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Book 7

## The Moorish Empire



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## Preface

Islam Moors. In this issue we show the intimate connection between Africa and the Americas. We show that the key unifying link between Africa and America were the Mande speaking peoples, who built kingdoms on both sides of the Atlantic Ocean. We also show that the government of the Moorish Empire in the time of Sidi Mohammed who entered into the "Moroccan Treaty of 1787" with America was run and controlled by the same Mande / Sudanic Moors. This issue goes a long way in answering many questions regarding our aboriginal heritage, as well as, our Moorish heritage.

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We want to thank all of the Brothers and Sisters who have assisted my throughout the years.

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Peace

**The Moorish Civilization and the Dominions of Amexem: 1500  
BC - Present**

**Part 3: The link between Africa and America and the Moorish  
Empire**

**The Connection Between Africa and the Americas**

From ancient times, the dark skinned, woolly haired Moors of Mande descent have existed on both sides of the Atlantic Ocean. We as a people can claim aboriginal descent in both Africa and the Americas. The reason we can claim both is because there was a constant communication and flow of people, ideas, goods, etc., between Africa and the Americas. These were just two halves of the same whole. That "whole was known as "Dominions of Amexem", according to Noble Drew Ali. Thus we should say that we are aboriginal, or native to the "Dominions of Amexem", which includes the Americas, Africa and parts of Europe. The "Dominions of Amexem" was composed of a series of kingdoms in the Americas, Africa and Europe united socially, economically (via trade), and later unified politically under the "Moorish Empire". In all of this, the people of Mande (Mandinka, Mandingo) descent have played the major role.

The kingdoms formed by the dark skinned Moors in the Americas, Africa and Europe was united by common social customs such as; "Divine Kingship", a religion with specialized priest-hoods and cults, common mercantile and textile craft, agricultural food production, and many other common social customs. The kingdoms of the cultured Moors in the Americas, Africa and Europe had strong centralized political systems, which was supported and maintained by a strong agricultural base, and heavy trade with other kingdoms. If you look at the kingdoms in the Sudan in Africa, and the kingdoms of the Olmecs, Mayas, the Peruvian, and Mound-builder civilizations in the Americas, it becomes clearly evident that they were of the same type, and of founded by the same people. In fact, to understand the Olmec, and Mound-builder civilizations, one should study the Sudanese kingdoms, especially the Mande kingdoms. Let us now look at the evidence of these political, cultural, and economic connections between the Americas, Africa and Europe.

The civilization of the Sudan and the Americas were just like the civilizations we formed in Egypt, Canaan, Mesopotamia, India etc. They were based on "Divine Kingship", a strong agricultural complex, and international trade. Let us take a look at the kingdoms formed in the Sudan, and their political, social and economic systems. Then let us look at the major role the Mande peoples, our ancestors played in the Pre-Columbian civilizations here in the Americas.

### Sudanic Political, Social and Economic Structure

"Perhaps the most striking pattern of commonality among the Sudanic peoples is political structure. Most Sudanic peoples developed elaborate states, usually headed by an emperor or king. ...Almost all Sudanic kingships shared dozens of common characteristics. The king enjoyed absolute power, at least in theory. He claimed ownership of all land, livestock, and game in the state and could levy taxes or tribute on them."

"History of African Civilization" by E. Jefferson Murphy, p. 91

Let us stop here for a minute and observe a very important aspect of our political and social institutions. Notice in the above quote where it says the king or emperor; "... claimed ownership of all land, livestock, and game in the state and could levy taxes or tribute on them." Our political and economics system were based on the principles similar to an economic institution which is today known as a "Trust".

A "Trust" must have these three main components in order to be considered a trust;

- 1) a trustee
- 2) a beneficiary
- 3) a trust res, trust estate or trust property

A trust consists of a trust res, which is the property of the trust. The duty of the trustee is to administer or manage the trust res for the benefit of those who are designated as the beneficiaries. The "Trust" is formed by the action of the owner of the trust res (the trustor or settlor) transferring the "legal title" of the trust res, to a person or persons who will function as a trustee (thus the settlor divests himself of the title and delivers it to the appointed trustee). This action divides the title into two titles; a

“legal title” owned by the trustee, and a “equitable title” owned by the beneficiaries. In the case of “Divine Kingship”, the trustor is God, who designates the King as the trustee, and thus transfers to him legal title to the land and it’s fruits .

The King and his court (see below) form a sort of “corporate trustee” whose duty it is to jointly administer the trust res or land of the kingdom for the benefit of “the people”, who are the beneficiaries.

#### Sudanic Political, Social, Economic Structure

“The king normally assisted by a council of ministers, including a prime minister or vizier, a military commander, a chief justice, a royal executioner, and a supervisor of the royal princes and princesses.”

“History of African Civilization” by E. Jefferson Murphy, p. 91

Thus kings and court as trustees can be also seen as “fiduciary agents”. A “fiduciary agent” is one who manages wealth and/or property on behalf of, and for the benefit of another. Kings, just like trustees can be removed for “breach of fiduciary responsibility” by the beneficiaries, if they (trustees) mismanage the trust res or trust property. Our kingdoms or states were also usually broken down into administrative units or provinces to allow for more efficient management.

#### Sudanic Political, Social, Economic Structure

“The state was always divided into provinces or districts, each with officials responsible for maintaining order, collecting taxes, and levying troops and labor.”

“History of African Civilization” by E. Jefferson Murphy, p. 91

Usually kings and kingdoms combined to form empires ruled by an Emperor. They formed a confederation or Federal system of government in which each kingdom formed a state, which united to form an empire composed of these “united states” or kingdoms. Thus our ancestors not only originated, but also perfected forms of federal government long before the later “United States”. The description of empire below gives exactly the nature of the later “Moorish Empire”, as we shall discuss later.

### Sudanic Political, Social, Economic Structure

"The Sudanic empire was thus composed of several states, under the suzerainty of a strong conquering state. The vassal kings (or appointed governors in some cases) were required to pay tribute to the emperor, usually a portion of the state's taxes. Other obligations included road maintenance and provision of troops for the emperor's army and labor for special projects. Occasionally vassal states provided the emperor with special goods, such as gold, copper, or gems. In return, the emperor provided protection from aggression, assistance in maintaining law and order, guarantees of trading rights, and safe passage for goods." ...Generally, Sudanic imperial systems did not require that conquered states accept the language and culture [specific practices] of the ruling state. The empires were thus enforced confederations."

History of African Civilization" by E. Jefferson Murphy, p. 93

Thus when one studies the "Iroquois Confederacy" and the "Articles of Confederation" which united the English colonies, you will now understand that our ancestors perfected these systems long ago. We have always determined our own destiny without the assistance of Europeans, thus history shows that we are well qualified, and have every right to exercise self determination in this day and time.

### Sudanic Political, Social, Economic Structure

"Starvation was extremely rare, and there were few poor. Many states provided wise and equitable government."

"History of African Civilization" by E. Jefferson Murphy, p. 92

The institution of "Divine Kingship" was designed to be a reflection of "God" and his "heavenly court. "As above, so below." Because "Divine Kingship" was said to handed down to the children of Ham by "God" (see issues #4-6), our kingdoms were an "image and likeness" of the heavenly order, thus it was considered "Divine".

### Sudanic Political, Social, Economic Structure

"He [the king] was believed to be divine, or to have unique access to divine powers, and was customarily isolated from

contact with ordinary persons. He resided in a capital town and was at the center of an elaborate royal court with pages, guards, entertainers, chamberlains, and personal attendants."

"History of African Civilization" by E. Jefferson Murphy, p.20-21

The king was a national figure and was seen as a representative of the people. The more ornate, refined and beautiful the king and his court was, the more respect that nation had among other nations and kingdoms. Thus the people did not begrudge the king, and he was kept apart, to a degree, in order to preserve his "Divinity" and sanctity. It is interesting to note that the whole messianic hope of Israel was for exactly this type of "Divine King" or "Messiah". This is also seen in the Islamic desire for the "Mahdi". The kingdoms of the Sudan were great and powerful, and existed on both sides of the Atlantic Ocean. By the time the so-called "Arabs" learned of them, they were already "hoary" with age.

#### Sudanic Political, Social, Economic Structure

"The Arabs of the seventh and eighth centuries were dimly aware of this land from reports they received from camel caravans that crossed the Sahara. They called it the Bilad-as-Sudan, or land of the Blacks. The Sudan was a fabled land to these early Arabs, for the Berber caravans brought from it rich shipments of gold and awed reports of the power and wealth of its kings"[see Issues #5 and #6]

"History of African Civilization" by E. Jefferson Murphy, p. 82

The Sudanic kingdoms were based on the same system of "Divine Kingship" implemented in Nubia, Egypt and elsewhere.

#### Sudanic Political, Social, Economic Structure

"...many elements of both Nubian and Egyptian civilization were also characteristic of Sudanic civilization. These common characteristics - such as the concept of divine kingship and various religious beliefs - suggest some ancient, but not fully understood, connections between the Nile and Sudanic civilizations."

"History of African Civilization" by E. J. Murphy, p.20-21

These quotes come from a standard textbook on "African" civilization, thus naturally the connections between the Nile and Sudanic civilizations are said to be "not fully understood". It is up to us to make these connections "fully understood".

The people who built the famous kingdoms of the Sudan, originally lived further north and extended all the way to Europe on this side of the Atlantic Ocean. The Sahara desert was once a very fertile region, with many rivers, and many lakes, including a large lake known as "Lake Triton". This was the original site of the Sudanic civilization (referred to as "Libyco-Berber"), which went from slightly south of the Sahara Desert all the way to England. As a result of the cataclysms of 1500 BC, "Lake Triton" emptied either into the Mediterranean or the Atlantic, and the lake bed became the Sahara Desert. Those who inhabited the Sahara Desert went south into present day West Africa (The Sudan), while other went north and west into the Americas.

#### Sudanic Political, Social, Economic Structure

"Up to 3000 BC, the Africans of the Sudan lived in many areas of the Sahara that today are either uninhabitable or are thinly populated by Berber nomads. But at that time [prior to the cataclysms of 1500 BC], many parts of the Sahara were much better watered. Rainfall may have been slightly greater; shallow lakes dotted a wide area; seasonal rivers and streams flowed; and grasses helped retain moisture in the soil. In this more hospitable environment, Negroid Africans hunted, fished, and grazed domesticated animals long before gradual desiccation dried out the Sahara's interior regions and pushed it's borders southward."

"History of African Civilization" by E. Jefferson Murphy, p. 83

Notice the above quote says; "gradual desiccation dried out the Sahara's interior regions". It was not gradual, but happened quickly as a result of the world-wide cataclysms of 1500 BC. This is also the reason it says in the above quote "Up to 3000 BC". It should actually say up to "1500 BC", since the dessication of the Sahara was not "gradual", but "cataclysmic". There was also a mass migration of the ancient Moors east of Egypt into the Sudan and North Africa as a result of the cataclysms, as discussed in issues #5-6.



Sudanic Political, Social, Economic Structure

"...between 1000 BC and AD 1500 dozens of small states grew slowly into larger states, producing great works of art and sophisticated political organizations. In a few cases, these states expanded into wealthy empires that covered vast territories and lasted for centuries."

"The greatest of these empires - Ghana, Mali, Songhai, and Kanem-Bornu - were the glowing achievements of a Black Africa civilization that covered more than half the continent [larger than the present United States]. This civilization was created by a people who migrated from their aboriginal center in the southern Sahara and the Sudan to almost every part of sub-Saharan Africa [and the Americas]. They produced many other great states and even empires, many of which approached the four great empires in impressiveness."

"Corpus of Early Arabic Sources for West African History",  
p.20-21

The Mande Peoples

Let us take a look at the Mande peoples specifically, and the political, social and economic systems of the kingdoms that they formed. Not only are the kingdoms formed by the Mande an excellent example of Sudanic kingdoms, but is also a good model of the kingdoms in pre-Columbian America. It was the Mande peoples who, as we shall see later, developed the Olmec kingdoms and maintained the communication and trading relationships between our kingdoms in Africa and the Americas. It was also these same Mande speaking peoples who played the main role in the creation of the later "Moorish Empire", as we shall see later. Most of our people who are aboriginal here are descended of the Mande speaking and related peoples who from ancient times inhabited both Africa and the Americas. The Mande speaking people who built the kingdoms in the Sudan and the Americas, are a mixture of those who originally inhabited the Sahara (prior to the cataclysms of 1500 BC), the proto-Mande, and the Amalekite confederacy (Canaanite, Moabite, etc), who joined them after the cataclysms of 1500 BC.

Mande-speaking peoples are more divided than those of some other language groups, largely because of extensive Mande conquest and settlement of new territories during the centuries

of the Mali Empire. The most prominent Mande-speakers are the Malinke (sometimes called Mandinka or Mandingo), the Mende (who moved far to the south, in modern Sierra Leone, in the 16<sup>th</sup> century), the Soninke, the Susu, the Bambara, the Dyula, and the Dialonke."

"History of African Civilization" by E. Jefferson Murphy, p.96

I remember once, while vending books on 125 St., in Harlem across from the world famous Apollo theater (my everyday spot), an African elder asked if it was all right for him to set up next to me. I said sure. He sold African sculptures. I asked him what tribe of Africa did he think I was related to. He himself was of the "Bantu" speaking people. He did not answer me right away. All day long, I would look up and notice at time that he would be carefully observing me. At the end of the day he came to me and said that I was Mandinka (Mande). I asked him what made him say that. He said because the Mandinka are "big like you" and are the "best traders" (I sold a lot of books that day). Based on my subsequent studies, I found that not only was he right about me, but most of us who are aboriginal here are of Mande descent. When you see those Olmec heads (see issue 16 6), you are looking at Mande features. The Mande peoples (who have strong Canaanite mixture) were known from time immemorial as great conquerors, mighty soldiers, and great traders. Canaan also mean "trader".

"The trading proclivities of the Mande peoples were known throughout the Sudan. The Dyula, a Mande-speaking group composed of clan brothers from other Mande tribes (the Soninke are among the most numerous), established Sudanic trading routes that linked Tekrur in the far West to the Songhai and Mossi countries farther east. Individual Dyula traders and small trading associations carried goods of all kinds to all parts of the Sudan. ...Thus Dyula caravans had their own bases in foreign kingdoms. ...These bases allowed the Dyula to operate their far-flung trading system in relative comfort and without total dependence upon local chiefs and farmers."

"...the long-distance systems of that the Mande helped to extend throughout the Sudan were connected with and stimulated by the great trans-Saharan system, which the Mande were also in a unique position to dominate. The several caravan routes that led across the Sahara, from oasis to oasis and water hole to water hole, brought large quantities of foreign

goods into the Sudan and allowed large quantities of African goods to move from the Sudan into North Africa."

"History of African Civilization" by E. Jefferson Murphy, p.101

Trade plays a key role in the formation and maintenance of nations and kingdoms. The Mande were especially skilled in trade, and in this age of global economics we can learn much that we can apply now, from the "far-flung" trade of the Mande. This trade across the Sahara became known as "the golden trade of the Moors". These trading abilities were also instrumental in establishing and maintaining the contacts between Africa and the Americas, specifically the Sudan and Mexico.

"That the Negro civilization was carried chiefly by the trader is proved not only by Columbus' specific reference, but also by the presence of the African merchant, the "tangoman", as "tiangizman" in Mexico, hence Aztec "tiangiz", "market", and by the universality of the blue and white shell-money from Canada to La Plata [wampum], and the use of shells as a coin in the Peru-Guatemala trade. The exceptional position of the merchants in Mexico, with the chief worships directly attributed to them, similarly testifies to the importance of the trader in the pre-Columbian, African-America relations." P.365.

There were several foci from which the Negro traders spread in the two Americas. The eastern part of South America, where the Caribs are mentioned, seems to have been reached by them from the West Indies. Another stream, possibly from the same focus, radiated to the north along roads marked by the presence of mounds [Mound-builders], and reached as far as Canada. The chief cultural influence was exerted by a Negro colony in Mexico, most likely from Teotihuacan and Tuxtla [Olmec] who may have been instrumental in establishing the city of Mexico [Amexem]. From here their influence pervaded the neighboring tribes, and ultimately, directly or indirectly, reached Peru. P.365

"Africa and the Discovery of America, Vol. III", by Leo Weiner

The blue and white shell money mentioned in the above quote is the famous "wampum", and "siwan" money used by the aboriginal tribes in America. This trade went from Alaska to Peru and the people responsible for establishing this trade was the Mande people.

**"In Sahagun's account of the Mexican merchants we are constantly reminded that they sold mantles (tilma, chimalli), waistcloths (maxtli), and chemises (uipilli). It can be shown that all these characteristically Mexican garments are of African origin." P.231**

**"Thus we have identified all the garments handled by the early Mexican merchants as of Mandingo origin." P.234**

**"Africa and the Discovery of America, Vol. III", by Leo Weiner**

**The influence of the Mande peoples in religion and culture of pre-Columbian America was great, and goes back to the Olmecs. The quote below shows how pervasive this influence was in Mexico, even up to colonial times.**

**"The African penetration in religion and civic life and customs was thorough and to judge from the survival of the Arabic words in a Malinke or Soninke form in America, especially among the Caraibs and Aztecs, proceed almost exclusively from the Mandingos, either the ancestors of the present Malinkes, or a tribe in which the Soninke language had not yet completely separated from it's Malinke affinities. P**

**"Africa and the Discovery of America, Vol. III", by  
Leo Weiner**

**"As in Sudan, we have in Mexico the concept of the male and female divinity, forming with their descendant a kind of trinity [Osiris, Isis and Horus], and designated , as in the Sudan, the "old" divinities.**

**The detailed resemblance of the two trinities is shown in the case of the identification of the male principle with the sun, which, in the Mexican belief, as among the Mossi in the Sudan, is restrained by the nine guardians of the night. P.367**

**"Africa and the Discovery of America, Vol. III", by  
Leo Weiner**



CONICAL HAT, from Seler's *Codex Borgia*.

Quetzalcoatl wearing a Fez

Even the Fez, the national headdress of the Moors, was well known in Meso-America, and had the same royal and sacred connotations as it did in Africa. Right is a picture of a Quetzalcoatl with the pointed Fez standing, not next to a pyramid, but on top of a pyramid, with the "Shepherd Crook" of the Amalekites.

"The conical hat [Fez], representing royalty or high dignity in Mexico, among the Huastecans, and elsewhere, and in Aztec known as *copilli*, is linguistically identical with the "hat" words in Africa derived from Arabic *gifarah*, *gufarah*. P.369

The Arabic conical hat [Fez], "qub" and "gifarah", associated with the Magi, is at the base of all the "hat" names in the Sudan, and apparently was originally restricted to the kingly power. The priestly power, with which the conical hat was originally associated received for it's insignia the Arabic "mitraqah", the rattle [maracas], which through a homonym which the Arabic means "gourd" and "religious wisdom", was made from a gourd. P.365

"Africa and the Discovery of America, Vol. III", by Leo Weiner

The conical Fez, and the fact that many of the words found in this hemisphere contain ancient forms of Arabic is the reason the Moors refer to the Americas as "Old Morocco". Notice also the "Shepherd Crook" in his hand, and refer back to issue #5 where we discuss the Hyksos, Amalekite, Canaanite migrations. Also refer back to issue #3 and the discussion of the Fez. Many books try to say that Quetzalcoatl was referred to as being "white" by the Mexican, but it is obvious from the picture above that he was not "white". White referred to the white cotton garments wore by the Mande priests, and Mandingo saints and holy men. White cotton represented purity, and was considered sacred.

"The identity of spiritual civilization, down to minutest details in the Sudan and in Mexico and elsewhere in America, lead to the assumption that other cultural elements, identical in both continents and frequently bearing the same names, are of African origin. P.369

"Africa and the Discovery of America, Vol. III", by Leo Weiner

"The Mande have long been skilled farmers. They learned to cultivate millet and sorghum as long as three or four millennia before Christ. The Mande long ago ceased to depend upon hunting and fishing. With their hoes and much patient labor, they built and sustained a good standard of living for themselves. As their skills developed, and especially as they learned to build dikes and earthen dams for irrigation, they were able to produce an agricultural surplus that supported kings and courts, specialized traders and artisans, and small standing armies that could be expanded during times of national need."

"History of African Civilization" by E. Jefferson Murphy, p.99-100

The great resemblance of agricultural methods in America to

those in Africa leads to the conclusion that tobacco and the bread roots of America, some of which are conceded by early writers to be of African origin, owe their origin to the advanced Arabic agriculture, which may be traced in the Sudan, to judge from philological consideration. P.369-370

"Africa and the Discovery of America, Vol. III", by Leo Weiner

The agricultural methods used in the Americas and Africa are also exactly the same. Also, see issue #2, where in the Chinese annals of Fu Shang, they mention "black" refined gentlemen in America who grew millet.

The Olmec picture writing, also the Maya and Aztec is the same as the Mande picture writing in the Sudan.

"For over 50 years there has been evidence that the Olmec people probably wrote their inscriptions in the Manding language (Winters, 1979,1997) and the Manding writing from North Africa called Libyco-Berber, was used to write the Olmec (Winters, 1979, 1997) and Mayan (Rafinesque, 1832) language."

"Harold Lawrence (1962) noted that the "petroglyphic" inscriptions found throughout much of the southern hemisphere [of the Americas] compared identically with the writing system of the Manding."

"African Empires of Ancient America", by Clyde Winters

Also of great importance are the so-called "gadwal" designs found in Africa, Mexico and among the Mound-builders. The "gadwal" is a geometric design which has astrological significance. In the "gadwal" design, the four-fold division of space and time can be seen, which also symbolize the four elements of the zodiac and the four cardinal directions.

"The Mexican picture-writing resembles the rock inscriptions in the Sudan, which are unquestionably of "gadwal" astrological origin. The importance of the spider in connection with such "gadwals" in Africa, which is of universal significance in the Sudan, appears in a large number of Mound-builder gorgets in America with the gadwal cross in the middle. P.368"

"Africa and the Discovery of America, Vol. III", by Leo Weiner

Below are pictures showing the "sameness" of "gadwals" from Africa, Mexico, and the Mound-builders.

From: "Africa and the Discovery of America, Vol. III", by Leo Wei

" This ornamentation [gadwal] is in constant use in the Western Sudan. It forms the central design of circular objects, is done in square patterns with looped ends, exactly as in bird "gadwals" in Mound-builders' gorgets, and is worked in dotted line form upon knobs" p.273

"Africa and the Discovery of America, Vol. III", by Leo Weiner "Amexem", as in "The Dominions of Amexem", comes from the root word "Mex", from which comes the word "Mexico". In ancient Mexican legends, "Mex" is connected with the first inhabitants of Mexico.

"Sahagun has the following account of the "amanteca":

"According to the accounts of the ancients, in regard to the name "amenteca", the first inhabitants of the country brought with them from the regions whence they came a god called "Coyotlinauatl", whom they never stopped worshipping. These immigrants were called "iconitlacapoxoani mexiti", which means 'the first colonists who are called Mexiti', whence came the name of Mexico [A-Mex-em]. The people who settled in this region multiplied, and their descendants put up a sculptured wooden statue and erected a temple in a quarter to which they gave the name of "Amantlan" [Atlantis]. ...These inhabitants assumed the name of "Amanteca. ...they were the first "Chichimec" colonists who established themselves in this country of Mexico". P.241-242

"Africa and the Discovery of America, Vol. III", by Leo Weiner

The god "Coyotlinauatl" mentioned above has the word "Coyotl" from whence comes the word "coyote" (a wild dog). The Mexican coyote and "Coyotlinauatl" come from the Mande "Nabi" and Nama" which means "wise-man", "Prophet" (Nabi), also "hyena". Thus "Coyotl" or coyote is the American equivalent of the African hyena.

"The Sudanic confusion of "prophet", "faith", and "hyena" is found over a large territory in America where the Arabic "nabi" lies at the foundation of "Nagual" words, while aman "faith" produces parallel to the Sudanic Namatigi, the Aztec amanteca,



Kechua amauta, Caraib omeoto, the wise man par excellence.  
The confusion with the hyena, which in Mande leads to nama-

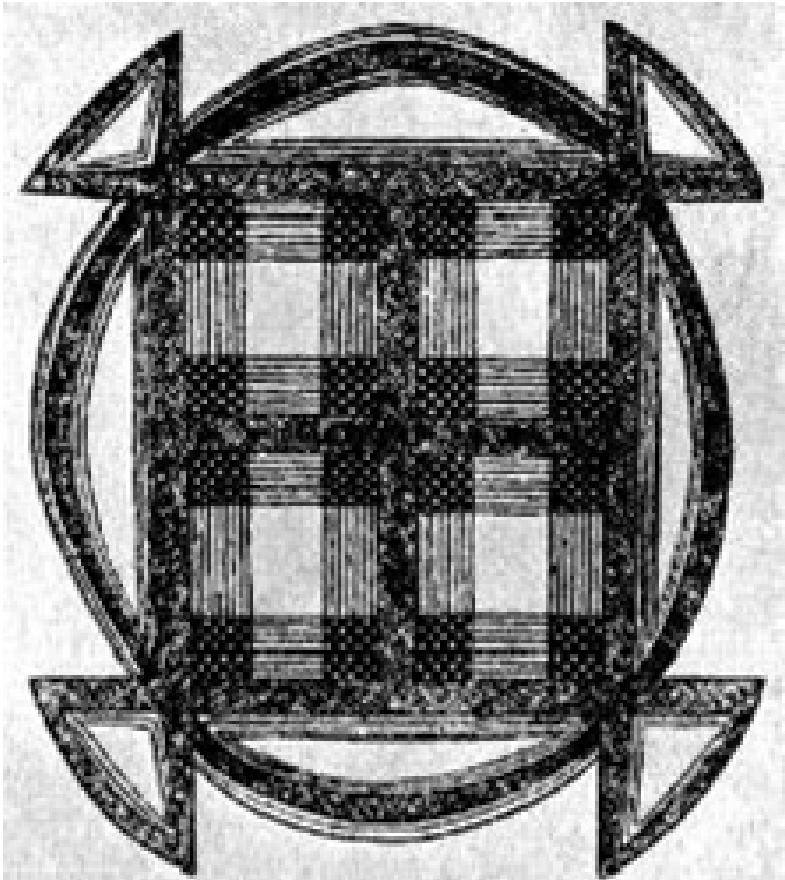


FIG. 26.—Pattern on loot similar to fig. 25.

GADWAL DESIGN IN AFRICA, from Tre-  
mearne's *Hansa Superstitions and Customs*.

koro "the old hyena", leads in Mexico to Ueuecoyotl "the old  
coyote" and Coyotlinaulli "the old wizard", where we once  
more have the Arabic nabi." P.369

"Africa and the Discovery of America, Vol. III", by Leo Weiner

The Mexican "Coyotl" or coyote is also connected to the Dogon's

"Ogo" or "pale fox". The Dogon tribe of Africa who are famous for there knowledge of the Sirius star system and Sirius "B" (which is invisible to the naked eye), are also a Mande people.

"...the Dogon claim to have come from Mande. This region, extending to the west of Bamako, is the site of the ancient Mandingo empire of Keita, also called Mali, which dominated a great part of West Africa in the thirteenth century."

Now, simultaneously with studies conducted among the Mandingo, Bambara, Bozo, Samago, Marka, and Fulbe in particular, has revealed the existence of an organization of these peoples that may be considered as international, and which may have been codified at the time of Sundiata."

The social structure of these different populations, who are united by kinship or marriage and, in some cases, by common origin, is based upon analogous principles and is strengthened



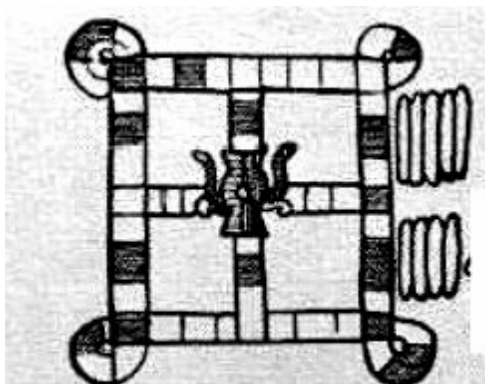
GADWAL DESIGN IN MOUND-BUILDER GORGETS,  
*from Holmes' Art in Shell of the Ancient Americans.*

by an identical cosmogonic myth."

"The Pale Fox" by M. Griaule & G. Dieterlen, p. 27

All of these connections cannot be coincidence. They are too many and are too exact. Thus the best way to understand the nature of the Olmecs and the pre-Columbian civilizations is to understand African, Sudanic civilization.

As I have stated before, what was on one side of the Atlantic was on the other side, as if the Atlantic Ocean was one great big cosmic mirror.



GADWAL DESIGN IN MEXICO

Many of the words in pre-Columbian are Mande. The Arabic words found here also show Mande modifications. Whereas Leo Weiner thinks all of the Arabic words came to

the Mande peoples after Islam came to the Sudan, we know from Issue #5 and Issue #6 (of the Journal) that the Arabic words came to the Sudan with the Amalekite / Hyksos confederation after the cataclysms of 1500 BC. Remember, the first people to speak Arabic were the Hamitic / Cushitic Amalekites (see Issue #5), who even the Arabs say learn Arabic from Allah. Thus although some of the Arabic words came with the Mande traders from the Sudan after the time of Islam in which Islam came to the Sudan, many came during the time of the Amalekite / Hyksos migration to the Sudan and the Americas.

Thus what we have been trying to show is that the connecting link between Africa and the Americas prior to the cataclysms of 1500 BC (Olmec), and after were the Mande peoples. The Mande peoples from Sudan or Guinea were the first people to bring Islam to the Americas. That is the reason why everything Arabic or of Islamic origin in America show Mande modification and flavoring. The Arabs only found out later the degree of Sudanic civilization on the other side of the Atlantic Ocean. Evidence shows that the Mande even established Sufi brotherhoods here in the Americas, and Sufi elements became incorporated into the

religious fabric of pre-Columbian America.

"The Sufi element of the ecstatic dance and self-castigation are important elements of many American religious ceremonials, and the name for the dance and the refrains of the songs accompanying it are identical with those in Africa." P.369

"Many fetishistic practices are derived from Sufi associations, since Sufi sectarians were entrenched in Timbuktu and elsewhere in the Sudan. To this influence may be ascribed the African ecstatic dances and self-castigation, which form an important part of Sudanic secret celebrations and initiations. At the same time the secret organizations bear evidence of being fashioned in the manner of the Moslem brotherhoods." P.364

"Africa and the Discovery of America, Vol. III", by Leo Weiner

I feel that at this point we have clearly demonstrated the connection between the civilization and people of Africa / Sudan and the Americas. Also the fact the pre-dominant link in the connection are the so-called Mande peoples. There are many more connection which we will explore in greater detail in subsequent issues. Now I would like to show that the "Moorish Empire" which signed the treaties with Europe and later with America in 1787, was controlled, run and operated by these same Mande people of the Sudan.

## The Moorish Empire

I will cover the detailed history of Morocco and the early Moorish Empire in detail in subsequent issues. For now I would like to fast-forward to a Moorish Emperor by the name of "Mulai Ishmael", in order to show that the "Moorish Empire" at the time of the "Moroccan Treaties" was run by the Mande Sudanese, and thus has a direct bearing on us, the Mande-Sudanese descendants of the Moorish Empire.

First let me mention that in 1582 the ruler of the Western Sudan was invited to recognize the supremacy of Morocco. The ruler of the Western Sudan Kingdom of Songhai was Is'hak. When his dynasty was established in the 13<sup>th</sup> century, it initially recognized the authority of the Abbasid Khalifate of Egypt.. But Egypt was far off, and the Abbasid Khalifate had been wiped out. Thus Timbuktu was captured by Morocco, but Morocco did not take "Kaghu" across the Niger river. Morocco did however receive

submissions all the way to Kano, Nigeria, and the whole of the Eastern Sudan became part of the Moorish Empire. Included in this empire (the Moorish Empire) was also included North, South and Central America (including the Caribbean).

In 1668, Sultan Er-Rasheed II (or Muley Arsheid, see right), whom the English called "The Great Tafilatta", of the present dynasty ruling in Morocco known as the "Filali" or "Hilali" Shareefs (Nobles). The "Filali" Shareefs were already established in Fez for over 20 years prior. From 1668 marks the mastery of the "Filali" Shareefs over the Moorish Empire. The Filalis, were held in great veneration by the people of Morocco. Their family was even offered the throne of Granada at one time. During Sultan Er-Rasheed II's rule, he consolidated the Moorish Empire.

"The history of this remarkable man and his long reign of fifty-five years calls for special treatment, not only on account of the exceptional wealth of material, but particularly on account of the foreign relations producing that wealth. During this period, as never before or since, we are brought face to face with the internal workings of the Moorish Court."

Budgett Meakin "The Moorish Empire", p.139

In 1672, Sultan Er-Rasheed II was succeeded by Mulai Ismail, who was his brother. Mulai Ismail is known to native Moroccan historians as; "Prince of the Faithful, the Overcoming-in-Allah, Father of the Conqueror, my lord (Mulai) Ismail, son of the Noble (Shareef)."

"Busnot describes him [Mulai Ismail] as nearly black, with fiery eyes, a strong voice, and greatly given to jumping, being remarkably agile even when past middle age..." P.147

"In his correspondence with Louis XIV, he styled himself "Conqueror of eleven kingdoms". Colonel Scott wrote of this sovereign in 1842, deriving his information from native sources, that he "appears to have been the most enlightened of the Moorish kings or emperors, as all the public works I have seen are stated to have been built in his time." P.140

"What wonder that Ismail's first act at an audience was to prostrate himself, and loudly thank God for bringing the kings of the Earth to his feet, or that he declared Spain to be commit-

ted to the care of women, and described the king of England as  
an old woman, a slave to his parliament..." P.154

Budgett Meakin "The Moorish Empire"

Mulai Ismail made the city of Mequinez his headquarters. Mulai Ismail is sometimes portrayed as a tyrant, but this label must be taken with a grain of salt due to the fact that this report usually come from Christian slaves and captives. However, Mulai Ismail was no joke. Morocco had become unruly and it was necessary for a strong leader to come in order to restore control.

"One can hardly imagine the security, abundance and calm which at this time reigned in the whole country" P.140



Budgett Meakin "The Moorish Empire"

## **The "Deewan: The Famous Samurais of the Moorish Empire**

To secure this peace and calm, he formed an all "Black" military caste consisting of the Sudan / Mande, similar to the Samurai class of Japan, because from time immemorial, the Sudan / Mande were known as the best and bravest soldier / warriors. This military caste was known as the "Divan", "Deewan", "Bokhari", Udaia, and other names. They took orders from no one but their own leaders known as "Kaid", or the Emperor directly (see picture of a "Bokhari Kaid", Right).



"Collecting all the blacks throughout his dominions, and importing numbers from the Sudan, Ismail established great camps, wherein they increased and multiplied under his direct supervision. It was chiefly by the aid of this standing army, with no local sympathies, and all to gain from their master's success, that Mulai Ismail held his own and even more for so long. After Ismail's death, at which time they were said to number a hundred thousand, they set up and pulled down kings according to pay received, and, had they found a leader of their own would have surely established a dynasty..."

P.155-156

"The deewan, or council of the blacks had become the actual

centre of power ...the all-powerful deewan of the blacks" P.166

"In 1697, by a special edict, the right of holding real estate was conferred upon them." P.155

Budgett Meakin "The Moorish Empire"

Commenting on what took place after Mulai Ismail's death, Captain John Braithwaite who accompanied England's Consul General John Russell Esq., to Morocco, says;

"Muley Ishmael's death was proclaimed, and Bashaw Empsael, a chief Negro, with the Negroes of the Court, and guards seated Muley Hamet upon the throne of his father, adored him, and declared him king. The city of Mequinez is immediately commanded by the palace, where all the Cannon are kept, and for fear of being plundered by the Blacks was obliged readily to submit." P.7

"He (Muley Hamet) distributed largesses to his Negroes, and trusted all affairs to their management..." P.8

"...had not Muley Hamet [Ahmad VII] been so great a sot that there was no depending on him, it's very possible the Blacks alone could of have supported his government against all other powers, they being much the best soldiers in this country, and use their arms and horses with great dexterity." P.19

" The Negroes, at present, are the Grand Cavaliers of this part of Barbary: to these the Emperor entrusts his riches, his person, and his women. The power of these people were at first introduced by the late Emperor Muley Ishmael, whose mother was a Negro; and he himself coming out of the South, could not trust his northern subjects..." P. 350

Budgett Meakin "The Moorish Empire"

Mulai Ismail is reported to of had a harem of 2,000 women and to of had over 1,000 children.

0"With his wonderful lease of life and vitality, and a hareem stated to contain two thousand women, - including at least one Englishwoman - the number of his sons who lived to mount horse is recorded as seven hundred, that of his daughters not being known. ...The sons were distinguished by wearing a great ring of gold with a big pearl, presented at birth by the Jews, who had to give the daughters silver medals and the mothers razors."



"...Mairault, writing soon after Ismail's death, makes the total [children] twelve hundred, and in common with other authors, quotes the register of compulsory presents made by the Jews on the occasion of each birth."

" ...Under the reign of Sidi Mohammed XVII. (bin Abd Allah) these occupied five hundred houses, and were in receipt of a pensions which at that time it was the duty of Ez-Zaiani to distribute."

Budgett Meakin "The Moorish Empire", p.149-150

**NOTE:** Sidi Mohammed XVII (bin Abd Allah) is the Emperor who signed the "Moroccan Treaty of 1787" between Morocco and America. He was the grandson of Mulai Ismail. Thus we can see that not only did the "Moroccan Treaty of 1787" apply to us, but the government which signed that treaty and the others treaties were controlled and run by "us" (the dark skinned, woolly haired Moors, of Sudan/Mande descent).

During Mulai Ismail's time and after, when as mentioned early, the Europeans first came into contact with the internal working of the Moorish Court, the government of Morocco as a "Negro government", by Captain John Braithwaite who accompanied

**For what lefts can be expected from a Negro Government ?**

England's Consul General John Russell Esq., to Morocco (see below).

From "History of the Revolutions in the Empire of Morocco" by Captain Braithwaite

Again, as pertaining to the treaties, and whether so-called "Black" people were considered as "Subjects of the Emperor of Morocco", below is another quote in which he delineates the various peoples considered to be "Subjects of the Emperor of Morocco".

And, lastly, the Negroes, who, since the late *Muley Ismael's* obtaining the Government of this Country, have made the greatest Figure in it. These six different Sorts of People make up the Subjects of the Emperor of *Morocco*, and among them there are various Sorts of Complexions, from very fair to very black.

"Allah earnestly desires to cleanse thee from stains, O thou who art of the house of the prophet, and to purify thee"



SEAL OF MULAI ISMAIL

(From Ockley)

Mulai Ismail and his "all powerful Deewan" were greatly respected by the Europeans. The Morocco known intimately by the Europeans was run by a "Black" Emperor and a "Black" court. Below is a poem dedicated to him from a native Moorish historian.

"O Mulai Ismail, O Sun of the Earth !

O thou for whom all created beings would not suffice as a ransom !

Thou art none other than the sword of victory which God has drawn

from it's sheath, to set thee alone among the Khalifas.  
As for him who knows not to obey thee, it is that God has  
blinded him,  
and that his steps have wandered far from where they ought to  
be"

Budgett Meakin "The Moorish Empire" p. 161

Mulai Ismail made transition ("died") in 1727. After his death, the chaos which was held in place by his strong hand broke loose again, with his various sons contending for power. For the following 20 years, from 1727-1747 the "Deewan" set up and took down a number of Sultans.

"For twenty years his [Mulai Ismail's] black guards nominated, overthrew and set up as Sultan whom they would, using as their puppets no fewer than seven of Ismail's sons.." P. 163

"Corpus of Early Arabic Sources for West African History"

In 1750, the "all powerful deewan of the blacks" proclaimed Sidi Mohammad, the Emperor who signed the "Moroccan Treaty of 1787" as Sultan, but he refused initially until his father died in 1757. In 1757, Sidi Mohammad became the Sultan. His first step was to "scatter the Udaia, and garrison Fez with the Blacks" (Budgett Meakin "The Moorish Empire). He re-fortified the cities and the 12,000 volume library of his grandfather, Mulai Ismail, he distributed among the chief mosques in order to increase opportunities for reading. Schools also began to flourish once again. He also entered into friendly relations with Europe, and Turkey. He also assisted the Americans fighting for independence and signed the "Moroccan Treaty of 1787", making Morocco the first nation to recognize America's independence and sovereignty as a nation.

The reason why the Moors in the Southern United States were brain-washed out of our Moorish nationality and into believing that we all are the descendants of slaves purchased in Africa was in order for the southern European plantation owners to;

- 1) get around the Moroccan treaties with America and England which would not allow them to enslave Moors,
- 2) to take our land in the south
- 3) kidnap and enslave free Moors in the slave states under the "fugitive slave law acts"

4) to take us from under the treaties signed by America which said that the 'original inhabitants of the land shall be admitted into the union as soon as possible, and in the meantime, they were to be protected in their right to property, persons and way of life. ( Louisiana Purchase, Treaty with Spain for Florida / 1819, Treaty for Mexico, which will be in the next issue)

Because our Moorish ancestors assisted America in their bid for independence, and we were the first to recognize her independence, America is obligated to assist us in our bid for independence and self-determination, in this day and time. We cannot



continue on as we are. We must go for ourselves and be responsible for ourselves, the same as any other people. By being dependent on America, we do ourselves a dis-service and create an unwanted burden on the rest of America.

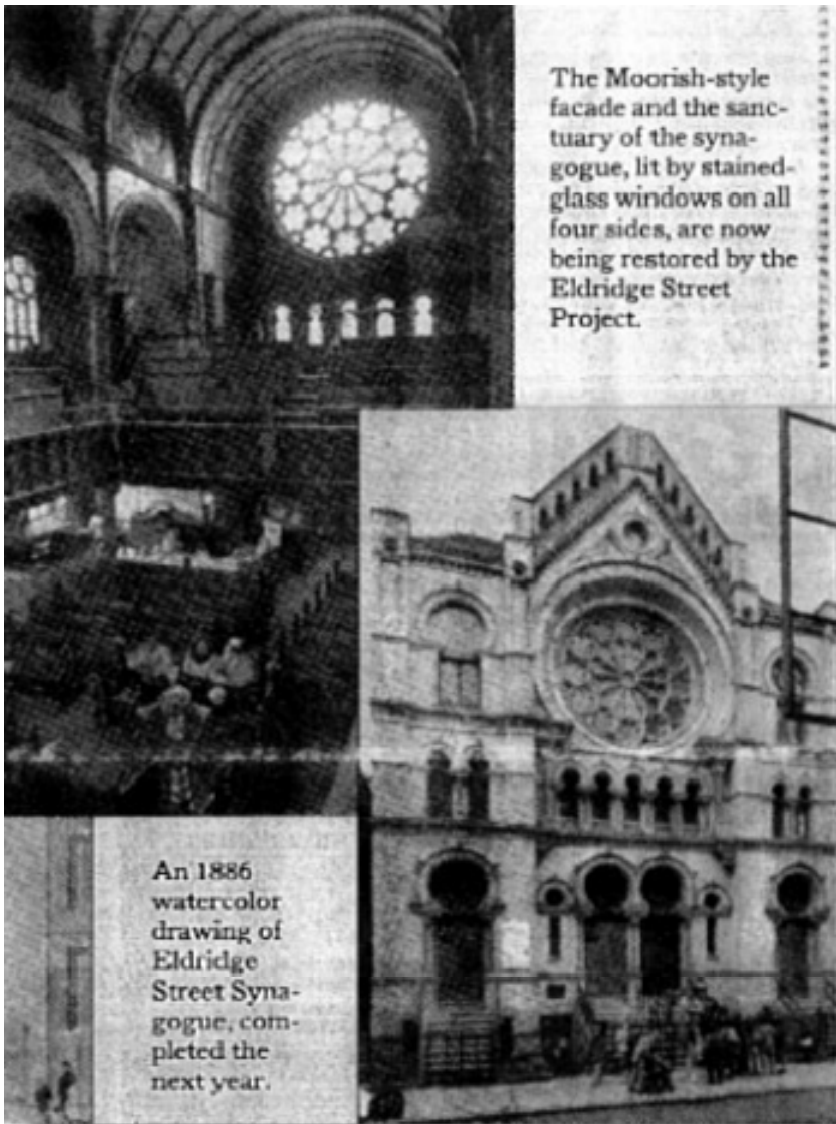
## Nothing New Under The Sun

Many of think hockey is a new sport. (Above) Here is a picture taking of Algerians playing hockey, using a ball and hockey sticks.

## Moorish Architecture

Some of the best Moorish architecture in the United States can be found in the form of Jewish Synagogues. Here is one (Right) found in





New York City. Many are very old and date from the late 1800's and early 1900's. Below is another Synagogue that I found in Manhattan New York. It is the oldest Synagogue in New York built in the 1800's. On a plaque on it's N.E. corner it says

"Built in Moorish Revival Style".

I went in and took video footage. Shortly after there was a fire which destroyed part of the structure. Below is another Synagogue on Eldridge Street.

SPEECH OF HIS EXCELLENCY MAATI JORIO  
AMBASSADOR OF MOROCCO  
at the  
MOORISH CENTENNIAL CELEBRATION  
Honoring  
NOBLE DREW ALI  
January 11, 1986, The Howard Inn - Washington, D.C.

It is a privilege for me and for the other staff members of the Embassy of Morocco to attend this, The Noble Drew Ali Centennial Tribute Dinner. Please let me take this opportunity to express to you our collective appreciation for your kind invitation and my personal appreciation for having been chosen to receive the Ambassador of the Faith Award. I am greatly honored. It is also a pleasure for us to be in the company of such distinguished guests as those here tonight and to be taking part in such a joyous celebration. We are happy to bring you all greetings from His Majesty King Hassan II and the people of Morocco.

By now, I have been made well aware of your devotion to strengthening the ties linking the Moorish American Community to Morocco. Morocco, for its part, welcomes your interest and your work for a better understanding between us. I would like you to know that your efforts have not gone unnoticed. Your initiative is to be both respected and encouraged. As to us, we in turn, have every intention of doing all possible to make our relationship a vibrant and a special one.

But for that goal to be met, we must also look to the future. We cannot limit ourselves to considering just the historical aspects of our relationship, thereby believing that good relations between us are a matter of fate. Rather, we should understand our cooperation to be a living entity, able to grow and open the future. It is here that we can begin to recognize the importance of our children's role. Whatever advances we make, it is our children who will have to follow through.

Morocco is awaiting your proposals. We are pleased and proud to have the Moorish Community as one of the bridges between Morocco and the United States as a new voice in the network of our longstanding relationship.

Thank you.

Courtesy of the  
Embassy of the  
Kingdom of Morocco

Appendix: Text of speech by the Moroccan Ambassador at the Noble Drew Ali Centennial Celebration 1986

100+ Extended Booklist

1. Sacred Drift: Essays on the Margins of Islam, by Peter Lamborn Wilson, City Lights Books, San Francisco.
2. Larousse Encyclopedia of Archaeology, General Editor: Gilbert Charles - Picard, Hamlyn Publishing Group Limited, NY
3. Spanish Armada, by Winston Graham, Doubleday & Company, Inc., New York.
4. The Two Babylons, by Rev. Alexander Hislop, Loireaux Brothers, New Jersey.
5. The Sign and the Seal, by Graham Hancock, Simon & Schuster Inc., New York.
6. Long Before Columbus, by Hans Holzer, Bear & Company Publishing, New Mexico
7. The Mysterious Maya, by George E. Stuart and Gene S. Stuart, National Geographic Society.
8. The Archaeology of North America, by Dean Snow, the Viking Press, New York.
9. Maya / Atlantis: Queen Moo and the Egyptian Sphinx, by Augustus Leplongeon, Steinerbooks, New York.
10. Herodotus: the Histories, Translated by Aubrey De Selincourt, Penguin Books.
11. Sailing to Paradise, by Jim Bailey, Simon & Schuster, New York
12. The Secret Archives of the Vatican, by Maria Luisa Ambrosini, Barnes & Noble Books, New York
13. Africa and the Discovery of America (Volume I), by Leo Wiener, Innes & Sons, Philadelphia / Kraus Reprint Co., NY
14. Africa and the Discovery of America (Volume II), by Leo Wiener, Innes & Sons, Philadelphia / Kraus Reprint Co., NY.
15. Africa and the Discovery of America (Volume III), by Leo Wiener, Innes & Sons, Philadelphia / Kraus Reprint Co., NY
16. Atlantis: the Antediluvian World, by Ignatius Donnelly, Dover Publications, Inc., New York.
17. Worlds in Collision, by Immanuel Velikovsky, Doubleday & Company, Inc., New York.

18. Ages in Chaos, by Immanuel Velikovsky, Doubleday & Company, Inc., New York.
19. Peoples of the Sea, by Immanuel Velikovsky, Doubleday & Company, Inc., New York.
20. Fingerprints of the Gods, by Graham Hancock, Crown Publishers, Inc., New York.
21. The Sirius Mystery, by Robert K. G. Temple, Destiny Books, Rochester Vermont.
22. Gods with Bronze Swords, by Costa De Loverdo, Doubleday & Company Inc., New York.
23. Hitler: the Occult Messiah, by Gerald Suster, St. Martin's Press, New York.
24. The Six Black Presidents, by Auset Bakhufu, Pik2 Publications, Washington, D.c..
25. Fusang: the Discovery of America by Chinese Buddhist Priests, by Charles G. Leland, Barnes & Noble Books, New York.
26. Lost Cities of Atlantis / Ancient Europe & the Mediterranean, by David Hatcher Childress, Adventures Unlimited Press.
27. Africans and Native Americans, by Jack D. Forbes, University of Illinois Press, Chicago.
28. Lost Cities of North America, by David Hatcher Childress, Adventures Unlimited Press, Illinois.
29. African Prescence in Early America, Edited by Ivan Van Sertima, Transaction Publishers, New Brunswick (U.s.a.).
30. Mysteries of the Mexican Pyramids, by Peter Tomkins, Harper & Row Publishers, New York.
31. The World of the Ancient Maya, by John S. Henderson, Cornell University Press, New York.
32. The World of the Olmecs, by Ignacio Bernal, University of California Press, California.
33. Reader's Digest's; Mysteries of the Ancient Americas, Reader's Digest Association Inc., New York.
34. Shakespeare, by Anthony Burgess, Penguin Books, New York.
35. Banking: an Illustrated History, by Edwin Green, Rizzoli, New York.
36. 500 Nations, by Alvin M. Josephy Jr., Alfred A. Knopf, New York.
37. The Azetcs: Gods and Fate in Ancient Mexico, by Cottie Burland and Werner Forman, Orbis London.
38. The George Washington Masonic National Memorial Association ( Brochure ), Alexandria Virginia.
39. The Black Prescence in the Era of the American Revolution,



by Sidney Kaplan and Emma Nogrady Kaplan, University of Massachusetts Press, Amherst.

40. *Golden Age of the Moor*, Edited by Ivan Van Sertima, Transaction Publishers, New Brunswick (U.s.a.).

41. *The Life of Benjamin Banneker*, by Silvio A. Bedini, Charles Scribner's Sons, New York.

42. *Ancient and Modern Britains (Volume I)*, by David Macritchie, Pine Hill Press Inc., South Dakota.

43. *Ancient and Modern Britains (Volume Ii)*, by David Macritchie, Pine Hill Press Inc., South Dakota.

44. *The Ethiopian's Place in History*, Rev. John William Norris, G.k. Osei, New York.

45. *The Cushite: or Children of Ham*, Rev. Rufus L. Perry, Literary Union, Brooklyn.

46. *The Influence of Ancient Egyptian Civilization in the East and in America*, by G. Elliot Smith, G.k. Osei, New York.

47. *Moroccan - American Relations: Translation of Excerpts from a LECTURE Delivered in Arabic by Ambassador Abdelhadi Tazi*, Ministry of Information, Morocco.

48. *African Presence in Early Asia*, Edited by Ivan Van Sertima, Transaction Books, New Brunswick (U.s.a.)

49. *The Origins of the Egyptians*, by Augustus Leplongeon, Philosophical Research Society Inc., Los Angeles, California.

50. *Earth in Upheaval*, by Immanuel Velikovsky, Pocket Books, New York.

51. *The Supreme Wisdom Volume 2*, Elijah Muhammad.

52. *Genesis Revisited*, Zecharia Sitchin, Avon Books, New York.

53. *Egyptian Civilization, It's Sumerian Origin & Real Chronology*, L. A. Waddell, Christian Book Club, Hawthorne California.

54. *The Dead Sea Scrolls*, Robert H. Eiseman and Michael Wise, Barnes & Noble Books, New York.

55. *The Martian Enigma: a Closer Look*, Mark J. Carlotto, North Atlantic Books, California.

56. *When America Was Afrikaa*, Excerpted From: *Moor Sense 2000 Journal*., Vol. 1, No. 2, Spring 1992.

57. *The First Book of Ancient Mesopotamia and Persia*, by Charles Alexander Robinson Jr., Franklin Watts Inc., New York.

58. *FAKE: the Art of Deception*, Edited by Mark Jones, University of California Press, California.

59. *A History of Civilization: Volume One*, Brinton / Christopher / Wolff, Prentice-hall, New Jersey.

60. *Heraldic Symbols: Islamic and Western Heraldry*, William Leaf and Sally Purcell, Victoria and Albert Museum, London.

61. The Cult of the Black Virgin, by Ean Begg, Arkana, New York.
62. Sex and Race Volume I, J. A. Rogers, Helga M. Rogers, Florida.
63. Sex and Race Volume Ii, J. A. Rogers, Helga M. Rogers, Florida
64. Sex and Race Volume Iii, J. A. Rogers, Helga M. Rogers, Florida
65. Nature Knows No Color Line, J. A. Rogers, Helga M. Rogers, Florida
66. Africa's Gift to America, J. A. Rogers, Helga M. Rogers, Florida
67. Black Britannia: a History of Blacks in Britain, Edward Scobie, Johnson Publishing Company, Chicago.
68. Royal Art of Benin, editor in Chief: John O'neill, Metropolitan-museum of Art, New York.
69. Nile River Valley, Robert Caputo, Thomassen-grant Inc., Virginia.
70. The People of Kau, by Leni Riefenstahl, Harper & Row Publishers Inc., New York
71. The Mound - Builders, Henry Clyde Shetrone, D. Appleton and Company, New York.
72. The Only Way to Learn Astrology: Volume 1, by Marion D. March & Joan Mcevers, Acs Publications Inc., California.
73. Kabbalah: Tradition of Hidden Knowledge, Z'ev Ben Shimon Halevi, Thames and Hudson, New York.
74. The Magic of Obelisks, Peter Tompkins, Harper & Row Publishers Inc., New York.
75. Biblia Cabalistica: or the Cabalistic Bible, Rev. Walter Begley, Kessinger Publishing Co., Montana.
76. The Secret Teachings of All Ages, by Manly Palmer Hall, the Philosophical Research Society Inc., California.
77. The Secret Doctrine of the Rosicrucians, by Magnus Incognito, Barnes & Noble Books, New York.
78. The Social Contract, Jean-jacques Rosseau, Barnes & Noble Books, New York.
79. Richardson's Monitor of Free-masonry, by Jabez Richardson, Barnes & Noble Books, New York.
80. Holy Blood Holy Grail, Michael Baigent / Richard Leigh / Henry Lincoln, Dell Publishing, New York.
81. America's Assignment with Destiny, by Manly Palmer Hall, the Philosophical Research Society Inc., California.
82. The Secret Destiny of America, by Manly Palmer Hall, the

Philosophical Research Society Inc., California.

83. America's Secret Destiny, by Robert Hieronimus, Destiny Books, Rochester Vermont.

84. Secret Societies, by Nesta H. Webster, AGrb Books Publishers, New York.

85. Magna Carta and the Tradition of Liberty, Produced by the American Revolution Bicentennial Administration, Wash. D.c..

86. Handbook of the Law of Trusts, by George Gleason Bogert and George Taylor Bogert, West Publishing Co., St. Paul Minn..

87. A Treatise on the Law of Property, by William F. Walsh, Baker, Voorhis & Co., New York.

88. Black's Law Dictionary, by Campbell Black, West Publishing Co., St. Paul Minn..

89. Webster's New Twentieth Century Dictionary, Simon & Schuster, New York.

90. The Timetables of History, by Bernard Grun, a Touchstone Book, Simon & Schuster, New York.

91. Ancient Mexico, by Henri Stierlin and Benedikt Taschen, Compagnie du Livre D'art, Germany.

92. Francis Bacon and His Secret Society, by Mrs. Henry Pott, Robert Banks & Son, England.

93. Clock of Destiny, Volume 1, by C. M. Bey.

94. Clock of Destiny, Volume 2. By C. M. Bey.

95. Circle of Life, by C. M. Bey.

96. Oral Statements and Prophesies of Prophet Noble Drew Ali, Compiled by Bro. R. Love El.

95. Holy Koran of the Moorish Science Temple of America, by Drew Ali.

96. The Mayan Factor, by Jose Arguelles, Bear ^ Company, Santa Fe , New Mexico.

97. Atlantis, by Geoffrey Ashe, Thames and Hudson Ltd., London.

98. The Mound-builders, by Henry Clyde Shetrone, D. Appleton and Company, New York.

99. The Moors, by Budgett Meakin, the Macmillan Company, New York.

100. The Land of the Moors, by Budgett Meakin, the Macmillan Company, New York.

101. The Diplomatic Relations with the Barbary Powers 1176-1816, by Ray W. Irwin, Russell & Russell, New York.

102. The Ethnic Frontier: the Ben Ishmael Tribe: a Fugitive "Nation" of the Old Northwest, by Hugo P. Leaming.

103. Magic Medicines of the Indians, by C. A. Weslager, Middle