

A Map of African peoples connected to Kemet & Kush

In this appendix, I finally explain connections between various peoples that were in Dia/Dja, a kingdom contemporaneous with Wagadu (i.e., the Ghana empire), and the connections these peoples have with Kemet and Kush. Dia/Dja was an ancient kingdom that has served as a very important center in the histories of various peoples of West Africa. When one begins to go very deeply into the study of many West African peoples, they inevitably come across Dia, which is often alternatively spelt as Dja or as Dya. The people of Dia have gone by many names, such as Djadum/Ndjadum/Djado (i.e., Dia-Dum; today's Chad), Djenne (i.e., Dia-ni), Gyama/Gyaman (i.e., Dia-Man), Diara-ba (i.e., Dia-Ra-Ba), Dyula (Dia-Na; Dia-La), Diara-Konte (i.e. Dia-Ra-Kan-Te). Dia is seen as the 'parent nation' of many West African peoples – a place that preceded the great West African empires of Ghana, of Mali, and of Songhai. In fact, the ruling houses of Mali and Songhai all have connections with Dia. When ancestors of present-day West Africans left the Nile valley region, one settlement they eventually founded and stayed at for over two millennia was what became the kingdom of Dia. As such, Dia holds a place in just about every sub-Saharan black group (but not all) in West Africa.

Much of what we know about Dia comes from oral history accounts preserved by the royalty of different groups that researcher Eva Meyerowitz was fortunate to and able to interview. In my reflections on Dia, I have come to realize that understanding the mystery of Dia and its people can open doors to really understanding many of the peoples that migrated from Kemet (Egypt), who were aligned with Ptah/Enki, and his group (Asar-Aset-Heru sect) as well as those in Kemet, Kush and Kanaan who can be identified as Ammonites (Amun-Mut-Khonsu sect). The greater group of African descendants aligned with these two sects are to be found not only in West Africa today but also in certain other parts of Africa and beyond.

This deep dive into Dia, its meaning and a connection with its people is important because it gives an alternative lens through which to understand the interrelated and interconnected nature of many black peoples in Africa. Africans in particular are often seen as separated peoples. In fact, when one looks more closely, this is not so. Ordinarily, blacks in Africa (and in fact, people around the world) often tend to be categorized on the basis of language, and language groups. This makes sense, because language tends to carry culture. Through analysis of language, especially through etymology of words, it is possible to demonstrate some far-reaching connections among different peoples. In this regard, AkanBa, author of *Revelation – The Movement of the Akan People from Kanaan to Ghana*, is the standard tour-de-force work using this approach.

In this short section of the appendix, I shall adopt another approach to make linkages not only with the Akan but with many other people in West Africa and beyond. The main thrust of my approach, however, is founded on identifying a set of bloodlines if you will. Beneath the veneer of the different languages of various peoples in Africa, there are common elements of unity based more so on blood and on kinship than on language and even on culture. What I shall demonstrate shortly, is that the Akan, Gonja and Mande leaders are all members of one bloodline, a bloodline that once ruled Dia. They are literally kin. This is what brings them together, despite distance, different languages and arguably different cultures between them. My main argument in this appendix entry is that if we know the major bloodlines for the groups of black peoples in Africa and the Middle East, we can know much more about African blacks, especially how much we are actually the same.

Often, blacks in Africa distinguish ourselves based on the trappings of colonial cultures we are born into, or otherwise the trappings of the cultures and languages of the ethnic groups we are born into. Apparent differences that lead some of us to hating one another, harboring prejudices or failing to understand that underneath it all, the person from the other tribe is our brother or our sister, literally by blood. So, I hope this effort here will go some way to ending some of this disunity. The fragmentation of Africa based on ethnic lines is in my view based on a fallacy of differences in culture and language, when underneath it all, there is so much similarity even among the differences of language and culture and certainly on the basis of genetics and blood. It is our own ignorance that keeps us trapped in a mindset of disunity.

The exposition I present here was never meant to cover every African group. This was done on purpose. There are some African groups as well who do not have a connection with the bloodlines I have worked out that appeared in the ancient kingdom of Dia.

To arrive at this information, I have used spiritual methods. Some of these involve divination, and others involve my intuition. I am convinced that the information I am about to present is correct. In my book *Awakening to your nature as a spirit being incarnated on Earth*, I talk at length about three modes of gaining knowledge: via perceptions, via inferences and also via a third means known as ‘correct witness’. Correct witness is where one “sees” or has information “revealed”. It is a spiritual means of gaining information, through seeing, through visions, and through connections with one’s Higher Self. In appendix 3, the structure of the information I present was first arrived at through ‘correct witness’. I, as a seer, was able to tap into and access this information. It is an ability I have developed over many years now, which I use to verify my information. Thus, I verified the information in this section (and in much of this book, in fact), as a seer who is also guided by strong logic. However, the reader may be unable to independently verify or refute the information I am presenting here, unless they have their own forms of checking or verifying information independent of the data we get from our five physical senses. All I would say is that the scientific approach is not the only way to discover and to know things.

The scientific approach of the modern time is based on gaining knowledge through perceptions (that can lead to facts), and through inferences (logical derivations and deductions), and almost exclusively never on correct witness (‘seeing’ or ‘revelations’). Of course, most rules have exceptions, and in this case one exception was the scientist Nikola Tesla, who started his scientific endeavours with ‘seeing’ or correct witness. Virtually all his inventions started off by ‘seeing’ or by having a vision, from which he worked backwards to the physical and logical details). I am doing the same here, with appendix 3.

Moving on. To start off, let us consider the building blocks, the starting premises. I am taking for granted the existence in the past of a place known as Dia, which was somewhere in the country today known as Mali. In fact, there is a small town in present-day Mali called Dia, in the Mopti region of south-central Mali. I do not assume that this place in present-day Mali was the site of the ancient Dia. The first assumption, then, is the existence in the past of a nation called Dia. This assumption is based on historical and oral accounts. Moving on, the second assumption is that in this medieval black nation, there were different peoples who at the time could be identified by different bloodlines. These bloodlines, from the historical records, are: Diala/Diana (which I shall refer to in this work as DiaLa), Diagha/Dyoka/Adiaka (which I shall refer to in this work as DiaGha), and Diamo/Djamo/Dyamo (which I shall refer to in this work as DiaMo). Of these three, DiaLa and DiaMo are most commonly shared among the black peoples of Africa today. This last part of the information, and much of its details, were arrived at through ‘correct witness’. These two shall therefore be a topic of lengthier discussion in the exposition below. A

fourth group represented in the region of Dia were the Berber. Berber as a group have mixed in some contexts with some of these bloodlines.

These 3 bloodlines are by no means arbitrary. In analyses of the histories of the Akan, and the Gonja, all of Ghana, these bloodlines, or versions of them as shown in the first table below keep cropping up. In fact, one of the holders of the tribal histories of the Gonja people of Ghana, the Vaghala-Kora of Tuna told famed anthropologist Eva Meyerowitz that “Gonja, Guan, Bono, and Asante were all brothers. Of the Gonja, only the “old Gonja” came from Dia” (Meyerowitz, 1957, p.84). Here, the “old Gonja” being referred to are those known as Kandiana (Kan-Dia-Ma; i.e., the children/descendants of the Akan from Dia). This Kandiana group, a confederation of many Akan clans, was taken over by the Mande warrior Ndewura Djakpa, who, after defeating the Kandiana king, married an Akan princess from the Kandiana dynasty and then began a new dynasty. This new dynasty became the ruling house of Gonja that we have today. The reader can learn more about this history in Meyerowitz’s book *The Early History of the Akan States of Ghana*.

To continue, of these four (3 bloodlines plus Berber), the Berber are not black like the sub-Saharan black people, but they have a darker skin hue than certain Europeans. Interestingly, sub-Saharan blacks and Berber people lived in relative peace for a long time (there were skirmishes now and then) before the advent of Islam. According to Lady Lugard (Shaw, 1905), sub-Saharan blacks sometimes ruled Berbers. The two groups often lived next to one another in peace. The deep reason why this peace was more or less sustained, is because the matrilineal Berbers and the matrilineal blacks were all ‘on the same team’ at one time. **What the sub-Saharan blacks and the Berbers have in common, is the Ammonite connection.** The deep reason why the peace was broken, was that the Arab incursion into Berber lands brought the energy and the ways of the patrilineal (Mesopotamian) Annunaki into the lives of these two African matrilineal people.

Okay, so now let us now go one step deeper to unravel some more about these, let us call them three bloodlines, as well as some more information on the Dia nation:

Word	Variation(s)	Notes
Dia	Dja; Dya	(1) Asar-Aset-Heru derivation: Dia = TA.EA – the land of the people of EA/Enki/Ptah (2) Amun-Mut-Khonsu derivation: Dia = Dja; Ja; Egya; Fire; Light; Sun; Leo; Lion; Ja Rastafari; Representatives of Creator forces; Central stars in Milky Way galaxy
DiaGha	Gbon-Dja; GbonDya; DiaGbon; WanGara; Adiaka; Dyoka; Diaka; Degha; N’wa	Guan peoples; Indigenous Africans, now in West Africa, in Southern Africa, etc.; were not based in Kemet, meaning that they were not largely grouped there; strongest connection with the Earth, with Earth-based humanity, and with the Ancient Earth humans among the three bloodline groups; Connected with the Sirius star system, with the Pleiades star system, and very much with our solar system and Earth. Many different totemic associations with this group. Spiritually the most powerful among the three bloodlines.
DiaLa	Dyula; DiaNa; Diani; Wan-kore	Kings, queens and rulers of the Dia nation; Ancient Mande town of Djenne/Jenne (i.e., DiaNi); The ‘Na’/Naa/Naba are the rulers; Kings/Queens; Direct descendants of Enki/Ptah, his family, and his group of different Neteru (find further details on this in section 5.1); Sirian-Reptilian people; their name is ‘Nt’; ‘Nta’ was/is the name of Djakpa’s Mande people; Strong connection to both Orion and Sirius star systems; Bantu (Ba-Nt); Mande (Ma-Nt) – Mande word for snake is ‘saa/sah’, which is the same word used in the Egyptian language to represent the Orion star system; The naga and Nommo bloodlines among the descendants of Kemet all over Africa (see details in section 5.1);

Dako/Oyoko (Bosommuru); cobra, python; Warriors, followers of the ways of Nebet-Het and Set; Followers of the ways of rulership (and of commerce), as descendants of the pharaohs; Builders of large nations and empires; Historically the greatest magicians and sorcerers among the three bloodlines; Also with strongest connection to Hermetism and to esoteric Christianity; Mainly represented in the early dynastic period of Kemet (Old Kingdom) of the time, especially those great pharaohs of the 4th and 5th dynasties, before their descendants migrated into the hinterland of Africa (Kemetic “exodus”) to eventually form groups like the Mande and the Akan of the present time.

SOURCES ON ASARIAN SPIRITUALITY

[a] Traditional: *The Way of the Elders: West African Spirituality & Tradition*, by Adama Doumbia, & Naomi Doumbia; *Divine Kingship in Ghana and Ancient Egypt*, by Eva Meyerowitz; *The Sacred State of the Akan*, by Eva Meyerowitz

[b] Ancient Egyptian: *Rau nu Prt m Hru* (Kemetic Book of the Dead/Book of Coming Forth into the Light); *Osiris and the Egyptian Resurrection*, by E. A. Wallis Budge

[c] Gnosticism: The Gnostic Society Library - The Nag Harnmadi Library: www.gnosis.org/naghamm/nhlalpha.html

[c] Ancient Hebrew/Christian Bible: Books – all New Testament books, with the exception of Matthew, Mark, Luke, and Revelation, and especially Hebrews (This addition is especially for those Africans who are still ‘making the transition’ out of Christianity and into the traditional spirituality of their groups as well as generally to the Asarian and Ammonite).

PHARAOH AND SAGE ANCESTORS

Pharaohs – Nebka, Djoser, Sekhemkhet, Hudjefa II, Mesochris, Nebkara, Neferkara, Huni, Sneferu, Khufu, Radjedef, Khafra, Menkaura, Shepseskaf, Baufra, Thamphthis, Hordjedef, Userkaf, Sahura

Sages – (Djehuti)

DiaMo	Djomo; Dyamo; Gyomo; Diara-Konte; Diari	What we know of today as So (Asona), Mossi, Soninke, etc.; were also known as the ‘Annu’ (not Mesopotamian Annunaki). Can rightfully be called Ancient Egyptians or Ancient Hebrews; Kemet, Kanaan, Kush and elsewhere in the Middle East; Ammonites; Solomon; Solomon = Sol (solar; sun; Atum; Lion)-Ammon (Amun); Solomon was like an “Ammonite Confucius”; Also can be associated with Diara/Djara (Lion clan), or the African peoples with the lion/leopard and other feline associations; In the Dia kingdom, they were originally known as the Diara-ba (children of the lion); People of the Sun/Temple of the Sun; Rastfarianism (Jha = Dja = fire; Sun; Lion); Strongest connection to Sirius star system; Pre-dynastic and Early Dynastic Kemet (Old Kingdom); Thebes/Waset as main place; For the most part were priests but also had some members as pharaohs; Culture as priests and as wisdom holders; Followers of the ways of Ma’at; Dogon strongly associated with this group; ruling family of the Ghana Empire. Of all 3 bloodlines these are the most similar to the Berber/Atlanteans; Examples of Annu/Ammonites and Berber of Ancient peoples of North Africa are Atarantes (Berber/Atlanteans), Garamantes (e.g., Koromante-Akan, Dogon: Gur), Nasamonians (Tuareg), Ammonians (Ammonites/Annu)
-------	---	---

SOURCES ON AMMONITE SPIRITUALITY

[a] Traditional – *The Sacred State of the Akan*, by Eva Meyerowitz); *Conversations with Ogotemmêli – An Introduction to Dogon Religious Ideas*, by Graiule, Marcel – Chapters 3 – 7; 9 – 16; 19 – 32); *Healing Wisdom of*

EXCERPTS FROM BOOK “KEMETIC ALCHEMY AND TANTRA”

COPYRIGHT 2022 KWAME ADAPA

ALL RIGHTS RESERVED

www.theakan.com

Africa, by Malidoma Somé; *Indaba, my Children*, by Vusamazulu Credo Mutwa.

[b] Ancient Egyptian – *Rau nu Prt m Hru* (Kemetic Book of the Dead/Book of Coming Forth into the Light – see sections 3.8 and 4.11 for comments I made on this book); *A treatise on sexual thaumaturgy and the practice thereof*, by Prince Khem Yar Kheper’set; *Philosophy Podium Volume One – A Dogon Perspective*, by Naba Lamoussa Morodenibig; *The Temple of Man – The Secrets of Ancient Egypt*, by R. A. Schwaller de Lubicz (**Teaches the structure of the temple of Amun, and its significance)

[c] Ancient Hebrew/Jewish – **The Book of Wisdom/Wisdom of Solomon**; *The Temple of Solomon – From Ancient Israel to Secret Societies*, by James Wasserman [especially the Introduction and Chapters 2 to 20; Chapters 24 & 25; Appendices are also fine]

[d] Christian Bible (Old Testament) – Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Jeremiah, Ezekiel, Daniel, Hosea, Jonah, Habakkuk, Zephaniah. **For those Africans who are still “making the transition”. These are the “Africans who wrote the Bible”. They were Ammonites. So too, were Noah and his sons. Among the lot, the Books attributed to Solomon are: **The Book of Wisdom/Wisdom of Solomon** (Old Testament Apocrypha – of the lot, make sure to read this one) Psalms, Proverbs, Ecclesiastes, Song of Songs, Habakkuk, Zephaniah.

PHARAOH AND SAGE ANCESTORS

Pharaohs – Narmer, Aha, Djer, Djet, Den, Adjib, Semerkhet, Qaa, Hotepsekhemwy, Nebra, Ninetjer, Wadjenes, Senedj, Sekhemib, Peribsen, Sneferka Neferkasokar, Hudjefa I, Khasekhemwy

Sages - Ka Ersu, Kagemeni, Imhotep, Ptah Hotep, Ib Wer

Now that we have an alphabet/key, or the building blocks, let us now construct a tapestry, that shows the interrelated nature of people in Africa, based on these three bloodlines above as well as the Berber people of North Africa:

Name	Bloodline Notes
Akan	A mixture of all three: DiaLa, DiaGha, DiaMo; although proportion sizes are comparable, overall the largest representation is actually from the DiaGha (Guan), followed by the DiaMo and then the DiaLa. Akan royalty practiced clan exogamy as they successively settled among DiaGha peoples. Proportions also differ from one Akan group to the other. Some examples: DiaGha – currently lead Ahanta, Efutu Kwahu, Nzema DiaLa – currently lead Asante, Akwamu, Baole, Bono, Gyaman DiaMo – currently lead Akyem, Akuapem, Denkyira, Fante, Wassa
Amhara	Largely Semetic (Punt), with a smaller proportion of Berber and a very small proportion of DiaMo; Led by the DiaMo
Baganda	DiaLa, and Yoruba current; Led by DiaNa
Baluba	Fully DiaMo
Bambara	Fully DiaLa The Kama-blo is a secret ceremony that brings together different peoples of Mande extraction or ancestry (including representatives from Akan and Gonja peoples) into one gathering every seven years at Kaaba or Kangaba (also known as Kanga) in Mande territory, Mali.
Basotho	Led by the DiaLa
Dagomba	Mostly DiaMo, with very small DiaGbon and even smaller DiaLa; Led by DiaLa

	The Mamprusi and the Frafra, who are related to the Dagomba, are fully DiaMo. All three groups are also related to the Gurmanche and to other Mossi.
Dioula	DiaGha, DiaLa, and DiaMo; Highest proportion is DiaLa The Dioula/Dyula are a merchant group (DiaLa bloodline likes business and commerce) that are Mande people who traveled further south to establish businesses and trade routes (supply chain routes) for the Mande empires. They can be found in present-day Côte d'Ivoire, Mali, Ghana, Guinea.
Dogon	Fully DiaMo The Dogon, the Oromo, and the Akan (as only 3 examples among many), all have notions of the One Infinite Creator, to whom they do not create any temples or representations or effigies, as one would to a 'sky god' (i.e., ET) or to a nature spirit. Among the Dogon, this being is known as 'Amma'. Among the Oromo, this being is known as Waaqa Tokkicha (sounds like the equivalent of the Native American Lakota/Sioux Supreme Being Wakháŋ Tháŋka) and among the Akan, the equivalent is Odomankoma. As an aside, the Blackfoot peoples of the US and Canada, an Algonquian group that are neighbours of the Lakota, are descendants of the Ancient Egyptians, according to Native American author Robert Morning Sky.
Ewe	Of the three, mostly DiaGha has representation
Ga	Mostly Yoruba current; Small proportion of DiaMo
Gonja	DiaGha and DiaLa; Mostly DiaGha; Led by DiaLa/Mande The Mande warrior/general Djakpa, of Diara-Konte, established the ruling house of the Gonja royal family when he took over the state from its Akan rulers (the Kandiana).
Guan	Almost exclusively DiaGha
Gurmanche	Mostly DiaMo, with a very small DiaLa proportion; Led by DiaLa
Hausa	DiaMo and DiaLa mixed with Berber; Biggest proportion is Berber, followed by DiaLa, then DiaMo; Led by DiaLa
Igbo	Mostly DiaMo The Igbo Ekpe leopard society in Nigeria and in Cameroun is an ancient secret society that has preserved some of the knowledge of Ancient Kemetic/Hebrew peoples of the "DiaMo", who are connected with lion/leopard feline energies of early Kemet and Kanaan.
Jola/Diola	Almost exclusively DiaGha
Kasena	Mostly DiaMo with a smaller DiaGha proportion; Led by DiaMo
Kusasi	Mostly DiaMo with a smaller DiaGha proportion; Led by DiaMo
Luo	DiaLa, with a small proportion of DiaMo; Led by the DiaLa
Mandinka	Fully DiaLa
Mongo	Highest proportions are Yoruba current, then DiaLa, then DiaMo and then DiaGha/KhoiSan, in that order; Led by Yoruba current More is said about the Mongo in section 5.1, especially the fact that they appear to be originally matrilineal (DiaLa and DiaMo influences), with vestiges of that still surviving underneath the veneer of the patrilineal culture. The surviving matrilineal influence is true of the Mongo and neighbouring peoples (Ekonda, Mbole, and Nkunda)
Mossi	Overwhelmingly DiaMo, with very small DiaNa proportion; Led by DiaNa The Mossi capital, also now the capital of Burkina Faso, Ouagadougou, is a direct connection to Wagadu/Ouagadou, that is, the Ghana empire. The people of the Ghana empire were known as the Wagadu/Ouagadou. Ghana was the title of the king. Therefore, the Mossi are reminding us that they remember where they are from. They were DiaMo of Wagadu. Also, the suffix of Ouagadougou, 'gou', is the same as the Akan word 'kuro', which means town or city. There are variations of this suffix all across West Africa. As such, Bondoukou, Dieboukou, Dormaa Ahenkuro, Ferkessedougou, Kissidoukou, Satandougou, and Yamoussoukro, all towns or cities in various countries across West Africa have the suffix that indicates as such. Meyerowitz (1952) tells us of the Mossi, and their Gurma (Dagomba, Frafra, Gurmanche, and Mamprusi relatives): "Between the years 1200 and 1300 the N'Gwa or A'Gwa states north and

	north-east of the Northern Territories of the Gold Coast were one after the other conquered by the Bozamfari people from Zamfara in Northern Nigeria. N’Gwa proper, now called Gurma, whose capital was Biego (Bingo), was overrun in about 1200; Mamprussi (Djana or Tiana) [i.e., DiaLa/DiaNa], whose capital was Gambaga (Djamba), in about 1230, and four or five states in Mossi in about 1300.” (p. 49)
Nguni	DiaMo and KhoiSan; Led by DiaMo
Oromo	Fully DiaMo
Senufo	Almost exclusively DiaGha
Shona	Fully DiaMo; Shona kings were titled Mwenemutapa (written in English as Monomutapa); Mwenemutpa means ‘King or Lord of the Land’; Mwene = King or Lord (Shona Mwene and Akan Hene/Ohene mean the same thing); Mutapa = of the land; The root word ‘ta’ refers to land in the Egyptian language (e.g., Ta-Neter = land of the Gods, Neter = Gods; Ta-Meri/Ta-Mare = ‘land beautiful’ or beautiful land, the original name of the continent now known as Africa, which is why the Dagomba/Dogon people have a major city called Tamale, and the equivalent in the Akan languages being ‘Asase-Tam’). In the Akan languages, this root word also appears in relation to land. E.g., Asase-tam = continent, Asase-taw = a plain or a level country, Asase-tamaa = a table-land or plateau; As an aside, the unspeakable torture techniques the Portuguese used against the Mwenemutapa Kings to force them to reveal the location of their gold were “tried-and-tested” techniques they also applied to Aztec and Inca peoples in Central and South America.
Songhai	Berber and DiaLa, with larger proportion being DiaLa; led by Berber
Soninke	Fully DiaMo From the story about Dinga, Soninke founder of the Ghana empire (the Soninke are an Ammonite group), that was given earlier in the book by Delafosse (1913), we learn a curious fact. Dinga’s chief magician was Karabara Diadiané. From the last name of this extremely powerful magician, Diadiané, who was a founder of the Soudoro clan, we can deduce that he was DiaLa/DiaNa (Dia-Diané) and of the Mande.
Tigrinya	Led by the DiaMo
Tuareg	Fully Berber; They call themselves the Imazighen
Xhosa	Led by the DiaLa
Zulu	DiaMo and KhoiSan; Led by the DiaMo The Zulu people were famous past and present of course because of Shaka Zulu, and in more recent times, because of characters such as Chief Mangosuthu Buthelezi (founder of the Inkatha freedom party during apartheid times), and, among recent times in the spiritual community, the late Vusamazulu Credo Mutwa, the high shaman (sanusi) of the Zulu people, the Lion Shaman, and one who has taught the world many things about our ancient past. My teacher of ancient African wisdom. Credo Mutwa has said in his book <i>Indaba my Children</i> that the Zulu have been influenced by many wise kings, one of whom was the Mthethwa King known as Oyengweni Dingiswayo. The rule of Dingiswayo brings to mind the rule of the wise DiaMo leaders of old.

The Dogon account of first contact with the Nommo

We shall end this epic journey of a book with the Dogon account of their ‘first contact’ meeting with the Nommo/Nummo people of the Sirius star system. The Nommo are an amphibious (extraterrestrial) race who play to role of guardians or of monitors. They are part of a larger group known as the guardians. The group of beings known as the guardians are supremely advanced, spiritually and, in many cases, technologically as well. As guardians, their job is to be caretakers or ‘shepherds’ of *all* races that are evolving in a given galaxy. The guardians/monitors

do this on behalf of the creator forces of that galaxy. Those creator forces are manifested (their consciousnesses expressing) as the central stars of each galaxy.

At the very root of this entire system of the incredible knowledge the Dogon people of Mali (not least what they know about the Sirius star system) is the fact that they ascribe their knowledge to meetings they had with otherworldly beings who physically appeared to them in technological craft and with whom the Dogon interacted. As such, it would be remiss of me to unravel the connection of African and other peoples to Sirius without also including this axiomatic portion of the paradigm the knowledge of the Dogon people.

Here is part of the translated account, from Griaule and Dieterlen (1965):

“The ark landed on the Fox's dry land and displaced a pile of dust raised by the whirlwind it caused...The violence of the impact roughened the ground...it skidded on the ground...It was like a flame that went out when it touched the earth...The Nommo was “as red as fire”. . . when he landed, he became white...As (the ark) landed, the weight of the ark caused the “blood” to spurt to the sky...[The Nommo is] ‘the monitor of the universe, the “father” of mankind, guardian of its spiritual principles, dispenser of rain and master of the water generally...The Nommo divided his body among men to feed them; that is why it is also said that as the universe “had drunk of his body” the Nommo also made men drink. He also gave all his life principles [internal alchemy and tantra??] to human beings.”