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# Kush Quarterly Magazine.

Editor-in-Chief

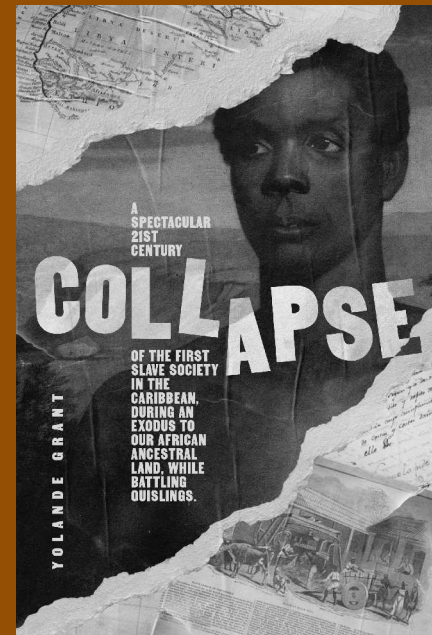


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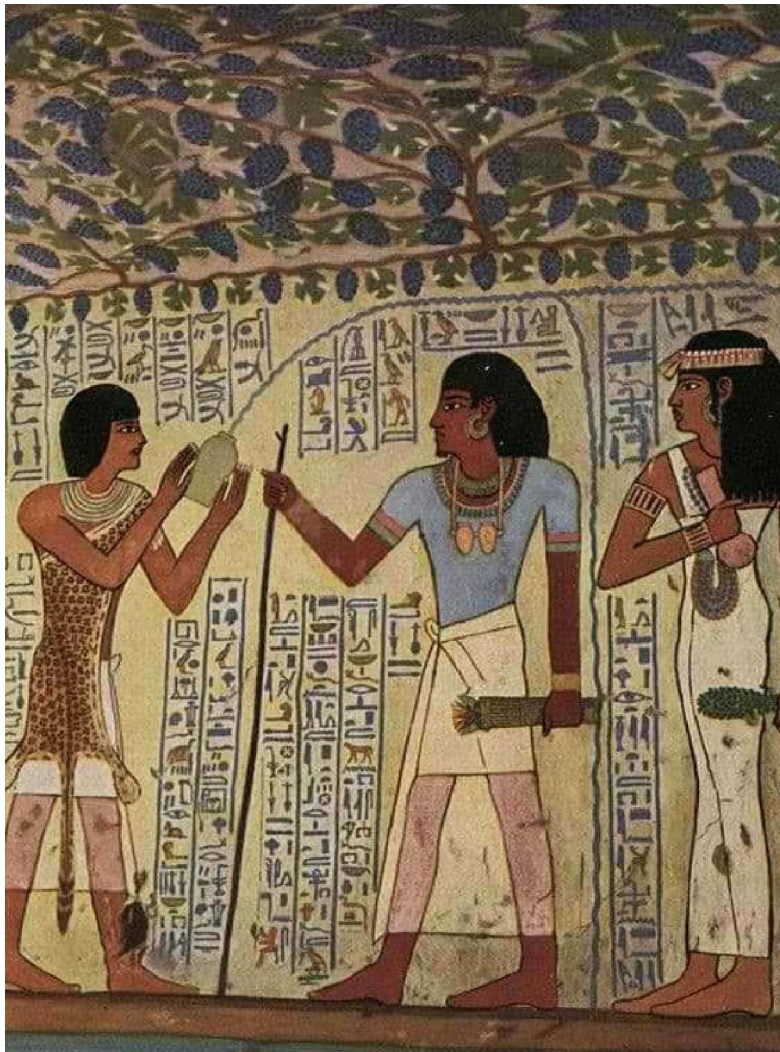
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# A Spectacular 21st Century Economic Collapse of The First Slave Society in The Caribbean During an Exodus to Our African Ancestral Land, while Battling Quislings

by Yolande Grant

## Chapter 1

### Knowing Not, That We Know Not

The social spinoff continues to resound as a historical event of repudiation of human rights that actively reverberates in the orbit of the affected. Depressing memories of the insanely diabolical and rampant use of slave codes developed and exported across multiple regions and the Americas to continue wholesale dissemination of lives—determined to trade in filiation and the decrement of African spirituality, fueled by a legacy of heinous covetousness committed in various insidious non-physical, mostly non-transparent forms, coming from deceivers who consider themselves superior to melanated bloodlines. Which ensured that the constrained populations never stood a chance and remained unable to counterattack, especially when saddled with dizzy, self-absorbed, and materialistically animated leaders. The unnaturally obsessive, fierce, and bigoted outdated desire of subjugators to exert authority over descendants of a very ancient people is seen as a disease. A people whose ancestry is traceable thousands, and possibly millions of years to the greatest civilizations ever built and introduced in the history of our world and developed inside Africa and across the earth throughout millennia by our ancestors. The direct descendants of the original indigenous civilization. The genuine bloodlines of Queendoms and Kingdoms not fully diluted even after centuries of habitual and frenzied application of dastardly (7) annihilation efforts against the earth's first people. The obsessiveness to do so, easily attributed to a form of generational mental derangement of their sequential propagate, in well driven multi-faceted attacks to dominate all spheres of the lives of those falsely deemed inferior. The

transgressors indicated malignity in every reformation fabricated each time, an inherited derivative of artful ancestry. It therefore came as no surprise that the progeny managed to escape detection once again by using vast societal reconversion skills. Which makes us mindful of the varying intent wilfully projected after centuries, in pretending that international human rights laws, treaties, charters and declarations do not exist for and seemingly, in warped and bent minds, were not proclaimed to benefit Africa's people, who reside in and are currently experiencing an increasingly eerie captured and trapped sensation within the western hemisphere. With many of the islands and countries relabeled as Commonwealth "partners" though residing under strict ancestral magnetism, and as recently revealed with world crisis's, still endangered. This philosophy energized by coldly applied persuasion and alteration in a new age, with ongoing attempts to continue where ancestors left off, while containing minimal to no discernment, would have been workable, until now. It has become much harder to escape unscathed with those disguised falsifications while closely observed in the information arena, as impressive levels of awareness and consciousness begin to rise within populations. Particularly when the Windrush scandal exploded and prompted a more widespread awakening. It is fair to say that after many thoroughly enjoyed centuries of operation, it is noticeable that the weary and dated systems of management, spread across the Caribbean, that were, as a sequel liable to unpredictable variation

and designed as a proxy, has become a fossilized apparatus whose time thankfully expired within the last 50 years. Such a dinosaur is redundant, and arguably dysfunctional, (8). and in its present form, only useful as a prop and gateway for the display of insipid arrogance hundreds of years into the future once periodically improved upon, and ably but invisibly refined. This decaying carcass was never of any practical or beneficial use to its victims to begin with, nor was that the intention. Its devisers enjoyed fruitful forays into Africa to continue pretentious, opulent lifestyles at the expense of our ancestors and descendants. Throughout the last four centuries, Africa's melanated mandatorily projected an inferiority complex that remains stuck in most minds by imposition. While entangled in an irrational concoct devised by foes. However, it was revealed through an interview with Dr. Carol Barnes, an organic chemist and melanin researcher, in a video titled, "Melanin the Chemical Key to Black Greatness, the functions of the melanin compound, is the key to life and knowledge" with its content effectively debunking centuries of falsehoods directed at Africans globally. The well-prepared, and enhanced nurtured boost desperately needed to keep these backward types of dependent systems alive every century, specifically for Black minds' imprisonment, and demands instant derision, scorn and rejection by melamine people everywhere we are domiciled. It is crucial to understand that traditions advanced each generation as a continuum into the future, to create less perceptible but more psychological chaos and perplexity in the lives of our people for the aftermath effect, signify an ongoing threat. It is the remnants of a primitive network of schemes, not suitable for the 21st century and due for eradication in this decade, just as the chattel slave system was eventually. Some question if the Slave Codes of 1661 were left in place for easy remodeling, and with stealth, upgraded periodically without anyone's comprehension, hence the inability to break poverty cycles among African communities in the diaspora and across the continent. A structure that is

a mode within a political order, not drafted or innovated by African people, but entirely cultivated and calculated to (9) physically, as well as psychologically hurt and harm those to whom it is still mentally aimed. To benefit those who premeditated the composition initially, with the continued help of recklessly craving recognition, credit hungry, attention seeking Black volunteers. Who without question willingly carry out stifling, outdated policies against vulnerable populations who elect them in rotation. Island leaders who see nothing wrong in aggressively repressing African creatives whose skills are precious gifts of ancestral inheritance and who cry out against suppression laced with extreme prejudice. Those gifted individuals with the more intelligent and best minds available are specifically brutally and unjustly targeted for financial and intellectual disenfranchisement throughout their lives. Considering the uncovered cognitive weaknesses, future Black leadership must undergo a thorough vetting on their anti-African and pro-slavery views, regarding any associated preparation outside of the indoctrination they receive as monarchy subjects when calling on Africans to self-sacrifice. It is astonishing that they accept their loss of identity and that of the people by bending over and allowing identification thieves to dictate that African people can celebrate their history only one month a year out of 12 and the other 11 months they willingly celebrate the congruence of those who steal birthrights, spirituality and personalities. Apparently, that makes perfect sense to pretenders in putrid parliaments misleading all descendants. Our unique ancestral history and distinctiveness deserve celebration 365 days a year, without fear. Politicians who ascribe to continue the ruthless, racist ideologies or show riveted interest in maintaining the same monuments and customs, instead of expunging them, should never gain acceptance from or recognition by continental or majority African

nations as figureheads. Especially while still embracing degenerative convictions to enforce on people in this or future centennial, in their roles as deputized placeholders for long dead slave masters. (10) The right time has arrived for the melanated African to reimagine our progressive regulatory institutions as our ancestors did for many thousands of years before European intervention. Our creations are instinctual and require no perverted outside interference and encumbrance. Not surprisingly, descendants of world-wide squatters still assert assured dominance in the existence of people living on the islands; through the standard statutory formula sneaked into various constitutions. While coalescing renewed power, as they did before, at a time when the populace had no access to such reasoning or the necessary education needed to articulate approaching dangers, and never received an invitation to express vocal input through self-representation in any future nation-building. Given the elementary education, language, and cultural barriers erected, would not have understood them anyway, unless exposed to legal training and interpretation. Which very few individuals had access to back then due to stagnation, with no available opportunities, and extremely insubstantial exposure to creatives, that has deteriorated even further today. The people implicitly trusted new island managers and thought they would do the honorable thing to protect them, their current and future generations from guile disguised as developmental aid, growth and progress. Only to find out more than five decades later that not one of them presenting as political parties have any honor and given their lack of understanding of upholding basic principles, immoral violations of human rights and a very clear lack of ethics, never will. Barbados' Constitution is an instructive modern-day indication of the ghosts of an imperialist establishment refusing to release its captives from current oppressive, parasitic strategies, whose instruction, and restrictions through archaic laws are active over 100 years after purposely not removed. With illegal jurisprudence unreservedly modeled on 16th-century philosophies, improved

introduction, coercion and a discriminatory class (11) doctrine that not only serves to miseducate and misinform African progeny and others. But through its centenary of implementation and by its most devious nature, efficiently mentally damaged the intellectual function of the descendants of indentured servants. Whose ancestors numbering around half million were brought to captured islands between the 1800s and 1900s as bonded servants from the former colonial India: and on record as scattered over 13 mainland and regional chain nations to serve the needs of the sugar cane plantation, after the abolition of African chattel enslavement. This predicament happened in the 200 years leading up to the individual transition to the islands' illusion of independence, and the course of hostility has a deleterious effect on the mental health of the indies' inhabitants. With the caste system created in India an additional unnecessary burden to carry in the Americas. A reprehensible fanatical technique entertained and practiced by those descendants, so inclined, to hate on sight people based solely on having a darker hue, though just as or nearly dark-skinned themselves. But that does not stop the vicious display of discrimination implanted in too many Indian psyche for full-blown devastation. A book authored by an H.P Singh, a descendant of India's apprenticed workforce titled *The Indian Struggle for Justice and Equality Against Black Racism in Trinidad and Tobago: 1956-1962*, recently came to light. With the book's title wrapped up in fantasy, as racism was engineered to last hundreds and possibly thousands of years. There is no cut-off point for bigots, and not many try to outdo whites in racist practices against African populations as hate-filled descendants of laborers. Unfortunately, Caribbean Indians do not find acceptance in India where they are deemed "the untouchables" and prefer the regional nations where they are unchallenged on America's Indigenous First Peoples' islands. Populations are decidedly smaller in numbers, and much easier to claim historically

indigenous to the region ancestral lands as their own. While everyone else, especially the leaders pretend that the Natives of (12) the Caribbean and Americas do not exist. The archaic mind-sets manifest as an unwanted hindrance to freedom of expressions, and development of people in the West Indies, and their inability to grasp the hypothesis of having admission to, as recipients of international human rights laws and charters, framed and signed specifically to protect each generation from conceptualized and differing versions of new-age neo-colonialism and the rabid crypto-racism brandished with such delight. Both scourges are long overdue for criminalization as they remain the vilest creations of depravity expanded and deployed in the last four centuries, outside of chattel slavery. The barriers erected in the wording of constitutions around island territories have become unsophisticated in terms of accommodation, effectiveness, or efficiency and devoid of human rights defenses. Despite laws already established and ratified by UN Charters, and all unfittingly ignored by leaders. There are international entitlement African bloodlines can have triggered into enforcement for present and future benefit, protection, and emergence apart from Black leaders determinedly and senselessly pushing a fake identity derived from slavery on African populations who, through ancestry, remain Native to the continent in every century. This truth came to the fore with the revelation in 2021 that the African Union (AU) and its representative Dr. Louis-Georges Tin "recognized" the African diaspora as Africa's Sixth Region. The salary sucking laggards nesting in Caribbean parliaments never thought that descended populations should know about the positive proceedings that may bring about the best changes seen in the last 400 years to compliment and upgrade the lives of diaspora Africans. The knowledge of the approaching changes was revealed through connections to the continent and social media postings. To date, parliament representatives across the region have said nothing to the people, that any real connection is forthcoming outside of empty talk and nefarious sleight of hand agendas. The correct reconnection measures are still not implemented by those heavily addicted to world stage attention, on

either end of continents. This intentional oversight reflects badly on Black politicians whose ugly and intentional lapse in loyalty is exclusive of enlightening Africans about anything related to their best interests, identities or ancient ancestral lands (p.13).



Colombia-Photos Courtesy Keven Reynolds

## Wonderful Ethiopians of the Ancient Cushite Empire: Chapter IV. The Amazing Civilization of Ethiopia

The power of Tarkaka and Pankhi who subjugated Egypt is attested by the sculptured reliefs of the scenes of their battles. In XXII Dynasty of Egypt, the country having become so intermingled with foreign blood, the main body of the priests of Amen, who had ruled so long at Thebes, emigrated into Ethiopia. Favors shown foreigners so displeased the military class that they deserted in a body to Ethiopia, 240,000 soldiers. Pharaoh made overtures to them but they would not return. These were the former ruling class of Egypt returning to the land and culture from which they had originated. The term Nubia was unknown to the ancients. Everything south of Egypt was called Ethiopia, the land of the dark races. Though the local traffic is small, a very large caravan trade still passes through Nubia between Central Africa p. 64 and Egypt. The Nuba tribes of Kordofan seem to constitute the original stock. The Nile Nubas are closely allied to the Nubas of Kordofan who are admittedly, says Britannica (Vol. XVII. Nubia.), of Negro stock and speech, so the Nile Nubas must be regarded as essentially a Negro people. The Nile above Egypt has always when occupied by this people. Many Nubians are artizans, small dealers, porters and soldiers in Egypt where they are noted for their honesty and cheerful and frank temperaments. The native tongue is very sonorous and expressive. It is of distinctly Negro character. These Barbarians in Nubia are labored agriculturists, faithful, obedient, cleanly and Keane insists that nearly all of them understand arithmetic and know how to read and write. Many Nubians recall the Retu type upon the Egyptian monuments. These people of old Ethiopia wear today the plaited turned up beard of the Egyptian gods and a style seen in Etruscan sculptures. Amen-Ra, from whom a long line of Egyptian monarchs descended, was an Ethiopian god. He was the most terrible of the Egyptian gods to look upon, with his blue-black complexion.



Drusilla Dunjee Houston  
(1876-1941)

Ancient Egyptians were so determined to represent him as black that they produced a singular black effect by laying on a dead black color and treating it with blue through which the black remained visible. The Soudan in those ancient days was considered as but a continuation of Egypt. The greatest of the Soudanese gods ranked with the Egyptian gods. Thotmes III of Egypt called p. 65 himself royal son of the land of the south. His son, Amenhotep, appears on the reliefs of the temple of Thelmes making offerings to the Nubian gods. Reclus tells us that at Dongola, the capital of Nubia, is the ruin of one of the largest and finest specimens of ancient architecture. The columns are as elegant as those of Greek temples. The crests of the neighboring rocks are crowned with towers and strongholds and walls of ancient entrenched camps. Nubian castles differ but little from those of the Rhine. They were both built by the descendants of the Cushite dolmen builders. These Nubian castles are the remnants of a feudal system similar to that of Europe.

## Wonderful Ethiopians of the Ancient Cushite Empire: Chapter IV. The Amazing Civilization of Ethiopia

This system is still alive in Abyssinia today. In the Nubian castles the battlements, keeps and roofs are all broader at the base than at the summit and all the towers are conical. Ramses II built wonderful temples in Nubia, the rock hewn temple of Abu Simbel for simple grandeur and majesty is second to none in all Egypt. He built another temple to Amen-Ra at Napata. The Harvard expedition found the ancient Ethiopian kingdom had been called Seba or Sheba. It was that part of the empire from which the Queen of Sheba had come with rich gifts to Solomon. Josephus, the Jewish historian called her a queen of Egypt and Ethiopia. This was in the ages when Egypt probably was the Two Lands. The two thousand extant are but a remnant of olden writings, which if in the possession of the world today would unfold many a baffling mystery. The literature of Ethiopia that remains is almost wholly Christian. Nubia long resisted the inroads of foreigners. The Barabra knew what the entrance of aliens would mean to their land, but its confiscation and violence to their rights. Nubians mothers would drown or mutilate their daughters, that they could not carry away, to save them from dishonor. Virtue is highly prized among them today. Frobenius tells us that Nubians adopted Christianity as early as 500 A. D. Determinedly for a thousand years they refused to accept Mohammedism. When Islam began to persecute the Christians in Egypt, Nubia sent her cry, "Stay your hand," ringing down the p. 60

[paragraph continues] Nile with both energy and effect. The Arab spared Egypt for fear of the Nubian. The Barabra or Nubian hated the Turk and the Arab and were right in their determination not to let them enter their land. Which was blooming and prosperous but which later came to utter ruin. Sir Samuel Baker describing the Nile between Berber and Karthum said, that as late as 1862 the banks were crowded with populous villages.

The land everywhere was cultivated and produced heavy crops. Under the Turks in thirty years. it had become a howling wilderness. Gaps in the bank show where wheels once stood, which have entirely disappeared. Their channels have been choked for years. Budge paints a pathetic picture of the few inhabitants who remain, who are nearly naked and slowly starve for months. They lack sufficient covering at night, the cold being intense. These Nubians get up long before dawn and sit shivering, waiting for the needed warmth of the sun. They love their independence and are content to endure hardship. 700 A. D. Moslem Arabs overran the Delta and transformed the old Retu type of Egyptian into an Arab speaking fellahin. The old Egyptian intermixed with Greeks, Romans and Arabs, produced a physical type quite unlike the people of earlier days. Along the Nubian Nile ancient prestige prevented their onrush. The old Ethiopian empire with its northern and southern capitals, blocked Moslem progress for almost a thousand years. In 1316, this Christian kingdom was overthrown but the race-loving Nubian peasantry p.61 clung to and still retain their Hamitic speech, which is the key to their origin.



African Online Publishing

Miami Beach, Christ Church Barbados



## Wonderful Ethiopians of the Ancient Cushite Empire: Chapter IV. The Amazing Civilization of Ethiopia

After 1300 A. D. massacre was introduced to compel the Nubian to change his faith. Slave raiding brought inconceivable ruin. "Four-fifth of the population was destroyed and the greater part of this once best cultivated region of the world went back to wilderness. The cattle were killed, the young men slain, and the daughters of Ethiopia ravished."

A look at Ethiopia today in her ruined condition, makes it difficult for the average observer to receive the deductions of explorers, geologists and ethnologists. The great lapse of time has erased traces of a civilization that was decaying in the days of Cambyses. Many of the massive ruins and relics of those declining days as described in books are conceived by the readers to be products of the lower Nile, When they existed far up in Nubia.

The museums of the world contain much of Ethiopian art that is labeled as Egyptian. Ferlini in 1820 found in the tomb of the Great Queen of Meroe, a bronze vessel, the handles of which were ornamented with Dionysus masks, also necklaces, bracelets, rings and other articles of jewelry. Dionysus was the Bacchus of the Greeks, the Osiris of Egypt and a very famous ruler of the ancient Cushite empire of Ethiopians. These jewels and the bronze jar are in the museum at Munich. Ferlini was greatly surprised at the workmanship, which he considered finer than any to which the Greeks had attained. (Egyptian Soudan--Budge.)



Save the Children Event

TRIBES The Twa (Cwa) (Manding)(Anu)(Skraeling)  
April 28, 2017sungod64

The ancient people of Kemet/Etiop/Alkebulan were the first people ever to circumnavigate the world. They are at best 4ft 4" for females and 4ft 9" for males on average. They are responsible for most of the megalithic monuments we tend to take for granted. I don't use the label (pygmie) because it is disrespectful. They were tough and formidable with the Bow/Arrow (just ask the Vikings). They were the most intelligent people to ever live, and they are responsible for civilization as we know it! Sungod64.



By DON JAIDE

Cheikh Anta Diop and other historians stated the first inhabitants of Africa south of the Sahara were the Twa and Khoisan, the later West African and Bantu came from the Sahara, the Nile Valley and West Asia.

Powerful video by British historian Basil Davidson. Sahara wall images of the green Sahara Maa confederation show horse, with saddle, cattle with plow, chariot and man with tunic. Mainstream historians never credited the Saharan for domesticating the horse and inventing the plow and chariot. Basil Davidson also shows Africans migrating from the Sahara to West Africa and the Nile valley.

The Twa people of Africa were among the first Africans to people the world. They created the first advanced civilization worldwide.

## First Civilization - The Twa

Many Chinese, Japanese and Mayan are the same 5'0" size of the Twa because they are descendants of Twa people. If you look closely you can see their Twa phenotype. It looks like outside Africa the Twa and other African ethnic group mixed with other people and their descendant who are really the same African people look different.



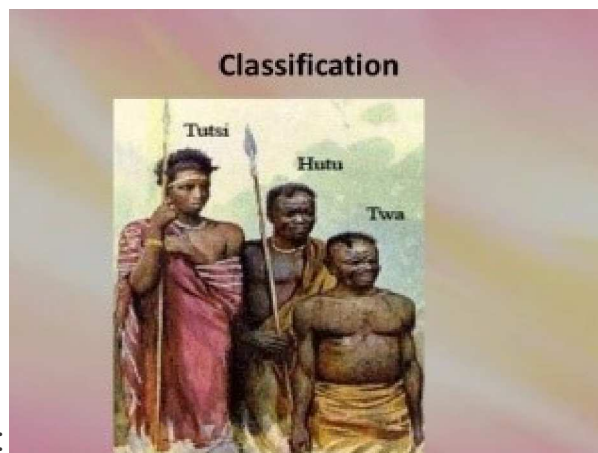
Globe Trotting Twas

The Twa aka Anu lived from the Nile Valley to Mali (called Tellen). They lived in Portugal, Germany and England (called Picts and Lapps). They lived in Scandinavia where they are called Finns (Finland is named after them).

The Twa lived in Groeland, Canada (called Skraelings), North America (called mounds builders). They lived in the tip of South America where they are called the Fuegians.

Moving West to Hawaii where the Twa were called Menehune. In the Phillipine Islands they were called Negritos by the Spanish. In Indonesia on the Island of Flores skeletons of Twa were called Hobbits. In India we find the Twa in Islands in the bay of Bengals where they are called Andaman Islanders. The Twa are found all over the world.

From the book The First Americans were African by David Imhotep.



The First Civilization:

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## First Civilization - The Twa

The first Paleolithic man was the Twa who evolved in Central Africa at the source of the Nile Valley and from here originated all (civilization) and was carried throughout the world. The Twa created religion. They are the first human. Connection between Twa, Khoi, Masaba connected with Nilotic black created religion. The first Nilotic Egyptian Gods were Twa (Ptah, Bes) and the Goddess were Twa.

Pygmy/Twa have an Adam story, God, Garden of Paradise, sacred tree. A noble Pygmy man made of earth and a wicked Pygmy woman who led him to sin. God banned a single fruit, the woman asking the man to eat the fruit. God punished Pygmy sinners. The Pygmy believed in a father God who was killed. A Virgin mother who gave birth to a Savior son who avenged the death of his father. These became Osiris, Isis, Horus of Egypt.

The Pygmy had developed in the distant past a highly technical and advanced type of material culture and built boats traveling all over the world. But civilization brought them nothing but bad luck, so preferring happiness to misery, they finally gave up this high material civilization. Pygmy fossils have been found in all parts of the world.



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# THE NEO-KEMETIC MANIFESTO

**Authors: Kiatezua Lubanzadio Luyaluka**

## 1 Abstract

The hope encouraged by the recourse made the Black to the spiritual culture of ancient Egypt is big. However, serious epistemological, theological, and methodological issues hamper this kemetism movement to achieve this hope in terms of the reestablishment of the fame and unity reached by our ancestors in the time of ancient Egypt. Thus, neo-kemetism, as advocated by our academy Nzil'Alowa, a valid and more efficient approach that will enable the Black to attain this fame and unity by liberating the Black nation from the slavery of the Western materialistic paradigm.

## 2 Introduction

As one plans to advance in a project, the first move is to set clear objectives to be attained. Failure to do this can render the progression difficult and jeopardize the actions. The kemetism movement was born in the years 1970 as a revival of ancient Egyptian culture and its re-appropriation by nowadays Black people. For us, this re-appropriation aims at two things:

1. Reestablishing the fame the Black culture enjoyed in the time of Kemet.
2. Bringing back the unity that characterized the ancient solar civilizations: Kemet, Sumer (as this one belonged culturally to Africa), Nubia Ethiopia, etc.

History teaches that the need for the Black people is liberation, but liberation from what? Our answer is that we plan to liberate ourselves from the Western dogmatic shackles that impede us from advancing toward those two status enjoyed by the ancient African civilizations.

It is also clear that the response brought by the kemetism movement so far is the replacement of the Western established dogmas by new dogmas inspired by the history of ancient Egypt. However, this move doesn't advance us towards the attainment of the two objectives above mentioned.

In view of the difficulties encountered by the kemetism approach in the reestablishment of the fame and unity that characterized the Africa of yester time, seeing the different methodology that inspires our academy Nzil'Alowa, and considering its clear connection with ancient Egypt, we decided to define ourselves as NEO-KEMETISTS. The purpose of this manifesto is to explain the validity and superiority of our approach, neo-kemetism, over the mainstream kemetism.

## 3 Problematic

In view of the two issues underlined above, the problematic issues faced in the liberation of Africa is of an epistemological, theological, and methodological nature.

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## THE NEOKEMETIC MANIFESTO

### 3.1 The epistemological issue

The fame that characterized the civilization of kemet was the result of the nature of their science and of the technology that related to it. The science of ancient Egypt was predicated on the truth that reality is spiritual. To stress this doctrine, the ancient Africans insisted on the fact that the soul is free from the physical body. This implies that reality is of the domain of the invisible, reality is spiritual. Thus, the visible is mere appearance of the invisible.

According to this epistemological perception, knowledge was perceived as being essentially of a revelatory kind. This perception of nature and knowledge is still the characteristic of the epistemological approach of continental Africa. This is seen in the usual expression of the Blacks as they allude to the acquisition of new ideas: "a thought came to me." Now, the materialism brought by the West forces us to justify our traditional science through the use of an epistemology that denies the invisible and encages the reality in the field of the visible, the material. However, it is impossible for the Western scientists to demonstrate the basis of their paradigm: that reality is ultimately material. Our failure to justify our traditional science through the Western limiting paradigm implies our inability to justify the technology that derives from it, despite the fact that this one is cheap, more cost-efficient, and environmental friendly. This epistemological issue cannot be solved by the new dogmas established by the mainstream kemetists.

### 3.2 The theological issue

The great Kôngo prophet Simon Klmbangu pointed out that the principles used in the Bible were stolen from our ancestors. Thus, he urged us not to reject those principles. Following suit, the late Kalala Omotunde insisted on the fact that Westerners first plundered the library of Alexandria, after having stolen the teachings contained in the books, they burned the building, not knowing that the same inscriptions were reproduced down in the tombs.

In view of this situation any indiscriminate rejection of the theological principles found in the Bible resembles one tearing down a building in order to rebuild the very same building with the same materials and principles. Chances are that he might not recognize the import of the materials and principles once he has already rejected them.

Thus, the mainstream kemetist indiscriminate rejection of the biblical theological principles is counterproductive because it leads us to reject ignorantly our own theological inheritance.

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# THE NEOKEMETIC MANIFESTO

## 3.3 The methodological issue

In their re-reading the texts left by our ancestors of Kemet, the methodology used by the mainstream kemetism movements is an inductive and speculative one. First of all, this methodology doesn't allow the Black people to advocate the same truth.

Secondly, one issue arises: the conclusions thus reached through induction and speculation must be brought in congruence with the trends of African traditional religion found in the continent and the diaspora, otherwise either the divergence must be explained (which is not the case), or the hope of the cultural unity of Africa is jeopardized.

## 4 Brief history of neo-kemetism

The neo-kemetism movement started in 2008 with the discovery of the kemetism cosmological argument. This deductive reasoning establishes the main doctrines of solar religion by starting from the undeniable existence of individualities, and the law of causality. It can be summarily introduced as follows:

- The individual nature of our temporal universe implies the existence of an individual cause of its existence.
- In the infinity of possibilities, the individual nature of this cause implies the existence of other similar causes. These might be effective or potential, i.e., having already or not having yet created its temporal universe.
- Under the hypothesis that every creation exists in its creator, there is an entity that includes the sum total of these potential and effective causes. This entity is therefore the greatest possible being, the Most High God.
- As the greatest possible being, the Most High is absolutely immutable and indivisible. Otherwise there must be a principle of his mutability and divisibility greater than him, according to the law of causality. This is impossible.
- As the greatest possible being, God is the greatest possible reality. For, any additional reality added to God will result into an entity greater than the greatest possible being; which is impossible.
- The temporal universe cannot be inside God, due to his absolute immutability; moreover, it cannot be outside of God, because there is no reality outside God.
- It follows that the temporal universe is but a limited manifestation, a limited perception, of the celestial reality in the temporal consciousness of its creator. This temporal universe is but an appearance of the celestial reality in the temporal consciousness of the creator. This is the justification of our hypothesis. This leads to the conclusion that reality is spiritual.

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## THE NEOKEMETIC MANIFESTO

The KCA can be extended to the essential doctrines of salvational religion. Its deductive approach and the coherence of its doctrines (as each stems deductively from the previous) imply that this systematic natural theology is an exact science. Now, comparative studies have revealed the perfect congruence of the KCA and the religions of ancient Egypt, Sumer, and the Kongo religion, Bukôngo.

Thus, it was scientifically established that the Kôngo spiritual culture is the continuation of the religion of ancient Egypt.

### 5 Neo-kemetic solution to the issues of the fame and the unity of Africa

The discovery of the KCA has established a new epistemology and a new methodology in the study and defense of the religion and knowledge bequeathed by our ancestors.

#### 5.1 The epistemological solution

The KCA proves deductively that reality is spiritual. This affirmation is serious blow to the complex of the superiority of the White people. It implies that the validity of their science is not due to the truth it tells us about the universe, but to its praxis. Thus, in the name of the same praxis, African traditional science should not be rejected.

This apologetic of the KCA liberates the Black people from the encaging paradigm of the West. It demonstrates that the Western science is only limited perception of the greater reality defined by solar science, the African revelatory lore.

#### 5.2 The theological solution

The KCA has endowed the ATR with a powerful tool, the natural systematic theology. Since the KCA is an exact spiritual science, it constitutes the basis from which the prior teachings of the Bible, as of any holy scripture, should be judged to distinguish the true from the false. This erases any necessity of an indiscriminate rejection of the Bible. The spiritual scientific principles contained in the Bible can and should be distinguished from the historical and cultural falsities. Thus, these principles must be reclaimed as being ours.

#### 5.3 The methodological solution

Contrary to the inductive and speculative methodology used by the mainstream kemits, the neo-kemits rely on a comparative approach by starting from the fact that the KCA is an exact science. This allows them to distinguish the myths from the truth even in the inscriptions of ancient Africans.

Moreover, the comparative study of the different trends of ATR with the KCA allows neo-kemites to understand their scientific import. This understanding enables us to point to the ways that these trends can be elevated. Moreover, thanks to the universal nature of science, this understanding will allow Africans to attain the unity envisaged by the fathers of pan-Africanism.



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# THE NEOKEMETIC MANIFESTO

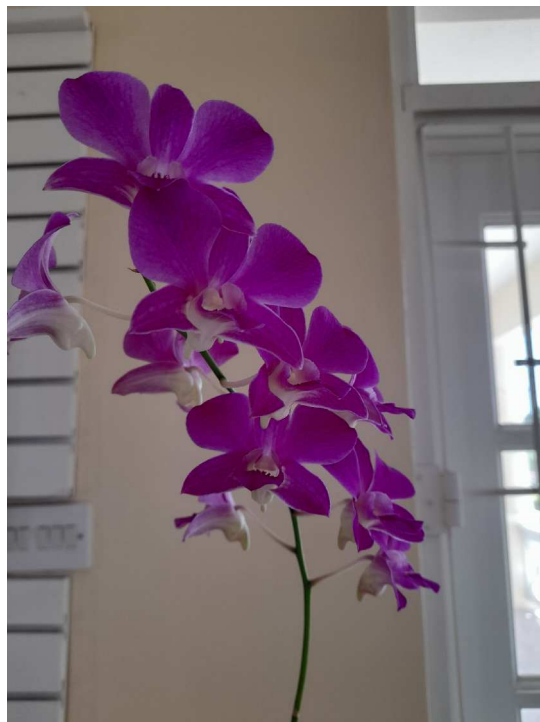
## Conclusion

The hope encouraged by the recourse made by the Black to the spiritual culture of ancient Egypt is big. However, serious epistemological, theological, and methodological issues hamper this kemetism movement to achieve this hope in terms of the reestablishment of the fame and unity reached by our ancestors in the time of ancient Egypt.

Thus, neo-kemetism, as advocated by our academy Nzil'Alowa, is the only valid approach that will enable the Black to attain this fame and unity by liberating the Black nation from the slavery of the Western materialistic paradigm.

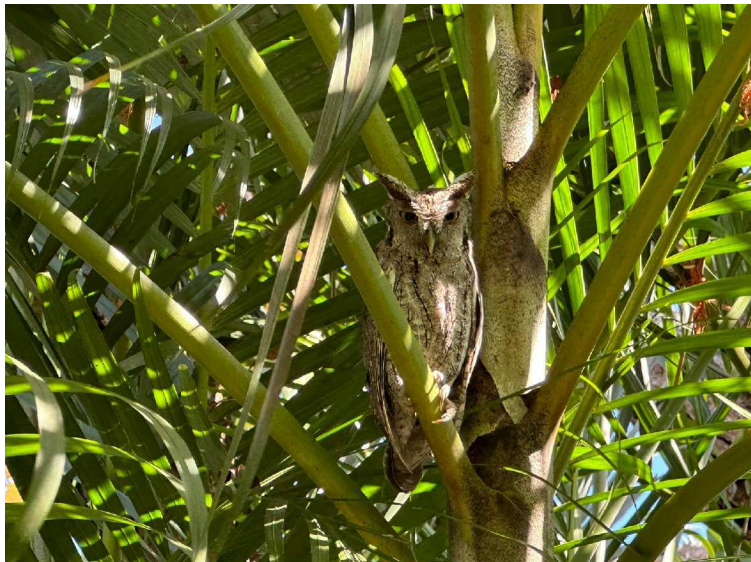


Sunset - Holder's Hill, St. James Barbados



Orchid - full bloom

## PHOTO GALLERY - Montezuma Costa Rica



# PHOTO GALLERY - Save Our Children Event

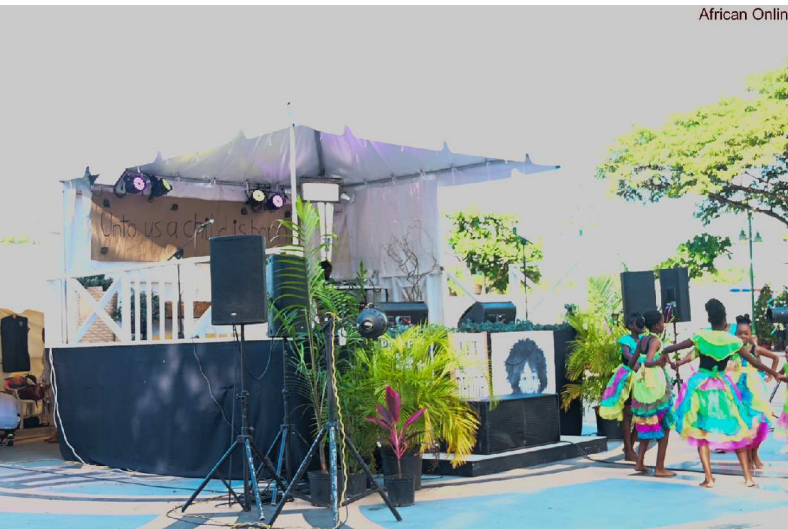
African Online Publishing



African Online Publishing



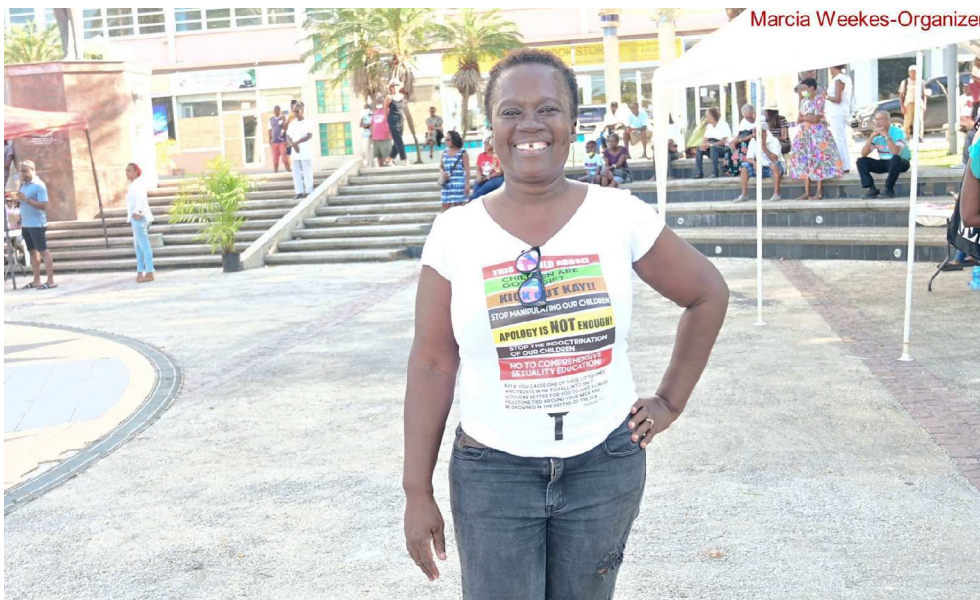
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African Online Publishing



Marcia Weekes-Organizer





african  
online  
publishing

# Kush Quarterly Magazine.



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