

BíakoYe UNITY

NEWSLETTER

CELEBRATING THE 30TH YEAR ANNIVERSARY OF THE ASONA ABERADE SHRINE



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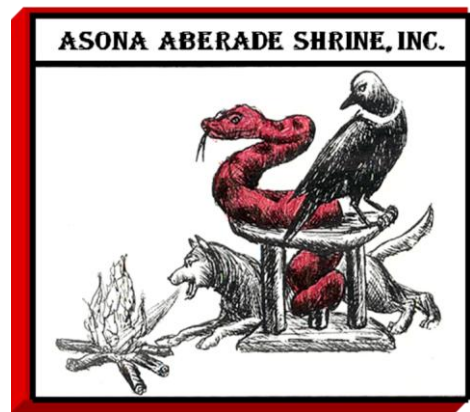
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Nana Akomfohene Korantema Ayebofo (left) and the symbols of the Asona and Aberade Clans of Ghana, Africa and the United States.

2007 marks the 30th Anniversary of the Asona Aberade Shrine, Inc., located in North Philadelphia. Nana Akomfohene Korantema Ayebofo is President of the Shrine, and has successfully guided the activities of the Shrine into the new millennium. The year 2007 also marks Nana having 32 years of continuous involvement in the activities of the Akan Spiritual Tradition of Larteh, Ghana. Much has come forth as a result of the activities of the Asona Aberade Shrine, Inc, including a very special initiative: StarSpirit International, Inc.— a Non-Governmental Organization (NGO) in consultative status with the economic and social council of the United Nations, a registered NGO in Ghana, as well as an official public charity and non-profit organization in the United States. StarSpirit Press and the StarSpirit Scholars are just two examples of the many activities conducted under the auspices of StarSpirit International, Inc. However, all of these activities are due to the early firm foundation provided by the Asona Aberade Shrine Inc. We, therefore have many reasons to celebrate the 30th Anniversary of the Asona Aberade Shrine, Inc. on Saturday, December 15th, 2007 at the Grand Hall of the Community College of Philadelphia. Mark your calendar! (Continued on page 2) 1

Statement of Purpose

Biako Ye Newsletter is a quarterly news journal published by StarSpirit Press. It provides information for and about the African community, linking the Akan family throughout the Diaspora.

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Biako Ye is pronounced:

Bee yah ku yeh.



Nana Okomfohene Akua Oparebea is pictured above. Her remarkable life story has been captured in an internationally acclaimed book:

Celebrating the Life of Nana Okomfohene Akua Oparebea: A Story Told With Love by Nana Akomfohene Korantema Ayebofo (2006, StarSpirit Press).

You can obtain a copy of this book for \$39.95 plus the cost of shipping through StarSpirit press:

www.starspirit.com or call 215.763.4054

Celebrating the 30th Year Anniversary of the Asona Aberade Shrine

(continued from page 1)

An Historic Vision, Mission, and Legacy

It is important to recognize that a woman who spent over 95 years of life across the prior Twentieth Century—the great matriarch and Chief Shaman, Nana Okomfohene Akua Oparebea—succeeded in planting deep roots in the United States that are sure to endure into the new millennium. This is evident in the fact that a Shrine that she helped to establish in Philadelphia, Pennsylvania, the Asona Aberade Shrine, has been dutifully maintained for over 30 years since formal incorporation in January 1977, celebrating a special anniversary in the year 2007. This stands as a testament to Nana Okomfohene Akua Oparebea's legacy and success in remaining true to her vision and mission about her lost children who had been enslaved, died in the Middle Passage, and were now living in the United States—children she sought to find and reunite with their African family.

Nana Oparebea not only found and embraced her lost children living in the United States of America, but also exposed them to the healing balm of their very own authentic African culture. Indeed, Nana Oparebea remarked from the very beginning that she was delighted to see so many of her descendants from both the Asona and Aberade Clans, living in the Philadelphia area, making this observation during her first visit to this city in 1975.

The shrine that she established to meet the needs of her Asona and Aberade Clan descendants in Philadelphia has achieved an historic milestone, in this year 2007, highlighting the magnitude of the legacy that Nana Okomfohene Akua Oparebea has left behind. The 30th anniversary of the Asona Aberade Shrine, Inc. marks an historic milestone that gives great cause for all who ever met one of the greatest women of the Twentieth Century, Nana Okomfohene Akua Oparebea, to pause. In that pause, all who ever met her should humbly recognize the magnitude of that moment spent with one of the greatest women of the Twentieth Century--sharing the stature of her dear friend, Dr. Kwame Nkrumah, who petitioned the Ancestors so that Nana Oparebea could make history in traveling across the ocean in search of her lost children.

Thus, all who ever met this great African Matriarch should pause to acknowledge the magnificence of the mission that she successfully completed, and how that is reflected in the longevity of the shrine in Philadelphia that she envisioned and established, leaving a great legacy. To celebrate 30 years of the Asona Aberade Shrine, Inc. means celebrating Nana Okomfohene Akua Oparebea, her legacy, and how she mentored Nana Korantema Ayebofo so that the presence of authentic African culture and traditions remains in Philadelphia—as something available for teaching and passing on.

From the Editor's Desk

LOOKING BACK AND PRESSING FORWARD

Greetings,

As I look back on my first 1974 tour to Ghana while a lead singer and one of the lead dancers with the Arthur Hall Afro-American Dance Ensemble, I am left in awe. Who could imagine that a tour led by my mentor, Arthur Hall, would connect me with my next mentor—Nana Okomfohene Akua Oparebea, determining the trajectory of my life over the next 33 years up to the present day. It is as though my mentor ended up passing a sacred baton into my hand, and I am pressing forward to continue the mission of uniting the African family—now separated by the ocean, after being separated long ago by the capture and enslavement trauma.



Today, as I look forward to the 2007 StarSpirit Tour to Ghana this October, I am amazed that my work with those I have trained to be African Traditional Rulers (e.g. a Queen Mother, 3 Chiefs enstooled in 2004, and 2 Chiefs poised for enstoolment in October) has the potential to set a global standard. Imagine! Together, StarSpirit International, Inc., the Asona Aberade Shrine, and these Traditional Rulers are establishing a global model. It is a global model for how to create a powerful, enduring alliance between a town in Africa and their African American family in America to foster the development and revitalization desperately needed across Africa in the aftermath of enslavement and colonialism. Our experiences working to develop Larteh, Ghana begs the question: If not us, then who? If not now, then when? For, if we (who enjoy a relative wealth compared to our family members in Africa) do not help our own, who will? The same theme applies to our brothers and sisters here in the United States: If we do not cultivate the leadership to improve our lives, families, and communities, then who will? If we do not serve as modern day abolitionists and activists, then who will?

The resultant self-determination, action, and empowerment agenda places us in a position to be able to serve as a global model for partnership and collaboration with Africans; this is something of which I am most proud. Our pressing forward to serve as a global model makes my ongoing task of training African Traditional Rulers work of great value. This task allows me to pass on knowledge of indigenous African protocol and traditions imparted to me by my mentor across a twenty-one year tutelage.

More specifically, what is the evidence that we may serve as a global model? Action! Specifically, our collective actions as African Traditional Rulers, doing valued work in Larteh, Ghana, and here in the United States makes us a global model. Consider some of the health, education, and economic development activities that have followed from the enstoolment of the Queen Mother- Nana Ohemaa Agyiriwa II in 2000, myself (as the Chief Shaman) in 2002, and the three Chiefs (Nana Kwame Topra, Nana Kofi Asante, and Nana Yaw Aboagye) in 2004. For example, through the initiative of the Asona Aberade Shrine, Inc— StarSpirit International, Inc.— we have launched several projects in Ghana, Africa as an NGO: The Larteh Schools Project (delivering donations of books, educational learning aids, and sports/music/art equipment to support the 13 schools in Larteh); the StarSpirit Scholars Program (sending 35 scholars to school with the financial support of donors in the United States for the academic year 2006-2007, while we are entering our 4th year of this program); the HIV/AIDS Peer Education Training Program and Center at the LIGHTHOUSE; and, the Love Delivers Food Project (involving growing corn, expanding crops grown, and micro-lending, so vendors can sell food and feed the StarSpirit Scholars and community members in need of nutritional meals).

Of note, our work together on these projects and others has served to propel to new heights those enstooled as African Traditional Rulers who are now doing even more extraordinary service to benefit African Americans than they were doing before their enstoolment. Indeed, we are compelled to call these African Traditional Rulers modern day abolitionists in the spirit of Harriet Tubman. We are also using the occasion of the 30th Anniversary Celebration and Traditional African Outdooring of Chiefs to invite you to donate funds for these projects, even if you cannot attend the celebration.

Not to be overlooked are the many activities in the Philadelphia region and nation in which our enstooled African Traditional Rulers are engaged—uplifting the lives of people of African descent. Recall from the last issue of the BiakoYe Newsletter how Nana Kofi Asante qualifies as a modern day abolitionist in his work with men who have successfully undergone transformation through the Philadelphia Comprehensive Center for Fathers; these men are attaining employment and reintegrating into the lives of their children and family, frequently post-incarceration. Due to tremendous success, Nana Kofi Asante's organization is now national—rapidly expanding to other cities. Nana Kwame Topra is also engaged in the work of transforming “boys into men,” and educating and mentoring African American males; he is also entering his 3rd year teaching in the Temple University PASCEP program his popular Gwa Wisdom course—exposing community members to African culture and wisdom. Meanwhile, the Queen Mother, Nana Ohemaa Ayigiriwa II (Dr. Barbara Wallace) was promoted to the prestigious position of (Full) Professor of Health Education, while publishing her 7th book this fall, and serving as Director of the Research Group on Disparities in Health, as well as Conference Director of the Annual Health Disparities Conference—both at Teachers College, Columbia University. Her latest book provides national and global leadership for how to move Toward Equity in Health (2008, Springer Publications) for all, while launching a new field of equity in health, and spearheading a civil rights movement for equity in health across this century. Surely, she is a modern day abolitionist par excellence! Meanwhile, Nana Yaw Aboagye is engaged in the intensive training and mentoring of one who may be destined to drum for the Asona Aberade Shrine, Inc. well across the current century when most of us are long gone; authentic Akan traditional drumming may live on within the Asona Aberade Shrine!

Thus, to witness the miracle of African Americans assuming positions as African Traditional Rulers and serving their families in both Africa and America means also witnessing the taking of real action. Being grounded in the Akan spiritual tradition and learning the indigenous African protocol has provided a firm foundation upon which they have further built their character. My appreciation for the authentic African traditions, rites, and protocol that I learned under the tutelage of my mentor, Nana Okomfohene Akua Oparebea, has grown even further through the mentoring and training of this group of African Traditional Rulers—as I come to treasure even more all that was passed on to me. Having had a body of sacred knowledge passed on to me, to know is to have great responsibility, and I am grateful to God and the Ancestors for assisting me in training African Traditional Rulers. When I reflect on the accomplishments of those I have trained to take on leadership roles rooted in African Akan culture, I gain reassurance that I am executing my responsibilities properly, and with care. As the circle of enstooled Chiefs surrounding me promises to grow further with the addition of two more this coming October, 2007—specifically the nominated Kwame Opare and Akosua Anima (Wayne and Marlene Jackson)—I am full of anticipation and excitement that we can do even more to support the health, education, and economic development of our people both back home in Larteh, Ghana and here in the United States.

The Celebration of the 30th Year Anniversary of the Asona Aberade Shrine, Inc. on December 15th at the Community College of Philadelphia will therefore feature a Traditional African Outdooring, sharing with the community the news of the enstoolment of our Chiefs. I ask that you consider being a patron of this event, having your name or an ad placed in our souvenir booklet. Together, we can continue to create real unity (BiakoYe!) with our African family members in Larteh, Ghana. Finally, we must hold in our hearts the very deepest of gratitude for the work of Nana Okomfohene Akua Oparebea, and for the ongoing work being done in her name. THANK YOU!

Like the petals of a Rose, my love for you keeps unfolding,

Nana Akomfohene Korantema Ayebofo
Chief Creative Officer, StarSpirit International, Inc.

SHRINE HISTORY

Shrine Work Begins at the Ile Ife Center for the Arts and Humanities in 1975

The establishment of the Shrine in Philadelphia was something that Nana Okomfohene Akua Oparebea sought to make manifest in reality from the very start. For, it was during her very first visit to Philadelphia in 1975—with the assistance of her husband Nana Dadiesoabahene, Yaw Boateng, and that of Arthur Hall (Nana Kwabena Afo) — that Nana Oparebea established nine Abosom Shrines in Philadelphia from Larteh, Akwapim; this first “Abosomfie,” or house for the Abosom, was located in the Ile Ife Center for the Arts and Humanities at 2544 N. Germantown Avenue in Philadelphia. Among the Abosom that were first established in Philadelphia are Nana Asuo Gyebi, Nana Asi Ketewah, Adade Kofi, Nana Okomfo Anima, and the Mmoatia. Thus, while many are aware of the historic contributions of Arthur Hall (Nana Kwabene Afo) as a pioneer in bringing authentic African cultural arts to the city of Philadelphia, they are not aware of his role in assisting Nana Okomfohene Akua Oparebea on her life mission; a vital role in helping to establish this first Abosomfie is part of the Arthur Hall legacy.

The Historic Spiritual Work of Nana Oparebea at the Shrine in Philadelphia

What went on at this first Philadelphia Abosomfie was truly historic. Nana Okomfohene Akua Oparebea’s presence in Philadelphia was a spiritual victory of great magnitude, beginning from her first visit in 1975—a visit lasting 6 weeks, drawing large numbers. Literally hundreds of people came to see Nana Oparebea, experiencing for the first time in their lives the authentic African wisdom that is centuries old, as they found a means of direct communication with African Ascended Masters, the Abosom. It was a consciousness raising experience for visitors to the Shrine to taste of her wisdom, access centuries old African traditional healing practices, and to make requests for prayers for themselves and others. Nana Oparebea worked diligently in the Shrine, patiently attending to the needs of others. Successfully overcoming a language barrier by the force and momentum of her historical spiritual mission, Nana Oparebea nurtured her charges with African customs, rituals and traditions that were centuries old Akan spiritual practices successfully preserved by the indigenous people of Ghana.

In this manner, a great deal was accomplished during Nana Oparebea’s first visit. And, due to her determination to not only find her lost family in America, but also to create an enduring link between the Asona and Aberade Clan members she rediscovered in the United States and their African family members in Larteh-Kubease, Nana Oparebea took two members of the Philadelphia Shrine--namely Nana Korantema and Kwasi Agyiri, (Darryl Burgee)--back to Larteh with her. Once back in Larteh, Nana Oparebea provided them with the opportunity to learn the Twi language, authentic protocol, and spiritual traditions of the Akomfo (Shamans) and the Abosomfie. When Nana Oparebea returned to Ghana with her two initiates, the Shrine members in Philadelphia continued to hold weekly services at the Philadelphia Shrine located at that time in the Ile Ife Center for the Arts and Humanities under the supervision of Arthur Hall. In keeping with the leadership that Arthur Hall provided, he was enstooled as a Chief, the Asonahene, undergoing ancient rites, and assuming the title of Nana Kwabena Afo.

Nana Oparebea’s Second Visit to Philadelphia and Formal Shrine Incorporation

When Nana Oparebea returned to Philadelphia in 1976, she was pleased to learn that Shrine members had accepted her proposal to incorporate the Healing Shrine with the name: Asona Aberade Shrine, Inc. As the name of the Shrine suggests, Nana Oparebea intended this shrine to serve as the traditional home on this continent for Asona and Aberade Clan members she found as her lost

children scattered throughout the United States. Further concretizing Nana Oparebea's plan, an application was filed with the Commonwealth of Pennsylvania later that year, and on January 4, 1977, the Asona Aberade Shrine was officially incorporated as the first African Shrine within the Commonwealth of Pennsylvania—maintaining worship according to the Akan tradition and rites of the Nana Akonnedi Shrine at Larteh/Kubease, Akwapim Ghana.

The original officers of the Shrine were as follows: Nana Okomfohene Akua Oparebea, Lifetime President; Arthur Hall, Nana Kwabena Afo, Chief Shaman; Sally Yancey, Nana Ohemaa Oyedi, Queen Mother; Raymond G. Brown (Kofi Boadu), Deputy Administrator; and, Luther Alridge (Kwabena Akyeampon), Obrafo. The three presiding elders of the Shrine were: Nana Korantema Ayebofo, Willa Certaine Brown (Nana Akosua Takyiampon), and Darryl Burgee, (Kwasi Agyiri).

An African American Okomfo is the First to Study for 7 Years at Larteh, Ghana

Since 1978, after her graduation in Larteh as an Okomfo, Nana Korantema represented the Asona Aberade Shrine of Philadelphia in Ghana. In this manner, history was made in so far as Nana Korantema became the first African American to remain in Larteh studying with Nana Oparebea for 7 years, also traveling throughout Ghana with her mentor. In 1981, Nana Korantemaa returned to Philadelphia as the official Akan Okomfo representative in the Commonwealth of Pennsylvania, having been assigned this leadership post by her mentor—something documented in formal papers filed in Larteh/Kubease, Ghana. Little did Nana Korantema know that the lengthy 7 year period of close tutelage with her mentor in Ghana, and exposure to important rites and rituals throughout travel in Ghana, was serving as important preparation for a future leadership role at the Asona Aberade Shrine Inc. in Philadelphia.

The Decade of the 1980s

Nana Oparebea made several trips to Philadelphia to perform the ancient rites for the Asona Aberade Shrine Inc. in the 1980s. In 1981, Nana Korantemaa was given the name Ayebofo by the Queen Mother in Larteh, Nana Ohemaa Agyiriwa I. Also, in 1981, Nana Korantema underwent rites before Clan Elders and became Okomfo Panyin—as further preparation for her leadership role at the Asona Aberade Shrine Inc..

In 1989, when it became apparent that the Shrine had outgrown its headquarters at the Ile Ife Center for the Arts and Humanities, it was moved to its' present location at 1730 North 27th Street, being placed in the caring hands of the Okomfo Panyin Nana Korantema Ayebofo who presided as the Senior Shaman. From this location in Philadelphia, Nana Oparebea continued her work by visiting the Shrine often and forging close ties between her lost children in America and their family members in Africa. Indeed, among all her “stops” while in the United States, the Asona Aberade Shrine Inc. was her favorite place to visit.

The Decade of the 1990s and Meeting New Needs in the New Millennium

Okomfo Panyin Nana Korantemaa Ayebofo continued to serve as the central caretaker of the Asona Aberade Shrine Inc. and provided access to authentic Akan spiritual practices to all who sought contact with the Abosom. And, the Abosom located at the Shrine grew to include Nana Tigare and the Moosi family by the decade of the 1990s. Between 1990 and 1999, many of the founding members of the Shrine made their transition, leaving several posts of the Asona Aberade Shrine empty. On January 1, 2000 the Clan Elder, Madam Amma Aboagyewa (Anti Sisi), identified the new Queen Mother of the Asona Aberade Shrine and formally made a nomination for enstoolment known to the family, elders, and Chiefs at Larteh. As a result, the ancient rites of enstoolment were performed on January 6, 2000 under the watchful eyes of Anti Sisi, Larteh Chiefs, Clan Elders, and Asona and Aberade family, as the new Queen Mother, Nana Ohemaa Agyiriwa II (also known as Barbara C. Wallace, Ph.D.) was initiated. Thus, Nana Ohemaa Agyiriwa II represents the Asona and Aberade Clans in America, and serves as the Abradehemaa of Larteh/Kubease. She is responsible for

maintaining the traditions of the large Clan that she now serves in America and Ghana, holding a deep commitment to carrying on the mission of Nana Oparebea and her legacy of healing the wounds to identity of her lost children in America.

The Year 2002 Capture of a Chief in Larteh, Ghana and Enstoolment of the Akomfohene

As time passed, Nana Korantema Ayebofo was acknowledged for her extraordinary devotion in maintaining the Asona Aberade Shrine, Inc. across decades; and, for her role as the holder of knowledge of the ancient spiritual traditions, rituals, and protocol taught to her by her mentor across 7 intensive years of study in Larteh, Ghana at the Nana Akonnedi Shrine, and across a 21 year tutelage shared with her mentor. As the one found worthy of great honor, and as the first time African born in America so honored, Nana Korantema was captured and made a Chief in Larteh, Ghana on January 15, 2002, and enstooled as the Akomfohene, following ancient rites. This African American, now Nana Akomfohene Korantema Ayebofo, has served her mentor well and continues to serve as the spiritual leader of the Asona Aberade Shrine Inc. and as the Chief representative of all Akomfo in America.

The act of becoming Nana Akomfohene Korantema Ayebofo allows contemporary observers to witness the miracle of what the Abosom and African Ancestors have been able to orchestrate: African Americans assuming positions as African Traditional Rulers; this demonstrates the valued role for African Americans in filling seats/positions left vacant in Africa, due to the devastating effects of enslavement, colonialism and underdevelopment in Africa. The filling of positions for African Traditional Rulers in places such as Larteh, Ghana with African Americans represents the fulfillment of the vision and mission of Nana Okomfohene Akua Oparebea in reuniting the parts of the family.

Not only do we need to praise Nana Okomfohene Akua Oparebea as one of the greatest women of the Twentieth Century, but also acknowledge how through the Akan enstoolment process (making of an African Traditional Ruler) we now have a living representative of this great woman in one she dutifully trained—Nana Akomfohene Korantema Ayebofo.

The Year 2004 Enstoolment of 3 Chiefs in Larteh, Ghana

As further fulfillment of the vision and mission of Nana Okomfohene Akua Oparebea, three Chiefs underwent formal ancient rites of enstoolment in Larteh, Ghana in October 2004: Nana Kwame Topra became the Asonahene, filling the seat left vacant by Nana Kwabena Afo (Arthur Hall); Nana Kofi Asante became the Nkosuohene, Chief of Development; and Nana Yaw Aboagye became the Asukwahene, Chief of Drummers. These three chiefs will enjoy a Traditional African Outdoorings, thereby announcing their great honor to the Philadelphia Community at the same formal gala cultural celebration to acknowledge the 30th Anniversary of the Asona Aberade Shrine. The date for this grand occasion is December 15, 2007 at the Community College of Philadelphia.

The Planned Year 2007 Enstoolment of 2 Chiefs in Larteh, Ghana

The work and expansion of the Asona Aberade Shrine Inc. continues in its' 30th year with the successful nomination of two candidates for enstoolment this coming October, 2007. The candidates will be presented to the Elders in Ghana in coming weeks. It is anticipated that Kwame Opare (Wayne Jackson) and Akosua Anima (Marlene Jackson) will be found fit for enstoolment with ancient rites performed in Larteh, Ghana. Anticipating cause for jubilation, we plan to also include them in the Traditional African Outdoorings scheduled for December 15, 2007.

Thus, the combined outdoorings of 5 Chiefs will truly signal the great success achieved in fulfilling the vision and mission of Nana Okomfohene Akua Oparebea through the establishment of the Asona Aberade Shrine Inc.. A legacy that will surely endure across the annals of time now belongs to this great matriarch, while partly embodied in the Shrine in Philadelphia she established over 30 years ago. Her great work and mission will continue through the new Chiefs! BiakoYe!



StarSpirit International, Inc.

presents a

CELEBRATION OF THE 30TH YEAR ANNIVERSARY OF THE ASONA ABERADE SHRINE, INC.



Symbols of the Asona and Aberade Clans of Ghana, Africa.

Date: December 15, 2007
Time: 6:00 pm - 10:00 pm
**Location: Winnet Building in the Great Hall
Community College of Philadelphia
On North 17th St., Between Spring Garden
and Callowhill Streets**

- **To mark the 30th anniversary of the oldest African shrine in Philadelphia, 5 Chiefs (African Traditional Rulers) will be honored in style (i.e. given a Traditional African Outdooring).**
- **We will have Royal visitors from the Motherland and across the nation who will gather to represent and empower the community with the grandeur of African culture and ancient traditions.**
- **An extravaganza of African Kings and Queens born in America will not only be on display, but also drumming, dance, good food, great information, and lots of positive vibes!**

**Mark your calendars and prepare to support and honor with us
the newly enstooled Chiefs of Africa!**

**This once in a lifetime event is FREE by invitation only.
Reserve your space!**

**Please contact us for invitations, information, to become a patron listed in
the souvenir booklet, or to take out an advertisement in the booklet
(Full Page ad \$100, 1/2 page ad \$50, 1/4 page ad \$25)**

by calling the program co-sponsors:

The National Comprehensive Center for Fathers – at 215.717.4005

(Ask for Ivan Wallace)

or

StarSpirit International Inc. – at 215.763.4054



Real Truth about Jesus' Birth

By Dr. Kwame Nantambu

As the summer season comes to an end and the Kwanzaa celebration in December 2007 is on the horizon, it is apropos to disseminate the real, historical truth that surrounds the birth of Jesus, "The Christ." At the outset, it must be stated that it was out of the metaphysical, religious and symbolic creations of Afrikan/Kemetic people of ancient Kemet (Egypt) in the Nile Valley that the later revealed religions, of which Christianity is the most remarkable one, developed and/or evolved. In fact, if one looks at the first three hundred years of Christianity, it is in many aspects, a derived Afrikan/Kemetic religion.

Now, on the walls of the Temple of Dendera in ancient Kemet (Egypt), there are four scenes dated 1700 B.C. that depict the birth of the royal Pharaoh. In the B.C. era, the Kemites considered their Pharaohs Divine, that is, Gods incarnate. These scenes depict the Divine birth as it is known today. In the first scene, God Thoth, messenger of the Gods and the God of science, writing and knowledge, comes to the Divine Mother, wife of the Pharaoh, and announces to her the impending birth of the Divine child, who is descendant from the God Amun-Ra in the personification of Heru (Horus). This represents the Annunciation event in Christianity. In the second scene, God Kneph, personification of the Holy Spirit, holds the symbol of life to the mouth of the Queen/Mother. This scene shows that the Queen is conceiving by the power of the Holy Spirit. God Kneph is the personification of breath, air and spirit. In this ancient Kemetic spiritual belief system, spirit was synonymous with breath. Hence, it need occasion no great surprise that in the Christian gospel, Mary conceives by the power of the Holy Spirit. In the third scene, the Divine child is born. This is equivalent to the nativity of Jesus in Bethlehem. In the fourth scene, all the Gods in the ancient Kemetic pantheon gather around this Divine child to sing his praises and adore him—just as the angels gathered around the infant Jesus to sing his praises and to adore him.

In other words, 1,700 years before Jesus was born, there existed the Annunciation, Immaculate Conception, Birth, and Adoration of the Divine child, that is, the complete, derived Christian nativity scene as described in the gospel, but already occurring and depicted in ancient Kemet (Egypt).

It is also very interesting to note that all the Sun Gods of ancient Kemet in the B.C. era, particularly Heru (Horus), had their birthday celebrated on 25th December. By way of elucidation, 21st December marked the Winter Solstice and at that time, the Sun was at its lowest ebb. According to Dr. Charles Finch, the ancient Afrikans/Kemites used to describe natural phenomena in very poetic terms. So, the Winter Solstice was often described as the "Sun in its cave." For three days, the Sun remains in its cave. The first day when the Sun begins to rise again is at midnight on 25th December; so, midnight 25th December can be said to be the birth of the Sun in a cave. This is equivalent to the Christian derivative of the birth of Jesus, Son of God, in a cave. In ancient Kemet, Sun was synonymous with Son. In other words, the worship of the Sun God under Afrikan spirituality in the B.C. era has now become the worship of the Son of God under the Christian religion in the A.D. era. At midnight on the 25th December 3,000 years ago, when the Sun comes up on the eastern horizon, the constellation Virgo is sitting on the horizon so that the Sun can be said to be born in a cave of the virgin.

Also, Sirius is the brightest star in the heaven at that time. Sirius is a very important ancient Kemetic star because it arose in such a way to announce the flooding of the Nile River. Indeed, it is universally accepted that it was the star Sirius that led the so-called Three Wise Men to Jesus, to the Sun/Son. In other words, if one looks at Sirius on the night of 25th December in the southerly latitude, it is directly overhead on the meridian; thus, when the Sun is born in the cave, Sirius is right directly overhead.

In addition, adjacent to Sirius is the constellation of Ausar (Osrris), the hunter. Now, there are three stars in the belt of Osirian that point directly to Sirius as if they are following Sirius. Those three stars in the belt of Osirian are called the Three Kings in Christianity.

(continued on next page)

So, one sees that much of what is called Christian gospel has direct correlation with ancient Afrikan/Kemetic/Egyptian astronomical facts that are represented mythologically and allegorically.

The fact of the matter is that in orthodox Christianity, the birthday of Jesus was originally celebrated on 6th January. However, in the third and fourth centuries when Christianity began to expand all over the Mediterranean world, it ran up against centuries of Sun worship whose birthday was celebrated on 25th December.

So, for political reasons and power control intent, albeit European supremacy, the birthday of Jesus was changed from 6th January to 25th December at the Council of Nicea, May-August 325 A.D. This geopolitical power control-religious decision is the origin of the universal “Twelve days of Christmas” carol.

This Council was convened by Roman Emperor Constantine and it was at this crucial juncture in Christian religious belief system that Jesus was decreed “Savior of the world” who “washed us from our sins in his own blood.”

Shem Hotep (“I go in peace”).

Dr. Kwame Nantambu is Professor Emeritus, Kent State University.

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