

Chapter 1 : Black Genesis: The Prehistoric Origins of Ancient Egypt by Robert Bauval

*Presents proof that an advanced black African civilization inhabited the Sahara long before Pharaonic Egypt
Reveals black Africa to be at the genesis of ancient civilization and the human story.*

Contact Us Books by James M. Rose, PhD When Black Genesis was originally published in , it was the first book to provide researchers with information on resources and a methodology specific to African-American genealogy. Now, owing to the unprecedented growth of interest in the subject, this landmark publication has been completely updated and is once again the premier guide to African-American genealogy. The 2nd edition of Black Genesis provides guidance not only to the same basic resources presented in the original edition but also to a substantial amount of additional material. The original goal, however, remains the same--to introduce the novice and professional researcher to African-American genealogical research methods and resources. Some pages larger than the first edition, the 2nd edition of Black Genesis boasts a new format that makes locating resources pertaining to slaves and free blacks in the United States easier than ever. Part I provides an overview of general research principles and methodology, while Part II contains a rundown of specific resources for all fifty states, Canada, and the West Indies. Under each location, the information is organized by the following categories: Resources described include research guides, published genealogies, community studies on African-American families and, most importantly, original research material that can be found in national, state, county, and city archives, and in historical societies and libraries. Authors Brown and Rose spent eight years gathering every shred of information they could find on approximately 2, African-American families who inhabited one or more of 26 counties in Southeastern Connecticut. Their sources consisted primarily of U. In particular, Brown and Rose have amassed an amazing amount of information on blacks who were living in an area that, on the eve of the Revolutionary War, had one of the largest slave populations in New England. The authors cite the specific source for each element appearing in their genealogical sketches. The brief introduction summarizes some of the challenges of investigating black roots, while the bibliography, name index, and subject index at the back of the volume make using the book quite easy. Many people first thought about "roots" in the s, when they read the best-selling book or saw the movie of that name by Alex Haley. Through his teacher and the Kinte Library Project, Rose eventually met Alex Haley and began a serious search for his own genealogy. It took only two and a half hours Driving down toward Shapley Street I noticed right away that the whole black district had been wiped out by urban renewal. All of my old haunts were being torn down, and it was as if a whole part of me had been uprooted and lost to time In all, there are 15, references to freedmen, many of whom appear in more than one census. A few observations about the arrangement and contents of the volume are in order. The householders are listed by surname in a single alphabetical sequence. Persons for whom a first name but no surname is given in the census are interwoven into the alphabetical arrangement by first name. While the sources given for the to censuses refer to pages found on the microfilm copies of the original census enumeration sheets, the references correspond to pages in the well known U. Finally, the researcher must bear in mind that many free blacks of this era worked for and resided with white families. Nor can the other members of the African-American households--except as one of the statistics attributed to every household.

Chapter 2 : Robert Bauval - Wikipedia

With over thirty years in genealogical research experience, Black Genesis specializes in African American genealogy research. Our founder, Dr. James M. Rose, received his doctoral degree in Philosophy with a concentration in Historical Genealogy in

Apr 16, Steve Cran rated it really liked it Black Africans founded the first societies and their societies an knowledge formed the bedrock of all human civilization? Well yeah, I could have told you that a long time ago. The problem is that many professors in the academia and Egyptological world were all to quick to dismiss this notion. African scholar Amanta Dio tried to bring it to world attention but was laughed. Anyone who tried to reveal this truth recieved roughly the same treatment. The Greeks themselves said that they learned every Black Africans founded the first societies and their societies an knowledge formed the bedrock of all human civilization? The Greeks themselves said that they learned everything about society and astral mysteries from the Egyptians and the Ethiopians and that they were black. Scholars these days have a lot to learn. Thomas Brophy and Robert Bauval have decided to expose this truth and they have done it using a very innovative tract by using archaeology and astronomical knowldege. What folows is a super detailed book whith all the events put together one after another. Their knowldege of astonomy and the sights built is rather detailed so if you wish to grasp it all you had better pay attention. Starting with Jebel Wainat and the Oasis Dakla in the Sahara the authors piece together an intriguing narrative. These sights housed cave, Egyptian Hieroglyphics and Cave painting. The Egyptians were never have thoughtto made it that far out into the wilderness. The drawing show cows, humans dress as cows enacting shamastic rites. Archeology shows that there were donkey trails leading out into the Sahara complete wittth watering stations for supplies. These runin though predate Egyptian civilization as do the hieroglyphics. Other sights include rings of stone that ar somewhat reminiscent of Stonehenge. Nabta Palya had such a ring along with the burial of cow bones and a huge cow stone. What were these rings for? Closer examination shows that these rings measured the movements of the stars in the sky. Most important for them was them was the rising of the Sirius star in midsummer which brought on the midsummer monsoons. For the Egyptians it was the flooding of the Nile. These Saharan Star people moved through the desert as it became too dry. They first settlec in the Elehantine area and moved up. THE au8thors bring forward convincing proof that the Pyramids of Giza were also conctructed to measure the Rising of Sirius Star. One fantastic fact filled book. For those interested in African or Egyptian history or just regular truth seekers this book is for you.

Black Genesis has ratings and 20 reviews. Andrew said: Some years ago I watched an episode of the Africa series by Basil Davidson. This particular ep.

And Shem and Japheth Tanhuma 15; Genesis Rabbah Noah said to Ham: What did Ham see that he emasculated him? He said to his brothers Adam the first man had only two sons Cain and Abel yet one killed the other because of the inheritance of the world [Cain killed Abel over a dispute how to divide the world between them according to Genesis Rabbah Some biblical scholars claim that when a curse is made by a man, it could only have been effective if God supports it, unlike the curse of Ham and his descendants, which was not confirmed by God [28] or, at least, it is not mentioned in the Bible that he had confirmed it. Later, however, Jubilees explains further that Noah had allocated Canaan a land west of the Nile along with his brothers, but that he violated this agreement and instead chose to squat in the land delineated to Shem and later Abraham , and so rightly deserved the curse of slavery. According to one legend preserved in the Babylonian Talmud , God cursed Ham because he broke a prohibition on sex aboard the ark and "was smitten in his skin"; [38] according to another, Noah cursed him because he castrated his father. However, he also followed the interpretation of 1 Corinthians 7: An example is Dame Juliana Berners c. In , Annius of Viterbo claimed to have translated records of Berossus , an ancient Babylonian priest and scholar; which are today usually considered an elaborate forgery. However, they gained great influence over Renaissance ways of thinking about population and migration, filling a historical gap following the biblical account of the flood. Ham in this version also abandoned his wife who had been aboard the ark and had mothered the African peoples, and instead married his sister Rhea, daughter of Noah, producing a race of giants in Sicily. The painting depicts a black grandmother, mulatta mother, white father and their quadroon child, hence three generations of racial hypergamy though whitening. In the parts of Africa where Christianity flourished in the early days, while it was still illegal in Rome, this idea never took hold, and its interpretation of scripture was never adopted by the African Coptic Churches. The commentary further notes that Canaanites ceased to exist politically after the Third Punic War BC , and that their current descendants are thus unknown and scattered among all peoples. And not only we do not find expressed in the Scripture, that the Curse meant by Noah to Cham, was the Blackness of his Posterity, but we do find plainly enough there that the Curse was quite another thing, namely that he should be a Servant of Servants, that is by an Ebraism, a very Abject Servant to his Brethren, which accordingly did in part come to pass, when the Israelites of the posterity of Sem, subdued the Canaanites, that descended from Cham, and kept them in great Subjection. Nor is it evident that Blackness is a Curse, for Navigators tell us of Black Nations, who think so much otherwise of their own condition, that they paint the Devil White. So that I see not why Blackness should be thought such a Curse to the Negroes It explicitly denotes that an Egyptian king by the name of Pharaoh was a descendant of Ham and the Canaanites, [64] who were black, Moses 7: Kimball said he received a revelation that extended the priesthood to all worthy male members of the church without regard to race or color. The Old Testament student manual, which is published by the Church and is the manual currently used to teach the Old Testament in LDS Institutes, teaches that Canaan could not hold the priesthood because of his ancestral lineage but mentions nothing of race or skin color: Therefore, although Ham himself had the right to the priesthood, Canaan, his son, did not. Ham had married Egyptus, a descendant of Cain Abraham 1:

Chapter 4 : Black Genesis - Publications

Black Genesis () by Robert Bauval and Thomas Brophy is a book that seems almost purposely designed to prevent critics from criticizing it without sounding like racists. It claims that the civilization of ancient Egypt derived from "Black" antecedents in sub-Saharan Africa, and I am.

Uncovering compelling new evidence, Egyptologist Robert Bauval and astrophysicist Thomas Brophy present the anthropological, climatological, archaeological, geological, and genetic research supporting this hugely debated theory of the black African origin of Egyptian civilization. Building upon extensive studies from the past four decades and their own archaeoastronomical and hieroglyphic research, the authors show how the early black culture known as the Cattle People not only domesticated cattle but also had a sophisticated grasp of astronomy; created plentiful rock art at Gilf Kebir and Gebel Uwainat; had trade routes to the Mediterranean coast, central Africa, and the Sinai; held spiritual and occult ceremonies; and constructed a stone calendar circle and megaliths at the ceremonial site of Nabta Playa reminiscent of Stonehenge, yet much older. From Robert and Thomas: Following we have excerpted some key passages from Black Genesis that we think may generate discussion here. This book is the product of a deep and strong desire to use the best of our intellect, knowledge, and abilities to put right an issue that has long beleaguered historians and pre-historians alike: In spite of many clues that have been in place in the past few decades, which strongly favor a Black African origin for the pharaohs, many scholars and especially Egyptologists have either ignored them, confused them, or, worst of all, derided or scorned those who entertained them. It is not our business to know whether such an attitude is a form of academic racism or simply the blinded way of looking at evidence to which some modern Egyptology has become accustomed, but whatever the cause, this issue has remained largely unresolved. Anta Diop was both an eminent anthropologist and a highly respected physicist, and as such, he was armed with an arsenal of cutting-edge science as well as the use of the latest technology in radiocarbon dating and biochemistry to determine the skin color of ancient mummies and corpses by analyzing their content of melanin, a natural polymer that regulates pigmentation in humans. Yet in spite of his careful scientific approach, the Egyptian authorities refused to provide Anta Diop with skin samples of royal mummies, even though only minute quantities were required, and they pilloried and shunned him at a landmark symposium in Cairo in on the origins of ancient Egyptians. Diop died in , his mission not fully accomplished. Fortunately, however, the debate on African origins was quickly taken up by Professor Martin Bernal, who, in , published a three-volume opus, Black Athena, that flared even further the already-heated debate. Bernal, a professor emeritus of Near Eastern studies at Cornell University, was the grandson of the eminent Egyptologist Sir Alan Gardiner, yet this did not prevent Egyptologists from attacking him with even more vehemence than they had his Black African predecessor Anta Diop. Even though there is still much controversy surrounding the origins of the ancient Egyptian civilization, we can now say with much evidence driven conviction that its origins have their genesis with a Black African people who inhabited the Sahara thousands of years before the rise of the pharaonic civilization. In this book we present hard scientific evidence and cogent arguments that have been culled from the latest findings and discoveries made in the Egyptian Sahara during the past four decades. We have consulted the publications of eminent anthropologists, paleoanthropologists, paleoclimatologists, paleopathologists, genetic scientists, archaeologists, archaeoastronomers, geologists, and even reports from daring desert explorers such as Mark Borda, Carlo Bergmann, and Mahmoud Marai, who have all contributed to showing that this specific region of the world was the crucible of the ancient Egyptian civilization. In researching this book, we have used the best and latest research accredited to experts and scholars, and we have also provided extensive notes in order for the reader to trace this source material for further reading. In addition, we have specifically used our own tool kit and method, which entails the application of the science of astronomy to interpret the alignments of complex megalithic structures, pyramids, and temples, as well as extracting the astronomical content in ancient Egyptian texts and tomb drawings. To phrase it another way, we have coaxed the silent, ancient stones to reveal their secrets with the universal language of the skyâ€ From Chapter I, section In Comes

Archaeoastronomy: Napoleon also took along artists to record the journeys in sketches. One such artist, Vivant Denon, was fascinated by a zodiac sculpted onto the ceiling of a temple at Dendera. In Paris, Denon published as a book his sketch of the Dendera zodiac along with an account of his travels, and it became a huge bestseller in both France and England. In the important scientific and scholarly societies of Paris there arose a protracted and very active debate focusing on attempts to date the Dendera zodiac. One camp was composed of scientific luminaries of the time, many of whose names are familiar to any student of science today. These scientists often gathered at the home of the Marquis de LaPlace. The approach that all in this camp followed in order to attempt to date the zodiac was to match calculations of the astronomical precession of the equinoxes with the images of constellations on the Dendera zodiac. They followed the reasoning of pre-Revolutionary French scholar Charles Dupuis, who had based his study of the origins of religion on interpreting religious mythologies in astronomical terms. One of these was the young Jean-Francois Champollion. Meanwhile, a French antiquities collector named Saulnier had dispatched a master stonemason named Lelorrain on an expedition to Dendera to steal the zodiac. After using stone saws and chisels and finally dynamite, Lelorrain managed to cart the remains of the temple ceiling back to Paris. These remains, however, did not include the parts of the ceiling that ended up winning the Dendera zodiac debates. In September, Champollion, after years of poverty-stricken excruciating efforts, finally cracked the code for how to decipher hieroglyphs. Champollion first deciphered the cartouches that contain royal names. A cartouche is an oval enclosure in which the name of a pharaoh is inscribed. Among the first cartouches he deciphered were those next to the Dendera zodiac. Yet in what must be one of the great ironies of history, in 1828, when Champollion had the resources finally to mount his own expedition and he arrived at Dendera to see his famous cartouches, he was horrified to find them empty. They never had contained any hieroglyphs, no royal names at all. Before we go into this, however, we must understand better why the CPE made the mistake of leaving out of their research and investigation the regions of Gilf Kebir and Jebel Uwainat, for even with the problem of their great distance from Nabta Playa, it should have been obvious that they were in some way related to the ancient people who developed Nabta Playa. Let us review, then, where and when this intriguing story of the Egyptian Sahara really began. Surprisingly, it was not in Egypt but in the dimly lit corridors of Balliol College, Oxford, England. When we think of the Arabian deserts and their rolling landscape of golden dunes, for most of us what comes to mind are romantic figures such as Lawrence of Arabia, Omar Sharif, or even Rudolf Valentino. Ahmed Hassanein was born in Cairo in 1896. He was educated at an English private school, as was then customary for well-to-do families in Egypt. The very stiff-upper-lip education that he received there would serve Hassanein well for the diplomatic career he was destined to pursue in Egypt. Described by his peers and biographers as an exotic blend of court official, diplomat, Olympic champion he represented Egypt in Brussels in the Olympics and in Paris in 1924, photographer, writer, politician, royal tutor to the future King Farouk and an incurable romantic among his amorous conquests was the lovely Queen Nazli, Hassanein was the last of the great desert explorers. He also had an excellent family pedigree: Endowed with such impeccable breeding and education, as well as having wit, charm, and panache, Ahmed Hassanein was to become one of the most influential figures in Egypt, holding no less than the high ranks of chief of the Diwan and chamberlain to King Farouk. This passion would eventually drive him to undertake the most daring of desert expeditions and to discover one of the most mysterious places on earth. About the bombshell discovery at Jebel Uwainat, section Pharaonic Inscriptions! A Cartouche of a King!: By November 27, Marai and Borda had already been walking and searching for nine days. On that day, just as they were about to arrive back at camp for lunch, Borda scanned with his powerful binoculars the last remaining section of boulders that lay strewn on a slope. They were in a region at the southern rim of Jebel Uwainat which is some 50 kilometers about 31 miles into Sudanese territory an area into which it is dangerous to venture. In September a group of Italian tourists was kidnapped at Jebel Uwainat by rebels, and they endured a two-week ordeal before they were freed after a gunfight between the rebels and the Egyptian military. As Borda panned with his binoculars, he suddenly saw an unmistakable shape on the surface of one of the larger boulders some meters about feet from where he stood. It was a shape that he had seen many times before but only hundreds of kilometers from Jebel Uwainat. Note that the back wall of the cave appears to be constructed of

megalithic blocks. The two men could barely contain their excitement, for there it was, after decades of speculation, incontestable evidence that the ancient Egyptians managed to reach this remote place after all! The findings that emerge from this integrated analysis are: There are at least nine megaliths that form the three linesâ€”A1, A2, and A3â€”that point north. These track the star Dubhe in the Big Dipper over a considerable period of time. There are at least six megaliths that form lines B1 and B2 pointing southeast. These track the bright star Sirius at two epochs. Sirius also coordinated simultaneously with the star Dubhe in the Big Dipper so that their alignments formed an approximate degree angle. This possible simultaneous observation of Sirius in the east and the star Dubhe in the north was of particular interest, because we know from our studies of ancient Egypt that the very same simultaneous observation of Sirius and Dubhe was performed in the alignment rituals of pyramids and temples since the beginning of the pharaonic civilization. This encouraged us to test for the simultaneous observation of Sirius and Dubhe at Nabta Playa, where we found a remarkably accurate and consistent repetition of this pattern of observation. We next headed southwest into the deep, open desert. Our destination was a mysterious stone circle discovered in by Ralph Alger Bagnold and thus known as Bagnold Circle. The stone circle was poorly documented and very little was known about it, but photographs encouraged us to suppose that it, too, like the Calendar Circle at Nabta Playa, could be some sort of prehistoric astronomical device. It took us two days of grueling travel in some of the most desolate places we had ever seen to reach Bagnold Circle. We wondered how Ralph Bagnold, in those days with vehicles that must have been very primitive by comparison, managed to come here through this testing terrain. Bagnold, who was a veteran of trench warfare in World War I, became a pioneer of deep desert explorationâ€”especially, of the Saharaâ€”throughout the s. He was also a physicist who contributed valuable knowledge of the physics of blown sand, which is still used in planetary science research today. No evidence of astronomical orientations had been reported, and none is readily discernable in photographs of the circle. The physical features we noted first were two prominent, upright, and elongated stones very reminiscent of the gate stones of the Calendar Circle at Nabta Playa that defined an eastâ€”west alignment. One of these stones on the west side was white, and the stone on the eastern side was black, which may indicate a symbolic significance of some sortâ€”[with] our GPS we took readings of this alignment as well as readings for the northâ€”south alignment, which also had at each end a very dark-colored stone, nearly black, and a very light-colored stone, nearly white. The conditions of the stones suggest extreme age: Some of the stones have suffered such extreme erosion that their tops have fallen off and are still on the ground where they fell. Notwithstanding this erosion, the circle is remarkably well preserved, considering its vast age. The two alignmentsâ€”eastâ€”west and northâ€”southâ€”strongly imply an astronomical function for the Bagnold Circle. Another clue are twenty-eight stones that form the circumference of the circle, which is not only implicit of the lunar phase cycle of We also noted that north of the circle there was an elongated low hill that suggests observation of the low northern sky, possibly for marking the passage of a circumpolar constellation or star. Brophy and Bauval at Bagnold Circle at sunrise. Brophy and Bauval at Bagnold Circle at sunset. One of the most nagging questions that constantly comes to mind in this totally desolate and extremely remote place of the Egyptian Sahara is this: Why build anything here at all? What could have influenced the ancient people who roamed the deep desert to go to the trouble of constructing a stone circle in the middle of nowhere and, furthermore, to align it to the four cardinal directions? The answer, ironically enough, may actually be that they did so because of the location itselfâ€”or, to be more specific, of the latitude of the place. Today Bagnold Circle is approximately This means that within that range of epochs the sun passed directly overhead exactly at the zenith a few days before and a few day after the summer solstice. Discovery of an engraved, solstice-aligned arrow, together with possible prehistoric proto-writing, Jebel Uwainat. This time of year was when the monsoon rains started drenching the desert and may be a reasonâ€”though perhaps not the only reasonâ€”for locating the stone circle here. We can recall from chapter 2 that in Carlo Bergmann discovered the Abu Ballas Trail, an ancient donkey trail that ran across the kilometers miles of waterless desert between the Dakhla oasis and Gilf Kebir. Although anthropologists and Egyptologists have agreed that this trail was used by ancient Egyptians of the late Old Kingdom, Bergmann believes it was used as early as the Late Neolithic, about â€” BCE. Bagnold Circle is located a bit west of this trail, and it is quite possible that it served as a point for a

shortcut route to Gilf Kebir, perhaps by the same Neolithic people who once populated Gilf Kebir and Jebel Uwainatâ€¦ Discovery of an isolated standing stone, possibly a prehistoric gnomon, north of Jebel Uwainat. From Chapter 5, section Ham, Son of Noah: In Egyptology, we frequently come across the term Hamites in connection with the origins of the ancient Egyptians. As we attempt to understand why and how the Hamites are associated with the ancient Egyptians, we are often led to the Bible and the story of Noah and his sons. In the Book of Genesis, Ham is one of the sons of Noah. The Land of Ham is thus often said to be that part of the world we call Black Africa what has been thought of as sub-Saharan Africa. Naturally, as has always been the case with the etymology of Hebrew words in the Bible, there is a heated debate over whether this interpretation is correct, because in Genesis 9: This so-called Curse of Ham also known as the Curse of Canaan has generated, as we might expect, all sorts of debate and various interpretations among fundamentalists of the Bible as well as racists.

Chapter 5 : Reviewing "Black Genesis" (Pt. 1) - Jason Colavito

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Chapter 6 : Black Genesis (Mission Earth, #2) by L. Ron Hubbard

This biography of a living person needs additional citations for verification. Please help by adding reliable calendrierdelascience.comtious material about living persons that is unsourced or poorly sourced must be removed immediately, especially if potentially libelous or harmful.

Chapter 7 : Curse of Ham - Wikipedia

For May Author of the Month we are both pleased and honored to welcome as Co-Authors of the Month, Robert Bauval and Thomas Brophy, presenting excerpts from their recently published work Black Genesis: The Prehistoric Origins of Ancient Egypt.

Chapter 8 : Used Hyundai Genesis Coupe For Sale - CarGurus

Born in Egypt in , Robert Bauval, bestselling author of The Orion Mystery (), Keeper of Genesis () and three books with best-selling author Graham Hancock (The Message of the Sphinx).

Chapter 9 : Black Genesis - Home

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