

Human Origins, Mitochondrial Eve, and Early Humanity

Mitochondrial Eve is estimated to be approximately 200,000 years old. This means that all humanity today can trace its mitochondrial DNA through a common maternal ancestor who lived in Africa more than 200,000 years ago. Mitochondrial Eve should not be confused with Lucy, also referred to in the text as “Dekanish.” Lucy was, for a period, one of the oldest known human fossils. She was found in Ethiopia in 1974 and is classified as *Australopithecus*. At that time, human beings had not yet developed into what we now call *Homo sapiens*. Her skeleton was determined to be more than three million years old. The home of humanity is presented by modern science as somewhere in eastern equatorial Africa, around the Great Lakes region. Genetics and anthropology confirm that human beings migrated from Africa; they originally populated the regions that is now Kenya, Uganda, and Ethiopia. From there, people moved farther north, east, west, and south.

Ancient Egyptian writings say that the people came from the foothills of the mountains where Hapi dwells. Hapi is the netcher, or divine being, associated with the Nile.

This is one of the points where mythology and science meet. Scientific evidence provides one framework for understanding human origins and migration, while mythology preserves another form of cultural memory and explanation.

Climate Change and Migration

Around 8,000 BC, the climate appears to have changed, and the lush greenery that had once existed across the northern third of the continent gradually became the Sahara Desert.

Climate change therefore became an important factor in the movement of populations.

Around 5,000 years ago, evidence is presented here for a mass migration toward rivers as people responded to climate change and the transformation of the northern landscape from lush vegetation into the Sahara. Populations moved toward the east, west, and south and resettled along riverbanks. There is also a reference to the Igbo region of Nigeria approximately 5,000 years ago.

From around 3000 BC, there appears to have been mass movement from the northwest and interior toward the east. Around 1500 BC, migration toward the south became more pronounced. These movements continued toward the first century BC.

Early African Civilization, Agriculture, Writing, and Metallurgy. By the 25th century BC, the Kushite Egyptians built the pyramids in Kemet. Their cities had irrigation systems, and they had already established a detailed writing system.

By the 15th century BC, they had mastered metallurgy and iron-working technology. This is evidenced by some of the items found in King Tutankhamun's tomb.

The Nok culture flourished by approximately 1500 BC in West Africa and had developed iron-working technology by the 10th century BC.

The creation story that was found and restored by King Shabaka of the 25th Nubian Dynasty, around 700 BC, describes human beings as emerging from the primordial waters of the Nun. The Nun represents the state of nothingness from which existence came.

The longer view on African cultural development also takes into account the intermediate periods. This is where order and continuity, or Ma'at, has been

broken down. This Cultural continuity has been on the decline after King Taharka, who ruled at the end of the Nubian 25th dynasty period. This marks the rise of the Assyrian Empire, and the subsequent rise of the Persian and then the Libyan influence, including Ptolemaic rule and the Roman control of Northeast Africa.

What can be understood, according to this framework, is that the African continent was populated for millions of years and that humanity more recently moved beyond the continent. It is at mankind's later stages of growth and development that people entered the regions outside Africa.

By this time, human beings had walked upright for millions of years and had developed systems for understanding the complexities of the universe. They also developed mathematics and language.

The Conventional and Revised Models of Bantu Origins:

It has generally been stated that the Bantu originated in West or Central Africa and then migrated to other regions in search of arable land or to escape aggression from external forces.

A revised argument presented in this chapter suggests that the Bantu originated in the Great Lakes region and also migrated through the Nile Delta region of Lower Egypt. They are linked in this account to the indigenous African-Egyptian dynasties, including the 25th Nubian Dynasty.

At this time, this rulership and authority was represented by the twin cobras and the early Kushite dynasties.

The imperial symbol of unified power at the founding in 3200 BC by Narmer Menes was the catfish. The Nile Valley model presented here draws on oral and documented history and the author's interpretation of emerging findings and proposes that the ancestors of Bantu peoples were deeply embedded in the Nile Delta of Lower Egypt and were directly connected to indigenous African-Egyptian and Kushite dynasties, as well as the precolonial civilizations of Ghana, Mali, and Songhai.

The role of Women. The African-centered program must establish the role of the African woman.

The Kandake Queendom of the Nubian Empire lasted on record for more than a thousand years. At least from the 7th century BC to the 3rd century of the Common Era.

In Nubia, which is today Sudan/ Ethiopia, The Most famous Kandake queen was Amanirenas, who ruled outright.

Her throne name was Amani Ra nut Kora Kade Ma weh the 2nd,

Her Royal title translates to Queen Mother, ruler of the Queen/kingdom of Kush.

-During the battles against Rome, which lasted for about five years (. 25–20 BC)., she captured the head from a statue of Augustus Caesar. She took the head of the statue and placed it under her feet in her palace in Nubia, where it was found almost 1900 years later by

archeologists.

History has recorded this famous victory for Africa against the fledgling Roman Empire. The conflict was fought between Rome and the Kingdom of Kush.

The Kandake Queens lived along the river Nile.

The three main Nubian Kushite Capitals were Kerma, Napata, and Meroë. Kerma was established approximately 1700 to 1500 BCE ,
Napata approximately 750 to 590 BCE

Meroë approximately 590 BCE to 350 CE.

The capital shifted southward over time due to security, trade, and environmental factors.

Queen Amani Rena reestablished Nubian independence in the 1st century of the common era. She won a treaty that gained territorial rights and recognition for her Queendom; the treaty forced Augustus Caesar into trade agreements on her terms, which lasted for over 300 years.

The Kushite Nubian trade routes were eventually broken up after the invasion of Meroe by King Ezana in the early stages of the Axumite Empire. This was immediately after the alliance between Axum and Greco-Rome.

The history of the Nubian Kushite Queens is today being taught in Schools and in social programs. These stories help to empower women in general.

The Kandeke Amani Renas story took place around 700 years after the Nubian retreat from Egypt under King Taharka, who is mentioned in the Biblical text Isaiah and also in 2nd Kings.

In history, Taharka is considered to be the last great king of the 25th Nubian Dynasty of Egypt and Kush. In the biblical text, it is written that he gave advice and support to King Hezekiah of Judah, saving him from the wrath of the Assyrians.

At the time, the Neo-Assyrians had conquered the regions of Mesopotamia and the other tribes who settled in the land of Canaan (now Palestine and Israel).

For clarity, it is important to note that the region that is today called Egypt and Sudan was organized by the first king on record in the world for whom we have a story. He is known for organizing and establishing the first Unified state. Narmer Menes is depicted on the Palette of Narmer. This helps to clarify that all the Dynasties of ancient Egypt and Sudan were of Ethiopian and Nubian origin. The exception is during the intermediate periods.

Amani Rena's, or The Kandeke Amena Ra Korah Ka Demaweh, represents one of the intersections of points where history meets mythology.

Her story is also written about in biblical canons; it has also been rediscovered by archaeological records.

In the 19th century. Linguists deciphered the two main scripts of the ancient world that had contributed much to the stories that established the three major Western religions.

-Queen Mother Ameni's likely was fluent in the Ancient Egyptian language, and maybe for diplomatic reasons she understood Aramaic, but for sure we know that she spoke and wrote in her native tongue, Meroitic. The Meroitic script holds the key to Ethiopia's ancient history, and today it is slowly being deciphered.

It is important for this aspect of Ethiopian history to unfold and evolve beyond mythology. The Meroitic language script is to the Kushites what Cuneiform is to Mesopotamia. It would do for Ethiopia what Latin does for English and Spanish. It would connect the roots to the tree.

The deciphering of the Meroitic script has the potential to unlock Ethiopia's History and reveal its beginnings, as it was developed along the river Nile.

While Ethiopia's actual ancient history is centered on its early developments along the river Nile, often the mythological stories came from across the Red Sea.

One of the famous mythological accounts that explains Ethiopia's history, it is the story of the Queen of Sheba. Earlier, the story of the Queen of Sheba was set in Yemen or somewhere in Arabia.

With historical evidence today, we know that parts of Arabia was controlled by the Kushite Nubian Kandeke Queens.

As a result of religious conversion, mythology has replaced most of Ethiopia's history.

Christianity, Judaism, and Islam, and centuries of foreign influences have replaced the fundamentals.

Its ancient classical script may one day resurrect its past and, over time, reveal the more intimate and in-depth stories that were developed on this part of the continent.

Similarly to how the Medu Neter Hieroglyphs was used to reveal the lifestyle and ideas of the Ancient Egyptians, and importantly how Africans thought before the fusions of foreign ideology and the systems that eventually led to cultural changes and philosophical shifts.

The Rosetta Stone was used as the key to understanding how ancient Egyptian civilization functioned at an earlier time. Initially, it was called Kemet, meaning the Black Land. The very meaning of this word was a subject of high-level scholarly debate in 1974. At the Cairo Symposium.

The Meroitic script represents the Kushite language of ancient Ethiopia and its classical language system.

It would have been our best source for the history of Ancient Ethiopia from its earliest times, but unfortunately 90% of this history was buried under lake Nasir in the 1970's to facilitate the creation of the Aswan High Dam, which is located close to the border of Sudan and

Ethiopia.

Even though UNESCO made an effort to salvage a small portion of the Nubian monuments and their grand architecture, only 10 % of the writings and the literature was saved. This was not enough for clear and early decipherment. These writings would have revealed much more about Africa's contributions to civilization, which was at the time and still is today a subject of controversy to the colonial and modern authorities.

The stories of Ancient Ethiopia and the Kushite dominance of the Ancient world flip the map right side up and changes the general attitude and perception of African people, its culture, history, and society.

The story of Queen Amana Rena is one such story that allows us to see that Africans in the 1st century were the world power that Rome had to contend with in the early times of its empire.

Based on history, the Kandeke Amana Kore lived around the same time as Cleopatra VII; this would be about a generation before the advent of Christ, based on the biblical narrative and its mythology.

In order to make the point effectively that Krist was a Black man, it would mean that he was an African, and the purpose of his advent was to resurrect and clarify very old and basic ideas; these ideas came from the core of this ancient Nubian civilization. The gospel, in its early stages from the 1st to the 4th century, helped to facilitate the transfer of wisdom and ethics. From the ancient African world to the modern Western world. It served as a guide and a code for Europe's development.

The Gospel served as the point and place from which African tradition and its high culture is filtered from the Greek World and assimilated into the Roman Empire.

We can observe the carrying over and translation of concepts such as the Wholly Mary in the Latin context, and in the African context being represented by the mother principle as expressed in the Queendom of African Nubian culture. The cow is depicted as Het Heru; she is otherwise called Hathor in Greek mythology.

This divine African principle is revealed in the form of a cow on the top of both sides of the Narmer's Palette, dated 3200 BC.

- Queen Amani Rena's story is similar but not to be confused with Queen Amenirdis the 1st, who helped to reestablish the Nubian Kushite 25th Dynasty around 800 BC. Amenirdis1, was the daughter of King Kashta. She lived in Thebes, Egypt. She also bore the title Kore Kademewe. Queen mother, ruler of the Queendom of Kush. Amenirdis regained the Kushite titles and was recognized as Divine Daughter of Amun.

Ancient Egypt is central to the story of Africa because it houses the most Ancient records, and it displays the highest point of development in the Ancient world. The Western world developed generally from the literature here.

Dr. Cheikh Anta Diop mentioned in his thesis that Africa's struggle began when it began to lose its deep thinking and metaphysical context.

This was due to constant migrations and the constant wars being waged upon the continent, but most importantly, the introduction of religion.

The decline began with the invasions in Egypt, starting with the Assyrians in 625 BC. Then the Persians took over in 525 BC. The Greeks came in 334 BC, and the icing on the cake was the coming of Islam around 650 AD. The Trans-Atlantic trade was the icing on a cake that was being baked.

The challenge today is for Africa to establish its own identity and a basis for Unity and independent Agency.

Meaning the systems required to cater to and represent itself under its own umbrella.

These systems, be it spiritual, political, or economic systems. The challenge for all African peoples today and the task at hand is to reestablish high culture in the world, raising our own standards, but at the same time raising the bar once again for humanity.

African high culture is based on the observation of nature and the Universe and creating systems that are tuned with the cosmic flow. Imagine a world where belief is just for reverence and intuition rules.

To quote one of our great and most esteemed elders, *Baaba Heru SemaJ*, "it is better to be 99 percent wrong in trying to redevelop our own culture than to be 100 percent right in the culture of our oppressor." This means there is a lot of room to grow.

He reintroduced the Ankh as the symbol of life in the Western hemisphere and started a movement along with Dr. Joseph Ben Jochannon.

Being inspired by the Honourable Marcus Garvey and the Harlem Renaissance, He also spoke highly of his father, who gave him the mission to relearn and to learn how to teach and explain this Ancient Royal African Order to the People;. He re-established the Ancient Order through his teachings and the Studio Ptah.

Baaba mentioned that at one point he and Dr Ben were the only ones talking about Ancient Kemet in New York City. They popularized the term as the original name for ancient Egypt.

Upon realizing the need for a renewed cultural paradigm. They came together along with other Intellectuals in Harlem and formed ASCAC.

The association for the study of Classical African Civilizations.

There have been a few attempts aimed at addressing the disparity in the information about Africa and its indigenous Culture.

One of these theories is the Triple Heritage narrative. "Triple heritage" refers to the concept that modern Africa has been shaped by the fusion of three major cultural influences: its own indigenous African traditions, the Islamic/Arabian heritage, and the Western/European heritage.

This framework was popularized by Ali Mazrui, highlighting how these three forces have competed and collaborated to influence the continent's history, culture, and society. It is also applied to specific fields like architecture, where it refers to the indigenous, Islamic, and Western styles that intersect across the continent.

African nobility has retained and maintained, in some cases, the elements of tradition, and some semblance of order and structure in their society, absent power and wealth.

The Arabs introduced Islam in the north and east by the 7th century, and by the 11th they had gained significant influence in West Africa. This created the challenges and the conflict that led to the decline of the Ghana Empire. The rulers of the other two major West African civilizations that had existed before the transatlantic trade had already adopted Islam. The Mali and Songhai empires embraced African tradition and Islam; they used Islam as the political point of unity. It is interesting how Islam blended with the cultures it came in contact with in Africa.

A story that gives insight into the role of women in West Africa is told by the Muslim adventurer Ibn Battuta.

After his extensive travels in the Islamic world sometime around the 14th century The writer and adventurer visited the king in Mali, and he describes the encounter.

Ibn Battuta expressed both admiration and shock regarding the women in West Africa, particularly in the Mali Empire, where he visited after the reign of Mansa Musa.

Because the customs regarding dress and social interactions were significantly different from the conservative Islamic norms that he was accustomed to in Morocco.

He was accustomed to veiled women in the Maghreb and in Arabia. He described the social restrictions that Islamic women endured in those regions.

For example, he noticed that, to avoid the spark of jealousy among the men, women often wore a veil and were often relegated to secondary roles. But in West Africa, he realized that the women went and came freely and without suspicion.

Ibn Battuta is sometimes considered to be the Marco Polo of the Islamic world; he defined the role of women as being equal to men in West Africa in the decades before the transatlantic trade. He described witnessing an argument between the king of Mali and one of his wives.

Africans have struggled to preserve culture, particularly in the West but also on the Continent as a whole, This was so even before the colonization period. African society was matriarchal, while Western religions are Patriarchal.

The experts on this matter believe that the difference between Christianity and Islam is that

Christianity required that the African give up too much regarding his culture, while Islam assimilated and adopted much of African culture.