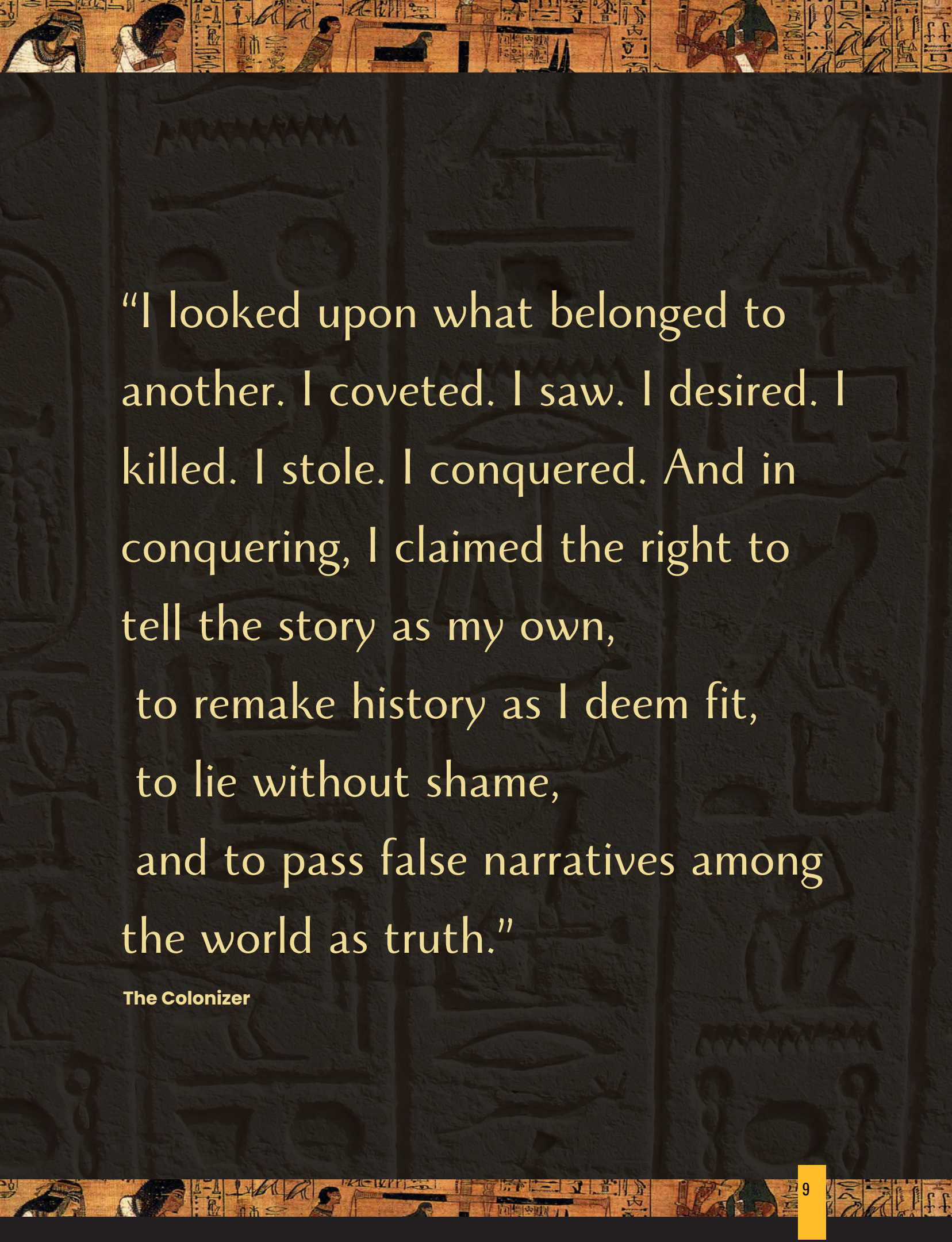


The continent, known for thousands of years as the **Land of the Blacks** (Alkebulan, before being renamed Africa), was the place where he was called **Yeshua**, (or Sa-Ra). Across its regions, believers came to know him as **Iyesu**.

The background of the slide is a dark, textured surface featuring faint, large-scale hieroglyphs. At the top and bottom edges, there are horizontal strips of more detailed, colorful ancient Egyptian wall paintings. These paintings depict various figures, including a woman in a white dress, a man in a green kilt, and a sphinx, all in traditional Egyptian artistic style.

“I looked upon what belonged to
another. I coveted. I saw. I desired. I
killed. I stole. I conquered. And in
conquering, I claimed the right to
tell the story as my own,
to remake history as I deem fit,
to lie without shame,
and to pass false narratives among
the world as truth.”

The Colonizer

Examples of Historical Erasure

These are not myths or conspiracy theories, they are documented acts carried out over centuries:

These are not myths. They are not whispers of conspiracy. They are documented acts of violence against memory, deliberate strategies carried out over centuries to sever Africa from her past.

Imagine whole worlds of knowledge swallowed by silence. Imagine songs without singers, names without histories, a people taught to doubt their history, their truth, their origin. This is what erasure feels like — not only the loss of records, but also the theft of confidence, and the rewriting of identity itself.

These acts of erasure have been outlined below:

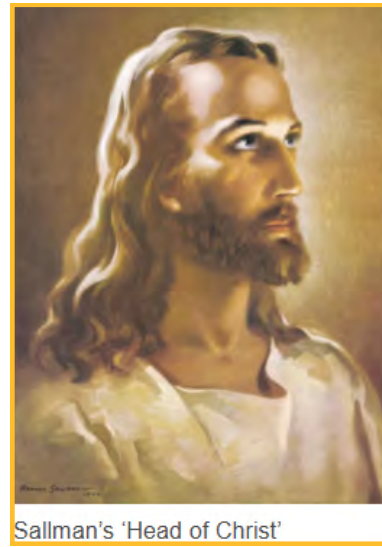
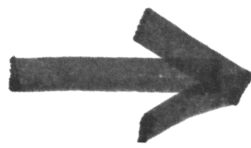
- **The Berlin Conference (1884–1885)** — European powers met to carve up Africa without African representation, deciding its political, economic, and cultural fate for generations to come.
- **Colonial Education Systems** — Introduced to teach African children false narratives about their origins, replacing ancestral wisdom with Eurocentric lies.
- **Whitewashing of Leaders** — African figures like Hannibal Barca were reimaged with European features in portraits and statues to erase their Black identity.
- **Destruction of Libraries** — Centers of African knowledge, such as the Library of Alexandria and Timbuktu's manuscript collections, were looted, burned, or scattered.
- **Defacement of Statues** — The noses and lips of Black pharaohs and leaders were intentionally broken off to erase African features from history.
- **Cultural Puppetry** — Installing leaders loyal to colonial powers to suppress indigenous history and resistance.
- **Religious Rewriting** — Forcing people to pray in foreign languages, disconnecting them from the spiritual power of their native tongue; note that the English language did not exist in the time of Yeshua (Jesus).
- **Global Iconography Alteration** — African gods, saints, and messianic figures repainted with European skin tones to align with colonial imagery.



Encyclopaedia Britannica. (n.d.). Hannibal. In Britannica. Retrieved August 15, 2025, from <https://www.britannica.com/biography/Hannibal-Carthaginian-general>

Examples of Historical Erasure- continued

- **Whitewashing of Yeshua** — Born in the Land of the Blacks and culturally African, Yeshua's features were rewritten in art and teachings, his tightly curled hair and braids/cornrows were replaced with straight, light-brown hair; his dark skin was lightened to pale; his deep brown eyes were turned blue or hazel. His true name, Yeshua (Hebrew/Aramaic), was changed to "Jesus" in European translations, a linguistic and cultural shift that distanced him from his African roots.



House, A. S. (2020, July 22). The long history of how Jesus came to resemble a white European. The Conversation. Retrieved August 15, 2025, from <https://theconversation.com/the-long-history-of-how-jesus-came-to-resemble-a-white-european-142130>

Media & Entertainment Manipulation

Films, shows, and news programs are often crafted to reinforce the idea that colonizers are the majority and hold the greatest influence, when in reality people of color, particularly those of African descent, make up the majority of the global population.

Psychological Warfare Through Television

Storylines subtly depict Black and Brown communities as secondary, powerless, or dependent on white saviors, while ignoring or distorting histories of African excellence, innovation, and leadership.

Theft & Whitewashing of African Folklore

African myths, heroes, and deities have been rewritten as European. The earliest known mermaid stories, such as Mami Wata and other African water spirits, were originally told by Black people, yet they were later reimagined in popular culture as white characters (e.g., early European adaptations of "The Little Mermaid"). Similar erasures appear in stories like Anansi the Spider (Ghana), which was altered in Western retellings, and African hero tales that were recast with white protagonists in manuscripts, cartoons, and films.

Cultural Infiltration in Publishing & Cartoons

African-origin characters were copied into Western children's books but stripped of their African features, languages, and spiritual depth, ensuring that generations of children, including African children, grew up disconnected from their true folklore.

The Intention of This Work

This book is not written in hate, but in love. Its purpose is to restore what was stolen and to bring healing to a people whose history was buried and rewritten.

For centuries, Africa's memory has been attacked. When we ask for our story, the world demands "proof." But that demand is the voice of the colonizer, the same ones who destroyed the records in the first place.

Yet truth cannot be erased.

It lives in our blood, our bones, and our spirit. No fire, no border, no lie can remove what the Creator has planted within us.

This work is a call to remember. To see Yeshua — Iyesu — through Africa's eyes. To lift up the voice of the Land of the Blacks so the truth can shine again.

We begin not with anger, but with hope. Not with division, but with restoration. Not with hate, but with the freedom that truth brings.

Hannibal Barca

The Erasure and Whitewashing of an African General

Hannibal Barca, the fearless Carthaginian commander, **marched from Spain with over 50,000 soldiers and 20 war elephants**, crossing the treacherous Alps to strike Rome on its own soil, where he **annihilated Roman legions, slaughtering nearly 70,000 soldiers** at the Battle of Cannae alone, in one of the **most catastrophic defeats** in Rome's history.



Hannibal Barca: The Erasure and Whitewashing of an African General

History remembers him as one of the greatest military strategists who ever lived. Yet history has also tried to erase the truth of who he was: a Black African from North Africa, born into Carthage, a civilization rooted in African soil. Ancient writers described North Africans, including Carthaginians, as having dark-skinned and tightly coiled hair, but later European historians often diminished or ignored this fact, portraying Hannibal with lighter features in art, textbooks, and monuments. This was no accident. It was part of the systematic whitewashing of African greatness: when Africans achieved brilliance, their Black identity was hidden.

The African General Rome Feared Most

- Full African Name & Origin: Hanniba'al Barqa
 - Hanniba'al = "Grace of Ba'al" or "The favor of the god Ba'al"
 - Barqa = "Lightning" (his family name, meaning son of lightning)
- **Birthplace:** Carthage, North Africa (modern Tunisia)
- **Timeframe:** Born ~247 BCE (about 250 years before Yeshua/Jesus)
- **Ethnicity:** Carthaginian — with Berber, Nubian, and Phoenician heritage, fully African in lineage and culture

Hannibal grew up in a land where the desert met the sea, where African warriors, traders, and scholars shaped the Mediterranean world. His father, Hamilcar Barca, had fought Rome before him, and Hannibal inherited not just his tactics but the fire of resistance to European conquest.

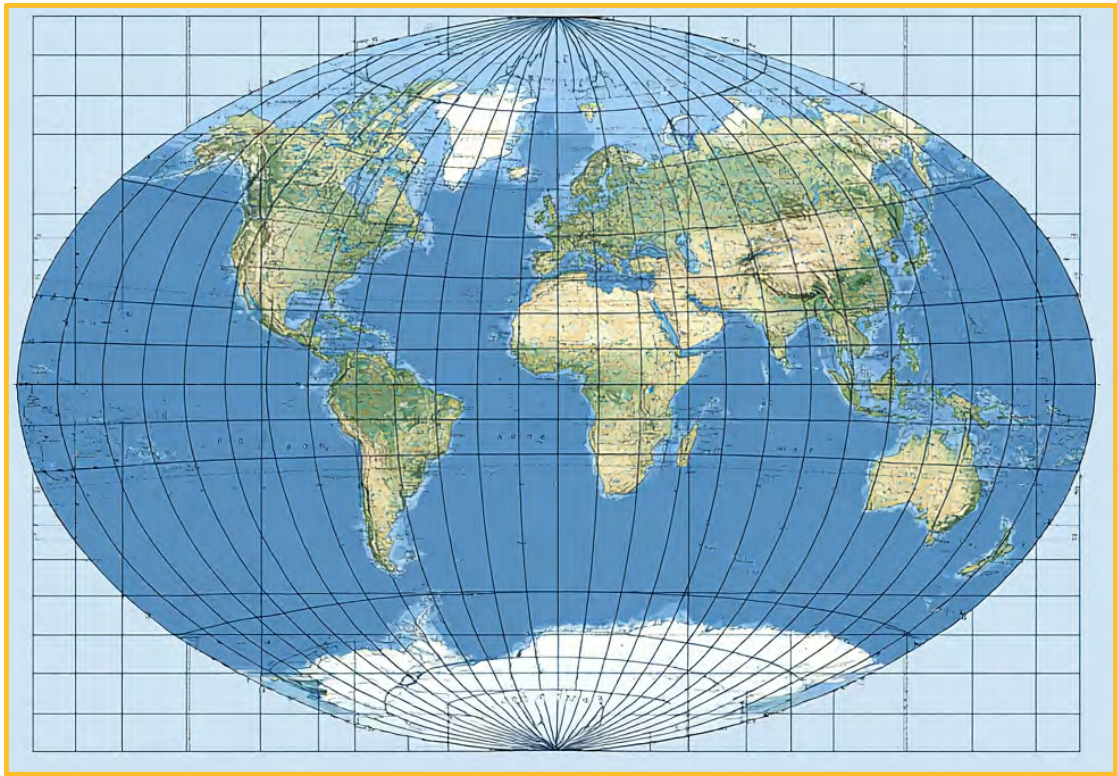
The African Forces He Led

- When Hannibal marched, he carried Africa with him:
 - 37 War Elephants from North Africa, symbols of ingenuity and power, smaller forest elephants trained for battle.
 - Black Nubian warriors from Kush (modern Sudan): skilled archers and infantry.
 - Berber cavalry from the Maghreb (modern Algeria & Morocco): unmatched in speed and strategy.
 - Carthaginian soldiers and sailors, – were hardened by generations of warfare.
 - Allies
 - Ancient accounts describe his soldiers as dark-skinned, with tightly coiled hair, clad in linen and leather, carrying long spears and oval African shields.

How Africans of His Time Were Described

- **Physical Strength:** Renowned for endurance in long marches and the ability to fight in extreme climates, from the desert heat to the snowy Alps.
- **Fearless Tactics:** Romans wrote that African warriors “moved like shadows” and “closed in like the tide,” often using speed and surprise.
- **Cultural Pride:** Wore amulets, tribal markings, and carried symbols of African gods for spiritual protection in battle.
- **Role of Women:** In Nubian tradition, women were trained in weapons and fought alongside or supported armies; In contrast, Hannibal’s campaign included African women skilled in healing, logistics, and occasionally direct combat.
- **The Harvard of the Ancient World** – Why Africa was the center of scholarship, mathematics, architecture, and philosophy. The great civilizations of Kemet and Nubia as universities for the world.
- **Blueprint for the World** – How Greece, Rome, and later America modeled buildings and institutions on African design and intellect.





WHY SIZE MATTERS



KWMB. (2025). *Kenyatta's Projection, 2025* [World map projection]. Personal creation.



KWMB. (2025). *Kenyatta's Projection, 2025* [World map projection]. Personal creation.

OCEANS BEFORE COLONIZERS

In this section, you may see names for lands and waters that are **different from what you are used to**. This is intentional. We are striving to inform our readers based on the true, historical **names as they were known before colonization**.

The continents, nations, seas, and oceans we know today by names like Africa, Egypt, Atlantic, Indian, and Pacific were not called that way in the ancient world. These names are the product of Greek, Roman, and later European (colonial) systems, which became standardized with global navigation and imperial expansion after the 15th century.

During the time of Jesus (around 3 CE), what we now call “Africa” was known to its people as The Land of the Blacks or Alkebulan. There was no “Egypt” in the colonial sense; it was part of Alkebulan, **a land of Black kingdoms, cultures, and spiritual centers**.

Ancient peoples did not separate “continents” and “oceans” the way we do today. They referred to vast bodies of water simply as “**The Great Sea**” or gave them names tied to their worldview, languages, and sacred traditions.

How Big Africa Really Is?

So, How Big Is Africa?

Maps are also not innocent. They are tools of knowledge, but also of power. For centuries, the maps that children studied in schools, the maps governments used to plan trade, and the maps that hung in homes and libraries told a silent lie: that Africa was small.

In truth, Africa is the largest landmass — vast enough to hold the United States, China, India, Japan, and most of Europe within its borders. Yet the most famous map projection of the modern world, the Mercator map, shrank Africa dramatically while enlarging Europe and North America. Greenland, for instance, appears almost the size of Africa on Mercator's map, **when in reality Africa is more than 14 times larger.**

This was not a mistake. It was a form of mental warfare — a subtle distortion that reinforced colonial myths. By shrinking Africa, the mapmakers of empire diminished it not only in geography but also in imagination. The Mercator projection placed Europe at the center, inflated its size, and visually suggested that the nations of the North were more important, more powerful, more permanent.

Whitewashing Through Cartography

This cartographic distortion was a kind of whitewashing. It erased the true scale of the African land, just as colonizers sought to erase African history, languages, and philosophies. The map on the classroom wall became part of the colonial curriculum, teaching generations of children — African and non-African alike — that the Motherland was “small,” “weak,” or “secondary.”

The truth is the opposite. Africa is massive, abundant, and central. It is not a shrunken appendage of the globe but the heart of it.

Scholars Who Challenged the Distortion

In the 20th century, scholars and activists **began to speak openly against this distortion.** Arno Peters, a German historian, argued fiercely for an alternative, the Peters Projection (also called the Gall-Peters projection). This map preserved the true size of countries relative to each other. Suddenly, Africa loomed vast, taking its rightful place.

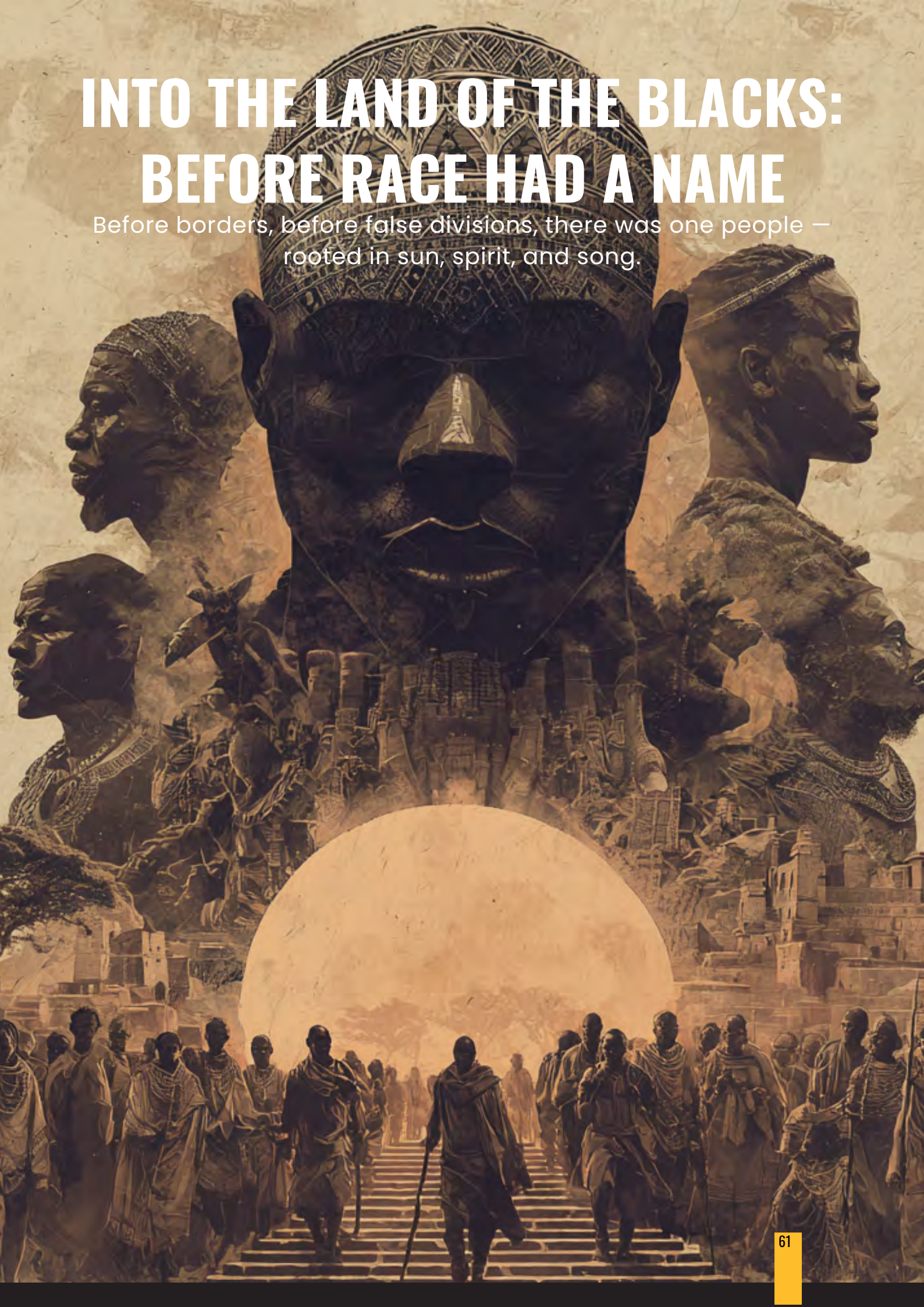
Peters said the rejection of his projection by Western cartographers was no accident. It revealed a deep resistance to letting go of Eurocentric worldviews. To admit the true size of Africa would mean admitting its centrality, its resources, its people, its power.

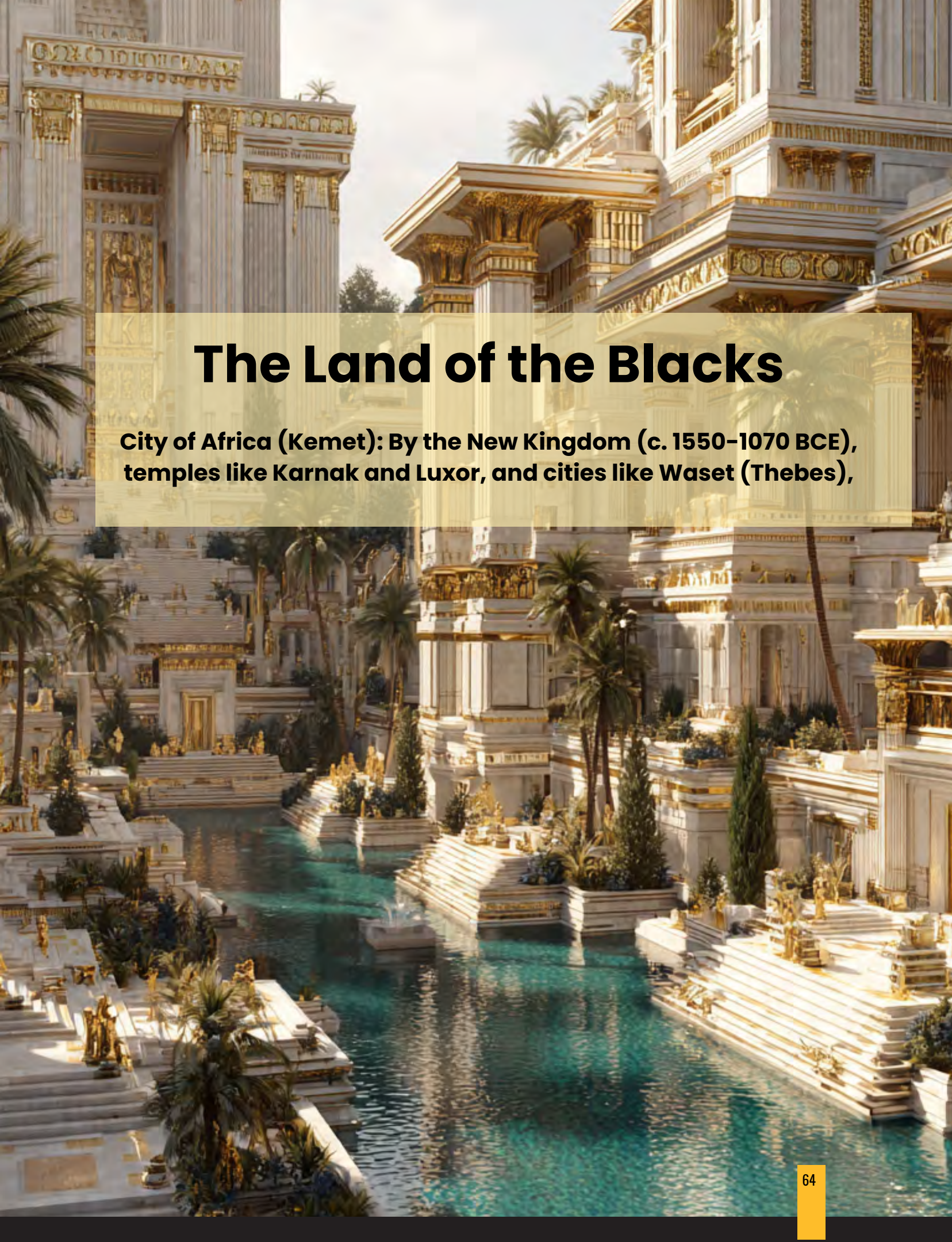
Other Afrocentric scholars and Pan-African voices joined in:

- **Cheikh Anta Diop** exposed how Europe had long sought to minimize Africa in history and geography.
- **John Henrik Clarke** reminded us that maps, like history books, had been used as weapons to keep Africa mentally colonized.
- **Molefi Kete Asante** argued for decolonizing education, including the maps on classroom walls, so that African children could see their homeland as it truly is.

INTO THE LAND OF THE BLACKS: BEFORE RACE HAD A NAME

Before borders, before false divisions, there was one people —
rooted in sun, spirit, and song.





The Land of the Blacks

City of Africa (Kemet): By the New Kingdom (c. 1550–1070 BCE), temples like Karnak and Luxor, and cities like Waset (Thebes),

Travel Back in Time to the Land of the Blacks

Imagine stepping back two thousand years into Alkebulan, the Land of the Blacks, where Yeshua walked, taught, and lived.

His world was deeply African in culture, language, and identity. It was a land of braided crowns, fertile soil, bustling markets, and sacred temples.

To see Yeshua's story rightly, we must see the land as he knew it: African at its core, global in its reach, alive with spirit and struggle.



To step into the land of Alkebulan is to step into the beginning of civilization.

It is to see Africa not as the world's footnote, **but as the opening chapter of humanity's greatest story**, a land of kings and queens, wisdom keepers, scientists, and spiritual leaders.

The true story of Yeshua cannot be told without first **walking the soil of this sacred, African world.**



Quotes from non-Black ancient travelers and foreign visitors whose first steps into Ancient Africa revealed a civilization beyond beauty and imagination, overwhelmed by the grandeur of African architecture, scientific mastery, and the splendor of its people

From the marble halls of Alexandria to the golden temples of Kemet, hear the first-hand astonishment of travellers, historians, and philosophers who crossed into Africa for the first time. These rare quotes, spanning from Herodotus to Strabo—capture the grandeur, wisdom, and unshakable legacy of African civilization, as seen through the eyes of those who could scarcely believe what they beheld.

1. Herodotus the Greek historian (5th century BCE- about 2,500 years ago)

Herodotus described The Land of the Blacks (Alkebulan / Africa) and the temples:

"The wealth displayed in these works is on a scale impossible to describe; the sculptures and paintings are worthy of admiration, the buildings surpass all description in size and splendour."

Context: This refers to temples such as Karnak and Luxor, with massive stone columns, detailed carvings, and gold-inlaid art. Histories, Book 2,

2. Diodorus Siculus (1st century BCE)

In Bibliotheca Historica, he admired Memphis and its monuments:

"The pyramids... the workmanship is beyond the skill of our times, and their beauty is preserved by the excellence of their construction."

Context: Diodorus emphasized how ancient African builders achieved precision and durability unmatched in the Greco-Roman world.

3. Strabo (c. 64 BCE – 24 CE)

In Geographica (Book 17), in Africa (Alexandria):

"The city contains most beautiful public precincts and buildings; the Gymnasium is remarkable not only for its size but for its splendid colonnades, and the city is adorned with numerous porticoes."

Context: Strabo describes Alexandria's urban planning, wide streets, and marble structures as astonishing for travelers from Europe.

4. Pliny the Elder (1st century CE)

In Natural History (Book 36) about African (Egyptian) architecture:

"The skill of the Africans, (the Blacks) in the construction of buildings is most remarkable, not less in the enormous size of the blocks than in the perfect symmetry of the workmanship."

Context: Pliny marveled at how massive stones were cut, moved, and perfectly aligned without mortar.

5. The Library of Africa (Alexandria)

Ancient accounts (various Greek and Roman sources):

"In this great library... all the books of the world were collected, the works of every nation, so that the genius of humanity might be held in one place."

Context: Ptolemaic rulers gathered manuscripts from across Africa (Alkebulan, Kemet, Kush) the building itself was a marvel of design.

What They Saw

Temples carved directly into cliffs, Abu Simbel's **statues over 60 feet tall**, each face still gazing toward the rising sun on precise days of the year.

Libraries like the House of Life in Waset (Thebes) and Alexandria — were filled with medicinal, astronomical, and spiritual texts.

Trade cities where the marketplaces **glittered with gold jewelry**, fine **linen**, and incense as foreign ships docked along African-built harbors.

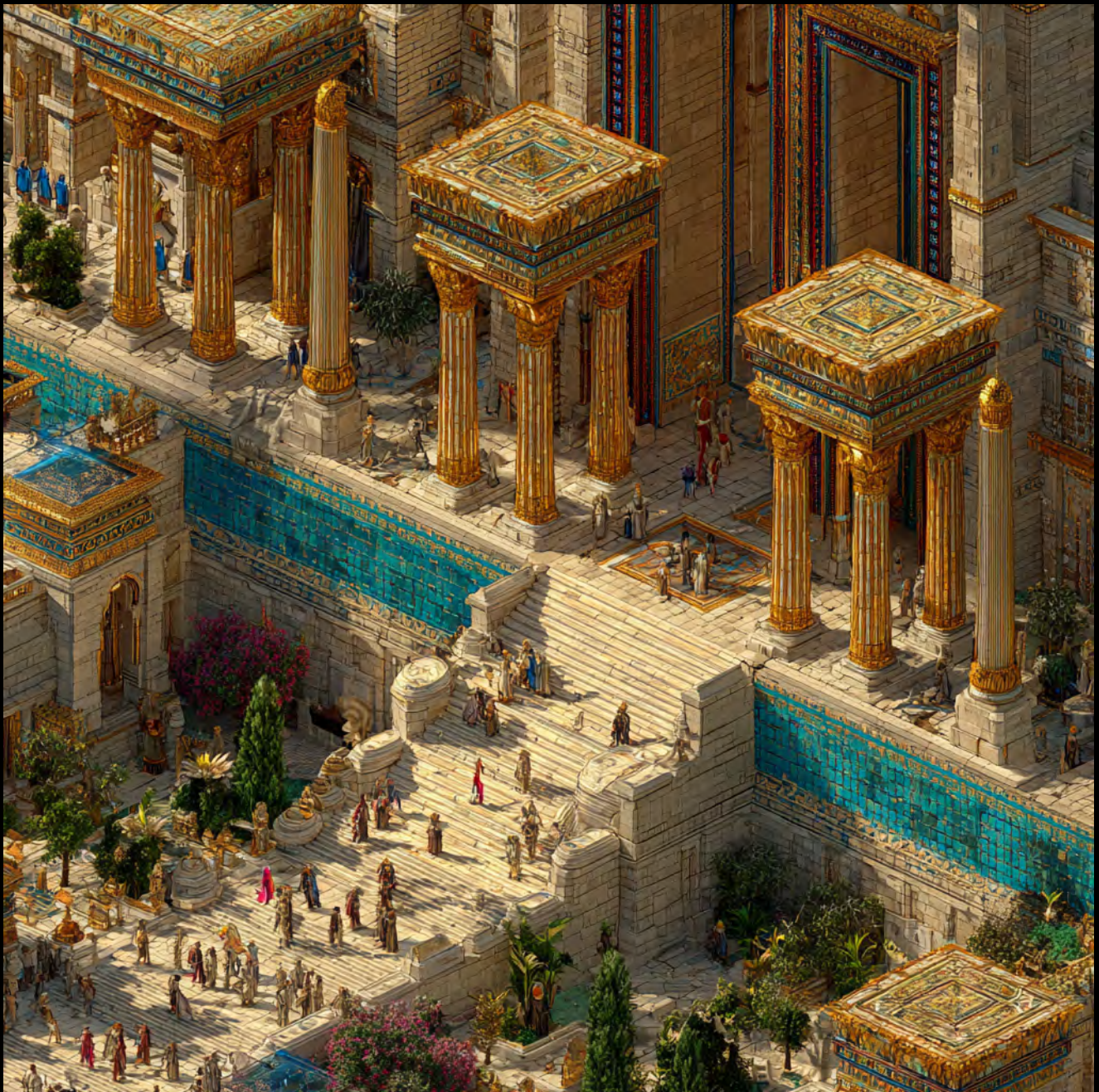
Colossal expressions of divine intelligence,
standing as proof that Africa dreamed in architecture and spoke in stone

First Steps into Majesty

When foreigners first set foot on African soil, they gazed in wonder. Before them rose temples of stone more enduring than time, pyramids aligned with the constellations, and palaces whose walls told stories in carvings and colors. They had never seen such order, such artistry, such wisdom made visible in stone and clay.

Ancient travelers, from Greek historians to Arab chroniclers wrote with awe about what they encountered: cities meticulously planned with precision, libraries filled with knowledge, and scholars who measured the heavens while tending to the earth. They described not savagery, but splendor; not wilderness, but a civilization radiant with intelligence and order.

Africa revealed itself not as the shadow of another land, but as a world that birthed its own light. The architecture, the science, and the very spirit of its people left foreigners stunned, reminding them that here was a continent whose greatness needed no comparison.





Meriamu / Meryt-Amun / Mery-amu / Mariamne: The True Name of Mary

Around 3 BCE–3 CE, in the Land of the Blacks, Alkebulan, a young African woman came into history as the mother of Yeshua. Her name was not Mary, a title shaped centuries later through Latin and English tongues. In her world, she was known as Miryam, Mariam, or Mariamne — names tied to The Land of the Blacks, African Hebrew, and Kemetic linguistic streams, reflecting the cultural blending of Nile Valley Africa with Judea.

Historical & Linguistic Roots

- **African/Kemetic Adaptation:** In Kemet and surrounding lands, names often shifted phonetically. Scholars of African retention note that Mariamne, used during the Herodian period, reflected how her name sounded when the African and Greek tongues overlapped.
- **Hebrew/Aramaic:** Her Semitic name was Miryam or Mariam, the form most common in Judea.
- **Koine Greek:** Greek speakers transcribed her name as Maria or Mariam.

Meaning: Scholars debate the root of Miryam — “beloved,” “bitter waters,” or “rebellion.” In African oral traditions, names associated with water, fertility, and protection carried sacred meaning, often bestowed upon women of profound maternal power.

Why Her Name Matters in the African Context

Restoring her name as Mariamne anchors her within Africa’s story. She was no European saintly abstraction, but a Black African woman, resilient, wise, and rooted in the spiritual and cultural traditions of Alkebulan. Her presence embodies the strength of African women who carried culture, family, and faith across generations.

Geographic & Cultural Roots

Mariamne was born in the Land of the Blacks (some say Judea) — a crossroads region inseparable from Africa through trade, migration, and family ties. As **Dr. John Henrik Clarke noted, Judea was part of the African cultural sphere, not a European one.** Its closeness to Kemet meant that daily life, food, dress, prayer, and language, reflected African traditions.

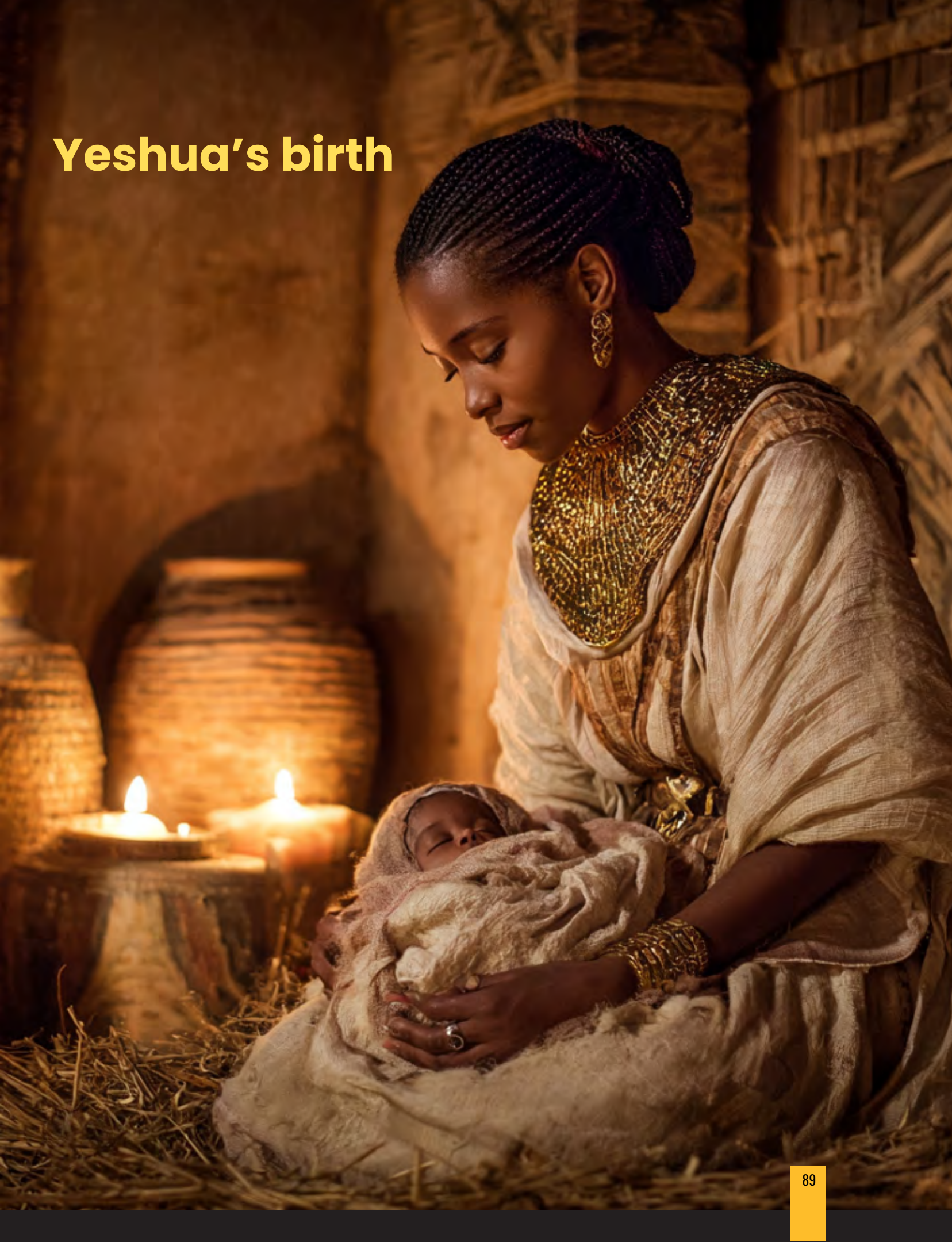
Linguistic Influence: Ancient Egyptian (Demotic, Coptic), Hebrew, and (some say Aramaic) were deeply connected, making Miryam a name that resonated across Nile and Levant.

Visual Representation: Women like Mariamne were depicted with deep brown skin, tightly coiled or wrapped hair, linen garments in earth tones, and jewelry of copper or gold, aesthetics rooted in the Nile Valley life.

Appearance & Dress

- Her appearance reflected her African lineage: deep brown skin, tightly coiled hair wrapped in linen or adorned with beads, and simple but dignified linen tunics tied with sashes. Copper and gold jewelry, common to Nile Valley culture, reflected both beauty and spiritual symbolism. Dr. Cheikh Anta Diop’s work on melanin and African art affirms that women of Mariamne’s region shared an unmistakably African phenotype.

Yeshua's birth



Women's Birthing Traditions



In African family systems of this era, a woman's first child was often born in her father's household. This tradition ensured she had the support of her own mother, aunts, and female relatives during her first labor. By the time of the second child's birth, the birth typically took place at the husband's home, once the young wife had been fully integrated into his household. This practice preserved the strength of kinship lines while ensuring that the first birth, the most uncertain, was supported by the maternal elders who held generations of birthing knowledge.

The Hours After His Birth

- As the oil lamps dimmed, the cries of labor faded into the soft swallow and sigh of a newborn at his mother's breast. Miryam reclined against woven cushions, her linen wrap loosened so Yeshua could feed freely. His fingers curled against her skin, his breathing slow and steady. Around her, the women spoke in low tones: some in Hebrew prayers, others in the cadences of Aramaic lullabies. One elder hummed a song that had been sung in the village for generations, every note telling the child, you are wanted, you are loved.
- Relatives and neighbors stepped quietly through the doorway, leaving small offerings: a jar of date honey, a bundle of herbs for cleansing, a carved wooden rattle. The courtyard carried the scent of fresh bread and crushed mint.



Mary and the Roots of Birth



Just as Mary, **mother of Yeshua**, found refuge in Africa, her story is deeply woven into the memory of **the Black people, Kemet and Kush**. According to early traditions, she conceived Yeshua through divine intervention, **a sacred echo of African stories** of Isis and Horus that spoke of holy conception and rebirth. **Her husband Joseph stood beside her** as protector and guide, reflecting the **African tradition of family strength** and community care.

After Yeshua's birth, Mary **returned to the African home she had always known**, to her parents and her people, and African lands sheltered the holy family when they fled Roman (foreigners) violence, showing again the **central role of Alkebulan** in preserving life and divine destiny. Historical accounts suggest that Mary later had **other children** with Joseph, meaning Yeshua was raised among **brothers and sisters who carried the same African heritage**. His siblings are remembered in different traditions as James (Ya'aqov), Joses, Simon, and sisters whose names are less preserved. Still their presence reveals that Yeshua grew up within a real family of the land.

The ethics of Ma'at, the wisdom of African law, and the legacy of African women shaped Yeshua's life from birth to ministry.

To forget Africa is to forget his roots. To restore Africa is to restore the truth:

The Land of the Blacks, Alkebulan, was the soil that cradled Yeshua and gave shape to his divine calling.





Chapter 3

A Day in the Life of Yeshua



YESHUA AS A CHILD, FROM KEMET



- **Daily Activities:**
 - Help his parents
 - Learning carpentry
 - Saying prayers
 - Reading or listening to scriptures
 - Play with friends
- **Childhood Text:**
Infancy Gospel of Thomas

Daily Actiydood

The Clothing of Yeshua: Baby and Child in the Land of the Blacks (c. 3 CE)

Swaddling the Infant

In Alkebulan, particularly in Kemet, newborns were wrapped in linen cloth, soft, breathable, and woven from flax. This was the same linen used in households for bedding and in temples for sacred garments. Yeshua, as an African child, would have been swaddled in earth-toned or undyed linen strips, bound snugly for warmth and security. Mothers often scented these wrappings lightly with herbs such as myrrh or frankincense to calm the child and ward off insects.

The Child's First Clothes

As he grew, Yeshua would have worn simple linen tunics (ketonet) — loose garments reaching to the knees or calves, tied at the waist with a cord or narrow sash. In colder months, a woolen shawl or cloak was added, often woven in natural browns or off-whites. Children's clothing was practical, designed for freedom of movement in play, chores, and travel.

African Styles and Textures

Fabric: Linen was most common in Kemet and Judea, but wool was also used, especially in hill regions. Cotton, though rare, had begun to appear through Nubian and Indian trade routes.

Colors: Most children wore natural tones — beige, cream, and brown — but vegetable dyes (such as indigo or saffron) could add muted color, especially for festival days.

Adornment: Children sometimes wore small copper or bronze amulets for protection, especially those inscribed with African spiritual symbols or family lineage marks.

ANCIENT KEMET & AFRICAN FOOTWEAR



Papyrus
Sandals

Common people



Leather
Sandals

Wealthier citizens



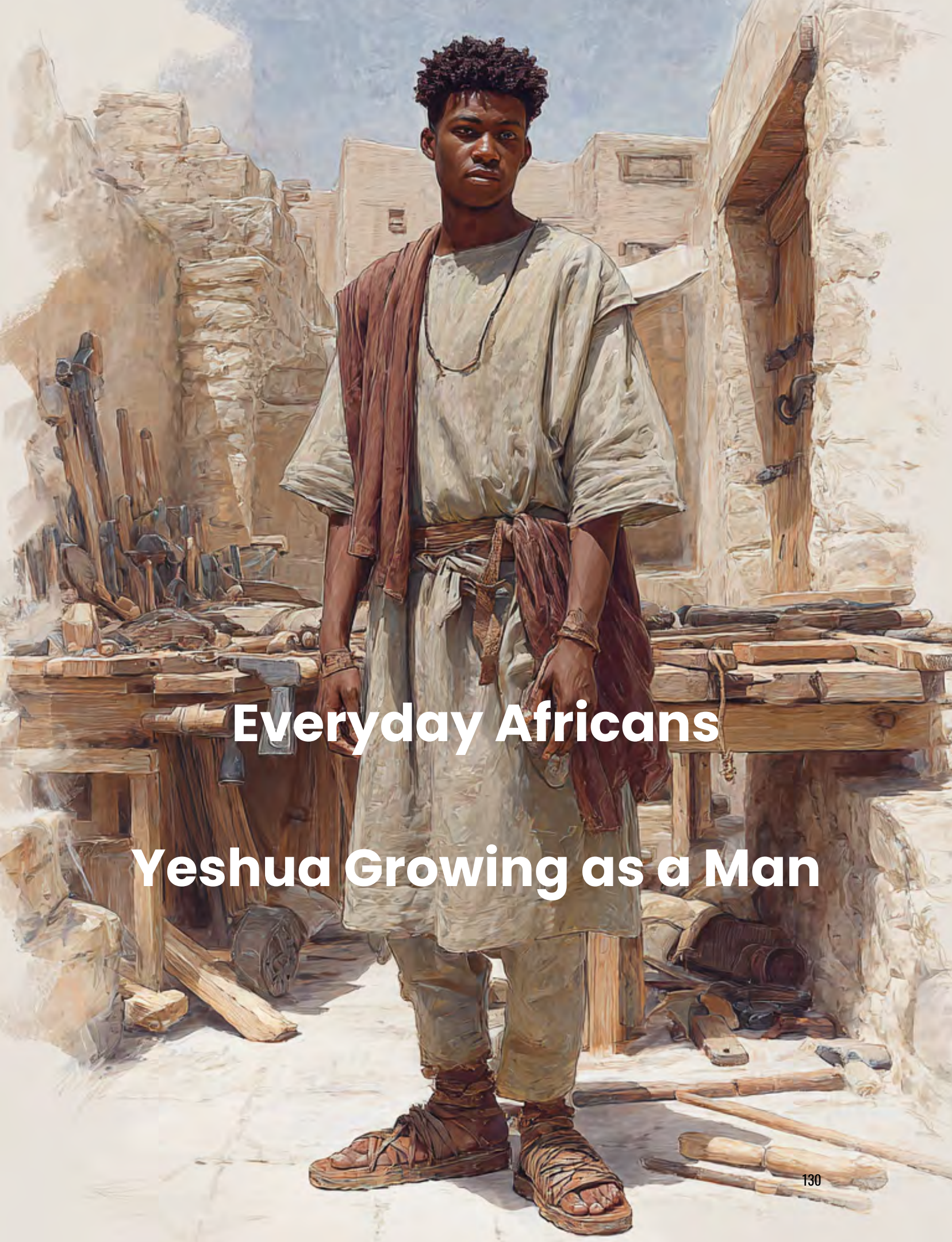
Royal
Sandals

Nobility, pharaohs

Hair and Presentation

As a baby and child, Yeshua's tightly coiled hair would have been oiled with olive or castor oil, sometimes braided or left natural. In Kemet, it was common for boys to wear a side-lock of youth, a braided strand symbolizing life and divine protection, though among Afro-Hebrew families this may have blended with local customs of short braids, twists, or natural crowns.



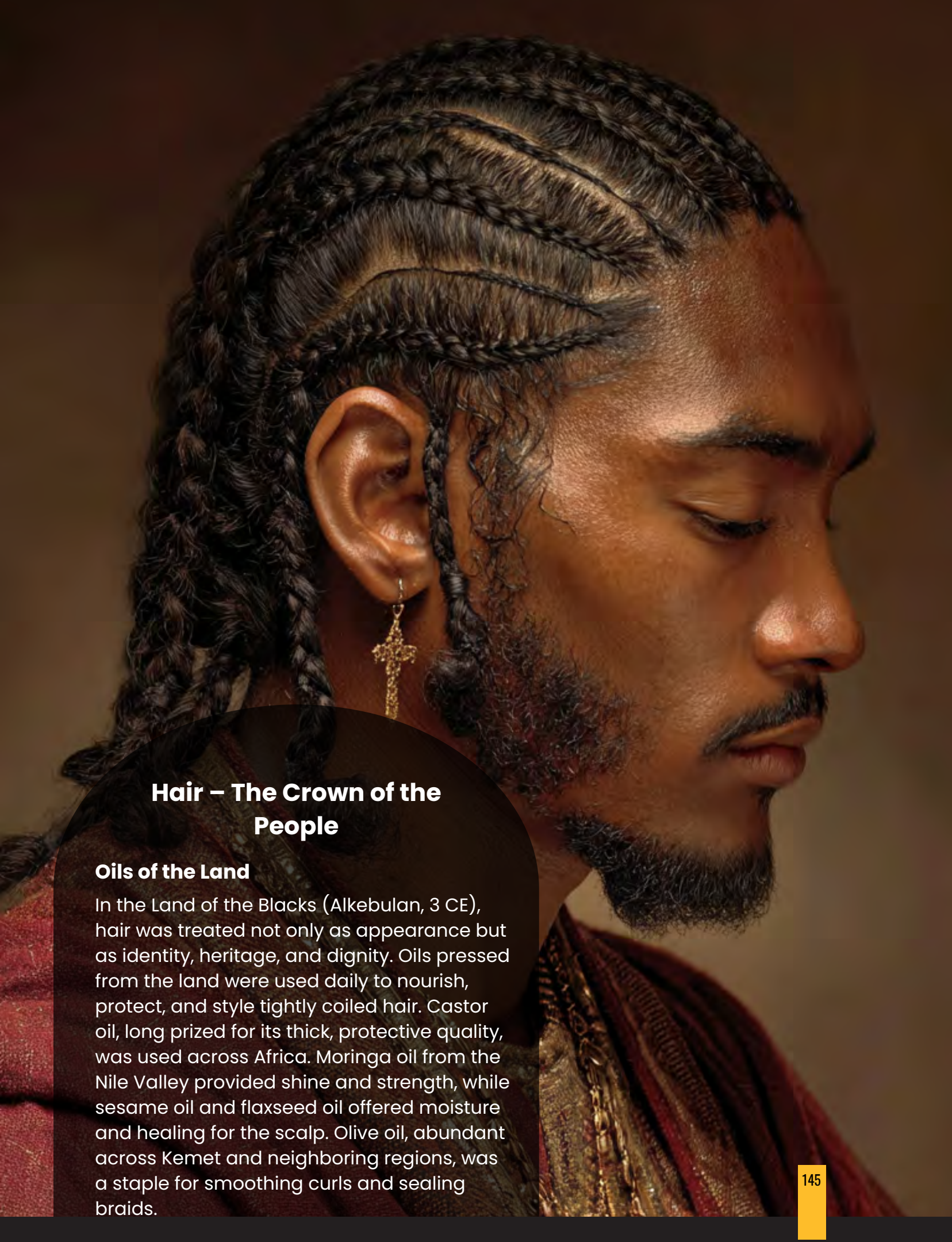


Everyday Africans

Yeshua Growing as a Man



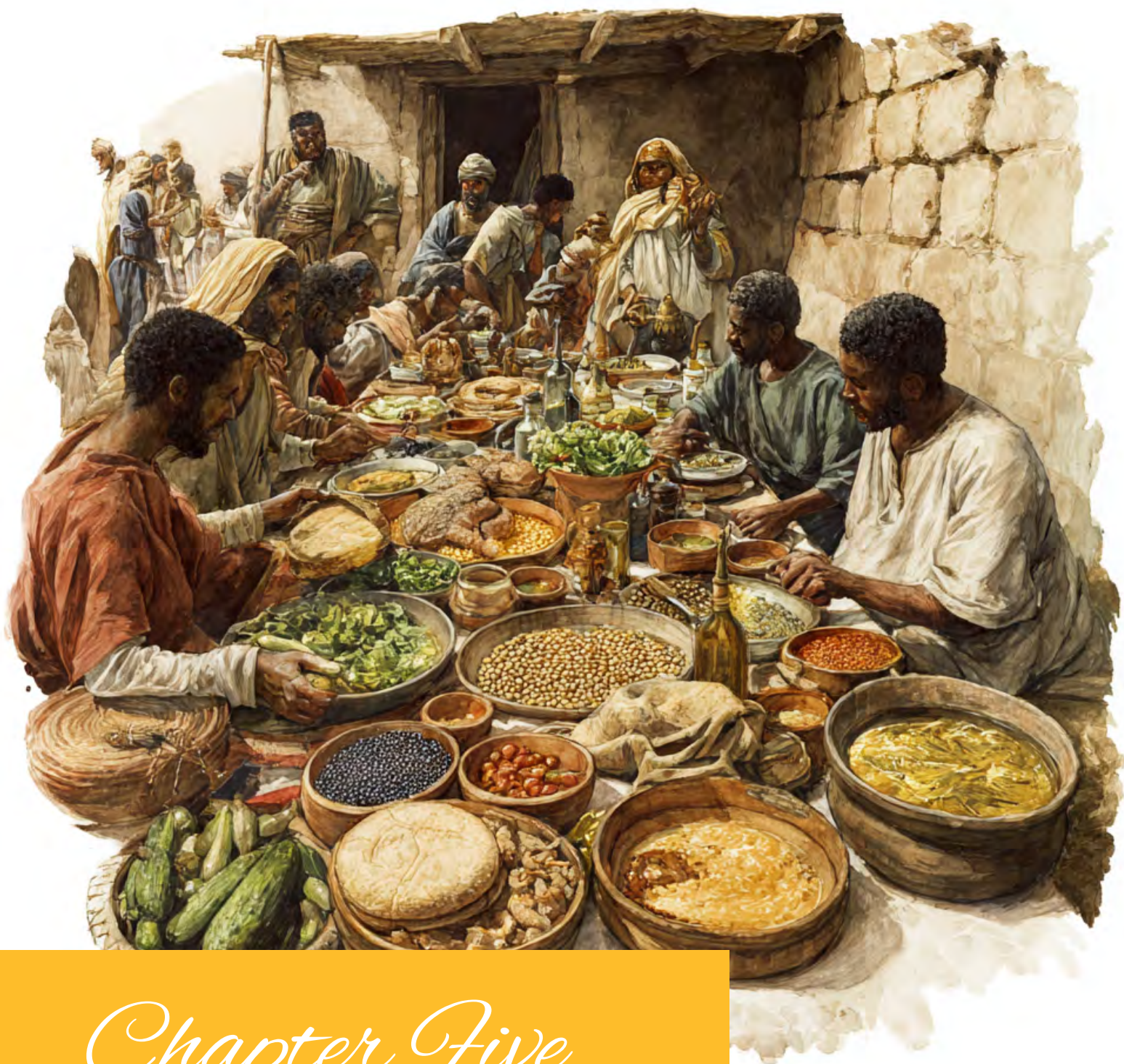
Yeshua's Hair



Hair – The Crown of the People

Oils of the Land

In the Land of the Blacks (Alkebulan, 3 CE), hair was treated not only as appearance but as identity, heritage, and dignity. Oils pressed from the land were used daily to nourish, protect, and style tightly coiled hair. Castor oil, long prized for its thick, protective quality, was used across Africa. Moringa oil from the Nile Valley provided shine and strength, while sesame oil and flaxseed oil offered moisture and healing for the scalp. Olive oil, abundant across Kemet and neighboring regions, was a staple for smoothing curls and sealing braids.



Chapter Five

Meals & Household Life in Africa (Kemet, Kush, and the Land of the Blacks, c. 2–3 CE)

At the Table

A Glimpse into a Meal with Yeshua in Ancient Africa

Welcome, take a seat, picture yourself at the table with Yeshua, in the beautiful African land of Kemet and Kush, where the Nile nourished the people and the spirit of Ma'at guided every aspect of life. Meals here were more than food; they were sacred moments of community, prayer, and harmony with creation.

The Meal:

- Stews and Porridges: Rich, simmering dishes made from local cereals, legumes, and root vegetables formed the heart of daily nourishment.
- Legumes: Lentils, fava beans, and chickpeas offered strength and protein, crafted into stews, soups, or fritters like the ancient precursors of falafel and besarah.
- Vegetables: Onions, garlic, leeks, radishes, lettuce, and cucumbers provided freshness and depth, gathered from the fertile fields along the Nile.
- Fruits: Sweet dates, figs, grapes, pomegranates, and watermelons, eaten fresh or dried, carried the sun's blessing.
- Meat and Fish: For most, meat was rare, but salted fish, ducks, and geese were familiar fare. Wealthier households might share beef or other meats on special occasions.
- Oils and Fats: Oils pressed from lettuce, radish seeds, or sesame enriched dishes and fueled household lamps.

A Common Household Meal:

A steaming bowl of lentil soup or a vegetable stew served with flatbread, broken by hand and dipped communally, then washed down with cool, pure water drawn from the well or river.

The Spirit of the Meal:

Before eating, prayers of thanks rose to the Creator and to the ancestors, grounding the act of eating in the balance of Ma'at. To dine together was to strengthen bonds, to share blessings, and to remember that food connected body, community, and spirit





Chapter 7

Names and Languages

**“THE ENGLISH
LANGUAGE
DID NOT EXIST IN 3 CE....**

**BETHLEHEM,
NAZARETH, GALILEE,
JUDEA, AND
JERUSALEM...**

**THESE WORDS DID NOT
EXIST DURING THE
LIFETIME OF YESHUA.”**

KWMB

Cool in the sun, pure before God



Flax is a flowering plant whose stalks gave birth to linen, the “living fabric” of Nubia and Kemet, chosen for its strength, coolness in the sun, and sacred symbolism of purity and life.





Sacred threads for sacred lives

Chapter Nine



Work, School, & Play

Education in Alkebulan was not about sitting in rows, but about living in rhythm with the universe. The people studied the stars, calculated mathematics that guided the world, and built civilizations rooted in ancestral memory. Their intelligence was practical, spiritual, and generational — a model of learning that shaped human knowledge itself.





Education & Mathematics

NO SCHOOLS

Not in the modern sense of children going to a state-run classroom with desks, teachers, and grades

No Classrooms, But Living Schools of Wisdom

Scholars emphasize that education in Alkebulan was not built around four walls and rows of desks. Instead, learning was deeply community-based, spiritual, and practical. Knowledge was passed on through:

- **Temples and Mystery Schools:** The temples of Kemet were not only centers of worship but also universities of their day. Students studied sacred texts (Medu Neter), astronomy, medicine, mathematics, and philosophy. Instruction was tied to initiation — you learned as you were spiritually and mentally prepared.
- **Apprenticeship Learning:** Children learned directly from elders, artisans, healers, and scribes. A young person might study farming, craft-making, healing plants, or hieroglyphic writing through mentorship rather than in a classroom.
- **Oral Transmission & Memory Training:** African education relied on proverbs, hymns, rhythmic recitation, and storytelling. This sharpened memory and made knowledge something you embodied, not something written on paper alone.



Chapter Thirteen

Crucifixion