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# Moorish Paradigm

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Book 11

## Ezra The Scribe



## Hakim Bey

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## Preface

I am honored and I sincerely give thanks that I have been blessed to bring you another issue of the "Journal of the Moorish Paradigm". This is "Issue #11" of the "Journal". The number "11" is a very special and very sacred number in this day and time, and this number "11" marks a very important milestone for me personally. Perhaps this is the reason I labored so hard to bring about this issue. Throughout the production of this issue, the "Great One" has weighed heavily upon me. Truly we in the time of the "paradigm shift", the great transition of world orders itself.

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

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Peace

## The Bible Deception: Part 1

First let me start off by saying that the study of the Bible and the study of the whole Judeo, Christian and Islamic tradition can be very confusing, as well as, contradictory on many levels. There is much that is good mixed with much that is bad.

Most of the history of the world, even up to the present has been profoundly influenced by the history of a people known as the "Children" or "House (Beta) of Israel". Even in the present day, events are rooted and intricately connected to the aforementioned people. But who are or were the "Children" or "House (Beta) of Israel"? They have become the most famous tribe or nation in all recorded history. Is it a coincidence that the "Children" or "House (Beta) of Israel" claim descent from Shem whose name in Hebrew means "fame and renown". Was this "fame and renown" the result of a specific agreement, scheme, contract, otherwise known as a **covenant** or **testament** (as in "Old Testament")?

Whole nations and empires are tied into the so-called history of this people, but is their so-called history true and factual, is it all concocted, or is it a strange mixture of both? Whatever it is, it has had a firm grip on world events for the last 2,000 years or so, and it is at the very center of the present "911 / War on Terrorism", which has the potential to bring about world war.

This is an issue that we as Moors must study and resolve. We the "New Moors" stand at the cusp or threshold of a "New World" or "Age". We are most prepared to look at the old world or paradigm with fresh eyes and without prejudice because we study history and are mature enough to deal with the truth head on without the need for veils, secret isms and diversions. Also, we have the least staked interests in the present world order, thus we are freer to accept new ideas and paradigms, as well as, look at things from new angles and perspectives while still honoring our ancestors.

**Who are the famous "Children" or "House (Beta) of Israel", and has what the world been told regarding them, true?**



From my studies it would seem that there **was** a people known as the "Children" or "House (Beta) of Israel". What seems odd is that there seems to be two different "Children" or "House (Beta) of Israel". One existed prior to the Babylonian captivity and the other seems to have come into existence after the Babylonian captivity. The one that existed prior to the Babylonian captivity had woolly or nappy hair, as seen below in the earliest representation of how they looked dating from 722 BCE. These representation are found on the sculptures of Sennacherib, the Assyrian King who took them captive in 722 BCE (Assyrian Captivity, picture right is from Issue #4). It is natural to assume that they were directly related to us, since we are the only people with nappy hair. Also, the one (Israel) that existed after the Babylonian Captivity are seen with straight and wavy hair and skin ranging from brown to near white, as seen in some of the later portrayals after the Babylonian Captivity.

The only living representatives of how the original "Children" or "House (Beta) of Israel" looked, as well as how they practiced their religion, can be seen in the people called the Falasha of Ethiopia. They refer to themselves the "House (Beta) of Israel". They strictly follow the "Torah" or the "five books of Moses", also known as the Pentateuch (Penta = 5). Although the present written form which they have, they more than likely obtained relatively recently. They say that they are descended Menelik, the son of King Solomon and Queen Sheba, who came with an entourage which included the first-born sons of the priests of Israel. They originally did not possess the other books of the old testament until later. They also did not know of the Talmud, do not follow any Halachah, or Oral Law as distinct from the Torah or written law, they do not have any Rabbis, they do not celebrate Hanukkah (dedication of the Temple -2nd), nor do they celebrate the Feasts of Purim (although recently they have adopted many customs of the Ashkenazi Jews.

Thus it truly seems that there are at least 2 very different "Children" or "House (Beta) of Israel", but how exactly did the second "Children" or "House (Beta) of Israel" come about, and is their history authentic or fabricated and "grafted" onto the original history and people?

Before I proceed on, let me digress for a moment. You will notice that I used the term grafted. I am coining this term in the context that it was used by the **Honorable Elijah Muhammad**. In his

teachings, he said that the Europeans were made by a scientist named **Yaqub**, who is seen in the Jacob in the Bible and whose name was later changed to "Isra-El". Honorable Elijah Muhammad taught that Yaqub made the Europeans from us via the science of genetics and a breeding technique using isolation and inbreeding. It is also said that he instructed his people how to master our people and supplant them, that they would one day be a great people (Shem-glory, reknown). **Yaqub means "the supplanter"**.

One will find studying the science of botany that **grafting** is the process of taking the branch or stem of one tree and binding or grafting it onto an already existing tree that already has roots, a trunk and other branches already. Eventually the grafted branch becomes part of the original tree, deriving it's sustenance from the tree onto which it is grafted. It becomes only distinguishable by the scar left where it was grafted and by the characteristics of the grafted branch itself. For example, a navel orange that does not have seeds cannot reproduce itself. Thus branches of it are grafted onto already existing trees so that it can live, grow, and perpetuate itself. If it was not grafted onto an already existing tree, it would become extinct after the first set of trees that were bred, died out.

Based on my research, this term as used by the Honorable Elijah Muhammad may hold the key to why there seems to be two different "Children" or "House (Beta) of Israel". Not so much that grafting was the process by which they were made, but that grafting is what was done regarding a "New Israel" which came into existence after the Babylonian Captivity. Again, based on my research, it seems that the "Children" or "House (Beta) of Israel" that existed before the Babylonian Captivity was the branch onto which a somewhat different "Children" or "House (Beta) of Israel" was grafted onto after the Babylonian Captivity. Just like the botanical process of grafting, this historical and cultural grafting has also left a mark, and the grafted branch can be distinguished from the original branch by it's characteristics.

The mark that was left, was left right around the time of the end of the Babylonian Captivity. I even have the exact name of the individual who may of have done the grafting. Based on my research, I would even say this individual is the same person in certain contexts referred to as Yaqub by the Honorable Elijah Muhammad. But before I reveal and get into the details of who this

individual was, let me first paint the general picture of "Israel" with broad strokes and then proceed to paint these details with finer strokes.

As we all know, the Bible begins with Genesis and the creation story. In most Bibles, Adam is dated at 4004 BCE. The period from Adam (4004 BCE) to Noah's time of the deluge or flood, is said to be the ante-deluvian or pre-flood age. Most of the information in Genesis dealing with this period is derived from the libraries of Babylon. This information must of have been gathered during and studied during the time of the Babylonian Captivity. You will notice that during this period there are ten main patriarchs mentioned and they all lived hundreds of years. This is tied in with the semi-divine kings in the history of Egypt, Mesopotamia, and India, as well as the 10 kings of Atlantis who were also the 5 pairs of sons of Poseidon, Atlas being the lead king (see Issue #4).

The deluge or flood of Noah is the remnant of the history of the cataclysms which took place around 1500 BCE, and deals with the destruction of the world order which existed prior to these cataclysms (of 1500 BCE). The tower of Babel story is also connected to these cataclysm, as are the stories of Sodom and Gomorrah and plagues of Egypt and Moses. The mention in Genesis of the races of Giants, Nimrod, the sons of god or angels (Nephilim, Watchers), are also derived from Mesopotamia (again, see Issue #4).

Between the time of Noah and Abraham, the descendants of the "Children" or "House (Beta) of Israel" were all living in Mesopotamia, and were closely related to the other dark skinned, wooly haired people and ruler in that region. The Cushites are the original rulers of Mesopotamia.

When Abraham and his family crossed the Tigris-Euphrates river to go into the region of Canaan, they received the name "Hebrew" meaning those who "crossed over" (the river or waters). They also begin to filter into Egypt and Arabia. Up to this point, they are not really any different from any other nomadic and semi-nomadic tribes and nations in those regions. They were still dark skinned and wooly haired, and more importantly, there is no real difference in their religion and way of from than the other nomadic and semi-nomadic people of the region.

Under Moses they left Egypt while a series of cataclysmic events were happening (the plagues), and entered into Canaan. These cataclysms are the cataclysms of 1500 BCE, the same ascribed to Noah's flood. Even though Noah's flood was said to have happened long before, you must remember, this history is being put together long time after it was said to have happened, and from various sources and historical records.

When they reached Canaan, they occupied regions abandoned by the Canaanites when they migrated to Egypt as a result of the cataclysms of 1500 BCE. These migrating Canaanites and others took over Egypt (which was in dis-order from the cataclysms) and are known to history as the "**Hyksos**". They eventually continued on into North, West Africa and the Americas and mixed with their cousins already there (see Issue #5-7).

At first, the "Children of Israel" lived under a series of "Judges" or "Sheiks". Eventually the "Children" or "House (Beta) of Israel" formed a kingdom in imitation of the, Moabites, Ammonites and Canaanites. In the Bible even says that they were even assisted in this by the Canaanites, symbolized by the story of Hiram the king of Phoenician (Canaanite) Tyre, during Solomon's rule. However, shortly after the time of Solomon, the kingdom split in two kingdoms with the northern 10 tribes comprising what was known as **Israel** and the southern tribes comprising **Judah**. It was during this time that **Menelik**, son of **Solomon and Sheba**, and his entourage left Judah and went to Ethiopia by way of Egypt.

In 722, the Assyrian King, Sennacherib destroyed Israel, deported and scattered the inhabitants of the Northern kingdom known as "**Israel**". Thus the Northern kingdom, "**Israel**" and the ten tribes inhabiting it, disappears from history. These are the so-called "**10 lost tribes**". This is also the time in which the earliest depiction of how the "Children" or "House (Beta) of Israel" looked is found carved on the wall of Sennacherib's palace (see the above picture)..

Then, in 587 BCE, the Babylonian King Nebuchadnezzar came and carried into exile the remaining population of **Judah**. Thus by 587 BCE both kingdoms of "Israel" were just memories, and the people scattered. They mixed with the peoples of the region, and lost their identity, history and religion. The only ones who preserved

the national identity and religion of the "House of Israel" were the one who had earlier migrated to Ethiopia with Menelik. This is where also the "Ark of the Covenant" was brought to. Have you ever wondered why after the Babylonian Captivity, there is no mention of the "Ark of the Covenant" which was supposed to be their most sacred object, the actual reason for the "Temple" in the first place, and the literal address of their "God"?

Thus, for the most part, the "Children" or "House (Beta) of Israel" and their kingdoms were no more. Up to that point, they were nothing all that different from most of the other peoples and kingdoms in the region. They, nor their religion, when you read between the lines, never stood out in any spectacular way, until they were "**chosen**", not by "God", but by a specific person and persons to serve as the people or branch onto which a newly created "Children" or "House (Beta) of Israel" would be grafted onto.

Now it is time for me to reveal who this person was who made and then grafted onto his people's history a new "Israel" which he himself created from dust. The person who after the Babylonian Captivity or Exile created and grafted this new "Children" or "House (Beta) of Israel" we have come to know over the last 2,000 years is a man known as Ezra or Ezra-e1 (Isra-el). He was the redactor, compiler, editor and publisher of what has become known as the "Torah", or "Old Testament."

### Critical Bible Commentary

It was noticed that the first five books of the Bible referred to as the "Pentateuch", which was said to have been written by Moses contained many contradiction. First of all, if Moses wrote the first five books, how did he describe his own death and burial, and why did he speak of himself often in the third person. It was also noticed that the first five books were not one consistent story, but was actually made up of different stories, by different writers, with different writing styles, from different times, with different religious notions, and which even referred to "God" by different names.

For example, in reading Genesis, you will notice that there are really two different stories of creation, which were actually two different stories woven together. **Genesis 1:1-2:3**, is one creation story where the word "**God**" is used for the creator, which in He-

brew is "El" or "Elohim" ("El" plural). In **Genesis 2:4-2:25** the second creation story in Genesis, the creator is referred to as "**Lord God**", which in Hebrew is Yahweh or Jehovah. Below is the first creation story.

### **Creation Story #1 (Genesis 1:1-2:3)**

**Gen:1:1:** In the beginning God created the heaven and the earth.

**Gen:1:2:** And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

**Gen:1:3:** And God said, Let there be light: and there was light.

**Gen:1:4:** And God saw the light, that it was good: and God divided the light from the darkness.

**Gen:1:5:** And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

**Gen:1:6:** And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

**Gen:1:7:** And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

**Gen:1:8:** And God called the firmament Heaven. And the evening and the morning were the second day.

**Gen:1:9:** And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

**Gen:1:10:** And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

**Gen:1:11:** And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

**Gen:1:12:** And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

**Gen:1:13:** And the evening and the morning were the third day.

**Gen:1:14:** And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

**Gen:1:15:** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

**Gen:1:16:** And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the

stars also.

Gen:1:17: And God set them in the firmament of the heaven to give light upon the earth,

Gen:1:18: And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Gen:1:19: And the evening and the morning were the fourth day.

Gen:1:20: And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Gen:1:21: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Gen:1:22: And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Gen:1:23: And the evening and the morning were the fifth day.

Gen:1:24: And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen:1:25: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Gen:1:26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen:1:27: So God created man in his own image, in the image of God created he him; male and female created he them.

Gen:1:28: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen:1:29: And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Gen:1:30: And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Gen:1:31: And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning

were the sixth day.

Gen:2:1: Thus the heavens and the earth were finished, and all the host of them.

Gen:2:2: And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Gen:2:3: And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

NOTE: This concludes the first creation story. The very next verse begins the second creation story in which the creator is called "Lord God" or Yahweh/Jehovah.

## Creation Story #2 (Genesis 2:4-2:25)

Gen:2:4: These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Gen:2:5: And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

Gen:2:6: But there went up a mist from the earth, and watered the whole face of the ground.

Gen:2:7: And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen:2:8: And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen:2:9: And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen:2:10: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Gen:2:11: The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

Gen:2:12: And the gold of that land is good: there is bdellium and the onyx stone.

Gen:2:13: And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

Gen:2:14: And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

Gen:2:15: And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Gen:2:16: And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen:2:17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen:2:18: And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

Gen:2:19: And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Gen:2:20: And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Gen:2:21: And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen:2:22: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen:2:23: And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Gen:2:24: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Gen:2:25: And they were both naked, the man and his wife, and were not ashamed.

Gen:3:1: Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Gen:3:2: And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen:3:3: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen:3:4: And the serpent said unto the woman, Ye shall not surely die:

Gen:3:5: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen:3:6: And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen:3:7: And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Gen:3:8: And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Gen:3:9: And the LORD God called unto Adam, and said unto him, Where art thou?

Gen:3:10: And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Gen:3:11: And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Gen:3:12: And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Gen:3:13: And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Gen:3:14: And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Gen:3:15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen:3:16: Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Gen:3:17: And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Gen:3:18: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Gen:3:19: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Gen:3:20: And Adam called his wife's name Eve; because she was the mother of all living.

Gen:3:21: Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Gen:3:22: And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for

ever:

**Gen:3:23: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.**

**Gen:3:24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

Notice in the first creation story, where "God" (Elohim) is used, on the first day, light was created. In the second day, the water of earth and space are separated by a firmament. On the third day, the waters of the oceans and seas are gathered up into one place, and the dry land emerges. Also, the herbs, grasses yielding seeds, and tree bearing fruit are created. On the fourth day, the sun, moon and stars are created and set in place. On the fifth day, "God" created all of the ocean, land, and air life-forms. On the sixth day, man and woman is created together in the image and likeness of "God", and given power and dominion over the earth and all of it's life-forms. After man and woman is created, on the seventh day, the work of creation is said to have been finished, and "God", the creator rests from his work. In this first story, there is no mention of a "garden of Eden", no forbidden fruit, no temptation by a serpent, no making woman from a rib, etc.

In the second story of creation, (which was woven into the book of Genesis with the first), the term "Lord God" (Yahweh) is used, as opposed to "God(s)" (Elohim). Right from the start, notice that in the second account of creation, creation is not broken down into seven "days" or periods of time. It is suggested in the second creation story that the creation of "earth and heaven" took place in one day;

**"Gen. 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens".**

Also notice that the "Lord God" forms man of the dust of the ground, then forms all of the animals, and finally forms woman from a piece of Adam's rib. In fact, it is made to seem as if the animals were only formed as possible "help meets" for Adam. When they were found to be a unsatisfactory mate for man, woman was created, almost as an after-thought.

In this creation story, "the man" was placed in a garden planted

by the "Lord God" in a very specific location, near specific rivers and lands in the so-called "near east", Mesopotamia, Sumer, Elam, Ad, Thamud, etc. . The "Lord God" in the second creation story sounds more like a human or powerful King, than the "God" in the first creation story. He walks, talks, breathes, and even plants gardens. In fact, it seemed as if the man that he formed of the dust of the ground, was formed just to be put into this garden to keep and tend to this precious and physically beautiful garden. It almost sound like some of the Kings in the Mesopotamian / Sumerian regions who used to plant beautiful gardens and have **slaves** tend to them.. Eve.n the Moorish Rulers set up such botanical and zoological gardens.

At first this man was placed there alone. Various animals were then brought in as possible mates or "help meets", but they were found to be unsatisfactory. Finally, the man is put to sleep, a portion of rib was taken and the flesh closed back up (surgical procedure?) and a woman was made from this (some type of cloning and genetic engineering?), and was found to be an acceptable "help meet" or mate. Thus the "Lord God" sound like some sorted of technologically advanced individual creating an extensive botanical and zoological closed environment referred to as the "garden of Eden". Since it was in such a specific location, it suggests that there may of have been other such "gardens" in other locations, made by other highly advanced or powerful (Kings) individuals. Perhaps it was from such stories and legends which Ezra had access to in Babylon and Persia, that gave him the idea to try to make a new people in Jerusalem.

Notice also in the second creation story, the man is placed in the garden and allowed to eat of every fruit, except from a specific tree known as the tree of the "knowledge of good and evil". The fruit of this tree was forbidden, and that in the day he ate it he would surely die.

**Gen:2:15: And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.**

**Gen:2:16: And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:**

**Gen:2:17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**

Now according to the Genesis itself, this was an outright lie. In fact, not only did he not die that same day, his eyes were opened, and became as the "Lord God" himself.

**Gen:3:22: And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:**

**Gen:3:23: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.**

**Gen:3:24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

Thus, not only did "Lord God" lie by saying that they would die, but it would seem that the reason he told them that lie was so that;

- a) their eyes would not be open,
- b) so that they would not know good from evil,
- c) so that they would not realize their nakedness and perhaps their slavery and subjection,
- d) and that they would not be on the same level mentally as the "Lord God".

It sound to me like these "gardens" were the source of these beings power, prestige, glory, and wisdom. There was a specific plant species that granted one wisdom (tree of the knowledge of good and evil), as well as there seems to have been a plant which make on live forever or that grants immortality (tree of life, see Issue #6 on hallucinogenic plants and DNA). Since he ate of the tree of the knowledge of good and evil, and thus became wise, he was expelled from the garden; **"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever"**. Perhaps having only wisdom without longevity, one will never have a chance to evolve, perfect and utilize his wisdom or ability to distinguish good from evil. Before you were even able to come into the mastery of wisdom, you were snatched off the earth in death.

Now if the "Lord God" in the second creation story is the true and righteous "God" why would he lie in order to keep the man and woman he "made" down. Is it so that they could tend to his "garden", and not question their inferior status, and position as a

laborer. What type of "God" is this.

Thus, it is plainly evident that in Genesis, there are two completely different stories of creation, with two totally different conceptions of creation, as well as, "God" or the creator, and how this "God" relates to his creation. Two stories, woven together by a single person who had access to both, as well as others. Once again, that person can only have been Ezra. Let us take a closer look as to exactly who was this Ezra, and why he specially qualified for this undertaking.

## Ezra The Scribe

Based on my research, it would seem that it was Ezra who came up with the scheme to give his new people (the children of Israel) a new purpose, a new religion. He was the founder of a new nation which was promised by a new "God" (concept) they would come to subjugate and rule the world. He devised a new religion, Judaism, which was a blend of Egyptian, Babylonian and Persian religion /metaphysics, onto which was added the notion of being chosen or especially sacred over all other nations. This justified them and gave them the **"divine right"** to do whatever was necessary to fulfill this plan of supplanting nations, taking land, possession and political power over any nation who are not of the **"chosen people"**. Ezra is the father and founder of modern Rabbinical, Talmudic Judaism.

The following quotes come from **"The Legends of the Jews"**, by **Ginzberg**. In this book I found some interesting things which exposes the whole scheme and Ezra's role.

**"The complete resettlement of Palestine took place under the direction of Ezra, or as the Scriptures sometimes call him, Malachi. ...In spite of Ezra's persuasive efforts, it was but a comparatively small portion of the people that joined the procession winding it's way westward to Palestine. For this reason the prophetic spirit did not show itself during the existence of the Second Temple. Haggai, Zechariah, and Malachi were the last representatives of prophecy."**

**"The Legends of the Jews", by Ginzberg, p.643**

Notice in the above quote that Ezra is also called "Malachi". Mala-

chi is the very last book of the Old Testament. Also notice that only a few came back with him to Jerusalem. It is said that they formed a "procession" which "winded" it's way from Babylon "westward" to Jerusalem. This reminds one of the rocky road from Babylon to Jerusalem in Masonic ritual. Also notice that it says that the "prophetical spirit" no longer showed itself after the Babylonian Captivity. Thus there was no more prophecy of prophets after the Babylonian captivity. Another item which shows that there is a major difference in "Israel" before the Babylonian Captivity, or Ezra's time.

Notice in the quote below that this "small portion" that came with Ezra back to Jerusalem were of the unfit, and that these unfit were made not to breed with the surrounding nations, but were made to inbreed among themselves. Prior to Ezra, the "Israelites" inter-mixed freely with the surrounding peoples. Who were these "unfit"? Were they the albino, leprous ones.

**O"...he [Ezra] inveighed against marriages between the Jews and the nations round about. He himself had carefully worked out his own pedigree before he consented to leave Babylonia, and in order to perpetuate the purity of the families and groups remaining in the East, he took all the "unfit" with him to Palestine."**

**"The Legends of the Jews", by Ginzberg, p.643**

Now if Ezra was going to Jerusalem to rebuild their most sacred "Temple", why did most stay and he take only the unfit with him? What exactly is meant by the term "unfit"? Does it mean lepers? It must have to do with something genetic since by taking them, it would "perpetuate the purity" of the ones that stayed in the "East" (Babylon and Persia). Also, if you are taking those who are in some way genetically "unfit", why would you have them inbreed, and thereby perpetuate this genetic "unfitness"? Was he actually making a new people just like what was ascribed to "Yakub" by the Hon. Elijah Muhammad.

The reason Ezra carefully worked out his own pedigree was to prove that he was descended of the priesthood which in his compilation were given so much power, and to whom all had to submit. In masonry, this, the priesthood, was that pillar which was firmly established. The pillar that was broken and needed to be

repaired before "Israel" would be complete was the "Kingly" pillar, the line of "David". These two pillars were to be united by a "Royal Arch", which in turn is maintained by the "Keystone". This is the foundation of the who messianic movement of the "New Israel". The hope for the Messiah of "King of the Jews" (more on all of this in a later issue).

The quotes below gives away the secret known to the wise of the Jews that it was actually Ezra who compiled the first five books of the Old Testament (Pentateuch) which is ascribed to have been written by Moses.

**"It was justly said of him: "If Moses had not anticipated him, Ezra would of have received the Torah." In a sense he was, indeed, a second Moses." p.643**

**"Ezra was not only a great teacher of his people and their wise leader, he was also their advocate with the celestials, to whom his relation was of a peculiarly intimate character. ...He besought God to let the holy spirit descend upon him before he died, so that he might record all that had happened since the creation of the world as it was set down in the Torah..." p.644**

**"The Legends of the Jews", by Ginzberg**

Notice in the quote above it says that he was a "second Moses". Also notice that it says that he acted as a sort of middle man and advocate for his people among the "celestials". Who are these "celestials". Sounds like modern day "channeling". This connection to modern day channeling may be deeper than it seems on the surface. We will deal with this further in another issue.

In the Quote below, notice that it says that the scribes who assisted him wrote in signs "they did not understand", and that these "signs" were the characters of the "newly adopted Hebrew". This is the modern Hebrew with the vowel points which were never used by the original "Israel" before the Babylonian Captivity. Thus even the written language was different after the Babylonian Captivity.

**"Hereupon God bade him take the five experienced scribes, Sarga, Dabria, Seleucia, Ethan, and Aziel, with him into retirement, and dictate to them for forty days. ...During all that time, the five scribes put down, "in signs they did not understand," -**

they were the newly adopted Hebrew characters - all that Ezra dictated to them, and it made ninety-four books. At the end of the forty days' period, God spoke to Ezra thus: "The twenty-four books of the Holy Scriptures thou shalt publish, for the worthy and the unworthy alike to read; but the last seventy books thou shalt withhold from the populace, for the perusal of the wise of thy people." On account of his literary activity, he is called "the Scribe of the science of the Supreme Being unto all eternity." p.644

**"The Legends of the Jews", by Ginzberg**

Notice also that not all of the books he compiled were published for the "populace". Of the 94 books he compiled, only 24 of them were revealed to the "populace". The other 70 books were reserved for the "wise of thy people", or "illuminated ones". On account of his compiling, Ezra was known as the "Scribe of the science of the Supreme Being for all eternity". What are the contents of the other 70 books? Is it part of what later became known as the "Kaballah" which was handed down orally, and was never "published" for the "populace". This also sounds like the oral tradition said to have been revealed to Moses on the mountain and never revealed to the "populace". In fact, it is even said by some that this unpublished oral tradition comprised 70 books worth of information.

In the quote below, notice where he died in light of the present war in Afghanistan. The same region mentioned is also said to be connected with the rise and fall of civilizations (see issue #10). Khuzistan is Kushi-stan, the lands of the Kushites of Persia.

**"Having finished his task, Ezra was removed from this mundane world, and he entered the life everlasting. But his death did not occur in the Holy Land. It overtook him at Khuzistan, in Persia, on his journey to King Artachshasta."**

**"The Legends of the Jews", by Ginzberg, p. 644**

The quote above shows that he is intimately connected to Persia, and in fact dies there on his way to see the king of Persia. Remember, it was the Persians who gave Ezra the permission to return to Jerusalem with the "unfit" people to rebuild the Temple in Jerusalem. This implies the connection with the teachings of Zoroaster and the Persian Magi religion, which can be found all

throughout Judaism, of which Ezra was the founder, as well as in masonry.

**At the same time with Ezra, or, to speak more accurately, under his direction, the Great Assembly carried on it's beneficent activities, which laid the foundations of Rabbinical Judaism, and constituted the binding link between the Jewish Prophet and the Jewish Sage."**

**"The Legends of the Jews", by Ginzberg, p. 645**

Thus not only is Ezra the founder of modern Judaism, but he is also the link (point of grafting) between the pre-Babylonian captivity "Israelites" and the post-Babylonian Israelites of which he created. This also explains the reason why the religion as practiced by the "House of Israel" (Falashas) in Ethiopia does not contain the innovations of Ezra and other innovations found in modern rabbinical Judaism.

## **Delineation of Ezra's (The Redactor) Main Source Materials**

Once again, the Old Testament is composed of various works from different places and different times. These works were all compiled by Ezra the scribe. Below are the main sources of the Old Testament. These are the major sources of what was compiled by Ezra. Each of the major sources is given a letter designation as given below.

**"J" = JEHOVAH = FROM JUDAH**

**"E" = ELOHIST = ISRAEL**

Based on the stance and language of the two authors or schools of thought, it was determined that "J" must of have come from Judah, and "E" must of have come from Israel.

**"D" = DEUTERONOMY = JEREMIAH-JOSIAH**

Later it was noticed that Deuteronomy was done by an entirely different author who is referred to as the "Deuteronomist" and is designated by the scholars as "D". He was later found to have been Jeremiah based on his connections to Josiah.

**"JE" = COMBINED J AND E RESULTING FROM THE DESTRUCTION OF ISRAEL IN 722 BCE**

There is another work which is part of the Old Testament, designated as "JE" which is combination of the "J" priesthood and the "E" priesthood.

It became obvious that this work was done by someone from Judah who had both the works of came into contact or possession of the works of "E" coming from "Israel" with the remnants of Israel who came to Judah after Israel was destroyed by the Assyrian king Sennacherib in 722 BCE.

**"P" = PRIESTLY CODE, ALTERNATIVE TO COMBINED JE**

It was found that there was another work which focused on the priesthood and was designated "P", which stands for the "priestly code" since this work dealt primarily with issues involving and promoting the priesthood.

**R = REDACTOR = EZRA**

Last but not least, you have the person who came into the possession of all of these works, as well as, Babylonian and Persian histories and religion while in exile in Babylon, and redacted, compiled, edited and published what has become known as the "Torah" or "Old Testament". This person is designated as "R" or the redactor, and is none other than Ezra. We will have more in the next issue.

## **Ancient Place Names in the United States That Exist To This Day**

See if you can find; Morocco, Tunis, Algiers, Moab, Mecca, Arabia, Turkey, Tripoli, Atlantis, Patmos, Egypt, Turkey, Sudan, Dahomey, Zion, etc. Coincidence? I'll let you be the judge.

(See Next Page)



## Moorish Artifacts found in Illinois

### Moorish Artifacts Found In Illinois



Page 1 / Photo 1

**Fake!**

**Real**

Notice the difference  
In depth and detail



Page 1 / Photo 2



Page 1 / Photo 3  
Carving of Moorish Ship

Page 1 / Photo 5  
Bottom of page 1

Another possible fake?



Page 1 / Photo 4

In a cave located in Illinois there has been found a cache of gold coins, and artifacts that seem to confirm the fact that the Moors, ancient and modern, were here in the Americas long before Columbus.

The cave in which these artifacts have been found in is sometimes referred to as "Burrow's Cave", named after it's founder. The cave was said to have millions of dollars worth of gold coin and figures. After the gold was looted, the entrance of the cave was dynamited shut.



Page 3 / Photo 1

Notice the lock or cornrows



Page 3 / Photo2

**Moorish  
Navigator  
with Fez** ✓



Page 3 / Photo 3

Notice the (soft) Fez also known as the Phrygian cap,  
also known as the liberty cap.

## Appendix 1: The Moroccan Treaty of 1787



HE MAJESTY SIDI MUHAMMAD IBN ADULLAH  
(1771-1792 A.D.)

**Picture of Sidi Muhammad who was Emperor at the time of the Moroccan Treaty of 1787. He is a descendant of Muley Ishmael mentioned in previous issues.**

Picture of Sidi Muhammad who was Emperor at the time of the Moroccan Treaty of 1787. He is a descendant of Muley Ishmael mentioned in previous issues.

Treaty of Peace and Friendship, with additional article; also Ship-Signals Agreement. The treaty was sealed at Morocco with the seal of the Emperor of Morocco June 23, 1786 (25 Shaban, A. H. 1200), and delivered to Thomas Barclay, American Agent, June 28, 1786 (1 Ramadan, A. H. 1200). Original in Arabic. The additional article was signed and sealed at Morocco on behalf of Morocco July 15, 1786 (18 Ramadan, A. H. 1200). Original in Arabic. The Ship-Signals

Agreement was signed at Morocco July 6, 1786 (9 Ramadan, A. H. 1200). Original in English.

Certified English translations of the treaty and of the additional article were incorporated in a document signed and sealed by the Ministers Plenipotentiary of the United States, Thomas Jefferson at Paris January 1, 1787, and John Adams at London January 25, 1787.

Treaty and additional article ratified by the United States July 18, 1787. As to the ratification generally, see the notes. Treaty and additional article proclaimed July 18, 1787.

Ship-Signals Agreement not specifically included in the ratification and not proclaimed; but copies ordered by Congress July 23, 1787, to be sent to the Executives of the States (Secret Journals of Congress, IV, 869; but see the notes as to this reference).

[Certified Translation of the Treaty and of the Additional Article, with Approval by Jefferson and Adams)

To all Persons to whom these Presents shall come or be made known- Whereas the United States of America in Congress assembled by their Commission bearing date the twelvth day of May One thousand Seven hundred and Eighty four thought proper to constitute John Adams, Benjamin Franklin and Thomas Jefferson their Ministers Plenipotentiary, giving to them or a Majority of them full Powers to confer, treat & negotiate with the Ambassador, Minister or Commissioner of His Majesty the Emperor of Morocco concerning a Treaty of Amity and Commerce, to make & receive propositions for such Treaty and to conclude and sign the same, transmitting it to the United States in Congress assembled for their final Ratification, And by one other (commission bearing date the Eleventh day of March One thousand Seven hundred & Eighty five did further empower the said Ministers Plenipotentiary or a majority of them, by writing under the\* hands and Seals to appoint such Agent in the said Business as they might think proper with Authority under the directions and Instructions of the said Ministers to commence & prosecute the said Negotiations & Conferences for the said Treaty provided that the said Treaty should be signed by the said Ministers: And Whereas, We the said John Adams & Thomas Jefferson two of the said Ministers Plenipotentiary (the said Benjamin Franklin being absent) by writing under the Hand and Seal of the said John Adams at London October the fifth, One thousand Seven hundred and Eighty five, & of the said Thomas Jefferson at Paris October the Eleventh of the same Year, did appoint Thomas Barclay, Agent in the Business aforesaid, giving him the Powers therein, which by the said second Commission we were authorized to give, and the said Thomas Barclay in pursuance thereof, hath arranged Articles for a Treaty of Amity and Commerce between the United States of America and His Majesty the Emperor of Morocco, which Articles written in the Arabic Language, confirmed by His said Majesty the Emperor of Morocco & seal'd with His Royal Seal, being translated into the Language of the said United States of America, together with the Attestations thereto annexed are in the following Words,

To Wit. In the name of Allah,

This is a Treaty of Peace and Friendship established between us and the United States of America, which is confirmed, and which we have ordered to be written in this Book and sealed with our Royal Seal at our Court of Morocco on the twenty fifth day of the blessed Month of Shaban, in the Year One thousand two hundred, trusting in God it will remain permanent.

.1.

We declare that both Parties have agreed that this Treaty consisting of twenty five Articles shall be inserted in this Book and delivered to the Honorable Thomas Barclay, the Agent of the United States now at our Court, with whose Approbation it has been made and who is duly authorized on their Part, to treat with us concerning all the Matters contained therein.

.2.

If either of the Parties shall be at War with any Nation whatever, the other Party shall not take a Commission from the Enemy nor fight under their Colors.

.3.

If either of the Parties shall be at War with any Nation whatever and take a Prize belonging to that Nation, and there shall be found on board Subjects or Effects belonging to either of the Parties, the Subjects shall be set at Liberty and the Effects returned to the Owners. And if any Goods belonging to any Nation, with whom either of the Parties shall be at War, shall be loaded on Vessels belonging to the other Party, they shall pass free and unmolested without any attempt being made to take or detain them.

.4.

A Signal or Pass shall be given to all Vessels belonging to both Parties, by which they are to be known when they meet at Sea, and if the Commander of a Ship of War of either Party shall have other Ships under his Convoy, the Declaration of the Commander shall alone be sufficient to exempt any of them from examination.

.5.

If either of the Parties shall be at War, and shall meet a Vessel at Sea, belonging to the other, it is agreed that if an examination is to be made, it shall be done by sending a Boat with two or three Men only, and if any Gun shall be Bred and injury done without Reason, the offending Party shall make good all damages.

.6.

If any Moor shall bring Citizens of the United States or their Effects to His Majesty, the Citizens shall immediately be set at Liberty and the Effects restored, and in like Manner, if any Moor not a Subject of these Dominions shall make Prize of any of the Citizens of America or their Effects and bring them into any of the Ports of His Majesty, they shall be immediately released, as they will then be considered as under His Majesty's Protection.

.7.

If any Vessel of either Party shall put into a Port of the other and have occasion for Provisions or other Supplies, they shall be furnished without any interruption or molestation.

If any Vessel of the United States shall meet with a Disaster at Sea and put into one of our Ports to repair, she shall be at Liberty to land and reload her cargo, without paying any Duty whatever.

.9.

If any Vessel of the United States shall be cast on Shore on any Part of our Coasts, she shall remain at the disposition of the Owners and no one shall attempt going near her without their Approbation, as she is then considered particularly under our Protection; and if any Vessel of the United States shall be forced to put into our Ports, by Stress of weather or otherwise, she shall not be compelled to land her Cargo, but shall remain in tranquillity untill the Commander shall think proper to proceed on his Voyage.

.10.

If any Vessel of either of the Parties shall have an engagement with a Vessel belonging to any of the Christian Powers within gunshot of the Forts of the other, the Vessel so engaged shall be defended and protected as much as possible untill she is in safety; And if any American Vessel shall be cast on shore on the Coast of Wadnoon (1) or any coast thereabout, the People belong-

ing to her shall be protected, and assisted untill by the help of God, they shall be sent to their Country.

.11.

If we shall be at War with any Christian Power and any of our Vessels sail from the Ports of the United States, no Vessel belonging to the enemy shall follow untill twenty four hours after the Departure of our Vessels; and the same Regulation shall be observed towards the American Vessels sailing from our Ports.-be their enemies Moors or Christians.

.12.

If any Ship of War belonging to the United States shall put into any of our Ports, she shall not be examined on any Pretence whatever, even though she should have fugitive Slaves on Board, nor shall the Governor or Commander of the Place compel them to be brought on Shore on any pretext, nor require any payment for them.

.13.

If a Ship of War of either Party shall put into a Port of the other and salute, it shall be returned from the Fort, with an equal Number of Guns, not with more or less.

.14.

The Commerce with the United States shall be on the same footing as is the Commerce with Spain or as that with the most favored Nation for the time being and their Citizens shall be respected and esteemed and have full Liberty to pass and repass our Country and Sea Ports whenever they please without interruption.

.15.

Merchants of both Countries shall employ only such interpreters, & such other Persons to assist them in their Business, as they shall think proper. No Commander of a Vessel shall transport his Cargo on board another Vessel, he shall not be detained in Port, longer than he may think proper, and all persons employed in loading or unloading Goods or in any other Labor whatever, shall be paid at the Customary rates, not more and not less.

.16.

In case of a War between the Parties, the Prisoners are not to be made Slaves, but to be exchanged one for another, Captain for Captain, Officer for Officer and one private Man for another; and if there shall prove a deficiency on either side, it shall be made up by the payment of one hundred Mexican Dollars for each Person wanting; And it is agreed that all Prisoners shall be exchanged in twelve Months from the Time of their being taken, and that this exchange may be effected by a Merchant or any other Person authorized by either of the Parties.

.17.

Merchants shall not be compelled to buy or Sell any kind of Goods but such as they shall think proper; and may buy and sell all sorts of Merchandise but such as are prohibited to the other Christian Nations.

.18.

All goods shall be weighed and examined before they are sent on board, and to avoid all detention of Vessels, no examination shall afterwards be made, unless it shall first be proved, that contraband Goods have been sent on board, in which Case the Persons who took the contraband Goods on board shall be punished according to the Usage and Custom of the Country and no other Person whatever shall be injured, nor shall the Ship or Cargo incur any Penalty or damage whatever.

.19.

No vessel shall be detained in Port on any presence whatever, nor be obliged to take on board any Article without the consent of the Commander, who shall be at full Liberty to agree for the Freight of any Goods he takes on board.

.20.

If any of the Citizens of the United States, or any Persons under their Protection, shall have any disputes with each other, the Consul shall decide between the Parties and whenever the Consul shall require any Aid or Assistance from our Government to enforce his decisions it shall be immediately granted to him.

.21.

If a Citizen of the United States should kill or wound a Moor, or on the contrary if a Moor shall kill or wound a Citizen of the

United States, the Law of the Country shall take place and equal Justice shall be rendered, the Consul assisting at the Tryal, and if any Delinquent shall make his escape, the Consul shall not be answerable for him in any manner whatever.

.22.

If an American Citizen shall die in our Country and no Will shall appear, the Consul shall take possession of his Effects, and if there shall be no Consul, the Effects shall be deposited in the hands of some Person worthy of Trust, untill the Party shall appear who has a Right to demand them, but if the Heir to the Person deceased be present, the Property shall be delivered to him without interruption; and if a Will shall appear, the Property shall descend agreeable to that Will, as soon as the Consul shall declare the Validity thereof.

.23.

The Consuls of the United States of America shall reside in any Sea Port of our Dominions that they shall think proper; And they shall be respected and enjoy all the Privileges which the Consuls of any other Nation enjoy, and if any of the Citizens of the United States shall contract any Debts or engagements, the Consul shall not be in any Manner accountable for them, unless he shall have given a Promise in writing for the payment or fulfilling thereof, without which promise in Writing no Application to him for any redress shall be made.

.24.

If any differences shall arise by either Party infringing on any of the Articles of this Treaty, Peace and Harmony shall remain notwithstanding in the fullest force, untill a friendly Application shall be made for an Arrangement, and untill that Application shall be rejected, no appeal shall be made to Arms. And if a War shall break out between the Parties, Nine Months shall be granted to all the Subjects of both Parties, to dispose of their Effects and retire with their Property. And it is further declared that whatever indulgences in Trade or otherwise shall be granted to any of the Christian Powers, the Citizens of the United States shall be equally entitled to them.

.25.

**This Treaty shall continue in full Force, with the help of God for Fifty Years.**

We have delivered this Book into the Hands of the before-mentioned Thomas Barclay on the first day of the blessed Month of Ramadan, in the Year One thousand two hundred.

I certify that the annex'd is a true Copy of the Translation made by Issac Cardoza Nunez, Interpreter at Morocco, of the treaty between the Emperor of Morocco and the United States of America.

THOS BARCLAY

**This concludes this issue of the "Journal of the Moorish Paradigm".**

**Once again we would like to thank you for your support.**

Peace

**100+ Extended Booklist**

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

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

- tion Publishers, New Brunswick (U.s.a.).
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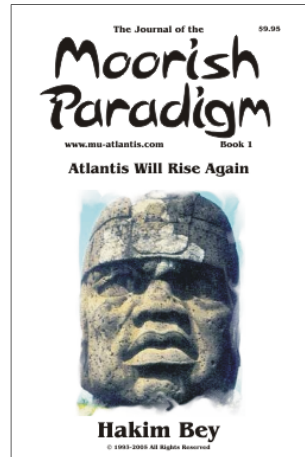


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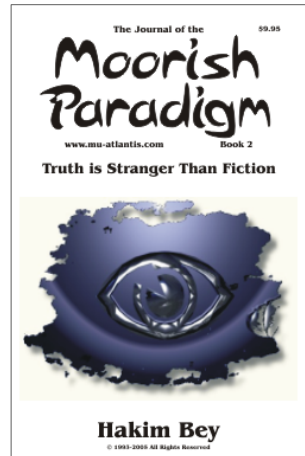
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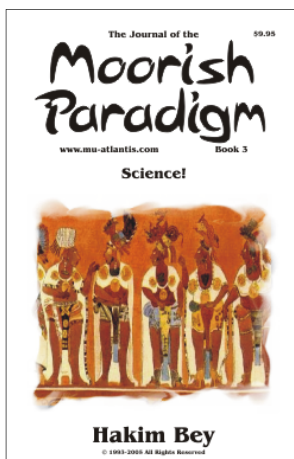


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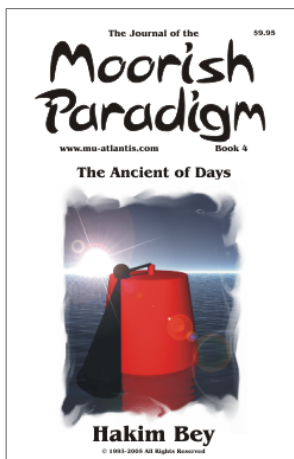
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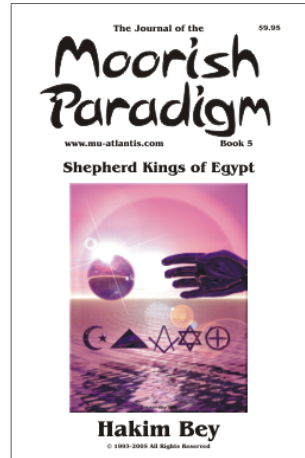


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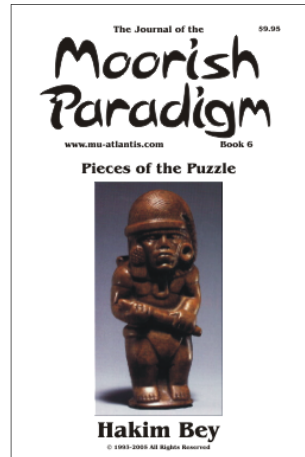
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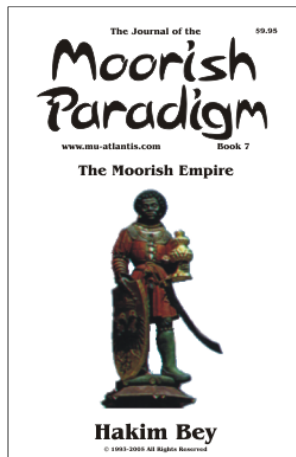


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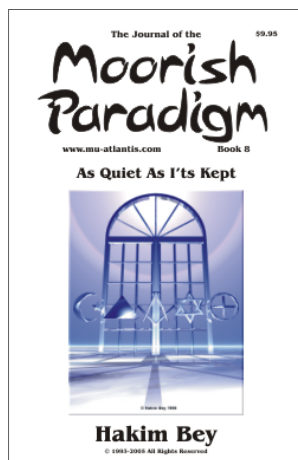
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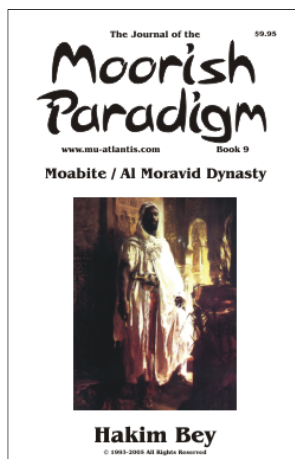


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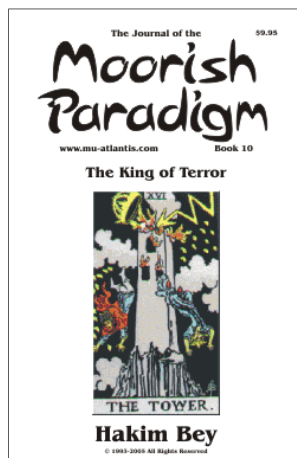
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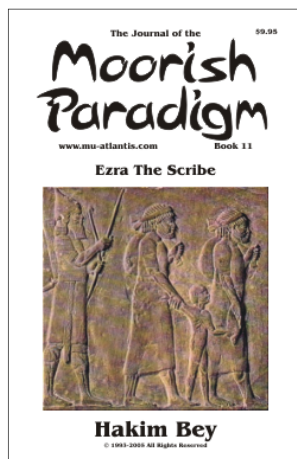


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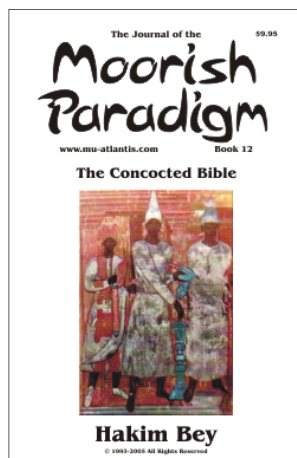
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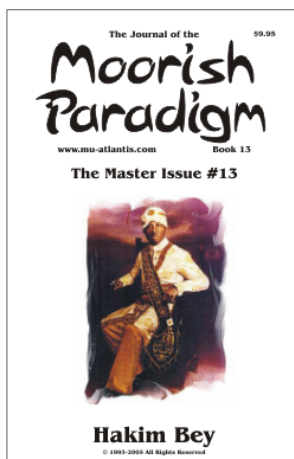


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