afrikans believe, the **black panther** is not just something that was thought up by Nu Afrikans in the 1960's, associated of course with the **Black Panther Movement** in L.A. This symbol is more ancient than that and is uniquely and historically the Nu Afrikan People's own. It was born out of their bid for freedom during slavery having its original roots in Afrikan secret organizations, reborn again during the struggles of the 1960's. See the next section, **Excursus - "A Panther Walks By Night**."

The Nu African Calendar does not seek to replace the original tri-color **Benderaya Taifa**, but to make the appropriate changes to reflect the orientation of the **Nu Nationalism**. The **Benderaya Taifa** given to us by Marcus Garvey remains inviolate for a future **U.S.A** [**United States of Afrika**]. However, any modifications made by the black nations in the Amerikas should never change its ordering or alter its meaning, reflecting a confused black national idealism, mis-directed by the force and fear of white terrorism and repression. Of late black men and women have been seen burning the U.S. Empire's tri-color **Red**, White and **Blue**, which is based on the British **Union Jack**. These frustrated "integrationist" only make a mockery of our black nation, begging the Euro-Amerikan White Settlers for a share of their stolen loot and then burning the white people's flag, because these white people do not wish to or see fit to share this loot = benefits and privileges of the U.S. Empire [The U.S.E.] with ex-slaves. The Nu Afrikan Calendar says to the Nu Afrikan People that there is no need to burn the white man's flag, but that the Nu Afrikan People should instead raise their own flag = the tri-color **Red**, **Black** and **Green**. If we focus on our flag, our Bendera, it will be

easy to stay on the correct black national course. To stay on course, we have to fight to keep the original meaning of the **Benderaya Taifa** sacred. The meaning of the color green as has been said is being changed from its nationalist-separatist orientation to fit unwittingly into some integrationist cultural pluralist greed = *you can have your black culture, but just don't bother about* ***land*** *to give it real meaning and substance*. The change of meaning of the tri-colors is a *"heresy"* and should be fought with all of our strength. The **green** in the Bendera never envisioned the full development of black culture on land owned by some other race, but on land belonging to black people. The Nu Afrikan Calendar holds that black culture will never reach its' full expression in the antagonistic anti-black pluralistic society dominated by white economic and political power; but can only develop logically in an autonomous space unmolested by white cultural imperialism until it has come full grown. This is why the **Month of Colors** in the Nu Afrikan Calendar will be of utmost importance, for it will symbolize the primary objective of the **Nu Nationalism = land for the Nu Afrikan People**, so that they can have the economic and political means to guarantee the freedom of an autonomous black cultural existence = what pleases them. This is the vision behind the **Month of Colors**. Below we present the proposed national flags for a United State of Africa (the U.S.A.) and a national or transnational flag for the Nu African People in Continental North America or the Western Hemisphere on the premise that we in a broad sense share the same history of enslavement and exploitation. These flags represent a hoped for national and international unity under God among all African and Nu African People including a spiritual unity with our black ancestors among the people of heaven.

BENDERA YA TAIFA
UNITED STATES OF AFRICA (U.S.A.)



NU AFRICAN TRI-COLOR BENDERA
PANTHER TOTEM OF THE BLACK NATION

EXCURSUS E2

"A PANTHER WALKS BY NIGHT"

> As we left our usual hangout on 125th street and 7th Avenue, the coffee shop just below the Theresa Hotel. . . there was an excitement in the air, one which we had never experienced before. It was the excitement of the feeling of empowerment. For the past few days, there had been what the newspapers called riots in Harlem, but which we and the people of Harlem referred to as insurrection or as war. The black masses were happy; the so-called black leaders and their allies were not. They had lost control . . . We were headed for a new coffee shop called 'The Truth' located somewhere between 127th and 135th streets. Here we would sit for hours to discuss what we had learned in our meetings with our leader and teacher, Al Hajj Malik Al Shabazz (Malcolm X), and what it meant to us. . . . The song on the juke box was "I am the village ram, I am." . . . As we found our seats, we were mindful of the sign on the wall reading "A panther walks by night." . . . Tonight's informal discussion, like the formal discussion at the O.A.A.U. meeting, like the discussions of people on the streets outside, would be about self-defense and civil disobedience, about the possibilities of victory and freedom.
>
> Robert Jabara, Former Official of the *O.A.A.U.*, 1992.[902]

It is a historical fact that the Nu Afrikan People used the **black panther** symbol during slavery, as vocal expression in imitation of its fierce roar. This roar was done in imitation of the fighting spirit of the black panther, now the Nu African People's call to freedom = the **Call of the Black Panther**. The **Father of Black Nationalism**, Martin R. Delany, in his apocalyptic novel **Blake or The Huts of America** [MP340/A1856] points to the Nu Afrikan Peoples use of **the black panther's call** during slavery. Delaney's chief character in the book, Henry Blake, was a runaway slave and organizer of an underground resistance movement that took on international dimensions (i.e. spreading in the Western Hemisphere to the Islands and Cuba, etc.). Blake says to one of his co-conspirators:

> Now don't forget what I say to you; tell him that a man will meet him tonight below here on the river side, just where the carcass of an ox lies in the verge of the thicket. Tell him to listen and when I'm ready I'll give him *the signal of a runaway --- the screech of the panther* --- when he must immediately obey the summons (i.e. the call of the black panther). One word more, and I'll leave you. Every one of you as you have so praiseworthily concluded, die before surrendering to such base purposes as that for which this man who holds you (i.e. enslavement) wishes to dispose of you. [my insertions, my *Italics*] [903]

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[902] Robert Jabara, **The Word: The Liberation Analects of Malcolm X** [Atlanta, GA.: Clarity Press, Inc., 1992], 22-23.
[903] Martin R. Delaney, **Blake or the Huts of America.** Complied by Floyd J. Miller. [Beacon Press, 1970], 79.

Delaney in his note to this direction by Blake states that this panther yell = screech was not fictional but was actually used by runaway slaves during the **Red Time = Slavery** in imitation of what they considered the sound of the black panther so as to frighten people away from their hiding places, regarding the **black panther** as a larger and fiercer animal belongs to the leopard family = **the black leopard**, which has long been a part of Afrikan religion and more specifically of Ejagham Traditional Religion. Robert Farris Thompson, author of **Flash of the Spirit: African & Afro-American Art & Philosophy** says that contrary to belief Afrikans were not all separated into different tribes, even here in the U.S. Empire, so that there was some continuity existing for cultural transmission. For example, many Ejagham People from Southwestern Cameroon and Southeastern Nigeria were brought to the Amerikas, especially to Cuba. They introduced **Nsibidi Writing**, which was purely Afrikan and indigenous to the Continent, into Cuba, in which country this writing became known as **Anaforunana**. The knowledge of this writing was the special preserve of the **Ejagham Leopard Society**, a secret society with both female and male branches, whose main focus and reason for existence was to meet out justice to wrongdoers both within the black community and without the community. Farris states:

> *Nsibidi*, in the Ejagham, means roughly "cruel letters." *Sibidi* means "cruel" in classical Ejagham, according to Peter Eno of Mamfe, Cameroon, an authority on the art and language of his people. P. Amaury Talbot, an English author, discovered while traveling through Ejagham country that sibi meant "bloodthirsty." Consider *nsibidi* writing, then, as justifiable terror in the service of law and government. As might be expected, the traditional executioner society---men who killed convicted murderers or launched peremptory strikes against outside enemies---was called the Nsibidi Society.[904]

The male branch of this secret society has as their totem the leopard and they were called **Ngbe = Leopard Society** and they wore hoods on their heads to hide their identities when carrying on their gruesome "police actions" or the use of "justifiable terror" in the service of the Afrikan empire, state, kingdom or village authority, for during the day they had to be absolved of this

[904] Farris, **The Flash of the Spirit**, 227-28.

connection so that they could continue to carry out this double existence with normal occupations. I was intrigued with the fact that they wore hoods, especially after visiting a Cincinnati museum in the West End, which held an Afrikan arts display. I came upon one display with two hoods either made from leopard skin or imprinted to look like a leopard spotted skin. This bought back immediately my reading of Delany's **Blake** and Farris' **Ngbe Leopard Society**. Further research indicated that Afrikan secret societies with its members wearing hoods to hide their identities not only ended up in the Americas but was also transplanted to Europe, and sorry to say that ironically the black secret society that ended up in Spain may have been the exact model used by the Ku Klux Klan and their wearing of white hoods. Joel A. Rogers, quoting the black historian and archivist, Arthur Schomburg states:

> Speaking of the parade of the Negro Brotherhood in Seville, Spain, in 1926, Arthur Schomburg, curator of the Carnegie Library, West 135th Street, New York City, says, "It was only human to wish to examine the garments of the Brotherhood of the Negroes after observing the similarity to the white robes and cowls used by the Ku Klux Klan of our country. To all appearances the American organization copied the dress of those believers in Christ. Not even in garments, it seems, is the American order original. They are evidently copied faithfully from a very sacred brotherhood whose devotion won them the love and gratitude of the Spanish people from King to peasant, Pontiff to believer." (*Opportunity Maga*, p. 164, June, 1927, New York.). [905]

It is no surprise that Martin Delany, who was widely traveled and who understood something of the slave religious tradition, picked up on the black slaves use of the black leopard [panther] symbol and organized tradition, with its secret underground resistance movement, and even more interesting he finally centers his fictional story in Cuba where the Ejagham slaves continued their **Leopard Secret Society**, almost in its original form. In Delany's story of Blake, he widens the black resistance to slavery from the U.S. Empire to other parts of the Amerikas perhaps alluding to Leopard society death squads via the **Call of the Black Panther** as the catalyst for a general and real slave uprising in the Amerikan Hemisphere. This was an extraordinary black national vision for the time in which Delany lived, a time just before the Civil War. What were the "correctional" measures taken by Delany's fictional secret organization? They were the same measures used by the **Ejagham Leopard Society = Black Leopard or Black Panther Society**. Henry Blake, the black slave revolutionary answers this question saying, **". . . such is the character of this organization, that punishment and misery are made the instruments for its propagation. . ."** [906] These were the same measures used by the black men of the **Black Leopard Society** = **justifiable terror** to discipline internal enemies, and **peremptory strikes** against outside enemies to obtain their ultimate ends. In this case the fictional character's aim, and to be sure Delany's suggestion before the Civil War was, **". . . a general insurrection of the slaves in every state, and the successful**

[905] Joel A. Rogers, **100 Amazing Facts About the Negro With Complete Proof** [St. Petersburg, FL: Helga M. Rogers, 1957], 43
[906] Delany, **Blake**, 40.

overthrow of slavery." [907] Henry Blake and his co-conspirators would become the **Black Panther Executioner Society** formed to carry out these fearful plans laid in secret [i.e. "seclusion's" as they are referred to in the novel], not only in the U.S. Empire but in the Caribbean, Central and South Amerikan. Delany in his notes to the novel admits to using historical examples to weave his fictional novel, so that it is highly probable that there was some black panther organization that was both indigenous and Afrikan in origin because Delany cites it as historical fact that the black slaves in the U.S.E. used an Afrikan animal and its deadly stealth characteristics, called up from their collective memory, in their bid for freedom in North Amerika. Delaney either knew of such an organization or was part of one. Delany used a novel to spread the news about it, as a way to encourage sympathy for black insurrection against slavery and at the same time avoid the suspicion that he was calling for insurrection by putting his black national sentiments in fictional form. The Ejagham People like the Ta-Meri and Ta-Nehesi People in the Nile Valley developed a hieroglyphic i.e. ideographic writing system called ***nsibidi.*** In the process of mastering and developing this sacred writing the Ejagham developed a number of secret societies and institutions, three of the most important of which were the **Nnimm Society**, the **Eja Society** and the most feared, the **Ngbe Black Leopard Society.Nsibidi** in the Ejagham language, as we have said above, means **cruel letters**, the root word **sibi** means **bloodthirsty**, with the word **sibidi** carrying the meaning **cruel**. Thus **nsibidi writing** is the use of these ideographic signs or letters to promote the use of **justifiable terror in the service of law and government.** Farris Thompson in **Flash of the Spirit** refers to *nsibidi writing* as **action writing** concerned with **intellectual potentiality, secret vengeance** and the **moral circumspection** of its adherents.[908]

The Ngbe Black Leopard Society

As one would have it, taking in the etymological understanding of the word, one branch of this secret society, the **Ngbe Black Leopard Society** had the primary role of carrying out the ideas contained in the *Nsibidi* signs embodying many powers, which includes all that is just, valiant and ordered. They were the core traditional executioner society, who killed convicted murders, the internal enemies of the people i.e. so pronounced by the elders of the people and or launched peremptory strikes against the external enemies of the people. The **Ngbe Black Leopard Society** were in reality the peoples government **police force**, its' **defense force**, made up of dedicated black men that kept order in the society, via the fear of their name and by the honor of the position that they held in society to carry out justice. They were a *secret police*, who wore leopard hoods, so that by day they were able to carry on their regular activities of living, but by night they carried out the *justice of the elders, or justice of the king* so that the saying *"the panther walks at night"* now carries its true import.

[907] **sawa**, 39.
[908] Farris, **Flash of the Spirit**, 228.

The Eja Society Of Elders

The **Eja Society of Elders**, an ancient and venerable war society concerned with defeating the internal and external enemies of the people and subduing all evil and moral wrongs, seems to have consisted of the elders, likely made up of both black women and black men. It is probable that this was the paramount or *policy-making* institution among the Ejagham, the others having more specialized functions to carry out the will, or should we say, *in respect of the will* of the **Eja**. However more research is needed to determine if this assertion is historically accurate. It is certain that the *Eja Society* arose prior to that of the *Ngbe Society*, which more than likely evolved out of the *Eja*. It is likely that the *Ngbe Black Leopard Society* developed as a specialized function of the *Eja* to physically carry out its moral will to a just society, thus the *Ngbe* was the junior body, probably based on *age grade* that carried out the *polices* of the *Eja*, the senior body of the war society.

The Nnimm Society

The **Nnimm Society of Black Women** was the other *house*, i.e. branch of what we generically call ***Nsibidi Leopard Society***. Thus, we can view the *Nsibidi Leopard Society* as a black government body with *three houses*. The *Eja* was the supreme head of the society, having as its function, *executive, legislative*, and *court* all wrapped in one body. The *House of Ngbe*, if you will *enforced the will of the executive*, i.e. enforcing the *letter of the law or moral will of the Eja*, while as we will see below the *House of Nnimm*, was the *voice and aesthetic conscience of this black nation*, with the primary function of inculcating the *spirit of the moral law* into the black nation, first through teaching of its black children, by its control over the *word, i.e., nsibidi*, and its moral authority to *sanction*, i.e. *appoint* the black leadership in the *House of Ngbe*. Thus, we will see that the *House of Nnimm* is coeval, and co-equal in power with that of the *House of Ngbe*, under the authority of the *House of Eja*, however with different but complimentary functions. The *Nnimm Society* functioned to carry out the cultural and intellectual development of *nsibidi writing*. They were, so to speak, the *keepers of the word*. It is said of the Nnimm that they are the ones who were first given the secret of the *word* or nsibidi writing from the fish spirit of the Ndian River [Notice the connection between Nnimm Society symbolism and usage and Jesus Christ = the symbol of the *fish* for representing his religion and Christ being called the *Word* = which *cuts like a two-edge sword*]. It is from the Ndian river that the Nnimm obtained their power over the *word*, and paramountcy and respect among the other secret societies, i.e. *houses* of the *Nsibidi Leopard Society*. It is believed then that the Nnimm Society of Black Women is at least as old, or coeval with the Eja Society of Elders, perhaps older than the Ngbe Society of Black Men. This paramountcy is recognized by the fact that the *Ebongo*, the head of the *House of Nnimm* is also called the *Mother of the Leopard* or *Mother of the Voice*. It is important to note that the *Ta-Nsi*, called the *Father of the Leopard* or *Voice*, and the head of the Ngbe Society receives his authority from the head of the Nnimm society before he can take office, since she as head of this society has control over the *sacred letters* of *nsibidi*, and thus is the conveyor of its power, to the receiver, in this case the Ta-Nsi. It then is the *Ebongo* that gives the Ta-Nsi the moral authority to go out and see that justice is done in the community. It was the women of the Nnimm Society who were regarded as the bearers of writing art and black civilization, including but not limited to the art of homemaking and raising the children of the black nation. Their *house* was often referred to as the *Fattening House*, in that they

gorged themselves on the artistic, imaginative, and practical aspects of nsibidi, i.e. black civilization par excellence, and then conveyed that collective vision, moral standard, and that cosmology to the rest of the nation primarily through education of the children, dance, song, and of course nsibidi writing. Said another way, they were responsible for conserving and developing the black culture of their society, teaching that to the children, conserving, and developing the art and philosophy of nsibidi writing, which was the central cosmology and reason for existence of their community. Thus, the Nnimm was a powerful and respected matriarchal society, upholding the foundation of Ejagham civilization.

The Voice of the Leopard

Two legends surround the origin of *nsibidi writing*, having to do with the leopard and the voice of the leopard. The first has to do with the origin of the Ngbe leopard society. The legends states that the ancient king of the Ejagham was king Ta-Nsi, who died, his spirit there after becoming a fish. A woman of Ejagham captured the power of this fish spirit from the river and was later killed by a man of Ejagham, who then took this power and formed the society of the leopard, i.e. Ngbe = leopard in their language. It is said then that the spirit of King Ta-Nsi, to signify the paramountcy of his capture by the woman, left the body of the fish and became the body of the female drum, signifying that the Nnimm society controls the *talking drum of silence*, i.e. the *voice of power* coming from the drum. It should be noted here that the *talking drum* is surrounded on four sides with the *plumes of silence* and is never played, the sacred *voice* of the drum can only be heard by the initiated. ***Silence*** is also the mark of those **Leopard Men** or **Panther Men**, who keep *silence* about the secret activities of the *Ngbe*, and also *silence* the enemies of justice and the enemies of the people. It is not to be passed over that Jesus is believed by Celsus, an ancient Roman intellectual apologist against Christianity, to be the son of a black Roman soldier by the name of **Panthera**, translated as the **Black Panther**. I have spoken of this earlier in this work with citations from Celsus' work. Jesus apparently carried the mark under the sign of the black panther for Scripture states that he kept the **code of silence** before the Roman governor Pilate and Jews who was accusing him of insurrection against the Roman Empire. Pilate, the Roman governor was amazed at his *silence* [Matthew 27:11-14] not understanding that Jesus was using it as a weapon, not only of distain for Roman authority but to protect his disciples. Jesus was not about to give up his disciples to Roman execution that he was going to endure in his own body.[909]

[909] It was typical of Roman crucifixion that both the leader of the insurrection and the followers would be executed at one and the same time to make the most of the impact on other members of the oppressed that had the same thoughts in their minds. It was also typical that the secret organizations engaged in insurrection would have a code of silence that is observed to protect its other members. For those credulous readers who think this was not on Jesus' mind are referred to the Gospel of Luke that shows Jesus was concerned about the capture of his disciples along with him. Luke 22:38 shows that Jesus sanctioned his disciples carrying two swords the night of his capture. I don't think he did so for himself but for their self-defense. Jesus denied he was leading a rebellion against the Roman Empire to Judas' Jewish thugs that came after him and his disciples with clubs and swords (Luke 22:52-53), but nevertheless Matthew shows that there was violent struggle in the garden where Jesus was attacked and one of his disciples, namely Peter drew his sword and cut off the ear of one of the high priests (Matthew 26:50-56), Nevertheless, Jesus took time to heal this man to show his peaceful intent. However, Jesus himself used supernatural force in the garden, *a power that pushed Judas and his thugs backward to the ground* to impress upon their minds that he would not defend himself, but he would defend his own disciples, if necessary (John 18:4-9), unless Judas and his thugs let them go. This is the power of the

The combined ideas and cosmological concepts of the *plumes of silence, i.e. the voice* with the concept of *right living*, and *punishment for failure to live up to those moral standards* is also found in the Yoruba Religion. The Yoruba God *Eshu-Elegba* is the god par excellence, i.e. the holder of the supreme essence of the Creator-God himself, the one who gives *Ashe*, i.e. *the power to get things done*. Eshu-Elegba thus has the power to *give and to take, i.e.* ***or punish those who refuse to share through evil selfishness the wonder working power of God's gifts given to each man*** (See First Corinthians 12:1-11; 27-31; 13:1-13, for these wonder working powers of God given to men [not just to men in the church] by the Spirit of God but mediated properly through man by the power of love). Eshu-Elegba wears as his symbol of power, a *crimson or red parrot feather*, and it is noteworthy that Eshu-Elegba himself punished for not honoring his ancestors was **stricken with having his *voice* impaired** to remind him of his former selfish nature when he was a prince on Earth. The devotees of Eshu-Elegba always denote his wonder working power or *ara* by depicting his image with a knife-like object coming out of his head. Eshu-Elegba had to learn what all men have to learn that the power they have is actually from God Himself, and the power they have from the Spirit of God is **moral neutral power** to carry out God's will or purpose. I wrote about this in my master's thesis for the Department of Theology at Xavier University (2007). I stated the following in *"What is Evil? Implications for the Doctrine of God, the Human Person, and the Problem of Evil":*

> Yoruba is not a polytheistic system of religion. Anyone studying it from this perspective will be misled in understanding how Yoruba adherents view evil and Satan. I have coined the term unitheistic to describe how I view the Yoruba religion. Uni-theism is a system of religion where all the gods share the same essence as the creator god, so that this god created the other gods from it. Polytheism is not the descriptive term for this understanding of the gods, because it suggests [that] gods are somehow separable and independent deities. Yoruba, is therefore a unitheistic system of religion, where all the gods in the Orisha of the gods are in fact emanations of the one god, Olorun. These African gods are responsible for their actions to Olorun, who has the power to destroy them. These African gods have their own autonomy [which attribute and gift from God some of them like Lucifer = Satan uses to cajole and/or coerce idolatrous worship from their acolytes and devotees, who are paid for their service with various forms of demonic experiences, e.g. Money, Power, Sex, etc,. my insertion, my liberty]. However, their spiritual essence comes from Olorun, who is their creator, and the father of their being [this essence even as in the

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Angel of the Lord, and whether anyone wants to believe me or not I witness this power against a person that I love in early 2007, who apparently aggravated the Angel of the Lord to take this action. They made an arrogant and hateful statement to me after my cancer surgery, but I was told in my spirit **"Do not to say a word! "** and so as I was going up stairs, to prevent myself from responding in the same manner, I heard them scream. I rushed downstairs to see what was going on and if they were all right. Later they told me as they were pushed backward from one wall of the kitchen to the other that they felt a power that made them feel funny and they could not stop themselves from going backward. They were only able to put out an arm against the wall they were being pushed toward to finally stop the motion. They said they did not feel like they were falling but being bodily pushed across the kitchen. This made me understand the power Jesus was able to call upon that is always present whether we can see it or not. Only in extraordinary circumstances will the Angel of the Lord use it against someone in such a visible way. This move on the part of Jesus gave his disciples time to escape, including the other disciple that never drew his sword at all, and so shows why Jesus honored his code of silence in front of Pilate, for this was also the reason that he used supernatural force in the garden, his **seclusion = hideout** so that he could proclaim to the One who sent him "I did not lose a single one of those whom you gave me" (John 18:9, NRSV).

Hebrew understanding of God can be withdrawn by God at any time, because it belongs to God. See Job 12:10, KJV, In God's "hand is the life of every creature and the breath of all mankind," and Job 34:14, KJV, If it was God's "intention and he withdrew his spirit and breath, all mankind would perish together and man would return to the dust," my insertion, my liberty]. These spiritual emanations or gods embody *Ashe*, which is the power to get things [done], according to the will of Olorun. Olorun vouchsafes the power of Ashe to them. This power can be taken away, and or diminished by Olorun if the gods fail to carry out Ologun's will. *Ashe* is, therefore, the supreme power that belongs to Olorun alone. Robert Farris Thompson, Professor of African and African-American art at Yale University, says the following in *Flash of the Spirit: African & Afro-American Art & Philosophy* (1982) about the Yoruba religion, The Yoruba religion, the worship of various spirits under God, presents a limitless horizon of vivid moral beings, generous yet intimidating. They are messengers and embodiments of *Ashe*, spiritual command, the power-to-make-things-happen, God's own enabling light rendered accessible to men and women. The supreme deity, God Almighty is called in Yoruba Olorun, master of the skies. Olorun is neither male nor female but a vital force. In other words, Olorun is the supreme quintessence of *Ashe* . . . When God came down to give the world *Ashe*, God . . . bestowed upon us the power-to-make-things-happen, morally neutral power, power to give, and to take away, to kill and to give life, according to the purpose and the nature of its bearer. The messengers of *Ashe* reflect this complex of powers [Farris, p. 5].

If this is the nature and character of the Yoruba supreme deity, what then is its view of evil and Satan? Satan in the Yoruba system is called Eshu-Elegba, the Trickster god of the Yoruba Orisha. Certainly, this view accords with Western monotheism that Satan is both a liar, and a deceiver, derived from certain biblical texts. What monotheism could not accept would be the fact that Eshu-Elegba as Satan, or the Devil was made from the essence of God. With this understanding God would logically be responsible for the creation of evil. But the Yoruba do not think of Eshu-Elegba in this way. First, Eshu-Elegba welds the moral neutral power of *Ashe* just like other living beings in the universe. Eshu-Elegba's job is to test the goodness or Olorun's creation. Eshu-Elegba acts as Olorun's prosecutor. Satan in the story of Job assumed this same role. In the story of Job, Satan challenged God's assessment that Job was righteous. Farris Thompson says this about Eshu-Elegba:

> Even Satan was identified with a Yoruba deity, Eshu, to challenge goodness creatively. Thus the "signatures" of Eshu, associated with the crossroads, sudden changes of fortune, and "devilish," that is, unpredictable, behavior, are circular blazons in which Satan's pitchfork, a pinwheel sign of sudden change and motion, . . . "When Eshu's trident is up, the work is for the good; upside down, the work is for evil" [Farris, p. 114].

Western monotheism would not agree that Satan is both good and evil. Satan as Lucifer was once good according to the biblical view, but now Satan is pure evil. Satan was created but is not part of the essence of the Trinity, and therefore has no claim to deity.[910]

[910] Dia Mari-Jata, "What is Evil?: Implications for the Doctrine of God, the Human Person, and the Problem of Evil," Master's Thesis, (Cincinnati, Ohio: Xavier University, 2007), pp. 35-37.

If we view correctly Eshu-Elegba's feather, symbolizing the *crimson fire of power*, is not coming out of his head, the seat of power, but is being set on his head, appearing in its potency to flame up like that of a fire lit. It will be noted in Kamau Religion, i.e. Egyptian, that the God Sept, i.e. the God of War, also wears on his head a knife-like object or a feather. In Yoruba Religion the God of War is Ogun, and at first glance one would conclude that Sept cannot be favorably compared with Eshu-Elegba. However, further study will reveal that Eshu-Elegba is the paramount god in control of all *Ashe* to both gods and men, and that in Yoruba cosmology Ogun and Eshu-Elegba *walk together* and *eat the same foods*, so that in Kamau cosmology their attributes are combined, while in Yoruba cosmology they are somewhat separated but not quite. Even in Kamau cosmology these gods are separate yet combined when we remember that Sept is a form of Horus, i.e. Heru-Sept, and that Horus = Heru, the God of Light had an alter-ego Set, the God of Darkness, which gods were always at odds and trying to pull apart, expressed as the *Double Horus God, with two heads*, that is, **Horus-Set**. One form of Heru was Heru-Khuti = the God of War, and Eshu-Elegba was also thought of incorrectly i might add as the *Devil*, even as we have explained above in my exposition about Eshu-Elegba in respect to gift of God to all creature, great and small, of **moral neutral power**, even in animals, but most assuredly in man through his rational, moral and spiritual being. So, if we compare these gods from Kamau = Egyptian cosmology to the Yoruba cosmological system, Ogun and Eshu-Elegba is then the *double headed god* in that system, as is Heru-Sept and Set in the Kamau system. Kamau Religion also provides us an ancient connection between black women and their control over the *power of the voice*, via the *plumes of silence*. The Kamau Trinitarian God-Head, i.e. three Gods in One is made up of Amen-Ra, Tehuti = Thoth, i.e. the male principle in created essence and Maat, the female principle in all created being. **Maat** wears like Eshu-Elegba a *plume of righteousness*, i.e. an ostrich feather, on Her head as a symbol of her spiritual power = Her power is that of carrying out justice. *Maat* means *that which is straight*, i.e. pictured in Kamau hieroglyphics as an instrument by which handicraftsmen keeps his work straight. From this meaning one obtains *a rule, law, canon*, thus ***Maat = Rule of Law***. Maat then is the *Holy Spirit of Amen-Ra*, the female principle that carries out His *divine degrees* for justice, right living and moral character. We even note the connection in this respect between Kamau Religion, Yoruba Religion and Christianity. Not only did the gods Maat, Heru-Sept, and Eshu-Elegba wear feathers upon their heads to symbolize the holy power, i.e. fire of God, but the primitive Christians also depict such an event in their religion. Again, their story involves receiving the power of God in the form of fire on their heads, and then having the ability to *speak* in *tongues*, to use their *voice* in a manner they were not able to do before. After the death and resurrection of *Asar* Jesus, his followers, all Galileans were told to wait on the *Spirit of God*, which would come to guide them and comfort them. Thereafter, the *Holy Spirit, i.e. Maat* came and rested or sat on their heads as a *tongue of fire* and gave them the *power of voice* to speak in other languages, i.e. other people's spoken tongues from countries like Ta-Mera = Egypt, Libya, Greece, Persia, etc., and power to *rightly divine, or make straight [maat]* the very Word of God, for they spoke whatever the *Spirit* gave them to speak [Acts 2:1-13]. Another legend comes from the Efut People who adopted *nsibidi writing*, culture and philosophy from the Ejagham, and which people called their nsibidi society, the *Ekpe*

Leopard Society. Like the word *Ngbe* of the Eja-Gham, the word *Ekpe* means *leopard* or *panther, i.e. black leopard*. The legend holds that the Efut People were chosen by God to receive the *Secret of the Word*. A princess of the Efut by name Sikan went to fetch clear water from the Ndian River.

One day as she carried the water in the calabash on her head, she heard a roar like thunder in the water it contained, thus her *head* came in sacred contact with the power of the fish spirit, so that she in effect carried *salvation* or the *Word* which sat on her head via the power of the Spirit of God to her people, very much like the Galileans of the Bible mentioned above who received the Power of the Word or Voice when the Spirit sat upon their heads, who then carried the word of salvation to their people and beyond. This connection between the Black Woman, the Power or Spirit of the Word, i.e. Fish Spirit is not so farfetched as one might at first imagine when we remember that the symbol of the early Christian Church was not Christ on the Cross, but the holy symbol was that of the *Fish.* The symbol of the cross for Christianity comes many centuries later after the death of Christ, but yet still connected with the Kamau Ankh and Tet symbols of Osiris. The etymology of the king's name Ta-Nsi seems to come from the combination of the Efut word *Ta = Father* or *Lord,* and the Ejagham word *Nsi = Fish*, i.e. ***Ta-Nsi = Lord of the Fish Spirit***, thus by inference ***Lord of the Sacred Voice*** or ***Thundering Voice*** emanating from the Fish Spirit, which signifies that he has the ***Power of the Voice = Power of the Word, i.e. Nsibidi*** or in Egyptian = Kemitic thought the Ta-Nsi possesses the **Shekhem-u-Shekhem**= *the Power of Power* = a Heka Master like Moses and Jesus who could by mere words of power heal, create something out of nothing, e.g. turning water into wine, or even by words of power curse someone or something such as Jesus cursing of the fig tree by "mere" words of power. An Egyptian Heka Master was most feared because by mere words he was able to bless, withhold blessing or curse and it would be done as his words said. Of course, this is the **moral neutral power** (expressed a having faith to move mountains and cast them into the sea, etc.) available to anyone, and is expressed according to their nature, to men it is expressed in various ways, to angels, to gods, and to, for example, in the hands of Jesus another way according to his divine nature. Jesus made clear to men that they all had access to this **moral neutral power of God**, but it could only be accessed by faith only. Jesus wanted to let his disciples know that he was not the only one that had access God's moral neutral power, but they as well could access it and use it for God's purposes (for Jesus said to them "You shall do greater works than these" John 14:12, that is, like the wonder working power = Ashe of Eshu-Elegba). All his pronouncements represent Jesus' understanding of God's **Law of Moral Neutral Power** available to all men, whether they consciously worship or acknowledge God or not. God's providential care and love for His good creation puts this law into effect for the benefit of the creation, carried out by the Holy Spirit through faith in the object of each person's ultimate concern.

> KJV Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of **mustard seed**, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
>
> KJV Luke 11:9-10 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; **knock**, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him knocketh it shall be opened.

KJV John 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him **greater works** than these, that ye may marvel.

KJV John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and **greater *work*s** than these shall he do; because I go unto my Father.

There are two dangers in respect to carrying out God's will through His gifts of **moral neutral power**: (1) choosing to make your ultimate concern greater than God who gives you the gift, which is idolatry, that is, making what is less than God the object of your worship, and (2) choosing something as your ultimate concern that is evil grounded in ones desire for various demonic pleasures, that which is objectively against the holiness of God. For example, if you use God's moral neutral power for evil, the negative consequences of that law will follow in the appropriate consequences to you, (where evil will eventually slay the wicked, Psalms 34:21) e.g. the power to kill used in an unjust and unauthorized way will lead inevitably to punishment in this life and the life to come, so that Jesus' statement becomes one that is ominous, "He that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," depending on the right or wrong path one chooses and how one uses the *moral neutral power* that God in His goodness vouchsafes to everyone by measure as determined by the Holy Spirit; for God is even handed, and causes His sun to rise on the good and the evil, and causes it to rain on the just and the unjust (Matthew 5:45) so that no creature in heaven or earth can say that God is unjust when he rewards every man according to his or her use of the moral neutral power that each person has been given. Accordingly, each living being or sentient being is judged by works, good or bad they have done. Each are rewarded or punished including every sentient, rational being, angels, gods, powers, or principality in the heaven according to their own work, and according to their nature, and how each used or misused God's gift of **moral neutral power**.

Going further into what appears to be a combined Efut and Eja-Gham cosmology is the fact that King Ta-Nsi as the Fish Spirit captured by the woman, also had as his *ka = spirit double*, the *leopard spirit = leopard double*, so that when the woman captured him, he gave to her some of his power in the form of the sacred writing of nsibidi for the benefit of the people because she was receptive to the spirit, but he also showed his ability not to be totally dominated by the woman, showing his ability to escape from her hands or danger and avoid total co-option by the woman through the power of his leopard double, using that power to leap from that danger, thus displaying his military and athletic prowess. The Efut explain this in the fashion of a poem, ***"Fish of the river, Fish of the sea, Sacred Sounding Voice....Who melts into a leopard's body"*** [911]We note here that in Kamau Religion that the *spirit double* of the Son of Osiris, Heru = Horus, the Son of Light who destroys Set and his armies of darkness, is that of the *cat = Mau, i.e.* as in *Mau* during the Kenyan Revolution against British rule. Heru is called in Kamau hieroglyphics ***abushematu = the southern panther***, the dispenser of justice. In Egyptian the word of the sacred fish and the leopard or panther has the same root **aab = fish =** [notice the symbol for sacred writing in the word for

[911]**sawa**, 242.

fish] while the word **aabi = panther =** .Another sequel to the legend of the Efut

People says that the Ekpe Leopard Society was founded by a Efut priest, who took the *calabash of power* from the head of the woman Sikan. After the fish in the vessel died, the priest took the skin of the fish and made out of that the head of the *talking drum*, with which drum he initiated the ***seven elders of the society, i.e. the founding sons of the black leopard society.*** We know the names or titles of the office holders in the Ejagham black leopard society, which organization obviously developed out of the same or similar black cosmology, they being the ones who initiated the Efut in the *mysteries of nsibidi*. The seven founding sons of the black leopard society (e.g. seven deacons of the early church who were filled with the Holy Spirit and noting the *Deacons for Defense and Justice* within the Civil Rights Movement)[912] were the ***[1] MoKongo, [2] Ekuenon, [3] Isue, [4]***

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[912] The *Deacons for Defense and Justice* was founded in 1964 in Jonesboro, Louisiana (led by Robert F. Williams) based on the internationally recognized principle of self-defense. This organization for lack of another phrase was the armed wing of the Civil Rights Movement (even though many in that movement denounced it because of its policy of non-violence). The Deacons for Defense inspired the founding of the original "Black Panther Party" in 1965 in Lowndes County, Alabama that over 98% black but ruled by a minority of white 2% of the population. The blacks in that county wanted to build a political party that upheld the right and principle of black self-defense and so founded the *Lowndes*

County Freedom Organization. This organization chose as it emblem for their party the black panther and so was a direct inspiration for the founding of the *Black Panther Party for Self-Defense* of Oakland, California in 1966. Stokely Carmichael one of the young leaders of this southern based political party tried to bring the southern "Black Panthers Party" and the BBP of Oakland together with a speech in 1966 at a conference on "Black Power & Change" held at U.C. Berkeley. His speech reveals the origin of the original "Black Panther Party" derived from the political emblem of the black panther they chose. In his speech Carmichael said: "In Lowndes County, we developed something called the Lowndes County Freedom Organization. It is a political party. The Alabama law says that if you have a party you must have an emblem. We chose for the emblem a black panther, a beautiful black animal that never strikes back until he's back is so far into the wall, he's got nothing to do but spring out. Yeah. And then when he springs he does not stop."

Carmichael then goes on to explain that the emblem is the reason the Lowndes County Freedom Organization began to be called the "Black Panther Party." Ironically enough it was the whites of that county that began to call this black political part the "Black Panther Party." The whites were politically organized as the Alabama Democratic Party as their emblem a white rooster to symbolized "white supremacy"

and so this "White Rooster Party" took to calling the LCFO the "Black Panther Party after their emblem.

History of the Black Power Movement shows that the LCFO movement spread all over the nation, including California where it became the inspiration for the Black Panther Party founded by Huey P. Newton and Bobby Seale. These two black Californians asked the LCFO for permission to use their black panther party political emblem that was well known

Mpego, [5] Iyamba, [6] Nrikamo, and ***[7] the Ta-Nsi***, who was the supreme head of this society. These are the ***Holders of the Seven Plumes, i.e. Holders of the Power and Right to Carry-out Justice*** in the community. The *Seven Plumes* represents the right to carry-out justice, as it were coming from the ostrich feather, symbol of *Maat*, to establish the ***rule of law and right living*** on Earth.

The Ta-Meri and Ta-Nehesu Connection

The question can be asked and answered in the affirmative that the *black leopard society* has ancient links going all the way back to Ta-Mera = Egypt. There is enough historical evidence now to make the presumption that these black secret societies existed all over Afrika under one name or another, and or were organized in one way or another. They always seem to have been the *police arm* of the black state or king, always having the same objective; the duty to execute justice and maintain the moral order and just climate of the black nation. It is evidenced in Ta-Mera that the *Fari = Pharaoh* used Ta-Nehesi [Nubian] police called ***Meti = Nubian guardians, soldiers, policemen*** = Another derivation of the root of this Kamau word can also be translated as ***Meti = Fiend*** = , by definition a bloodthirsty, cruel person, addicted to and yet excellent at some activity, vocation, or passion. In other words, a fanatical person in the service of some passion or another, that lets nothing stand in the way of that objective or passion, whether good or bad. In the Kamau hieroglyphics the determinative for the word *Meti* is the picture of a man crushing his own head with an ax as the reader can see above. This gives one the idea that this person or word denoting a person is one willing to give his life or sacrifice his life for some goal or passion. When we connect the word *Meti* for *fiend* with the word *Meti* for *Ta-Nehesi police*, we get the picture of black men in the service of the *Fari*, who fanatically carry-out his divine decrees. Other Kamau words for the Ta-Nehesi police carry the meaning of *friend, i.e. friend of the royal court, or friend or devotee of the Fari*, who represented in Ta-Mera *divine justice*. So, the ***Meti*** were more than police or some mercenary force, they were the ***devotees of divine justice***. They appear as **friends** to the just and **fiends** to the unjust. They do not carry the sword of the king for nothing. Paul cautioned the Christians of this same fact of God's ordered universe, in which the secular authorities, when they act justly have God's authority to reward and punish, whether we in our post-modern conceptions of *"I can say, and do whatever I want*, like it or not:

> Everyone must submit himself to the governing authorities, for there is no authority except that which God has established [that is, by means of God's moral neutral power, my

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and used on their stationary. Nevertheless, the Oakland Black Panther Party became the more famous of the two parties and very few people know that the emblem and symbolism of the black panther has its origins in the south and goes well beyond it choice by the LCFO since I have already shown that the "southern black panther" was the symbol of a black nation of slaves fighting for freedom as signify in the novel called *Blake or the Huts of America* by Martin R. Delany written just prior to the Civil War.

> insertion, my liberty]. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. . . . For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, and agent of wrath to bring punishment on the wrongdoer (Romans 13:1-4, NIV).

This Biblical view on law and order as divinely ordained is not very popular these days because of the murder and brutalization of black people (men and women) by white police *under the color of law*. But note that Paul here is not talking about police carrying out injustice for JUST-US but justice in order to circumscribe evil within society. That is permitted by God in any society. However, when police act outside of God's divine justice no law in heaven or earth should either protect them or reward them for *murder and brutality under the color of law*. It should be noted also that in both words *meti*, the alphabetic symbol of the owl for the letter ***m*** was used. When this sign, or hieroglyphic is used as a syllabic sign, it is translated ***Kamit = Black***, meaning ***Black Person***. Thus ***meti = fiend***, points to a ***black fiend*** in his specialized role as a ***fanatical guardian of Kamau justice emanating from the moral and religious authority of the Fari, the very incarnation of God's Justice on Earth***. We would not be hard put to say that the role of the ***Meti*** during the time of the *Fari(s)'* was the same role as that played by the *Ngbe Leopard Society of the Eja-Gham and Efut People, and that same role played by similar institutions set-up by black people where ever they have formed autonomous governments, and or were allowed some measure of autonomous organization, like the Black Brotherhood of Spain, we mentioned earlier in this project who were in the service of the Spanish crown as earlier as MP161/A1677.* [913]

The Nu Afrikan Connection

We have already indicated that Delany inferred the existence of a **black panther secret society** through his character in **Blake**. If there was such a secret military society on the model of

the Ejagham in the U.S.E. then it is fitting that the indigenous **black panther symbol** developed by Lowndes County Freedom Organization (LCFO) of Alabama in 1965 during the Civil Rights struggle arose again where it was given its birth, in the **black Southland = The Black Belt = the National Territory = the N.T.** The **Lowndes County Freedom Organization of Alabama** adopted it as the symbol of its organization and for its political party in MP449/A1965, the same year of Shahidi, Malcolm X's martyrdom, and the same year that Malcolm's men noticed the sign in the "Truth" coffee shop, the sign which said,**"A Panther Walks By Night."** You might say then that the black panther symbol was given birth on the heels of Shahidi, Malcolm X's martyrdom. The **black**

[913] Rogers, **100 Amazing Facts About the Negro**, 43.

panther was to be the symbol of the black man's Independent Political Party centered in the Black Belt South, just as the Republican Party's symbol is the **Elephant**, and the Democratic Party's symbol is the **Donkey** and the symbol of the Lowndes Democratic Party of the "White Rooster Party"

signifying "white supremacy"

opposed the LCFO "Black Panther Party" in Alabama . The **totem symbols** for white political power in the U.S.E. are then the **elephant** and the **donkey** and locally in Lowndes County, Alabama, the white rooster. The **totem symbol** for black political and economic power is the **panther**. It was **SNCC** who originally used the **black panther** symbol and then gave the **LCFO** the right to use it in its party campaigns and political struggle in the Black Belt South.[914]In MP450/A1966, Huey Newton and Bobby Seale, two black nationalist

students, organized the **Black Panther Party For Self-Defense**, taking on the name and symbol used by **SNCC** and the **LCFO** of Alabama.[915]The **Black Panther Party** of Oakland, California made the **black panther** symbol both nationally and internationally recognized, but it is not, as the foregoing study shows theirs alone, but belongs indigenously to the Nu Afrikan People in the B.N.T. = Black National Territory in the South. Milwaukee Councilman, Michael McGee, with his revival of the **Black Panther Party** had brought the symbol of the **black panther** to life again with an apocalyptic message which portended racial disaster in MP479/A1995 (race war) for both white and black unbelievers in that oppressive city. This move was a testament that the symbol of the **black panther** and the **Call of the Black Panther** had not died in the hearts and minds of the Nu Afrikan People. It has recently arisen again within the Black Lives Matter movement. Whatever the circumstance the call of the black panther will be heard by black men and women again and again as long as they are oppressed, captive, murdered, and a subject people to the rulers of the U.S. Empire and Imperium.

The Black Christian Connection

Most black Christians don't know this but during early church history the parentage of Jesus was challenged by contemporary ancient writers. One such writer was Celsus a Latin writer/scholar and according to *Webster's Biographical Dictionary* was Platonic philosopher who lived in the Robert 2nd Christian Century. Celsus wrote the first intellectual attack on Christianity in his works *True* Word or *True* Account. This work was so notable against the claims of Christianity that it was answered by the great Christian apologist Origen in his work *Contra* Celsum.[916] Robert L. Wilken's in his work *The Christians as the Romans Saw Them* gives us the view Celsus held about Jesus Christ:

> According to Celsus, it was Jesus himself who "fabricated the story of his birth from a virgin" . . . . Jesus had come from a Jewish village where he had been born of a "poor

[914] James Forman, **The Making of Black Revolutionaries** [Open Hand Publishing, Inc., 1985], 443 and E. Tani & Kae' Sera, **False Nationalism, False Internationalism: Class Contradictions in the Armed Struggle** [A Seeds Beneath the Snow Publication, 1985], 175.
[915] Forman, 443 and Tani & Kae' Sera, 175.
[916] *Webster's Biographical Dictionary*. (Springfield, Massachusetts: G & C. Merriam Company, Publishers, 1976), "Celsus," p. 272.

> 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" . . . . 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." [917]

How Jesus got the name or appellation "Jesus, Son of God" or "King of the Jews" is not important here. A full discussion of the name **Barabbas**, who was let go in place of Jesus, Son of Joseph at his trial, appears in some early biblical manuscripts citing Matthew 26:16 as **Jesus Barabbas**, where **Bar = Son of** and **Abbas = the Father = Jesus, Son of the Father**, thus **Jesus, Son of God**, and its implications can be found in the work of Christopher Knight and Robert Lomas, **The Hiram Key** [1996], pp. 49-52. What is of interest here is that Jesus is called the **Son of Panthera**, his supposed *real earthly father, not Joseph*. We note here that Celsus was a Latin writer and that **Panthera** is the Latin name for **a leopard of a dark color = a black panther**. Whether Celsus' allegations are true or not, it remains that he is really calling Jesus the **Son of the Black Panther**. This is also important in another direction. Names or nomens were very important in ancient times and were not given lightly. They often were descriptive of the individual given that nomen. Jacques B. Doukhan states that:

> As soon as man was created, his first duty was to give names (Gen 2:19, 23) and thereby participate in the divine Creation. From then on throughout the Bible, the Israelites would give names to designate persons, places, and God. The names were not simply repeated as the product of mechanical memory, they were supposed to express the inherent reality of what they designated. For instance, the name "Adam" came from the word " 'adama" which means "earth," because he is of an earthly reality. [918]

If Jesus' father was named **Panthera**, it was likely given to him because he was either **dark** or **black in color** like the **panther** = his physical descriptive reality. If Jesus' father was a **black man** this ends the argument as whether Jesus Christ was a white man and has staggering implications for Christian theology which *assumes* a white Christ. I cannot go into this here, but it can be proven through the Bible that Jesus maternal parentage (through his mother Mary) goes all the way back to Aaron the brother of Moses through Aaron's son **Phinehas** which is a Nubian name = **Pi-Nehas = from the people of the Nehas**. **Pa-Nehesi** = was the ancient name the Egyptians or **Kami** gave to the black people just south of the first cataract of the Nile or Hapi river. If this is all true then Jesus would have from sacred biblical sources **black Nubian ancestry** and is the Christ,

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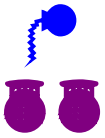
[917] Robert L. Wilken, **The Christians As The Romans Saw Them** [New Haven: Yale University Press, 1984], 109.
[918] Jacques B. Doukhan, **Hebrew for Theologians** [University Press of America, Inc., 1993], xiii. Gerald Massey describes this "naming" as the primal activity of creation and terms it uranographic "thinging" in his works. He also points out in his **Book of the Beginnings** [vol. 1] that it was the black man to first provide uranographic "thinging" or "naming" in the Creation [p. 23].

black according to the flesh without assuming the argument of Celsus in its entirety and would theologically deny the Virgin Birth. We don't have to go there in order to demonstrate biblically that Christ was *black according to the flesh* through the lineage of his mother Marty alone. I have already dealt with this biblical arguments and claims in full elsewhere. The only interest here (for us) is that Celsus while denying the Virgin Birth (upmost important for him) is giving Jesus a black hue-man paternity through his father making Jesus *black according to the flesh* and therefore since the Virgin Birth cannot be true (in Celsus's view) Jesus being black *according the flesh* in local tradition had to have a black father, said to be an African Roman soldier stationed at the time in Palestine and called ***the Black Panther*** (i.e. *Panthera*).



EXCURSUS E3

SPECIAL COMMENTS ON OJO ITUTU
THE DAY OF FAITH & OTHER BLACK "HOLY-DAYS"

Itutu or the **Day of Faith**, like other Nu Afrikan Calendar days of the week fall on different days of the Gregorian Calendar, from one year to the next, so that there is no necessary correlation between it and Sunday observed by some Nu Afrikan Christians, Friday observed by Nu Afrikan Muslims, Jewish Sabbath days observed by Nu Afrikan Hebrews [Ius = Jews], or the holy days of the Yoruba and Osirian faiths. **Itutu**. The Nu Afrikan Day of Faith will not necessarily fall then on any of the holy days of these faiths, especially Sunday, which is a universal date-point among Nu Afrikan Christians and has played a pivotal role both in our enslavement and freedom. In MP478/A1994 *it just so happened* that **Itutu** fell on **Sunday**. However, in other instances Itutu falls on other days of the Gregorian Calendar year, constant from one week to the next, e.g. MP479/A1995 occurred on **Monday** for the entire year. This peculiar characteristic of the Nu Afrikan Calendar manifests itself in this way in relationship to the Gregorian Calendar because it has an *even* 28 days in every month, while the Gregorian Calendar has 31 days in some months, 30 days in some others, and one 28 day month, i.e. February, plus a 29 day month in the same month, [nominally every four years except *century years= Tanokumic years* as explained earlier in this work], the commonly understood **leap year**. All of this is because the ***Nu Afrikan Calendar*** is *perpetual in nature*, unlike the Gregorian Calendar, which has to have a separate *perpetual calendar = a calendrical translator*, so as to be able to predict what date will fall on what day, or to predict what day a particular holiday will fall in any given year.

Because the Nu Afrikan Calendar is already *perpetual* and *constant* in this respect it needs no *perpetual calendrical mechanism* or *devise* to predict which date-points will fall on which days, including which holy days, having such a devise as an integral part of its system. In addition to this, there is no one to one correspondence between the two calendars because the Nu Afrikan Calendar has a different *base year* and *date-point* = **21 February 1517 C.E.** , predicated on our introduction as slaves into the Amerikas + the death of our martyred national leader, Shahidi, Malcolm X. The Nu

Afrikan Calendar then is *necessarily* different from the Gregorian Calendar, because it is centered around *events* special to the Nu Afrikan People, and perpetual in nature. All of this is what makes it a **"Nu Afrikan" Calendar**, and not merely an imitation of any euro-calendrical system, like that of the Gregorian, which calendar was invented for the use of and centered around *events* special to white people. **Itutu** then, since it is governed by the *constant* nature of the Nu Afrikan Calendar is necessarily *perpetual* and thus falls on an *exact* date-point each week of the **Maafa Year**. The **Nu Afrikan Calendar** is *perpetual* and serves as its own *calendrical translator* of calendar date points.

However, the **Gregorian Calendar** cannot be understood without such a device and in any Euro-Almanac you will find a *dual calendrical system perpetual in nature* to accomplish just that. In our **black civil numeric system** then, the Gregorian Calendar date-points *revolves around* the Nu Afrikan Calendar date-points, even as the earth *revolves* around the sun, the moon *around* the earth, or the constellations *around* the pole star, that which is *constant* then being the *regulator* of that system which is in *motion*. Philosophically, **Itutu** bears the same relationship to the Nu Afrikan Calendar week, *perpetual faith being the evidentiary outcome [event] of thought and action, resulting in Erinle = Healing, and thus beginning each week with Ashe = Power*, i.e. *faith-healing* as the *regulatory process*, resulting in *power* to begin each week of *struggle for spiritual and physical emancipation!* Never-the-less, **Itutu** is not *per se* a religious day of observance in the institutional sense of *ritual, catechism* and *ceremony*, as that of Christian, Muslim, Jewish **"holy-days" = holidays**. That is because **Itutu** is predicated on the socio-cultural history of the Nu Afrikan People, and their **black spiritual values= true black religion**, that governs all traditional religions that black people adhere to, and so **Itutu** is *"ecumenical"* in nature, making no claim to having a *prophet, holy book* or *religious establishment = holy institutions and religious doctrine*, like that claimed by Christianity, Judaism and Islam. In fact, it is **black religion** that governs these faiths, and not the specific faith that governs it. **Black religion is the regulator and functional determinate of any so-called revealed euro-religion, based in the ancient religious cosmology and cosmogony of the black race**. This can be proved by a study of the ancient **Kamite cosmology, eschatology, and religion**, which is the **Original Religion**, and the ***Only* Revealed Religion**, produced by the **Original Man = The Black Man = Metu Neter = Spirit-Man**, from which the *religious doctrines* or *doctrinal base* of Judaism, Christianity and Islam are derived. In **black religion** indeed there are **black saints, God, *the One and the Many*, Christ, *the One and Only*, the blessed dead = black ancestors**, etc., but no cosmological conception of the *"institutional"* **church**, *as understood by modern theologians*, beyond that of the **black spiritual conception** of the **Ile**.

In **black religion**, the prototype for *all* religion, *"church"* or *"congregation"* has a much wider conception, that goes all the way from the *congregation of the family* to the conception of *theocracy = theocratic society = congregation of people where society is declared to be ruled by God, Himself*. In Afrikan society, *this divine rule is often exercised through divine Kingship, i.e.* the Pharaoh = Horus, son of Osiris-Ra = God, Son of God =The Ever-coming Son, who walks from West to East as the Holy Equinoctial Time-Keeper of Eternity through the Valley of the Shadow of Death as Savior of the Blessed Dead, Destroyer of Evil in Amen-Ta = the Hidden Land before Coming Forth to the Light, as bringer and sustainer of Maat = Truth, Righteousness, and the Rule of Law = Justice, to set on the Throne of his Father, Osiris = The Christ = The Kher Sesheta = He who watches over

the Mysteries, at the Right Hand of Ra = Creator-God. The **Ile = family, house, village, community,** or **nation**. The wider function of the "church" or "congregation of the Lord" or "assembly" is defined more precisely by the functional concept of **the congregation of people**, who **come together = congregate** for the purpose of *building* or *forming* the family, house, village, community, nation under the auspices of the Kingdom of God = God Rule. Since ancient Afrikan society, especially that of the **People of Kam** [**Egypt**], thought of themselves as a **holy society**, and their language as a **holy language**, both with an integral and related **divine mission**, then ancient black society was the **first "church" = congregation to come together for worship and holy purposes in holy places.** ***Black religious society is where the conception of church came from!*** *= The Holy Ones who gather in His Name to worship Him.* Or the same thing signified by the song *When the Saints come marching in, Lord I want to be in that number when the saints come marching in!* The Black Man always thought of the earth of time and eternity as being a *holy colony of Heaven = As above, so below* [Kamite Doctrine]. So that Man from the start has the *divine mission* to *do God's will on Earth, as it is done in Heaven*, the reason being that he, the *Metu-Neter = Spirit-Man= Order of Spirit Being Clothed in Flesh*, is God's *holy emissary = governor* over his *material* creation. You can see even from this statement, that Man has fallen from his high spiritual station, because he has dismissed, forgotten, or does not understand his mission. Once the Black Man "again" understands the doctrine of **"As above, So below,"** along with the ancient wisdom and truth **"Man Know Thyself"** he will again regain his high spiritual station and become ruler and master of his material and spiritual universe. The Nu Afrikan Calendar via **Itutu = The Day of Faith** hopes to address itself to the black national collective but *non-sectarian* spiritual needs of the oppressed and captured Nu Afrikan People via the translation of this Yoruba conception, and other Afrikan spiritual principles that have *universal application* to the spiritual needs and circumstances of our people. It is a fact that most if not all Nu Afrikans are introduced from their very inception to some form of **black religious tradition**. Whether they retain this or that religious orientation or tradition throughout life or not is not material. It still remains that **no** Nu Afrikan is *untouched* by **black religion**, and *any* black national program or emancipatory ideological system, or philosophy, or any devise such as our Nu Afrikan calendrical system under discussion in this work, derived from a black cultural ideological base, that does not take **black religion** in its various vehicles of expression (e.g. Osirian, Yoruba, Judaism, Christianity, Islam, Vodun, Santeria, etc.) into account is doomed to failure among the Nu Afrikan People. It is in this context that **Itutu** deserves special comment.

Nu Afrikan Traditional Religion = Black Religion, is the underlying **black religious cosmology** that is the *engine* or *catalyst* for the so-called *revealed* religions of Judaism, Christianity and Islam. We have already maintained via our understanding of the work of Gerald Massey, that *black religious cosmogony, cosmology and eschatological doctrine was first revealed to the world by the Kamau [Egyptian] People, who in turn got the raw cosmological and geodetic data from Inner Afrika, i.e. Kaf-Ru-Ka = Kafrika = Afrika = Born from the Gate of the Inner Land*. We have explained the meaning of these terms earlier and will not go back into them here. It is only important here to pull the mythological coverings off the origins of the so-called *revealed religions*, and to understand that their origins come from black religion; that black religion, whether understood, or not understood, finds its expression through them, trying as it were to break through to the light, while the *revealed* religions try to keep the origin of its black development from seeing the light of day. So, what we are saying is, *not only were the "revealed" religions given birth by black religion,*

including defining their doctrine and eschatology, but black religion finds muted expression through all of these sectarian faiths. Where did **black religion** *first* find *expression in its' most perfect organized theological form*, i.e. mythos, cosmogony, cosmology, eschatology, religious faith? It was indisputably in the **Kamite Religion**, which is then the **Original Religion**, and the *first and only revealed religion, which gave birth to all the others.*[919] Even other Afrikan religions seem to have their cognate roots in the old black religion that produced Kamite Religion.[920] Cheikh Anta Diop points out that the Yoruba People and the Kamite People [Egyptians] once possessed and occupied the *same ancient homeland, e.g. the primitive black gateway*, later to migrate one into the Hapi Valley [the Nile], the other into Western Afrika. However, they both carried with them the same pantheon of God's, Anta Diop pointing out that the Yoruba Pantheon *Orisha* seems to be derived from the Kamite God *Horus = H'Orisha = The followers of Horus = the followers of the Orishas*. [921] The old black religion was **Uni-Theistic = The One, and the Many = "I was One, Then I became Three," = an African Trinitarian Doctrine of the Three-in-One-God.** Horus was the *uni-theistic* link between the various Kamite Trinitarian God-heads.[922]They were **(1)** Ra, the Holy Spirit, **(2)** Tehuti, the Word of God, **(3)** Horus, the Evercoming Resurrected Son of the Father on one level. On the second level was **(1)** Osiris, the Re-Erected One, the Soul of Ra, **(2)** Isis, the Mother of God, and **(3)** Horus, the Holy Guide and Defender of His Father Osiris = the One, through whom all must come in order to see the Father = the One through whose Word the Osirian or Blessed Dead are saved from the Second Death = = **mit-em-uhem = death a second time** by means of *the resurrection and the life*. We should mention here that the Kamite doctrine of the **second death**, as so many others, are found in Christianity and thought of as the unique offering and preserve of that religion when in fact it is not. **Revelation 20:6**says**"Blessed and holy *is* he that hath part in the first resurrection: on such the *second death* hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years,"** [KJV]. Neither the conception of the Three-in-One God, God the One and the Many, God, the One and Only, God, the Son of God, or the conception of the second death and the doctrine of the resurrection are unique to Christianity. These were black Kamite religious and theological doctrines long before Christianity was every founded, well over 5,000 years before the birth of Jesus Christ. These are undisputable historical facts. The Orisha = One God = Gods Many could be understood through Horus being the *black spiritual link* between ***Ra, Tehuti and Osiris = The Spirit, the Word, the Resurrection and the Life =*** the **Three in One God = Osiris-Ra**, with Horus being the un-named spiritual link between the two. It would be understandable then how **Horus = H'Orisha = Every Son of the Father = God, the One and the Many = God, the One and the Only** (John 1:14,18).The old black religion that came out of **Inner Af-Ru-Ka** then serves as the cosmological basis for the Kamite faith, which developed into various distinct cult forms, and/or theological schools of thought, culminating in its final form into the Osirian Religion (the peoples religion), which religion and other cognate black religious doctrine

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[919] Cheikh Anta-Diop, **Civilization or Barbarism** [1991], 312.

[920]**sawa**, 324.
[921] Anta-Diop, **The African Origin of Civilization**, 184-86.
[922] Gerald Massey, **Ancient Egypt The Light of the World** [1907], vol. II, p. 677.

gave birth to the so-called modern "revealed" religions of Judaism, Christianity and Islam. The **Old Black Religion = the Ole Time Religion** is also the basis for the development of my conception of **Uni-theology**. We hope to explicate this theology, the *only true* **black theology** in another work. When the history and philosophy of black religion is really *revealed*, then the black man will discover some fascinating facts and truths about himself, especially noting that Judaism developed out of the Cult of Atum-Ra, that Osirianism [a further development out of the doctrinal base of the Cult of Atum-Ra], which religion became the "people's religion" = the "rite" to the "Osirian Death" and the "Osirian Resurrection" during the Osirian Revolution (VIth Dynasty, 3616 K.S.E./2100 B.C.E.).[923] This faith once belonging only to the Fari existed side by side with and witnessed the development of Christianity for nearly five hundred years, and that the Cult of Isis = The Mother of God was all over Afrika, Asia and Europe during the development of High Christianity, inspired and adopted the doctrines of Osiris and Isis, a Nubian God and Goddess [924] "assimilated" = religious contamination = stolen and mutated from those faiths. In the land of the Old Time Religion's birth, it began to be driven underground around the 4th Christian Century. According to Sir Alan Gardiner:

> The latest extant example of Egyptian hieroglyphic writing has been found on the island of Philae above the First Cataract and belongs to the year A.D. 394; here the priests of Isis, driven from other parts of the land, found their last refuge. From the same place there has survived a demotic graffito of A.D. 470. But there is also more than a likelihood that the hieroglyphs live on, though in transmuted form, within our own alphabet. [925]

This shows that the Old Black Religion = the Old Time Religion was still being observed by the black man as late as the 5th Christian Century even though harassed by the professors, doctors and church fathers of that faith in their own land. The end of the Old Black Religion in its purest form was to exist well into the 6th Christian Century until the Christian Emperor of the Eastern Roman Empire, Justinian I, [Flavius Petrus Sabbatius Justinianus, called the Great], forced all of the blacks in Ta-Meri [Kam or Egypt] and Ta-Nahes [Nubia] to convert to Christianity, and finally destroyed Osirianism on the Isle of Philae, Nubia around 990 K.S.E./ 527 C.E., the last holdout and original "gateway" of the Old Black Religion = The Old Time Religion = The Faith of the Black Holy Father's.[926] What is even more significant is that Christianity had over five centuries to absorb and or steal the seminal doctrines of the Old Black Religion before it saw fit to call them their own and erase forever their true origin. However, they left a **"forensic" trail of evidence** that would lead to the conclusion that they copied and modified the doctrines of the Old Time Religion to fit their so-called new theological conceptions. Not only does Black Religion and doctrine live on in a transmuted form in both Christianity and Judaism, but the hieroglyphs also themselves live on in transmuted form in the alphabets of the Hebrew and the Greek letters from which all other Romance languages draw their alphabetic systems. This startling fact I speak of elsewhere in this study, but I point it out here to show that the White man with his lies and control over knowledge,

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[923] **Sawa**, pp. 141-143 & 195-197. Cheikh Anta Diop, **African Origin of Civilization: Myth or Reality** [1974], pp. 95, 206-207.
[924] Anta-Diop, **The African Origin of Civilization**, p. 76.
[925] Sir Alan Gardiner, **Egypt of the Pharaohs** [New York: Oxford University Press, 1961], 25.
[926] Kenneth Scott Latourette, **The History of Christianity** [Harper & Row, 1953], 284.

e.g. tenure, professorial appointments, theological and religious institutions, has not been able either to erase the black man's religion or his writing. The quote from Gardiner above infers that the English alphabet itself in a "transmuted form" comes from the writing system of the Egyptian scribes, doctors and black theologians, all adherents of the Ole Time Religion. I went through all of this discussion in order to help the reader know what I mean as we further speak of **black religion** in relation to the concept of **Itutu**. **Black Religion** is simply the ***black cosmological and eschatological base for all the other expressed, revealed or doctrinal sectarian world faiths.*** This statement is the equivalent of the ***monogenetic theory of the origins of man***, and in fact it actually comes out of that theory, given to us by scholars such as Gerald Massey and Cheikh Anta-Diop. We will call this theological notion the corollary to the monogenetic theory of the origin of man then, the ***UniTheistic theory of the origin of religion!*** I leave it at that for the time being, and for further and fuller discussion in future works, where ***we must do in the field of religion, what has been done in the field of history.*** The black theological basis for such a theory has already been established for us. It just needs development from those with an understanding of the historical basis of ancient black religion and theology. It is the position of the Nu Afrikan Calendar that **Nu Afrikan Traditional Religion = Black Religion** is **non-dogmatic** and **syncretic**. That means it will live through and modify any religious belief system it comes in contact with, if the adherent of those syncritic religions systems attempt to adopt or steal its fundamental doctrines, as Judaism, Christianity and Islam has done. It also means that no religious, cultural or social belief system can survive among the Nu Afrikan People unless it subscribes to, and allows itself to be modified by **black religion**, i.e. **black cosmogenic and cosmological view of the universe**. In whatever form it takes i.e. Judaism, Christianity, Islam, etc., **black religion** only *appears* to be **fundamentalist**; that is because black people place a lot of emphasis on the so-called **literal** *"Word of God,"* with the understanding it is the *concept of the written word* that is held *literal, sacred, and unchangeable*, and not the *written word* itself. For to the black people, by and large, it is the *"Word" transmitted orally by the "Man of God" = the black preacher, that is equated with the "Word of God", and not the written word in the "Good Book."*

So that it is *"Word" of the Man of God = The Word of God* that black people hold sacred and inviolate. As long as the Man of God doesn't mess-up the *"Good Book*" too badly, then for black people *his "word" is the "Word of God"* as per Barth's three-fold understanding of that doctrine. This of course does not give the black preacher license to say and do anything he wants in the pulpit. He is only following ancient traditions of **black religion** when he speaks thus and is accepted as the people's *medium* in relation to God's Word. The holy black Kamau priest and prophet Ma-Shu = Moses is the proto-type for this tradition coming out of the ancient religion of Atum-Ra. Ma-Shu stood on Mount Sheni = Sinai and received *Maat = The Law*, which he was to *speak* to and *interpret for* the people. When Hebrew tradition takes over this black tradition, Ma-Shu becomes the first of *Nebi'im = Prophet(s) of God*. **Nabi = drop** in Hebrew, and when applied to a prophet means **one who drops the Word of God**. In fact, the Word of God "drops" down *through* him to the people for whom the word is meant. What is spoken is not the word of the prophet or the preacher,

but of God through the inspiration of the spirit.[927] The Word of God never originally came through the written word as in Scripture, but the Word of God was received as God's word from the human person ordained to receive it directly from God and then pass it on to the congregation of the Lord. ***Originally it was the Word said, not the Word read!*** The *Word said* was held then just as sacred as the Word read is or was in contemporary times because it was believed (without doubt) that the Word said came directly from God. This has always been the way black people have received the *"Word."* It is not for nothing that the Zulu God *Inyanga* says to the Zulu *medium*, ***"You will not speak with the people; they will be told by us everything they come to inquire about."*** [928] In other words, it is God via the Spirit that speaks through the medium to help solve the problems of the people. The black preacher can say *nearly* anything he wants and in the *way* he wants as long as he brings the point home *using the "Good Book"* ***and*** *"say it good, say it right, say it loud."* He will then get the almighty approval of *Amen = It So True* from his black congregation the children of the *A-Men = Angel-Men = Spirit-Men*. The black preacher only has to tell the people that **"This is what the Spirit has laid on me to tell you this morning!"** read his text, close the "Good Book," and **"speak what thus says the Lord!"** This is what we mean by the *non-fundamentalist nature of black religion = the black preacher does not have to stick necessarily to the "literal" word of the "Good Book."* His *text just has to come from the "Good Book," and it is "understood" that everything else he says comes from the "Holy Spirit,"* backed-up by the "Good Book." The black preaching tradition is very elastic from this point of view and allows the black preacher to preach from the *spirit, what dey black folk need to make it in dis ole world!* This is such that even when not speaking or quoting from the Bible, a black preacher can get an *Amen!* As long as what he/she says is perceived as *the truth = hits home or rings true to spiritual reality* as understood from black experience. That spiritual reality is not *always* supported or needs to be supported by biblical texts for the third agency in the spiritual communication process is *God, the Holy Spirit*, who the "Good Book" declares **"will lead you into all truth."**

Nu Afrikan Traditional Religion = Black Religion is not only elastic but **syncretic** despite its pretensions in emulation of Euro-Amerikan "Calvinistic" religious fundamentalism and/or Catholic ritual institutionalism, or in emulation of Islamic sectarian fundamentalism. This is all true because **Nu Afrikan Traditional Religion** is a **mix** of Afrikan-Judaic-Christian, and or Arab-Islamic theological and philosophical beliefs and practices. But because **Nu Afrikan Traditional Religion** was born in the bowels of slavery, it is more Afrikan than European and or Arab in orientation. Even, Yoruba Religion, which is a pure Afrikan religion and culture, i.e. originally having no taint of Judaic-Christian influence, when practiced under various names by Nu Afrikans in the Americas, especially in Catholic countries like Haiti, Cuba and Brazil, is a syncretistic mix of Afrikan religious beliefs and practice inlaid with the practices and beliefs of the Catholic Church. That is because Catholicism was forced on worshippers of the **Orisha,** and they had to use and infuse Catholicism with their

[927] W. O. E. Oesterley and Theodore H. Robinson, **Hebrew Religion: Its Origin and Development** [London: The Society for Promoting Christian Knowledge, 1966], 200, 222-23.

[928] Massey, **Ancient Egypt The Light of the World** [1907], vol. II, p. 682. To understand Afrikan religious mediumship and other sacred *specialist* within the Afrikan and Hebrew tradition see Mbiti, **African Religions and Philosophy** [1969], pp. 217-252, and Oesterley and Robinson, **Hebrew Religion: Its Origin and Development** [1930], pp. 184-186, 200-202, 210-211, 213-232.

own religious cosmology in order to keep **black religion** alive. [929] It was not only "white" religion that was treated this way when faced with black religion, but other black religions in the Amerikas *co-mingled themselves* and went through a process of *black intra-religious synthesis*, as black people from various areas of the Mother-land where thrown together during slavery in the Amerikas, *reformulating their united cosmological belief systems to fit the new situation of slavery and its' outrageous conduct against Hue-manity*. We will not go into this aspect of syncretic black religion here, but all one need do in order to verify this is read the work and sources provided by Robert Farris Thompson's, **Flash of the Spirit** [1983]. What all of this means is that any religion the black man in Amerika has practiced has had by necessity to be infused with black culture and black spirituality, or *necessarily* take second place to that culture and spirituality, if the mix was more European than Afrikan. We only used European Euro-Amerikan forms of liturgy, ceremony and religious organization because we had to hide our black religion in white religious garb from the white slave master. It is because of the *non-dogmatic* and *non-fundamentalist* nature of **Nu Afrikan Traditional Religion** that it is able to accept change and enhancement from any infusion of a black cultural nature or any offering from the ideological formulations and theoretical content of the **Nu Nationalism**, or *any* system, e.g. the Nu Afrikan Calendar, that has its roots in a black cosmological and or black cultural ideological base. Dr. Cone's theoretical formulations on **Black Liberation Theology**, the late Rev. Jaramogi Abebe Agyeman's [Albert Cleage, Jr.] incorporation of **Black Christian Nationalism** within the context of **black ritual**, formally at his **Shrine of the Black Madonna**, and the Rev. Dr. Henry Mitchell's demonstration of black cultural values of freedom and liberation inherent in **Black Hermeneutical Preaching**, are all demonstrable proof of Black Christian non-dogmatic and syncretic nature, that allows for the *displacement* of Euro-Amerikan religious values, to that of, or in favor of black cultural and black spiritual values in support of its black theology and black cosmological outlook = how black people see God's creation and understand God's plan for the Hue-Man Race. [930] The **Nu Afrikan Calendar** takes Nu Afrikan cultural-religious values and characteristics into account, and so is predicated upon Nu Afrikan emancipatory ideology, which ideological base has inseparable black religious and black cosmological roots. Nu Afrikan Traditional Religion arose from the desire for religious autonomy and self-determination of the Nu Afrikan People during the **Red Time = Slave Period**, and following that of political emancipation, even though it took on white forms of organization, developed along black separatist lines [e.g. the area of ritual and even in doctrine] from that of white religion on into the **Jim Crow/Zip Coon Period**. [931] Because Nu Afrikan Traditional Religion was born in slavery, embedded in the sub-consciousness of the Nu Afrikan People is the kernel of the Nu Nationalism, the core of which ideology calls for some form of self-determination, i.e. *either an equal status relationship with the former master and economic democracy as a given, limited autonomy or complete independence* as attested to by the emancipatory activities of some of its ideological adherents, who in the main were

[929] Joseph M. Murphy, **Santeria: An African Religion In America** [Boston: Beacon Press, 1988], pp. 116-125.
[930] See James Cone's **A Black Theology of Liberation** [1970], and his **Black Theology and Black Power** [1969]; Albert B. Cleage Jr's, **Black Christian Nationalism: New Directions for the Black Church** [1972], and his **Black Messiah** [1968], along with Henry H. Mitchell's **Black Preaching** [1970].
[931] V.P. Franklin, **Black Self-Determination: A Cultural History of the Faith of the Fathers** [Lawrence Hill & Company, 1984], pp. 27-67.

men who used or were influenced by **black religion** as the motive force to achieve **black national** aims and goals. Among some of these black men were **Boukman**, *Vodun Priest* and author of the Haitian Revolution, MP274/A1791; **Gullah Jack**, *Angolan Priest* and insurrectionist leader under Denmark Vesey, Charleston, South Carolina, MP305/A1822. **Nat [Slave of Benjamin Turner]**, *Christian Preacher, Priest, Conjure man* and insurrectionist leader, South Hampton County, Virginia, MP314/A1831; **Shahidi, Martin Luther King, Jr.**, *Christian Minister, Pastor* and national leader of the Afrikan-Amerikan Civil Rights Movement, Founder of the Southern Christian Leadership Conference [SCLC], MP438-52/A1954-68; **Shahidi, Malcolm X**, *Muslim Minister*, advocate of Hue-Man Rights and Black Self-determination and Black Self-Defense, Founder of the Organization of Afro-Amerikan Unity [OAAU], MP437-49/A1953-65; **Minister Louis Farrakhan**, *Muslim Minister*, Spiritual Heir to the legacy and ministry of the Shahidi, Malcolm X, Leader of the Nation of Islam, Founder and Leader of the *Million Man March*, Advocate of Black Self-Determination, Black Self-Defense, MP449-80/A1965-96; **The Rev. Stallens**, *Catholic Priest*, Leader of the independent Imani Congregation, fighting for black religious autonomy from the iron grip of white Catholic political, religious and cultural domination. All of these are examples of how **black religion= Nu Afrikan Traditional Religion** has cut across all faiths and shows the black nationalist potential in that black corporate religious tradition at which core is the idea of black cultural, religious, economic and political autonomy. Nu Afrikan Traditional Religion is then a fertile ground for the principles and values that underlay the **Nu Nationalism** because they both contain the *black core cultural value* of **black self-determination** and of course cannot be ignored by any system or devise coming from that black cosmological and ideological base. The Nu Afrikan Calendar is founded on those black national core values and so incorporates into it system **Itutu = Day of Faith** in recognition of the *syncretic and ecumenical nature* of the *Faith of the Black Father's*, taking into account the reality of the *religious character* of the Nu Afrikan People, and the fact that they have used **black religion** as an ideological and cosmological base from which to obtain their freedom and independence. There has never been any real **black nationalism** among the Nu Afrikan People unless it was also grounded in **black religion**.

I am in hopes that the black emancipationist adhering to classical European nationalist tenets, Chinese or Cuban social liberation paradigms understand this black national paradigm. The Nu Afrikan People have always used religion in their national liberation struggles, which fact was first recognized by Marcus Garvey, who founded the closest thing the Nu Afrikan People ever had to a *mass black nationalist movement*, whose UNIA ideals and goals appear to be secular and material = following closely Euro-nationalist paradigms, yet had a close mutually supporting relationship with the African Orthodox Church [AOC], an independent black church led by Archbishop Geo. Alexander McGuire. There were cross organizational ties between the UNIA and the AOC, with Bishop McGuire being Honorary Chaplain of the UNIA. Other black officials also worked in both organizations at one and the same time. The black national ideologies were virtually the same for both organizations, and each organization fed off one the other. It was no doubt via the influence of the AOC that Garvey's annual religious programs at Liberty Hall depicted Christ as a black man.[932] And although Garvey himself never endorsed officially any particular religion for the UNIA or ascribed a color to God, he said in his comments on the *"Image of God"* that:

[932] Tony Martin, **Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association**, [The Majority Press, 1976], pp. 71-74.

> 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. [933]

We can see just from these few examples that **Nu Afrikan Traditional Religion = Black Religion = The Old Time Religion = The Faith of the Black Father's** is tied inextricably to black culture and to the idea of black autonomy = black self-determination. It is a fact that the majority of Nu Afrikan People in the Amerikan Hemisphere happen to have most of their religious observances on Sunday predicated on euro-religious tradition and the Gregorian Calendar. That day as *holy= rest from the slave plantation fields* was beat into us. This is true with the few exceptions of the Nu Afrikans who are Muslim or Hebrew or follow some traditional Afrikan religion and culture such as Yoruba. The Nu Afrikan Calendar does not want to run rough-shod over or deprecate this traditional day of religious observance in that **Itutu** does not necessarily fall on Sunday, but **Itutu** places no special significance on this day as *sacred*, for the black man *takes his black religion with him wherever he goes!* It is not an Afrikan idea that any day is more sacred *per se* than another, *for **this** is the day that the Lord hath made*. Rather, for Afrikans, it is the *event memorialized* in any given day that gives it *religious, cosmological, holy, sacred, cultural* significance. God did not bless the *Seventh Day* because it was holy *within and of itself*, but because he *rested from all his labors* on that day. This **day** (which according to 2 Peter 3:8; Psalms 90:4 ***could have actually been one day or equivalent to a thousand years***) was significant because of *what was done in it and not the day itself*. That is why the Pharisees never understood Jesus' actions on the Sabbath day and his declaration *that "the Sabbath was made for man* [man's rest = peace = rejuvenation = cessation from doing evil but not from doing good] *and not man for the Sabbath"* and that it is it was always "lawful to do good on the Sabbath" [Matthew 12:12]. Apostle Paul had this to say about sacred days and other religious traditions that cause to men judge each other as to each other's sincerity in the observance of faith and doctrine one holds or adheres too:

> One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord and gives thanks to God. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. You, then, why do you judge your brother? Or why do you look down on your brother? For we all stand before God's judgment seat. (Romans 14:5-10, NIV).

The *Nu Afrikan Calendar*, which is both Nu Afrikan-centered and biblically-centered in the Word of God and the Justice of God, nevertheless sees no event of importance in Sunday that makes it more significant for the Nu Afrikan People than any other day of the week except that we

[933] Marcus Garvey, **Philosophy & Opinions of Marcus Garvey** [Atheneum, 1977], p. 44.

celebrate that day in communion one with the other in memory of the fact that the Lord arose from the dead on that day and that event signifies our own hope of the resurrection based on the spilling of his blood for our salvation. It is the good work we do in each day to the glory of God that makes any one given day holy; for as Jesus says in refutation of the religious legalist of this day "I desire mercy and not sacrifice." [Matthew 12:7]. The **Black Pharisees** of our own day arguing over *which day is holy* should take note of what Jesus has to say about holy days and their purposes, which is always to carry out the will and justice of God. We cite Colossians 2:16-17 in support of *the higher understanding* of what "Sabbath" really means. It is like other things that God made for man, which are only a shadow of the spiritual reality behind it. We are not to make the day as one of the created elements become an object of idolatry like we believe the Seventh Day Adventist have come close to doing. [934] Rather we should reverence the spiritual reality that gives substance to the day. We do not worship shadows or the basic elements or any created thing that makes up God's universe. We respect God's universe, and we take care of it as he commanded us. [935]However, we do not worship anything that is contingent and is passing away, but we worship God only through Jesus Christ. Paul in Colossians 2:16-17 states: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of things that were to come; the reality, however, is found in Christ." Historically, Sun-Day for Christians, which is just as pagan in origin as *Saturn-Day,* was adopted around ME1192 K.S.E./A325 C.E. It was the **Sol Invictus Religion = The "Unconquered Sun"** of Emperor Constantine,

[934] The Seventh Day Adventist has raised God's command to keep the Sabbath holy to the level of covenant and a sign and evidence of one's redemption, sanctification in Christ and loyalty to Christ. They have taken the place of the Pharisees and religious legalist that divides asunder the body of Christ. They are the modern **Black Pharisees** in respect to their erroneous views on the Sabbath. They call the observance of Sunday *Satanic* and that the change from the Sabbath was prophesied in Daniel 7 and is being promoted by the "Lawless One" of 2 Thessalonians 2:7. See their Fundamental Beliefs, 19 on "The Sabbath" in **Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines** (Washington D.C.: Ministerial Association General Conference of Seventh-day Adventists, 1988), pp. 249-266. I was once verbally attacked by a young black man who was a Seventh Day Adventist on "Saturday," a day dedicated to the god "Saturn," that is, "Saturn's Day" shortened to "Satur-Day" by the ancient Roman's as their god of agriculture. I am sure this young black man did not have a clue about the pagan origin of this day or its name. He noticed that I was dressed in a black suit and so asked me whether I was going to church. I told him I was going to officiate at a funeral. In his Pharisaic self-righteousness he gave me a knowing grin and laughed right in my face [showing off in front of his *girlfriend*], saying "I THOUGHT SO!" It passed right over his head that what I was about to do was celebrate life and not death. Nor did he care that a child of God had just past from this life into the next but only that his *religion was superior to mine*, because he worshipped on *Saturn's Day*, a pagan god of ancient white people. This was his way to elevate himself above one of his own race by elevating his faith above mine, and so he went on to church sure that he had served God well by putting me down. If Satan is influencing us to worship on Sunday, then who is influencing this modern black Pharisee to worship on a day dedicated to a white god and on a day named after this god, called *Saturn's Day*? Some black people think they are obeying God, when it is the white man's hidden religion and faith they are actually following. Some black people can't stand to hear any truth that differs from the lies that they have accepted as truth for years, and they won't investigate these truths for themselves. Jesus was right, some people calling themselves Christian actually belong to the Synagogue of Satan. Satan or Saturn is having a great laugh at how some ignorant black folk are still engaged in elements of white pagan worship without knowing it, but then have the nerve in their self-righteous ignorance to elevate themselves above other members of the faith because of it.

[935] This general command of God for mankind to live on and take care of the material ecology and economy of God is in Genesis 1:28-30. The price for not doing so is found in NIV Revelation 11:18*: "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 whodestroytheearth****."* God will punish mankind, in their greed, for not taking care of God's ecology and economy, and for purposely destroying God's ecology and economy, on which all living being on the earth has to live on and has a right to share in.

who was a worshiper of the **Sun-cult = cult of Horus = The Kamite Christ,** as understood from the **Isiac Faith = Isis Mystery Religion**. Constantine made Christianity a legal religion in 313 A.D. alongside that of the **Osirian Religion of Isis** and other religions. In fact the whole of the worship for **Sun-Day** is grounded in the Egyptian worship of the **Aten-Ra = the Sun-god = Ra behind the Sun** []Aten = symbol of the reality of God or Ra behind the Sun] found in **Amarna black theology**, proclaimed by Pharaoh Akhen-Aten, the veritable **Son of God**.[936] The Roman Emperor, Constantine tried to capture the essence of this black religion and theology so as to make himself, the **Son of God**. In ME1196 K.S.E./A321 C.E. Constantine had the birth-day of the Sun-god = **Sol** (celebrated on **December 25th** [**Christ-Mass Day**] each year) made into an official holiday (holy-day) *every* **Sun-Day**.[937] This Roman state policy forced Christian worship on **Sun-day** = the *birthday of this pagan god* was later forced on the Afrikan world by the Roman church at the Council of Nicaea held in the city of the same name, now Iznik, Turkey. I don't know how plain to make this. *It was the white man who made Sun-day "holy,"* through the ritual of *Christ-Mass.* See how *de white man make de black man blaspheme his God through his state power, religious institutions*. Of course (following Paul) we can call any day sacred we want (including Saturday and/or Sunday, etc.) as long as we give thanks and honor God within that so held as sacred. Nevertheless, shall we remain stupid and ignorant right on into the *21st Century = the so-called "information age,"* and or participate in a *conspiracy of silence* hiding the truths of the *original black religion, when we by the power of God's Spirit know better?* It is only because the white man told us this day was sacred, allowed us some form of "freedom" on this day during the **Red Time = Slavery**, incorporated Sunday as a "rest day" in his euro-calendrical system, which we were forced to adopt, and last beat it into us that this day celebrated and memorialized the fact that God, Himself "rested" on the "seventh" day, after six days of "hard work" in the Creation. *He being a "good Massah" didn't won't to fend God any, by making his slave work the fields, going against the "divine" plan of Creation*. This cultural assault on the black man helped to socially and religiously reinforce the idea in our minds that Sunday was a *special day*, of course with *"Saturday nite given over to dat ole devil, and Massa provid'n the gin, for dey old hoop down all nite long, keep'n ole niggah slaves done be happy."* Of course this was the slave cycle of black menticide, i.e. *hard work for the Massah, the hoop down [e.g. the hoop de do] on Saturday nite, and then some religion on Sunday to forgive your poor niggah servant for his sins of nite before, and strength to do the work of the Massah, so as to keep from being beat to death on Monday, and so reap the rewards of Nigger Heaven, e.g. crumbs from ole massah's table*. If this cycle is not essentially true today, will someone please let me know?

Black religion while keeping its core value and long-term objective also worked for our short-term survival, and thus had a tendency to *take over* and thus *reinforce* the negative aspects of the slave system because of its syncretic nature, putting into our *black belief system* Sunday as a weekly religious *holy-day = holi-day*. After black slaves were forced to work in the masters fields *"from can't see in the morning, to can't see at night,"* [Malcolm] what better way was there to

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[936] Karl W. Luckert, **Egyptian Light and Hebrew Fire**, pp. 107-108.

[937] James North, **History of the Church** [Joplin, Missouri: College Press Publishing Company, 1983], 80; Christopher Knight and Robert Lomas, **The Hiram Key: Pharaohs, Freemason's and the Discovery of the Secret Scrolls of Jesus** [Rockport, Massachusetts: Element Books, Inc., 1998.], 61-63.

socialize and get formally Afrikan Muslims and Yoruba religionist to except Christianity, but by giving the black slave *"rest"* on Sunday. Any black slave, after such forced and brutal labor, whether religious or not, would have been glad to see Sunday come along. One need only view the plantation fields of Jamestown, Virginia, as i did, to imagine what the black slaves went through in plowing up the sun burnt, never before worked, rock hard ground, working only with crude wooden tools, back-breaking work with black and white overseers standing over you all day with whips in hand to half beat you to death for lagging behind, falling ill to the ground from hunger or thirst, etc. *Sunday would seem mighty "holy" after a week working in the fields for the enemy of both God and Man, and any black slave after such brutal labor whether religious or not would have been glad to see that day come along.* Thus, the Nu Afrikan Calendar maintains that Christianity was forced on the Nu Afrikan People via the mechanism of the slave *"rest" day!* Nu Afrikan Christians, therefore, are not uniformly agreed as to whether Sunday or Saturday is *the special day* to worship God. We have already mentioned above that even during the time of the Apostle Paul this question of *what day is holy* was an issue that divided the church. Paul said in regard to it this controversy that: "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. . . . For we will all stand before God's judgment seat. It is written "As surely as I live, says the Lord, every knee will bow before me; every tongue will confess to God" (Romans 14:5-11, NIV)."This is the great Scripture text on Christian liberty and Christian conscience that we each have as God's children *in Christ Jesus*, the Lord. We have total freedom = moral neutral power to choose what we shall believe in without judging others, which is God's place alone. "We all are responsible (to God) for ourselves" and we have little to no room for complaint since "this is the life we chose." However, this disputing in modern day times between Christian is no different in our day than it was in Paul's day. The problem is that Black Christian are not reading the Bible. Scripture like the one above should be the last word on this issue, but many of us are bent on being **Black Pharisees** and substituting the **traditions of men over against the Word of God = the Word of Man over the Word of God.** The Seventh Day Adventist are entitled to their opinion, which they have fully worked out in Chapter 19 "The Sabbath" in **The Seventh-day Adventist Believe ... A Biblical Exposition of 27 Fundamental Doctrines** published by their Ministerial Association, General Conference of Seventh-day Adventists. But let them go on believing what they believe *in Christ*, however, without being *little gods*, judging others. This goes for so-called **black Hebrew Christians**, as well. The Seventh Day Adventist say that the "seventh" day is Saturday, while the majority of other black Christians worship on Sunday, ignoring the protest by Seventh Day Adventist that Sunday according to the Gregorian Calendar is the "first" day of the week, which indeed makes Saturday the "seventh" day, the supposed day God "rested." All of these arguments can be shown to be partially fallacious because it can also be shown from the Jewish calendrical reckoning that the "seventh" day by the Seventh Day Adventist reckoning is not the same "seventh" day on the Gregorian Calendar. That is because the Jews reckon a day to be from six P.M. in the evening to six P.M. the next evening:

> And God said, 'Let there be light." and there was light. God said 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. **The NIV Study Bible**, Gen. 1:3-5,

So that if Seventh Day Adventist begins worship on Saturday morning, they are actually starting and completing their worship on the **"eve" of the "sixth day**. The Jewish "seventh" day actually starts seven hours later, i.e. 6 o'clock P.M. Saturday. The Jews wrote the *Bible* by their genius of spiritual understanding inspired by God of the *Pert-em-hru = Ritual of the Resurrection* and other *Metcha-t Neter Holy Scripture*s, so when they say God "rested" on the "seventh" day, they are reckoning that day according to the Jewish calendrical system, not the Gregorian calendrical system so that "Seventh" Day Adventist are not worshipping on the day God "rested." The reason they do this is because they see on the Gregorian Calendar that Saturday is the "seventh" day of the week and by using this calendar they force themselves into a fallacy of time reckoning upon which they have erected an entire belief system, and by which they condemn others. On the other hand, the majority of black Christians *actually* worship God on the "seventh" day and not on the "first" day of the week as they suppose because by the Jewish calendrical reckoning the *7th day* is on the Gregorian Calendar from 6 P.M. Saturday to 6 P.M. Sunday. The beginning of the *"first day of the week"* then actually starts by Jewish reckoning at 6 P.M. Sunday; by then most African-American Christians are at home, eating or sleeping or *preparing to work another week for the "Man."* By this reckoning, black Christians worshipping on Sunday morning are actually worshipping the *last six hours of the Jewish Sabbath*, while the Seventh-Day Adventist, if they worship before 6 P.M. on Saturday are actually worshipping on the *Sixth-day* ***not*** the Seventh-Day. Funny as it may seem, black Christians worshipping on Sunday, even though we mistakenly call it the *first day of the week*, are in fact worshipping on the Sabbath, the Seventh-Day. So, neither the "Seventh" Day Adventist who claim to worship God on the day God "rested" or other black Christians who claim to worship God on Sunday the day Jesus rose from the dead actually are worshipping on the day that they are claiming, because they are using a Euro-centric calendar = the Gregorian Calendar. All of them ignore the Jewish calendrical subtlety altogether. Neither the majority black Christians nor the Seventh Day Adventist actually base their worship day on Jewish scripture, which they claim to follow, and which they have made their own, but predicate their worship on the euro-calendrical system of the Gregorian Calendar forced on them during slavery. This calendar of course as led both groups into some ridiculous presumptions about the so-called day God "rested." The Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church (EOTC) has sensibly kept both Saturday and Sunday as Sabbaths. Saturday (i.e. ቅዳሜ = *qədame*) is regarded as the "smaller Sabbath" (ሰንበት = *sanbat*) and Sunday (እሑድ = *əhud*) is regarded as the "greater Sabbath"; a religious tradition of faith and practice that goes a long way in resolving most issues revolving around the sacred day of the Sabbath.

Nu Afrikans of whatever religious persuasion should realize that when we were captured and taken from our ancestral homeland, we were taken out of either a Afrikan Muslim civilization, an Afrikan traditional religious dominated society or a mixed Islamic-Afrikan cultural matrix. It is estimated by some black scholars and religious adherents of Yoruba that 86.7% of all the slaves transported to the Amerikas were captured in Southwestern Nigeria = Yorubaland, in which place the holy city of Ile-Ifa is located = where creation of Man was said to have begun, so that the largest percentage of Nu Afrikans now practicing Judeo-Christian religion and moral ethics are actually the descendants of black people who practiced Yoruba Religion in which religion, the Orisha is nearly

identical to the God's of Kam [Egypt]. [938] No black slaves were originally Christians. They never, *by any necessity* that we can find, observed Sunday and or Saturday as *sacred* until taught to do so by our white masters. In fact, black slaves accepted the white man's entire time-dated calendrical system and his views of time and place without *open* question. However, they did so in order to preserve a measure of black self-determination and control over their own universe. There are plenty of examples to prove this throughout the Amerikas. Murphy in his work **Santeria: An African Religion In America**, concludes along with Bastide, author of **African Civilization In The New World**, that Lucumi Santeros, i.e. Yoruba Saints = worshipers of the Orisha in Cuba were forced "...into temporal as well as spatial symbiosis." Quoting Bastide, he writes that: "They had at all costs, to shift their existing ceremonies to days on which work was not required of them --- which meant, in effect, accepting the Gregorian calendar. . . . In Cuba, the feasts of the Catholic saints were the occasions for the celebrations of many African-derived rites to the corresponding orishas." [939]The *Nu Afrikan Calendar* does not intend to argue the point of Sunday as a sacred day, but simply wishes to introduce **Itutu = Day of Faith** as *non-sectarian* positive alternative for the Nu Afrikan People, which will tend to be *ecumenical* in orientation and help to unify Nu Afrikan's around *faith principles* that are both *life-saving* and *life giving*, whether we are black Christians, black Muslims or practitioners of various Afrikan traditional religions and philosophies. In other words, no Nu Afrikan need give up their particular religious system of belief or the day they worship, in the Pauline spirit of understanding, in order to adhere to principles embedded in the concept or concepts of **Itutu**. The Nu Afrikan Calendar only asks that Nu Afrikans be more critical of their faith systems and attempt to bring them more in line with black *core* cultural and spiritual values = *self-determination, freedom, resistance* and *education*, as outlined for us by V.P. Franklin.[940] Worship God as you please, when you please and as you believe, but do not forget the injunction that Jesus gave to the woman at the well arguing with him *about which mountain to worship God on*. Jesus stated, and it is could good advice for all black religionist:

> Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and truth. (John 4:21-24, NIV).

This monumental task of Jesus ecumenical view of worshiping God in the inclusivity of spirit and truth, as the only criterion for worshiping the Father of all mankind's spirits, has already found expression among scholars and religious practitioners like Dr. Cone, Dr. Mitchell, the Rev. Albert Cleage, the Rev. Stallens, the Covenant Keepers of Hebrew religious tradition, the Nation of Islam, and Nu Afrikan Yoruba of *Oyuntonji Village*. The Nu Afrikan Majority = the *Ba-dolo = those without power = the black masses*, some of whom do not follow any particular religious tradition or *profess*

[938] See the introductory comments of Iyania Vanzant in E. Golaji Idowu's **Olodumare: God in Yoruba Belief** [1994], p. vi.
[939] Joseph M. Murphy, **Santeria: An African Religion In America** [Beacon Press, 1988], p. 122.
[940] Franklin, **Black Self-determination: A Cultural History of the Faith of the Fathers** [1984], p. 4.

not to follow any, will find that **Itutu** is particularly geared to their spiritual needs, whether they acknowledge a spiritual need or not. It does not matter what day of the week **Itutu** falls on according to the Gregorian Calendar, or what Nu Afrikan observes it, regardless of their personal faith system, because **Itutu** has ***no doctrine*** beyond ***national liberation and redemption*** of the Nu Afrikan People from the U.S. Empire national corruption's of drugs, poverty, genocide, menticide, racism, political, economic and cultural domination via the Euro-Amerikan unique system of *indirect rule*. **Itutu** has ***no ritual*** beyond the Nu African's own special ***iwa = traditional way of life*** found in all **black religion** that permits them to *give thanks and petition the Creator-God "through" their black ancestors or "orishas", i.e. thanks for life, salvation, and asking for more Ashe = the power to get things done*. **Itutu** has **no faith** accept ***that faith which assures the Nu Afrikan People of unity, love and victory*** that secures collective racial salvation via life-giving and life-saving institutions, which will enable Nu Africans, as stated in the ancient holy Kamite scriptures, i.e. the *Metcha-t Neter to put* **RACE FIRST** *as we* ***feed our hungry, clothe our naked, give water to our thirsty and liberate our prisoner*** so that we can pronounce in truth at the end of our days this Kamitic sacred text: ***"I have appeased God by [doing] his will. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a boat to the shipwrecked."***[941] *This saying* from the Kamite Scriptures = the *Pert-em-Hru = the Book of Coming into the Light* was recited as a positive moral doctrine again almost 3000 years later by Jesus Christ in Matthew 25:35-36 (NIV):

> *For I was an* ***hungry*** *and ye gave me something to eat, I was* ***thirsty*** *and your 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.*

These are faith principles the Nu Afrikan Calendar believes all black religionist can agree on. These faith principles are the **true Itutu = old time religion = black religion** or **true religion**, as the **Book of James** is wont to say. James would say that **"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world"** (James 1:27, NIV). James also has to say this to all the **Black Pharisees** and **Black Hypocrites** that I ever knew, who claim to believe in God that:

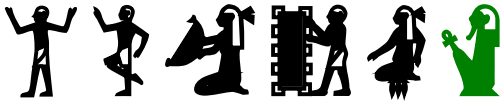
> What good is it, my brothers, if a man claims to have faith but has no deeds? Can such a faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it not accompanied by action, is dead. But some will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that --- and shudder (James 2:14-19, NIV).

The Black Pharisees and Black Hypocrites should be warned from these sacred texts about their empty and enemy religion, which is all form and no substance. Mere faith and believing that *God can't save* them. Jesus says to the adherents of this empty and false faith = Pharisaic black

[941] See E. A. Wallis Budge, **The Egyptian Book of the Dead** [Dover Publications, 1967], p. 205.

religion that *"the tax collectors and prostitutes will enter into the Kingdom of God before you do"* (Matthew 21:31, DMV). This is not the religion vouchsafed to us the **Faith of the Black Father's**. *Their faith, grounded in the Old Time Black Religion had no sectarian tinge to it "in the beginning," for it had to do with saving all of Hue-manity*, the *whole person*. On the day our people recognize what *the true religion is*, then Nu Afrikan Christians, Nu Afrikan Muslims, and Nu Afrikan Traditional Religionist and those Nu Afrikans that profess no faith at all, will be able to come together and unify around *universal core faith principles* that the Nu Afrikan Calendar calls **Itutu**. **Itutu** then is central to the Nu Afrikan Calendar, not because it is the day God is supposed to have "rested," but because of its' portent for our future as a self-governing, unified, self-ruled and free people, *under God, the Father of all, and in all*. The importance of **Itutu** is symbolic of that symmetry and balance which has always been central to Afrikan religion and philosophy = *the regulator of all other religious live, and practice; for without that core faith, nothing else can be accomplished and last*. **Itutu** imitates the position of **Mtu = Afrikan Man = Original Man = The Only Hue-Man**, as neither too high or too low, neither above creation or below the purpose of creation for Man, *but rather at the center of Creation*. So **Itutu** being central to the Nu Afrikan Calendar will help our people from an *ecumenical* standpoint come together in a national emancipatory struggle, despite our supposed religious "differences," to regain our place as the Creator-God meant it to be.

OTHER BLACK "HOLY-DAYS"



Below the author denotes briefly Afrikan-Amerikan holidays and celebrations already observed among the Nu Afrikan People and also suggests others besides these. The reader will note also that the author suggests certain modifications for some of those traditional black holidays and celebrations that historically observed by the Nu Afrikan People: **The Eve of Martyrs** has no date on the *Nu Afrikan Calendar* for reasons already explained, but that day coincides with the Gregorian Calendar date of **20 February** and is the day prior to the day of martyrdom of Shahidi, Malcolm X and our **Nu Year's Eve** to the next succeeding Maafa-Year, which occurs every **21 February** or **1 Afu**.

Malcolm X Day of Martyrs [**1 Afu = 21 February**] is the day of the assassination of our black national leader Shahidi, Malcolm X and so it is suggested that we use that date to honor all of our slain and murdered Nu Afrikan People, who died for no reason other than they were members of the black race = the Hue-Man Race, and or stood for the national emancipation of members of the black race. This day is the first day of the Maafa-Year and thus would be our **Nu Year's Day**.

Nu Afrikan History Month [**1 Afu- 28 Afu = 21 February - 20 March**] IS suggested as the new date modifying somewhat the traditional observance date-point of **Black History Month**. During any Maafa Leap Year **Nu Afrikan History Month** will end on **19 March**.

National Independence Day [**11 Uhuru = 31 March**] coincides with the declaration of independence from the U.S. Empire and Imperium by the **Republic of New Afrika** [**PG-RNA**], claiming for the Nu Afrikan People the **National Territory** [**N.T.**] of the core **Kush Region** and **Kush District** in the **Black Belt South**.

Shahidi, Malcolm X's Birthday [**4 Mababa Weusi = 19 May**] is the date that Malcolm X was born in Kansas, Nebraska and is a day of personal reflection on one's personal destiny and purpose in life.

African Liberation Day [**10 Mababa Weusi = 25 May**] is an already established day for black people around the world to demonstrate their Pan-Afrikan ideal of a free, independent and united Afrika culminating in a **United States of Afrika** [**U.S.A.**]. It is fitting that this day fall in the **Month of the Black Ancestors**, for it focuses in on the liberation of the land of our Afrikan Ancestors that their children wish to reclaim for their future posterity, even if in their life-time they are not able to enjoy its' sable beauty for themselves.

National Libation Day [**15 Mababa Weusi = 30 May**] is our national "memorial day." On this day it is suggested that we honor our Afrikan and Nu Afrikan Ancestors with the pouring out of water libation in recognition of the sacrifices in blood they made so that we might be a free people.

NAN Black Women's Day [**1 Mwanamke Weusi = 13 June**] is the one day in the **Month of the Black Woman** specifically set aside to honor the black woman, the mothers of the black nation.

JunJun = National Freedom Day [**7 Mwanamke Weusi = 19 June**] is **Juneteenth Day**, a near national holiday celebrated on **19 June** by black people in parts of Texas and now elsewhere, even as far away from the epi-center as Cincinnati, Ohio. This day is celebrated in Texas because the Nu Afrikan's there did not get the word about the Emancipation Proclamation until June 19th. See Anyike, **African American Holidays**, pp. 53-61.

NAN Black Men's Day [**5 Mtu Weusi = 15 July**] is the one day in the **Month of the Black Man** sets aside to honor the black man, the protector and defender of the black nation, i.e. the defender of the **Ile** [**The House = Nation**].

PAN-NAN Emancipation Day [**15 Tai fa Weusi = 22 August**] is the day that corresponds to the start of the Haitian Revolution, which began **22 August 1791**, culminating with the independence of the *first* black nation to free itself from white rule. Word of this black revolution inspired many of the revolts and slave insurrections in the U.S. Empire and Imperium and should serve still as the hope of all the black *captured and subject* black nations in the Amerikas. The Nu Afrikan Calendar suggests that we establish such a celebration in recognition of Haitian freedom as an act of solidarity calling for **PAN-NAN** [**Pan Nu Afrikan**] **Unity** in the Amerikan Hemisphere among all black people. It is fitting that this suggested celebration falls within the **Month of the Black Nation.**

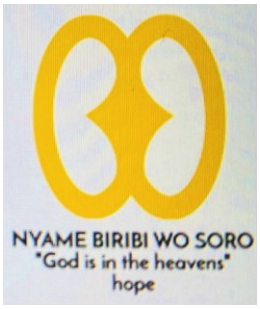
The Day of Colors [**1 Ekundu = 3 October**] is the first day beginning the three months called collectively the **Month of Colors**. The **Day of Colors** will be our "Flag Day".

The Day of Atonement [**14 Ekundu = 16 October**] is the day began on 16 October 1995 C.E./14 Ekundu 479 C.E. during the **Million Man March** which has been called thereafter the **Day of Atonement** where 1.5 million black men, this author among them, pledged under the leadership and direction of Minister Louis Farrakhan what this work calls the **Black National Pledge of Non-Aggression**. We said in words similar to the following that, **"I pledge that from this day forward I will never raise my hand with a knife or gun, to beat, cut or shoot any member of my family or my race or any human being, except in absolute necessity of self-defense."** Black men on this day as they were reminded at the Million Man March that they are the protectors of their children, girls and boys, and not their destroyers, their sexual abusers. Some black men need to repent and seek atonement for these sins against the children of God.

Umoja Karamu [**22 Eusi = 23 November**] is usually observed on the 4th Sunday in November according to the Gregorian Calendar. **Umoja Karamu = Unity Feast**, a Nu Afrikan celebration of family and black traditional marriage between a black man and a black woman. This celebration was founded by Edward Simms Jr,MP455/A1971. See Anyike, **African American Holidays**, pp. 63-65.

Kwanzaa Celebration [**1 Kwanza-7 Kwanza = 26 December-1 January**] was founded by Maulana Karenga in MP450/A1966. See the discussion on the **Month of Kwanza** and the section on **"Kwanzaa: Symbols of a Major Black Holiday**."

Dr. Martin Luther King's Birthday [**21 Kwanza = 15 January**] is usually observed the 3rd Monday of January according to the Gregorian Calendar.



EXCURSUS E4

KWANZAA CELEBRATION

Kwanzaa Celebration was created and developed by Dr. Maulana Karenga and the **US Organization** in MP450/A1966. Since then, it has become part of a grassroots celebration of the Nu Afrikan People that is nationally, if not internationally recognized. More and more of the Nu Afrikan People are celebrating **Kwanzaa** annually. This black cultural celebration is traditionally observed for seven days beginning 26 December on the Gregorian Calendar. This is good, for it is an expression of the Nu Afrikan People's desire for black self-determination, and appropriately, it is the *first* week in the **Month of Kwanza** on the **Nu Afrikan Calendar**. Some people believe that the date 26 December for the beginning of **Kwanzaa** was chosen because it is juxtaposed to **25 December**, the Euro-Amerikan Christmas. Others believe that date was chosen much for the same reason the Nu Afrikan People chose to celebrate **5 July** juxtaposed to **4 July** as our **independence day**, after the Civil War = because we desired to express our own national and cultural identity. However, the case, we were constrained to use a white calendrical system to give expression to these ideas of national and cultural autonomy, not having, *until now*, a calendrical system of our own. However, Cedric McClester, states that Kwanzaa was not established on 26 December as a **"substitute"** for the euro-Christmas holiday celebrated each year on 25 December. McClester only states the argument but does not tell the reader *why* Dr. Karenga chose 26 December instead of some other date.[942]

Dr. Karenga, in his book **The African American Holiday of Kwanzaa: A Celebration of Family, Community & Culture** [1988] gives us the answer. Dr. Karenga states that **Kwanzaa Celebration** was created within the context of the black national liberation struggle of the Nu Afrikan People during the Sixties and has its ancient origins in the **"first fruit celebrations"** of many Afrikan Peoples on the Continent. Many of these celebrations were *year-end celebrations*, like Christmas is for Euro-centric peoples. So, it is clear from this that **Kwanzaa** is based on historic and indigenous Afrikan and Nu Afrikan traditions. **First fruits celebrations** are the generic term for various end year celebrations having differing names among various Afrikan People. Dr. Karenga gives us some of the names that various African people called this type of celebration. The **Kamau People** of **Ta-Merry** [**Egypt**] called their end year celebration **Pert-In-Min = The Coming Forth of Min**. The **Zulu** called their end year celebration **Umkhosi**. Among the **Swazi** it was called **Incwala**. The **Matabele** called their celebration **Inxwala**. The **Ashanti** called it **Thegula**, while among the **Yoruba** the name varied by region, and was called **Eje, Oro, Olofin** or **Odun Ijesu**. Dr. Karenga points out that regardless of the differing names all Afrikans celebrated the harvesting of the *first fruits*. All of these African celebrations had the same value, purpose and used similar ritual practice. The length of the celebrations were usually six to seven days long. So those that say Dr. Karenga picked the dates for **Kwanzaa** because he wanted to substitute or replace Christmas have very little to no ground to base that assertion on. Such critics forget that, even though Christmas is a *year-end*

[942] Cedric McClester, **Kwanzaa: Everything You Always Wanted To Know But Didn't Know Where To Ask** [Gumbs & Thomas, Publishers, 1990], p. 2.

celebration, it is essentially a *one-day holiday*, while **Kwanzaa** is specifically a *seven-day* celebration. **Kwanzaa** is also a *black culturally specific* celebration in orientation and is not based on the pluralistic commercialism of the dominate Euro-Amerikan cultural matrix. Dr. Karenga does not deny that he had purpose in juxtaposing 26 December, the beginning for **Kwanzaa Celebration**, to the Euro-Christmas date point, but says rather than a **"substitute,"** the date was chosen as an **"alternative,"** for those who wish to have a culturally specific holiday of their own rather than imitate existing Euro-Amerikan year-end holidays.[943] It seems that in Dr. Karenga's mind **Kwanzaa Celebration** appears to be a *counter-weight of black values,* i.e. **Nguzo Saba Values**, to the crass commercialism of Euro-Amerikan Christmas and its negative effects on the Afrikan People. It seems clear from Dr. Karenga's comments that **Kwanzaa** has its roots deep in Afrikan history and culture and has been modified by extrapolation from the cultural values of essentially rural and agricultural Afrikan festivals to fit the black urban conditions of the Nu Afrikan People in the U.S. Empire and Imperium. Black people in the United States no longer own or work on farms where an agricultural celebration would have positive meaning.

Since its conception **Kwanzaa** has taken on a life of its own. However, we must recognize that while Dr. Karenga has predicated Kwanzaa celebration on Afrikan history and culture, he like our black ancestors, who tried to create their own **black independence celebration** marked on the Gregorian Calendar to be observed the *day after* **4 July**, still had to work within a white calendrical time-dated framework to give expression to essentially Afrikan ideas and concepts of time. This is a contradiction in terms because Afrikan and Euro-Amerikan conceptions of time and culture are fundamentally different. Afrikan culture and white culture have been at war with one another since the time of the Pharaohs of Ta-Seti and Ta-Merry. Simply put we do not see and never will see time and *time dated events* the same way white people see time and event. They are not us, and we are not them no matter how hard we and they try. The Nu Afrikan People has always observed **C.P. Time = Colored Peoples Time** or **B.A.T. = Black Arrival Time**. [944] Those who want to laugh or deprecate how we act as black people in the context of time and space should also understand that Africans do not move their being within the same time-dated cosmological frame of reference as the white man. As we have said more than once in other chapters the white man acts within a time-aggressive frame of reference, while the black man works within a time-harmonious frame of reference. While listening to Dr. Karenga about the Zulu first fruits festival of **Umkosi**, we must not imagine that the Zulu had Gregorian Calendars on their walls to tell them when the celebrations should begin. While Dr. Karenga's assertion is well founded and documented that these Afrikan celebrations usually came at *year's end*, we must not forget that Afrikans told time based on **experiential phenomena**, especially in rural agricultural societies. This is because Afrikans told time based on *observable phenomena*. Dr. Mbiti has said in **African Religion and Philosophy** that **"one year might have 350 days while another had 390 days."** [945] The year-end festival in this context does not necessarily have a one-to-one correspondence with any white calendrical system such as the Gregorian. For the Afrikan, **when the yams were ready, then it was harvest-time!** We must not

[943] Maulana Karenga, **The African American Holiday Of Kwanzaa**, pp. 16-33.
[944] Ralph Ellison, **The Invisible Man** [Vintage Books, 1980], p. 163.
[945] John S. Mbiti, **African Religions and Philosophy** [Garden City, New York: Doubleday & Company, Inc., 1970], p. 27.

be **critical** relative to the dates chosen for **Kwanzaa** juxtaposed to **Christmas**, counter the position of those who suspect that Dr. Karenga's only reason for choosing such date-points was because he intended to transplant **Kwanzaa** for **Christmas**. Rather, as shown above, he chose his dates based on a comparative study of *end year Afrikan celebrations*, but having to use a euro-calendrical system he was limited by the year end dates 26 December to 1 January, not wanting to start our cultural holiday on Christmas. We can say then that his choice of date-points was a calendrical *"accident"* predicated on the limitations of a Gregorian Calendar system. But this is not important. *What is important is that we now have an Afrikan-centric holiday that reflects **US** and that now via the contribution of the **Nu Afrikan Calendar** we have a way of expressing this celebration and other black national festivals and events in an Afrikan-centered way via a Nu Afrikan time-date calendrical system.* What has always been missing for the Nu Afrikan People until now is a black calendrical system upon which to predicate their national holidays, i.e. Kwanzaa, etc. In our earlier history the idea of celebrating *5 July* as our *independence day* died among our people for want of such a black calendrical system. We did not have an independent calendrical devise of our own to give conceptual expression to time, and therefore to that specific "holiday," so that now we find ourselves celebrating *4 July* right along with our oppressors, a day that gives expression to our oppression and **their freedom**. White people have a calendar of their own to give time conceptual expression to 4 July, so as to remind everyone of the time in history when *they* declared *their independence* and *their freedom* from King George. It is not likely, but it is still possible that what happened to **5 July** and *our independence-day celebration* could happen to **Kwanzaa** if we do not enshrine the dates of that black celebration within its own time-dated calendrical system. The **Nu Afrikan Calendar** is designed to both give *perpetual* expression to this black celebration and others and so promote their longevity and further development among the Nu Afrikan People. As I said earlier the Gregorian dates prescribed for the celebration of **Kwanzaa** exactly correspond to the Maafa dates in the **Month of Kwanza** in the Nu Afrikan Calendar. The Maafa dates are **1 Kwanza** to **7 Kwanza** and correspond exactly with those dates shown on the Gregorian Calendar, **26 December** to **1 January.** And I mentioned the remarkable and fortunate *coincidence = correspondency of spirit* that led me to choose the date point of **21 February = The Day of Shahidi Malcolm's Death**, as an calendrical element of the Nu Afrikan Calendar base year **21 February 1517 C.E.** That studied selection in my mind points to spiritual guidance in the development of the Nu Afrikan Calendar. The first seven days of the **Month of Kwanza** will be the most important and in keeping with the traditional way the **Kwanzaa Holiday** is now celebrated, predicated on **Kawaida** and the **Nguso Saba**. However, the remaining twenty-one days of the month will also carry special significance, making the **Month of Kwanza** a month-long celebration. It is suggested by the Nu Afrikan Calendar that the first seven days be reserved for the celebration of traditional **Kwanzaa** within the **Nu Afrikan Extended Family**, and that the remaining 21 days be given over to national celebrations of the Nu Afrikan People as a **National Community of Extended Families**. Traditional **Kwanzaa** does this now on a small scale within the designated seven-day celebration. However, this could be greatly expanded upon with the

Month of Kwanza as an element in our black time-dated calendrical system. How can we expand upon this in such a way that it will be beneficial to the Nu Afrikan Nation? It is during this

month that *no* Nu Afrikan man, woman or child will be without **family**. Each **New Afrikan Extended Family** unit can **"adopt"** a Nu Afrikan man, woman or child into their family, who may have no one or who is homeless, *and for one Maafa Year, it will be incumbent upon that Nu Afrikan Extended Family unit to care for and see after the needs of the Nu Afrikan so "adopted."* In this regard it is suggested by the Nu Afrikan Calendar that a **Nu Afrikan Family Council** be formed, *re-elected* by the family members each Maafa Year, to take care of this *"adoption"* process, and the planning of each year's family celebration of **Kwanzaa**. The **Nu Afrikan Family Council** can meet as necessary to consider plans and goals of the family for the upcoming Maafa Year, e.g. the furthering or higher education of one of its children, or the housing or food needs of say one of its *"adopted"* family members. It should be said here in regard to *"adoption"* that even though each **Nu Afrikan Extended Family** will obligate itself for a year to that person so *"adopted,"* that is not to say that person may not stay in the extended family after this period is over. It is hoped that they will stay and become *a fully contributing* member, and that other *"adoptees"* will be admitted the next succeeding Maafa Year. *Adoption Covenants* would be one way to establish this as a formal process, protecting both the extended family and the *"adoptee"* by putting in writing the provisions and obligations of the covenant. The Nu Afrikan Calendar believes that in this way the Nu Afrikan People can form a **Nu Afrikan Nation** and get rid of rampant euro-centered individualism, with its attending value system of destruction that has taken hold of the Nu Afrikan People and keeps the Nu Afrikan People *forever* dependent on their enemies and subject to their *life-taking and life-threatening institutions*, which will be replaced with *life-giving, life-saving black* institutions. The Nu African Extended Family and Adoption Covenants is one such life-giving, life-saving black institution. The spirit of **Kwanzaa Celebration** has been established to counter life-taking and life-threatening white institutions. The **Month of Kwanza** is just an extension of that life-giving, life-saving process. This is not to say that there will not be problems attending this **black nation building process**, however, it is quite possible after we have practiced and experimented with the process for a while, we will be able to declare overall success. We then will be able to go to higher levels of family unit organization to local community organization, to black national organization.

Here is what I envision. We could take members of the **Nu Afrika Extended Family Councils** and create at the local level a **Nu Afrikan No-Center Council** = The local organization that says "no" to drugs, criminality, child abuse, racialism, no to killing and murder of black men and women by white police under the color of law; and no to anything else that seeks the destruction of the local Nu Afrikan Extended Families. This local organization coming out of the development of the extended families can each have their own Afrikan *"totem" of recognition,* something similar to the **Hesp-t = Nomes** of Ta-Merry [Egypt]. This frame of reference will help with organizational cohesiveness. From here, envision the development of **Nu Afrikan Regional Councils** coming out of the **No-Center Councils**, and from there, the organization of a **Nu Afrikan National Council**, which **supreme council = C.E.O. = Central Emancipatory Organization** will see to the needs of the Nu Afrikan Nation itself, and will act as our **one voice = the roar of the black panther = the voice of the silent drum**, in matters of the **Black National Interest** with the rulers of the U.S. Empire and Imperium, and our *voice* with the international community. This **NAN Supreme Council** will be qualified because it will be made up of Nu Afrikans rooted, trained, and grounded in the care of the

smallest units of the **Nu Afrikan Extended Families**. The **Council** will be our **"ANC"**, empowered by the people to speak for the people. The leaders of this council should be raised from the level of **family and community leaders**, who have shown themselves to be outstanding at this level and at the level of the **Regional Council**. They then can be **national leaders** on the **Supreme Council**. The Nu Afrikan People will no longer accept the hand-picked integrationist-assimilationist Afrikan-Amerikan Minority *mis*-leadership given to us by the rulers of the U.S. Empire. The **Month of Kwanzaa** has potential national, economic, social, cultural and political import if celebrated along these lines, and from this Nu Afrikan frame of reference.

NAN – GRASSROOTS *DEMO-CRACTIC* ORGANIZATION
BEGINNING WITH THE BLACK EXTENDED FAMILY

Nu Afrikan Extended Family
(*Prime Focus:* Annual Kwanzaa Adoption Covenants)

⇩

Nu Afrikan Extended Family Councils
(*Prime Focus:* Ways & Means to Advance the Traditional Black Family)

⇩

Nu Afrikan *No-Center* Local Councils
(*Prime Focus*: Ways & Means to Say "No!" to use of drugs, crime & police brutality)

⇩

Nu Afrikan Regional Councils
(*Prime Focus:* Ways & Means to Overcome Economic Underdevelopment of Black Communities)

⇩

Nu Afrikan National Council
(*Prime Focus:* Develop NAN Constitution, Political Strategies, NAN Defense Fund & Seek Reparations)

⇩

NAN Supreme Council
Executive of the NAN National Council
(*Prime Focus:* Carryout the Will of the NAN, Defend the NAN & Honor the Black Ancestors)

EXCURSUS E5

KWANZAA: SYMBOLS OF A MAJOR BLACK HOLIDAY & ECTYPE REPRESENTATION OF THE NAC

Anyone at all who wishes to know anything about **Kwanzaa Celebration**, need only consult Maulana Karenga, **The African American Holiday of Kwanzaa: A Celebration of Family, Community & Culture.** If this work is not available, then the reader may be able to get Cedric McClester's **Kwanzaa: Everything You always Wanted To Know But Didn't Know Where To Ask**, for a good preliminary understanding of Kwanzaa Celebration. In Dr. Karenga's work he explains the choice of the year-end celebration of *Kwanzaa*:

> This year-end time period became the choice for the time of celebrating Kwanzaa for several reasons. First, it would answer the concern for cultural authenticity in terms of time correspondence between Continental celebrations and Kwanzaa. Secondly, this time of celebration of Kwanzaa fits into the existing pattern of year-end celebrations in the U.S. and thus allowed us to build on the holiday spirit and orientation already present. . . . Moreover, this time period was chosen to establish Kwanzaa because the dates, 26 December – 1 January, marked the end of the high-priced hustle and bustle of Christmas buying and selling. This allowed for avoidance of the crass commercialism usually associated with this period and for saving on any modest gifts one might want to purchase in the context of Kwanzaa gift-giving guidelines. . . . Finally, the time for Kwanzaa celebration was chosen to give those who wished it a culturally specific holiday alternative to the existing one. In a word, it was to give African Americans an opportunity to celebrate themselves, their culture and history rather than simply imitate the dominate culture.[946]

In McClester's work he outlines its origin, mode of celebration, symbols, and terminology unique to that celebration. However, for a deeper historical and philosophical understanding of **Kwanzaa**, Dr. Karenga's work is indispensable. Here i only present the symbols of that celebration with what i believe to be Nu Afrikan-centric *re*-interpretations based on the tenets of **Nu Nationalism** being also careful to include any epicological aspects of black religion embedded deeply in black culture that are normally avoided and omitted in descriptions of Kwanzaa celebration.

Bendera ya Taifa [**National Flag and Standard of the NAN**] is the Nu Afrikan People's flag, the **Red, Black** and **Green** tri-colors. Cedric McClester says (citing Karenga's book *Kwanzaa: Origin, Concepts,* Practice, p. 23) that Dr. Maulana Karenga modified the arrangement of the **bendera**, putting the color black first because the people came first.[947] I have already stated the opposition of the Nu Afrikan Calendar to this rearrangement and the reasons for its position above in the discussion on the **Month of Colors**. I have already stated that the Nu Afrikan Calendar can agree on

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[946] Maulana Karenga. *The African American Holiday of Kawanzaa: A Celebration of Family, Community & Culture*. (Los Angeles, California: University of Sankore Press, 1988), pp. 32-33.
[947] Cedric McClester. *Kwanazaa: Everything You Always Wanted to Know But Didn't Know Where to Ask*. Revised Edition. (New York: Gumbs & Thomas, Publishers, Inc., 1990), pp. 5-6.

some modifications on the **bendera**, looked at as a *"prototype"* where each Nu Afrikan Nation can make modifications based on its history and circumstances. Modifications of the **bendera** will then only reflect the political symbols and orientation of the various Nu Afrikan People's throughout the Amerikas. In the U.S. Empire any modification should reflect the political orientation of the **Nu Nationalism**. However, the Nu Afrikan Calendar believes that the **order** of the **bendera yataifa** should **never** be changed because then it would not be the **Red, Black** and **Green** at all, but another flag entirely. Secondly, the Nu Afrikan Calendar suggests that all **Kwanzaa Celebrations** held by Nu Nationalist begin with the raising of the **bendera yataifa = flag of the black nation**, with the singing of the **Nu Afrikan National Anthem = "Left Eve'ry Voice and Sing,"** after which the **Nguzo Saba** should be ***"recited"*** or ***"chanted"*** as a reminder of our duties to the Black Nation. Cedric McClester makes the **bendera yataifa** and the **Nguzo Saba** *optional* to the **Kwanzaa Celebration**.[948] The Nu Afrikan Calendar states to the contrary that they are *intrinsic* to that black celebration and should not be done without their inclusion in some manner, especially for the Nu Afrikan People that adhere to the tenets of **Nu Nationalism**.

Mazao [**crops or produce**] symbolizes the fruits of **Ujamaa Economics**, the economic cooperative ethos among the Nu Afrikan People that will produce the goods and services that our people so desperately need. It also symbolizes the end result and goals of that process and ethos, i.e. *first fruits of the Black Nation.* The Afrikan People in the Motherland traditionally celebrated the *first fruits* of the harvest at year-end, resulting from the **collective labors and efforts of all members of the Black Nation**. The Nu Afrikan People as a *collective black nation* must find ways to do the same. The ideas underlying **mazao** will help us reach those goals.

Mkeka [**plaited mat**] symbolizes the Nu Afrikan work *ethic* embodied in **Ujima** [**Collective Work and Responsibility**] that allows us to produce the fruits of the Black Nation. Our people in Afrika when producing some of the goods and services of the home, village, community, nation or empire, etc. sat in many cases on **plaited mats** producing their goods. In fact the **Kamau People** [**Egyptians**] symbol for the word **hetep** = **"offering"** was a **plaited mat** with a **loaf of bread** on top as the *first fruits* offered to the **Neteru= God, the One and the Many** or to the **Osiris = Great Black Ancestor**. It was also on plaited mats that our people would tell of the traditions and history of the black nation, and it was on such mats that the planning and thinking of the black nation was done, and thus **mkeka** represents that traditional Afrikan work ethic emanating from this black cultural habit, work being defined as **artistry culminating in intellectual, spiritual, and material output**. The black work ethic then becomes **a form of worship** in recognition of the divine cosmological order and law that says **man shall "live" [eat] by the sweat of his brow**, as God determined at the beginning in Genesis.

Kinara [**candle holder**] is symbolic or our respect for our Afrikan and Nu Afrikan ancestors, the **Mababa Weusi= The Blessed Dead**, and the principles of freedom that they stood for. During the week of **Kwanzaa** the Nu Afrikan People can use the dual week day names of the Nguzo Saba with the date points for the **Month of Kwanza** as they now do on the Gregorian Calendar, such that on the Nu Afrikan Calendar ***1 Kwanza*** = **The Day of Umoja**, ***2 Kwanza*** = **The Day of Kujichagulia, *3 Kwanza*** = **The Day of Ujima, *4 Kwanza*** = **The Day of Ujamaa, *5 Kwanza*** = **The Day of Nia, *6 Kwanza*** = **The Day of Kuumba,** and ***7 Kwanza*** = **The Day of Imani**. This then will correspond to the recitation of the **Nguzo Saba** *liturgy*, which is *"recited"* or *"chanted"*, i.e. one principle for each day

[948] McClester. **Sawa**., p. 5.

of that week and does not represent a functional change in the *way* Nu Afrikan's have observed **Kwanzaa Celebration**. **Vibunzi** [**ears of corn**] represents the children of the Black Nation in each Nu Afrikan Family. This symbol fits in well with the Nu Afrikan Calendar suggestion of the creation of **Nu Afrikan Extended Family** units and the **Nu Afrikan Extended Family Councils** and Local No-Center Councils based on the above two conceptual and institutional entities. We explained these proposed institutions earlier in the discussion on the **Month of Kwanza**, where we put emphasis on the concept of **"adoption"** of new black family members during each year's monthly celebration, and which begins with traditional **Kwanzaa Celebration**. Cedric McClester suggests having at least one ear of corn whether there are children in the Nu Afrikan family or not. If the Nu Afrikan People develop the **Extended Family Concept** with *"adoption"* as part of the process, then not only will **vibunzi** include the concept of children but would refine that idea to include **"those not yet able to take care of themselves."** That is the basic attribute of a **child**. However, if the reader will notice the above definition could fit any Nu Afrikan, for whatever reason, who *cannot* at that moment **take care of themselves**. That could be a Nu Afrikan of any age. For whatever reason, they could be **homeless, jobless, the elderly, the mis-educated, the wayward**, **the mentally immature and impaired**, as well as the **physically immature** we normally classify as **children**. This broader definition gives a new meaning of **inclusion** of whom we symbolize with **vibunzi**. We *include* them (without making them less than the human persons they are with dignity despite being for the moment Vibunzi) because the U.S.E. has automatically *excluded* them based on race alone. When we *adopt* a new member, they will become our **vibunzi** until they are able to stand on their own two feet. The application of the principle behind this symbol will mean that no Nu Afrikan family will be without **corn = vibunzi** during **Kwanzaa Celebration**.

Zawadi [**gifts**] are rewards for following the principles of **Nia** [**resolve, intention**] and **Kuumba** [**creativity**]. Presents given to members of the Nu Afrikan family, including the **vibunzi** *" adopted,"* are for *his or her creative acts* that makes the extended family better and stronger, resulting from their commitment to the black nation via his or her efforts to enhance the extended family structure. **Zawadi** is based on *merit*. It asks the question, **"what have you done for the black nation lately? = what have you done to promote the extended black family values, its spiritual, and material well-being?** It says *you may eat and celebrate with us because you are family, but if you do not receive* ***zawadi****, it says more about how you feel about us and thus the black nation than how we feel about you!* This black extended family power of censorship is what is called *tough love*, but if you consider how our **vibunzi = our youth** are dying in the streets, what is better, a denial of **zawadi**, which is a *"temporary"* indication to our **vibunzi** that the black extended family *expects better of them*, or to *bury them daily or see them subjected to the court and penal system "for life" by the rulers of the U.S. Empire [The U.S.E.]?* This application of **zawadi** must be used with *love*, it must be *measured*, and it must be started with **vibunzi** when they are **young corn**. This is a tool the Nu Afrikan Extended Family can use and is really an Afrikan tradition that employed *sanctions* against misbehavior in the *village* and a statement that destructive behaviors by its members undermined the black family and black family values. We want to stress the importance of the black extended family to the advance of the black nation and teach the Vibunzi to become its guardians rather than its enemy.

Kikombe Cha Umoja [**communal unity cup**] represents the principle of **Umoja** in the **NguzoSaba**. It is used to pour out **tambiko** = **libation** to the black ancestors. It suggests unity between the **living and the blessed dead**. It suggests unity between all people of Afrikan descent. It simply means that we are one and indivisible, and one in purpose working for the complete freedom of our people and a better life for our people through the principle of **spiritual unity** and that we follow the emancipatory *non-racialist* principle of **Race First.** The concept behind this **Kwanzaa symbol** is **cosmological unity between that which is seen and unseen, i.e. mobilizing all spiritual and physical allies in the struggle for freedom!**

Mishumaa Saba [**the seven candles**] represents the **Seven Principles of the Nguzo Saba** and placed on the **kinara**, one to be lighted each day of **Kwanzaa Celebration**. The lighting of the candles embodies **imani** = the faith we have in the principle of freedom and the hope of black self-determination as understood by V. P. Franklin (1984) in his *Black Self-Determination: A Cultural History of the Faith of the Fathers* where he defined four epicological core values (*the things we value* and therefore should be working under the banner of RACE FIRST) in our cultural value system which comes out of our epicological history and black experience (and not someone else's) as (1) *self-determination,* (2) *freedom,* (3) *resistance*, and (4) *education*.[949]Below is an ectype representation of the Nu Afrikan Calendar with the Nguso Saba as days of the week for the **Month of Kwanza** presented in order to demonstrate that the Nu Afrikan People of the Continental U.S. Empire could harmonize **Kwanzaa Celebration** with the **Nu Afrikan Calendar** which actually uses Yoruba expressions for the days of the week. From this ectype demonstration it can be seen how by correspondency the Kwanzaa Celebration Nguso Saba days of the week fit into the **Month of Kwanza** predicated on the Nu Afrikan Calendar base year date points **21 February 1517**. If this ectype Nu Afrikan Calendar was actually adopted it would do much to make Kwanzaa Celebration even more independent of Euro-Holi-Days and the suspicion that it is predicated upon Christmas and relies on the Gregorian Calendar for its date points. We only show the **Month of Kijani** and the **Month of Kwanza** to illustrate how the weekday names are treated for the Month of Kwanza as opposed to the other Nu African Calendar months of the year writ large at the end of the philosophical, theoretical and mathematical parts of this work:

[949]V. P. Franklin. *Black Self-Determination: A Cultural History of the Faith of the Fathers.* (Westport, Connecticut: Lawrence Hill & Company, 1984), p. 4.

EXCURSUS E6

APPENDIX A
World Calendars Ancient & Modern

a. Some Comparative Calendar Year Dates

Nu Afrikan	Gregorian	Hebrew	Islamic
473 B.S.E.	1989-90 C.E.	5750 A.M.	1410 A.H.
474 B.S.E.	1990-91 C.E.	5751 A.M.	1411 A.H.
475 B.S.E.	1991-92 C.E.	5752 A.M.	1412 A.H.
476 B.S.E.	1992-93 C.E.	5753 A.M.	1413 A.H.
477 B.S.E.	1993-94 C.E.	5754 A.M.	1414 A.H.
478 B.S.E.	1994-95 C.E.	5755 A.M.	1415 A.H.
479 B.S.E.	1995-96 C.E.	5756 A.M.	1416 A.H.
480 B.S.E.	1996-97 C.E.	5757 A.M.	1417 A.H.

Note: In the main body of the text of the Nu Afrikan Calendar, **B.S.E. = After the Red Time**. On the Islamic Calendar **A.H.** in the Latin stands for **Anno Hegirae** or **Year of the Hegira = Hijra** in Arabic. On the Jewish or Hebrew Calendar **A.M.** in Latin stands for **Anno Mundi** or **Year of the World** or **Year of the Creation**. The Jews believe that the Jewish era *began* with the creation of the world around **3761 B.C.E.** [**Before the Christian Era**], thus the Gregorian year 1990 would be the Jewish year **5751 = 3761 + 1990**. See **The Universal Almanac 1991**, p. 4.

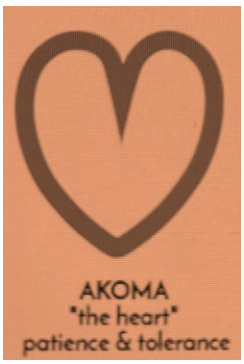
b. World Calendar Nu Years

Calendar	Nu Year Day
Nu Afrikan	1 Afa
Gregorian	1 January
Hebrew	Rosh Hashannah
Hindu	Mesasamkranti
Islamic	1 Muharram
Ta-Merry (Egyptian)	Hruen Tep Renpi-t
Maya	1 Pop
Ethiopian	Maskaram 1 (መስከረም ፩) – September 11 or September 12th for a Leap Year (Ends Noah's Flood)

c. World Calendar Months of The Year

Nu Afrikan	Ta-Merry	Gregorian	Hebrew	Hindu	Islamic
Afa	Tehuti	January	Shebat	Magha	Muharram
Uhuru	Pa-Ipet	FebruaryAdar	Phalguna	Safar	
Kawaida	Het-Heru	March	Nisan	Caitra	Rabi 1
Mababa Weusi	Ka-her-ka	April	Iyar	Vaisakha	Rabi 11
Mwanamke Weusi	Ta-abt	May	Sivan	Jyaistha	Jumada 1
Mtu Weusi	Ma-khir	June	Tammuz	Asadha	Jumada 11
Taifa Weusi	Amen Hotep	July	Ab	Sravana	Rajab
Uwezo	Ren-Nut-t	August	Elul	Bradrapada	Sha'ban
Ekundu	Khensu	September	Tishri	Asvina	Ramadan
Eusi	Pa-Int	October	Heshvan	Karttika	Shawwal
Kijani	Ipip	November	Kislev	Margasivsa	Dhu'l-Qa'dah
Kwanza	Mesut-Ra	December	Tebet	Pansa	Dhu'l-Hijja
Shahidi	_____	_____	____	_____	_____

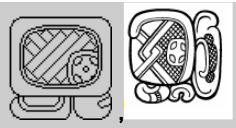
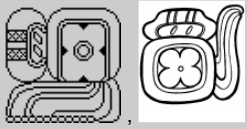
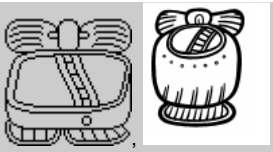
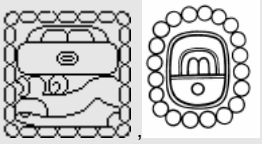
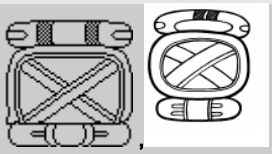
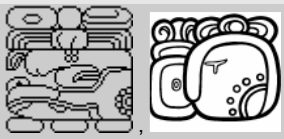
Caution: The reader is reminded that there is *no one to one correspondence* between the above calendar months of the year as it is made to appear by necessity of comparative listing in consecutive order. This is because each calendar has its own base year elements and the months will run according to that mathematical logic.



d. The Mayan Haab Civil Calendar 19 Month Year[950]

(Each with 20 days x 18 = 360 + 5 days in the 19th of Weyeb = 365)

Note: No adjustment for Leap Years was made even though the Mayans knew about it. The *Haab Year* is also known as the "Vague Year" because the Mayans allowed the 365-day period to drift though the various seasons of the year:

Mayan Month Glyphs	Mayan Month Glyphs	Mayan Month Glyphs
 **Pop - Month 1 (K'anjalab)**	 Yaxkin - Month 7 (Yax K'in)	 Mak -Month 13 (Mak)
Wo - Month 2 (Ikat)	 Mol - Month 8 (Mol)	K'ank'in Month 14 (Uniw)
 **Sip - Month 3 (Chak'at)**	Ch'en - Month 9 (Ik'Sijom)	Muwan - Month 15 (Muwan)
Sotz'- Month 4 (Sutz)	Yax - Month 10 (Yax Sijom)	Pax -Month 16 (Paxil)
Sek - Month 5 (Kasew)	 Sax -Month 11 (Sak Sijom)	K'ayap - Month 17 (Kanasiy)

[950] The Mayan hieroglyphic syllographs depicted in **Appendix A**(d) below are from the work of Ivan Van Laningham in his "Mayan Month Glyphs." (http://www.pauahtun.org, 1996-2013), and from Mark Pitts (2009). *Maya Numbers & The Maya Calendar: A Non-Technical Introduction to Maya Glyphs*. Book 2. The first Mayan glyph for each month is from Laningham and the second from Pitts, juxtaposed one the other, since I do not know which scholar is more or less correct. Both could be. It very well may be that the Mayan language is so rich as is the Egyptian hieroglyphics that the Mayans may have used different glyphs to give expression to the same months. A look at Laningham's full work on the subject suggests this is likely true. The month names in parenthesis are from Pitts who regards them as the ancient Mayan names for the months.

Wayeb - Month 19 (Uway Hab) Short Month of 5 days

Of all the world calendars listed above, the **Mayan Calendar**, with the exception of the **Nu Afrikan Calendar** is the only one of indigenous origin in the Amerikas. All the rest were formulated and used in Afrika, Asia, the Middle East or Europe. The Mayan Calendar was developed by the Ancient Merikan Maya People around the first Euro-Century C.E. = Sixteenth/Fifteenth Maafa-Century K.S.E. in an area of Southern Mexico and Northern Central Amerika. The Mayan Civilization was primarily centered in Ancient Yucatan in the City of Mayapan. The Mayan Calendar was 365 days long and consisted of *18 months of 20 days each*. These monthly periods were known as **Vinal Periods**. The 19th month of **Uayeb** had only *5 days*. After **Uayeb**, *the last "month" of the Mayan Year*, followed the Mayan New Year **1 Pop**, which has been calculated as falling on **16 July** of the Gregorian Calendar, while the Kamite Nu Year fell on **20 July**. We note at this point the "suspicious" likeness of the Mayan Calendar to that of the Kamite Calendar, which has a 365-day year, with 30 days in the month, and that the year is also *intercalculated with 5 days* to make up the difference. The five days of Uayeb were called **xmakaba kin = days without name**. Just as in the **Kamite Ta-Merrian Civil Numeric Calendar**, the Mayan 5 intercalary days were regarded as unlucky or ill-omened days. The Mayan has a *Sacred Year* called **tonalamatl** made up of 260 days and like the Kamite Calendar, it was part of a *dual* calendrical system having to do with their religious observances. Like the Kamau of Ta-Merry, they also developed a civil numerical calendar based on the *Solar Year*. This was called the **Haab Year** consisting of 365 days described as above. Sylvanus G. Morley in his **An Introduction to the Study of the Maya Hieroglyphs** explains the **Haab Calendar**. [951]He gives a brief discussion on the black Mayan war god **Ek Ahau = The Black Captain** and his *seven* **blackamoors**. *Ek Ahau* was described by the Mayan as **black in color** and recognized as a very great and cruel war god. [952] The Nu Afrikan Calendar with its' **Maafa Year** salutes these people, who were influenced by Afrikan emigrants and explorers, who were honored by the Maya as **black gods**. It is quite possible that they got their calendrical system from Afrikans who had knowledge of the mathematical basis for the Lunar and Solar Year.

e. World Calendar Base Years[N1]

Calendar	Base Year
Ta-Seti [later Ta-Merry]	4236 B.C.E.
Hebrew	3761 B.C.E.
Hindu [N2]	3000 B.C.E.
Julian	46 B.C.E.
Islamic	622 C.E.
Gregorian	1582 C.E.
Nu African	**1517 C.E.**

[951] Sylvanus G. Morley, **An Introduction to the Study of the Maya Hieroglyphs** [Dover Publications, Inc., 1975], 44-45.
[952]**sawa**, 17-18.

Note 1: The reader should take note that the above chronological arrangement of the calendar base years is not necessarily co-determinant with the actual founding and establishment of the calendar. For instance, the Gregorian Calendar was conceived around A1545 C.E. and then Pope Gregory under the authority of the Council of Trent established 1582 as the *base year* for that calendar. Not everybody decided to obey his papal bull at that time and adopt the calendar, but that is beside the point, because the base year was established. Likewise, the Nu Afrikan Calendar was conceived in A1989 C.E., further developed over the succeeding fourteen years has determined its base year to be *Asiento* 1517 C.E.

Note 2: The Hindu Calendar base year is by conjecture only. With the exception of the Ta-Merrian Mysteries, Hinduism is the oldest religion in the world. It has no founder (that we know of) and there does not appear to be a history on the development of its calendar. The best one can say is that the Hindu Calendar is codex determinant with the establishment of its' religion around 3000-2500 B.C.E. in the Indus Valley. Since no religion we know of exists without some type of calendrical system to give expression to its **"holi-days."** At the latest the Hindu Calendar had to be developed by the 7th Euro-Century B.C.E. coinciding with the paramountcy of the Brahman priesthood and the development of Hindu religious literature, which gives copious instructions for carrying out ceremonies and sacrificial rites. So we can say by *convention* [i.e. agreement] and/or *conjecture* that the Hindu base year is 3000 B.C.E.

APPENDIX B.

On The Yoruba Calendar

As we have mentioned earlier, the Yoruba Calendar is not a solar calendar = based on the time it takes the earth to revolve around the sun, but a lunar calendar based on *lunation's* in 28 days = the interval of time from one new moon to the next, i.e. the time it takes the moon to revolve around the earth. The Yoruba calculated lunation's to be approximately 28 days long. This calculation makes the Yoruba Calendar 13 months long. The traditional Yoruba *market week* is four days, rather than seven days in the week like that of the Gregorian Calendar, or ten days in a week like that of the Ta-Merry Civil Numeric Calendar. Of course, today the modern Yoruba, like nearly all other peoples, have adopted elements of the Gregorian Calendar and found Yoruba names for the seven-day week which we will give below. The old Yoruba names for the months have fallen out of use, because the Yoruba think more in terms of seasons of the year than in months of the year, especially in rural and agricultural areas. Now however the Yoruba use the ordinal numbers to give expression to the months of the year. These months are:

a. Yoruba Months of the Year

Yoruba Month	Meaning
Osu ikiniodun	First Month of the Year
Osu ikejiodun	Second Month of the Year
Osu iketaodun	Third Month of the Year
Osu ikerinodun	Fourth Month of the Year
Osu ikarunodun	Fifth Month of the Year
Osu ikefaodun	Sixth Month of the Year
Osu ikejeodun	Seventh Month of the Year
Osu ikejoodun	Eighth Month of the Year
Osu ikesanodun	Ninth Month of the Year
Osu ikewaodun	Tenth Month of the Year
Osu ikokanlaodun	Eleventh Month of the Year
Osu ikejilaodun	Twelfth Month of the Year
Osu iketalaodun	Thirteenth Month of the Year

b. Yoruba Calendar Days Of The Week

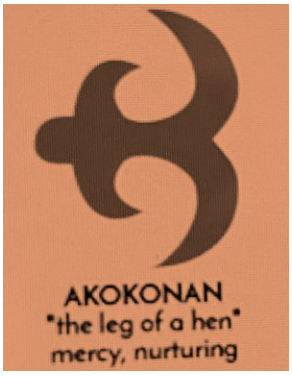
Yoruba Name	Meaning	Gregorian
Ojo aiku	Day of Immortality	Sunday
Ojo aje	Day of Profit	Monday
Ojo isegun	Day of Victory	Tuesday
Ojo riru	Day of Confusion	Wednesday

Ojobo	Day of Creation	Thursday
Ojo eti	Day of Failure	Friday
Ojo abameta	Day of Three Meetings	Saturday

c. Yoruba Seasons of the Year

Yoruba Name	Climatic Period	Gregorian Months
Eerun [Ogbele]	Dry Season	15 October-15 April
Akoko ojo	Rainy Season	16 April-14 October
Owore	Cloudy Season	15 August [Mid-point Akoko ojo]

The above explication of the *Yoruba Calendar* was taken from my notes received from my Yoruba language teacher Adebola Olowe of Nigeria, who held Yoruba classes at the African Arts Consortium, sponsored by Mama Rasheed of the African Resource Center, Cincinnati, Ohio, and from Rowlands, **Teach Yourself Yoruba** [Hodder and Stoughton, 1969], pp. 113-116, under caption *"Seasons, Times, Measures"*.



APPENDIX C

The Ethiopian Calendar
(Some Epicological and Historical Background)

The *Ethiopian Calendar* is ancient and given expression in both the ancient Ethiopic language called Ge'ez (ግዕዝ) and or the more modern Amharic Language (አማርኛ, pronounced *Amarəña* or *Amarigna*). How old or ancient is this African calendar? The Ethiopic Calendar is certainly not as old as the ancient Egyptian Calendar with the earliest known date of 4236 B.C.E. According to the late Dr. Cheikh Anta-Diop, Egyptologist and scientist of Senegal the Egyptians were the exclusive inventors of the calendar. Dr. Diop (1991) states in *Civilization or Barbarism: An Authentic Anthropology* that:

> Just as with geometry, the Egyptians were the exclusive inventors of the calendar, the very one which, barely changed, regulates our life today, and about which Neugebauer says "that it is truly the only intelligent calendar that has ever existed in human history." They invented the 365-day year, breaking it down as follows: 12 months of 30 days – 360 days, plus the 5 intercalated days, each one corresponding to the birth of one of the following Egyptian gods: Osiris, Isis, Horus, Seth, and Nephthys. These are the same gods who will give birth to the human race and inaugurate the cycle of historic times: Adam and Eve are only belated Biblical replicas of Osiris and Isis. The year is divided into three seasons of four months, the month into three weeks of ten days that do not overlap the months: the day into 24 hours. The Egyptians knew that this calendar year was too short, that it was lacking a quarter of a day in order for it to correspond to a complete sidereal revolution. Also, in 4236 B.C. . . . they invented a second astronomical calendar founded precisely on this time lag, this delay, of a quarter of a day per year, in the 365-day calendar year as compared to the sidereal, or astronomical, calendar. The time lag thus accumulated at the end of four years is equal to one day. Instead of adding 1 day every 4 years and thus instituting a leap year, the Egyptians preferred the masterful solution that consists of following this time lag for 1,460 years.[953]

Despite these enormous contributions by the Ancient Egyptians the Ethiopian Calendar has made its own *Se'en* (ሥነ = beauty, aesthetic, cultural refinement), *epicological* and *historical* contribution to civilization and had to either be in existence or began its development no later than the 22nd Egyptian Dynasty (945-712 B.C.E.) beginning with the reign of the Egyptian Pharaoh Shishak (945-924) of Biblical fame also known as Setep-en-Ra Shashanq I (i.e. Sheshong) in Egyptian hieroglyphics . Dr. Aberra Molla (1994) in his essay "The Ethiopic Calendar" states: "The connection between Egypt and Ethiopia from at least as early as the Twenty-second Dynasty was very intimate and occasionally the two countries were under the same ruler, so that the arts and civilization of the one naturally found their way into the other." [954] Pharaoh Shishak (whose birth name was Meri-Amen = *Beloved of Amen*) is mentioned in 1

[953] Cheikh Anta Diop. *Civilization or Barbarism: An Authentic Anthropology*. Translate from the French by Yaa-Lengi Meema Ngemi. (Chicago, Illinois: Lawrence Hill Books, 1991), p. 279.
[954] Aberra Molla. *The Ethiopic Calendar*. (Ethiopic.com., 1994), p. 3.

Kings 14:25 and 2 Chronicles 12:2-3 as attacking Jerusalem unleashed by God because King Rehoboam, the Son of King Solomon had led the people into sin. The 2 Chronicles text makes it clear the African army he used consisted of Ethiopians, Libyans and some other assortment of allies called the Sikkim (i.e. "Tent Dwellers") that lived along the Rea Sea. The Amharic Bible KJV version states the following with an English translation:

> ፪ እግዚአብሔርን ብድልውልና ሮብዓም ብነግሠ በአምስተኛው ዓመት የግብጽ ንጉሥ ሺሻቅ ሺህ ሁለት መቶ ሰረገሎችና ስድሳ ሺህ ፈርሰኞች ይዛ ኢየሩሳሌም ወጣ። ፫ ከእርሱም ጋር ከግብጽ ለመጣው ሕዝብ ቀጥር አልነበረውም አነርሱም የልብያ ሰዎች፥ሱክውያን፥የኢትዮጵያ ሰዎችም ነበሩ።
>
> **2.** And it came to pass that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord. **3.** With twelve hundred chariots, and threescore thousand horsemen; and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. (2 Chronicles 12:2-3, Amharic Bible KJV 3D).[955]

Why is this biblical witness and history of Shishak's invasion of Rehoboam's Kingdom's of Judah around 925 B.C.E. so important? It is because this African invasion of Judah corresponds to the extra-biblical records of the *Kibra Negast* and the chronological list of Kings and Queens of Ethiopia from the reign of Queen Makeda around 982 B.C.E. (Queen of Sheba or Saba) of biblical fame noted in 1 Kings 10:1-13 to the beginning of the Solomonid Dynasty with she and Solomon's son Menelik 1 in 957 B.C.E. down to the reign of Ethiopian King Sera 1 (Tomai) in 930 B.C.E. the accepted date for the death of Solomon (reign 970-930 B.C.E.). Shishak's invasion of Judah against Solomon's son Rehoboam (926-910 B.C.E.) would occur about five years later in about 925 B.C.E. While this correspondency does not deny that the Ethiopian Calendar existed before this period of time it is very unlikely that it was not founded by the beginning of Menelik's reign in 957 B.C.E. for it is not reasonable to think that such an advanced Ethiopian kingdom in Aksum could operate without a sophisticate calendrical system and could well have been in existence in some form as early as the Ethiopian Kings and Queens List suggest beginning with Aksumite King Ori or Aram in 4470 B.C.E. well over a thousand five hundred (1,545) years before the first re-unification of Egypt under Pharaoh Menes around 2925 B.C.E. and just over two hundred and thirty years before the founding of the Egyptian Calendar in 4236 B.C.E. Just as an exercise to advance knowledge of Ethiopia that is currently making an important world impact and because chronologies (in this case chronology of Ethiopian kings and queens), I list the Solomonid line down to Queen Nicuata Kandake just after 740 B.C.E. which shows that the Solomonid Dynasty falls within the 22nd Egyptian Dynasty that did not end until around 712 BCE:

[955] For readers that cannot obtain a parallel Amharic Bible with English translation another translation of these biblical references can be found in Paulos Milkias' *Dictionary of Ethiopian Christianity*. (New York: University Press of America, Inc., 2010), under "Appendix 1: Ethiopia Quoted in the Bible", pp. 344-345.

Ethiopian King and Queens Partial List:
Beginning of the Solomonid Dynasty of Menelik[956]

King or Queen	Beginning of Reign
Queen Makeda	*982 B.C.E.*
Menelik I	**957 B.C.E.**
Hanyon	956 B.C.E.
Sera I (Tomai)	**930 B.C.E.**
Amen Hotep Zagdur	899 B.C.E.
AksumayRamissu	879 B.C.E.
Awseyo Sera II	841 B.C.E.
Tawasya II	820 B.C.E.
AbralysusWiyankihi II	788 B.C.E.
AksumayWaradaTsaybay	765 B.C.E.
Kashta Hanyon	752 B.C.E.
Sabaka II	740 B.C.E.

We can conjecture from the extra-biblical data in the above Ethiopian and Queens list (along with biblical verses we will give below that Pharaoh Shishak likely built some alliance with the Ethiopian King Sera I to use his Ethiopian African troops to attack Judah perhaps no less than for the reason Sera would have seen the split of the Judah (the Southern Kingdom) under Rehoboam and Israel (i.e. the Ten Tribes or Northern Kingdom) under Jeroboam as a serious breach of Solomon's united kingdom (no matter what Shishak's reasons) which an Ethiopian sovereign would have regarded as technically belonging under the reign of Menelik I and the following Ethiopian Lions of Judah, King of Kings in a first attempt to re-unify the Southern and Northern Kingdoms the last attempt by Sera I coming in a confederacy with Egypt around 900 B.C.E. against King Asa of Judah where 2 Chronicles 14:8-13 confirming the extra-biblical record of the Ethiopian Kings and Queens list showing that the Ethiopian king coming against him was named in Hebrew "Zera" the Ethiopian as given below from the English translation of the Amharic Bible (with some passages given in Amharic):

> **8.** And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all there were mighty men of valour. **9.** And there came out against them *Zerah* (i.e. Sera I)*the Ethiopian* (ኢትዮጵያዊውም ዝራ = *Ityopəyawiwəm Zəri* = Zeri, the Ethiopian) with a host of a thousand (i.e. one thousand x a thousand = one million men), and three hundred chariots; and came unto Mareshah. **10.** Then Asa went out against him, and they set the battle in array in the valley of Zephatlah at Mareshah. **11.** And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. **12.** So the Lord smote the *Ethiopians* (ኢትዮጵያውያንን = *Ityopəyawəyann*) before Asa,
>
> and before Judah; and the Ethiopians fled. **13.** And Asa and the people that were with him

[956] *Ethiopedia or Encyclopedia for Ethiopia*. "Kings and Queens of Ethiopia 4470 B.C.E. to 1930 A.D." (http://ethiopedia.blogspot.com/2007).

> pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil. (Amharic Bible KJV 3D).

With this epicological and historical background we move into more technical and immediate analysis of the Ethiopian Calendar based primarily on the research of Dr. Aberra Molla (1994 E.C.) in his *Ethiopic Calendar* and Paulos Milkias (2010) *Dictionary of Ethiopian Christianity*. Dr. Molla states: "Ethiopia has its own ancient calendar. According to the beliefs of the Ethiopian Orthodox Church, God created the world 5500 years before the birth of Christ, and it is 1994 years since Jesus was born on the Ethiopian Calendar (E.C.) and the 2001 years corresponding on the Gregorian Calendar. Based on this timeline, we are in the year 7494 of the eighth millennium (or ስምንተኛውሺህ). These are referred to as *Amete Alem* (ዓመተ ዓለም) in Amharic or "the years of the world". Era of the world dates from 5493 B.C." The key to Dr. Molla's analysis is to know that the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church believes that **Jesus Christ was born in 7 B.C.E.** and that when the Era is split between B.C.E. and C.E. the Ethiopian Calendar that **the first year is 0 (i.e. year zero)** but *a full year non-the-less* which requires one to substrate 7 years from 5500 before the birth of Christ (B.C.E.) and to calculate dates in the Era on the Ethiopian Calendar beginning with C.E. to substrate 8 years because of the **calendrical year zero**. Dr. Molla explains all of this in aspects of what follows, but for now we need to do the basic calculations to allow us to come up with his numbers in the quote above. Dr. Molla simply takes 5500 for the beginning of the creation and adds the year he is writing his essay 1994 (for one thousand nine hundred and ninety-four years of elapsed time on the Ethiopian Calendar (EC) since the birth of Christ) to get 7494 years of elapsed time since the creation of the world. He then states that the "Era of the world dates from 5493 B.C." How did he get here? Because based on his elapsed time of 7494 you simply need to subject the elapsed time for the birth of Christ which would be 7494 – 1994 = 5500 which should be the Era of the world not 5493 B.C.

What Dr. Molla has left out to speak of later is that Jesus was born in 7 B.C.E. and not at **year zero** that is needed split calendrical time into B.C.E. and C.E. Taking this into account and so subtracting 5500 B.C.E. – 7 years = 5493 B.C.E. as the Era of the World. So if 5493 B.C.E. is the true Era of the World given Jesus Christ was born in 7 B.C.E. what would 1994 C.E. on the Gregorian Calendar correspond to on the Ethiopian Calendar? You have to continue into C.E. subtracting 7 years (considering the birth of Christ) from the current Gregorian date of 1994 – 7 = 1987. But this would not be the Ethiopian date either because the year zero also has to be subtracted, that is, 1987 -1 = 1986, so that this becomes the Ethiopian Calendar date that corresponds to 1994 on the Gregorian Calendar. The absolute elapsed time using the Ethiopian Calendar date of 1986 is 7479 if the 5493 B.C.E. is the Era of the World (i.e. 7479 - 1986 B.C.E. = 5493 B.C.E). At first this analysis might seem convoluted, self-serving or is a circular mathematic argument where the outcome is guaranteed. However, we can check the math against a Gregorian date we pick at random. What about the current Gregorian year date Twenty-sixteen (2016). If we select that date can we show that the elapsed time for 2016 on the Gregorian Calendar equals the corresponding elapsed time on the Ethiopian Calendar based on the *Era of the World* year date 5493 BCE? We can! Checking a current Ethiopian Calendar provided by the Ethiopian Orthodox

Church shows that the Ethiopian Calendar (EC) date (prior to September 11 of this year) is 2008 and corresponds to the elapsed time on the Gregorian 2016. Below we show the correspondence and mathematical is the same between Gregorian year 2002 and Ethiopian year 1994 (we proposed above) and Gregorian year 2016 and Ethiopian year 2008:

Era/World	Calendar Year	Elapsed-time	Birth/Christ date	Year-zero	Corresponding-time
5493	+G2002	7495	-7	-1	7487
5493	+EC1994	7487	0	0	7487
5493	+G2016	7509	-7	-1	7501
5493	+EC2008	7501	0	0	7501

According to Dr. Molla the Ethiopian Calendar has more in common with the Coptic Egyptian Calendar than Egypt's civil numeric calendar based on several unique features. Dr. Molla states: "The Ethiopic and Coptic calendars have 13 months, 12 of 30 days each and an intercalary month at the end of the year of 5 or 6 days depending on whether the year is a leap year or not. The year starts on 11 September in the Gregorian Calendar (G.C.) or on the 12th in (Gregorian) Leap Years. The Coptic Leap Year follows the same rules as the Gregorian so that the extra months always has 6 days in a Gregorian Leap Year."[957] Dr. Molla provides the following comparative data for the months and the beginning date-points between the Ethiopian Calendar (EC) and the Gregorian Calendar (G.C.) that he modified from http://saintmark.com/easter.html.

Comparative Months (ወራት) of the Year[958]

Amharic Month Name	Latin Month Name	Coptic Pronunciation	Beginning Date	In Leap Year
መስከረም	Mäskäräm	*Tout*	11 September	12 September
ጥቅምት	Təqəmt	*Baba*	11 October	12 October
ኅዳር	Hidar	*Hator*	10 November	11 November
ታኅሣሥ	Tahsas	*Kiahk*	10 December	11 December
መጋቢት	Mägabit	*Baramhat*	10 March	----------
ሚያዝያ	Miyazya	*Baramouda*	9 April	----------
ግንቦት	Gənbot	*Bashans*	9 May	----------
ሰኔ	Säne	*Paona*	9 June	----------
ሐምሌ	Hamle	*Epep*	8 Julay	----------
ነሐሴ	Nähase	*Mesra*	7 August	----------
ጳጉሜን	Pagumen	*Nasie*	6 September	----------

[957] Molla. **Sawa,** p. 3.
[958] Molla, **Sawa**, p. 3.

Ethiopian Leap Year

Dr. Molla continues that the Ethiopian Calendar (EC) leap years arrive each four years and is equal in length with the both the Coptic and Julian year. According to Dr. Molla:

> In the Gregorian calendar every year that is exactly divisible by 4 is a leap year, except for years that are exactly divisible by 100; these centurial years are leap years only if they are exactly divisible by 400. In other word[s], Ethiopic has 100 Leap years every 400 years while Gregorian has 97. . . . The Ethiopian calendar differs from both the Coptic and the Julian calendars. The current 1994 Ethiopian Calendar (E.C.) year is equivalent to the 1718 Coptic Calendar (C.C.), the 2001 Julian Calendar (J.C.) and the 2001 Gregorian Calendar (G.C.) years. . . . The difference between the Ethiopic and Coptic is 276 years. In spite of this, the Ethiopic Calendar is closely associated with the rules and the different calculations influenced by the Coptic Church and the Ethiopian Orthodox Tewahido Church. (According to Aymro and Motovu, the Calendar of the Ethiopian Church came from Egypt and as to methods and dates agrees with the Calendar of the Coptic Church. But the two calendars differ with regards to the saints' days and the time of observing them.) According to Ethiopian scholars such as Alega Kidane Wold Kiflie (አለቃ ኪዳነ ወልድ ክፍሌ), the Ethiopic Calendar A.D. differs from other Christian calendars because of the continuity to these years after completion of the 5500 years and the former is religious while the latter is based on history. The Ethiopic years are seven years difference by *Meskerem* መስከረም ፩ or becomes eight on January 1. Ethiopic uses the 5500 E.B.E. years in proleptic as well as modern calendrical calculations.[959]

Ge'ez Ethiopic Calendar and Inter-Calculation of Year-Zero

According to Dr. Molla the ancient Ge'ez Calendar (ቀለንጦስ) is divided into two eras, one old and one new and that ignoring the year-zero has had some impact on the way that the Ethiopian Leap Year is calculated although he does not here go into any detail as to why. Dr. Molla states:

> The old year which is equivalent to the B.C. is *ZemeneBluy* (Z.B.) or (ዘመነ ብሉይ). Zemene Haddis (Z.H.) or (ዘመነ ሐዲስ) is *Anno Domini* (A.D.), though it is commonly referred to as *Amete Mihret* (A.M.) which means "years of mercy". *Amete Mihret* (ዓመተ ምሕረት) is abbreviated as ዓ.ም.. Coptic Years are *Amete Semaetat* (ዓመተ ሰማዕታት or ዓ.ሰ.). The Gregorian Calendar years are followed byአንዶ ኤውሮጳ ኣቆጣጠር, which means according to the "European" calendar and is abbreviated as አ.ኤ.አ.. In Amharic Julius is ዩልዮስ. Gregory is ጎሮጎርዮስ and B.C. is ከክርስቶስበፊት (ክ.በ.). The current Ethiopic year can be written as ፲፱፻፺፬ ዓ.ም., 1994 A.M., 1994 Z.H., 7494 A.A. and even ፩፱፱፩ ዓ.ም.. The Ethiopians, like all their contemporaries, probably did not know about the zero between the B.C. and the A.D. years. In spite of this, 5500+ *Amete Mihret* years divided by 4 is an Ethiasopic 4 is an Ethiopic Leap year if the remainder is 3. Leap (ሠማር) years by the Ethiopian by the Ethiopian Calendar are those that end in a Gregorian calendar year preceding a Gregorian calendar

[959] Molla. **Sawa**, pp. 4-5.

leap year. The Ethiopic Leap day is *Phagumien*6 (ጳጉሜን ፮).[960]

Ethiopic Year: Climatic Seasons – *Hassaba Zaman* (ሐሳበ ዘመን)

The seasons of the year relative to the geodetic location of Ethiopia and has little practical importance beyond the epicological and religious significance related to naming them what they are and the meaning attached to them by the Ethiopians who live there and or are Orthodox Christians in the *Täwahedo*(ተዋሕዶ) faith and practice. These four seasons are adapted from the data given by Paulos Milkias (2010) in his *Dictionary of Ethiopian Christianity* as follows below:

Hassaba Zaman (ሐሳበ ዘመን)

Name	Transliteration	Climatic Season	Seasonal Period
ነፋሻ	Näffasha	*Windy*	Mäskəräm 1 (መስከረም ፩) to Hidar 30 (ኀዳር ፴)[961]
ሀገይ	Hägäy	*Dry*	Tahsas 26 (ታህሳስ ፳፮) to Magabit 25 (መጋቢት ፳፭)
ፀደይ	Tsaday	*Sowing*	Megabit 26 (መጋቢት ፳፮) to Sane 25 (ሰኔ ፳፭)
በልግ	Balǝg	*Light Rain*	Yekatit (የካቲት) to Miazia (ሚያዝያ)
ክረምት	Kirämt	*Rainy Season*	Sane 26 (ሰኔ ፳፮) to Mäskəräm 25 (መስከረም ፳፭)
ጠወን	Täwän	*Small Rains*	Two-week period during the *Dry* Season.[962]

Ethiopian Seven-Day Week (ቀናት)

According to both Dr. Molla and Paulos Milkias the Ethiopian week has seven days, each with 24 hours where there is twelve hours of daylight followed by 12 hours in the night. According to Milkias "The preliminary Qen (ቀን) [Day] begins at dawn as 1 o'clock in the morning and ends in 12 hours which is the end of the day [setting of the sun.] Lelit (ሌሊት) [night] begins as 1 from the evening and continues for 12 hours until the beginning of dawn when the sun starts to rise. Ethiopia is found a[t] 45 degrees longitude and is thus three hours ahead of Greenwich Mean Time. What [this] means is that when it is 0000 Greenwich Meantime, it is 3:00 A.M. in Ethiopia."[963]

[960] Molla, **Sawa,** p. 6.
[961] Ethiopian Orthodox tradition calls for Diggwa Hymns doing this seasonal period of time.
[962] Paulos Milkias. *Dictionary of Ethiopian Christianity.* (New York: University Press of America, Inc., 2010). Appendix II, p. 355.
[963] Milkias, **Sawa**, pp. 368-369.

Ethiopian Days in Ge'ez	Ethiopian Days in Latin	English Equivalent
ዕሁድ	Ehud	Sunday
ሰኞ	Sagno	Monday
ምክሰኞ	Maksagno	Tuesday
ረቡዕ	Rabu'l	Wednesday
ሐሙስ	Hamus	Thursday
ዓርብ	Arb	Friday
ቅዳሜ	Qidamé	Saturday

Four-Year Cycle Named After the Evangelist

Dr. Molla states that the "Ethiopic years have four-year cycles" and that these cycles are "named after the evangelist Matthew (ማቴዎስ), Luke (ሉቃስ), Mark (ማርቆስ) and John (ዮሐንስ).[964]The authors of the article "*Orthodox Liturgical Calendar of Fasts and Feasts"* provides in the website Ethiopian Orthodox Church, Info (2014) provides a number of detailed Orthodox Holy days of the Ethiopian Calendar and comparative years of the four Evangelist with the Western Gregorian Calendar along with a detailed biblically based argument for establishing the birth of Christ around 5493 B.C. as the Era of the World. He provides the note that the "Orthodox church uses the Old Calendar (the Era of Incarnation in determining the dates of Easter and other Church occasions that are dependent on the date of Easter." This fact will be of some importance when we present below the reasons for the controversy between the Ethiopian Calendar (E.C.) and the Gregorian Calendar (G.C.) as understood by Dr. Molla. In the meantime, we present below a few of the charts from the article "*Orthodox Liturgical Calendar of Fasts and Feasts*" with the interesting notation that the extra day in Leap Year is added to the year of the Evangelist St. Luke and that the Ethiopian New Year is called by the Orthodox faithful *Kidus Yohannes* (St. John the Baptist):[965]

[964] Molla. Sawa, p. 7.
[965] *Orthodox Liturgical Calendar of Fasts and Feasts.* (2014). http://www.ethiopianorthodoxchurch.info.

Chart 1: Four-Year-Cycles Named After the Four Evangelist

The Orthodox Church uses the Old Calendarist, (the Era of Incarnation, the birthday of our Lord) approach in determining the dates of Easter and the other Church occasions that are dependent on the date of Easter.

Orthodox Holy days from the year 2001 EC ~ (2008 Western Calendar)
and continues to the year 2025 EC ~ (2032 Western Calendar)
The following is a list of Orthodox Feasts, Fasts and other special occasions during the year

THE YEARS East ~ West (Ethio year changes in Sept.)	EVANGELIST NAME	ETHIOPIAN NEW YEAR	FAST of NINEVAH	GREAT LENT	PALM SUNDAY Hosanna	GOOD FRIDAY Siklet	EASTER SUNDAY Tensaye	ASCENSION of CHRIST Erget	PENTACOST White Sun. Paracletos
2000(1) ~ 2008	JOHN		18 Feb.	03 Mar	20 Apr.	25 Apr.	27 Apr	05 Jun.	15 Jun.
2001(2)~ 2009	MATTHEW	Thur.	09 Feb.	23 Feb	12 Apr.	17 Apr	19 Apr.	28 May	07 Jun.
2002(3) ~ 2010	MARK	Fri.	25 Jan.	08 Feb.	28 Mar.	02 Apr.	04 Apr.	13 May	23 May
2003(4) ~ 2011	LUKE	Sat.	14 Feb.	28 Feb.	17 Apr.	22 Apr.	24 Apr.	02 Jun.	12 Jun.
2004(5) ~ 2012	JOHN	Sun. Mon.	06 Feb	20 Feb.	08 Apr.	13 Apr.	15 Apr.	24 May	03 Jun.
2005(6) ~ 2013	MATTHEW	Tue.	25 Feb.	11 Mar.	28 Apr.	03 May.	05 May	13 Jun.	23 Jun.
2006(7) ~ 2014	MARK	Wed.	10 Feb.	24 Feb.	13 Apr.	18 Apr.	20 Apr	29 May	08 Jun.
2007(8) ~ 2015	LUKE	Thur.	02 Feb.	16 Feb.	05 Apr.	10 Apr.	12 Apr.	21 May	31 May
2008(9) ~ 2016	JOHN	Fri.	22 Feb.	07 Mar.	24 Apr.	29 Apr.	01 May	09 Jun.	19 Jun.
2009(10) ~ 2017	MATTHEW		06 Feb.	20 Feb.	09 Apr.	14 Apr.	16 Apr.	25 May	04 Jun.
2010(11) ~ 2018	MARK	Sat.	29 Jan.	12 Feb.	01 Apr.	06 Apr.	08 Apr.	17 May	27 May
2011(12) ~ 2019	LUKE	Sun.	18 Feb.	04 Mar.	21 Apr.	26 Apr.	28 Apr.	06 Jun.	16 Jun.
2012(13) ~ 2020	JOHN	Mon. Tue.	10 Feb.	24 Feb.	12 Apr.	17 Apr.	19 Apr.	28 May	07 Jun.
2013(14) ~ 2021	MATTHEW		22 Feb.	08 Mar.	25 Apr.	30 Apr.	02 May	10 Jun.	20 Jun.
2014(15) ~ 2022	MARK		14 Feb.	28 Feb.	17 Apr.	22 Apr.	24 Apr.	02 Jun.	12 Jun.
2015(16) ~ 2023	LUKE		06 Feb.	20 Feb.	09 Apr.	14 Apr.	16 Apr.	25 May	04 Jun.
2016(17) ~ 2024	JOHN		26 Feb.	11 Mar.	28 Apr.	03 May	05 May	13 Jun.	23 Jun.
2017(18) ~ 2025	MATTHEW		10 Feb.	24 Feb.	13 Apr.	18 Apr.	20 Apr.	29 May	08 Jun.
2018(19) ~ 2026	MARK		02 Feb.	16 Feb.	05 Apr.	10 Apr.	12 Apr.	21 May	31 May
2019(20) ~ 2027	LUKE		22 Feb.	08 Mar.	25 Apr.	30 Apr.	02 May	10 Jun.	20 Jun.
2020(21) ~ 2028	JOHN		07 Feb.	21 Feb.	09 Apr.	14 Apr.	16 Apr.	25 May	04 Jun.

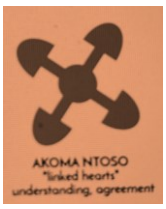


Chart 2: Ethiopian Orthodox Feasts & Festival Days of the Year[966]

~ MAJOR HOLY DAYS ~

The Incarnation . . . . . (Tsinset)
Christmas . . . . . (Lidet) . . . . . 07 January ~ fixed
Epiphany/Christ Baptized . . . (Timket) . . . . 19 (20 leap)Jan ~ fixed
Palm Sunday . . . . . (Hosanna) . . . . moveable date
Holy Thursday . . . . . moveable date
Holy Friday(Crucified) . . . . . (Siklet) . . . . . moveable date
Easter*Resurrection) . . . . . (Tensaye) . . . . moveable date
Ascension of Christ . (Ereget)
Pentacost / White Sunday. . . (Paracletos). . . , moveable date
The Transfiguration . . . . . (Debre Tabor) . . 19 Aug. ~ fixed

~ MINOR HOLY DAYS ~

Sebklet (First Sunday in Advent / before Christmas)
+ This festival is held in commemoration of the prophecies made by the prophets concerning the coming of the Messiah.

Berhan (Second Sunday in Advent / before Christmas)
+ In commemoration of the fulfillment of the Word (Our Lord)

Nolawe (Third Sunday in Advent / before Christmas)
+ In commemoration of the Good Shepherd (Our Lord)

Yelidet Gahad (Christmas Eve) ~ 06 January
+ In commemoration of the actual birth & revelation of Our Lord

Gizret (Circumcision) ~ 15 January
+ In commemoration of the circumcision of Our Lord

Debre Zeit (the Festival of Mount Olives)
+ The second advent is to take place on Mount Olives.
So special wishful prayers for righteousness are offered

Birth of Simon ~(Presentation of Christ in the Temple) Feb 15
+ Simon was an old man over 80 years old, he was just, and devout. It was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord Christ. When Eysus Kristos was brought into the temple, Simon took him up in his arms and blessed God. It was said that the old man immediately became young (30 yrs. old), for this reason this Holy Day is called Birth of Simon (Born Again).

Qanna Ze Galilla (The Miracle of Cana of Galile)
~ Wedding of Cana January 21
This is the first miracle of the Lord where He changed water to wine.

Masqal (Finding of the True Cross)
19 Mar. (W) and 27 Sept.
+ In commemoration of the finding of the true Cross

+ Lazarus Saturday ~ April 27

~ OTHER SPECIAL DAYS ~ FESTIVAL

Saints' days and other festivals have not been imposed by any law of God, they were established by the church herself. Some go back to apostolic times and others are later origin. There is a prodigious number of feasts in the Ethiopian Church.

The principal feasts of the church are
9 feasts of the Lord,
33 feasts of our Lady, the feasts of the Apostles, Sunday, Saturday, the feasts of the Angels, the feasts of the righteous (saints) and the feasts of the martyrs.

Non~Christian National Days
The following days are commemorated by all Ethiopians regardless of religion, race, or tribe.

New Years Day (Addis Amet) . . . . . 11 or (12 Sept./Leap Year)
Victory of Adua (Ye-Adua Amet) . . . . 03 March
Ethiopian Martyr's Day (Ye-Ethiopia) . . 19 March
Liberation Day (Le Nessanet) . . . . . 05 May
Revolution Day (Abeyot) . . . . . 12 Sept.

Days Rastafarian's Celebrate
HIM Haile Selassie Birthday . . . . . 23 July
HIM Haile Selassie Coronation . . . . . 02 Nov.
+ These days are celebrated by Rastafarians because it was due to Haile Selassie's coronation that made the Marcus Garvey followers turn to Ethiopia as the promised land of the Bible. Also the Emperor's acceptance and embrace of the Jamaicans and his gift of the land in Shasamanie Ethiopia for them to repatriate.
+ Emperor Haile Selassie also sent his faithful Monk Abba Mandefro to Jamaica to teach those in the Diaspora his Orthodox Faith and Practice

~ FEASTING DAYS ~ ***We never fast on Sundays ~ It's generally a FEAST because it is the day on which Christ our Lord arose.***
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1. **Tensaye (Easter Sunday) ~ Moveable Date**
2. **Lidet (Christmas Day) ~ 7 January**
3. **Jonah's Feast** / Ninevah ~ 28th February
4. **Saint Yared Day ~ 19 May**
5. **Apostles Feast** (Martyrdom of St. Peter & St. Paul) ~ **12 July**
6. **New Year's Day ~ 11 September**
7. **The Feast of The Cross (Maskel) ~ 27 Sept. - 29 (3 days)**
   ~ St. Mariam Feast. . . . August 22 . . . fixed

~ The feasts which come during each month are:

- Trinity, the **7th** of each month;
- Michael the Archangel, the **12th** of each month;
- the Covenant of Mercy, the **16th** of each month;
- the Holy Virgin Assumption, the **21st** of each month;
- the Death of Our Lord, the **27th** of each month;
- and the birth of Christ, the **29th** of each month.

The book Senksar is the calendar which contains a list of saints to be commemorated daily and their brief history.
There are **many holy martyrs and confessors** who are remembered. **The angels** hold a high place in the church.
They protect homes, Churches, palaces and all places of importance. Chiefs among them are **St. Michael and St. Gabriel.**

[966] *Orthodox Liturgical Calendar of Fasts and Feasts.* (2014). http://www.ethiopianorthodoxchurch.info.
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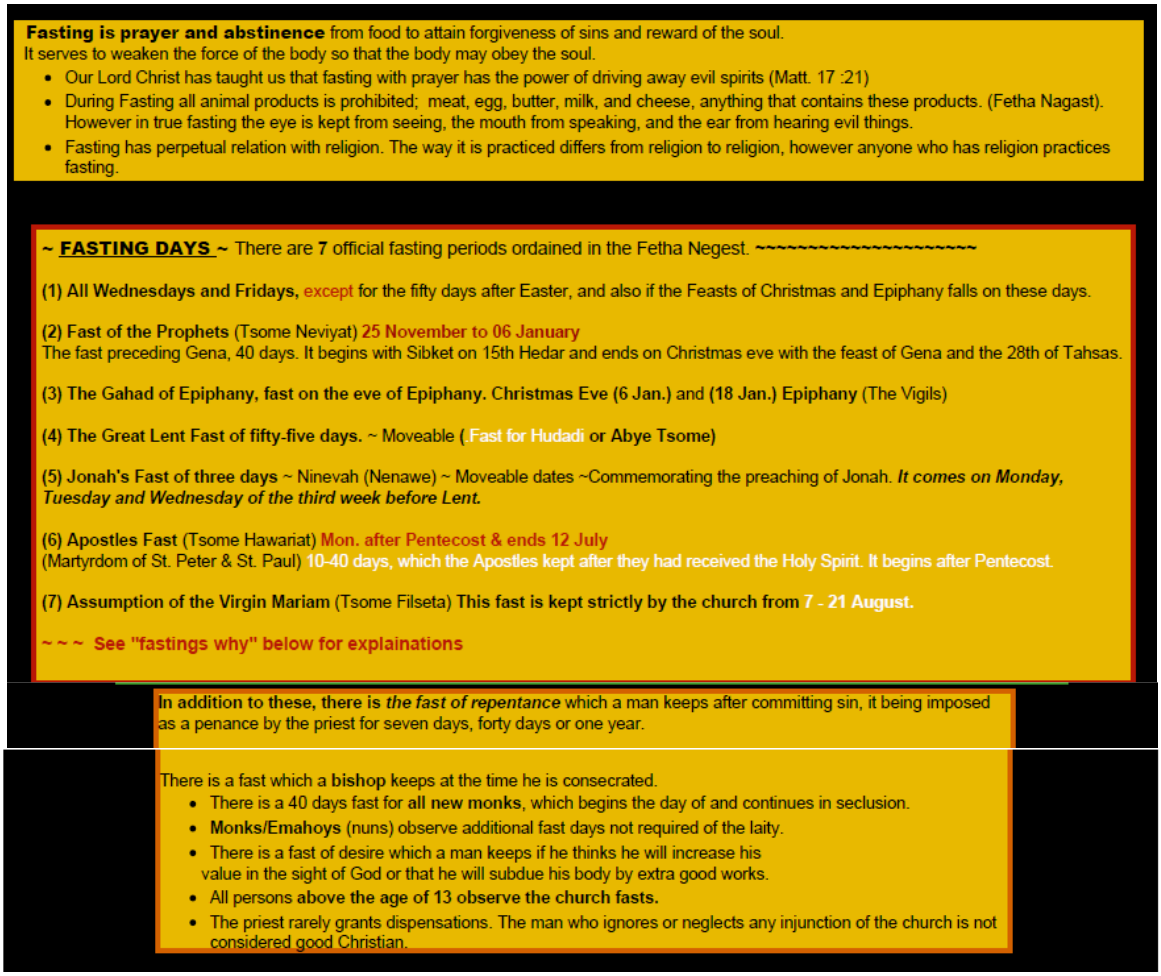
Chart 3: Ethiopian Orthodox Fast Days of the Year[967]



[967] *Orthodox Liturgical Calendar of Fasts and Feasts.* (2014). http://www.ethiopianorthodoxchurch.info.

The Ethiopian Calendar and the Era of the World

(Story of Birth, Life, Death of Christ and the Easter Controversy)

The Ethiopian Calendar (EC) is predicated on the date for the birth of Jesus Christ determined to be 7 B.C.E. by the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church (EOTC). This important date calculated in conjunction with the 5493 B.C.E., the Era of the World determines the date for Easter around which other Ethiopian liturgical dates on the EC are determined. The Ethiopian Orthodox maintain these calculation on the EC despite their obvious differences from

Western calendars, especially the Gregorian Calendar (G.C.) and assert that the EC is therefore (if not more accurate) genuinely grounded in the date for the creation of the world and the real date of Christ's birth. Their arguments for such an assertion are compelling (if not on the basis of the Era of the World) then on the accuracy for the birth of Jesus Christ where the Gregorian Calendar has to use a zero year to split B.C.E. from C.E. (i.e. the Christian or Common Era) which everyone knows is not the actual birth of Christ which is the actual date the Christian or Common Era by convention should have been advanced. The Ethiopians boldly advance both arguments for the Era of the World and the actual birth of Christ for the EC and therefore base the date for Easter on which all other liturgical dates for feasts, festivals, and fasts depend. The arguments for this view are best presented by Dr. Molla as follows:

> One of the reasons behind the controversy between the Ethiopian and the Gregorian calendars is because Pope Gregory abandoned the rules for calculating Easter and introduced new rules in 1582 without consulting the Alexandrian Church. Gregorian also changed the beginning of Julian news years from መርቢት (March) to ጥር (January) and reduced Leap years [note elsewhere Dr. Molla states that the EC has 100 Leap years in every 400 years while the Gregorian has 97]. It also involves the minutes that add up to one day (about every 128 years) and the relative positions of these days within the year numbers, while the days have constantly remained the same. The Ethiopian calendar lacks the historical numerical discontinuity and inflation of the other Christian calendars and may be one of the oldest, even if it is another inaccurate calendar. As a result, it is not affected by the absence of the zero digit and it is reasonable to conclude that the new millennium will begin on *Meskerem* 1, 2001 E.C. (መስከረም ፩ ቀን ፪፻፩ ዓ.ም.). Considering that all calendars are not really accurate and we continue to worry about leap seconds to improve on them while ignoring years, the reluctance of Ethiopians in accepting the Gregorian calendar is understandable. However, the four years gap introduced by Exiguus does not account for the seven years difference between the Ethiopian and the Christian calendars. If Jesus was born in 7 B.C. and nobody made the effort to correct the error, the A.D. years should have remained the same. The Ethiopians imply that Exiguus used 532 in the wrong year with mentioning the A.D. year, though he was working on his Easter calculations in (the proleptic) A.D. 525. The difference of about seven years has moved date of creation of the Julian calendar by as many years relative to the Ethiopian. Further research is justified for historical, chronological, and computational and other reasons and to find out how the Ethiopians stayed younger in spite of hanging onto the calendar for millennia. The Ethiopian calendar is neither *Julian* nor Gregorian. (The difference between the Ethiopian and Julian calendars most likely appeared only after Exiguus came with *Anno Domini*.) For instance, Ethiopic days could be references. In a new book in Amharic, ባሕረ ሓሳብ (Bahra Hassab), Getatchew Haile (ጌታቸው ኃይሌ) ኡሰድ 365.25 days per year starting with Tuesday, *Meskerem* 1, 5500 years era for Christians we might as well get ready to celebrate the new millennium with Ethiopians in the year 2001 E.C. on September 11, 2008, G.C.[968]

[968] Molla. **Sawa.**, pp. 8-9.

Ethiopian Orthodox *Tewahedo* [ተዋሕዶ] Church Teaching on the Era of the World

In this section we present Wosibihate Le Amelake Abewene's biblical analysis that established 5493 as the Era of the World. Wosibihate from St. Mary's EOTC in Los Angeles wrote an essay entitled *"Why do the Ethiopian and the Europeans (Gregorian) Calendars Differ"* original Published by *ethiopianorthodoxchurch.org* but then reprinted by *Ethiopian Orthodox Church. Info* in "Orthodox Liturgical Calendar of Fasts and Feasts (2014). Leading up to Wosibihate's essay is a captioned notation that the Ethiopian calendar as well as other Orthodox Churches (supposedly within the five Oriental Orthodox Churches that the EOTC belongs is different from calendars in Europe "influenced through colonization or occupation and so on." The authors of the article state:

> The chronology of the Ethiopian church follows the Era of Incarnation that is it dates from our Lord's birth; there is a difference of 7 or 8 years between the western and Ethiopian systems. Because the Ethiopian church holds that our Lord was born 5500 years after the creation of the world this gives the 7- or 8-years difference between the Gregorian and Ethiopian Chronologies. The church also uses other systems of chronology. There is the Era of the world which dates from 5493 B.C., which differs from the western chronology by 7 or 8 years. Then there is a system of chronology called "the years of Mercy or Grace," a system which follows the great lunar cycle." [969]

Why Do the Ethiopian and the European (Gregorian) Calendar Differ[970]

By Wosibihate Le AmelakeAbewene

Scriptural background to the 7(8) years difference in the calendars according to the teachings of The Ethiopian Orthodox Tewahedo Church.

The difference lies in determining the exact date of the birth of Christ.
According to Dionasius, **a Roman monk,** the birth of our Lord Jesus Christ was 753 years after the foundation of the city of Rome.
It is according to his calculation that the world joins the second millennium, in spite of the fact that, researchers many years after him have already discovered **he has made a mistake** by at least four years.
Their argument was based on the **Biblical clues** given at Mt. 2:1 and Lk.3: 1-3, 22-23. In Mt. 2.1, it was mentioned that Jesus was born during the time of King Herod. The King died just after the birth of Christ. Meanwhile, it was also recorded that the king died 750 years after the city of Rome was founded.
The other Gospel tells us that Jesus was 30 by the time he began his ministry. It was also mentioned that this was the fifteenth year of the reign of Tiberius Caesar. Historians proved that Tiberius came to power 765 years after Rome was founded.
Fifteenth of his reign would be in 780, ~ clearly showing a difference of four years from the calculation Dionasius has done.

One would ask, "Why didn't they make these corrections? Why so far? ".
One reason for this could be, that based on this calendar many historical records and other important dates and festivals have already been established. ~ Correction would have meant losing of all these documents and reestablishing the dates, which might have created much conflict.

The Ethiopian Christians didn't base themselves on historical facts to decide the date on which Jesus was born.

[969] *Orthodox Liturgical Calendar of Fasts and Feasts.* (2014). http://www.ethiopianorthodoxchurch.info.
[970] Wosibihate Le AmelakeAbewene. "Why do the Ethiopian and the European (Gregorian) Calendar Differ." (Ethiopianorthodoxchurch.org).

(Wosibihate Continued):

They used ages mentioned in many parts of the Holy Bible. According to their argument, God has nothing to do without reason. He must have meant something when He makes mention of these ages.

If one contemplates on this he would draw a remarkable conclusion about this matter. Moreover, the birth of our Lord was foretold.
The time was also fixed. Jesus was not born suddenly.
When was it? It is really a big question.
How did the Magi come to Jerusalem to worship the infant Jesus?
Indeed, they were wise men, and had the prophecy in their tradition that the King of the Jews, whose Kingdom will last forever, will be born in the holy land. It is also important to observe that the chief priests of Jerusalem were able to tell where he was born (Mt.2: 1-5).

They knew the date (Dan. 9:24) and place (Mic.5:2).
So we can be sure that there is sufficient information to fix the exact date just by following the stories in the Holy Bible and the prophecies.

From the St. Paul's, "When the time had fully come, God sent His only begotten son, born of a woman..." (Gal. 4:4) it was clearly indicated that there was a time period which human beings were supposed to wait.

This was, according to Ethiopians, 5500 years. The same was mentioned in the tale of Abraham.
This was a covenant given to Adam by God. When Adam was banished from Garden of Eden, he sought to get mercy of God.
God told Adam that forgiveness of sin would not be obtained by his effort. He then promised him, "When five and a half days are full, I will be born of your offspring and save you".

Note that one-day is one thousand years with God (2 Pt.3: 8). When this time (5500 years) had fully come, Jesus was born.
Then the Ethiopian started to calculate this time following the pace of Biblical history from Genesis up to the time of Jesus the Christ.

The task was not so easy. It requires a good understanding of how the times were mentioned in the Holy Book.
It is presented below in a simplified form. The story begins in the fifth chapter of Genesis: (Gen. 5:3)

* When Adam became the father of Seth he was 230
* When Seth became the father of Enosh he was 205
* When Enosh became the father of Kenan he was 190
* When Kenan became the father of Mahalalel he was 170
* When Mahalalel became a father of Jared he was 165
* When Jared became the father of Enoch he was 162
* When Enoch became the father of Methuselah he was 165
* When Methuselah became the father of Lamech he was 187
* When Lamech became the father of Noah he was 182
* The flood came at the 600 age of Noah 600

Sum 2256 years

Now, we finished the fifth chapter of Genesis. Let us now go to the 11th chapter of Genesis.
Remember that here Shem's was selected only because Jesus Christ was in his line of generation.(Gen. 11:10)
* When Shem became the father of Arphaxad 2 years after the flood 002
* When Arphaxad became the father of Cainan he was 135
* When Cainan became the father of Shelah he was 130
* When shelah became the father of Eber he was 130
* When Eber became the father of Peleg he was 134
* When Peleg became the father of Reu he was 130
* When Reu became the father of Serug he was 132
* When Serug became the father of Nahur he was 130
* When Nahor became the father of Terah he was 109
* When Terah became the father of Abram, Nahor and Haran, he was 100
* At 75 Abraham went to exile from his relatives and faminly 075

Sum 1207 years
The grand sum will be 2256 + 1207 = 3463 years.

These above numbers are clearly presented and need no deep knowledge of the whole story of the Old Testament.
The remaining ones are found scattered so require a rather better knowledge.
+ From the 75th age of Abraham to Exodus 430 years
+ From Exodus to Samuel 513 years
+ From Saul to Solomon 120 years
+ From Solomon to exile to Babylon 394 years
+ And in exile 70 years

Sum 1527 years
These sums up to 1527 and 3463 = 4990 years

From here on the calculations are based on the verse on the Book of Daniel.(Dan. 9:24-25)

(Wosibihate Continued):

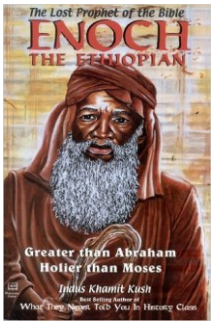
In this verse the coming of the Messiah has been clearly stated as 62 sevens'.

It goes, "From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes,
there will be seven 'sevens', and sixty-two 'sevens' ".
The first seven 'sevens' which will amount will be 49 years and the sixty-two others will be 434 years.
It is also mentioned that Ezra went to Jerusalem with the exile captives of Israel to build Jerusalem and the Temple at the seventh year of the reign of Artaxees. (Ezra7: 6-9). The first sevens will be from the issuing of the word to the end of the rebuilding of the temple.
Mind you, the temple has taken 46 years to rebuild (John (2:20) and the three year difference is the time when the Israeli were banned from building (Ezra 1:1-6 & 23-24).
There is one subtle point to understand here.
The sixty-two and the seven 'sevens' are not continuous.
The beginning of this is the seventh year of the reign of Artaxees king of Persia (Ezra7: 6-9).
This can be historically proved that it was the 76th year of the kingdom of Persia which includes the first seven 'sevens'.
Therefore, these 76 years plus 434 (=62 x 7) it would be 510 years.

Finally, we reached the point. This total sum would establish the 5500 (=4990 + 510) years sought.
The time God gave Adam to come to this World.
The Ethiopian Orthodox Tewahedo Church based its calendar on this calculations.

Wosibihate Le Amelake Abewene

Enoch and the Enochian Calendar



Some Epicological and Historical Background

No discussion of the Ethiopian Calendar (EC) would be complete without mention of the works of Enoch and the resultant *Ethiopic Enochian Calendar*. The ancient Book of Enoch in preserved only in the ancient Ethiopic language of Ge'ez (ግእዝ). Even though Moses mentions Enoch in Genesis 5:21-24 and says of him *"When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch walked with God; then he was no more, because God took him away"* (NIV), nevertheless Enoch writings are older than those of Moses and therefore older than any of the Old Testament scriptures. According to Rev. Dr. George H. Schodde (1882), in his *The Book of Enoch: Translated from the Ethiopic* is the oldest book in apocalyptic literature. Dr. Schodde states:

> In more than one respect the Book of Enoch is an important factor in these investigations. Being one of the oldest specimens of apocalyptic literature reflecting in its different parts the convictions, feelings, and longing of the people of God at different stages of their development; written in imitation of the spirit of the prophets, with religious purpose and

> spiritual objects; it can safely be said to be an invaluable aid to the understanding of the religious and moral atmosphere in which the Savior lived. It does not belong merely to the curiosities of literature, but is a book of positive worth, and the source of much information to the patient investigator.[971]

No one knows precisely the date when Enoch was born. We do know that Abraham lived sometime between 2166 and 1991 B.C.E. Based on both Masoretic and Septuagint texts the number of years in the timeline from Adam to Abraham is 1,948 years and for Adam to Enoch 987 years. If you subtract 987 years from 1,948 years (1948 – 987) = 961 years as the interval of time between the birth of Enoch and the birth of Abraham. If it is true, that Abraham was born in 2166 B.C.E. then adding 961 years to that would give 3127 B.C.E. for the date Enoch was born. Amazingly Enoch would have been contemporary with the Pharaohs of the First Egyptian Dynasty (3050-2890 B.C.E.).

Further calculation gives his date of being translated by God into Heaven around 2762 B.C.E. since the Biblical record (Genesis 5:21-24) states he lived for 365 years (noting curiously that the number of years in Enoch's age is the same as the number of days (365) in the Solar Year. According to Gary Greenberg (1996) and expert in biblical archaeology in his book *The Moses Mystery: The African Origins of the Jewish People* closely agree with the date of birth and death I have surmised above for Enoch. Greenberg gives the date of Enoch's birth as 3139 B.C .E. (my date 3127 B.C.E.) and his date of death as 2774 B.C.E. (my date 2762 B.C.E.) a difference of 12 years between both dates.[972] We will provide more detail about this below. Enoch therefore lived on this earth down to the Second Egyptian Dynasty (2890-2686 B.C.E.). Enoch had to be contemporary with Pharaoh Seth-Peribsen (2766-2749) or *Per-ab-sen* and was translated to Heaven by God during his reign in 2762 B.C.E. as we calculated above even though Greenberg has him dying 8 years before the accession of Pharaoh Seth-Peribsen. This slight variation will not overthrow the thesis we present below that Enoch was the influence behind the religious revolution between the Horus and Seth factions that erupted at the beginning of this Pharaoh's reign because he still would have been a contemporary of Seth-Peribsen before he ascended the throne. Nevertheless, both Greenberg's and my numbers agree with the biblical record in Genesis 5 that Enoch lived a total of 365 years. If you take Greenberg's numbers date of birth 3139 – 2774 = 365 and my supposition 3127 – 2762 = 365. We note here briefly that Greenberg thinks Enoch's total of 365 years has some significance but disagrees with those that suggest it is importance relative to Greenberg's arguments and thesis about the Sothic Cycle. What is significant here is that other experts do place more importance on Enoch's total 365 in respect to the Solar Year and therefore could have influenced the development of the Solar Calendar. To Greenberg's credit he quotes the works of authors that disagree with him. One such is E. A. Speiser, the author of the *Anchor Bible Commentary on Genesis*. Greenberg quotes Speiser as saying:

> Thus, Enoch's total of years corresponds to the 365 days in the solar year, and it surely related in some way to the notice of his unprecedented treatment by God, with whom Enoch "walked". . . A numerical puzzle of an entirely different sort helps to deepen the

[971] George H. Schodde. *The Book of Enoch: Translated from the Ethiopic*. (Andover: Warren F. Draper, 1882)., Preface.
[972] Gary Greenberg. *The Moses Mystery: The African Origins of the Jewish People*. (Secaucus, New Jersey: Carol Publishing Group, 1996), pp. 92-93.

> already profound mystery of Enoch. As the seventh in the line of antediluvian patriarchs, Enoch parallels the Mesopotamian Enmeduranna, who is the seventh king before the Flood according to the best textual evidence. . . . What is more, Endmeduranna's capital city was the ancient center of the sun god Sippur, which could explain the solar number of 365 that is reserved for Enoch. . . . Yet the slight similarity in names is apparently coincidental.[973]

These chronological facts of history and epicology bring Enoch out of the mists of traditions and myth especially since we have his writings as well as his chronological timeline. The fact that Pharaoh Seth-Peribsen was a worshipper of Seth opposed to Horus should not be looked over and it is not an accident that Enoch is the *Seventh seed of Adam in the Holy line of Seth* in the time of Pharaoh *Seth-Peribsen* and that during this reign that *Seth* (Set) *the supposed God of Evil* who did not become (or was not looked on as) Evil incarnate much until later in Egyptian history being the *Twin of Horus* , the twin god with two heads on one body eternally in opposition to one the other as seen in the hieroglyph in Per-ab-sen's name above where the Horus bird is turned backward (out of the ordinary for hieroglyphics unless done for emphasis) in opposition to Seth or the rise of Seth in the royal courts of Egypt. According to Peter A. Clayton (1994) in his *Chronicle of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt*":

> It was of the utmost significance, therefore, that Sekhemib dropped his Horus name in favour of a Seth name, **Seth-Peribsen** – indicating perhaps that the followers of Seth gained the upper hand. Perisbsen's Granite funerary stele from Abydos is clear evidence of this change in allegiance, since the falcon above the *serekh* of his Horus name has been replaced by the animal Seth, with its pointed ears. A later king, Khasekhemwy, was obviously a religious diplomat because he incorporated the names of both gods with his, and apparently manage to mollify both factions. . . . **Khasekhemwy** was the last king of the dynasty, although some authorities suggest that he had an immediate predecessor with a very similar name, Khasekhem. Others opine that they [i.e. Seth-Peribsen and Khasekhemwy, my insertion] are one and the same person who reigned for 30 years. According to this theory, Khasekhem changed his name to Khasekhemwy after he had put down various rebellions and thus united the land, meaning 'The Two Powerful Ones appear', the new name incorporated both the Horus falcon and the Seth animal on the *serekh*.[974]

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[973]Greenberg. **Sawa,** p. 65.
[974]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), pp. 27-28.

It appears that Khasekhemwy a.k.a Seth-Peribsen brought about a temporary truce between the two gods (i.e. meaning between the acolytes and devotees) as perhaps depicted in this statue of the anointing of a Pharaoh by both the Horus and Seth as Khasekhemwy would have had done to him on accession to the throne signifying the both the political and religious reunification of Egypt the Two Land. The first unification occurred in the First Dynasty under Pharaoh Aha but this was more than likely just a political unification to get rid of the foreign political influences and factions in Lower Khemit where the Red Crown of the Pharaoh was combined for the first time with the White Crown of the Upper Khemit whose capital was Thebes (= Red Crown, = White Crown, = Red & White signifying the Unification of the Two Lands).Yet the real significance for our research here is that Enoch may have been the powerful religious influence behind this religious revolution that occurred during this time in Egyptian history when we are certain he was contemporary with this Pharaoh such that the phrase "And Enoch walked with God 300 years" bears great epicological and historical significance. Since Enoch himself was from the line of Seth and a man who "walked with God for 300 years" could he have been the cause of this black or Ethiopian religious revolution that occurred in the very court of Pharaoh and once assured this was done Enoch work was done and "he was no more, because God took him away"? This are startling supposition and compels deeper investigation as to Enoch's influence in his writings as well as his influence on the Ethiopian Calendar (EC).Because of the significance of these chronological and epicological data and the fact that we have the *Book of* Enoch still preserved in the Ethiopic Ge'ez original along with some English translation makes the book of Indus Khamit Kush (2002) the author of *Enoch the Ethiopian: The Lost Prophet of the Bible-Greater than Abraham, Holier than Moses* all the more important in respect to his attempt to bring Enoch to the forefront of our thinking as Nu Africans who seek to acquire our *material ad setus* and black epicological heritage lost or stolen from us by dent of slavery at the hands of Europeans and Euro-Americans. Indus Khamit Kush highlighting the importance and significance of Enoch states the following:

> Enoch the Ethiopian, Patriarch-Prophet is the FIRST PERFECT HUMAN BEING in the Bible and the FIRST IMMORTAL MAN according to Moses the lawgiver (Gen. 5:18, 22, 24). And yet, he has been kept a virtual secret for over 1000 years. This prophetic man, an outstanding spiritual leader before the Biblical flood was the seventh seed of Adam (Gen. 5:18) from "the godly line of Sethite, the great grandfather of Noah, the father of Methuselah and the son of Jared." [975]

[975]Indus Khamit Kush. *Enoch the Ethiopian: The Lost Prophet of the Bible; Greater than Abraham, Holier than Moses*. (Brooklyn, New York: A & B Publishers, 2002), p.1.

The Bible also states that only three men ever ascended, body and soul into heaven. Again, Enoch was the first, then Elijah and finally Jesus Christ. Enoch, however, is unique in that he was *the first* to have both "walked with God" and to have ascended into heaven without having experienced death. . . . Enoch gains paradise and is elevated through divine knowledge whereas Adam suffered death and lost paradise by attempting to gain divinely forbidden knowledge. "Enoch is given that heavenly knowledge and the tradition in which he stands, as we shall see, believed that such knowledge conferred angelic status and made one, in effect, like God." [976]

The Ethiopian Enochian Calendar and the Egyptian Sothic Cycle

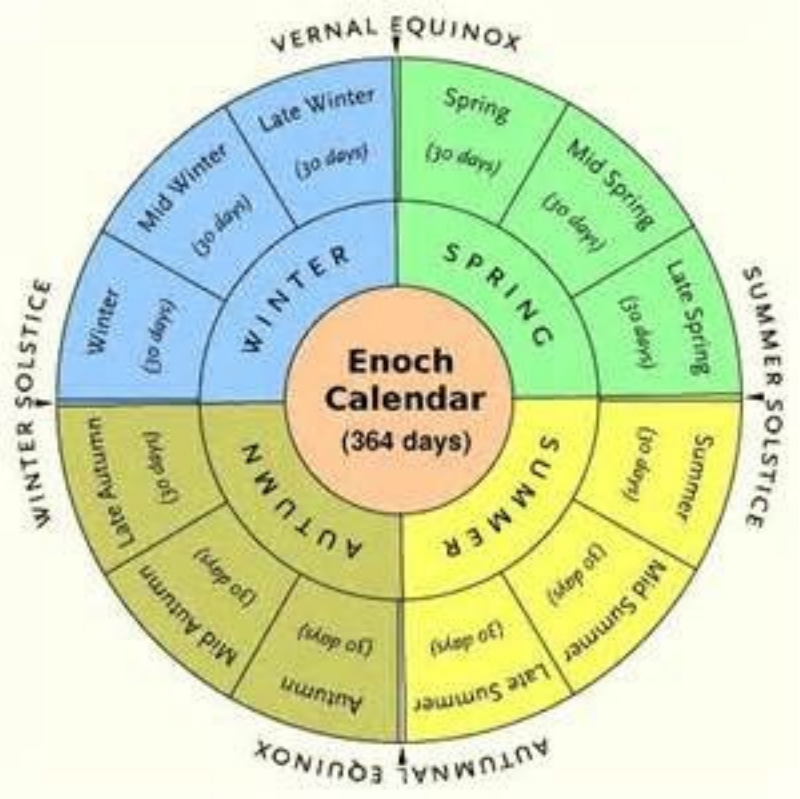


Figure 1

The Egyptians created a calendrical device that has been called a Solar Cycle (365 years x 4 = 1,460 years) to make the proper adjustments for the loss of one day every four years related to Solar Time. This would mean that a full Solar Cycle equaled 1,460 years and the way the Egyptians determined they were correct is the "coincidence" of the Solar Cycle beginning with the heliacal rising of Sothis with the state of New Year's day on their civil numeric calendar. When occasionally

[976] Indus Khamit Kush. **Sawa,** pp. 9-10.

this did not happen; they would simply make the necessary minor adjustments. As we can see in the charts [i.e. Figure 1 and 2] that the Enoch Calendar has 364 days which means that each Solar Cycle would 1456 days (364 x 4). One of these cycle calculations coincides well (if not perfect) with Enoch's date of death so that his death coincides with the end of a Sothic Cycle. We have already surmised above that Enoch's date of death is 2762 B.C.E. (where Greenburg surmises it to be 2774 B.C.E.). If we take 1314 B.C.E. which is regarded by scholars to be a certain date for the end of a Sothic Cycle, we get (1314 + 1460) = 2774 B.C.E. (where 1,460 is obtained by multiplying 365 years by 4) which makes it appear Greenberg is correct using Enoch's 365 years as Moses did in Genesis Chapter 5. However, if we use the Ethiopian Enochian calculation of 364 years and multiply it by 4 then the date of Enoch's death should be (1314 + 1,456) = 2770. So, we have three possible dates for the death of Enoch where two of the dates 2774 B.C.E. and 2770 B.C.E. are based on the calculation of the Sothic Cycle known to have begun in 1314 B.C.E. (using either 365 or 364 years for Enoch's life span). However, the date I surmised to be 2762 B.C.E. was not based on the Egyptian Sothic Cycle of 1,460 years but on the known date of Abraham's birth as 2166 B.C.E. and calculations from the Masoretic and Septuagint texts that shows there was a span of 961 years between Abraham's birth and that of Enoch (i.e. 2166 + 961 = 3127). The year 3127 B.C.E. in this calculation would represent Enoch's date of birth. If this is true, then we would merely substrate his span of life of 365 years given to us in Genesis 5 and obtain Enoch's date of death as 2762 B.C.E. If were to use the Enochian calculation of 364 years for his span of life, then his date of death would be 2763 B.C.E. It is apparent that whatever calculation we use it cannot at this time be precise based on the scant data we have. What we do know now is that the date of Enoch's death hovers around three dates based on the calculation used (i.e. 2774 B.C.E., 2770 B.C.E., 2762 B.C.E. or 2763 B.C.E.).[977] This is the best we can do for now and so end the discussion by allowing two scholars approaching the problem from two different perspectives have their say as given in the analysis of Gary Greenberg and then Ethiopian Dr. Aberra Molla.

Greenberg: On Enoch and the Egyptian Sothic Cycle

> "Enoch died in 2774 B.C. In our examination of the Sothic cycle, we saw that one cycle began in either 2773 or 2770. Since Enoch's death coincides with the end of a Sothic cycle according to one set of calculation, it is tempting to simply claim that the Sothic cycle

[977] At this point we thought to go into a discussion of harmonizing the surmised dates of Enoch's death (i.e. 2774 B.C.E., 2770 B.C.E., 2763 B.C.E., and 2762 B.C.E.) with the known date of **4236 B.C.E.** for the Egyptian Civil Numeric Calendar by first adding the Sothic Cycle of 1460 (i.e. 365 x 4) to each of them then the Enochian Cycle of 1456 (i.e. 364 x 4) to each of them, but this discussion would take us to far field and perhaps for some side track the focus on the data given in Genesis 5 we have been working on in respect to the coincidence of Enoch's death and the Egyptian Solar Cycle that some scholars like Greenberg suggest Moses who was an Egyptian scholar and priest was trying to do. However, we give here this much; using the Solar Cycle of 1,460 years we get the corresponding dates of **4234 B.C.E.**, 4230 B.C.E., 4226, B.C.E., and 4222 B.C.E. The year 4234 B.C.E. using this cycle is the closest to the Egyptian Calendar date of **4236 B.C.E.** being only 2 years off the mark. The Enochian Cycle of 1,456 years yields **4230 B.C.E.**, 4226 B.C.E., 4219 B.C.E., and 4218 B.C.E. , where the year 4230 B.C.E. is the closest to the Egyptian Calendar date of **4236 B.C.E.** being only 6 years off the mark. The important conclusion is not how inaccurate Enoch's death relates in the two cycles to the known Egyptian Calendar date but rather how close his surmised dates of death align with this ancient African Solar Calendar. All of this is for future research as more data comes to light which can them move on to discover that the surmised dates of Enoch's birth (i.e. 3139 B.C.E., 3135 B.C.E., 3128, B.C.E., and 3127 B.C.E. using the 365 span of his life) and/or using the 364 span of life to get (i.e. 3138 B.C.E., 3134 B.C.E., 3128, B.C.E., and 3126 B.C.E.) that they all fall within Dynasty Zero (3150-3050) of the Scorpion Pharaoh Narmer from Upper Egypt who first unified Egypt bringing Lower Egypt and Upper Egypt together under one ruler over what would be known as the Two Lands. The question in such a coincidence is what is the significance of Enoch's surmised birth in relationship to the first political unification of Egypt under Narmer since we already know that Enoch "who walked with God" had perhaps great influence on the re-unification of Egypt brought about by a religious revolution conducted by Pharaoh Seth-Peribsen (2766-2749 B.C.E.)?

started in 2773 and that Enoch's death marks the end of the previous cycle. On the other hand, if the Sothic cycle started in 2770, it would see that there is no link between it and Enoch's death in 2774. Both arguments would be wrong, failing to consider that as far as the Egyptians knew the Sothic cycle always lasted 1,460 years. They lacked sufficient mathematical and astronomical skills to accurately measure the Sothic cycle, and , as did the earliest Egyptologists, simply assumed that every four years they lost one day, and that after 1,460 years (365 x 4) the cycle would begin again. Of course, this would leave them with an occasional rude shock at the beginning of a new Sothic cycle, when the heliacal rising of the Sothis didn't quite coincide with the start of the New Year's Day on the civil calendar. Nevertheless, they would make the appropriate adjustments. Since recent calculations indicate the start of a Sothic cycle in 1314 B.C., we will use that as our reference point. An Egyptian scribe writing around 1314 would simply assume that the previous cycle started 1,460 years earlier than the 1314 cycle (even though the correct length would only be 1,456 years [based on the Enochian Cycle of 364 x 4 = 1,456, my insertion]), yielding the equivalent date of 2774 B.C.---the year Enoch died. If the scribe were preparing a king list and wanted to show when the Sothic cycle started, he would count back 1,460 years and place his marker at whatever event happened in that year-----2774 in this case. He would be wrong as to when the cycle actually started, but there would be no way for him to know that, even if there was a record to contradict his finding. . . . This would occur if the Sothic cycle lasted only 1,456 years. The scribe, unable to conceive of a cycle lasting other than 1,460 years, would either assume that there is a missing record of four years or an error in the source documents. If the original Genesis chronographer intended the death of Enoch in 2774 to signify the start of a Sothic cycle, then the subsequent cycle should have started in 1314 B.C., 1,460 years later. But does Enoch's death signify the start of a Sothic cycle? Common sense suggests that a person raised and educated in the Egyptian royal court, as Moses is alleged to have been, would have used Egyptian conventions and practices. And he would have used a Sothic cycle to tie the king list to a particular point in time. Enoch's life span and date of birth certainly suggest that this patriarch served as a marker for the start of a Sothic cycle, but without more evidence such a conclusion remains only a theory. Still, such a suggestions warrants further investigation into the connection between the Genesis birth-and-death chronology and events in Egyptian history." [978]

Molla: On Enoch and the Ethiopic Enochian Calendar

"Ethiopic is not the only calendar in Ethiopia either. The works of Enoch (ሄኖክ) had been in Ethiopia and Egypt before the times of Moses and on through the times of King Solomon and Queen of Sheba. As has been the case for Israel, Egypt and Ethiopia have had important roles in Biblical History. An Enochian year is completed in 364 days, Enoch 82:4-7 and Jubilees 6:23-28. More precisely, a 365-day-solar-year and the 365-year-solar-cycle appear as a 365-days-and-years single term. From the three books of Enoch, a curious 364-day length of calendar year lends new insight by reserving the last day of the solar year. Ethiopians followed the Old Testament before the introduction of Christianity (1 Kings 10:1-9). The Arch of the Covenant was brought to Ethiopia long before Christianity accepted the Old

[978] Greenberg (1996). *The Moses Mystery: The African Origins of the Jewish People*, p. 66-68.

Testament and offered worship to God. The Oromo (ኦሮሞ) people have their own calendar. *Bete Israel* (ቤተ ኢሥራዔል) believe in the Jewish faith. The Ethiopic Enochian Calendar had 364 days per year. The Book of Enoch, who Ethiopic version in its entirety survived only in Ethiopia and was taken to Europe by James Bruce was publicized around 1790 A.D. The Book of Enoch has been part of the Ethiopian Bible and Enoch 28:11 mentions the completion of the year in 364 days. (ዓመቱም በሦስት መቶ ስልሳ አራት ቀን ይጨረሳል ነገሩ እውነትም ነው የተጻፈው ቍጥሩ የተጠነቀቀ ነው። መጽሐፈ ሄኖህ ምዕ. ፸፫ ቍ. ፲፩። - Amharic Bible) (In view of the Ethiopian Orthodox, *Enoch* wrote his Ethiopic Bible as the first and oldest author in any human language.)" [979]

Molla: On the Intercalation and Accuracy of the Ethiopic Enochian Calendar

"With the proper intercalation the Ethiopic Enochian calendar can be made more accurate. For instance, an intercalation of a year every 293 years (107016 days) gives 365.2423 days, a fraction very close to the real time of 365.2422 days (20926 divided by 86000 seconds equals 0,2422 of a day). An unexpected feature of the 364-day year of Enoch is that it results in an average year length even more accurate than the modern Gregorian calendar. The actual length of the year is now 365.2422 days. The Gregorian calendar averages 365.2425 days. But 52 weeks are intercalated every 293 years into the calendar of Enoch, then it averages 365.2423 days which is extremely accurate. It is very surprising that such accuracy can be obtained by intercalating an entire week at a time over so short a time period. In contrast, the Gregorian calendar intercalates one day at a time over a 400-year cycle and achieves less long-term accuracy." [980]

Enoch: On the 364 Day Year, Leap Year, and the Ethiopian Zodiac

The Book of Enoch, 82:1-13

And now my son, Methuselah, all these things I relate to thee and write for thee, and I have revealed to thee everything, and have given thee books concerning them all: preserve, my son, Methuselah, the books from the hand of thy father, and give them to the generations of the world. **2.** Wisdom, I have given thee and thy children and those who will be thy children, that they give it to their children, the generations to eternity, namely this wisdom above their thoughts. **3.** And those who understand it will not sleep, but will hear with their ears, that they may learn this wisdom, and it will please those who eat of it more than good food. **4.** Happy are all the just, happy all those who walk in the paths of justice and have no sin like the sinners, in the counting of all their days, in which the sun goes through the heavens, entering and departing from the gates, each time thirty times, together with the heads of the thousands of this order of the stars, together with the four that are added and separate between the four portions of the year, which they lead and enter with them four days. **5.** And on their account men will be at fault and will not count them in the reckoning of the whole world; but men will be mistaken and will not know them exactly. **6.***For they belong to the reckoning of the year and are exactly marked forever, one in the first portal and one in the third and one in the fourth and one in the sixth, and the year is completed*

[979] Molla (2002). *The Ethiopic Calendar*, pp. 1-2.
[980]Molla, p. 5.

in three hundred and sixty-four days. [my *italics*] **7.** And the account of it is true, and the marked reckoning exact; for the luminaries and the months and the festivals and the years have been shown and given to me by Uriel, to whom the Lord of all creation had given command, in reference to me, of the host of heavens. **8.** And he has power over night and day in the heavens, that he may show light over men; the sun and the moon and the stars and all the powers of heaven which turn in their circuit. **9.** And this is the order of the stars that set in their places and in their times and in their festivals and in their months. **10.** And these are the names of those who lead them, who watch that they enter in their times and in their order and in their occasions and in their months and in their powers and in their portions. **11.***Their four leaders who divide the four portions of the year enter first; after them the twelve leaders of the orders, who separate the months and the year into three hundred and sixty-four days, together with the heads of the thousands who divide the days; for the four intercalary days these are the leaders who separate the four parts of the years.* [my *italics*] **12.** And those heads of the thousands, one is placed between the leader and the led, back of the position, but their leader divides. **13.** And these are the names of the leaders who separate the four parts of the yearwhich are ordained: Melkeel and Helemmelech, and Melejal and Narel.[981]

መጽሐፈ: ሄኖክ።
The Book of Enoch
Book III- The Astronomical Book
(Chapter 82: 1-13)

ክፍል: ፹፪።

ወይእዜኒ: ወልድየ: ማቱሳላ: ኩሎ: እላንተ: ለከልእነግር: ወእጽሕፍ: ለከ: ወኩሎ: ከሠትኩ: ለከ: ወወሀብኩከ: መጻሕፍቱሆሙ: ለእሉ: ኩሎሙ፤ ዕቀብ: ወልድየ: ማቱሳላ: መጻሕፍተ: እዴሁ: ለአቡከ: ወከመ: ተሀብ: ለትውልደ: ዓለም። ጥበበ: ወሀብኩ: ለከ፤ ወለውሉድከ። ወለእለ: ይከውኑ: ለከ: ውሉደ፤ ከመ: የሀቡ: ለውሉዶሙ: ለትውልዳት: እስከ: ለዓለም: ለዛ: ጥበብ: ዲበ: ሕሊናሆሙ። መኢይነውሙ: አለ: ይሌብውዋ: ወያፀግኡ: በአዝኖሙ: ከመ: ይትመሀርዋ: ለዛ: ጥበብ: ወትደልዎሙ: እመባልዕት: ሠናያት: ለእለ: ይበልዑ። በፀዓን። ጻድቃን: ኩሎሙ: ብፁዓን: ኩሎሙ: እለ: የሐውሩ:ብፍኖተ: ጽድቅ: ወአልቦሙ: ኀጢአት: ከመ: ኃጥኣን: በኍልቈ: ኩሉ: መዋዕሊሆሙ: ለዘየሐውር: ፀሐይ: በሰማይ: በአናቅጽ: ይበውእ: ወይወጽእ: ፴ዕለተ: እስለ: አርእስተ: ፲፪: ዘሥርዐቶሙ: ለከዋክብት: እስለ: ፬እለ: ይትዌስኩ: ወይሌለዩ: ማእከለ: ፬ክፍለ: ዓመት: እለ: ይመርህዎሙ: ወምስሌሆሙ: ይበውኡ: ፬መዋዕል። በእንቲአሆሙ: ይጌግዩ: ሰብእ: ወኢየሐስብዎሙ: በሐሳበ: ኩሉ:ዓለም: እስመ: ይጌግይዎሙ: ወኢየአምርዎሙ: ሰብእ: ጥንቁቀ። **እስመ: ሀለው: በሐሳበ: ዓመት: ወአማን: ላኩዓንቱ: ለዓለም: ፮በቀዳሚት: ሞኅት: ወ፮በሣልሲት: ወ፮በራብዕት: ወ፮በሳድስት: ወይትፈጸም: ዓመት: በመዋዕል: ፫፻ ወ ፷ ወ ፭።** ወአማን: ነግሩ: ወጥንቁቅ: ሐሳብ: ዘልኩዕ: እስመ: ለብርሃናት: ወለውራኅ: ወለበዓላት: ወለክራማት: ወለመዋዕል: አርአየኒ: ወነፍሐ: ዲቤየ: ኢርኤል: ዘአዘዞ: ሊተ: እግዚአ: ኩሉ: ፍጥረተ: ዓለም: በኀይለ: ሰማይ። ወሥልጣን: ቦቱ: በሌሊት: ወበመዓልት: ውስተ: ሰማይ: ከመ: ያርኢ: ብርሃነ: ዲበ: ሰብእ: ፀሐየ: ወወርኀ: ወከዋክብተ: ወኩሎሙ: ሥልጣናተ: ሰማይ: እለ: ይትመየጡ: ብክበቦሙ። ወዛቲ:

[981] *The Book of Enoch: Translated from the Ethiopic* by Rev. George H. Schodder, Ph.D. (Andover:Warren F. Draper, 1882), Section XV.

ይእቲ፡ ሥርዐተ፡ ከዋክብት፡ እለ፡ የዐርብ፡ በመናቲሆሙ፡ ወበአዝምኒሆሙ፡ ወበበዓላቲሆሙ፡ ወበአውራኒሆሙ። ወእሉ፡ አስማቲሆሙ፡ ለእለ፡ ይመርህዎሙ፡ ለእለ፡ የዐቅብ፡ ወይበውኡ፡ በአዝማነ፡ ዚአሆሙ፡ ወበሥርዐታቲሆሙ፡ ወበጊዜያቲሆሙ፡ ወበአውራኒሆሙ፡ ወበሥልጣናቲሆሙ፡ ወበምቅዋማቲሆሙ። **፬ መረግያሆሙ፡ ይበውኡ፡ ቀደሚ፡ እለ፡ ይሌልዩ፡ ፬ ክፍለ፡ ዓመት፡ ወእምድኅሬሆሙ፡ ፲ ው ፪ መራግያን፡ ዘሥርዐታት፡ እለ፡ ይሌልይዎሙ፡ ለአውራኅ፡ ወለዓመት፡ ፫፻ ወ ፷ ወ ፬እስለ፡ አርእስተ፡ ፲፪እለ፡ ይፈልጥዎሙ፡ ለመዋዕል፡ ውለ ፬ እለ፡ ይትዌሰኩ፡ ዲቤሆሙ፡ እለ፡ ይፈልጡ፡ መራግያን፡ ፬ ምክፈልተ፡ ዓመታት።** ወእሙንቱ፡ አርእስተ፡ ፲፪ ማእከለ፡ መራሒ፡ ወተመራሒ፡ ይትዌሰክ፡ ፭ በድኅረ፡ እቅዋም፡ ወመራህያኒሆሙ፡ ይፈልጡ። ወእሉ፡ አስማቲሆሙ፡ ለመራግያን፡ እለ፡ ይፈልጡ፡ ፬ መክፈልተ፡ ዓመት፡ እለ፡ ሥሩዓን፡ መልክኤል፡ ወህልእምሜሌክ፡ ወሚኤየል፡ ወናሬል።[982]

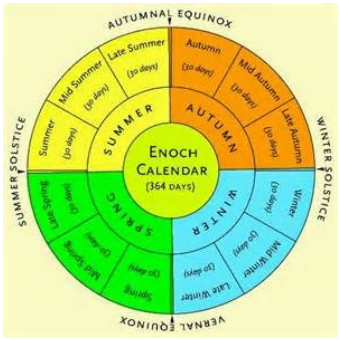


Figure 2

Figure 3

Harmonizing the Ethiopian Calendar with the Nu African Calendar

In Chapter 15 of this project, I gave the following formulae to harmonize the Ethiopian Calendar with the Nu African Calendar: For those readers interested in those parts of Afrikan History that takes in consideration Ethiopian Calendar (EC) dating, especially followers of the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) faith tradition should use the following formulae to harmonize the Nu Afrikan Calendar and Ethiopian Calendar for K.S.E. and B.C.E. dates **prior to** the Common Era or Christian Era:

(11) NAC = (1516 + EC) + 8
(12) EC + (NAC -1516) – 8

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 the following formulae to harmonize the Nu African Calendar year with the Ethiopian Calendar year and vice versa:

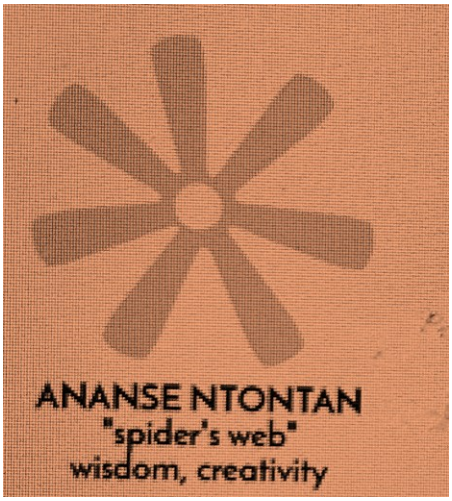
(13) NAC = (1517 – EC) – 8
(14) EC = (1517 – NAC) – 8

[982]መጽሐፈ፡ ሄኖክ። *The Book of Enoch*. Book III. *The Astronomical Book*. Prepared by Michal Jerabok. (Prague: Library of Ethiopian Texts, http.//ames 235-leff.cuni.cz, Prague.

For Ethiopian Calendar **dates falling after** Maafa Base Year 1517 CE the formulae are:

(15) NAC = (EC – 1516) + 8
(16) EC = (NAC + 1516) – 8

The reader may test any of the above formulae using the **Maafa Century** data presented in Chapter 15 or by using any other calendrical data found throughout the study of this work, at any point desired to ascertain their mathematical validity. In the foregoing we have delineated in detail the component parts of the NAC Calendar year in our discussions of the **NAC Base Year, The Maafa Leap Year,** and **The Tanokumic Year**, presenting the reader with tables of **Calendrical Harmonics** between the Gregorian and Nu Afrikan Calendars, and last we have presented the **Nu Afrikan Conversion Formulae**, which the reader can use to determine any Maafa Year date, when using either the Gregorian Calendar, the Islamic Calendar, or the Ethiopian Calendar. See Chapter 15 for the entire set of formulae and mathematical rational for the select calendars discussed here and in prior chapters.

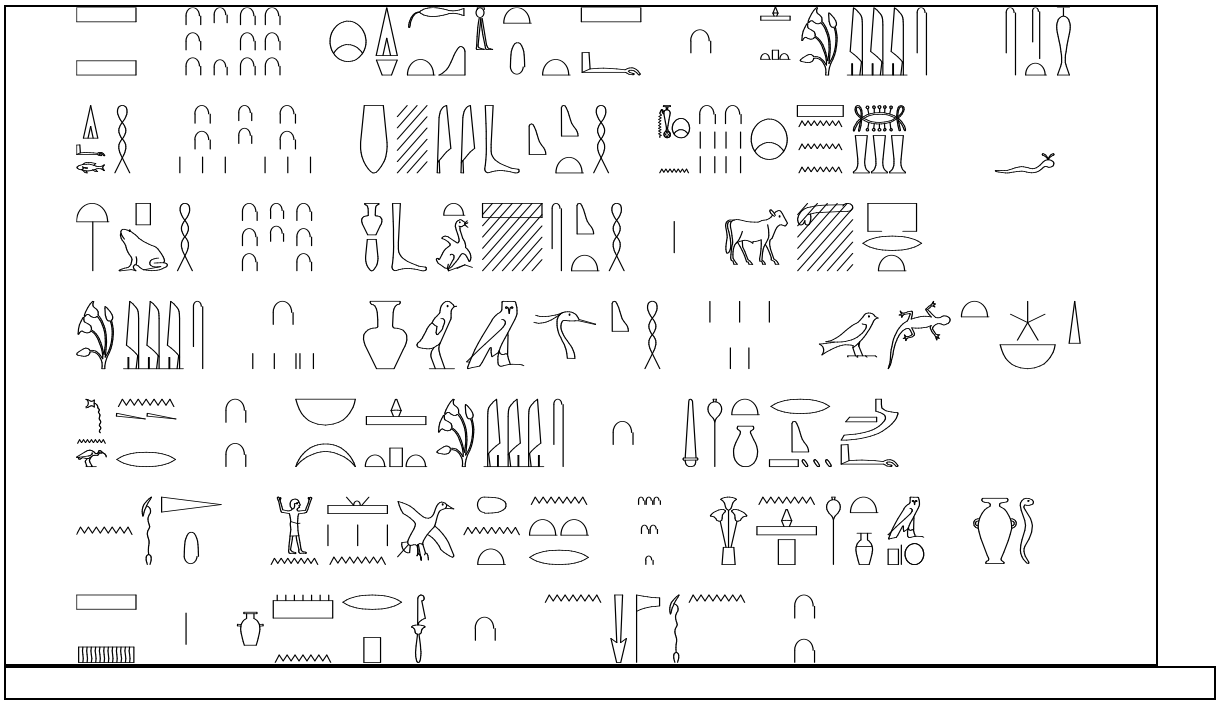


APPENDIX D

More On the Ancient Ta-Merry Calendar

The ancient Ta-Merry Civil Numeric Calendar had its beginning in predynastic times in the Hapi [Nile] Valley. According to some black scholars the Nile Valley Civilization, centered in Ta-Merry [Egypt], was founded by black immigrants pouring into the lower Hapi Valley from Puanit [Punt], Itiopi [Ethiopia], Meroe and Ta-Nehisi [Nubia] around the period MP5916 K.S.E./A4400 B.C.E. Apparently, this movement of peoples was caused by many other black immigrants that were pouring into Ta-Nehisi from Central and East Afrika around the same time. From this influx of black peoples into the lower Nile Valley there developed a black kingdom called Ta-Seti. It is in this black kingdom, which predated the first Ta-Merry dynasty by twelve generations of black kings, that all the major religious and political symbols of later Ta-Merry are to be found.[983] This included the hieroglyphic writing system so well known in Ta-Merry, and its religious, political system, and solar civil numeric calendrical system founded around the same time = A4236 B.C.E. = M.E.5752 K.S.E.

Below is a Representation of the Ta-Merry 365 1/4-day civil numeric calendar
Abdu, Louvre E3910 XVIII Dynasty under Pharaoh Men-Kheper-Ra Tehuti-Mes III [984]



[983] Van Sertima, ed., **Blacks In Science: Ancient and Modern** [New Brunswick: Transaction Books, 1983], 24-25.
[984] See a photo of the Egyptian stone calendar in Ankh Mi Ra, **Let The Ancestors Speak**, p. 110

Egyptian Calendar at Kom Omo

A pre-dynastic stellar calendar was also produced by the Hapi Valley black people, preceding 6,000 years the Solar Calendar, which was the astronomically correct calendar, containing the intercalary correction of one quarter day each year, a calendrical system based on solar time as well as the stellar time, i.e. the annual and special helical rising of the Dog Star = Sirius, where this star is seen "rising" just ahead of the sun,[985] thus created around 10,500 B.C.E. [12,016 K.S.E.] = **Zep Tepi = The First Time** co-determinant with the building of the ancient Sphinx during the same period. Not long after the remarkable event of the creation of the Solar Civil Numeric Calendar in Ta-Seti, the main body of this black state composed of black people from areas now known as Itiopi, Puanit, Ta-Nehisi, and Meroe entered Upper and Lower Ta-Merry to *complete* and perfect black civilization. The ancient Ta-Seti and Ta-Merry Peoples are the first people on earth to have founded

[985] Ben-Jochannan, **Black Man of the Nile** [1972], 130, 251, 347.

and developed a solar calendar.[986] Claudia Zaslasvsky calls the Ta-Merry Civil Calendar, "the first of its kind in human history. . ." [987] Richard J. Gillings quotes J.W.S. Sewell as saying that the Ta-Merry Civil Calendar was, "The most scientific organization of calendars which has yet been used by men." [988]Gilling's said elsewhere in his work, whether quoting someone or not that the Ta-Merry Calendar was the, "...only intelligent one in human history." [989] The Ta-Merry Civil Calendar is the calendrical system upon which all later so-called "Western Calendars" are based, including that of the Gregorian Calendar, a calendar system that is currently used by the entire so-called civilized world. [990] Gillings even points out that the Ta-Merry People are responsible for our present *division of the day and night into 24 hours*. He says during the Inundation Season the Ta-Merrians = The Kamau = The Kam = The Blacks had the habit of dividing the night into *12 decans, i.e. hours*, based on the appearance of the stars in the sky, e.g. starting from this point with the dog star Sirius counting 12 helical risings of the stars. This type of reckoning later evolved into dividing the night and day into 12 hours each. [991] The Ta-Merry Civil Numeric Calendar has been called throughout this work a solar calendar. However, this is not strictly the case.

This calendar might also be styled a *stellar* or *star calendar* because the calendar new-year is established by the helical rising of the dog star Sirius, the brightest star in the heavens, which appears in the same place as the sun rises. In the black church we talk about *the bright and morning star* without knowing its significance for our black epicology accept that it's rising would on occasion signal the time and occasion the time for our escape using the Underground Railroad, for us the so-called "North Star." Heliacal means the star that is *made visible because of its nearness to the sun*. I like to think of it as the *bright star made visible so that it appears to "rise" ahead of the rising sun = The star God Sut = Angel Lucifer, the Son of the Morning "rising," before his great fall from the Heptanomis = the Seven Heavens, and announcing with great praise the corporate Solar God Osiris-Ra = the Father, the Resurrected One, Lord of Lords, King of Kings, Ever Coming Son, and the Holy Spirit at His rising.* In black theology it is noted that Lucifer was the angel who was privileged to spread his wings over the head of the Most High as then the Son of the Bright and Morning Star. This position resulted in his pride and notion that he could rise above God, the Creator and thus occasioned his fall from grace and his fall to Earth, being cast out of Heaven by Michael the Arch-angel. This period is called by scholars the *Sothis* or *Sothic Period*, which generally corresponds to the rising of the Hapi [Nile] River or inundation coming from its source in Central Afrika causing the Hapi River to flood. This annual flooding of the Hapi River is at center of the Hapi Valley Civilization, because that civilization, even though "urban," acquired its vast power chiefly from an agricultural base. It depended on the annual flooding of the Hapi River. The importance placed on this **phenomena** is what gives the Ta-Merry Calendar its distinctive Afrikan characteristic and upon which other elements of the calendar are based. It is the rising of the dog star Sirius that annually informed the Ta-Merrians of when the Hapi River should begin its inundation and irrigation function, and from the Sothis, the *phenomena of the rising of the Dog*

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[986]**The Universal Almanac 1991**, 1.
[987] Claudia Zaslasvsky, **Africa Counts** [1973], 24.

[988] Richard J. Gillings, **Mathematics in the Time of the Pharaohs** [1972], 236.
[989]**sawa**, 279-80.
[990] Ben-Jochannan, **Black Man of the Nile**, 347.
[991] Gillings, **Mathematics in the Time of the Pharaohs**, 236.

Star and the corresponding flooding of the Hapi River that the Kamau made their calendrical calculations for the New Year which established a new Sothic Cycle of 1,460 years and also around which they established many of their other religious holi-days. The Kamau Civil Numeric Calendar [Ta-Merrian] based on the star Sirius *along with* the Solar Year and is divided into 12 months of 30 days each. The month is divided into *"decades"* or *10-day periods*, making the so-called Egyptian Year have 36 weeks as opposed to the Gregorian 52-week year. We might say here that the Kamau Month has then three weeks, made up of 10 days each. The Kamau or Kam People = Egyptians did not repeat the names for the days of the week with each succeeding *decade*, rather each day had its own name. Near the end of this appendix, we will list these in order.

The Kamau divided the year into three seasons, **Aakhet = Winter**, *Period of Inundation of the Hapi River*, the first day of which was the Kamau **nu year** and was called **hruenteprenpi-t**. The Kamau **Nu Year** fell on the first day of the year, **One Tehuti = 1 Thoth**. The next season was called **Pert = Spring**, the period of cultivation and sowing of crops, and the last season was **Shemu = Summer**, the period of the Harvest. Each season was made up of four months. Later in this appendix we will breakdown the Kamau seasons by the months of the year. The Kamau had larger divisions of time than we have spoken of so far. They spoke often in their writing in terms of *millions of years*. They also had what has been called a **Great Year** of approximately **26,000 years** based on the *precession of the equinoxes*, which is explicated in part with the **Osirian Number 72** that you find so prominently in the ***Pert em Hru, Ritual of the Resurrection***, *with the Seventy-two conspirators that murdered Osiris.* [*Note in passing the story of the 72 Hebrew scholars that translated the Hebrew bible into Greek = the Septuagint for the Egyptian Ptolemy and the 72 disciples whose missionary preaching occasioned the casting out of demons and resulted in the Lucifer like lighting* [a falling star] *falling from heaven*, Luke 10:18].

We cannot go into this here, but the Kamau used *Osirian numbers* to calculate the circumference of the earth = 43,200 miles, which is exactly 600 times 72, and embedded other **Osirian Numbers= 5, 30, 36, 60, 72, 360, 432, 2160**, etc. in the *Ritual* and in the building of the Sphinx and Great Pyramid. The Kamau did all of this in order to preserve the technology that they knew, and to preserve the eschatology that they had devised from their reading of the heavens [the uranographic understanding of the Heptanomis] and to give the Hue-Man race the mathematical formulae to calculate **Zep Tepi = The First Time = Genesis = 10,500 B.C.E.**, i.e. when the *first 26,000 year period began, not the beginning of the Hue-Man Race, but the Genesis or Beginning of Hue-Man Civilization, where they broke the code, given by God, and understood their relationship to the Heavens and place in the Universe.* Moses, an Osirian priest gave this code to the Hebrew people in Genesis 1, but few people then as now understand its origin, and what Moses meant by *"In the beginning God. . ."* Moses was trying to do for the Hebrew people what the other Osirian priests did for the Egyptian people. The Kamau *wanted to preserve this knowledge of Time in connection with Eternity laid out in Holy Scripture and in case this sacred record was lost they built this code into the great monuments, and further wrote the Holy Scriptures into the stone-work of these monuments, so important it was for them to preserve holy knowledge for the Hue-Man Race with their origins.* That is the very reason that Moses first wrote the Word of God on *stone tablets* to

signify the importance of God's commands and of course following the scribal practice he had learned as an Osirian priest in Egypt. For those readers interested in getting an understanding of the ancient methods of preserving knowledge about time and eternity within monumental systems, we recommend the works of Graham Hancock, **Fingerprints of the Gods** [1995], and especially the joint work of Graham and Robert Bauval, **The Message of the Sphinx**[1996]. However, it is Gerald Massey that explains **Zep Tepi = Genesis = The First Time** better than anyone else. He points out that the creation spoken of in Genesis is not the *first creation of matter*, that is *ex nilo*, for a close reading even of Genesis will demonstrate that ***unformed matter*** was already in place as in the Kamau cosmology. The idea already understood by the Egyptians that unformed matter already existed ***in the beginning*** is the cosmological key that can resolve the arguments between the Evolutionists and Creationist allowing both to make their claims without contradiction. The creation in Genesis was a uranographic representation of the Kamau taken over by the writers of the Hebrew bible as *a creation of matter*. The Kamau uranographic representation of creation was in the *first time or genesis of "naming and delineating" the heavens which happened at the first 26,000 years, some 18 Sothic Periods prior the establishment of the first Egyptian dynasty.* In other words, **Zep Tepi** is not the ex-nilo creation of matter as in Genesis but the *first time the heavens were "named."* Massey points out that the statement in Genesis 1:9"Let the dry land appear" comes from the name aspect of the Creator God called Kheper-Ptah = Let-The-Earth-Be. He points out that in various writings that it is Khepera, the Creator-God and in other writing it is Osiris, "the entire, the all-one god, as lord over all." [992]*Naming* or *Thinging*, as Massey calls it, was central to Kamau cosmology and was passed on to the Hebrews revealed and misunderstood in Genesis as the *ex-nilo creation of matter!!* This *uranographic creation* was done by the Kamau Afrikans thousands of years before Genesis was written. Of course, this idea of man given the authority by God to *name things* is preserved in the Hebrew story of Adam in the Book of Genesis 2:19-20, where God brings before Adam *things* for him to *name*, and more importantly, whatever Adam *named the things*, that is what God determined that the *things should be named*. Massey throughout his works refers to this *naming* as *thinging = bringing things into being by naming*. Moses encoded this thought within the Hebrew sacred scripture in order to show his people the **Heka Power = Magic Power = Divine Power** of words to *divine things and therefore bring things into existence or define* (i.e. divine) *things out of existence*. Moses was a Heka Master of the Word of God and understood its power to build and destroy. He used it effectively against Pharaoh. Heka power of words is a-moral force of **Ashe** (i.e. the power to get things done) vouchsafed to mankind by God for good, but not for evil. However, anyone can use it, because it is a part of the divine system of **moral neutral power** of mankind to do good or evil. Within this system of moral neutral power, mankind has the freedom of choice and will to use the **a-moral force of Heka power** for good or evil, but God ultimately will judge all mankind for the misuse of this power of the word, when it is used selfishly to achieve various rewards of demonic experiences, e.g. **Money, Power, Sex,** etc. It is not for nothing that Jesus states: ***"But I tell you that men will have to give account on the day of judgment for every careless word they have spoken"*** (Matthew 12:36, NIV). There is some support for Massey's interpretation in the Hebrew bible. The cardinal number יוֹם אֶחָד *yom 'ahad* is used, that is **one day**, and not the Hebrew ordinal number יוֹם רִאשׁוֹן *yomriwon*, that is, **the first day**. What is significant about this is that

[992] Gerald Massey, **Ancient Egypt The Light of the World** vol. 1 (Baltimore, Maryland: Black Classic Press, 1992): 406.

ordinal numbers are used to indicate events in a sequence or consecutively and the various translations of the bible would lead one to believe that "there was evening and there was morning, *the first day*" [Genesis 1:13, The New Oxford Annotated Bible with the Apocrypha]. In fact, this translation is found in most English versions, and they all know full well that the translation is incorrect from the Hebrew, that **one day** is *indefinite*, and that it does not specify a time chronologically, and that the Hebrew writer is merely saying that: **"One day" there was evening and there was morning**. This notion of making the translations read as if a sequence of events = the creation of various material being, e.g. birds, fish, man, etc. occurred one after the other based on chronological time has led to the great Euro-squabble over *evolution vs. creationism*, all based on incorrect presuppositions, and wrong translations. Anyone who doubts this need but review the relevant passages in The Jerusalem Bible to see that the events after **"one day"** are translated as **"a second day", "a third day", "a fourth day", "a fifth day"**, etc. These have nothing to do with consecutive chronological days of creation ex nilo, but could have been expressions indicating the **cosmic day** = longer periods of time based on an Egyptian cosmologic schema meaning one day God did this [we don't know when], and on a second day some years later, *even hundreds of years later God* did this in creation, etc, for "**one day** is as a **thousand years** to the Lord" (Psalms 90:4; 2 Peter 3:8). If you look at the Kamau schema of **cosmic days**, **cosmic weeks**, **cosmic months** and the **Great Year** below you can then see how *creationism and evolution can be reconciled* given the proper interpretation of Genesis, not based on the lies and misapplication of the Hebrew text, as Christian scholars do in order to preserve their theologies and Biblicism intact. A. H. Sayce shows that Genesis follows the cosmology of the Kamau People so closely that it had to be borrowed. He says that "Creation began at Hermopolis," that is the *Holy Hill of Osiris*, that the Hebrew writer borrowed the Hebrew cosmology nearly day by day but improved upon the Kamau version of creation by making a personal God the force behind the events, implying that the Kamau creation was the result of impersonal blind forces.[993]

We certainly disagree with the last conclusion by Sayce but accept his determination on the parallels with the implication that the source for Genesis used by the Hebrew writer gives priority to the Kamau understanding. If Moses wrote Genesis we certainly know where he got this cosmology for, he was a trained Egyptian or Kamau priest in the Osirian order according to Josephus, quoting Manetho as his source. In fact, according to Manetho, Moses' real name was Osarsiph, named after the Kamau God, Osiris.[994] We have already given these facts in earlier discussion in this work. We can now say that the Kamau broke down the **Great Year** using **Osirian Numbers**, in the main to calculate the precession of the equinoxes. Dividing the Great Year by seven they determined the astrological *Heptanomis = the Seven Heavens*, arriving first at **3,714 years**, then they divided this number by a value modern science calls *arc seconds*. An **arc second** is a small curve portion of an imaginary circle cut by the Earth's plane as it moves slowly at an angle of 23 1/2 degrees to the celestial equator. This slow movement is called *precession*. It takes the earth nearly 26,000 year to make this full circle. The Kamau called this the **Great Year**. It takes the Earth one full year to achieve 51.58 arc seconds of precessional motion. Euro-centric scholars give the Greek

[993] A. H. Sayce, "The Egyptian Background of Genesis 1" **Studies Presented to F. LL. Griffith**, (n.d.): 419-23.
[994] **Josephus Complete Works**, trans. William Whiston (Grand Rapids: Kregel Publications, 1960): 619.

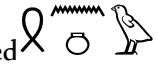
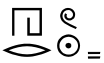
Hipparchus the credit for "discovery" of *precession of the equinoxes*. According to them Hipparchus came up with the value of **45** arc seconds = 1 year of precessional motion of the Earth. However, the Kamau, using Osirian numbers, more accurately states that one year of precessional motion = **51.58** arc seconds. When they divided this number into **3,714**, they got the prime Osirian Number **72**, i.e. **3,714 ÷51.58 = 72**. Once they got this number the Kamau were able to speak of the *passing away* of the *Seven Heaven's*, e.g. the *fall of Set = Satan and his angels from Heaven,* or the *Fall from grace of the Non-Setting Star's* which *failed to keep correct time*. In connection with the number **72** and the **fall of Satan from the seven heavens** the reader can see where the Hebrew writers got holy doctrines *encoded* in the Bible. They got them from the Black Holy Fathers = the Kamite religious scholars and philosophers. Passages in Luke and Revelation show this connection the Hebrews maintained between **Osirians numbers** and the **Fall of Satan from the Heavens**. One passage reads states:

> The *seventy-two* returned with joy and said, "Lord, even the demons submit to us in your name" He replied, "I saw Satan fall like lighting from heaven" (Luke 10:17-18, NIV).
>
> Then another sign appeared in heaven: an enormous *red dragon* with *seven heads* and ten horns and seven crowns. His tail swept a *third of the stars* out of the sky and flung them to the earth. . . . And there was war in heaven. Michael and his angels fought against the dragon, and 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 (Revelation 12:3-10, NIV).

The ***red dragon*** is nothing but the Kamite , *Sbek* = **red crocodile.** The *seven heads* bespeak of universal wisdom of the Heptanomis = Seven Heavens, the *head* being the universal religious symbolism for *wisdom*, in this case wisdom of the knowledge of the heavens. And the *ten horns and seven crowns* meaning great power over the heavens *in ten parts*, that is, the famous symbolism of the *70 = 7 x 10.* A *third of the stars* under Kamite Theology means the Heavens or Celestial City was divided equally among three Gods, Set, Horus and Shu, (the Power-of-Three later resulting in the theology of the Trinity or Trinitarian power of three or the Three-in-One God) that is the South, North, and the Equinox, until Shu gave his part to Horus, and Horus, who further conquered even that portion held by Sut in their great *battle in the Earth of Eternity*, from which he chained and hurled Set, who was the great *accuser* of his Father Osiris before *Ra* and the *Elders = Gods*, into the abyss, i.e. *casting Set out of Heaven, and thus inheriting all the Kingdoms of his Father, Osiris-Ra*, he the Word of God, becoming the **Master of Solar, Lunar, and Stellar Time** where he was given *all power in Heaven and Earth* (Matthew 28:18).The Kamau starting first with the concept of the *Seven Heavens = Time controlled and calculated by Seven Non-Setting Stars*, used the Osirian Number 72. They derived this number from studied contemplation of astronomy to re-divide the Heaven's into 12 parts, usually termed by moderns as the *12 Constellations or Zodiac's*. Prior to this final explication of the heavens, the Kamau had also

according to Gerald Massey divided the heaven's into **10** parts which gives as above the reason for the use of the number **70** so prominent in Osirian and biblical numerology.[995] The Kamau found however that the *Seven Heaven's* they thought was *governed* by *Stellar Time*, was actually *governed* by *Solar Time*, or the movement of the Earth around the Sun. This was among first discoveries among many scientific discoveries the Kamau enshrined in truth-myth = religious cosmology, then developed into Kamau theological eschatology, *which was later copied by the Hebrew through Moses in their Holy Writ we call the Hebrew Bible* or *Old Testament*. *The knowledge that the stars which were governed by Set = the Son of the Morning = Satan had not kept correct time, the famous biblical "Fall from Heaven = Michael throwing Satan out of Heaven for being disobedient to God, actually did not govern the heavens, and that the heavens was governed by the Sun = Horus, the Sun-God = the Pharaoh Falcon, was made by the discovery and explication of the precession of the equinoxes.* This discovery showed that *the Earth's* ***internal precessional clock*** *should be divided by 12*. The way the number 12 was arrived at was that there was **360 degrees** in the precessional ecliptic, thus dividing by **30 degrees** one gets **12 parts or Zodiacs, i.e. Houses**, etc. Determining that each zodiacal constellation was equal to 30 degrees of the precessional ecliptic and that the Osirian Number 72 was equal to one degree of that ecliptic, they thus knew that it took 72 years for the Earth to actually move one degree along the precessional ecliptic. They found then by multiplying **72 years by 30 degrees** [**72 x 30 degrees**] one would get **2,160** years as the number of years the Earth moved in precession through each constellation. When you multiply **12** constellations times **2,160** [**12 x 2,160 years**] you get the **26,000** years, the Kamau **Great Year**. According to Jeremy Naydler this whole schema could be understood another way. He demonstrates that the Kamau did not give up entirely calculating time by **stellar** or **star phenomenon**. They never threw any knowledge away but sought to reconcile all as essential truth if only it could be understood. **God is one God and so must all knowledge and truth be one** with a proper understanding of material and spiritual phenomenon we call divine wisdom. Naydler posits that although the Kamau divided the sun's ecliptic into 12 parts, that is zodiacal constellations, their primary reference points for marking time were stellar, i.e. the **thirty-six decans** or constellations seen in the southern Afrikan sky. Here Naydler delineates the Kamau "cosmic week" = 730 years = 1460 (years at which time the Civil numeric solar calendar and the Sothic stellar or star calendar coincided) divided by 2, the "cosmic day" remembering that the Kamau week has 10 days each = 73 years = the Kamau designation for the life of a man. Of course, here Naydler has missed the opportunity to delineate the correct Osirian numbers. Instead of dividing 1460 by two as he has done above to get **730 years** as the Kamau **cosmic week**, he should have divided the zodiacal period of **2160 years by 6 to get 720 years as the cosmic week**. He knows this, for he says, "The precession of the sun in relation to the decans would have taken half as long as in relation to the Sothic cycles, namely, 730 years per decan."[996]This being so we can use the above calculation the Kamau symbolic designation for the life of a man = the Osirian number = **72** to obtain one cosmic day. The number we want for the measure of a man is **72 years = one cosmic day**. **If we divide then the cosmic week of 720 years by the Kamau**

[995] Massey, **Ancient Egypt the Light of the World**, Vol 2, 715.
[996] Jeremy Naydler, **Temple of the Cosmos: The Ancient Egyptian Experience of the Sacred** (Rochester, Vermont: Inner Traditions International, 1996): 68.

10-day week, we get the Osirian number for one cosmic day of 72 years. *Now working backward, we can obtain the zodiacal period of 2160 necessary to obtain the Kamau Great Year = 26,000 years by multiplying one cosmic week of 720 days by 3. We then get 2160 (720 x 3), or you can multiply 72 cosmic days by 30 Kamau days in the Egyptian month to get the same results. Now we know that 2160 years = one cosmic month, and that 12 of these cosmic months = one Great Year of 26,000 years* = **12 cosmic months to one Great Year**. The breakdown of the Kamau delineation of large periods of time is hidden as it were in their calendrical system of stellar and solar time. The Kamau also used a lunar calendrical system, but we will not try to integrate this within the above schematic because it is related in a very sophisticated way with the Kamau seasons and the mysteries of the Osirian religion, which are too important to give in cursory way. The reader is referred to Jeremy Naydler and his *Temple of the Cosmos* (1996, pages 69-90) for the relationship of the Lunar, Solar and Stellar Kamau calendars to the Osirian faith or mysteries as they are called in order to separate it disparagingly from so-called revelatory religions. Besides the **Great Year= 26,000 years**, the Kamau also used  **or** **= sen = 10,000,000 years**, the **Heh = 1,000,000 years**, the **heh** as in **= 100,000 years**; **tetta = eternity**. The Kamau also had smaller more practical divisions of time to explicate their calendar. They divided time by the = **hat = seconds,** **= at = minute;** **= unnut = hour,**  **= hru = day** **,,= abet = month** **= set = 30 years.** Renpit = the year itself that encompasses the smaller unites of time while it is the base unit of the larger unites of time. The most notable division based on the need to align the Kamau Year with the Solar Year was the Kamau concept of the = **Henti Epoch**, which consisted of **120 years**. This period was further divided into two **60-year periods** called **= hen.**[997] The **Henti Epoch** or division of time was used to intercalculate**30 days** into the **Kamau Calendar** every 120 years, *equivalent to the intercalary use of the Gregorian Leap Year*. Why was all of this necessary? The Sothic Year has approximately 365¼ days. The Kamau **12-month year** has only **30 days in each month**, giving a total of **360 days** in the year. The Kamau knew that they would not accurately account for Solar Time if they left their calendar at that. So they added at the end of the year **5 intercalary day = epagomenal days**, or *days without dates* = **Hru-tuau-pet-khemet-renpit** = = "**the five days over the year**" as feast days celebrating the births of their Gods **Osiris [Day 1], Horus [Day 2], Set [Day 3], Isis [Day 4]** and **Nebet-Het = Nephthys [Day 5]**, the supposed order in which these god's were created out of the *divine essence* of the God-Head = **The Nu**. However, the Kamau soon discovered that one quarter day each year was unaccounted for, because the Sothic Year actually contained **365¼** days, while their Civil Numeric Solar calendar as above was based on **360 days plus 5 = 365**. They calculated that it would take **1,460 years** called a

[997] Budge, **Egyptian Language** [Dover Publications, Inc., 1983], 132.

Sothic Period or **Sothic** Cycle (that we discussed in detail in the last chapter in connection with the *Ethiopic Enochian Calendar*) counting from the first rising of the Dog Star Sirius for the Kamau Solar Calendar to fall back in line with the Sothic Year. The ***calendrical corrective*** they used was the devise of the **Henti Epochal** intercalculation mentioned above. This intercalary device would not keep true time but for most purposes worked for them. In any case they knew that the dis-alignment between their calendar and the so-called **Natural Year** = **Solar Year** was gradual over a millennium. What was more important to the Kamau was the *annual* "rising" or "appearance" of Sirius followed by the *annual* flooding of the Nile. It was this phenomenon that gave rise to much of their astrological, cosmological, and mathematical sciences. It was the Kamau discovery of the actual length of the Solar Year and their attempts to develop a time dated corrective devise, the **Henti Epochal**, that finally gave us the concept of the **Leap Year**. This leaves out Sosigenes, the Greek astronomer, under August Caesar, as the person who should be given credit for this singular discovery and honor.[998] Pooh on white scholarship for trying to give credit to their kith and ken for this singular discover and pooh on us for allowing them to do it.

a. Kamau Calendar Season, Months and Days[999]

Note: Nu Years Day = Hruenteprenpi-t

I. = AaKhet = Winter = Period of Inundation [20 July - 16 November]:	
Old Kamau Month	**Coptic Corruption**
Tehuti	**Thoth**
Pa-Ipt	**Paopi**
Het-Heru	**Hathor**
Ka-her-ka	**Khoiak**

II. = Pert = Spring = Period of Cultivation [17 November - 16 March]:	
Old Kamau Month	**Coptic Corruption**
Ta-ᶜbet	**Tobi**
MᶜKhir	**Mekhir**
Pen-Amen-hetep	**Pamenoth**
Renutet	**Pharmuthi**

[998] "Julian Calendar," **Universal Almanac 1991**, 2.
[999] See E.A. Wallis Budge, *The Egyptian Year*, **Egyptian Language** [Dover Publications, 1983], pp. 135-140 and Ankh Mi Ra, **Let The Ancestors Speak** [JOM International, 1995], pp. 131-133.

III. = Shemu = Summer = Period of Harvest [17 March-14 July]:	
Old Kamau Month	**Coptic Corruption**
Khensu	Pakhon
Pa-Int	Paoni
Apap	Epep
Mesut-Ra	Mesore

b. Five Intercalary Days of the Year = Hrutiuherurenpit [15 July -19 July]		
Day 1	R^{c} mesUsir = Asar	Birthday of Osiris
Day 2	R^{c} mes Heru	Birthday of Horus
Day 3	R^{c} mes Set = Seth	Birthday of Set
Day 4	R^{c} mes Auset	Birthday of Isis
Day 5	R^{c} mes Nebet-Het	Birthday of Nepthys

c. Kamau Days of the Month [Abd]

Dekan One = SebaiuShesu = Week	
Day/Name	**Date Point**
Hru Tehuti = Nu Years Day = 1 Thoth	1st Day of the Month
HruenNetch-te	2nd Day of the Month
Hruen Asar	3rd Day of the Month
Hruen Amset	4th Day of the Month
Hruen Hap	5th Day of the Month
HruenTuamutef	6th Day of the Month
HruenQebhsenuf	7th Day of the Month
HruenMaati-tef-f	8th Day of the Month
HruenAritchetef	9th Day of the Month
HruenArireneftchesef	10th Day of the Month

Dekan Two = SebaiuShesu = Week:	
HruenNetchetur	11th Day of the Month
HruenNetchSnaa	12th Day of the Month
Hruen Teken	13th Day of the Month
Dekan Two = SebaiuShesu = Week:	
Hruen Hem ba	14th Day of the Month
HruenArmauai	15th Day of the Month
Hru Shet-f metu-f	16th Day of the Month
HruHeriauf	17th Day of the Month
Hruen Ahi	18th Day of the Month
Hruen An-mut-f	19th Day of the Month
HruenUpuatu	20th Day of the Month

Dekan Three = SebaiuShesu = Week:	
Hruen Anpu	21st Day of the Month
Hruen Na	22nd Day of the Month
Hruen Naur	23rd Day of the Month
HruenNatesher	24th Day of the Month
Hruen Shema	25th Day of the Month
HruenMaamer-f	26th Day of the Month
Hruen Nut	27th Day of the Month
HruenKhnemu	28th Day of the Month
Hruen Utettef-f	29th Day of the Month
Hruen Nehes	30th Day of the Month

The **Ectype Representation of the Ancient Kamau Calendar** that we will show you below can be shown to have been in *common* use by Christians and non-Christians as late as the second or third Christian century. If this is the case, then the Kamau Calendar was in general use during the ministry of Christ Jesus all over the then known world. That fact may have astronomical implications yet to be discovered. Here is a letter dated from that period which was found in Egypt:

> Irenaeus to Apollinarius his dearest brother many greetings. I pray continually for your health, and I myself am well. I wish you to know that I reached land on the sixth of the month **Epeiph** and we unloaded our cargo on the eighteenth of the same month . . . . Many salutations to your wife and to Serenus and to all who love you, each by name. Goodbye. **Mesore 9**. (Addressed) to Apollinarius from his brother Irenaeus. [**Bold** emphasis by the author] [1000]

This letter shows that even down to perhaps 350 C.E. Christians and Greeks were still using the only calendar that counted during ancient times, that is, the Egyptian Kamau calendar given to the world by the black man. The months referred to from this old system were **Apap = Epep** the eleventh month of the Kamau year and the 3rd month of the Summer Harvest Season sometime between 17 March and 14 July. **Mesut-Ra = Mesore** the twelfth month of the Kamau year and the 4th month of this same season. Notice that the Egyptians like most Africans named either the names of month or the names of the week by the name of their gods, e.g. **Tehuti = Thoth = the Finger of God = the Word of God = the God of knowledge, science, writing and the liberal arts**. We shall see that this is also true of the Yoruba who named the days of the week by the names of their gods in their traditional calendrical system. The letter does not mention the name of the days but does gives the days as Epep 6 and Epep 18 then dates the letter Mesore 9. These days would correspond to the following days **Epep (Apap) 6** = *Hru-en-Tuamutef* in Dekan 1; **Epep (Apap) 18** = *Hru-en-Ahi* in Dekan 2, and **Mosore (Mesut-Ra) 9** = *Hru-en-Aritchetef* in Dekan 1.

d. Ectype Representation of The Kamau Calendar

Month of Tehuti = Thoth									
Dekan One:									
Tehuti	**Herunetchte**	**Asar**	**Amset**	**Hap**	**Tuamut-f**	**Qebhsenuf**	**Maati-tef-f**	**Aritchetef**	**Arireneftchesef**
1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
Dekan Two:									
Netcheturu	**Netchsnaa**	**Teken**	**Hemba**	**Armauai**	**Mehefkhenu**	**Heriauf**	**Ahi**	**Anmutef**	**Upuatu**
11	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**
Dekan Three:									
Anpu	**Na**	**Naur**	**Natesher**	**Shema**	**Maameref**	**Nut**	**Khnemu**	**Utettefef**	**Nehes**
21	**22**	**23**	**24**	**25**	**26**	**27**	**28**	**29**	**30**

[1000] I. Howard Marshall, **The Epistles of John**. The New International Commentary on the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1978), p. 9.

Month of Pa-Ipt = Paopi

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Het-Heru = Hathor

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Ka-her-ka = Khoiak

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Ta-ᶜbet = Tobi

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Mᶜ Khir = Mekhir

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Pen-Amen-hetep = Pamenoth

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Renutet = Pharmuthi

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Khensu = Pakhon

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Pa-Int = Paoni

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

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

Month of Apap = Epep

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Month of Mesut-Ra = Mesore

Dekan One:

Tehuti	Herunetchte	Asar	Amset	Hap	Tuamut-f	Qebhsenuf	Maati-tef-f	Aritchetef	Arireneftchesef
1	2	3	4	5	6	7	8	9	10

Dekan Two:

Netchetur	Netchsnaa	Teken	Hemba	Armauai	Mehefkhenu	Heriauf	Ahi	Anmutef	Upuatu
11	12	13	14	15	16	17	18	19	20

Dekan Three:

Anpu	Na	Naur	Natesher	Shema	Maameref	Nut	Khnemu	Utettefef	Nehes
21	22	23	24	25	26	27	28	29	30

Hru Tiu Heru Renpit: Intercalary Days

R^{c}mesUsir	R^{c}mes Heru	R^{c}mes Set	R^{c}mes Auset	R^{c}mes Nebet-Het
1	2	3	4	5

APPENDIX E

The Kamau *Nineteen Year Period* –Keys to the Kingdom

There have been many theories put forth by Egyptologist and biblical scholars trying to give a plausible chronological outline of the Egyptian dynastic periods. The fact is there is no one chronology put forth by these scholars that has been accepted by all. There is no scholarly consensus, accept perhaps on a few paramount dates that each depends on for their respective chronological paradigms. Of course, the scholars will be the first to admit that much of what is put forth are mere guesses based on the Egyptian sources such as **Manetho**, the **Turin Canon** and other Kamau **Kings Lists**. The basis for these errors is simple. It is because the scholars presume that the Egyptians thought of history in much the same way as modern people do, that is, from a so-called pure chronological perspective and methodology. That presupposition is completely incorrect, and no scholar or group of scholars will ever bottom out the true Egyptian chronology until that presumption is overturned, that is, until scholars come to understand the mind of the Kamau Egyptians, their cosmology = how they relate time, space, epicology, and place (location geodetics) to eternity. Professor Edwin R. Thiele in his ***The Mysterious Numbers of the Hebrew Kings*** (1994) has pointed out some of the scholarly presuppositions that have led to errors in delineating Hebrew chronology. Professor Thiele's view may be applied in a general way to the mistaken understanding scholars have held and hold concerning Egyptian chronology. It is important to make this connection here because Hebrew chronology has been derived and dependent on Egyptian chronology. If Egyptian chronology is wrong, then so will Hebrew chronology from which it is derived be wrong. Professor Thiele states:

> The greatest drawback in the study of Old Testament chronology has been, and still remains, a tendency to hold certain preconceived opinions without first endeavoring to ascertain just what the Hebrews did in the matter of chronological procedure. Although too often we formulate our own conclusions as to what they did, or should have done. Then, without sufficient evidence, we endeavor to produce chronological schemes in accord with our own predetermined ideas, only to be led into impossible impasses and hopeless confusion. Instead of such a priori methods, we must approach the work of the ancient Hebrew chronologist with an open mind, examining fairly and objectively what they did, and, on the basis of the facts, build our interpretation of the data they have left for us. [1001]

What Professor Thiele has to say about the state of Hebrew chronological scholarship holds for Egyptian chronological scholarship, as well. As we have said above, what connects the two fields is the fact that much of Hebrew chronology down to the time of David is based on Egyptian chronology. What Thiele is asking biblical scholars to do is what scholars of Egyptian chronologist must do, that is, they must first come to an understanding of the ancient Egyptian methodology for chronology as well as their cosmological understanding of time that informed that methodology.

[1001] Edwin R. Thiele, **The Mysterious Numbers of the Hebrew Kings**, New Revised Edition (Grand Rapids, Michigan: The Zondervan Corporation and Kregel Publications, 1994), pp. 15-16.

Studies of that sort are woefully lacking. One scholar has taken up the challenge to understand Egyptian chronological and cosmological conceptions of time to fill this void and perhaps bring us closer to understanding the basis for Egyptian chronology before we go off using it to help determine such things as the date for the exodus of the Hebrews from Egypt, etc. According to Jeremy Naydler in his ***Temple of the Cosmos*** (1996) the Egyptians or Kamau regarded time as degenerative, that is, the temporal world had a tendency to veer away from the interior spiritual world called **Ma'at**, that is, the spiritual world perfectly aligned and balanced with the highest conception of the physical and moral law, the foundation of all physical existence, something akin to Plato's ideal of the **Forms**. This cosmological conception requires that the physical universe, which becomes from time to time, misaligned with the moral structures put in place by God, must realign itself with an ideal *Golden Age* located somewhere in the distant past of time and eternity. This job in fact belonged to the Egyptian Pharaoh, the Horus King who, as in other African societies, was looked to by the people to *bring order out of the chaos of this misalignment*. In other words, the modern idea of a more perfect future culminating in a *Future Golden Age* was foreign to the thinking of the Egyptian or Kamau People. The *Golden Age* was not *future*, it had already occurred somewhere at the apex of the **first time = in the beginning**.[1002] The only thing required of mankind was to **find its way back** to this Golden Age of moral perfection upon which the physical, material, psychological universe stood and had its foundations. But how did the Egyptians expect human civilization as they knew it to return to the First Time = the Golden Age? Naydler gives what they believed to be the answer:

> The temporal world is a world specifically "outside" the divine and eternal, which is by definition an "interior," spiritual realm. There is an inherent tendency toward arbitrariness and disorder in the world of time that must be constantly checked. The mundane world must continually be drawn back and realigned with the spiritual, reattuned to *maat*. For the ancient Egyptians, the historical process as such veers away from *maat*, and must be guided back toward the archetypal patterns that pertain to the First Time. Not only the social order, but also the moral lives of individual human beings have to be consciously brought into connection with *maat* if they are to become fully realized.[1003]

As we have said, this perfect or golden age for them had already occurred in the distant past and it was necessary somehow to bring the current physical, religious and moral universe back into align with it in order to re-establish *Ma'at Balance*. It stands to reason then that their chronological schema would be different from that of modern linear chronological thought vouchsafed to us by the great African theologian St. Augustine. It is therefore a silly notion that persists in presupposing the Egyptians thought about time in a linear [St. Augustine, the Father of Linear History] or even a circular fashion [Greek], instead of understanding chronology from their own cosmic point of view. The Kamau in fact were *looking backward*, as most Afrikan people do,

[1002] Jeremy Naydler, **Temple of the Cosmos: The Ancient Egyptian Experience of the Sacred**. (Rochester, Vermont: Inner Traditions, 1996), pp. 91-93.
[1003]Naydler. **Sewa,** p. 97.

e.g. Zamani for the Swahili People, to the *Ma'at* of the *First Time* = *to a golden period by which the present and short future should be measured!* Naydler says in this respect that the Egyptians "imagined that earthly time was completely assimilated into cosmic epochs of unearthly duration, each one ruled over by a great god . . . . chronological schemes concur with the basic principle of a gradual diminution in the lengths of reigns, as the kingship passes from heavenly hands into the hands of gods incarnate in mortal flesh, namely the pharaohs." [1004] Other scholars like Gary Greenberg, President of the Biblical Archaeology Society of New York, believe that the chronology found in Genesis 5 and 11 is based on this Egyptian cosmic model. Greenberg puts forth the thesis that the Genesis birth and death chronology of the Hebrew Patriarchs is in fact "a highly accurate record of Egyptian dynastic history."[1005] Greenberg states that:

> The evidence shows that the Genesis birth and death dates derive from Egyptian king lists and provide an exact one-to-one correlation with the starting dates for Egyptian dynasties and several important Egyptian kings. These correlations begin with the foundation of the First Dynasty (c. 3100 B.C.) and end with the start of the Eighteenth Dynasty, over 1500 years later. . . The evidence shows how the early Israelites adapted Egyptian myths about the god Osiris and his family and transformed them into stories about distant human ancestors, removing them from the magical realm of Egyptian religion and placing them in the hands of the one and only God of Israel. [1006]

Greenberg is referring to the fact that the Hebrew chronologies start off with the line of Adam detailing what appears to be the inhuman longevity of the ancestors following Seth in Genesis 5 and Noah in Genesis 11, which then brings the chronology in line with more credible natural lengths for birth and deaths beginning with Terah the father of Abraham who only lived *205 years*, as opposed to Methuselah who lived *969 years!* For Greenberg the lengths suggest an Egyptian model of the rulership of gods, demi-gods and then finally historical rulers that govern the world, however still under the hand of God and in accordance with the cosmic understanding of Ma'at in relationship with temporal time. Therefore, any purely linear and human chronological schema is doomed to failure for both Egyptian and Hebrew chronology if you believe Greenberg. He suggests therefore that Hebrew chronology is intimately connected with that of Egyptian concepts of cosmic time, which we have explained in **Appendix C and D** above. Naydler on the other hand gives us a breath of understanding on Egyptian cosmic understanding of time based on a **19-year chronological schema** that is not tied to understanding Egyptian chronology by means of reductionist view of the Hebrew chronological schema, however ingenious and probable as per Greenburg. Naydler applies the rules of this cosmic understanding of time to Egyptian chronology to test its validity which if true will give us a better understanding of its nature and methodology in terms of Egyptian Kamau chronological thought. According to Naydler's chronological schema it is important to know that the

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[1004] Naydler **Sewa.** pp. 97-98.
[1005] Gary Greenberg, **The Moses Mystery: The African Origins of the Jewish People** (Secaucus, New Jersey: Birch Lane Press, 1996), 21.
[1006] Greenberg, pp. 21-22.

Kamau **19-year period** is tied to their Sothic cycle, which is calculated based on the helical rising of the star Sirius. This Sothic cycle [recurring appearance of the Dog Star = Sirius] or period was calculated to be approximately 1,460 years by the Kamau.[1007]According to Hancock and Bauval in their ***The Message of the Sphinx*** (1996) the Dog Star Sirius is at the very heart of Egyptian religion so-called "Mystery Religion." Hancock and Bauval identify Sirius as the goddess Isis in the mind of the Egyptians.[1008] Naydler also suggests that Sirius was Isis in Egyptian theology and that the union between the Pharaoh, the *incarnate* Horus, *Son of Sirius = Son of Isis [The Mother of the God = Mary in Catholic Mariology]* and that this cosmic sexual union that gave birth to Horus took place in the stars = which is why it can be called the *immaculate conception*, [1009] because it did not take place between a human woman and spiritual force, in the Egyptian mind. According to Hancock and Bauval this symbolic or heavenly "copulation" that gave birth to the incarnate Horus-King on Earth was a seeding ritual between the Horus-King and Isis in her uranographic form = the Star Sirius. Hancock and Bauval state:

> This hypothesis is strengthened by the fact that such a copulation ritual is found clearly depicted in the Pyramid Texts and that the moment when Osiris supposedly made Isis "pregnant" is specified as being when Sirius crossed the meridian at dawn. The texts also state of Osiris-Orion: Your sister Isis comes to you rejoicing for love of you. You have placed her on your phallus and your seed issues in her, she being ready as "Sothis" [Sirius] . . ." [1010]

This heavenly copulation was brought about by Osiris in his uranographic form as Orion, which heavenly event is intimately associated with the Great Pyramid and the Sphinx and occurred during the Golden Age we have already referred to as **Ma'at** or the **First Time**, a **time when the material universe was perfectly aligned with the moral universe of God, its Creator**. What makes this so-called *one-time event* chronological in time or the Earth of Time is that the Egyptians or Kamau thought this singular event was *repeatable* [cyclical] and occurs every time a Horus-king was enthroned, whose sole job as we have said before is to *realign temporal time with sacred time = to put time in harmony once more with eternity = into cosmic balance between the forces of good and the forces of evil = Ma'at, hence the Pharaoh's divine authority and power to bring about justice and truth within the cosmic and moral order by force of state power if necessary.* Is this some farfetched idea out of a dead paganism? In fact it is not. Judaism and Christianity picked up the Egyptian cosmological symbolism and in fact uses it until this very day.

The birth of Jesus Christ is intimately connected with the sighting of a star in the East recorded in Matthew 2:1-2 [NIV] where the Magi come to King Herod and said, "Where is the one who has been born king of the Jews? We saw *his star* [emphasis mine] in the east and have come to worship him." Jesus birth connected with *his star* is also thought of theologically as *immaculate conception*. How could it be otherwise since this *creation event* was caused by the Holy Spirit, and not by the seed of a man. The emphasis *his star* is important because the LXX or Septuagint

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[1007]Naydler, p. 98.
[1008] Graham Hancock and Robert Bauval. **The Message of the Sphinx: A Quest for the Hidden Legacy of Mankind** (New York: Crown Publishers, Inc., 1996), pp. 140, 164.
[1009]Naydler, **Temple of the Cosmos**, p. 100.
[1010] Hancock and Bauval, pp. 181-182.

translates the Hebrew original of the Psalms 109:3 [110:3 in English translations] to read *the day star* and in the original Greek text the word for it is actually capitalized = is a noun = a *thing* and most importantly is intimately associated and linked with the birth of the Lord Jesus. Eusebius (A.D. c. 260-339) in his ***The History of the Church*** gives this translation: "The Lord said to my Lord, "Sit at my right hand, Till I make Thine enemies the footstool of Thy feet . . . From the *womb before the daystar, I begat Thee."* The Lord swore and will not repent: "Thou art a priest forever of the order of Melchizedek."[1011]The Hebrew text of the passage definitely obscures the connection between the Holy One in the text Christians identify as Jesus Christ. Those who prepare Greek texts also de-emphasize the connection by purposely either mistranslating the text or by *not capitalizing* the Greek word for = *morning star* = *day star* = ἑωσφορου.[1012] This is because they either know or sense that this noun is derived from what they consider a pagan source and is the Greek name for **Sirius** behind which is the Egyptian deity **Isis = the Queen of Heaven.** The Prophet Jeremiah fought against the worship of the **Black Queen of Heaven** even in his day, as Jewish women were worshipping this black female deity [Jeremiah 44:15-25]. Most Christian writers who claim that they uphold the truth *wherever it is found* would rather lie than associate Christ with a pagan deity or god that the Greek word we are discussing carries with it. So, it is conveniently obscured. Behind Psalm 109:3 [110:3] is the **doctrine of the black virgin birth**. There is only one English translation of the following Greek text of the LXX that properly translates Psalms 109:3 *as it is*. That English translation is the **Douay-Rheims 1899 American Edition** [DRA]. The **DRA** translates the ***LXT LXX Septuaginta Rahlfs'*** is as follows:

> μετὰ σοῦ ἡ ἀρχὴ ἐνἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησιντῶν ἁγίωνἐκγαστρὸς πρὸ ἑωσφόρουἐξεγέννησά σἔ LXT Psalm 109:3

> With thee is the principality in the day of thy strength: in the brightness of the saints: **from the womb before the day star I begot thee**. DRA Psalm 109:3

We notice from the quote above from Hancock and Bauval that Sirius crosses the meridian *at dawn* and that after Orion or Osiris = the "Holy Spirit" impregnates Isis *she is being readied as Sirius,* that is, she is *ready to give birth to* or signal in his *rising* the birth of the **black Horus-King = the Egyptian** or **Kamau Christ-child**. As we have seen Psalms 109:3 says the same thing: *"From the womb before the daystar I begat Thee."* The Greek term that Eusebius uses means also the **"morning star,"** which stands in the same relationship to the birth of the Lord Jesus Christ as the birth of the Horus-King in the Pyramid texts. We know that this Old Testament reference is regarded by the early Christians as referring to Jesus because the author of Hebrews in the New Testament relates this scripture to the office of Jesus as *"a priest forever in the order of Melchizedek,"* while earlier sayings of Jesus = Horus: *"You are my Son; today I have become your Father."* Another justifiable translation for the last phrase according to biblical scholarship is "You are my Son; *today* I have *begotten you,"* as it is so translated in Psalms 2:7 [NASB]. I have coined

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[1011] Eusebius, **The History of the Church From Christ to Constantine**. Trans. by G. A. Williamson (New York: Penguin Books USA Inc, 1965), p. 13.
[1012] Sir Lancelot C. L. Brenton, **The Septuagint with Apocrypha: Greek and English** (Hendrickson Publishers, 1999), p. 767.

this event elsewhere as the **Horus-Adoption** of Jesus. It is significant that his birth is in relationship to the *Morning Star* conjectured here as *Sirius* = *Isis*, with Mary, the mother of Jesus being the temporal representative of Isis, the Mother of the God in the Heavens = the Queen of Heaven that has given birth to the Son of Osiris, the *incarnate* Horus-King, i.e. the Pharaoh in the Earth of Time. What does all of this have to do with the **19-year period**? The **nineteen-year period** is tied into the Sothic cycle which is based on the rise of Sirius = the periodic event in which Isis is impregnated by Osiris = Orion and then she, as the *Morning Star,* gives birth to every new Horus-King every *1460 years*, the *Ever-Coming One* = *Ever Returning One*. The same as with Jesus, the **Horus-Christ who is coming back again.** Of course, when the Horus-King becomes *incarnate* in temporal time = the Earth of Time = *when the Word becomes flesh* his reign is corrupted or attacked by forces of death that seek to *dis-align* the temporal world from the heavenly world which is located forever in the past *Golden Age* = *Ma'at* = sacred time = *Tep Zepi* = *the First Time*. We should point out that the difference between Egyptian and Christian theology concerning the event of the birth of the Christ is what Naydler points out when he states:

> In the Christian view, the incarnation of Christ was an unrepeatable event that changed the very structure of history. As a result of the incarnation, we now live, until Judgment Day, "in the year of our Lord," Anno Domini. For the Egyptians, the incarnation of Horus was an event repeatable over and over again. The coronation of the new king was the beginning of a new cycle of time that lasted for the duration of the reign of that particular Horus incarnation. Historical time was therefore reckoned in terms of a particular king's reign. . .," [1013]

This repetition *over and over again of the incarnation of the Horus-King* of course is the basis for Egyptian chronology reckoned in terms of **19-year periods** in the temporal realm where the human reign of the incarnation of Horus = the Pharaoh corresponded in cosmic terms with the Sothic cycle of 1460 years. How was this done? Naydler points out that, for the *human* Paranoiac incarnate Horus, a shorter cycle was used, that is the **19-year period** in place of the longer period of **1460 years** that *no human* Pharaoh incarnate of not would be expected to live. This meant that whatever period was chosen for the dynasty would have to correspond to the larger period of time. This is precisely what the Egyptians did, and it is this convoluting of **Celestial History** with the **Earth of Time** = the **correspondency between Time and Eternity** that makes pure linear estimates of the Pharaohs reigns so precarious, and also why we get such silly results from Egyptian and biblical scholarship bent on making the Kamau or Egyptians think chronologically like them. Naydler explicates the Egyptian tradition preserved by Manetho and others that **nineteen gods and demigods** reigned over Egypt for 13,870 years. If you divide 19 into this larger number [13,870 divided by 19] you get 730 years as an average reign. This amounts according to Naydler as **19 cosmic weeks = 730 years in each**. Another tradition suggests that the gods, demigods and the incarnate Horus-kings ruled for 36,525 years. This turns out to be **25 Sothic cycles of 1461 years** from which the **19-year period** can again be calculated. The main principle to be used according to Naydler is that the chronological schema be understood in terms of the "gradual diminution in the lengths of reigns, as the kingship passes from heavenly hands into the hands of **gods incarnate in mortal flesh** = the

[1013]Naydler, **Temple of the Cosmos**, pp. 102-103.

Pharaohs." [1014] Yet each schema can be understood in terms of the **19-year period.** For instance, the New Kingdom Turin papyrus records the reigns of five Second Dynasty Kamau kings. Naydler believes that the Egyptians orientated their reigns around the **19-year period**. He explicated the following chart:

Pharaoh [1015]	Length of Reign	19 Year Correspondence
Neferkasoka	**8 years**	
Illegible Name	**11 years**	**8 + 11 = 19**
Bebti	**27 years**	**19 + 8 = 27**
Nebka	**19 years**	
Zoser	**19 years**	

Naydler further points out that Manetho lists 19 kings *each* for the 9th and 10th Dynasties and 76 kings for the 14th Dynasty which in terms of the **19-year period** would be 4 x 19 = 76. Again, Manetho says for the 17th Dynasty there were 151 years which if divided by 2 = 76, the basis for an even division of 19 as above. And last that in the 13th Dynasty the number of years turns out to be 453 years which is 3 x 151 which result can again as above be divided by two to get 76 showing that the base number is 19.[1016] Naydler concludes his explication of Egyptian units of chronological time by stating:

> The Egyptians were undoubtedly painstaking chronologists. Classical writers attest to the fact that they faithfully kept annals from remote antiquity. Herodotus, whom we tend to regard as the first true historian, had no hesitation in proclaiming the Egyptians "the best historians of any nation of which I have had experience." . . . . Nevertheless, such record keeping --- especially in the pharaonic context --- was universally subsumed under symbolic requirements. In the theocratic state, mythological accuracy took precedence over mundane correctness: if the kingship is mythologically conjoined with Sirius, then the chronological records must reflect this fact. Individual reigns and dynasties are assigned the cosmically appropriate numbers of suitable symbolic value. Profane time is thus made to fit sacred time. [1017]

The Hebrews adopted a **19-Year Metonic Cycle** for the Jewish Calendar, which is still used today. The Jews are commanded in the Hebrew Bible to observe the worship of God by lunar time and not solar time. This presented a problem for them, especially during the 1st Century they were forced to follow the Roman Imperial Calendar. They followed a pure lunar calendar from the time of Moses but had to change their calendar from a pure lunar calendar to a **lunisolar calendar** [Cf. Egyptian use a **stellar-solar calendar**]. Fortunately for them, a Greek scholar by the name of Meton

[1014]Naydler, **Temple of the Cosmos**, p. 98.
[1015]Naydler, p. 99.
[1016]Naydler, p. 99.
[1017]Naydler, pp. 101-102.

in the 4th Century B.C.E. observed that **235 lunations** brought the solar year back into synchronization with the lunar year. This fact allowed the Jews to observe the demands of the Torah, while keeping in step with the contemporary situation under the oppressive hand of various conquerors. The New Testament indicates that this was a problem during the first Roman census in the Syrian Roman Province, sometime between 8 B.C.E. and 5 B.C.E. conducted by the Roman censor and Senator Qurinius, during the reign of Caesar Augustus (Luke 2:1-3).The Jews rebelled because the Hebrew Bible demanded that they not count the people. Sometime between 70 B.C.E. and 1178 C.E. (some believe in the year 360 C.E.) the Jewish scholars finalized the **Hebrew Calendar**, in order to include a method to calculate the Leap Year, which was not provided by the Metonic Calendar. There are a number of keys to understanding this calendar. It is based on the fact that **19 solar years** is almost **235 Lunar Months**, per each year of the **19-Year Cycle**. In their reckoning this is equivalent to a 19-year cycle of **12 common years and 7 leap years** [**12 + 7 = 19**], where leap years occur on the **3rd, 6th, 8th, 11th, 14th, 17th, and 19thyear** within the cycle. In each common year there are just **12 months**, but in each leap year there are **13 months**. The **Hebrew Leap Year** is indicated by a **thirteenth month**, either **Adar I**, which has **30 days** or **Adar II**, which has **29 days**. The way a leap year is determined mathematically is by dividing the number **19** into its value, where the **fractional remainder** is **0, 3, 6, 8, 11, 14,** or **17** [rounded off]. The **Jewish 19-Year Metonic Cycle** is the key to the age of Jesus Christ and is imminently connected with it because he is the Horus-Christ. One has in considering the ***Natural Age*** of Jesus Christ to consider the ***Cosmic Age*** of the Horus-Christ. Jesus. It is the Horus Christ who had to be ***about thirty years old*** when he began his ministry and assault on the Kingdom of Satan in the Wilderness, according to the Egyptian mythology, which the Hebrew mind recorded but never fully understood. Jesus being trained in Egyptian theology, just as Moses had been, would have known this, and so would have followed the sacred understanding of this in regard to his own natural age. Jesus as the Horus-Christ would have been *about thirty years old* when he began his assault on the Kingdom of Satan, via preaching, healing, miracles, and signs of the Coming of the Kingdom and its very presence, but this fact of *enactment* of the *Divine Play* had nothing to do whatever with Jesus' *actual and real age*. This is where all of the confusion lay in determining the birth of Jesus and the contradictory and conflicting Biblical accounts with historical records.

Nevertheless, both the Egyptian and the Hebrews left the record as is, clouding over by centuries ***the key that would someday unlock this cosmic code***. *Jesus was therefore thirty cosmic years old, and, as we contend here 49 years old, according to his natural age.* This discovery is a bombshell for biblical chronology, if it can be proved and maintained as true. To unlock this particular door of understanding, one has to take into consideration the **19-Year Cycle Leap Years** that are never counted into Jesus' age. Scholars calculate the age of Jesus according to the Gregorian Calendar 12-month period of the Solar Year. They do not calculate Jesus' age according to the **Hebrew 19-year Metonic Cycle**. In other words, they do not include **7 leap months added to each leap year cycle**. It is the **Metonic Cycle that is the key to Jesus' natural age**, but a problem arises in that the Jews used it irregularly throughout its history until 360 C.E., that is, over 300 years after Jesus' death. Nevertheless, this is a significant time period in the Gospel chronology that is never considered. Scripture never lies. It is just that we do not have or use the Egyptian cosmic codes to unlock its secrets. The Scriptures attempts to tell us truths, but we do not want to hear them, because these truths go against a built-up wall of modern Pharisaic theological tradition, erected in

order to so-call **protect and hedge about the Word of God.** *Therefore, we end up* talking about the ministry of Jesus according to our time frame of reference, not His. We will show that as the Horus-Christ, the beginning of Jesus ministry (leading the war and assault of the Kingdom of God on the Kingdom of Satan) must be in agreement with the **30 years of Cosmic Age** of the Horus-Christ, according to Egyptian cosmic time, that is, when Jesus begins His ministry to turn men back toward God's moral universe, in order to achieve Ma'at, bringing back a temporal-cosmic balance between good and evil, until the final coming of God's Kingdom to make the victory already won permanent in the Cosmic History of Time and Eternity. As the **Cosmic-Christ = Horus-Christ**, Jesus has to be **30 cosmic years old**, according to the **Celestial History** or **Celestial Allegory**, given by the ancient black theologians, priests and doctors. However, we will also show that the **19-Year Metonic Cycle** demonstrates that Jesus **natural age** was somewhere between **40 and49 years old** at or near the close of his ministry, within the last year of his death based on the inadvertent testimony or coded language in the Gospel of John. We strongly suggest 49 years old. However, we cannot be certain about this. The most that can be said is that the Biblical evidence yields a set of numbers somewhere between 40 and 49 years old. There is no way to fully understand why John gives certain data about the age of Jesus, that is, *letting the cat out of the bag*, without understanding this 19-Year Metonic Cycle of chronological time. We make one unsupported supposition now. All we need to do is look at the coincidence that the **30 Cosmic Years of the Horus-Christ** + the **19-Year Metonic Cycle** = **49 years** (**30 +19**), and that this calculation correlates the with the statement by the Jews to Jesus in **John 8:57** against his claim that Abraham rejoiced to see his day coming (**John 8:56**), saying to him **"Thou art not yet fifty years old, and hast thou seen Abraham?"** To which he replied: **"Before Abraham was, I AM,"** which is a statement that they regarded at blasphemous, since that was a direct claim that Jesus was equal with God. The claim of **I AM** carries the full meaning of the following Scriptures:

> In the past God spoke to our forefathers through the prophets at many time and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his power word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven (Hebrews 1:1-3, NIV),
>
> He is the image of the invisible God, the firstborn over all creation. For by him all things were created things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is ***before all things***, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy (Colossians 1:15-18, NIV),
>
> 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 (John 1:1-5, NIV).

The Jews understood Jesus' Messianic and cosmic claims in its full meaning similar to the cosmic meaning his disciples give to his person and ministry in the above Scriptures. That is why they tried to kill him. Yet their verbal response to Jesus' claims that Abraham had seen his day coming even though he was not yet 50 years old in natural years makes no sense unless they were talking about cosmic time. If they were not talking about cosmic time then their statement about Jesus not being yet fifty years old is in fact ridicules, because as the Jews state Abraham was dead long before Jesus' and their time (c. 2166-1991 B.C.E.). Abraham could have seen Jesus [as we will show below] because Abraham was a prophet [Genesis 20:7] **but how could Jesus have seen Abraham and have been glad to see his day coming in the year A.D. 32?** The Pharisees, as scholars and scribes, were not stupid. They were telling the truth, and John published this fact. Jesus would have to be within the **40th decade of life, that is, 40 or older in natural years** for any statement about him being **not yet 50** to make any real sense. If the Jews were talking about time based on **50 cosmic cycles** of some ***unknown value,*** then the Pharisees declaration would make sense, given that the Hebrew mind, in respect to number almost always, rounded off by whole numbers of tens and not by fractions of fives as we do today to make counting easier, even if inaccurate. It, therefore, would be very easy for them to jump from **Jesus' actual or supposed age of 40** [or somewhere between 40 and 49] and speak of **Jesus not yet being 50**. They would be saying to Jesus:

> "How can you be the Messiah? In order to be the Messiah you would have to be **50 cosmic cycles old** in order for you yourself to have seen Abraham and know that he [being as prophet] was glad to see your day = the Messianic Age to come? As it is, **even in your natural age you are not yet 50 years old** [around 40 years old]. How ridicules you sound by making this unreasonable claim. You are saying that you are the Holy One of Israel, a Divine Being equal with God, therefore more than what you really can claim as a mere prophet and teacher." You are blaspheming and need to be stoned to death."

Something, therefore, is wrong with the picture that describes Jesus as 30 years old in natural years at the time of his death. Even the Biblical evidence [which does not lie], when taken together and understood via the Egyptian Celestial Allegory, does not support the claim that Jesus was 30 years old in natural years. No biblical scholar has been able to make any sense of any of this, because they do not understand the cognate Egyptian mythology, their celestial allegory, their mathematics, their theology, or religious cosmology, and the very culture of the Egyptians, who were neighbors of the Hebrews, and influenced them with this same cosmic mythology, mathematics, religious cosmology and celestial history. Achieving *ma'at* in God's moral universe was at the center of Egyptian celestial history and the Horus-Christ was at the center of the culminating history. All of this has some significance when we applied this chronological schema to Jesus, the Horus-Christ with the above Egyptian understanding of cosmic time as it applies to the Horus-Christ, who has to battle Set = Satan, and suffer on the cross so as to conquer death, thereby bringing Ma'at balance back to the universe, putting the material universe back in line with the moral universe of God. **Ma'at** will move all beings to overcome evil with good. The human person's desire for demonic experience will be replaced with the desire for Christological experience, and so institute the Justice

of God = Kingdom of God on **Earth = Earth of Time,** something which is already a reality in **Heaven = Earth of Eternity = God's Paradise = The Nu Jerusalem**, stated by Jesus' Model Disciples Prayer: "Our Father, which are in Heaven, May Thy Name be kept Holy, May Thy will be done on Earth, as *Thy will is already being done in Heaven* (Matthew 6:9-13). Is there any Biblical evidence in the Old and New Testaments that could support a claim that Jesus was about 40 when speaking to the Pharisees on this question, and therefore near the time he was crucified? We begin with the Old Testament evidence first.

THE OLD TESTAMENT EVIDENCE USING THE *METONIC-CYCLE*

Abraham lived between **2166 - 1991 B.C.E.** For Jesus Christ to have known Abraham he would have had to be in existence at least **114 Metonic cycles** [2166 divided by 19, not including the addition of 7 leap months added to each Metonic cycle, which in any case was not done consistently by the Jews until 360 C.E. after the death of Jesus, the Christ] to claim **"Before Abraham I AM."** Abraham would have to have met Jesus Christ as the **Divine Man** [the **Lord**] sometime within this Metonic cycle as one of the three divine beings that spoke with him before the destruction of Sodom and Gomorra. Below are the Old Testament Scriptures that will support this claim and also suggest the supposition that Jesus in A.D. 32 was **around 40 years old** [his **Metonic natural age**] and **not around 30 years old** [his **Horus-Christ cosmic age**]. We will show that the Pharisees were cryptically pointing to Jesus generational age when they stated that he was not yet 50 years old, and that **the unknown value** in their **50-year cosmic or jubilee cycle of time is the number 42**, meaning that Jesus would have to been able to claim that he went back 42 generations in order to see Abraham. I will show that this unknown value can be arrived at using the **Hebrew jubilee cycle of 50 years and Metonic calendrical cycle of 19** years to arrive at the unknown value of 42, based on the Divine Man = the Lord actually meeting and seeing Abraham. To this speculation we can add **7 + 42 = 49** to harmonize statements the Jews made to Jesus in their argument that he was not yet 50 years old so how could have known Abraham. These are all hidden Hebrew numbers but nevertheless they are there to be discovered. We begin with the following Old Testament Scriptures:

Abram Meets God
Receives His Name Abraham at 99 Years Old

> **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 a father of many nations" [Genesis 17:1-5, NIV].

B. Abraham Meets the Divine Man Face to Face
The Lord Eats at Abraham's Home at Around 100 Years Old

The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. **Abraham looked up and saw three men standing nearby**. . . . When he saw them, he hurried form the entrance of his tent to meet them and bowed low to the ground. He said, "If I have found favor in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way ---- now that you have come to your servant." Very well," they answered, "do as you say." So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs of fine flour and knead it and bake some bread." Then he ran to the heard and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. He then brought some curds and milk and the calf that had been prepared and set these before them. **While they ate**, he stood near them under a tree [Genesis 18:1-8, NIV]

C. The Three Divine Men Prepare to Destroy Sodom:
The Lord Himself Speaks Directly to Abraham Fact to Face

Then the Lord said [to the other two Divine Men], "Shall I hide from Abraham what I am about to do? Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him . . . . Then the Lord said [to Abraham and to the other two Divine Men], "The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know. The men turned away and went toward Sodom, **but Abraham remained standing with the Lord** [Genesis 18:20-22, NIV].

D. Two Divine Men Go On To Destroy Sodom:
The Third Divine Man = The Lord Remains
Hears Abraham Plea for Mercy on the Righteous

The men turned away and went toward Sodom, but **Abraham remained standing before the Lord**. . . . **The two angels arrived at Sodom in the evening**, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. "My lords," he said, "please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning" "No," they answered, "we will spend the night in the square." But he insisted so strongly that they did go with him and entered his house. **He prepared a meal for them, baking bread without yeast, and they ate**. Before they had gone to bed, all the men from every part of the city of Sodom --- both young and old surrounded the house. They called to Lot, "Where are the men who came to you tonight? **Bring them out to us so that we can have sex with them**. . . . "Get out of our way," they replied. . . . They kept bringing pressure on Lot and moved forward to break down the door. But the men inside reached out and pulled Lot back into the house and shut the door. Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door. [Genesis 18:22, 19:1-11, NIV].

On the first face it would not appear that any of these Scriptures have anything to do with the Hebrew **19-Year Metonic Cycle**, the **50 Year Jubilee Cycle**, less alone any relationship to the natural or generational age of Jesus Christ. But looks are deceiving. First, I want to point out that

Abraham [Exalted Father-to-Be of Many] as Abram [Exalted Father] hears from God Almighty Himself as direct communication at the age of ninety-nine years old. The last time Abraham as Abram heard from God was 23 years ago at around the **age of 76 years old** [Genesis 15:1-16]. These communications God did via visions and dreadful dreams. However, **at the age of ninety-nine** God again communicates with Abraham, likely in the same way, but this time to change his name from Abram [Exalted Father] but Abram [Exalted Father-to-Be of Many Nations]. This notation of Abraham's age gives us our first critical date related to the statement in **John 8:57** referring to Jesus

as **"not yet fifty years old . . ."** As stated, earlier Abraham was born around 2166 B.C.E. and died 175 years later (Genesis 25:7-8) around 1991 B.C.E. These dates are according to Genesis, written by Moses in 1445 B.C.E.; the first time any body hears about Abraham, the family of Moses and Aaron in writing, Abraham being first and foremost a Sumerian and not a Hebrew from the great city of Ur, but now the supposed progenitor of the Hebrew and Arab Nations. This means that God changes Abrams name to Abraham in the **year 2067 B.C.E.:**

175 – 99 = 76 + 1991 B.C.E. = 2067 B.C.E.

This is all well and good but when did the Three Divine Men meet Abraham? First it is clear that these men were Supra-Natural Beings of some sort. These men were not a mere theophany [i.e. mere appearance of men but not in the flesh] as some biblical scholars like to maintain. That is why I highlighted the fact that all three ate at Abrahams home and that the other two, who would definitely be called angels ate at Lots home. In addition, they appear to have a need both for rest and sleep in their incarnate form of being, thus the need for food and rest. Yet they demonstrate divine power to blind mere men. Here I want to demonstrate that the ***Third Divine Man*** was in fact the Lord, speaking with Abraham face to face, and really a physical presence and not a mere appearance as some would like to think. It is clear that the Lord = Third Divine Man was actually talking with Abraham, because the other Two Divine Men = Angels move on to destroy Sodom. Therefore, the Third Divine Man is the Lord = The Christ = The Coming Messiah, etc. This would be the basis for Jesus' claim as the Messiah that he had seen Abraham and was in fact before Abraham, in both senses of being *prior and superior*. Somehow Abraham recognized these facts and bowed low to the ground before the Divine Men, which I don't think can be written off as mere common Middle Eastern hospitality. The Scripture does not say but it is safe to presume that the changing of Abrahams name in 2067 was closely followed by this bodily visit by the Lord. This could not have been more than one year later, **making Abraham around 100 years old at this event**. The date would then be **2066 B.C.E**.

175 – 100 = 75 + 1991 B.C.E. = 2066 B.C.E.

Now 2066 B.C.E. is the critical date where we can apply the *Hebrew 19-Year Metonic Cycle* and the *50 Year Jubilee Cycle* in the Pharisaic cryptic and curious declaration about Jesus' age. There are **109 Metonic 19-year cycles in the 2,066 years**. If we presume for now [without putting forth proof that Jesus was talking with the Pharisees in A.D. 32] the total years from the event of Jesus

Christ *in the flesh* meeting Abraham would be 2,098 years prior. If we use the Hebrew notion of rounding up numbers to tens, then the number of years would be around 2,100. If we then divide this number by a **Jubilee Cycle of 50 years,** we get the value of 42.[1018] The calculations would be as follows: **19 times 108.75 Metonic cycles = 2,066 years 2,066** [rounded 2070] **+ 32 = 2,098** [rounded 2100] **divided by 50 Jubilee Years = 41.96**[rounded] **= 42,** where **2070 + 30 = 2100 divided by 50 = 42.** The number 42 is the hidden value we need to understand in order to fully appreciate the Pharisee's cryptic statement in John 8:57 about the incredulous claim that Jesus had seen Abraham or that Abraham had seen him since Jesus was not yet 50 years old! It is a very strong possibility that they were arguing with Jesus as to how it possible for him to come down 42 generations from the time of Abraham from the presumed first meeting with Abraham in 2066 B.C.E. This would be an audacious claim that only the Messiah could make, and as far as they were concerned Jesus could not be the Messiah. We will state here that the Pharisees were just as good at genealogy as Matthew, the disciple of Jesus that first connected Jesus with Abraham's 42 generations before the death of Jesus. Matthew makes it clear stating: *"Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ"* [Matthew 1:17]: **14 + 14 +14 = 42 generations x 50 = 2100 years divided by 109 Metonic-cycles [rounded] = 19.** Another calculation that brings into view the **hidden number** or **value 42** is the supposed birth date of Abraham at around **2166**. This would be close to the equinoctial cycle of **2160** for each part of the zodiac, which multiplied by **12 houses of the Zodiac** gives the Egyptian **great year** of **25,920years**. As in the Hebrew **19-Year Metonic Cycle** there is a code **value of 50** used to reach the hidden value of Jesus Christ **generational age of 42**, within the Egyptian Great year is **hidden both the value of 42** + the **value of 30 Jesus' Horus-Christ age** as seen in the Gospels and in the Celestial Allegory of the Horus-Christ, using the **Osirian Number 72**. This **Osirian number** shows up also in the New Testament. Jesus sends **72 disciples** to attack Satan's kingdom (preaching, healing, and casting out demons) as his advance guard to preach the word and confront the demonic presence in Israel (Luke 10:1-20). In the extra-biblical literature, the Osirian number of 72 comes into play again in the **Letter of Aristeas to Philocrates** containing a copy of the decree by Ptolemy II (Philadelphus, 285-247 B.C.E.) of Egypt to Hebrew High Priest Eleazar in Jerusalem requesting that he send him **72 scribes** from the **12 Houses of Israel** who would be able to translate the Hebrew Scriptures of the Law of Moses into Greek in order to help complete his library at Alexandria. This sacred book would later develop into what is called the **Septuagint Bible** (Greek for the **number 70 rounded down from the number of the 72 scribes** who translated it).[1019] Here is the calculation of the hidden numbers, which leads to a close calculation of the Solar Calendar: **25,920Great Year** divided by **72 (30 + 42)** = **360** (number of days in a Solar year)**.**Even though we cannot be exact about these numerical relations in relationship to Christ, we have so far made a number of suppositions to demonstrate that all these relationships cannot be mere coincidences. The numerical code and coding is unmistakable. So we are willing to say this so far in respect to the

[1018] We note here that Abraham was "born" in the 40th Jubilee Year from Adam, and Jesus died in the 80th Jubilee Year, that is, 40 Jubilee Years (50 x 40 = 2000 years) from the naming of Abraham. We note also in this respect that while the number 42 represents the Hebrew 42 names of God, rounded down it would be the 40 Jubilee Years from Abrams "birth" as Abraham down to the Crucifixion of Jesus Christ in A.D. 32.

[1019] **Letter of Aristeas**, translated by R. J. H. Shutt in **The Old Testament Pseudepigrapha**, edited by James H. Charlesworth, Vol. 2 (Doubleday, 1985, pp. 15-16.

age of Jesus Christ based on the **Hebrew 19-year Metonic Cycle**, the 50 Year Jubilee Cycle, the **Horus-Christ Cycle of the Great Year**, and some biblical references that: **(1)**Jesus Christ's Generational Age = 42 (based on 40 Jubilee Cycle Years from the "birth" of Abraham); **(2)** Jesus' Horus-Christ Age = 30 [1020]; **(3)** Jesus Christ's Actual Age = 40. In order to established **(3)** all we will need is a few biblical references and a few extra-biblical references, like the Egyptian Elephantine Papyrus' that gives the date that Artaxerxes I (464-424 B.C.E.), son of Xerxes I, gave the decree for the Jewish Temple of Solomon to be rebuilt, and then connect that date to the evidence in the Book of Daniel that yields the actual date of the death of Jesus on the cross.[1021] What we need then is two

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[1020] Gerald Massey, **The Historical Jesus and the Mythical Christ** (New York: A & B. Book Publishers, 1992), p. 5

[1021]The following analysis is from the web document *"Scientific Dating of the Elephantine Papyri with Certainty"* in **Spiritual and Prophetic Technology Website:**

Evidence that Supports Jesus' Crucifixion Occurred on April 11, AD 32. Based on the Elephantine Papyri. - Supporting Evidence: Sir Robert Anderson provided a good foundation that pointed to the crucifixion occurring on April 11, AD 32. His viewpoint was originally given in the book, "The Coming Prince" that was published about 1884. Sir Robert Anderson did not have the Elephantine papyri to use in his research. However, an in-depth study of the Elephantine papyri provides evidence that supports Sir Robert Anderson's viewpoint. And it is important to note that this is true despite recent problems found with Sir Robert Anderson's original work. Sir Robert Anderson's viewpoint recently was found to be faulty due to missing 3 full days. According to Anderson's calculations, the decree to rebuild and restore Jerusalem as recorded in Nehemiah 2:1-6 came from King Artaxerxes on Nisan 1, which was thought to have occurred on Friday, March 14, 445 BC. By adding 173,880 days to this date, we are taken forward in time to April 6, AD 32, which is thought to be the date on which Jesus rode into Jerusalem with crowds proclaiming him to be the Messiah. (The 173,880 days are based on Daniel's prophecy that foretells of a period of 69 cycles of 7 years. When the time frame of 360 days per year are used, the value evolved comes from attaining the number of days by multiplying 69 x 7 x 360 = 173,880 days). To resolve the issue of the 3 missing days, the solution would be to simply move the date for Nisan 1 forward to Sunday, March 16, 445 BC. By doing this, the 173,880 days fit perfectly to April 6, AD 32. But is it realistic to move the date for Nisan 1 forward to Sunday, March 16, 445 BC? The Elephantine papyrus dated November 18, 446 BC gives supporting evidence that the decree issued by King Artaxerxes to restore and rebuild Jerusalem most likely did occur on March 16, 445 BC. In addition, the book of Nehemiah offers more evidence that the decree would have occurred on Sunday (not on the Sabbath). Now consider the scientifically dated papyrus dated to November 18, 446 BC. This date happens to be Kislev 2 in the Hebrew calendar. By adding the appointed days of each month, the earliest date for Nisan 1 would be Saturday, March 15, 445 BC, at 6:00 PM. Based on this logic, it is very probable that Nisan 1 began at Sundown on Saturday, March 15 and came to an end at 6:00 PM, Sunday, March 16, 445 BC. . . . . Too early in the solar year means there would have been a natural tendency to add days to the end of a month or even to add a leap month. The earliest date for Nisan 1 based on scientifically dating the Elephantine papyri would have been February 27, in the year 460 BC. So adding a leap month was not a necessity for the year 446 to 445 BC. The logical conclusion from the papyrus supports that the decree from King Artaxerxes occurred on Sunday, March 16, 445 BC. Biblical evidence that would support this conclusion comes from the book of Nehemiah. It is certain that Nehemiah would not have done work for King Artaxerxes on the Sabbath (Saturday) based on Nehemiah 13:15-22. . . .

Based on how Nehemiah lived his life, he would not have showed up for work on Saturday, the Sabbath. The scientifically dated papyrus of November 11, 446 BC, supports that Nisan 1 occurred on Sunday, March 16, 445 BC. King Artaxerxes issued the decree to restore and rebuild Jerusalem to Nehemiah on a Sunday. (Even if the date is moved back 24 hours earlier, it is unlikely that Nehemiah stood before King Artaxerxes on a Saturday as the cupbearer. The Persian kings honored Jewish beliefs as supported by the book of Esther. The final events written in the book of Esther occurred around February to March, 473 BC. King Artaxerxes would have been very familiar with the story of Esther). By moving the decree forward to March 16, 445 BC, the issue of 3 missing days is eliminated based on solid evidence. There are exactly 173,880 days from Sunday March 16, 445 BC to Sunday, April 6, AD 32. The Elephantine papyri provide solid evidence that the decree to restore and rebuild Jerusalem was issued on Sunday, March 16, 445 BC. Since the beginning of Sir Robert Anderson's work is based on solid evidence, let's move forward to the year of the crucifixion. Did the crucifixion of Jesus Christ actually occur on Friday, April 11, AD 32? The Elephantine papyri provide supporting evidence that the crucifixion appears to have occurred in the year AD 32.

More Evidence that Supports Jesus' Crucifixion Occurred on April 11, AD 32

Based on the Elephantine Papyri - Problems Identified with the Year AD 32

The most difficult problem with the year AD 32 is the fact that the full moon occurs on Monday, April 14, AD 32. This means that the crucifixion occurred three days before the full moon. How can this be resolved? To begin, we must answer the question, "Is it even possible that a calendar could be off by 3 days"? An in-depth study of the Elephantine papyri provides evidence that makes this a definite possibility. In addition, there were cultural issues between the Pharisees and the Sadducees at the time that Jesus lived. It is certain that there was more than one calendar being used. The cultural issues that produced conflicting calendars between the Pharisees and the Sadducees is an important item to be considered. Let's begin with the Elephantine papyri. By scientifically dating all the papyri, some interesting facts are extracted as to how the Hebrews used their calendar. And it is certain that it is very possible for a calendar to be off by 3 full days. Consider the following facts from the Elephantine papyri

1. The scientifically dated Cairo Sandstone Stele dated May 15, 459 BC supports that Sivan 1 occurred two full days BEFORE the new moon. Below is a histogram of data from the Elephantine papyri and Cairo Sandstone Stele that show the hours between the new moon and the 1st day of the month. Notice that the new moon occurred 48 hours
before the 1st day of the month. The data below is similar to what would have occurred in the year AD 32.

2. By statistically analyzing all the scientifically dated papyrus, it is very feasible that a calendar month could precede the new moon by three full days. It must be admitted that it would be a rare event. But it is not impossible as most people have assumed. The probability of a calendric month being three full days before the actual new moon is approximately 2.5%. Some people may not accept this low probability. But the point being made is that it is not impossible.

Other Interesting Facts for Chronologists that Support the Crucifixion Occurred in AD 32

1. Astronomical evidence based on the 5th century BC papyri from Elephantine, Egypt support that the earliest Passover occurred about March 11 in the 5th century BC. This is based on the scientifically dated papyrus on November 11, 460 BC. By counting nine months back, Nisan 1 would have occurred on either February 27 or 28, 460 BC.

2. The latest date possible for Nisan 1 would have been April 23. This is based on the papyrus dated January 2, 464 BC. Since the date is Kislev 18, counting back nine months yields the late April date for Nisan 1. The Passover would have occurred in early May.

3. In the modern Hebrew calendar, a total of 7 leaps months are added to the calendar in a 19-year cycle. So a leap month is inserted in either a 2-year or 3-year cycle to keep the lunar-solar and solar calendars in reasonable correlation as possible. (For example: If the lunar solar calendar had moved the month Nisan forward to June-July, then farmers would not use the calendar because it would be well off from its normal time of March-April).

In contrast with the relative stability of the modern Hebrew calendar, the Elephantine papyri show that from the year 465 BC to 459 BC, only one leap month was inserted. For supporting evidence, see years 1 to 7 in The Chronological Calendar for King Artaxerxes' reign in the 5th Century BC. If you choose to investigate this phenomenon, review the Hebrew calendar column for years 1 to 7. You will find that it was only in the 7th year that Jewish New Year (Tishri 1) jumped forward from August 24, 460 BC to September 12, 459 BC. Based on the previous three items, the stability of the Hebrew calendar and the Persian calendar wandered as much as 2-full months relative to the position of the sun. Affixing a standard calculation method to the Hebrew and Persian calendars in ancient history cannot be done since it is apparent that their calendric system was under not well understood. The Hebrew calendar and the Persian calendars were very unstable in the 5th century BC. The modern-day Hebrew calendar used today (with calculated dates) did not come into use until eight centuries later (about the year AD 360). Due to the fact that the Hebrew calendar was not very stable in ancient history, it is highly probable that the crucifixion of Jesus could be off by three full days. The crucifixion date on April 11, AD 32 is highly probable based on scientific dating all the Elephantine papyri. In contrast with the instability of the Hebrew calendar and the Persian calendars, the Egyptian calendar was very stable. . . . used until Medieval times. It appears that the astronomical knowledge of the Egyptians was superior to the Persians. Concerning AD 32 as the crucifixion date: Most theologians and history students select either the year AD 30 or 33 as the year of the crucifixion. Some select the year AD 31.

reasonable date points. We need the date Jesus Christ was born and we need the date Jesus Christ died in order to establish his natural age. First, we give these curious Scriptures concerning Jesus' age, two before the so-called *silent years*, that speaks volumes, and two notations on his age after this period, both testifying to the use of the **19-Year Cycle** as the means to unravel statements that biblical commentators have been baffled about for years, and so not able to give a reasonable explanation they either pass the Scripture data over or give it some nonsensical and unsatisfactory explanation. Most say they believe the Scripture = Full Gospel, but in fact they *hem and haw* when uncomfortable facts are uncovered that further disturbed their theology or Scripture understanding, where even some willful mistranslation *here or there* is not out of the question, whenever facts cannot be *passed over in silence*.

JESUS TWO YEARS OLD

Jesus was born between 8 B.C.E. and 6 B.C.E. (Matthew 2:1-23; Luke 2:1-39): Jesus was definitely 2 years old (a boy child and not a babe, as in the Christian mixed up nativity stories) living in a house in Bethlehem, when he, his father and mother Mary had to flee to Egypt because Herod the Great wanted to kill him as Matthew makes clear, when the three wise men tracked him down, with the help of the star Sirius (the star that travels through time, and comes up over the head of the Sun as the Morning Star) in the same city (village) **living in a house** with his mother and father **(Matthew 2:1-23)**. Jesus was just a babe when the Shepherds saw **him in a manger** in Bethlehem **(Luke 2:8-20)**. Of course, people for the sake of commercialism during the Christmas season are going to tell the story like they wish (i.e. having the shepherds and the three wise men standing in the manger worshiping and giving the babe Jesus gifts in the manger) instead telling the story like it is told in the Scriptures. The church is just as guilty upholding this great lie, even though they should know better. All of the historical records show that **Herod the Great was dead by 4 B.C.E**, because the year he died his kingdom was divided up by the Roman authorities between his three sons, the first *Achelaus*, who ruled Judea, Samaria, and Idumea **(4 B.C.E. to 6 C.E.)**; and Herod Antipas, who ruled Galilee and Perea **(4 B.C.E. – 39 C.E.)**, and finally Philip ruled the region northeast of the Sea of Galilee **(4 B.C.E. to 33/34 B.C.E.)**. Luke makes this statement:

> When Herod died, an angel of the Lord suddenly appeared in a dream to *Joseph in Egypt* and said, "Get up, take the child and his mother, and *go to the land of Israel*, for those who were seeking the child's life are dead." Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that *Archelaus* was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean" **(Matthew 2:19-23**, NRSV).

Therefore, taking the whole of the evidence, including the important biblical data that Joseph fled to Egypt with the *boy* Jesus and Mary his mother when warned in a dream that Herod was seeking to kill all boy children two years old and under in Bethlehem (based on the time the

wise men saw the Sirius Day Star), and only later returned to Israel, based on a another dream after the accession to power of *Archelaus* in **4 B.C. E. ruling to 6 C.E.**, it rather certain that Jesus had to be somewhere **between the ages of 2 and 10 years old (between 4 B.C.E. and 6 C.E.)** when he and his family returned from Egypt to Israel, ending up in Nazareth. These biblical and extra-biblical historical facts are inconvertible.

b. JESUS TWELVE YEARS OLD

Interestingly enough, Luke passes over Jesus' escape to Egypt for almost 8 years of his life declared by Matthew, mentioning nothing about Herod trying to kill the baby Jesus, has Jesus being circumcised and blessed by the priest Simeon, and a female prophet Anna eight days after being born, and then makes the curious statement:

> When they had finished everything required by the law of the Lord, *they returned to Galilee*, to their own town of Nazareth. The *child grew and became strong*, filled with wisdom, and the favor of God was upon him (Luke 2:39-40, NRSV, italics mine).

The next thing you know Luke has *Jesus at twelve years old* answering biblical questions given to him by the doctors of the law in the temple of Jerusalem, at the age when a young Jewish boy moves from being called a child to coming of age (his Bar-Mitzvah). This had to around 8 C.E. (based on the year ending the reign of Archelaus 6 C.E., when Jesus could have been 10 years old). What is curious about Luke is that Matthew appears to have Jesus as a two-year baby boy in a house escaping from to Egypt from Bethlehem and only some time much later (if not years) taken to Nazareth in Galilee; while Luke places Jesus as an eight-year-old infant being taken from directly from Jerusalem to Nazareth in Galilee, with no mention of any escape to Egypt at all. How did Jesus end up back in Bethlehem in a house two years later (according to Matthew) where the wise men first saw him and then escape to Egypt? We know why Jesus' parents were in Bethlehem of Judea when he was born. It was because of census decreed by Augustus Caesar where each Israeli male had to go back to his home-town and be counted (Luke 2:1). Yet Matthew does not give a reason for *Joseph being in a house in Bethlehem* when Jesus was about two years old. Much depends on the when the census of Augustus was conducted. This dating is controversial at best. If we knew exactly when this census was, we would know the exact birth of Jesus and then be able to tell in what year he was twelve years old. The Caesar the Luke is referring to in Luke 2:1 has to be Gaius Octavius, who ruled the Roman Empire from 31 B.C.E. to 14 C.E. Therefore, the Roman census mentioned by Luke would have occurred in Octavian's reign as Emperor. It was in 27 B.C.E. that Octavian was acclaimed *Augustus*, the *Revered One* over all of the then known world. This was the year, according to Gerald Massey that Augustus claimed to be the *Son of God*, the "Messianic Prince of Peace" and the "very God himself on earth" on his birthday September 23rd. Massey (1907) quotes Tacitus (Annals, i. 10): The reverence due to the gods, " . . . .was no longer peculiar; *Augustus claimed equal worship. A mortal man was directly adored, and priests and pontiffs were appointed to pay him impious homage."*[1022]Later Massey (1907) in the same work, that is, his *Ancient Egypt the*

[1022] Gerald Massey. ***Ancient Egypt the Light of the World***, Vol. II (Baltimore, MD: Black Classic Press, 1992), 743.

Light of the World (Vol. II) gives the full official state notice and proclamation making Augustus (on his birthday) the savior of the world where he is to be worshipped as follows:

> On this day [i.e., the birthday of Augustus] *the world has been given a different aspect.* It *would have been doomed to destruction* if a great good fortune common to all men had not appeared *in him who was born on this day*. He judges aright who sees in this birthday the beginning of life and of all living powers for himself. Now at last the times are passed when man must regret that he has been born. From no other day does the individual and all humanity receive so much good as from this day, which has brought happiness to all. It is impossible to find words of thanksgiving sufficient for the great blessings which this day has brought. *That Providence which presides over the destinies of all living creatures has filled this man for the salvation of humanity with such gifts that he has been sent to us and to coming generations as a saviour. He will put an end to all strife and will restore all things gloriously.* In his appearance, all the hopes of the ancestors have been fulfilled. He has not only surpassed all former benefactors of mankind, but *it is impossible that a greater than he should ever come. The birthday of this god [i.e. Augustus] has brought out the good news of great joy based upon him. From his birth a new era must begin.*[1023]

It would be a period of **19 Metonic years** that this same Augustine in 8 B.C.E. (as god and savior of the world) would declare that whole world be counted in a census that would encompass the birth of the *real* Son of God, Jesus Christ the Lord, thus fulfilling both the Egyptian Original Celestial Allegory and sacred Hebrew Scripture, just as if Jesus' virgin birth as the **God-Man** came to challenge the claims of August self-proclaimed **Man-God**, and therefore the claims to divinity and grand domestication of the Roman Imperium itself over the heads of oppressed humanity, especially that of the Jews in Palestine. It is significant in this regard that Jesus would begin (after his Horus Adoption by God and after his spiritual battle with Set in the Desert = the Wilderness) his actual preaching ministry in his home city of Nazareth, where he declared quoting Isaiah 61 that *"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives* (of the Roman Imperium, my insertion) *and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor*" (Luke 4:18-19, NRSV, Isaiah 61:1-2a). This was the same kind of royal proclamation of the "the good news" of great joy that August decreed and celebrated about himself. Significantly, Jesus left out Isaiah 61:2b-8 out of his sermon text*: "and the day of vengeance of our God; to comfort al who mourn in Zion ---- to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. . . For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them" (*NRSV). This statement would have been a direct and open challenge to the Roman Imperium and grand domestication over the Jews in Zion, which began with Augustus self-proclamation of divinity in 27 B.C.E. Jesus would have preached this sermon **49 years later in 22 C.E.** at his natural age of **30 years old** (i.e. **19 + 30 = 49**). Later Jesus' disciples would take up the challenge that these two proclamations of the "good news" set up, that is, whether should worship **"Caesar is Lord!"** vs. **"Jesus**

[1023] Massey. **Sewa**, p. 760.

is Lord!" We know three Roman censuses were taken during the reign of Octavian, 28 B.C.E., 8 B.C.E. and 14 C.E. It is not reasonable to associate the census Luke mentions with 28 B.C.E. (two early a date) or 14 C.E. (two late a date), so that the only reasonable date for the Roman census Luke mentions is **8 B.C.E., which would have to be the precise date Jesus was born**. This being the case then Jesus was 2 years old in 6 B.C.E. when Herod the Great tried to kill him, and the date he was taken into Egypt, and it was until **between 4 years old and ten years** old that he returned with his parents to Nazareth in Galilee from Egypt, that is sometime during the accession of Archelaus (4 B.C.E. and 6 C.E.). **Jesus would have been twelve years old in 4 C.E.** two years before the end of Archelaus' reign. What we have so far is that:

> Jesus was born 8 B.C.E.
> Jesus was two years old in 6 B.C.E., when Herod tried to locate and kill him.
> Jesus was four years old in 4 B.C.E. when Herod the Great died.
> Jesus was twelve years old in 4 C.E. two years before the end of Archelaus' reign and his examination in the temple by the doctors of the law.

Therefore, Jesus could have been in Egypt almost eight years, anywhere from age 2 years old to age 12 years old, when he is being examined by the doctors of the law in the temple. These are the first so-called *eight silent years* between age 2 and 12 we have accounted for. The *second so-called silent years* is from age 12 to ***about age 30*** when Jesus is said to have begun his preaching and healing ministry, i.e. his assault on the kingdom of Satan. This represents a period of about 18 to 19 years.

c. JESUS *ABOUT* THIRTY YEARS OLD

We really don't know what Jesus did for the Metonic Period of 19 years before his preaching and healing ministry began. All we know is that Luke states after the temple examination that "Jesus increased in wisdom and *human favor*" (Luke 2:52, NRSV. Cf: Luke 2:40 where Jesus, the child grew and became strong, filled with wisdom: and the favor of God"). This favor of men suggests that Jesus matured swiftly from twelve years old and grew in wisdom during this Metonic period in the public eye of men, who recognized his gifts of wisdom, which could only have come from God. Even though this is the so-called Metonic period of silent years, nevertheless Jesus was in the public eye learning wisdom and apparently in an informal way learning the Hebrew Bible, which he gives definite evidence of knowing well before the priests and doctors of the law. Jesus was would have been about thirty years old in 22 C.E. But this is a big problem. What is the problem?

d. JESUS *NOT YET* FIFTY YEARS OLD (John 8:57)

The problem is that Jesus was crucified in 32 C.E. at the age of 33. If Jesus was 30 years old in 22 C.E. he would be 40 years old in 32 C.E. and not 33 years of age when he was crucified, after a three-year ministry. We have already demonstrated using the notes from the Elephantine Papyrus that the date of Jesus' crucifixion is solid at 32 C.E. So we have a solid date for Jesus' birth at 8 B.C.E. and a solid date of Jesus' death at 32 C.E., which give his age to be 40 years old in 32 C.E. (8 + 32 = 40). There is no valid historical, biblical, extra-biblical, or theological reason why Christ had

to die at 33 years of age rather than 40 years of age. All that need be done is organize his life ministry around this revised age of his date of death. Biblically, the only problem scholars are going to have is to explain how Jesus Christ could be about 30 years, where the evidence is solid showing that he died 3 years after the declaration of his age. I do not doubt that Jesus died three after the beginning of his ministry. I just claim he was not 30 years old in natural years when his ministry began. Rather when it is said that Jesus was ***about 30 years old*** [Luke 3:23] is his **Horus mythological age** = the celestial allegory = celestial history, which he acquired when he begins to assault the Kingdom of Satan. In *natural years* Jesus had to be *about 37 years old* or more rather than *about 30 years old*. In assuming the Horus Age (which Jesus must have taught his disciples, who passed it on in oral tradition and then later wrote it down) Jesus was indicating that he was commencing the mythological battle that he was taught in the Egyptian Original. Jesus, therefore, was following two scripts for his life and ministry = the fulfillment of sacred biblical scripture and the Egyptian Original mythos, which he attempted to bring in harmony with his actual natural life. His **natural age** (somewhere between 37 and 40) would have to be superseded by his **Horus Age**, (i.e. 30 years old) which began with his adoption as the Son of God at his baptism. This mythological script also included the Virgin Birth, his escape into Egypt at age two and his examination in Solomon's Temple at age twelve. It is Gerald Massey who explains the Celestial Allegory or Celestial History in respect to the Horus Age of Christ at age 12 and age 30. Massey states the following:

> The *divine child* manifests to men [doctors of the law in Solomon's Temple] as *expounder* of the *mysteries* or *revealer* of the *hidden wisdom* of which *he is the word*, the *sayer*, or *the teacher*. The *teacher of the lesser mysteries* was child-Horus or Iusa, *the youth of twelve years*. These were the mysteries of matter and of mythology revealed by *the child of the mother* [Mary's baby-boy, where Jesus in Solomon's Temple declares that God is his natural father and not Joseph, Luke 2:46-50; not the last time he would do so. Cf: Luke 20:41-44, and also denied by Luke 3:23, as well, my insertion] at his first advent. The *teacher of the greater mysteries* was *Horus the adult*, who *expounded the nature of the fatherhood*, the begettal or duplication of the divine soul, and all other *mysteries of the resurrection* in from Amenta [the *Hidden Land*, my insertion] , as the *son of God the father in heaven*. But the Egypto-gnostic Jesus is the fulfiller of both the first and the second advent; the ***first as the child of twelve years***, the ***second as the Horus of thirty years***; the first in the life on earth, the second in Amenta; the first as solar in the astronomical mythology, the second as spiritual in the eschatology; the first as the utterer of parables, the second as the expounder of the greater mysteries.[1024]

Now given all of this, can the Jews statement about Jesus Christ *not yet 49 years old* be made sense of in respect to natural calendrical time and Jewish notions of time? Here we leave the allegory to deal with the final accounting of Jesus natural age in the last year of his ministry. We are actually saying that Jesus did begin his natural ministry at age 30 but it was in 22 C.E. Here is our

[1024] Gerald Massey. ***Ancient Egypt the Light of the World***, Vol. II (Baltimore, MD: Black Classic Press, 1992), p. 775.

evidence in terms of the so-called **19-Year Metonic Cycle of Time** [1025] as the following chart describes:

EVENT	DATE POINT	NATURAL AGE	HORUS AGE	METONIC INTERVAL
Augustus Proclaimed Man-God – Prince of Peace – Savior of the World by men	27 B.C.E.	N/A	N/A	
				27 – 8 = 19
Census by Augustus - Christ, God-Man is born – Proclaimed Prince of Peace-Savior of the World by Angels of God	8 B.C.E.	0-1	N/A	
Horus-Child escapes to Egypt	6 B.C.E.	1-2	N/A	
Horus Child days in Egypt	6 B.C.E. – 3 C.E.	2-11	N/A	
Horus-Child returns to Israel – Teaches in the Temple	4 C.E.	12	12	
				23 – 4 = 19
God-Man Assaults Kingdom of Set whose visible expression is the Man-God Augustus Grand Domestication Regime – World Order	23C.E.	30	30	
The God-Man's life if cut short by the Man-God Augustus Grand Domestication Regime – See Daniel 9:26 & Isaiah 53:1-12	32 C.E	40	N/A	
God-Man - Not yet 50	40 C.E.	49	N/A	49 – 30 = 19

[1025] This conjecture in natural time on a supposed Metonic Cycle of 19 years is based on the firm date of his natural birth in 8 B.C.E already established and the presumption that Jesus was crucified in 32 C.E. We admit it leaves a significant problem for the biblical timeline of a three-year ministry. We are actually proposing that Jesus had a ten-year ministry from 22 C.E. to 32 C.E. and so died in the second 19-year Metonic cycle of his life after his teaching ministry began truly at age 12 according to both the Hebrew Scriptures and the Egyptian Celestial Allegory. Jesus would then have been 40 years old at his death and so it was appropriate the Jews to argue with Jesus that *you are not yet 49 years old* and have you seen Abraham?

EXCURSUS SEVEN

APPENDIX F

On The "Kemetic Kalendar" [1026]

A group of Afrikan-Amerikan scholars, members of the **Eye of Heru Study Group** have reconstituted and to some extent reconstructed the **Coptic Church** *version* of the old **Ta-Merry Civil Calendar**, with the goal of introducing this calendar among the Nu Afrikan People. Any attempt to break our people's dependency on the white man's concept of *time and place* as expressed through his calendrical system is a worthwhile effort and tends toward collective black national pride. The **Kemetic Kalendar** is the first independent black calendrical system introduced into the U.S. Empire. It is aimed at breaking the Nu Afrikan People away from their dependency on Eurocentric time-dated systems and points us in the direction of black self-determination. That effort should be applauded. In a previous excursus (Excursus 6A/Appendix D) I have **ectype representation** of the old **Ta-Merry Civil Calendar** based on the studies and work of such scholars as Egyptologist, E.A. Wallis Budge, the mathematician, Richard J. Gillings, Adolf Erman, and the Medu Neter grammarian, Ankh Mi Ra, and great scientist-scholar-Egyptologist Cheikh Anta-Diop.

The reader will immediately see upon looking at this ectype representation and that of the **Kemetic Kalendar** notice some obvious differences which this section proposes to point out. Since these differences exist, some explanation and the reasons for them are called for. Those readers who review our representation of the old Ta-Merry calendrical system and that of the **Kemetic Kalendar** will note first that they are based on different sources and in fact have different base years. The **Kemetic Kalendar** uses as its primary source records detailing the Coptic Church version of the Ta-Merry Civil Calendar and has established a base year of **4240 B.C.E.** On the other hand, the source material on which we base our representation of the Ta-Merry Civil Calendar are records detailing the *original version* prior to its devolution into the Coptic Church version. We, however, have chosen **4236 B.C.E.** as the based year used for our ectype representation of the old Kamau calendrical system. The choice of that base year is no accident but relies on the scientific work and studies of Egyptologist and black scholar Cheikh Anta-Diop.[1027] In an earlier work Anta-Diop refers to **4241 B.C.E.**[1028] as the first calendar date **"we encounter, with mathematical certainty, humanity's most ancient historical date,"** but after the slight correction of the calculations should read **4236 B.C.E.** These facts are not presented here to say that the Kemetic Kalendar's use of the Coptic Church version is wrong, or that their base year is wrong, but to only point out to our readers what those *differences* are *among others,* between the old **Kamau Calendar = Ta-Merry Civil Calendar,** *as we understand it,* and the **Coptic Church Calendar** which was derived from that ancient black

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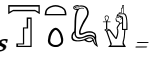
[1026] The Eye of Heru Study Group, **The "Kemetic Kalendar"**. Detroit, Michigan: The Eye of Heru Study Group, Inc., 1992. All comments and observations about this calendar in this section are derived this hetep offering and work as noted by authors = the Eye of Heru Study Group.
[1027] Cheikh Anta-Diop, **Civilization or Barbarism: An Authentic Anthropology** (Brooklyn, New York: Lawrence Hill Books, 1991), pp. 279-280.
[1028] Cheikh Anta-Diop, **The African Origin of Civilization: Myth or Reality** (New York: Lawrence Hill & Company, 1974), p.100.

calendrical system. Secondly, the **Kemetic Kalendar** has a *seven-day week*. As we have pointed out above the **Ta-Merry Civil Calendar** was made up of three *dekans* [weeks] of *ten days* each. It seems that the **Kemetic Kalendar** has made the practical decision to reconstruct on the basis of a seven-day week, and *avoid* the dekan, as did the **Nu Afrikan Calendar** in its decision not to use the *four-day week* of the **Yoruba Calendar**, unless of course their understanding of the Coptic calendrical system actually dictates a seven-day week. Afrikan People have been forced to use the Gregorian Calendar with its *seven-day week* and if the **Kemetic Kalendar** or the **Nu Afrikan Calendar** attempted to develop its black calendrical systems on any other basis it would become, *however* Afrikan-centric, *unintelligible* and even *nonsensical* to the rank and file of the Nu Afrikan People. We must in this respect bow to this **fait accompli** of our oppressive past as a matter of common sense if we wish to break our people's dependence on euro-centric time-dated systems. We can't break them away all at once. We must smooth the way for them and make the transition as easy as is possible, introducing bold new ideas, but in a form that is practical and palatable. I have already explained earlier that the *seven-day week via the Hebrew cosmology probably came from the Kamau cosmological conception of the Heptanomis = computing time according to the Seven Non-Setting Stars,* [Massey, **Ancient Egypt**, vol. 1, pp. 427-28] *and so the seven-day week as such is not necessarily foreign to Afrikan time conception.* We need not repeat that discussion here.

The **Kemetic Kalendar** had by-in-large adopted the form of the **Ta-Merry Calendar** as handed down by the Coptic Church in Egypt. This again accounts in part for the obvious differences between their outline of the months and seasons and that outline that i have given. The **Kemetic Kalendar** is on good grounds for doing so in respect of the fact that some of the Euro-centric scholars that we relied on here, not without studied criticisms and going our own way of course, have for years used and relied on the Coptic language and Coptic sources to decipher the old Ta-Merry language, writing system, its calendar, and thus its culture. So why shouldn't the authors of the **Kemetic Kalendar** have the right to reconstruct and base their findings on the only *living* Kamau institution left in Egypt, i.e. the Coptic Church, that not only has survived the Arab Muslim cultural onslaught, but also holds the *key* to the old cultural indigenous systems of the ancient black world? We cannot dismiss such a source and foundation out of hand. The readers should note in this respect that the **Coptic language** is nothing but the Kamite Egyptian language using the Greek alphabet in the main, with the use of a few old Kamite letters. This makes the **Coptic Church** the primary preserver of the *living language* of the ancient black race, and thus it holds a major *key* to ancient black culture, as the white man found out when he used the Coptic language to help break the *code* of Kamau hieroglyphics. The other preserver of ancient black Hapi Valley Culture is of course **Ethiopic** preserved by the **Ethiopian Church**. The Ethiopian Church inherited a great deal its doctrinal and liturgical traditions and well as some technical aspects of that churches calendrical system since the Ethiopian Church was under the ecclesiastical control of the Coptic church until its independence in 1959. Both the Coptic Church and Ethiopic Church preserve major aspects of black religious doctrine and the language mediums of expressing those doctrines right down into modern times. This should not be a surprise. The Christian Church and its' doctrines developed out of the *original* religion of the Kamau People, i.e. *Osirianism.* According to Anta-Diop Osirianism in the form of worship of Isis was widespread even in France and is where the capital of France gets its

name *Paris* = *Per-Isis*  = *House of Isis*.[1029] The fact is that both faiths existed side by side for nearly five hundred years until Osirianism was finally contained and then extinguished by the Eastern Roman Emperor Justinian on the Isle of Philae, where the last Kamau priest who understood the Ancient Original Religion and the Medu Neter language died around ME952 K.S.E./A565 C.E. We feel because of these direct relational aspects that the **Kemetic Kalendar** is a genuine reconstitution of the old Ta-Merry calendrical system because the source it relies on is genuine in all respects, except for its modification of that ancient system *using the seven-day week*. These types of modifications are necessary for practical reasons, as explained above, but is also one of the reasons the **Nu Afrikan Calendar** decided not to try and *resurrect* any ancient black calendrical system, because it would mean making modifications of those systems in order to conform to the white man's calendrical aberrations of black originals. It is deemed necessary in this work to avoid *further modification of ancient black calendrical systems in order to conform to white calendrical systems that were originally stolen from the black man!* We of course are not saying that the **Nu Afrikan Calendar** is any better than the **Kemetic Kalendar** in this respect, for it too uses the *seven-day week*. However, the Nu African Calendar claims the *seven-day week* as an *indigenous product* of the Nu Afrikan People's black cultural, social matrix, epicology and so further justifies the use of the *seven-day week* as coming from Kamite *cosmogenic numerology*, i.e. their understanding of the *cosmological origins of the Heptanomis [the Seven Heavens], and its use as an Osirian Number in that cosmological system*. What we are saying here is that the Kamau used the number seven to *explicate*, *mark*, and *split time*, justifies our use of the *seven-day week* to explicate, mark and split time, in an original black calendrical system, but seeks to do so without modifying or subordinating ancient or any other black calendrical system to white calendrical conceptions. In this respect we are following the principles of black self-determination and at the same time are making a statement that the white man and or his calendrical systems have no monopoly on the original *concept of splitting time*. Above we mentioned that the base years used by the **Kemetic Kalendar** is different from the one used in our ectype representation of the old Kamau calendrical system. We must point out here that the **Ta-Merry Calendar** is so old that no one really knows when it was first established. We firmly believe that the **Ta-Merry Calendar** is co-determinant with establishment of the **Ta-Seti Kingdom** sometime during the Pre-dynastic Period, from say around ME7616-4436 K.S.E. [A6100-2920 B.C.E.].

Black scholars in the field such as Van Sertima, and others have established that all the religious and social institutions, including the calendrical system of the Ancient People of the Hapi Valley were developed by the Ta-Seti black people in Upper Kam [Egypt], and history finds all of these systems and institutions in place at the *beginning* of the Ta-Merry *first* dynasty, *full-blown and already in use*. Ta-Seti or the black people that came out of Kaf-Ra-Ka = the Inner Black Land into the Hapi Valley = Nile River Valley was in fact the mother of Ta-Merry, its culture, religion and social institutions! *So what date is correct for the establishment of the Ta-Merry or Kamau Calendar?* We cannot know for certain until further research and discoveries are made. What black scholars have taken to doing now is make the establishment of the Ta-Merry Calendar co-

[1029] Anta-Diop, **The African Origin of Civilization**, p. 114.

determinant with the *most certain date known for its use*. That date has been established by *convention* to be that of the *unification of Lower and Upper Kam under the Fari, Menes.* The **Kemetic Kalendar** used the base year date **4241 B.C.E.**, while scholars like the late Cheikh Anta-Diop, *while excepting that date*, believes that the accurate date with precise calculation is **4236 B.C.E.** We accept **4236 B.C.E.** as the date used in our ectype representation. This all agrees with our studied determination that the Ta-Merry Calendar was *at least in use* during the *first Kamau Dynasty* under *Namer* in Egyptian *Dynasty 0* (3150-3050 B.C.E.) or certainly during the unification of the Two Lands under *Menes* in *Dynasty 1* (3050 – 2890 B.C.E.) not many centuries after the black people from Central Afrika started pouring into the Hapi Valley. Never-the-less using the base year date of 4241 B.C.E. the **Kemetic Kalendar** has determined that **1993 C.E. = 6233 S.M.** The calendrical acronym **S.M. = Shemsu Menes= Following Menes** in the **Kemetic Kalendar**, as **C.E.** represents all dates **Following the Christian** or **Common Era** in the **Gregorian Calendar**, as **B.S.E. = Following the Red Time = Following Slavery** in the **Nu Afrikan Calendar**. If by convention black scholars used **4236 B.C.E.** as the base year for the **Kamau Calendar**, then the base year for our ectype representation would be **K6229 S.M. = A1993 C.E.** The reader will notice when studying the actual Nu Afrikan Calendar proto-type at the end of this work that Kamau Calendar dates have been harmonized with both the Nu Afrikan Calendar date points and the Gregorian Calendar date points and that the assumptions made for this harmony is determined by two factors, the base year of **4236 B.C.E.** as presented here and the date point for the Nu year = **20 July**, so that the full Kamau base year appellation chosen for this work is **20 July 4236 B.C.E.** Below we give an outline of the day, months, seasons as delineated and presented by the **Kemetic Kalendar** for the benefit of those readers that have not had the opportunity of seeing or securing a copy of that work*:*

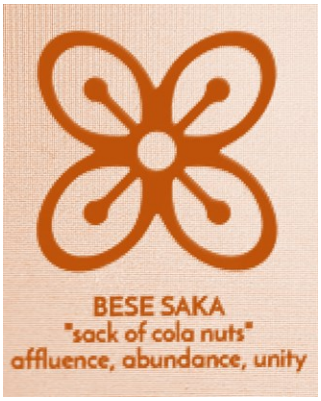
a. Kemetic Days of the Week		
Kemetic Day	**Ordinal Name**	**Gregorian**
Heru-wa	**Day One**	**Sunday**
Heru-Senu	**Day Two**	**Monday**
Heru-Shomt	**Day Three**	**Tuesday**
Heru-Fedu	**Day Four**	**Wednesday**
Heru-Div	**Day Five**	**Thursday**
Heru-Sisu	**Day Six**	**Friday**
Heru-Sefek	**Day Seven**	**Saturday**

b. Seasons and Months of the Kemetic Kalendar Year			
Seasons	*Kemetic Month*	*Coptic Month*	*Gregorian Month*
Shemuu	Meso-Ra	Mesore	August
	Jhuty	____	September
	Pa-Ipet	Paapi	October
	Het-Heru	Hathor	October-November
Peret	Ka-Her-Ka	Khoiak	November- December
	Ta Abet	Tobi	December-January
	Meshir	_____	January-February
	Amen Hotep	Pamenoth	February-March
Akhet	Renutet	Pharmouthi	March-April
	Khonsu	Pachons	April-May
	Paini	Payni	May-June
	Epep	Epiphi	June-July

As the reader can immediately tell by comparing our **Kamau Calendar Season, Months and Days** of this work with **Months, Seasons of the Kemetic Kalendar Year** that there is a wide variance on the placement and order of the seasons and the months of the seasons than that given above by the **Kemetic Kalendar**. We begin our Kamau season with the **Season of AaKhet**, while the **Kemetic Kalendar** starts with the **Season of Shemu**, and even within those seasons the order of the months are different. The **Kemetic Calendar** begins **Shemu** with the **Month of Meso-Ra**, while we begin within that season with the **Month of Khensu**. The **Season of AaKhet** we begin with the **Month of Tehuti**, while the **Kemetic Kalendar** begins with the **Month of Renutet**. What accounts for these vast differences? It all goes back to the sources one accepts for conclusions or at least preliminary conclusions for the base year and month. Black scholars who have given answer to the question, like those conclusions from Ankh Mi Ra, support the outline given of the seasons and the months by the **Kemetic Kalendar**.[1030]Others like those from Dr. Yosef ben-Jochannan support our ectype representation of the seasons based on the **Ta-Merry Calendar**.[1031] Even at that there is still some confusion over the correspondence of the **Ta-Merry Calendar** months with those of the **Gregorian Calendar**. Some scholars begin the *first day* of the Ta-Merry Calendar on **19 July = Tehuti 1**, while

[1030] Ankh Mi Ra, **Let the Ancestors Speak**, 131-32.
[1031] Yosef ben-Jochannan, **Black Man of the Nile**, 130.

others that except **Thoth** or **Tehuti** as the *first month* of the **Kamau Year** present **January** as the corresponding date. The **Nu Afrikan Calendar** of course while accepting for the time being that **Tehuti** is the first month of the Kamau Year = the **Nu Year**, cannot except January as the corresponding Gregorian date. Our studies only permit **1 Tehuti = 19 or 20 July** whatever the placement of the seasons. We will note in this respect that the **Kemetic Kalendar** has **Jhuty = Tehuti = September**. It is clear that much work needs to be done in this area before a consensus is reached.



APPENDIX G

More on the Month and Day Elements in the Nu Afrikan Calendar

There was not enough said in the body of this work to explain our philosophical rational behind the month-date elements included in the Nu Afrikan Calendar base year. Discussion, we felt, on this aspect of the calendar would be at best side bar commentary because it represents what was *in the mind of the author as he was writing and thinking about this aspect of the calendar*. Later however we concluded that it would be important enough to include in this excursus. We decided that our rational for these special elements of the month-date are as important as our rational for the base year date 1517 C.E. In fact, these elements give additional importance to the base year and are directly related to the history of the Nu Afrikan People. We do not want future generations of Nu Afrikan readers of this project guessing at what our intentions were in choosing these elements or the importance we place on these inclusive calendrical elements to the Nu Afrikan Calendar as a whole. The month-date elements surrounding the Nu Afrikan Calendar base year are **20 February** and **21 February**. In the body of the text **20 February** is referred to as the **Eve of Martyrs** and comes at the end of **28 Shahidi** ending the **Maafa Year**. We designated **21 February** as the beginning of the **Maafa Year**, coming at **1 Afa** on the Nu Afrikan Calendar, and thus represents our **Nu Year's Day**. These month and day elements of the Maafa base year **Asiento 1517 C.E.** are symbolic date points associated with the black national idealism and life commitment of Frederick Douglass, [**d. 20 February 1895**], and Shahidi Malcolm X, [**d. 21 February 1965**]. Rarely is the life, work and idealism of these two men thought of together. And of course, it is not our purpose here to show or contend that their black national idealism can be found entirely along the same political spectrum of thought. What we can say however, is that Douglass was **closer** in thought to the thinking of Malcolm X = more along revolutionary and separatist lines than historians would give us to believe. First Douglass did not believe black people would obtain their freedom from slavery with *non-violence* but held firmly to the principle and right of individual and collective self-defense as did Malcolm in pursuit of human freedom. Douglass said:

> 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. . . 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 lighting, 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 struggle. Power concedes nothing without 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. . . . 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 oppression and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if need be, by our lives and the lives of others. [1032]

Douglass was even implicated in the John Brown raid on the U.S. arsenal at Harper's Ferry, MP343/A1859, by one of the insurgents. Douglass denied his involvement (being in Canada at the time) but clearly showed his sympathy for the insurgents, their goals, and the violent means they sought to acquire and use to free the black slaves. In his statement Douglass clearly enunciated the *principle of self-defense* in is its broadest sense. He stated in a letter published in **The Liberator**, 12 Eusi 343/11 November 1859 that:

> My field of labor for the abolition of slavery has not extended to an attack upon the United States arsenal. . . . In the denial which I have now made, my motive is more a respectable consideration for the opinions of the slave's friends, than from my fear of being made an accomplice in the general conspiracy against Slavery. I am ever ready to write, speak, publish, organize, combine, and even to conspire against Slavery, when there is a reasonable hope of success. Men who live by robbing their fellow-men of their labor and liberty, have forfeited their right to know anything of the thoughts, feelings, or purpose of those they rob and plunder. They have by the single act of slave holding voluntarily place themselves beyond the laws of justice and honor and have become only fitted for companionship with thieves and pirates --- the common enemies of God and all mankind. While it shall be considered right to protect oneself against thieves, burglars, robbers and assassins, and slay a wild beast in the act of devouring his human prey, it can never be wrong for the imbruted and whip-scarred slaves, or their friends, to hunt, harass and even strike down the traffickers in human flesh.[1033]

After the Dred Scott decision [MP341/A1857], Douglass even began thinking along *separatist lines*, coming to believe that black people would be better off in another land. He gave his stamp of approval to seeking a place for black people in Haiti with those of their own kind, but the onset of the Civil War gave him hope for the freedom of the black man in the U.S. Empire, and he thus gave up on these plans. What we are saying here then is that Douglass and Malcolm were not all that different in their black national perspectives. They both believed in the *principle of black national self-defense*. They were **black emancipationist** who believed that the black man had a right to seek freedom and liberation by *any means necessary*, as Douglass put it, *by necessity of struggle and resistance, either moral or physical, by words or blows, or both!* Douglass, at least for a time was even able to accept and plan for *black separation*, if that meant the freedom of the black man. That was Malcolm's attitude, *by any means necessary = ballots or bullets!* And so, the Nu Afrikan Calendar honors their life commitment by including the dates of their deaths as the month and day elements in its calendrical system. Frederick Douglass fought for nearly 50 years for black emancipation. *Shahidi, Malcolm X* committed nearly 23 years of his life ending in martyrdom, fighting to end Euro-Amerikan domestic neo-colonialism in the U.S. Empire. Douglass' life shadows

[1032] Lerone Bennett, Jr., **Before The Mayflower: A History Of Black America** [Johnson Publishing Co., 1961], pp. 160-161.
[1033] Herbert Aptheker, **Documentary History Of The Negro People In The United States**, pp. 438-439.

the **Red Period = Slavery**, living to see **Black Political Emancipation**, which period culminated with the **Jim Crow Era**. Malcolm was born during the **Jim Crow/Zip Coon Era** which officially ended around MP438/A1954, beginning his work in the next era that *replaced* **Jim Crow** and **Zip Coon** = the **Era of Domestic Neo-Colonialism** characterized by **indirect rule** over the Nu Afrikan People under the tutelage of "Mr. Lincoln" (i.e. the Setian White government of the U.S.E.) and their acolytes and devotees the African-American Minority Mis-leadership. Malcolm died trying to show the black man that he had entered a new era, with a new character and a new objective that civil rights marches and protests could not solve. However, we were nearly asleep, and our minds clouded as we came through the period that ended Jim Crow/Zip Coon. Therefore, as a person just awaking, we did not quite understand what Malcolm was trying to tell us and why his answer to the new circumstance of our oppression was *by any means necessary = ballots or bullets!* We understood the "ballots" part and sunk all of our hopes in the new era "Mr. Lincoln" promised and so said no to "bullets" (i.e. emancipation and freedom as Douglass one said "*by necessity of struggle and resistance, either moral or physical, by words or blows, or both!*"

Frederick Douglass died on **20 February**, which the Nu Afrikan Calendar calls the **Eve of Martyrs**. It was not shortly after the period of **political emancipation = Reconstruction Period**, for which Douglass fought, that **Jim Crow** was instituted [MP360/A1876]. This period witnessed genocide on a scale that no one has yet been able to measure accurately. It witnessed white terrorism, which one can get a real sense of by reading Allen W. Trelease, **White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction** [Harper & Row, Publishers, 1971], and it witnessed the return of political oppression, the institution of black peonage, from which we are still feeling the massive effects, and the murder of thousands upon thousands of black people, of which we have more than **5,000** to **8,000** names. I have delineated these in a small study I call **Our Ancestors Have Names** which has been added as an appendix to this work. The list of names will appear in this portion of our project here as a basis for black celebration and memorial, including a way of demonstrating how the Nu African Calendar can be applied and demonstrated in marking the deaths of their martyrdom. I also included this list of names as an excursus to a planned work on the Nu Afrikan People and genocide in the U.S.E. called **Black Nuremberg: Down With Jim Crow Up With Zip Coon** which will attempt to show us what era Malcolm believed we had already entered into. God willing that work is to come especially in an era where black men are shot down indiscriminately by Setian white police under the color of law and Setian white citizens (anytime they get ready) claiming they have the right to stand their ground under the unspoken presumption that we do not. Thousands upon thousands of Nu Afrikans for which we have no names were *dispatched quietly by* Setian white murders, rapist and butchers in this country people *dare call the land of the free!* That this was true came by way of testimony from former confederate generals. They presented in sworn testimony *the unrecorded way* white people committed crimes against **Hue-Manity**. It is then *appropriate* that **20 February** represent symbolically the nullification of **black political emancipation** with the cooperation of "Mr. Lincoln (i.e. 1876-77 under President Rutherford B. Hayes, betrayed so he could remain in power) and the beginning of the martyrdom of black people subject to white terrorism, political oppression and repression of freedoms. Douglas lived during the Reconstruction Era and beyond when a **secret war** or murder, rape, genocide, and ethnic

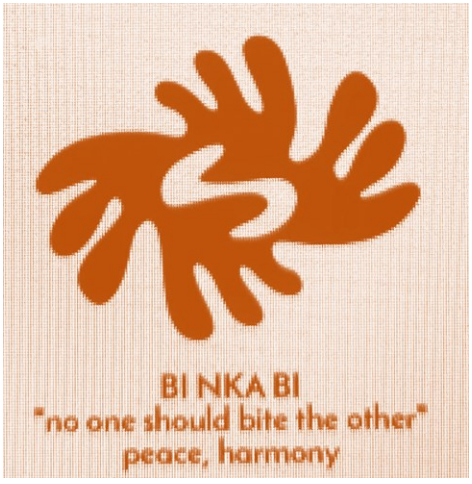
cleansing was being conducted against the Nu Afrikan People. He and other black leaders were ill prepared to understand and to fight this new enemy once emancipation was nominally confirmed. History testifies to the fact that such a secret war was conducted after Hayes withdrew the U.S. Army from the South included the black *Armee' de Lawd*, i.e. where a quarter of a million (250,000) black men from Chicago, Michigan, Ohio, Harlem, etc. stood guard over freed black ex-slaves like angels of the Lord who could not yet defend themselves (see a work called *Black Phalanx: African American Soldiers in the War of Independence, The War of 1812, and the Civil War* by Joseph T. Wilson, for this story, originally published 1887). William Patterson states that:

> It cannot be emphasized too often that those killings of members of the group which are recorded are a distinct minority of those actually killed. This is historically true. Thus former confederate General Reynolds of Texas, testifying before the Congressional Joint Committee on Insurrectionary Affairs, said during Reconstruction, "The murder of Negroes is so common as to render it impossible to keep accurate account of them." And as recently as 1940, a Congressional report quotes, "a native Southerner who must remain anonymous" to the effect that "countless Negroes are lynched yearly, but their disappearance is shrouded in mystery, for they are dispatched quietly and without general knowledge.[1034]

Shahidi, Malcolm X was assassinated on **21 February**, which date on the Nu Afrikan Calendar symbolically represents the beginning of our understanding of a new political ideology, the complete formulation of which Malcolm never got the opportunity to complete. The Shahidi left us a partially completed black ideology. Since Malcolm's death, his disciples and some others have engaged in and have managed in great degree to establish the foundation and lay the groundwork for a near complete edifice of Malcolm's thinking. The works from which the reader may get an understanding of the black political ideology based on the thought and teaching of Malcolm are Yusuf Na'im Kly, **International Law and the Black Minority in the U.S.** [1985], his **The Black Book: The True Political Philosophy Of Malcolm X** [1986], i.e. his black political rendition of works like the **Green Book** for North Afrikan revolutionaries, or the **Red Book** for Chinese revolutionaries, based on Malcolm's political and religious ideology, Kly's masterful, **The Anti-Social Contract** [1989], the master work of Robert Jabara, **The Word: The Liberation Analects Of Malcolm X** [1992], and Benjamin Karim's **Remembering Malcolm: The Story of Malcolm X From Inside the Muslim Mosque** [1992], which work is not theoretical as the others, but gives us a philosophical basis for understanding the humanity behind the Shahidi, without which the theory has no source to help explain the hue-man agency of its human/divine spiritual grounding. There are other works which do not claim to be based on the ideology of Malcolm X, but which I believed were inspired by his thought, and also move along the same black national-separatist political spectrum. These works though independent, mimic well the core of his national ideology and political ideology. They are Imari Abubakari Obadele I, **Foundations of the Black Nation** [1975], and James Forman, **Self-Determination: An Examination of the Question and Its Application to the African-American People** [1984]. Others works, like those of Oba T'Shaka, **The Political Legacy of Malcolm** [1983], make an unconvincing

[1034] William L. Patterson, ed. **We Charge Genocide: The Crime of Government Against the Negro People** [International Publishers, 1970], 58.

attempt in my opinion to align Malcolm's *evolving* **Nu Nationalist** black separatist political ideology with that of Marcus Garvey's **Afrikan Nationalist** black separatist political ideology. The two black separatist ideologies should not be confused. One is definitely focused on Amerika and the other on Afrika as a black geo-political separatist objective. The partially completed ideology of Shahidi Malcolm X is evolving into the **Nu Nationalism** and so his death is for us representative of the **Nu Year** of our political understanding, turning us from the apolitical stance we have often taken in our past because of the twin evils of white terrorism, and black accommodationist mis-leadership, an oppressive combine coming from the erection of **indirect rule** on top of the foundations of slavery and Jim Crow/Zip Coon. This **Nu** understanding we hold will end the primal domestic colonial relationship instituted after the end of the Civil War, Reconstruction, and Jim Crow/Zip Coon. **Jim Crow/Zip Coon** was instituted not shortly after the *Camelot* of black political emancipation = The Nigger Heaven idealism present by the hope of Reconstruction. Dr. Martin Luther King and the Civil Rights Movement is largely responsible for ending the most glaring aspects of the U.S. Empire's primal domestic colonial system, which Jim Crow/Zip Coon represented. However, Malcolm beginning his work on the heels of this period **MP436/A1952**, *recognized* that the *"official"* end of Jim Crow/Zip Coon *did not* end the domestic colonial relationship between black people and the rulers of the U.S. Empire. He recognized that the relationship had changed form, brought into clear perspective for him by his close association with Afrikans conducting national liberation struggle in neo-colonial Afrika. Malcolm saw **colonial direct and colonial indirect rule** come tumbling down in Afrika only to be replaced in some cases by **black mis-rule** under white influence, i.e. thus the **neo-colonial relationship= neo-colonial indirect rule**, and so he began to apply what he saw in Africa to the Nu Afrikan situation in the U.S. Empire. He saw what could only be described as the *beginning* of **domestic neo-colonial indirect rule** in the U.S. Empire being erected over the heads of the **Nu Afrikan People**. Malcolm saw the oppressive and repressive nature of this new slave-master relationship and he tried to tell us about it and organize against it, and this is the reason he had to die. It is this **Nu** understanding that we celebrate by including his date of death as our **Maafa Nu Year's Day**.



APPENDIX H

More On White Calendrical Systems

In the prior section on white calendrical systems, we thought to defer deeper discussion of their ancient technical outline and origins as against its more historical and philosophical discussion until now. The **Greek** or **Macedonian Calendar** was originally a *Lunar Calendar*. In the period of Ptolemaic rule in Ta-Mera this calendar lost its lunar character and by the end of the 2nd Euro-Century was aligned with the **Kamau Civil Numeric Calendar** by the Ptolemaic imperial power. During the Roman Empire and Imperium with Ta-Mera as its leading eco-center compared to Asia and the rest of Afrika, the **Julian Calendar**, *based on a synthesis between* the old **Roman Calendar** and the **Kamau Calendar** was created by Julius Caesar via the suggestion of Cleopatra, which alignment and creation by the time of Augustus Caesar needed realignment with the Kamau black calendrical system. Augustus, the first Roman Caesar to take on the title Emperor, made some minor adjustments, including renaming the Julian month of **Quintilis** = **July** in honor of Julius Caesar. He renamed the Julian sixth month **August** [the Julian Year began in March], and *borrowed* one day from the Month of February, *originally* **30 days** long, based on the Kamau number of days in the month, so that August, *the month honoring him*, would not be shorter than July 31, the month *honoring Julius Caesar*. This is the beginning of how February ended up with *28 days as we will see its further development below*.

With the assistance of the Greek astronomer Sosigenes, we have already mentioned in this connection, Augustus realized that the Julian Calendar had again fallen behind the Kamau Civil Calendar, from Tehuti 1, the Kamau New Year, beginning November 13 at the start of the Ptolemaic Period to August 30 by the time of his imperial rule. Thus, he added a *sixth intercalary day*, i.e. without date, in *every fourth year*, creating the Leap Year for that calendar, in imitation of the intercalculation the Kamau priests already knew about and had taught Plato and other Greeks before him, but had all but ignored because they knew the Kamau Calendar readjusted itself *every 1,460 years*. August wanted to intercalculate that date more often, thus the origins of the lead year in the white calendrical system. When the white calendrical system went through a major overhaul with the creation of the Gregorian Calendar, it updated the Julian, with its intercalary day expressed by making February only *28 days* in every four years, all in an attempt to keep their calendar systems in line with the true solar year, as our black holy father's had taught and inspired them to do. We can see clearly from our studies of white calendrical systems and calendars that the original white calendars, the old Greek or Macedonian Calendar, and the old Roman Calendar were incorrect, *and either had to be adjusted to fit the only model of a calendar that approximated the true solar year* or be scrapped altogether. That calendar or calendrical system was the black Kamau calendar and calendrical system. They either had to be adjusted to the black Kamau calendrical system, as in the case of the Greek Calendar, and or completely reformed into a new white calendrical system as in the case of the old Roman system to become the Julian. The Kamau Calendar was mathematically correct and for all intents and purposes was in line with true Solar Year, and we can conclude that *all* so-called white calendars since the reformation of the old Roman system, are based on or influenced by a black calendrical time-dated system. The reader should note that in the Julian Calendar representation below the month dates are exactly 30 days long, with the

exception of the intercalary leap year day, when in harmony with the black Kamau system. The reader should remember also that even though we show an intercalary date, no date was ever given to these days as indicated by the history of Julius Caesar's and Emperor Augustus' adjustments until the Gregorian calendrical modifications were instituted centuries later. We note in relation to this that the Kamau had five intercalary days added each year, and that this *caused the Julian Calendar to have five days needing a date*. This, along with *borrowing* of two days by Emperor Augustus from the Month of February caused the Julian Calendar, and thus the present Gregorian Calendar upon which it was based to have four calendar months of 30 days, a 28-day month in February, except during each leap year, and seven months with 31 days. If you take **7 days** given to month's with 31 days **minus** the **2 days** *robbed*, i mean *borrowed* from February **you get** the original **5 intercalary days** the Kamau established to make the **365-day year = 5 intercalary days** used by the Kamau **plus 2 days** from February arbitrarily added to the former 30-day months of the Julian Calendar *which carried no date*. This is mathematical proof or at a least a plausible mathematical demonstration that Augustus based the **Julian Calendar** on the **Kamau Civil Numeric Calendar**. The Gregorian Calendar touch was to simply make these now *seven intercalary days of the Julian Calendar into days with dates, thus making January, March, May, July, October, November* and *December have 31 days each, rather than, for instance January having 30 days + one [1] intercalary day = without date!* This is the origin of the 31-day months of the year, the leap year and the associated short 28-day month of February. The *Julian Calendar began its year in March and ended its year in February*, which is the reason why September, which means *seven* in Latin is the *ninth* month on the Gregorian Calendar. Gil Scott-Heron noted Jazz musician and vocalist points out with wisdom and some humor the arbitrary manipulation of time and place by the white man in his album *"The Mind of Gil Scott-Heron."* He points out in his poem "The Ghetto Code" the daily revelations that put in question our certainty about once cherished beliefs, and belief systems. He points out that the institution of the calendar is one of these *fallen icons*, noting with humor that, ***"...somebody has been messing with the calendar."*** Scott-Heron noted that the month of July was slipped in to honor Julius Caesar, and that the month of August was put in for the same reason, to honor Augustus Caesar. He points out the arbitrary nature of the placement of the months, i.e. **September = seventh** in Latin, while **Octo = eight**, but October on the Gregorian Calendar is the **tenth month**, that **nove = nine** but is the **eleventh month**, and last that **dece = ten**, but December is the twelfth month on the Gregorian Calendar. Continuing his *"urban blues poetry"* he says with wisdom-humor that "*something is very wrong with February:* **"The problem seems to originate in February. It takes at least thirty days to qualify as a month. . . . Yet, February has twenty-eight days three times in a row and if you make the leap year, you get a bonus."** How did this come about and what does it mean? Scott-Heron in answer says with wisdom-humor, *"Do dit-dot-dot-dash. Damned if I know."* [1035] We can now say with certainty that *we know who has been messing with the calendar!* And now our readers know that it was the white man who is the culprit trying to put his incorrect calendrical system in order to align it with the more accurate and black Kamau calendrical system.

[1035] Gil Scott-Heron, *The Mind of Gil Scott-Heron: A Collection of Music and Poetry*[Arista Records, Inc. 1978], p. 18

Greek, Julian and Gregorian Calendar Harmony

Greek Calendar	Julian 30 Day Calendar	Gregorian	Intercalary Day
Dius	Mars = *the god Mars*	March	M31
Appellaeus	Aperio = *opening*	April	
Audnaeus	Maior = *bigger*	May	M31
Peritius	Juno = *the goddess Juno*	June	
Dystrus	Quinctilis = *fifth*	July	M31
Xandicus	Sextilis = *sixth*	August	M31
Artemisius	September = *seventh*	September	
Daesius	Octo = *eight*	October	M31
Panemus	Nove = *nine*	November	
Loius	Dece = *ten*	December	M31
Gorpiaeus	Janus = *beginnings*	January	M31
Hyperberetaeus	Februa = *purification*	February	F29 *[4th year intercalary]*

APPENDIX I

More On Afrikan Calendrical Systems - Lunar Time and the "Day of Rest"

In the chapter on **Afrikan Calendrical Systems** we wrote on the subject in a more philosophical vain, explaining Afrikan cosmological conceptions of splitting time as we understood it. We gave more technical details on the subject after that in the chapter on **Swahili Time, Zamani and Sasa**, i.e. East Afrikan, and later still in the excursus section on the **Yoruba Calendar**, i.e. West Afrikan. Here we feel the need to expand the discussion and complete our thought as it were. A real expansion of this subject matter of course would take volumes, if we were to cover all the people of Afrika in any minute way. Here we can only present, with apologies to our readers, a cursory discussion, and again focus on the West Afrikan People's conception of time, giving additional detail on the Yoruba and some attention to the Afrikan People of South Afrika. As mentioned earlier in this work, Dr. Mbiti did a masterful job in discussing the cosmological aspects of Afrikan time conceptions in his work **African Religion and Philosophy** [1969], but more work needs to be done on the technical aspects of the subject. Here we make no such attempt, having to rely on prejudicial Euro-centric sources of the Nineteenth and early Twentieth Euro-Centuries, e.g. A. B. Ellis (1894), *The Yoruba-Speaking Peoples*.[1036]

Black scholarship with the exception of Dr. Mbiti and work done by Dr. Cheikh Anta-Diop have not dealt with this technical aspect in any systematic way. We rely heavily on one chapter of the above cited work, i.e. Chapter VIII, *"Measurement of Time,"* as an outline for presentation, but provide our own conclusions, and interpolate facts from other sources already mentioned where we feel the author of this work is wrong. However, no attempt will be made to make a point-by-point disputation and comparison of sources as in a doctoral dissertation, as against the conclusions or facts of the above cited work. For instance A. B. Ellis, author of the above cited work, while insisting that the West Afrikan knew or had exact knowledge that lunation's = 29.5 days, [29.53 days to be exact], i.e. measured by the Moon's phases from one new Moon to the next, he nevertheless points out that they still divided it by an inexact measure of either a seven day week as in the case of the Ga and Tshi People, and a five day week of the Yoruba, making the Ga have to interpolate a few hours to each week, and making it necessary for the Yoruba to deduct 12 hours from each week to bring the Lunar Month in line with the authors conjectured 29.5 lunation. Nobody until recent modern times knew the exact phases or lunation's of the moon. The Ga and Tshi People divided the Lunar Month by 4 to get their 7-day week because they believed the Lunar Month contained approximately 28 days. The author is wrong about the Yoruba having a five-day week per se. What they really had, and we will explain below is a four-day week, among other time measures, with

[1036] For most of this section i relied on the work of a racialist Euro-centrist author who equated people who divide time by lunation's as *"uncivilized peoples"*, and *"lower races"*, i.e. savages. I lost my research note on the full source of this information. A. B. Ellis is the author of this work, namely *The Yoruba Speaking Peoples of the Slave Coast of West Africa*, 1894. I used Chapter VIII, under caption, *"Measurement of Time"*. I know of course from the racialist language used that the work was undoubtedly written sometime in the late Nineteenth Euro-Century or the early Nineteenth.

seven general intercalary holy-days of rest and a market day every fifth day, both days floating as it were or stationary throughout the calendrical system. Either one of these suppositions needs further study and proof. Here we will give two **Ectype Yoruba Calendars** further on in this discussion to show how one could presume that the Yoruba have a five-day week because they have an intercalary day name for their *day of rest*, not recognizing at the same time that their *business week* of *four days* began with their *market day*. If this were to be expressed intelligently without trying to show that our people were on the one hand exact in their knowledge of lunation's, and stupid on the other by trying to divide an odd number *evenly*, then one would see that the Yoruba divided the Lunar Month by a *four-day week, i.e. 28 divided by four = 7-week month, with seven of these days being days of rest*. If the ancient Yoruba were to use a calendar based on this analysis, and use *date points* as in modern calendars, one would get four days with a *date* and one intercalary day *without date = the day of rest*. If one were to accept the conclusions of A.B. Ellis in his **The Yoruba-Speaking Peoples** one would suppose that the Yoruba had approximately 5.5 weeks in the Lunar Month, rather than 7 weeks, including seven *stationary* or *floating* intercalary days. The ectype calendar's will demonstrate both conceptualizations. The reader must remember that the ancient Yoruba and other Afrikans had no paper calendars on their walls like we do (or use to before digital phones and electronic pads, and watches). The Yoruba in this case kept track of time by observation of the *new moon* as a starting point, being the *holy day of rest*, then the next day started their *business week = market day.* The Yoruba then counted from there, and like other Afrikan's relied on black priests, who functioned as *time-keepers of the heavens,* to keep track of the new moon as part of his sacred duty. This West Afrikan priest functioned in the exact same manner as *keepers of time* as did the Kamau priests, who were more *technically superior*. The Afrikan People by-in-large have measured or split time using lunar calendrical systems. For instance, the Tshi People of Ghana have a seven-day week, derived by dividing the Lunar Month of approximately 28 days by 4. The Ga People measured time the same way and thus also have a seven-day week, and four-week month. The Ga has their own names for the week different from Tshi People:

The GA Names of the Seven Day Week	
Dsu	**First Day**
Dsu-fo	**Second Day**
Fso	**Third Day**
So	**Fourth Day**
So-ha	**Fifth Day**
Ho	**Sixth Day**
Ho-gha	**Seventh Day**

As we perhaps can see the Ga seven-day week does not seem to be predicated upon any white calendrical system. In fact, Afrikans all over the Continent seem to have developed independent calendrical systems, which evolved internally (based upon their own epicology) or derived from their neighbors. The Yoruba are said to have derived their calendar system from their

neighbors in Benin. Afrikans seem to have had systems which would have a tenday week, seven-day week, and even a four-day week, in which Lunar systems predominated, but as we have seen among the Kamau, Solar calendrical or Solar-Lunar, and even Stellar calendrical systems were developed. The Kamau were not the only Afrikan's who were unique in having a ten-day week. The Ashanti of Ghana divided their month into three periods of approximately ten days each, and so did the Sofalese of East Afrika. A. B. Ellis, author of **The Yoruba-Speaking Peoples** says that even the Greeks had a 30-day lunar month broken up into three periods of ten days each.[1037] This conclusion either shows A.B. Ellis was either ignorant of the facts or is confused for he neglects to mention that this was probably a solar calendrical reckoning based on the Kamau system, with whom the Greeks were in intimate cultural contact for many centuries. It seems that in the case of the Sofalese that they were on the way to developing a civil calendar of a 30-day month based on the Solar Year, thus breaking away from the division of time by lunation's, as the black Kamau priests had broken away from splitting time solely on stellar and lunar calculations, *arriving* as it were at the astronomical conclusion long ago that splitting time based on Solar Time was by far the more accurate system. In nearly if not all cases involving the splitting of time by lunation's however many weeks the month was divided into, that the first day of the first week in which the new moon fell was held sacred as a *rest day*. Shortly we shall address this concept of the *holy rest day*, for our readers need to understand where the Judaic-Christian concept of the *rest day* likely came from, and at the least to understand that it was not Jews or Christians that taught Afrikans anything about the *holy rest day*, but that it was the Afrikan's who developed this concept independently and unilaterally and that its development was intimately tied in with their concept of Lunar Time. However, before we look at the Afrikan *holy rest day*, lets explicate and illustrate our discussion above on the Yoruba week and month. In the excursus **On the Yoruba Calendar,** we described the contemporary Yoruba seven-day week calendar put into use in order like other some other African people to conform to the so-called Western concept of the *seven-day week*. Other peoples of the world used this division of time, including the Javanese, who in no way that i can determine got it from the white man. We said in that excursus that the Yoruba had dispensed with using for the most part the old Yoruba names of the month and had taken to using cardinal numbers to express these. In addition, we delineated the Yoruba *seven* days of the week for the new contemporary calendrical system, while at the same time pointing out that they had originally a *four-day week*. So how are we to explain this contradiction? It is apparent from the break-down of the new seven-day contemporary system and comparing it to the old names for the days of the *four-day week*, that the Yoruba ceased using these old weekday names, as well as those of the month, i believe under Christian influence, for the old days of the *four-day week* included naming the Yoruba *Orisha*, while the new *seven* day contemporary names do not. Below we break this down, and then illustrate with an **Ectype Yoruba Calendar** why we insist on saying the Yoruba had a *four-day week*, when the enumeration of even the old weekday names show *five names*, suggesting a *five-day week* as subscribed to by the author of **The Yoruba-Speaking Peoples**. We shall see as we continue further that all of this is intimately tied up with the Yoruba concept of their **black Sabbath = holy rest day**, and their **market day = first business day**.

[1037] A. B. Ellis (1894). **The Yoruba Speaking People**, p. 145.

a. The Yoruba Calendar Harmony

Seven Day Week	Meaning	Traditional Four Day Week	Meaning
Ojo aiku	Day of Immortality	Ako-ojo	First Day [Yoruba Sabbath – No date]
Ojo aje	Day of Profit	Ojo-awo	Day of the Secret [Ifa]
Ojo isegun	Day of Victory	Ojo-Ogun	Ogun's Day
Ojo riru	Day of Confusion	Ojo-Shango	Shango's Day
Ojo-bo	Day of Creation	Ojo-Obatala	Obatala's Day
Ojo eti	Day of Failure		
Ojo abameta	Day of Three Meetings		

b. Ectype Yoruba Calendar Based On The Traditional Four Day Week

Ako-ojo	Ojo-awo	Ojo-Ogun	Ojo-Shango	Ojo-Obatala
Nd	1	2	3	4
Nd	5	6	7	8
Nd	9	10	11	12
Nd	13	14	15	16
Nd	17	18	19	20
Nd	21	22		

Legend: **Red**= The Yoruba Sabbath, **Blue** = The Market Day every "fifth" day, and **nd** = no date point

Is this ectype representation the way the Yoruba People conceptualized their calendar? We really don't know to the extent of scientific certainty. What we have here is mere conjecture, however based on the gathered facts what we do know is that the Yoruba had a **sabbath = a holy day of rest** which was originally held *once a month* at the appearance of the new moon, which they called **Ako-ojo**. When they determined to divide the Lunar Month into weeks, they included **Ako-ojo** as a *holy day of rest*. **We also know is that** *the first market or business day came right after Ako-ojo, and there after the Yoruba market was counted every "fifth" day of the month but was* ***never ever*** *to be held on Ako-ojo = the black sabbath day = holy rest day!* That is how i know the Yoruba **would not have counted that day with a date-point but would have made it intercalary with the four-day week, adding up of course with a 22 day month + six intercalary general holy days = 28 in the Lunar month.** They would not have included Ako-ojo as part of their *four-day business week,*

beginning with the first market day. By the time the 22nd day arrives on the ectype calendar, which is really the *28th day* not forgetting to count in the *intercalary days*, **Ako-ojo** would begin again with the new moon.

c. The Ancient Black Sabbath

We have said above that the ancient Yoruba **Ako-ojo** was their **black sabbath = day of general rest**, and also we alluded to the fact that the **black sabbath** is really an institution among the Afrikan People, and that it had nothing to do with the introduction of Christianity and or Judaism in Afrika, and that more likely than not these faiths obtained that institution from **Kaf-Ru-Ka = The Inner Land** of the black holy fathers through the religion and cosmology of Ta-Merry [Egypt]. All we need to do to prove any of this is to research the works and sources provided for us by Gerald Massey, whose research we have mentioned and cited more than once in this work. On the above claims and/or suppositions there is little to no doubt in my mind. The evidence we do have is compelling. The day of **Ako-ojo** among the Yoruba is considered unlucky, and no business is conducted on that day, and on this day the Yoruba temples are ritually cleansed and holy water is brought for the use of the *Orisha*. The reader will recall that the Kamau People of Ta-Merry also had *five intercalary days = days without date* points or markers dedicated to the primary **Neteru = Gods**, i.e. **Osiris, Horus, Set, Isis** and **Nebet-Het = Nepths**, that they considered holy, wherein *work* other than for the Neteru was tabu = prohibited = considered unlucky to do business on. That is why i feel justified, using as illustration the **Yoruba Ectype Calendar**, in saying that the Yoruba **Ako-ojo** would be *intercalary days = without date*. This Yoruba **black sabbath**, along with the notion of the Yoruba **market day** and its occurrence are the reasons for the confusion over whether the Yoruba had a **five-day week** or a **four-day week**. If you take our position on the issue, then you have to say the Yoruba had a *four day week in a month of 28 days, including six intercalary days which are not counted as part of their "business week of four days*" and that one of those intercalary days (i.e. **Ako-ojo**) was regarded as their holy day of rest and marked the beginning of a new moon starting being the not only the first day of the new month but the *first day of the first week* without being counted as such. Here **Ako-ojo** functioned to mark the eve of a new market day the beginning of the business week. We note here also that **Ako-ojo** is a *general holy sabbath day*, and that before the introduction of Christianity, i.e. prior to the Yoruba hiding their God's in shame before the onslaught of white missionaries, with their white religious hypocrisy, lies and Western arrogance, that *every day of the Yoruba week was dedicated as holy, at least to the followers of a particular Orisha,* such as **Ojo Ogun**, dedicated to the *Orisha* Ogun, to Shango, or Obatala, etc. Even **Ojo-awo = The Day of Secret = The Secret revealed by Ifa**, was special and sacred to the *Orisha* Ifa. For the followers of these *Orisha* that day was a *day of rest*, the followers of other *Orisha*, however could *conduct business* on those days, with the exception of **Ako-ojo**, which as we said was the *general day of rest, and holy to the general Yoruba community*. The **black sabbath** among the Yoruba is called generically **Ose**, with **se = disallow**, and it appears that when **Ose** is spoken of that the Yoruba mean **Ako-ojo**, which appears every *fifth day = the black sabbath + four days beginning with the general market day*. **Ose** in my studies of Yoruba appear to be a contraction of the word **Osu = Month + se**

= **prohibit** = **disallow**, to mean then **prohibited month** or more to the point **what is sacred and prohibited within that month**. This all goes back to the origin of **Ako-ojo**, for according the main source i have been using for this section the institution of **Ako-ojo**, that is the *general day of rest* is based on *beginning the first day of the month with the new moon*, and thus that practice led to regarding this *first day = Ako-ojo* as sacred, really in order to halt the people in their business pursuits *so they would take note of the time, and in reflection of the blessings [profit] received when business is conducted.* **Ako-ojo** then was first a monthly observance and *division of time*. Later the Yoruba like other people saw fit to *split time* into smaller segments for practical purposes. When this was done of course the monthly observance of Ako-ojo, which was established at the first new moon, became a weekly observance of the *first day of the week,* held to be *sacred*. This was the *practical and religious application of the black sabbath instituted by the Timekeepers = Black Priests*. This is why *Lunar Time* was kept, and not *moon worship* as claimed by the author of **The Yoruba-Speaking People**.[1038] The Yoruba were *religious and practical businesspeople*, and from my experience with them, still are. That experience helped me in understanding a little better their conception of time, supported by my theoretical research. I hope the reader can now see my thought better surrounding my earlier discussion of **Itutu = The Day of Faith** as a possible ***general*** **black sabbath** among the Nu Afrikan People, which allows **black spiritual unity**, without at the same time disturbing or violating the Nu Afrikan People's adherence to any particular sabbath day system in such faiths as Kamitic, Yoruba, Christian, Jewish, Islam, etc., *and* my discussion of the Yoruba **Ako-ojo**, which allowed for a *pluralism of worship* of various *Orisha*. Osirianism = The Kamitic Faith of Osiris makes the same allowance for worship among various *Neteru*, that according to the leadership and followers of the **House of Netjer**, with their concept of **one and the many**, which we have alluded to before.[1039]A general **Nu African Day of Faith** such as **Itutu** based on the African tradition found in the Yoruba traditional calendrical system will allow a *pluralism of worship* = we can all worship God together (e.g. perhaps on occasions of national crisis when the Black National Interest or black communities and persons are threatened with extinction and/or outrage, etc.) in a black ecumenical fashion without giving up or denying our specific faith systems and Sabbaths as the Yoruba did in their use of **Ako-Ojo**. These moves are Nu African-centric because it promotes **black spiritual unity** that is *inclusive, non-threatening and ecumenical*.

Other Afrikan People besides the Yoruba have a **black sabbath**, and of course we point out again and again that these **black sacred rest days** have nothing to do with the introduction of Western Christianity among the Afrikans, for these *holy days predated Christianity, Islam and Judaism among the Afrikan People!* The Mandi People of Sierra Leone divided time by lunation's but did not divide it by weeks. They too had a **black sabbath** which coincided with the *new moon*. During this time, they abstain from all work, and believe that any violation of this sacred day would cause their harvest of corn and rice to *grow red* because the **new moon = the day of blood**. The Bechuanas of South Afrika are also said to have a **black sabbath**, which like the Jews, is kept for a twenty-four-hour period, *from the evening of the appearance of the new moon to the next evening = the period of the day of rest*. However, there is no Jewish influence here. During this period the Bechuanas do not work. As we can see the mysticism surrounding the **Jewish sabbath** explodes in the face of the fact that black people from ancient times until now had a **black sabbath = sacred and holy = where no work was to be done**. No so-called sacred scripture instituted this religious cosmology and conception. The

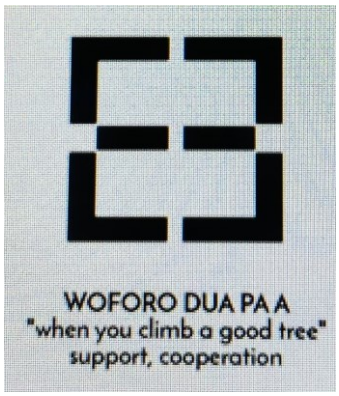
[1038]**Sawa**, 146.
[1039] See **House of Netjer Official Home Page**, *"Frequently-Asked Questions (FAQ)"* on the Internet, pp. 1-4 [homepage], and article, pp. 1-9.

black Sabbath for each came out of their cultural and religious epicology. We have already mentioned the Tshi People but did not enumerate their days of the week. We present some of them here to illustrate my assertion earlier in this work, in the section on **Itutu = The Day of Faith** that *every day despite the enumeration of the mandatory "general rest day" was sacred to Afrikan People, and that each day was just as holy as the next, and because of this no day was more special than any other. As a result I do not regard Itutu in a purely religious sense in challenge to the traditional "Western" Sabbaths observed by the Nu Afrikan People, and that Itutu had more cultural and ecumenical attributes than the purely religious for the purposes of black spiritual faith principles only*. Here we qualify what we mean and where we got this conception from our examples of the **black sabbath** above and continuing with that observance by the Tshi People. The Tshi *new moon sacred observance = black sabbath = day of rest* was called **Dyo-da = Adjwo-da = Day of Rest**. This was their *general holy day of rest* as was **Ako-ojo** for the Yoruba and as **Itutu** might be for Nu Africans someday. And like the Yoruba before Christianity the Tshi had *holy days of rest* during the rest of the week that were *special and sacred* to various *business professions* within the Tshi Community. Thus, we have the second day of the Tshi week named **Bna-da = the fisherman's sabbath**, e.g., no fisherman puts to sea on that day for fear of violating the command of the "God of the Sea", etc., and the fifth day of the week was called **Fi-da = the farmer's sabbath**. No other profession or person *had to regard those days as sacred or special other than the members of that profession!* In all cases the *general day of rest* was the *ecumenical day of faith* for the community that *did not call for any Tshi profession or member to abandon their special day of rest*.

As applied to the proposed black sabbath of **Itutu** this would mean that the Nu African Seventh Day Adventist, Baptist, Black Jews, Black Muslims could all keep their own sacred days and still observe **Itutu** as sabbath for the express purpose of black spiritual unity around Nu African core spiritual and cultural values that uplift the community under God as a whole. Itutu was developed and conceptualized from this prospective in the case of the Nu Afrikan People for and only for the purposes of *black spiritual unity around faith principles that we all can agree on.* All we mean by Itutu is what the Ga People mean by Dsu. For the Ga, Dsu as their general day of rest = **their black sabbath,** which actually means ***The Day of Purification***. It is for the purpose of the general Ga Community to *cleans themselves of all evil, to forgive and forget all wrongs that they have done among and to themselves, to reunite around black faith principles, and renew and uplift the community*. Can any Nu Afrikan tell me that our people don't need this? I think not! This is what a **black sabbath** is for, meaning that we should from time to time *stop our daily business for a moment of time to reflect on how to treat our neighbor as ourselves = the golden rule*, which if followed would be *the real worship of God, and solve a multitude of ills and evils within the Nu Afrikan Nation*. I hope the Nu Afrikan People will see Itutu = The Day of Faith in this light, for i did not pull it from the air, demonstrating above that it is grounded in Afrikan tradition, which is still relevant, and thus the conception is sound and Nu African-centered.

d. Eta-di-Ogun: The Yoruba Seventeen Day Period

Next, we discuss one other special *division of time* among the Yoruba that shows the cosmological connection between *time, religion, and the daily life of the black man.* We gather the basis for our discussion as above from the work cited before **The Yoruba-Speaking Peoples**, as in all of the above, regarding this work as a *hostile racialist* resource, we give our own conclusions, while stating again that the source is from the section *"Measurement of Time."* [1040]From the tradition of holding their markets every *fifth day*, the Yoruba have developed another way to compute time, called **eta-di-ogun = three less than twenty**, i.e. by **seventeen day periods.**[1041]In my studies of Yoruba numbers, they express the number 17, as some other numbers using the word **di = din = to reduce, be short of**, that is by the operation of *subtraction,* in the case of seventeen, meaning **3 short of 20 [20-3 = 17].** The Yoruba have other mathematical conceptions, operations, etc. but this certainly is not the place for them. We briefly mention the above to help our readers understand the time conception we are discussing, i.e. *eta-di-ogun.* **Eta-di-Ogun** is really an *supplementary or subordinate measure of time*, special to the Yoruba conception of holding their *business day = market day* every *fifth day*. In fact, this tradition has been passed on to the Nu Afrikan People in the Amerikan Islands.[1042] The Nu Afrikan tradition that continues this way of *splitting time* is maintained by the **Esu Societies** in the Bahamas and other places around the Amerikan Islands. The members of the Esu Society are said to meet every *fifth market day* and pay member dues to be divided according to the needs of the society and its members. They count from the first to the fifth market day and obtain the number *seventeen*. It is not clear from the record what the significance of the number seventeen means in terms of calculating member dues, but if you chart the process of how they arrive at that number it seems to mimic the **Yoruba Ectype Calendar** that i presented above and may be a *key to the Yoruba four day week.* Let's see below how this might be so:



[1040]**The Yoruba Speaking People**, pp. 142-151.
[1041]**Sawa**, p. 149.
[1042]**Sawa**, p. 150.

e. Enumeration of the Seventeen Day Period

Black Sabbath	Market Day	of the Month	Interim Days	Mkt. Days	Intercalary Days
nd					
					1
	First Market	2nd day		1	
			3		
nd					
					1
	Second Market	6th day		1	
			3		
nd					
					1
	Third Market	10th day		1	
			3		
nd					
					1
	Fourth Market	14th day		1	
			3		
nd					
					1
	Fifth Market	18th day		1	
			3		
nd					
					1
	Sixth Market	22nd day	1		
				1	
Total Days = 28				[16 + 6 +	6]

Completing my enumeration of the **"Seventeen Day Period"** above at first appeared to be an entirely disappointing exercise, approaching despair of the mathematical results. In comparing the **Ectype Yoruba Calendar** that i developed with the **Eta-di-Ogun** above, there was a perfect match for the **28-day** month on the **Yoruba Calendar** between the two, i.e. **16 interim days + 6 market days + 6 intercalary day = 28 days**. However, the **seventeen-day period** was nowhere to be found, and how it fit in, i had not a clue until re-reading my source. Here I found what i believe is the answer. E. B. Ellis, the author of **The Yoruba-Speaking Peoples** provides the clue that was needed, and we ask the reader at this time to note that we have marked out certain portions of my above proposed **eta-di-ogun** chart in **bold red**, i.e. the **six days** [**6 days**] of the intercalary period, **four days** [**4 days**] interim days falling after the Fifth Market, and the **one** [**1 day**] Sixth Market day. It does not take a genius to notice that this equals **11 days** and subtracting these from **28 days** [**28 - 11**] = **17 days**. Suddenly we

have our **Seventeen Day Period**. But wait a minute, the reader might well ask, is this not an artificial contrivance so that the author can reach that magic number **17** in order to establish some connection between his *made-up* **eta-di-ogun** chart and his *made-up* **Ectype Yoruba Calendar**? Without further proof i would be the first one to agree with the reader's suspicion. However, let me present our clue to the mystery mentioned by quoting E. B. Ellis from his **The Yoruba Speaking People**:

> The members of an Esu society meet every fifth market-day and pay their subscriptions, each member in turn taking the whole sum contributed at a meeting. *The first and fifth market-days are counted in*, and thus the number seventeen is obtained. For instance, supposing the second day of a month to be a market-day, the second market would fall on the 6th, the third on the 10th, the fourth on the 14th, and the fifth on the 18th. *The fifth market-day, on which the members meet and pay their subscriptions, is counted again as the first of the next series.* These clubs or societies are so common that the seventeen-day period has become a kind of auxiliary measure of time. [1043]

The reader will note that i put part of the main quotation in *italics*, that is, ***"The first and fifth market-days are counted in....The fifth market-day...is counted again as the first of the next series."*** This is our **clue**. The *Esu* member's met on the fifth-market day, and all of the monies or goods in kind were counted and each fifth market day one of the members got to take all of the goods. The members to calculate the time when these monies or goods were to be dispersed counted the *first* and *fifth* market day in their calculation, and if you leave out the *intercalary days* as is the proposition of our mini-thesis, you obtain the number **17 = 12 interim days + 5 market days**. We note here that the members did not count in any days beyond this that belonged to the **Yoruba Calendar** in their calculations, and our source confirms this because he says above that after obtaining their number **17**, they *again* counted the fifth market-day as the *first* of the next series of calculations, which market day was on the *18th day*, not as part of the calendar, but as a *calendrical mechanism* to determine *when next to disperse "subscriptions"* for the benefit of their members! Now how can we show further proof that the **Ectype Yoruba Calendar** is related to the **Eta-di-Ogun Seventeen Day Period**? This makes us notice that there are *four days* between each market, **3 interim day + 1 intercalary day**, supporting the mini-thesis that the **four-day week** that we have spoken of is actually the **four-day business week** lending to the confusion that the Yoruba had a *five-day week calendar, rather than a four-day week calendar*. What they counted actually was the **Market Day + Three Interim Days** for business purposes, leaving out our proposed **intercalary day** in each week. There is another significant relationship that shows the inter-relationship between our proposed **Yoruba calendar** and the **seventeen-day period**. The reader will note that on our **eta-di-ogun** chart that the proposed *Sixth Market* begins on the **22nd day**. If we take 28 days in the Yoruba Month and multiply that by 13 months, we obtain **28 x 13 = 364 = the Lunar-Solar Year**, *per se.* (Cf. remember the 364-day Ethiopic Enochian Cycle we discussed earlier).If then we take the number **17** and divide it into the number **364**, that is **364 ÷ 17 = 21**, *approx.* [**21.41**, *which we don't round to the nearest tenth*]. How is this significant? Well, if we stick with the number **21** we will realize that there are *exactly* **21 days** down to the *Sixth Market*, which is held on the **22nd day**,

[1043] Ellis. **Sawa**, p. 150.

however it is not calculated into the **eta-di-ogun**, and if we take all of the days after the **eta-di-ogun** is calculated, not counting the *intercalary days*, you get **4 interim days + the 1 market day left in the Yoruba month = 5**, i.e. **4 + 1 = 5**. All one need to do now is add the **seventeen-day period** to this number to arrive at **17 + 5 = 22 days**. I now dare to propose based on this analysis that there were at least **17 members** of the **Esu Societies** that *benefited* or received distributions of goods and monies from the society, at least **21 days** out of *each* Yoruba calendar year. They naturally would not conduct this business on the **black sabbath** and would *discount* these **six holy days of rest** from the calculation by *cutting off the calculation at the Fifth Market Day*, that is *cutting off* **4 interim days** after that + **the *Sixth Market* + *counting again the Fifth Market***, which would give the necessary discounted days of **6** to make up for the **6 intercalary holy days to the *Orisha***, *whose bounty should not be given to any man!!* Based on this i am of the opinion that there were never more than **17** *official members [representing families]* of the **Esu Society** at any one time, and that they knew the **Yoruba Calendar** even when they formed these societies here in the Amerikas and based the establishment of their society on the elements of that calendrical system. When you carefully look at all that has been presented above, along with the relationship between all the elements between the **Eta-di-Ogun** and the **Ectype Yoruba Calendar**, we can conclude that the **Yoruba Calendar** had *28 days of 13 months and 6 intercalary days to each month, days without date points in the sense that "they were not counted" in the four-day business week but were regarded as* ***black sabbath days = days of rest.***

This ends our discussion and analysis on the general topic of *Afrikan calendrical systems*, with specialized comments and analysis, *perhaps the first of its kind*, on the **Ectype Yoruba Calendar** and it relationship with the **Eta-di-Ogun, Seventeen Day Period**. We end here with some general and cursory material to round out the *general discussion*. We have already detailed in other sections *time divisions* in **Swahili Time**, that is, day and night elements, its calendar elements, and its philosophical aspects. Here we will do the same for the **Yoruba Conception of Time**. **Osan** is **daytime** for the Yoruba, while the word **Oru** is **night.** The Yoruba apparently had no breakdown of the day and night into hours, according to our main source but the day and night was divided into *periods*.[1044] The *day* is divided into *five periods* **kutu-kutu** = early morning**, owuro** = morning, forenoon**, gangan** = **osan gangan** = noon [straight-up, upright, perpendicular], **iji-she kpale=** afternoon [shadow-lengthening], and **ashale** = **ashewale** = evening, twilight, and *night* is divided into *three periods*, **akuko-shiwaju** = the cock opening the way = the first cock crowing, **ada-ji** = **ada-jiwa** = the second cock-crowing**, ofere** = **ofe** = cock-crowing just before sunrise.The word for *year* = ***odun,*** *and* ***ose = week.*** The year is divided into *three main seasons* = ***Ewo-erun =*** dry season, ***Ewo-oye =*** Harmattan wind, and ***Ewo-ojo =*** rainy season. **Ewo-ojo** is then subdivided into **aro-ro** = *first rains*, and **aro-kuro** = *last rains = little rains.*

[1044] **Sawa**, p. 150.

MORE ON THE THEORECTICAL & PRACTICAL ASPECTS OF THE NU AFRICAN CALENDAR

The **Nu Afrikan Calendar** is for the practical use and application of the Nu Afrikan People, that is, to give them an option of an autonomous time-dated calendrical system, which is an expression of their desire for black self-determination. It is much like a language system that allows one to express ideas native to one's own culture, that are near un-translatable in that of another, in this case what is being translated through the use of this **Nu Afrikan Civil Numeric Perpetual Calendar** are the Nu Afrikan's unilaterally derived ideas of **time and place** based upon *their own history and epicology* born out of slavery. No one can duplicate or translate that experience but them alone. We have developed this calendrical system on that experiential to *demonstrate* how the phenomenology of suffering is experienced by the Nu Afrikan People within the geodetic and spiritual space, place and time in which they must live. This phenomenological experience of suffering that calls forth a desire for black self-determination and freedom as the Nu African People live within their own time-dated conceptions of the universe, as once did our Afrikan ancestors, and that there is absolutely no need or reason for the Nu Afrikan People to continue to live by Euro-Amerikan, European and Arab cosmological conceptions of time and place, *unless we so choose to do*. What we are doing here is, *not telling the Nu Afrikan People what they must do, for that would violate the principles of black self-determination*, but we only offer an option so that there is no excuse for bowing to foreign cosmological conceptions of time and place, and the black man's forced role within this foreign schema or time conception based on somebody else's history, epicology, and phenomenological experiences.

The **Nu Afrikan Calendar** is a true Afrikan Calendar devised and developed from the socio-political history and epicology of the Nu Afrikan People by a member of that black nation. While we consider it a small contribution, it is a significant step pointing in the direction of self-determination for the black nation. It helps point the way to an autonomous black cultural motif and paradigm which is distinctly Nu Afrikan. From that perspective it is also black art as well as an attempt to bridal calendrical science to serve the black national ideals of the **Nu Nationalism**. Seizing black cosmological **time and place** as well as **making time**, which has been the preoccupation of black people since the **Red Time = Slavery**, has been one-way black people have expressed themselves in the struggle against white domination, and to fight off white cultural imperialism and aggression. During the Red Time we had no money to "give to Caesar what belongs to Caesar," so he demanded from us as much of our labor and time as he could whip out of us, but we found ways to challenge his time-aggressive and thus oppressive system, and would thus "steal time" or "make time" in order to free ourselves, whether that meant learning to read under the porch steps, or working extra in somebody else's fields to free ourselves and our families whenever possible. When that could not be done, we "disrupted time," that is we "broke-down" the order supplied by the white masters time-aggressive system, by work slow-downs, being "sick", sabotage = e.g. killing an eating the masters pig, poisoning the livestock. And Nu Afrikans even killed the master himself when oppressive conditions became too intolerable even though this last act in black self-defense not taken lightly and without due consideration of the consequences. Emancipatory struggle was used in various forms to regain *mastery over time*, not mastery per se over space = which is an

often a prerequisite to the former = that primal element and gift of God which controls our being from birth to death. *Sometimes it is necessary to cross the Red Sea and enter the Wilderness to get to the Promised Land!* In order to control our being we must, no less than our black ancestors = find ways to either *"make time," "steal time,"* and even *"disrupt time"* within the meaning of Jabara's **BAMN! Theory** of emancipatory struggle = whatever is practical, appropriate, and possible (as we take the attitude Frederick Douglass once proclaimed) in order to control our own *time and place*.[1045] This theory of struggle is Nu Afrikan traditional but unlike Jabara, who gives its origin in the struggles of the sixties, it is judged by the Nu Afrikan Calendar to be as old as the period of the Red Time itself. Understanding this is an absolutely essential step in the struggle to achieve autonomy and black self-determination. The **Nu Afrikan Calendar** is a *pacific exercise* and assertion of **Kujichagulia** [**self-determination**], which is our right to **define ourselves, create for ourselves, and speak for ourselves**. The Nu Afrikan Calendar is dedicated to the ideals of the **Nu Nationalism**, the eventual rise of the Nu Afrikan Nation, and complete independence or autonomy of the **Nu Afrikan People = The WaNani**. Hopefully, i have not left something undone or missed some technical nuance in this study. Despite any of its technical imperfections, i cannot afford to wait on our scholarly and scientific elite to take up this challenge to *seize back black time and place*. If i don't do it, it *may never get done!* The **Xhosa People** have a saying that, ***"that once one has had a vision, he cannot return it."*** Implied in this saying is the obligation to see the vision you have received through to the end, for *you may possibly be the only one granted that largess and responsibility by the Holy Father, and thus "sin" by failure to carry it out."* For as the biblical saying goes, **"for to whom much is given, much will be required."** Also implied in that Xhosa saying is that *one given the vision, also is given the "power = ashe" to bring that vision to reality*, so that the one given the vision has *no excuse* but is *compelled* to go forward. This is the cosmological engine that motivates and moves me as a **Black Christian Nationalist** and member of the Trinitarian community of the beloved = the Kingdom of God and His Christ so that i see it as my duty to introduce ideas or re-introduce old ideas i regard as black national imperatives = those i feel to be in the **black national interest** as best as God has given me to understand it. I then feel it is my duty to encourage our Nu Afrikan and Afrikan-Amerikan scholarly and scientific elite to use their resources, knowledge, and time to give these ideas presented a hearing and confirm its scientific precision and preciseness or make them better. There is no doubt in my mind that black scholars and scientist need something to work on other than making discoveries and inventions added to the stores of our **natural** and **eternal enemies**. We present here an opportunity for original work in the field of science in the service of the **black national ideal** instead of in service to the white man. The **Nu Afrikan Calendar** is just a beginning, a humble attempt without scientific pretensions, yet a beginning just the same. There of course is much room for expansion in these ideas surrounding black time-dated systems, which is what our invitation above is about. I don't pretend to know all there is about Afrikan calendrical systems, the science of the calendar, i.e. stellar time, lunar time, and solar time, and how best to apply that and use that for the benefit of the black man. We give our own offering here, others may expand on it, or even see it differently. In the black national interest all are welcome.

[1045] Robert Jabara, **The Word: The Liberation Analects of Malcolm X**, 85-88.

BLACK JUBILEE CYCLE & THE OLD *AITHIOPIAN* EMPIRE [1046]

A LOOK AT THE *APPROXIMATE* DATING FOR THE EGYPTIAN 30-YEAR JUBILEE CYCLE & HEBREW 49 YEAR JUBILEE CYCLE [ii]

An Ectype [iii] *Harmonic Numeric Representation* Marking Certain Epicological Events in Ethiopia's Sacred History Based on Approximate Dating for Jubilee Years

EXTYPE REPRESENTATION OF THE EGYPTIAN 30-YEAR JUBILEE CYCLE
INTERCALCULATED BY TEN 3-YEAR HEB-SED PERIODS (10 X 3 = 30)[iv]

JUBILEE	Y3	Y6	Y9	Y12	Y15	Y18	Y21	Y24	Y27
4240[v]	4237	4234	4231	4228	4225	4222	4219	4216	4213
4210	4207	4204	4201	4198	4195	4192	4189	4186	4183
4180	4177	4174	4171	4168	4165	4162	4159	4156	4153
4150	4147	4144	4141	4138	4135	4132	4129	4126	4123
4120	4117	4114	4111	4108	4105	4102	4099	4096	4093
4090	4087	4084	4081	4078	4075	4072	4069	4066	4063

[1046] In this section on the Black Jubilee Cycle we shall use the *Aithiopia* for "Ethiopia" in order to distinguish what we mean by "Ethiopia" within the designation "Old Ethiopian Empire" to give the wider classical sense of its meaning to refer to a number of black political and cultural complex power centers (i.e. *Memphis* over Lower Chem; *Thebes* over Upper Chem; *Noubadia* over Northern Nubia; *Makuria* over Middle Nubia; *Alwa* over Southern Nubia; *Axum* over *Ethiopia Magnus*) within the *classical* sense of "Ethiopia", that is, how classical Greek literature invokes it so the old Greek term is best used to cover what we mean when we use "Ethiopia" in its classical sense to overcome modern day confusion when referring to it as opposed to the modern state of Ethiopia governed now from Addis Abba but once governed from Axum the most southern black power center of the old *Aithiopian Empire*. Dr. Salim Faraji in his book *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* (2012) uses the classical term *Aithiopia* for "Ethiopia" in its wider sense and so is able to overcome confusion when he points out that Silko, the King of Northern Nubia centered at Noubadia was an *Aithiopian* king. Here are some ways that Dr. Salim Faraji uses the descriptive term *Aithopia* in its wider classical sense that we opinion here avoids a lot of confusion and more correctly points out the political and other epicological realities of the Old *Aithiopian* Empire. Dr. Faraji states:

> Like Sechele of the BaKwena and Afonso I of Kongo, the history of the Nubian King Silko in the fifth century CE is the story of an African monarch in his encounter with Coptic Egypt, Byzantium, Roman military and frontier policy and other Nubian kingdoms of the region such as the Blemmyes. This Noubadian "pharaoh" was multilingual, conversant in Old Nubian, Meroitic, Coptic and Greek. However, he was not an anomaly, but in fact represented what was typical of "Aithiopian" kings of classical antiquity who had conducted cultural exchange and international diplomacy with Greeks, Persians and Romans for over one thousand years. In fact, the Aithiopian king in classical antiquity was a cultural icon in Greek and Roman imagination, and representations of Aithiopian kings persisted in Greek literature from the period of Homeric literature, approximately in the ninth century BCE to the writing of the Greco-Phoenician Heliodorus' *Ethiopian Tale* in the third or fourth century CE. The trope of the Aithiopian king represented the legacy of Graico-Africana which emerged as a result of the history of Greek relations with Egypt and Nubia---Silko no doubt represented the culmination of this tradition in late antique Nubia. (p. 39).
>
> William Leo Hansberry's pioneering work *Africa and Africans As Seen by Classical Writers* . . . was the key text for differentiating between the various ethno-political rhetoric and representations of Aithopia, Aithiopians and blackness in Greco-Roman literature. An examination of Greek rhetoric and representations of Aithiopian kings from the Classical to the Roman periods revealed that the Silko inscription not only conformed to classical Nile Valley models of kingship, but also to the construction of Aithiopian kingship in the Greco-Roman world. . . . Homeric representations of Aithiopians and the Greek literary construction of the renowned Aithiopian king Memnon as well as representation of Aithiopian kings in the works of Herodotus, Diodorus Siculus and Heliodorus. (p.55).

Ashanti Unity Stool & Queen Mother's Stool
MUAYEYI: *"BEYOND THE RETURN"*
(Gh2020 Gh2030)

JUBILEE	Y3	Y6	Y9	Y12	Y15	Y18	Y21	Y24	Y27
4060	4057	4054	4051	4048	4045	4042	4039	4036	4033
4030	4027	4024	4021	4018	4015	4012	4009	4006	4003
4000	3997	3994	3991	3988	3985	3982	3979	3976	3973
3970	3967	3964	3961	3958	3955	3952	3949	3946	3943
3940	3937	3934	3931	3928	3925	3922	3919	3916	3913
3910	3907	3904	3901	3898	3895	3892	3889	3886	3883
3880	3877	3874	3871	3868	3865	3862	3859	3856	3853
3850	3847	3844	3841	3838	3835	3832	3829	3826	3823
3820	3817	3814	3811	3808	3805	3802	3799	3796	3793
3790	3787	8734	3781	3778	3775	3772	3769	3766	3763
3760[vi]	3757	3754	3751	3748	3745	3742	3739	3736	3733
3730	3727	3724	3721	3718	3715	3712	3709	3706	3703
3700	3697	3694	3691	3688	3685	3682	3679	3676	3673
3670	3667	3664	3661	3658	3655	3652	3649	3646	3643
3640	3637	3634	3631	3628	3625	3622	3619	3616	3613
3610	3607	3604	3601	3598	3595	3592	3589	3586	3583
3580	3577	3574	3571	3568	3565	3562	3559	3556	3553
3550	3547	3544	3541	3538	3535	3532	3529	3526	3523
3520	3517	3514	3511	3508	3505	3502	3499	3496	3493
3490	3487	3484	3481	3478	3475	3472	3469	3466	3463
3460	3457	3454	3451	3448	3445	3442	3439	3436	3433
3430	3427	3424	3421	3418	3415	3412	3409	3406	3403
3400	3397	3394	3391	3388	3385	3382	3379	3376	3373
3370	3367	3364	3361	3358	3355	3352	3349	3346	3343
3340	3337	3334	3331	3328	3325	3322	3319	3316	3313
3310	3307	3304	3301	3298	3295	3292	3289	3286	3283
3280	3277	3274	3271	3268	3265	3262	3259	3256	3253
3250	3247	3244	3241	3238	3235	3232	3229	3226	3223
3220	3217	3214	3211	3208	3205	3202	3199	3196	3193
3190	3287	3184	3181	3178	3175	3172	3169	3166	3163
3160	3157	3154	3151	3148	3145	3142	3139	3136	3133
3130	3127	3124	3121	3118	3115	3112	3109	3106	3103
3100	3097	3094	3091	3088	3085	3082	3079	3076	3073
3070	3067	3064	3061	3058	3055	3052	3049	3046	3043
3040	3037	3034	3031	3028	3025	3022	3019	3016	3013
3010	3007	3004	3001	2998	2995	2992	2989	2986	2983
2980	2977	2974	2971	2968	2965	2962	2959	2956	2953
2950	2947	2944	2941	2938	2935	2932	2929	2926	2923
2920	2917	2914	2911	2908	2905	2902	2899	2896	2893
2890	2887	2884	2881	2878	2875	2872	2869	2866	2863
2860	2857	2854	2851	2848	2845	2842	2839	2836	2833
2830	2827	2824	2821	2818	2815	2812	2809	2806	2803
2800	2797	2794	2791	2788	2785	2782	2779	2776	2773
2770	2767	2764	2761	2758	2755	2752	2749	2746	2743
2740	2737	2734	2731	2728	2725	2722	2719	2716	2713
2710	2707	2704	2701	2698	2695	2692	2689	2686	2683
2680	2677	2674	2671	2668	2665	2662	2659	2656	2653
2650	2647	2644	2641	2638	2635	2632	2629	2626	2623
2620	2617	2614	2611	2608	2605	2602	2599	2596	2593
2590	2587	2584	2581	2578	2575	2572	2569	2566	2563
2560	2557	2554	2551	2548	2545	2542	2539	2536	2533
2530	2527	2524	2521	2518	2515	2512	2509	2506	2503
2500	2497	2494	2491	2488	2485	2482	2479	2476	2473
2470	2467	2464	2461	2458	2455	2452	2449	2446	2443
2440	2437	2434	2431	2428	2425	2422	2419	2416	2413

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

JUBILEE	Y3	Y6	Y9	Y12	Y15	Y18	Y21	Y24	Y27
2410	2407	2404	2401	2398	2395	2392	2389	2386	2383
2380	2377	2374	2371	2368	2365	2362	2359	2356	2353
2350	2347	2344	2341	2338	2335	2332	2329	2326	2323
2320	2317	2314	2311	2308	2305	2302	2299	2296	2293
2290	2287	2284	2281	2278	2275	2272	2269	2266	2263
2260	2257	2254	2251	2248	2245	2242	2239	2236	2233
2230	2227	2224	2221	2218	2215	2212	2209	2206	2203
2200	2197	2194	2191	2188	2185	2183	2179	2176	2173
2170	2167	2164	2161	2158	2155	2152	2149	2146	2143
2140	2137	2134	2131	2128	2125	2122	2119	2116	2113
2110	2107	2104	2101	2098	2095	2092	2089	2086	2083
2080	2077	2074	2071	2068	2065	2062	2059	2056	2053
2050	2047	2044	2041	2038	2035	2032	2029	2026	2023
2020	2017	2014	2011	2008	2005	2002	1999	1996	1993
1990	1987	1984	1981	1978	1975	1972	1969	1966	1963
1960	1957	1954	1951	1948	1945	1942	1939	1936	1933
1930	1927	1924	1921	1918	1915	1912	1909	1906	1903
1900	1897	1894	1891	1888	1885	1882	1879	1876	1873
1870	1867	1864	1861	1858	1855	1852	1849	1846	1843
1840	1837	1834	1831	1828	1825	1822	1819	1816	1813
1810	1807	1804	1801	1798	1795	1792	1789	1786	1783
1780	1777	1774	1771	1768	1765	1762	1759	1756	1753
1750	1747	1744	1741	1738	1735	1732	1729	1726	1723
1720	1717	1714	1711	1708	1705	1702	1699	1696	1693
1690	1687	1684	1681	1678	1675	1672	1669	1666	1663
1660	1657	1654	1651	1648	1645	1642	1639	1636	1633
1630	1627	1624	1621	1618	1615	1612	1609	1606	1603
1600	1597	1594	1591	1588	1585	1582	1579	1576	1573
1570	1567	1564	1561	1558	1555	1552	1549	1546	1543
1540	1537	1534	1531	1528	1525	1522	1519	1516	1513
1510	1507	1504	1501	1498	1495	1492	1489	1486	1483
1480	1477	1474	1471	1468	1465	1462	1459	1456	1453

ECTYPE REPRESENTATION OF THE HEBREW 49-YEAR JUBILEE CYCLE INTERCALCULATED BY SEVEN 6-YEAR PERIODS { (7 X 6) + 7 = 49}

JUBILEE	Y6	Y12	Y18	Y24	Y30	Y36
1450[vii]	1444	1438	1432	1426	1420	1414
1408[viii]	1402	1396	1390	1384	1378	1372
1366	1360	1354	1348	1342	1336	1330
1324	1318	1312	1306	1300	1294	1288
1282	1276	1270	1264	1258	1252	1246
1240	1234	1228	1222	1216	1210	1204
1198	1192	1186	1180	1174	1168	1162
1156	1150	1144	1138	1132	1126	1120
1114	1108	1102	1096	1090	1084	1078
1072	1066	1060	1054	1048	1042	1036
1030	**1024**[ix]	1018	**1012**[x]	1006	1000	0994
0988	0982	0976	0970	0964	0958	0952
0946	0940	0934	0928	0922	0916	0910
0904	0898	0892	0886	0880	0874	0868

JUBILEE	Y6	Y12	Y18	Y24	Y30	Y36
0862	0856	0850	0844	0838	0832	0826
0820	0814	0808	0802	0796	0790	0784
0778	0772	0766	0760	0754	0748	0742
0736	0730	0724	0718	0712	0706	0700
0694	0688	0682	0676	0670	0664	0658
0652	0646	0640	0634	0628	0622	0616
0610	0604	0598	0592	0586	0580	0574[xi]
0568	0562	0556	0550	0544	0530	0532
0526	0520	0514	0508	0502	0496	0490
0484	0478	0472	0466	0460	0454	0448
0442	0436	0430	0424	0418	0412	0406
0400	0394	0388	0382	0376	0370	0364
0358	0352	0346	0340	0334	0328	0322
0316	0310	0304	0298	0292	0286	0280
0274	0268	0262	0256	0250	0244	0238
0232	0226	0220	0214	0208	0202	0196
0190	0184	0178	0172	0166	0160	0154
0148	0142	0136	0130	0124	0118	0112
0106	0100	0094	0088	0082	0076	0070
0064	0058	0052	0046	0040	0034	0028
0022	0016	0010	0004[xii]	0000	0006[xiii]	0012
0018	0024	0030[xiv]	0036	0042	0048	0054
0060[xv]	0066	0072	0078	0084	0090	0096
0102	0108	0114	0120	0126	0132	0138
0144	0150	0156	0162	0168	0174	0180
0186	0192	0198	0204	0219	0216	0222
0228	0234	0240	0246	0252	0258	0264

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

JUBILEE	Y6	Y12	Y18	Y24	Y30	Y36
0270	0276	0282	0288	0294	0300	0306
0312[xvi]	0318	0324	0330[xvii]	0336	0342	0348
0354	0360	0366	0372	0378	0384[xviii]	0390
0396	0402	0408	0414	0420	0426	0432
0438	0444	0450	0456	0462	0468	0474
0480	0486	0492	0498	0504	0510	0516
0522	0528	0534	0540[xix]	0546[xx]	0552[xxi]	0558
0564	0570	0576[xxii]	0582[xxiii]	0588	0594	0600
0606	0612	0618	0624	0630	0636	0642
0648	0654	0660	0666	0672	0678	0684
0690	0696	0702	0708[xxiv]	0714	0720	0726
0732	0738	0744	0750	0756	0762	0768
0774	0780	0786	0732	0798	0804	0810
0816	0822	0828	0834	0840	0846	0852
0858	0864	0870[xxv]	0876	0882	0888	0894
0900	0906	0912	0918	0924	0930	0936
0942	0948	0954	0960	0966	09720978	
0984	0990	0996	1002	1008	1014	1020
1026	1032	1038	1044	1050	1056	1062
1068	1074	1080	1086	1092	1098	1104
1110	1116	1122	1128	1134	1140	1146
1152	1158	1164	1170	1176	1182	1188
1194	1200	1206	1212	1218	1224	1230
1236	1242	1248	1254	1260	1266	1272
1278	1284	1290	1296	1302	1308	1314

JUBILEE	Y6	Y12	Y18	Y24	Y30	Y36
1320	1326	1332	1338	1344	1350	1356
1362	1368	1374	1380	1386	1392	1398
1404	1410	1416	1422	1428	1434	1440
1446	1452	1458	1464	1470	1476	1482
1488	1494	1500	1506	1512	1518[xxvi]	1524
1530	1536	1542	1548	1554	1560	1566
1572	1578	1584	1590	1596	1602	1608
1614	1620	1626	1632	1638	1644	1650
1656	1662	1668	1674	1680	1686	1692
1698	1704	1710	1716	1722	1728	1734
1740	1746	1752	1758	1764	1770	1776
1782	1788	1794	1800	1806	1812	1818
1824	1830	1836	1842	1848	1854	1860
1866	1872	1878	1884	1890	1896	1902
1908	1914	1920	1926	1932	1938	1944
1950	1956	1962	1968	1974	1980	1986
1992[xxvii]	1998	2004	2010	2016	2022[xxviii]	2028
2034	2040	2046	2052	2058	2064	2070
2076	2082	2088	2094	2100	2106	2112
2118	2124	2130	2136	2142	2148	2154
2160	2166	2172	2178	2184	2190	2196

[ii] Leviticus 25:10 *"And ye shall hallow the fiftieth year and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."* This is the biblical rational for the Jewish observance of the festival that would become known as *Jubilee* to be celebrated in the 50th year following the end of the 49-year cycle. However, the Hebrews or the Jews did not originate the *jubilee festival*. Moses adapted the *Sed Jubilee Festival* which was in honor of any pharaoh that achieved 30 years as ruler and supposedly was to function like *"term limits"* on his or her rule (often ingeniously ignored). Moses cleverly made the Hebrew *Jubilee Festival* not about celebrating the rule of the Pharaoh but the *end of the Pharaoh's rule over them, thus changing the emphasis as well as changing the 30-year cycle to a 49-year cycle to be celebrated in the 50th year ending this period. The added 19-year period to 30-years* (19 + 30 = 49) *would make sense given that Moses was an Osirian Priest and understood their 19-year chronological schema* as described by Jeremy Naydler his *Temple of the Cosmos: The Ancient Egyptian Experience of the Sacred*, p. 98. Naydler gives us a breath of understanding on Egyptian cosmic knowledge of time based on the this **19-year chronological scheme** that is not tied to understanding Egyptian chronology by means of reductionist view of the Hebrew chronological schema however ingeniously contrived by Moses, which if true will give us a better understanding of the nature and methodology of Egyptian Kamau chronological thought. According to Nadler's chronological schema it is important to know that the Kamau **19-year period** is tied to their Sothic cycle which is calculated based on the helical rising of the star Sirius. This Sothic cycle [recurring appearance of the Dog Star = Sirius = the same star the wise men saw when Jesus was born] or period was calculated to be approximately 1,460 years by the Kamau or Egyptians. It is interesting to note here that Jesus inaugural ministry began when he turned **30 years old**and it his first sermon was a *Jubilee Sermon* in which he chose as his text. This cosmic conception would give Moses's tools needed to give his ex-black Hebrew slave bothers not only a new focus on the Jubilee of their liberation but a brand new chronological scheme enshrined in Scriptures of Leviticus 25:10. These black ex-slaves had no idea that Moses using his knowledge of Egyptian religion, language and cosmology to forge them into a totally new nation that assumed that what they were receiving from him was original when it in fact was based on the Egyptian religion and cosmology they thought they were breaking free from. Somehow this fact began to dawn on them and rebellion against his schemes came to head (among his own family and leadership) when he married an Ethiopian woman. God Himself had to intervene to re-establish Moses authority to make these changes. Nevertheless, even down to New Testament times it was understood that Moses ***"was learned in all the wisdom of the Egyptians and was mighty in words and in deeds."***(Acts 7:22) and that he was doing things to forge a Hebrew nation out of a bunch of hardheaded Hebrew ex-slaves that from time to time (to their own hurt) challenged his leadership of change. *Jubilee* was one of these changes to redirect their focus from Egypt to a new life as a new people in the Promise Land. The celebration of *Jubilee* was in recognition of how they were liberated and that they themselves ought to liberate slaves they possessed or those in financial bondage to them at the end of every 49-year Jubilee cycle. The point of all of this is to note that that the notion of celebration of Jubilee came from the Egyptians and was built upon that conception by turning it on its head from celebration of the black enslaver (Egyptian Pharaoh) to the celebration of the liberation of the black enslaved (black Hebrews).

[iii]**Ectype** is (more or less) a graphic representation of an idea or impression corresponding to some external reality as in this case Aithiopian epicological events in its sacred history marked out using the *49-year Jubilee Cycle* B.C.E. and C.E. (i.e. A.D.).

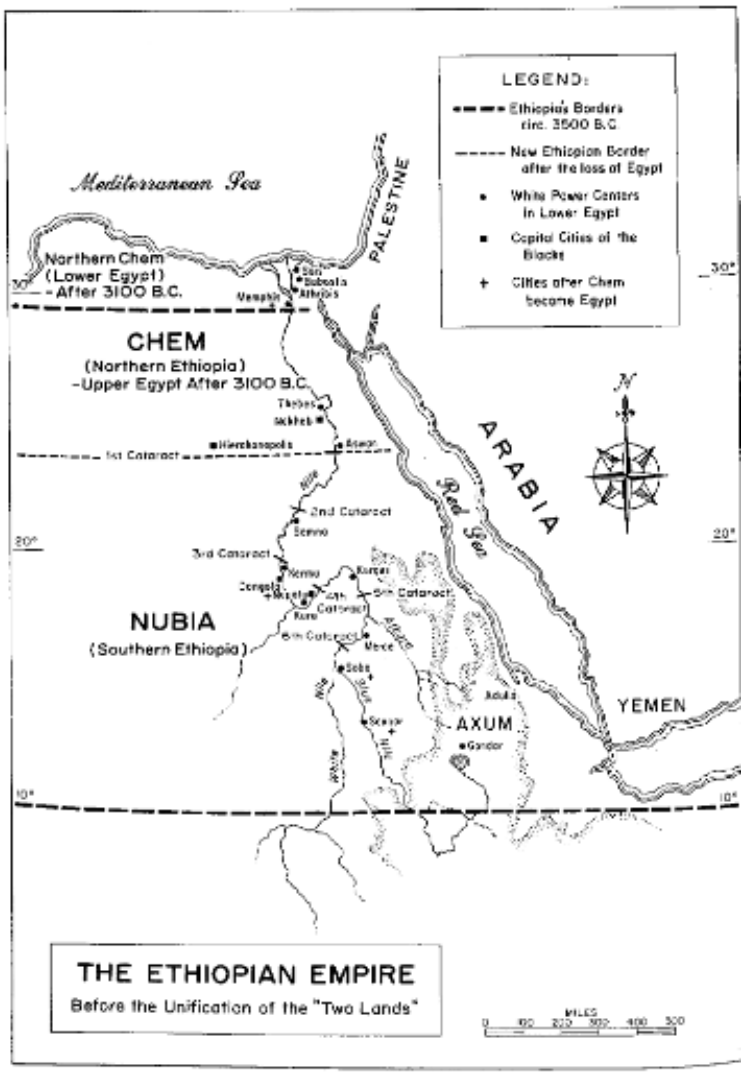
[iv] According to an article in the *Britannica* the "Heb-Sed" Egyptian Feast" or Sed Festival is one of the oldest feasts of ancient Egypt, and it demonstrates that this festival was a jubilee about the liberation and reunification of the Two-Lands of Egypt (that is Chem, the Northern Region of the Old Aithiopian Empire) from foreign rule generally over the northern half of Chem with its capital at Memphis. The black (kings = Pharaohs) ruling from the capital of southern Chem from Thebes certainly regarded the 30-year Sed Jubilee Cycle as important enough to repeat in order to keep the memorial event of the reunification of Egypt by Menes in 4240 B.C.E. alive in the memory of the people and to demonstrate what was expected of their Pharaoh's as a strong leader to keep the Two-Lands unified and free from foreign domination. Any sign of weakness would doom a Pharaoh's reign and is likely why during this jubilee festival they had to demonstrate physical and mental strength by running a ritual course four times before they could present their offering to the gods and inaugurate and cement their rule over the Two-Lands by being crowned first with the white crown (denoted power over southern Chem) and then the red crown denoting power over northern Chem. The editors of this *Britannica*state:

> **Hed-Sed**, also called **Sed Festival**, one of the oldest feasts of ancient Egypt, celebrated by the king after 30 years of rule and repeated every 3 years thereafter. The festival was a jubilee, and it is believed that the ceremonies represented a ritual reenactment of the unification of Egypt, traditionally accomplished by Menes. From numerous

wall reliefs and paintings and from the Hed-Sed Court in the Step Pyramid complex of Djoser, in Saqqarah, much information has been gleaned about the festival. The king first presented offerings to a series of gods and then was crowned, first with the white crown of Upper Egypt, and then with the red crown of Lower Egypt. Finally, the king, dressed in a short kilt with an animal's tail in back, ran a ritual course four times and was then carried away in a great procession to visit the chapels of the gods of Upper and Lower Egypt. Reconstruction of the Heb-Seb building at Saqqarah was under way during much of the 20th century. https://www.britannica.com.

Even though the festival was inaugurated after the 30 years of a Pharaoh's rule the ceremony was repeated thereafter every three years (for this Pharaoh) while in office this practice did not change the 30-year cycle but was instituted as some writers claim "to rejuvenate the pharaoh's strength and stamina while still sitting on the throne, celebrating the continued success of the pharaoh." And we might add here to make sure the Pharaoh continued to be fit for office, replacing the old ritual of murdering a pharaoh who was unable to continue to rule effectively because of age or condition, making sure someone was on the throne who could maintain the unification of the Two-Lands and comically maintain Ma'at balance between good and evil. Because of these reasons the 3 year repetition of this jubilee can be ignored but is useful here in calculating the Sed 30-year Jubilee Cycle by using the Egyptian decimal system based on the number 10 (noting the have a ten day week in their calendrical system) and multiplying 10 x 3 = 30 to square the intercalculation to arrive at each subsequent jubilee year in the 30-year Sed Cycle. There is strong evidence that the Sed Festival was held during the First Dynasty of Pharaoh Den and during the Third Dynasty of Pharaoh Djoser.

[v] The authors of the *Kemetic Kalendar* (1992) established 4240 B.C.E. as the date that marks the "union of upper and lower Kemet under Menes." This would not be the first year of Jubilee which much be celebrated in a 30-year cycle which would be 4210 B.C.E. The late African scholar Dr. Anta-Diop generally agrees with this date but establishes it more precisely as 4236 B.C.E. and not because it marks the unification of Egypt under Memes but because this is the first known date for any human calendar given to the world by the black people in Egypt. Nevertheless Dr. Anta-Diop laser precision analysis and conclusion it still begs the question how black people can have developed a complete solar calendar without their being in place a fully developed and united Egyptian state and civilization for which such a calendar would be relevant and essential. So we here will use the date of 4240 B.C.E. given by the authors of the *Kemetic Kalendar* and their rational behind that date based on the *re-unification* of Northern Chem with Southern Chem that allowed Menes (i.e. Namer) to wear both the white and red crown, noting that both Northern Chem (whose capital was Memphis) + Southern Chem (whose capital was Thebes) taken together was the Northern half of the Old Aithiopian Empire down to the 1st cataract. While the Southern half of the Old Aithiopian Empire was the region called Nubia that included the important ancient African city-state like Meroe situated along the White Nile and the region called Axum well east the Blue Nile, with the city-state of Gondor, all fed by Atbara River. As shown by the provided to us in Dr. Chancellor Williams *The Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D.* (1974, p. 63);



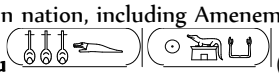
There has always been pretended confusion as to what constitute Ethiopia and its borders at any point in time in its history. For the sake of argument (within Africa itself) one can say that the Northern border of the Old Aithiopian Empire at the apex of its power stopped at the Mediterranean Sea and its Southern border stopped at latitude 10 degrees, while its Eastern border being the Red Sea but at times included the city-states of what today is called Yemen in Arabia. Adding to the confusion was the practice of this African Empire to retire further and further down the Nile depending on the threat that would from time to time come from the North, sometime retiring to Thebes and if necessary retire to Meroe and even further depending on the level of threat. However, these Africans had every intent on taking back any part of their Empire occupied and in fact did time and time again. The greatest example of this is with the reunification under Menes and the establishment of the 25th Dynasty under Piankhi (747-716) and solidified by Shabaka (716-702) and then Shebitku (702-690). Scholars want to call this the Nubian Dynasty and they are right in once sense because that is where the black were planning and preparing for their attack as they had done many times in the past to reunite the Southern half of the Old Aithiopian Empire with the Northern half. However, the scholars when they say Nubian Dynasty they are implying that this was such another "foreign" take over by a "foreign" power that just happened to come from the South instead of from the North and just so happened to be black instead of white. Nevertheless, this is not how the black "invaders" saw things. They were doing what they always have done and that is try and take back their land to *reunify the Old Aithiopian Empire!*

[vi] In this ectype representation of the Egyptian and Hebrew Jubilee we do not mark 3761/60 that is the date for the *Creation of the World* based on the Jewish Calendar as *the date for Jubilee*. One reason is that *there was no Hebrew or Jewish Nation* on this date. They did not exist so how could any jubilee (the focuses on liberation) have anything to do with the commemoration of the creation of the world? According to the chronology and story of the Hebrews national origins it

begins with Abraham and his subsequent family of patriarchs of the nation; Abraham, Isaac, and Jacob, including Joseph. According to the "Chronology of the Patriarchs" in John H. Walton's *Charts of the Old Testament* (1978) the dates for Abrahams birth and death is 2166-1991 B.C.E. His birth would be 1,595 yearsafter the Jewish Calendar claim for the creation of the world in 3761/60 B.C.E. Nevertheless, we have used the 49-year cycle up to 3778 B.C.E. which contains the 3761/60 B.C.E. as part of its 49-year period of six years in order to harmonize it with the dates for the Egyptian 30-year cycle for its celebration of the Jubilee of its Pharaohs, and not because we believe that 3761/61 is the *historical date for the first biblical jubilee.* The date(s) 3761/60 is pure conjecture and has nothing to do with calculating jubilee from biblical sources of found in Leviticus 25 and Ezekiel 40.

[vii]For various reasons cited below we have accepted **1450 B.C.E.** as the best date for the Exodus and besides believe it is the basis on which the first Hebrew Jubilee was inaugurated around **1408 B.C.E.** However, we acknowledge that other dates for the Exodus have been proposed and argued for, such as 1446 B.C.E. the date calculated by the modern scholar Thiele, which has generally been accepted as the date for the Exodus. Our argument for 1450 B.C.E. is based in part on the near certainty that the date for the *first historical Hebrew jubilee* was 1408 B.C.E. and the 49-year jubilee cycle points back to 1450 as the rational for its celebration. In addition we note that the Egyptian 30-year jubilee cycle follows logical in the chart above from 1453 B.C.E. from it to the date 1450 at the start of the 49-year jubilee cycle (1453 – 3 = 1450. But we need more data than just the mathematical logic that supports our claim. We must look at historical and biblical data to see if 1450 are supported from these sources as well. So we begin. The earliest date given for the Exodus is 1552 B.C.E. proposed by ancient Egyptian historian Manetho and the Jewish scholar Josephus. Other scholars have made elaborate and reasoned arguments for much later dates for the Exodus like Gary Greenberg, a Jewish scholar and archaeologist in his book *The Moses Mystery: The African Origins of the Jewish People* (1996). Greenberg's focus of course is on the African origins of Israel so dating the Exodus to 1315 based on the Egyptian Sothic cycle in 1314 B.C.E. is paramount so he states: "Dating the Exodus to 1315 has significant implications for the origins of Israel. Moses was eighty years old at the time of the Exodus, which means he would have been born in 1395 B.C." (p. 142).

Various other dates have been given for the birth date of Moses and they vary widely even for those scholars relying on biblical data. St. Jerome gives his date of birth as 1592 B.C.E., James Ussher gives his date of birth as 1571 B.C.E., Rabbinical Judaism give his date of birth as 1391 B.C.E. (very close to that of Greenburg) and suppose his date of death as 1271 B.C.E. Other scholars based on what is considered a "respectable date" of 1446 B.C.E. (Thiele) for the Exodus put his date of birth around 1527/26 B.C.E. Of course as would be expected the date of Moses birth one chooses to accept has a bearing necessarily on what date one adopts or accepts for the Exodus given the biblical data and other extra-biblical sources and how one interprets them. And in our scheme and focus it also will have a bearing on when the *first historical jubilee* occurred for the Jews. All in all the scholarly exercises that one goes through (like all scholars go through on this subject if they would but admit it) is a cut and paste job and a lot like the mythological Procrustes, the "bandit from Greek mythology who stretched or amputated the limbs of travelers to make them conform to [fit] the length of his bed." We honestly admit to participating in this Procrustean exercise that some would call futile but nevertheless an exercise that is still worth pursuing if one acknowledges that there are other views (well worked out) on both the birth of Moses and the date of the Exodus. One can simply choose from the best of these (giving the reasons for acceptance or agreement) or work out one's own scheme hopefully as well thought out. Here we do not wade into the arguments for any of these dates but simply propose that the chronological and forensic evidence for the *best date* for the Exodus (not necessarily the correct one) has to do with the life of Moses and figuring out his date of birth and date of death. Once these two dates are ascertained you essentially have the chronological framework for the determining the best date for the Exodus for the life of Moses is essentially tied to the Exodus story that he himself wrote. We shall keep our arguments simple noting that a fuller elaboration is necessary to access the facts and present a creative and reasoned proposal. There is good evidence that can be culled from Peter A. Clayton's *Chronicle of the Pharaohs* (1994) that the Israelites were enslaved beginning in the 13th Egyptian Dynasty (1782-1650) and that the Pharaoh who "arose up as king over Egypt, which knew not Joseph" noted in Exodus 1:8 was *Pharaoh* **Wegaf Khutawyre** (1782-1778). We know from the John H. Walton in his *Chronological and Background Charts of the Old Testament* (1994) that Joseph was born 1915 B.C.E. and died 1805 B.C.E. (p. 15). His birthdate of 1915 B.C.E. allows us to know that he began to rule in Egypt around 1885 B.C.E. because Genesis 41:46 states that "Joseph was thirty years old when he entered the service of Pharaoh king of Egypt" in the 12th Egyptian Dynasty (1991-1782). *Pharaoh* **Amenemhet I Sehetepibre** (1991-1962) was the first ruler of this dynasty; but the Pharaoh under which Joseph began his service at 30 years of age in 1885 B.C.E. was *Pharaoh***Senusret II Khakheperre** (1897–1878). Joseph served under two more Pharaoh's (i.e. Senusret III Khakhure, 1878-1841) and died in 1805 B.C.E. under the service of *Pharaoh* **Amenemhet III Nymaatre** (1842-1797). Genesis 50:24-26 says he following about the death of Joseph: *"Then Joseph said to his brothers, '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 places in a coffin in Egypt." [NRSV]. The Israelites would not be able to keep the promise made to Joseph for 355 years until Moses carried them out as well as his bones in the Exodus of 1450 B.C.E. In the meantime, the Israelites would enjoy freedom in Goshen under two more rulers of the 12th Egyptian dynasty who still "remembered Joseph" and what he did for the Egyptian nation, including Amenemhet IV Maakherure (1798-1786) and the 12th Dynasties last ruler, *Queen* **Sobeknefru Sobeknefru**  (1785-1782). The Israelites freedom therefore would be short lived as the 12th Egyptian Dynasty ended just 23 years after the death of Joseph.

It is not unreasonable to state that it was largely the administrative power and his understanding of how God was operating to preserve the Israelites that allowed the Egyptians themselves to survive and prosper during the great famine that apparently affected all of the nation's surrounding Egypt near and far. Egypt for a time was grateful and saw the presence of the Israelites in Goshen as a blessing to the nation. This would change very shortly however after the death of Joseph and bode evil for the Israelites. This "remembering Joseph" would abruptly end with the last Pharaoh of this dynasty Queen Sobeknefru Sobekkare (1785-1782) and the beginning of the 13th Egyptian Dynasty just a short 23 years later after Joseph's death with *Pharaoh* **Wegaf Khutawyre** (1782-1778). It stands to reason that the Pharaoh of a new dynasty (as would be the norm and praxis in Egypt) would not only not remember what past Egyptian rulers had done or accomplish but go so far as either wiping them out (erasing their names from the monuments) or if that were impossible "write their names" over the names of the previous Pharaohs to assume their glory. "Remembering Joseph" must be understood within this Egyptian epicological notion. The oppression of Israel beginning under his reign would last well into the 18th Egyptian Dynasty. The question has been under which Pharaoh in the 18th Dynasty the Exodus occurred. This is where ascertaining the birth and death of Moses is important and even critical. Once we know that date it will be easy to determine the chronology of the Exodus based on Moses age (i.e. when he was born, how long he lived, and when he died), because at various points in the story the Bible (in both the Old and New Testaments make note of his age.

For instance in Acts 7:22-23 it states: *"And Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.* According to Deuteronomy 34:7 *"And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."* And even more importantly we have Moses age at the time when he began his liberation campaign in his first confrontation with Pharaoh. Exodus 7:7 states: *"And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh."* This last piece of information is important for discovering precisely who the Pharaoh was who began the policy of genocide outline in Exodus 1:15-22 to kill all the boys born to Hebrew women. Since Aaron was three years older than Moses, we can ascertain that it was not until Aaron was three years old that this genocide policy was inaugurated effecting not him but his newborn brother Moses. The last important biblical data is Exodus 12:40-41 that states: *"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."*

We begin with a conjecture based on mathematical logic of using the ages cited in the above scriptures for Moses age at different point and evens of his career. Our conjecture is that Moses was born around **1530 B.C.E.**, which if true would mean that his first attempt at age 40 to intervene to put a stop to the oppression of the Jews by an Egyptian official (which ended badly for him) was around 1490 B.C.E., culminating in his having to go on the run from the wrath of Pharaoh. According to the scriptures he spent a long 40-year interlude tending the flocks of Jethro in and around the Sinai Desert where finally at the end of this sojourn he ends up meeting God or the Angel of the Lord within a burning bush. At this event he would be around 80 years old where the scripture cited above shows that the first time Moses confronted Pharaoh was when he was eighty years old and his brother Aaron was eighty-three years old. This event and the subsequent Exodus that would follow the plagues had to occur around **1450 B.C.E.** (i.e. 1490 – 40 = 1450 B.C.E.). If one then uses the inter-calculation of 42 used in the for the supposed *first Jewish Jubilee* instead of another 40 years that would see the end of Moses life 1410 B.C.E. at the age of 120, one gets **1408 B.C.E.** we show above in our *49-year jubilee cycle* mathematical squared chart. This inter-calculation to arrive at this date this way is perfectly reasonable given that biblical dating usually is rounded so that *"42 years"* can be read as *"40 years."* Is this supposition conjecture? Yes, it is but it is reasonable, close, and within other derived methods or contrived means of dating either for Moses birth or for the Exodus. We can now use the dates we have arrived at for Moses ages at certain moments of his life and corollate them with the known dates for the Pharaohs he either met or were contemporaneous with. From this point we will assume that our dates for the Exodus and for Moses' birth are reasonable and using reasonable sources for the Dynastic dates for the Pharaoh's we can get a reasonable understanding of this episode and it's meaning for the epicological history of the Egyptian as the oldest daughter of Old Aithiopian Empire. Moses was born as we have conjectured around **1530 B.C.E.** near the beginning of the so-called New Kingdom (1570-1070 B.C.E.) that comprises the 18th, 19th and 0th Egyptian dynasties. The great 18th Egyptian Dynasty (1570-1293 B.C.E.) is the one in which all the events that comprise Moses life and career occurred (i.e. Exodus, Sojourn in the Desert for 40 years, the beginning of the Conquest of Canaan, and his death). Moses was born during the reign of *Pharaoh*

Amenhotep I Djeserkare (1551-1524). This would be true whether we used 1530 or 1526 for his birth the later date used to arrive at the result of 1446 B.C.E. for the Exodus rather than 1450 B.C.E. as would using 1530 B.C.E. yield. Pharaoh Amenhotep I ruled from Thebes and is known for his military conquests into Nubia located in the Southern half of the Old Aithiopian Empire. He also is known for initiating the work for the great Temple of Karnak. Another vital aspect of his reign is the fact that *Queen* Ahmose Nefertary, the wife of the founder of the 18th Dynasty, Pharaoh Ahmose I, had a daughter by him of the same name, that is, Princess Ahmose. She is very likely *Pharaoh's daughter* mentioned in Exodus 2:5-10 who plucked Moses out of the Nile River and certain death to raise him as her own son:

> The daughter of Pharaoh came down to bathe at the river, while her attendants walk 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. "This must be one of the Hebrews' children," she said. Then his sister [Mariam] said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl sent and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water." (NRSV).

This story is so critical to understanding the next phrase of Moses career and why he needed to flee from "Pharaoh" when he was an important member of "Pharaoh's" household even after he killed the Egyptian. It turns out that Princess Ahmose, *Pharaoh's Daughter* (Ahmose I) after adopting Moses as her son ends up marrying a general serving under Pharaoh Amenhotep I by the name of Tuthmosis. This general would usurp the power of the throne without changing dynasty because he ruled through the matrilineal royal line of his wife now Queen Ahmose. Peter A. Clayton in his *Chronicle of the Pharaohs* has this to say regarding Tuthmosis:

> Amenhotep I was succeeded not by his son (a break with tradition that would usually indicate a change in dynasty), but by a military man, Tuthmosis, already in middle-age when he achieved supreme power. He may have partly legitimized his rule by acting as co-regent with Amenhotep in the last years of the old king's reign. His main claim to the throne, however, was through his wife, the princess Ahmose, who was the daughter of Ahmose I and Queen Ahmose Nefertary. Since ancient Egypt was a matrilineal society, he had thus married into the royal blood line. (p. 101).

When *Pharaoh* Tuthmosis I died in 1518 B.C.E. he left behind a complicated succession to the Egyptian throne. He had no son by Queen Ahmose (Pharaoh's Daughter) but did have with her an elder daughter by the name **Hatshepsut**. This princess could not legitimately take the throne from her departed father nor could Moses, the adopted son of her mother Queen Ahmoses. This presented a succession dilemma that would later allow Hatshepsut to get rid of Moses as a possible pretender to the throne after her killed the Egyptian. However, this did not happen right away in that Tuthmosis had a son by princess Mutnefert, who was the sister of his wife Queen Ahmose. This son would become *Pharaoh* Tuthmosis II (1518-1504). By this time Moses, the adopted son of Queen Ahmose would have been only 12 years of age and no real threat to Tuthmosis II. To ascertain this Tuthmosis did the same thing his father did and married into the royal matrilineal line. He married his half-sister Hatshepsut. Tuthmosis II had no son by her but did have a son by a harem girl, whom he sought to have succeed him as "Tuthmosis III" the new Pharaoh over the Two Lands. However, Hatshepsut was having none of this proposed succession not only because it would disrupt the royal matrilineal line but because she was ambitious to rule Egypt herself. Through and intricate plan to take the throne away from Tuthmosis III she instigated a propaganda plan that succeeded past even her expectations. This is the woman Moses would have to face and flee from when he killed the Egyptian. The fact that he killed the Egyptian was just a pretext for Hatshepsut to kill Moses. By time she took the throne in 1498 B.C.E. Moses was 32 years of age and so he was a real threat. Just as she had eliminated Tuthmosis III through a clever ruse, the murder charge against Moses made it easy for her to eliminate him as well and firmly sit on the throne.

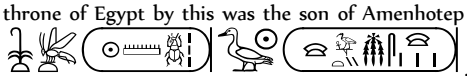
At age 40 Moses made his first and failed attempt to deliver Hebrew slaves from oppression by Egyptian officials, that is, around **1490 B.C.E.**, interestingly enough during the reign of *Pharaoh* **Maat-ka-Ra II Hat-shepsut,** *son of Amen, King of the Two Lands* (1498-1483 B.C.E.), a.k.a. *Queen* **Hat-shepsut**. This is the female Egyptian ruler Moses got in trouble with for killing an Egyptian official who was oppressing one of his Hebrew *kith and kin*. Moses fell right into her ambitious hands and her desire for absolute power over the throne of Egypt, i.e. more particularly, over the Two-Lands that comprised the Northern half of the Old Aithiopian Empire. Exodus 2:1-15 states the following:

> One day, after Moses had grown up, he went out to his people and saw their forced labor. He saw an Egyptian beating a Hebrew, one of his kinsfolk. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand. When he went out the next day, he saw two Hebrews fighting; and he said to the one who was in the wrong, "Why do you strike your fellow Hebrew?" He answered, "Who made you a ruler and judge over us? Do

> you mean to kill me as you killed the Egyptian?" Then Moses was afraid and thought "Surely the thing is known." When Pharaoh heard of it, *he* sought to kill Moses. But Moses fled from Pharaoh. He settled in the land of Midian, and sat down by a well. (NRSV).

It is interesting that Exodus 2:15 comment that "When Pharaoh heart of it, *he* sought to kill Moses." It should read "*she* sought to kill Moses, for the historical record shows all of the things that *Queen* Hatsepsut did to transfigure herself into a legitimate "male" heir to her father's throne (i.e. that is, the great Tuthmosis I). She allowed herself to wed her half-brother Tuthmosis II who had little legitimacy without her and he knew it. Peter A. Clayton make the following statements in this regard, as well as explaining Hetshepsut's ambition and how she succeeded in becoming the first woman in Egyptian history to become Pharaoh by legitimizing herself has as her father's "male heir":

> At Tuthmosis II had realized early on, Hatshepsut was a strong-willed woman who would not let anyone [e.g. she had begun her policy to subvert his position. Initially, she had been content to be represented in reliefs standing behind Tuthmosis III and to be identified simply by titles as queen and 'great king's wife' of Tuthmosis II. This changed as she gathered support from the highly placed officials, and it was not long before she began to build her splendid mortuary temple in the bay of the cliffs at Deir el-Bahari. . . . Hatshepsut recorded that she had built her mortuary temple as a 'garden for my father Amun'. Certainly, it was a garden, with small trees and shrubs lining the entrance ramps to the temple. Her focus on Amun was strengthened in the temple by a propaganda relief, known as the 'birth relief', on the walls of the northern half of the middle terrace. Here Amun is shown visiting Hatshepsut's mother, Queen Ahmose [Pharaoh's daughter and adopted mother of Moses, this authors insertion], while nearby are the appropriated deities of childbirth (the arm-headed-Khnum and the frog-headed goddess Heqet) and the seven 'fairy-go=mother' Hathors. The thrust of all this was to emphasize that she, Hatshepsut, had been deliberately conceived and chosen by Amun to be king. She was accordingly portrayed with all the regalia of kingship, even down to the official royal false beard. To symbolize her new position as king of Egypt, Hatshepsut took the titles of the Female Horus Wosretkau, 'King of Upper and Lower Egypt'; Maat-ka-re, 'Truth is the Soul of Re'' and Khnemetamum Hatshepsut, she who embraces Amun, the foremost of women'. Her coronation as a child in the presence of the gods is represented in direct continuation of the birth relief at Deir el-Bahari, subsequently confirmed by Atum at Heliopolis. The propaganda also indicated deliberately chose New Year's say as an auspicious day for the event! The whole text is fictitious and, and just like her 34 still highly revered father, Tuthmosis I. (pp. 104-106).

It goes without saying that neither Tuthmosis III (1504-1450) who had to stand aside as she ruled from 1498 B.C.E. to 1483 B.C.E. in a sort of "co-regency" where he was both young and powerless before; nor Moses, her adopted brother, who made the mistake at 40 years of age (1490 B.C.E.) to usurp her absolute authority to decree capital punishment over any of her subjects so when Moses heard the questioned asked of Hebrew beating his brother "Are you going to kill me like to killed he Egyptian yesterday" he knew that his life was forfeit and he had to run if he were going to live, because his actions allowed Hetshepsut to kill two birds with one stone, i.e. to suppress the power of her half-brother Tuthmosis III and render him impotent and kill Moses, her adopted brother who represented a threat to her however remote given his origins. Both men stood impotent before this very powerful woman. Moses would not return to Egypt until around **1450 B.C.E.** the end of Tuthmosis III reign that only was restored to him after the death of Hetshepsut in 1483 B.C.E. When **Moses** does return to Egypt in **1450 B.C.E.**, **at the age of eighty**, because of God's call on his life to liberate the Hebrews from Egyptian bondage he has to deal with the co-regency of Tuthmosis III and his son *Pharaoh* **Amenhotep II Akheperure** [] (1453-1419), whose mother was Hetshepsut, the half-sister and wife of Tuthmosis III, his father. Amenhotep II would therefore be the Pharaoh Moses would confront with God's command "Let My People Go!" Amenhotep II had every bit of his mother's hard exterior and stubborn determination to absolute rule as Pharaoh, so that the statement by God that He would "harden" Pharaoh's heart was because God already knew his heart and that he was already predisposed to resist to the very end (despite the devastation of the plagues) to let the Hebrews go. The events of 1450 B.C.E. culminating in a cosmic battle between Yahweh, the God of Abraham, Isaac, and Jacob and Pharaoh, the son of the god Ra would be epic, ending tragically for the Egyptians and liberation for the newly founded Hebrew nation led by Moses. It is certain that Amenhotep II did not die win the Red Sea with him men (nor does the Exodus make such a claim) for after these events (which defeat by Hebrew slaves or the God of these slaves he would not record on the monuments) Amenhotep II continued on in his career for another 34 years nearly spanning the time the Hebrews spent go around and around in circles in the Sinai Desert because they failed to obey God's command to enter into and take the Promise Land. The Israelites entered the Promise land around between **1410 B.C.E.** (when **Moses was around 120 years old**). Moses was taken to the top of Mount Nebo by God and shown the whole of the Promise land but would not let him enter. Moses was died and was buried somewhere on this mountain. No man knew where he was buried less, they set it up as a place of worship or shrine. But the angels of God knew where he was buried, the Archangel Michael, for some time later Micha-El and Satan-El would dispute over the possession of Moses' body. Sometime between **1408 B.C.E.** and *1406 B.C.E.* the Israelites under Joshua inaugurated the conquest with the fall of Jericho, some two years after the death of Moses in 1410 B.C.E. The Pharaoh on the throne of Egypt by this was the son of Amenhotep II, that is, *Pharaoh* **Thuthmosis IV,** (1419-1386), that is, **Men-kheperu-Ra Tehuti-mes IV** . With this Pharaoh direct contact with Egypt ends for the young Hebrew nation until the reign of Solomon followed a few short-lived invasions or alliances with some of the prophets warning Israel that such alliances were like leaning on a "broken reed." The whole of the events of the 10 plagues was ignored by the Egyptians so embarrassing it was to their glory and it became politically essential to dismiss because of fear of rebellion by other nations that would hear of it. The whole miraculous and unbelievable way God delivered the Hebrews became a legend and known throughout the region as testified to by Rahab of Jericho communicating also the fear of this once slave nation among her people and among the kings of the Canaanites. We note here that when Thumosis III died, just that information alone caused a rebellion by Asiatic cities, where "Amenhotep II was not slow in showing the rebels that he was not to be toyed with." (p. 112). If such a

minor event such as the death of a Pharaoh could cause a revolt what would news that the God of the Hebrews drowned Pharaoh's army in the Red Sea? Egypt dare not record these events on their monuments for it was no victory for Pharaoh. It never happened as far as they were concerned and of course their silence added to the unbelievable reports for such an improbable victory. However, Moses recorded the story in Exodus but those accounts could be dismissed (by Israel's enemies) as their attempt to create a false history and heritage that would be the stuff of legend (for some) whose writing was published merely to give the Hebrews a rational to continue nation building and of course strike fear in their enemies, especially those they intended to conquer.

[viii] Approximate date for the first historical Jubilee based on Ezekiel 40:1. The *Jewish Calendar* (in John H. Walton's *Charts of the Old Testament*, p. 19) shows that the Hebrew Month of *Tishri* is the 7th religious year and the 1st civil year. The Western correlation for this month is September/October. Biblical scholars have started that Ezekiel 40:1 refers to a Jubilee year that could have been 573 B.C.E., 574 B.C.E., 575 B.C.E., or 576 B.C.E. All these dates are based on conjecture and approximations so that if you apply 17-cycles of 49 jubilee years to them you get 1406 B.C.E., 1407, B.C.E., 1408 B.C.E., and 1409 B.C.E. The point being made is that the approximation and speculative leap based on the logic of our numerical representation that the *first historical jubilee* for the Hebrews could have been 1404 B.C.E. is not unreasonable since no precise date has yet been agreed upon. However, the case the test for our numerical representation is close and not contrived based on the notion that jubilee represented by this date is calculated on one date that is certain (by Thiele) of 1446 B.C.E. for the Exodus. The date 571 B.C.E. is the conventional date that Ezekiel stopped prophesizing or stopped receiving revelations from God. This date corresponds to 1404 B.C.E. when 17-cycles of 49 jubilee years (i.e. 833 years) are added to it. Based on the Ezekiel 40:1 the date Tishri 574 B.C.E. he was transported in a vision to Jerusalem. Some biblical scholars argue that the *historical date for the first Jubilee* is 1406 B.C.E. is *17-cycles of 49 years* which is to be celebrated based on God's command as follows:

> Leviticus 25:2 – Speak unto the children of Israel, and say unto them, *When ye come into the land which I give you*, then shall the land keep a sabbath unto the Lord.
>
> Leviticus 25:8-14 – (8) And thou shalt number seven sabbaths of years unto them, *seven time seven years; and the space of forty and nine years*. (9) Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. (10) And ye shall hallow the fiftieth year; and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his family. (11) A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed. (12) For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. (13) In the year of this jubilee ye shall return every man unto his possession. (14) And if thou sell ought unto thy neighbor, or buyest ought of thy neighbour's hand ye shall not oppress one another.

The Israelites came into the land in 1406 B.C.E. based on the 17-year cycle established by Ezekiel 40:1 and so this date would be the *first historical jubilee*, where at the end of each *49-year cycle* celebration of the Israelites liberation from bondage in Egypt and God's promise to give them a land with milk and honey, *celebrated in the fiftieth year* (where God through Moses gives a long series of regulations in which the Israelites were to give up nearly all claims against his neighbor (kith and kin, including strangers dwelling in the land) in recognition of the fact that God liberated them by bringing them out of the bondage in Egyptian slavery. This celebration pointing back 40 years before 1406 B.C.E. to the Exodus in 1446 B.C.E. when the Israelites were freed and so the first Jubilee commemorates this signature event in Hebrew epicological history. We should note here that even though 574 B.C.E. will not yield 1406 but 1407 it must be remembered that Tishri is the 7th month the Hebrew religious but the 1st month on their civil calendar so the date overlapping should read 574/73 B.C.E. or 1407/06. The year 1446 B.C.E. has been calculated and established with the date of death of Solomon in 931 B.C.E. by certain scholars. What is important to recognize here is the historical jubilee is celebration two things: (1) God keeping his promise to give them the land which happened when they entered it in 1406 B.C.E., and (2) the actual date of their liberation from bondage in Egypt known to history as the Exodus in 1446 B.C.E. We say here that without the epicological events in 1446 B.C.E. there would have been no 1406 B.C.E. to celebrate, thus the historical date for jubilee is just as much grounded in 1446 B.C.E. as it is in the date of 1406, for unless the Israelites entered and eventually conquered most of the land there would have been no jubilee to celebrate. When can state it another way; the historical date for jubilee in 1406 culmination of the events that are marked by the date of Exodus in 1446. The Hebrew Jubilee cannot be thought of without thinking of both epicological events in Jewish history nor can they be separated, one from the other.

[ix] Aithiopian Queen Mekeda was born c. 1025 B.C.E. (where c. means "around about") in Period 4 of the Jubilee Cycle beginning 1050 B.C.E.

[x] Solomon was born in 1010 B.C.E. between the end of Jubilee cycle 1050 B.C.E. (i.e. 1014) and the beginning of the 1008 B.C.E. Jubilee cycle. Solomon died in 931 B.C.E.

[xi] Approximate date for the first historical Jubilee based on Ezekiel 40:1. The *Jewish Calendar* (in John H. Walton's *Charts of the Old Testament*, p. 19) shows that the Hebrew Month of *Tishri* is the 7th religious year and the 1st civil year. The Western correlation for this month is September/October. Biblical scholars have started that Ezekiel 40:1 refers to a Jubilee year that could have been 573 B.C.E., 574 B.C.E., 575 B.C.E., or 576 B.C.E. All these dates are based on conjecture and approximations so that if you apply 17-cycles of 49 jubilee years to them you get 1406 B.C.E., 1407, B.C.E., 1408 B.C.E., and 1409 B.C.E

[xii] Jesus Christ is born somewhere between 8 B.C.E. and 6 B.C.E. We know this because Herod the Great (37 B.C.E. – 4 B.C.E.) because of two things: (1) Herod died in Jericho in 4 B.C.E., and (2) because of his response to the deception of the wise men that told him they had seen a star in the East two years before they arrived in Jerusalem indicated which indicated that the long awaited King of the Jews was born. Herod found out from his own doctors of the law that this divine personage was to born in Bethlehem and he surmised based on the time that the wise men had given him about when the saw the star in the East that this child must be somewhere between being a babe and two-years old. Scripture makes this clear when it states in the Gospel of Matthew that:

> Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring we word so that I may also go and pay him homage." When he had heard the king, they set out; and there, ahead of them went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. *On entering the house*, [not at the manger where the shepherds had seen the babe and his mother two years before, writers inserted commentary] they saw the child with Mary his mother, and they knelt and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their *own country by another* [they all belonged to *one country*, i.e. Ethiopia] road . . . . When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem *who were two years old and under, according to the time that he had learned from the wise men.* Then was fulfilled what had been spoken through the prophet Jeremiah: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more." [Matthew 2:7-12, 16-18, NRSV].

Based on this two-year time frame of reference concerning when the star in the East first appeared to the wise men from Ethiopia 6 B.C.E. for the birth of Christ is plausible but still problematic based on two premises: (1) is it not likely when Herod killed the children in Bethlehem it was already **4 B.C.E.** and he died the same year. The reason for this supposition is because in the same Chapter 2 as the verses already quoted Joseph was told in a dream by an angel to flee with his wife and the child into Egypt and Matthew 2:15 states and he "remained there until the death of Herod. Church tradition holds that Joseph, Mary and the child sojourned in Egypt from between three to three and a half years until Herod died in 4 B.C.E. This tradition means that three years before Herod's death or around about that time Jesus the Child must have been about 2 years old, otherwise Herod would not have bothered killing children of that age and under. This event must have taken place around **6 B.C.E.** and since Jesus was already 2 years old by then, his date of birth had to be around **8 B.C.E.**

Corresponding to this period the Aithiopian Emperor at the time according to lists *Kings and Queens of Ethiopia: 4470 B.C.E. to 1930 A.D.* (in *Ethiopia or Encyclopedia for Ethiopia* [January 22, 2007]) was **Bazen,** who reign between **8 B.C.E. to 9 A.D.**, beginning the year Jesus was born and ending when Jesus was about 17 years old.

THREE IMPORTANT MEN IN ETHIOPIAN HISTORY (Photo by Keystone)
This picture was taken several years ago. In the middle is Lidj Yasus, who became Emperor after the death of Menelik II but who was deposed. On the left is Ras Tafari Makonnen, who succeeded Lidj Yasus, first as Prince Regent, then as Negus or King, and now as Emperor or King of Kings. On the right of the picture is Dejjazmach Balcha, who is now the Minister of War of the Emperor. The gold embroidered clothing is worn only by the royalty and nobility. The shields are of rhinoceros hide with gold ornamentation.

What is interesting about his story in connection with the birth and life of Jesus is that some evidence suggests that he was one of the three kings or wise men from the East that saw the star that eventually led them to the house the two-old boy Jesus was living in with his mother in Bethlehem. *Kesis* Brahana Selassie, Caribbean convert to Aithiopian orthodox Christianity and one of its priests writes in his book *Towards a Fuller Vision: My Life & the Aithiopian Orthodox* Church (2000) the following suppositions concerning Emperor Bazen and this fantastic connection that would identify at list one of the three wise men that came to worship Jesus not long after he was born:

> The people of Ethiopia embraced Christianity right from the outset of the New Testament age which was inaugurated with the Incarnation and the Nativity of the Lord Jesus Christ, when the three Wise Men (or Magi), one of whom has always been as a black King in European Christian art, came to visit the Infant Messiah shortly after he was born. This is the account that St. Matthew records (2: 1-12). The problem that has puzzled many scholars for centuries has been his name, along with that of the other two wise men, as St. Matthew's gospel does not furnish this information. Hans Holzer in his book *Star of The East* names them on page 77, as Jasper (or Caspar), Melchior and Balthasar. Jaspar he calls the King of Afghanistan, Melchior he names as a ruler of Western Asia, probably Persia, and Balthasar as the King of Ethiopia. However, William Leo Hansbury and E. Harper Johnson name the as Jaspar, the King of Ethiopia, Melchior the King of Nubia, and Balthazar the King of Saba. Furthermore, the learned Aithiopian historian Aleqa Taye, and the German linguist August Dillman, solve the problem by furnishing information from the records of the Aithiopian Institute of Archaeology. These two state that Aithiopians had two or more names, therefore from the Jaspar (or Caspar) could also have been another name for Bazan or Balthazar, because from the lists of monarchs preserved by the Aithiopian Institute of Archaeology, one of the wise men is identified as King Bazan. This would indicate that he probably assumed this name on ascending the throne. In European academic circles Bazan seems to have become Balthazar over the centuries. Aleqa Taye, the Aithiopian historian, writes on page 62 in the Amharic text, *Ye Ethiopia Hizb Taric*, published in 1955, 'King Bazan ruled Ethiopia for seventeen years, eight years before and nine years after the birth of Christ. Dillman's *Royal Ethiopia*, also confirms this view. He lists all the rulers form the Queen of Sheba to King Bazan. King Bazan's (Jaspar's) tomb, together with that of his family, was discovered by the German archaeologist Enno Littmann in Axum in 1904. From this Littman concluded that Jasper (Bazan) lived in the first century and is the one of the three wise Kings who went to worship the Infant Messiah Jesus in Jerusalem. Another account is preserved by Professor Wheeler in his book, *The Golden Legend of Ethiopia*. On page 184 he writes,
>
> > When the line of King Menelik I of Ethiopia (son of Queen Makeda and King Solomon) had sat upon the throne for thirty generation, one of the Royal line, the cousin of the King then reigning and a famed student of the Wisdom of the Stars, by the name Jaspar or Gazper (in the northern lands he is called Gaspard), beheld the shinning of the strange star in the East, and on his dromedary, with his two magi brothers, Melchior and Balthazar, came to Bethlehem to find the Savior of the World.
>
> From these references it is not impossible to believe that all three wise men came from one region. It is also recorded by these scholars that during the time that the Lord Jesus Christ was born, Ethiopia dominated several countries, including western Asia including Persia and Afghanistan. This was because in this time Axum was inhabited by a powerful race of warriors who subdued these regions. In St. Matthew's account the arrival of the three kings took place after the birth of the Lord. And the Church believes it was probably after the forty-day transition period (the

time of purification', as the Old Testament custom referred to the time from the birth of a male child until his circumcision on the fortieth day). (pp. 80-82)

The evidence from these eminent scholars and sources show rather convincingly that the *wise kings* [who had to be located southwest of Israel] *who saw the star in the East* leading them finally to the place where the boy-child Jesus was *and to pay him homage and worship him* were in fact *kings from the black lands of Ethiopia, Nubia, and Saba*. The fact is that the names of these three wise men or wise kings has been known at least by modern scholarship both in Europe and in Ethiopia since 1905 and was inspired by and led by Emperor Bazan (8 B.C.E. – A.D. 9) [known as Jaspar] who ruled Ethiopia during the early years of Jesus Christ from the time he was born in about 8 B.C.E. until Jesus was about 17 years of age in A.D. 9. More importantly this black king representing the southern half of the Old Aithiopian Empire was a well-informed astrologer (i.e. student of the Wisdom of the Stars) who through that science and undoubtedly a knowledge of the Hebrew scriptures recognized that the appearance of the *Star in the East* was pointing to an extraordinary event that was prophesied by the Prophet Micah to happen in Bethlehem of Judah. Based on these facts black people no longer need to be proud of the fact that one of the three wise men depicted (incorrectly as to place and time) in the manger story is black; but very proud and well informed that it was *three black wise kings or wise men from the black lands of the Old Aithiopian Empire* that both recognized that the Savior of the World was born and set out from the South going East toward Bethlehem of Judah *led all of the way by the Star in the East that appeared to them twice; once in Ethiopia and again in Judah.* We know longer need to proud of the sometime grudging acknowledgement that *one of the wise men were black* but to know that *all of the wise men who came to worship Jesus and pay homage to him were black!* Black people therefore participated in the significant events that began the origins of Christianity.

[xiii]Given all we have said in the notes above concerning the birth date of Jesus the correspondence and connection between his birth and the reign of Bazan is a remarkable story. This same Aithiopian King that had worshipped Jesus at his birth was till Emperor of Ethiopia in 4 A.D. when Jesus turned 12 years old. In according to the Gospel of Luke at 12 years old gets separated from his parents during the Festival of the Passover but is found three days later by his parents in the Temple asking questions and being asked questions by the Doctors of the Law. Luke 2:42 states: "When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast." Based on our above calculations this event or episode in his life occurred somewhere A.D. 4 and A.D. 6. If one accepts Jesus' birth as 8 B.C.E. then twelve years later would be A.D. 4. when he was in the Temple of Solomon; and if 6 B.C.E. is the acceptable date of birth then Jesus at 12 years old was in the Temple in A.D. 6.

[xiv] Some biblical scholars surmise that Jesus was crucified by Pontius Pilate (Roman Perfect in Jerusalem from A.D. 26/27 to A.D. 36/37) around A.D. 30. The give this as the best date among others proposed such as A.D. 33. Both dates are plausible since both are within the time when Pilate was the Roman Perfect over Jerusalem. However, both of these dates are problematic because they are not congruent with the any of the dates given for the Jesus date of birth, such as 8 B.C.E., and 6 B.C.E. since it is believed Jesus began his ministry around 30 years of age and died around 33 years of age. The proposed date of A.D. 33 just bows to the simplicity of the Gregorian Calendar that begins a new calendrical count and convention of 1 A.D. meaning *After Death* then Jesus death marks this change in historical epoch and a new calendrical method of counting begins with his death. No need to argue about Jesus date of birth since it does not contradict the time Pontius Pilate was the Roman Perfect. However, it does contradict the time of the birth of the Savior and the Nativity narrative in which Herod the Great played a significant role in Scripture. Historical records show that Herod the Great died in 4 B.C.E. so Jesus being born in A.D. 1 is problematic. The date of A.D. 30 fits with the time of Pilot but it also falls short of being congruent with the time we know Herod died. If Jesus was 33 years old when he died and was crucified in A.D. 30 this pushes his date of birth to somewhere around 3 B.C.E.; yet still one year short of where his birth should be, that is, sometime before Herod the Great's death in 4 B.C.E., like either 6 B.C.E. or even 8 B.C.E. as we accept here. We must get away from the accepted conventional dates of A.D. 30 or A.D. 33 if we are to get anywhere close to a reasonable conclusion as to when Jesus was crucified. The date we choose has to be congruent with both the times Herod the Great (74/73 B.C.E.- c. 4 B.C.E.) was King of Judea and the time Pontius Pilot was the Roman Perfect in Jerusalem, because the Scriptures ties the birth of Jesus to the time of Herod the Great that tried to kill him as babe or boy-child and to the time of Pilot that crucified him. Once these events are shown to be congruent the date of his crucifixion should fall into place with the rest of the events of his life and if the conclusions we reach in this matter conflict with the weak suppositions, even church traditions, and other speculative conventions of A.D. 30 or A.D. 33 then we regard it as reasonable to doubt these and accept a date of crucifixion that is more congruent with both Scripture and extra-canonical sources that suggest another reality based on a responsible revision of the facts already known. This is a forensic approach to the problem. Here we proposed and accept Jesus' date of birth as 8 B.C.E. that fits within the reign of Bazan, the Aithiopian Emperor (8 B.C.E. – A.D. 9) who recognized that the Savior of the world was born based on the seeing the Star in the East and who convinced two other wise kings belonging to the Old Aithiopian Empire to travel with him following the star that lead them to this Savior so they could worship him and give him gifts. According to this scheme Jesus born 8 B.C.E. is 4 years before the death of Herod in 4 B.C.E. Two years before that 6 B.C.E. is the date that Herod surmised Jesus was at least 2 years old, but he was taking in chances so he killed boy-children in Bethlehem from babes up to two years old based on the time the wise men told him they had seen the Star in the East. This would put Jesus

birth around 8 B.C.E. Jesus therefore would be 4 years old at the time of Herod's death in B.C.E. which fits well with the Aithiopian Orthodox Church tradition that suggests Jesus was in Egypt with his mother for 3 and ½ years on the run from being killed by Herod. Further, Jesus would be 12 years old (the next time he is mentioned personally in Scripture) at around A.D. 4 and at the end of Emperor Bazan's reign in A.D. 9 he would be 17 years old. It is as if the most important authority in the Old Aithiopian Empire was watching over Jesus from a boy-child to a young adult, a boy child that had spent at least 4 years under the protection of black authorities in the northern half of the Old Aithiopian Empire, namely Egypt, out of which the Son of God was called by His Father in Heaven. We are then reasonably able to state that because Scripture in the Gospel of Luke states Jesus began his ministry *around the age of 30* (we will say more about this later) then Jesus would have begun his ministry around A.D. 23. It is accepted that Jesus ministry lasted 3 and ½ years before he was crucified, so that his date of death would have to be around A.D. 26 or A.D. 27 shortly after Pontius Pilate became the Roman Perfect over Jerusalem and was at that time very likely to be amenable to the demands of Jewish religious hierarchy to crucify Jesus when there was no cause the could find upon examining Jesus to do so. Scholars like to make a big deal out of the fact that bowing to Jewish religious proclivities is outside of the character painted of Pilate that shows him antagonistic to any of their demands, especially a demand that he conviction Jesus and decree capital punishment in the name of Caesar. The events in Scripture seem to be incongruent with his historically confirmed character based on some things he did to the Jews and their leadership that were a serious cross purpose with their religious proclivities. There is some speculation that Pontius Pilot was born around 12 B.C.E. so by the A.D. 26/27 when he became Perfect over Jerusalem he would have been about 38 or 39 years old and likely no kid pushover. However, it is reasonable to suggest on his first year of two in office that Pontius Pilot as a matter of prudence and caution would have wanted to please the Jewish leadership in respect to their demand they he decree capital punish someone who claimed to be the King of the Jews against the authority of Caesar. Jesus crucifixion fits or is congruent with these facts and so we say that A.D. 26/27 is the date of his crucifixion based on the facts we have laid out.

[xv] The Book of Acts that contains the story of the Baptism of the Aithiopian Eunuch, the Treasurer of Aithiopian Queen Kandake (Candace) was written around A.D. 60, some 27 years after the crucifixion of Jesus, so that the events described in Acts 8:26-40 had to have occurred sometime between A.D. 27 and A.D. 60. We can be certain that the Kandake, which is a title for Aithiopian Queens was Garsemot, styled *Kandake VI*, because she was the first female ruler mentioned after A.D. 1, and so the first Aithiopian female ruler beginning the new Christian Era "After Death." The date of her reign is A.D. 50 to A.D. 78 is also congruent with the date for the writing of the Book of Acts, A.D. 60. So we can say with good confidence given the sources with have (i.e. the Scriptures, and the Aithiopian Queen and Kings lists) that Philip baptized the Aithiopian Eunuch sometime between A.D. 50 and A.D. 60. The Scriptures do not give the name of this Aithiopian Treasurer of Queen Kandake but Aithiopian historians have declared that his name was Djan Darada. According to Kesis Brahana Selassie:

> Aithiopian historians such as Taddesse Tamrat, Tekle Tsadik Mekuria and Sifu Zeleke, while stating that this narrative of the book of the *Acts of the Apostles* at least proves early African exposure to the gospel of the Lord Jesus Christ, have stated in their work that in the oral traditions of the Tegray, Begemder and Eritrea, this Treasurer of Queen Candace who was baptized by St. Philip is identified as Djan Darada. (p. 85)

[xvi] There is no historical basis for stating that Christianity became the official state religion of the Roman Empire in A.D. 312-313. Christianity did not become *the* Roman state religion with the Edit of Milan in A.D. 312-313 decreed by Emperor Constantine. With this edit Christianity merely became *one religion among many* that were *tolerated* within the Roman state. But even this edit in Rome was not the first such edit of toleration in respect to Christianity within the Roman Empire. "The **Edit** of Serdica, also called **Edit of Toleration** by Galerius, was issued in **311** in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. . . . It was the first **edit** legalizing Christianity, preceding the **Edit** of Milan by two years." The "**Edit of Milan**, a proclamation that permanently established religious toleration for Christianity within the Roman Empire. It was the outcome of a political agreement concluded in **Milan** between the Roman emperors Constantine I and Licinius in February 313.." We not here that this state has been mistakenly or on purpose been conveyed as the date Christianity became *the official religion of the Roman Empire*. Nothing could be further from the truth. Nevertheless, "The **Edit of Milan** had a very important **impact** on Christianity. It made Christianity legal in the Roman Empire, thus freeing Christians from having to worry about persecution by the government. . . . Because it freed them from the fear of persecution, the **Edit of Milan** had a major **impact** on Christians." The fact is Christianity did not become *the official religion of the Roman Empire* (meaning *the only religion tolerated* within the Roman Empire) until **A.D. 380** with the **Edit of Thessalonica**. "After Constantine, Emperors either tolerated or embraced **Christianity**, which continued to grow in popularity, until in 380 AD Emperor Theodosius I made it the **official** state **religion** of the **Roman Empire**. Theodosius' Edit of Thessalonica was designed as the final word on controversies within the early church." When we get pass the myth that Christianity became the *official religion* of the Roman Empire in A.D. 313 we with confidence will be able to say that Rome is **third** in establishing Christianity as the official religion of its state and empire, not *first* or even *second*. But this myth is hard to dispel even among Aithiopian ecclesiastical scholars, who demonstrate a wide understanding of history and world affairs. Nevertheless, the myth persists. For example, the late Archbishop Yesehaq states the following:

> According to the Western historians and writers, Ezana, who reigned in the country from about A.D. 320-356, was the first African king who became a Christian and made Christianity the official religion of his empire. This occurred after Constantine issued a Decree of Toleration, declaring Christianity a legalized religion of the Roman Empire. This makes Ethiopia Christendom's second oldest state. On the other hand, it was said that the first state to adopt Christianity as the official religion was Armenia, in the time of Gregorius the Illuminator, A.D. 280-325, and King Tiridates. Armenia further "traces its origin of Christianity to Thaddeus and Bartholomew, two of the twelve apostles. . . . The two apostles were put to death in Armenia; Taddeus in A.D. 66 and Bartholomew in A.D. 68." (p. 17)

It is said "As of 2011, most **Armenians** are **Christians** (94.8%) and are members of Armenia's own church, the **Armenian** Apostolic Church, which is one of the oldest **Christian** churches. It **was** founded in the 1st century AD, and in 301 AD **became** the first branch of **Christianity** to **become** a **state official religion**." With all that has been stated above, we can now state clearly the following timeline when Christianity became *the official religion* [meaning "only" recognized religion within each state or empire] of the Roman Empire, the Aithiopian Empire, and Armenia as follows:

I.	Armenian State	Apostolic	**A.D. 301**
II.	Ethiopia *Magnum* (Axum)	Miaphysite	**A.D. 334**
III.	Rome Empire	Catholic	**A.D. 380**
IV.	Nubia	Non- Chalcedonian	**A.D. 580**

We place a word of caution in respect of this timeline. There is strong evidence in the *Nicene and Post-Nicene Fathers* that the African Orthodox Religion was the official religion of Nubia with its City-State of Meroe; but the question is can Nubia be considered separate from the Old Aithiopian Empire during the period in question (i.e. the 4th Century)? In some respects the answer must be yes if you treat the region of the Old Aithiopian Empire as autonomous governments (i.e. Egypt with its capital at Thebes; Nubia with its capital as Meroe, and Ethiopia proper with its capital as Axum). Nubia needs to be ranked among the states and empires mentioned above because "Christianity reached the area of present-day northern Sudan, then called **Nubia**, by about the end of the first century after Christ. It greatly developed under the influence of the Eastern Roman Empire. . . . By **580 AD** Christianity had become the official religion of the northern Sudan, centered around the Faras cathedral." This of course as the case until later overrun by Islam and Christianity was pushed to the southern regions of Nubia where its' people were harassed until they achieved their independence of late. So if Meroe is treated as autonomous where does it rank as states or empires that adopted Christianity as its *official religion* ? The date **A.D. 580** would be our mark for further investigation. If this date stands then Nubia as it then was constituted would be the 4th state to adopt Christianity as its official religion. We shall see if this is warranted or is there some earlier date for that can be established. Some historical background is warranted supplied by the following article in *The Encyclopedia of Eastern Orthodox Christianity* Ed. By McGuckin (2011):

CHRISTIAN NUBIA

> In 1960 the Islamic Egyptian authorities in the North flooded, as part of the Aswan project, many of the last vestiges of Nubian Christian antiquity. The construction of the Aswan dam devastated the archeological prospects of the region. Despite these trying circumstances there were many emergency archeological digs done at this time (mainly privileging Pharaonic remains) and some significant Nubian Christian artifacts emerged to gives slightly better shading to the obscure history of this once extensive sub-Saharan form of Orthodox Christianity. As with ancient Ethiopia, the exact geographical location of the Kingdom of Nubia is often obscured by geographical imprecisions in the ancient texts. Ibn Salim al-Aswa¯ni (975–96 CE), an important source for the later historian al-Maqrı¯zi, spent a significant amount of time among the Nubians and their royal court. To the Egyptians in the North, the Fourth Cataract along the Nile River marked the beginning of Nubian territory. The Egyptians to the north rarely ventured beyond the Fifth Cataract near the ancient city of Berber. The temperate climate to the south of the Fourth and Fifth Cataracts as well as less frequent Egyptian incursions allowed for the development of the African Kingdom of Meroe, on Meroe Island situated between the Atbara, Nile, and Blue Nile rivers. In this region dwelt the Kushites, Nubians, and Aithiopians. According to the Greek historian Strabo: "The parts on the left side of the course of the Nile are inhabited by Nubae, a large tribe, who, beginning at Meroe, extend as far as the bends of the river, and are not subject to the Aithiopians but are divided into several separate kingdoms" (Kirwan 1974: 46). The composition of what these separate kingdoms might be is very difficult to sort out historically and geographically. Generally, it seems the Nubian tribes settled between the Kingdom of Meroe in the South and Egypt in the North. The Nubians were perceived by their neighbors as "piratical" marauding tribes disrupting the trade between Egypt and the lucrative sub-Saharan world represented by the Kingdoms of Meroe and Aksum. A 5th-century Greek inscription of the Nubian King Silko describes his campaigns into Lower Nubia against the Blemmyes, another tribe regarded by the wider world (especially the Roman Empire) as "brigands." After sacking a series of former Roman forts used by the Blemmyes, King Silko incorporated them into his kingdom and claimed the title of "King of the Nobades and of all the Aithiopians." This campaign ensured the continued existence of the Nubian Kingdom for centuries to come. It would endure as a Christian reality until the 15th century. Because the Nubian Kingdom controlled the trade route between Roman Egypt and the sub-Saharan world in Late Antiquity, it also became a very important piece of the global puzzle within the later Byzantine and Islamic political strategies. Empress Theodora, Justinian's wife, recognized the

> importance of the trade route and sent a series of Christian missions to the Nubian Kingdom. The success of these missions, as described by John of Ephesus, converted the Nubians to the non-Chalcedonian cause. As in Ethiopia, the Nubians were ecclesiastically related to the jurisdiction of the Coptic Egyptian authorities in the North, and the patriarch of Alexandria appointed their bishops. The vitality of this Christian tradition is evinced by their beautiful frescoes and ornate churches. Even with the decline of Christian civilization in the North, and with only the Nile as a tentative route of connection, the Christian Nubians persevered for centuries. Their increasing isolation from the rest of the Christian world made them more vulnerable to Islamic incursions in the 12th and13th centuries. When the royal court at Dongola finally converted to Islam, the isolated condition of the Nubians, their ecclesial dependence on Egypt, and the way the church had always been so heavily sustained by the power of the royal court created the climate for a rapid dissolution. In a relatively short time the Christian Nubian Kingdom faded away into nothing more than a memory, and a few alluring fragments of art history from the site at Faras (Vantini 1970). Orthodox Christianity in Africa is an ancient and complex story: a confluence of many peoples, languages, and cultures. It was deeply rooted before ever the western colonial powers thought of mounting missions and has endured long after the colonial powers have themselves fallen.

No firm date appears in this article that says when Orthodox Christianity became the official religion of Nubia. It does show that the Nubian Orthodox ecclesiastical authorities (i.e. bishops and priests) were like in the Aithiopian Orthodox Church tied administratively to the Coptic Church in Egypt and that ethnically the Nubian population or citizens consisted of Christian Kushites, Nubians, and Aithiopians, many living together on the Island of Meroe. It appears that the blacks in Nubia before A.D. 525 were still worshiping the Egyptian god Amun; but after the forced conversions by Emperor Julian and especially his wife Theodora the Nubian Christians became adherents of non-Chalcedonian doctrine of faith and order. The best place to look for earlier activity of Nubian Christian Orthodoxy to where they rank in terms of when Christianity became the official religion in Nubia, at Meroe is to look at the activity of its kings and the building of Christian monuments and/or churches. Some information along these kinds can be gleaned from an article by Dr. Vince Bantu, *Early African Christianity: Nubia* in *African Christianity* (September 29, 2016). Bantu states the following:

> The sentiment that Christianity is the "white man's religion is a perception that does not find resonance in biblical or historical reality. Christianity is not "becoming" a global religion; it has always been a global religion. At every point, the Christian faith has found Afrocentric expression and it is God's heart that the Gospel take firm root among every nation, tribe and tongue. The proclamation of the psalter that "Kush will soon stretch out her hands to God," (Ps. 68:31) finds unique application in the reality that the descendants of the Kushites---*the Nubians---not only embraced Christianity as the national religion as early as the fifth century CE*, but fought off Arab Muslim invasion in order to maintain and indigenous, black Christian kingdom that would flourish for a thousand years. The late antique Kushite kingdom centered at Meroe fell away in the late fourth century. While there is not much evidence to suggest a significant Christian presence in the Sudan during its Meroitic Kushite period, it is noteworthy that the "Aithiopian" eunuch mentioned Candace (or *Kandake*) and ""Ethiopia" (or Greek *Aithopia*) was often used to refer to black inhabitants south of Egypt conflating both the Nubian kingdoms of the Sudan and the Auxmite empire of Ethiopia. However, *the earliest detailed account of the introduction of Christianity into Nubia came in the sixth century* through the historical account of the Syrian bishop John of Ephesus. *According to John, Byzantine Roman empress Theodora*[born c. A.D. 497 and died 28 June A.D. 548, religion Miaphysite Christology] *sent missionaries to Nubia through Egypt* [around A.D. 525 ?] *who led the Nubian royal court to Christ resulting in the Christianization of northern Nubia (Nobatia)*. A century before this Roman intervention, however, one of the earliest Nubian kings to consolidate the Nobatian Empire---king Silko---declared in a victory inscription belief in one God who granted him military victory in Nubia. This could indicate a gradual progression of monotheistic transformation in the previously polytheistic Nubian religious landscape. There is also fifth-century evidence of Nubian refugees taking shelter in the Coptic monasteries of Upper Egypt. Whenever Christianity entered Nubia, it is likely to have done so through contact with Egyptian Christians with whom the Nubians maintained close ecclesiastical affiliation throughout the entirety of their Christian history. In solidarity with the other major African churches of Egypt and Ethiopia, Nubian Christianity maintained and anti-Chalcedonian---or, Miaphysite---nature, indication a belief in the essential unity of the human and divine natures of Christ. . . . Although Christianity eventually died out in Nubia by the beginning of the sixteenth century due to increasing migrations of Islamic ethnic groups, the Christian autonomy initiated by the Nubian-Muslim peace treaty, or *baqt*, paved the way for a golden age of Nubian Christian culture from the eighth to the thirteenth centuries. Nubian Christianity flourished during this period largely because the central kingdoms of the Sudan---Nobatia, Makouria and Alodia---were all predominately Christian and consolidated as one united kingdom no later than the early ninth century. Some examples of the many unique features of Nubian Christianity include a distinctive ecclesiastical and diplomatic leader known as the eparch, a distinguished form of church architecture including a specific passageway unique only to Nubian churches and indigenous religious vestments depicted in Nubian iconography. The language of medieval Sudan---Old Nubian—survives in a small collection of texts that are overwhelmingly religious (i.e. Christian) in nature. This fact further illustrates the degree wo which the ancient African civilization of Nubia was intricately imbedded in and held together by the Gospel of Jesus Christ.

The best we can glean from for a sure date for Christianity being adopted as the official religion of Nubia is his remarks concerning the missionary events and activity of Theodora of Byzantium in the region that led to flourishing

Christianity in and among its city-states and regions Nobatia, Makouria and Alodia between the eighth to the thirteenth centuries. Below we give a detailed outline of her aim to promote non-Chalcedonian Christianity the core of which is Miaphysite doctrine the same religious doctrine that governs Aithiopian Orthodox Tewahedo religion. In an article on the subject *The Christianization of Nubia* (www.ancientsudan.org) it outlines the flowing events promoted by the desire of Theodora to spread her Miaphysite faith and doctrine, which was not considered orthodox at the time (not the least by her husband Emperor Justinian who opposed this version of Christian belief):

The Christianization of Nubia

The conversion of the Nubians to Christianity started during the reign of Queen Theodora of Byzantine, in the sixth century, through her missionary Presbyter Julian.[1] The largest sum of information on the conversion activities in Sudan comes from the hearsay account of the Syrian scholar Ephesus, who never set a foot in Nubia. Since Ephesus was a Monophysite, like Queen Theodora, he opposed the Orthodox Church of Emperor Justinian. In his writings, he discredited the role of the Orthodox Church in converting the Nubians to Christianity. Instead, he gave the credit to the Monotheistic Church. Thus, Ephesus' account should be treated with caution.

Nubian Church, Old Dongola, Central Sudan.
Thanks to Omar Abdulla for the photo.

According to Ephesus, Queen Theodora sent the missionary Julian to convert the Nubians. When Justinian heard of the news, he sent a missionary from Thebes to reach Sudan ahead of Theodora's missionary. As soon as the Queen knew of Justinian's plan, she sent a message to the Duke of Thebes requesting from him to delay Justinian's missionary so that Julian would reach Sudan first. Accordingly, Julian arrived first and met with the king and princes of the kingdom of *Nobatia*, in Lower Nubia, who were described as welcoming and generous. As Ephesus tells it, the Nubian king immediately converted to Christianity and accepted to be baptized. The king then publicly announced his Christianity and confessed that "He is the one true God, and there is no other beside."[2] Justinian later tried to convert the same king to the Orthodox faith, but the Nubian king preferred Monophytism.

Wall painting from a Nubian church, Sudan.
Thanks to Omar Abdulla for the photo.

Julian continued his mission to convert all the Nubians and ended up spending two years "though suffering greatly from the extreme heat." Bishop Longinus succeeded Julian in the difficult mission covering the kingdom of Nobatia and farther south to the kingdom of *Alwa*. Ephesus states that Bishop Longinus "baptized him (the king of Alwa) and his nobles and all his family; and the work of God grows daily."[3] In a letter to Queen Theodora, the king of Nobatia tells her of his attempts to send Bishop Longinus to the Blemmeys. Known for their harshness and animosity towards foreigners, the conversion of the Blemmeys was a challenge to the Bishop. In any case, the Blemmeys eventually converted to Christianity, in the same century. Shortly afterwards, the royal house of *Makuria* converted.Christianity greatly changed the Nubian way of life including burial traditions.[4] Following the Christianization of North Sudan, the Nubians began to bury their dead in tombstones. Uncovered tombstones in the territory of the Makurian kingdom reveal writings of Greek prayers related to the Orthodox Church. Thus, it is very possible that Makuria was later converted to the Orthodox faith. However, lack of historical evidence makes it difficult to make conclusive remarks regarding the various roles that the different Christian sects have plaid in Sudan.

HISTORICAL TIME-LINE FOR THE DEVELOPMENT OF CHRISTIANITY IN NUBIIA

270's B.C.E.	Nubia invaded by Greeks under Ptolemy II.
70 C.E.	Pliny describes Nubia; Romans capture Jerusalem with Nubian mercenary cavalry.
297	Withdrawal of Romans from Lower Nubia to Aswan.
450's	Anonymous Christians begin missions in Nubia; Mouses, a Nobadian prince may have converted to Christianity; Tantani, phylarch of Nobades, also appears to be a Christian.
c. 500's	Kushite empire replaced by three Nubian kingdoms: Nobadia in northern Nubia, Makuria in central Nubia, and Alwa southern Nubia.
527-565	Emperor Justinian rules the Eastern Roman empire; the reconquest of much of North Africa.
537	**Nubian King Silko implies that he is the first Christian king of Nubia.**
543	Julian, a Coptic monk sent by Empress Theodora to Nubia; Theodore becomes bishop of Philae (Nile island) in Nobadia; Monophysite faith.
c. 543	**King of Nobatia baptized.**
c. 550's	Faras established as capital of Christian Nobadia. A former guest house is converted to a church; referred to as the "Rivergate Church."
c. 555	Missionary Longinus at Nobadia and Alwa (Alodia); established clergy and liturgy.
c. 573	Dongola established as capital of Makuria after its conversion to Christianity; converted to Melkite Christianity (Orthodoxy.)
c. 580	**Alwa converts to Monophysite Christianity. Soba is the established capital.**
640	Muslim conquest of Egypt.
641-642	Islamic armies of Amru b. El-As campaign against Nubia but fail to capture it.
646	Muslim rulers of Egypt attack Nubia.
652	Baqt (Pact) treaty established between Nubia and Egypt; Christian Nubians and Arabs in Egypt agree that Aswan on Nile should mark southern limit of Arab expansion; only time in the Middle Ages that Muslims exempted a non-Muslim state from conquest.
697-707	King Merkurius unites Nobadia and Makuria; sometimes referred to by bishops as the "new Constantine."
707	Reconstruction of the cathedral in Faras under direction of Bishop Paulos.

720	Baqt treaty established between Egypt and Beja of the Red Sea.
740's	Cyriacus, the Makurian king lays siege to Umayy capital at Fustat (Cairo); seeks release of Alexandrian patriarch Abba Michael.
762-770	Muslim raids led by Abd al A'la b. Hamid .
762-770	c. 800-1000 Nubian era of prosperity.
819-822	Dongola king and Beja refuse to pay baqt tribute.
856	Giorgios I (816-920), crowned King of Makuria.
866	Faras becomes metropolitan see; Abba Kyros (866-902.)
920	Reign begins of Makurian King Zakaria.
1000	Nilotic pastoral expansion into southern Sudan.
1127	Nubian King George IV.
1140's	Christian kingdom of Dotawo noted in Nubia.
1235	Last priest sent to Nubia from Alexandria.
1264	Nubians again pay baqt tribute, now to Mamlukes.
1276	Mamluke Egyptians sack Dongola; forced conversion to Islam.
1317	Defeat of the last Christian king in Nubia; first mosque is built at Dongola.
1371-1372	Bishop of Faras consecrated by Patriarch in Alexandria.
1453	Fall of Roman Empire of the East.
c. 1500	The fall of Soba, capital of the last Christian kingdom of Alwa; rise of the Islamized Funj.

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There is sufficient evidence to claim that the Nubian King Silko converted to Christianity in **A.D. 537** based on the historical study of this period by Dr. Salim Faraji in his *The roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh Religious Encounters in Late Antique Africa* (2012). Dr. Faraji has makes the following remarks in respect to the origins of Orthodox Christianity in Nubia and Nubian King Silko. First he became aware (influenced by Dr. Ibrahim Abdurrahma Farajaje, a student of the Kenyan scholar of religion Dr. John Mbiti [author of *African Religions and Philosophy*, 1970] and ordained as a priest in the Eastern Orthodox Church) that medieval Nubian kingdoms of Noubadia, Makuria, and Alwa and that "the earliest Christianity in Africa was rooted in the ancient ecclesiastical heritage of Eastern Orthodoxy and that Christian Nubia reflected this tradition par excellence" (p. xvii). Further he argues that the prime factor behind the adopting of Orthodox Christianity in Nubia as well as in Ethiopia is the conversion and prerogative of the African king. Dr. Faraji states: "The most pronounced factor in examining the introduction of Christianity throughout Africa of the Sahara including Ethiopia was that African monarchs were the most importance agents in the Christianization of their kingdoms---in other words religious conversion was a royal prerogative initiated by African kings and late antique Nubia was no different" (pp. xx-xxi). The question that Dr. Faraji will try and answer in his book is how the conversion of Nobadia Kink Silko's conversion may have influence the spread and later adoption of Orthodox Christianity in Nobadia and other Nubian power centers of Makuria and **Alwa**, so that we may establish that two things: (1) that the adoption of Christianity was not wholly the evangelistic enterprise of Theodora (as she tried her best to quash the worship of Amun in the black power center of Philae around A.D. 525); and (2) that it really began with the conversion of King Silko in **A.D. 537**. In the forward to Dr. Faraji work, one of his doctoral advisors Stanley M. Burstein states that "This innovative study of the reign of the late ancient Nobatian king Silko and the origin of Nubian Christianity offers a fundamental reinterpretation of the early history of Christianity in Africa and the foundation of the Christian kingdoms of medieval Nubia" (p. xxv). It may be said here that the conversion of King Silko in **A.D. 537** (given his royal prerogative) very likely led to the adopting of Orthodox Christianity in Nobadia (**A.D. 543**) and so later influenced the other two Nubian black power centers of Makuria (**A.D. 573**) and Alwa (**A.D. 580.**). Dr. Burstein also points out that Dr. Faraji presents a compelling argument that the conversion of Nubia not purely an enterprise of the Roman Imperial Court in Byzantium and that this old story of the origins of Orthodox Christianity in Nubia needs to be revised to include Nubians themselves as actors in their own conversion, beginning with the conversion of King

Silko and his influence that paved the way for later evangelistic missions that came from the royal Roman court of Byzantium. Dr. Burstein states:

> The story is familiar to readers of textbooks of the history of the later Roman Empire and early Christianity. The three Nubian kingdoms---Nobatia, Makuria, and Alwah---were the most important non-Christian states still remaining in the Roman sphere of influence in the sixth century CE. With competition between Orthodox and Monophysite versions of Christianity in the Roman Empire at its height, the Orthodox Roman emperor Justinian I and his clever Monophysite wife Theodora both hoped to win the Nubian kingdoms for their side. The result was a race between the emperor and his empress to send missionaries of their persuasion to evangelize the Nubians. In the end, Theodora gained the victory by secretly using her influence to delay the arrival of her husband's agents in Nubia, thereby enabling her missionaries to convert the king of the northern kingdom of Nobatia to Monophysite Christianity ca. 543 CE. A few years later another missionary named Longinus converted the southern kingdom of Alwah. With the conversion of Makuria a little over two decades later in 569 CE the Christianization of Nubia was complete. It is not surprising that textbooks continue to repeat this story. . . . It is, in short, a good story, but even a cursory examination raises serious questions. How remained untouched by Christianity, when they were in close contact with Roman Egypt [Alexandrian non-Chalcedonian, and later Coptic] and Aksum [Ethiopia, southern black power center of the Old Aithiopian Empire and official Christian and Miaphysite since at least A.D. 334], both of which had been Christian for almost two centuries? Even more remarkable, in this story Nubians are denied an active role in the most important even in the history of Nubian Christianity. Instead it is treated not as part of the history of Nubia but of the political history of the Roman imperial court. This story has long cried out for revision. The Christianization of Nubia needs to be viewed in the context of developments of late ancient Nubia, and this is what Dr. Faraji has done in this excellent study. The evidence that would make such a revision possible has been gradually accumulating over the past two centuries. Indeed, the centerpiece of this study, the victory inscription of Silko, was discovered and published as ling ago as 1819. Through a meticulous analysis of this text and related archaeological and textual evidence Dr. Faraji has added almost a century to the history of Christianity in Nubia, demonstrating that Silko had already accepted Christianity in he mid-fifth century CE but that he did so in a way that preserved political and cultural traditions that had deep roots in Nubian tradition. As a result, the Roman missions to Nubia in the sixth century CE are revealed to have been not the beginning but the end of the conversion process. (pp. xxvi-xxvii).

Another significant aspect of the revision of the old story about the conversion of Nubia to Orthodox Christianity and Miaphysite Christology is also associated with King Silko and the date of his conversion A.D. 537 is the Island of Philae. Philae was for centuries the geographical demarcation line located at the 1st cataract to divide the territories between Chem and Nubia in the Old Aithiopian Empire and was always garrisoned by both nations of black people that included in its population Egyptians, Nubians, and Aithiopians. At the apex of the Eastern Roman Empire located in Constantinople under Justinian as Emperor and Theodora his powerful wife it was also the location of the Sphinx of Philae and the worship center of the goddess Hathor. So it was a military outpost as well as an important center of worship in the Egyptian Religion. Both of these aspects made it a prime target of the Eastern Roman Empire that needed to control it with their own garrison and also challenge the old Egyptian religion that was the dynamic foundation of its cultural and religious matrix, one because this was the last active site for the Egyptian religion and where the last hieroglyph were written and understood. To begin to control so-called Roman Egypt Justinian had his commander Narses the Persamenian close down the Temple of Hathor in **A.D. 537**, which was a direct attack on the religion and also allowed the Emperor to occupy and garrison this outpost apparently with the notion of later spreading Roman authority and his brand of Caledonian Christianity further south into Nubia. This was the first step. So what does this have to do with King Silko? Well it was no coincidence that he became a convert to non-Chalcedonian Orthodox Christianity at this moment in the same year **A.D. 537** in opposition to the belief of the Roman Emperor Justinian. King Silko would have considered it an affront that the Roman's in and setup a Roman only garrison when in fact Philae was always garrisoned by both the Egyptian nation and the Nubian nation, and since his kingdom of Nobadia was the northern most black power center at the 1st cataract he was responsible for defending his black nation at that demarcation line. King Silko therefore understood what Justinian's move portend in the long run and sought to counter it by promoting a Christian religion opposed to his in the other black power centers of Nubia and also begin the process of unifying the three power centers to *once again reunify Chem and Nubia at this all-important demarcation line that symbolized black unification within the Old Aithiopian Empire. Aithiopian* is no made up modern descriptive term for historical purposes. It is in fact how (1) the Nubians, in this specific case the Nobadia *saw themselves*, and (2) how ancient Hellenistic writers saw them. The Silko inscription shows that the Nubians did not just seem themselves as specific ethnic groups among within the black race but thought of themselves as part of a larger body of black people they recognized as *Aithiopian*. They understood very well whether they were from Nobadia, Makuria, Alwa, Meroe, Axum that there were members of the Old Aithiopian Empire (i.e. Old Ethiopian Empire).

The *Silko Inscription* written in the Greek makes this clear as Silko refers to himself in the first person as βασιλσκοσ Νουβαδων και ολων Αιθιοπωντranslated in English as "King of the Noubades and *all the Aithiopians*" referring to all other members and ethnic peoples belonging to the Old Ethiopian or *Aithiopian Empire*. This is an astonishing claim and can only be viewed from the bridge that Silko believed that he was the Pharaoh of the Aithiopian Empire. With this

inscription he does the same as any Pharaoh would after *reunifying* the *Aithiopians* under his authority through military victory he give God the credit and praise by stating in the same manner the Roman Emperor Constantine did ο' θεοσ εδωκεν μοι το νικημα, that is, "God gave me the victory." (See Salim Faraji, *The Roots of Nubian Christianity Uncovered*, p. 86). The Nubians are not the only ones who understood that in addition to their specific ethnic identity that they were part of a larger black civilization identified as *Aithiopian*. Both Greek and Roman writers like Herodotus and Pliny recognized these distinctions thus revealing the unifying name for all blacks in the Nile Valley as *Aithiopian*. For example, the Hellenistic geographer Aristocreon "mentions the *Nubaei Athiopes* as an ethnic polity inhabiting a region in the vicinity of Meroe west of the Nile." (See Faraji, p. 87). Thus when we are talking about different ethnic groups of black people in the Nile Valley Civilization Complex we are talking about black members of the Old Ethiopian [*Aithiopian*] Empire, whether they are from Ta-Merry [i.e. Egypt], Nubia, Meroe or Axum. They are all *Aithiopians*. All Silko and following him the other kings of Nobadia (i.e. *Nubaei Athiopes* King Abourni, who succeeded him), Makuria and Alwa would hope is to reestablish the status quo at Philae located at the demarcation line of the 1st Cataract. This events shows that King Silko's conversion to Non-Chalcedonian Orthodox Christianity in **A.D. 537** was no accident but had both religious and political importance for the independence of Nubia and for the ideal of *reunifying* the Old Aithiopian Empire *once again* which was the basis for *Ma'at* balance in the universe governed by God as opposed to the conception of law and order under the Roman notion of the *Pax Romana* of course with Rome controlling whatever people that was conquered under it. This is what awaited Nubia if her and its kings could not defend their territory at least at Philae. The lost of Philae to the black world among other great losses was a devastating blow to black cultural unity because there we lost the last outpost that practiced the Egyptian religion and the lost of the old black priests that understood the ancient hieroglyphics. King Silko and the other Nubian Kings who followed him knew exactly what was at stake and tried to do something about it. Another lesser but no less important aspect to be considered in this revised story is that Makuria converted at the start to *Melkite* Christianity, where "Melkite" suggest an orthodox version as "loyal to the Byzantine Emperor and Arian Christology. It begs the question that should be revealed in further study if Makuria remained Melkite or later converted over to the non-Chalcedonian position of Miaphysite Christology as the other two black power centers in Nubia. The timeline (with the exception of the date given for the conversion of Nubian King Silko in **A.D. 537***and how his conversion may have influenced the spread or adoption of Orthodox Christianity in Nubia*) for each of the Kingdoms of the Nubian Empire that adopted Christianity as its official religion is given and summarized below.

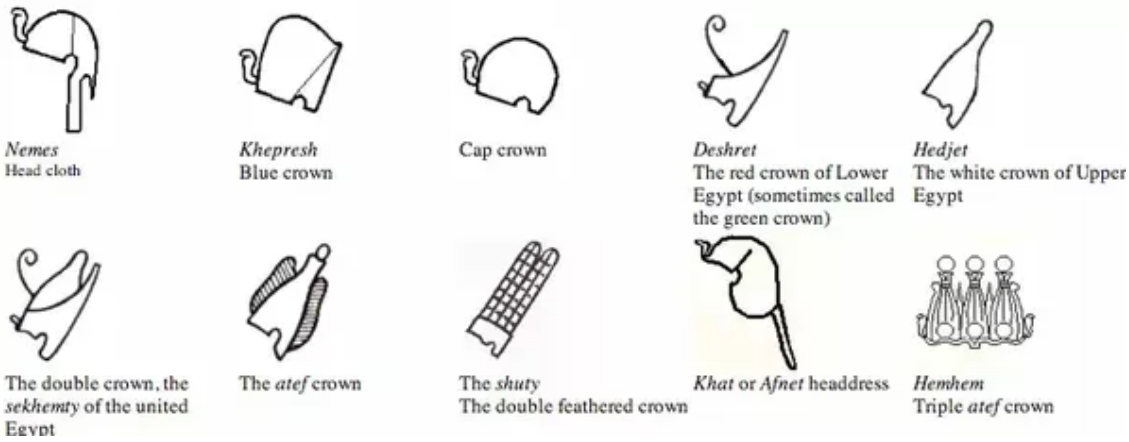
I.	Phylae falls – Old Time Religion (Egypto-Nubian) moves South/South		**A.D. 525**
II.	Nobadia – Northern Nubia	King Silko's Conversion	**A.D. 537**
	(official incorporation of Christianity into Nubian tradition of sovereign religion by prerogative of Silko, the pharaonic monarch representing the Old *Aithiopian Empire*. See Faraji, pp. 56-57)		
III.	Nobadia – Northern Nubia	Miaphysite Christianity	**A.D. 543**
IV.	Makuria – Central Nubia	Melkite Christianity	**A.D. 573**
V.	Alwa – Southern Nubia	Miaphysite Christianity	**A.D. 580**

Controversy yet rages as to whether the *Nubaei Athiopes* King Silko officially recognized Christianity as a state religion of the Nubian *Aithiopian* Empire. Of course the definitive work in answering this question is Dr. Salim Faraji's *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* (2012) that we have already introduced above. Here in this section we will explore aspects of he *Silko Inscription* found on the Temple of Kalabsa to answer this question in part respect to the memorial of victory (i.e. victory statement Silko left to us in Greek) and the evidence provide by the iconography of him being crowned with the Atef Triple Crown by what appears to be an angel of God as he spears his enemies. While the Greek inscription itself leaves some doubt as to whether his mention that "God gave me the victory" or "the god gave me the victory" refers to the Trinitarian God either from biblical tradition in Christian Church doctrine or from the Egyptian religious tradition pointing to *Trimegeistos* Three-in-One God. Trying to fill the meaning of the *Silko Inscription* definitively in either direction is problematic but it is clear elements of both are present when Silko shows himself being crowned by a spiritual being recognized in both the Old and New Testament as an *Angel of God*. This iconograph along with his statement "God gave me the victory" makes a strong case for this assertion. We will first look at some generally background of what coronation meant in ancient Egypt and Nubia and then the specific use of the *Hemhem Atef Triple Crown* that Silko himself wore on the day of his coronation as King of Noubades and of *all of the Aithiopians* and its importance in legitimizing his divine rule over the remaining black power centers in the Old *Aithiopian* Empire. We begin with the analysis of Siegfried Morenz in his book *Egyptian Religion* (New York: Cornell University Press, 1996). Morenz states the following in respect to coronation and how it relates to the "two bodies" or "two natures" of the king (whose power is affirmed and actuated by being both human and divine):

> We mentioned above that once the king became just and incarnation of the deity he ceased to be God in the full sense of the word. This diminution of his nature did not spring merely from the differentiation that came with the emergence of personality and the development of myth. It was also rooted in the fact that men became increasingly aware, through their powers of ratiocination, that the pharaoh was indeed a human being. Today we know that the original godliness associated with the chieftain during the Old Kingdom (evident from the Fourth Dynasty) was superseded by a fully fledged doctrine of the kings *two bodies*. In other words, his stature was diminished. It can be

> shown that an astonishingly consistent distinction was drawn terminologically between the divine character of the royal office and the human nature of the person holding it. The documents of this period, especially inscriptions on tombs of eminent persons and royal decrees, use a different expression for the person of the individual ruler and for the bearer of the impersonal office. In one case . . . they employ the term *hm*, which rather unfortunately has to be translated as 'majesty', although it really means 'the body' ; if the bearer of the office is meant, the term *niswt* is employed, which is also a component of the titular that proclaims the *king's divine nature*. . . . According to the Old Kingdom conception, as we learn from royal mortuary texts, the living king is both mand and God, and, as we shall see presently, only when he is dead does he become God. If is admittedly rather misleading to speak of a *doctrine* of the king's two bodies, as if this were laid down didactically. The existence of this idea has to be deduced from the terminology in each case; yet precisely the fact that these phrases occur regularly shows that the idea existed and was clearly perceived. How did man become king and thereby the bearer of divine office? To this question the Egyptian sources afford no systematic answer. But we do know of something which testifies to this transition from man to king, this acquisition by a select individual of a *dual nature*: the ceremonial act of coronation. This act, together with the fixing of the titular and the royal name, indicated that a new king of being had been born. Crowns are particularly efficacious visible symbols of power. . . . the ruler devours the crown of Lower Egypt and thereby gains dominion over its territory. In the same text, as well as in other collections, hymns are addressed to the crowns, which are praised as conferring dignity and power upon the man who wears them. . . . The reign of the new ruler, and thus his existence as king, commences with his coronation, the climax of which as the name suggests, is the receiving of the crown. Ideally, coronation took place on New Year's day, as was certainly the case with Hatshepsut; if these two dates did not coincide, the years were calculated from the day of the ruler's coronation, beginning on that very day. This shows what epoch-making significance was attached to the act of coronation. [pp. 37-38]

How then was Silko as well as his Pharaonic predecessors able to act out and accomplish each their specific and perennial call to bring *cosmos out of truth and falsehood, between justice and injustice*, etc. It was done by the power of the Pharaoh divine grant of his *two natures* on being crowned at his coronation attested to by the help he received from God praised in his *victory inscription* for the victory and affirmed by being crowned by the Angel of the Lord. This is where Morenz in his statements above, who refers to it as the Pharaoh's *two bodies*, is helpful in understanding the superhuman nature of the Pharaoh who had somehow to overcome evil disorder (chaos) in the land and supplant it with good order (cosmos). In fact Silko in his *victory inscription* refers to his "two bodies" as notice to his enemies of his divine power. He describes his two bodies (as would any traditional African king in anthropological terms). Silko states: εγω γαρ εις κατω μερη λεων εινι και εις μερη αρχ *ειμι "For I am, in the lower part (of the body), a lion, and in the upper part a bear."* Below are representations of the various *Aithiopian* crowns that Egyptian pharaoh's were known to wear on different occasions and for different reasons. The *Hemhem Triple Atef Crown* is displayed last is the focus over our attention because it seems clear that Silko is wearing or is having this type of *Aithiopian* crown bestowed on him by an angel of God, a messenger of God, representing Silko's belief that God sent this angel to crown him victorious represented using power symbols (i.e. crowns) of *Aithiopian monarchy*.



A *Wikipedia free Encyclopedia* source gives the following background for the *Hemhem Triple Atef Crown* mentioning also that the Nobadian *Aithiopian* King Silko wore it along with other *Aithiopians* from Egypt, including foreign monarchs who had at some point conquered Egypt and needed to memorialize their victory by having *the god* bestow upon them this special crown signifying such a great military victory, a tradition minus the crown that allowed Constantine to claim his military victory was given to him by the God of the Christians:

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

Background: *Hemhem Aithiopian* Triple Atef Crown

Figure 1

Figure 2

Fig. 1 - Ptolemy XII Auletes wearing a hemhem crown, temple of Kom Ombo; **Fig. 2** - Cyrus the Great wearing a hemhem crown

Hemhem crown was an ancient Egyptian ceremonial headgear. It was basically an ornate triple atef with corkscrew sheep horns and usually two uraei. The Egyptian word "hemhem" means "to shout", "cry out", possibly indicating that the Hemhem crown represented a battle horn.[1] An early use of the hemhem crown is shown on the golden throne of 18th dynasty Pharaoh Tutankhamun. Later the hemhem crown was shown on the images of non-Egyptian rulers, such as Natakamani, Arnekhamani or Silko of Nobadia.[1]Cyrus the Great is seen wearing the crown in a bas-relief found in Pasargadae.

Description: The hemhem crown is a more elaborate version of the Atef crown; because of this, it was sometimes referred as the *Triple Atef Crown*.[2]*Heka* the god of magic was illustrated wearing the hemhem crown.[3] The crown is connected to the rising of the sun, which is interpreted as 'rebirth' and it is often seen in hieroglyphs with a solar child inside a lotus flower. This crown became known during the Ptolemaic period.[4]

History: The hemhem crown originated in the 18th dynasty, and was worn during significant ceremonies. The symbolic interpretation behind this crown was to boast the power of the Pharaoh.[2] Also, the crown was worn during warfare – this was signified by the meaning of hemhem as 'scream' – but it was worn during many festivals as well. It was also used in the ritual crowning of the new king, which was done by two gods.[5] However, the first noted appearance of the hemhem crown was during the reign of *Akhenaten* and then discovered in the tomb of *Amarna*.[3] A young king named *Tutankhamen* wore the crown in a different manner; he would place the crown on the back of the throne. This was also discovered in his tomb.[2]

Features: The crown is set on top of a pair of long spiral ram's horns, and it is commonly seen with a cobra on either side of the crown.[6] It was created with reeds and ostrich feathers, along with feathers from many other birds. The hemhem was the *Triple Rush Crown*, and when one would wear it, it would be tilted towards the back of the head – contrary to how crowns are normally worn.[3] Another type of hemhem crown has three falcon birds in place of the three sun disks. This type of crown signifies the reign over Lower Egypt; the combination of the sun disks and the falcon shows the power over Lower Egypt along with Upper Egypt. The hemhem crowns occur more frequently from the time of Ptolemy VI onwards. The symbols on the crown, such as reeds and uraeuses signify a later time period. The more intricate the carvings on the crown, the later the time period of the crown. Falcons and horn imagery are not part of the early Ptolemaic period, and are rarely depicted in hieroglyphs during that time period. Many other features of the crown, such as feathers from different animals, are all found in different time periods. Each feather added on the hemhem crown has significance to its time period. The form of the crown was constantly changing according to the time period; different items would be added on or taken off, or the shape of the crown would change. The crown was often depicted along with the nemes – the striped head cloth – and just as each time period had its significance, so did the collaboration of the nemes and the hemhem crown.[5]

Figure 3

Figure 4

Fig. 3 - *Nubaei Athiopes* King Silko, the Nobadian King who styles himself in his victory inscription as king of "all the Ethiopians" is being crowned by an angelic being with the *Hemhem Triple Atef Crown* that signifies the following: "The hemhem crown originated in the 18th dynasty, and was worn during significant ceremonies. The symbolic interpretation behind this crown was to boast the power of the Pharaoh.[2] Also, the crown was worn during warfare – this was signified by the meaning of hemhem as 'scream' – but it was worn during many festivals as well. It was also used in the ritual crowning of the new king, which was done by two gods. . ." which exactly what the Greek victory inscription of Silko signifies. Note **Fig. 4** the Egyptian representation of an angelic being with six sets of wings wearing the *Hemhem Triple Atef Crown* that is from time to time bestowed on victorious earthly (i.e. Horus kings) showing both the divine origin and purpose of this *Aithiopian Crown*. Below are these crowns worn by both Egyptian and Nubian kings, the last Fig 7 a Nubian king wearing this crown with the god Horus wearing the double crown of authority over the *Two-Lands* (i.e. Upper and Lower Chem).

Figure 5

Figure 6

Figure 7

With this we display the full *Silko Victory Inscription* that should now make more sense within the context of both Egyptian-Nubian monarchial military tradition of the *Old Aithiopian Empire* where victorious *Aithiopian* Kings sought to convey the divine origins of their military victory sanctioned by God. The *Silko Inscription* with its iconological image of the angelic being one placing the *Hemhem Triple Atef Crown* on Silko's head (i.e. crowning him Pharaoh over *all the Aithiopians* that the angelic being apparently had been wearing based on Fig. 4's representation displays two traditions (that we claim here are not all that different) one that can be designated as Christian in origin and the other clearly of Egyptian origin.

Since this is a mix of religious traditions that are similar Silko could easily adopt the Christian icon of the divine angelic being without violating the Egyptian representation of the same idea in the Egyptian icon of the same being. Salim Faraji suggests that this is just what is going on here with the *Silko Inscription* and the introduction of early Christianity in Nubia prior to any imperial missions from Byzantium by Justinian and Theodora. First, Faraji states:

> King Silko and the Noubadian monarchy's primary contact with Christianity were through the monastic communities of Coptic Egypt and Roman military culture on the Egyptian southern frontier at Syene. Early Nubian Christianity emerged in the regional context of southern Egypt and the Dodekaschoinos as opposed to the ecclesiastical environments of Alexandria and Constantinople. . . . This simply means that Nubia's earliest introduction to Christianity came through Coptic folk culture in Upper Egypt where the standards of orthodoxy were not necessarily clearly articulated nor stringently adhere to. Therefore, the Silko inscription and the Ezana stela represent two very different cultural and ecclesiastical lineages. Unlike the Noubadian monarchy the Axumite monarchy of the early fourth century traced a direct line to the Bishopric of Alexandria through Athanasius' appointment of Frumentius, he first bishop of Ethiopia. The Axumite court of Ezana claimed a direct Nicene lineage, which is reflected in the Christological and Trinitarian language of the [Ezana's] triumphant stela. . . . The Silko inscription, although not definitive with regard to a specifically identified Christian doctrinal position, is important for our analysis of conversion in other ways. The Silko inscription represents the sometimes ambiguous nature of cultural encounter. This is reflected in the fact that the inscriptions exhibits multiple cultural traditions simultaneously---for example, the inscription was written in the Greek language, yet its audience also included the various Nubian and Egyptian populations in the Dodekaschoinos, and its genre of presentation was rooted in Classical Nile Valley kingship traditions as well as Roman imperial traditions. Each of these cultural traditions represented distinct historical legacies, but when appropriated and synthesized by a particular culture such as he Noubades in the fifth century, a new identity emerged that was very different from any of the cultures by themselves. (pp. 97-99).

Yet Dr. Salim Faraji's analysis has a significant flaw. He makes the compelling claim that the Christian theological debates about the nature or *two natures* of Christ in the fourth and fifth centuries may have been rooted in the Egyptian theological conception of the *two natures* (human/divine; divine/human) of the Pharaoh. Faraji states:

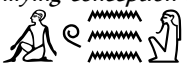
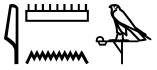
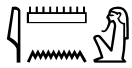
> Silverman among other Egyptologist characterized classical Nile Valley conception of divine kingship in a manner reminiscent of the Christological controversies that were part of the early Christian theological debates of he fourth and fifth centuries CE. Even as the theologians of early Christianity attempted to formulate a precise metaphysical philosophy to explain the divine and human natures of Christ, such endeavors was no less a preoccupation of the ancient priest-philosophers in Egypt and Nubia who articulated the ideology of divine kingship. . . . these early Christian debates framed by such Egyptian theologians as Athanasius and Cyril hinged on ancient Egyptian metaphysics as it pertained to the ancient Egyptian theory of divine kingship. Similarly, then, we are faced with a fundamental question, How did the ancient Egyptians and Nubians resolve and reconcile the seemingly complex union of the king's two natures? . . . . Classical Nile Valley cosmology viewed the world as an embodiment of the divine where the spiritual and mundane interpenetrated one another. Kingship, therefore, must also embody the divine and served as the cosmic and earthly coordinator of these two fundamental dimensions of life. In such a cosmology the king did not exclusively embody the divine, but participated in a *communal divinity* [my *Italics*] where he represented the pinnacle of the human and divine relationship. [pp. 156-157]

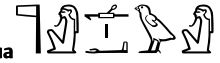
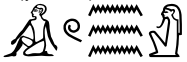
Here Dr. Faraji is referring to the fundamental role, purpose and duty of the Egyptian Pharaoh to maintain and preserve *Maat* in the cosmos, that is, *balance between good and evil*. When the cosmic order of the universe or the cosmic relationship between the spiritual and mundane world is out of order (i.e. headed toward *chaos*) because *demonstrable events in the mundane world shows that evil is overcoming good and so is creating an untenable imbalance between good and evil, therefore between the spiritual world and the mundane or temporal world* the Egyptian Pharaoh who has within himself the *two natures* of the divine and mundane (i.e. the *divine coordinator*) must step in to correct this imbalance and once again bring about **Maa-t**[ ] which refers to *law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians*. (E.A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary*, Vol. 1, p. 271). According to Dr. Faraji:

> What was the primary role of the king as the son of Ra? As Ra, the king was the establisher of maat. Maat was the highest ideal of moral philosophy and ethical practice in ancient Nile Valley civilization. Although the king was viewed as divine, he too was accountable to *maat* and was responsible for its implementation and maintenance. Frankfort states, "the king live under the obligation to maintain *maat*, which is usually translated 'truth,' but which really means the 'right order'---the inherent structure of creation, of which justice is an integral part. Karenga reiterates the importance of *maat* for kingship when he states that "*Maat* becomes a means of defining the activities, aspiration and justifications of the king." Even as the creator-god Ra instituted *maat* at the founding of the universe the king too was expected to do maat and live by maat, thereby fulfilling his sacred charge as *arit mi Ra*, "acting like Ra[.]" . . . . It was always the king who was represented as offering maat to the gods, thereby symbolizing the reciprocity between humanity and the divine in maintaining order, justice and truth. In doing so the king and humanity would be able to declare their innocence before the cosmos and society and be rendered *maakheru*, true of word and deed. (p. 259)

If we apply this cosmological scheme to Silko we can understand more the meaning behind his *victory inscription*. Silko was the foremost Nubian king who styled himself as both the *King of Nobadai and of all the Ethiopians* would as the son of God [i.e. Ra or Amun] be obligated to maintain *Maa-t* and on a personal level (finally standing before Osiris as the bar of judgement be able to declare his innocence and therefore be rendered [declared by Osiris] to be *maakheru* , generally that is, true of word and deed, that is, one who *lived Maa-t and carried out Maa-t* on Earth as his duty to the Creator-god Ra as king or Pharaoh. E. A. Wallis Budge in his *An Egyptian Hieroglyphic Dictionary*, Volume 1 defines the meaning of this term and how it was applied to Osiris-Ra (which every Pharaoh was likened unto):

> [to be declared to be] "true of voice, or word" in the Judgment, *i.e.,* to be innocent, to be justified like Osiris; Maa-kheru (fem. maat-kheru) always follows the names of the dead, it being assumed that they have been declared innocent, as was Osiris; , I am innocent before the Great God.

The statement above was declared for the King as Osiris so that he could receive his reward of the **Maa-Kheru** *crown or innocence, a garland of triumph*, this crown which later was called the *Stephenos* στεφανος (Greek) *Golden Crown* of victory that Christians had borrowed from the Egyptians (unknowingly through Greek/Roman influence) and are to receive after living a victorious life of faith as a truth speaker (true of voice) standing before the White Throne of Judgment of the Great God (i.e. God, the Father) and His Christ (God, the Son). This Egyptian "garland of triumph" over Evil within oneself and within society would replace the *Hemhem Triple Atef Crown* that a Pharaoh would wear on Earth as the guardian of *Maa-t*, a new and final coronation signaling that the Pharaoh did his job well and now was at eternal rest from his labors. Silko would have pursued *Maa-t* to receive a similar designation for his work in the Earth and final reward in Paradise on behalf of *Maa-t* as Nubian Pharaonic King. Silko would have seen the rising pre-eminence of the Byzantium over Lower Nubia and the two faces of Byzantine Christianity in the forms of so-called "Othodoxy" and *Miaphysite* religion opposed to one another on the *nature of Christ* (i.e. separable *two nature* or *one composite nature*) as a threat to *Maa-t balance within the cosmic spiritual and temporal order* and a threat to the Egyptian theological conception of *Uni-Theism*. Unfortunately, Dr. Faraji called this conception *Communotheism* that would allow Egyptian religion to be mistakenly characterized or misunderstood as *polytheism* or *polytheistic*. Nevertheless, Dr. Faraji gives the basic definition of what Egyptian *unitheism* is even though he uses the unfortunate term *communotheism*. He states: *"Communotheism* [Uni-Theism] *asserts that the divine is a community of interdependent, interrelated "gods" who are united by a common ontological source."* [p. 153, my *Italics*]. What is this *common ontological source* and what are its implications for the *unifying conception of the God-Head* that an Egyptian or Nubian Pharaoh must uphold within the ordered cosmos? It is the **Nu**  "the deified [inert] primeval water whence everything came" and so out of which the **One God** emerged, who then created all other "gods" from His divine essence. Silko possessing he *two natures* (i.e. both spiritual and temporal) as the *Nobadian King and King of all of the Ethiopians* would have been duty bound to defend the *One and the Many* conception of God (that is the essence of Egyptian Uni-Theism) against the hubristic conception of *One and Only* of Byzantine Christianity in any of its forms "Orthodox" or "Miaphysite." Silko would have done this in the only time-honored way his Pharaonic predecessors had done from time immemorial. He sought to *absorb* or *sublate* the Christian God into the Uni-Theistic conception of the *One and the Many* in order to preserve and or maintain *Maa-t* cosmic order between with the spiritual and temporal worlds. He did this by using the generic term for "God" which in Egyptian hieroglyphic is *Neter* translated in his *victory inscription* as Greek *Theos* [θεοσ]. The term is ancient and is no innovation of Silko but used by Egyptians when they wish to describe the unifying divine principle of the *One and the Many*. **Neter** does not refer specifically to the Christian God per se but neither does it exclude the Christian God and Silko knew this hence the current confusion and argument about whether Silko was referring to the Christian God in his victory inscription or to some unnamed Egyptian god like **Amun** [ or  **Amen**, the "Hidden God" who is in Heaven] whom he could have named outright had he intended doing anything other than what I am suggesting he did and intended with his victory inscription. Silko could have used the Greek name for **Amun**, that is, Αμμων had he meant anything other than what is

being suggested here. Dr. Faraji says as much but makes an unwarranted conclusion that Silko was trying to *align* the Egyptian kingship with a *god other than the traditional deities of the Aithiopian monarchy*. Silko did not view the Christian God as *foreign* who only needed to be pasted into the Egyptian pantheon or paut of the gods. From his conception and the conception of the Egyptian monarchy the Christian God would become a legitimate god within the *One and the Many*. The use of **Neter** or even **Neteru** [plural for "gods" having the same divine essence as the One God, for which Greek has no word] would accomplish his **Maa-t**purpose. When he Egyptians and Nubians wanted to make even more clear that they were talking about *God One* or the *Great God* they used the term **Neter-ua**  , which title (according to E.A. Wallis Budge) could be "applied to any god and even any goddess" (p. 403) because they shared the same unifying essence of the One God that derived His being and power from the **Nun**  .Dr. Faraji makes a compelling argument for the pre-eminence of African kingship as the prime political and religious mover in the cosmos determining the direction of the black nation in establishing *Maa-t* (i.e. maintaining the balance between good and evil for the good of society knowing full well that Evil cannot be destroyed but can be checked by pre-emptive actions of an African king having the *human/divine two natures*, that is, the divine authority as the preeminent *son of God*). This despite his conceptual error grounded in the contrary notion of African *communotheism* ; coming we believe out of the African philosophical notion of communitarianism. This conception suggests that there are somehow equal human/divine agents in voluntary reciprocal association with one the other that overrides and sometimes supplants Western notions of individualism for the greater good of the African community. This is wonderful idea coming out of studies of modern African *communalism* but it has nothing to do with the nearly autocratic notion of divine rule embedded in traditional African kingship, which Dr. Faraji fully understands stating the following:

> Kingship throughout the history of ancient Nubian and Egyptian civilization was always a matter of divine rule. Never was there a time when divinity and kingship were not aligned through the auspices of the traditional gods of monarchy. When King Silko proclaimed in the fifth century CE that "god gave me the victory" he was echoing the sentiments of Ramses II, who in his epic poem of the 19th Dynasty exclaimed, "Amun has given me his victory. *Unlike Ramses II and other historic Nubian Egyptian kings, Silko was the first monarch in classical Nile Valley history to align the kingship with a god other than the traditional deities of divine monarchy.* [pp. 157-158, my *Italics*].

We believe Dr. Faraji's last conclusion noted in *italics* is a conceptual error about Silko's kingship. On the contrary we have above already begun to establish the fact that King Silko was acting exactly in accordance with the classical Nile Valley history and tradition when he used the Greek translation of θεοσ for the **Medu Neter** (i.e. hieroglyphic) term *Neter* representing the collective expression of the God-head for the *Neteru*(i.e. the *Three-in-One* God) that enabled him to included or *sublate* the Christian God into the Egyptian *paut* of the Uni-Theistic *One and the Many* as opposed to the Judaic-Christian notion the *One and the Only*, monotheistic as core modified only by Christian notions of *Trinitarianism*, which we believe it picked up from Egyptian and Nubian religion. We can substantially demonstrate this Egyptian and Nubian grammatical usage from two sources. We begin with the work of 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, originally published in 1895). Budge makes a distinction between the Egyptian mortal "gods" that are nevertheless *mortal* and the Egyptian *eternal* "God" expressed by the term **Neter** that Silko rightly translates using the Greek *Theos* [qeos]. E. A. Wallis Budge says the following about the Egyptian ideas of God although we do not necessarily agree with him in every point:

> Thus we see that even to the great god Ra were attributed all the weakness and frailty of mortal man ; and that "gods" and "goddesses" were classed with beasts and reptiles, which could die and perish. As a result, it seems that the word "God" ("Neter", my insertion) should be reserved to express the name of the Creator of the Universe, and that *neteru*,, usually rendered "gods," should be translated by some other word, but what that word should be it is almost impossible to say" (p. xci).

[Budge later inferring in a related footnote that *Neter* is similar in usage to the Hebrew word חֱלֹהִימ [Elohim] that *means both God and "gods"* so that *Neter* is collective plural means *both God and "gods"* denoting the divine conception of the *One and the Many*. **Neter** is defined or *explained* by the use of the word *Neteru* that is ordinarily is translated as "the gods" but really should be regarded as a rare *plural genitive case* that modifies the collective masculine noun *Neter*. **Neteru** thus functions grammatically to explain its nature, character and what it means to convey, but itself is none translatable accept with its object *Neter*, which is why Silko could only use the Greek word *Theos* to denote the eternal *One and the Many*, which is not a Christian conception but was used to sublate the notion of the Christion *One and Only* into his theological conception and understanding]. Budge makes additional remarks explaining the Egyptian ideas of God which King Silko must have completely understood and so help him forge an Egyptian/Nubian traditional response to the *Byzantine* Empire two-prong political threat

(i.e. the *Pax Romana*) and its "Orthodox" and/or Miaphysite Christianity threat to the *Maa-t* cosmic order expressed on the earthly level as Byzantine Roman hegemony from the Island of Philae (at the first cataract) to the city-states of *Northern* Nubia that the Noubadian King Silko was duty bound by Egyptian/Nubian kingship tradition to defend thus bringing about once again *cosmos out of chaos* including *sublating* the Christian God into the Egyptian-Nubian traditional scheme of cosmic religion and theology. To this African's mind to *sublate* the Christian God was both a defensive and offensive move that allowed Silko to "defeat" this Byzantine "god" and thus blunt its hegemonic determination to superimpose its religious understanding on the Nubian *Aithiopians* by the simple grammatical use of the translated word *Neter* into Greek *Theos* further explained under this *victory inscription* a pictorial on the monument to explain exactly what Silko meant in no uncertain terms for anyone who understood the Egyptian-Nubian kingship tradition. Budge cites the Egyptian texts themselves to allow the Egyptians to explain what they mean by **Neter** and **Neteru**, *which would have been the Nubian understanding as well*. He cites the work of the Egyptologist Champollion-Figeac and Dr. Brugsch as follows:

> "The Egyptian religion is a pure monotheism, which manifested itself externally by a symbolic polytheism." M. Pierret adopts the view that the texts show us that the Egyptians believed on One infinite and eternal God who was without a second, and he repeats Champollion's dictum. But the most recent supporter of the monotheistic theory is Dr. Brugsch, who has collected a number of striking passages from the texts. From these passages we may select the following; ---
>
> > God is one and alone, and none other existeth with Him---God is he One, the One who hath made all things---God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of the Egyptians, he divine spirit---God is from the beginning, and He hath been from the from the beginning, He has 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 he Father of beginnings---God is the eternal One, He is eternal and infinite and endureth for ever 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 no one 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 increate or diminution, He multiplieth Himself millions of times, and He is manifold in form and in members---God has made he universe, and He hath created all that therein is; He is the Creator of the heavens, and the earth, and 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 formed 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 rewardeth him that serveth Him, and He protecteth him that followeth Him. (pp. xcii-xciii).

However, this compelling evidence from the Egyptian texts themselves some European scholars are not convinced and so Budge states: "Because, however, polytheism existed side by side with monotheism in Egypt, M. Maspero believes that the words "God One" do not mean "One God" in our sense of the words ; and Mr. Renouf things that the "Egyptian *nutar* never became a proper name." This view that Egyptian religion is a pure monotheism and that polytheism existed side by side are completely wrong. It is true that "God One" does not mean "One God" in the Judaic-Christian sense of those terms. Egyptian religion was neither *monotheistic* or *polytheistic*. It was *unitheistic*, a purely African theological conception [held by Silko and other Egyptian and Nubian Pharaohs] with the expression *God One* meaning not *One God*, the *One and Only* but the *One and the Many*. understanding allows us to separate Egyptian/Nubian Traditional Religion per se from Jewish, Christian and Polytheistic notion of the idea of God. Here we are talking about an ancient orthodox African faith from which the other notions of the idea of God likely borrowed and redefined as theirs with its African religious origins obscured and not recognized. We can say here that King Silko was not at all confused about his understanding and how he political and cosmically applied it's meaning. Our second source explains what the notion and conception of the *One and the Many* meant in Egyptian and Nubia, significant geographical, political, and religious entities of the Old Aithiopian Empire. Erik Hornung in his book *Conceptions of God in Ancient Egypt: The One and the Many* (New York: Cornell University Press, 1982) establishes beyond doubt that the Greek *theos*, is the equivalent for the Egyptian term for God *Neter* [*ntr*] even though throughout he argues against the notion that is use proves that Egyptian religion is *monotheistic* in an exclusive sense. Hornung states:

> In the bilingual decrees of the Ptolemaic period, one of which is the famous Rosetta Stone, *ntr* is equivalent to Greek *theos*. Christian Egyptians (the Copts) took the word over in its Coptic from *noute* for the Christian God; the Copts even continued to use the plural form *enter*, but only in magical spells against demons and in personal names. Coptic shows that, at least in the latest phase of Egyptian religion, *nti* = *noute* could be used in a monotheistic sense, and in this respect too is synonymous with *theos*. Our translations "god," which is vague and has a wide range of meaning, is therefore justified, whatever *ntr* may have meant in archaic times (p. 42).

Those archaic times includes the use King Silko put the term *theos* to in his *victory inscription.* From Hornung we cannot firmly state that when King Silko used the term *theos* he was translating the term *Neter* into the Greek form or term for God and that this Egyptian term for God meant for him what it had meant for Egyptian and Nubians before Christianity came into existence the *One and the Many*. Hornung goes further in his analysis of both the plural and singular form of the term *neter* even though the primary focus of his analysis is the singular. He states:

> In Egyptian texts the word occurs in the singular *ntr* (feminine *ntrt*) and in the plural *ntrw* (feminine *ntrwt*). The dual need not concern us here; in a usage that is typical of Semitic languages, it is applied to two deities who belong closely together, such as Horus and Seth or Isis and Nephthys, and occasionally for pairs of gods. The plural is more important. It occurs from the early dynastic period down to temple inscriptions of the Roman period, that is, throughout the entire literate history of Egyptian religion. . . . For the question that concerns us here the most important usage is that of the singular "god." Concentrating for the moment on the issue of monotheism, one may say that, if anything can prove the existence of an Egyptian monotheism, this usage of the singular should do so. We must exclude from consideration all cases in which a god who has been named earlier in a text or in some way defined is referred to as *ntr*; these are not relevant to our question of whether there is monotheistic use of *ntr*. The same applies to cases of *ntr* with a possessive suffix, when a believer speaks of :my god" and means a quite specific god, for example, his city god or the god who is being addressed in a prayer. At Armana, however, this usage is attested even for the unique God Aten. We must study more carefully cases in which *ntr* is used without discernible reference to a particular god; these are the ones that the proponents of a primary or secondary monotheism in Egyptian religion have used as heir chief evidence. This absolute use of *ntr* is found especially in Egyptian didactic literature, the "wisdom" or "instruction texts"; a second area of use, which I shall discuss first for chronological reasons, is in personal names.[pp. 42-44].

It is clear from this grammatical analysis of uses of *neter* that King Silko translating it into Greek as *Theos* cleverly avoids any usage that uses a possessive suffix or names a specific god (even the Christian God) but uses *neter* in his Greek translation in the singular and in the widest absolute way (not to advance some monotheistic notion of God) but on the contrary to be as inclusive as possible so that even the Christian God could be contained within its African meaning of the *One and the Many* thus muting the hubristic, political and theological impact of Christianity's the *One and Only* even in its Egyptianized trinitarian form in order maintain and restore *maa-t cosmic order* according to Egyptian/Nubian kingship tradition.

Our third source is from Siefried Morenz's *Egyptian Religion* (New York: Cornell University Press, 1996). We like Erik Hornung remain suspicious of concluding that Egyptian religion was a "pure monotheism." It was not polytheistic either. It was *unitheistic* and Morenz will help us confirm the plausibility of this position and argument. Silko was not monotheistic. In order to do that he would have to deny the Egyptian/Nubian cosmology and theology that affirmed his *two natures* (human/divine) the bedrock of his kingship over the Noubadians and *all of the Aithiopians*. That is why his *victory inscription* can be seen as a way to acknowledge God in the absolute meaning of the phrase the *One and the Many* by use of the translated Greek term *theos* for *neter*. Morenz indicates that this is the theological fabric out of which Egyptian religion and inference Nubian religion is made of. Morenz states the following:

> The personal character of the gods also explains why there was an apparent contradiction between their comprehensive efficacy and their restriction to a particular locality or function. These two basic characterizations appear consecutively in history but are nevertheless present at the same time in living reality . . . . Moreover, it is only in this way that belief in the gods remains alive beneath what are primarily intellectual constructs. In our view this throws some light on the question of God and he gods, of unity and plurality in the pantheon. *In the act of worship, in sacrifice, in hymns and prayers, in the erection of sacred monuments and in moral conduct man normally finds himself facing a single God*, and a single God is at first also the counterpart to the community of believers. Then the groups of worshippers coalesce and with them their gods. They come to form a system, are juxtaposed in a group, yet as a rule are still considered as individuals. Thus in the substratum of belief which lies beneath all the great religions of history, *there is one God and yet many gods.* This is why 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. (p. 29, my *Italics*)

Silko is worshipping, praising and facing a single God for his victory and by use of *theos* for *neter* one can only infer that he is talking about the Egyptian God that came out of the Nu and is the Creator of all other being. Whatever his understanding of *Neter* he translated in the Greek on his *victory inscription* he did so as a Pharaonic King of the Noubadai and *all of the Aithiopians*. As this Pharaonic King he was responsible for bring about *Maa-t* , i.e. *bringing cosmic order out of chaos* that he saw as the result of the Byzantine encroachment into the land and black power centers of the Old *Aithiopian* Empire. Being crowned with the *triple Atef crown* he is declared Pharaoh, *the son of God* and endowed with *two natures*, i.e. *two bodies* (One spiritual and one of flesh) that will help him accomplish God's call that he like his predecessors seek to maintain and/or bring *ordered cosmos our of disordered chaos* in the *Beautiful Land of Men*. We can look to Henri Frankfort in his *Ancient Egyptian Religion* (New York: Harper & Row, Publishers, 1948) and also to Morenz to understand the vital

importance of Pharaoh as the single most human/divine agent on earth who is responsible for bringing about cosmos out of chaos as a creative act of his *two natures*. This will help us understand Silko role as Nubian Pharaoh. We begin with Frankfort who states:

> The Egyptian state was not a man-made alternative to other forms of political organization. It was god-given, established when the world was created; and it continued to form part of the universal order. In the person of the Pharaoh a superhuman being had taken charge of the affairs of man. And this great blessing, which ensured the well-being of the nation, was not due to fortunate accident but had been foreseen in the divine plan. The monarchy then was as old as the world, for the creator himself had assumed kingly office on the day of creation. Pharaoh was his descendant and his successor. The word "state" was absent from the language because all the significant aspects of the state were concentrated in the king. He was the fountainhead of all authority, all power, and all wealth. (pp. 50-51).

What then is the primary role of tis human/divine being? It is to maintain *maa-t* in the temporal order of men for the very reason that the *chaos* evident in the realm of men on Earth affects the divine order in Heaven, so that the dictum *As above, so Below* has deep significance. Frankfort therefore goes on to explain *maa-t*:

> For our present purposes we must consider the use of another term in connection with Pharaoh. It is the word *Maat*. We have met this word a number of time in the "instructions" for the vizier (page 44) and have translated it there with "justice." But it is a concept belonging as much to cosmology as to ethics. It is justice as the divine order of society, but it is also the divine order of nature as established at the time of creation. In the Pyramid Texts Re is said to have come from the primeval hill, the place of creation, "after he had put order (Maat) in place of chaos." Now the achievement of Pharaoh is described in exactly the same terms. Tutankamen records as follows the acts of his reign, which we know in this case to have consisted of the restoration of the Amon cult after the heresy of Akhenaten:
>
> > His Majesty drove out disorder (or falsehood) from the Two Lands so that order (or truth) was again established in its place; he made disorder (falsehood) and abomination of the land as at "the first time" (creation).
>
> But we lack words for conceptions which, like Maat, have ethical as well as metaphysical implications. We must sometimes translate "order," sometimes "truth," sometimes "justice"; and the opposite of Maat requires a similar variety of renderings. . . . Where society is part of a universal divine order, our contrast has no meaning. The laws of nature, the laws of society, and the divine command all belong to the one category of what is right. The creator put order (or truth) in the place of disorder (or falsehood). The creator's successor, Pharaoh, repeated this significant act at his accession, in every victory, at the renovation of a temple, and so on. (p. 53-54)

Frankfort shows that at the accession of each Pharaoh he is to seek to bring *Maa-t* order back to God's creation. It may be to overthrow a religious revolution like what Tutankamen had to deal with in respect to the Aten monotheistic revolution of Akkenaten or like King Silko had to contend with on his accession to the throne to militarily subdue and unify the *Aithiopian* black power centers in Lower Nubia and just south of his kingdom of Noubadai; a vital preliminary step in dealing with the greater threat of the encroachment of Byzantine political and religious hegemony over all of Nubia. King Silko had the same task that all great African kings have had like Shaka Zulu had (although not through the Egyptian/Nubian kingship tradition of the Nile Valley yet similar) to bring about *order out of* disorder by defeating the "Gangster Rulers" [See Mazisi Kunene's *Emperor Shaka, the Great: A Zulu Epic*, p. 105] and "Bandit Princes and Kings" like Matiwane [p. 112] and Zwide (a treacherous ruler, p. 117) who had ravaged and corrupted Zulu society (i.e. Nguniland of the *Palm Race*) and so unite Zululand before he could deal with the greater threat posed by the white Trekkers. After Zwide treacherously killed the Great King of Nguniland Dingiswayo, Shaka took the mantle of *Regent* but had to rid the land of Zwide before he could achieve is primary vision to make the *Palm Race* one nation, where "One day nations shall no longer fight each other But share a common brotherhood" (p. 186-187) and so become its king and Emperor restoring *cosmos where chaos had once reigned.* After Shaka Zulu defeated the *Gangster Rulers* including their leader Zwide, the *Bandit King* now King Shaka (something like Silko) had his own *victory "inscription"* highlighting his victor over the enemies of the black nation. This *victory* "inscription" was not placed on monuments as Silko had done; but the great military victory was memorialized through the stories great African oral poets like Nomnixamama, and the praise songs of the great heroes of the battles they engaged in to win the great war and finally bring order and peace to the *Palm Race*. This great coronation and celebration of national praise for their king is recounted forever in the oral account (better than the dead letters of a *victory inscription* on an ancient monument because through the African poet and griot and traditional African historian it is preserved for its black children throughout ages of ages as a *living word of praise to God "who has given us the victory"*) presented to us the epicologogy oral history of the great black Zulu nation and its great king by Mazisis Kunene in his *Emperor Shaka the Great: A Zulu Epic* :

> A great silence reigned in the arena ss the crowds waited anxiously for the king. The chests of councilors rose and fell like waves. Mbopha of Sithayi moved in and out of the royal enclosure, making the final round of the arena. Sometimes he would whisper to General Mdlaka of the Mgazini clan, then turn back into the house, attracting a sea of curious eyes. Suddenly Nomnxamama, the great poet, heralded the king's approach. Shaka emerged, sauntering like a proud bird of summer. He was adorned in a cluster of loury feathers. His shoulders were covered with large epaulettes of beads. He was followed by Mgobhozi-of-the-Mountain. The whole ground thundered with the royal salute of 'Bayede!' Even the birds that were basking in the sun rose in a great array of colours and flew to the sky, leaving the earth of people and their joys. The nation's anthem was heard from all the regiments. It was the Fasimba regiment that led the gathering in song: The whole crowd sang in one proud voice of triumph: 'You conquered all nations --- Where now shall you send the fighting men? O! Where else can we find the stubborn rulers? You who conquered all nations, tell us.' The regiments sang slowly, beating the ground with their feet. It was said this great feast roused the spirits of Jama and he came to accompany Shaka, his grandson. He sat down with him, giving him his power and blessing. The king looked on all sides and smiled [pp. 238-239] . . . . For from all parts of the land there thundered the salute of 'Bayede!' [where the full phase in greeting the Zulu royal house or personage is *Bayede! Nkosi yamakhosi* "Your Highness King of Kings"] The regiments demanded larger wars to fight. When Shaka had given the heroes their war decoration he released the crowds, letting them break into a festival mood. Men and women danced furiously in the arena, regiments entered the open stage in a great stampede. They sang the great anthem of the regiments. Raising their short spears they stabbed in mock battles. Never in all Nguniland had such a spectacle ever been seen. With solemn movements the women's regiments sang to the dead. The poet's voice echoed above the hubbub. He declaimed the king's epic . . . Other poets inspired by the same madness followed suit. The great Nomnxamama joined him. He declared his poems of excellence. From all sides came the roar of voices in ecstasy: Voices echoed, nourishing each other with great episodes. The utterances of poets are like prayers to the Ancestors. The era of greatness flourishes with the epics of nations. In their gatherings people spoke in praise of the king: 'He has appointed men of greatness who command our wars with skill and courage. How great is that ruler who judges a man not for his origins but for his genius!' Thus they sought to inspire the young and to infuse in them the spirit of battle. Everywhere and in every region people talked. Old men and old women mimicked raids on their villages. They sang heroic epics and songs for their children's children. [pp. 244-246]

"Bayede" is a Zulu exclamation that means "Hail the King." The event describe above looks like a *victory coronation* of the Zulu King who has brought *order out of disorder*, cosmos out of chaos after he has conquered the "Bandit Kings and Princes" that were terrorizing the *Palm Nation*. It describes his gate and appearance as follows: "Shaka emerged, sauntering like a proud bird of summer. He was adorned in a cluster of loury feathers. His shoulders were covered with large epaulettes of beads." The royal plumage seems unmistakably something that came out of the ancient images of royalty in Egypt and Nubia. Two modern artist seem to have captured what this Zulu King might have looked like at this moment of celebration of victory; noting the *triple plumage* secured by the tradition Zulu headband that reminding one of the *Hemhem Trible Atef* crown of Egypt and Nubia:

Figure 1

Figure 2

Figure 3

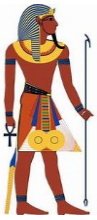


Figure 4

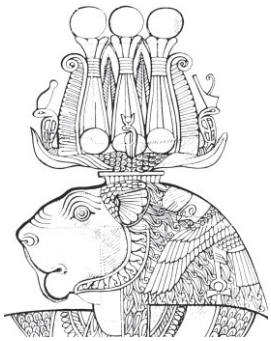
Figure 5

The first artist rendering of Shaka showing the *triple plums* [Figure 1] is by an artist named Costas [See *Historicus Forma: The art of historical miniatures.*]; In the second rendering [Figure 2, artist unknown] shows triple plumage and interestingly the beadwork around the shoulders of Shaka which is a typical a mark of African royalty that Egyptian Pharaoh's and royalty wore as well [Figures 3, 4 & 5].

Nikolaos Vryzidis, a scholar in Greek and Christian Orthodox Studies at the British School at Athens appears to be very sympathetic to the notion that the *Silko Inscription* references strong Christian iconography [what he represents is a "Christian" angel] as well as peculiar Nubian usage of Koine Greek that indicates the same. Vryzidis states the following in his article in *Varia* (2009) entitled *Silko's Inscription: Peculiarities in the Use of Koine Greek and Representation* :

> In general most Greek-Nubian texts feature an arbitrary grammar and phonetic orthography; also the Nubians seem to have evolved a system of accentuation in which long syllables are noted by two dots above the vowel (Frend 1978, 301) . . . . In accordance with Lazlo Török's sketch of the engraving, we see the coronation of ruler performed by a flying, Christian angel-like deity; the ruler is riding a horse, his regalia are 'native' and his spear is pointing at the figure of a man, his defeated enemy possibly (Hägg, 1990, 154). Given the inscription's content, celebrating Silko's victory, we might conclude that the engraving played a complementary role. This choice reminds us of the Cleopatra's inscription . . .. now exhibited in the Louvre in Paris, which is accompanied by a representation of the Hellenistic Queen of Egypt as the Goddess Isis. This analogy leaves room for speculation that the engraving and the inscription functioned together in a similar way to the Egyptian Hellenistic representation of Queen Cleopatra: royal power

through religion and use of the Greek language. The Nubians might have been aware of this practice and adopted it; there are definite echoes of the Hellenistic ways of commemorating in the case studied. . . . The question underlined by the engraving is whether Silko was a Christian King or not. Linguists like Letronne supported the theory that Silko was Christian on the grounds of his references to [θεος giving him victory and to [ειδωλα as his enemies' sacred altars (Hägg 2002, 292). . . . At the same time we should bear in mind that at Faras and other areas in Nubia brightly coloured paintings have been found by Polish archaeologists, depicting Christ, the Madonna and Child, and other Christian subjects, as well as Nubian kings, bishops and high-ranking government officials (Connah 2004, 67). The representation of kings as part of the religious imagery is not an uncommon phenomenon within the Nubian context. The frescoes found date from roughly the 9th century and later, centuries after Silko's inscription and engraving. The representation of Silko could have been an early expression, without the distinctively Nubian style yet, of the religious framing of royal power. We could interpret the engraving as the equivalent of a Christian icon depicting the glory of a Christian king, defeating his pagan enemies. (*Varia*, pp. 179-180)



Heft or **Kheft-ta** [ ]

Egypto-Nubian Great Bear Deity
Wearing the *Henhen Triple Atef Crown*
(i.e. *Kheft, Khepsh* "Great Bear" or "Great Mother" of the "Hinder Thigh)

Semantic Domains inferred or implied in the *Silko Inscription* related to the *Great Bear* deity that King Silko likens himself to in his victory inscription:

heft[ ] or **khept** [ ] "to overthrow" ;

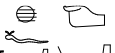
khep-t [ ] "to step," "to march," "to advance," or

kheb [ ] or [ ] "to cleave," "to cut down," "to force a way," "carry away," "to withdraw," "to transfer," "to pilfer," "to destroy," "to lay waste," ;

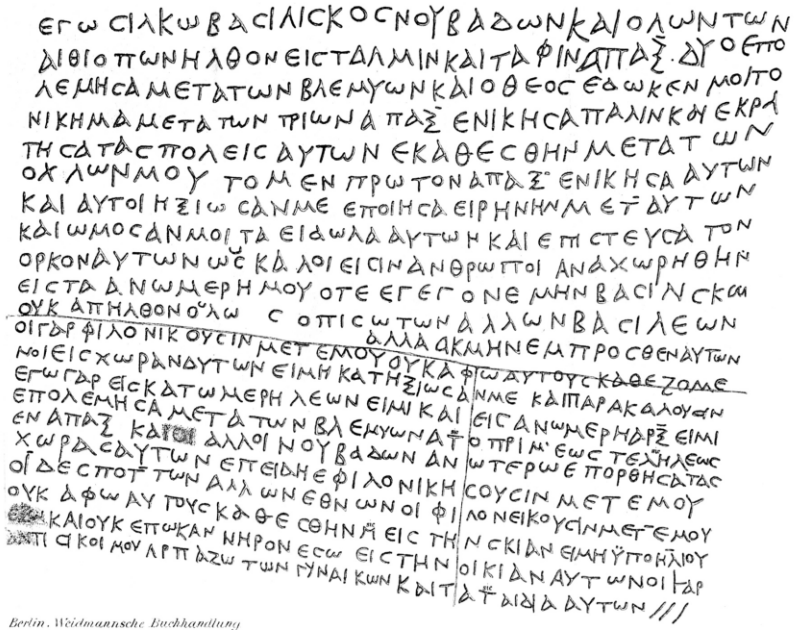
khep [ ] "to grasp something with the fist," ;

khep[ ] "to happen," "to create what is," ;

khef [ ] "to bow down" ;

khefa [] "hunt," "seize by force," "to grasp," "to capture," "to plunder," "might," "potency"

Lepsius' Facsimile of the *Silko Inscription* (1876, p. 129)



Berlin. Weidmannsche Buchhandlung

Silko Inscription Greek/English

(Adapted from the work of Helmut Satzingerand T. Hägg, 2002)

Note: Unless T. Hägg is noted as the translator of a sentence it belongs to Satzinger

egw Silkw bilkwliskoj Noubadwn kai olwn twn Aiqiopwn
Silko, king of the Noubades and all the *Aithiopians*,

hlqon eij Talmin kai Tafin apacduo
Came twice to Talmis and Taphis,

epo lemhsa meta twn blemuon kai o qeoj edwken moi to vikhma
On two occasions I fought with the Blemmyes and God gave me the victory. (Hägg, 2002)

meta twn triwn apac enikhsa palin autwn
For a third time I defeated them again

kai ekpa thsa taj poleij autwn ekaqesqhn meta twn oxlwn mou
and I took possession of their towns, I occupied them with my troops.

to men prwton apac enikhsa autwn kai autoi hciwsan me
At the first time I defeated them, they subjugated themselves to me

epoimsa eirhnhn mei autwn
and I made peace with them.

kai wmosan moi ta eidwla autwn
They swore for me to their images.

kai episteusa ton orkon autwn wj kaloi eisin anqrwpoi
And I trusted their oaths (and in) their being decent people.

anaxwrhqhn eij ta anw merh mou
I withdrew to my upper part (of the country)

ote egegonemhn basiliskw
When I became king

ouk aphlqon olwj opsw twn allwn basilewn
I was not ranking behind the other kings, by any means,

alla akmhn emrosqen autwn
but rather in front of them.

oi gar filonikousin met emou
Those who content with me –

ouk afw autouj kaqezo[me] noi eij xwran autwn
I do not let them dwell in their country

ei mh kathciwsan me [k]a[ip]arakalousin
Unless they give me esteem and devotion

egw gar eij katw merh lewn eini kai eij merh arc eimi
For I am, in the lower part (of the body), a lion, and in the upper part a bear.

epolemhsa [m]eta twn blemuwn apo Prim(ewj) ewj Telhlewj
I have warred with the Blemmys from Primis to Telelis, in the same time (?).

ka[i oi a]lloi Noubadwn anwterw
Also the others, above the Noubades –

eporqhsa taj xwraj autwn epeidh efilonikhsosin met emou
I have laid waste their areas because they contended with me.

oi despot(ai) twn allwn eqnwn oi filoneikousin met emou
The rulers of the other peoples who contend with me --

ouk afw autouj kaqesqhnh eij thn skian
I do not allow them to sit in the shade,

ei mh upo hliou ecw
but keep (them) rather in the sun outside

kai ouk epwkan nhron esweij thn oikian outwn
and they did not drink water inside their houses(s).
oi gar a[v]tisikoi mou arpazw twn gunaikwn kai ta paida autwn
For I rob my adversaries of their women and children. (Hägg, 2002, 300)

[xvii] The date when Christianity official became the official religion of the Aithiopian state, which was in its capital city of Axum depends very much on the date of Frumentius by Arch-bishop Athanasius of Alexandria. The *Catholic Enclyclopedia* has it one the good authority from the ancient historian Rufinus in his *Historia Ecclesiastica* (A.D. 478-80) that this event occurred in and around A.D. 328. The *C.E.* is rightly cautious to mention that some others believe he was not consecrated until sometime between A.D. 340-46, and rightly so. Even though Athanasius was Bishop of the Alexandria See as early as June 8, A.D. 328, following the death of Arch-bishop Alexander on April 17th , so he could in fact have consecrated Frumentius sometime during the second half of that year. Yet his authority was challenged a number of times in his seemingly eternal battle against Arianism that had enveloped the Roman state in Constantinople itself, so that he was excommunicated by the Emperor on a number of occasions; and did not firmly control the See of Alexandria until around October 21, A.D. 346. This is not to say that he was not the Arch-bishop during this entire period beginning from the death of Alexander; yet he suffered exile on July 11, A.D. 335 (the first exile) and had various troubles thereafter from the seat of Rome, which one could argue did not allow him the opportunity to do much in the way of consecrations until around A.D. 346, all of this according to the *General Chronological Table of the Life of S. Athanasius* in *Select Writing and Letters of Athanasius, Bishop of Alexandria* , Vol. IV, *The Nicene and Post-Nicene Fathers* , (lxxxv-lxxxvii). In this writing we accept A.D. 328 as the earliest date one can claim that Christianity became the official state religion. We say this because it was the Aithiopian princes and the Queen Regent that sent Frumentius to acquire after a Bishop for Ethiopia in the first place and this had to occur (for reasons we will site below) well before A.D. 346. According to the *C.E.* this controversy over the consecration of Frumentius reached Constantinople causing Emperor Constantius to reply to the two princes of Ethiopia about it. The letter was addressed to the two Aithiopian princes (whom he addresses as "Kings") Aeizanas and his twin brother Saizanas "in which he requested them to substitute the Arian bishop Theophilus for Frumentius." The *C.E.* dates the letter to A.D. 365, which late date is problematic for a number of reasons we will address below, but includes the fact that by A.D. 344 there was only one Aithiopian monarch Aeizanas, who took the royal name Ezana, and his reign ended by A.D. 351, some 14 years before this letter was written and more importantly because Constantius died on November 3, A.D. 361 and could not possible have written this letter in A.D. 365. Nevertheless, the letter has great historical importance in that it is addressed directly to the Aithiopian sovereign, as an extra-historical original document and source, of which we have their reply from another source back to the Emperor Constantius as well, confirming that his letter could not have possibly be written in A.D. 365 of course having the effect if it were true of pushing back the date when Christianity became the official state religion of Ethiopia.

Before we delve into the question as what Aithiopian monarch(s) sent Frumentius to acquire after a Bishop for Ethiopia we cite the opinion of some modern ecclesiastical authorities as to the Aithiopian tradition sounding when Christianity became the official state religion of Ethiopia. We begin with the opinion of the late great Aithiopian Archbishop Yesehaq in his *The Aithiopian Tewahedo Church: An Integrally African Church* (2005). Archbishop Yesehaq does not give a pin-point precise date when Christianity became the official religion of the Aithiopian State. He does however give a range within which this event could have happened based on the reign of Ezana from A.D. 320 to A.D. 356 (where other say between A.D. 344 to A.D. 351). He also pushes for Ethiopia being introduced to Christianity as far back as the ten years after the death of Jesus Christ by the Aithiopian Eunuch of Candace (i.e. Kandake) who was baptized by Philip, the first deacon of the Early Church, and later its first Evangelist. Archbishop Yesehaq states the following:

> According to the Western historians and writers, Ezana, who reigned in the country from about A.D. 320-356, was the first African king who became a Christian and made Christianity the official religion of his empire. . . . Nevertheless, Candace of Ethiopia, whose conversion was due to the Eunuch, her finance minister, who was sent by here to Jerusalem and was baptized by Philip (as narrated in the Acts of the Apostles) became the first Christian ruler of Ethiopia. Evidence of here belief is a coin engraved with a cross and her name found in Axum. The introduction of Christianity into Ethiopia by the Eunuch and the conversion of Queen Candace occurred just about ten years after the death and resurrection of Christ. *Since then Ethiopia has been ruled and governed by Christians*. When we come to the time when Christianity was officially announced as a state religion, history tells us nothing of Shaiazana. Ezana alone becomes responsible for the official announcement. Numerous stelae discovered in ancient Axum and elsewhere speak of Ezana and furnish materials for contemporary students. There is hope, however, for the discovery of more evidence about Shaiazana through the continued effort of archaeologists. The declaration of the doctrine of Christ by King Ezana in the fourth century was done not as a new introduction to the people but was done by the emperor to prove himself as the true Christian leader of the nation. (pp. 17-18).

If Arch-Bishop's supposition is true that Christianity was adopted by the Kandake VI, the first female ruler of Ethiopia right after the beginning of the first century A.D. then Christianity for him has been adopted by the state (based on the Aithiopian Kings and Queen's list we have been using) since about A.D. 50 right on down to the beginning of the reign of Ezana in A.D. 320, which was merely an announcement or official public affirmation of something that was already understood to be true. Arch-Bishop's African American student and EOTC ordained priest from the Caribbean *Kesis* Brahana Selassie is a little more precise as to the official date Christianity became the state religion in Ethiopia. He marks this event based on the ordination of Frumentius (whom he refers to throughout as Abba Selama) between A.D. 330 and A.D. 334. In his book *Toward a Fuller Vision: My Life & the Aithiopian Orthodox Church* (2000) he points out that Frumentius did not get ordained right away after Athanasius was elevated to be Arch-Bishop of the See of St. Mark in Alexandria but through

while accepted as candidate went through at least three years of seminary training before ordination. He therefore was not just appointed (untrained) as Bishop of Ethiopia but trained for this position before being sent back. According to *Kesis* Brahana the story and timing of his ordination was as follows:

> The Patriarch of Alexandria, St. Alexandria, died shortly after the Council ended and was replaced by St. Athanasius in A.D. 326. The Synod of Alexandria now considered the proposal with considerable care but concluded that instead of sending a delegation to Axum to investigate the matter, Frumentius himself should remain in Egypt to study the New Testament Apostolic priesthood before being ordained as archbishop and sent back to Axum. He wrote back to the twin kings, Ezana and Shaiazana, informing them of this decision. He was ordained as archbishop in **A.D. 330**, but did not return to Axum until about AD 334. (pp. 90-91).

So from this *analysis* and narrative of *Kesis* Brahanaearliest one can say that Christianity became the official religion is **A.D. 330** since they had an arch-bishop by then in the person of Abba Selama (i.e. Frumentius) even though he was not present at the time (given that the Synod of Alexandria had approved of this move three years before around A.D. 327 under Athanasius). However, it would be more prudent to adopt **A.D. 334** as the date when Christianity became the official state religion of Ethiopia with Abba Selama's installation upon Abba Selama's return to Ethiopia by Ezana and the announcement from his throne that Christianity was now the official state religion with an arch-bishop installed in the person of Abba Selama. This installation of Abba Selama as Ethiopia's first Arch-Bishop of the EOTC would be a lasting one through 1,625 years under the ecclesiastical authority of what would become the Coptic Church in Egypt until it achieved its full ecclesiastical freedom and autonomy in 1959 with its first Patriarch His Holiness Abuna Basilios, who had been Aithiopian Arch-Bishop since 1951. *Kesis* Dr. Endale A. Abebe in his *The Aithiopian Church History: The Aithiopian Orthodox Tewahedo Church Vs. the Roman Catholic Church* (2011) suggests that this great event occurred **A.D. 328**, *some* six years earlier than the date provided by *Kesis* Brahana, seemingly based on the date of Frumentius's consecration and therefore when the first sacraments were offered up by him in Ethiopia. *Kesis* Dr. Endale states the following:

> 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 A.D. About the year 328 AD, St. Athanasius of Alexandria consecrated Frumentius, Abba Selama Kasatebirhan, 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 "Hezbe Keds". This enabled Frumentus to organize the Aithiopian Church with the help of Hezbe Keds. . . . 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. (p. 4).

Another date that has been offered for when Christianity became the official religion of Ethiopia is **A.D. 330** by Professor Sergew Habele Selassie in his *The Church of Ethiopia: A Panorama of History and Spiritual Life*. His primary argument is that Christianity became the official religion of Ethiopia not when the sacraments were first offered; nor when the first church was built; nor predicated on when Frumentius was consecrated; nor as a result of outside evangelical efforts of a another nation or people; but was predicated on *when* the Aithiopian monarch was converted to Christianity, because ultimately (and this makes sense) that for Christianity to become the official religion of the state it depended on the *who*, that is, the *desire of the Aithiopian monarch* to make it so. This fact began to make Christianity indigenous to Ethiopia (the reason for its longevity and vitality) and accepted as *Integrally Orthodox African Church* given birth from within the epicological religious, social, and culturally matrix of the Old Aithiopian Empire. Professor Sergew H. Selassie provides a detailed account of when and how this happened as follows:

> **St. Frumentius and the Conversion of Ezana c. 330 A.D**
>
> Although Christianity became the official religion of the Aksumite kingdom in the fourth century, the religion had been known in Ethiopia since a much earlier time. In the Acts of the Apostles, VIII: 26-40, we are told of a certain Eunuch, the treasures of Queen Candace of Ethiopia, who went to Jerusalem to worship the God of Israel. There he met Philip the Deacon and was baptized by him. Aithiopian tradition asserts that he returned home and evangelized the people. In his Homily on Pentecost, St. John Chrysostom mentions that the Aithiopians were present in the Holy City on the day of Pentecost. Later, when the Apostles went out to preach the Gospel, Matthew was allotted the task of carrying the good news to Ethiopia, where he suffered martyrdom. Aithiopian sources, such as the Synaxarium, make no mention of this, however; on the contrary, Aithiopians believe that received Christianity without shedding apostolic blood. Nevertheless, Christianity without certainly known in Ethiopia before the time of Frumentius, being the faith practiced by many of the merchants from the Roman Empire Settled in the Aksumite region. In important cities, such as Axum and Adulis, these Christian merchants had their prayer houses and openly practiced their religion.

The introduction of Christianity as the state religion of Ethiopia came about not as the result of organized evangelical activity from outside the country, but because it was the desire of the king. The story of the conversation of the Axumites has come down to us in the work of the contemporary Church historian, Rufinus (d 410 A.D). Meropius, a philosopher from Tyre, set out to visit India accompanied by two young relatives, Frumentius and Aedesius, Apparently they followed the usual itinerary of the time along the Africa coast of the Red Sea. In the course of their journey they run short of provisions and put in at a port of the African coast. The local inhabitants, however, were hostile to Roman citizens, as they massacred Meropius and all aboard the ship, sparing only the two boys, who were taken to the king. They soon gained his interest and won his confidence. The younger, Aedesius, he made his cup-bearer, while the elder, Frumentius, who showed signs of wisdom and maturity, become his treasurer and secretary. The king died early, leaving his wife with an infant son as heir to the throne. Now the dying king had given Frumentius and Aedesius leave to return to their own country if they so wished, but the Queen-Mother who was left as Regent, begged them to remain to help her administer the kingdom until her son should grow up. The young men agreed, and stayed to carry out the task faithfully.

The thought of Frumentius then began to turn towards matters of faith. He sought out Christians among the Roman merchants settled at Axum, and encouraged them to establish meeting-places for prayer, helping then in every way he could, according them favours and benefits, and gradually spreading the seed of Christianity among the people. The young king himself became a convert. When he was old enough to rule the country alone, Frumentius and Aedesius asked him for permission to leave Axum. Aedesius returned home to Tyre, but Frumentius went to Alexandria and laid the whole affair before the newly- appointed patriarch, Athanasius, begging him to appoint a bishop to minister to the needs of the growing Christian community at Axum. The patriarch summoned a council of priests to consider the matter. It was agreed that Frumentius himself should be consecrated as the first Bishop of Axum. Thus he returned to propagate the faith in the land he knew so well so well. Although Rufinus does not specify the name of the country to which Frumentius went, other sources are more specific in this respect. A letter from the Emperor Constantius, written in 356 A.D to his "precious brothers", Aezana and Saezana, rulers of Axum, concerns the Bishop Frumentius. Furthermore, the inscriptions and coins of the Emperor Ezana testify to his adoption of Christianity. In his earlier inscriptions he styles himself "Son of unconquered Mahrem", but in the inscription after his victory over Nubia the employed anew terminology, speaking of "the Lord of heaven and earth", and describing how he had destroyed the "images in their temples", thus affirming his dissociation from paganism. A recently discovered Greek inscription belonging to Ezana leaves no doubt on this matter. It begins: "in the faith of God and the power of the Father, the Son and the Holy Ghost". Likewise, the coins minted in the early part of Ezana's reign bear the pagan symbol of the crescent and disc, while those minted in the later part of his reign bear the sign of the cross.

The introduction of Christianity as the state religion marked a turning point in Ethiopia history. Christianity does not constitute a purely religious phenomenon on the country, but plays an integral role in all aspects of national life. The Church is not only a religious institution, but has for many centuries been the repository of the cultural, political and social life of the people. The true feeling of the people who first received Christianity seems to have been expressed in the names they bestowed upon Frumentius, which are Abba Salama. Kassate Berhan, "Father of peace and Revealer of light". It is interesting to note that Ezana and Saezana appear to have baptized with names also signifying illumination – Abreha (He illuminated) and Atsbeha (He brought the dawn). (pp. 2-3)

Of course there are other modern Aithiopian scholars that hold a later date for *when* Christianity became the official religion of Ethiopia, that is, later than **A.D. 328, A.D. 330**, and **A.D. 334** we have so far considered. One such Aithiopian scholar is Ephraim Isaac, who faith tradition is Jewish. In his book *The Aithiopian Orthodox Tewahedo Church* (2013) in which he is interested in the Jewish elements retained or contained in the EOTC and their origins; he suggests that Christianity became the official religion in Ethiopia when Frumentius became its consecrated bishop **A.D. 339/40**. Ephraim Isaac states the following:

The church historian Rufinus (410 C.E) reports the story of the Aithiopian state's conversion to Christianity. Around 330 CE, two Syrian Christian boys from Tyre, Adedius and Frumentius appeared in Emperor Ella Amida's court at Axum. Shipwreck victims of a Syrian merchant vessel that had been attacked and killed, the young survivors' display integrity, piety, and wisdom found favor in the sight of the Emperor, whose will free them from slavery. The Emperor's widow asked the Syrian sages to become her advisor until her infant son, Ezana, was old enough to replace her as regent. During these years, Frumentius encouraged the development of churches and helped Christian merchants spread the gospel. Aedesius went back to Tyre, where he became a priest, and reported the Aithiopian incident. Frumentius succeeded in converting the first Aithiopian imperial family to Christianity. When Ezana became king, Frumentius traveled to Alexandria to request a bishop for Ethiopia from Athanasius, the 20th Patriarch. Athanasius, "having carefully weighed and considered the words and deeds of Frumentius" (339-340), declared in a council of priests: "What other man can we find than you, who have already carried out such works?" Frumentius was consecrated, returned to Axum as the first Bishop of Ethiopia, and was named by the people of Axum "Abuna Salama, Kassate Berhan" (Father of Peace, Revealer of Light). . . . Ezana collaborated with Abuna Salama in completing the evangelization of the country, facilitated by the fact that Christianity had already begun to take root among the people [in other words this evangelical enterprise was not done in a vacuum without a prior Jewish and Christian foundation, my insertion]. Ezana replaced the ancient Axumite symbol of sun and moon on the coin currency with that of the Cross of Christ. Ethiopia was one of the first countries in the world to coin the Cross. After the change

> (around 340 CE), a list of Christian king's names began to be printed on the coinage. . . . Christianity was not only the official religion of Ethiopia, but it was also firmly rooted in the national conscience and currency. (pp.18-19).

Another way of getting to the *when* of Christianity becoming the official religion of Ethiopia is to establish the *who* or the monarchical personages involved in this great event in history. So the problem related to the *when* Christianity became the official religion of Ethiopia is the *who*, because *when* we know *who* helps establish the *when*. There has been considerable confusion over *who* the Aithiopian monarchs were that both promoted and proclaimed Christianity as the state religion of Ethiopia. By knowing *who are* or *who is* the Aithiopian monarch that decreed Christianity as the official religion of Ethiopia when can more confidently determine *when* this event occurred. There has been absolute confusion on who the Aithiopian monarchs were in terms of whether there was one, two, or a joint regency. European scholarship generally comes down on the side that there were two Aithiopian kings sitting on the throne simultaneously, very likely based on the an originally historical document, that is, a letter sent to the supposed two Aithiopian monarchs Abraha (royal name Ezana) and Asbeha (royal name Shaiazana) by Constants II (341-368), that is Emperor Constantine Maximus Augustus around A.D. 356 decrying the fact that Abba Selama was Bishop in Ethiopia and demanding that they replace him with an bishop of his choice that adhered to the controversial Arian Doctrine that St. Athanasius oppose with every breath of his being. We have already addressed the fact that this letter as dated would not have reached these supposed monarchs because their supposed reign was over at least 12 years prior to the dating of this letter, which we will quote below.

This odd notion that there were two Aithiopian monarchs on the throne at the same time is known in the Aithiopian tradition and would be a novel and curious notion based on their original document *Kings and Queens List*. This is generally the case even though some Aithiopian scholars have accepted this as a matter of fact and/or entertained that such a thing was possible at the time Christianity became the official religion of Ethiopia. It is very likely that European scholars and Aithiopian scholars that entertain this view are suffering from the same problem as Eur0-Egyptologists when dealing with Egyptian dynastic names, in that Africans have a serious of nomens and/or 'handles" that identify them, mystify them, or hide them (i.e. their origins) by use of (in respect of Egyptian royalty) (1) Common name = one given by ones mother, (2) Horus name, and (3) Royal name that is adopted and placed within a cartouche at coronation. Archbishop Yesehaq suggests something like this may be the source of the confusion regarding the supposed two Aithiopian monarchs that converted to Christianity and made it the official religion of Axum, Ethiopia. Archbishop Yesehaq states the following:

> The introduction of Christianity into Ethiopia by the Eunuch and the conversion of Queen Candace occurred just about ten years after the death and resurrection of Christ. Since then Ethiopia has been ruled and governed by Christians. When we come to the time when Christianity was officially announced as a state religion, history tells us nothing of Shaiazana. Ezana alone becomes responsible for the official announcement. Numerous stelae discovered in ancient Axum and elsewhere speak of Ezana and furnish materials for contemporary students. There is hope, however, for the discovery of more evidence about Shaiazana through the continued efforts of archaeologists. . . . The two names, Abraha and Asbeha, attributed to Ezana present a problem for some writers, especially European writers who are not familiar with the Aithiopian custom. Many have thought Abraha and Ezana two distinctive rulers at different periods. As customary, every Aithiopian child is given a religious name during the baptismal ceremony. This is other than the name given by the parents at birth. Emperors even have a third name, which indicates the king's power, his policy or leadership, or the prevailing conditions during his reign. Emperor Lebna Dengel, for instance, was sometimes called by his religious name, Abraha, which means "He Illuminates." Therefore, Ezana, who made Christianity the official religion of the empire, was the same Abraha, the brother of Shaiazana (Asbaha), which means "He Brings About the Dawn." Between the time of Ezana and Gabre Masqal the country was ruled by a series of kings. Their names and order of succession are not correctly recorded except that of Kaleb. (pp. 17-18).

Now we can discuss the two original documents that may be the source of the confusion over issue of two Christian Aithiopians kings occupying the throne of the Aithiopian Empire at one and the same time. First, there is the *Letter of Constantius to the Aithiopians against Frumentius* that has been preserved for in records of Athanasius *Defense Before Constantius* in Volume IV of *The Nicene and Post-Nicene Fathers*. This document written by the Emperor of Rome seated in Constantinople proves beyond doubt the existence of Aithiopian monarch(s) who had made Christianity the official religion of Ethiopia, despite the problems with the dating of the letter and Constantius' apparent confusion of just who occupied the Aithiopian throne at the time he wrote it, according to some around A.D. 356, when the two "kings" reign had ended by A.D. 351. According to the Aithiopian *Kings and Queens List* the Aithiopian monarch on the throne by then was Asfeh Dalz (A.D. 351-365), so this would have been the Aithiopian monarch that rejected Constantius' demands that insulted Ethiopia's sovereign right to establish whatever religion they saw fit for the Old Aithiopian Empire as it was currently constituted at the time. During his reign Abba Selama's work continued unbated having the full support of the Aithiopian ruler then reigning. Abba Selama lived and worked long after Constantius and his letter was no more. He died in Axum, Ethiopia around A.D. 383. Nevertheless, the *Letter* preserved reads as follows:

> The following is the letter which was written to the Princes of Auxumis respecting Frumentius, Bishop of that place. Constantius Victor Maximus Augustus, [Gallus proclaimed "Constantius Caesar", A.D. 351-361, my insertion] 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 your 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, [A.D. 357 enters Alexandria as Bishop, expelled in A.D. 358] my insertion] 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 fairly 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 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 will all matters that concern the Church, having derived much instruction [i.e. the three and one half years he spent in Alexandria studying for the priesthood before being consecrated as Bishop, not by Athanasius alone but by the Synod of the See of St. Mark in Alexandria], which will be of great and general utility, from the conversation of the most venerable George, and such other of the Bishops, as are excellently qualified to communicate such knowledge. May God continually preserve you, most honoured brethren. (pp. 250-251).

Some Aithiopian scholars like *Kesis* Brahana Selassie believe that the Aithiopian king(s) (whoever was reigning at the time he sent it in about A.D. 356/57) did not reply to this letter of Constantius but in fact they did of a sort. The Aithiopian monarch(s) all but ignored his entreaty and turned away his envoy who was commissioned to deliver this letter by barring him from coming into the country to deliver this letter. Brahana has this to say:

> When news of Abba Selama's ordination as Archbishop of Ethiopia reached the new Roman Emperor Constants II (reigned 341-68) who had adopted the doctrine of Arius, Constants wrote to Ezana and Shaiazana requesting that Abba Selama be sent back to Alexandria for the new Patriarch named George (Constants had supported the deposition of St. Athanasius and replaced him with this new one) to decide whether or not Abba Selama was worthy of being Archbishop of Ethiopia. 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, they did not comply with his wish. (p. 91).

Indeed they did not comply but they could not be charged with not doing so because characteristically the Aithiopian monarch(s) to avoid a direct dispute with Constantius over the matter (knowing the letter was coming) did not allow his envoy in the country to deliver it, so that if they never received the letter with its demands they could not be charged with outright challenging Constantius, thus avoiding an inter-state dispute while at the same time protecting their sovereign right to establish the orthodox faith and reject Arianism with the help of Abba Selama, who had already proved his loyalty to the Aithiopian throne and his desired to carry out the Aithiopian king(s) wish for the Aithiopian Empire not just to be a Christian kingdom but an Orthodox Christian Kingdom. The Aithiopian monarch(s) understood well what Constantius was trying to do. He was trying to establish Arianism in every Christian realm presumably under his hegemonic authority. Being jealous of the sovereignty of the Old Aithiopian Empire the Aithiopian monarch(s) while avoiding direct conflict with Constantius, roundly rejected his bid to tell the Aithiopian rulers what form of Christianity they could establish as the official religion of the Empire. Again according to Professor Sergew Habele Selassie in his *The Church of Ethiopia: A Panorama of History and Spiritual Life* this is the way the Aithiopian monarch(s) avoided inter-state diplomatic dispute by merely avoiding ever receiving the letter carried by Constantius' envoy, a priest by the name of Theophilus:

> The birth of Aithiopian Church took place at a time when the Arian heresy was at its peak. When Frumentius was consecrated, the Patriarchate of Alexandria, under the leadership of Athanasius, "the Column of Orthodoxy", was the stronghold of the Nicene faith against Arianism. Constantius expelled Athanasius, however and installed an Arian, George of Cappadocia, in his place. The first ecumenical Council, where Arius was condemned as a heretic, took place in 325, Shortly before the establishment of the Aithiopian church, but the decision of the Council was nevertheless regarded as binding, and Ethiopia stood by Athanasius, and the Nicene Faith. In vain, Constantius, the son of Constantine the Great, tried to bring Ethiopia onto the heresy of Arius. It was for this reason that he addressed the orthodox group of any support, and ensures international recognition of Arianism. A certain Theophilus, a priest from Socotra, highly respected for his impeccable moral character, was entrusted with this mission to Axum, but he was

> apparently not even allowed to enter Aksumite territory. His mission failed, and Frumentius remained in Axum, to continue the teaching which he had learnt from Athanasius. (p. 3).

Constantius ignorance as to who was on the Aithiopian throne at the time of his coronation as Roman Emperor domiciled in Constantinople may be understandable in one respect. He was proclaimed Emperor in A.D. 351 precisely at the end of the reign of Emperor Ezana of Ethiopia and the beginning of Aithiopian Emperor Asfeh Dalz according to the Aithiopian *Kings and Queens List*. This does not explain why he still thought there was dual Aithiopian King on the throne by A.D. 357 when George (whom he mentions in his letter) became Bishop of Alexandria (ending abruptly in A.D. 358). It is very likely that Ethiopia kept their borders closed to all but a few foreigners as in the case where Constantius's ecclesiastical envoy was not permitted to enter the country with the letter we have been considering. The Aithiopian *Kings and Queens List* on the other hand explains why then as now Constantius and some modern-day others still believe it was possible to have two persons occupy the throne of Ethiopia. This in fact is not possible. The *Kings and Queens List* makes two things clear: (1) There was Queen Regent by name Ahywa Sofya who began to rule Ethiopia in A.D. 306 when her husband (some believe to be Emperor Ella-Amida) died. According to this record the Queen Regent had one son (not two twins) by name **Abreha Atsbeha** and of course is the source of the notion she had twin sons. When Abreha Atsbeha (which are his baptismal names, the first meaning "He Illuminates" and the second "He Brings About the Dawn") did become of age and could rule Ethiopia alone he would assume royal titles adding to the confusion to those badly informed of Aithiopian baptismal naming traditions or African royal naming traditions as pointed out by the late Arch-bishop Yesehaq (2005). Queen Sofya ruled as Regent from A.D. 306 until A.D. 332 (part of the time with her son, who began to reign alone in A.D. 344 as Ezana. If Ezana did have twin brother with the royal title as Aithiopian prince Shaiazana *only one of them would be or could be Emperor* which usually goes to the oldest son, in this case Ezana. If was under the Queen Regency that Frumentius was engaged to help the Queen and by the time Abreha and perhaps (if he had a brother) Shaiazana (as Aithiopian princes of the realm) reached the age of about 20 years old in A.D. 326 Frumentius was asked to go to Alexandria and procure a bishop for Ethiopia. This Aithiopian regency effectively was over by A.D. 332 and certainly by A.D. 344 when Ezana firmly had the Aithiopian throne under his control and could proclaim Christianity the official religion of Ethiopia. We believe he did this in A.D. 334 not two years after his mother officially ended her rule over the country and turned it over to Ezana, who was now about 28 years old.

[xviii] With the decree of the *Edit of Thessalonica* in **A.D. 380**Emperor Theodosius I make's Christianity the official and *only legal religion* on the Roman Empire. This edit replaced the old *Edit of Milan* in A.D. 313 that recognized Christianity as a legal religion *among others* so recognized in the Roman Empire. However this edit did not make Christianity thereby *the official religion* of the state and empire.

[xix] In **A.D. 537** Nubian King Silko implies that he is the first Christian king of Nubia after he credit God for helping win a military victory. This in no way implies that he adopted Christianity for the worship of Amun of which he was an adherent was monotheistic and no polytheistic as modern Eurocentric scholars like to maintain. Christianity is overall a Trinitarian faith and although strong elements of this belief exist within Egyptian religion as well, Silko did not use or imply the trinitarian formula *Father, Son, Holy Spirit, God One* that would be typically implied in any honorary praise of the Trinitarian God-head (that is, no mention of Jesus Christ the Son) responsible for giving him his victory over his enemies, that we can be sure that he was adopting Christianity has his personal faith and so inclined to make it the official religion in Nubia.

[xx] Julian, a Coptic monk sent by Empress Theodora to Nubia in **A.D. 543.** Theodore becomes bishop of Philae (Nile Island) in Nobadia, where once, that is, in A.D. 525 the old Egyptian religion held sway to be over time transplanted by Christianity. The Island of Philae was the last stronghold of the religion and worship of Amun. An argument can be made that this happened so quickly because the so-called "new" religion of Christianity resembled the old Egyptian Osirian faith in many respects, where now after Julian missionary drive the old faith is forgotten in memory and replaced by non-Chalcedonian Miaphysite faith. The King of Nobatia is baptized and decrees Christianity to be the official religion of the state.

[xxi] In **A.D. 550** the first Nubian Orthodox Church established at Faras the new capital of Nobadia. This church was built from a former guest house and converted to a church called "Rivergate."

[xxii] In **A.D. 573** Dongola is established as the capital of Makuria (Central Nubia) after its conversion to Christianity. The state and its inhabitants were converted to Melkite Christianity (M.L.K. meaning "loyal") to the Byzantine Emperor, worshiping using the Byzantine Rite, and accepting the edits of the Council of Chalcedon.

[xxiii] In **A.D. 580** Alwa converts to Miaphysite Christianity. Soba is the established capital.

[xxiv] The dates highlighted in green culminate in events significant for the Nubian Orthodox Church in **A.D. 707** as follows: In *A.D. 640* the Muslims begin and complete the conquest of Egypt. Using that momentum (knowing Egypt would not be safe in their hands without defeating Nubia who would surely try and take Egypt back out of foreign hands as they have done time and time again) Amru b. El-As attacked Nubia between *A.D. 641-642* with his Islamic armies but failed to capture any of its important black power centers (i.e. Nobadia, Makuria, or Alwa). In *A.D. 646-652* the Muslim rulers of Egypt attacked Nubia once again and once again failed. This time a *Baqt* (Pact) Treaty was established between Nubia and Egypt in *A.D. 652*, in which tribute by the Muslims was exacted from Nubia. The treaty was important in that it established for hundreds of years an agreement that Aswan on the Nile at the 1st Cataract should mark the southern limit of Arab expansion (which is the only time in the Middle Ages that Muslims exempted a non-Muslim state from conquest. In this case because they couldn't without paying a great price).This treaty gave the Nubians and Aithiopian armies that were combined together time to consolidate for an eventual military push (if opportunity came) north past Aswan, i.e. the 1st. Cataract as they have done so many times before. The Nubians realized that unification of the three centers of political power was essential if this were to occur and that also establishing Nubian Orthodox Christianity as the cultural and religious power was essential to black people once again ruling all of the Old Aithiopian Empire, which included Chem (Egypt), Nubia, and Ethiopia. Therefore between *A.D. 697* and **A.D. 707** King Merkurius unites the black power centers of Nobadia and Makuria (one non-Chalcedonian and other Chalcedonian) a feat of state power and union that allowed him to be called the "New Constantine" emulating Constantine, the Roman Emperor, who as a political mover united the religious factions of the church under the political norm of the *Pax Romana*. In the same year (A.D. 707) of political reunification King Merkurius also reconstructed the Orthodox Cathedral in Faras under the direction of Bishop Paulos.

[xxv]**A.D. 866**Faras becomes Metropolitan See of Nubia. Abba Kyros (866-902.) becomes its Arch-Bishop.

[xxvi] The *Year of the Asiento* representing the event when the Spanish sovereign signed a 'legal' document allowing European slavers to begin taking black slaves *in masse* from Africa, the Mother Continent. Initially 1400 hundred slaves were to be taken providing they would be baptized as Christians. However, as slaver became a general practice based on the needs for human workers in the so-called New World this document became essential to have in order to give European slavers a so-called *possessory right or claim* to continue enslaving black people. In the *Nu African Calendar* the *Asiento* is the calendrical marker for the *base year* of this calendar, that is, February 21, 1517 C.E. Without going into any detail here this calendrical date marks the birth and martyrdom of our own black heroes and not those of some other people. From this perspective, this base year date in the *Nu African Calendar* honors specifically 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. This date is a calendrical bridge between what happened to us in Africa (i.e. our enslavement) and what happened and is happening to us (i.e. African American, Nu Africans) in the so-called New World, that is, North and South America, the Caribbean and Canada.

[xxvii] In June of **1992** the EOTC Synod elected a new Patriarch by name Abune Paulos in place of Patriarch Merkorios, who had been illegally removed from his ecclesiastical position by the Aithiopian People's Revolutionary Democratic Front [EPRDF]. This political move to interfere in the matters of the church led to the Aithiopian church splitting into two Synod's, one in Ethiopia and one in the United States led by former Archbishop Yesehaq and Patriarch Merkorios who had fled Ethiopia to America. This situation continues for 277 years until the EOTC reunited the two Synods into one Holy Synod located in Ethiopia in July 2018.

[xxviii] In July **2018** the EOTC church in a significant move of ecclesiastical unity reunited the Aithiopian Synod and the Synod in the United States after 27 years when the church split over the election of Abune Paulos in place of Patriarch Merkorios in 1992. This situation continued until the reunification of the Aithiopian church after 27 years assisted by Aithiopian Prime Minister Abiy Ahmed in July 2018. Talks between the two Synods had been going on for years but Dr. Abiy, PM accelerated the process and came to the United States in July to formerly announce the reunification. The media reported the following: "After significant mediation efforts, PM Abiy witnessed in DC the reunification of the 2 Synods of the Aithiopian Orthodox Church. The 2 Synods are reunited into one Holy Synod after 27 years," his chief of state Fitsum Arega wrote on Twitter." "While noting that the reconciliation event marks a historic jump, the Prime Minister emphasized that this has been something overdue." The broadcaster said [Fana Broadcasting Corporation]. It added: "The [EOTC] unification and reconciliation committee extended its deepest gratitude to Prime Minister Dr Abiy Ahmed for his significant efforts during the reconciliation process."