

**LUMINESCENCE EMBODYING VITALITY AND LIFE: A
COMPREHENSIVE EXAMINATION OF KEMETIC MYTH AND
ASTRONOMY**

A Thesis
Submitted to
the Temple University Graduate Board

In Partial Fulfillment
of the Requirements for the Degree
DOCTOR OF PHILOSOPHY
OF AFRICOLOGY AND AFRICAN AMERICAN STUDIES

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May 2023

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ABSTRACT

This paper seeks to examine the ancient Kemetic science known today as astrology and discern its usefulness in benefiting people of African descent in the contemporary era. Based upon documented historical evidence, research material, and theorization apprehended from an Afrocentric standpoint the author is attempting to succinctly present a body of scientific knowledge that can develop and advance the idea of astrology as a wholistic human endeavor conceived in ancient Africa which can be and has been useful to Africa and her people. Astrology has helped humanity to make sense of life, nature, seasons, movements of times, powers and is included within the discipline of astronomy, one the seven liberal arts, including, grammar, rhetoric, philosophy, logic, geometry, mathematics and the arts. These ancient disciplines are a necessary part of each other and are studied holistically, even today. However, Europeanization has created a problem in translating these ancient African ideas, castigating its intrinsic feminine elements, separating its mythological aspects from its astronomical parts, and despiritualizing the science. Using Cheikh Anta Diop's *Two Cradle Theory*, that cultures distinguish humans and behavior, it will be argued that cultural orientation is a fundamental reason why Europeans have struggled from antiquity to the present to understand astrology, a science birthed from African culture. Moreover, it is argued that owing to the deep structure of culture, people of African descent can study ancient African episteme to awaken cultural memory to understand values and beliefs and potentially (re)turn (*Sankofa*) to the past and comprehend and appreciate a science culturally grounded in African episteme. Ultimately, it is hoped that in this translation of astrology, which embraces the significance of *Ma'at* in all life and existence, it is

possible through viewing astrology in its ancient light, to restore *Ma'at* or balance, harmony, order, righteousness, and truth in the lives of people of African descent. The ultimate goal would be to foster peace, *Ma'at* among humanity.

DEDICATION

I dedicate this dissertation to my mother who has taught me to have faith in life. Through time and time again her spiritual faith has always been a source of inspiration, comfort and healing for me. I would also like to dedicate this piece to my brother who has always supported me throughout my life. His attentiveness, listening and inner sensibilities have remained a source of mutual understanding and familiarity between us throughout our upbringing into adulthood. Lastly, I dedicate this piece in memory of my father whose discipline and fortitude remains an example of masculine guidance I endeavor to master to this very day.

ACKNOWLEDGEMENTS

There were many people who helped me throughout my journey to complete this dissertation. First and foremost I would like to acknowledge my mother and brother who has shown unwavering support from the beginning of this journey until its conclusion. Their love and affection is deeply meaningful to me and I always cherish their kindness. I also acknowledge my father who had joined the ancestors many years ago though nevertheless I am indebted to his martial example of manhood for it has shown me discipline which was much needed in order to complete this dissertation. From my hometown of Cleveland, Ohio I sincerely appreciated the support of many of my contemporaries and elders who have in one manner or another assisted me on this journey. I thank the ancestor Dr. Michael R. Williams from Cleveland State University who first invited me into Black Studies and helped initiate me upon this path as a scholar in the intellectual tradition of my ancestors. I would also like to thank the ancestor Ms. Willette J. Crawford who belief in me, wisdom, and insightful words of affirmation inspired me to reach for greatness, as her words greatly touched my heart, and I will always cherish her ability to have had faith in me. I acknowledge and thank my childhood friend Jaleel who has always offered me another perspective to help me alleviate the burden of the cognitive, emotional and spiritual stress I endured as I sought to complete this work. My good friend Beverly I am deeply, deeply thankful to have had her as a friend over these many years; it is because of her I first traveled to Ghana, learned the Akan-Twi language and have developed a fondness for the Akan culture of which I have come to embrace. For my good friend DeeAnna I also thank for her introspective guidance, groundedness and calming sensibilities over these years; she has been a big

sister to me and has watched over me from start to finish concerning my doctoral journey. As it concerns Temple University and the Department of Africology and African American Studies I am grateful to both my professors who have guided me and my colleagues who accompanied me upon this path towards an advanced degree in Africology. I am grateful to Dr. Molefi Kete Asante for having seen the light in me and graciously extended an offer to me to join the first Ph.D. program in African American Studies on the planet. His kindhearted demeanor coupled with his charismatic writings and love of humanity has significantly impacted my understanding of the academic discipline of Africology, the theory of Afrocentricity and our obligation as Africologist-Afrocentrist to initiate social change, agency, liberation and victorious consciousness as it concerns African humanity. I would be remiss to fail to mention Dr. Kimani S. K. Nehusi for his shrewd and discerning intellectual ability has been a great benefit to me as I believe those analytical traits have significantly helped in both my intellectual maturation and perspective as an emerging scholar in the field of Africology.

As it pertains to my dissertation committee I am most indebted to Dr. Nah Dove for having advised me throughout the duration of my dissertation writing. Her emphasis on culture as theorized by Cheikh Anta Diop and the utmost importance of establishing a conceptual grounding based in both culture and the ethical ideal of *Ma'at* where most appreciated as I endeavored to complete this dissertation, which would have been impossible without her wisdom and guidance. Dr. Jabali Ade I acknowledge for his guidance also as an advisor for he has encouraged me to be profoundly creative and resultedly ingenious as I approached writing this piece. I must thank Dr. Amari Johnson for his vigilant attentiveness towards the more technical side of my dissertation such as

my research question, methods, and methodology since those are the items that I initially struggled to establish a clear understanding of as I approached organizing my dissertation. Lastly, I thank Dr. Zizwe Poe for his willingness to serve as an outside reader on my committee and his insights into African cosmology which have been most useful concerning the construction of my dissertation. I would like to give a special mention to Ms. Belinda Wilson whose administrative assistance has been an enormous benefit to me as her sage wisdom had helped me navigate the bureaucracy of the university and department many times over thus sparing me from the tediousness of bureaucratic processes concerning my academic status and endeavors. Also I must mention Dr. Kobina Ofori-Donkoh who instructed me in both the Akan-Twi language and culture at the University of Pennsylvania in his Twi class. I most definitely appreciate Dr. Ofori-Donkoh's kindness for allowing me to sit in on the class which allowed me to gain a more robust understanding into the language and culture of the Akan people of Ghana, and meet with me during my time in Ghana in 2019. Of my many colleagues I could extend acknowledgements towards, I wish to give a special acknowledgement to Dr. Alice Nicholas. I watched her work tirelessly on her dissertation in the final stage of it my first year in the department and was pleased to see her complete her dissertation, defend it and earn her title as a Doctor of Philosophy. Her sound advice, constructive criticism and encouragement has been immensely valuable to me throughout this journey and I am sincerely grateful for having had her counsel over the years. Lastly, I would like to thank both Rasheed Atwater and Marimer Berberena as we were the only students, to my knowledge, whose research interest focused on African cosmology. I have greatly appreciated their academic insights into African cosmology

alongside their personal support and encouragement as I neared the end of my dissertation. Overall, I am thankful to Temple University's Department of Africology and African American Studies for allowing me an opportunity to pursue and complete a doctorates degree when I was previously denied by all other departments and \programs in the field I had applied to. The department and its members saw something in me that others had not and I am sincerely appreciative of having had the opportunity bestowed upon me to become an emerging scholar in the discipline of Africology. Thank you all.

Hotep

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PREFACE

~ To seek truth is to venture into the nocturnal waters; To reveal truth is to emerge from the abyss bearing the torch ~

From the time of my childhood I have always been enamored with the mysteries of the universe. I remember fishing as a child with my father underneath the theater of the night sky; the bright shining stars and ever luminescent moon was astonishing to me as I marveled the celestial spectacle upon the cool night breeze - I remember walking through the hollowing darkness on the side of the highway road as my father and I concluded our sojourn with fish in hand however I was certainly trepid due to the uncertainty of the encapsulating darkness around us; it both terrified and intrigued me though, the enchanting call of the great unknown - I remember as we prepared for our departure thinking about the vastness of the natural environment that encircled us; the large bodies of water on either side of the causeway, the bellowing pine trees in the distance, the sinking marshes in the forest and the mosquitos that constantly pricked our skin; I remember life back then and the euphoria that surrounded it. I was certainly a child captivated by the unknown, the inner mysteries of the world around me. Maybe it had been mere innocent curiosity, a sign of a child's brilliance, however I think now I had always been drawn to the larger scheme of things in life.

Probably, this is why I took interest in astrology in my teenage years; The thought of the universe describing my identity as a human being was indeed a great spectacle to behold. I was always drawn to the so ethereal aspects of art, science and religion; enamored by the otherworldly dimensions of these endeavors which I saw as a conduit to

reach the other side, or so I had thought. In many ways I still think so, constantly pondering a spiritual experience outside of this flask we call the human body. However, undoubtedly, we are all, all beings, spiritual in nature; Yes, all beings are spiritual beings experiencing the phenomenality of a physical existence. I believe we are all children of the source, the great spirit, that which has existed before the inception of existence itself. Alas, we are all living entities placed upon this earth for a time until we are called to the other side, the otherworld, among many worlds. As such, while we are all here on earth, partaking in this great journey we call life, I find myself as I did in my childhood looking into the stars, looking into myself and asking, ‘what is the meaning of all this,’ and so I turned to studying the stars and the stories ascribed to them to find out.

Who would have thought from my time as a teenager to now my initial casual interest in this astrological subject matter would transform into a dedicated field of intense academic research interest! I certainly would not have, moreover, I would have definitely not surmised that this seemingly ‘fanciful’ commercial topic around the stars and planets is in fact rooted in the scientific traditions of African antiquity. I am still astounded by this all, the feeling of having come ‘full circle’ from the time of a teenager with a curious interest in this science to a man nearing his thirties seriously engaged in the systematic analysis, interrogation, and examination of ancient African scientific endeavors. There is still a sense of disbelief surrounding all of this still to me, so many mysteries and self-reflections, however what I do believe is that there is a purpose that

guides me into this area of examination; a measure of providence: I believe I am guided by my ancestors towards the mantle of responsibility.¹

For me I feel obligated to walk in the path of a scientific tradition established by my African ancestors long ago. Astrology was a means of peering into the unfathomable depths of the cosmos to make sense of the inner mysteries of the universe; it was an astronomical tool used to facilitate a deeper understanding of the human experience and what constituted it. Henceforth, as I walk in the footsteps of my ancestors I ask myself ‘what do I have to fear,’ ‘my ancestors would not lead me astray.’ At the heart of it I believe I am serving a vital purpose in examining astrology as a science of ancient Africa and reasserting its value in the contemporary African world despite the fascination and vitriol alike the science has endured in modern times. Thus, I believe I am beholden to this journey I find myself on, that is a journey started many years ago by an incessant adolescent mind to answer those questions asked by that smiling child so long ago.

¹ For any lore fans of the *Halo* franchise developed by Bungie, and currently managed by 343 industries, reading this, I am a huge supporter of the franchise and thought it befitting to make a play on words regarding the ‘mantle of responsibility’ as it concerns my ancestral responsibility concerning the examination of the ancient sciences of Africa.

INTRODUCTION

The arts, sciences and other creations of human ingenuity arose from the cultural and historical context of African antiquity. In particular, ancient Kemet, also known as ancient Egypt, represents the most iconic illustration of the pinnacle of human genius as conceived in the world of antiquity. Ancient Kemet is often cited as being the earliest example of human civilization wherein many ideas expressed throughout humanity in this contemporary era had historically risen out of this ancient society. However, there would have been no ancient Kemet without the Khoisan, Mbuti, San and Twa, among other Africans from the central African region who carried their ideas and culture through migration along the Nile river into ancient Kemet.²³⁴ Henceforth, the cultural antecedents that blossomed into highly sophisticated endeavors in Kemet were present throughout the African continent before the emergence of dynastic Kemet. This aforementioned statement is important to note because it helps illustrate the historical truth that Africans from the earliest inception of organized human history have been inseparable from the process of orchestrating human civilization. Africans are the first human beings, as the origins of humanity originated in the Great Lakes region of East Africa,⁵ and as such Africans were the first humans to engage the arduous and often seemingly

² Kimani S. K. Nehusi, "Ancient African Spirituality: The Common Root of Vodun and European Christianity," Africology Temple University, April 24, 2022, YouTube Video, 15:50-20:41, <https://www.youtube.com/watch?v=Wq87KZLyV5s>.

³ Yosef Ben-Jochannan, *African Origins of the Major "Western Religions"* (United States: Alkebu-lan Books, 1991), vi.

⁴ Oba T'Shaka, *The Integration Trap, the Generation Gap: Caused by a Choice Between Two Cultures* (United States: Pan African Publishers and Distributors, 2005), 82-83.

⁵ Cheikh Anta Diop, Yaa-Lengi Meema Ngemi, *Civilization Or Barbarism: An Authentic Anthropology* (United States: Chicago Review Press, Incorporated, 1991), 11, 103.

insurmountable task of creating *culture*, which is a coherent model to live life by,⁶ and infrastructures (i.e., society, civilization) to advance the culture and the people who constitute it towards the pinnacle of excellence.

Ancient Kemet again represents the most notable example of the height of human accomplishment wherein Africans achieved a level of artistic, cosmological, ethical, epistemic, political, social, scientific and spiritual consciousness and success, among other endeavors, which has been unrivaled throughout much of the tenure of human existence even into the present era. The cultural and historical importance of ancient Kemet has often been acknowledged, however albeit dubiously by many Eurocentric and otherwise anti-African detractors who have attempted to remove Kemet from its African context into their own. This falsification of African history has been consistent over the last several hundred years as many anti-African collaborators have tried to insinuate that Kemet was a European, Asian or Eurasian civilization whose epistemic developments are not owed to Africans but Europeans (and) or Asians. Despite these attempts, Kemet has unequivocally been proven to be an African civilization as chiefly advanced by Cheikh Anta Diop in his *The African Origins of Civilization* who had proved through an abundance of archeological, cultural, historical, linguistic, social, scientific, religious and otherwise sound evidence that Kemet was indeed an African nation having arisen in Africa and inhabited by African people. Many other scholars have endeavored in relation to Diop's work to present and defend the Africanity of Kemetite civilization such as Diop's esteemed colleague Théophile Obenga, among others such as John Henrike

⁶ Nah Dove, "Race Revisited: Against a Cultural Construction bearing Significant Implications." *International Journal of African Renaissance Studies - Multi-, Inter- and Transdisciplinarity*, 13:2, 2018, 130, DOI: [10.1080/18186874.2018.1538703](https://doi.org/10.1080/18186874.2018.1538703).

Clarke, Yosef ben-Jochannan, Chancellor Williams, George G. M. James, Gerald Massey, John G. Jackson, Basil Davidson, Ivan Van Sertima, Jacob Curruthers, Charles S. Finch, Oba T'Shaka, Molefi Kete Asante, Maulana Karenga, Seba Kwesi Damani Agyekum, Kimani S. K. Nehusi, Nah Dove, Edward Bruce Bynum and Anthony T. Browder. There are of course many more scholars who have contributed to the study of ancient Kemet as an African civilization, and ultimately have shown through the rigors of advanced scientific and legitimate processes that ancient Kemet was indeed an African civilization having arisen in Africa bearing connections to contemporary African societies and people, such as the Akan, Yoruba, BaKongo and Wolof, among other African ethnic groups. Moreover, due to the *Maafa* or disaster of African colonialism, imperialism and enslavement at the hands of European and Arab captors, these aforementioned African peoples were dispersed into the diaspora however all these peoples bear ancestral relations with their brethren/sistren on the African continent and ultimately back to ancient Kemet among other societies of African antiquity.

At the heart of it Africans in the diaspora today from Jamaica, Haiti, the United States of America and Cuba to Brazil, the United Kingdom, France, Canada and many other places around the global are culturally just as related to one another as they are to continental Africans; despite the superficial cultural differences among different groups of African people at the deep structural nature of culture, that which is related to axiology, cosmology, epistemology and ontology,⁷ all these African people are similar and these similarities were documented to be present among African people in ancient

⁷ Linda James Myers, "The Deep Structure of Culture: Relevance of Traditional African Culture in Contemporary Life." *Journal of Black Studies* 18, no. 1 (1987): 73-74.
<http://www.jstor.org/stable/2784611>.

times. As such, the concept of cultural unity⁸ helps to illustrate that similarities outweigh the differences among people of African descent as cultural unity has been consistent both transgenerationally and transnationally among African descendant peoples. Henceforth, all African people living today share cultural relations with one another, despite differences or variations in cultural awareness, acceptance and expression, and furthermore share ancestry with their African ancestors who had come before them throughout the generations. Through the ancestral spirit(s) that lives in each and every African person, all African people living today are an embodiment of their ancestors who had come before them and are connected to Africa as an ancestral homeland, cultural paradigm and as a spiritual bastion. Ultimately, there is a dimension of cultural continuation and reflection that identifies the African world. The continuation is evident in the continuum of African culture throughout space and time wherein what Africans do in the present reflects what Africans had done in the past, and what Africans had done in the past mirrors what Africans are doing in the present. At its core, this quality of correspondence, connectivity and interconnectivity among Africans is a vital representation of the dynamism present in African ontology and culture and allows Africans regardless of where they stand in the present to look towards the past as a means of reconciling the present and preparing for the future.

Transitioning, the understanding of the historical importance of ancient Kemet, the dynamism of African culture and the similitude of African people is imperative as it concerns people of African descent in this contemporary era. The reason being that the

⁸ Nah Dove, "African Womanism: An Afrocentric Theory." *Journal of Black Studies* 28, no. 5 (1998): 523. <http://www.jstor.org/stable/2784792>.

epistemic genius of ancient Kemetic civilization has the ability to assist African people living in this modern era. More specifically, the astronomical sciences of ancient Kemet, as will be examined throughout the entirety of this endeavor, are asserted to be functional in helping African people today reconcile from the historical interruption of African history which was and still is the *Maaafa*. In principle, the observational science of *astronomy* refers to ‘the study of the universe and the entities that comprise it.’⁹ Astronomy in this modern age is regarded as a profound observational science, however it was in ancient Kemet that this science is noted to have first been systematically codified into a robust scientific endeavor by Africans as a means to monitor the astronomical theater and the entities which comprise it. This science was chaperoned by the astronomer-priests of ancient Kemet who were consummate stargazers who observed, studied and recorded celestial activity throughout the duration of their countries establishment, which was over three thousand years in length.¹⁰¹¹ Furthermore, these astronomer-priests were responsible for teaching astronomy to the Kemetic public and had done so through astrology, the progeny of astronomy.¹²

At its most basic inception *astrology* is a synthesis of Kemetic astronomy and mythology and can be defined as ‘the study of celestial objects and their impact on the human personality and terrestrial affairs.’ Those ‘celestial objects’ include the sun, moon, stars, and planets among other astronomical phenomena. The purpose of astrology was to

⁹ James Smalls, “African Sacred Science w/ Professor James Small,” Molefi Kete Asante Institute, March 19, 2021, YouTube Video, 31:57, https://www.youtube.com/watch?v=vR_DTy0SfQs&t=5132s.

¹⁰ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony*. (United Kingdom: Taylor & Francis, 2015), 24.

¹¹ Kimani S. K. Nehusi, “Introduction: The Strategic Intellectual Importance of Kemet” in Karen Exell (ed.) *Egypt in its African Context* Archaeopress, Oxford. United Kingdom. 2011, 15.

¹² Smalls, “African Sacred Science w/ Professor James Small,” 37:57.

explain how the universe and the entities which comprise it are intricately related to all life on earth, including humanity and other beings, and how these synergistic relationship between the earth, all its life forms and the greater universe influenced the course of human destiny and terrestrial events.¹³ A significant manner of teaching astronomy to the masses through the use of *myth* which is ‘a symbolic representation of the various dimensions that comprise the human condition i.e., cultural, psychic, spiritual, etc.’¹⁴ Molefi Kete Asante explains that “myths are tales...but they give us explanations of the origins in the form of tales.”¹⁵ As such myth provides a spiritual explanation, through the use of tales, for how certain phenomena i.e., religion, science, person, etc., came to be and is meant to tether human material reality with spiritual realities, the later which is considered a higher dimension of existence. In Kemet astronomical events were fused with mythology, symbols, and narratives and as such astrology was conceived as a tool used to describe the multidimensional nature of the human personality alongside other endeavors. Moreover, in ancient Kemet, astrology was used to designate and describe periods of human and terrestrial existence based upon cosmic and mythological events. This science has survived, albeit having undergone Eurocentric cultural and etymological changes, into the modern era however astrology has struggled to regain the reputation and utility it served in ancient times due to the intercultural disconnect surrounding the science as a result of Europeanization. Despite its present predicament astrology is a multidimensional science with various applications, interpretations, and meanings.

¹³ Ibid, 37:12, 37:57.

¹⁴ Charles S. Finch, *Echoes of the Old Darkland: Themes from the African Eden*. (United States of America: Khenti, 1991), 129.

¹⁵ Molefi Kete Asante, *Kemet, Afrocentricity, and Knowledge* (New Jersey: African World Press, 1990), 89.

As it relates to African people the purpose of this dissertation is to examine astrology as an indigenous African science with the intent to discern its usefulness concerning African people living today. Hopefully, through an in-depth Afrocentric historiographical analysis, interrogation, interpretation and explanation of the research material this academic endeavor will reveal the functional utility this science has to offer for African people living in the contemporary era; this is particularly important as it concerns the African world which is still struggling with cultural consciousness, identity and relocation due to the historical consequences of the *Maafa*. Moreover, despite this astronomical science of ancient Kemet predating the *Maafa*, astrology is nevertheless important in relation to offering a cultural corrective to assist African people in this modern era to reconcile the historical consequences of the *Maafa*. As such in order to accomplish this endeavor this dissertation is divided into six interrelated chapters that addresses critical areas surrounding this examination of Kemetic myth and astronomy as seen below.

CHAPTER SUMMARIES

Chapter one titled *The Natural Order* will examine the Kemetic moral and ethical ideal of *Ma'at* which is considered to be the primary idea responsible for the foundation and maturation of early African societies and is the conceptual foundation responsible for the creation of the arts, mathematics, and sciences, and as such astronomy and astrology. *Ma'at* is a multidimensional notion for in its most basic sense it represents balance, justice, harmony, peace, reciprocity, righteousness and truth; and in a more complicated sense it represents the natural order of all existence as discerned in the universe and on earth. Furthermore, *Ma'at* exists on all planes of existence including the spiritual, mental

and physical planes. As such *Ma'at* was the guiding light in ancient Kemet which ordered societal behaviors and functions. Moreover, it remained in the consciousness of the people of Kemet as a means to prevent *Isfet*, the nemesis of *Ma'at*, from emerging as *Isfet* denotes chaos, disorder and ignorance. Overall, this chapter presents the conceptual framework that allowed the Kemetic arts and sciences, with particular emphasis on astronomy and astrology, to emerge from and correspondingly these astronomical endeavors reflect the qualities of balance, justice, harmony, peace, reciprocity, righteousness and truth since these qualities represent the condition they emerged from.

Chapter two titled *Kemetic Astronomy* will illustrate that astronomy is an observational science was most perfected in ancient Kemet where it reached the pinnacle of scientific excellence. In general stargazing has been a phenomenon that has been a part of the African scientific tradition long before Kemet was established, however it is in ancient Kemet that the science was organized into a systematic science concerning the presence, affairs and proceedings of cosmic phenomena. This chapter will present and examine the most salient aspects of Kemetic astronomy including the creation of the calendars, time and astronomical discoveries which contributed to the cultural, ritual and social life of the ancient people of Kemet.

Chapter three titled *Kemetic Myth* will examine several astronomical events including the Precession of the Equinoxes, the Precessional Ages, the Galactic Center and Great Year which were all interrelated phenomena conceived as having a tremendous impact on human destiny and terrestrial affairs. Moreover, each of these events are associated with myths which are believed to describe the affairs of humanity and life on earth. This chapter will explain these astronomical phenomena and describe the nature of

myth which surrounds each of them. Ultimately, this chapter will help to illustrate how astrology as a celestial force has influenced the affairs of universal and terrestrial life and serves as a guide for the unfolding of human destiny prior to events having ever occurred.

Chapter four titled *Birth, Time, and Destiny in Kemetic and Akan Cosmology* will discern the linkages that exist between ancient Kemet and the Akan as a contemporary African culture to discern how astronomy and myth has influenced African cultures from antiquity to the present. By examining and explaining the linkages that exist between ancient Kemet and the Akan, this chapter assists in providing material evidence connecting the ancient aspect of this dissertation to its contemporary aspect. As the chapter title insinuates this chapter will primarily explain the cultural-cosmological similarities between the people of Kemet and of the Akan as it concerns birth, time and destiny. In totality, this chapter helps to substantiate how astronomy and myth have influenced the human personality and destiny from ancient times to the present as conceived by Africans. Moreover, it assist in demonstrating the cultural continuity of African people throughout space and time as apprehended through astronomy and myth.

Chapter five titled *The Spirit of Culture* will examine how culture is a creation of the human experience used to establish order in human existence as a means to experience life most effectively. As such this chapter will delve into a cultural analysis of different facets of humanity using Cheikh Anta Diop's *Two Cradle Theory* which describes how socio-environmental conditions distinctly influenced behavioral and social patterns of specific groups of people over a significant period of time. Through the *Two Cradle Theory* this chapter will locate and explain the primary problem which faces this examination of Kemetic myth and astronomy: The Europeanization of astrology. Based

upon the climate and environment conditions, or cradles, that Africans and Europeans societies emerged from there were distinct differences in behavior and worldview between these two cultures which shaped their respective perceptions of reality. The differences in perception as a result of cultural, and not racial, differentiation has often led Europeans to misunderstand and misrepresent the science of astrology, thus reducing it to an item and diminishing its significance and function. Essentially, this chapter will investigate and explain the divergence between African and European cultures and illustrate that Europeans have often struggled with astrology due to it being an African science.

Chapter six titled *The Coming Age* will examine the current astrological era called the Age of *Heru* or Pisces, and the coming astrological era known as the Age of *Hathor-Nut* or Aquarius. By examining the current astrological era of *Heru* this chapter will explain how for the last two millennia this age has impacted the African world based upon the myths, symbols and narratives ascribed to the age. Furthermore, the coming age of *Hathor-Nut* will also be examined to offer conjecture into what this coming astrological age will mean for the African world. At the heart of it this chapter will reassert the significance of astrology as science of African antiquity which has the capacity to benefit the lives of African people living in the contemporary era. The Akan concept of *Sankofa* and the intellectual theory of Afrocentricity will be mentioned regarding this chapter as both *Sankofa* and Afrocentricity help to assert the importance of Africa people relocating to their ancestral cultural identity.

In totality these six interrelated chapters will examine Kemetic myth and astronomy with the intent to show how the sciences of ancient Kemet were believed to

influence both human destiny and terrestrial affairs from ancient times to the present era. In order to effectively accomplish the objectives of this examination it is vital to mention the conceptual tools that will be used to undertake this endeavor including method and methodology.

METHODS AND METHODOLOGIES

As it concerns academic research there always exist an interest in discerning what conceptual tool(s) a researcher has used to collect their data, and what theoretical perspective(s) has the researcher used to give meaning to the data they have collected. This interest becomes a question of the researchers method and methodology.

A *method* can simply be defined as “a tool of data collection.”¹⁶ The purpose of a method is to collect data which is used towards accomplishing a particular research objective. *Methodology* on the other hand refers to ‘the study of methods or the philosophy of methods.’¹⁷ More specifically as Serie McDougal III explains “methodology combines methods with the paradigms, assumptions, theories, concepts, and ideas that give life, interpretation, and meaning to data.”¹⁸ Essentially, methodology is a way to give meaning to the data, which has been collected through methods, based upon the use of different epistemic constructs such as assumptions, concepts, paradigms and theories. As it concerns this dissertation the primary methodology used to accomplish

¹⁶ Serie McDougal III, *Research Methods in Africana Studies* (New York: Peter Lang, 2017), 33.

¹⁷ Molefi Kete Asante, seminar discussion, 2019.

¹⁸ McDougal III, *Research Methods in Africana Studies*, 34.

this endeavor is the theory of Afrocentricity. The primary methods are Afronography and Afrocentric historiography, which are methods intimately tied to Afrocentric theory.

As McDougal III reminds us “methods can never be divorced from methodology”¹⁹ and so the methods used to accomplish the objective of this endeavor are methodologically consistent with the theory of Afrocentricity. As such in order to effectively explain what methods and methodologies were used to create this dissertation we must first start with an overview of Afrocentricity to understand the preeminence of this theory in relation to this dissertation.

AFROCENTRICITY (AN OVERVIEW)

The primary methodology used to give meaning to the data collected concerning this literary endeavor is the theory of Afrocentricity which is a socio-intellectual perspective rooted in the academic of *Africology* which refers to the “Afrocentric examination of phenomena related to African people.”²⁰As defined by Molefi Kete Asante, the progenitor of Afrocentric theory, *Afrocentricity* is “a mode of thought and action in which the centrality of African interest, values, and perspectives predominate. In regards to theory, it is the placing of African people in the center of any analysis of African phenomena.”²¹ A theory is developed when people formulate observations pertaining to society and/or the world around them;²² it is a means to articulate or explain

¹⁹ Ibid

²⁰ Winston A. Van Horne. “Africology.” In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 60-61. Thousand Oaks, CA: SAGE Publications, Inc., 2005.
<https://dx.doi.org/10.4135/9781412952538.n25>.

²¹ Molefi Kete Asante, *Afrocentricity, The Theory of Social Change* (Revised and Expanded)(Chicago: African American Images, 2003), 2.

²² McDougal III, *Research Methods in Africana Studies*, 52.

a particular event based on experience, observation, and/or reflection.²³ Henceforth, as Asante explains Afrocentricity is a theory derived from a standpoint that reality is capable of being accessed from the distinct and unique perspective of African beingness (ontology). Moreover, the assumptions, ideas, perspectives and values of African people which constitute our reality rest at the center of our experiences as African people. Henceforth, Afrocentricity is an intellectual endeavor aimed at asserting the centrality of the experiences that constitute African humanity.

This notion of humanity is an integral facet of Afrocentric thought because far too often African humanity has been dismissed, negated or ridiculed by antagonist of African ontology and consequently many African people transgenerationally and transnationally have fought to assert their humanity in the face of cultures that have attempted to deny them of it. In this light Afrocentricity is a theory of social change because it attempts to reconstitute African humanity from a sub-optimal to an optimal state. Epistemically Afrocentricity advances the notion that African people are capable of exercising *agency* as Asante explains which is “the ability to provide the psychological and cultural resources necessary for the advancement of human freedom.”²⁴ As such an *agent* as Asante continues is “a human being who is capable of acting independently in his or her own best interest.”²⁵ Ultimately agency is the “activating principle”²⁶ that rest at the *center*,²⁷ or source, of African identity, as characterized by African culture, psychology

²³ Molefi Kete Asante, seminar discussion, 2019.

²⁴ Molefi Kete Asante, *An Afrocentric Manifesto* (United Kingdom: Polity, 2007), 40.

²⁵ Asante, *An Afrocentric Manifesto*, 40.

²⁶ Molefi Asante, Ama Mazama, *Afrocentricity and the Critical Question of African Agency* (Pennsylvania: Department of African American Studies, Temple University, 2014), 11.

²⁷ McDougal III, *Research Methods in Africana Studies*, 40; In the context of African people McDougal states that to be centered is “being grounded in the knowledge of the history and culture of African people.”

and biology,²⁸ and is a manifestation of *consciousness*²⁹ which refers to ‘a state of awareness.’ Though there are many Afrocentric concepts of relevance these ideas of, centeredness, agency and consciousness are three of the most important as it concerns Afrocentric methodology.³⁰ However, Afrocentricity is more than an epistemic endeavor for it incorporates ethics and praxis into its theoretical framework which are related and interrelated notions.

Asante explains that Afrocentricity “is a devotion to the idea that what is in the best interest of African consciousness is at the heart of ethical behavior.”³¹ Restating Asante and expanding from his quote, where there is ethical considerations there is the ability to extend those considerations outward towards what is in the best interest of African consciousness, people, culture and humanity. Here what gives a person the opportunity to toil in the genuine interest of African people is indeed ethicality as most aptly conceptualized in the Kemetic (Egyptian) moral and ethical ideal of *Ma’at*. The notion of *Ma’at*, as explained in detail in the following chapter, refers to traits such as balance, truth, justice, order, reciprocity, virtuousness and harmony among other benevolent attributes. Moreover, *Ma’at* is a multidimensional notion representing the connection and interconnection between various dimensions of reality and ultimately the

²⁸ Ama Mazama, *The Afrocentric Paradigm* (New Jersey: African World Press, 2003), 25.

²⁹ Asante, Mazama, Afrocentricity and the Critical Question of African Agency, 11; Afrocentrist maintain that the source of agency is *consciousness* or ‘self-awareness’ and that consciousness has “particular attributes” which displays itself in varying manifestations. One manifestation is exemplified by the five phases of consciousness which includes skin recognition, environmental recognition, personality awareness, interest-concern, and Afrocentric awareness. Another manifestation is categorization of consciousness as seen in a consciousness of victory or a consciousness of defeat. For more information on this subject of consciousness please see Asante and Mazama, *Afrocentricity and the Critical Question of African Agency*, page 11.

³⁰ McDougal III, *Research Methods in Africana Studies*, 40-41.

³¹ Asante, *Afrocentricity, The Theory of Social Change*, 2.

natural order of all existence. Essentially, the ideal of *Ma'at* exist in the theoretical framework of Afrocentricity as an ethnical dimension committed towards the genuine interest of African people. Continuing as it concerns praxis Asante states the following:

“The practice of Afrocentricity as a transforming agent in which all things that were old become new and a transformation in people’s lives of attitudes, beliefs, values, and behavior create, *inter alia*, a revolutionary perspective on all facts. It becomes everywhere sensed and is everywhere present. A new reality is invoked; a new vision is introduced.”³²

The vision that Afrocentricity introduces is a reality simply rediscovered as it brings the African past towards the present and relocates African people to the natal culture, history and reality of our African ancestors.³³ In this light Afrocentricity is a theoretical and pragmatic manner of relocating African people to the source i.e., African culture and history; it is initiating consciousness and a return towards the past as a means to empower African people in the present (and inevitably the future). In this manner the Akan concept of *Sankofa* symbolically helps to describe the relocation conceptual dimension of Afrocentricity. Ultimately, Asante mentions that “Afrocentricity is the centerpiece of human regeneration”³⁴ and as such Afrocentricity is therein the most optimal socio-intellectual theory to address African reality as a means to restore African consciousness and consciousness of our agency, history, culture and identity as an African people.

³² Ibid, 3-4

³³ Ibid, 4

³⁴ Ibid, 2

Afrocentric Methods and Methodologies. As previously stated in principle the theory Afrocentricity is the primary methodology that will be used to give meaning to the data collected as it concerns this literary endeavor. The value of incorporating Afrocentric theory into this dissertation is that since this dissertation will overwhelmingly be covering African phenomena the theory of Afrocentricity is arguably the most efficient intellectual enterprise that could be used here since it privileges the ideas, values, perspectives and experiences of African people as agents in their own historical and cultural narrative. Hence the evaluation of African phenomena from an Afrocentric perspective rest at the forefront of this endeavor. Also what aids in cementing the Afrocentric nature of this dissertation is Danjuma Modupe's 'Three Pyramidal Elements' which characterizes how an Afrocentrist should approach any examination of African phenomena. Those three elements include grounding, orientation and perspective as defined below.

“Grounding refers to knowledge of the history and experience of the African world. Orientation refers to a particular interest in the needs and concerns of people of African descent. Perspective refers to looking at the world in a way that seeks to identify ways to emancipate and empower people of African descent.”³⁵

Modupe's contributions to Afrocentric theory has significantly helped orchestrate a conceptual foundation for how Afrocentric research endeavors are approached and as such this dissertation reflects Modupe's pyramid which ultimately grounds this research in the authentic cultural and historical reality of African people, culture, life and phenomena. *Location theory* is another Afrocentric methodology used in this dissertation

³⁵ McDougal III, *Research Methods in Africana Studies*, 40.

and refers to ‘the ability to locate the epistemic orientation of a text, speech, or other phenomena based on an author's direction, expressions and motivations.’³⁶ Location theory was created by Asante as a means to locate the cultural, historical, and psychological center (identity) of an author, who is the subject of an Afrocentric examination, to determine that authors identity and their relationship to their own scholarship. Basically, it is a theory that can discern and expose where an author aligns intellectually i.e., culturally, ideologically, theologically, etc. Throughout the entirety of this endeavor location theory has been used to discern the location of all cited authors included in this research endeavor to articulate their inclination towards African phenomena. This is important because it prevents the unattended acceptance of certain assumptions or information which is antithetical to Afrocentric thought and thus would undermine one or more dimensions of Afrocentricity including African agency, center, victorious consciousness and so forth. Transitioning, a set of criteria that has also been employed in this piece refers to the ‘five minimum characteristics of an Afrocentric assignment outlined by Asante as seen below.

“(1) an interest in psychological location; (2) a commitment to finding the African subject place; (3) the defense of African cultural elements; (4) a commitment to lexical refinement; and (5) a commitment to correct the dislocations in the history of Africa.”³⁷

The importance of these minimum requirements is that they structure how an Afrocentrist must approach their research in order for their work to constitute an Afrocentric assignment as conceived by Asante. Where Afrocentricity and location

³⁶ Ibid, 75-76.

³⁷ Asante, *An Afrocentric Manifesto*, 41.

theory are methodologies which give meaning to the data collected, Modupe's 'Three Pyramidal Elements' alongside the Asante minimum characteristics for an Afrocentric assignment are conditions and criteria respectively which aids in orchestrating a theoretically grounded, authentic and intellectually robust Afrocentric assignment. In relation to methodology one particular term that has been used extensively throughout this endeavor is 'descriptive validity.' Though a scientific term, *descriptive validity* has been employed in this dissertation as 'a conceptual tool used to ascertain the cultural and historical accuracy of historical events, text and other research material.' The benefit of descriptive validity is that it aids in disambiguating perceptions, assumptions and ideas as it concerns a particular phenomenon to avoid conceptual confusion based upon the appearance of similitude between seemingly similar phenomenon. As such descriptive validity ensures that any examined phenomena are culturally and historically accurate according to the culture(s) examined.

Continuing, as it concerns methods, there are three methods use throughout this endeavor including Afronography, Afrocentric historiography and beneficial extraction. The principal method used to collect data concerning this dissertation was *Afronography* which can be defined as "a method of recording and writing the African experience from an Afrocentric perspective."³⁸ Afronography, also called Afronographic methods, is a way to apprehend the condition of any given phenomena i.e., events, person, text, etc., related to African people.³⁹ Throughout the entirety of this endeavor Afronographic

³⁸ Molefi Kete Asante. "Afronography." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 76-77. Thousand Oaks, CA: SAGE Publications, Inc., 2005. <http://dx.doi.org/10.4135/9781412952538.n37>.

³⁹ Asante, "Afronography," 76-77.

methods were used to collect data from the examined research material albeit from the interpretive standpoint of an Afrocentric perspective. Another method used which is similar to Afronography is Afrocentric historiography. Where *historiography* can be defined as ‘the systematic study of historical documentation’⁴⁰ *Afrocentric historiography* is ‘the systematic investigation of historical documentation through an Afrocentric frame of reference.’ Afrocentric historiography is the Afrocentric examination of historical documents or writings pertaining to historical events and not the historical events themselves. Concerning this dissertation Afrocentric historiography was employed to collect research data from various examined books, journal articles, encyclopedia entries and other documents containing information on historical events. However, by providing an Afrocentric examination of the data collected from the researched material the centrality of the African experience, alongside the ideas, values and perceptions which constitute that centrality, was maintained and consequently the theory of Afrocentricity was upheld concerning the investigation of historical documents. This is important because from a disciplinary perspective this endeavor was committed to an Afrocentric theoretical orientation concerning the data collected and not a ‘traditional’ historical perspective which is laden with Eurocentric assumptions of historical events. Again methods are never divorced from methodology and there exist cultural assumptions concerning both methods and methodology; this is why Afrocentric historiography is preferred as it concerns this method of data accumulation.

As it concerns Afronography and Afrocentric historiography, it would be prudent to briefly mention that Afronographic methods refers to the recording and writing about

⁴⁰ McDougal III, *Research Methods in Africana Studies*, 220.

the African experience from an Afrocentric perspective. This record and writing can come from examining historical documentation similar to Afrocentric historiography, however Afronography is more expansive than Afrocentric historiography because it involves accessing oral interviews, videos, songs, dances and a plethora of other displays of the African experience; as such Afronography is not limited to the examined of only historical documentation as Afrocentric historiography is. Regardless both methods were used in this endeavor, overlappingly often, to accumulate data concerning the African experience and phenomena. The last method used in this dissertation was *beneficial extraction* which refers to ‘a method of collecting information or knowledge from a contrary source.’ This method was created by Jabali Ade as a means to extract data from information sources that are often riddled with assumptions, perspectives or sentiments antithetical to an Afrocentric thought, however through beneficial extraction the most ‘redeeming’ aspects of a contrary research material could be extracted to provide conceptual benefit as it concerns an Afrocentric assignment. Essentially, beneficial extraction is a tool to take the best aspects from an otherwise non-Afrocentric source.

Hopefully through this introduction the reader will come to understand the rational, meaning and purpose behind this examination of Kemetic sciences and their proposed utility to the modern African world. Moreover, the reader will understand the methods and methodologies used to make this research examination possible. Henceforth, through the strenuous and often detailed nature of this research venture the reader will hopefully come to form a coherent understanding of the nature of Kemetic myth and astronomy and how these forces have influenced the destiny of humankind and terrestrial events. This endeavor comes at a crucial moment in modern time where the world is

undergoing tremendous fluctuations concerning the state of human affairs and consequently there is significant conjecture around the longevity of human existence on this earth based upon these current conditions. Henceforth, this dissertation on a broader scale can hopefully offer a means to illuminate the present human condition and propose a corrective to the destructive path of humankind which not only threatens themselves but other lifeforms that inhabit the earth. As such, this examination will begin rightly with *Ma'at* which is conceived as the natural order of all existence.

CHAPTER 1 THE NATURAL ORDER

In light of my thesis pertaining to the genius of human enterprise conceived in African antiquity, in particular Kemetic myth and astronomy, it is necessary to start this particular examination of African phenomena from the principal ideal responsible for the development of human civilization and inevitably the endeavor which arose alongside it. The ideal of *Ma'at* was the principal ideal necessary for the formation, development, expansion and longevity of early human societies.⁴¹⁴² *Ma'at* emerges and matures historically in ancient Kemet,⁴³ which is the world's first most widely recognizable human civilization and was of vital importance to the very existence of the Kemetic nation for it undergirded every dimension of the society. In a proverbial sense *Ma'at* refers to the seven cardinal virtues of 'balance, justice, harmony, order, propriety, reciprocity, and truth.'⁴⁴⁴⁵ Thus from spirituality to agriculture, architecture, art, epistemology, ethicality, law, mathematics, military, morality, politics, science and so forth balance, justice, harmony, order, reciprocity, righteousness, and truth were virtues present throughout every facet of Kemetic society. However, to consider that *Ma'at* is

⁴¹ Théophile Obenga, *African Philosophy* (United States: Brawley Press St. Johns, 2015), 104.

⁴² Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, 2012), 1786. Kindle Unlimited; There are various illustrations of a particular ideal responsible for the development of early human societies throughout Africa similar to *Ma'at*. One notable example comes from the Mbuti people of the Democratic Republic of Congo who maintain in their culture a notion known as *Ekimi* which represents justice, mercy, morality and the perceptive that the natural order of the universe is inherently moral. The notion of *Ma'at* is similar to *Ekimi* and this presumably is so because the Mbuti are a people who historically migrated into Ancient Kemet and contributed their cultural knowledge to the development of Kemetic society. As such notions such as *Ma'at* and *Ekimi*, among others, equally represent conceptual ideals that Africans have substantiated as being the source of human societal development and playing a significant role in the natural order of the universe.

⁴³ Kimani S. K Nehusi, *Libation: An Afrikan Ritual of Heritage in the Circle of Life* (United Kingdom: UPA, 2016), 11.

⁴⁴ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony* (New York & London: Routledge Taylor & Francis Group, 2015), 35.

⁴⁵ Maulana Karenga, *Maat, the Moral Ideal in Ancient Egypt: A Study in Classical African Ethics* (London: Taylor & Francis Group, 2003), 371, 373-374. Accessed March 9, 2022. ProQuest Ebook Central.

merely a compilation of various benevolent qualities, while these characteristics do accurately reflect the ideal, lacks the full complexity necessary to describe the ideal which is actually quite multifaceted.⁴⁶⁴⁷⁴⁸ Théophile Obenga presents in his book *African Philosophy: The Pharaonic Period, 2780-330 BC* an explanation of the three categorical dimensions of *Ma'at* that distinguish the various layers of the ideal as follows:

1. “On the universal level, the concept of *Ma'at* “expresses the harmony of the elements as clearly established, each in its rightful place.” This is the concept of the ordered Whole, the cosmos.”
2. “On the political level, the concept of *Ma'at* works against injustice. It is in the name of *Ma'at* that the pharaoh subjugates rebels and dominates foreign lands.”
3. “On the individual level, “*Ma'at* embraces specific rules for living in concert with moral principles.” Whoever lives according to these rules and principles achieves universal order in his or her own life, in practical terms, and lives in harmony with the ordered Whole. The most accomplished, useful and appropriate human actions are circumscribed in the cosmological order, as symbolized by the way the pharaoh's name is written inside a circular cartouche, a perfect geometrical shape representing the vitalizing Sun.”⁴⁹

In truth *Ma'at* cannot be entirely encapsulated into a particular category because it is quite extensive; however it is conceptually useful to do so for simplicity sake. As apprehended by the people of ancient Kemet, *Ma'at* has always existed even before conceptual apprehension of the ideal because *Ma'at* is considered to be the original state of nature; it is, as Obenga mentions, the “ordered Whole”⁵⁰ or essentially the structured totality of all beingness. *Ma'at* is present and distinguishable by its capacity to enact

⁴⁶ Molefi Kete Asante, *Kemet, Afrocentricity, and Knowledge* (New Jersey: African World Press, 1990), 82

⁴⁷ Agyekum, *Distorted Truths*, 4319; Nehusi, *Libation*, 11-12.

⁴⁸ Karenga, *Maat, the Moral Ideal in Ancient*, 5.

⁴⁹ Théophile Obenga, *African Philosophy: The Pharaonic Period, 2780-330 BC* (Paris: Per Ankh, 2004), 191-192.

⁵⁰ Obenga, *African Philosophy: The Pharaonic Period*, 191-192.

justice, order and harmony among other virtues throughout the universe, society, and human life. Hence *Ma'at* saturates every facet of both cosmic and terrestrial life.

Throughout the entirety of this chapter I will discuss in detail various aspects of the ideal known as *Ma'at*. The reason being is that it is impossible to discuss the development of human endeavor such as aesthetics, agriculture, astronomy-astrology, architecture, biology, chemistry, economics, epistemology, ethicality-morality, language, mathematics, music, pedagogy, politics, religion, spirituality and theology among so many other disciplines without considering *Ma'at* as the principal historical condition wherein these endeavor arose from. I assert that *Ma'at* is the preeminent state wherein all human faculties originally were conceived and that it is necessary in the contemporary world to return to a *Ma'atian* tradition wherein human endeavor is utilized to restore balance, harmony and order throughout the world. Let us now turn towards *Ma'at* which has been appropriately understood as the natural order.

THE NATURAL ORDER

Ma'at is the genesis of all existence and is the quintessential component that gave rise to human enterprise since early African humanity practiced *Ma'at* and the ideal was reflected in human activity. Essentially *Ma'at* is the beginning and there is nothing else that comes before *Ma'at* because *Ma'at* is before all else: *Ma'at* is the beginning of all beingness.⁵¹ *Ma'at* has appropriately been identified as the natural order due to its preeminence in the existence of the universe. Seba Kwesi Damani Agyekum states in

⁵¹ The exactness of this statement concerning the preeminence of *Ma'at*, which also could include similar iterations of the ideal, which either precede or succeed *Ma'at*, is stated due to the observed pervasiveness of balance, justice, harmony, order, propriety, reciprocity, and truth in the natural order of the universe since the inception of all existence.

regard to *Ma'at* that “it was the force that ordered all the forces of Nature. *Ma'at* was universal.”⁵² What this means is that balance, justice, harmony, order, propriety, reciprocity, and truth are essential characteristics that define the nature of existence and all life within existence. In this capacity *Ma'at* is the preeminent force which ordains all affairs because it represents fundamental codified elements found in the intrinsic nature of beingness. In order to effectively explain the complex nature of the ideal it is necessary to present *Ma'at* in the context of epistemology hailing from *Tehuti*⁵³⁵⁴ the Kemetic deity of wisdom. The *Kybalion*⁵⁵ is an example of *Tehutian* epistemology⁵⁶⁵⁷⁵⁸ produced by *Three Initiates* who studied in the Kemetic mystery schools.⁵⁹ In the *Kybalion* the initiates refer to the ‘Three Great Planes’ which describe the three major dimensions of interconnected existence. The ‘Three Great Planes’ are as follows:

⁵² Agyekum, *Distorted Truths*, 4319.

⁵³ Sbaza Gamal Ismail. "Thoth." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 660-661. Thousand Oaks, CA: SAGE Publications, Inc., 2009. doi: 10.4135/9781412964623.

The Kemetic deity *Tehuti* is also known as *Thoth*, *Djehuty*, or *Djehwty*.

⁵⁴ Agyekum, *Distorted Truths*, 2825-2838, 5150-5156, 5848-5859; *Tehuti* is known to the Greeks as *Hermes* who is the deity of Wisdom. Prior to the subsequent invasion of Kemet by the Greeks the latter had studied Kemetic epistemology and adopted Kemetic deities, albeit under Greek etymology. The Greeks associate *Hermes* as the God of architecture, writing, astrology, astronomy, geometry, medicine, etc. These fields of endeavor were originally associated with *Tehuti* who the Greeks carbon copied *Hermes* after.

⁵⁵ The *Kybalion* is a compilation of *Tehutian* epistemology. Most famously contained within it are the seven *Tehutian* laws which characterize the fundamental nature of the universe.

⁵⁶ Molefi K. Asante, *From Imhotep to Akhenaten: An Introduction to Egyptian Philosophers* (France: Menaibuc, 2004), 28-29; The corpus or collection of writings known as the Hermetic Laws, Hermetic Wisdom, or Hermetic philosophy i.e. *Kybalion*, usually presented as a collaboration work by both Egyptian and Greek authors, however the work is mainly attributed to *Hermes Trismegistus*, considered by the Greeks as the God of wisdom.

⁵⁷ Agyekum, *Distorted Truths*, 6408; Agyekum states that “Kemetic thought is now subsumed under the title of Hermeticism. Though it is closest to traditional thought, Hermeticism also had traces of Hellenistic thought. The *Kybalion* is an example of Hermetic thought.”

⁵⁸ *Ibid*, 2825-2837; Hermetic thought is the result of the synthesis between Greek (Hellenistic) and Kemetic (Egyptian) thought, though it is primarily predicated upon Kemetic thought and concepts.

⁵⁹ George G.M. James, *Stolen Legacy: Greek Philosophy was the Offspring of the Egyptian Mystery System* (New York: EWORLD INC, 1954), 1, 12; The Kemetic mystery school refers to a secret order of priest who contained within their order a repository of ancient, epistemic, and scientific knowledge.

- The Great Spiritual Plane.
- The Great Mental Plane.
- The Great Physical Plane.⁶⁰

A *plane* refers to ‘both a place and condition or state of something;’ however it is neither one nor the other exclusively.⁶¹ Though this may seem somewhat paradoxical this contradiction was seemingly an accepted truth concerning those initiated in the Kemetic mystery system regarding the nature of reality. I will explain this paradox in a moment however first it must be stated that there are four criteria that define a plane as seen below.

1. Vibration/Motion
2. Degrees of Vibration
3. Directions of Vibration
4. Modes of Vibration

Firstly a plane consists of vibration or motion, wherein secondly a plane vibrates at varying degrees of vibration. Thirdly a plane vibrates in various directions and fourthly a plane vibrates in various manners. A ‘plane’ is a ‘condition’ or ‘state’ by the truth that it vibrates (1st condition); hence vibration is a necessary condition of a plane. Also the ‘mode’ or way in which a plane vibrates alludes to its ‘condition’ or ‘state’ (4th condition). A plane is a ‘place’ by the truth that it vibrates at various degrees, frequencies or intensities, which identify where it is located (2nd condition). Moreover, it is a ‘place’

⁶⁰ Three Initiates, *The Kybalion: A Study of The Hermetic Philosophy of Ancient Egypt and Greece*. (Middletown, DE: Rough Draft Printing, 2012), 55.

⁶¹ Three Initiates, *The Kybalion*, 56.

based upon the ‘direction,’ location, path, or trajectory of which it vibrates (3rd condition). All of these modalities of vibration including degrees, direction and modes are necessary for a ‘plane’ to exist. It is said that the faster and “higher the degree of vibration, the higher the plane, and the higher the manifestation of Life occupying that plane.”⁶² In reference to the ‘Three Great Planes’ the hierarchy of the planes from the highest to lowest vibrating is that of the Spiritual, Mental and Physical: Each plane is exemplified by the following entities and/or realities.

- ‘The Great Spiritual Plane’ deals with spiritual entities such as the Supreme Being (God), divinities, ancestral spirits, and other spiritual beings.
- ‘The Great Mental Plane’ concerns itself with mental faculties such as consciousness, meditation, morality-ethicality, telepathy, and transmutation among other mental processes.
- ‘The Great Physical Plane’ deals with physical realities such as human life, terrestrial affairs, the cycle of life, material phenomena and other physical conditions.

‘THE GREAT SPIRITUAL PLANE’

Returning to our discussion on *Ma’at* it is imperative to mention the planes of existence because *Ma’at* exist on all planes of existence. Starting with ‘The Great Spiritual Plane’ it is the greatest of all planes and concerns itself with spiritual phenomena. In order to understand this plane we first have to comprehend what constitutes the ‘spiritual.’ The root word for spiritual is *spirit* which Marimba Ani defines

⁶² Ibid

as the “creative force which unites all phenomena. It is the source of all energy, motion, cause, and effect.”⁶³ With the addition of the ‘ual’ suffix, which grammatically denotes the act or process of something, the word spiritual reflects the process of creative forces uniting all phenomena. Hence ‘The Great Spiritual Plane’ exemplifies the act or process of dynamic elements coalescing into one. In reference to ‘The Great Spiritual Plane,’ though Ani mentions that spirit interconnects all phenomena one might still wonder what exactly does the uniting of spirit look like; and furthermore why is it the source of all energy and more? In response to the latter question I consider spirit to be the source of all energy and more because spirit is synonymous with *Ma’at*. In this light *Ma’at*-spirit is the creative principle that harmonizes all phenomena. Essentially, spirit is the source because it is the fundamental originator of all phenomena. Molefi Kete Asante concludes that “*Ma’at*, ultimately a spiritual concept, is the central notion in the questing life”⁶⁴ meaning *Ma’at* identified as spirit or vice-versa is the principal agent in the progression of life: *Ma’at*-spirit is essential to all life. Now returning to the first question of what is spirit unifying, this becomes a concern relating to both cosmology and ontology (among other endeavors). Asar Imhotep explains that *cosmology* refers to “the study of the universe in its totality, and by extension, humanity’s place in it.”⁶⁵ Specifically pertaining to African people Agyekum adds the following pertaining to cosmology.

“Afrikan cultures developed cosmologies, which are systems of thought that synthesized intuition, reason, imagination, and observation. Afrikan cosmologies were essential in producing a human being who viewed

⁶³ Marimba Ani, *Yurugu: An African-centered critique of European cultural thought and behavior* (Eritrea: Africa World Press, 1994), xxviii.

⁶⁴ Asante, *Kemet, Afrocentricity and Knowledge*, 82.

⁶⁵ Asar Imhotep, “*Bantu Cosmology & the Origins of Egyptian Civilization Notes*.” (United States: Lecture by Asar Imhotep, 2007), 18.

existence as a microcosm of the universe; a person who lived in a harmonious, divine world; a world that was essentially “good.”⁶⁶

In light of the commentary by Imhotep and Agyekum it is seemingly apparent that for African people cosmology is a requisite phenomenon necessary for Africans to understand and live life effectively.⁶⁷ Cosmology has been vital to apprehending *Ma'at* in the lives of African people historically and represented an inherent natural order of ‘good’ or balance, justice, harmony, righteousness, and truth in human existence. At its basic inception *ontology* refers to ‘the study of beings, beingness, and the nature of all reality.’⁶⁸ Furthermore ontology concerns itself with the fundamental nature of existence, questions surrounding the existence of all beings and the relationship between all entities.⁶⁹ In the context of African culture the principal tenet of indigenous African thought is the notion of ontological unity that exists between all beings.⁷⁰ This notion of ‘ontological unity’ is represented by the natural life force or energy which are stated to be ever present throughout all creation and interconnects all life because everything is permeated with this energy wherein ‘the unity of all being’ becomes possible.⁷¹ This African cultural conception of natural life force is called “existential ontology”⁷² by Leopold Sedar Senghor wherein this life force is responsible for both having “formed and

⁶⁶ Agyekum, *Distorted Truths*, 405.

⁶⁷ Imhotep, *Bantu Cosmology & the Origins of Egyptian Civilization Notes*, 18.

⁶⁸ Chijioke Uzoma Agbo, “An overview of the ontological basis of African jurisprudence,” *Department of International Law and Jurisprudence, Faculty of Law, Nnamdi Azikiwe University, Awka, Nigeria*, Vol. 9 No. 1 (2018), 53.

⁶⁹ Agbo, “An overview of the ontological basis of African jurisprudence,” 53.

⁷⁰ Ama M. Mazama. "Afrocentricity and African Spirituality." *Journal of Black Studies* 33, no. 2 (2002): 219.

⁷¹ John S. Mbiti, *African Religions and Philosophy* (United States: Anchor Books, 1970), 21.

⁷² Sylvia Bâ Washington, *The Concept of Negritude in the Poetry of Leopold Sedar Senghor*. (United States: Princeton University Press, 1973), 45.

informed a harmonious civilization”⁷³ and established the “basis of organization of black African society.”⁷⁴ Throughout the entirety of the African continent, and diaspora, typically African cultures have come to identify this life force with certain names particular to the given culture. The people of Kemet call this life force *Ba*, the Akan of Ghana and Ivory Coast call this life force *Kra*, the Yoruba of Nigeria and Benin term it *Ase* (*Ashe*’), the Igbo of southwest Nigeria call it *Chi*, and the proverbial termed ‘Bantu’ peoples of central and southern Africa call it *Ntu*. Regardless of the name associated with this life force certain characteristics are mutually ascribed to it throughout African cultures.

Cosmologically this life force (*Ba*, *Kra*, *Ase*’, *Chi*, *Ntu*) is considered to be the “primordial cosmic material, the creative essence, the creative”⁷⁶ while ontologically it represents “a sense of order and balance in the universe”⁷⁷ wherein this energy is considered the “ultimate source of everything.”⁷⁸ What is interesting here is that *Ma’at* is the ‘source material’ from a cosmological standpoint, that is the creative essence, while ontologically *Ma’at*’s virtues include order and balance. One could ask if there is any connection between *Ma’at* and these contemporary African conceptions of the natural life force since they are similar from a cosmological and ontological standpoint. So is there?

⁷³ Washington, *The Concept of Negritude in the Poetry of Leopold Sedar Senghor*, 45.

⁷⁴ *Ibid*

⁷⁵ Earlier in this chapter it is mentioned that *Ma’at* was the principal agent in the formation of human civilizations. Here based on Washington’s publication concerning Senghor’s poetry this African ontological notion of life force and its presence in the formation of human (African) civilization according to my understanding is indeed *Ma’at*.

⁷⁶ Kimani S. K. Nehusi, “Humanity and the Environment in Africa Environmentalism Before the Environmentalists,” in *The African Union Ten Years After: Solving African Problems with Pan-Africanism and the African Renaissance* (Pretoria: Africa Institute of South Africa, 2013), 368. ProQuest Ebook Central.

⁷⁷ Nehusi, “Humanity and the Environment in Africa Environmentalism Before the Environmentalists,” 369.

⁷⁸ *Ibid*

In truth there is because the *Ba, Kra, Ase', Chi* and *Ntu* all represent the conceptual continuity and reiteration of the ideal known as *Ma'at*.⁷⁹ Returning to the primary question at hand of 'what is spirit unifying,' we can discern that spirit, as synonymously understood to be *Ma'at, Ba, Kra, Ase', Chi* and *Ntu*, unites all elements found in the ontological natural order (i.e., balance, harmony, justice, order, truth, etc) and cosmological dimension of human reality (i.e., imagination, intuition, reason, etc) wherein the world is considered 'essentially good.' Here spirit tethers the larger order of existence reflected in the universe to the smaller order mirrored in human existence. Now, returning to the discussion of the 'Three Great Planes' I have stated that it is optimal to present this discussion of *Ma'at* in the context of said planes. I mentioned earlier that *Ma'at* is represented on 'The Great Spiritual Plane,' which is the greatest of the three planes, through spiritual entities such as the Supreme Being, divinities, and ancestral spirits. As such when conceptualized in the spiritual plane *Ma'at* is represented as a Goddess in Kemetic literature and society.⁸⁰ In Kemetic cosmogony⁸¹ *Ma'at* alongside the Supreme Being known as *Ra* were present at the time the universe was created. *Ma'at's* presence at the inception of universal creation is vital from the very beginning because it is she who initiates balance, justice, harmony, order, reciprocity, righteousness and truth which comprise the glue that maintains the universe. Since she is balance, order and ultimately what is to be considered 'good,' *Ma'at* exemplifies in relation to humanity what is the 'right' way to live and that in order to prohibit *Isfet* from

⁷⁹ Ibid

⁸⁰ Molefi Kete Asante. "Maat." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 398. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://dx.doi.org/10.4135/9781412964623.n252>.; Were Kemetic Goddesses such as Auset, Nebhet, and Hathor are worshiped in a traditional manner in ancient Kemet *Ma'at* is more conceptually adhered to as a symbol of balance, justice, harmony, order, reciprocity, righteousness and truth.

⁸¹ Agyekum, *Distorted Truths*, 148; *Cosmogony* refers to "the creation or origin of the world or universe."

culminating that humankind must consciously practice *Ma'at*.⁸² When a person dies and begins their journey into the afterlife, according to Kemetic theology, *Ma'at* is present alongside her husband *Tehuti (Thoth)*, the deity of wisdom and knowledge, in the judgment process that would determine if the soul of the deceased would enter into eternal paradise or suffer oblivion.⁸³ Maulana Karenga offers a perspective into this process:

“The third and most essential concept in the theology of afterlife or immortality is the notion of judgment. It is one of Kemet's and ancient Africa's most important contributions to the development of the moral and spiritual thought... It also determined the afterlife possibilities of the wealthy, powerful, and the ordinary person, thus offering a kind of moral restraint on those who otherwise might be less inclined...Central to the idea of judgment is the aspiration for immortality through living a righteous or Maatian life...*The Book of the Dead*, chapter 125, provides a clear and elaborate picture of the process of judgment and justification...It involves first coming into the Hall of Maat, declaring that one brings Maat and has done away with evil. Second, one declares oneself innocent of 36 and 42 offenses against the Divine, nature, and humans before 42 judges...After declaring innocence, one's heart is weighed in the Divine Balance of Ra, God, which measures righteousness. A person's heart is weighed against the feather of Maat; if one's good deeds outweigh one's bad deeds, one receives eternal life; if not, one is consumed into nonexistence by a being called Ammut (literally consumer of the dead).”⁸⁴

From a divine spiritual standpoint *Ma'at* is present at both the beginning and end of life.⁸⁵ From the time the universe was created to the process that delineates the passage

⁸² Asante and Mazama, “Maat,” 398.

⁸³ Ibid

⁸⁴ Maulana Karenga. "Afterlife." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 14-15. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://dx.doi.org/10.4135/9781412964623.n10>.

⁸⁵ From an indigenous African standpoint life never truly ends; it merely transcends into a different plane of existence. The death of a human being in the physical world is only the demise of the human body, wherein the soul of the deceased continues to exist in the spiritual world. However, there are times when life does truly cease to exist such as in the case of the soul prohibited from accessing eternal life through the

of the human soul into the spiritual realm *Ma'at* is constant and eternal in balancing the order of existential affairs. Since *Ma'at* is conceived a divine necessity for all existence it makes sense that *Ma'at* exists on all 'Three Great Planes' of existence. Moreover, all planes of existence interact with one another and consequently are interconnected. This state of unity pertaining to *Ma'at* and the 'Three Great Planes,' in reference to Karenga's excerpt, helps to explain how *Ma'at* accompanies human life on the physical plane (earth), influences human moral and ethical considerations which symbolize mental plane characteristics and ultimately impacts the ascension or descension of the human soul in the spiritual plane as seen through the process of judgment. Here *Ma'at* acts as the transcendental principle that binds all phenomena together in the same capacity as the contemporary African conceptions of the natural life force (*Ba, Kra, Ase, ' Chi and Ntu*). Remaining with 'The Great Spiritual Plane' the most eminent and omnipresent spiritual entity is that of the Supreme Being, God. In African culture the Supreme Being is both the genesis and sustainer of all creation.⁸⁶ All African cultures consider God to be eternal, pervasive, and all-encompassing.⁸⁷⁸⁸ Through discernment and reason African people

Kemetic judgment process and is thus consumed by *Ammut*, the consumer of the dead. In the latter case the person is then truly dead.

⁸⁶ Mbiti, *African Religions and Philosophy*, 37.

⁸⁷ *Ibid*, 39

⁸⁸ Characteristics such as being eternal, pervasive, and all-encompassing are associated with the Supreme Being, God, as they are the conceptual ideal of *Ma'at*. I will not conflate the two, God and *Ma'at*, however for a simple reason: The ancient people of Kemet did not, nor to my knowledge contemporary African cultures. Asante states in the *Encyclopedia of African Religion* in an entry titled "*Ma'at*" that "it was believed by the ancient Egyptians that Maat existed as long as Ra existed and that when the universe was created it was only Maat with Ra." Here *Ma'at* is existent so long as the Supreme Being exists. Essentially, it is seemingly apparent that *Ma'at* is dependent upon the Supreme Being and not the other way around. This is true regardless of the names of the Supreme Being prescribed by humankind whether it be *Ra* by the people of Kemet, *Onyame (Onyankopon)* by the Akan, *Olodumare* by the Yoruba and *Chukwu* by the Igbo. However, *Ma'at* is inherently vital to the universe for it represents the natural order of all existence; without *Ma'at* the universe would fall into chaos. Though the people of Kemet believed that '*Ma'at* existed so long as the Supreme Being did,' this belief does not contradict the eternal and pervasive character of *Ma'at* and its absolute necessity: *Ma'at* remains balance, justice, order, reciprocity, righteousness, truth and the natural order; it remains steadfast alongside the Supreme Being.

have always, according to The Revd, Father Placide Tempels, “had faith in, and worship of, the Supreme Being, the creative spirit.”⁸⁹ Substantiating Father Tempels quote as God being synonymous with the ‘creative spirit,’ it is the Supreme Being who contributes to the expansiveness of the spiritual plane of existence which is densely populated with a variety of spiritual entities.⁹⁰ One such entity of concern here are *divinities* which are ‘spirits created by God to serve the creator's will.’⁹¹ Divinities derive their existence from God and exist only because the Supreme Being exists; moreover they attain authority and power from the Supreme Being which is dependent on God.⁹² In regards to purpose divinities act as functionaries fulfilling a particular or assortment of functions in the name of God⁹³ with their most recognizable function being to serve as intermediaries between the Supreme Being and humanity.⁹⁴ Due to their ontological proximity to humanity, divinities are often consulted to aid humanity in their life struggles⁹⁵ and are physically more accessible to be beseeched due to their association with natural phenomena.⁹⁷

The reason divinities function as intermediaries between God and humankind is because there exists an ontological hierarchy of being as John S. Mbiti describes in his

⁸⁹ Reverend Placide Tempels, ‘*Bantu Ontology*, translated to English from the French original entitled...’LA PHILOSOPHIE BANTOUE,’ by Dr. A Rubbens (from Father Tempel’s original work). The Rev, Colin King, Translator, Imprimatur, Victor Petrus Keuppens, Vic. Ap. de Lulua, Luabo – Kamina, May 30, 1952, 31.

⁹⁰ Mbiti, *African Religions and Philosophy*, 97.

⁹¹ Ibid, 98; Some divinities were once humans who upon death were elevated to the special rank of national hero based on extraordinary life circumstances.

⁹² Nii O. Quarcoopome, *West African Traditional Religion* (Ibadan: African Universities Press, 1987), 71.

⁹³ Quarcoopome, *West African Traditional Religion*, 72.

⁹⁴ Ibid, 72-73

⁹⁵ Mbiti, *African Religions and Philosophy*, 98.

⁹⁶ Quarcoopome, *West African Traditional Religion*, 73; Since divinities have some powers of the Supreme Being and are ontologically closer to God people will often consult divinities and beseech their assistance to ward off calamity. Examples include drought, famine, plague, and warfare.

⁹⁷ Mbiti, *African Religions and Philosophy*, 100; According to African knowledge divinities are recognized to inhabit natural phenomena throughout the physical plane of existence such as sun, moon, lakes, mountains, rivers, streams, and trees and many divinities are known as nature spirits and resultedly are given reverence by humankind for their association with the natural elements and ultimately with the Supreme Being.

African Religions and Philosophy where there are rules towards interaction and intercommunication between various beings. This ontological hierarchy is presented below:

Table 1: The Ontological Hierarchy of Being

- *God* as the ultimate explanation of the genesis and sustenance of both man and all things.
- *Spirits* being made up of superhuman beings and the spirits of men who died a long time ago.
- *Man* including human beings who are alive and those about to be born.
- *Animals and plants*, or the remainder of biological life.
- *Phenomena and objects* without biological life.⁹⁸

As Mbiti presents this hierarchy is composed of both spiritual (God, divinities) and physical (humans, animals, plants) beings wherein both classifications are intimately interrelated to one another.⁹⁹ Furthermore, Mbiti states that “in addition to the five categories, there seems to be a force, power or energy permeating the whole universe.”¹⁰⁰ As we have previously discussed, *Ma'at* and other African words represent the natural life force or energy. It is *Ma'at* that facilitates this interconnection between the ontological hierarchies and permeates the whole universe. It must be noted that these ontological hierarchies exist within the ‘Three Great Planes’ as we now transition from the ‘Great Spiritual Plane’ to explain the ‘Great Mental Plane.’

⁹⁸ Ibid, 20

⁹⁹ The word “classification” is used here to draw a conceptual boundary between spiritual and physical beings for comprehension sake, however in truth there exists such a dynamic relationship between spiritual and physical realities that it is impossible to truly separate the spiritual and physical worlds. Therefore African people consider that all beings and beingness are inherently spiritual and that fundamentally reality is spiritual whether regardless of hierarchies or planes. Since spirit is the beginning it is only reasonable that spirit exists throughout all beings-existence.

¹⁰⁰ Mbiti, *African Religions and Philosophy*, 21; Mbiti continues that “God is the Source and ultimate controller of this force; but the spirits have access to some of it. A few human beings have the knowledge and ability to tap, manipulate and use it, such as the medicine-men, witches, priests and rainmakers, some for the good and others for the ill of their communities.”

THE GREAT MENTAL PLANE

In regard to the ‘Great Mental Plane’ this plane is characterized by mental faculties such as consciousness, ethicality and morality among other things.

Consciousness essentially refers to ‘the state of awareness;’ it means being attentive to the reality that surrounds oneself and others. In regard to ethics and morality there are numerous contemporary definitions for these words, however here I state that, particularly regarding the Kemetic idea of the words, that proper *ethics* and *morals* deals with ‘the conscious adherence and practice of *Ma’atian* behavior and character.’ In the context of ancient Kemet considerable societal value was given towards the conscious adherence and practice of *Ma’atian* virtues.¹⁰¹ It is mentioned that “Maat was the foundational ideal of ancient Egyptian religion and ethics...Maat is the fundamental, pervasive and enduring element in ancient Egyptian civilization.”¹⁰² Furthermore, Obenga states that “Maat is justice, a way of intelligent, conscious living, a concept at once ethical and speculative, a logos”¹⁰³ What can be gleaned from these comments is that the *Ma’atian* ideal was cemented at the earliest inception of Kemetic civilization and was adhered to as an “intelligent, conscious living”¹⁰⁴ which was essentially the Kemetic way of life. Regarding Obenga’s commentary *Ma’at* is associated with intelligence in a conscious manner which insinuates that social adherence to *Ma’atian* virtues were intentional as opposed to coincidental or isolated affairs. One of the most effective

¹⁰¹ Where *Ma’at* is encouraged, *Isfet* is discouraged, and the people of Kemet were constantly vigilant to prevent *Isfet* from manifesting within the society.

¹⁰² Maulana Karenga, *Maat, the Moral Ideal in Ancient Egypt: A Study in Classical African Ethics* (London: Taylor & Francis Group, 2003), 5. Accessed March 9, 2022. ProQuest Ebook Central.

¹⁰³ Théophile Obenga, *African Philosophy: The Pharaonic Period, 2780-330 BC* (Paris: Per Ankh, 2004), 220

¹⁰⁴ Obenga, *African Philosophy: The Pharaonic Period, 2780-330 BC*, 220

examples of *Ma'at* in context of the 'Great Mental Plane' can be found in the Kemetic conception of the human soul. George G. M. James in his seminal work *Stolen Legacy* presents information from *The Book of the Coming Forth by Day and Going Forth by Night (The Book of the Dead)*¹⁰⁵ that talks about how the people of Kemet believed that the human soul was composed of nine inseparable parts.¹⁰⁶ The facet of the soul most applicable to this discussion is the *Ib (Ab)*. The *Ib* is facet of the human soul associated with ethics and morality which were considered signs of intelligence.¹⁰⁷¹⁰⁸¹⁰⁹ The *Ib* is represented by the 'heart'¹¹⁰ symbol, an indication of traits usually associated with the heart i.e., compassion, life, love, etc.¹¹¹¹¹² Though the *Ib* refers to the physical heart, the human organ, it is more conceptually regarded as a spiritual symbol representing human consciousness, intelligence, morality, and ethicality.¹¹³

In relation to the 'Great Mental Plane' the *Ib* as a facet of the human soul allows us to discern the immense consideration given towards ethics, morality and consciousness

¹⁰⁵ Elizabeth Andrade. "Book of the Coming Forth by Day (The Book of the Dead)." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 136-37. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://dx.doi.org/10.4135/9781412964623.n94>; *The Book of the Coming Forth by Day and Going Forth by Night* chronicles the reverence of the Kemetic afterlife and the struggles of humankind as understood by the people of Kemet. .

¹⁰⁶ George G.M. James, *Stolen Legacy: Greek Philosophy was the Offspring of the Egyptian Mystery System* (New York: EWORLD INC, 1954), 123; For more information on the Kemetic concept of the human soul please visit George G.M. James's *Stolen Legacy* as cited here. Also please consider Damani Agyekum's *Distorted Truths* and Kimani Nehusi's *The Construction of the Person and Personality in Africa* as additional resources pertaining to the Kemetic concept of the human soul.

¹⁰⁷ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 372.

¹⁰⁸ Agyekum, *Distorted Truths*, 4708, 4722.

¹⁰⁹ Kimani S. K. Nehusi, "The Construction of the Person and Personality in Africa." In *Regenerating Africa: Bringing African Solutions to African Problems*, edited by Muchie Mammo, Gumede Vusi, Oloruntoba Samuel, and Check Nicasius Achu, 61-76. South Africa: Africa Institute of South Africa, 2016. Accessed January 13, 2021. <http://www.jstor.org/stable/j.ctvh8r2t1.10>; 66-67.

¹¹⁰ Nehusi, "The Construction of the Person and Personality in Africa," 66-67.

¹¹¹ Agyekum, *Distorted Truths*, 4781; The majority of African societies perceive the 'heart' as the symbol for intelligence and morality.

¹¹² Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 372.

¹¹³ Nehusi, "The Construction of the Person and Personality in Africa," 66-67.

which were associated with human intelligence by the people of Kemet. This aspect of the soul is vital to exemplifying the importance of *Ma'at* as an integral element of a person's character since *Ma'at* is associated with righteous ethical and moral conduct. Moreover, the *Ib* also displays the interconnectedness between the mind and spirit since the concept of the soul is inherently a spiritual entity. There are many ways in which a person can display the quality of their *Ib* such as through *Nommo* which is a word hailing from the Dogon of Mali that refers to "the generative power of the spoken word."¹¹⁴ It is believed not only by the Dogon, but many African cultures that words contain energetic properties that if properly invoked can manifest spiritual powers. Every word spoken has the creative potential to add to the totality of all reality and caution must be exercised when enacting human utterance since words can and do become reality.¹¹⁵ Janheinz Jahn articulates that only a being of sufficient energy such as humans, spirits and of course the Supreme Being are capable of expressing *Nommo* which is "the driving power, however, that gives life and efficacy to all things."¹¹⁶ A person can illustrate the quality of their *Ib* by the words that they speak. When a person speaks truth, is outspoken in the cause of justice, and enunciates the necessity to create, maintain, and restore balance and harmony they are exercising their *Nommo* in alignment with the moral and ethical ideal of

¹¹⁴ Adisa A. Alkebulan, "Nommo." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 454-455. Thousand Oaks, CA: SAGE Publications, Inc., 2009. doi:10.4135/9781412964623.n287.

¹¹⁵ Alkebulan, "Nommo," 454-455

¹¹⁶ Jahn Janheinz. *Muntu: African Culture and the Western World*. (United States: Pgw, 1961), 101-102; Jahn considers that only a 'Muntu' or a being of sufficient intelligence can command the spoken word. The category of *Muntu* includes human beings but is not exclusive to them. Spirits (i.e. living-dead, laos, orishas, etc) are included in the category of *Muntu* because they are endowed with intelligence which is the 'prerequisite' to be considered a *Muntu*. With intelligence a *Muntu* is capable of creating *Nommo*, and to command with the spoken word is to exercise intelligence.

Ma'at.¹¹⁷ I emphasize that benevolent speech¹¹⁸ represents intelligence because it is concerned with what is 'good' or 'proper' and when a person's *Nommo* is 'proper' generally it will mirror the quality of their *Ib* which is then also 'proper' and in alignment with *Ma'at*. Essentially when a person's *Ib* reflects *Ma'at* their *Nommo* will as well usually. Ultimately concepts such as the *Ib*, *Nommo* and *Ma'at* are intricately connected because all are concerned with intelligence, consciousness, ethicality, morality and represent the significance and presence of balance, justice, harmony, truth, and righteousness, *Ma'at*, on the 'Great Mental Plane,' as we now transition into the 'Great Physical Plane.'

'THE GREAT PHYSICAL PLANE'

Ma'at is an ideal commonly referring to balance, harmony, justice, order, reciprocity, righteousness, and truth among other virtues. However, as established it is a multidimensional concept with meanings rooted in cosmology, cosmogony, ontology, theology and other areas of examination. As such I consider it wise to restate the ideal here to remind ourselves that *Ma'at* is a truly dynamic notion as seen below:

"Theophile Obenga (1990, 158) affirms the wide range of interrelated meanings of the Maatian ideal, noting that "(t)he notion of Maat is complex and rich." It expresses itself in four basic areas (1990, 158, 166-167): (1) the universal domain in which Maat is "Ie Tout ordonne," the totality of ordered existence, and represents things in harmony and in place; (2) the political domain in which Maat is justice and in opposition to injustice; (3) the social domain in which the focus is on right relations and duty in the context

¹¹⁷ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 187-190; The Kemetic word *Husia* refers to the concept of the spoken word and is the conceptual antecedent for *Nommo*.

¹¹⁸ If a person is speaking in 'bad' or 'improper' manner then that quality of speech is *Isfetic* and lacks intelligence.

of community and; (4) the personal domain in which following the rules and principles of Maat, "is to realize concretely the universal order in oneself; to live in harmony with the ordered whole" (1990, 158).¹¹⁹

Hopefully, it has been established that *Ma'at* is the natural order of existence meaning that it is the inherent structured condition of all beingness. This notion attests to the cosmic significance of the ideal as concerning the cosmic domain. However, as Obenga presents above, *Ma'at* also influences the political, social, and personal dimensions of human reality as well. In explaining *Ma'at* through the 'Great Physical Plane' we will need to address the political, social and personal dimensions of human reality to exemplify the ideal on this plane. Let us start with the political domain. Possibly one of the earliest examples of *Ma'at* as a pillar in the inception of human civilization rests in the establishment of the first Kemetic dynasty upon the union of the kingdoms of Upper and Lower Kemet by *Per-aa* (Pharaoh) Menes.¹²⁰ Initially there were two kingdoms located in the upper and lower regions¹²¹¹²² of the 'two lands'¹²³ until the unification by Menes¹²⁴ around 3,400 B.C.E.¹²⁵ which demarcates the start of the First Dynasty of ancient Kemet. The establishment of the unified Kemetic state ushered in the formative years of *Ma'atian* principles evident in various facets of the political process

¹¹⁹ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 7.

¹²⁰ Ibid, 29-30

¹²¹ Molefi Kete Asante. *The History of Africa: The Quest for Eternal Harmony* (New York & London: Routledge Taylor & Francis Group, 2015), 22; Geographically, northern Kemet was called 'Lower Kemet'; southern Kemet was considered 'Upper Kemet.'

¹²² The Nile river originates in central Africa around Kenya, Tanzania, Uganda, etc., and flows northwards to the Mediterranean. The people of Kemet had a southern orientation meaning much of their civilization was nestled in the southern or upper part of Kemet. To the people of Kemet the south was considered the 'upper' portion of their country because the Nile ran down from the upper portion into the 'lower' north.

¹²³ Initially Kemet was known as *Ta-Wi* or 'the two lands' which were two separate geographical lands that eventually came into one being due to the conquest of Menes.

¹²⁴ Molefi Kete Asante. *The History of Africa: The Quest for Eternal Harmony* (New York & London: Routledge Taylor & Francis Group, 2015), 22; Menes is also known as *Aha* or *Narmer*.

¹²⁵ Ibid, 24, 36

from divine kinship to an elaborate bureaucracy revolving around meritocracy and ethical leadership.¹²⁶ In relation to divine kinship the *Per-aa* was considered a divine king because he was considered “the son of god.”¹²⁷¹²⁸¹²⁹ As a direct descendant of the divine, that is the incarnation of god, the *Per-aa*’s political legitimacy was unquestionable¹³⁰ and it was *Per-aa*’s divine obligation to guarantee *Ma’at* in the lives of the Kemetic people.¹³¹ The *Per-aa* was responsible for the maintaining harmony, order, and truth throughout the society for if any of those virtues were violated then *Isfet*, that is the opposite of *Ma’at* referring to chaos, disorder, and ignorance,¹³² would reign and this would cause terrible calamity to befall the nation and its people.¹³³ The *Per-aa* was responsible for prohibiting *Isfet* from fostering and thereby tasked with establishing *Ma’at* which was regarded as “the order established at the beginning of the world... considered to be normative for all times.”¹³⁴ The *Per-aa*’s commitment to defend *Ma’at* was solid as was the obligation to ensure that the ideal was pervasive throughout societal relations.

The third domain wherein *Ma’at* presents itself, as articulated by Obenga, is the social domain which is focused on proper relations and communal obligation. *Ma’at* was

¹²⁶ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 30.

¹²⁷ Asante, *The History of Africa*, 24.

¹²⁸ Molefi Kete Asante, AAAS 8004 “Theories and Methods in African American Studies,” seminar discussion, 2019; Asante mentioned in a graduate seminar course at Temple University’s Department of Africology that a female who attained the throne was called a *Per-aat* in ancient Kemet.

¹²⁹ Asante, *The History of Africa*, 43-44; The station of *Per-aa(t)* was inclusive of both men and women. For example, during the time of the eighteenth dynasty Hatshepsut assumed the mantle of *Per-aat* and was declared ‘the child of god’ in her own right.

¹³⁰ Ibid, 24; A *Per-aa(t)* could only serve if there was a connection to the divine.

¹³¹ Obenga, *African Philosophy: The Pharaonic Period, 2780-330 BC*, 516.

¹³² Agyekum, *Distorted Truths*, 4352; The people of Kemet considered disorder and ignorance as enemies of humanity. If *Isfet* was allowed to reign it would create chaos in the person, the society, and ultimately the natural order.

Nehusi, *Libation*, 12; *Isfet* refers to the absence of *Ma’atian* virtues such as balance, justice, harmony, order, reciprocity, and truth.

¹³³ Obenga, *African Philosophy: The Pharaonic Period, 2780-330 BC*, 516-517.

¹³⁴ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 32.

the principle social policy throughout ancient Kemet and consciously the people of Kemet strove to ensure that there be harmonious relationships among humans and between other beings.¹³⁵ In regards to human relations the *Declarations of Innocence/Ma'at*¹³⁶¹³⁷ was an ethical code of forty-two virtues that served as a guideline for the people of Kemet to live by.¹³⁸ These virtues prescribed what was considered acceptable and unacceptable social behavior, and served as preconditions that were to be honored if a person hoped to achieve eternal life in the hereafter during the judgment process. The ideal of *Ma'at* as shown through the *Declarations of Innocence/Ma'at* display how *Ma'atian* ethical conduct was socially incentivized since there was a penalty in the hereafter if a person failed to live *Ma'at*. This incentive certainly influenced social relationships among the people which were to be based on harmony, honesty, justice, and truth. Another significant indication of harmonious social relationships among the people of Kemet are attributed to Kemetite sages. The wisdom of individuals such as *Imhotep* who was the world's first recognizable multi-genius,¹³⁹ *Ptahhotep* who is mentioned to have authored the oldest book in the world,¹⁴⁰ *Tehuti* who is credited with discerning the

¹³⁵ Obenga, *African Philosophy*, 109.

¹³⁶ Maulana Karenga. "Afterlife." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 14-15. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://dx.doi.org/10.4135/9781412964623.n10>.; The Kemetite *Declarations of Innocence/Ma'at* are sometimes called the *Negative Confessions*, however the latter is not an accurate description of Kemetite ethical and moral literature. Karenga states that "due to the phrasing, which begins, "I have not...." They are not confessions of wrong, but rather declarations of innocence. For example, "I have not done isfet to people" is the first Declaration of Innocence required. In a word, one confesses wrong, but declares innocence." The Europeans, particularly the Greeks, often call the Kemetite text the *Negative Confessions* however this reflects their pessimistic worldview where guilt and wrongdoing (*Isfet*) are most evident. In the African, Kemetite worldview there is optimism and humanity; there is *Ma'at*.

¹³⁷ Asa Hilliard III, Larry G. Williams, Nia Damali, *The Teachings of Ptahhotep: The Oldest Book In The World*. (United States: Blackwood Press, 2018), 12; The *Declarations of Innocence/Ma'at* are located in *The Book of the Coming Forth by Day and Going Forth by Night*.

¹³⁸ Agyekum, *Distorted Truths*, 6310

¹³⁹ Asante, *The History of Africa*, 32.

¹⁴⁰ Hilliard, Williams, Damali, *The Teachings of Ptahhotep*, 13.

seven *Tehutian* laws of the ancient world and countless other Kemetic sages are associated with contributing to the epistemic development of Kemetic civilization and therefore influenced Kemetic social conduct. In regard to knowledge Mutumbo Nkulu-N'Sengba explains that “African epistemology is inseparable from an ethical requirement...the act of knowing is a process of becoming humane.”¹⁴¹

For the people of Kemet knowledge served as a means to become an enlightened person and treating others with decency, kindness and respect were signs of intelligence and a consciousness towards *Ma'at*. Kemet's regard towards harmonious relationships extended beyond human interpersonal relationships and included animals, plants and other biological life also which exist on the ontological hierarchy of being and constitute the non-human organisms within the same environments that humans also cohabit with whilst providing sustenance for humankind.¹⁴² Furthermore, animals, plants and other biological life all represent the environment, which is regarded as divine in accordance with African cosmogony and cosmology, and African people have shown to exhibit a profound relationship with the environment as seen through totems. *Totems* refer to ‘an animal and/ or natural phenomena that humans maintain a particular relationship with.’¹⁴³ Moreover, totems are often regarded as having spiritual significance. Totems are often associated with ancestral heritage, communal identity and cultural taboos i.e., prohibition against consuming a certain animal-plant. Essentially in the context of the environment

¹⁴¹ Mutumbo Nkulu-N'Sengba. "Epistemology." In *Encyclopedia of African Religion*, edited by Asante, Molefi Kete and Ama Mazama, 242-244. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://dx.doi.org/10.4135/9781412964623.n157>.

¹⁴² Mbiti, *African Religions and Philosophy*, 20, 65-67.

¹⁴³ Kimani, S.K. Nehusi, “Humanity and the Environment: Environmentalism Before the Environmentalist,” in *The African Union Ten Years After: Solving African Problems with Pan-Africanism and the African Renaissance*. (Pretoria: Africa Institute of South Africa, 2013) 374. ProQuest Ebook Central.

totems prohibited certain animals or plant life from being harmed based on their name and association with a particular human clan which helped to preserve the environment.¹⁴⁴ Africans historically had maintained an indigenous conception of environmentalism that sought to preserve both the physical and spiritual order of existence, seeing as how all life is permeated by a fundamental energy and to perform harm to a living being is to also harm it spiritually. As such careful consideration was given towards the environment which included animal and plant life and in accordance with *Ma'at* there must exist harmony between humans and nature. Outside of the living world the people of Kemet, like all African people, maintained a relationship with the world of the spirits including the living dead. The *living dead* refer to “person who is physically dead but alive in the memory of those who knew him [her] in his [her] life as well as being alive in the world of the spirits.”¹⁴⁵ African people venerate their living dead¹⁴⁶ and honor their memory by bestowing blessings upon them, pouring libations, and offering them nourishment among other things. It is necessary for humans to honor the deceased in order to maintain balance between the physical and spiritual worlds, otherwise it is believed if the departed are not properly honored this creates disequilibrium in the world of the living and so Africans take specific measures to honor their living-dead. *Ma'at* exists in all affairs and the relationships as explained between

¹⁴⁴ Nehusi, “Humanity and the Environment: Environmentalism Before the Environmentalist,” 375.

¹⁴⁵ Mbiti, *African Religions and Philosophy*, 32.

¹⁴⁶ Ibid, 32-33; Since the living-dead constitutes recently departed humans still in memory of the living, they are able to achieve a state of *personal immortality* as long as they are remembered by those who have survived them. This state of personal immortality is also perpetuated through the act of procreation by the living members of the living-dead's family who are able to continue the bloodline, and bear children whose traits resemble those who have passed on to become living-dead. Once those who knew the living-dead perish themselves, the living-dead phases from a state of personal immortality into *collective immortality* which is the state existing among a larger community of spirits, as opposed to a smaller family unit. In essence death is a multifaceted process in African culture.

humans and other living beings (animals, plants), humanity and the spirits, and humans and the greater cosmos. There is an essential duty and obligation towards the maintenance of a transcendental relationship between different beings that compose reality. Throughout the social domain *Ma'at* is ever present and is intensely meaningful in any endeavor involving human relationships. As we transition to look at the personal domain within the context of the 'Great Physical Plane' let us consider Nehusi who summarily articulates the importance of *Ma'at* in all relations and affairs.

“This concept [*Ma'at*] means acting consistently to ensure the optimum existence of the fundamental principle of the cosmic order. It includes proper human and environmental relations, which are achieved through the affirmation and maintenance of the proper balance and relationships within each human individual and group, among all humanity, as well as between humanity and the different beings and things in eternity. Maintaining this order also means the reaffirmation of these relationships through conciliatory words and gestures if and when they are threatened or acting to repair or restore them when they are impaired or severed.”¹⁴⁷

The personal domain refers to the realization of the natural order present within oneself and a person's ability to live in harmony with that natural order.¹⁴⁸ In order for a person to live in harmony with themselves they must first come to 'know thyself.' As inscribed on the architecture of Kemetic temples thousands of years ago the edict 'know thyself'¹⁴⁹ instructed the people of Kemet to search within themselves to understand their natural selves. The people of Kemet were a self-conscious people interested in affairs that allowed them to ascertain higher knowledge.¹⁵⁰ By searching within oneself a person was

¹⁴⁷ Nehusi, *Libation*, 2.

¹⁴⁸ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 7.

¹⁴⁹ James, *Stolen Legacy*, 3.

¹⁵⁰ Obenga, *African Philosophy*, 109.

able to discern their connection to their culture, their cultural environment and the greater universe which allowed them to synthesize these different dimensions of reality, since reality is always multidimensional, and reach a universal consciousness.¹⁵¹ The act of ‘knowing thyself’ is an act of self-consciousness; self-consciousness mirrors universal consciousness since the conception of universal consciousness stems from human personal experience.¹⁵² What I saying here is that for the people of Kemet they understood through careful observation and intuition that the natural order of the universe was associated with cardinal virtues such as balance, justice, harmony, order, reciprocity, righteousness and truth; these virtues were no isolated for they existed within the human being and for the people of Kemet having discerned these traits within themselves were able to see them reflected in the greater universe. The Tehutian axiom *As above, so below; as below, so above*¹⁵³ gives credence to this mirroring relationship that exists between the universe and earth, and the earth and the universe. As explained early in this endeavor, *Ma'at* in principle is defined as balance, justice, harmony, order, reciprocity, righteousness and truth; however the ideal is quite complicated. In context of the personal domain it is vital to give more clarification to what these virtues actually mean and how they enhance the human experience and ultimately lead one to live in harmony with the natural order:

¹⁵¹ Ibid, 110

¹⁵² Ibid

¹⁵³ Wayne B. Chandler, , *Ancient Future: The Teachings and Prophetic Wisdom of the Seven Hermetic Laws of Ancient Egypt* (United States: Black Classic Press, 1999), 69; This axiom is one of *Seven Tehutian (Hermetic) Laws*. Essentially, this axiom *As above, so below; as below, so above* explains that there exists a mirroring or reflecting relationship between larger and small dimensions of reality. The larger dimension refers to the cosmos or universe, while the smaller dimension refers to earth and humankind. In essence both dimensions correspond to one another in some manner through divine relationship.

- “**Truth** - sincerity in speech, behavior, and character that is in accord with fact
- **Justice** - principle of just dealing and right action were fairness and equity reign
- **Righteousness/Propriety** - acting in accord with divine or moral law such that one is free from guilt or sin
- **Harmony** - proper arrangement or alignment of things such that they function together.
- **Order** - the natural and harmonious arrangement of things that helps to define one’s purpose.
- **Balance** - stability produced by even distribution of elements.
- **Reciprocity** - giving of oneself in ways that honor the ways that we have been blessed in our lives.”¹⁵⁴

These virtues embody the original condition¹⁵⁵ of the universe and are reflected in humanity. Furthermore, they constitute the stability of the universe, nature and human society.¹⁵⁶ Throughout Kemetic society, as Obenga regards, “Ma’at was the supreme virtue, the standard for all human action...Ma’at was a prescriptive value concerned with how humans might best live.”¹⁵⁷ Considering these statements concerning *Ma’at* we can see that the ideal was truly pervasive and heart-felt in the lives of the people of Kemet. The human experience is typified by human relationships; people speak, relate,

¹⁵⁴ Adisa Ajamu, Thomas A Parham, Joseph L. White, *Psychology of Blacks: Centering Our Perspectives in the African Consciousness* (United States: Psychology Press. 4th Edition, 2015), 141-142.

¹⁵⁵ Asante, *Kemet, Afrocentricity and Knowledge*, 89.

¹⁵⁶ Ibid, 90

¹⁵⁷ Obenga, *African Philosophy: The Pharaonic Period, 2780-330 BC*, 603.

empathize, and understand one another through social interactions with one another; we do not, and should not live in isolation as human beings for we are social creatures. *Ma'at* is the ideal that human relationships must be predicated upon balance, mutual understanding and harmony. Relationships like anything of value require time, patience and diligence to develop. Moreover, they require sincerity which holds ethical considerations. All relationships must be predicated upon moral and ethical considerations for as Karenga notes “Maat expresses itself as an ongoing ethical project”¹⁵⁸ and for one to authentically relate to another they must abide by *Ma'at* as this ongoing process of ethicality if they hope to be truly sincere. In all honesty if a person abides by *Ma'at* that person is gifted with the blueprint for one to achieve happiness in life and eternal life in the hereafter. A person’s success in life is directly correlated to their seamless integration with the natural order, and it is the one who lives a *Ma'atian* life who is hugely successful and achieves a fruitful life.¹⁵⁹ I will conclude this chapter with a quote by Karenga that effectively summarizes the multidimensional identity of the ideal known as *Ma'at*.

“Maat is rightness in the spiritual and moral sense in three realms: the Divine, the natural and the social. In its expansive sense, Maat is an interrelated order of rightness which requires and is the result of right relations with and right behavior towards the Divine, nature and other humans. As moral thought and practice, Maat is a way of rightness defined especially by the practice of the Seven Cardinal Virtues of truth, justice, propriety, harmony, balance, reciprocity and order. Finally, as a foundation and framework for the moral ideal and its practice, Maat is the constantly achieved condition of and requirements for the

¹⁵⁸ Karenga, *Maat, the Moral Ideal in Ancient Egypt*, 10.

¹⁵⁹ *Ibid*, 9-10; One who fails to live *Ma'at* and lives *Isfet* subsequently invites chaos, disorder and ignorance into their life. Ultimately, they invite only destruction and failure.

ideal world, society and person, i.e., the Maatian world, the Maatian society, and the Maatian person. And it is within this inclusive understanding that this project is conceived and pursued.”¹⁶⁰

I have attempted to examine the ideal of *Ma'at* through the epistemology of *Tehuti*, in particular through the ‘Three Great Planes’ of existence and the phenomena that saturate each plane, in hopes to present a concise however thorough examination of *Ma'at* which I assert is responsible for the development of human civilization and inevitably the endeavor which arose alongside it. I conclude that *Ma'at* is the conceptual-metaphysical foundation for which this entire endeavor is grounded upon and is the motivation for which this endeavor has sprouted from. This chapter will now conclude and transition into chapter 2 wherein we will discuss Kemetic astronomy which has arisen from this principal condition of *Ma'at*.

¹⁶⁰ Ibid, 10-11

CHAPTER 2 KEMETIC ASTRONOMY

THE TRADITION OF STARGAZING

Throughout the recorded, and likely unrecorded, history of the African continent there has existed varying degrees of systematic astronomical observation and scientific endeavor pertaining to celestial phenomena. *Astronomy* as defined by James Smalls is “the study of the universe, the celestial objects that make up the universe, and the process that governs the life cycle of those objects.”¹⁶¹ The practice of stargazing, astronomy, as an observational science has existed since the inception of human culture since Africans as the earliest humans discerned that there was a profound relationship that existed between the cosmos, the phenomena that comprises the cosmos, and life on earth. Through monitoring the movements of the sun, moon, planets, and stars among other celestial entities, early African astronomers discerned the cycle of the seasons, animal migratory and mating patterns, vegetation life cycles, and major environmental events i.e., flooding’s, storms, etc., were subject to cosmic influences.¹⁶² Careful attention was given to the interrelationship between terrestrial and cosmic life all as a means for early Africans to make sense of the world around them. Functionally these observations accommodated basic human necessities such as successfully growing foods and gathering crops, locating sources of water, the domestication of cattle, and the development of shelter in response to natural forces.¹⁶³ Furthermore through celestial discernment early African astronomers were able to create calendars which were of extreme importance for

¹⁶¹ James Smalls, “African Sacred Science w/ Professor James Small,” Molefi Kete Asante Institute, March 19, 2021, YouTube Video, 31:57, https://www.youtube.com/watch?v=vR_DTy0SfQs&t=5132s

¹⁶² Hunter Havelin Adams III, “African Observers Of The Universe: The Sirius Question,” in *Blacks in Science: Ancient and Modern* (New Brunswick and London: Transaction Publishers, 1998), 27-28.

¹⁶³ Adams III, “African Observers Of The Universe, 27-28

every facet of ancient African life including agricultural, cultural, economic, political, social, and ritual life. To early Africans the cosmos was of “life-and-death importance”¹⁶⁴ because the task of creating civilization let alone mere survival was quite arduous and demanded attention less early humankind succumbed to the forces of the world around them. Moreover, astronomy was a matter of preeminence because it played a crucial role in determining the human personality.¹⁶⁵ Where astronomy examines the universe and the entities that comprise it, *astrology*, the offspring of astronomy, refers to ‘the study of celestial objects and their impact on the human personality and terrestrial affairs.’ In order to understand both astronomy and astrology we must venture into the distant past and understand the unfolding of these human endeavors in their proper cultural and historical context.

Africans throughout their tenure as shepherds of human civilization have long observed the infinitude of the universe. This was done to such an extent that celestial observation was not merely a casual practice, far more than that it was a cultural tradition having existed both intracontinentally and transgenerationally throughout Africa. Though there is substantial evidence that condones the existence of this tradition throughout Africa, potentially the most evident example of stargazing as a systematic observational science rests in ancient Kemet, also known as Egypt, along the Nile River. The people of Kemet were a people intimately familiar with astronomy as a cultural practice that was fundamental to societal formation and the functioning of everyday life. This is due in large to the presence of Kemetic astronomer-priests whose societal obligation concerned

¹⁶⁴ Ibid

¹⁶⁵ Smalls, “African Sacred Science w/ Professor James Small,” 32:36.

itself with celestial affairs. Astronomy was not merely a science of stellar intrigue for the people of Kemet for it served spiritual purposes also which is why astronomers were often identified as priests, the latter whose station concerned itself with spiritual-ritualistic activities. It is important to understand that at its most basic inception *science* is ‘a mode of knowing.’¹⁶⁶ However it must be stated that there are a variety of ways to come to ‘know’ something. While knowledge is often extracted through phenomenal reality, through human experience in the material world it can also be ascertained through spiritual means. Science that is considered to be spiritual and sacred in nature refers to a mode of knowing intimately connected to the spiritual world; the world of the unseen. This science is often called ‘divine’ or ‘sacred science’ which attests to its transcendental nature.¹⁶⁷ Through continuous observation the astronomer-priests of ancient Kemet were quite familiar with both the profane and sacredness of the earth and universe, the latter which was considered to be inherently spiritual because of its transcendental nature, to the extent that they discerned linkages between the earth and universe and incorporated those linkages accordingly into their everyday life. An example of this linkage is present in the fact that the entire nation of Kemet was constructed to reflect the various constellations and the celestial phenomena which comprised the cosmos.¹⁶⁸ Théophile Obenga provides further explanation concerning this phenomenon:

“In ancient Egypt, buildings were positioned and oriented in accordance with astronomical computations. The pharaoh, as commissioner in chief of all architectural works, was expected to be thoroughly conversant

¹⁶⁶ Na'im Akbar, "Africentric Social Sciences for Human Liberation," *Journal of Black Studies* 14, no. 4 (1984): 398. Accessed February 20, 2021. <http://www.jstor.org/stable/2784083>.

¹⁶⁷ R. A Schwaller de Lubicz, *Sacred Science: The King of Pharaonic Theocracy* (United States: Inner Traditions International, 1982), 2.

¹⁶⁸ Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, Kindle Unlimited, 2012), 4141.

with architectural works, an expert mason. Here, in this capacity, he turns clear-eyed to examine the night sky as to monitor the movement of the stars. In effect, the orientation of the buildings had to be harmonized with the motion of the stars. What an extraordinary concept - the alignment of buildings in accordance with the behavior of astral bodies - to have emerged from pharaonic Egypt, the eternal society! In the world of Mediterranean antiquity, which people could have soared so high?"¹⁶⁹

The people of Kemet were ingenious in their creative capacity to model their country after the celestial body. Moreover, I would state that they were quite naturalistic in their thinking as well considering that they took inspiration from the cosmos and practically applied it towards their daily existence. As we can deduct from Obenga's commentary, certainly throughout the generations many architects, engineers, mathematicians, and other persons of aptitude aided in the construction of various architectural feats throughout Kemet. What is more interesting perhaps is that the *Per-aa*, also known in the Hebrew language as Pharaoh, was an adept astronomer, architect, and mason who was the lead agent behind the facilitation of various architectural establishments. Furthermore, as Molefi Kete Asante examines, the *Per-aa* was considered the highest spiritual figure in Kemet and was referred to as the "divine king."¹⁷⁰ As the divine king the *Per-aa* was "an incarnation of god"¹⁷¹ and sought to serve the people through a variety of means. This element of holiness pertaining to the *Per-aa* was both present and irreplaceable when concerning astronomical activity which was ritualized. Obenga states, as I paraphrase, that it was the divine king who would 'utter ritual incantations as the foundational steps were enacted for the demarcation of

¹⁶⁹ Théophile Obenga, *African Philosophy: The Pharaonic Period: 2780-330 BC* (Paris: Per Ankh, 2004), 325.

¹⁷⁰ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony* (United Kingdom: Taylor & Francis, 2015), 23.

¹⁷¹ Asante, *The History of Africa*, 23.

which various astronomical-architectural creations would be erected including pyramids, obelisk, and temples among other sacred monuments.¹⁷² In this light the *Per-aa* is both astronomer and ‘priest’ however as the divine king the *Per-aa*’s station extends beyond that of an ordinary astronomer-priest. Referring back to the linkage that was the people of Kemet’s modeling their nation on earth after astronomical phenomena within the universe, this particular historical precedence illustrates a concept known as microcosmicism that is quite prevalent throughout indigenous African cosmology and epistemology. *Microcosmicism* refers to ‘the notion that the smaller order of existence reflects the larger order of existence.’¹⁷³ As mentioned the people of Kemet held a microcosmic perspective that was exemplified by their nation mirroring the cosmos. Furthermore, interestingly enough this perspective extended to the human being and their respective personalities which were observed to be astronomically influenced based upon celestial alignments at the time of one’s birth.

This is where astrology burgeons as the child of astronomy because microcosmically it displays allegorically, materially, and spiritually how human life on earth is ultimately influenced by events in the greater universe. James Smalls explains that “astrology is the way of explaining [as we see in the temple in Dendera in Kemet] how the rest of the universe affects your daily lives right to the minute.”¹⁷⁴ It must be noted that where there is microcosmicism there is also *macrocosmicism* which is ‘the idea that the larger order of existence mirrors the smaller order of existence.’ Cosmically the sheer immensity of galactic activity is often reminiscent of terrestrial affairs. Let us

¹⁷² Obenga, *African Philosophy*, 324.

¹⁷³ Agyekum, *Distorted Truths*, 4141

¹⁷⁴ Smalls, “African Sacred Science w/ Professor James Small,” 37:57.

consider for a moment how the vast ‘oceans’ of cosmic space are quite akin to oceans that comprise the entirety of the earth's surface; both of whose expansiveness and immense depths have neither been entirely explored by human beings. Also, where there is the sun, the celestial-spherical fire ‘giant’ that rests within the center of our universe, there is the earth's core which lies in the centermost part of the planet earth.

Astronomically these examples should help illustrate that macrocosmically the grandeur of the universe is reflected in life on earth. Both microcosmicism and macrocosmicism comprise a dimension of African cosmology and epistemology that was undoubtedly invaluable to the ancients because these concepts helped to explain the interconnectedness between various spheres of reality and their relation to human life on earth. For the astronomer-priest of Kemet knowledge of the interactivity between the various spheres of existence was knowledge that was directly applied to remedy some facet of human inquiry, as observed in the creation of the calendars.

CALENDARS

As previously mentioned it was through continuous observation of the celestial theater that ancient African astronomers discerned the changing of the seasons, animal behavior and mating patterns, the vegetation life cycle and environmental events among other things were correlated by the fluctuation of cosmic bodies such as the sun and moon.¹⁷⁵ Through consistent observations of these events, their repetition, consistency, and nature early African astronomers were able to engineer a definitive calendar.¹⁷⁶ The importance of a calendar is that it allows a culture to coordinate their everyday life events

¹⁷⁵ Adams III, “African Observers Of The Universe,” 27.

¹⁷⁶ Ibid

in a systematic way which becomes effectively beneficial to the overall society. A calendar allows for social, political and ritual life and activity to become more routine, predictable, and tolerable due to an innate sense of familiarity with the coming and going of societal events. To this extent it is impossible to talk about a calendar without mentioning time. Though there are varying arguments pertaining to time throughout African culture such as exemplified by John S. Mbiti in his book *African Religions and Philosophy* or Kwame Gyekye in his book *An Essay on African Philosophical Thought*, as a matter of what Cheikh Anta Diop would refer to as *cultural unity*¹⁷⁷ African people as a cultural group equate time with change, growth, and the constant transformation of events.¹⁷⁸¹⁷⁹ Time as a unique metaphysical occurrence is often identifiable in relation to either human or phenomenal events.¹⁸⁰ Moreover, in ancient Kemet time was a matter of national importance. Of many different government stations of civil servants it was the astronomer-priest who was tasked with recording events-time as a means of discerning when the Nile River would flood, the emergence of the harvest, and national holidays among other events.¹⁸¹ In order to accommodate the duties of their station the astronomer-priests would climb atop their temples and observe celestial phenomena throughout the night sky.¹⁸² This was possible due to the arid environmental conditions of

¹⁷⁷ The concept of *cultural unity* refers to the thought overridingly people of African descent share far more in common than they disagree on. This concept however can be extended to other cultural groups of people as well i.e., Europeans, Asians, etc., and can help to describe the underlying quality of cultural similarity among distinct groups of people.

¹⁷⁸ Kwame Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*. (United Kingdom: Temple University Press, 1995), 170.

¹⁷⁹ John S. Mbiti, *African Religions and Philosophy* (United States: Anchor Books, 1970), 21.

¹⁸⁰ Andrew M. Mbuvi. "Time." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 664. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n421>

¹⁸¹ Asante, *The History of Africa*, 25-26

¹⁸² Ibid, 26

the country wherein there were hardly any clouds to prevent accurate observations.¹⁸³¹⁸⁴ As such over the span of time these astronomer-priests were able to accurately chart the regular occurrences of astronomical events and thus were able to create a calendar.¹⁸⁵ The astronomer-priest understood that it was possible to create a calendar based upon monitoring regular celestial events which in time became predictable.¹⁸⁶ As I restate it was the predictability of regular astronomical events that allowed the astronomer-priest of ancient Kemet to conceive a calendar, which again is a device used accurately display recorded time-events i.e., days, weeks, holidays, etc., as a means to effectively coordinate societal functions and ultimately benefit society.

Hopefully at this juncture we are all of the same understanding that astronomy has long been an African tradition and that in the Nile Valley nation of Kemet this science was most perfected. As Africans the people of Kemet conceived a worldview that reflected an orientation towards nature and recognizing the interconnectedness of all life whether terrestrial, spiritual, or cosmic. A *worldview* refers to “the way in which a people make sense of their surroundings, make sense of life and of the universe.”¹⁸⁷ In the African worldview it is believed that there exists a seemingly apparent quality of interrelatedness between all life and being in reality;¹⁸⁸ Mazama refers to this

¹⁸³ Ibid

¹⁸⁴ Charles S. Finch, *Echoes of the Old Darkland: Themes from the African Eden*. (United States of America: Khenti, 1991), 115-116.

¹⁸⁵ Finch, *Echoes of the Old Darkland*, 115-116

¹⁸⁶ Asante, *The History of Africa*, 26

¹⁸⁷ Dona Richards. "Let The Circle Be Unbroken: The Implications of African-American Spirituality." *Présence Africaine*, Nouvelle Série, no. 117/118 (1981): 209. Accessed May 4, 2020. www.jstor.org/stable/24350836.

¹⁸⁸ Ama Mambo Mazama. "Afrocentricity and African Spirituality." *Journal of Black Studies* 33, no. 2 (2002): 219. Accessed December 24, 2020. <http://www.jstor.org/stable/3180935>.

interconnectedness as the “unity of all being”¹⁸⁹ which is the central tenet of African epistemology. Furthermore, this notion of ‘unity of all being’ lies at the root of the *African metaphysics* which describes “the African way of perceiving, interpreting and making sense out of interactions, among beings, and reality in general.”¹⁹⁰ These insights into African culture are important to make note of because it gives insight into how the people of Kemet were able to achieve such astronomical feats among other endeavors. Since the people of Kemet perceived reality through a holistic lens as opposed to a disjointed lens they were able to conceive the synchronicities between events throughout their astronomical observations. Regardless if any event occurred in the cosmos, on earth, or in the world of the spirits the people of Kemet identified the interconnectedness of all phenomena and again this perspective was firmly established in the manner that the people of Kemet conducted their scientific endeavors.

Now returning to the calendar, the people of Kemet possessed three calendars throughout their civilizations tenure. Starting first with the stellar calendar this calendar was made possible due to consistent observations of the stars.¹⁹¹ There is about 366 days in the stellar calendar¹⁹² and typically this is the easiest calendar to devise since stars occupy the same astronomical positions for an access of several hundred years and made

¹⁸⁹ Mazama, "Afrocentricity and African Spirituality," 219

¹⁹⁰ Matthew C. Chukwuelobe, "*Thanatology: The Igbo/African Metaphysics Sense and Value of Death.*" Open Journal of Philosophy, Vol. 4, No 1 (2014): 85; At its basic meaning *metaphysics* is a science that concerns itself with the ultimate understanding of reality. To this degree metaphysics deals with the “synthesis of all experiences in order to achieve a coherent whole which gives a complete picture of reality.”

¹⁹¹ Charles S. Finch, *The Star of Deep Beginnings: The Genesis of African Science and Technology.* (United States: Khenti, Incorporated, 1998), 173

¹⁹² Komhyr, Walter Dmyro (June 1980). "Operations Handbook - Ozone Observations with a Dobson Spectrophotometer". gml.noaa.gov. p. 122. Archived from the original on 2021-06-12. Retrieved 2022-08-17.

for convenient observation.¹⁹³¹⁹⁴ Next there is the lunar calendar which is based in relation to the moon and consists of 354 days.¹⁹⁵ Lastly we have the solar calendar which this time is correlated with the sun and consists of 365 days.¹⁹⁶ The stellar calendar is the oldest of the three calendars followed by the lunar and solar calendar.¹⁹⁷ The lunar calendar is an interesting calendar because it helps to cement a point I made earlier in this section concerning the presence of substantial evidence that supports the existence of astronomy as a tradition throughout Africa. Based on the findings of archaeologist Jean de Heinzelin and Alexander Marshack during their excavation of an archeological site in northeastern Democratic Republic of Congo a bone was unearthed that was revealed to be a complex mathematical tool dating back to the 23,000 B.C or the Upper Paleolithic era.¹⁹⁸ This bone is known as the ‘Ishango bone’ after the Ishango people who existed in the early Mesolithic era.¹⁹⁹ The Ishango bone, which is a Baboon’s fibula, has a series of ‘notches’ on its surfaces which was an indication for Heinzelin that this bone was something more in nature and inevitably it was discovered to be a device used as a lunar

¹⁹³ Finch, *The Star of Deep Beginnings*, 173.

¹⁹⁴ Norman J. Lockyear, *The Dawn of Astronomy: A Study of Temple Worship and Mythology of the Ancient Egyptians*. (United States: Dover Publications, 2006), 60-61.

¹⁹⁵ Finch, *Echoes of the Old Darkland*, 115-116; Technically speaking the lunar year is approximately 354.36705 days in length. This number is arrived at by multiplying the number of lunar days, 29.530588, by 12 months in a year. Often lunar months would fluctuate between 29 and 30 days, though occasionally there was an inclination to divide the lunar year in 6 months of approximately 59 days or so.

¹⁹⁶ Finch, *The Star of Deep Beginnings*, 187

¹⁹⁷ Ibid: 186; Lockyear, *The Dawn of Astronomy*, 61; There is a bifurcation pertaining to which calendar is older between the lunar and solar calendars. Lockyear was of the idea that based on the annual and more easily discernible movements of the sun that the solar calendar followed the stellar calendar and preceded the lunar calendar. Finch however states that the stars and moon were more easily discernible than the sun since it was merciful to observe the stars and moon at night versus risking blindness observing the sun head-on during the daylight hours. Moreover, since astronomy started off as an ‘naked-eye’ observational science it would be much more visually convenient to monitor the stars and moon at night versus the sun which required more technological instruments to accurately record its behavior.

¹⁹⁸ Finch, *The Star of Deep Beginnings*, 56

¹⁹⁹ Jean de Heinzelin. “ISHANGO.” *Scientific American* 206, no. 6 (1962): 105.
<http://www.jstor.org/stable/24936573>.

calendar.²⁰⁰ This is not the first time a bone, or equally representable artifact, has been used as a lunar calendar however for the Lebombo bone, another astronomical-mathematical tool made from Baboon fibula, is dated to be the oldest mathematical tool in existence discovered dating back to 35,000 B.C.E.²⁰¹ The bone was used to keep record of women's menstrual cycles²⁰² and functioned as a lunar calendar to aid women through their biological functions.²⁰³²⁰⁴ The Lebombo bone was discovered in Swaziland, Southern Africa.²⁰⁵ The existence of the Lebombo and Ishango bones, aside from other artifacts of similar utility, shows that those relics displayed both a transgenerational and intracontinental attention towards astronomical observation regarding African people. Moreover, these artifacts also give credence to the fact that Africans were no strangers to advanced scientific and mathematical inquiries, since the creation of a functioning calendar is a strenuous endeavor to undertake. Continuing forth, what is also astounding about the lunar calendar is that it exemplifies the presence of numerology in African cultural traditions. In the African worldview numbers convey significant cultural meaning and are not merely arbitrary representations of material quantity; numbers

²⁰⁰ Ivan Van Sertima, "The Lost Sciences of Africa: An Overview," in *Blacks in Science: Ancient and Modern* (New Brunswick and London: Transaction Publishers, 1998), 14.

²⁰¹ Philma, "World's Oldest Mathematical Artifacts: The Lebombo Bone and the Ishango Bone (Video, Photos): How Africa News," How Africa News | Latest African Online Newspaper | Knowledgebase Africa, March 30, 2018, <https://howafrica.com/worlds-oldest-mathematical-artifacts-the-lebombo-bone-and-the-ishango-bone-video-photos/>.

²⁰² Philma, "World's Oldest Mathematical Artifacts."

²⁰³ Agyekum, *Distorted Truths*, 4045

²⁰⁴ Claudia Zaslavsky, *Africa Counts: Number and Pattern in African Cultures*. (Chicago: Chicago Review Press, 1999), 304-305. ProQuest Ebook Central; Zaslavsky notes that since the Ishango notched bone and other similar artifacts (Lebombo bone) originated from a woman's biological need for a lunar calendar that women may have been the first astronomer-mathematicians.

²⁰⁵ Eliza Anyangwe, "10 Things Africa Has given the World," The Guardian (Guardian News and Media, September 8, 2015), <https://www.theguardian.com/commentisfree/2015/sep/08/10-things-africa-given-world>

represent beliefs, ideas, myth, and reality.²⁰⁶ For instance the number seven in many African cultures is indeed a powerful number containing metaphysical, mythological and symbolic meaning.²⁰⁷ Due to the relevance of the number seven and in conjunction with the lunar calendar, many cultures throughout the African continent structured their lunar calendar to reflect 28 days because the number 28 is divisible by the number seven.²⁰⁸ In ancient Kemet the number seven represented a core component of the Kemetic mathematical system.²⁰⁹ Denise Martin enunciates this occurrence in her entry on the number seven in the *Encyclopedia of African religion*.

“The fundamental equation $1 + 2 + 4 = 7$ reflects the Egyptian method of calculating based on continued doubling. Further, when 7 is multiplied by doubling, the first three multipliers are always 1, 2, and 4, which equals 7. These equations factor into the Egyptian table of length used to calculate pyramid measurements. Egyptian fractions are calculated by multiplying them by the number 7.”²¹⁰

There is an inclination to quarter the 28 days lunar calendar into quarters or four weeks of seven days. This tendency remains despite the fact that the lunar calendar, scientifically speaking, is usually between 29 and 30 days in length. When the lunar calendar is considered to be about 29 days in length that span of time reflects the typical lunar month also identified as the ‘synodic’ month. What determines the synodic month

²⁰⁶ Zetla K. Ehi. "Number symbolism." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 462-463. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n290>

²⁰⁷ Denise Martin. "Seven." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 398. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n380>

²⁰⁸ Finch, *The Star of Deep Beginnings*, 187; When the number 28 is divided by seven that equates to the number four which represents the number of weeks in a 28 day month. Also, there are seven days in a week and when multiplied by four weeks the sum total 28 days.

²⁰⁹ Denise Martin. "Seven." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 398. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n380>

²¹⁰ Asante and Mazama, "Seven," 610.

is the time interval between succeeding new moons as seen from earth.²¹¹ Furthermore there are three additional months that characterize the lunar cycle including the ‘sidereal’, ‘tropical’, and ‘draconic’ months which all measured around 27 days in length.²¹² Since the lunar or synodic month is 29 days in length and the remaining three months are 27 days in length, a lunar calendar of 28 days helps to create an average number of days between the other numerical values and thus becomes the conventionalized lunar month.²¹³²¹⁴ Departing from the lunar calendar and transitioning to the solar calendar, the latter consist of a 365 day year predicated upon the movement of the sun. It is extremely important to make mention here that five of the 365 days in the solar calendar are considered to be ‘epagomenal’²¹⁵ days which are additional days inserted into the solar calendar. One might ask why did the people of Kemet add an additional five days to the calendar then? The reason behind this is simple and corresponds similarly to the logic behind the 28 day lunar month: Divisibility. Kemetite scientists had indeed measured the solar year to 365 days however decided to reduce the number of days to 360 because it allowed for greater divisibility as evident in twelve months of 30 days, 36 ten days weeks and so forth.²¹⁶ Moreover, and again referring to an inclination towards numerology the number 360 represents the number of degrees present in the geometric circle.²¹⁷

²¹¹ Finch, *The Star of Deep Beginnings*, 187.

²¹² Ibid: The ‘sidereal’ month is 27.321661 days in length and can be measured by the time it takes for the moon to return to its usual location in respect to stationary stars. The ‘tropical’ month of 27.321582 days is determined by the amount of time it takes for the moon to return to its usual location on the celestial longitude. Lastly, the ‘draconic’ month of 27.21222 days is measured according to the amount of time it takes for the moon to back to its usual location intersecting with the ecliptic.

²¹³ Ibid

²¹⁴ Interestingly enough the four lunar months, synodic, sidereal, tropical and draconic, all correspond to a particular astrological system used to describe the relationship between cosmic bodies and human affairs.

²¹⁵ Asante, *The History of Africa*, 27; The people of Kemet referred to these additional five days as *heriu renpet* which were associated with spiritual festivities enacted towards the end of the year; Finch, 1998:189

²¹⁶ Finch, *Echoes of the Old Darkland*, 116

²¹⁷ According to African spiritual tradition, the circle is the preferred geometric shape symbolizing the African worldview. The circle represents the cyclical or repeating view of life that African cultures

The people of Kemet knew of the earth's orbit around the sun which would replicate a 360 degree circulation and they were also aware that the earth was spherical in design which is essentially a projection of a circle into a higher dimensional figure.²¹⁸²¹⁹ With all of this scientific evidence to consider it was not a 'coincidence' nor 'chance' that the people of Kemet identified and used certain numerical values to describe certain phenomena for they had done so with careful consideration. In reality the solar calendar is a fascinating phenomenon because it can represent three distinct numerations: That is a 360, 365, and 365 ¼ day per year. As it pertains to the ease of divisibility again 360 days does describe the solar calendar. Also true is that 365 days represents the solar year however this truth may be best understood as a partial truth since the year is actually 365 ¼ days. There are two units of measurements that can be utilized when referring to the solar year:²²⁰ The first unit corresponds to the tropical year which is measured from solstice to solstice and is 365.242392 days in length;²²¹ The second unit refers to the Sothic or sidereal year which is measured between distinct heliacal risings of the star known as Sirius²²² and is 365.25 days in length.²²³ The term *heliacal rising* refers to 'the ascension of a star which occurs prior to the sun's rise at dawn.'²²⁴ In reference to the Sothic measurement it is the heliacal rising of Sirius that 'transforms' this often invisible star into a visible astronomical phenomenon that can be seen at dawn prior to the summer

traditionally. In this worldview life and death are but reflections of one another and that all existence is merely a continued perpetuation of an eternal cycle of various dimensions of reality.

²¹⁸ Finch, *Echoes of the Old Darkland*, 116; Finch, *The Star of Deep Beginning*, 189.

²¹⁹ The concept of macrocosmicism presents itself in Kemetic astro-mathematics since the people of Kemet identified the greater mathematical tendencies of the celestial bodies and how those activities were reminiscent of smaller units of mathematical phenomena on earth.

²²⁰ Finch, *Echoes of the Old Darkland*, 116

²²¹ Finch, *The Star of Deep Beginning*, 189

²²² Asante, *The History of Africa*, 26; Finch, *Echoes of the Old Darkland*, 116; The people of Kemet referred to this star as *Sepdet*.

²²³ Finch, *The Star of Deep Beginning*, 189

²²⁴ Ibid

solstice.²²⁵ Throughout the tenure of Kemetic civilization it was the heliacal rising of Sirius that precipitated the annual flooding of the Nile.²²⁶²²⁷ As it pertains to calendars the people of Kemet were master architects of chronology and utilized various calendars in alignment with both cosmic and culture functions. I would recommend an in depth examination of Charles S. Finches *Echoes of the Old Darkland* and *The Star of Deep Beginning* which are seminal scholastic endeavors that chiefly investigate and explain the presence of the calendars in ancient Kemet aside from other astronomical and scientific wonders. The significance of establishing a solid understanding of astronomy as a transgenerational and intracontinental tradition throughout Africa, with particular emphasis on ancient Kemet, is required in order to examine and understand astrology which is the offspring of astronomy. Having discussed in detail astronomy, time, and the calendar these discussion points will aid in unfolding the conversation around astrology which is a multifaceted conversation since astrology deals with both astronomy and mythology chiefly with significant metaphysical connotations surrounding it also. Let us now transition.

²²⁵ Finch, *Echoes of the Old Darkland*, 116

²²⁶ Ibid

²²⁷ Asante, *The History of Africa*, 26-27; Finch, *The Star of Deep Beginning*, 189

CHAPTER 3 KEMETIC MYTH

Astrology is ‘the study of celestial phenomena and their relationship to the human personality and terrestrial affairs.’ It was clearly understood throughout ancient Kemet, as well as throughout the African continent, that the universe held some governance over humankind. To us in modern times it may prove difficult to contemplate the universe having such a significant determining factor on humanity and the greater earth. Thus, in order to effectively understand how astrology impacts humanity, we have to first understand the forces that comprise astrology: Astronomy and mythology. At its core what we know of today as astrology is a synthesis of Kemetic astronomy and myth.²²⁸ Secondly we have to analyze the various components that comprise Kemetic astronomy and myth since there are distinct factors which must be considered. The ‘Precession of the Equinoxes,’ ‘Precessional Age,’ ‘Great Year’ and the ‘Galactic Center’ are four interconnected astronomical occurrences that constitute Kemetic myth and astronomy and contribute to this notion of celestial governance. As such in order to effectively discuss these four occurrences we will revisit the topic of Kemetic astronomy since these events are largely astronomical endeavors of scientific intrigue albeit with a mythical character. In terms of mythology in general the cultural myths of the people of Kemet were incorporated into astronomical activity however in particular the Precessional Ages provide the most apt example of astronomical mythology because they depict the unfolding of testifiable and spiritual events through a specified period of time. Hopefully

²²⁸ Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, 2012), 4141. Kindle Unlimited

with an understanding of these forces we will come to understand how astrology, as conceived as celestial governance, impacts humanity and the greater universe.

KEMETIC ASTRONOMY REVISITED

PRECESSION OF THE EQUINOXES

As established in the previous chapter, there is sufficient evidence substantiating the presence of a transgenerational astronomical tradition in African antiquity dating back as far back as 40,000 B.C.E, however the pinnacle of astronomical endeavor in ancient African antiquity is most notably exemplified in ancient Kemet.²²⁹ Much of what is known about astronomy in the present is due to ancient Kemet which was responsible for having transformed astronomy from a worthy practice of stargazing towards an exceptional systematic observational science sometime between 6,000-12,000 years ago.²³⁰ Once astronomy became a systematic scientific endeavor in ancient Kemet a series of discoveries were made that would radically inform humanities perspective of the relationship between the universe and itself.

Through continuous astronomical observation and intuition Kemetic astronomers discovered a phenomenon known as the 'Precession of the Equinoxes' which describes a

²²⁹ Charles S. Finch, *The Star of Deep Beginnings: The Genesis of African Science and Technology*. (United States: Khenti, Incorporated, 1998), 176-177.

²³⁰ Finch, *The Star of Deep Beginnings*, 176-177

series of astronomical events that affects the earth.²³¹²³² In particular, the 'Precession of the Equinoxes' is characterized by three distinct and interrelated movements that dictate the movement of the earth, most notably "the axial wobble of the rotating earth"²³³ Hence, the first motion is characterized by the earth which spins on its axis. Here this motion describes how we receive both day and night. The changing of the day's then leads into and describes the second motion which is the earth's revolution around the sun (as identified by the change in day-night). Third and finally there is the gyration of the earth poles around the pole of the ecliptic.²³⁴ Finch explains that "the pole of the ecliptic is a straight up and down pole, whereas the one on earth is not straight up and down. The latter motion is caused by the 23 ½ degree tilt of the earth's pole from vertical which results in the gyration of the magnetic pole backward around the vertical pole, the pole of the ecliptic that takes nearly 26,000 years to complete."²³⁵ As I restate it is due to the gravitational forces of both the sun and moon that prevent the earth from spinning directly straight up and down thereby causing both the 23 ½ degree tilt of the earth's axis and its wobble which gyrates in a backwards (retrograde) manner.²³⁶ In total it is the

²³¹ Alan Axelrod, Alan De Press, Christopher Gordon, *The Complete Idiot's Guide to Astronomy*. United Kingdom: Alpha Books, 2004), 343; A *Precession* describes "the slow change in the direction of the axis of a spinning object (such as the earth), caused by an external influence or influences (such as the gravitational fields of the Sun and the Moon)." For more information on the Precession please consult *The Complete Idiot's Guide to Astronomy*, this edition.

²³² *A Dictionary of Astronomy*. (United Kingdom: OUP Oxford, 2012), 151; An *equinox* refers to "either of the two points at which the Sun's apparent yearly path (the ecliptic) intersects the celestial equator; or the dates on which this occurs - on March 20 (vernal equinox) and September 22 or 23 (autumnal equinox)." For more information on this astronomical occurrence described as an equinox please see *A Dictionary of Astronomy* as cited here.

²³³ Finch, *The Star of Deep Beginnings*, 177.

²³⁴ *A Dictionary of Astronomy*, 138; The *ecliptic* refers to "the apparent path of the Sun against the star background over the course of a year."

²³⁵ Charles S. Finch III, "Egypt and the Great Year Pt 1." *Facebook live* video, 4:47. May 7, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/445774702852766/>

²³⁶ Charles S. Finch III, "The wheel of heaven." Filmed [February, 2015]. YouTube video, 1:44. Posted [February, 2015]. <https://www.youtube.com/watch?v=IAUmuQh-GZ8>.

presence of these three motions that describe ‘the Precession of the Equinoxes.’ As Finch mentions the events that constitute the Precession span for a period of 26,000 years.²³⁷ In truth there are two Precessions respectively; a polar (equinoctial) and vernal (equatorial) one. Both are affected by the earth's axial disturbance, and additionally are about 25,900-26,000 years in duration. The polar Precession is the older of the two Precessions beginning at approximately 16,500 B.C.E.²³⁸ This Precession is identifiable via its seven zodiac circumpolar constellations which either lie at or in proximity to the celestial pole for about 3,700 years. After a period of 3,700 years whichever zodiac constellation²³⁹ was occupying the pole transitions thus allowing another pole to take its place; This cycle repeats itself until all seven constellations occupy the pole therein another cycle will begin.²⁴⁰ The younger of the two Precessions is the vernal Precession which began in 10,909 B.C.E and is distinguishable by twelve zodiac constellations.²⁴¹²⁴² The vernal Precession is capable of being monitored by discerning a single zodiac constellation which rises each year during the spring (vernal) equinox. The zodiac constellation that rises at the spring equinox rises for a period of roughly 2,160 years²⁴³ and each one of the twelve zodiac constellations will have an opportunity to rise at the spring equinox Eventually, whichever constellation has occupied the spring equinox for its allotted

²³⁷ Finch, *The Star of Deep Beginnings*, 177; Due to the earth axis wobbling and thus being disturbed the actual length of the Precession can in fact vary. Typically, however the Precession is near 26,000 years; Finch, “The wheel of heaven,” 2:37.

²³⁸ Finch III, “Egypt and the Great Year Pt 1,” 27:34.

²³⁹ A *constellation* is a group of stars.

²⁴⁰ Finch, *The Star of Deep Beginnings*, 177; Dividing 25,900 by seven equates to 3,700 years which corresponds with one polar constellation age. Remaining with using whole numbers this evaluation may prove to be more reasonable as opposed to dividing 26,000 by seven and receiving 3,714 as a value. The general rule of thumb here concerning some aspects of Kemetic astronomical inquiry is to round the numbers to their nearest value.

²⁴¹ Finch III, “Egypt and the Great Year Pt 1,” 19:10.

²⁴² Charles S. Finch III, “Part 2 of Egypt, the Calendar, and the Great Year.” *Facebook live* video, 15:01. May 22, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/419574865552037>.

²⁴³ Agyekum, *Distorted Truths*, 4139.

duration, as evidenced by having risen consistently over 2,160 years, that constellation will then cease from rising at the spring equinox and will be replaced by the zodiac constellation that precedes it.²⁴⁴²⁴⁵ The entire cycling in and out of zodiac constellations at the spring equinox takes a period of approximately 25,900-26,000 years which describes the duration of both the polar and vernal Precessional cycles.

THE ZODIAC

How the ‘Precession of the Equinoxes’ came to be discovered was through monitoring the twelve constellations, a constellation being ‘a group of stars,’ that comprise the zodiac. John G. Jackson explains that the *zodiac* is “an imaginary band encircling the celestial sphere; stretching eight degrees on each side of the ecliptic, the apparent path of the sun. The zodiac is divided into twelve sections, each corresponding to one month.”²⁴⁶ Concerning the twelve zodiac constellations which comprises the spring (vernal) Precession, which regarding this endeavor is the more important of the two Precessional cycles, each constellation was assigned by Kemetic astronomers a distinct and unique mythology, name and symbol to distinguish each constellation. The reason this was done was because of the perception that the universe held governance over humanity and was capable of influencing human life. Henceforth, if humanity could

²⁴⁴ Finch, *The Star of Deep Beginnings*, 177-178.

²⁴⁵ Due to the retrograde nature of the vernal Precessional, whichever zodiac constellation rises at the spring equinox arises in a manner that appears backwards to a human observer discerning the constellations from earth. To explain this backwards or retrograde motion of the Precessional cycle one must consult the twelve signs of the conventional zodiac. These signs include Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. In accordance with the Precessional cycle whichever zodiac constellation begins the Precessional cycle, for example Leo, will be followed by the constellation that comes before it. So for example if the zodiac constellation of Leo had occupied the vernal equinox for a period of 2,160 years, as the constellation of Leo finally transitions from that pole it will be replaced by the preceding constellation which is Cancer, and not the following constellation which is Virgo.

²⁴⁶ John G. Jackson, *Introduction to African Civilizations*. (United States: Citadel Press, 1970), 134.

project myths, names and symbols representing the emotional, environmental, physical, social, spiritual and ritual dimensions of human life into the cosmos, then the universe would mirror or reflect those dimensions back upon human as illustrated in myth, name and symbol.²⁴⁷ To this extent, each one of twelve zodiac constellations has a particular mythology, name and symbol associated with it. According to Kemetic belief, whichever constellation is rising at the spring equinox will influence humanity based upon the mythology, name and symbol associated with it. In Kemet, each zodiac constellation was associated with a particular *Neter* (God) or *Neteru* (Gods) who was believed to exert divine energy that influenced the earth, humans and all other beings (Agyekum, 2012).²⁴⁸ Each period of 2,160 that is governed by a particular constellation and the relevant *Neter* or *Neteru* is called an *Precessional Age*, or *Astrological Age*, which describes the span of time in which “the earth’s energy is influenced by a particular constellation.”²⁴⁹

During each Precessional Age there is a specific energy that governs the earth and all its life. It was believed that when one age shifted to another, based on the ascension and descension of whatever constellation occupied the spring equinox, that the energy governing the earth would shift thus causing a dramatic change on earth. For example, in Kemet the entire society operated in rhythm with the universe so when one Precessional Age would change to another, so did the cultural, mythological and spiritual theme of Kemetic society.²⁵⁰ Regarding the twelve constellations of the zodiac, aside from being associated with a particular *Neter* or *Neteru*, each constellation was often identifiable by a certain animal. The word *zodiac* is rooted in Greek etymology and refers to the word

²⁴⁷ Finch, *The Star of Deep Beginnings*, 178.

²⁴⁸ Agyekum, *Distorted Truths*, 4138.

²⁴⁹ *Ibid*, 302

²⁵⁰ *Ibid*, 4122-4159

'zoion' which means 'animal.'²⁵¹ As such the twelve constellations of the zodiac are most popularly recognized by animal symbolism. The reason here animals were most aptly chosen to represent the zodiac constellations by the Kemetic astronomer-priest is because of their importance in African culture. Being a naturalist thinking people, Africans historically have been culturally orientated towards nature which is seen as a cooperative entity rather than a force to be conquered. As Africans observed the significant animals in their environment they came to learn from them the inner mysteries of the greater world, since animals interface with reality differently from human beings, and acquired knowledge which would have been inaccessible without having had a reverence towards natural life.²⁵² Similarly to numeral symbolism throughout the tenure of African history Africans have often relied upon animal symbolism to communicate their ideas and perceptions of the universe. Since Africans conceive a 'unity in all being' animals are considered to be intimately connected with humankind because they are a part of this ontological hierarchy of being.²⁵³ Animals also embody sacred qualities because they are believed to play a vital role in both the creation and maintenance of the world of the living and spirits.²⁵⁴ Furthermore because nature is revered throughout African culture epistemically there exists an orientation towards naturalism which presumingly allowed

²⁵¹ Finch, *The Star of Deep Beginnings*, 174; Finch, *Echoes of the Old Darkland*, 123

²⁵² Elizabeth Andrade, "Animals." In *Encyclopedia of African Religion*, edited by Molefi K. Asante and Ama Mazama, 55-56. Thousand Oaks, CA: SAGE Publications, Inc., 2009. doi: 10.4135/9781412964623.n32.; Throughout the continent of Africa animals comprise an integral part of African societies. Animals are often associated with daily life functions such as providing invaluable services in medicinal, ritual and sacrificial acts associated with spiritual endeavors. In Kemet animals were linked to divinities and often animal symbolism was displayed in totems to display the power of that animal and the divinities with which they were associated.

²⁵³ John S. Mbiti, *African Religions and Philosophy* (Anchor Books, 1970), 20; Mbiti discusses that all life is interconnected as evident in an ontological hierarchy. The hierarchy begins from most significant to least significant, God, Spirits, Humankind, Animals and Plants, and Phenomena. A description of this hierarchy is as follows on page 20 of *African Religions and Philosophy*.

²⁵⁴ Andrade, "Animals," 55-56.

early Africans to appreciate and learn from the animals which populated their surroundings and thus incorporate them into their cosmology.²⁵⁵²⁵⁶ Concerning the zodiac, which is generally referred to as the ‘conventional,’ ‘Western’ or ‘Greek’ zodiac became so due to the Hellenistic Greeks appropriating the original Kemetic zodiac. Since the Greeks altered the original Kemetic zodiac sign it is prudent to present both Kemetic and Greek etymology and symbolism to properly present the zodiac as seen below in the following illustrations.

Table 2: Twelve Signs of the Kemetic Vernal (Equatorial) Zodiac Constellations

	Kemetic Name	Kemetic Symbol	Greek Name	Greek Symbol
1.	<i>Amen</i>	Ram	Aries	Ram
2.	<i>Ptah/Mentu</i>	Apis Bull	Taurus	Bull
3.	<i>Heru & Set</i>	<i>Heru & Set</i> (Twin <i>Neteru</i>)	Gemini	Twins
4.	<i>Khepera</i>	Scarab Beetle	Cancer	Crab
5.	<i>Atum</i>	Lion-esque <i>Neter</i>	Leo	Lion
6.	<i>Auset (Ast)</i>	<i>Auset</i> (Virgin), Grain Stalk	Virgo	Virgin
7.	<i>Ma'at</i>	<i>Ma'at</i> (<i>Neter</i>)	Libra	Scales
8.	<i>Ausar, Serqet</i>	<i>Serqet</i> (Scorpion <i>Neter</i>)	Scorpio	Scorpion
9.	<i>Tehuti (Thoth), Shu</i>	<i>Shu</i> (Sky <i>Neter</i>), Bowman	Sagittarius	Centaur, Archer

²⁵⁵ The capacity for animals to function as luminaries for early humanity and bestow perspective upon humankind is indeed a marvelous wonder of creation. Since animals experience and ‘interpret’ reality differently from human beings, and vice versa, it is quite interesting that they were able to ‘teach’ humanity whilst humanity was able to learn from animals. To this extent it would be fair to say that animals in one capacity operate as messengers to humankind.

²⁵⁶ Molefi Kete Asante, *Kemet, Afrocentricity, and Knowledge* (New Jersey: African World Press, 1990), 86; The matter of choosing a particular animal to use as a symbol was a deliberate act of conscious choice that served greater function, usually societal, cultural, and spiritual. For example, the Kemetic priest as Asante explains “the priest did not go out and choose the first creature that came along to represent digestion, but they chose the jackal. This animal kills its prey, buries it and returns to eat it when it has begun to decompose. It becomes a symbol for digestion, physical and metaphysical. We observe life, growth, death, coagulation, decomposition and transformation. No being can begin the process of rebirth until its form has disintegrated.”

10. <i>Menu (Amen), Khnum</i>	Goat, spiral-horned ram	Capricorn	Goat
11. <i>Hapi</i>	Breasted-man, Waterman	Aquarius	Water bearer
12. <i>In & Remi</i>	In & Remi (Fish Neteru)	Pisces	Twin Fishes ²⁵⁷

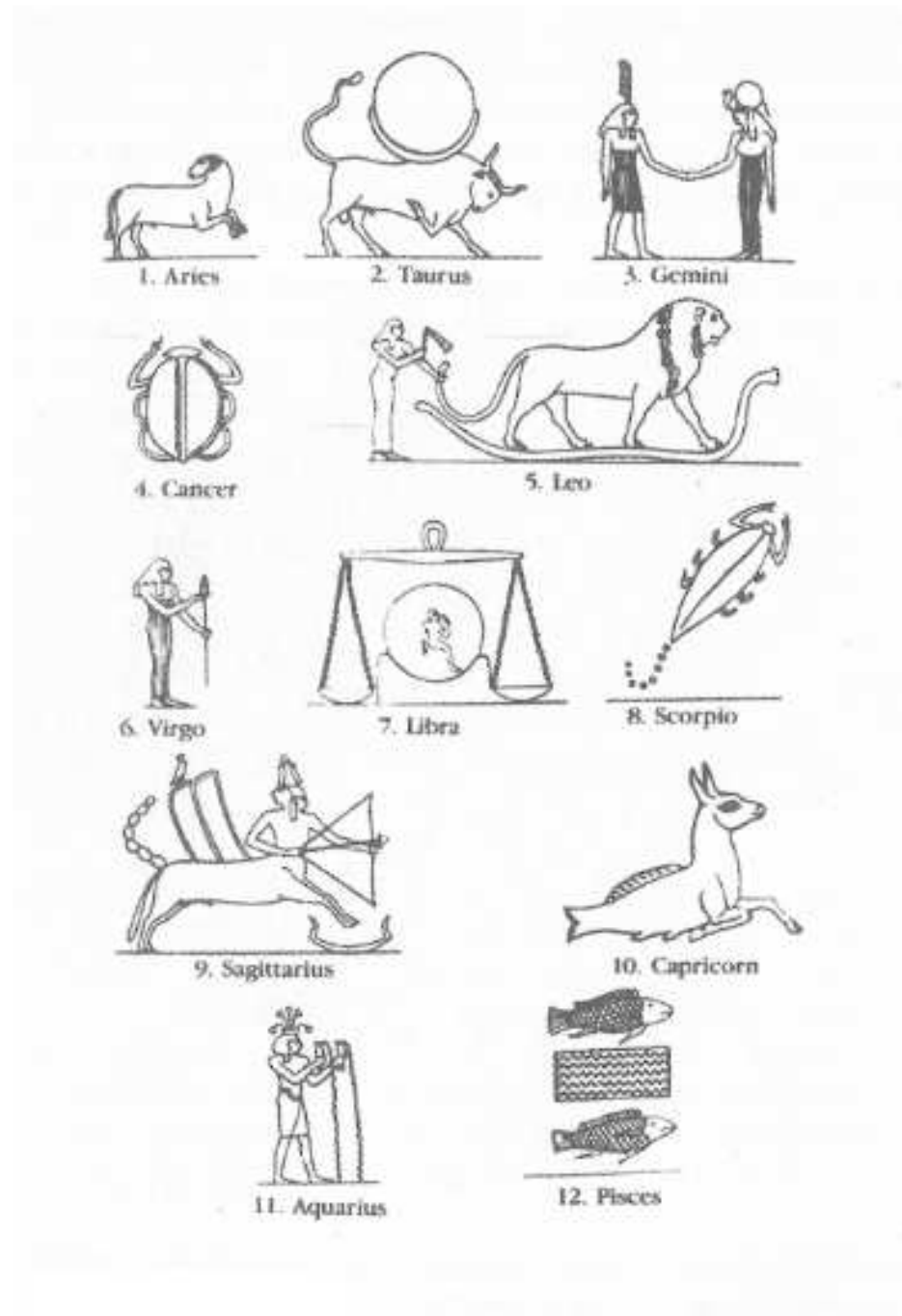
Table 3: Kemetic Allegories of the ‘Conventional’ Twelve Zodiac Signs

1. *Amen*: The ram-headed deity whose sacred city was *Waset* (Thebes) and who, as *Amen-Ra*, was the Supreme deity of the Nile Valley for 2,000 years.
2. *Ptah*: Represented by the bull during the Old Kingdom. *Asar* (Osiris) also took the bull-form.
3. *Heru & Set*: The twin Gods, sometimes represented by two heads on one body; male and female twins were *Shu* and *Tefnut*.
4. *Khepera*: The scarab beetle, transformed into the Crab in the northern Mediterranean.
5. *Atum*: The original lion-headed deity of Egypt.
6. *Ast*: The Virgin Isis, mother of Horus who presided over growing of grain. Virgo can also be Neith (of Sais).
7. *Maat*: *Maat*'s feathers determined the outcome of the weighing of the heart on the balance scale in the Judgement scene.
8. *Serqet*: Scorpion-headed Goddess, a form of Isis.
9. *Shu*: The Bowman in Egyptian mythology; *Set* also was a type of Bowman.
10. *Menu*: A form of *Amen* sometimes identified with the goat. *Khnum*, the spiral-horned ram deity of the 1st Cataract also represented Capricorn.
11. *Hapi*: The Egyptian name for the Nile depicted as a man (with a feminine breast) pouring water out of two vases. The Waterman was also the Celestial Flood known as Nu.
12. In & Remi: Two fish neters, one from the upper part of the Nile at Swnw (Syene) and the other from the lower part of the Nile at Qen Mer (Oxyrhynchus).²⁵⁸

²⁵⁷ Finch, *The Star of Deep Beginnings*, 179-180; Finch, *Echoes of the Old Darkland*, 123-126

²⁵⁸ Finch, *The Star of Deep Beginnings*, 179-180.

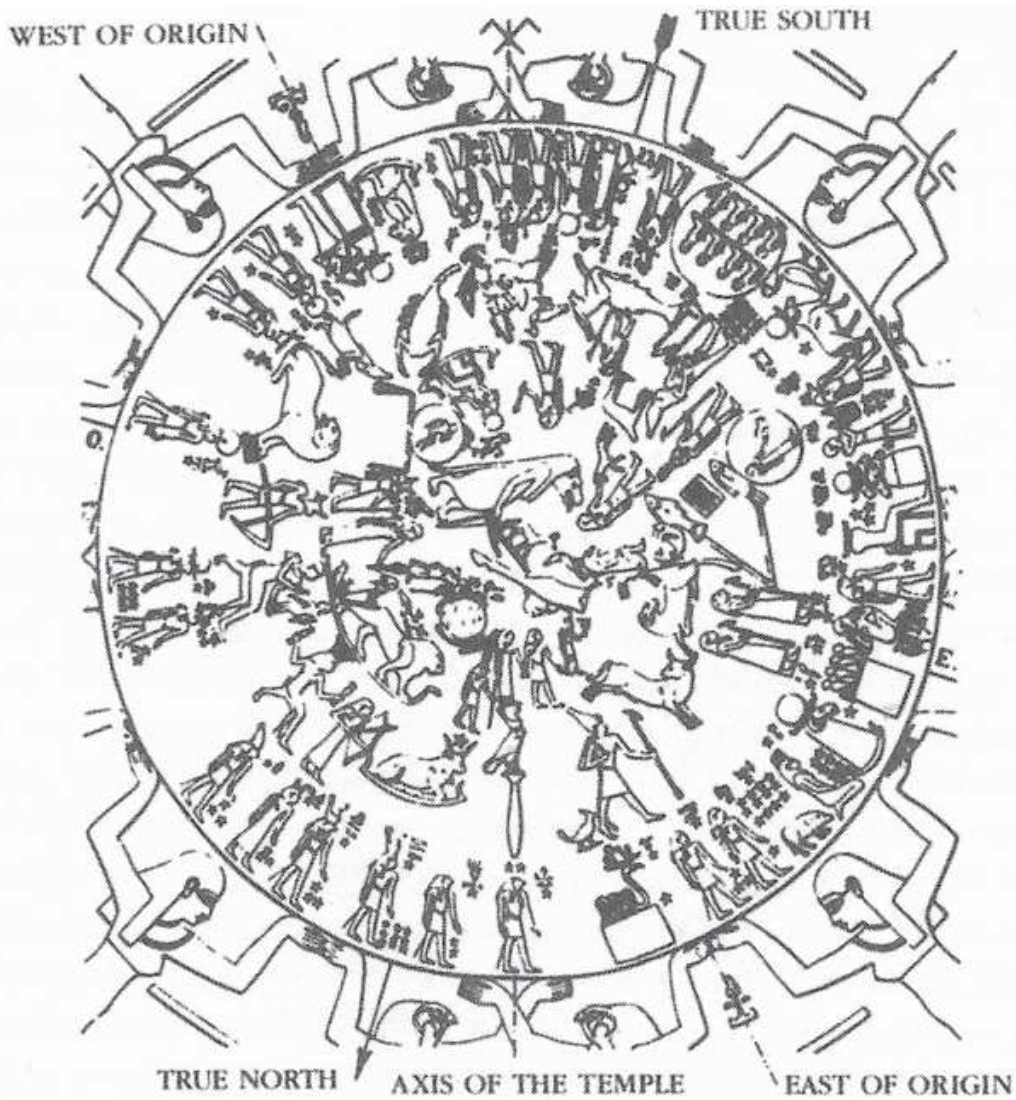
Illustration 1: Twelve Conventional Signs of the Zodiac



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²⁵⁹ Finch, *Echoes of the Old Darkland*, 122; A depiction of the ‘conventional’ twelve signs of the zodiac reflecting Kemetic symbolism albeit with Greek etymology.

Illustration 2: Zodiac Ceiling at Dendera Kemet



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²⁶⁰ Ibid, 121; Depicted in the representation of the zodiac at Denderah are various Kemetic figures i.e., *Neter*, *Neteru*, animals, etc., which represent a vital facet of Kemetic culture, mythology and astrology.

²⁶¹ Finch, *The Star of Deep Beginnings*, 179; Much of what is known concerning the 'conventional' zodiac comes from the Temple of Hathor located in Dendera, Kemet which was constructed as early as 3,200 B.C.E, and contains on its ceiling an elaborate illustration of the zodiac. The temple was reconstructed using its original building material in 1,600 and 100 B.C.E, respectively.

Table 4: Seven Signs of the Kemetic Polar (Equinoctial) Zodiac Constellations

Kemetic Name:	Greek Name:
1. <i>Shu</i>	Hercules
2. Ploughman	Boötes
3. <i>Ta-Urt</i>	Draco
4. <i>Wep-uat</i>	Ursa Minor
5. <i>Kaf</i>	Cepheus
6. <i>Nekhebit-Mut</i>	Cygnus
7. <i>Apesh</i>	Lyra ²⁶²

Table 5: Kemetic Allegories of the Seven Polar Zodiac Sign Constellations

1. *Shu* (12,700 B.C.E.): Lion-god and “Kneeler,” included the star Vega now in the constellation Lyra.
2. Ploughman (9,000 B.C.E.): Also known as the “Vinegrower” and included part of Ursa Major.
3. *Ta-Urt* (5,300 B.C.E.): Hippopotamus goddess was represented by the Serpent in later traditions.
4. *Wep-uat* (1,600 B.C.E.): The Jackal in Egypt was turned into the “Little Bear” in Greece.
5. *Kaf* (2,100 C.E.): The Ape of Thoth became the Ethiopian king in later planispheres.
6. *Nekhebit-Mut* (5,800 C.E.): The vulture-goddess of Egypt was transformed into the swan in late antiquity.
7. *Apesh* (9,500 C.E.): Apesh the Tortoise furnished the shell on which the first lyres were string.²⁶³²⁶⁴

²⁶² Ibid, 177

²⁶³ Ibid

²⁶⁴ The name “Ploughman” or “Vinegrower” concerning what is now known as Boötes is the name Finch presents as it concerns this constellation. To my knowledge this is an English, and not a Kemetic, name so it may be that the Kemetic name for this constellation has either been undisclosed or is unknown.

Table 6: Late Roman Representation of the Egyptian and Greek Zodiac

EGYPTIAN	GREEK
1. Cat	Ram
2. Jackal	Bull
3. Serpent	Twins
4. Scarab	Crab
5. Ass	Leo
6. Lion	Virgin
7. Goat	Scales
8. Cow	Scorpion
9. Falcon	Archer
10. Baboon	Goat
11. Ibis	Waterman
12. Crocodile	Fishes ²⁶⁵

As previously mentioned, each zodiac constellation has a distinct and unique mythology, name and symbol associated, which is often most commonly associated with animal symbolism in particular. Concerning this animal symbolism, it was the Kemetic astronomer-priest who identified specific animals in their environment and ‘inserted’ them as myths, names and symbols into the various constellations. These animals were chosen consciously as opposed to arbitrarily because they were relative to African culture, inspired the African mind, and were of the natural order. When these animals began to represent constellations their essence including their natural behavior alongside the myths, names and symbols associated with them ‘descended’ upon humankind

²⁶⁵ Jackson, *Introduction to African Civilizations*, 134-135, 140; The above illustration of Egyptian-Greek zodiac signs is from the late Roman period. As can be gleaned from this example, the signs and symbols of zodiac changed accordingly due to cultural influence and time.

signifying the birth of astrology, as both a child of astronomy and of mythology, which would influence the human psyche, personality and ultimately destiny.²⁶⁶ At its basic inception astrology is a synthesis of Kemetic astronomy and myth,²⁶⁷ the latter which is especially significant because myth provides a spiritual explanation through the use of tales for how certain phenomena came to be.²⁶⁸ As such where astronomy acts as the material science to explain how the universe and the celestial objects which comprise it interact with humanity, myth provides a spiritual explanation through tales for how universal and terrestrial phenomena impacts humankind.²⁶⁹

In regard to the zodiac, as seen in the above illustrations, there are indeed distinct types of zodiacs and resultedly zodiac signs. The ‘conventional’ and polar zodiacs are but some examples of a plethora of zodiacs which have existed throughout space and time both in Africa antiquity and throughout the ancient world.²⁷⁰²⁷¹²⁷² Concerning the etymology and symbolism of the Kemetic zodiac(s) and the respective signs, these differences are, as previously mentioned, a result of Greek cultural intrusion.²⁷³

²⁶⁶ Finch, *The Star of Deep Beginnings*, 178-179.

²⁶⁷ Agyekum, *Distorted Truths*, 4139.

²⁶⁸ Molefi Kete Asante, *Kemet, Afrocentricity, and Knowledge* (New Jersey: African World Press, 1990), 89.

²⁶⁹ Wayne B. Chandler, *Ancient Future: The Teachings and Prophetic Wisdom of the Seven Hermetic Laws of Ancient Egypt*. (United States: Black Classic Press, 1999), 23-24.

²⁷⁰ Schwaller de Lubicz, *Sacred Science*, 119. The zodiac has existed throughout the ancient world such as in Kemet, Chaldea, India, China, the Americas and in Western Europe during the Middle Ages.

²⁷¹ Southern Illinois University (SIUC) has within its academic collection a scholarly article titled *Zodiacs Of Different Nations* which is a 26 page article explaining the presence of various zodiacs throughout the ancient world. John G. Jackson in his *Introduction to African Civilizations* references on page 140 this very same article and that the *Zodiacs Of Different Nations* was originally published in the *Open Court* magazine in August of 1906 publication by its author Dr. Paul Carus. This same article that SIUC has within its collection is a part of the original publication Carus published.

²⁷² Jackson, *Introduction to African Civilizations*, 139. The Kemetic astronomer-priests were known to have traveled the world and departed their knowledge of the zodiac unto other cultures such as the Druids, Incas, and Mayas.

²⁷³ Finch, *The Star of Deep Beginning*, 168; The ‘Greek’ astronomer-scientist Thales, who ironically was a Phoenician, is associated with first having altered the etymology of the Kemetic zodiac signs.

THE SIGNIFICANCE OF MYTH

Transitioning, though the Precession of the Equinoxes was discovered before the establishment of dynastic Kemet,²⁷⁴ henceforth there would have been various constellations and signs already associated with a name and story long before Kemet, it is in ancient Kemet that these illustrations of the zodiac signs became the contemporary iconic representations of the twelve astrological signs as seen in the present. As aforementioned, astrology is a synthesis of Kemetic astronomy and myth. Regarding myth in particular, myth is an integral part of the Precessional cycles. Where astronomy informs us of what is happening in the universe it is myth that verifies the activities of cosmic events and how they impact humanity and the world around us. It is myth that bestows a deeper meaning upon the events that impact us all. Astrology informs us that based upon the time of our birth our personalities are cosmically influenced by the position of the stars, planets, and other celestial bodies which contained mythical considerations. In the ancient world myth was considered the standard mode of thought.²⁷⁵ Hence, it was of the societal norm to consider that corporeal reality was inherently influenced by the greater and all-encompassing spiritual reality. This perception was shared by the people of Kemet, and to that extent also the ancient Greeks.²⁷⁶ However, as it concerns the descendants of the Greeks, or more broadly Europeans of the ancient world, there has been a tendency by modern Europeans,

Unfortunately, his intrusion may have created a cultural tradition of Indo-Aryans i.e., Europeans, Greeks., altering indigenous etymology and thus concepts and perceptions.

²⁷⁴ Charles S. Finch III, "Egypt and the Great Year Pt 1." *Facebook live* video, 29:50. May 7, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/445774702852766/>; Finch states that "there is a possibility that the discovery of the Precession was made before the historical appearance of ancient Egypt. Egyptian civilization was built around this knowledge of astronomy and the heavens."

²⁷⁵ Chandler, *Ancient Future*, 23.

²⁷⁶ Finch, *Echoes of the Old Darkland*, 115.

especially in the field of modern science, to deny the idea and possibility that myth or any other spiritual phenomena bears influence on humanity and the greater university.

Despite the ancient Greeks parading themselves as material rationalist of the ancient world, they still possessed some understanding and reverence towards myth and the unseen nature of spiritual realities; however, in the present, there has been a departure from this admiration by modern Europeans and resultedly with the advent of Eurocentric epistemology ²⁷⁷ there has been a significant front to contest the very existence of mythical, spiritual or essentially unseen, as exemplified concerning astrology, which is considered to be ‘pseudo-science’ or an illegitimate science. These types of assertions which reflect a belittling, condescending and diminutive tone concerning astrology, which is unfortunately regarded as fable or ‘fairytale’ however do more to reflect the cultural and intellectual hubris of those detractors who have measured a phenomenon (astrology) according to the parameters of their own culture and have failed to ascertain the cultural, historical and societal significance of astronomy and myth, as exemplified in ancient Kemet and throughout the world of antiquity where it was valued, even in Europe.

At its root myth is merely a way explaining the seemingly unexplainable. It could prove quite difficult to explain how a person based upon the time of their birth might behave in a certain manner because there is a lack of material evidence to substantiate

²⁷⁷ Molefi Kete Asante, *Afrocentric Manifesto* (Cambridge, UK, Polity Press, 2007), 25; Eurocentric epistemology refers to knowledge which is located in the cultural, historical, and psychological experiences of people commonly classified as Europeans. Unfortunately, there is an ethnocentric imperialist ideological orientation reflected in the European consciousness which has historically and contemporarily been forced upon the reality of other cultures. As such this attempt to impose European consciousness as universal thereby making the European experience the sum-total of all human experiences has proved to be quite problematic for non-European cultures, especially people of African descent..

such an assertion, as is observed in the present. However, *myth* represents ‘the symbolic manner of illustrating the cultural, mental, and natural dimensions of human reality.’²⁷⁸²⁷⁹ Let us remember that it was in African antiquity wherein iconic animals were observed in their environment and ‘inserted’ as symbols into the various constellations. These animals were chosen consciously as opposed to arbitrarily because they were relative to African culture, impressed upon the African mind, and were of the natural order. When these animals began to represent constellations their essence including their behavior and nature macrocosmically descended upon humankind and imprinted upon each person at their time of birth because all life is interconnected and what occurs in the universe reflects upon life on earth. As a manner of explaining why people behaved the way they did myth became the means to explain what normally would have remained unexplainable. To this extent myth acts as a fundamental ‘truth’ because it provides humanity with answers to inquiry that normally would have remained unanswerable.²⁸⁰

Humans by nature seek to create equilibrium in reality and what remains a mystery can cause concern. This is why myth is so important because it relates corporeal human reality of what can be seen, heard, tasted, smelled, and felt with a metaphysical reality which is intuited, revealed, dreamt, envisioned or essentially spiritually experienced. To this extent myth transcends physical reality thereby connecting and interconnecting spiritual reality. The end result of this interconnection is the ability to create harmony throughout phenomenal human reality. Another caveat to consider is that

²⁷⁸ Finch, *Echoes of the Old Darkland*, 129.

²⁷⁹ Agyekum, *Distorted Truths*, 550.

²⁸⁰ Finch, *Echoes of the Old Darkland*, 129.

fundamentally myth is predicated upon verifiable phenomena.²⁸¹ Astronomically it has been scientifically verified that the earth emits electromagnetic energies which interact with human beings since humans possess electromagnetic forces in their biological makeup.²⁸² Moreover, these electromagnetic energies interact with every organic and inorganic substance within the earth's biosphere. Due to humanity, plants and animals, and the natural environment being electromagnetically charged, these substances exchange energies with the planet earth itself and consequently there exist a dynamic interplay between the earth and all its inhabitants.²⁸³ Henceforth, as it particularly concerns humanity, there exists a continuous interaction because of the biodynamic facets of the human body and the earth because humans are both "receivers and transmitters of electromagnetic frequencies."²⁸⁴ Furthermore, due to the presence of the Galactic Center i.e., Black Hole, which will be explained shortly, there exists an even more profound relationship between humanity, the earth and the center of our galaxy. Essentially, human beings are lifeforms emitting energy which connects them to the earth and to the greater universe via energetic wavelengths; there is a mutual connection between humanity and astronomical phenomena which is scientifically proven. These astronomical facts become spiritually enhanced in the context of myth which tethers the physical with the spiritual, the seen with the unseen, and the known with the unknown. To this extent myth is by no means surreal or unsubstantial for myth is always associated with occurrences that are apprehendable to human life.²⁸⁵ Ultimately, there would be no myth without human

²⁸¹ Chandler, *Ancient Future*, 23-24.

²⁸² Ibid, 197

²⁸³ Ibid

²⁸⁴ Ibid

²⁸⁵ Ibid, 23

activity since myth is established to help explain the profoundness of the human experience.

GALACTIC CENTER

What allows the zodiac constellations, planets and otherwise astronomical phenomena which contain allegorical implications to influence human and terrestrial life is invariably tied to the galactic center. The *galactic center* is a black hole, more specially the black hole which the Milky Galaxy revolves around, that is located between the constellations of Scorpio and Sagittarius and is an estimated 26,000 light years away from the planet earth.²⁸⁶ The galactic center acts as the power plant of the Milky Way galaxy because it emits profound energetic forces that spread out into space wherein despite its 26,000 lightyear distance these energies reach the earth and it impacts the planet and all inhabitants.²⁸⁷ According to the Kemetic people the manner in which the energies emitted from the galactic center influences terrestrial life depend on Precessional alignments such as the earths revolutions on its axis, position around the sun and position when accounting for the sun and moons gravitational pull. Hence depending on galactic centers energetic emissions as filtered through various Precessional alignments, the nature of the Precessional Ages are subject to vary which reflects distinct and unique differences in the histories of human cultures, the geographical environment and ultimately the history of the planet earth.²⁸⁸ Concerning the galactic center, the Kemetic astronomer-priests were able to monitor and track the fluctuations in the galactic center's

²⁸⁶ Finch III, "Egypt and the Great Year Pt 1,"19:10, 21:08

²⁸⁷ Ibid, 25:50

²⁸⁸ Ibid

energetic output and how it influenced cosmic and terrestrial affairs.²⁸⁹ Ultimately, as a result of having observed the activity of the galactic center, the Kemetic astronomer-priest where able to discern how the Precessional cycle and ages changed accordingly, and subsequently how the nature of astronomical events could be recorded into a sacred science based on the routine habits of celestial affairs as evident in ‘The Great Year.’

THE GREAT YEAR

Through examining the ‘Precession of the Equinoxes,’ the astronomer-priest of ancient Kemet came to discovery and phenomenon known as the ‘Great Year.’ The *Great Year* is an event marked by recording the cycle of the ‘Precession of the Equinoxes’ over countless centuries.²⁹⁰²⁹¹ More precisely, the ‘Great Year’ is an event that results from the spring equinox traversing the entirety of the twelve zodiac constellations over 26,000 years.^{292 293} In ancient Kemet when the astronomers observed that the earth spins on its axis, they noticed that every 30° the earth spun, or 2,160 years, an ‘imaginary’ band or circle was forming. As the earth kept spinning this ‘imaginary’ band kept.²⁹⁴ Consequently, after 26,000 years of this pattern a complete 360° ‘imaginary’ circle was formed and would completely encircle the spherical dimensions of the earth.²⁹⁵ When this circle was formed, as a result of monitoring the earth’s rotation on its axis or observing the 2,160 year duration it took for each constellation of twelve to complete their tenure at

²⁸⁹ Charles S. Finch III, “Part 2 of Egypt, the Calendar, and the Great Year.” *Facebook live* video, 18:03, 23:40. May 22, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/41957486552037>

²⁹⁰ *Ibid*, 194

²⁹¹ Finch, *Echoes of the Old Darkland*, 121-122.

²⁹² Agyekum, *Distorted Truths*, 4139.

²⁹³ Finch III, “Egypt and the Great Year Pt 1,” 7:10, 11:00; Since there are two Precessional cycles, a vernal (equatorial) and polar (equinoctial) one, there are in actuality two Great Years which occur.

²⁹⁴ Chandler, *Ancient Future*, 194.

²⁹⁵ Finch, *Echoes of the Old Darkland*, 122.

the spring equinox over 26,000 years cumulatively, the Kemetic astronomers marveled at the repetitive nature of cosmic events, particularly the spring equinoxes, and resultedly identified this phenomenon as the ‘Great Year.’ Through discovering the ‘Precession of the Equinoxes’ and consequently the ‘Great Year,’ the Kemetic astronomers then divided the ‘imaginary’ band or circle into twelve sections, each governed by a constellation which becomes the conventional zodiac, and associated each section with a myth, name and symbol.²⁹⁶

Through monitoring the ‘Precession of the Equinoxes,’ that is the ascension and descension of zodiac constellations at the spring equinox, Kemetic astronomers deduced the repetitive nature of cosmic events and their predictability. As a result of discerning the repetitive nature of the ‘Precession of the Equinoxes,’ and thus discovering the ‘Great Year,’ the astronomers were able to record these events and catalog them into their sacred science.²⁹⁷ The significance of the ‘Great Year’ is that it allowed the Kemetic astronomers to discern the unfolding of events prior to their occurrence. How the Kemetic astronomers were able to identify the unfolding of events prior to their occurrence became possible through having record of the repetitive nature of the cosmic events, which is most aptly exemplified in the ‘Precessional Ages.’ With each ‘Precessional Age’ there is a distinct and unique energetic signature, which is associated with the presiding constellation, which is governed by the *Neter* or *Neteru*, that presides over humanity and the earth. Over the centuries of strenuous observations the Kemetic astronomers identified the most salient aspects of each ‘Precessional Age’ i.e., myths,

²⁹⁶ Ibid

²⁹⁷ Finch, *Echoes of the Old Darkland*, 122-123.

names, and symbols., repeated themselves and as a result of this repetition, these astronomers were able to describe the nature unfolding of events before their occurrence based upon knowledge of the cosmic themes that dominated each Precessional Age. As such the ability to discern the cyclical nature of certain time periods, as explained through the ‘Precessional Ages,’ is what allowed the Kemetic astronomers to comprehend the unfolding of events before they actually occurred i.e., ‘The Great Year.’

Since the ‘Great Year’ enables the unfolding of events before their occurrence, this phenomenon is intricately linked to the concept of destiny because it allowed the people of ancient Kemet to effectively identify some facet of their life paths based on the influence of predictable astronomical events.²⁹⁸ As such the ‘Great Year’ was of significant importance in ancient Kemet because it showed how the themes of a certain age of celestial governance would influence each and every human being.²⁹⁹ Moreover the ‘Great Year’ was perceived as a phenomenon representing the spiritual evolution of humanity and the coalescence of humankind into oneness as decided by astronomical/divine forces since all of humanity was affected by these forces.³⁰⁰ Verily ancient Kemet was intimately familiar with astronomy and astrology as ingrained scientific endeavors that were fundamental to societal formation and the functioning of everyday life. The genesis of these sciences in African antiquity and the ability to use them to extract information concerning both universal and terrestrial reality radically informed ancient humanities outlook concerning the relationship between the universe

²⁹⁸ Charles S. Finch III, “Egypt and the Great Year Pt 1.” *Facebook live* video, 4:15. May 7, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/445774702852766/>; The Kemetic idea of destiny, including cosmic, national and personal was inextricably linked to the notion of the Precession of the Equinoxes and consequently the Great Year.

²⁹⁹ Chandler, *Ancient Future*, 196

³⁰⁰ *Ibid*

and themselves. Of many endeavor that became disclosed to ancient humanity, the revelation that the universe held governance over humanity was one of the most iconic revelations to be deduced. Having ventured into African antiquity to comprehend the historical and cultural unfolding of astronomy and astrology, we can discern the progression of these sciences throughout time and space, as exemplified through the Precessional Ages, which depicts a transformation in the cultural, physical, and spiritual nature of humanity and terrestrial events,³⁰¹ and thereby linkages antiquity to the present.

THE PRECESSIONAL AGES (ASTROLOGICAL AGES)

A Precessional Age refers to a period of time wherein the energetic signature of the planet earth is influenced by a governing *Neter* or *Neteru* alongside the myth, story and symbol of a certain zodiac constellation. To date there have been six Precessional, or Astrological, Ages that have occurred. For informative purposes all documented Precessional Ages, their approximate timelines and a description of each age can be seen below.³⁰²

³⁰¹ Ibid

³⁰² There is some numerical discrepancy present concerning the exact estimate of a Precessional Age. Generally, 2,160 years represents a given Precessional Age however the value of 2,158 has also been used. If the value of 2,160 is used from the beginning of the current Precessional Age until now then the year 2,051 C.E. will inaugurate the Age of Hathor Nut (Aquarius); if 2,158 years are used then it will be in 2,039 C.E. that the Age of Hathor-Nut (Aquarius) will begin. Either way, the difference in numerical values between 2,160 and 2,158 per Precessional Ages is a value of 12 which still approximates that the next Precessional Age will become wherein between 2,039-2,051 C.E.

AGE OF ATUM (LEO)| 10,909-8,749 B.C.E:

Based upon astronomical information uncovered from the Nabta Playa stone circle,³⁰³³⁰⁴³⁰⁵ the year 10,909 B.C.E inaugurated the beginning of the current Precessional cycle starting with the age of Atum or Leo.³⁰⁶³⁰⁷ The Kemetic name *Atum* refers to a Kemetic creator deity/God³⁰⁸ who is often symbolized as either a bearded older man or as a lion-esque appearing man.³⁰⁹³¹⁰³¹¹ Correspondingly, the Greek name Leo is symbolized

³⁰³ Finch III, "Part 2 of Egypt, the Calendar, and the Great Year," 15:01.

³⁰⁴ Eric Betz, "Nabta Playa: The World's First Astronomical Site Was Built in Africa and Is Older than Stonehenge," Astronomy.com (Astronomy.com, June 20, 2020), <https://astronomy.com/news/2020/06/nabta-playa-the-worlds-first-astronomical-site-was-built-in-africa-and-is-older-than-stonehenge>; Nabta Playa is an astronomical site located in historically in ancient Kemet, otherwise known as Egypt, today. It was used as an astronomical observatory and has existed over 7,000 years.

³⁰⁵ Finch III, "Part 2 of Egypt, the Calendar, and the Great Year," 19:17; Since Kemetic architecture was aligned to the cosmos, by the time of the Age of Atum in 10,909 B.C.E the Giza Pyramids were used as a marker to locate the galactic center at the time of its energetic influences upon the current Precessional Age.

³⁰⁶ Finch, *Echoes of the Old Darkland*, 123; There is a consensus among scholars both contemporary i.e., Gerald Massey., and classical i.e., Manetho., that since astronomy was well known to the people of the Nile region that the first Precessional cycle and Great Year began around 36,768 B.C.E. Resultedly, the year 10,909 B.C.E represents the start of the second Precessional cycle.

³⁰⁷ Agyekum, *Distorted Truths*, 4176; Aside from a European 'tradition' of altering African etymology, Egyptologist Schwaller de Lubicz is noted to have also participated in this function as well. Though Schwaller de Lubicz is cited through this paper, it would be considerate to document that according to *Distorted Truths: The Bastardization of Afrikan Cosmology* Schwaller de Lubicz used European astrological symbolism to rename the distinct time periods that the people of Kemet identified as 'ages.' As such the example is seen here with the Kemetic name Atum being supplanted for the Greek name Leo.

³⁰⁸ Salim Faraji. "Atum." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 76. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n47>

³⁰⁹ Asante, *The History of Africa*, 33; Atum was known as the 'complete one' referring to his existence as a principal creator deity; Finch, *Echoes of the Old Darkland*, 124

³¹⁰ LaRese Hubbard. "Sekhmet." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 601-602. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n373>; Were Atum symbolizes the lion and is known as the 'complete one,' *Sekhmet* (*Setmet*) is a lioness-headed Goddess known as the 'powerful' one. Throughout African cosmogony there is a typical theme of masculine and feminine pairs being present.

³¹¹ Finch III, "Part 2 of Egypt, the Calendar, and the Great Year," 30:18; Since the Greeks were known to have copied Kemetic astronomical and mythological traditions in their own cultural context, it is common to encounter various Greek myths derived from ancient Kemet. Such as is the case in the planisphere of the Greeks where the Greek mythological figure Hercules has replaced the Kemetic *Shu*. Hercules is known to have adorn the skin of the nemean lion which he slew on his first labor, whereas *Shu* is depicted oftentimes with lion-esque features. Moreover, like *Shu*, Hercules is the one responsible for creating spatial distance between the cosmos and earth. In Kemet it is *Shu* who has separated earth and from the cosmos.

by the Lion. In Kemet each age was associated with a particular *Neter* or God because the constellations themselves were aligned with the *Neteru* or Gods.³¹² During the Age of *Atum*, it is *Atum* who is the cosmic governor whose name, myth, and allegories govern for a period of 2,160 years.³¹³ The most symbolic representation of this particular Precessional Age seems to be the construction of the *Her-em-Akhet* which is most commonly known as the ‘Sphinx.’³¹⁴ It would seem that the people of Kemet erected the *Her-em-Akhet* in honor of both *Atum* and the Age of *Atum* signifying how Kemetic societal focuses were subject to reflect the current Precessional Age.³¹⁵³¹⁶ Seemingly this age reflects an era of prestige and enterprise for ancient Kemet seeing as how the lion symbol is often associated with strength, courage, and nobility throughout the African continent.

³¹² Agyekum, *Distorted Truths*, 4141

³¹³ Asante, *The History of Africa*, 33; According to Kemetic cosmogony Atum brought into existence a complimentary pair of divinities named *Shu* and *Tefnut* who were responsible for the creation of lesser divinities and humankind alike; Finch, *Echoes of the Old Darkland*, 124; The lion-esque appearing male *Shu* and female *Tefnut* both symbolized certain elemental energies. *Shu* represents air (wind) which permeates the spatial distance between the cosmos and earth, while *Tefnut* represents moisture as illustrated in the primeval waters of *Nun* also known as the ‘chaos waters.’ Through the exchange of cosmic energies between *Shu* and *Tefnut* it is said that the world begins anew illustrating a new world cycle as it pertains to the Great Year. For more information on this allegory see Finch, *Echoes of the Old Darkland* this edition.

³¹⁴ Agyekum, *Distorted Truths*, 4141

³¹⁵ *Ibid*, 4189; Architecture was known to reflect the current Precessional Age and hence accurately chronicle the events of its age.

³¹⁶ George G.M. James, *Stolen Legacy: Greek Philosophy was the Offspring of the Egyptian Mystery System* (United States: EWORLD INC., 1954), 32; The temples in ancient Kemet were known to be surrounded with pillars that depicted various astronomical phenomena from the zodiac constellations to the signs themselves. Microcosmically each temple was constructed in such a way to mirror the celestial theater above.

AGE OF KHEPERA (CANCER)| 8,749-6,589 B.C.E:

Following the Precessional cycle the Age of *Atum* ends somewhere around 8,749 B.C.E and the Age of *Khepera* or Cancer³¹⁷ begins. The Kemetic name *Khepera* refers to the scarab beetle and was associated with the coming of the Nile floods.³¹⁸ In the Greek iteration Cancer refers to the crab. Prior to the coming of the floods the scarab beetle would roll mud into a spherical ball of dung wherein it would insert its eggs into the ball. Next the beetle would bury its ball into the soil to be submerged in the coming floods wherein once the floods receded several months later its larvae would hatch and begin their life cycle. Symbolically this process symbolized creation and evolution in ancient Kemet and was quite revered across Kemetic cosmology.³¹⁹ Iconically during this zodiacal age the cosmic theme centers itself around evolution and the process of continuous renewal.

AGE OF HERU AND SET (GEMINI)| 6,589-4,429 B.C.E:

Next is the Age of *Heru & Set*, or Gemini, around 6,589 B.C.E.³²⁰ This age epitomizes the symbol of duality or twinning. Originally Kemet, also known as *Ta-Wi* or “the two lands,”³²¹ were two separate lands that eventually came into being. Initially

³¹⁷ Finch has stated his uncertainty concerning why the Greeks decided to use the crab as the symbol of evolution or renewal. I suspect the Greeks may not have had scarab beetles in their homeland and thus instead they decided to use the crab which shares a similar habitat to the scarab beetle and certain habits such as burying its prodigy in the sand to hatch later on. If not anything else both the scarab beetle and crab are associated with water.

³¹⁸ Charles S. Finch III, “Pt. 3 of Egypt and the Calendar and the Great Year.” *Facebook live* video, 8:14. June 4, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/445774702852766/>

³¹⁹ Finch III, “Pt. 3 of Egypt and the Calendar and the Great Year,” 8:14.

³²⁰ Agyekum, *Distorted Truths*, 4176; *Shu* and *Tefnut* are also cosmic twins and associated with this age of Gemini.

³²¹ Finch III, “Pt. 3 of Egypt and the Calendar and the Great Year,” 14:13.

there were two kingdoms located in the upper and lower regions of the country until the unification by Menes³²² around 3,400 B.C.E.³²³³²⁴³²⁵ Before the advent of Menes however, Upper Kemet which was nestled geographically in the south was ruled by Set, and Lower Kemet in the north was ruled by Heru.³²⁶ In popular mythological tradition *Heru & Set* are adversaries fighting over the throne in Kemet, the conflict having been instigated around Set murdering his brother Ausar who is Heru's father, and Heru rising up against his then uncle Set to avenge his father and restore *Ma'at* or balance in Kemet. In reality during this Precessional Age *Heru & Set* were complimentary twins as opposed to rivals as depicted throughout the tenure of dynastic Kemet. This idea of complimentary twins seems quite viable considering that the *Per-aa*'s adorn both crowns associated with Heru and Set despite their feud in dynastic times. There existed a white crown worn by the kings of Upper Kemet and red crowns by the kings of Lower Kemet, and upon unification by Menes both crowns were combined into a crown representing the *Per-aa* as a symbol of divinity on earth.³²⁷³²⁸ To this extent the kings of a pre-unified Kemet and the *Per-aa*'s of a post-unified Kemet also were known to have names associated with both *Heru* and *Set*. The Precessional theme of this age presumingly is related to the

³²² Asante, *The History of Africa*, 22; Menes is also known as *Aha* or *Narmer* and eventually became the first *Per-aa* or Pharaoh of Kemet once he brought the two lands together.

³²³ Ibid; Geographically, northern Kemet was called 'Lower Kemet;' southern Kemet was considered 'Upper Kemet.'

³²⁴ The Nile river originates in central Africa around Kenya, Tanzania, Uganda, etc., and flows northwards to the Mediterranean. The people of Kemet had a southern orientation meaning much of their civilization was nestled in the southern or upper part of Kemet. To the people of Kemet the south was considered the 'upper' portion of their country because the Nile ran down from the upper portion into the 'lower' north.

³²⁵ John G. Jackson, *Introduction to African Civilizations*. (United States: Citadel Press, 1970), 97

³²⁶ Finch III, "Pt. 3 of Egypt and the Calendar and the Great Year," 14:13.

³²⁷ Ibid

³²⁸ Asante, *The History of Africa*, 22; Finch, *Echoes of the Old Darkland*, 124-125; Jackson, *Introduction to African Civilizations*, 97.

duality; the coming together, or apart, of a whole. Moreover, complementarianism and twinning are seemingly dominant factors also.

AGE OF MENTU (TAURUS)| 4,429-2,269 B.C.E

In 3,400 B.C.E what was once *Ta-Wi* or ‘the two lands’ are unified into a single nation under the rulership of *Menes* the first *Per-aa* of dynastic Kemet. This act of unification symbolized strength, stability, and formation, which were all attributes of the bull which was the dominant cosmic symbol of the Age of *Mentu*. *Menes* is sometimes referred to as *Mena* wherein both names bear relation to *Mentu* which is ultimately associated with the bull.³²⁹ It is known that *Menes* created the priesthood at *Men-nefer*, also called Memphis, which was the capital city of Kemet,³³⁰ which was inspired by the Apis bull.³³¹ The Kemetite *Neter Ptah* was also known to be venerated in *Men-nefer* and *Ptah* is also associated symbolically as the incarnated of the sacred apis bull.³³² Overall the Age of *Mentu* (Taurus) was a period of development concerning the Kemetite nation whose 3,000 year tenure was firstly established in this era.

AGE OF AMEN (ARIES)| 2,269-109 B.C.E:

Moving forward the Age of *Amen* (*Amun*) or Aries symbolically is correlated with the ram and is inaugurated around 2,269 B.C.E. The celestial influence of this age is centered around *Amen* who is another principal creator deity in ancient Kemet. Amen is

³²⁹ Agyekum, *Distorted Truths*, 4165.

³³⁰ Ibid, 3841

³³¹ Asante, *The History of Africa*, 36.

³³² Daryl Zizwe Poe. “Ptah.” In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 543-545. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://dx.doi.org/10.4135/9781412964623>.

associated with the ram which is seen as a symbol of “creative or procreative energies”³³³ and was venerated in the Kemetic city of *Waset* also known as Thebes.³³⁴ The predominant energetic signature of the Age of *Amen* is action and aggression as seen during Kemet’s political and military conflict with the *Hekar Khasut*.³³⁵³³⁶ It is during this Age of Amen that the energetic signature of the governing planet *Sekded-ef em Khetkhet*,³³⁷ also known as Mars, was called upon by the people of Kemet and used to expel the *Hekar Khasut* from political rule.³³⁸ To this extent this age is characterized by a period of Kemetic military expansion, conflict and political turmoil which identified the transition into the period of ‘The New Kingdom.’³³⁹

³³³ Molefi Kete Asante. "Amen." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 37-38. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n23>

³³⁴ Asante, *The History of Africa*, 27

³³⁵ Molefi Kete Asante. "Akhenaten." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 27-32. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n19>; Asante, 2015: 42; The *Hekar Khasut*, also called the ‘Hyksos’ or ‘Shepard Kings’ were historically recorded as being Asians who invaded and would later occupy Kemet in 1633 BC. The Hyksos would be expelled from Kemet in 1560 BC.

³³⁶ Finch, *Echoes of the Old Darkland*, 137; Though the Hyksos are often regarded as Asian there's at least one notable objection to this claim. Manetho, an Egyptian priest, argued that the Hyksos were in fact Kemetic nationals from the eastern deserts of the country who usurped the authority of the Kemetic political structure due to conflict over the worship of certain deities. The period of the Hyksos invasion seems to be difficult to articulate because the Hyksos did not seemingly alter the Kemetic way of life during this insurrection aside from re-asserting Set as their governing deity over Amen and Ausar. This is a feature dissimilar to other invaders such as the Assyrians and Persians who noticeably led distinct evidence displaying how their occupation affected Kemet. To this extent it may be more fitting to consider, according to Manetho’s argument, that the Hyksos did not invade Kemet, a country of their own origins, however, initiates an insurrection against the governing body.

³³⁷ Agyekum, *Distorted Truths*, 4982

³³⁸ Finch, *The Star of Deep Beginning*, 185. The names for the planets changed accordingly to different periods in Kemetic history. For example, Mars was called “Sba labti Dja Pet (“eastern star that crosses heaven”)” in early Kemetic history and in late Kemet was known as “Heru-Khuti.” Ancient Kemetic astronomers were remarkably familiar with the planets closest to the sun.

³³⁹ Asante, *The History of Africa*, 42.

AGE OF HERU (PISCES)| 109-2,051 C.E

Transitioning we enter the Age of *Heru* or Pisces around 109 B.C.E.³⁴⁰ Mythically speaking *Heru*, known as Horus by the Greeks, is an extremely complex figure because each allegory attributed to him becomes increasingly involved over the duration of Kemetic civilization.³⁴¹ *Heru* is the embodiment of the cultural hero³⁴² who triumphs over adversity and represents the virtuous qualities of *Ma'at* that all human beings can aspire to possess. One of the most popular allegories surrounding *Heru* pertains to the *Ausarian* drama that describes the death of *Ausar*, *Heru's* father, at the hands of *Set*, *Ausar's* brother and *Heru's* uncle. In the *Ausarian* drama it is *Heru* who triumphs over adversity by defeating *Set* thus avenging his father and restoring *Ma'at* in Kemet.³⁴³ Another striking feature of *Heru* is the certain attributes, characteristics and titles ascribed to him include that of 'the messiah,' 'the savior,' 'the son of God' and 'Christ (KRST).' In this regard these designations highlights the parallels that existence between the Kemetic spiritual system and Christianity, and in particular *Heru* and Jesus of Nazareth. In ancient Kemet, as the Age of *Amen* (Aries) waned the people of Kemet considered that the 'end of days' were near, indicating that the Age of *Amen* was indeed nearing a close, and that the coming of the messiah or the Age of *Heru* was near.

³⁴⁰ Finch, *Echoes of the Old Darkland*, 127.

³⁴¹ Denise Martin. "Heru, horus." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 313-314. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n199>

³⁴² Agyekum, *Distorted Truths*, 558, 620, 1942, 4805; The concept of the *cultural hero* refers to male youth initiated into adulthood. In Indigenous African thought culture is considered to be a creation of masculine energy. This helps to also articulate why men, who represent the embodiment of masculine energy, are considered to be the cultural hero. The purpose of the cultural hero lies in the understanding that it is the cultural hero who creates culture and thus brings order to human social relations and inevitably humanity. Without the cultural hero there can be no culture since in indigenous African thought it is culture that creates/enculturates human beings.

³⁴³ Martin, "Heru, horus," 2009.

Agyekum states that “the idea of the coming of the messiah (messu) or the Christ (KRST) was a symbolic reference to the coming of the Age of Pisces and is the strongest argument for the Kemetic origin of what becomes Christianity.”³⁴⁴

Heru is known to be depicted as an archetypal Kemetic savior³⁴⁵ and so accordingly it would appear that for the people of ancient Kemet the coming Age of Pisces was akin to the second coming of their savior *Heru*. The Age of *Heru* (Pisces) is the current Precessional Age which represents, particularly as exemplified concerning people of African descent, an era of turmoil and adversity represented in the enslavement, exploitation, violence, confusion and destruction that has plagued the African world over the last several centuries. As such, there has generally been an inclination towards messianic hope, that is the coming of a ‘messiah’ or ‘savior’ figure i.e., Malcolm X, Martin Luther King Jr., etc., to save the African world and its people, the latter who could, and do, surmise are living in the ‘end of days.’

As mentioned, we are still in the Age of *Heru* since *Heru* is still in the process of rising at daybreak during the spring equinox. This conversation concerning the current Precessional cycle will continue in Chapter 6 titled *The Coming Age* where we will examine the coming Age of *Hathor-Nut* (Aquarius) and the effect this age will have on human personality, destiny and ultimately the benefit the science of astrology offers for African people living today. That chapter will also reemphasize the significance of myth as seen through certain Precessional Ages. Now I have attempted throughout this chapter to discuss how the universe as conceived by the ancient people of Kemet held governance

³⁴⁴ Agyekum, *Distorted Truths*, 6502.

³⁴⁵ Finch, *Echoes of the Old Darkland*, 157.

over humankind and terrestrial affairs. Through our conversation of Kemetic myth and astronomy, which is the elements that comprise astrology, we were hopefully able to comprehend how the innermost mechanisms of a dynamic functioning universe influences all life in it. The topic of astronomy was revisited chiefly in our conversations around the Precessional Equinoxes, the zodiac, Precessional Ages, Great Year and Galactic Center; moreover, we examined the meaning of myth and in particular its role in the Precessional Ages. This chapter will conclude here hopefully again having explained the involvement of Kemetic myth and astronomy in the greater affairs of the universe. We now turn to chapter 4 to investigate the cultural linkages that exist between ancient Kemetic cosmology and the cosmology of the Akan as a contemporary African culture.

CHAPTER 4

BIRTH, TIME, AND DESTINY IN KEMETIC AND AKAN COSMOLOGY

In the previous chapter we discussed in depth the multifaceted nature of Kemetic myth with significant emphasis on astronomy. Our discussion was subdivided into sections explaining the Precession of the Equinoxes, the zodiac, Galactic Center, Great Year and Precessional Ages. Of the subsections discussed in the previous section, this chapter will reexamine the Great Year and Precessional Ages to demonstrate how astronomy and myth impacted the human personality and destiny in ancient times. Moreover, this section will locate a contemporary African culture, such as the Akan of Ghana and Ivory Coast (Côte D'ivoire), to discern how astronomy and myth influences a modern African culture. As such this section will attempt to discern the linkages that exist between ancient Kemet and the modern Akan to assess how astronomy and myth has influenced African cultures from antiquity to the present. The event of birth and the concept of time will also be discussed to help substantiate how astronomy and myth impacts the human personality and destiny. By discerning and explaining these linkages I assert that this chapter will help to provide material evidence connecting the ancient aspect of this research endeavor to its modern aspect. Essentially, this chapter helps to synthesize the ancient model to the contemporary model and effectively demonstrates the transgenerational and intracontinental continuity of African cosmology as apprehended through astronomy and myth.

ANCIENT KEMET AND CONTEMPORARY AFRICA: IN HONOR OF CHEIKH ANTA DIOP

I am of the conviction that any serious research endeavor attempting to link ancient Kemet, or other civilizations of African antiquity, to contemporary Africa must mention the scholarship of Cheikh Anta Diop. Regarding Diop his publication titled *The African Origin of Civilization* provided significant historical data that showed ancient Kemet was an African civilization,³⁴⁶ that Africans of antiquity were the first to invent the arts and sciences³⁴⁷ and that contemporary African cultures such as the Yoruba, Serer and Agni among other cultures have ancestry dating back to ancient Kemet and Nile Valley civilizations.³⁴⁸ In the 1974 Cairo symposium held by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) Cheikh Anta Diop and his colleague Theophile Obenga successfully advanced through tenacious academic research that ancient Kemet was an African civilization and consequently belongs in UNESCO's *General History of Africa* publication.³⁴⁹ Essentially, the importance of Diop's scholarship is that he proved Kemet was an African civilization bearing continuity with contemporary African societies of the modern era. In a graduate course I took under the tutelage of Molefi Kete Asante, Asante once remarked, as I paraphrase, that 'it was Diop who challenged the intellectual hegemony of European scholars and changed the discussion surrounding human civilization since he demonstrated that Africa was the genesis of humanity and subsequently human civilization.'³⁵⁰ To this extent Diop

³⁴⁶ Cheikh Anta Diop. *The African Origin of Civilization: Myth Or Reality*. (United States: L. Hill, 1974), 1-9.

³⁴⁷ Diop, *The African Origin of Civilization*, 234.

³⁴⁸ Ibid, 184-187, 192-199

³⁴⁹ *General History of Africa: Ancient Civilizations of Africa* (France: UNESCO Publishing, 1990), 50.

³⁵⁰ Molefi Kete Asante, seminar discussion, 2018.

contributed new insights into African historiography, the intellectual development of Afrocentric theory and inevitably the African world as a whole. It is vital to preface Diop here since Diop's efforts have allowed me and other contemporary scholars to begin to facilitate deeper discussions into African antiquity and connect it with the present; this would not have been possible without Diop having laid the foundation for us. I end this memorial to Diop by quoting an immensely powerful phrase that reminds us scholars of African descent that we must honor the legacy of Cheikh Anta Diop, continue to advance his work and remain committed to the authentic examination of African phenomena, particularly from a standpoint that privileges the centrality of African experiences.

*“The history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt.”*³⁵¹

BIRTH, TIME AND DESTINY IN KEMETIC COSMOLOGY

As established in the previous chapter, the Precessional Ages refer to a particular span of time in which the energetic signature of the planet earth is influenced the governing *Neter* or *Neteru*, and the relevant zodiac constellation including its assigned myth, narrative and symbol. Whichever zodiacal constellation is presently rising at the spring equinox³⁵² will be the star constellation that describes the nature of human and terrestrial affairs for a period of about 2,160 years. Regarding the Great Year, this phenomena was observed by the astronomer-priest of ancient Kemet who chronicled

³⁵¹ Diop, *The African Origin of Civilization*, xiv

³⁵² It is during the spring or vernal Precessional cycle, as characterized by the rising one of twelve constellations of the conventional zodiac, which will impact earth's energy for 2,160 years. Correspondingly, during the polar Precessional cycle, which is characterized by one of seven zodiac constellations occupying the celestial pole, one of the several polar zodiacal constellations will occupy the celestial pole for a period of 3,700 years and consequently influence earth's energetic signature.

certain periods of human life based upon a specific Precessional Age. This recording of time effectively led to the creation of an astronomical calendar that was used to discern the unfolding of human destiny and terrestrial events long before they occurred. Hence according to the people of ancient Kemet, there exists this dynamic relationship between astronomical entities and the earth wherein the human personality, destiny and ultimately terrestrial affairs are undoubtedly influenced by the unfolding of cosmic time. In order to effectively understand how the human personality, destiny and ultimately terrestrial affairs are influenced by the connection and interconnection between the celestial bodies and the earth, it is imperative that the concept of time be interrogated. The concept of time in general throughout the African continent is a multifaceted notion bearing both similarities and differences across African cultures. However, in the context of African conceptual cultural unity, *time* is conceived 'as a metaphysical reality intimately related with the human experience.'³⁵³³⁵⁴ In relation to ancient Kemet this notion of time is accurate however it is imperative to note that the people of Kemet perceived two different dimensions of time. One dimension is called *Neheh* which refers to cyclical time, and the other *Djet* which refers to non-cyclical time.³⁵⁵ An analysis of both *Neheh* and *Djet* help to demonstrate how time is instrumental in deciding both human and terrestrial affairs. As such the following subsections will detail how the people of Kemet understood the complexity of time as exemplified through both the Precessional Ages and birth. The Precessional Ages and birth each correlate with a particular aspect of time and help to

³⁵³ Andrew M. Mbuvi, "Time." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 664. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n421>.

³⁵⁴ John S. Mbiti, *African Religions and Philosophy* (Anchor Books, 1970), 23.

³⁵⁵ Jan Assmann, *The Mind of Egypt: History and Meaning in the Time of the Pharaohs* (United Kingdom: Harvard University Press, 2003), 18.

explain how time ultimately influences the course of human personality, destiny and terrestrial life.

NEHEH (CYCLICAL TIME)

Neheh refers to the cyclical or revolving nature of time. It is the movement of time through continuous renewal where life is accompanied by death. However, as Kimani S. K. Nehusi reminds us “in this cosmic order there is ultimately no real death in the ordinary sense of the word, only decline and decay followed by periodic rejuvenation, often called re-birth.”³⁵⁶ As such *Neheh* is birth, death and re-rebirth; it is a continuous process of becoming. Jan Assmann fittingly describes the essence of this Kemetic idea of cyclical time when he states that “only in *Neheh* does time move”³⁵⁷ since according to the ancients the essential character of *Neheh* is continuous motion. As it relates to the Precessional Ages this phenomena is characterized by the cyclical nature of astronomical events. Through the continuous unfolding of the Precessional Ages over the course of a 25,900 year period the course of human and terrestrial life is impacted by *Neheh* which in a sense correlates time as an astronomical governing force. Assmann states that *Neheh* “is generated by the movement of the heavenly bodies and hence determined by the sun.”³⁵⁸ Based on Assmann’s statement it can be said that *Neheh* is intimately related to the astronomical bodies (i.e., sun, moon, planets, etc) wherein both time and space work in concert to impart their influences upon human and terrestrial life. Ultimately, *Neheh* as conceptualized as cyclical time influences the human personality, destiny and terrestrial

³⁵⁶ Kimani S. K. Nehusi, *Libation: An Afrikan Ritual of Heritage in the Circle of Life* (United Kingdom: UPA, 2016) 10.

³⁵⁷ Assmann, *The Mind of Egypt*, 18.

³⁵⁸ Ibid

life via its nature to perpetuate the cycle of the Precessional Ages, and the signs of the zodiac which characterize it along with the appropriate myths, narratives and symbols, which continuously describes the nature of human and terrestrial affairs.

DJET (NON-CYCLICAL TIME)

Djet refers to the non-cyclical nature of time. Initially one may be inclined to presume *Djet* as referring to time as a linear phenomenon, a 'straight line' so to speak. However, to the ancient people of Kemet, "*Djet* is not a linear concept of time, but rather the suspension of time."³⁵⁹ Where *Neheh* is time in constant motion, *Djet* is time albeit displaying the absence of motion.³⁶⁰³⁶¹ Life itself is a continuous process that is constantly in motion. This understanding is mirrored in the ancient *Tehutian* axiom of vibration, otherwise known as the Principle of Vibration, which states that "nothing rest; everything moves; everything vibrates."³⁶² However, there are indeed moments when time is suspended and motion ceases. The act of birth throughout the history of Africa has been regarded as one of the most profound events that could ever occur. Birth is regarded as a multidimensional phenomenon representing the beauty of life, life's mysteries, the

³⁵⁹ Ibid

³⁶⁰ Molefi Kete Asante, *Afrocentric Manifesto* (Cambridge, UK: Polity Press, 2007), 15; The word *Djet* etymologically seems to be related to the Kemetic word *Djed* which refers to a 'strong place to stand' or stasis.' The metaphysical underpinnings of the word *Djed* also seem to imply the same definition as *Djet* does as it refers to a place of permanence in which time is suspended.

³⁶¹ Assmann, *The Mind of Egypt*, 18-19; In *Neheh* there is always a process of becoming as symbolized through the *Kheper*, the scarab beetle. The name *Kheper* connotes the act of becoming, change and origination. As previously mentioned in the Age of *Khepera* the scarab beetle lays its eggs prior to the coming of the Nile wherein once the floods have receded several months later the beetles young would hatch and begin their cycle of life. Symbolically in *Neheh* the scarab beetle represented the process of becoming; this remains true in *Djet*; however the scarab beetle is immortalized as a cosmic symbol as seen in the ancient Kemetic writing script the *Medu Neter* (*Mdw Ntr*). As such in *Djet* the symbol of the scarab beetle is suspended in a state of immutable permanence and is honored as a sacred icon forever symbolizing change and constant renewal.

³⁶² Wayne B. Chandler, *Ancient Future: The Teachings and Prophetic Wisdom of the Seven Hermetic Laws of Ancient Egypt*. (United States: Black Classic Press, 1999), 79.

transmigration of ancestral souls, the future and in totality the process of life, death and reincarnation.³⁶³ As it concerns time the act of birth is intimately correlated with time. In *Neheh* where time is generated by the movement of the celestial bodies, in *Djet* the celestial bodies freeze at the time of one's births. In relation to 'contemporary astrology,' which is a modern form of divination derived from ancient Kemetic epistemology, however is often presented in through Greek etymology and allegory, when a child is born, at the exact moment that child breathes their first breath the movement of the stars and planets stops and imprints themselves upon the child.³⁶⁴ Since the planets and stars are associated with particular zodiac signs, which include myths, narratives and symbols, those signs and their respective allegories 'descend' from the cosmos unto the newborn child. Here the child is imprinted with the energetic signature, myth, narrative, and symbolism of all astronomical entities that were in their respective astronomical locations at the child's time of birth. Restated at the time of one's birth whatever astronomical bodies are in motion become suspended in time and their energetic signature is imprinted onto the newborn child. In relation to astrology, the specific moment in time where one is born and the planets, stars and energies associated with those astronomical entities becomes one's *horoscope* which is 'a symbolic representation of a person's potential.'³⁶⁵ This potential can influence the personal characteristics of oneself and who they become in life, and also inevitably what becomes of a person's destiny. Overall, *Djet* as conceptualized as non-cyclical time refers to the suspension or stasis of time, and in the

³⁶³ Katherine Olukemi Bankole. "Birth." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 124-125. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<https://dx.doi.org/10.4135/9781412964623.n85>

³⁶⁴ Basil Fearrington, *The New Way to Learn Astrology: Presenting the Noel Tyl Method* (United States: Llewellyn Publications, 1999), 45.

³⁶⁵ Fearrington, *The New Way to Learn Astrology*, 2

context of birth is extremely important because it helps to understand how a person becomes who they are based on the astronomical energies that are imprinted upon a person at the time of birth.

THE PERSON AND THE PERSONALITY

As previously established in the first chapter the people of Kemet were greatly interested in ascertaining knowledge of the self. As such from the earliest inception of human civilization ancient Africans were endeavored in discerning the nature of the human individual as practiced through the journey of self-discovery. As such it is in ancient Kemet that the most robust recorded conceptual representation of the human individual is located.³⁶⁶ Though representations of the human individual have existed before Kemet,³⁶⁷ contemporaneously with Kemet, and into contemporary Africa, the seemingly most documented conceptualization of the individual rests in the notion of ‘the Person and the Personality’ as observed in ancient Kemet. The concept of the *Person and the Personality* refers to ‘the person, the human being, who is composed of nine unique, inseparable and essential elements known as the personality.’³⁶⁸ In actuality these nine interconnected elements refer to different facets of the human soul. George G.M. James in his seminal work *Stolen Legacy* explains that the Kemetic belief in the multifaceted nature of the soul is thoroughly presented in the Kemetic scripture known as *The Book of*

³⁶⁶ Kimani S. K. Nehusi, "The Construction of the Person and Personality in Africa." In *Regenerating Africa: Bringing African Solutions to African Problems*, edited by Muchie Mammo, Gumede Vusi, Oloruntoba Samuel, and Check Nicasius Achu, 61. South Africa: Africa Institute of South Africa, 2016. Accessed August 4, 2022. <http://www.jstor.org/stable/j.ctvh8r2t1.10>.

³⁶⁷ Nehusi, "The Construction of the Person and Personality in Africa," 62

³⁶⁸ *Ibid*, 64, 71

*the Coming Forth by Day and Going Forth by Night (The Book of the Dead)*³⁶⁹ as James presents below:

1. “The Ka, which is an abstract personality of the man to whom it belongs possessing the form and attributes of a man with power of locomotion, omnipresence and ability to receive nourishment like a man. It is the equivalent to (Eidolon), i.e., image.
2. The Khat, i.e., the concrete personality, the physical body, which is mortal.
3. The Ba, i.e., the heart-soul, which dwells in the Ka and sometimes alongside it, in order to supply it with air and food. It has the power of metamorphosis and changes its form at will.
4. The Ab i.e., the Heart, the animal life in man, and is rational, spiritual, and ethical. It is associated with the Ba (heart-soul) and in the Egyptian Judgement Drama it undergoes examination in the presence of Osiris, the great Judge of the Unseen World.
5. The Kaibit, i.e., shadow. It is associated with Ba (heart-soul) from whom like the Ka, it receives its nourishment. It has the power of locomotion and omnipresence.
6. The Khu, i.e., spiritual soul, which is immortal. It is also closely associated with the Ba (heart-soul), and is an Ethereal Being.
7. The Sahu, i.e., spiritual body, in which the Khu or spiritual soul dwells. In it all the mental and spiritual attributes of the natural body are united to the new powers of its own nature.
8. The Sekhem, i.e., power or the spiritual personification of the vital force in a man. Its dwelling place is in the heavens with the spirits or Khus.
9. The Ren, i.e., the name, or the essential attributes for the preservation of a Being. The Egyptians believed that in the absence of a name, an individual ceased to exist.”³⁷⁰

³⁶⁹ Andrade, Elizabeth. "Book of the Coming Forth by Day (The Book of the Dead)." In *Encyclopedia of African Religion*, edited by Molefi K. Asante and Ama Mazama, 136-137. Thousand Oaks, CA: SAGE Publications, Inc., 2009. doi: 10.4135/9781412964623.n94; *The Book of the Coming Forth by Day and Going Forth by Night* chronicles the reverence of the afterlife and the struggles of humankind as understood by the people of Kemet.

³⁷⁰ George G.M. James, *Stolen Legacy: Greek Philosophy was the Offspring of the Egyptian Mystery System* (New York: EWORLD INC, 1954), 123-124.

This concept of the ‘Person and the Personality’ is quite phenomenal, however cannot be constrained to the nine inseparable aspects of the human soul. This concept is also intertwined with indigenous notions of gender and sex which correspond to the maturation of the individual through rites of passage that reflect a quality of investment in the development of human identity, value and socialization as apprehended through the Kemetic education process.³⁷¹ This is important to mention since the Kemetic concept of the ‘Person and the Personality’ bears similarities with contemporary African conceptual equivalents as will be discussed later on in this chapter. As it relates to the Kemetic concept of the ‘Person and the Personality,’ it is a notion that has undergone continuous renewal, *Neheh*, and as such is not a stagnant concept. Simultaneously certain elements of this concept, and not the concept itself, have remained in temporal suspension, *Djet*, since they are “fundamentals that constitute the personality of an individual human and a specific human group.”³⁷² Regarding astronomy and myth, the journey of the soul, and it’s the distinct and unique nature, begins at the moment of a person's birth. Moreover, the divine nature surrounding one's birth unfolds throughout the tenure of that person's life based upon their date, time and place of birth. Inevitably, the journey of the soul is both the journey and actualization of the person's destiny.

THE MEANING OF DESTINY

From the earliest inception of African civilization to the present day, the idea of destiny remains deeply established throughout the entirety of the African continent and

³⁷¹ Nehusi, "The Construction of the Person and Personality in Africa," 69-72; For more information on the Kemetic concept of ‘the Person and the Personality,’ please see *The Construction of the Person and Personality in Africa* by Nehusi.

³⁷² *Ibid*, 70

diaspora. In the African worldview the events that comprise the human life cycle such as birth, rites of passage, adolescence, marriage, parenthood, elderliness and death reflect a “continuous process towards the fulfillment of destiny.”³⁷³ *Destiny* can be defined as “a predetermined course of events given directly by the Supreme Being or selected freely by the person before birth.”³⁷⁴ It is believed that every human being has a destiny to fulfill on earth.³⁷⁵ When the destiny of a person is decided, either by predetermination or choice, that destiny must be accomplished in order for a person to have lived a successful life on earth.³⁷⁶ The idea of destiny is inextricably linked to the notion of the soul. In indigenous African thought the *soul* refers to ‘the vital life-force that sustains human existence.’³⁷⁷ The soul is believed to be bound to a person before their birth, accompanies the person after they are born and throughout their lifetime, and remains with the person until their death.³⁷⁸ The soul is created by the Supreme Being, God, as a final act of

³⁷³ Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, 2012), 2163. Kindle Unlimited.

³⁷⁴ Agyekum, *Distorted Truths*, 169.

³⁷⁵ Ibid: Divination is the process wherein one is able to discover the meaning of their destiny; John S. Mbiti, *African Religions and Philosophy* (Anchor Books, 1970), 231-233; *Divination* is the act of ascertaining knowledge through spiritual methods. Those who practice divination are called diviners and they represent a vital profession within the context of the African social community. Diviners typically communicate between the world of the living and the world of the spirits to give guidance in the daily affairs of humankind for the sake of human improvement.

³⁷⁶ Nii O. Quarcoopome, *West African Traditional Religion* (Ibadan: African Universities Press, 1987), 106-107; Though in principle the destiny of a person may seem unchangeable, in actuality a person can change the quality of their destiny for better or worse. Performing righteous conduct and maintaining virtuous character are ways to improve a destiny that may be otherwise considered disadvantageous, while performing misdeeds and exhibiting anti-social behavior are ways to worsen the quality of one's destiny.

³⁷⁷ Zetla K. Ehi. "Soul." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 627-628. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<http://dx.doi.org.libproxy.temple.edu/10.4135/9781412964623.n393>.

³⁷⁸ Ehi, “Soul,” 627-628.

creation and before the soul leaves the company of God it is said to take its destiny.³⁷⁹

Consequently the soul is intimately connected with the destiny of humankind on earth.³⁸⁰

THE GREAT YEAR AND DESTINY

The Great Year is inextricably linked to the Kemetic idea of destiny. The ancients considered that the cultural, material, and spiritual nature of humankind alongside and terrestrial events would transform according to the relevant Precessional Age. Since the Great Year functioned as an astronomical calendar so to speak, the unfolding of future events could be discerned long before they occurred. One of the reasons events could be predetermined is because each Precessional Age was aligned with a particular *Neter* (God) who functioned as the governing force of the age, since the constellations themselves were associated with the *Neteru* (Gods). Whichever *Neter* is governing a particular zodiacal constellation is correlated with the myths, narratives and symbolism of the age which it governs and would epitomize the cultural aesthetic of Kemet during its time of governance. It is likely that since the people of Kemet understood some of the characteristics of the *Neteru* they paid reverence to,³⁸¹ alongside the allegories and

³⁷⁹ Quarcoopome, *West African Traditional Religion*, 106; The soul is considered to be the “guardian spirit or protector” of a person. It gives counsel to the person in which it inhabits thus guiding its host to make successful decisions through life. If neglected, the soul can spiritually harm a person and lead to misfortunes in a person's life. Upon death the soul is said to return to the Supreme Being and disclose its experiences on earth.

³⁸⁰ Ibid

³⁸¹ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony* (New York & London: Routledge Taylor & Francis Group, 2015), 27, 33; The principal creator deities in ancient Kemet were *Atum*, *Ra*, *Ptah*, and *Amen*. Certain characteristics of the *Neteru* were known to the people such as *Atum* having arisen from the primordial waters of *nun* and having created the deities *Shu* (air) and *Tefnut* (moisture). *Ra* is stated to have been the God of the skies and is depicted in human form who was said to have created itself. *Ptah* is considered to have created itself from mere thought alone; Molefi Kete Asante. "Amen." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 37-38. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n23>; The deity *Amen* is known to be the ‘the hidden one’ or ‘the unknown one’ referring to the concealed nature of *Amen*.

symbols surrounding a certain age, since it was in Kemet those allegories and symbols originated from,³⁸² that they were able to predetermine the unfolding of events before they actually occurred. As it pertains to the *Neter* and *Neteru* of Kemet it is important to ask what role did they play regarding both the personal and collective destiny of humankind? In contemporary Africa, such as among the Yoruba of Nigeria and Benin one's destiny is thought to be aligned with a particular divinity.³⁸³³⁸⁴³⁸⁵ The purpose of the divinity is to protect the person and their destiny from misfortune, which could result in the failure to accomplish one's destiny and thus fail in life.³⁸⁶ Whether the people of Kemet considered the *Neter* and *Neteru* as protectors of their destiny is unclear, however it can be reasoned that the *Neter*, *Neteru* and the myths, narratives and symbols associated with them served as an indication of what was to come. If people understood what each age would bring, they could prepare themselves for both the splendors and perils of a particular age. To this extent the *Neter* and *Neteru* may have offered more of a prophecy than protection as it concerned the human destiny.³⁸⁷ In summation the Kemetic

³⁸² Since astronomy was an established cultural tradition in the Nile Valley region it is possible that certain allegories, stories and symbols that existed before the establishment of dynastic Kemet by *Menes* were re-apprehended and re-integrated into the Kemetic conception of the Precessional cycle, since knowledge of zodiac, the Precessional of the Equinoxes and Great Year existed before dynastic Kemetic.

³⁸³ Agyekum, *Distorted Truths*, 4817

³⁸⁴ Mbiti, *African Religions and Philosophy*, 98; *Divinities* are spirits created by the Supreme Being. The function of the divinities are quite numerous and include acting as emissaries on the behalf of their creator towards humankind, representing the will of God, and holding sub-command over various natural phenomena. Some divinities were once humans who upon death were elevated to the limited rank of national hero based on extraordinary life circumstances. Divinities may dwell in a variety of locations in the physical world and according to African knowledge natural phenomena such as lakes, mountains, rivers, streams, and trees are popular destinations. Moreover, many divinities are known as nature spirits and are given reverence by humankind for their association with the natural elements.

³⁸⁵ Diop, *The African Origin of Civilization*, 186-186; The Yoruba are culturally and historically linked to ancient Kemet. Aspects of Yoruba language, cosmology and ultimately culture share many cultural similarities with the ancient people of Kemet.

³⁸⁶ Agyekum, *Distorted Truths*, 4817

³⁸⁷ In relation to figurative nature of African indigenous thought a prophecy could be considered protection since a *prophecy* offers insight into what might possibly come, and what one needs to do to guard themselves, if needed, accordingly.

Great Year is inseparable the Kemetic idea of destiny and with careful attention towards the governing *Neter* and *Neteru*, alongside the myths, narratives and symbolism of a particular age the people of Kemet were seemingly informed on what needed to be done to actualize their destiny and thus live a successful life.

THE AKAN

The Akan of Ghana and the Ivory Coast (Côte D'ivoire) are a major meta-ethnic group of people whose culture and history is widely esteemed across the African continent and diaspora.³⁸⁸ The Akan, among many other West African cultures, maintain oral legends that state their ancestors migrated from eastern Africa, particularly ancient Nubia and Kemet, to the western African regions.³⁸⁹³⁹⁰³⁹¹ In relation to ancient Kemet, Edward Bruce Bynum states that “the influence of Kemetic Egypt on the civilizations of West Africa has been continuous, with its intensity waxing and waning over the centuries.”³⁹² Moreover, regarding the Akan, Bynum further states that “the Akan of the western coastal regions believe they descended from a Black people from Ancient

³⁸⁸ Godfrey Mwakikagile, *The People of Ghana: Ethnic Diversity and National Unity* (Dar es Salaam: New Africa Press, 2017), 19, 85-88; Akan refers both to a group of people and a language. As a group of people, the Akan are composed of several dozen different ethnic groups who all share a common ancestry, culture, and history. Such groups of the Akan include the Ahanta, Akwamu, Akuapem, Akyem, Asante (Ashanti), Bono, Fante (Fanti), Kwahu, Nzema and Safwi, among others. Hence, the Akan comprise most of the population in Ghana and Ivory Coast. As a language Akan is primarily broken down into two distinct yet similar variants; Twi and Fante. Both variants are mutually intelligible with Twi being spoken and taught primarily in either Asante or Akuapem dialects, though other ethnic-cultural groups of the Akan have their own variants of Twi also. Fante is most widely spoken by Fante's, yet many other Akan or non-Akan ethnic groups of Ghana also understand and speak Fante.

³⁸⁹ Edward Bruce Bynum, *The African Unconscious: Roots of Ancient Mysticism and Modern Psychology*. (United Kingdom: Teachers College Press, 1999), 124. Scribd.

³⁹⁰ Diop, *The African Origin of Civilization*, 179; West African legends mention that Africans had migrated to the west regions of Africa from the east, in particular the regions of the “Great Water” known as the Nile river.

³⁹¹ Cheikh Anta Diop, *Precolonial Black Africa: A Comparative Study of the Political and Social Systems of Europe and Black Africa, from Antiquity to the Formation of Modern States* (Westport: L. Hill, 1987), 212.

³⁹² Bynum, *The African Unconscious*, 122

Mesopotamia. Diop (1974), Jackson (1970), and others point out that Black pharaohs did rule large parts of Mesopotamia during the days of Kemetic expansion.”³⁹³³⁹⁴ Alongside ancestral relations Anthony Ephirim-Donkor indicates that “it is well established that the ancient Egyptians, for example, also shared the same beliefs as contemporary Africans like the Akan.”³⁹⁵ At this juncture it must be explained that all of what has been stated, in relation to the Akan and ancient Kemet, has been said in order to begin to show the ancestral connection that exists between the ancient people of Kemet and the Akan as a contemporary African culture. The crux of this chapter is to discern the linkages that exist between ancient Kemet and the Akan particularly as it concerns astronomy and myth, and how these phenomena have influenced African cultures from antiquity to the present. As such the following section will introduce the topics of birth, time and destiny in Akan cosmology, and ultimately how these Akan conceptions of these phenomena are intricately linked to ancient Kemet.

BIRTH, TIME AND DESTINY IN AKAN COSMOLOGY

This section will be divided into two, mutually interrelated, topics. The first topic will discuss in detail birth and naming among the Akan to explain the importance of both faculties in Akan culture. The second topic will discuss the Akan conception of destiny and time. These four subtopics are all interrelated however for the sake of organization and presentation they are divided for the readers convenience.

³⁹³ Ibid, 126

³⁹⁴ John G. Jackson, *Introduction to African Civilizations*. (United States: Citadel Press, 1970), 71; The area of Mesopotamia was largely inhabited by people of African descent, such as the people of Kemet, the Sumerians and the Chaldeans in antiquity.

³⁹⁵ Anthony Ephirim-Donkor, *African Personality and Spirituality: The Role of Abosom and Human Essence*. (Lanham: Lexington Books, 2015), 7. ProQuest Ebook Central.

BIRTH AND NAMING AMONG THE AKAN

In Akan cosmology, birth, time and destiny are interrelated phenomena symbolizing a dynamic coalesced spiritual union between the universe, humanity and the Supreme Being, the latter who is the master of all events and affairs. According to Akan beliefs the distinct and unique personal characteristics, hence personality, of a human being reveals itself at the moment of one's birth.³⁹⁶ In the Twi language of the Akan the word *krada* refers to "one's day of birth."³⁹⁷ As such, a person's *krada* is believed to influence their personal characteristics³⁹⁸ and elements of their behavior.³⁹⁹ What is also influential, and inseparable, from one's *krada* is the names associated with one birth. The *dzin (edin)*⁴⁰⁰ which refers to 'name' in Twi is of existential importance as it concerns the personal characteristics of the person and ultimately their destiny. When an Akan is born they receive, at minimal, two names in the course of the first eight days of one's birth.⁴⁰¹ The first name is acquired depending on the day of the week one is born on; this name is known as a *da-dzin (da-edin)* or 'day name.'⁴⁰² In Akan belief a person's name is also the name of their *Ɔkra*⁴⁰³ or soul.⁴⁰⁴ It is believed that to have a name is to have a soul, and to have a soul is to have a name, otherwise it is said that one could not

³⁹⁶ Kwame Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme* (United Kingdom: Temple University Press, 1995), 172.

³⁹⁷ Gyekye, *An Essay on African Philosophical Thought*, 172.

³⁹⁸ Ibid, 120

³⁹⁹ Ibid, 172.

⁴⁰⁰ Jack Berry, *English, Twi, Asante, Fante Dictionary* (Accra: Presbyterian Book Depot, 1960), 84.

⁴⁰¹ Anthony Ephirim-Donkor, *African Spirituality: On Becoming Ancestors* (Lanham: Hamilton Books, 2021), 88. Accessed August 11, 2022. ProQuest Ebook Central

⁴⁰² Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 88.

⁴⁰³ James E. Redden, Nelson Owusu, *Twi Basic Course* (United States: U.S. Government Printing Office, 1963), xv: The letter "Ɔ" in the Akan-Twi language is pronounced like the word 'bought' (or fought) in the English language. In this example, the "ou" sound in the word 'brought' is stressed to replicate the Akan-Twi sounding "Ɔ."

⁴⁰⁴ Ephirim-Donkor, *African Personality and Spirituality*, 113.

exist.⁴⁰⁵ It is the Supreme Being of Akan cosmogony and cosmology, *Nyame* (*Onyame*, *Onyankopon*), who bestows the first name, the *da-dzin* or day name, upon a newborn child when they inhale their first breathe based upon the day of their birth.⁴⁰⁶ The second name is acquired on the eighth day⁴⁰⁷ by the child fathers, or another suitable paternal representative on behalf of the child, and through deliberation with the child's patrikin a name is selected based upon the gender of the child, alongside other relevant cultural rites if necessary.⁴⁰⁸⁴⁰⁹⁴¹⁰ In relation to the second name the Akan believe that an *Obosom*, the Twi word for divinity, is assigned to an individual human being by *Nyame*. The purpose of the *Obosom* is to will a person into existence. As such the *Obosom*, which acts as a spiritual father or progenitor, has the right to name a child on their eighth day via the child's biological father.⁴¹¹ Whatever names are granted to a child who has survived the process of birth will be called by their names and live with their names forever.⁴¹² This is likely due to the understanding that the soul (*Okra*), which is intimately tied to the name (*dzin*), will live so long as God (*Nyame*) lives. The soul is considered to be immortal and as is expressed through the saying, "if *Onyame* dies, I shall die, but since *Onyame* does

⁴⁰⁵ Ibid

⁴⁰⁶ Ibid; The *da-dzin* or day name is also called the *kra-dzin* or soul-name since the soul, the *Okra* (*kra*), is inseparable from the name.

⁴⁰⁷ Quarcoopome, *West African Traditional Religion*, 111; After the birth of an Akan child, those following eight days are considered to be extremely important. According to the Akan a newborn child is regarded as a visit from the spirit world, and it is uncertain if the child's spiritual parents will come and take the child away from the world of the living. As such, if the child survives the first eight days it is believed that the child will remain in the world of the living and begin their life cycle.

⁴⁰⁸ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 88.

⁴⁰⁹ Ibid, 89; The reason for the paternal side of an Akan family naming a child is based upon the belief that "a father's role in his offspring is psychological, meaning the person who names also owns, making fathers owners of the offspring. In itself, it is a spiritual phenomenon, because names are spiritual in that names are unseen but also real enough to be identified with a living being forever."

⁴¹⁰ Ephirim-Donkor, *African Personality and Spirituality*, 83-84; Where the father is considered to influence the psychological development of the child, it is the mother who influences the emotional, physical and social development of the child.

⁴¹¹ Ibid, 113

⁴¹² Ibid

not die, I shall therefore not die.”⁴¹³ As such since *Nyame* is eternal, immortal and infinite, *Nyame* will always live and consequently so will the soul (*Okra*).

As mentioned above it is of Akan belief that the distinct and unique nature of one's personality reveals itself at the moment of birth (*krada*). Moreover, intimately related to one's birth are the names which surround it. These names include the first name that a person receives from the Supreme Being based upon the day of the week (*krada*) in which they were born. It is also on ones *krada* that the *Okra* enters into a newborn when the child breathes their first breath and cries.⁴¹⁴ The second name comes from the biological father as influenced by the spiritual progenitor or *Obosom*. As it relates specifically to the day of the week that a child is born on, the Akan believe that each day is governed by a particular *Abosom* or divinities.⁴¹⁵ Afe Adogame states that in accordance with Akan, “it is believed that *Nyame* (the Supreme Being) ascribed different spiritual qualities and functions to seven of His children translated as divinities. Each divinity is assigned to a day of the week.”⁴¹⁶ The Akan conception of the week is as shown below:

Table 7: Akan Conception of the Week

- “Kwesida (Āsi): Sunday
- Dwewda (Adwo): Monday
- Benada (Abena): Tuesday
- Wukuda (Āku): Wednesday

⁴¹³ Quarcoopome, *West African Traditional Religion*, 106.

⁴¹⁴ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 143.

⁴¹⁵ Afe Adogame. “Naming.” In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 438-439. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<https://dx.doi.org/10.4135/9781412964623>

⁴¹⁶ Adogame, “Naming,” 2009.

- Yawoda (Awuo): Thursday
- Fida (Āfi): Friday
- Memenda (Amin): Saturday⁴¹⁷

In order to differentiate between the two sexes, in Akan culture there are seven pairs of day names which correspond to the seven days of the week.⁴¹⁸ It is believed that each name of an weekday represents a particular divinity (*Obosom*) whose spiritual qualities are stated to be both transferred to and carried by the soul (*Okra*) of the child based on their *krada* and biological sex.⁴¹⁹ These spiritual qualities are believed to represent the child's essential nature.⁴²⁰ The seven pairs of day names for both females and males are as follows:

Table 8: Akan Female day names:

- Esi, Asi, or Akosua: Sunday
- Adjoa or Adwowa: Monday
- Abena, Abena, Alaba, or Araba: Tuesday
- Akua, Ekua, or Ekuwa: Wednesday
- Yaa, Aba, or Awo: Thursday
- Āfua, Efua, or Efia: Friday
- Amma or Amba: Saturday

Akan Male day names:

- Kwesi, or Kwasi: Sunday
- Kojo, or Kwadwo: Monday
- Kɔbena, Kwabena, Kɔbena, or Ebo: Tuesday
- Kweku, or Kwāku: Wednesday
- Yaw, Ywaw, Kwaw, or Kɔw: Thursday
- Kofi, Kwafi, or Fifie: Friday
- Kwame or Kwamena: Saturday⁴²¹

Each set of Akan female and male day names, as presented above, and the days of the week the names correspond to are believed to have certain distinct and unique

⁴¹⁷ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 104.

⁴¹⁸ Ibid; These seven pairs of day names are known as the *akra-dzin* or soul-day names since the soul (*Okra*) is tied to the day of one's birth. Each of the seven pairs of day names are considered divine because they hail from *Nyame* albeit conveyed through the *Abosom*.

⁴¹⁹ Adogame, "Naming," 2009.

⁴²⁰ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 104.

⁴²¹ Ibid

characteristics associated with them.⁴²² Ephirim-Donkor explains that “these intrinsic characteristics explain certain behavioral patterns or traits as to why people are inclined to do things in a certain way, although most people are oblivious to these intrinsic influences.”⁴²³ Furthermore, Ephirim-Donkor also provides a detailed illustration of these intrinsic characteristics associated with the day name and day of the week one was born:

“Those born on Mondays are believed to be quiet, peaceful, respectful, and supplicants (*Okoto*), readily available to intercede on behalf of people. They are introverts and make excellent leaders because they are by nature diplomats. Although quiet and introverts to the extent of bashfulness when a Monday-born individual becomes angry or is forced to speak, he or she is often unstoppable. The Tuesday-born is said to be “obarema” or masculine, strong, and extravert; balancing masculinity with femininity and compassion (*Ogyam*), which makes the Tuesday-born a very agreeable individual. However, to be born on a Wednesday is to be known as *Āku Sika* (Rockmoney), meaning tenacious, wealthy, and as hard as a rock (*sika* or gold). In other words, the Wednesday-born: “‘buys and decides for you’ concurrently. Consequently, the Wednesday born was said to be mean-spirited or ‘dark hearted,’” because he or she found it hard to forgive and forget. The Thursday-born is aggressive (*Pirba, Prēko*), courageous, impatient, eager to confront, and engaging, as if humanity owes him or her something. They seem to be in competition with the Tuesday-born, as they demand attention and respect. Thus, they suffer from ingratitude, because their aggressiveness is often misconstrued. As an elder born on a Thursday once said to me, “If humans don’t honor and praise me, birds would.” The restlessness of the Friday-born makes one an adventurer, as one is always on the move, quite often against the wishes of others. As for the Saturday-born, he or she is thought to be sensational, tententiously precise (*Atoapoma*), and is therefore referred to as “‘Master of Serpent’s Antidote’” (*Otanankaduro*). The sensationalism of a Saturday-born is attributable to his or her wealth of knowledge, which often compels an individual to act precipitously. Finally, according to Antubam, to be born on Sunday is to be Obue - akwan , that is, to guide, lead, and pave the way for others to follow. Thus, a Sundayborn, Danquah maintains, is a leader and appropriately enough, he or she is

⁴²² Ibid, 105

⁴²³ Ibid

known as a Bodua (whisk). A whisk is a symbol of power and authority and therefore the Sunday-born is empowered to lead, guide, and protect with the whisk.”⁴²⁴

What can be gathered from Ephirim-Donkor illustration is that the Akan possesses an intensive and multifaceted understanding of the human being. Moreover, and potentially more adeptly, the Akan, like other African cultures, understand the process of human “becoming” since the human individual throughout the entirety of their life is constantly engaged in the process of change and renewal.⁴²⁵ As such naming is inextricably linked to this process of personal maturation since the names associated with a person help instigate their growth and development. Ultimately, names and the inherent strengths and characteristics associated with them help to comprise a complete human being according to the Akan.⁴²⁶ To this extent, naming represents one of the most, if not the most, significant aspects of Akan culture since it is the name that “is the final seal of a complete person.”⁴²⁷ As previously mentioned, without a name an individual cannot exist. Henceforth, it is of great importance that the day of the week, location and time of one's birth correspond to the proper naming ritual since upon a child receiving a name they begin their process of human “becoming” and ultimately their path towards joining humanity.⁴²⁸

TIME AND DESTINY AMONG THE AKAN

The Akan believe that the distinct and unique personal characteristics of a human being becomes apparent at the moment of one's birth or *krada*. Henceforth the Akan hold

⁴²⁴ Ibid

⁴²⁵ Agyekum, *Distorted Truths*, 3065

⁴²⁶ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 106.

⁴²⁷ Ibid, 88

⁴²⁸ Ibid

the *krada* in high regard as a determining factor in one's personal characteristic and behavior. Moreover, the *krada* is intimately tied to the name(s) or *dzin* a person receives on their *krada*, and their eighth day of life. Both the first and second names a person receives is believed to influence the person and explain their character and behavior. As it pertained to the previous section's conversation on birth and naming in Akan culture, as reemphasized here, the notion of time becomes a topic of interest here since it is impossible to discuss the Akan conception and process of birth without discussing time. Furthermore, it is impossible to discuss the Akan conception of destiny without time. Regarding time Kwame Gyekye mentions "the assumption that time is an influence on personality suggests that time has an objective metaphysical influence...Indeed, the notion of time as a determinant of personal characteristics seems to invest it with some kind of cosmic power."⁴²⁹ In general in African culture, as a canon, time is a metaphysical reality that shares some relation with the human experience. This general idea remains true in accordance with the Akan, though it is important to explore the Akan conception of time which helps in explaining how the Akan conceives time as a determining factor in regard to the human personality. In the Akan-Twi language time is called *berɛ*⁴³⁰⁴³¹ which is regarded as a "concrete reality."⁴³² However, this notion of *berɛ* does not mean that abstract notions of time in absent in Akan culture. In one respect the Akan considers time to be concrete because it is associated with events that are apprehended, observable or verifiable over a period of time. For example, in regard to

⁴²⁹ Gyekye, *An Essay on African Philosophical Thought*, 172.

⁴³⁰ Berry, *English, Twi, Asante, Fante Dictionary*, 131.

⁴³¹ James E. Redden, Nelson Owusu, *Twi Basic Course*, xiv; The letter "ɛ" in the Akan-Twi language is pronounced like the word 'bet' (or let) in the English language. In this example, the "e(h)" sound in the word 'bet' is stressed to replicate the Akan-Twi sounding "ɛ."

⁴³² Gyekye, *An Essay on African Philosophical Thought*, 170.

work there is an African proverb which reads “there is no other thing you get out of laziness than poverty.”⁴³³ For this proverb to have become so, the observer(s) would have had to identify verifiably that laziness only results or perpetuates poverty or a lack of something i.e., money, resources, wisdom, etc. Through time verifiable evidence has been shown to confirm the accuracy of this observation, which is that laziness results in poverty, and ultimately the creation of the proverb. Simultaneously, time is also abstract. For example, the proverb “knowledge is like a baobab tree; no one person can embrace it with both arms”⁴³⁴ refers to the notion that knowledge is immense and limitless; it cannot be captured because knowledge is continuously expanding. This proverb is more abstract though nevertheless serves as a token of wisdom. The purpose in the examples above as it relates to *berɛ* however is not to separate the Akan conception of time into two distinct categories, concrete or abstract, because the Akan conceive *berɛ* as being inclusive of both concrete and abstract time.⁴³⁵⁴³⁶ In principle the Akan considers that time is related with change, growth, motion and transformation.⁴³⁷ For this reason to experience time is to experience change, growth, and the transformation of things in the world.⁴³⁸ Human events such as birth, puberty, rites of passage, marriage, elderhood, death and rebirth are all events considered to be concrete, that is representing the essential qualities of phenomenal reality, and thus can be experienced in time. Though the Akan identify that time is related with change, growth, motion and transformation, and that these

⁴³³ Kwame Gyekye, *African Cultural Values: An Introduction* (Ghana: Sankofa Publishing Company, 1996), 103, 194.

⁴³⁴ Gyekye, *African Cultural Values*, 141.

⁴³⁵ Gyekye, *An Essay on African Philosophical Thought*, 171; The Akan do not possess a strict definition for *berɛ* or time.

⁴³⁶ The two proverbial examples provided in relation to time only meant to give some illustration of the dynamic nature of time in Akan culture.

⁴³⁷ Gyekye, *An Essay on African Philosophical Thought*, 170.

⁴³⁸ Ibid

phenomena are capable of being experienced, they do not believe that it is events i.e., birth, marriage, death., that generates human awareness of time. For the Akan events do not create time nor human awareness of time; in actuality, it is time that these events occur in.⁴³⁹ This notion of time in Akan cosmology disembarks from John S. Mbiti's generalized notion that "time has to be experienced in order to make sense or to become real"⁴⁴⁰ as posited in his analysis of the Gikuyu and Kikamba languages of East Africa. For the Akan time is not dependent upon human events, rather time is capable of being independent of human activity. Henceforth time is considered to be an "objective metaphysical existence"⁴⁴¹ and it is within time that events, changes and transformations are able to take place. When Mbiti asserts that "when Africans reckon time, it is for a concrete and specific purpose, in connection with events,"⁴⁴² his assertion is partially correct as it concerns the Akan because time is often conflated with events; however, time can exist independently and does not have to be composed of events to exist.⁴⁴³⁴⁴⁴ Overall, time (*berε*) is a vital aspect of Akan cosmology and aids in understanding how the human personality is impacted by one's date of birth (*krada*).

⁴³⁹ Ibid, 171-172.

⁴⁴⁰ Mbiti, *African Religions and Philosophy*, 23.

⁴⁴¹ Gyekye, *An Essay on African Philosophical Thought*, 171.

⁴⁴² Mbiti, *African Religions and Philosophy*, 24.

⁴⁴³ Ibid, 21, 28-29; Mbiti argued that according to Gikuyu and Kikamba notions of time, that time is "a two-dimensional phenomenon, with a long past, a present and virtually no future... The future is virtually absent because events which lie in it have not taken place, they have not been realized and cannot, therefore, constitute time." The two dimensions of time according to Mbiti's analysis is the dynamic present period of time is called *Sasa*, while the ever increasing past is called *Zamani*.

⁴⁴⁴ Though Mbiti has received criticism for his "generalization" of African linguistic and cultural concepts in relation to time, personally, I think Mbiti's work is valuable because he does place (1) emphasis and importance on the present which is valuable; (2) he asserts the importance of looking towards the past as a resource of knowledge, wisdom and information (Sankofa); and (3) finally by not focusing on the distant or uncertain future one could potentially mitigate negative mental states i.e., anxiety, anticipation, fear., and uncertainty.

Transitioning, the concept of destiny among the Akan is known as *Nkrabea*. When the soul (*okra*) departs from the creator (*Nyame*) to earth and enters a human being at the moment of one's birth, it brings with it *Nkrabea* or destiny.⁴⁴⁵ It has been mentioned that destiny refers to 'a predetermined sequence of events either ordained by the Supreme Being or chosen freely by the person before birth.' *Nkrabea* mirrors this general concept of destiny, however it is more convoluted. First, "*Nkrabea* is everything that a person does professionally beginning in adulthood;"⁴⁴⁶ it is a person's "unique career blueprint."⁴⁴⁷ Furthermore where one's *Nkrabea* is exercised at the beginning of their life, life which the Akan call *nkwa*,⁴⁴⁸ death, or *owu*,⁴⁴⁹ is also a vital aspect of the *Nkrabea*. More specifically, the time and manner a person dies is an integral facet of the *Nkrabea*.⁴⁵⁰ The Akan believe that the essential quality of a person's life, that is the way in which a person's life unfolds, is based upon their *Nkrabea* or a person's unique personalized life plan.⁴⁵¹ However, despite each living person possessing their own unique destiny, the nature of the *Nkrabea* is erratic which can make life difficult.⁴⁵²⁴⁵³⁴⁵⁴ The Akan proverb "life is war"⁴⁵⁵ refers to the Akan belief that human life is an "endless

⁴⁴⁵ Quarcoopome, *West African Traditional Religion*, 106.

⁴⁴⁶ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 106.

⁴⁴⁷ Ibid

⁴⁴⁸ Berry, *English, Twi, Asante, Fante Dictionary*, 76.

⁴⁴⁹ Ibid, 36

⁴⁵⁰ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 106.

⁴⁵¹ Ibid

⁴⁵² Ibid

⁴⁵³ Agyekum, *Distorted Truths*, 4805; According to indigenous African thought, a person's destiny is either chosen by the Supreme Being or a person freely chooses their own destiny. In the case of the latter, if a person has chosen their own destiny they are said to be born into this life unaware of their unique destiny. A person could choose either a fortune or an unfortunate destiny and in either case, however, especially if an unfortunate destiny has been chosen, a person will need to seek outside intervention to discern what their destiny is. Divination is the preferred spiritual method to discern a person's destiny in African cultures.

⁴⁵⁴ I conjecture that a person's destiny being capricious, erratic or temperamental could be a result of the person being unaware of what their destiny is. Or it could be a result of the destiny a person has chosen that carries certain fickle or temperamental attributes.

⁴⁵⁵ Gyekye, *African Cultural Values*, 46.

drama of struggles⁴⁵⁶ and as such life can further confound the complex nature of an already complicated destiny. Though destiny can be elusive it can also express itself clearly throughout human phenomenal reality. Phenomena such as the peculiar nature of human individuality, habits and contradictions of the human personality, successes and failures, life's mysteries, traumas and talents among other countless circumstances can be clearly observed throughout human life. Moreover, phenomena impact the human being and result in their distinct and unique individuality. To the Akan there is a reason, a basis for human individuality, which they state is destiny (*Nkrabea*).⁴⁵⁷ The existence and experience of a person's individuality, fortunes and misfortunes, peculiar tendencies and so forth in the Akan worldview suggest that destiny is real and is a fundamental aspect of human reality.⁴⁵⁸ The Akan suppose that destiny (*Nkrabea*) is not a mysterious phenomenon however; instead, they advance that through reason destiny can be discerned. It is through the observation of individual human experiences that destiny is verifiable to the Akan, since correspondingly destiny is the cause of human uniqueness and individuality as Gyekye effectively summarizes below.⁴⁵⁹

“It is your destiny (*nkrabea*) that makes you you, and my destiny that makes me me. The *nkrabea* of a person is unique and idiosyncratic...In Akan conceptions each person is unique, for, as they often say, “each and his destiny,” that is, each person has his own destiny (*obiara ne ne nkrabea*). A person's destiny is the crucial determinant or basis of individuality and uniqueness. The characteristics of individuals reflect the differences in their destiny.”⁴⁶⁰

⁴⁵⁶ Ibid

⁴⁵⁷ Gyekye, *An Essay on African Philosophical Thought*, 106.

⁴⁵⁸ Ibid, 107

⁴⁵⁹ Ibid

⁴⁶⁰ Ibid

As it concerns the individual, the person, and ultimately their destiny, the *Nkrabea* that is affixed to each, and every human being must be fulfilled in order for one to have lived a successful life. Whatever the destiny the soul (*ɔkra*) has either been preordained or has chosen to accomplish must be completed on earth. If one fails to fulfill their destiny it is believed that they have failed the creator (*Nyame*) and oneself.⁴⁶¹ Consequently, in order to rectify an unaccomplished destiny in a previous life a person would be reincarnated⁴⁶² in order to “complete an uncompleted destiny.”⁴⁶³ The Akan believe that *Nyame* neither controls nor intervenes in the unfolding of one's *Nkrabea*; instead every person is capable of exercising agency or freewill to determine their own course in life.⁴⁶⁴ In order for a person to most effectively actualize or accomplish their destiny, the Akan posit that their *Ɔbra* or one's “ethical existence” must be in proper alignment. As previously stated, the *Nkrabea* represents everything one does as an adult. Adulthood is a sign of maturation where one is held accountable for their actions and as such being an adult means a person is, hopefully, prepared for an ethical life in order to satisfy their destiny. In truth, the Akan posit the conscious act of living ethically (*Ɔbra*) must be adjoined by fulfilling one's social obligations i.e., marriage, procreation, child rearing, etc., since the Akan live in social communities and attention is given to communal obligations.⁴⁶⁵ The term *Ɔbra bɔ* then encapsulates both the conscious act of ‘living ethically’ and ‘adherence to social obligations.’⁴⁶⁶ Moreover, the term *Ɔbra pa*

⁴⁶¹ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 106-107.

⁴⁶² Ibid, 108; The Akan asserts that a person reincarnates as a human being in order to fulfill the destiny that was unaccomplished in a previous life.

⁴⁶³ Quarcoopome, *West African Traditional Religion*, 107.

⁴⁶⁴ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 108; Prior to a person's birth the events and potential of their destiny is already known to the Supreme Being; Gyekye, *An Essay on African Philosophical Thought*, 121.

⁴⁶⁵ Ephirim-Donkor, *African Personality and Spirituality*, 110.

⁴⁶⁶ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 107.

refers to the “ideal existence” wherein when one understands the nature of their destiny, it is presumed easier to accomplish it.⁴⁶⁷

Overall, the Akan articulate that a person must live a life that is ethically sound in order to fulfill their destiny. Since human individuality is inherently distinct-unique and is founded in the idiosyncratic nature of destiny, the view or representation of one’s life will look different from one person to another. Inevitably the concept of destiny, *Nkrabea*, among the Akan is as Ephirim-Donkor explains “the sum total of all spiritual and physical activities starting at adulthood when one attempts to actuate one’s existential career blueprint to old age and death when life ends.”⁴⁶⁸ In relation to Ephirim-Donkor’s explanation, it is reasonable to conclude that the unfolding and subsequent journey of one’s destiny (*Nkrabea*) is also that of their soul (*Okra*) since the two conceptions are inherently linked.⁴⁶⁹ Moreover, these conceptions are connected and interconnected with the concept of time (*berε*) as observed on the date of one’s birth (*krada*) and also the name(s) (*dzin*) one receives during the birthing process. In essence, the Akan concepts discussed throughout the entirety of this section titled *Birth, Time and Destiny in Akan Cosmology* relate to phenomena that represent ontological importance as it concerns life and death according to the Akan people of Ghana and Ivory Coast (Côte D’ivoire).

COSMOLOGICAL CONTINUITY: FROM KEMET TO THE AKAN

Over the course of this chapter the Kemetic concept of destiny has been examined through a reexamination of the Great Year and Precessional Ages. The purpose here was

⁴⁶⁷ Ibid

⁴⁶⁸ Ibid

⁴⁶⁹ Gyekye, *An Essay on African Philosophical Thought*, 104.

to demonstrate how astronomy and myth impacted the human personality and destiny in ancient times. Coinciding this examination of ancient Kemet was an examination of the Akan of Ghana and Ivory Coast (Côte D'ivoire) as a contemporary African culture. The significance of analyzing the Akan was to discern how astronomy and myth influences a modern African culture. The primary objective of this chapter was to discern the linkages that exist between ancient Kemet and the modern Akan to assess how astronomy and myth has influenced African cultures from antiquity to the present. In order to accomplish this objective two major sections titled *Birth, Time and Destiny in Kemetic Cosmology* and *Birth, Time and Destiny in Akan Cosmology* were dedicated to discussing ancient Kemet and Akan cosmology. Moreover, each section was also composed of several subsections to further elaborate in detail on facets of both Kemetic and Akan cosmology. Having hopefully in sufficient detail explained the concepts of birth, time and destiny in both Kemetic and Akan cosmology, this section will discern what links exist between Kemetic and Akan cosmology in order to demonstrate the transgenerational and intracontinental continuity of African cosmology as apprehended through astronomy and myth. As such this particular section will be composed of several interrelated subsections that will conflate certain aspects of Kemetic and Akan cosmology to demonstrate the congruences that exist between ancient Kemet and the Akan. Ultimately, this section will demonstrate the cultural cosmological continuity evident in astronomy and myth that has existed from ancient Kemet to the modern Akan.

CULTURAL SIMILARITY ONE: TIME

The ancient people of Kemet observed that the Precession of the Equinoxes an astronomical phenomena characterized by the movement of twelve zodiacal constellations over a period of about 26,000 years. Each zodiac sign correlated to a Precessional Age which lasted approximately 2,160 years in length. The significance of these astronomical activities related to the discovery of the Great Year which was an event that related to the predetermination of cultural, physical and societal events and ultimately human destiny prior to events having unfolded. As it concerns time, here the division of time occurred by the millennia. Essentially the ancient people of Kemet discerned that there existed a celestial theme, based upon mythical considerations, which characterized human events according to the millennia of a particular Precessional Age. For example, the Age of *Khepera* (Cancer) was related to cultural, physical, spiritual and societal ‘becoming, evolution and transformation,’ while the Age of *Amen* (Aries) correlated to ‘courage, strength, power.’ As it relates to the modern era, the Akan are known to divide the seven days of the week into sacred and mundane days as it concerns ritual ceremonies. The Akan considers certain days are more effective than others when it concerns ritual ceremonies, and consequently certain days rituals will or will not be performed on.⁴⁷⁰ For example, Ephirim-Donkor explains, in relation to non-naming ritual rites, that “Wednesday, Friday, Saturday, and Sunday are high days when non-naming rites must be performed for maximum effects. Monday, for example, is considered an

⁴⁷⁰ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 101.

ordinary day even though it is the day of rest for deities; meaning rites might not be performed except during exigencies.”⁴⁷¹

The point of congruence here between ancient Kemet and the Akan in relation to time, is that both cultures effectively used certain categorizations of time for ritual/spiritual purposes. For the people of Kemet, the cultural, societal and spiritual theme of their society changed according to the Precessional Age. For the Akan, each day dictated what ritual/spiritual acts could or could not be performed. Here the span of time, whether it be a thousand years or a twenty four hour day, is not of importance; what is important is that both the people of Kemet and the Akan conducted ritual/spiritual events in relation to time. However, this assortment of time for spiritual purpose is only one linkage that is shared between ancient Kemet and the Akan. Destiny is a concept shared by both ancient Kemet and the Akan. In ancient Kemet, the Great Year embodied a conception of Kemetic destiny. The idea that the governing *Neter/Neteru* of a Precessional Age, alongside the myths, narratives and symbols associated with them, served as a sign of what was to come prepared the people of Kemet for what each age would bring, and ultimately an offered insights into the potential unfolding of their destiny. For the Akan, the journey of one’s destiny (*Nkrabea*) begins on the day of their birth and unfolds itself throughout the tenure of one’s life. For both the people of ancient Kemet and the Akan destiny is intricately linked to the time of one’s birth, whether that be in the context of a millennia or twenty four hour period.⁴⁷²

⁴⁷¹ Ibid

⁴⁷² Another area of minor congruence is that the Kemetic conception of time, *Nehet*, as characterized by the ‘change, becoming, and renewal’ relates to the Akan conception of time as associated with ‘change, growth and transformation.’

CULTURAL SIMILARITY TWO: MYTH

In ancient Kemet, each Precessional Age is associated with a particular *Neter/Neteru*. It was believed that the energetic signature of each age was attributed to the governing *Neter/Neteru*. Furthermore, each age's myth, narratives and symbols were also influenced by the governing *Neter/Neteru*. Correspondingly the Akan believe that each day is governed by the *Abosom* or divinities. Moreover, each day of the week is ascribed different spiritual qualities and functions by the governing *Abosom* since each divinity is assigned to a day of the week. Both ancient Kemet and the Akan ascribed a higher spiritual power as having dominion over a particular unit of time i.e., millennia, day. This belief on part of both cultures represents a profound commitment toward myth or ‘the symbolic illustration of the cultural, mental, and otherwise natural dimensions of human reality.’ In order for the Kemetic understanding of the Precessional cycle and the Akan conception of individuality to exist as they do, myth must be present since it is a vital part of these cultures' worldview. Myth is necessary because it helps in explaining the figurative and spiritual dimensions of human reality and how those dimensions influence the human personality and ultimately destiny.

CULTURAL SIMILARITY THREE: THE PERSON AND THE PERSONALITY

The people of ancient Kemet and the Akan both hold robust conceptions of ‘the Person and the Personality.’ These two cultures recognize that the human being is composed of spiritual and physical elements. Furthermore, both cultures consider that in principle the human being is a spiritual entity experiencing the phenomenality of a physical existence. As such, the people of ancient Kemet and the Akan maintain distinct

and unique, but also connect and interconnect ideas of the ‘Person and the Personality.’ A full discussion of the coalescence between the Kemetic and Akan concept of ‘the Person and Personality’ is beyond the scope of this endeavor, however below a demonstration of select similarities in the concept held by ancient Kemet and the Akan will be presented to show in minimal description how these cultures share similar conceptions of personhood which ultimately correlate to human destiny:

Table 9: Kemetic (Left) and Akan (Right) aspects of the Person and the Personality

1. <i>Khat</i>	1. <i>Honam</i>
2. <i>Ka</i>	2. <i>Sunsum</i>
3. <i>Ba</i>	3. <i>Ɔkra</i>
4. <i>Akh (Akhu)</i>	4. <i>Nananom nsamanfoɔ</i>
5. <i>Ib (Ab)</i>	5. <i>Suban/Ɔbra bo</i>
6. <i>Ren</i>	6. <i>Dzin (Da Dzin)(Kra Dzin)</i>

Table 10: Kemetic description of the Person and the Personality

1. “*Khat*: The (purely) physical body of the person.
2. *Ka*: The alter ego, guardian spirit, or the secondary facet of a person.
3. *Ba*: The life or vital force; the most vital aspect of the person.
4. *Akh* – Refers to the ‘transcendent’ or ‘blessed spirit’ of one who has passed the test of balancing scales upon judgement/death.
5. *Ib* – Refers to the literal heart of a person; represents the character and morality of a person.
6. *Ren* – The name of a person, as an individual and as a member of society.”⁴⁷³

⁴⁷³ Nehusi, "The Construction of the Person and Personality in Africa," 64-65.

Table 11: Akan description of the Person and the Personality

1. *Honam*: The material or physical body;⁴⁷⁴ the flesh or skin of a person.⁴⁷⁵
2. *Sunsum*: “The source of dynamism of a person;”⁴⁷⁶ the cause of extrasensory abilities in the person.⁴⁷⁷
3. *Ɔkra*: The soul or vital energetic force that gives a person life.⁴⁷⁸
4. *Nananom nsamanfoɔ*: The ancestors of the Akan.⁴⁷⁹⁴⁸⁰
5. *Suban/Ɔbra bo*: *Suban* refers to character attributes or disposition; the *Suban* leads towards an ethical existence and societal obligations i.e., *Ɔbra bo*.⁴⁸¹⁴⁸²
6. *Dzin (Da Dzin)(Kra Dzin)*: The day name (*da dzin*) a person receives on their day of birth (*krada*); this name (*dzin*) is the same as the soul name (*kra dzin*); additionally the person receives another name on the eighth day of their birth.

⁴⁷⁴ Gyekye, *An Essay on African Philosophical Thought*, 99.

⁴⁷⁵ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 28.

⁴⁷⁶ Gyekye, *An Essay on African Philosophical Thought*, 97.

⁴⁷⁷ *Ibid*, 98.

⁴⁷⁸ Quarcoopome, *West African Traditional Religion*, 105.

⁴⁷⁹ I have chosen to emphasize the *Nananom nsamanfoɔ* and conflate it with the Kemetic *Akh (Akhu)* because both concepts relate to honored spirits. For one to become an *Nananom nsamanfoɔ* in life, a person would have needed to live an ethical existence and fulfilled societal obligations (*Ɔbra bo*).

Correspondingly, one becomes an *Akh* or ‘transcendent spirit’ after having passed the judgment process which is based on living an ethical life (*Ma’at*) in Kemetic cosmology. Essentially, both conceptions relate to sanctified or honored spirits having succeeded in life and achieved honor in the hereafter.

⁴⁸⁰ Ephirim-Donkor, *African Spirituality: On Becoming Ancestors*, 251; Another similarity connecting the Kemetic *Akh (Akhu)* with the Akan *Nananom nsamanfoɔ* is the immortality of the ancestors. Regarding this, Ephirim-Donkor states that “Africans— going all the way back to the ancient Egyptian and beyond, because the ancient Egyptians were not the oldest African group— have always believed in the eternity of their ancestors, that is, in the immortality of their souls.”

⁴⁸¹ *Ibid*, 5; The *Suban* will either gravitate towards a *Suban pa* (proper or ideal character attributes and disposition) or *Suban bɔn* (improper character attributes or disposition). Ultimately the quality of one's *Suban* leads to *Ɔbra bɔ* (ethical existence and fulfillment of social obligations) during one’s adulthood and manifest as either *Ɔbra pa* (proper or ideal ethic) or *Ɔbra bɔn* (improper or unethical life/living).

⁴⁸² The Akan concept of *Suban* and *Ɔbra bo* also seem to bear some conceptual similarity to the Kemetic ethical ideal of *Ma’at*.

CULTURAL SIMILARITY FOUR: ASTRONOMY

There is no conversation without considering how vital attention towards the cosmos was in ancient Kemet. Certainly among the ancients, as presented in chapters two and three, the observational science of astronomy was a cultural, material and spiritual necessity. From the creation of several calendars to the tracking of the Nile floods, from the discovery of the Precession of the Equinoxes to the Great Year and Galactic Center, stargazing played an instrumental role in the early development of humanity. Henceforth, it is in ancient Kemet that the science of astrology, the child of astronomy, burgeons out of which is the study of planetary objects and their relation to humanity and terrestrial affairs. At the heart of it astrology is an astronomical and mythical means to convey human destiny. I will end this conversation pertaining to Kemetite myth and astronomy with a passage by Charles S. Finch who explains how myth and astronomy intertwine and ultimately influence human destiny:

“As we have already mentioned, each constellation, whether polar or equatorial, was associated with a mythotype and each constellation's mythotype was given a name, story, and symbol. These mythotypes analogically mirrored and embodied the cosmic, natural, social, and psychic rituals of human life. These stellar mythotypes, then, enacted and impelled the unfolding drama of humanity in the heavens, tied to the cyclic rhythms of the universe. They were fused with the symbolic archetypes that emerged out of pre-human instinctual life-becoming signs in the guise of animals-and then assumed final shape as the primordial Forms of the psyche, activating, conditioning, and channeling all human thought and action . Thus did astrology evolve, born in the archetypal depths of the human psyche, as the forces of the unconscious moved outward into the universe, projecting onto and merging with the stellar forms that were

configured as constellations. Thus did the constellations become the signs of symbolic archetypes written in the book of heaven, to be read as prescriptions for human destiny.”⁴⁸³

Though the material examined in this section did not explicitly mention significant astronomical entities i.e., stars, planets, sun., and their relation to the Akan, nevertheless, the cosmos undoubtedly hold some influence over the events and affairs of the Akan. The most salient commentary in this regard, potentially, hails from Kwame Gyekye who explains how Akan belief regarding ‘the Person and the Personality’ reveal themselves at the time of one’s birth, and ultimately how time as determining factor in one's personhood and destiny seemingly involves astronomical influence:

“Akan beliefs about the personal characteristics of people reveal their consciousness of time as an element in an individual's destiny. One’s day of birth, *krada*, is held to be a factor in determining one’s personal characteristics and aspects of one’s behavior. People born on Monday are said to be suppliant, humble calm (*okoto*); those born on Tuesday are said to be compassionate (*ogyam*); those born on Wednesday are said to be champions of the cause of others (*ntoni, atobi*); those born on Thursdays are said to be courageous, aggressive, warlike (*preko*); those born on Friday are said to be wanderers (*okyin*), that is, bent on exploring, discovering; those born on Saturday are said to be great (*atoapem*) and problem solvers (*oteanankaduro*; literally “he who knows the antidote for the serpent”); and, finally, those born on Sunday are said to be protectors (*bodua*; literally, tail of the animal). Now, the assumption that time is an influence on personality suggests that time has an objective metaphysical influence...Indeed, the notion of time as a determinant of personal characteristics seems to invest it with some kind of cosmic power.”⁴⁸⁴

⁴⁸³ Charles S. Finch, *The Star of Deep Beginnings: The Genesis of African Science and Technology*. (United States: Khenti, Incorporated, 1998), 178-179.

⁴⁸⁴ Gyekye, *An Essay on African Philosophical Thought*, 172.

CONCLUSION

Based upon this chapter's directive which was to ascertain the cosmological linkages between ancient Kemet and the Akan, hopefully it has become clear through a meticulous exploration of the material that the Akan as a contemporary African culture represent some continuation of Kemetic cosmology. Consequently, this chapter should then provide the material evidence necessary to connect and interconnect the ancient aspect of this research endeavor to its modern aspect and synthesize the ancient model to the contemporary model and effectively demonstrates the transgenerational and intracontinental continuity of African cosmology as apprehended through astronomy and myth. This chapter will conclude here and transition into chapter five which will discuss the cultural dialectical differences between African and Europeans that has led the latter to castigate the indigenous African science of astrology in recent and modern history.

CHAPTER 5

THE SPIRIT OF CULTURE

This chapter will analyze culture which is a ‘byproduct of the human experience’ and demonstrate how it is intimately connected to human reality and the phenomenality of it. Of particular interest here is Cheikh Anta Diop’s *Two Cradle Theory* which describes how historically climatic-environmental conditions were responsible for the variations in culture, society and socio-behavior of different groups of people across the world. When it comes to astrology this science has often been appropriated by European cultures which I have argued fail to understand the intrinsic meaning of said phenomena because it is culturally African in origin. I would add that those who believe in astrology, whether European or not, have also been debased for holding on to this scientific tradition whether they have known of its African origin or not. This has led to a serious conflict of culture especially in modern times where this African science is debased, devalued, and disrespected by cultures who have appropriated the science albeit commercialize it for material profit. This chapter will explore Diop’s theory and present various cultures of humanity, with focus on African and European, or more broadly Eurasian, cultures, and how they have differed in respects to human endeavor i.e., arts, sciences, etc. It will be imperative to conduct this examination because by understanding the axiology, cosmology, epistemology, ontology, etc., of African and European cultures the reader will understand the cultural dialectal differences between said cultures and why Europeans have struggled with astrology.

THE AFRICAN ORIGINS OF HUMANITY

The origins of humankind hail from the African continent.⁴⁸⁵ Modern science has found that the mitochondrial DNA of all human beings are discovered to have descended from a single African woman who lived some estimated 250,000-300,000 thousand years ago.⁴⁸⁶ This African woman is the common ancestor to modern humanity (*Homo sapiens sapiens*).⁴⁸⁷⁴⁸⁸ This discovery is a continuation of scientific findings correlating the African origins of humanity, therein potentially the most notable discovery is that of the fossil remains of the oldest known hominid known as *Dinkinesh* (*Dinknesh*)⁴⁸⁹ thought to have lived about three million years ago exhumed in the Hadar region of Ethiopia.⁴⁹⁰⁴⁹¹ Since the *Dinkinesh* findings in Ethiopia more scientific explorations and discoveries have occurred throughout the African continent that continue to substantiate that since the most primordial periods of human history onwards Africa has remained the ancestral

⁴⁸⁵ Cheikh Anta Diop, Yaa-Lengi Meema Ngemi. *Civilization Or Barbarism: An Authentic Anthropology*. (United States: Chicago Review Press, 1991), 11.

⁴⁸⁶ Dove, "Race Revisited," Against a Cultural Construction bearing Significant Implications." International Journal of African Renaissance Studies - Multi-, Inter- and Transdisciplinarity, 13:2, 2018, 129, DOI: [10.1080/18186874.2018.1538703](https://doi.org/10.1080/18186874.2018.1538703).

⁴⁸⁷ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony*. (United Kingdom: Taylor & Francis, 2015), 12; Diop, Ngemi, *Civilization Or Barbarism*, 11, 17, 25, 103.

⁴⁸⁸ Charles S. Finch, *Echoes of the Old Darkland: Themes from the African Eden*. (United States: Khenti, 1991), 13-14; It has been scientifically proven that all modern human beings, *Homo sapiens sapiens*, belong to the same evolutionary heritage which denotes a monogenetic origin. Consequently, this monogenetic origins of humanity disproved the counter polygenetic theory which argued that either humanity emerged from various locations around the globe or that *Homo erectus*, the ancestor to *Homo sapiens sapiens*, left Africa and ventured to other parts of the globe wherein humanity developed independently from one another.

⁴⁸⁸ The polygenetic theory of human origins has often been used to argue that Europeans 'evolved' independently of an African origin and as such share no ancestry with Africa or its people. Though scientific attempts were utilized to advance this theory, racism was also undoubtedly involved in its perpetuation.

⁴⁸⁹ Donald Johanson, Kate Wong, *Lucy's Legacy: The Quest for Human Origins* (United States: Three Rivers Press, 2010), 3, 8-9; *Dinkinesh* is an Amharic name meaning "you are marvelous." Amharic is a language commonly spoken by the Amhara people of Ethiopia.

⁴⁹⁰ Asante, *The History of Africa*, 10-12.

⁴⁹¹ Finch, *Echoes of the Old Darkland*, 8-12.

home of all humankind.⁴⁹²⁴⁹³ Continuing, historically when Africans began to venture into other continents from Africa they became the earliest inhabitants of those continents and subsequently carried their culture with them. Though this history is often neglected, obscured or forgotten, it is worth remembering Ivan Van Sertima's *African Presence in Early Europe, Early America Revisited, They Came Before Columbus* and *African Presence in Early Europe*, the latter, which was authored by both Sertima and Runoko Rashidi, since these publications help to ease the amnesia concerning the historical presence and involvement of African people in the earliest social formations of the Americas, Asia, Australia and Europe. Overall it is imperative to give notice to the African origins of humanity as it pertains to culture since Africans were the first people to create a blueprint to navigate the multidimensional nature of reality. In remembering and recognizing that Africa is the cradle of humankind it helps to explain how Africa as the original human culture developed and was similar and different from other cultures that would follow.

THE MEANING OF CULTURE

Culture is a crucial component of what constitutes a human experience. As a timeless entity, *culture* is 'a construction of human endeavor developed as an attempt to

⁴⁹² Christopher Joyce. "315,000-Year-Old Fossils From Morocco Could Be Earliest Recorded Homo Sapiens." NPR. NPR, June 7, 2017. <https://www.npr.org/sections/health-shots/2017/06/07/531804528/315-000-year-old-fossils-from-morocco-could-be-earliest-recorded-homo-sapiens>; A recent publication by National Public Radio (NPR) reports that 315,000 year old fossil remains found in Northern Africa, Morocco, could be the earliest evidence of modern humankind.

⁴⁹³ Ian Sample, "Ancestral Home of Modern Humans Is in Botswana, Study Finds." The Guardian. Guardian News and Media, October 28, 2019. <https://www.theguardian.com/science/2019/oct/28/ancestral-home-of-modern-humans-is-in-botswana-study-finds>;

A team of scientists conducting genetic testing on a group of 1,217 Africans from Southern Africa claimed that Botswana is the ancestral origins of humankind. Though the team's research is in question, it only contributes to a growing discussion of a trans-continental African human origins story.

create sense out of human experience(s).⁴⁹⁴ Culture is a source of knowledge for a people providing an understanding of life itself and an indication of how life could be lived.⁴⁹⁵ Generally speaking, culture is understood as a pattern of structured behavior which governs members of a specific group.⁴⁹⁶ Furthermore, Wade Nobles states that culture is “a process which gives people a general design for living and patterns for interrupting their reality.”⁴⁹⁷ This cultural process as Nobles explains is a multi-layered system composed of various categories of cultural entities which helps to contribute to the robustness of a culture.⁴⁹⁸ Regarding culture, Molefi Kete Asante states that “culture refers to the learned and shared values, attitudes, predispositions, and behavior patterns of a human group which can be transmitted.”⁴⁹⁹ Moreover, Asante considers “world voices, worldviews, cosmogonies, institutions, ideas, myths, epics and symbols”⁵⁰⁰ as elements of culture. Based upon Asante’s commentary it can be gleaned that culture is a multidimensional representation of human activity whether it be behavioral patterns, predispositions, value systems or otherwise. What can be surmised from the aforementioned definitions and descriptions of culture is that it is a phenomenon of human ingenuity capable of amplifying the human experience. Henceforth, culture is the source which imbues life into a people, governs the quintessential essence of a people and will remain a dominant force throughout the journey of human life.

⁴⁹⁴ Dove, “Race Revisited,” 130.

⁴⁹⁵ Ibid

⁴⁹⁶ John G. Jackson, *Introduction to African Civilizations*. (United States: Citadel Press, 1970), 60.

⁴⁹⁷ Marimba Ani, *Yurugu: An African-centered critique of European cultural thought and behavior* (Eritrea: Africa World Press, 1994), 4.

⁴⁹⁸ Ani, *Yurugu*, 4; Nobles identifies three categories of culture including *aspects*, *factors*, and *manifestations*, which correspond to a particular triad of culturalisms. *Aspects* of culture include ethos, ideology, and worldview; *factors* include axiology, cosmology, and ontology; and *manifestations* of culture include attitudes, behaviors, and values.

⁴⁹⁹ Molefi Kete Asante, *Kemet, Afrocentricity, and Knowledge* (New Jersey: African World Press, 1990), 118.

⁵⁰⁰ Asante, *Kemet, Afrocentricity, and Knowledge*, 118

CHEIKH ANTA DIOP'S TWO CRADLE THEORY

When Africans began to migrate out of Africa and inhabit varying parts of the world, their physical appearances, also known as phenotype, changed to accommodate different environments.⁵⁰¹ Once nestled in differing environments and climates over significant periods of time, these Africans physical appearances changed to the point where they became phenotypically 'less African' and resultedly appeared as a different group of people altogether; this process happened throughout the world which represents the phenotypical diversification of humanity, resulting in ability to observe distinct physical differences among humans. However, despite phenotypical diversity, different facets of humanity would share cultural similarities. As different facets of humanity became accustomed to their new environments they began to form ecologies, or social interactions with their environment, depending on the geographical location.⁵⁰² Moreover, each group of people who found themselves in a new environment began to orchestrate distinct social relationships with members of their group who inhabited their same environment.⁵⁰³ It is in the context of these developing ecologies that the attitudes, behaviors and thinking patterns of certain groups of people changed according to their environment, their material relationship with it and each other as people.⁵⁰⁴ Hence, this entire phenomenon of migration, change and adaptation, which led to variations in ecological and social development in different parts of the world, is adequately explained by the *Two Cradle Theory* which is a theory developed by Cheikh Anta Diop that

⁵⁰¹ Dove, "Race Revisited," 129

⁵⁰² Serie McDougal III, *Research Methods in Africana Studies* (New York: Peter Lang, 2017), 57-58

⁵⁰³ McDougal III, *Research Methods in Africana Studies*, 57-58.

⁵⁰⁴ Ibid, 57-58

explains the distinct and unique thought, behavior and otherwise social patterns of distinct groups of people based upon climatic and environmental considerations.⁵⁰⁵

In general Diop identified two cradles,⁵⁰⁶ a Southern and Northern Cradle, that each represented a certain cultural model that describes different facets of humanity based on cultural similarities or differences. The primary premise of the *Two Cradle Theory* is that the socio-environment and climate of each representative cradle differentiates behavior among cultures who inhabit each cradle.⁵⁰⁷ The second premise is that the behavioral differences between cultures of the Southern and Northern Cradle are enormous and consequently the two cradle cultures are antithetical to one another.⁵⁰⁸ The third premise is that the behavioral differences presumed in the second premise is based upon lifestyle differences of the two cradles.⁵⁰⁹ In principle the Southern Cradle refers to Africa while the Northern Cradle refers to Europe.⁵¹⁰ In order to effectively understand the cultures of the Southern and Northern Cradle the following subsections will explain each in light detail.

⁵⁰⁵ Ibid

⁵⁰⁶ Troy D. Allen, "Cheikh Anta Diop's Two Cradle Theory: Revisited." *Journal of Black Studies* 38, no. 6 (2008): 817. <http://www.jstor.org/stable/40035025>; The term "cradle" is a metaphor referring to 'the environment.'

⁵⁰⁷ Vulindlela Wobogo, *Diop's Two Cradle Theory and the Origin of White Racism* (United State: Black Books Bulletin, 4, 1976), 21.

⁵⁰⁸ Wobogo, *Diop's Two Cradle Theory and the Origin of White Racism*, 21.

⁵⁰⁹ Ibid, 22

⁵¹⁰ Aside from Africa the Southern Cradle is inclusive of Southern geographical locations such as Africa, the Americas, and South Asia including Oceania and Australia. Historically the cultures of these regions shared more in common with African cultures than they did with Northern Cradle cultures. The Northern Cradle includes Europe and Northern Asia primarily. Both cradles sometimes overlap and result in a 'zone of confluence' which is a geographical area that converges the two cradles. Western Asia or the Middle East is known as a 'zone of confluence.'

SOUTHERN CRADLE (AFRICA)

The first cradle of human civilization to develop arose in the Southern Cradle. As previously mentioned Africa is the genesis of humanity and it is in African antiquity that the world's first widely recognizable civilization, ancient Kemet (Egypt), first came into existence. Regarding these historical details it is in Africa that the first ecologies and organized human relationships developed and formed. As it pertains to the climate and environment, the Southern Cradle is characterized by a generally warmer atmospheric temperament with the environment typically favoring fertile soil, forest, seasonal floods and an abundance of edible vegetation i.e., fruits and vegetables.⁵¹¹ Since the climate and environment was more or less favorable and supportive of human habitation in the Southern Cradle, this produced a more sedentary lifestyle characterized by agrarian or farming interest.⁵¹²⁵¹³ Moreover, it produced cultures that lived in concert with nature and viewed themselves as an extension of the natural world since the climate and environment were favorable to these cultures. With respect to the social environment of the Southern Cradle, certain distinct social characteristics stand out such as matriarchy. Diop remarks that the Southern Cradle was “favorable to the flourishing of matriarchy,”⁵¹⁴⁵¹⁵ the latter which can be defined as ‘a social organization characterized by complimentary relations between males and females.’ Despite physiological

⁵¹¹ McDougal III, *Research Methods in Africana Studies*, 57-58.

⁵¹² Allen, “Cheikh Anta Diop’s Two Cradle Theory,” 817.

⁵¹³ Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, 2012), 1467. Kindle Unlimited.

⁵¹⁴ Cheikh Anta Diop, *The Cultural Unity of Black Africa: The Domains of Patriarchy and of Matriarchy in Classical Antiquity* (London: Karnak House, 1989), 19.

⁵¹⁵ Agyekum, *Distorted Truths*, 895-910; Agyekum critiques Diop’s use of the word “matriarchy” to describe African cultures since the word matriarchy means “mothers rule” and in African culture women do not dominate the culture or the men. Instead women, traditionally, are revered and maintain a high degree of authority wherein they cooperate with their men for the wellbeing of the overall society.

differences male and females were considered equal and cooperated with one another to develop a mutually beneficial and functioning society.⁵¹⁶⁵¹⁷⁵¹⁸ This harmonious complementarianism and cooperation between the sexes, between the men and women is a representation of the social attitude Southern Cradle cultures maintained which was orientated towards collectivism/communalism. This collectivist social orientation afforded a more gracious, harmonious and structured social environment where collaboration and communalism were preferred over competition and individualism. This behavioral inclination towards collectivism/communalism, as insinuated in the third premise of the *Two Cradle Theory*, seems to be sparked by the agrarian lifestyle of the Southern Cradle cultures since agriculturalism requires collective participation of the members of society because of the extensiveness of duties required i.e. irrigation, harvesting, planting, farming, etc. Moreover, since the climate/environment is hospitable for the most part, it is easier for a culture to be predisposed towards cooperative and receptive tendencies. This is seemingly also why Southern Cradle cultures tended to be more *xenophilic*⁵¹⁹ or ‘possess an appreciation and welcoming of foreigners,’ since they

⁵¹⁶ Ibid, 243, 596; Though the term matriarchal is used to describe African cultures, Agyekum considers the term “matrifocal” to be more appropriate. The word matrifocal refers “the focusing of a culture's activities on feminine or maternal principles, which are usually considered complementary to the role/activity of men.” Essentially, though men engage in masculine activities i.e., hunting, herding, farming., their activities revolve around feminine phenomena i.e., animals, livestock, earth., and it is this focus on the feminine which the men act upon. It is in this regard that African cultures are matrifocal again because the focus is centered around the feminine regardless of the sex of the person.

⁵¹⁷ African cultures practice asymmetrical complimentary relations between men and women. As stated despite physiological differences between the male and female anatomy Africans historically have never created a system of social discrimination based on biological sex i.e., sexism. Instead there has always existed reciprocity between the male and female sex.

⁵¹⁸ Wobogo, *Diop's Two Cradle Theory and the Origin of White Racism*, 22; The Southern cradle cultures were also matrilineal where inheritance was along the women's ancestral lineage. Women held considerable economic standing in these cultures and facilitated much of the economic dealings because women were socially and economically more stable than men, since they primarily remained at home and not in the field like their men. Consequently women were entrusted with the home and managed much of the society's domestic affairs.

⁵¹⁹ Ibid, 21

were more socially receptive of members of their own culture, this receptivity extended towards strangers. This social dynamism represented in intra-societal cooperation and intercultural interactions is also emblematic of the anti-racist nature of the Southern Cradle cultures, with particular emphasis on Africans since the opportunity did in fact exist for a racial construct to be developed in early African societies.⁵²⁰ In essence, the cultures of the Southern Cradle can be identified as being matriarchal, cooperative, agrarian and xenophilic in behavioral nature as influenced by warmer tempered climates with considerable edible vegetation and habitability.

NORTHERN CRADLE (EUROPE)

The Northern Cradle refers to cultures that descended historically from the Eurasian Steppes which includes parts of Europe and Northern Asia.⁵²¹⁵²² The climate of this region is typically colder in temperament with environments ranging from semi-glacial to forest and mountains.⁵²³ The environment of the Northern Cradle is also generally more arid and in conjunction with the colder temperatures usually there are shorter seasons to grow crops which could result in food shortages. Since the climate and environment was more or less hostile to human habitation in the Northern Cradle, this produced a more nomadic lifestyle characterized by hunting and pastoralism since these cultures frequently moved from one environment to the next.⁵²⁴ It also created a social environment marred by competition because of the resource scarcity. Since the climate

⁵²⁰ McDougal III, *Research Methods in Africana Studies*, 57-58.

⁵²¹ Allen, "Cheikh Anta Diop's Two Cradle Theory," 817; Diop, *The Cultural Unity of Black Africa*, 64.

⁵²² Wayne B. Chandler, *Ancient Future: The Teachings and Prophetic Wisdom of the Seven Hermetic Laws of Ancient Egypt* (United States: Black Classic Press, 1999), 115.

⁵²³ McDougal III, *Research Methods in Africana Studies*, 57-58.

⁵²⁴ Wobogo, *Diop's Two Cradle Theory and the Origin of White Racism*, 22.

and environment of the Northern Cradle was far more hostile these cultures began to view nature as an enemy and as something that needed to be fought, overcome and dominated.⁵²⁵ Regarding the social environment of the Northern Cradle, these cultures practiced patriarchy. As a social system *patriarchy*, particularly as presented in a Eurasian cultural context, is ‘characterized by the hierarchical elevation of males over females and consequently the social dominance of men over women.’⁵²⁶ In Northern Cradle patriarchies, females, because of their physiological difference, are considered the ‘weaker sex’ and socially devalued by their male counterparts.⁵²⁷⁵²⁸ This estranged social behavior however was not limited to the debasement of women for it includes a cultural inclination towards hyper-individualism.⁵²⁹ Since the climate and environment was hostile, again reconsidering the third premise of Diop’s theory, and these cultures were nomadic, a strong sense of hyper-individuality burgeoned since an individual family unit could only rely upon themselves.⁵³⁰ This made Northern Cradle cultures cynical of one another, and even more so when they encountered outsiders, especially those who exhibited phenotypical differences, most particularly differences in skin tone, from themselves (Eurasians). In the face of strangers these Northern Cradle cultures displayed ethnocentric and xenophobic behavior which seems to have been a byproduct of having

⁵²⁵ Agyekum, *Distorted Truths*, 1476.

⁵²⁶ Nah Dove. “Two cradle theory.” In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 450-451. Thousand Oaks, CA: SAGE Publications, Inc., 2005.
<https://doi.org/10.4135/9781412952538>.

⁵²⁷ Dove, “Two Cradle Theory,” 450-451.

⁵²⁸ Wobogo, *Diop’s Two Cradle Theory and the Origin of White Racism*, 22; The cultures of the Northern cradle were patrilineal where inheritance was passed through the fathers ancestral lineage. Since men were considered superior to women, women had truly little social standing and subsequently were viewed as a burden. The nomadic lifestyle of these cultures meant that women could offer little outside of procreation since these nomads were constantly on the move and there was no sedentary structure i.e., home., to return to.

⁵²⁹ Ibid

⁵³⁰ Ibid, 23

been geographically isolated and removed from foreign contact for significant periods of time.⁵³¹ This cultural hubris coupled with an irrational fear of strangers made the Northern cradle cultures extremely violent towards outsiders and often resulted in physical violence in the face of foreign cultures. To this extent it is in the historical development of the Northern Cradle cultures that racial ideology began to burgeon.⁵³² In essence, the cultures of the Northern Cradle can be identified as being patriarchal, hyper-individualistic, nomadic and xenophobic in behavioral nature as influenced by colder tempered climates with resource scarcity and environmental inhabitability.

ZONES OF CONFLUENCE (WESTERN ASIA/MIDDLE EAST)

Diop's *Two Cradle Theory*, as the theory's name implies, is predominantly predicated upon the conceptualization of two cradles or geographical environments. However, there exists a third cradle which Diop identifies as the "zones of confluence"⁵³³ which refers to Western Asia otherwise known as the 'Middle East' in modern times. The zones of confluence are a result of the Southern and Northern Cradles converging with one another. Historically, zones of confluences have emerged "when the two cradles exist side by side or are imposed on one another."⁵³⁴ Historically Arabia is an example of a zone of confluence as Diop cites that "Arabia was at first peopled by Southern peoples who were later submerged by those coming from the North and the East."⁵³⁵

⁵³¹ Ibid, 22

⁵³² Ibid, 22-23

⁵³³ Diop, *The Cultural Unity of Black Africa*, 84.

⁵³⁴ Allen, "Cheikh Anta Diop's Two Cradle Theory," 817.

⁵³⁵ Diop, *The Cultural Unity of Black Africa*, 84.

THE CULTURAL SIGNIFICANCE OF THE TWO CRADLE THEORY

The primary premise of Diop's *Two Cradle Theory* is established upon variations in climate and environment which influence distinct differences in culture, socio-behavior and society concerning different groups of human beings throughout different geographical locations or cradles;⁵³⁶ Here the term "cradle" is used to refer to the word environment. Each cradle is distinguishable based on climate i.e., warmer or colder temperatures., and environmental conditions i.e., natural resource availability, soil conditions, sunlight, etc., which influence the dominant mode of survival in each cradle.⁵³⁷ Southern Cradle cultures relied upon agriculturalism and farming while the Northern Cradle depended upon hunting and pastoralism. Furthermore, social organization and ancestral inheritance was also contingent upon environmental conditions with the Southern Cradle adhering to feminine systems of social organization and conduct i.e., agrarianism, matrifocal, matrilineal., while the north Cradle abided by masculine systems of social structure i.e., nomadism, patriarchy, patrilineal. Remaining with the primary premise, differences in cultural behavior could be attributed to each cradle's respective climate and environment, and in accordance with the second premise these differences reflected the cultural incompatibility that existed between the Southern and Northern Cradles. In relation to this reflection of Diop's *Two Cradle Theory*, essentially what the theory offers is a critical analysis into the similarities or differences among human beings which can be attributed to climatic-environment differentiation and resultedly cultural variations in attitudes, behaviors, societal developments, and lived

⁵³⁶ Karanja Keita Carroll, "Cheikh Anta Diop's "Two Cradle Theory," Racism and the Cultural Realities of African Descended People in America" (New York: CUNY Bernard Baruch College, 2018), 61.

⁵³⁷ Carroll, "Cheikh Anta Diop's "Two Cradle Theory," 61.

experiences.⁵³⁸ Here culture is an endeavor of vital importance because as W. E. Abraham states “all events of large significance take place within the setting of some culture, and indeed derive their significance from the culture in which they find themselves.”⁵³⁹ What Abraham is saying is that first culture is an environment or setting where events occur within the context of said culture. Second he is also establishing that the meaning of events exist in relation to the people who live that cultural reality where events come out of. Continuing with Abraham's point however regarding the *Two Cradle Theory* the Southern and Northern Cradles are cultural environments where all events exist in relation to the culture of the people who live in those environments. To this extent it is imperative that culture as an endeavor of human design be intrinsically understood since culture aids in understanding why Diop conceived a social theory aimed at explaining the distinct and unique thought, behavior and otherwise social patterns of distinct groups of people. Alas, the importance of culture cannot be understated. Henceforth, Diop's *Two Cradle Theory* will be used as a tool of cultural analysis as this section concludes and the primary topic of this chapter be introduced in detail which is the Europeanization of the indigenous African science.

A CULTURAL DILEMMA: THE EUROPEANIZATION OF ASTROLOGY

The principal problem pertaining to this research endeavor into indigenous African science is the Europeanization of the Kemetic myth and astronomy also known as astrology. This indigenous science has often been the object of devaluation and ridicule by contemporary Europeans, alongside other Eurocentric intellectually aligned

⁵³⁸ Dove, “Race Revisited,” 130.

⁵³⁹ W. E. Abraham, *The Mind of Africa* (Ghana: Sub-Saharan Publishers, 2015), 1.

persons, with those who believe in astrology, whether European or not, being subject to criticism for finding some measure of value in this scientific tradition whether they have known its African origin or not. This debasement of African culture is problematic and also disingenuous since this science is often commercialized for material profit by the same culture that primarily devalues it. In order to understand why Europeans have viewed astrology as they have this section and the following subsections will explain the cultural dialectal differences that exist between Africans and Europeans, as Southern and Northern Cradle cultures respectively, which have resulted in Europeans having struggled with astrology. In order to accomplish this endeavor an inductive analysis will be utilized which will start at the specific observation, which is the Europeanization of astrology, and expand from said observation to provide four general reasons why the principal problem exists in the first place. Lastly, it should be noted that Europeans, while a diverse group of people embodying various nations, ethnicities and cultures, will be regarded as a singular cultural entity here since according to Diop the Northern Cradle cultures are more similar than different and thus the idea of cultural unity can be utilized to discuss Europeans as a canon.

REASON ONE: HISTORICAL FALSIFICATION

Cheikh Anta Diop dedicated an entire chapter titled *Modern Falsification of History* in the *African Origin of Civilization* to address the lies perpetuated by those who sought to remove Kemet (Egypt) from its African origins. Diop quite directly addressed the illogic of the falsifiers and articulates their course of thought in the following statement:

“Unable to detect any contradiction in the formal statements of the Ancients after an objective confrontation with total Egyptian reality, and consequently unable to disprove them, they either give them the silent treatment or reject them dogmatically or indignantly. They express regret that people as normal as the ancient Egyptians could have made so grievous an error and thus create so many difficulties and delicate problems for modern specialists. Next they try in vain to find a White origin for Egyptian civilization. They finally become mired down in their own contradictions, sliding over the difficulties of the problem after performing intellectual acrobatics as learned as they are unwarranted. They then repeat the initial dogma, judging that they have demonstrated to all honorable folk the White origin of Egyptian civilization.”⁵⁴⁰

Diop had thoroughly demonstrated through the course of the chapter that based upon historical evidence gathered from the ancient Greeks and Romans, the earliest European civilizations, alongside accounts from European Egyptologist from the European colonial era of Africa (15th – 20th century) that Africans were the initiators of human civilization.⁵⁴¹ It is imperative to give notice to Diop's work as it pertains to addressing the falsification of human history as designed by Africans since African phenomena is undoubtedly a part of that history. It is ancient Africans as Diop mentions who “where the first to invent mathematics, astronomy, the calendar, sciences in general, arts, religion, agriculture, social organization, medicine, writing, technique, architecture”⁵⁴² and many more endeavors that are inseparable from the social, intellectual and material development of humankind. Based upon Diop’s statement it is reasonable to state that Africans are the architects of the arts and sciences and were the

⁵⁴⁰ Cheikh Anta Diop, *The African Origin of Civilization: Myth Or Reality*. (United States: L. Hill, 1974), 45.

⁵⁴¹ Diop, *The African Origin of Civilization*, 57.

⁵⁴² *Ibid*, 234

earliest to establish said endeavor as a human tradition of which they were the chief designers of. Moreover, it also is sensible to state that contemporary Africans today are intimately connected to this tradition since they are the descendants of those ancient architects.

As it concerns both the observational science of celestial entities called astronomy and the study of celestial alignments and their impact on the human personality and terrestrial affairs known as astrology, Diop mentions that both sciences were familiar to the Africans of ancient Kemet.⁵⁴³ However, despite the historical evidence and testimonials of African origins of civilization and human phenomena i.e., arts and sciences., modern Europeans have either belittled and/or displaced to some extent these sciences from their historical location and situate them in a European cultural context. An example of this is seen in relation to historian Ernest Alfred Wallis Budge who has displaced Kemet and credited the ancient Babylonians with the creation of astrology. Budge states that “the Babylonians studied the heavens diligently, not so much to increase their knowledge of astronomy as to learn from the stars...and so became the founders of the science of Astrology.”⁵⁴⁴ Continuing, Otto Neugebauer is another Kemetic detractor who was quite renowned in his belittlement of the Kemetic astronomical contributions to human civilization as he had stated that “Egyptian astronomy has much less influence on the outside world for the very simple reason that it remained thorough all its history on an exceedingly crude level which had practically no relations to the rapidly growing mathematical astronomy of the Hellenistic age.”⁵⁴⁵

⁵⁴³ Ibid, 91

⁵⁴⁴ E.A Wallis Budge, *Babylonian Life and History* (New York: Barnes & Noble, INC, 2005), 168.

⁵⁴⁵ Otto Neugebauer, *The Exact Sciences in Antiquity* (Netherlands: Dover Publications, 1969), 80.

Budge and Neugebauer are both examples of a pantheon of Eurocentric scholars who have attempted, and continue to, knowingly or unknowingly belittle, displace or falsify aspects of ancient African epistemic endeavor, particularly as it relates to ancient Kemet because of its historical relevance to humanity. Budge attempted to resituate astrology in the context of a Northern Cradle culture and credit the creation of astrology to the Babylonians. Evidently Budge went as far to assert that “the Egyptians borrowed their knowledge of the signs of the Zodiac, together with much else, from the Greeks, who had derived a great deal of their astronomical lore from the Babylonians.”⁵⁴⁶⁵⁴⁷ However, his assertion is incongruent with the arguments of Charles Finch, Seba Kwesi Damani Agyekum, John. G. Jackson, Cheikh Anta Diop, Wayne Chandler, Ivan Van Sertima, Albert Churchward and others who substantiate that ancient Kemet as a Nile Valley civilization is apprehended as being the most robust example of an African tradition as it concerns astronomy and astrology. Albert Churchward directly addressed Budge’s argument that the ancient people of Kemet (Egypt) inherited their knowledge of the cosmos from the Greeks, who he also states received their knowledge from the Babylonians, and corrects Budge that it was in ancient Kemet these science emerged from as seen from an excerpt from Churchward’s book *Signs and Symbols of Primordial Man*:

⁵⁴⁶ E.A. Wallis Budge, *The Gods of the Egyptians*, Volume 2. (United States: Dover Publications, 1969), 312; Jackson, 1970: 139

⁵⁴⁷ Asante, *Kemet, Afrocentricity and Knowledge*, 57, 65-66; Budge is among numerous European scholars who perceived Kemet as a part of a mysterious Asian culture and thus was removed from Africa. It seems that Budge was apt to make errors regarding interpretations and translations of Kemet artifacts and his mis-assessments, which became recorded, further caused issues around the already contentious topic of ancient Kemet.

“Why the knowledge of all this was old in Egypt before the Babylonians even existed or knew anything about it...The Egyptians had worked out all the architecture of the heavens, and their priests had carried the same with them to all parts of the world-not only the Northern heavens, but the Southern, as well. Probably they worked out the South before the North, and the Druids and the Mayas and the Incas knew it all from the Priests of Egypt, the earliest probably thousands of years before the Babylonian nation existed. existed. The Babylonians copied and obtained all their knowledge from the Egyptians, and we are surprised that Dr Budge should write that they borrowed from the Greeks; they were old and degenerating in decay before the Greek nation was born! Well may he say that “it is a subject of conjecture at what period the Babylonians first divided the heavens into sections, etc.,” because they never did; what they knew they borrowed either direct from the Egyptians or Sumarians-the latter obtained it from Egypt. It was the ancient Egyptians who mapped out the heavens into 12 divisions in the North, 12 divisions in the South, and 12 in the center, making 36 in all, and the twelve signs of the Zodiac...”⁵⁴⁸

Concerning Neugebauer, Charles Finch mentioned that “Neugebauer is perhaps the most identifiable exponent of the scholar that has belittled Nilotic Science.”⁵⁴⁹⁵⁵⁰ In Neugebauer’s *The Exact Sciences in Antiquity* he repeatedly diminishes Kemetic astronomical genius and instead references the Hellenistic Greeks as the superior astronomers. In one attempt Neugebauer advances the idea that the Kemetic (Egyptian) calendar is “non-astronomical”⁵⁵¹ and in another example dismisses the fact that ancient Kemet even possessed calendars and instead calls them not a calendar but a “star clock.”⁵⁵² Furthermore, in regard to time keeping Neugebauer describes Kemetic time keeping as a “primitive system”⁵⁵³ that was essentially obsolete and later subsumed by a

⁵⁴⁸ Albert Churchward, *Signs and Symbols Primordial Man* (London: George Allen & Company LTD: New York: E.P. Dutton & Company, 1913), 212-213.

⁵⁴⁹ Charles Finch, *The Star of Deep Beginnings: The Genesis of African Science and Technology* (United States: Khenti, Incorporated, 1998), 172.

⁵⁵⁰ The term “Nilotic” refers to the Nile River and Nile Valley region of Northeastern Africa.

⁵⁵¹ Neugebauer, *The Exact Sciences in Antiquity*, 82.

⁵⁵² Ibid, 83

⁵⁵³ Ibid, 86

superior time record system as displayed by the Hellenistic Greeks. It is interesting that Neugebauer was quite adamant about asserting the supremacy of Greek astronomical scientific achievement when according to Finch, “the learned Greeks of antiquity *unanimously* gave priority to Egypt as the originator of astronomical science.”⁵⁵⁴ It is even more interesting that Neugebauer himself stated that “The Egyptian tradition shows a very beneficial influence, that is, in the use of the Egyptian calendar by Hellenistic astronomers. This calendar is, indeed, the only intelligent calendar which ever existed in human history.”⁵⁵⁵ It is quite fascinating that Neugebauer held numerous pejorative sentiments pertaining to the Kemetic calendar however simultaneously admitted that their calendar was a legitimate scientific invention, even if he could only provide admittance by way of service for the Hellenistic Greeks! If contradiction should paralyze thought⁵⁵⁶ then Neugebauer seemed trapped in the conceptional prison of his own mind. It would seem likely that Neugebauer recognized the scientific achievements of the people of Kemet, however since they were Africans he could not overcome his own prejudice that an African people could achieve such scientific advancements without European intellectual assistance. If such is the case then consequently Neugebauer after realizing that the scientific genius of ancient Kemet was incapable of being invalidated, he then became indignant, backpedaled and argued frivolously on behalf of Hellenistic Greeks and repeated the initial dogma that ancient Greece is the home of civilization and all legitimate scientific endeavors. Essentially, Neugebauer would have epitomized Diop’s argument as it pertained to those falsifiers of African and subsequently human history.

⁵⁵⁴ Finch, *The Star of Deep Beginnings*, 172.

⁵⁵⁵ Neugebauer, *The Exact Sciences in Antiquity*, 80-81.

⁵⁵⁶ Abraham, *The Mind of Africa*, 41.

Overall, the problem of falsifying Kemet's contributions to the sciences obfuscates its historical and contemporary significance and perpetuates a tradition of disingenuousness heralded by European, and other, scholars resulting in the inaccurate, misinformed or otherwise historical falsification as it concerns astrology and ultimately African epistemic endeavor.

REASON TWO: THE BURDEN OF EUROPEAN OBJECTIVITY

George G.M James in his *Stolen Legacy* adequately dispels the misnomer of "Greek Philosophy" citing that the ancient Greeks inherited their knowledge of the mundane and sacred nature of reality from the ancient people of Kemet. James had countered this misnomer by establishing a number of arguments including that the ancient priest of Kemet educated the ancient Greeks, the later who studied in Kemet,⁵⁵⁷ that the knowledge the so-called "Greeks philosophers" received from the people of Kemet was foreign to ancient Greece and resulted in these "philosophers" persecution,⁵⁵⁸ and that the ancient Greeks could not have possibly been the initiators of "Greek philosophy" since the social-political upheaval of the Greek city-states would not allow for such knowledge to emerge.⁵⁵⁹ Despite James and other scholars invalidating the misnomer of "Greek Philosophy," there resulted a significant development in Greek, and thus European, cultural thought by way of their intercultural encounters with ancient Kemet. This is aptly apprehended in the case of the "Greek philosopher" Aristotle who "makes a critical break from Kemetic epistemology by translating and molding Kemetic

⁵⁵⁷ George G.M. James, *Stolen Legacy: Greek Philosophy was the Offspring of the Egyptian Mystery System* (New York: EWORLD INC, 1954), 41-42.

⁵⁵⁸ James, *Stolen Legacy*, 2.

⁵⁵⁹ *Ibid*, 26

philosophy into European ideology.”⁵⁶⁰ As the student of Aristotle, the “Greek philosopher” Plato evidently adopted the teachings of his mentor and further developed them into what Dona Richards (Marimba Ani) speculated could be the “most significant contribution to western thought.”⁵⁶¹ What Plato did was redefine what it meant to be a human being by dichotomizing the human into two separate parts.⁵⁶² He considered that humans were composed of rational and emotional aspects or qualities. Moreover, he considered these aspects to be at war with one another.⁵⁶³ He then asserts that the rational aspect is superior to the emotional aspect of the person, the latter which is subsequently inferior. Essentially, Plato was arguing that rationality, alongside reason, logic, practicality and other ‘left brain attributes’⁵⁶⁴ where superior to emotion, feeling, and spirits, or other ‘right brain attributes;’ hence, to be logical was considered more human than emotionality which was essentially seen as animalistic. Ultimately, Plato asserted that if humans, by way of their rationality, could control their emotions they would behave as the ideal representation of how I person should behave.⁵⁶⁵ Plato’s ideas would lay the foundation for a European epistemic development known as objectification (or objectivity). Richards states that *objectification* is “the process by which phenomena, events or people are thought of as objects and therefore suitable to be “known,”

⁵⁶⁰ Nah Dove, "An African-Centered Critique of Marx's Logic." *The Western Journal of Black Studies* 19, no. 4 (Winter, 1995), 265. <http://libproxy.temple.edu/login?url=https://www.proquest.com/scholarly-journals/african-centered-critique-marxs-logic/docview/1311798897/se-2?accountid=14270>.

⁵⁶¹ Dona Richards, “The Demystification of Objectivity,” Imhotep, *Journal of Afrocentric Thought*, 1, no. 1 (1989), 23.

⁵⁶² Richards, “The Demystification of Objectivity,” 23.

⁵⁶³ Ibid, 24

⁵⁶⁴ Psychologically speaking, and theoretically, the ‘left brain’ refers to the traits associated with the left hemisphere of the human brain. These traits include critical thinking, facts, language, logic, rationality, reason and other attributes. Correspondingly, the right brain is associated with creativity, emotion, feelings, imagination, and intuition.

⁵⁶⁵ Richards, “The Demystification of Objectivity,” 24.

“controlled,” or to have power over.”⁵⁶⁶ According to Platonic thought, the human being becomes the first object whereby the ‘rational’ aspects of the person controls or asserts influence over their ‘emotional’ aspect. Richards discerns that “the first thing which becomes objectified is man himself as he superficially separates his so-called “better” nature from his “worse.””⁵⁶⁷ As Richards mentions, basically the person begins an internal power struggle to subdue the natural facets of oneself. In relation to Platonic thought, when rationality is exercised and when “order and justice prevail,”⁵⁶⁸ that is when reason reigns over emotion and the person truly exposes their humanity.

Now, regarding Richards analysis on European cultural thought, what can be gleaned from this discussion on European objectification? Firstly, the impact of the Northern Cradle as an environment that influenced European culture cannot be understated. Diop expressed that “the rugged life on the Eurasian plains apparently intensified the materialistic instinct of the peoples living there.”⁵⁶⁹ Based upon the extremity of Plato’s thinking it is likely that the harsh climate and environmental conditions of the Northern Cradle significantly influenced the collective mindset of the European populations. This tendency to dichotomize phenomena, including the human-self, seems to have developed in an environment where what was perceived of value or material worth was preserved while other phenomena were discarded if perceived as unnecessary. In relation to the aforementioned point, intangible human qualities such as rationality and reason were evidently valued over emotions and sentimentality by the

⁵⁶⁶ Ibid

⁵⁶⁷ Ibid

⁵⁶⁸ Ibid

⁵⁶⁹ Diop, *The African Origin of Civilization*, 230.

Europeans of the North Cradle. However, it would seem that due to the intensification of survival efforts in the North Cradle rationality and reason were seen, figuratively, as ‘material’ items or tools that were more valuable than emotion, the latter being viewed as a useless ‘tool.’ As such it would appear that not only were material resources i.e., weapons, technology, etc., viewed as either necessary or unnecessary, the same applied to innate human qualities.

Much has been stated so far in order to give a detailed definition and description of European objectification in order to address the European objectification of indigenous African sciences. Astrology has often been objectified by Europeans as seen in the science being relegated to a ‘pseudoscience.’ The term *pseudoscience* essentially refers to an illegitimate science. Europeans maintain a metaphysical assumption that the world is divided into material and immaterial categories. *Metaphysics* refers to ‘the underlying assumptions that inform the perception of all reality and being.’⁵⁷⁰ Henceforth, Europeans have conceived a metaphysical notion, burgeoning from their culture and history in the Northern Cradle, that reality is a phenomenon dominated by materialism and recordable human events; if something cannot be touched, seen or at the mercy of the human biological senses then it does not exist in the European worldview.⁵⁷¹ This mechanistic cultural perspective has maintained that the universe, including the sun, moon, planets, stars and other astronomical entities, has no influence over humanity nor terrestrial

⁵⁷⁰ Matthew C. Chukwuelobe, “*Thanatology: The Igbo/African Metaphysics Sense and Value of Death.*” *Open Journal of Philosophy*, Vol. 4, No 1 (2014): 85.

⁵⁷¹ Dona Richards, “*Let The Circle Be Unbroken: The Implications of African-American Spirituality.*” *Présence Africaine*, Nouvelle Série, no. 117/118 (1981): 209. Accessed May 4, 2020. www.jstor.org/stable/24350836; A worldview results from shared cultural experiences, and also helps to form the experiences shared, thereby unifying perceptions a common people shares in relation to one another and towards all beings and existence. As such, the worldview is innately metaphysical because it informs people's underlying assumptions about the nature of reality.

affairs. Furthermore, to consider such is to invite serious speculation of one's cognitive stability. This perspective typifies the modern European scientific stance; however it has not always been the case. Finch articulates that in ancient times, "among learned men...including those vaunted "rationalists" the Greeks, the relationship between the earth and the empyrean was so palpably self-evident as to require no demonstration."⁵⁷² Interestingly enough, the ancient Greeks themselves believed in and practiced astrology, albeit because their culture was antithetical to the Southern Cradle Kemetic culture astrology was born from, they had a tendency to misunderstand the science.⁵⁷³ Moreover, due to their materialistic tendencies they often removed the inherent spiritual, mystical or otherwise immaterial qualities from the arts, sciences or spiritual systems they appropriated from ancient Kemet and Africans in general.⁵⁷⁴ Consequently, this removal of the more sacred or spiritual qualities appears to have influenced the Greeks' more secular inclinations⁵⁷⁵ which inevitably influences much of modern European culture and thought.

Alas, the burden of European objectivity has tarnished the reputation of astrology as an ingenious African science which Tamsyn Barton has stated "was in tune with contemporary intellectual disciplines...it fitted in with ancient cosmology, it drew on the data of astronomy, it offered an extra dimension to medicine, it shared the convictions of philosophers, and it fitted in with much religious understanding of the divine."⁵⁷⁶ This problem, this objectivity or objectification, stems directly from European culture and in

⁵⁷² Charles S. Finch. *Echoes of the Old Darkland: Themes from the African Eden*. (United States: Khenti, 1991), 115.

⁵⁷³ Finch, *The Star of Deep Beginnings*, 179.

⁵⁷⁴ Diop, *The African Origin of Civilization*, 230.

⁵⁷⁵ *Ibid*, 231

⁵⁷⁶ Tamsyn Barton, *Ancient Astrology*. (London, England: Routledge, 1994), 3.

particular Europeans conflictious attitude towards *spirituality* which can be defined as “an awareness of our connection and interconnectedness to all beings and things.”⁵⁷⁷

Spirituality refers to the quality of one's cognizance, interest and (or) relationship with all beings and things in creation whether material or immaterial. Where Africans, and other Southern Cradle cultures, have viewed the universe as a unified entity composed of the physical and spiritual, Europeans have dichotomized the world where the material is separate from the spiritual, the latter which is questioned if it even exists. Furthermore, the material is considered superior to the spiritual which then imposes a Eurocentric culturally constructed hierarchy over different dimensions of reality. If this artificial separation is not egregious enough astrology, alongside other indigenous arts, sciences, and cultural artifacts, are commercialized for material profit! One could easily apprehend through an internet search, social media, newspapers and other outlets that astrological information, symbolism and other phenomena are exploited to accumulate commercial profits, however the intrinsic spiritual meaning has been removed from the science. Essentially, astrology is Europeanized by way of objectification; it is often belittled in importance whilst contradictory and simultaneously either being stated to have emerged from a non-African cultural context i.e., Babylon., which then gives the honor of this scientific creation to Northern Cradle cultures and/or commercialized for material profit. It would seem that modern Europeans looked at astrology and concluded it was not measurable, rational or material, however it was ‘valuable’ enough to be exploited for material gain. This mode of thinking is consistent with European cultural thought and

⁵⁷⁷ Kimani S. K. Nehusi, “Ancient African Spirituality: The Common Root of Vodun and European Christianity,” Africology Temple University, April 24, 2022, YouTube Video, 23:30-24:30, <https://www.youtube.com/watch?v=Wq87KZLyV5s>.

behavior as exemplified through European colonialism and imperialism of non-European cultures which had resulted in the exploitation of non-European lands, resources and peoples over the last several centuries to this modern day. Overall, the burden of European objectivity has caused conflict for those who believe and practice astrology, regardless of their culture as Europeans themselves adhere to the science, and further convoluted the understanding of this African phenomenon.

REASON THREE: THE METAPHYSICAL ASSUMPTIONS OF EUROPEAN PATRIARCHY (THE FIRST HIERARCHY)

As previously stated the climate and environmental conditions of the Northern Cradle had a significant impact on the cultural, social and behavioral development of the Indo-Aryan (Indo-European)⁵⁷⁸ cultures who inhabited the Eurasian plains. Due to the unforgiving climate and environmental conditions food, shelter and resources scarcity was an all to true reality. As such there developed a behavioral inclination towards strife and competition among the peoples of the Eurasian plains which was seen as a cultural necessity to secure a means of survival. This aggressive and competitive behavior characterized the nomadic peoples of the North Cradle who were constantly moving from location to location to secure food, shelter and resources, often of which came through force, since traits like altruism, compassion and kindness were a liability concerning the survival of the individual family units.⁵⁷⁹ Speaking of the family, the primary structure of

⁵⁷⁸ Chandler, *Ancient Future*, 115-118; The term Indo-Europeans refers to a variety of ethnic and cultural groups who originally descended from the Eurasian Steppes around 4,000 B.C.E. These groups include historically the ancient Assyrians, Greeks, and Persians among many others, and contemporarily Arabs, Europeans and Iranians, also among many others.

⁵⁷⁹ Wobogo, *Diop's Two Cradle Theory and the Origin of White Racism*, 23.

the Eurasian family was composed of a nuclear family model including the father, mother and whatever offspring the two conceived; there was not an model of extended family which was natural to the cultures of the Southern Cradle. Moreover, this family model was dominated by the male since the Northern Cradle cultures were intensively patriarchal. Regarding ancestral descent and inheritance this was determined by the fathers heritage as Diop states that “as far as we go back in the Indo-European past, even so far back as the Eurasian steppes, there is only to be found the patrilineal genos with the system of consanguinity which at the present day still characterized the descend.”⁵⁸⁰ To this extent Vere Gordon Childe concludes that “the Aryan family was patrilinear and patriarchal”⁵⁸¹ since inheritance was based upon the fathers patrilineal line of descent, hence, men and men alone dominated the societies of the Eurasian planes typifying the patriarchy of the North Cradle environment. Due to the masculine centric social structure of the Eurasian family, it was a family model that operated completely at the behest of the European patriarch as Vulindlela Wobogo describes below:

“In Europe, among the Aryans, the nomadic style of life makes each family, an absolute entity, and autonomous cell, independent in all its purposes, self sufficient from an economic or other point of view. In addition, the head of the family does not have to account for anybody, there is no authority higher than his own, no religion above his, no morality outside domestic morality. This situation, born during the nomadic life, perpetuated itself for a long time after sedentarisation.”⁵⁸²

Wobogo describes the Eurasian family as an autonomous unit which is ruled completely by the male. There is no accountability, authority, belief or morality that is

⁵⁸⁰ Allen, “Cheikh Anta Diop’s Two Cradle Theory,” 817.

⁵⁸¹ Vere Gordon Childe, *The Aryans: A Study of Indo-European Origins* (United Kingdom: Kegan Paul, Trench, Trübner, 1926), 81.

⁵⁸² Wobogo, *Diop’s Two Cradle Theory and the Origin of White Racism*, 23.

superior to the governing males' conception of such things. Furthermore, though this situation was born in the historical developments of the Northern Cradle, it has perpetuated itself throughout space and time and appears today in the contemporary era among modern Eurasian cultures. As it pertains to the historical development of patriarchy as a social organization, this system is inherently based upon the idea and practice that females are inferior to males. The role of the female in the Northern Cradle is historically recorded as being unfavorable to say the least. Due to the nomadic lifestyle of the Eurasian cultures the females in these cultures were unable to establish households because the house was non-existent.⁵⁸³ Moreover, since the home did not exist neither did the roles that females could offer in service to the home i.e., fiduciary of the estate, domestic micromanagement, planning, etc.⁵⁸⁴ She also was unable to participate in the hunt, compete for resources, engage in combat, or navigate the physical terrain of the northern environment with any particular adeptness because of physiological differences which became exacerbated in the hostile northern environment.⁵⁸⁵ As such Eurasian females were perceived as useless offering little more than a means to procreate with their Eurasian male counterparts.⁵⁸⁶ When the Eurasian female did conceive a child, the manner in which the child was regarded depended on their sex. As described by Rudolf von Jhering “only the son was received at birth with joy: the daughter with repugnance.”⁵⁸⁷ As the male offspring the sons were exalted and considered “the fathers pride and glory”⁵⁸⁸ while the female offspring, the daughters were little more than “a

⁵⁸³ Ibid, 22

⁵⁸⁴ Ibid

⁵⁸⁵ Ibid

⁵⁸⁶ Ibid

⁵⁸⁷ Rudolf von Jhering, *The Evolution of the Aryan* (United Kingdom: S. Sonnenschein, 1897), 35.

⁵⁸⁸ von Jhering, *The Evolution of the Aryan*, 35; The supposed pride of the father in the son is little more than the pride of the father in himself since he is the father of the son. This description separates the

sorrow.”⁵⁸⁹ This prejudice towards the daughters created a caste where the female offspring were objectified and categorized as property instead of as people. Since the Eurasian females were property instead of people they held little to no influence in society yet alone their own lives. When the time came for marriage, the Eurasian females were expected to present a dowry to the males.⁵⁹⁰ When she becomes married she is regarded as little more than an object which likens her to no more than a mere a possession i.e., livestock, weapons, tools, etc., of the male.⁵⁹¹ The extremity of her objectification is so severe that if the husband should die she was expected to burn herself alive in honor of her husband since her “happiness and all purposes in life”⁵⁹² ended with her husband's death.⁵⁹³ In totality the patriarchal cultures of the Northern Cradle were predicated upon male domination where men were hierarchically elevated over women as Nah Dove explains below:

“The Indo–Aryan–Euro–white and Middle Eastern– Semitic patriarchal cultures are based on hierarchy and male domination. Male domination is consummated in the first partnership between woman and man, the basis of reproduction and the creation of culture and society. This relationship is unbalanced, unfair, and unjust. The resulting family and society embody this power structure. As of necessity, lies, hypocrisy, violence, injustices, abuse, evil, and hatred are sanctioned in order to maintain and justify this hierarchy.”⁵⁹⁴

This chauvinism as Dove explains has had a tremendous impact on the relationship, or lack thereof, between Eurasian men and women, and illustrates the first

assumption that the father held affection for the son, which he might or might not have, more so instead the father was appeased by his own ego that he bore male offspring.

⁵⁸⁹ Ibid

⁵⁹⁰ Allen, “Cheikh Anta Diop’s Two Cradle Theory,” 825.

⁵⁹¹ Ibid

⁵⁹² von Jhering, *The Evolution of the Aryan*, 30-31.

⁵⁹³ The ‘sati’ burning of India, which still occurs occasionally in this modern era, is an example of this Indo-Aryan devaluation of women dating back to Eurasian antiquity.

⁵⁹⁴ Dove, “Race Revisited,” 136.

hierarchy of human relations epitomized by the domination of males/men over females/women which became the basis of human reproduction, culture and society in the Northern Cradle.⁵⁹⁵ Moreover, this Northern Cradle male patriarchal chauvinism has carried with it significant metaphysical considerations as evident in the idea of gender. Transitioning, much has been stated so far in order to apprehend and illustrate that one of the most significant reasons why astrology is debased and ridiculed in the contemporary era is because it is a science bearing significant feminine characteristics. The concept of gender helps to explain this precedence. As iterated by the ancient Kemetic deity *Tehuti* (*Thoth*) the principle of gender states that “Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifest on all planes.”⁵⁹⁶ This axiom acknowledges that both masculine and feminine principles equally manifest themselves throughout all planes of existence i.e., physical, mental and spiritual dimensions. According to the ancients masculinity and femininity are first complimentary energetic forces; they represent the polarity of vital energies that work in concert with one another to create, maintain, and foster balance throughout existence. Together these two energetic forces symbolize the generating principle known as gender.⁵⁹⁷ The etymology of the word gender burgeons from its Latin root *gener* or *genre*, both of which mean “to beget, to procreate, or generate.”⁵⁹⁸ Essentially gender is the generating principle that facilitates the creation of new life; it is the principle responsible for all manifestations throughout all dimensions of reality and exists within everything.⁵⁹⁹

⁵⁹⁵ Ibid; Dove, “Two Cradle Theory,” 450-451.

⁵⁹⁶ Chandler, *Ancient Future*, 97.

⁵⁹⁷ Ibid

⁵⁹⁸ Ibid

⁵⁹⁹ The Three Initiates, *The Kybalion: A Study of The Hermetic Philosophy of Ancient Egypt and Greece*. (Middletown, DE: Rough Draft Printing, 2012), 87.

As it concerns the observational sciences, *astronomy* is ‘an observational science that examines the nature of the universe, including the celestial objects that compose it and the natural process that governs the cycle of life pertaining to those objects.’⁶⁰⁰ *Astrology*, the child of astronomy, concerns itself with ‘the study of celestial entities, including the sun, moon, planets and stars, and their impact on the human personality and terrestrial affairs.’ Since masculine and feminine aspects manifest in everything as it concerns gender, astronomy is a masculine science while astrology is a feminine science. What primarily differentiates astronomy from astrology and astrology from astronomy is the expression of energetic force that characterizes each respective science. With astronomy the energy is more external as it concerns itself with the systematic observation of celestial objects and their life cycles alongside the collection, analysis, interpretation and explanation of astronomical data. Astronomy is focused more on the external, concrete or tangible affairs of observational phenomena; it is more focused on what is seen and materially concerned. Correspondingly, astrology is energetically concerned with the internal faculties that compose a person such as ancestry, character, intuition, personality, spirit and spirituality. Though astrology involves the examination and interpretation of celestial events it is done so as a means to describe the nature of the human personality and inner mysteries of life. Astrology is more focused on the internal, immaterial or spiritual affairs that governs a person. The nature of masculine energy is external or extrospective and is associated with analysis, logic, practicality, rationality, and reason which are considered masculine traits. The nature of feminine energy is internal or introspective and is related to the emotions, feelings, imagination, intuition

⁶⁰⁰ James Smalls, “African Sacred Science w/ Professor James Small,” Molefi Kete Asante Institute, March 19, 2021, YouTube Video, 31:57, https://www.youtube.com/watch?v=vR_DTy0SfQs&t=5132s.

and spirituality which are considered feminine traits. Henceforth, astronomy is a more masculine science while astrology is the more feminine science; however, these energies are not mutually exclusive to either science as both contain masculine and feminine energy respectively; both shades of gender manifest in everything. As the axiom of *Tehuti (Thoth)* affirms, similar to the ancient Chinese metaphysical symbol of *Yin* and *Yang*,⁶⁰¹ gender exists in all manifestations and dimensions of reality.

Transitioning, the cultural assumption of Northern Cradle patriarchy concludes that females are inferior to males. This cultural assumption is conceived and thereby enacted in corporeal reality where females are frequently and consistently debased and subsequently dehumanized. While it is reasonable to consider this patriarchal chauvinism is primarily directed at the physiological differences of women it is quite more than this. In actuality this patriarchal chauvinism is directed towards the very energetic nature of femininity. As Plato demonstrated he sought to exercise rationality and reason, masculine traits, over emotions, a feminine trait; he sought to elevate the masculine by dominating and objectifying the feminine. Furthermore, dichotomization or division of reality into material and immaterial categories, by the ancient Greeks and contemporary Europeans, is another example of this patriarchal chauvinism where the material is considered the

⁶⁰¹ Chandler, *Ancient Future*, 100; In the ancient Chinese metaphysical tradition the symbol of *Yin* and *Yang* represents possibly the most widely recognized symbol of spiritual gender known. The *Yin* and *Yang* symbol is represented by a black and white circular icon; in the larger black portion of the symbol there is a smaller white circle, and in the larger white portion there is a smaller black circle. The black portion of the icon represents *yin* or feminine energy, while the white portion symbolizes *yang* or masculine energy. Since each larger portion of the circle has a smaller piece of the adjacent color present in itself, it means that within the *yin* there is *yang*, and within the *yang* there is *yin*; essentially, where there is masculinity there is femininity, and where there is femininity there is masculinity. It is important to remember that masculinity and femininity, *yin* and *yang*, are two variations of gender and are fundamentally complementary forces and not necessarily opposites because one gender is always representative of the other and thus mutually tied.

masculine superior to the feminine immaterial, or spiritual, and accordingly the material is elevated over the immaterial. Essentially, the metaphysical assumptions of European patriarchy assumes and asserts that the masculine is hierarchally superior to the feminine and this cultural assumption is maintained in all aspects of European phenomenal reality. Henceforth, Europeans considered astronomy to be a legitimate science because of its more pronounced masculine faculties and correspondingly allocated astrology to a pseudoscience because of its feminine attributes despite both sciences containing masculine and feminine aspects. This hierarchical elevation of the masculine and degradation for the feminine is quite prominent throughout the European worldview and is apprehendable throughout a variety of circumstances.⁶⁰² Alas, the metaphysical assumptions of European patriarchy has caused significant problems as it concerns the reputation of astrology because ultimately this science has been accessed from the standpoint of a culture who fundamentally struggles with femininity and instead relies on a distorted conception of masculinity i.e. hyper masculinity,. to sustain its cultural existence and advance the fiction of its own cultural superiority.

⁶⁰² Nii O. Quarcoopome, *West African Traditional Religion* (Ibadan: African Universities Press, 1987), 144-150; At one point in history magic and medicine were considered the same thing. Medicine focuses on the preservation and restoration of a person's health. Magic can also be used for the sake of preserving and restoring one's health also, however magic is a spiritual means of applying medicinal health and is accompanied by both physical and spiritual remedies. The herbalist in the African context would consider medicine to be both physical and magical/spiritual, and that there is no medicine without magic or spirit. In the Western world the emphasis on health is by purely scientific or physical means hence the separation between the two; there is no place for magic which is considered 'fake,' 'spookism,' 'pseudoscience,' aside from other reductive nomenclatures in a Western mindset. Here this insertion of European patriarchal chauvinism becomes evident in the separation of the medicine which is regarded as 'masculine' and magic which was seen as 'feminine.'

REASON FOUR: RACISM (THE SECOND HIERARCHY)

As humans began to migrate out of Africa into various parts of the world their physical appearances or phenotype changed to accommodate different environments. Such was the case for those early Africans who began to migrate from the Southern Cradle into the Northern Cradle. Due to the more tropical climate of the Southern Cradle Africans held a higher melanin content as an evolutionary adaptation to their environment. *Melanin* is ‘a vital biological compound that contributes to many human bodily functions and characteristics.’⁶⁰³ Moreover, it is a substance in the human body that is responsible for producing eye, hair and skin pigmentation and textures.⁶⁰⁴ All human beings have melatonin however Africans possess the highest concentration of melanin of any group of people on the planet.⁶⁰⁵ For Africans having a high melanin content was vital to protecting oneself from the sun's ultraviolet (UV) rays since melanin absorbs sunlight as an evolutionary and neurological defense.⁶⁰⁶ While in Africa, Africans were perfectly suited to their environment as Edward Bruce Bynum explains that the phenotype of Africans, including their “thick lips and tight curly hair, along with large broad nostrils, help the body, especially the head, where 85 percent of the body’s heat is lost, increase moisture loss in a hot climate and thus be adaptive to the requirements of respiration,”⁶⁰⁷ and was therefore necessary for survival. However, when Africans began to leave Africa and travel into the North Cradle they began to lose their

⁶⁰³ Gwinyai Muzorewa. “Melanin theory.” In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 329. Thousand Oaks, CA: SAGE Publications, Inc., 2005.

<https://dx.doi.org/10.4135/9781412952538.n170>

⁶⁰⁴ Muzorewa. “Melanin theory,” 329.

⁶⁰⁵ Ibid

⁶⁰⁶ Edward Bruce Bynum, *The African Unconscious: Roots of Ancient Mysticism and Modern Psychology*. (United Kingdom: Teachers College Press, 1999), 59. Scribd.

⁶⁰⁷ Bynum, *The African Unconscious*, 54.

melanin and underwent other phenotypical changes over a period of thousands of years in order to adapt to a colder climate and environment that produced less sunlight as Bynum explains.

“To adapt to a cold climate, a longer, narrower nose would help retain body heat, as would a thicker build, more body hair, and longer hair on the head. Increasing distance from the equator, by Gloger’s rule, also leads to a lightening of the surface skin and vice versa...The often-overcast skies meant reduced sunlight and the necessity of covering the body to retain heat, thus further decreasing sunlight on the skin. Both led to biochemical changes in the skin with melanin. There arose an initial vitamin D deficiency before a natural compensation and eventually an adaptive white skin, which has a greater resistance to cold temperatures than black skin. (Finch, 1990). Blue or light eyes may also be more perceptive in foggy and misty climates.”⁶⁰⁸

Though all modern humanity has been proven to have descended from a singular or monogenetic line of descent originating in Africa, with Africans as the first *homo sapien sapiens*,⁶⁰⁹ the European branch of *Homo sapiens sapiens* is considered to have evolved around 25,000-30,000 years ago in the Eurasian steppes and Caucasus Mountains of the Eurasian continent.⁶¹⁰ As mentioned in Diop’s *Two Cradle Theory* the distinct and unique thought, behavior and lifestyle of different groups of people were significantly influenced by climatic and environmental conditions of their geography. Due to the harsh climate and environmental conditions of the North Cradle, the Africans who initially migrated to this region had become European over a significant period of time and developed a culture and cultural behavior that was antithetical from their former ancestral culture in Africa. What describes this change in culture and cultural behavior is

⁶⁰⁸ Ibid, 54-56

⁶⁰⁹ Finch, *Echoes of the Old Darkland*, 14.

⁶¹⁰ Bynum, *The African Unconscious*, 56.

the nomadic lifestyle of the Europeans which, according to the third premise of the *Two Cradle Theory*, influenced their behavior. Evidently, when these early Europeans of the Northern Cradle began to encounter non-Europeans, many of whom were far more melanated than these European nomads, they exhibited a violent disposition towards them. After several thousand years of nomadic existence when the Europeans came in contact with other cultures and human phenotypes they displayed hyper individualistic (anti-social) behavior, a lack of tolerance for other cultures (ethnocentrism) and an irrational fear of others due to cultural and phenotypical differences (xenophobia).⁶¹¹ Wobogo had theorized that this hyper individualistic, ethnocentric and xenophobic behavior, which were behavioral manifestations of European nomadism resulted in the creation of modern white racism.⁶¹² Dove also shares similar sentiments with Wobogo and considers that white racism originated in “the harsh existence of the northern environment.”⁶¹³ Racism is an Indo-Aryan (Indo-European) ideological construct centered around the concept of race. The idea of *race* refers to the idea that ‘human potential and worth is predicated upon directly observable phenotypical characteristics, such as eye color, facial features, hair texture, and skin complexion, which function as deciding factors in determining the quality of human life on this planet.’⁶¹⁴⁶¹⁵ The main premise of race ideology is the insinuation that human beings whose physical features, most notably skin complexion, resemble ‘white’ or lighter melanated hues are genetically and socially superior to other human beings whose possess darker skin complexions the

⁶¹¹ Wobogo, *Diop's Two Cradle Theory and the Origin of White Racism*, 22.

⁶¹² Ibid

⁶¹³ Nah Dove, “African Womanism: An Afrocentric Theory.” *Journal of Black Studies* 28, no. 5 (1998): 523. <http://www.jstor.org/stable/2784792>.

⁶¹⁴ Dove, "An African-Centered Critique of Marx's Logic," 262.

⁶¹⁵ Agyekum, *Distorted Truths*, 1209.

latter who are considered inferior based on their darker or more melanated skin tones.⁶¹⁶⁶¹⁷ Henceforth, racism as defined by Francis Cress Welsing refers to the following:

“The local and global power system structured and maintained by persons who classify themselves as white, whether consciously or subconsciously determined; this system consists of patterns of perception, logic, symbol formation, thought, speech, action and emotional response, as conducted simultaneously in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war). The ultimate purpose of the system is to prevent white genetic annihilation on Earth - a planet in which the overwhelming majority of people are classified as non-white (black, brown, red and yellow) by white-skinned people. All of the non-white people are genetically dominant (in terms of skin coloration) compared to the genetically recessive white-skinned people.”⁶¹⁸

What Welsing is basically saying stating is that white racism, also known as the myth of white supremacy,⁶¹⁹⁶²⁰ is an international system designed to benefit people who voluntarily or involuntarily could be classified as ‘white’ based on their skin pigmentation and physical features i.e., eyes, hair, nose, etc. According to Welsing’s definition of racism, this social construct influences every facet of human activity and is designed to prevent the genetic annihilation of a smaller whiter-skinned group of people

⁶¹⁶ Chandler, *Ancient Future*, 131-132; Dove, “Race Revisited,” 130-135.

⁶¹⁷ Nah Dove. *Afrikan Mothers: Bearers of Culture, Makers of Social Change* (United States: State University of New York Press, 1998), 5.

⁶¹⁸ Frances Cress Welsing, *The Isis (Yssis) Papers* (United States: Third World Press, 1991), ii

⁶¹⁹ Frances Cress Welsing *The Cress Theory of Color-Confrontation*, *The Black Scholar*, 5:8, 1974, 33, DOI: [10.1080/00064246.1974.11431416](https://doi.org/10.1080/00064246.1974.11431416); White supremacy refers to “the establishment, maintenance, expansion and refinement of world domination by members of the group which classifies itself as the white “race.””

⁶²⁰ Despite attempts to substantiate a narrative that projects European or white superiority over African or other groups of non-white people, there is no scientific basis condoning white cognitive, genetic or otherwise superiority over any group of people on the planet. Though white racism is a ‘real’ phenomenon with tangible implications, the notion of white superiority or supremacy is a myth.

since they are genetically vulnerable to the larger more melanated groups of people around the world. The impetus behind the creation of white racism as a global power system, aside from its historical antecedents in the Northern Cradle, stems from ‘white people's’ struggle or inability to “genetically survive as ethnicities intertwine.”⁶²¹ As such there is a sense of profound fear by white people, particularly white males, of interracial mixing and resultedly white people have and continue to inflict gross atrocities i.e., warfare, disease, genocide, etc., upon the more melanated people of the earth as a means to preserve the genetic lineage of the white race.⁶²² Moreover, there is a particular effort constructed to annihilate males of African descent since they hold the greatest genetic potential, as exercised through sexual intercourse, to annihilate white people and consequently are considered the greatest threat to white genetic survival.⁶²³ As previously mentioned white racism is predicated upon Northern Cradle historical antecedents such as hyper-individualism, ethnocentrism and xenophobia. In conjunction with these historical antecedents there also exists a genetic and psychological basis for the creation of racism (mythic white supremacy) which is based on the fact that the darker melanated peoples are capable of producing higher melanin levels than white people and

⁶²¹ Gwinyai Muzorewa. “Melanin theory.” In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 329. Thousand Oaks, CA: SAGE Publications, Inc., 2005.

<https://dx.doi.org/10.4135/9781412952538.n170>

⁶²² Muzorewa. “Melanin theory,” 329.

⁶²³ Welsing, *The Isis (Yssis) Papers*, iv; Welsing’s explains that “the reason that the Black male (as recently symbolized by Willie Horton) is and always has been central to the issue of white supremacy is clarified by the definition of racism as white genetic survival. In the collective white psyche, Black males represent the greatest threat to white genetic survival because only males (of any color) can impose sexual intercourse, and Black males have the greatest genetic potential (of all non-white males) to cause white genetic annihilation. Thus, Black males must be attacked and destroyed in a power system designed to assure white genetic survival. In the white supremacy mind-set, consciously or subconsciously, Black males must be destroyed in significant numbers – just as they were in earlier days when there was widespread open lynching and castration of Black males, or during the Tuskegee Syphilis Study from 1932 to 1972 when a large number of Black males were used and destroyed by whites.”

consequently this reality has caused extensive fear in the white psyche.⁶²⁴ Henceforth, Welsing articulates in her book the *Isis (Yssis) Papers* her *Color-Confrontation Theory* which describes the reaction of White people to interracial encounters:

“The Theory of Color-Confrontation states that the white or color-deficient Europeans responded psychologically with a profound sense of numerical inadequacy and color inferiority upon their confrontations with the massive majority of the world's people all of whom possessed varying degrees of color producing capacity. This psychological response, be it described as conscious or unconscious, was one of deeply sensed inadequacy which struck a blow at the most obvious and fundamental part of their being, their external appearance. As might be anticipated in terms of modern psychological theories, whites defensively developed an uncontrollable sense of hostility and aggression. This attitude has continued to manifest itself throughout the history of mass confrontations between whites and people of color... This perplexing psychological reaction of whites has been directed towards all peoples with the capacity to produce melanin. However, the most profound aggressions have been directed towards Black people, who have the greatest color potential and, therefore, are the most envied and feared in genetic color competition.”⁶²⁵

What can be discerned through Welsing's assessment of white racial prejudice, in conjunction with the aforementioned explanation of the origins of white racism arising from European nomadism in the Northern Cradle, is that race has become a dominating factor throughout the world and carries significant implications despite being a social construct born of European uncomfortability in the face of interracial and intercultural encounters. Here it has been ascertained thus far that European hyper-individualism, ethnocentrism and xenophobia all emerged as erratic behaviors from the nomadic lifestyle which characterized the cultures of the Eurasian planes. Moreover, these

⁶²⁴ Ibid, 9

⁶²⁵ Ibid, 9-10

aforementioned behaviors presented themselves as a reaction formative when Europeans encountered non-Europeans who were oftentimes more melanated than them. As such in light of interracial and intercultural encounters a genetic and psychological reaction gestated among the Europeans identifiable as a sense of self inferiority and/or inadequacy. Ultimately, all these behaviors, reactions and sentiments contribute to the notion of race and racism. However, additionally there is another factor integral in the creation, maintenance and perpetuation of racial ideology: Patriarchy. As a culture in opposition to the Southern Cradle and thus Africans, European patriarchies dominated their women and reduced them to the rank of inhumane. The byproduct of this chauvinism and objectification of the women is the establishment of the first hierarchy in human history which is the male over the female.⁶²⁶ Having developed a cultural inclination towards imbalanced human relations, as characterized by the domination of the male over the female for over a millennia, the second hierarchy then emerges out of the xenophobic behavior Europeans directed towards non-Europeans, the latter group who was feared as a potential enemy.⁶²⁷ In particular, Africans were considered the primary enemy of European patriarchies because they embodied the original cultural model which was antithetical to the Europeans and aroused extreme frustration among the latter. As a result of these cultural differences, as characterized during the periods of warfare by the Indo-Aryan (Indo-European) invasions of Southern Cradle lands, the Europeans began to orchestrate a vicious series of ideological development that attempted to debase, distort and destroy Africans and other melanated groups of people

⁶²⁶ Dove, "Race Revisited," 136.

⁶²⁷ Ibid

through religious and pseudoscientific constructs.⁶²⁸ The result of these cultural differences and periods of prolonged warfare between the Southern and Northern Cradle was the creation of patriarchal, anti-naturalist, hyper aggressive, chauvinistic and racist religious and pseudoscientific notions, scriptures and material that attempted to cement the idea of inferiority of women based upon their physiology and of darker-melanated peoples based upon their phenotype.⁶²⁹ Unfortunately, due to the psychotic manner of European (Eurasian) sexist and racial dogma and indoctrination, most of the peoples of the world today in the contemporary era are impacted consciously or unconsciously by the nefariousness of racial ideology that arose from a significant period of European nomadism in the Northern Cradle and intercultural contact that resulted when Europeans began to encounter other groups of people. As it stands today race has evolved and become a significant factor of determining human worth and the perception of humanity in the modern age.⁶³⁰

As it concerns astrology, this ancient science developed before the advent of European patriarchal chauvinism and racism. However, due to the racist conquest and plagiarism of knowledge that came with European expansion and warfare, this science has become problematized due to modern Eurocentric cultural misgivings around the science in concert with the belief in the inferiority of African people, especially the darkest skinned Black people globally. Racism has played a significant role in the devaluation of African phenomena alongside the sexist attitude of Eurocentrist that has artificially imposed a hierarchal elevation concerning the masculine principles of science

⁶²⁸ Ibid, 135-136

⁶²⁹ Chandler, *Ancient Future*, 118.

⁶³⁰ Dove, "Race Revisited," 136.

above its feminine aspects which are regarded as inferior. This is all quite a shame considering that the idea of race is illogical, however, astoundingly and unfortunately, this fallacy has been accepted, through freewill and force, to govern humankind and our relations with one another as human beings on this planet. As such there is an entire racist system built, maintained and enforced to impose the fabrication of human worth and livelihood based upon an idea that has no legitimate scientific basis. Though race is a product of culture, particularly Indo-Aryan or Northern Cradle culture, it is illogical for it accesses human value and life on mere human phenotype, which is dangerous, restrictive and unimaginative to say the least. Though this subsection is quite lengthy, it was important to demonstrate the complexity of human physical difference and how a culture (Europeans) utilized their historical and cultural experiences surrounding these physical differences to create an ideology (racism) that would castigate facets of humankind based on their melanin and subsequently regard those melanated people, their culture and science (astrology) as inferior based upon their (European) own sense of inadequacy and inferiority when encountering other groups of people.

A DILEMMA OF CULTURAL DIFFERENCES

At its basic inception culture is a means to create a coherent model of reality to live by; it is a blueprint that guides a people through the rigors and uncertainty of life and bestows a sense of understanding upon their individual and collective experiences. As the original Southern Cradle culture Africans were the first humans to address the necessity to create a model to effectively guide themselves through the journey of life. Africans had from their earliest observations with the world realized that reality is always

multidimensional and as such understood it was necessary to apprehend various different aspects of reality in order to most effectively live. This is evident in the creation of optimal systems that related and interrelated axiology, cosmology, cosmogony, epistemology, metaphysics, ontology, thanatology and other areas into a holistic integrated system. As Richards explains, Africans conceived that “human beings are organically related to other beings...we are one with the universe, interrelated and interdependent...knowledge, then, comes from our participation in, and experiences of this universe. The more we understand our relationship to the whole, the closer we come to Truth. We are cosmic beings.”⁶³¹ Concerning knowledge Mutumbo Nkulu-N'Sengba reminds us that Africans believe that “the act of knowing is a process of becoming humane.”⁶³² Henceforth, as Richards and Nkulu-N'Sengba explain, Africans historically had been the pioneers of a tradition towards fostering humanity as a means to experience and live a harmonious, just, ordered, peaceful, righteous, truthful and virtuous life (*Ma'at*) in a coalescent cosmic union. On the other hand, opposingly, historically and contemporarily the Northern Cradle cultures, particularly modern Europeans, failed to apprehend the inherent benevolent conception of the universe as conceived by Africans or other Southern Cradle cultures due to the parameters of their own harsh cultural experiences historically in the Eurasian planes. As such, the Europeans possessed a sub-optimal system of conceptual awareness that dichotomized and compartmentalized different facets of reality due to their own disconnection from the universe, other beings

⁶³¹ Richards, “The Demystification of Objectivity,” 23.

⁶³² Mutumbo Nkulu-N'Sengba “Epistemology.” In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 242-244. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://dx.doi.org/10.4135/9781412964623.n157>.

within the universe and ultimately themselves as human beings. In relation to these cultural differences between Africans and Europeans Bynum presents an illustration of the Africa optimal systems and European sub-optimal systems that characterizes the cultural dialectal differences in the African and European worldviews.

Illustration 3: African (Optimal) and European (Sub-Optimal) Culture Model

Assumptions	Optimal Systems	Suboptimal Systems
Ontology (nature of reality)	Spiritual (known in an extrasensory fashion) and material (known through the five senses) as one	Material with possible spiritual aspect is separate and secondary
Epistemology (nature of knowledge)	Self-knowledge known through symbolic imagery and rhythm	External known through counting and measuring knowledge
Axiology (nature of value)	Highest value placed on positive interpersonal relationships	Highest value placed on objects or acquiring objects
Logic (reason)	Diunital—emphasizes union of opposites (both/and conclusions)	Dichotomous—emphasizes duality (either/or conclusions)
Process	Ntuology—all sets are interrelated through human and spiritual networks	Technology—all sets are not repeatable or reproducible
Identity	Extended self, multidimensional	Individual form
Self-worth	Intrinsic in being	Based on external criteria or materialism
Values guiding behavior	Spiritualism, oneness with nature, communalism	Materialism, competition, individualism
Sense of well-being	Positively consistent despite appearances due to relationship with source	In constant flux and struggle
Life, space	Infinite and unlimited (spirit manifesting)	Finite and limited (beginning with birth and ending with death)

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⁶³³ Bynum, *The African Unconscious*, 185

Ultimately, it is a dilemma of cultural differences, experiences and perspectives that has burdened the modern interpretation and understanding of astrology as an indigenous African science. Where Africans understood and allowed for life to simply unfold as a natural process of events Europeans have sought to impose their conception of events and reality onto others. Henceforth, phenomena must be materialized, dichotomized, meticulously analyzed, measured and essentially objectified in order for it to possess any merit according to the European worldview. This sentiment is contrary to the African worldview for as Ama Mazama explains “not everything is measurable because not everything that is significant is material.”⁶³⁴ The differences in values (axiology), what constitutes knowledge (epistemology) and in essence reality (ontology) is a dilemma of culture as it concerns Africans and Europeans. Hopefully through this exploration, investigation and explanation of African and Europe cultures, as accessed through the Cheikh Anta Diop's *Two Cradle Theory*, the reader will understand that it is due to cultural differences between the African and European that have resulted in modern Europeans struggling with the indigenous African science of astrology.

⁶³⁴ Ama Mazama, *The Afrocentric Paradigm* (Trenton: Africa World Press, 2003), 26.

CHAPTER 6 THE COMING AGE

The previous chapter discussed the cultural and behavioral differences that have occurred as a result of human cultures developing under differing climatic and environmental conditions for significant periods of time. Due to the legacy of certain cultural and historical experiences in either the Southern or Northern Cradles, Africans and Europeans hold different worldviews and consequently the African science of astrology has become problematized due to modern European cultural misgivings around the science. As explained, the first culture that humanity created was in Africa, the birthplace of humanity, which produced hospitable climatic and environmental living conditions that reflected in harmonious social behavior among African cultures. As Southern Cradle cultures Africans were matriarchal/matrifocal in regard to social organization and recognized female-male reciprocity as the societal norm. Based upon this harmonious reciprocal relationship a robust moral system was able to emerge from it, *Ma'at*, or a similar conceptual iteration of the *Ma'atian* ideal, which highlights the significance of truth, honesty, harmony, reciprocity, balance, justice as principles that ancient Africans used as a set of standards to guide their lives and become more humane. Opposingly, the cultures of the Northern Cradle, as explained, became removed from their ancestral links to Africa over tens of thousands of years of isolation and with the loss of those ancestral links over time produced patriarchy, the first hierarchy, which epitomized the domination of the female by the male which was antithetical to the moral and ethical principles of *Ma'at*. From the falsehood that the female is inferior to the male emerged the second hierarchy known as race which insinuated that the measure of one's

humanity was based on the melanin content of their skin and other phenotypic features. Inevitably, due to contrasting cultures, historical experiences and worldviews, the ancient African science of astrology that originated in ancient Africa becomes a science problematized by European conquest due to the disdain for the feminine aspects of the science and its origins having emerged from African ingenuity. Moreover, Eurocentric cultural misgivings around science in relation to falsification, dichotomization and objectification have further confounded Europeans' perspective of the science and consequently it has become problematized due to having emerged from a culture outside of their own. Henceforth, this chapter reasserts the value and importance of astrology as an ancient African science that can benefit the lives of African people living in the contemporary era. It is argued that if African people today can relocate themselves in the historical and cultural experiences of their ancestors they can comprehend and utilize the knowledge of the Precessional Cycle, the zodiac, Precessional Ages and Great Year as a celestial calendar, as did their ancestors, to chart the coming of events prior to their occurrence. Ultimately, if Africans in the modern era can relocate themselves towards this ancestral science it is believed that they can more effectively create peace and harmony in their lives and realize their destiny as a means of becoming more humane.

In order to accomplish the objective of this chapter, the current Age of *Heru* (Pisces) will be examined to discern its celestial impact on facets of African historical reality over the last milieu. By interpreting what has happened and is happening to African people in this current age, this will hopefully provide the reader with an understanding of the astronomical significance of astrology and provide justification concerning why it is important that astrology is learned in relation to African reality.

Furthermore, the coming Age of *Hathor-Nut* (Aquarius) will also be examined in order to provide an indication into what the future could potentially hold for African people. The Akan concept of *Sankofa* will be used as a conceptual tool in this chapter to emphasize the importance of reexamining the past in order to create a more coherent present and future. Lastly, the theory of Afrocentricity will also be discussed as it concerns human liberation since this intellectual theory privileges the centrality of the African experience and is an epistemic tool that can aid African people in recovering their ancestral identity.

THE CURRENT AND COMING ASTROLOGICAL AGES

As established in chapters three and four, the Precessional or Astrological Ages are a period of 2,160 years wherein the cultural, mythological and symbolic theme of the earth is influenced by celestial forces. Moreover, each age influences the personality of the human being born during the respective age and as understood by the ancient people of Kemet. Through continuous observation of astronomical events the astronomer-priest of ancient Kemet discovered the Great Year which is an event marked by monitoring the zodiac constellations which traverse the Precession of the Equinoxes. The Great Year symbolizes the repetitive nature of astronomical events which eventually became predictable and consequently the astronomer-priest of ancient Kemet were able to record these events and create a calendar from it that could be used to describe the nature of events prior to their occurrence. Ultimately, the Great Year allowed the people of ancient Kemet to effectively discern the destiny of humankind and terrestrial life based on the predictability of astronomical events over a 26,000 year Precessional cycle. As of 2022, the current Precessional Age is that of *Heru* or Pisces which was inaugurated around 109

B.C.E.⁶³⁵⁶³⁶ Whatever astrological sign is occupying the spring or vernal equinox is the sign that reflects the current Precessional Age. Since the Kemetic astrological *Neter* of *Heru*, or the zodiacal Greek symbol of the fishes, Pisces, is still rising at the spring equinoxes each year this is an indication that the Age of *Heru* (Pisces) is still in effect.⁶³⁷ As such the myths, narratives and allegories of *Heru* (Pisces) will influence both human and terrestrial events. However, somewhere around 2,039 A.D the zodiacal sign of *Heru* (Pisces) will cease from rising at the spring equinox and be replaced by the preceding zodiac sign of *Hathor-Nut* (Aquarius).⁶³⁸ As such, the myths, narratives and allegories of *Hathor-Nut* (Aquarius) will become paramount and replace the energetic influence of *Heru* (Pisces) for the next 2,160 years. Regarding the Age of *Heru* (Pisces) and *Hathor-Nut* (Aquarius) the following two subsections will describe in light detail the cultural myths surrounding the *Neter* and *Neteru* of each age. Furthermore, since the people of ancient Kemet, and Greeks, the latter who appropriated the science of astrology from the Kemetic people, maintain myths of the astrological ages it is important to describe both the Kemetic and Greek accounts of each astrological *Neter* and *Neteru* who governs their respective age. It is in ancient Kemet that the myths, stories and symbols of the modern astrological signs emerge, hence it is most befitting to first present the Kemetic illustration of these zodiac signs. However, arguably, it is just as important to mention the

⁶³⁵ Charles S. Finch, *Echoes of the Old Darkland: Themes from the African Eden*. (United States: Khenti, 1991), 127.

⁶³⁶ Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, 2012), 6653. Kindle Unlimited.

⁶³⁷ Charles S. Finch III, "Egypt and the Great Year Pt 1." *Facebook live* video, 4:47. May 7, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/445774702852766/>.

⁶³⁸ Finch III, "Egypt and the Great Year Pt 1," 4:47.

contemporary illustrations, which possess a Greco-Roman theme, because the majority of people in the present are familiar with the contemporary zodiac and its astrological signs.

HERU

Believed to have appeared around 3,100 B.C.E., if not earlier, *Heru*, known as Horus to the Greeks, is one of the most multifaceted *Neteru* of ancient Kemet.⁶³⁹ The reason behind his complexity is that *Heru's* story has continued to evolve throughout the thousands of years that Kemetic civilization existed and as such the allegories, characteristics, symbols and theology associated with him have become quite a compilation of accounts and narratives.⁶⁴⁰ According to Charles Finch it was custom for the ancient people of Kemet to retain their *Neteru* and never completely discard an earlier *Neter* in place of a new one; instead they had always reconfigured and found an honorary place for that *Neter*. As such, the people of ancient Kemet always had a place to honor their consecrated forerunners.⁶⁴¹ Henceforth, *Heru* had remained an integral part of Kemetic civilization throughout the span of its existence since he was honored as a consecrated deity. In relation to the complexity of *Heru* his story can be identified in three main categories including symbolism, mythology and archetypal. From a symbolic standpoint he is associated with the appearance of either a golden hawk or falcon.⁶⁴²⁶⁴³⁶⁴⁴

⁶³⁹ Denise Martin. "Heru, horus." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 313-314. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://www-doi-org.libproxy.temple.edu/10.4135/9781412964623.n199>.

⁶⁴⁰ Martin, "Heru, horus," 313-314.

⁶⁴¹ Charles S. Finch III, "Conclusion on the Kamitic Great Year." *Facebook live* video, 24:41. June 19, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/conclusion-on-the-kamitic-great-year/433699074134138>.

⁶⁴² Agyekum, *Distorted Truths*, 4087.

⁶⁴³ Martin, "Heru, horus," 313-314.

⁶⁴⁴ Finch, *Echoes of the Old Darkland*, 99.

Since early dynastic Kemet the symbol of the falcon is associated with divine rulership, which was seen as an attitude of *Heru*;⁶⁴⁵ In order for a person to attain rulership as the *Per-aa* (Pharaoh) of Kemet they must bear some association with *Heru* in order to substantiate political legitimacy.⁶⁴⁶ How *Heru* became associated with divine rulership is due to his mythological accounts. The most well-known account of *Heru* apparently stems from his battle with his Uncle *Set* following the demise of *Heru's* father *Ausar* at the hands of his envious brother *Set*.⁶⁴⁷ According to legend *Ausar*, known to the Greeks as Osiris, was betrayed and murdered by his brother *Set* who dismembered his body into fourteen different pieces. *Ausars* wife, *Auset*, also called Isis by the Greeks, alongside her sister *Nephtys* were able to reconstruct the dismembered *Ausar* by recovering most of his body, though *Ausars* phallus was not found. However, *Auset* conceives a symbolic (ethereal) apparatus and temporarily revives *Ausar* so that he can copulate with *Auset* and bear their child *Heru*. The child *Heru* would be hidden away in Lower Kemet (Northern Kemet) until he became of age and was thereby able to challenge his *Set* to a duel for the right to rule Kemet and ultimately avenge his father who was betrayed and murdered by *Set*. After decades of battle, *Heru* defeats his *Set*, takes his place as ruler of Kemet, and restores *Ma'at* as the rule of law.⁶⁴⁸ From the mythological account of *Heru* and his battle against the forces of *Isfet*, as symbolized through *Set*, he is depicted as an archetypal champion responsible for preventing darkness from rising and initiating light.⁶⁴⁹ *Heru* is

⁶⁴⁵ Ibid

⁶⁴⁶ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony*. (United Kingdom: Taylor & Francis, 2015), 24.

⁶⁴⁷ Asar Sa Ra Imhotep. "Ausar." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 77-78. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<https://dx.doi.org/10.4135/9781412964623.n48>

⁶⁴⁸ Martin, "Heru, horus," 313-314.

⁶⁴⁹ Finch, *Echoes of the Old Darkland*, 99; Heru is associated with the 'light' as the bringer of the light, while Set is aligned with the 'dark' and is the bringer of darkness. This opposition between the two *Neteru*

seen as the archetypal champion who initiates *Ma'at* or balance, harmony, justice, order, reciprocity, righteousness and truth while *Set* is depicted as the “Great Antagonist”⁶⁵⁰ who initiates *Isfet* or disorder, ignorance and chaos.⁶⁵¹

The symbolic, mythological and archetypal depictions of *Heru* are quite profound and elaborate, beyond the scope of this endeavor, however there are many other accounts that could be associated with *Heru*. One of the most popular accounts is that *Heru*, along with his father *Ausar* and mother *Auset* comprise the original triad or trinity.⁶⁵² Daryl Zizwe Poe explains that “the trinity is a concept that embraces the trilateral manifestation of a divine force”⁶⁵³ meaning that whichever three figures constitute a trinity represent divinity or sacredness.⁶⁵⁴ *Heru* maintains a central place on what one might call a ‘familial’ triad since the trinity of *Ausar-Auset-Heru* symbolizes the father-mother-child (son) accordingly. Another theme associated with *Heru* is his depiction as ‘the cultural hero.’ The notion of the *cultural hero* refers to male youth who once initiated into adulthood are required to create culture, which is a masculine act, and thus bring *Ma'at* to the society. There is no culture without the cultural hero and so their role is vital to the creation of the society.⁶⁵⁵ *Heru's* battle with *Set* is reminiscent of the cultural hero who is

was conceived as both an allegorical battle between the two and also a symbolic representation of the natural environment where day and night both occur as forces of nature.

⁶⁵⁰ Ibid

⁶⁵¹ Ibid, 98; Originally, *Set* was a benevolent deity as represented in the book of *Coming Forth by Day and Going Forth by Night (The Book of the Dead)* who was a friend and protector to the deceased, the latter who endeavored to pass the trials of the underworld. However, through the span of time this caricature of *Set* had changed, and he became a villain.

⁶⁵² Asante, *The History of Africa*, 27.

⁶⁵³ Daryl Zizwe Poe. "Triads." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 671. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://dx.doi.org/10.4135/9781412964623.n427>.

⁶⁵⁴ Asante, *The History of Africa*, 27; In ancient Kemet people usually honored the *Neteru* in triads. For example, in *Waset* the triad consisted of *Amen-Mut-Khonsu*, while at *Men-nefer* it was *Ptah-Sekhmet-Nefertem*.

⁶⁵⁵ Agyekum, *Distorted Truths*, 558, 620, 1942, 4805.

obligated to bring order to the society and henceforth he is associated with the cultural hero archetype. Interestingly enough, this concept of cultural hero is quite enviable among the Greeks who evidently appropriated the cultural hero concept into their allegories.⁶⁵⁶⁶⁵⁷ Another notable area of mention in relation to the complexity of *Heru* is his depiction as the ‘messiah,’ ‘savior’ or ‘Christ’ in the Christian faith. Before explaining *Heru* in this light however it is imperative to make mention of the similarities that existed between the ancient Kemetic spiritual system and the commonly termed ‘monotheistic’ religions including Judaism, Christianity and Islam. Yosef Alfredo Antonio ben-Jochannan in his *African Origins of the Major “Western Religions”* explains that Judaism, Christianity and Islam are all outgrowths of the Kemetic, or Egyptian, spiritual system, and that African people were instrumental in the establishment of these faith systems as described by below:

“Judaism, Christianity, and Islam are as much African as they are Asian in origin, and in no sense whatsoever European as the title, “Western Religions” suggests...all three outgrowths of the Egyptian Religion, as shown in the “Coffin” or “Pyramid” Texts in BOOK OF THE DEAD; and Osiris.”⁶⁵⁸

“Judaism, Christianity and Islam, often called “Western Religions,” Africans have been the founders of said religions and their teachings along with the Asians hundreds of years, in some cases thousands of years before they were known to the peoples of Europe.”⁶⁵⁹

The value of ben-Jochannan and his *African Origins of the Major “Western Religions”* is that he establishes a conceptual link between the ancient Kemet spiritual

⁶⁵⁶ Martin, "Heru, horus," 313-314.

⁶⁵⁷ Agyekum, *Distorted Truths*, 4805; The Greek word for *Heru*, Horus, also produces the words ‘hours’ and ‘hero’s.’

⁶⁵⁸ Yosef A. A. ben-Jochannan, *African Origins of the Major "Western Religions"*. (United States: Alkebulan Books, 1991), vi.

⁶⁵⁹ ben-Jochannan, *African Origins of the Major "Western Religions"*, xix.

system and Judaism, Christianity and Islam, the latter three which are often perceived as being independent of an African origins.⁶⁶⁰ Of particular importance in this linkage is Christianity because of its conceptual roots having arisen from Kemetic spirituality and ultimately its association with *Heru*. Acharya S. Dorothy Milne Murdock in her *Christ in Egypt* Murdock's states that "one of the major influences on the Christian faith was that of ancient Egypt"⁶⁶¹ and that "many of the salient and fascinating parallels between the Christian and Egyptian religions revolve in particular around the highly important god Horus, son of the famed God Osiris, and goddess Isis."⁶⁶² As Murdock mentions there are many 'salient and fascinating parallels' that exist between the ancient Kemetic spiritual system and Christianity; one of the more striking parallels has to do with *Heru*'s designation as the 'messiah,' 'savior' or Christ. In ancient Kemet, as the Age of *Amen* (Aries) waned the people of Kemet considered that the 'end of days'⁶⁶³ were near, indicating that the Age of *Amen* was indeed nearing a close, and that the coming of the messiah or the Age of *Heru* was near. Agyekum states that "the idea of the coming of the messiah (messu) or the Christ (KRST) was a symbolic reference to the coming of the Age of Pisces and is the strongest argument for the Kemetic origin of what becomes Christianity."⁶⁶⁴ *Heru* is known to be depicted as an archetypal Kemetic savior⁶⁶⁵ and so

⁶⁶⁰ It should be noted that though Judaism, Christianity and Islam are conceptually influenced by Africans, this does not make these religions 'African religions' or African spiritual systems. All three of these religions have significant non-African cultural leanings and in reality have been utilized as weapons against African people historically such as through enslavement, psychological dislocation and warfare i.e., *Maafa*.

⁶⁶¹ Acharya S. Dorothy Milne Murdock, *Christ in Egypt: The Horus-Jesus Connection* (Italy: Stellar House Publishing, LLC, 2008), 1.

⁶⁶² Murdock, *Christ in Egypt*, 43.

⁶⁶³ This idea of 'the end of days' or 'end times' is a common strand of modern Christian theological thought referencing *eschatology* or that which is concerned with the 'finality' of death and the subsequent judgment process. Moreover, it is also correlated with the second coming of Christ; that is the return of the savior.

⁶⁶⁴ Agyekum, *Distorted Truths*, 6495.

⁶⁶⁵ Finch, *Echoes of the Old Darkland*, 157.

accordingly it would appear that for the people of ancient Kemet the coming Age of Pisces was akin to the second coming of their savior *Heru*. *Heru* was known to have been identified as early as 3,100 B.C.E., if not sooner,⁶⁶⁶ and had remained a vital *Neter* in ancient Kemet throughout its dynastic tenure. Plausibly, because *Heru* was so significant to Kemetic civilization his presence may have become the talk of legends and so reasonably it would seem there could have been much apprehension centered around his return in the astrological age named after him. Remaining with his association as the ‘messiah,’ ‘savior’ or Christ, it should appear obvious that *Heru* shares striking similarities with the primary figure of the Christian faith, Jesus Christ, based on the similarities in Kemetic and Christian allegories. In actuality there are a plethora of mythical accounts that apprehend the similarities that exist between the Kemetic *Neter Heru* and Christian figure Jesus Christ however such an examination is rather immense and more importantly is outside the interest of this endeavor. Nevertheless, and lastly, as it concerns *Heru*, astronomy and myth embody a significant facet of the story that surrounds him.⁶⁶⁷ The myth of *Ausar*, also known as the *Ausarian* drama, illustrates astronomical and mythical symbolism, as displayed through the signs of the zodiac, which is inextricably linked to the birth of *Heru*. Seba Kwesi Damani Agyekum presents a facet of the myth are as follows:

“The Kemetic year began with the vernal equinox. When the sun descended from its midsummer height and its heat became less intense, it was said to be dying. As it weakened, this represented the suffering of Ausar. Finally, the sun died December 21 at the winter solstice. This was the time the sun reached its lowest point before it started its re-ascension on the 25...From December 22, 23, and 24 the sun rose in the

⁶⁶⁶ Agyekum, *Distorted Truths*, 4804; It should be mentioned that *Heru* as the cultural hero predates dynastic Kemet and dates back to the ancient Nubians (Ta-Setians).

⁶⁶⁷ John G. Jackson, *Pagan Origins of the Christ Myth* (United States: Martino Publishing, 2016), 18.

exact same location along the horizon. The constellation that serve as it backdrop was called the Southern Crux or the Crux. Thus, the sun rose on the “Cross.” These were the three days between the death and resurrection or rebirth of the sun (Heru). The 25 was the first day the sun started its northern ascent rising visibly higher above the horizon. This was its rebirth...The child was an appropriate symbol for the nativity of the sun. First, December 25 is the shortest day of the year, the day with the least amount of sunlight. This suggested youthfulness and enriched the sun’s symbolic association with a child. Further, it was a new sun because of it re-ascension, and its newness also reinforced the analogy to childhood. When the sun started its ascent, it was in the sign of Capricorn, which was known as the Stable of the Augeus. As a result, Heru was said to have been born in a stable. Virgo, the sign of the virgin was his rising sign. In the myth of Ausar, this rising became the virgin birth of Heru. As the sun cut across the horizon, the three stars of Orion’s Belt shined brightly pointing at Sirius. According to the *Pert Em Heru (Coming Forth by Day)*, the astrologer-priest of Kemet identified *Sah* (Orion) with Ausar and *Sept* (Sirius) with Auset. The ancients called these three stars in Orion’s Belt the three kings or Magi, who presented Heru with gifts at his birth.”⁶⁶⁸

The ancient people of Kemet considered that their mythology must incorporate “living astronomy”⁶⁶⁹ which essentially denotes the active nature of astronomical affairs in relation to mythological events. The sun, moon, stars and other celestial entities are inseparable aspects as it concerns these mythologies.⁶⁷⁰ The sun in particular is of significant importance because it was a phenomenon that influenced the Kemetic people's perception of the material and spiritual dimensions of reality.⁶⁷¹ As such the sun was associated as a divine symbol.⁶⁷² The sun is quite paramount to the *Ausarian* drama, and African cultural mythologies in general, because it is also associated with the notion of

⁶⁶⁸ Agyekum, *Distorted Truths*, 4611-4622.

⁶⁶⁹ *Ibid*, 4611

⁶⁷⁰ *Ibid*

⁶⁷¹ Asante, *The History of Africa*, 25.

⁶⁷² *Ibid*

the cultural hero. To this extent Agyekum explains that the “mythologies of cultural heroes are nothing more than allegories of the sun’s annual journey through the sky.”⁶⁷³ Agyekum’s explanation helps to re-emphasize that mythology, which is a symbolic manner of representing reality, was inseparable from living astronomy which referred to the sun, moon, stars and planets activity, and in particular their active involvement in allegorical accounts. Henceforth, through the *Ausarian* drama, as presented above, helps to illustrate the connection and interconnection of astronomical affairs with cultural events.⁶⁷⁴ In relation to *Heru*, as presented through the *Ausarian* drama, he is the cultural hero presented as a personification of the sun; his birth and life become allegorically expressed through the sun's passage through the twelve signs of the zodiac.⁶⁷⁵⁶⁷⁶ The aforementioned point is interesting to note because in one regard the story of *Heru* becomes illustrated through the twelve signs of the zodiac, however, in another context, he is most closely associated with, or being, one of the signs of the zodiac which is Pisces. Symbolically Pisces represents fish; as the Age of Pisces dawned, the cultural, mythological and social theme of ancient Kemet changed from the Age of *Amen* (Aries) to reflect the fish myths and symbols that permeated this age. It is said that *Heru* and his sons were known to be fishermen,⁶⁷⁷ and in the early Christian context, which was influenced by the Kemetic conception of *Heru*, the Christians referred to themselves as ‘Pisciculi’ which means ‘fishes’.⁶⁷⁸⁶⁷⁹ Another area of interest concerning *Heru* relates to

⁶⁷³ Agyekum, *Distorted Truths*, 4611.

⁶⁷⁴ Ibid, 4622

⁶⁷⁵ Jackson, *Pagan Origins of the Christ Myth*, 18.

⁶⁷⁶ *Heru*’s designation as the “Sun-God” should not be confused with the Kemetic Supreme Being *Ra* who is associated with the sun.

⁶⁷⁷ Agyekum, *Distorted Truths*, 6495.

⁶⁷⁸ Ibid, 6502

⁶⁷⁹ Finch, *Echoes of the Old Darkland*, 194.

contemporary astrology where the presence of *Heru* as a central figure of the *Ausarian* drama seems to have significantly influenced the modern structure of this science. In contemporary astrology there are different astrological aspects that relate to human individuation i.e., ancestry, personality, character, etc. The most popular aspects include the sun, moon and ascendent. These three positions describe the nature of a person as determined by the energetic signature of the sun, moon and ascendent. The sun represents ego, energy, identity and vitality;⁶⁸⁰ the moon represents emotions, feelings, and needs;⁶⁸¹ and the ascendent represents personality, identity formation, and self-projection.⁶⁸² Whichever one of the twelve zodiac signs occupies the sun, moon and ascendent influences the behavior of a person based upon the synthesis between the unique characteristics of each zodiac sign and the governing behavioral faculties of the sun, moon and ascendent.⁶⁸³ In relation to the sun, in contemporary astrology, as Basil Fearington notes, “it is the position of the Sun in the sky that determines each person’s so-called “birth-sign”⁶⁸⁴ or ‘sun-sign.’ This dimension of astrology that focuses on the position of the sun at the time of one's birth is called ‘birth-sign’ or ‘sun-sign’ astrology. Concerning *Heru*’s presence in the *Ausarian* drama it can be conjectured that his allegorical birth and association with the sun could have influenced this idea of ‘sun-sign’ astrology which is the most popular dimension of contemporary astrology.⁶⁸⁵ In relation to the moon, there does not seem to be any notable relation to *Heru* in contemporary astrology, however *Heru* is associated with *Khonsu* who is a Kemetic moon deity or

⁶⁸⁰ Basil Fearington, *The New Way to Learn Astrology: Presenting the Noel Tyl Method* (United States: Llewellyn Publications, 1999), 6.

⁶⁸¹ Fearington, *The New Way to Learn Astrology*, 6.

⁶⁸² Ibid, 42, 48

⁶⁸³ Ibid, 19

⁶⁸⁴ Ibid, 6

⁶⁸⁵ Ibid

Neter.⁶⁸⁶ The ascendent is an astrological position determined by whatever zodiac sign is rising at the time and location of one's birth.⁶⁸⁷ Since the ascendent is based on the 'rising' of the zodiac sign it is also called the 'rising sign.' The zodiac sign Virgo was said to be *Heru's* rising sign. Henceforth, from a contemporary astrological standpoint, the sign of Virgo was rising at the moment of *Heru's* birth and so Virgo became his rising sign. Certainly, there are numerous other astrological, alongside symbolic, mythological, archetypal, cultural and religious accounts that substantiate the dynamism that is the Kemetic *Neter* known as *Heru*. However, hopefully this subsection has thoroughly provided substantial detail to articulate *Heru* and the stories that surround him in relation to Kemetic myth and astronomy.

PISCES

In contemporary astrology the zodiac sign Pisces is symbolized by two fishes swimming back to back in opposing directions.⁶⁸⁸⁶⁸⁹ The symbolic manner that the sign is usually presented in displays the two fish in almost a cyclical manner where they are revolving around one another appearing similar to the Chinese *Yin* and *Yang* symbol. In ancient Kemet, the two fishes representing Pisces were called "*In* and *Remi*"⁶⁹⁰ who Finch states where "two fish neters, one from the upper part of the Nile at Swnw (Syene)

⁶⁸⁶ Martin, "Heru, horus," 313-314.

⁶⁸⁷ Fearrington, *The New Way to Learn Astrology*, 52-53; The signs of the zodiac are constantly moving at varying rates and in relation to the ascendent, every two hours of the day a different zodiac sign is rising into the ascendent, also called 'first house,' which influences the personality, identity and self-perception of the person based on their time of birth. As such, when a person is born whatever sign was occupying the position of their ascendent at their time of birth becomes their 'rising sign.'

⁶⁸⁸ Ibid, 26

⁶⁸⁹ Finch, *Echoes of the Old Darkland*, 194.

⁶⁹⁰ Charles S. Finch, *The Star of Deep Beginnings: The Genesis of African Science and Technology*. (United States: Khenti, Incorporated, 1998), 179.

and the other from the lower part of the Nile at Qen Mer (Oxyrhynchus).”⁶⁹¹ The mythological significance surrounding Pisces concerns itself with dualism, due to the dual (fish) symbolism of Pisces, albeit one fish is moving in the opposite direction of the other. Allegorically each fish represents a facet of consciousness; one fish represents the conscious and the other the subconscious. Since they are moving in opposite directions one fish is attempting to bring the subconscious into conscious reality, while the other is conditioning or preparing conscious reality for the subconscious.⁶⁹² Essentially, the fishes are trying to merge consciousness and create a collective consciousness, though due to the nebulous nature of the Pisces zodiac sign it is more prudent to consider this coalescence to favor a collective subconsciousness. As previously mentioned, planets represent energetic or behavioral faculties which influence each zodiac sign.⁶⁹³ The zodiac signs themselves represent certain personality dynamics i.e., Aries is considered aggressive and Taurus is reserved., and so these zodiacal personalities are influenced by the energetic signature of their respective governing planet(s). As it relates to behavior faculties, Pisces is governed by both the planet Neptune⁶⁹⁴ and Jupiter⁶⁹⁵; Neptune is the primary ruler while Jupiter is considered the co-ruler. Neptune is associated with the spiritual and unseen; it also deals with traits varying from altruism, compassion, creativity, idealism, selflessness, self-sacrifice and unconditional acceptance to deception,

⁶⁹¹ Finch, *The Star of Deep Beginnings*, 179.

⁶⁹² Fearington, *The New Way to Learn Astrology*, 26.

⁶⁹³ Ibid, 27

⁶⁹⁴ Ibid, 10; Neptune in Roman mythology refers to the Greek deity known as Poseidon, lord of the sea. In Greek mythology Odysseus, also known as Ulysses, becomes victim to the cruelty of Poseidon which results in his confusion. From this mythological account Neptune is said to be associated with the confusion of humankind as understood through deception and delusion.

⁶⁹⁵ Ibid, 8; In ancient Rome Jupiter was associated with the Greek deity Zeus, the lord of immortality, law, authority and reward and punishment through the judgment process. As such Jupiter is associated with reward, expansion and otherwise favorable fortune.

delusionality, intoxication, isolation, sabotage, and self-destruction.⁶⁹⁶ Jupiter on the other hand is associated with fortune, enlightenment and also spirituality; its traits include abundance, faith, higher education/learning, expansion, enthusiasm, and optimism alongside less favorable traits like over indulgence, overzealousness and conceit.⁶⁹⁷ Concerning Neptune and Jupiter these planets behavioral faculties influence the typical person born under the zodiac sign of Pisces, who are generally said to be artistic, creative, emotional, emphatic, intuitive and spiritual. As a negative this sign is understood to be deceptive, deceitful, delusional, prone to martyrdom, excessively self-effacing and inconsistent.⁶⁹⁸ As it concerns the Age of Pisces this age is a characterization of the Kemetic *Neter Heru*, Pisces being a manifestation of *Heru*,⁶⁹⁹ who is associated with being the archetypal figure having influenced the Jesus Christ figure of the Christian faith and other allegorical symbolism present in that faith system. To this extent the Age of Pisces is largely correlated with the establishment of the modern Christian faith.⁷⁰⁰ Transitioning, in relation to African people, history and culture the Age of Pisces has had a significant impact on African reality. Weldon C. Williams III in his doctoral dissertation titled *African Origin of the New Age* adequately describes the effect the Piscean age had on Africans as illustrated below:

“The sign of Pisces epitomizes martyrdom, repression, disorganization, vacillation, lethargy, duality, sabotage and confusion. The keynote of Pisces is belief, the acceptance of something as true or real without proof (Lineman & Popelka, 1984). Oken (1990) posits three pairs of concepts as the evolutionary theme of Pisces: Bondage or captivity, renunciation or detachment, self-sacrifice and death. All of these themes are

⁶⁹⁶ Ibid, 10, 26

⁶⁹⁷ Ibid, 8

⁶⁹⁸ Ibid, 26

⁶⁹⁹ Finch, *Echoes of the Old Darkland*, 194

⁷⁰⁰ Finch, *The Star of Deep Beginnings*, 180

thoroughly attested in the Black experience. The European and continuing Arab enslavement of Africans reflect the Piscean theme of bondage. Over the course of Pisces, the unprecedented captivity of an entire race became a reality. Africans were detached from the Motherland, scattered throughout the Diaspora, and alienated from each other. Indoctrinated by white supremacy, many if not most have been programmed to renounce, relinquish, abandon and repudiate African culture in favor of imitating the ways of our oppressors. The same oppression, however, which forced African renunciation and alienation also created martyrs of the race. Through their self-sacrifice, these ancestors revealed the appropriate ways and means of liberation for the age of Pisces.”⁷⁰¹

The principal event that Williams describes underneath the astrological influence of the Age of Pisces is the African tragedy known as the *Maafa*. The word *Maafa* comes from the KiSwahili language of East Africa which means “Great Disaster.”⁷⁰² The *Maafa* refers to the Arab and European colonization, imperialization and enslavement of African people and the subsequent crisis that has continued to affect the African world, continental and diasporan, into modern times because of it. Williams discerns that the personal characteristics associated with Pisces i.e., confusion, repression, self-efficacious, etc., were themes that surrounded the capture, enslavement, subjugation, torture and suffering of African people as influenced by the current Precessional Age. Now, this seemingly apparent inclination towards disestablishment or suffering is not the essential nature of the Pisces zodiac sign; these traits merely represent a dimension of the complexity of Pisces: There is also victory. Despite enslavement Africans resisted enslavement and constantly fought to regain their freedom at the hands of their captors. It

⁷⁰¹ Weldon Williams III, *African Origin of the New Age: An Astrochronology of the Black Experience*. (PhD Dissertation, Temple University, 2002), 166-167.

⁷⁰² Marimba Ani, *Yurugu: An African-centered critique of European cultural thought and behavior* (Eritrea: Africa World Press, 1994), 583.

is in this same age that innumerable attempted or actualized revolts took place in response to the subjugation of African agency:

Conservatively there were some estimated 55 reported mutinies and 250 documented cases of insurrection at sea during the voyage of the Middle Passage between 1699 and 1845.⁷⁰³ On land throughout the 18th and 19th centuries there were always existed subversion attempts by enslaved Africans to weaken or release the hold that was maintained over them by their captors;⁷⁰⁴ The most impressive of these attempts came through enslavement revolts or the conspiracy to revolt. In 1822 Denmark Vesey of Charleston, South Carolina devised a conspiracy to revolt involving the accumulation of armaments, munitions, funds, and other resources. He planned his revolt for July of 1822, however and unfortunately, his plans were betrayed by an anti-African collaborator who warned the white slave masters of what Vesey was orchestrating; consequently, Vesey and many of his collaborators were executed.⁷⁰⁵ Gabriel Prosser is another African liberation proponent who in August of 1800 had organized over a thousand African peoples to resist the institution of enslavement and liberate themselves from bondage. However, and again unfortunately, similar to Vesey, his plans were betrayed by two anti-African collaborators who held sentiments that their slave owner would be killed and thus leaked Prosser's plans to the white authorities. Subsequently, the governor, in response to

⁷⁰³ Maghan Keita. "Middle Passage." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 331-333. Thousand Oaks, CA: SAGE Publications, Inc., 2005.

<https://dx.doi.org/10.4135/9781412952538.n172>.

⁷⁰⁴ Dawn L. Cannon. "Enslavement resistance." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 231-233. Thousand Oaks, CA: SAGE Publications, Inc., 2005.

<https://dx.doi.org/10.4135/9781412952538.n120>.

⁷⁰⁵ Molefi Kete Asante. "Vesey's conspiracy." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 467-468. Thousand Oaks, CA: SAGE Publications, Inc., 2005.

<https://dx.doi.org/10.4135/9781412952538.n246>.

Prosser's plans, ordered in the state troops and militias to ensure the revolt would not happen. Several weeks later after the failed revolt the search was on for Prosser who was found and eventually executed for failing to divulge information to the white authorities surrounding his revolt.⁷⁰⁶ On August 20th of 1831 the most successful revolt against the American institution of slavery was enacted by Nat Turner of Southampton County, Virginia. Born in the same year of the Prosser revolt (1800), Turner was inspired by the visions and revelations, which he believed came from God, to prepare for warfare against the white enslavers. As such in August of 1831 Turner enacted his revolt killing several dozen plantation owning men, women and children in a two day period. Eventually Turners revolt caught attention and was countered by white militias wherein Turners forces were made to retreat and subsequently many were captured and executed for their role in the revolt. Moreover, as retaliation many innocent enslaved African men, women and children were murdered over the next several days by angry whites. Turner himself evaded capture for two months before being captured wherein he confessed what incited his decision to revolt, and inevitably on November 5th of 1831 he was hanged. The legend and legacy of Nat Turner and his revolt remains one of the most prolific moments of African agency on American soil and had a significant impact on the course of future events in the 19th century, such as the American Civil War.⁷⁰⁷⁷⁰⁸ Of all the revolts that

⁷⁰⁶ Katherine Olukemi Bankole. "Gabriel Prosser's revolt." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 255-256. Thousand Oaks, CA: SAGE Publications, Inc., 2005. <https://dx.doi.org/10.4135/9781412952538.n133>

⁷⁰⁷ Cannon, "Enslavement resistance," 231-233.

⁷⁰⁸ David Brodnax. "Nat Turner's rebellion." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 352-354. Thousand Oaks, CA: SAGE Publications, Inc., 2005. <https://dx.doi.org/10.4135/9781412952538.n180>

happened during the period of enslavement in the Americas, the most iconic and massive of them all was the revolution of Ayiti (Haiti). A French colony, the Island of Saint-Domingue was one of the most lucrative ‘investments’ by the Europeans colonial powers, particularly France. Due to the excess cruelty enacted upon the Ayitian (Haitian) population by the French and other Europeans colonialist, alongside a series of conflicts on the island that exacerbated the animosity between the African and European populations, in August of 1791 the Ayitians (Haitians) began their revolt to liberate themselves from European enslavement and subjugation. Over the course of thirteen years war was fought in Ayiti between the Africans and colonialist European powers, however, as the cost of war became too much for France, among other events, in 1803 the French abandoned the island and in January of 1804 Ayiti proclaimed independence. The Ayitian revolution is the most profound symbol of African resistance against immeasurable odds and solidified in the minds of Africans and Europeans alike that African people possessed the capacity to decide their own course of affairs (self-determination) and achieve their desire for emancipation if necessary by force.⁷⁰⁹

These illustrations of African resistance, as enacted during the Age of Pisces symbolized the collective consciousness of African people who sought to remove themselves from conditions of indignity and regain their humanity. It could also be said that this was the subconscious collective sentiments of Africans throughout the globe who were intuitively aware of their situation and envisioned a future where they would be

⁷⁰⁹ Garvey F. Lundy. “Haitian revolution.” In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 259-262. Thousand Oaks, CA: SAGE Publications, Inc., 2005. <https://dx.doi.org/10.4135/9781412952538.n135>

free to self-determine their own lives without the intrusion of others. Ultimately, as of this writing, the Age of Pisces is still active, as the sign of Pisces is still rising at the vernal (spring) equinox. While Africans are still struggling with the legacy of the *Maafa*, which is a byproduct of this age, times are preparing to change as in the coming two decades the Age of Pisces will cease and the Age of *Hathor-Nut* (Aquarius) will be ushered in. Where this Piscean age has influenced both the collective conscious and subconscious of a people who have experienced unfathomable conditions and remain optimistic in the face of despair, the Age of *Hathor-Nut* or Aquarius is bound to bring change and initiate a cataclysmic shift in the consciousness of African people, hopefully as a means to enact true liberation and emancipation globally.

HATHOR-NUT

Hathor, also known as *Het-Her* or *Hat-Hor*,⁷¹⁰ represents one of the recorded oldest and most complex *Neters* of ancient Kemet. She is often associated as being the ‘Great Mother’ as the duties ascribed to her include the guardian of women and childbirth.⁷¹¹ She is also associated as being the benefactor of dance, entertainment, music, sexuality and is ascribed to be a healer and caregiver.⁷¹² As the ‘Great Mother’ *Hathor* is symbolized by the cow which is associated with displaying feminine traits such as fidelity to its offspring and the production of milk. This representation of *Hathor* existed on the greater celestial plane as well, for in Kemetic cosmology *Hathor* is

⁷¹⁰ Charles S. Finch III, “Pt. 3 of Egypt and the Calendar and the Great Year.” *Facebook live* video, 4:24. June 4, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/445774702852766/>.

⁷¹¹ Denise Martin. "Hathor." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 306-307. Thousand Oaks, CA: SAGE Publications, Inc., 2009. <https://dx.doi.org/10.4135/9781412964623.n194>

⁷¹² Martin, "Hathor," 306-307.

depicted as a celestial cow whose milk was the Milky Way itself. In this regard she is the ‘Great Mother’ responsible for creating life in and maintaining the natural order of the universe.⁷¹³ *Hathor’s* relations to other Kemetic *Neteru* are quite complicated especially since the people of Kemet, as aforementioned, never abandoned an older concept of a *Neter*; instead, they merely recycle and reinstitute a *Neter* at a later time. As such in one regard she is believed to be the mother of *Auset* (Isis), however in another illustration she is *Auset*, the latter example resulting in the synthesis between the traits of personalities of both *Neteru*.⁷¹⁴ In relation to this coalescence between *Hathor* and *Auset*, Ana Monteiro-Ferreira states that “Hat-hor is the goddess most identified with Auset because of her powerful strength in fertility and productivity,”⁷¹⁵ wherein fertility and productivity are traits also associated with *Auset*. In either illustration of her relation to *Auset*, *Hathor* is considered to be the mother of *Heru* (Horus) as her name means ‘House of *Heru*.’⁷¹⁶ Since she provides the cosmic substance that composes the Milky Way, which is the galaxy, that substance encircles *Heru*, or is also regarded as the sun, and essentially serves as his home or house. At another period of time in ancient Kemet *Hathor* is combined with the *Neter Sekhmet* who is ascribed as a Goddess of War.⁷¹⁷ In this regard as *Hathor-Sekhmet*, also known as the “fiery Eye Goddess,”⁷¹⁸ she is identified as the daughter of the Supreme Being *Ra* who defies his commands and displays the bloodthirsty vengeance that personifies her now *Sekhmet* aspect. There is much more to

⁷¹³ Ibid

⁷¹⁴ Ibid

⁷¹⁵ Ana Monteiro-Ferreira. "Tefnut." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 350. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://dx.doi.org/10.4135/9781412964623.n410>

⁷¹⁶ Murdock, *Christ in Egypt*, 131, 179

⁷¹⁷ Martin, "Hathor," 306-307.

⁷¹⁸ Alison Roberts, *My Heart My Mother* (United Kingdom: NorthGate, 2000), 22.

elaborate as it pertains to *Hathor* since her story, symbol and myth had continued to evolve throughout ancient Kemet though in short it can be concluded that she was well regarded as ‘mother nature’ herself and an embodiment of beauty, femininity, fertility, love, and protection.⁷¹⁹

In ancient Kemet the *Neter Nut* is depicted as a Goddess constituting the ‘sky,’ Henceforth, *Nut* is recognized as a sky *Neter* bearing responsibility to maintain the order of the universe alongside *Shu* the ‘air’ *Neter*, *Tefnut* the *Neter* of ‘moisture’ and *Geb* the *Neter* of ‘earth.’⁷²⁰⁷²¹ *Nut* was believed to be the mother of the sun or ‘Sun-God,’ and as such governs “the traditional role of the dawn goddess.”⁷²² It is stated that she “gives birth to the sun every morning and swallows him at night.”⁷²³ In relation to her association with the sun, *Nut* is believed to have been a part of the creation of the cosmos and facilitated *Ra*’s, a principal creator deity, ascension into the sky.⁷²⁴ Moreover, in some allegorical accounts she is the mother of *Heru* who is also regarded as a personification of the sun.⁷²⁵

Transitioning, concerning the Age of *Hathor-Nut* this Precessional Age is seemingly a synthesis between the allegories, stories and symbols of both *Hathor* and *Nut*

⁷¹⁹ Martin, "Hathor," 306-307.

⁷²⁰ Asante, *The History of Africa*, 33.

⁷²¹ Molefi Kete Asante. "Air." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 21. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<https://dx.doi.org/10.4135/9781412964623.n15>

⁷²² Murdock, *Christ in Egypt*, 143.

⁷²³ Denise Martin. "Sun." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 636. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<https://dx.doi.org/10.4135/9781412964623.n401>

⁷²⁴ Katherine Olukemi Bankole. "Goddesses." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 636. Thousand Oaks, CA: SAGE Publications, Inc., 2009.
<https://dx.doi.org/10.4135/9781412964623.n184>

⁷²⁵ Murdock, *Christ in Egypt*, 141, 148.

in relation to humankind and terrestrial affairs. As such, the double-barreled name *Hathor-Nut* reflects this coalescence and Finch identifies this pairing as the “the great mother of the waters.”⁷²⁶ Here Finch regards *Hathor* and *Nut* as a singular entity. Regarding the Age of *Hathor-Nut* at the vernal equinox in 2,039 A.D the Age of *Heru* or Pisces will cease to rise and will be replaced by *Hathor-Nut* that will rise at the spring equinox and reign for 2,160 years as the governing *Neteru*. Now, the question becomes exactly what will this age reflect in relation to humankind and the greater earth? Moreover, and in particular, what will this age mean for African people still wrestling with the impact of the current Piscean age? In order to address those questions most effectively it would be prudent to first assess the similarities and differences in the allegories surrounding *Hathor* and *Nut* in relation to each deity's individual mythologies and the synthesis between their mythologies and symbols when they become *Hathor-Nut*. Once this is established it should be easier to offer conjecture into the significance surrounding this coming age. Firstly, from initial observation both *Hathor* and *Nut* are considered mothers in ancient Kemet. Moreover, from a cosmological aspect they are both mothers who maintain a significant presence in expansive natural domains; *Hathor* the Milky Way Galaxy and *Nut* the sky. Where *Hathor* is regarded as the celestial cow whose milk was the Milky Way itself, *Nut* bears relation to *Nu* or *Nun* which is viewed as the primordial waters. In one sense *Nun* is the cosmic ooze, the “watery undifferentiated space”⁷²⁷ or the archaic liquid in which the creator deity *Atum* emerged from.⁷²⁸ In

⁷²⁶ Charles S. Finch III, “Part 2 of Egypt, the Calendar, and the Great Year.” *Facebook live* video, 13:09. May 22, 2019. <https://www.facebook.com/CharlesSFinchIII/videos/419574865552037>

⁷²⁷ Agyekum, *Distorted Truths*, 3842.

⁷²⁸ Asante, *The History of Africa*, 28, 33.

another sense *Nun* is also a deity himself known as the “fathers of the Gods”⁷²⁹ and “the great primeval god of the watery abyss.”⁷³⁰ Due to *Nut*’s relation to *Nun*, she is associated with the moniker “Goddess of the “celestial waters.””⁷³¹ As such, *Nut* is seemingly a governess of both the sky and the celestial waters.⁷³² To this extent *Hathor* and *Nut* are both motherly deities who embody large natural environments. Furthermore, both deities maintain relations as mothers to *Heru* who is regarded as a cultural hero and personification of the sun. To this extent it appears that *Hathor-Nut* maintains a feminine role in the cosmic order of the universe. Moving on a second observation concerns itself with the reputation of *Hathor-Nut*. *Hathor* is considered the beloved mother in ancient Kemet because of the role she bears in childbirth, fertility, love, the arts and the defense of women. Correspondingly, *Nut* assumed a critical role in the natural order of humanity because she assisted *Shu* the ‘air’ deity in keeping the balance between the earth and sky.⁷³³ Essentially, both *Hathor* and *Nut* respectively are well regarded and by the ancient people of Kemet and together as *Hathor-Nut* are pivotal in the lives and natural order of humanity. A third observation of *Hathor-Nut* is their relation as mother to personifications of the sun. *Hathor* is considered in one aspect the mother of *Heru*, either as an *Auset* or her mother, whose name refers to the ‘House of *Heru*.’ Henceforth, she is seemingly providing protection or shelter to the prodigal son. *Nut* is also known as the mother of the ‘Sun-God’ *Heru* and governs the role of the dawn Goddess who gives birth

⁷²⁹ Murdock, *Christ in Egypt*, 296.

⁷³⁰ Ibid

⁷³¹ Ibid

⁷³² Due to the nature of Kemetic mythology, environments such as the sky or ‘celestial waters’ could be one in the same as the terminology used to describe such phenomena is often figurative which is a cultural aspect shared throughout Africa as it concerns myth.

⁷³³ Asante, "Air," 21.

to the sun and conceals him daily. Plausibly, the most salient theme pertaining to *Hathor-Nut* and *Heru* is the former's capacity to conceive, birth, mother and protect the cultural hero who is an embodiment of both masculine energy and the personification of the sun itself. Moreover, the 'Sun-God' is also considered to be messianic and so *Hathor-Nut* bears tremendous responsibility bearing the child who will be important in fostering *Ma'at*, ushering in the light and correspondingly admonishing the darkness and forbidding *Isfet*. Alas, these three points are simply conjecture regarding the myth, story and symbolism behind the coming Age of *Hathor-Nut*. Since this is an age happening in a new era of human history there is only speculation what this age could bring. However, the ancient people of Kemet associated *Hathor-Nut* with a certain set of myths, symbols and characteristics, and reasonably if those aspects can be interrogated it is likely that a deeper understanding into this coming astrological age can be gleaned as a means to better understand the events before their unfolding in this coming age.

AQUARIUS

The Kemetic archetypal sign of *Hathor-Nut* in contemporary astrology is associated with the zodiac sign Aquarius, originally known as "Aquaria."⁷³⁴ *Hapi* was another Kemetic name for Aquarius, *Hapi* referring to the Nile, which was "depicted as a man with a feminine breast."⁷³⁵ The 'Waterman' is also another moniker related to Aquarius and said to be symbolic of the "celestial Flood known as Nu."⁷³⁶ In contemporary astrology the zodiac sign Aquarius is known as the "water bearer"⁷³⁷

⁷³⁴ Finch III, "Part 2 of Egypt, the Calendar, and the Great Year," 13:09.

⁷³⁵ Finch, *The Star of Deep Beginning*, 179.

⁷³⁶ *Ibid*

⁷³⁷ Murdock, *Christ in Egypt*, 293.

symbolized by a man pouring a pitcher of water. Though called the ‘water bearer’ in contemporary astrology the illustration of a man pouring water is in fact a man pouring “new ideas, innovation, inspiration, and concepts into a stream of influence upon the world, in the name of social progress and humanitarianism.”⁷³⁸ Henceforth, Aquarius is the zodiac sign associated with the advancement of humanity through radical shifts in thought and action. Aquarius is concerned with collective wellbeing and consciousness of humanity and strives to be a beacon of change in the course of human events and phenomenal reality. This sign is primarily ruled by the planet Uranus⁷³⁹ and is co-ruled by Saturn.⁷⁴⁰ Uranus is the planet of change, eccentricism, innovation, rebellion, revolution and individual identity.⁷⁴¹ Correspondingly, Saturn is associated with adversity, boundaries, rules, restrictions, structures and life lessons.⁷⁴² These behavioral faculties of Uranus and Saturn influence the personality of Aquarius which is generally concerned with creating paradigm shifts, humanity, individuality, innovation, science, technology and uniqueness. Concerning the Age of Aquarius, there seems to be two prominent themes that can be extracted from the Aquarian sign from both the Kemetic and contemporary astrological depiction of the sign. Firstly, in Kemet the sign Aquarius was also known as the Waterman who was said to be symbolic of the *Nu* the ‘celestial flood.’ As discussed in the context of *Hathor-Nut*, *Nun* refers to the primordial waters, or the archaic substance, that Agyekum states is an “unstructured and undifferentiated state that has an inherent order which will eventually give birth to the structured world.”⁷⁴³ As

⁷³⁸ Fearington, *The New Way to Learn Astrology*, 25.

⁷³⁹ Agyekum, *Distorted Truths*, 5245; In Greek mythology Uranus is the Supreme Sky God.

⁷⁴⁰ Fearington, *The New Way to Learn Astrology*, 9; The Romans conceived the name deity Saturn from the Greek Chronos (Kronos) who deals with the element of time.

⁷⁴¹ *Ibid*, 10

⁷⁴² *Ibid*, 9

⁷⁴³ Agyekum, *Distorted Truths*, 5282.

the 'Waterman' pouring water from two vases and considering his association with *Nun*, is possible that Aquarius was seen as pouring or spreading the 'unstructured or undifferentiated waters,' which symbolically represent potential, where inevitably life, structure and order will emerge from. Essentially, in ancient Kemet Aquarius may have represented potentialities and possibilities to emerge from a state of cosmic ambivalence. Or, Aquarius, as depicted as the deity *Nun*, could be the lord of the watery abyss who initiates change and growth from the primeval waters which function as a substance of limitless potential. Either as the 'Waterman' who pours the cosmic waters, or a deity who initiates the spread of the celestial waters, the sign of Aquarius essentially initiates cosmic changes that affect humanity and terrestrial events by way of the dispersion of the watery substance. The theme here in ancient Kemetic is that Aquarius could have been seen as ushering in cosmic order by giving birth to the structured world as allegorically expressed through the waters of the *Nun*. Ultimately, in this example Aquarius would play a vital role in the natural order of creation. In relation to contemporary astrology the role of Aquarius is quite similar to his Kemetic self. However, in the contemporary sense Aquarius, as the water bearer, bears change, concepts, ideas, innovation and inspiration that are symbolically poured as a stream of celestial influence upon the world, in the name of humanity and human advancement. In either an Kemetic or contemporary depiction Aquarius is influencing humanity and terrestrial events by nature of his epistemic contributions to the world and its beings. Henceforth, it can be speculated that the Age of Aquarius is a 2,160 year period wherein humanity will undergo significant changes in relation to the thinking, obligations, perceptions of reality, rules, values, and the ordered structure of their existence. The transition from one age to another is not

contained; the energetic influences of the Age of Aquarius are already being ‘felt’ i.e., experienced, witnessed, etc., even in this current Age of Pisces.⁷⁴⁴ All beings in the greater universe are already experiencing the cusp or the influence of transition from one astrological age to the next. Though the Piscean traits of altruism, collective subconsciousness, creativity, delusion, kindness, self-sacrifice, subterfuge and spirituality are still present in this current Age of Pisces, change, growth, innovation, rebellion, resistance, and revolution are traits being experienced also due to the energetic influence of the coming Age of Aquarius. Transitioning, as it concerns African peoples this coming age is bound to create a shift in human direction therein hopefully African people can benefit from especially considering the continuation of the *Maafa*. In order for African people to understand how they can ascertain victory in the coming age it is necessary to reference the Akan concept of *Sankofa* as a conceptual tool wherein the significance of the past can be extracted in order to create a more coherent present and future. Here what will be emphasized is the value and importance of astrology as an ancient African science that can benefit the lives of African people living in the current age.

ASTROLOGY AS AN AFRICAN ANCESTRAL SCIENTIFIC TRADITION

The concept of *Sankofa* is an Akan metaphor that emphasizes the importance of remembering the past to extract knowledge from it and bring it to the present to create positive changes. As a symbol, *Sankofa* is usually presented as the following:

“A bird standing or walking forward while reaching back with its head into its feathers. The bird is said to be taking something off its tail, searching through its tail feathers, or grooming itself...In addition, the head

⁷⁴⁴ Williams III, *African Origin of the New Age*, 194.

of the bird appears to be picking up an egg, thus further suggesting that the path we have made holds the potential to understanding the present and the promise of the future. It describes an ongoing process, principle, and value of historical and cultural recovery.”⁷⁴⁵

As a principle *Sankofa* represents several integral aspects including the value of a person reflecting upon the past; thoughtfulness prior to decision making; self-definition, self-recognition and vision; destiny and the repossession of what has been forgotten, lost or misplaced.⁷⁴⁶ In general African culture places tremendous importance upon the past as a resource to be learned from and not simply a reference to be observed. Thus as the figurative metaphor implies, to ‘return’ to the past is seen as cultural, epistemic and historical reclamation of what has escaped the grasp of current comprehension. In order to move forward the past has to be recovered. Ultimately, as Kbonsura A. Wilson explains, the past, *Sankofa*, is a source of “exemplary models of thought, reason, morality, and practice. The past, then, offers us a model of excellence, whereas history provides us with many lessons that inform our current self-conception and social identity.”⁷⁴⁷

As a conceptual tool *Sankofa* becomes extremely important in this endeavor as it concerns the African science of astrology and its value to the African world. It has been argued that astrology is an ancient African science that can benefit the lives of African people in the modern era. As explained in previous chapters astrology is a science conceived in African antiquity, Kemet in particular and shares relations with

⁷⁴⁵ Kbonsura A. Wilson. "Sankofa, Concept." In *Encyclopedia of African Religion*, edited by Molefi Kete Asante and Ama Mazama, 586-587. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

<https://dx.doi.org/10.4135/9781412964623.n364>.

⁷⁴⁶ Wilson, "Sankofa, Concept," 586-587.

⁷⁴⁷ Ibid

contemporary African culture such as the Akan of Ghana and Ivory coast as explained in chapter four. Despite the Europeanization the science has endured, as discussed in chapter five, astrology is “an ancient practice dating back thousands of years and heavily utilized by priesthoods to influence human culture.”⁷⁴⁸ Moreover, as quoted from Tamsyn Barton in the previous chapter, astrology “was in tune with contemporary intellectual disciplines...it fitted in with ancient cosmology, it drew on the data of astronomy, it offered an extra dimension to medicine, it shared the convictions of philosophers, and it fitted in with much religious understanding of the divine.”⁷⁴⁹ To this extent astrology is by no means a ‘pseudoscience’ and the only illegitimacy that concerns the science is tied to the culture that has attempted to debase, devalue and ridicule it due to their own cultural misgivings around the intrinsic spiritual qualities of African sacred science. In truth African people must exercise *Sankofa* and relocate themselves to the sacred spiritual practices of their African ancestors. The Afrocentric concept of *relocation* refers to the ‘re-orientating of one to their natal identity as determined by their culture, history, and biology.’⁷⁵⁰ Relocation is a return to one’s culture and history by departing from a foreign culture’s conception of reality. Due to the lingering effects of the *Maafa* many people of African descent conceive reality not from an African perspective but a European perspective. The fault of this foreign perspective, this *Eurocentricity* which is the ‘ethnocentric imposition of European consciousness upon the reality of other cultures,’ is that it attempts to impose European consciousness as universal thereby making the European experience the sum-total of all human experiences.⁷⁵¹ As a consequence many

⁷⁴⁸ Murdock, *Christ in Egypt*, 269.

⁷⁴⁹ Tamsyn Barton, *Ancient Astrology*. (London, England: Routledge, 1994), 3.

⁷⁵⁰ Ama Mazama, *The Afrocentric Paradigm* (Trenton: Africa World Press, 2003), 25.

⁷⁵¹ Molefi Kete Asante, *An Afrocentric Manifesto*, (United Kingdom: Polity, 2007), 25.

African people view their own culture and history as inferior and distance themselves from it as an attempt to, supposedly, regain their humanity through imitating Europeans. In actuality, any attempts to mimic Europeans by Africans as a means to recapture humanity is misguided since one's humanity is reflective of their own ancestral culture, biology and history. Moreover, their humanity is determined by their behavior, character, ethics and actions, among other factors, in the world which are also culturally and ancestrally influenced. Henceforth, any attempt to remove oneself from their own culture and history is as Frantz Fanon would call it is "alienation"⁷⁵² which refers to this depersonalization or self-estrangement of the self. This alienation of the person is contagious because humans live in relation to one another and so inevitably to alienate the individual is to eventually alienate the collective. As such the 'alienation of Africans is not an individual occurrence.'⁷⁵³ This alienation through Eurocentric efforts means that African people have to consciously reorientate themselves to remember, perceive and acknowledge their own Africanity⁷⁵⁴ if they are to assert their own genuine humanity. Moreover, they have to remember, perceive and acknowledge that they are agents capable of exercising self-determination and do not live within the confines of another cultures perception of them. This is why *Sankofa* is important because it allows African people to remember who they were before African history was interrupted by the *Maafa*. By reflecting upon the past, the present can be changed by having a clearer sense of self-knowledge, identity, understanding, definition and recognition: African people can consciously reclaim what was once out of reach and use it to their advantage. Astrology

⁷⁵² Frantz Fanon, *Black Skin, White Masks* (United States: Grove Atlantic, 2008), xxiii.

⁷⁵³ Fanon, *Black Skin, White Masks*, 4

⁷⁵⁴ Asante, *An Afrocentric Manifesto*, 25; Asante states that "Africanity refers to the traditions, customs, and values of African people."

has long been a part of African ancestral tradition and it is important enough to be remembered, reclaimed and reinstated in the African world today. In relation to this James Smalls states the following:

“Astronomy is the study of the universe, the celestial objects that make up the universe, and the process that governs the life cycle of those objects. Astronomy is largely an observational science... We need to think of astronomy in a way of determining who we are... African people in studying the cosmos and seeing how it works, and realizing when the moon is here and the sun is here and this constellation is here, this thing is happening on earth... this thing happens in the human body and after observation and seeing the repetitiveness of it, they were able to chart it into a sacred science and refer to it in season and timeline, and build their social-ecology to reflect it... One tool created through the study of astronomy was the tool of astrology... Astrology is the way of teaching astronomy to the masses. Astrology is the way of explaining (as we see in the temple in Dendera in Kemet) how the rest of the universe affects your daily lives right to the minute. We know others have taken the science and made a mockery out of it, but if we go back to why our ancestors created it, astrology becomes the way you teach astronomy to the masses... it is a science we need to return to and get an understanding of.”⁷⁵⁵

As James has made light of, astrology is a science that Africans living in the contemporary era must relocate towards. The question then occurs is how do Africans today return to this ancestral science? In response to this question there is a logical order of proceedings that are mutually interconnected that explain how Africans can return to this science and utilize it to their benefit. Firstly, African people living today must culturally and intellectually return to the source, which is Africa, and in particular ancient Kemet where this science historically emerged from. Here Africans today only need to

⁷⁵⁵ James Smalls, “African Sacred Science w/ Professor James Small,” Molefi Kete Asante Institute, March 19, 2021, YouTube Video, 31:57-37:57, https://www.youtube.com/watch?v=vR_DTyoSfQs&t=5132s.

mirror or copy the practice of an African science thoroughly established in African antiquity; this is not an endeavor that needs to be reformed, repurposed or revolutionized because it was quite perfected in its original cultural and historical content. To the best of their ability, the Precession of the Equinoxes, the zodiac, Precessional Ages, Great Year and Galactic Center were most brilliantly exemplified in ancient Kemet. Henceforth, Africans living today simply need to know and reacknowledge what phenomena was apprehended in ancient Kemet and reenact the purpose they served regarding humanity and the greater universe. Basically, Africans today need to simply do as their ancestors had done in ancient Kemet. Secondly, in returning to this ancestral science Africans today simultaneously return to the source; that is indigenous African culture. By returning to the source Africans today relocate to African culture including customs, episteme, traditions, values and worldview which epitomized phenomena that were instrumental in early African attempts to create a coherent model to live by. By exercising *Sankofa* Africans in this modern world return to the source, the natural order of all existence (*Ma'at*) and reclaim their ancestral heritage that some today have struggled to recapture due to the continuation of the *Maafa*. Having first returned to this ancient science in Kemet and subsequently (or rather simultaneously) returned to African culture, Africans living today can thirdly access this current interaction of astrology with an *Afrocentric* perspective, which is one that privileges this phenomenon in its proper location in Africa culture and history. Originally astrology maintained various African metaphysical assumptions such as the complementary nature between masculine and feminine energy, the significance of spirituality and role of mythologies in phenomenal experience. However, due to Europeanization this current interaction of astrology has lost

many of its innate spiritual sensibilities due to dichotomization, materialization and reductionism which are attributes of European culture. Henceforth, European culture has problematized this science simply because it is African in origin and in many aspects foreign to Europeans. As such Africans must admonish these Eurocentric misgivings and practice the science as their African ancestors originally had. Fourthly, and lastly, if Africans can comprehend this science in accordance with its ancestral unfolding, they can utilize it in a manner consistent with ancestral African obligations such as discerning human destiny, fostering justice, harmony, peace, reciprocity, righteousness, truth and virtuousness (*Ma'at*) and ultimately reaching a greater humanity by becoming more human through equitable and proper human relations. These four steps proposed are related and interconnected and hopefully best exemplify how this science can be utilized to benefit African people living today in the modern era. It is also worth mentioning that this science, as seen in among the Akan today is in many aspects and continuation of the ancient scientific model, albeit in contemporary African culture; Hence, it is wise for African people today to look towards the Akan and other contemporary African representations of this ancient science who practice it today in one way or another. This section will conclude and transition into the final section of the chapter which will discuss the intellectual-social theory of Afrocentricity and its significance as it concerns human liberation.

THE THEORY OF AFROCENTRICITY

METHODOLOGY

Afrocentricity is a theory of human liberation. Molefi Kete Asante, the progenitor of Afrocentric theory, defines *Afrocentricity* as a “frame of reference wherein phenomena are viewed from the perspective of the African person... Afrocentricity is the study of the ideas and events from the standpoint of Africans as the key players rather than victims.”⁷⁵⁶ Where the *Maafa* is a condition of depravity Afrocentricity cultivates a condition of consciousness where reality is viewed from the distinct and unique perspective of African people. Moreover, the African is the *subject* or the focal point or centerpiece in their own cultural and historical narrative where African experiences, ideas, and values are fundamental. As a social-intellectual theory Afrocentricity is rooted in the academic discipline known as *Africology* which is “the study of phenomena, events, ideas, and personalities related to Africa...based on the centrality of Africa.”⁷⁵⁷ Africology refers to the ‘Afrocentric examination of African phenomena transgenerationally and transnationally;’⁷⁵⁸ It is predicated upon the authentic and accurate examination of African people, culture, history and other phenomena, regardless of time and location from an Afrocentric perspective. In essence Afrocentric theory can be summarized as referring to the following:

“Afrocentricity is a quality of thought or action that allows the African person to view himself or herself as an agent and actor in human history, not simply as someone who is acted upon. It provides a perspective

⁷⁵⁶ Mazama, *The Afrocentric Paradigm*, 5.

⁷⁵⁷ Ibid, 24

⁷⁵⁸ Molefi Kete Asante, “Africology, Afrocentricity, and What Remains to Be Done,” *The Black Scholar*, 50:3, 2020, 48, DOI: [10.1080/00064246.2020.1780859](https://doi.org/10.1080/00064246.2020.1780859).

from the subject place, not from the margins of being victims or being an object in someone else's world. Thus, Africans are seen as creators, originators, and sustainers of ethics, values, and customs."⁷⁵⁹

As Serie McDougal III explains "Afrocentricity means placing African culture, experiences, and ideals at the center of any analysis of African phenomena."⁷⁶⁰ As such any inquiry concerning African phenomena must position itself in the authentic and accurate examination of African phenomena. As it concerns this dissertation including the introduction, chapters one through six and the conclusion, this endeavor was constructed as a means to present a genuine assessment of African phenomena from the standpoint of African centrality. Henceforth, in order to have done so certain methods and methodologies were used to conform this endeavor to meet Afrocentric research criteria. Firstly, in order for this dissertation to be authentically centered in Africa, which is viewed as a geographical location and as a cultural paradigm, it needed to meet three pyramidal elements as established by Danjuma Modupe. Those elements are grounding, orientation and perspective as defined below:

"Grounding refers to knowledge of the history and experience of the African world. Orientation refers to a particular interest in the needs and concerns of people of African descent. Perspective refers to looking at the world in a way that seeks to identify ways to emancipate and empower people of African descent."⁷⁶¹

Restated the element of 'grounding' refers to having knowledge in both the cultural and historical experiences of African people. Secondly, 'orientation' means having an interest in Africa, African phenomena, and African people. Here there is a

⁷⁵⁹ Ama Mazama, *Africa in the 21st Century: Toward a New Future* (United Kingdom: Routledge, 2007), 7.

⁷⁶⁰ Serie McDougal III, *Research Methods in Africana Studies* (New York: Peter Lang, 2017), 40.

⁷⁶¹ McDougal III, *Research Methods in Africana Studies*, 40

psychological dynamic present for a person to be orientated towards Africa alongside a 'value' component because of the 'interest' based nature of 'orientation.' Lastly on this pyramid is 'perspective' which refers to the self-aware or self-conscious manner of perceiving and interacting with the world; the way in which one sees and interacts with their reality and the greater universe. Overall this pyramid emphasizes epistemic groundedness, psycho-intellectual and value (axiological) orientation, and finally cosmological and ontological perspective.⁷⁶² As it pertains to Modupe's pyramid this conceptual framework aids in fostering theoretical grounding which is vital to understanding Afrocentric assumptions and theories. Theoretical groundedness is necessary for any *Afrocentrist*, or 'person trained in the discipline of Africology and adheres to the Afrocentric idea,' in order to accurately apprehend, analyze, interrogate, understand and explain African phenomena. Once theoretical groundedness is established there are minimum requirements the Afrocentrist must abide by in order for their work to constitute an Afrocentric assignment as explained by Asante:

"(1) an interest in psychological location; (2) a commitment to finding the African subject place; (3) the defense of African cultural elements; (4) a commitment to lexical refinement; and (5) a commitment to correct the dislocations in the history of Africa."⁷⁶³

The value in these five characteristics⁷⁶⁴ are that they inform an Afrocentrist on how to fulfill their research endeavors in accordance with Afrocentric theory. Summarily

⁷⁶² Mazama, *The Afrocentric Paradigm*, 6-7.

⁷⁶³ Asante, *An Afrocentric Manifesto*, 41.

⁷⁶⁴ Mazama, *The Afrocentric Paradigm*, 55; Modupe has greatly contributed to the robustness of the Afrocentric paradigm by providing additional characteristics which he claims helps create a more formidable list of Afrocentricity characteristics. These include (1) the Afrocentric objective, (2) the consciousness matrix, (3) the formal academic framework, (4) the condition complex, (5) theoretical constructs, (6) the structural gluon and (7) victorious consciousness.

the first minimum characteristic is ‘an interest in psychological location’ which refers to the Afrocentrist attempting to find or locate the psychological center of a person. Regarding this dissertation it was necessary to discern the locations of all the authors cited throughout this endeavor to ensure any contribution made to this piece was made with awareness of the authors psychological location. Secondly, when the Afrocentrist speaks about ‘a commitment to finding the African subject place’ they are referencing ‘where is the African in all analysis?’ Afrocentrist are concerned with finding the African subject place in all inquiries related to African culture, people, and phenomena. There is an interest in discovering if Africans are absent or present in regard to any inquiry. Here it was necessary to ensure that whether in regard to the people of Kemet, the Akan of Ghana or otherwise that African people were mentioned as being present in their own culture and history, as there can be discussion of African people or phenomena without the presence of the aforementioned. Thirdly, the Afrocentric researcher is committed to ‘the defense of African cultural elements.’ Asante states that “the Afrocentrist is concerned with all protection and defense of African cultural values and elements as part of the human project...the Afrocentrist discovers as much as possible authentic African understanding of the elements without imposing Eurocentric or non-African interpretations.”⁷⁶⁵ To defend the cultural reality of African people is to recognize the humanity of African people without imposing non-African interpretations upon said reality. This endeavor from its inception has been committed to defending the cultural elements of African people, culture, history and phenomena. Fourthly, the Afrocentrist has ‘a commitment to lexical refinement.’ Lexicon can connote location. For example,

⁷⁶⁵ Asante, *An Afrocentric Manifesto*, 43.

the person that considers Africans to be ‘animalistic,’ ‘backwards,’ ‘juvenile,’ ‘primitive,’ or ‘tribalistic’ is subscribing to a pejorative, often racist, perception of African people. This person is likely located in a non-African center, though not always, and consciously or unconsciously assumes African inferiority. The Afrocentrist is committed throughout their intellectual endeavors to refine the lexicon used to describe African people, whether the lexicon is used by an African or non-African person. As such the lexicon used to describe or define African people must be appropriate and without pejorative connotations. To this extent any lexicon used, with the exception of a direct citation from an author, in this dissertation reflected a conscious regard to the lexical characterization of African phenomena. Fifth, and lastly, the Afrocentrist having ‘a commitment to correct the dislocations in the history of Africa,’ or similarly ‘a commitment to a new narrative of African,’ is as Asante states “the primary obligations of the scholar is to make an assessment of the condition of research and then to intervene in an appropriate matter.”⁷⁶⁶ Essentially, Asante is stating that the Afrocentrist has to be cognizant of how Africa is regarded. Is it in a positive or negative light? Is the information surrounding Africa accurate or inaccurate? Who is telling the story of Africa i.e. Africans or Europeans? In any event the Afrocentrist must position Africa, its people, customs and beliefs in its proper historical and chronological context. Furthermore, the Afrocentrist must seek to create a positive narration of Africa rooted in the truth. The intention behind the construction of this endeavor was to present astrology as an Kemetic-African science that offers functionality utility to Africans living today; Henceforth, this intention was to create a new narrative of Africa free of European meddling and one that authority rest in

⁷⁶⁶ Ibid, 44

the vision of an emancipated Africa. Ultimately, as it pertains to these five minimum characteristics in relation to this dissertation, this endeavor has been researched and written to reflect a genuine assessment of African phenomenon, astrology, in accordance with Afrocentric research requirements.

In order to have completed a genuine assessment of Kemetic myth and astronomy, astrology, this endeavor relied upon primary research material from authors such as Seba Kwesi Damani Agyekum, Charles S. Finch, Wayne Chandler, and Jackson G. Jackson. Each author writes in a distinct and unique manner, which can even vary more across publications among a particular author i.e., Finch's *Echoes of the Old Dark Land* to *The Star of Deep Beginnings*, which gives the reader an idea of the author's perspective as it concerns the phenomena they write about. In particular, Agyekum, Finch, Chandler and Jackson all write about African phenomena however what is their theoretical orientation towards the phenomena they write about? The question here is whether these authors are Afrocentric or not. In order to answer this question location theory was used throughout this dissertation to ascertain the intellectual location of the authors used. *Location theory* refers to 'the ability to locate the epistemic orientation of a text, speech, or other phenomena based on an author's direction, expressions and motivations.'⁷⁶⁷ Asante created this theory based upon the observation that authors often leave a particular 'signature' or 'tell-tale sign' in their writings based on the expression of their writing. Inevitably it is through a authors 'signature and 'tell-tale signs' that a researcher can locate the text and discern where the author aligns intellectually i.e., a

⁷⁶⁷ McDougal III, *Research Methods in Africana Studies*, 75-76.

particular ideology, religion, identity, etc.⁷⁶⁸ Without going into particular depth as it concerns the primary research material and their respective authors, only Agyekum is observed to be Afrocentric based upon his ability to meet all minimum Afrocentric requirements concerning a project. Moreover, he recognizes the centrality of the African experience, agency, and subjecthood. Chandler, Finch and Jackson, while they all engage African phenomena do not do so from an Afrocentric position. Chandler is observed to focus more on the broader spiritual dimensions of human reality, including Africa, however based on the nature of his *Ancient Future* the perspective used in that book is not especially concerned with an assessment of African phenomena from an Afrocentric perspective. The same could be said regarding Finch and Jackson. Finch's *Echoes of the Old Dark Land to The Star of Deep Beginnings* both address African phenomena, and Finch does defend more or less African cultural elements, however his lexicon, particularly the insistence on Greek or English terminology to describe African phenomena, could have used more refinement. Jackson's *Introduction to African Civilizations* certainly presents a valuable account of civilizations of African antiquity, however the lexicon i.e., primitive, tribal, used to describe those civilizations and people are inappropriate as it concerns Afrocentricity. Though the use of Jackson's lexicon is not as much an indictment of Jackson as it is of the time he lived in and what constituted acceptable writing jargon then versus the present. Despite theoretical differences all these authors were valuable in contributing to the intellectual development of this dissertation especially as it concerned the research question asked, which is "how does astrology impact the African reality, including the human personality and terrestrial events,

⁷⁶⁸ Ibid

according to the ancient Kemetic astronomical and mythical scientific tradition?” Notable Afrocentrist and their works cited throughout this endeavor include Molefi Kete Asante, Kimani S. K. Nehusi, Nah Dove, Maulana Karenga, Theophile Obenga, Kwame Gyekye, Serie McDougal, Adisa Alkebulan and Marimba Ani (formally Dona Richards). Cheikh Anta Diop, while he never mentioned that he was an Afrocentrist, produced many texts that were quite Afrocentric in nature such as *The African Origin of Civilization*. Ivan Van Sertima’s *Blacks in Science* and George G. M. James *Stolen Legacy* are other works that could be constituted as Afrocentric regardless if the authors identified as Afrocentric or not. Authors such as Yan Assmann, Jahn Janheinz, Claudia Zaslavsky, Albert Churchward, John S. Mbiti, Anthony Ephirim-Donkor, Dorothy M. Murdock and others do a valiant job presenting African phenomena in a manner consistent with dignity and appreciation to said phenomena, however, are not associated as being Afrocentrist. Authors such as E.A Wallis Budge, Otto Neugebauer, and Norman Lockyear, among others, engage African phenomena however are Eurocentric in intellectual orientation; despite their location however they do provide valuable information concerning African phenomena and thus were cited in this dissertation. There were many authors cited from various books, encyclopedia entries, journal articles, videos and other manuscripts in this endeavor; All these authors and their works were accessed through an Afrocentric lens in order to locate the intellectual orientation of the authors and their works to discern their value and relevance to this endeavor. As such location theory was instrumental in completing the entity of this research and written endeavor.

Overall, this endeavor would not have been possible without the theory of Afrocentricity and the robustness of Afrocentric methodology. It also would have been

far more strenuous without the use *descriptive validity* which is ‘a conceptual tool used to ascertain the cultural and historical accuracy of historical events, text and other research material.’ Descriptive validity is effective at discerning if phenomena are culturally and historically accurate according to culture(s) examined. Moreover, it allows for the nuances that differentiate phenomena to be examined clearly in order to avoid conceptual confusion based upon the appearance of similitude as it concerns concepts, events, terminology and other factors. Kimani S. K. Nehusi would often provide an example, as paraphrased, that ‘the rank of King in medieval Europe is conceptually different from an African King. In Europe, the King historically is despotic and is not committed to the well-being of his people. However, historically in Africa the King must be associated with divine benevolence i.e., *Ma’at.*, and is committed to the well-being of his people.’⁷⁶⁹ In this example descriptive validity is necessary to distinguish between terminology that can easily become conflated. Henceforth, regarding this endeavor descriptive validity was exercised to avoid conceptual confusion around a variety of terms and concepts, however the most significant phenomenon that the concept was used to disambiguate was in relation to astrology. This is why astrology has readily been defined in relation to Kemetic astronomy, which is its scientific antecedent, myth and Kemet as an ancient African civilization. Moreover, astrology is associated with contemporary expressions of astronomy and myth as presented in chapter four presentation on the Akan.

⁷⁶⁹ Kimani S. K. Nehusi, seminar discussion, 2018.

METHODS

Where methodology is necessary in order to create sense or meaning of the data collected, methods refers to the tools used to collect data or information. The primary methods used in this endeavor were Afrocentric historiography, Afronography and Beneficial Extraction. *Afronography* can be defined as “a method of recording and writing the African experience from an Afrocentric perspective.”⁷⁷⁰ It is a means to ascertain the condition of any given phenomena i.e., events, person, text, etc., related to African people.⁷⁷¹ This particular Afrocentric research method is both ethical and it is evaluative. It is ethical by the truth that it seeks what is the genuine interest of people of African descent, and evaluative based upon the capacity of the Afronographer to discern the utility of an evidence i.e., event, person, text, etc., in accordance with ascertaining the truth.⁷⁷² Afronography demands that the character of the Afronographer be just and in alignment with the Afrocentric mission which states the centrality of the African experience. The Afronographer approaches the African subject with genuine intentions to record and write about the African experience in a manner which constitutes authenticity and academic excellence. Always seeking to learn, to grow and mature in their empirical observations, analysis, elaborations and explanations, the Afronographic activities of the Afronographer provides a perspective on the holism of the human experience, and that the Afronographer’s own knowledge gained from her own lived experiences is just as significant as the knowledge of those who the Afronographer interviews according to

⁷⁷⁰ Molefi Kete Asante. “Afronography.” In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 76-77. Thousand Oaks, CA: SAGE Publications, Inc., 2005.

<http://dx.doi.org/10.4135/9781412952538.n37>.

⁷⁷¹ Asante, “Afronography,” 76-77.

⁷⁷² Ibid

their own lived experiences. In relation to this examination of Kemetic myth and astronomy, this endeavor was constructed through an Afrocentric lens whereby the recording of the African experience was accurately centered in the culture and history of African people and phenomena. All examined texts, videos and other source material were aligned with a genuine assessment of said material and ultimately were constructed to reflect an authentic account of astrology as an ancient African scientific tradition with the potential to benefit the contemporary African world. Continuing, *historiography* is ‘the systematic study of historical documentation.’ Where *history* refers to a field of study where ‘the events of the past are studied,’ historiography is the study of historical documents or writings pertaining to historical events and not the historical events themselves. Typically, an interest in historiography is accompanied by *historiographical research* wherein a scholar will investigate, interrupt, and explain the merits of historical documentation. Historiographical research is closely related to, and overlaps with, *historical research* which is the systematic study of past events. Both research practices deal with the systematic analysis, investigation, observation, and explanation of various categories of source material including primary, secondary, and tertiary sources of information. Primary sources of historically relevant information include (original) artifacts, documents, oral and eyewitness testimonies alongside diaries, drawings, photographs, and other relics. Secondary sources include information produced from secondhand sources such as documents, oral and written testimonies, sketches, and other renderings attempting to describe an event(s) to one or more absent at the time the event took place.⁷⁷³ *Afrocentric historiography* refers to ‘the systematic investigation of writing

⁷⁷³ McDougal III, *Research Methods in Africana Studies*, 220-222.

through an Afrocentric frame of reference.’ In order for an Afrocentrist to conduct historiographical research there must be a conscious orientation towards discerning, interpreting, and explaining the centrality of the African experience as is uncovered through the study of historical documents. Furthermore, the study and interpretation of historical events must reflect Afrocentric methodology. At its basic inception Afrocentric historiographical research rests in the accurate and authentic assessment of historical documentation concerning African phenomena as analyzed through an Afrocentric lens. Here this dissertation has sought to bring clarity to documented historical material by providing an Afrocentric examination of the source material. The intent was to examine any historical documentation from the standpoint that privileges the centrality of the African experience wherein Africans are capable subjects and agents in their own historical and cultural narratives. Despite unfortunate events, such as the *Maaafa*, African people were still able to exercise their agency, which is independent self-action, and assert their humanity regardless of what conditions they found themselves in. Afrocentric historiography is very important because oftentimes material relating to the African experience lacks a liberatory perspective and instead further perpetuates notions of African inferiority, inhumanity and servitude because the lens that informs the method of data collection is more times than not Eurocentric which is incapable of bestowing agency and subjecthood on African people. As such, as it concerns this examination of astrology as a Kemetic science the use of Afrocentric historiographical analysis proved critical to authenticate the historical accuracy of this research endeavor which is rooted in African antiquity.

Another method used in this endeavor was *beneficial extraction* which refers to ‘a method of collecting information or knowledge from a contrary source.’⁷⁷⁴ In creating this dissertation numerous sources were used from authors whose location was firmly rooted in Eurocentric epistemology, however several of those authors including E.A Wallis Budge, Norman Lockyear and Otto Neugebauer offered salient accounts of African phenomena despite their cultural misgivings concerning African culture and people. As such, the merits of these aforementioned authors' research accounts were beneficially extracted to develop a wider examination of African phenomena as it concerned astrology. Essentially, despite the contrary nature of an author's perspective and research there can be value extracted from their endeavors towards the benefit of the Afrocentric researcher.

AFROCENTRICITY AS HUMAN LIBERATION

*“The Afrocentrist seeks to redirect the study of Africa away from the interest of Europe into a study of Africa for itself. This is a major task that will become a neo classical revival rooted in the study of Kemet. In the end, Afrocentricity is not about self congratulations or self esteem, it is about the proper way to assess African experiences and behaviors. Thus, as an African thought or an Afrocentric idea it is a positive element in human understanding. We seek nothing more than a proper orientation to truth and the restructuring of knowledge away from a hierarchical framework.”*⁷⁷⁵

Afrocentricity is a theory of human liberation. It advances the idea that Africans as human beings are capable of exercising self-determination as agents and that as subjects in their own cultural and historical narrative their experiences, ideas, and values

⁷⁷⁴ Jabali Ade (Aaron X. Smith), seminar discussion, 2019; Jabali Ade of Temple University is the creator of this concept of beneficial extraction..

⁷⁷⁵ Mazama, *Africa in the 21st Century*, 77.

are of significance. Afrocentricity is not a philosophy, religion, ideology or other epistemological construct other than a theory, which can be understood also as a paradigm, which seeks to reform the nature of human relations and interactions which have often been constructed upon antagonistic, ethnocentric, racist and other inhumane foundations. Afrocentricity is not the reverse of Eurocentricity for it retains none of the Northern Cradle pejorative cultural antecedents i.e., hyper individuality, ethnocentrism, xenophobia., which were instrumental in the creation of European ideology that has been forcibly thrust upon the non-European cultures of the world over the last several centuries.⁷⁷⁶ Therefore Afrocentricity does not subvert itself to racist perceptions, ideas and nomenclature that attempts to assess human value and life based on physical differences. While Afrocentricity understands the historical events that surrounded the formation of contemporary Black Studies and the racial context Black Studies discourse has endured since the development of the first program in Black Studies at San Francisco State University (formally San Francisco State College) by Nathan Hare in 1966,⁷⁷⁷ it does not seek to perpetuate the idea of the centrality of race since. Any attempt to substantiate race ideology concerning Afrocentricity would maintain the Eurocentric racial paradigm and inevitably the global status quo concerning human worth being based upon phenotypic differences. Afrocentricity understands the dangerous, restrictive and unimaginative aspects of racialized ideology and instead advances that culture, a genuine endeavor of human design, must be the primary lens that humanity is accessed through since culture is grounded in the authentic experience of human beings and thus is

⁷⁷⁶ Asante, *An Afrocentric Manifesto*, 17.

⁷⁷⁷ Maulana Karenga. "Black Studies." In *Encyclopedia of Black Studies*, edited by Molefi Kete Asante and Ama Mazama, 149-151. Thousand Oaks, CA: SAGE Publications, Inc., 2005.
<https://dx.doi.org/10.4135/9781412952538.n78>.

imaginative, powerful and transformative. Since race ideology has tarnished human relations, as perpetuated through Eurocentric intellectual hegemony, Asante considers that “Afrocentricity, if anything, is a shout out for rationality in the midst of confusion, order in the presence of chaos, and respect for cultures in a world that tramples on both the rights and the definitions of the rights of humans.”⁷⁷⁸ Ultimately, Afrocentricity is a theory of social change that seeks to emancipate humanity from the shackles of Eurocentric cultural-conceptual burdens, which as previously mentioned in chapter five emerged as a result of European nomadic existence in the Eurasian plains over a millennia, which has castigated human beings and subsequently human potential. Africans as human beings are worthy of being free; humans of all creeds are worthy of being free. With this notion in mind Afrocentricity asserts that human freedom is a natural condition of a non-racialized environment and that when human self-identity, expression and determination is being hindered through a clouded vision of humanity that emancipation and liberation become necessary tools in order to release human potential from the limitations of a restricted worldview. In relation to this dissertation, this piece has been researched and written to reflect human liberation. Astrology, as an ancient African science, has the potential to benefit the Africa condition, as it did the Africans of ancient times, and must be returned to if Africans today are to relocate themselves towards their proper cultural location. This examination of *Luminescence Embodying Vitality and Life: A comprehensive examination of Kemetic Myth and Astronomy* is directed at providing value to Africans in this contemporary world by utilizing a science familiar to African people as a tool of cultural and psychological liberation. Thus, as this

⁷⁷⁸ Asante, *An Afrocentric Manifesto*, 7.

final chapter concludes, this endeavor is based in accordance with the Afrocentric idea and is posited as a means to bring balance, justice, harmony, peace, reciprocity, righteousness and truth, which is *Ma'at*, to the African reality for present and future generations of African people.

Hotep

CONCLUSION

The entirety of this dissertation has been constructed to reflect a comprehensive examination of Kemetic myth and astronomy. In attempting to answer the research question, which is *'how does astrology impact the African reality, including the human personality and terrestrial events, according to the ancient Kemetic astronomical and mythical scientific tradition,'* this manuscript delved into the culture, science and history of African antiquity as a means to discern if astrology influenced African and ultimately human reality. The reason this particular topic was chosen is based on the assertion that astrology can be used as a cultural, psychological and spiritual tool to benefit the lived experiences of African people; this is particularly important when considering the continuation of the great African tragedy known as the *Maafa*. Though Europeanization has problematized astrology as a result of European cultural misgivings around this science, the purpose of this study is to demonstrate that astrology is an African science based upon analysis, interrogation, examination and logical interpretation of salient documented reputable information wherein astrology can be utilized to functionally benefit people of African descent living today. Henceforth, the significance of this examination rest in the understanding and practice of astrology as an African science has the ability to influence human destiny and terrestrial events as apprehended in ancient Kemet where astronomical and astrological events i.e., Precession of the Equinoxes, Precessional Age, Galactic Center and Great Year., directed the course of humanity and universal affairs. Ultimately this examination was a profound attempt to reinterpret and present a phenomenon often misunderstood however deeply enthralling despite limitations concerning the historical and historiographical study of astrology.

In the spiritual traditions of Africans throughout space and time, there is an understanding that ‘everything is everything,’ meaning that everything in existence is related and interrelated: This notion epitomizes the meaning of spirituality. Astrology, the offspring of astronomy, was merely another representation of this spiritual truth since this science united the sacred with the mundane, the masculine with the feminine, the higher order with the lower order and the spiritual with the physical. In essence, astrology if anything is an expression of ancient African culture used to make sense out of the varying perceivable and unperceivable dimensions that constitutes a human experience; It is a means to apprehend, interpret and explain the continuous unfolding of life. Henceforth, for Africans today astrology is deeply valuable because it presents a return to the source; a return (relocation) to African culture, ideas and values: It is *Sankofa*. This is a science whose cultural antecedents existed in the remotest periods of African history and reached the pinnacle of maturation in dynastic Kemet wherein it was used to chart the course of phenomenal affairs prior to their unfolding. This degree of African ingenuity and scientific enterprise exemplifies the dedication, merit and commitment African people of old have had towards creating a more meaningful human existence to the extent to where the cosmos was continuously and systematically observed for several thousand years transcending dozens if not hundreds of human lifetimes! To this extent, it is seemingly reasonable to assert that this African science known as astrology indeed reached the height of perfection in ancient times and is a complete cosmological system that is truly a profound representation of human inspiration as first conceived by African people.

As such it is most fitting for African people today to first and foremost recognize astrology as an endeavor created by their African ancestors in the ancient Nile Valley that has survived throughout space and time to the modern era. This recognition is important especially in the face of Eurocentric cultural misinterpretation, misrepresentation and ridicule concerning the science of astrology. Oftentimes astrology is presented as a mere fanciful illustration of fables ascribed to astronomical entities, however this illustration fails to capture and articulate the complex nature of a science based in Kemetic myth and astronomy. What this illustration does however substantiate is that there are cultural misgivings related to astrology as a phenomenon birthed in African culture and consequently Europeans have historically and contemporary struggled to understand the science since it was foreign to their culture. Henceforth, as argued in chapter five the problematization of astrology is a result of African and European cultural differences. Despite these cultural differences and the detailed explanation of what constitutes them, far too often African people have viewed the science of their ancestors, astrology, from a Eurocentric lens. As such the same notions that many Europeans have spouted concerning, such as it being a ‘pseudoscience,’ ‘fake’ or otherwise ‘fable,’ has been repeated by African people for one reason or another. This of course is an unfortunate precedent seeing as how astrology is of African origins to begin with although many African people, and people in general, are unaware of that circumstance. In general astrology is often romanticized as an illustration of fascinating symbols and captivating accounts of personality and interpersonal capability and though there are people who have grasped the more intrinsic spiritual qualities of the science it is difficult to challenge the dominant Eurocentric illustration of astrology that presents it in a commercial

manner. This commercialization is one of the more nefarious aspects of Eurocentricity since it is a means to assault the indigenous spiritual qualities of non-European phenomena and remove the spiritual aspects of said phenomena thus reducing what was once sacred to an object that can be exploited for European commercial or material profit. This commercialization has occurred in respects to astrology whose more spiritual, feminine and intuitive faculties have been diminished and resultedly the science is relegated to the periphery of respectable European 'scientific' endeavors wherein its only value is to extract financial interest from the public. This then presents a larger problem concerning Eurocentricity since it has exhibited a dangerous tendency to hyper elevate the European cultural and historical experience whilst simultaneously mitigating the lived experiences and realities of other cultures. Since astrology was conceived in African reality, Europeans have been unable to reconcile it and consequently stumbled around the phenomenon since the time of the European Greeks who were the first of the European cultures to apprehend the science in antiquity.

Many African people have a general interest in astrology however having been unable to apprehend the insertion of Eurocentric notions of what constitutes or does not constitute value, have succumbed to the same reductionist standpoint that astrology is incapable of offering more than mere amusement or intrigue. If African people today allow themselves to be told what is and is not of significance they will be incapable of exercising their own agency and determining what is and is not of value in their own experiences as self-determining human beings. Henceforth, African people must remain vigilant of the insertion of Eurocentric thought and cannot allow themselves access to phenomena, their meaning, idea and value based on Eurocentric standards which often

hierarchically elevates certain aspects i.e., material, masculine, etc., over others i.e., spiritual, feminine. African people have to see beyond the Eurocentric lens in order to attain an accurate appraisal of phenomenal reality especially as it concerns the phenomenon of their own ancestral culture and heritage. This is why the theory of Afrocentricity is so important as it concerns locating astrology as a phenomenon conceived in ancient Africa because Afrocentricity privileges the ideas and values of African people and ultimately the centrality of the African experience. Moreover, Afrocentricity is capable of relocating African people towards African culture as a means of cultural, psychological and spiritual restoration thereby challenging the distortion the *Maafa* has inflicted upon many African people and providing a solution to the chaos caused by the historical interruption of African life, history and events.

It can be asserted that it is in the ancestral genome, which is the ancestral memory of African people to be receptive towards astrology. Oftentimes in the modern day many African people are interested in astrology to varying degrees. This inclination is unlike that of others outside of African culture, continental or diasporan, since many African descendent people have displayed a distinct and unique cultural orientation towards astrology. Though jovial conversation emerges around the topic of astrology, there are more innate conversations that also occur and signify that many African people consciously, subconsciously or unconsciously regard astrology as having some measure of tangible impact in their lives and that of others. Similar to the same manner that the African descendants of the *Maafa* experience what is considered ‘post traumatic slave disorder,’ which is an memory of trauma endured during the enslavement of African people centuries ago by one's African ancestors, astrology seems to also be apparent in

the collective African memory of African people evident by the ease in conversation around the topic, inclination to use astrology as a phenomenon to analyze, interrogate or explain some aspect of reality and overall belief in it as a phenomenon bearing a similar level of regard as one's religious or spiritual path. To this extent it would not be wise in any capacity to diminish the presence, utilization and impact astrology has among contemporary Africans, many of whom are engaged in the process of figuring out life and making sense of life circumstances. At the heart of it astrology for many modern African people is a tool used to assess the psychological dimensions of themselves and others in order to understand themselves, others and ultimately the greater society which surrounds them. This is especially true in Western societies where individualism and isolationism are rampant among the populations leaving many people alone with a tremendous amount of emotional, mental and spiritual stress, where some measure of a corrective is needed in order to establish some degree of balance. There are of course contemporary indigenous African spiritual systems such as that of the Akan, Yoruba and others which are greatly exercised on the African continent and into the African diaspora; These systems have been used to great lengths as contemporary representations of complex African cosmological systems used to benefit the African community and reconcile life's difficulties. Chapter four in particular discussed the association between the Kemetic and Akan systems which tethered the ancient to the contemporary model, both being valuable systems for African people living today. In this light astrology is another spiritual system of African origins, despite European symbolic and etymological changes, which can and has been used to address human life inquiries. Hence, this subject area concerning astrology must continue to be advanced in academic and otherwise intellectual discourse

because it is capable of providing serious function to address and solve human life endeavors and inevitably yield value as a result of its intrinsic strengths. In conclusion, it can be stated that life is a process of continuous unfolding since reality is always multidimensional and requires different modes of knowing in order to navigate it. The quintessential essence of this dissertation concerning Kemetic myth and astronomy has been created in order to provide a mode of knowing in order to help African people navigate the complexity of life. As such, astrology, in accordance with other established African traditions, represents one mode of knowing and one means of creating a more humane life. Alas, and summarily, it then is most fitting to acknowledge that astrology is luminescence embodying vitality and life.

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