



Essay

A Return to the Source: The Necessity of Kemetic Astronomy and Astrology

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Abstract

This paper asserts that Kemetic astronomy and astrology are powerful conduits of cultural knowledge, restoration, and empowerment that African people living in modern times would be wise to be aware of, and return to, in order to counteract the historical legacy of the Maafa. The Maafa refers to the historical precedence of Arab and European exploitation, warfare, and enslavement upon African people, culture, and life. As a consequence of the Maafa, African people in the present day, continental and diasporan, find our spiritual health and wellbeing under assault by the lingering consequences of the great disaster that befell African people centuries ago. In order to counteract the continued physical, psychological, spiritual, emotional, social, and otherwise ontological depravity African people struggle with as a result of the Maafa, this article advances that it is necessary for us, as African people, to return to the source; relocate ourselves to the ancestral traditions; counter the effects of the Maafa; and improve our quality of life and wellbeing in order to live a more prosperous life on earth.

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Introduction

From antiquity to the present, there remains enduring faith in the spiritual, by us, as African people. For spirituality has always been a vital element of the African experience.¹ As our ancestors understood, everything in creation exists in a divine spiritual union, wherein by being attentive towards the aspects of that union, one could live a life of balance, order, and harmony Ma'at.² As the progeny of our ancestors, we stand upon the precipice of our forebearers' spiritual wisdom, peering deeply into the mystery of this spectacle we call life. Though life has proven difficult as a consequence of our historical adversity, we, nevertheless, remain optimistic, for there is always a return to the source, that is, the spiritual wisdom of our ancestors, which remains a guide to us all.

Methodology

The methodology I have chosen to use in writing this article is Afrocentricity. Molefi Kete Asante is credited with the intellectual development of the theory of Afrocentricity, which he defines as a “frame of reference wherein phenomena are viewed from the perspective of the African person...Afrocentricity is the study of the ideas and events from the standpoint of Africans as the key players rather than victims.”³ The core underlying metaphysical principle of Afrocentric theory is the centrality of the African experience.⁴ This article has been written to reflect an authentic and accurate illustration of African phenomena from a location of centeredness. By centeredness, I am referring to the quality of “being grounded in the knowledge of the history and culture of African people.”⁵ Regarding the Maafa, which means “Great Disaster”⁶ in the Kiswahili language of East Africa, the Maafa refers to the periods of enslavement enacted upon African people by both Arab and European actors. African people are still suffering from the impact of the Maafa. Afrocentricity cultivates a condition of consciousness where reality is viewed from the distinct and

unique perspective of African people and not from that of foreign actors who historically and contemporaneously have sought to impose their own cultures and worldviews upon the African psyche (i.e., Arabs, Europeans, etc.). In this regard, Africans are subjects in their own historical narrative where African experiences, ideas, and values are fundamental. Ultimately, Afrocentricity is a restorative intellectual project because it is, as Maulana Karenga states, “essentially a quality of perspective or approach rooted in the cultural image and human interest of African people.”⁷ Afrocentricity is not merely an intellectual endeavor, academic or otherwise. It is a spiritual journey that cultivates and restores a consciousness that is both self-aware and self-affirming. Afrocentricity also promotes the reclamation of one’s cultural and historical identity and encourages one to exercise agency on behalf of African people.⁸

This article is composed as a means to awaken the African spirit in the tradition of the Afrocentric spiritual journey. I assert that in order to address African spiritual health and wellbeing, it is necessary to start at self-knowledge. When we start with self-knowledge, we start with the spirit. The beginning of our journey, as human beings, starts with the self, the spirit, that which Wade Nobles calls the Sakhū. The Sakhū refers to “the illumination of the soul/spirit, that which inspires.”⁹ The Sakhū is the quality of activation, awakening, or emergence of the human spirit. Nobles also introduces the Sakhū Sheti, which refers to the “mastery of the process of illuminating the human spirit.”¹⁰ It is the intentional practice of awakening the human spirit. Noble’s contributions help to articulate how Afrocentricity, as a spiritual journey, must address both the awakening of the spirit and the process towards mastery of the human spirit. The purpose of awakening the Sakhū/Sakhū Sheti is psychological and spiritual restoration. Here, I articulate that Afrocentricity, as a theory founded upon the centrality of the African experience, is a robust intellectual endeavor that is needed to functionally address the spiritual condition of Africans, and, therefore, must be used to improve the quality of African spiritual health and wellbeing.

Aside from Afrocentricity, I have operationalized culture, a dynamic phenomenon of human ingenuity, as a conceptual framework to articulate the African experience throughout this article. To this end, Nah Dove eloquently provides us with a working definition of culture:

Culture is regarded as a human endeavour, which all human groups develop in an attempt to make sense of their lives and bring order to society. As a powerful purveyor of ideas, values, and beliefs, culture aids in the shaping of human thought and behaviour. Culture is like a glue that binds people in ways that they choose. It is a historical entity, grounded in knowledge, providing a reservoir of information based on experiences that provide a foundation for understanding life and how it may be lived.¹¹

I argue that culture must be the primary lens that humanity is measured by since culture is grounded in the authentic experience of human beings, and, thus, is imaginative, powerful, and transformative. To this end, this definition of culture, as presented by Dove, is based upon the theoretical perspective of Cheikh Anta Diop, who had presented an authentic anthropology regarding culture in his book, *The Cultural Unity of Black Africa*.

Diop's definition of culture can be explained in his Two Cradle Theory, which argues that human cultures, including their general differences in social orientation, attitude, and behavioral patterns, developed under certain climatic and environmental conditions responsible for the development of early human societies in antiquity.¹⁴ As Diop explains, "humanity has from the beginning been divided into geographically distinct 'cradles,'"¹⁵ or environments, wherein the collective personality of a group of people (culture) is formed in relation to its distinct and unique environment. The modern idea of culture is, oftentimes, predicated upon a Eurocentric (and Eurasian) perspective that is derived from the harsh historical and cultural experience of those cultures of European (and Northern Asian) antiquity and laden with hierarchism as displayed in patriarchal and racist notions. As such, the most common definition of culture today is often defined by categorizing peoples by their racial characteristics i.e., melanin hues, hair color, facial features, etc., and, consequently, reflects a tendency to sort and rank people based upon their phenotypical appearances, thereby artificially assigning worth to different groups of people. This Eurocentric idea, however, is antithetical to the Diopian idea of culture I am advancing here, which is nonhierarchical, antiracist, and affirms the authenticity of human beingness and the multidimensionality of the human experience as historically understood by Africans and other indigenous cultures of the Americas, Southern Asia, and Oceania.¹⁶

The Meaning of Spirituality

Spirituality, at its basic inception, can be defined as “an awareness of our connection and interconnectedness to all beings and things.”¹⁷ It refers to the quality of one's cognizance, interest, and (or) relationship with all beings and entities in creation. Oftentimes, spirituality is a means to describe the nature of human interactivity with the intangible and unseen. What has been stated thus far is a general conception of spirituality; the definition of spirituality can vary based on culture. Regarding African culture, Kudakwashe Danmore Keithy Tapfumaneyi and Gift Rupande define spirituality as that which:

Encompasses relationships between living souls and the living dead, self and collective empowerment, humility, metaphysical and psychic powers, healing, and wholeness. Spirituality defines interactions between body, mind and soul as they relate to values, beliefs, and ideas of integrity and dignity shaping both individual and collective consciousness into unified existence.¹⁸

What we can gather from Tapfumaneyi and Rupande's definition is that spirituality is an intensely dynamic enterprise that interrelates various dimensions of reality. This interrelationship includes both human reality as described by “living souls,” and nonhuman or spiritual reality, as described by the “living dead.”

In the context of the African worldview, there exists a dynamic relationship between the world of the living and the world of the spirits. A worldview refers to “the way in which a people make sense of their surroundings, make sense of life and of the universe.”¹⁹ In African culture, African people have historically and contemporarily understood through their worldview that there is a powerful relationship that exists between the living and spiritual, and it is this worldview that aids in creating sense out of the complexities of life. The root of the word “spirituality” is spirit, which Marimba Ani defines as the “creative force which unites all phenomena. It is the source of all energy, motion, cause, and effect.”²⁰ Where spirit represents the fundamental source of everything, spirituality represents the expansion or continuation of the source into the broader dimensions of reality, which are always multidimensional. Ultimately, spirituality is a transcendent phenomenon that tethers all beings in creation together,

especially since all beings are inherently spiritual, and exist in relation to one another in coalesced spiritual union.

The Origins of Spirit

The spirit of humanity lies on the African continent.²¹ Modern science has found that the mitochondrial DNA of all human beings are descended from a single African woman who lived some estimated 250,000-300,000 thousand years ago; she is the common ancestor to modern humanity.²² This discovery is a continuation of scientific findings that condone the monogenetic origins of humankind having originated on the African continent,²³ as exemplified through the discovery of fossil remains of the oldest known hominid called Dinkinesh, which means “you are marvelous”²⁴ in the Amharic language of Ethiopia and Eritrea. Paleoanthropologists suggest that Dinkinesh lived about three million years ago in what is the Hadar region of modern Ethiopia.²⁶ Thus, from these most primordial periods of human history onwards, people of African descent embodied the spirit of humanity.

This spirit was carried into ancient Kemet (Egypt) by the Khoisan, Mbuti, San, and Twa, who migrated from inner Africa towards Kemet, which is regarded as the most celebrated African civilization currently known to humankind.²⁷ In Kemet, many ideas and values pertaining to the nature of all beings and beingness were developed and burgeoned into highly sophisticated systems of thought and practice that, in many ways, remain unrivaled by even the most recent advent of Western modern scientific thought and endeavor. Many of these ideas and values were subsequently spread, that is, by cultures such as the Dogon, Yoruba, and Akan, among others, throughout the remainder of the Africa continent during periods of voluntary or forced migration from the Nile Valley region, as Cheikh Anta Diop discusses in *The African Origin of Civilization*²⁸ and, consequently, into the African diaspora during the events of the Maafa. The origins of spirit, which is the creative force that unites all phenomena, the quintessential essence of everything, has existed since the beginning of life itself; however, in the context of humanity, I assert it begins with Africans, the first human beings to have walked the earth.

The Spirit of Culture

Spirit is the source of all human expression, which manifests itself through the human experience. What this means is that spirit, as an inherently creative force, can manifest itself as a symbolic representation of a culture and people; spirit can effectively demonstrate the essential nature of a particular culture and people. Regarding culture, Asante states that, “*culture* refers to the learned and shared values, attitudes, predispositions, and behavior patterns of a human group which can be transmitted.”²⁹ As such, the spirit of a culture is displayed through that particular culture's attitudes, behavioral patterns, predispositions, and value systems; these characteristics symbolically represent the people of the culture.

To this extent, what is the spiritual nature and symbolic representation of African people? To help answer this, let us use the cultural concept known as *ethos* to explain. *Ethos* refers to the “emotional bonds that exist between a particular group of people who share a common culture, experience and heritage.”³⁰ Essentially, when people share historical experiences through culture, they can achieve a greater cultural unity as a result of them.³¹ In regard to African people, our *ethos* has often been articulated as a profoundly emotional one.³² As African people, we are culturally emotive, empathic, expressive, intuitive, and rhythmic as a collective group of people. Moreover, we are a profoundly artistic, charismatic, and creative, inspirational, and passionate people, which I have understood helps us to interface with the broader emotional complexity and depth of phenomenal reality, since we are often in tune with the “vibe” that is the spirit that surrounds us all. As a culture described by our emotions, it is those very same affective sentiments that allow us to connect with the source (spirit), and expand from the source into spiritual realities, since emotion can be highly transcendental and induce states of altered consciousness. At the heart of the African *ethos*, in our collective emotional spirit, lies a culture intimately connected with the dynamism of human existence, its expressions and manifestations. Spirit is eternal, and it is through our spirituality as an African culture that allows us to conceive and understand our connection to the source.

The Maafa

Oftentimes, spirituality is considered synonymous with religion. Though the two phenomena may intersect, there are distinct differences between both. Spirituality is a state of awareness of one's connection and interconnectedness to all creation in the

universe. Religion can be understood as “a shared system of beliefs, mythology, and rituals associated with a God.”³³ The word religion hails from its Latin root, *religare*, which means to “to bind together.”³⁴ Originally, the Harrapans, the indigenous African people of ancient India, identified religion as a process that allowed the transformation of consciousness to occur based on transferring ritual (spiritual) practices to the practitioner.³⁵ In relation to the Harrapans, as Wayne Chandler mentions, religion was an “intuitional realization of the existence of God, or the All, and their relationship to it.”³⁶ As conceptualized by the Harappans, religion originally was more closely related to spirituality, if not the same. However, over time, religion became something far more divisive as a byproduct of certain Eurasian cultures failing to comprehend the intrinsic spiritual realities of the world around them and the greater universe.

Unfortunately, over the last several hundred years, religion has become weaponized as a tool of cultural, economic, military, and political expansion used to further the interest of a particular cultural group, as observed during enslavement by the Arabs and Europeans during the 7th and 15th century respectively. The Maafa is testament to this as Arab Islamization and European Christianization has been exercised at great lengths to destroy the African way of life as discerned through any genuine assessment of Arab Islamic and European Christian conquest into African nations over the last millennium. As previously mentioned, the word Maafa comes from the Kiswahili language of East Africa which means “Great Disaster;”³⁷ The Maafa refers to the Arab and European colonization, imperialization, and enslavement of African people, and the subsequent crisis that has continued to affect the African world, continental and diasporan, into modern times.

One of the most heinous aspects of the Maafa was the perpetuation of racial ideology that fabricated the idea of African inferiority, which was used as an excuse to enslave, exploit, and execute African men, women, and children. The idea of race insinuates that human worth is predicated upon physical features, such as skin complexion, facial features and hair texture, which function as a determining factor in deciding the quality of human life on earth.³⁸ Racial ideology was used extensively during the Maafa to perpetuate the conquest of African and other non-European cultures; however, in actuality, race ideology predates the Maafa. According to Vulindlela Wobogo, the socio-cultural antecedents for what would eventually become racial ideology originated historically from Eurasian nomadism, which produced patriarchy and resultingly laid

the groundwork for modern racism.³⁹ To this end, modern racism burgeoned historically from European ethnocentrism, hyper individualism, and xenophobia due to European historical isolationism in the cold and tempestuous environment of the northern cradle (Europe, northern Asia) for a considerable period of time.⁴⁰

Any idea characterizing human worth based upon physical difference is inherently fallacious and violates otherwise rational human thought. Though race ideology is illogical, astoundingly, and unfortunately, this falsehood has been accepted, through freewill and force, to govern humankind and our relations with one another as human beings on this planet. As such there is an entire global racist system built, maintained, and enforced to impose the fabrication of human worth and livelihood based upon an idea (race) that has no legitimate scientific basis. Though this is disturbing, it is reality, and, unfortunately, this reality has impacted every facet of African life i.e., culture, education, family, society, politics, worldview, etc., and has created a crisis in the African world. To this day, all groups of African people, whether continental or diasporan, are dealing with the lingering consequences of the Maafa. There is a continuous need to access and reassess the legacy of the Maafa, and the pervasiveness of the aforementioned racial ideology, in order to improve the lives of African people today and for generations to come.

The Psycho-Spiritual Impact of the Maafa and Necessity to Return to the Source

Of the numerous issues that impact African people today, in writing this article, the particular area of analysis I have chosen to focus on is the psycho-spiritual dimensions of African life, which have been adversely affected by the Maafa. African people have often exhibited what Frantz Fanon considered “alienation,”⁴⁵ which is a state of psychological confusion where a person assumes a position of inferiority towards a perceived superior culture and, thereby, denigrates their own identity. Alienation, “this end of the “idea” of the individual,”⁴⁶ is the depersonalization and estrangement of the self. Alienation is, furthermore, a matter of psychological misorientation that African people have suffered from, for as Fanon remarks, “alienation is not an individual question”⁴⁷ but a collective ordeal. Examples of this alienation can be found in the refusal to accept our own indigenous systems (sources) of knowledge i.e., spirituality, divination, etc., in favor of another culture’s epistemology; our disassociation and

disconnection from our very own ancestors, which is, essentially, a form of cultural-spiritual genocide; and the acceptance of our own perceived subordination in relation to other cultures. These are simply some of the psycho-spiritual problems that impact us, as African people, living under the decadence of a racist systemic global order (white supremacy); however, I argue that this does not have to be the case. This is why I demand that we return to the source, which is to engage with cosmology, as exemplified through the **Kemetic** astronomical and astrological sciences.

The reason I advance the necessity of **Kemetic** astronomy and astrology is that these sciences are essential to understanding the psycho-spiritual nature of the human being i.e., destiny, personality, etc., and can be used to liberate the African mind from psychological and spiritual oppression.⁴⁸ In ancient times, astronomy, which is an observational science concerned with celestial activities, was considered a means of understanding human experiences.⁴⁹ As James Smalls explains, “African people in studying the cosmos and seeing how it works, and realizing when the moon is here and the sun is here and this constellation is here, this thing is happening on earth, this thing happens in the human body.”⁵⁰ In other words, early African people discerned that celestial events were capable of influencing human activity and life. In order to further understand this connection and interconnection between the universe and humanity, the science of astrology was created because, according to Smalls, “astrology is the way of explaining, as we see in the Temple in Dendera in **Kemet**, how the rest of the universe affects your daily lives right to the minute.”⁵¹ Since identity was intrinsically tied to the astronomical considerations i.e., movements of the planets, date and time of a person’s birth, etc., the ancient people of **Kemet** had a profound understanding of who they were as individuals and as a collective people because they codified their understanding of astronomy into a spiritual science to reveal the mysteries of life circumstances that surrounded one’s birth. Henceforth, the idiosyncratic nature of the human personality, the predetermined life path or destiny of each and every human being, and, ultimately, a person’s life’s purpose, could be carefully discerned based upon astronomical and astrological considerations as chiefly observed in ancient **Kemet**.

African Spiritual Health and Wellbeing

In order to properly address our spiritual health and wellbeing as African people, continental and diasporan, I assert the most sensible place to start is with the self. There is an African saying that “the beginning of wisdom is knowing who you are.”⁵² This saying mirrors the old Kemetic (Egyptian) axiom “know thyself,” which was inscribed on the walls of the ancient Kemetic temples which were repositories of world knowledge.⁵³ The act of “knowing thyself” is an act of self-consciousness;⁵⁴ it is a means to connect with the higher universal consciousness.⁵⁵ The ancients understood that self-consciousness mirrored universal consciousness since the idea of universal consciousness hails from human personal experience.⁵⁶ Our ancestors in ancient Kemet understood that by searching within oneself, a person could unravel the greater mysteries of the world around them. Furthermore, they knew that by exercising self-knowledge, a person was able to identify their connection to their culture, their cultural environment, and the larger universe, which allowed them to synthesize these different dimensions of reality, since reality is always multidimensional, and reach a universal consciousness.⁵⁷ Based upon the Kemetic conception of self-knowledge and its relation to the larger universe, I reason that in order to establish optimal spiritual health and wellbeing, we, as African people, must first start with locating and examining our relationship to ourselves. Secondly, I assert that we must, as our ancestors had done in Kemet, discern our relationship to our environment and the greater universe. Our spiritual health and wellbeing as African people will be dependent upon our ability to connect and interconnect with the greater reality that exists within and all around us. In order to effectively do so, I argue that we must look towards African cosmology, which has the capacity to restore balance, and harmonize and heal ourselves as a people whose health and wellbeing is constantly being threatened by the legacy of the Maafa.

What I am proposing has already been exemplified in early Afrocentric scholarship. For example, Joseph A. Baldwin’s African Self-Extension Orientation (ASEO) and African Self-Consciousness (ASC) are theoretical and heuristic devices that allow a person of African descent to self-conceptualize their culture, ontology, spirituality and Africanity, that is, “the traditions, customs, and values of African people.”⁵⁸ As Baldwin states:

The African Self-Extension Orientation is the foundation of the Black personality: It is the organizing principle of the entire system. It is innate (biogenetically determined), unconscious, and operationally defined by the concept of "spirituality"-a dynamic energy that allows the self to merge (extend) into the totality of phenomenal experience.⁵⁹

Where ASEO represents a basic set of unconscious behavioral and psychological traits, which express African spirituality, ASC is both the conscious and ideological expression of African identity. ASC also recognizes African collective identity, self-knowledge, cultural survival, participation, and perpetuation of African cultural institutions and resistance against all anti-African forces.⁶⁰

Linda James Myers' work serves as another example. Her Optimal Psychology theory is designed to ascertain the cultural reasoning behind African human functioning. It illustrates the holistic and integrative manner of African metaphysical traditions, which undergirds said cultural rationale, as a means of contributing to a transcendental collective consciousness concerning African people.⁶¹ According to Myers:

Optimal Psychology teaches, as our African ancestors taught, that we create reality and have the power within us through many forces not recognized in the fragmented materialist worldview to achieve our purpose and destiny...Optimal Theory builds upon the best of the tradition of wisdom and deep thought from classical African civilization through the challenges and triumphs of the Maafa.⁶²

Essentially, Optimal Psychology is similar to ASEO and ASC. It is a perspective and heuristic practice that posits an optimal mode of perceiving, conceptualizing, and approaching reality as people of African descent, as opposed to a suboptimal model - cultural misorientation, alienation, and any other dislocation- afflicting African life. Work by both scholars, and scholarship written by many other Afrocentric theorists, including, Wade Nobles, Molefi Asante, Cheryl Grills, etc., illustrates commitment towards understanding and improving the spiritual health and wellbeing of African people. I am attempting to continue the work of the aforementioned scholars, albeit

through a presentation on Kemetic astronomy and astrology. In doing so, I hope to present a creative and practical approach to healing and knowing the self that can benefit the lives of African people and broader humanity.

African Cosmology

Cosmology refers to “the study of the universe in its totality, and by extension, humanity’s place in it.”⁶³ Cosmology is a means to describe humanity's attempts to discern their relationship to the cosmos, and the intrinsic nature of the universe. Though there are hundreds of cosmologies that emerge from various African cultures, in general, there are underlying similarities that enable one to identify African cosmology as canon.⁶⁴ Thus, regarding African cosmology, Seba Kwesi Damani Agyekum states that:

Afrikan cultures developed cosmologies, which are systems of thought that synthesized intuition, reason, imagination, and observation. Afrikan cosmologies were essential in producing a human being who viewed existence as a microcosm of the universe; a person who lived in a harmonious, divine world; a world that was essentially “good.”⁶⁵

As Agyekum mentions, indigenous African thought is spiritual, and it is this thinking that composed the social structure of indigenous African societies. As such, African daily life reflected their spiritual worldview and presented an ordered manner of how a person could go about their everyday life.⁶⁶ In essence, for African people, cosmology has historically been a vital aspect of African culture necessary for Africans to understand and live life effectively.⁶⁷ I have mentioned that our spiritual health and wellbeing as African people will be contingent upon our ability to merge with the greater universe. Inherently, African cosmology encompasses this idea and historically has proven vital for African people to live a harmonious life in this world. There are various aspects of African cosmology that inevitably all connect and interconnect with each other and contribute to the unity of the cosmology itself; a prime example of this can be found in astronomy and astrology.

Since time, immemorial, ancient African astronomers observed the presence of stellar phenomena such as the sun, moon, planets, stars, and constellations.

Ancients, furthermore, associated these astronomical entities with a particular name, myth, and symbol to more effectively describe their nature and, more importantly, their relationship to humankind.⁶⁸ The ancients believed that the universe held governance over humanity, and that astronomical entities undoubtedly influenced humanity. As such, the myths, etymologies, and symbolisms associated with the sun, planets, constellations, etc., were believed, as Charles S. Finch states, to have “mirrored and embodied the cosmic, natural, social, and psychic rituals of human life.”⁶⁹ This is where astrology burgeons as a science, “born in the archetypal depths of the human psyche.”⁷⁰ Astrology, as Smalls previously explained, is a manner of explaining astronomy to the masses as emphasized through myth and allegorical symbolism for the purpose of understanding human destiny and the cultural cosmic, natural, social, and psychological dimensions of human life. Regarding cosmology, Afe Adogame explains that:

Cosmology refers to worldview and myths in general or, more specifically, to the cultural and religious imagery concerning the universe. African cosmology, which often takes the form of oral narratives, describes the web of human activities within the powerful spiritual cosmos; it transmits the beliefs and values of African peoples. African cosmology, then, is an attempt to describe and understand the origin and structure of the universe, how humans relate to the cosmos, and how and to what extent their thoughts and actions are shaped by it.⁷¹

Here, astronomy and astrology are sciences that help present the cultural imagery, ideas, myths, and worldview of African people as a means of achieving a deeper understanding of the essential nature of the universe; humanity’s relation to the cosmos; and how our lives are shaped by the universe. Thus, to this end, astronomy and astrology assist in exemplifying the depth, magnitude, and importance of African cosmology as specifically exemplified in this Kemetic context. Ultimately, cosmology is a mode of extending, connecting, and interconnecting ourselves as humans beings with the divine because African cosmology ultimately exemplifies our “relationship to the Divine force in the universe.”⁷²

The Astronomical Sciences of Ancient Kemet:

Astronomy and Astrology

From the earliest formation of human interest concerning astronomical activity, African people of antiquity have endeavored to ascertain the relationship that exists between this phenomenal universe and humanity on earth. As a means to peer into the seemingly infinite depths of the cosmos, that is, to ascertain the inner meaning of life, its mysteries, and humanities purpose on earth, African people have devised empirical and intuitive methods to apprehend the essential nature of the universe and inevitably life itself.⁷³ Empiricism and intuition constituted an integral dimension of early African scientific activity, wherein science, as “a mode of knowing,”⁷⁴ emerged out of the necessity of reconciling life adversities in the ancient world and the mysteries of the greater universe. In particular, as a means to locate and understand the nature of the universe, alongside their role in it, early African people created the science of astronomy, which refers to “the study of the universe, the celestial objects that make up the universe, and the process that governs the life cycle of those objects.”⁷⁵

In the ancient world, astronomy constituted an essential component of early African science. It allowed African astronomers to discern, apprehend, and deduce what, how, and why certain activities were occurring in the cosmos, and the impact such activities had on the earth and, subsequently, humanity. From the remotest periods of African antiquity, ancients considered that the universe was a matter of “life-and-death importance.”⁷⁶ Henceforth, there was significant importance placed upon the observation of astronomical entities and the extraction of astronomical information, which helped create order in daily life activities. Through monitoring and recording the movements of the sun, moon, stars, and planets, among other astronomical entities, early African astronomers discerned vegetation life cycles, which helped determine when to plant, grow foods, and gather crops, alongside where to locate water sources, domesticate livestock, presume animal mating and migratory patterns, organize shelter, the cycle of the seasons, and prepare for major natural events i.e., drought, floods, storms, etc.⁷⁷ Moreover, through recording the repetitive nature of astronomical phenomena, early African astronomers were able to create a calendar, which, as a time recording device, “imposes an organization and stability on human activity.”⁷⁸ The importance of a calendar is that it enables a culture to organize their everyday life affairs in an structured manner which benefits general society by

granting a sense of familiarity, predictability, routine, and tolerance regarding the passage of societal events i.e., festivals, holidays, rites of passage, etc. A calendar is also instrumental in providing a detailed record surrounding the date, time, and location of a person's birth. As a device that synthesizes astronomical activity (i.e., location and movements of celestial entities), with time, a metaphysical phenomenon often correlated to change, growth and the constant transformation of events,⁷⁹ a calendar helps to illustrate the astronomical, and often metaphysical, circumstances that surrounds one's birth. To this end, as chiefly apprehended in ancient Kemet, astronomy was viewed as a phenomenon, which influenced the essential nature of the human being.⁸²

Often regarded as “the predominant example of a high-technology African society,”⁸³ ancient Kemet is responsible for much of the modern information and knowledge surrounding the science of astronomy. In actuality, ancient Kemetic people intergenerationally inherited this knowledge from their remote ancestors along the River Nile.⁸⁴ However, it is in ancient Kemet that astronomy transformed from an already formidable scientific practice into an highly-advanced systematized observational tradition around 6,000-12,000 years ago.⁸⁵ In ancient Kemet, astronomy was considered a holistic phenomenon inextricably linked to the cultural, political, social, and ritual dimensions of Kemetic life⁸⁶ because the science was associated with a variety of endeavors including agriculture, architecture, cosmology, mathematics, medicine, mythology, psychology, and sociology, among other intrigues. Hence, astronomy was vital to Kemetic society, and as such, precedence was placed upon its instruction to the Kemetic public.

In order to facilitate this, the Kemetic astronomer-priest synthesized the science of astronomy with cultural myths.⁸⁷ The reason that myth was used to teach astronomy is because it imparts a spiritual explanation, albeit through stories to explain how certain events or phenomena came to be.⁸⁸ Myth incorporates the cultural, cognitive, and symbolic representations of human life.⁸⁹ In the world of antiquity, myth was regarded as the standard approach to human thought,⁹⁰ wherein myth was used to provide illustrations concerning phenomenal reality. By using myths to teach astronomy, astronomer-priests were able to develop a new science called astrology.⁹¹ At its basic inception, astrology is the synthesis of Kemetic astronomy and myth,⁹² and can be defined as the “study of celestial entities and their impact on the human

personality and terrestrial affairs.”⁹³ In ancient Kemet, the astronomer-priest realized, through consistent astronomical observation, that the positions and movements of celestial entities (i.e., sun, moon, planets, etc.) were quite repetitive.⁹⁴ Moreover, they discerned that based upon the repetitive activities of astronomical entities that all terrestrial life on earth, including humanity, animal, and plant life, were being influenced by cosmic forces. Observations concerning the interchange between the universe and humanity were codified, based upon their repetitiveness and subsequently predictability, into a sacred science which is “a transcendental science that connects and interconnects the physical with the spiritual.”⁹⁵ Astrology is a sacred science because it demonstrates how the universe, which has historically been regarded as divine, influences the nature of terrestrial and human events.⁹⁶

In order to teach astronomy to the Kemetite public, the Kemetite astronomer-priest fused cultural myths into astronomy. Since the people of Kemet were familiar with the myths that became associated with astronomy, it made it easier to instruct the science, which became astrology. The myths that the Kemetite astronomer-priest incorporated were reflected in the twelve signs of the zodiac. The zodiac, as John G. Jackson explains, is “an imaginary band encircling the celestial sphere; stretching eight degrees on each side of the ecliptic, the apparent path of the sun. The zodiac is divided into twelve sections, each corresponding to one month.”⁹⁷ Aside from the more astronomical components of the phenomenon, the zodiac represents twelve constellations, or group of stars, which became identifiable by being associated with certain animals. In actuality, the word “zodiac” is a Greek word originating from “zoion” which means “animal.”⁹⁸

Generally, the zodiac is depicted by animal symbolism, which is based on the importance of animals in African culture. As a culture that is historically orientated towards recognizing the importance of natural phenomena, African people have typically regarded nature as a cooperative entity as opposed to a force to be conquered or controlled. Throughout space and time, as African people studied the animal life that inhabited the environment they both shared, they realized certain behavioral aspects concerning the animals they monitored and the deeper mysteries of the greater world which surrounded them.⁹⁹ Since animals interact with phenomenal reality differently than human beings, there were certain meanings, messages, values, etc., that could be extracted only from observing and learning from animal life. As such,

having learned from the natural life forces around them, African people began to associate animal symbolism with astronomy.¹⁰⁰ This became integrated into their cosmology, as observed through myth and allegorical symbolism, in order to create a deeper understanding of human experiences.¹⁰¹ In particular, only certain animals were chosen to represent zodiac constellations based upon the specific nature of the animal.¹⁰²

This descension of cosmic influence upon the human personality, psyche, and destiny, describes the birth of astrology. Kemetic astrology is a phenomenal science, which links the human experience to the cosmos, as exemplified through the twelve zodiac signs and the allegories attributed to them. In principle, the people of Kemet fashioned the zodiac most commonly depicted in the 21st century; however, the zodiac is often subsumed under the authority of Hellenistic Greeks who, in actuality, culturally appropriated and altered the original Kemetic zodiac.¹⁰³ Hence, it is prudent to present both Kemetic and Greek iterations of the zodiac to properly illustrate the names, allegories, and symbols associated with each zodiacal sign, as seen below:

Table 1: Twelve Signs of the Kemetic Zodiac

Kemetic Name	Kemetic Symbol
1. Amen	Ram
2. Ptah	Apis Bull
3. Heru & Set	Twin Deities
4. Khepera	Scarab Beetle
5. Atum	Lion, Lion-esque Deity
6. Auset (Ast)	Virgin, Grain Stalk
7. Ma'at	Balances, Scales
8. Serqet	Scorpion, Scorpion-esque Deity
9. Tehuti (Thoth), Shu	Archer, Bowman
10. Menu (Amen), Khnum	Goat, Spiral-Horned Ram
11. Hapi	Breasted-man, Waterman
12. In & Remi	Twin Fishes ¹⁰⁵

Table 2: Kemetic Myths of the Twelve Zodiac Signs

1. *Amen*: The ram-headed deity whose sacred city was Waset (Thebes) and who, as Amen-Ra, was the Supreme deity of the Nile Valley for 2,000 years.
2. *Ptah*: Represented by the bull during the Old Kingdom. Asar (Osiris) also took the bull-form.
3. *Heru & Set*: The twin Gods, sometimes represented by two heads on one body; male and female twins were Shu and Tefnut.
4. *Khepera*: The scarab beetle, transformed into the Crab in the northern Mediterranean.
5. *Atum*: The original lion-headed deity of Egypt.
6. *Ast*: The Virgin Isis, mother of Horus who presided over growing of grain. Virgo can also be Neith (of Sais).
7. *Maat*: Maat's feathers determined the outcome of the weighing of the heart on the balance scale in the Judgement scene.
8. *Serqet*: Scorpion-headed Goddess, a form of Isis.
9. *Shur*: The Bowman in Egyptian mythology; Set also was a type of Bowman.
10. *Menr*: A form of Amen sometimes identified with the goat. Khnum, the spiral-horned ram deity of the 1st Cataract also represented Capricorn.
11. *Hapi*: The Egyptian name for the Nile depicted as a man (with a feminine breast) pouring water out of two vases. The Waterman was also the Celestial Flood known as Nu.
12. *In & Remi*: Two fish neters, one from the upper part of the Nile at Swnw (Syene) and the other from the lower part of the Nile at Qen Mer (Oxyrhynchus).¹⁰⁶

Table 3: Alternative Illustration of the Kemetic Zodiac Signs

1. The Ram-headed Amen-with the constellation Aries.
2. Osiris, the Bull of Eternity-with the sign of Taurus.
3. Sut-Horus-Twins with the Gemini.
4. The Beetle-headed Kheper-Ptah-with the sign of the Beetle, later, Crab.
5. The Lion-faced Atum-with the sign of Leo.
6. The Virgin Neith-with the constellation Virgo.
7. Hur-Makhu of the Scales-with the sign Libra.
8. Isis-Serkh, the Scorpion Goddess-with the sign of Scorpio.
9. Shu and Tefnut, figured as the Archer-with the sign of Sagittarius.
10. Num, the Goat-headed, who presided over the abyss-with the sign of Capricornus.
11. Menal, the Divine Wet Nurse-with the sign of Aquarius.
12. Horus of the Two Crocodiles-with the sign of Pisces.¹⁰⁷

Table 4: Twelve Signs of the Greek Zodiac

Greek Name	Greek Symbol
1. Aries	Ram (Lamb)
2. Taurus	Bull (Ox)
3. Gemini	Twins
4. Cancer	Crab
5. Leo	Lion
6. Virgo	Virgin
7. Libra	Scales (Balances)
8. Scorpio	Scorpion
9. Sagittarius	Centaur (Archer)
10. Capricorn	Goat
11. Aquarius	Water bearer (Water-carrier)
12. Pisces	Twin Fishes ¹⁰⁸

Table 5: Solar Passage and Allegorical Significance of the Twelve Zodiac Signs

- (1) Aries, (2) Taurus, and (3) Gemini: The constellations of the Lamb, the Bull and the Twins, were star-groups through which the sun passed in the spring; in which time of the year occurred the seasons of sheep-raising, ploughing and goat-breeding. The Twins were originally the two kids, since the young of goats are frequently born two at a time.
- (4) The Crab was so called because the sun reached its most northern point in that constellation, and then returned toward the south, figuratively moving backward like a crab.
- (5) The Lion is the star-group through which the sun moved in July, when its heat was most powerful, being compared with the most ferocious of beast.
- (6) The Virgin is an emblem of the harvest season, when the young girls were sent out to glean in the fields.
- (7) The Balance is the constellation in which the sun moved when day and night were equal in length, just as if they were weighted in a balance.
- (8) The stars of the Scorpion were hidden by the sun during the season of unhealthy weather and of plagues, which were imagined to strike like a scorpion.
- (9) Stars called the Archer reigned over the hunting season, when the hunter shot game with the bow and arrow.
- (10) In the Goat the sun reached the lowest point in its course, after which it began to climb toward the north again, just as the wild goat climbs toward the summit of the hill.
- (11) The Water-Carrier marked the position of the solar orb during the rainy season.

- (12) The stars of the Fishes constituted that group through which the sun passed when the fishing season was at its height.¹⁰⁹

As illustrated above, the zodiac is quite profound in both representation and meaning. It is a phenomenon bearing significance to various dimensions of human endeavor i.e., agriculture, astronomy, culture, medicine, myth, politics, religions, etc., thereby, providing an astro-terrestrial function concerning human activity. Moreover, the construction of the zodiac is a byproduct of conscious design. The systematic arrangement of the twelve zodiac signs is stated to have been established upon “the basis of scared science,”¹¹⁰ for each sign is ascribed a mythical, planetary, psychological, and spiritual character to symbolize archetypes that influence terrestrial events and human behavior.¹¹¹ As such, the zodiac is a transgenerational and transnational representation of the observation and idea that the universe extends governance over the lower dimensions of phenomenal existence (i.e., earth, humanity), which denotes a type of cosmic-divine law, and is enforced by the various zodiac constellations, at a particular division of time according to the ruling constellation.¹¹²

Ancient and Contemporary Application of Astronomy and Astrology

Regarding the zodiac in ancient Kemet, according to Kemetic cosmology, as exemplified through myth, each star constellation was associated with a particular Neter (God) or Neteru (Gods) i.e., Amen, Atum, Heru, etc. Ancient Kemetians believed that each Neter and Neteru presided over a particular constellation. They also believed that Neter and Neteru exerted divine energetic influence throughout the constellations, as observed through astronomical entities (i.e., sun, moon, planets, etc.)¹¹³ Furthermore, ancient Kemetians believed that during each Astrological Age, or Precessional Age, which describes the period of time wherein “the earth’s energy is influenced by a particular constellation,”¹¹⁴ the Neter or Neteru would influence the nature of terrestrial affairs.¹¹⁵ For example, in Kemetic antiquity, the entire society behaved in a manner that coincided with astronomical and astrological events; hence, when one Astrological Age changed to another, so did the aesthetic, cultural,

mythological, and ritual theme of Kemetic society, as recorded regarding changes in a variety of endeavors i.e., architecture, art, politics, etc.¹¹⁶

Essentially, during each Astrological Age, there is a “complete change in the world order”¹¹⁷ as a consequence of the energetic shift that unfolds based upon whichever Neter or Neteru extends cosmic authority over all life on earth. Moreover, the Kemetic people believed that the myths, symbolism, and other celestial themes associated with a particular Neter or Neteru during each Astrological Age, also influenced terrestrial and human events. Therefore, the presence of the zodiac served a greater societal function in ancient Kemet. By recognizing the Neter or Neteru, and zodiacal phenomena (i.e., myths, names, symbols, etc.) associated with the ruling Astrological Age, the Kemetic people could ascertain the nature of future events before their unfolding, based upon having familiarity with the presiding celestial phenomena that represents a specific age.¹¹⁸ Moreover, the cosmic influence reflected upon the human personality during each age could be more easily understood based upon knowing the celestial etymology, myth, and symbolism which governed humanity during each era.

To this end, as presented above, the application of astronomical scientific knowledge enabled the opportunity for the people of Kemet to glean that human existence was inextricably linked to the greater universe. By recognizing the linkages between the universe and humankind, the latter could extract a measure of higher understanding from the cosmos, which could be used to benefit the human condition. Though, this is only one dimension, wherein these astronomical sciences were utilized in ancient Kemet, as illustrated on a macroscale i.e., world events, societal. These sciences were also employed on a microscale, that is, to personal and communal benefit, as primarily observed through astrology, or, more specifically, the horoscopes.

As the offspring of astronomy, astrology bears relations to both ancient and contemporary African scientific modes of inquiry, such as divination, that is, the act of “acquiring knowledge through metaphysical or spiritual methods.”¹¹⁹ Historically, African divination systems have constituted a synthesis of “‘logical-analytical’ and ‘intuitive-synthetical’ modes of thinking,”¹²⁰ which mirrors the empirical and intuitive dimensions of the sciences of African antiquity that have survived throughout space and time into the present era. Despite Greek influence, contemporary astrology integrates Kemetic divining methods into its practice. The people of ancient Kemet

were quite adept in the artform of divining information for a person based on their time of birth. In fact, having knowledge of the exact moment of a person was born, they could create their horoscope.¹²¹ A horoscope is “a chart that illustrates a perceived symbolic depiction of a person's behavioral and life possibilities based upon the astronomical alignments present at the moment of a person’s birth.”¹²² The horoscope provides an illustrative characterization of a person’s life potential because it is a “dynamically integrated holistic system”¹²³ that synthesizes every dimension of a person’s life i.e., background, behavior, character, destiny, environment, experiences, inclinations, etc., which constructs a cohesive symbolic guide presenting who a person might become.¹²⁴

The horoscope functioned as a tool of self-examination in ancient Kemet because it created an opportunity for a person to ascertain, understand, and inevitably strive to improve the quality of their own personhood and life potential by realizing the distinct and unique circumstances that surrounded their moment of birth. Hence, by understanding the conditions of one’s birth, a person could better “know thyself,” which is prerequisite in order to know one’s culture, cultural environment, and the nature of the greater universe. To this end, to “know thyself” is to possess the ability to conceptualize the multilayered dimensions of reality, especially since reality is always multidimensional.¹²⁵ Ultimately, concerning the horoscope and astrology, though this divining science could appear as a fatalistic, as is often misinterpreted, astrology is quite reliant upon the intrinsic condition of a person’s self-knowledge. Furthermore, personal responsibility and agency are quite important since free will is inseparable from a person actualizing their perceived, suggested potential.¹²⁶

I argue that divination in the diaspora is a continuation of Kemetic sciences. An example of this can be seen among some African Americans who practice the Yoruba spiritual system. Tracey Hucks, in *Yoruba Traditions and African American Religious Nationalism*, presents a case analysis regarding African American Yoruba practitioners who attest that astrology and astronomy originate in African antiquity among the sciences of ancient Kemet; both can be utilized as an ancestral mode of divination to benefit African life in the present.¹²⁷ For this particular group of Yoruba practitioners, there are correlations drawn concerning the Orishas, the “indigenous deities of the Yoruba people,”¹²⁸ and the twelve astrological signs and planets. These correlations help to provide a more comprehensive understanding of both astrology and the

Yoruba spiritual system, which are perceived as complimentary sacred sciences as seen below.¹²⁹

Table 6: The Orishas, Twelve Astrological Signs and Planets

Orisha	Astrological Sign	Planet
1. Shango	Aries	Mars
2. Osun	Taurus	Venus
3. Esu-Elegba	Gemini	Mercury
4. Yemonja	Cancer	Moon
5. Ifa-Orunmila	Leo	Sun
6. Esu-Elegba	Virgo	Mercury
7. Osun	Libra	Venus
8. Ogun	Scorpio	Pluto
9. Obatala	Sagittarius	Jupiter
10. Babaluaiye	Capricorn	Saturn
11. Oya	Aquarius	Uranus
12. Olokun	Pisces	Neptune ¹³⁰

Based upon Hucks analysis, astrology has constituted a broader layer of cosmological understanding for certain Yoruba practitioners in America.

Though there are innumerable examples of how astrology has, is, and could be used to benefit people of African descent, overall, the primary application of the astronomical sciences in modern times seems to be generally predicated upon apprehending and comprehending the intrinsic nature of the human personality. As a distinct and unique spiritual phenomenon, Kimani S. K. Nehusi explains that the personality represents “the peculiar combination of the different aspects of humanity possessed by each individual human being.”¹³¹ The dominant theme revolving around the astronomical sciences and the events or phenomena associated with them (i.e., zodiac, Astrological Ages, horoscopes, etc.) is their association to humanity, and, more specifically, the idiosyncratic quality of human identity as exemplified through the personality. As illustrated through the Kemetic sacred sciences, both personhood and personality are inextricably linked to the cosmos and the divine, and one’s destiny, that is, “the idea that a person’s path through life has been predetermined,”¹³² is

intricately connected to the universe. Therefore, humanity could reasonably benefit from utilization of Kemetic cosmology, astronomy, and astrology.

Conclusion

The purpose of this essay has been to present the historical context of Kemetic cosmology, astronomy, and astrology, from where these sciences emerged, and how ancient astronomer-priests utilized these sciences for the benefit of humanity. In closing, we, as Africans, must begin to think critically about the extent to which these Kemetic sciences can improve the quality of our spiritual health and wellbeing in our contemporary moment. I argue that by reorienting ourselves to the source, to the traditions our of African ancestors along the river Nile who cultivated and perfected the practice of astronomical observation many millennia ago, we can make greater sense of ourselves, our humanity, identity, and destiny in this phenomenal universe. To accomplish this, I maintain that we just need to mirror the practices concerning the astronomical sciences of African antiquity. Kemetic astronomy and astrology do not need to be reconceptualized, or repurposed, because these astronomical sciences were quite perfected in African antiquity in their original historical and cultural context. In ancient Kemet, the zodiac, Astrological Ages, horoscopes, etc., were most creatively envisioned and exemplified; hence, by apprehending and utilizing our ancestors' astronomical and astrological insights regarding these phenomena, we, in the present, could develop a greater understanding of the reciprocal nature of astronomical movements and, in essence, celestial rhythms that influence terrestrial and human events.

Notes

¹ By “African people” I am referring to all people possessing total or partial ancestry originating from the continent of Africa as are commonly identified by culture and ethnicity on both the African continent i.e., Akan, Yoruba, Wolof, BaKongo, Zulu, etc., and African diaspora i.e., African American, Afro-Latino/a, Afro-British, Caribbean, Pacific Islander, Australian Aboriginal, etc.

² Molefi Kete Asante, "Maat," in *Encyclopedia of African Religion*, eds. Molefi Kete Asante and Ama Mazama, (Thousand Oaks: SAGE Publications, Inc., 2009), 398.

³ Ama Mazama, *The Afrocentric Paradigm* (New Jersey: African World Press, 2003), 5.

⁴ Mazama, *The Afrocentric Paradigm*, 9.

⁵ Serie McDougal III, *Research Methods in Africana Studies* (New York: Peter Lang, 2017), 41.

⁶ Marimba Ani, *Yurugu: An African-centered Critique of European Cultural Thought and Behavior* (Trenton: Africa World Press, 1994), 583.

⁷ Mazama, *The Afrocentric Paradigm*, 8.

⁸ Ama Mambo Mazama, "Afrocentricity and African Spirituality," *Journal of Black Studies* 33, no. 2 (2002): 219. Accessed February 4, 2021. <http://www.jstor.org/stable/3180935>.

⁹ DeReef F. Jamison, "Wade Nobles: The Intellectual as Healer," *Journal of Black Studies* 48, no. 6 (September 2017): 538.

¹⁰ Jamison, "Wade Nobles," 546.

¹¹ Nah Dove, "Race Revisited: Against a Cultural Construction Bearing Significant Implications," *International Journal of African Renaissance Studies - Multi-, Inter- and Transdisciplinarity*, 13:2 (2018)130. DOI: [10.1080/18186874.2018.1538703](https://doi.org/10.1080/18186874.2018.1538703).

¹⁴ McDougal III, *Research Methods in Africana Studies*, 57-58.

¹⁵ Cheikh Anta Diop, *The Cultural Unity of Black Africa: The Domains of Patriarchy and of Matriarchy in Classical Antiquity* (London: Karnak House, 1989), 19.

¹⁶ When I am referencing phenomena such as cosmology, spirituality, etc., I am defining these phenomena not from a Eurocentric intellectual or cultural standpoint but from a Diopian understanding. The difference in definition is needed in order to diverge from the Eurocentric assumption of what constitutes culture. Ultimately, culture is both environmental and institutional. It also defines our perceptions of reality; proper definition is needed in order to adequately address the dynamism of the human experience.

¹⁷ Kimani S. K. Nehusi, "Ancient African Spirituality: The Common Root of Vodun and European Christianity," YouTube Video, 23:30-24:30, April 24, 2022. Africology Temple University. <https://www.youtube.com/watch?v=Wq87KZLyV5s>.

¹⁸ Kudakwashe Danmore Keithy Tapfumaneyi and Gift Rupande, "African Metaphysics: The African Legal Quagmire," *International Journal of Advanced Research* 1, no. 5 (July 2013) 590, http://www.journalijar.com/uploads/2013-08-01_053411_53.pdf.

¹⁹ Dona Richards, "Let the Circle Be Unbroken: The Implications of African-American Spirituality," *Présence Africaine, Nouvelle Série*, no. 117/118 (1981): 209. Accessed May 4, 2020. www.jstor.org/stable/24350836.

²⁰ Ani, *Yurugu*, xxviii.

²¹ Cheikh Anta Diop, *Civilization or Barbarism: An Authentic Anthropology* (Chicago: Chicago Review Press, 1991), 11.

²² Dove, "Race Revisited," 129.

²³ Charles S. Finch, *Echoes of the Old Darkland: Themes from the African Eden* (Decatur: Khenti, 1991), 8-12.

²⁴ Donald Johanson and Kate Wong, *Lucy's Legacy: The Quest for Human Origins* (New York: Harmony, 2010), 8-9.

²⁶ Molefi Kete Asante, *The History of Africa: The Quest for Eternal Harmony* (New York: Taylor & Francis, 2015), 10-12.

²⁷ Yosef Ben-Jochannan, *African Origins of the Major Western Religions* (Baltimore: Black Classic Press, 1991), vi-vii; Nehusi, "Ancient African Spirituality," 15:50-20:41.

²⁸ Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality* (New York: Lawrence Hill, 1974), 179-203.

²⁹ Molefi Kete Asante, *Kemet, Afrocentricity, and Knowledge* (Trenton: African World Press, 1990), 118.

³⁰ Richards, "Let the Circle Be Unbroken," 208.

³¹ Richards, "Let the Circle Be Unbroken," 208.

³² Richards, "Let the Circle Be Unbroken," 208.

³³ Thomas A Parham, Adisa Ajamu and Joseph L. White, *Psychology of Blacks: Centering Our Perspectives in the African Consciousness* (New York: Psychology Press, 2015), 40.

³⁴ Wayne B. Chandler, *Ancient Future: The Teachings and Prophetic Wisdom of the Seven Hermetic Laws of Ancient Egypt* (Baltimore: Black Classic Press, 1999), 47.

³⁵ Chandler, *Ancient Future*, 47.

³⁶ Chandler, *Ancient Future*, 47.

³⁷ Ani, *Yurugu*, 583.

³⁸ Nah Dove, "An African-Centered Critique of Marx's Logic," *The Western Journal of Black Studies* 19, no. 4 (Winter, 1995): 262.

³⁹ Vulindlela Wobogo, "Diop's Two Cradle Theory and the Origin of White Racism," *Black Books Bulletin* 4, (1976): 21-22.

⁴⁰ Wobogo, "Diop's Two Cradle Theory and the Origin of White Racism," 21-22.

⁴⁵ Frantz Fanon, *Black Skin, White Masks* (New York: Grove Press, 2008), xxiii.

⁴⁶ Fanon, *Black Skin, White Masks*, xxiii.

⁴⁷ Fanon, *Black Skin, White Masks*, xxiii.

⁴⁸ It is with the understanding of Kemetic astronomy and astrology that I argue the psycho-spiritual restrictions imposed upon the African reality, due to the Maafa, can be resolved. These restrictions force us as African people to engage our ancestral memory as observed in the deep structure of culture. There always exists the possibility to awaken or reawaken one's ancestral memory and return to the source, that is, the knowledge of one's ancestors. Astronomy and astrology are an example of this ancestral memory. I argue that these sciences can challenge the alienation that has inflicted the African psyche and spirit.

⁴⁹ James Smalls, "African Sacred Science w/ Professor James Smalls," YouTube Video, 32:36, March 19, 2021, https://www.youtube.com/watch?v=vR_DTv0SfQs&t=5132s.

⁵⁰ Smalls, African Sacred Science, 36:30.

⁵¹ Smalls, African Sacred Science, 37:57.

⁵² Nehusi, "Ancient African Spirituality," 14:48-15:00.

⁵³ George G.M. James, *Stolen Legacy: Greek Philosophy was the Offspring of the Egyptian Mystery System* (Buffalo: Eworld, 1954), 3.

⁵⁴ Théophile Obenga, *African Philosophy* (St. Johns: Brawtley Press, 2015), 110.

⁵⁵ Obenga, *African Philosophy*, 110.

⁵⁶ Obenga, *African Philosophy*, 110.

⁵⁷ Obenga, *African Philosophy*, 110.

⁵⁸ Molefi Kete Asante, *An Afrocentric Manifesto* (Malden: Polity, 2007), 11.

⁵⁹ Joseph A. Baldwin, "African Self-Consciousness and the Mental Health of African-Americans," *Journal of Black Studies* 15, no. 2 (1984): 180.

⁶⁰ Kobi K. K. Kambon and Terra L. Bowen-Reid, "Theories of African American Personality: Classification, Basic Constructs and Empirical Predictions/Assessment," *The Journal of Pan-African Studies* 3 (2010): 97.

⁶¹ Linda James Myers and Suzette Leah Speight, "Reframing Mental Health and Psychological Well-Being among Persons of African Descent: Africana/Black Psychology Meeting the Challenges of Fractured Social and Cultural Realities," *The Journal of Pan-African Studies* 3 (2010): 70.

⁶² Myers, Speight, Reframing Mental Health and Psychological Well-Being among Persons of African Descent, 74-75.

⁶³ Asar Imhotep, "Bantu Cosmology and the Origins of Egyptian Civilization Notes," lecture December 2007 at S.H.A.P.E. Community Center, Houston, TX.
<https://www.blogtalkradio.com/theshockofthehour/2008/01/19/bantu-cosmology-the-origin-of-egyptian-civilization-with-asar-imhotep>.

⁶⁴ Afe Adogame, "Cosmology," in *Encyclopedia of African Religion*, eds. Molefi K. Asante and Ama Mazama (Thousand Oaks: SAGE, 2009), 178-179.

⁶⁵ Seba Kwesi Damani Agyekum, *Distorted Truths: The Bastardization of Afrikan Cosmology* (New York: Afrikan World InfoSystems, 2012), 405.

⁶⁶ Agyekum, *Distorted Truths*, 405.

⁶⁷ Imhotep, 2007, 18.

⁶⁸ Charles S. Finch, *The Star of Deep Beginnings: The Genesis of African Science and Technology* (Decatur: Khenti, 1998), 176.

⁶⁹ Finch, *The Star of Deep Beginnings*, 178.

⁷⁰ Finch, *The Star of Deep Beginnings*, 178.

⁷¹ Adogame, "Cosmology," 178-179.

⁷² Parham, et al., *Psychology of Blacks*, 28.

⁷³ Hunter Havelin Adams III, "African Observers of The Universe: The Sirius Question," in *Blacks in Science: Ancient and Modern* (New Brunswick: Transaction Publishers, 1998), 27-28.

⁷⁴ Na'im Akbar, "Africentric Social Sciences for Human Liberation," *Journal of Black Studies* 14, no. 4 (1984): 398. Accessed February 20, 2021. <http://www.jstor.org/stable/2784083>.

⁷⁵ Smalls, "African Sacred Science," 31:57.

⁷⁶ Adams III, "African Observers of The Universe," 27-28.

⁷⁷ Adams III, "African Observers of The Universe," 27-28.

⁷⁸ Jane Sellers, *The Death of Gods in Ancient Egypt: An Essay on Egyptian Religion and the Frame of Time* (East Sussex: Gardners, 2007), 10.

⁷⁹ John S. Mbiti, *African Religions and Philosophy* (New York: Publishers, 1970), 21; Kwame Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme* (Philadelphia: Temple University Press, 1995), 170.

⁸² Smalls, "African Sacred Science," 32:36.

⁸³ Talmadge Anderson and James Benjamin Stewart, *Introduction to African American Studies: Transdisciplinary Approaches and Implications* (Baltimore: Inprint Editions, 2007), 356.

⁸⁴ Finch, *Echoes of the Old Darkland*, 119-123.

⁸⁵ Finch, *The Star of Deep Beginnings*, 176.

⁸⁶ Agyekum, *Distorted Truths*, 4122-4159.

⁸⁷ Smalls, "African Sacred Science," 37:57.

⁸⁸ Asante, *Kemet, Afrocentricity, and Knowledge*, 89.

⁸⁹ Finch, *Echoes of the Old Darkland*, 129.

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- ⁹⁰ Chandler, *Ancient Future*, 24.
- ⁹¹ Smalls, "African Sacred Science," 37:57.
- ⁹² Agyekum, *Distorted Truths*, 4139-4159.
- ⁹³ Smalls, "African Sacred Science," 37:57.
- ⁹⁴ Smalls, "African Sacred Science," 36:30.
- ⁹⁵ R. A Schwaller de Lubicz, *Sacred Science: The King of Pharaonic Theocracy* (Vermont: Inner Traditions International, 1988), 2.
- ⁹⁶ Smalls, "African Sacred Science," 37:57.
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- ⁹⁸ Chandler, *Ancient Future*, 194; Finch, *The Star of Deep Beginnings*, 174; Finch, *Echoes of the Old Darkland*, 123.
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