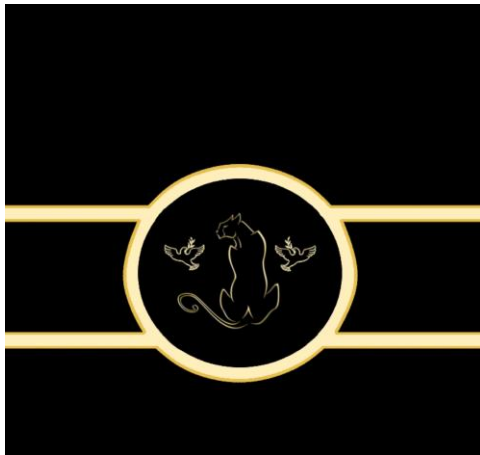


Declaration of Independence (formal and/or Unilateral Declaration)

**by the People of the Queendom of State of Loc
Nation**



2023

We the representatives of the people of the Queendom of Loc Nation, in Stae of Loc Nation Convention assembled, invested with authority for forming a new government, relying upon the aid and protection of the Great Arbiter of human events, do hereby, in the name, and on the behalf of the people of this nation, publish and declare the said nation a FREE, SOVEREIGN, AND INDEPENDENT STATE, by the name and title of the Queendom OF LOC NATION aka State of Loc Nation. While announcing to the nations of the world the new position which the people of this Queendom have felt themselves called upon to assume, courtesy to their opinion seems to demand a brief accompanying statement of the causes which induced them to organize their government by the assumption of a sovereign and independent character. Therefore we respectfully ask their attention to the following facts.

We recognise in all men, women and child certain divine, natural, inalienable rights: among these are life, liberty, and the right to acquire, possess, enjoy and defend property. By the practice and consent of men in all ages, some system or form of government is proven to be necessary to exercise, enjoy and secure those rights; and every people have a right to institute a government, and to choose and adopt that system or form of it, which in their opinion will most effectually accomplish these objects, and secure their happiness, which does not interfere with the just rights of others. The right therefore to institute the Queendom , and to all the powers necessary to conduct it, is, an divine inalienable right, and cannot be resisted without the grossest injustice.

We the people of the Queendom of Loc Nation were originally the inhabitants of North America, who were invaded by Europeans, conquered, enslaved and colonized and lived through racial, cultural and all forms of discrimination. We were debarred by law from all the rights and privileges of men—in other parts, public sentiment, more powerful than law, frowned us down. We were every where shut out from all civil office. We were excluded from all participation in the government. We were taxed without our consent and in violation of the King David vs Goliath treaty. We, 1.4 Trillion+ in population, were compelled to contribute to the resources of a country, which gave us no protection (vagrancy laws, black code, convict leasing and current racist acts to date. We were made a separate and distinct class, and against us every avenue to improvement was effectually closed. Strangers from all lands of a colour different from ours, were preferred before us. We uttered our complaints, but they were unattended to, or only met by alleging the peculiar institutions of the country. All hope

of a favorable change in our country was thus wholly extinguished in our bosoms, and we looked with anxiety abroad for some asylum from the deep degradation.

Under the auspices and guidance of this Kingdom, which has nobly and in perfect faith redeemed its pledges to the people, we have grown and prospered.

From time to time, our number has been increasing by more people who have roots in different long forgotten “native Indian” and “black” tribes of the Americas, pledging their Support to the Queendom under our Majesty the Queen Nana Ebanaka aka Presidential Candidate Rev Dr Christina Clement who they believe is sent to reconnect and bring these historical tribes back to existence; practising and preserving our ancient ways of living, parallel to today’s modern advancements .

As our territory has extended, and our population increased, our commerce has also increased. The flags of most of the civilized nations of the earth float in our harbours, and their merchants are opening an honourable and profitable trade. Until recently, these visits have been of a uniformly harmonious character.

The Queendom of Loc Nation are of right, and in fact, a free, independent state and sovereign; possessed of all the rights, powers, and functions of government.

In assuming the momentous responsibilities of the position they have taken, the people of this kingdom, feel justified by the necessities of the case, and with this conviction they throw themselves with confidence upon the candid consideration of the civilized world.

We were animated with the hope, that here we should be at liberty to train up our children in the way they should go—to inspire them with the love of an honourable fame, to kindle within them, the flame of a lofty philanthropy, and to form strong within them, the principles of humanity, virtue and religion.

Loc Nation is already the happy home of 1.4+ trillion globally, who were once the doomed victims of oppression while many still live within the oppression, and if left unmolested to go on with her natural and spontaneous growth; if her movements be left free from the paralysing intrigues of jealous, ambitious, and unscrupulous avarice, she will throw open a wider and yet a wider door for thousands, who are now looking with an anxious eye for some land of rest.

Our courts of justice are open equally to the stranger and the citizen for the redress of grievances, for the remedy of injuries, and for the punishment of crime. Our numerous and well attended schools attest our efforts, and our desire for the improvement of our children. Our churches for the worship of our Creator, every where to be seen, bear testimony to our piety, and to our acknowledgment of His Providence.

Religion has gone forth, while upon that curse of curses, the slave trade, a deadly blight has fallen as far as our influence extends. Therefore in the name of humanity, and virtue and religion, spirituality— in the name of the Great God, our common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them, that they will regard us with the hearts the flame of honourable ambition, to cherish and

indulge those aspirations, which a beneficent Creator had implanted in every human heart, and to evince to all who despise, ridicule and oppress our race, that we possess with them a common nature, are with them susceptible of equal refinement, and capable of equal advancement in all that adorns and dignifies man.

Among the strongest motives to leave our native land—to abandon forever the scenes of our childhood, and to sever the most endeared connexions, was the desire for a retreat where, free from the agitations of fear and molestation, we could, in composure and security approach in worship, the God of our fathers. Thus far our highest hopes have been realized.

Therefore in the name of humanity, and virtue and religion— in the name of the Great God, our common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them to sign the Admissions Act as well as recognize State of Loc Nation as a Country.

.....

Assented By Her Majesty Queen Nana Ebana; Rev DR Christina Clement; Presidential Candidate Christina CLement; Queen Christina Clement; HH Empress Queen Christina Clement (The principle of Self-determination United Nations Charter; International Covenant on Civil and Political Rights; International Covenant on Economic, Social and Cultural Rights)

**UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF COLUMBIA**

CHRISTINA CLEMENT and
HH EMPRESS QUEEN CHRISTINA LOCS IS OUR ARTIFACT OF FAITH

Plaintiff,

v.

Attorney General Merrick Garland;
Chief Justice John Roberts Jr.,
Secretary General of the United Nations;
Registrar-Peace Palace Carnegie Pleinz et al

Defendant,

Civil No: 24-cv-00479-RC

Request for Entry of Default; Rule 55: Default; Default Judgment

- **Affidavit of Service** (April 30, 2024 AFFIDAVIT of Mailing by CHRISTINA CLEMENT. (mg));
- **Motion of default judgement** received (May 12, 2024 ERRATA by CHRISTINA CLEMENT re5 Motion for Default Judgment. (mg)

Pursuant to Rule 55(a) of the Federal Rules of Civil Procedure and Pursuant to Rule 55(b) of the Federal Rules of Civil Procedure, it appearing that the defendants, Attorney General Merrick Garland; Chief Justice John Roberts Jr., Secretary General of the United Nations; Registrar-Peace Palace Carnegie Pleinz et al, **in their official capacity**, has failed to plead or otherwise defend in this action as required by law, 55(b) hereby moves this Court for entry of default judgment against the defendant default is hereby entered against Attorney General Merrick Garland; Chief Justice John Roberts Jr., Secretary General of the United Nations; Registrar-

RECEIVED

MAY 19 2024
Clerk, U.S. District & Bankruptcy
Court for the District of Columbia

Peace Palace Carnegie Pleinz et al, **in their official capacity** in the above captioned case. Plaintiff has a right by an independent and impartial tribunal established by law.

Rule 12 (2) The United States or the District of Columbia and the Agencies, Officers, or Employees of Either Sued in an Official Capacity. The United States or the District of Columbia or an agency, officer, or employee of either sued only in an official capacity must serve an answer to a complaint, counterclaim, or crossclaim within 60 days after service on the United States attorney (in suits involving the United States) or the Attorney General for the District of Columbia (in suits involving the District of Columbia).

In support of this motion, plaintiff states as follows:

1. April 30, 2024 AFFIDAVIT of Mailing by CHRISTINA CLEMENT. (mg) Showing first attempt to serve complaint in official status in **October 13, 2023 (6 months Due date: April 13, 2024)**

2. Proof of Service 4/30/2024 AFFIDAVIT of Mailing by CHRISTINA CLEMENT. (mg) **has all tracking numbers and correspondence; March 18, 2024 notices were refused and correspondence thus forth. D.C. Superior Court Rule of Civil Procedure 4(e)(3) Several press releases were established to cover proper notification.**

3. Clerk's Entry of Default: **Request and follow up began via email to dcd_cmecf@dcd.uscourts.gov on May 9, 2024 from email address team@clementforpresident2024.com**

4. Supporting Documentation of Damages: **Received Complaint on February 13, 2024; and/or Revealed the Kingdom of Locs Nazirite vow continues vol 2 and 3; De Jure State of State of Loc Nation and all supporting documents of this case. D.C. Superior Court Rule of Civil Procedure 4(e)(3) Several press releases were established to cover proper notification.**

Rule 55: When a party against whom a judgment for affirmative relief is sought has failed to plead or otherwise defend, and that failure is shown by affidavit or otherwise, the clerk must enter the party's default.

The rules and responsibilities of District Court Clerks are crucial in maintaining the integrity and efficiency of the judicial process. Clerks play a vital role in managing case documentation, ensuring compliance with procedural rules, and facilitating the entry of default and default judgments according to the Federal Rules of Civil Procedure and local court rules.

Universal Declaration of Human Rights (UDHR) Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations.

American Convention on Human Rights Article 8(1): “Every person has the right to a hearing, with due guarantees and **within a reasonable time**, by a competent, independent, and impartial tribunal, previously established by law, in the substantiation of any accusation of a criminal nature made against him or for the determination of his rights and obligations of a civil, labor, fiscal, or any other nature.”

European Convention on Human Rights Article 6(1): “In the determination of his civil rights and obligations or of any criminal charge against him, everyone is entitled to a fair and public hearing **within a reasonable time** by an independent and impartial tribunal established by law.

TIMING

Generally, Twenty (20) Days

Unless a different time is specified by rule or applicable statute, the answer must be served within twenty-one (21) days after the party is served with the summons and complaint. [D.C. Super. Ct. Civ. Proc. Rule 12 \(a\)\(1\)](#) (amended eff 6/1/17).

A party served with a pleading stating a cross-claim against that party shall serve an answer thereto within twenty-one (21) days after being served. The plaintiff shall serve a reply to a counterclaim in the answer within twenty-one (21) days after service of the answer, or, if a reply is ordered by the Court, within twenty-one (21) days after service of the order, unless the order otherwise directs. [D.C. Super. Ct. Civ. Proc. Rule 12 \(a\)\(2\)](#) (amended eff 6/1/17).

Government Defendant, Sixty (60) Days

Where the defendant is the United States or the District of Columbia, or an officer, agency, or employee thereof sued in an official capacity, the answer must be served within sixty (60) days of service of the complaint on the United States Attorney or the Corporate Counsel. [D.C. Super. Ct. Civ. Proc. Rule 12\(a\)\(3\)](#) (amended eff 6/1/17)

The phrase "by an independent and impartial tribunal established by law" is a critical component of fair trial standards. This concept ensures that those adjudicating cases are unbiased, free from external influences, and operate under legally defined frameworks. Judges and tribunal members must be unbiased and neutral. They must not have any interest in the outcome of the case and should not have preconceived notions about the issues or parties involved. However, the oath of office can be a conflict of interest to the majority party when the minority is acting in tyranny.

Courts must be structurally independent, meaning the judicial system is separate from other branches of government. How is this the case when it is part of a 3-part government?

WHEREFORE, the plaintiff respectfully requests that the Court enter a default judgment against the defendant in the amount of Max restitution and grant such further relief as the Court deems just and proper.

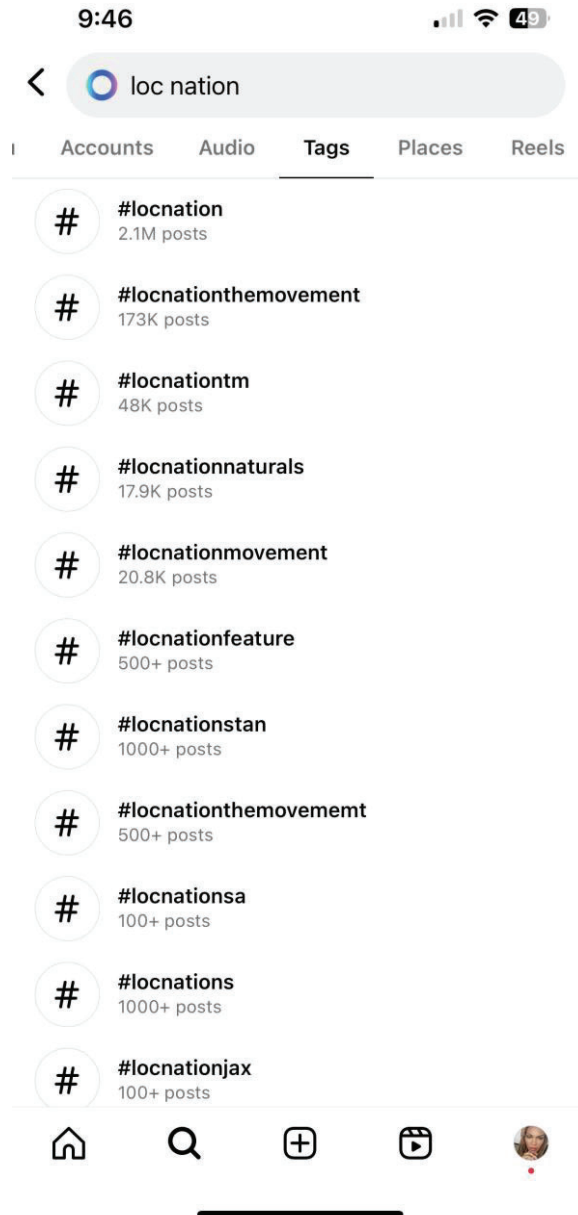
Established by Law:

Legal Foundation: The tribunal must be created and operate according to laws that define its structure, jurisdiction, and procedures. This ensures consistency, transparency, and accountability. (See De Jure of State of Loc Nation)

Content of Motion: Federal Rules of Civil Procedure (FRCP) 55(b)

In cases of kidnapping, restitution may include compensation for a wide range of losses and expenses suffered by the victim, such as medical expenses, counseling costs, lost wages or income, property damage, and pain and suffering.

- See February 13, 2024 Complaint and exhibits; See volume 2 Revealed the Kingdom of Locs Nazirite Vow Continues
- Restitution from each state and country involved in the kidnapping during the Trans-Atlantic illegal “slave” trade
- Sign De Jure of State of Loc Nation (included Picture of Amount of Loc Nation hashtags on Instagram)
- Appoint Rev Dr Christina Clement as President of the United States of America
- Revise the constitution to include State of Loc Nation constitution and provide protective laws for the majority against the tyranny of the minority.



Thank you for your attention to this matter. Should the Court require any further information or documentation, please do not hesitate to contact me.

Respectfully submitted,

Thank you for your attention to this matter.



Rev. Dr. Christina Clement, Presidential Candidate of the US 2024
8 The Green, Suite A

Dover, DE 19901

678-780-5557

Rule 5 (c) Signing. A filing made through a person's electronic -filing account and authorized by that person, together with that person's name on a signature block, constitutes the person's signature.



De Jure State of State of Loc Nation Letterhead

C/O Christina Loren Clement LLC

8 The Green, Suite A

Dover, DE 19901

Date: 05/17/2024

To:

The Honorable President of the United States

The White House

1600 Pennsylvania Avenue NW

Washington, DC 20500

Cc:

The Honorable Speaker of the House of Representatives

U.S. Capitol

Washington, DC 20515

The Honorable President pro tempore of the Senate

U.S. Capitol

Washington, DC 20510

The Honorable Secretary-General

United Nations Headquarters

405 East 45th Street

New York, NY 10017

Subject: Formal Declaration of Sovereignty and Partnership

Dear Mr. President,

On behalf of the people and the Government of State of State of Loc Nation, I am writing to formally declare our sovereignty as a recognized state and partner in the shaping of America, some of our populations are origin to the land while the others are the survivors of the kidnapping and barbaric and brutal history during the illegal slave trade and throughout our history. State of State of Loc Nation has a rich and intertwined history with the United States, sharing in the struggles, triumphs, and development of the nation, albeit with different forefathers and unique cultural legacies.

Historical Context and Contribution

Historical Context and Contribution: State of Loc Nation and African American Contributions to American History

General American History Timeline and on the other hand contributions from our people of State of State of Loc Nation

1. Colonial Era (1607-1776)

- Establishment of Colonies: The first permanent English settlement in Jamestown, Virginia in 1607.

- Colonial Development: Establishment of other colonies such as Massachusetts Bay, Rhode Island, and Pennsylvania.

“Black” Contributions During the Colonial Era (1607-1776)

1. Labor and Economic Development:

- Tobacco and Rice Cultivation: Enslaved Africans provided critical labor for the cultivation of tobacco in Virginia and Maryland, and rice in the Carolinas and Georgia, which were major economic drivers in the colonies.

- Indigo Production: Enslaved people were instrumental in the production of indigo, especially in South Carolina, where it became a significant export.

2. Skilled Trades and Craftsmanship:

- Ironworks and Blacksmithing: Enslaved and free Black workers were crucial in the development of ironworks and blacksmithing, providing essential tools and equipment.

- Carpentry and Construction: Many enslaved Africans were skilled carpenters, builders, and craftsmen who contributed to the construction of homes, public buildings, and infrastructure.

3. Maritime Contributions:

- Dockworkers and Sailors: Black men, both enslaved and free, worked as dockworkers and sailors in port cities, contributing to the maritime economy and defense.

- Pilots and Navigators: Some Africans and African Americans served as pilots and navigators, using their knowledge of local waters to aid colonial shipping and trade.

4. Cultural Influence:

- Music and Dance: African musical traditions, including rhythm, call-and-response singing, and dance, significantly influenced colonial American music and cultural practices.

- Cuisine: African culinary traditions and ingredients, such as okra, yams, and various cooking techniques, enriched colonial cuisine.

5. Military Service:

- Colonial Militias: Black individuals, both free and enslaved, served in colonial militias, defending settlements from attacks and participating in conflicts such as King Philip's War and the French and Indian War.

- Notable Figures:

- Crispus Attucks: A man of African and Native American descent, he is often considered the first martyr of the American Revolution, killed during the Boston Massacre in 1770.

6. Religious and Spiritual Contributions:

- Churches and Religious Leadership: Free and enslaved Africans established early African American churches and served as religious leaders, contributing to the spiritual life of colonial communities.

- Spiritual Practices: African spiritual practices and beliefs were often integrated with Christian practices, creating unique religious traditions that persisted through the colonial period.

7. Resistance and Advocacy:

- Petitions for Freedom: Enslaved and free Black individuals petitioned colonial governments for freedom and rights, laying the groundwork for future abolitionist efforts.

- Maroon Communities: Enslaved Africans who escaped formed maroon communities, which resisted colonial authority and provided refuge for other escapees.

8. Agricultural Innovation:

- Knowledge of Farming Techniques: Enslaved Africans brought extensive knowledge of agricultural techniques and crop management, which improved colonial farming practices.

- Introduction of New Crops: Africans introduced and cultivated crops such as okra, yams, and watermelons, which became staples in American agriculture.

9. Art and Craftsmanship:

- Textiles and Weaving: Enslaved African women were skilled in weaving and textile production, creating fabrics and garments that were essential to colonial life.
- Basket Making: African basket-making techniques, particularly those from the Gullah-Geechee culture, became an integral part of colonial craftsmanship.

2. American Revolution (1775-1783)

- Declaration of Independence: The Declaration of Independence was adopted on July 4, 1776.
- War for Independence: Key battles include Lexington and Concord, Saratoga, and Yorktown.

During the American Revolutionary War, several Black fighters participated in key battles, including Lexington and Concord, Saratoga, and Yorktown. Here are some notable individuals:

Battle of Lexington and Concord (April 19, 1775)

1. Prince Estabrook: A slave who fought with the Lexington militia. He was one of the first Black men to fight in the Revolution and was wounded in the battle.
2. Peter Salem: A former slave who served in the Massachusetts militia. He is often noted for his bravery at the Battle of Bunker Hill, but he also fought at Lexington and Concord.

Battle of Saratoga (September 19 and October 7, 1777)

1. Prince Whipple: An enslaved African who fought in the Battle of Saratoga. He was freed and continued to serve in the military.
2. Agrippa Hull: Although his most notable service was as an orderly to General Thaddeus Kosciuszko, Hull's service throughout the war, including in battles like Saratoga, exemplified the contributions of Black soldiers.

Battle of Yorktown (September 28 – October 19, 1781)

1. James Armistead Lafayette: An enslaved man who served as a spy for the Continental Army under Marquis de Lafayette. His intelligence gathering was crucial to the success at Yorktown.
2. Saul Matthews: An enslaved man who also worked as a spy for the American forces. His contributions were instrumental during the Siege of Yorktown.

3. George Liele: Though not a combatant, Liele helped transport and care for the wounded and contributed to the logistical efforts of the army.

*These individuals are among the many Black fighters who played significant roles in the Revolutionary War, contributing to crucial victories that helped secure American independence. Their service and bravery are a testament to the diverse and inclusive efforts that formed the foundation of the United States.

3. Founding of the United States (1783-1789)

- Articles of Confederation: The first governing document of the United States, ratified in 1781.

- Constitutional Convention: Drafting and signing of the U.S. Constitution in 1787, and its ratification in 1789.

During the Founding of the United States (1783-1789), Black individuals played various roles in the political, social, and military spheres. Here are some notable figures who were involved:

1. James Armistead Lafayette:

- James Armistead Lafayette was an enslaved African American who served as a spy for the Continental Army during the Revolutionary War. His intelligence gathering was instrumental in the American victory at the Battle of Yorktown.

2. Peter Salem:

- Peter Salem was an African American soldier who fought in the Revolutionary War, notably at the Battle of Bunker Hill and other engagements. He is celebrated for his bravery and service.

3. Prince Whipple:

- Prince Whipple was an enslaved African who accompanied his master, William Whipple, a New Hampshire delegate to the Continental Congress. He fought alongside his master during the Revolutionary War and participated in the Battle of Saratoga.

4. Crispus Attucks:

- While not directly involved in the founding process, Crispus Attucks is remembered as one of the first casualties of the American Revolution. He was killed during the Boston Massacre in 1770, becoming a symbol of resistance and freedom.

5. Salem Poor:

- Salem Poor was an African American soldier who fought at the Battle of Bunker Hill. His bravery and valor were noted during the battle, leading to a petition by 14 officers to recognize his heroic actions.

6. Harry Washington:

- Harry Washington was a Black man who served as George Washington's personal servant during the Revolutionary War. He accompanied Washington throughout the conflict, including during the crossing of the Delaware River.

7. James Forten:

- James Forten was a free African American who became a successful businessman and abolitionist. While not directly involved in military affairs, he used his wealth and influence to support the cause of American independence and later the abolitionist movement.

8. Richard Allen:

- Richard Allen was a prominent African American preacher and founder of the African Methodist Episcopal (AME) Church. He was involved in advocating for the rights of Black Americans and promoting education and social upliftment.

These individuals, among others, contributed to the founding of the United States through their military service, activism, and perseverance in the face of adversity. Their efforts helped shape the course of American history and advance the cause of freedom and equality.

4. Expansion and Reform (1790-1860)

- Louisiana Purchase: In 1803, the U.S. purchased the Louisiana Territory from France.
- Industrial Revolution: Growth of industry and infrastructure, including railroads and canals.
- Abolition and Reform Movements: Efforts to end slavery and improve society, including the women's suffrage movement.

During the period of Expansion and Reform (1790-1860) in the United States, Black individuals continued to play significant roles in various aspects of American society. Here are some notable figures who were involved:

1. Frederick Douglass:

- Frederick Douglass was a prominent abolitionist, social reformer, and writer. Born into slavery, Douglass escaped and became a leading voice in the anti-slavery movement. He published his autobiography, "Narrative of the Life of Frederick Douglass, an American Slave," which became influential in shaping public opinion against slavery.

2. Harriet Tubman:

- Harriet Tubman, often called the "Moses of her people," was an escaped enslaved woman who became one of the most famous conductors of the Underground Railroad. She risked her life numerous times to lead enslaved individuals to freedom in the North and Canada.

3. Sojourner Truth:

- Sojourner Truth was an African American abolitionist and women's rights activist. She is best known for her speech, "Ain't I a Woman?" delivered at the Women's Rights Convention in Ohio in 1851, where she advocated for both racial and gender equality.

4. David Walker:

- David Walker was an African American abolitionist and writer who published the "Appeal to the Colored Citizens of the World" in 1829. His pamphlet called for enslaved people to revolt against their masters and for free Black people to fight for equality.

5. Nat Turner:

- Nat Turner was an enslaved African American who led a rebellion in Southampton County, Virginia, in 1831. The revolt resulted in the deaths of around 60 white people and led to harsher laws against enslaved individuals in the South.

6. Sojourner Douglass:

- Sojourner Douglass, the daughter of Frederick Douglass and Anna Murray Douglass, was an abolitionist and women's rights activist. She followed in her parents' footsteps, advocating for the rights of African Americans and women.

7. William Lloyd Garrison:

- William Lloyd Garrison was a prominent white abolitionist who founded the newspaper "The Liberator" in 1831. He worked closely with African American abolitionists and was a vocal advocate for the immediate emancipation of enslaved people.

8. Henry Highland Garnet:

- Henry Highland Garnet was an African American abolitionist, minister, and orator. He was known for his fiery speeches advocating for the abolition of slavery and the empowerment of African Americans.

These individuals, along with many others, were instrumental in the fight against slavery, the promotion of civil rights, and the advancement of social reform during the period of Expansion and Reform in the United States.

5. Civil War and Reconstruction (1861-1877)

- Civil War: Conflict between the Northern states (Union) and Southern states (Confederacy) from 1861 to 1865.

- Reconstruction: Efforts to rebuild the South and integrate formerly enslaved people into society.

During the Civil War and Reconstruction period (1861-1877) in the United States, Black individuals played crucial roles in military service, politics, activism, and social advancement. Here are some notable figures who were involved:

1. Robert Smalls:

- Robert Smalls was an enslaved African American who famously commandeered a Confederate ship, the CSS Planter, and delivered it to Union forces. He later served as a Union naval captain and became one of the first Black members of Congress during Reconstruction.

2. Harriet Tubman:

- Harriet Tubman served as a Union Army scout and spy during the Civil War. She provided invaluable intelligence to Union forces and played a key role in the Combahee River Raid, freeing over 700 enslaved individuals.

3. Frederick Douglass:

- Frederick Douglass actively supported the Union cause during the Civil War. He recruited African American soldiers for the Union Army and advocated for the enlistment of Black troops. After the war, he continued to fight for civil rights and suffrage during Reconstruction.

4. Hiram Rhodes Revels:

- Hiram Rhodes Revels was the first African American to serve in the U.S. Senate. He represented Mississippi during Reconstruction, advocating for civil rights and equal treatment under the law.

5. Blanche K. Bruce:

- Blanche K. Bruce was an African American politician who served as a U.S. Senator from Mississippi during Reconstruction. He was known for his efforts to promote civil rights and educational opportunities for Black Americans.

6. John S. Rock:

- John S. Rock was a prominent African American attorney, physician, and activist. He became the first African American to argue a case before the U.S. Supreme Court and was active in advocating for civil rights during Reconstruction.

7. Charlotte Forten Grimké:

- Charlotte Forten Grimké was an African American abolitionist, educator, and writer. She taught formerly enslaved individuals in South Carolina during the Civil War and later worked as a teacher and activist during Reconstruction.

8. Robert Purvis:

- Robert Purvis was an African American abolitionist and reformer who played a significant role in the Underground Railroad. During Reconstruction, he continued to advocate for civil rights and educational opportunities for Black Americans.

These individuals, along with countless others, made significant contributions to the Union cause during the Civil War and worked tirelessly during Reconstruction to secure civil rights and equality for African Americans in the aftermath of slavery.

6. Growth and Conflict (1878-1914)

- Industrialization: Continued growth of industries and urbanization.
- Progressive Era: Reforms to address issues of corruption, labor rights, and women's suffrage.

During the period of Growth and Conflict (1878-1914) in the United States, Black individuals continued to play significant roles in various aspects of American society despite facing ongoing challenges and systemic racism. Here are some notable figures who were involved:

1. Booker T. Washington:

- Booker T. Washington was a prominent African American educator, author, and advisor to presidents. He founded the Tuskegee Institute in Alabama, which focused on vocational training

for Black students. Washington advocated for economic self-reliance and education as the keys to racial progress.

2. W.E.B. Du Bois:

- W.E.B. Du Bois was a leading African American sociologist, historian, civil rights activist, and co-founder of the National Association for the Advancement of Colored People (NAACP). He advocated for full civil rights and political representation for African Americans, and he famously disagreed with Booker T. Washington's approach.

3. Ida B. Wells:

- Ida B. Wells was an African American journalist, educator, and early leader in the civil rights movement. She campaigned against lynching and racial violence, documenting numerous cases of lynching in the South and advocating for anti-lynching legislation.

4. George Washington Carver:

- George Washington Carver was a pioneering African American scientist and inventor known for his work with peanuts and agricultural innovations. He developed hundreds of products derived from peanuts, sweet potatoes, and soybeans, and his research significantly contributed to agricultural science.

5. Mary Church Terrell:

- Mary Church Terrell was an African American educator, suffragist, and civil rights activist. She was one of the first African American women to earn a college degree and became a prominent advocate for women's suffrage and civil rights.

6. Robert Sengstacke Abbott:

- Robert Sengstacke Abbott was an African American lawyer and newspaper publisher who founded the Chicago Defender newspaper. The Defender played a crucial role in advocating for civil rights and encouraging the Great Migration of African Americans from the South to the North.

7. Maggie Lena Walker:

- Maggie Lena Walker was an African American businesswoman and community leader. She was the first female bank president of any race to charter a bank in the United States, serving as the president of St. Luke Penny Savings Bank in Richmond, Virginia.

8. Paul Laurence Dunbar:

- Paul Laurence Dunbar was an African American poet, novelist, and playwright known for his dialect poetry and realistic portrayals of African American life. His works helped to popularize African American literature and culture during the late 19th and early 20th centuries.

These individuals, among others, made significant contributions to the advancement of African Americans and the broader American society during a period marked by both growth and conflict. Their efforts helped lay the groundwork for the civil rights movement and the ongoing struggle for racial equality in the United States.

7. World Wars and Great Depression (1914-1945)

- World War I: U.S. involvement from 1917 to 1918.
- Great Depression: Economic downturn from 1929 to the late 1930s.
- World War II: U.S. involvement from 1941 to 1945.

During the World Wars and Great Depression era (1914-1945) in the United States, Black individuals made significant contributions in various fields despite facing systemic racism and discrimination. Here are some notable figures who were involved:

1. James Reese Europe:

- James Reese Europe was an African American musician, bandleader, and composer. He served as a lieutenant in the 369th Infantry Regiment, also known as the Harlem Hellfighters, during World War I. Europe's regiment was renowned for its military band, which introduced American jazz music to European audiences during the war.

2. Josephine Baker:

- Josephine Baker was an African American entertainer, dancer, and activist. During World War II, she worked as a spy for the French Resistance and provided intelligence to the Allied forces. Baker also performed for troops and boosted morale during the war.

3. Dorie Miller:

- Dorie Miller was an African American sailor in the United States Navy. During the attack on Pearl Harbor in 1941, Miller manned an anti-aircraft gun on the USS West Virginia and was credited with shooting down several Japanese aircraft. He became the first African American to be awarded the Navy Cross for valor.

4. Benjamin O. Davis Sr.:

- Benjamin O. Davis Sr. was the first African American general officer in the United States Army. He served as a military officer during World War I and World War II, leading African American troops and advocating for racial equality in the military.

5. Benjamin O. Davis Jr.:

- Benjamin O. Davis Jr. was the first African American general officer in the United States Air Force. He served as a pilot during World War II, leading the Tuskegee Army Airfield, an all-Black unit of fighter pilots who distinguished themselves in combat.

6. A. Philip Randolph:

- A. Philip Randolph was a prominent African American labor leader and civil rights activist. During World War II, he pressured President Franklin D. Roosevelt to desegregate the defense industry and the military through the threat of a mass march on Washington, leading to the establishment of the Fair Employment Practices Committee (FEPC).

7. Marian Anderson:

- Marian Anderson was an African American contralto singer and civil rights activist. In 1939, she performed a landmark concert at the Lincoln Memorial in Washington, D.C., after being denied the opportunity to perform at the segregated Constitution Hall. Her performance brought attention to racial discrimination and segregation.

8. Charles Hamilton Houston:

- Charles Hamilton Houston was a prominent African American lawyer and civil rights activist. He played a key role in dismantling segregation in American education through his work on landmark cases such as *Sweatt v. Painter* and *Brown v. Board of Education*.

These individuals, among others, demonstrated courage, leadership, and resilience during a tumultuous period in American history, contributing to the war effort and advancing the cause of civil rights and equality for African Americans.

8. Post-War Era and Civil Rights (1946-1969)

- Cold War: Political and military tension between the U.S. and the Soviet Union.
- Civil Rights Movement: Struggle for African American equality led by figures such as Martin Luther King Jr.

During the Post-War Era and Civil Rights Movement (1946-1969) in the United States, Black individuals played pivotal roles in advocating for civil rights, challenging segregation and discrimination, and shaping the course of American history. Here are some notable figures who were involved:

1. Martin Luther King Jr.:

- Martin Luther King Jr. was a Baptist minister and the most prominent leader of the American civil rights movement. He advocated for nonviolent resistance to racial injustice and led the Montgomery Bus Boycott, the Birmingham Campaign, and the March on Washington, where he delivered his famous "I Have a Dream" speech.

2. Rosa Parks:

- Rosa Parks was an African American civil rights activist known for her pivotal role in the Montgomery Bus Boycott. Her refusal to give up her seat to a white passenger sparked the boycott and became a symbol of resistance to racial segregation.

3. Thurgood Marshall:

- Thurgood Marshall was a pioneering African American lawyer and civil rights advocate. As the chief counsel for the NAACP Legal Defense Fund, he argued landmark cases before the Supreme Court, including *Brown v. Board of Education*, which led to the desegregation of public schools.

4. Medgar Evers:

- Medgar Evers was an African American civil rights activist and field secretary for the NAACP in Mississippi. He played a key role in organizing voter registration drives and investigating racially motivated crimes before he was tragically assassinated in 1963.

5. Fannie Lou Hamer:

- Fannie Lou Hamer was an African American voting rights activist and leader of the Mississippi Freedom Democratic Party. She famously testified at the 1964 Democratic National Convention about her experiences with voter suppression and became a powerful voice for civil rights.

6. Ella Baker

- Ella Baker was an African American civil rights activist and organizer who played a significant role in several civil rights organizations, including the NAACP, the Southern Christian Leadership Conference (SCLC), and the Student Nonviolent Coordinating Committee (SNCC).

7. Malcolm X:

- Malcolm X was a prominent African American Muslim minister and human rights activist. He advocated for Black empowerment, self-defense, and racial separatism before his evolving views led him to embrace a more inclusive approach to civil rights before his assassination in 1965.

8. John Lewis:

- John Lewis was a civil rights leader and politician who played a key role in the Nashville sit-ins, the Freedom Rides, and the March on Washington. He later served as a U.S. Congressman from Georgia and was a steadfast advocate for civil rights and social justice until his passing in 2020.

These individuals, along with countless others, courageously challenged segregation and discrimination, fought for voting rights and equal opportunity, and helped to advance the cause of civil rights and racial equality in the United States.

9. Modern Era (1970-Present)

- Technological Advancements: Growth in technology and information age.
- Political and Social Changes: Continued evolution in civil rights, gender equality, and economic policies.

In the Modern Era (1970-Present) of the United States, Black individuals have continued to play significant roles in various aspects of society, including politics, culture, sports, and activism. Here are some notable figures who have made contributions during this period:

1. Barack Obama:

- Barack Obama made history as the first African American President of the United States, serving two terms from 2009 to 2017. His presidency marked a significant milestone in American history and inspired millions of people around the world.

2. Oprah Winfrey:

- Oprah Winfrey is a media mogul, talk show host, actress, and philanthropist. Her influence extends beyond television, as she has become a powerful voice for social issues, including education, literacy, and women's empowerment.

3. Kamala Harris:

- Kamala Harris made history as the first woman, first Black woman, and first person of South Asian descent to serve as Vice President of the United States, inaugurated in 2021 alongside President Joe Biden.

4. LeBron James:

- LeBron James is one of the greatest basketball players of all time, known for his on-court prowess as well as his activism and philanthropy. He has used his platform to advocate for social justice, education, and community development.

5. Beyoncé Knowles-Carter:

- Beyoncé is a multi-talented artist, singer, songwriter, and actress who has achieved worldwide acclaim. She is known for her music, activism, and influence on popular culture, particularly in empowering messages for women and the Black community.

6. Ta-Nehisi Coates:

- Ta-Nehisi Coates is a journalist, author, and educator known for his writings on race, culture, and politics. His work, including essays, memoirs, and novels, has sparked important conversations about race and identity in America.

7. Serena Williams:

- Serena Williams is one of the greatest tennis players of all time, with numerous Grand Slam titles to her name. She has also been a vocal advocate for gender equality and racial justice in sports and society.

8. Shonda Rhimes:

- Shonda Rhimes is a television producer, screenwriter, and author known for creating popular and groundbreaking TV shows like "Grey's Anatomy," "Scandal," and "How to Get Away with Murder." She has shattered barriers in the entertainment industry and championed diverse representation on screen.

9. Colin Kaepernick:

- Colin Kaepernick is a former NFL quarterback who gained international attention for kneeling during the national anthem to protest police brutality and racial inequality. His activism sparked a national conversation and inspired others to take a stand against racial injustice.

10. Rev. Dr. Christina Clement

- Rev. Dr. Christina Clement is a dynamic leader whose significant contributions span across various domains, impacting communities both locally and globally. Here's a summary of her notable contributions:

1. Spiritual Leadership:

- As a revered spiritual leader, Rev. Dr. Clement has served as a guiding light for countless individuals, offering compassion, wisdom, and solace to those in need. Her commitment to faith and service has inspired many to deepen their spiritual journey and find meaning in their lives.

2. Community Empowerment:

- Rev. Dr. Clement has been instrumental in empowering communities through her tireless advocacy for social justice, equality, and inclusivity. Through her leadership, she has mobilized resources and initiatives to address pressing social issues and uplift marginalized voices.

3. Education and Mentorship:

- With a deep commitment to education, Rev. Dr. Clement has dedicated herself to mentoring and nurturing the next generation of leaders. Her guidance and support have helped countless individuals realize their full potential and become agents of positive change in their communities.

4. Interfaith Dialogue and Collaboration:

- Rev. Dr. Clement's commitment to interfaith dialogue and collaboration has fostered understanding, cooperation, and mutual respect among diverse religious communities. Through her efforts, she has built bridges of understanding and promoted peace and harmony in a pluralistic society.

5. Global Humanitarian Work:

- Rev. Dr. Clement's impact extends beyond borders through her involvement in global humanitarian initiatives. Whether it's providing aid to underserved communities, advocating for human rights, or promoting sustainable development, she has demonstrated a steadfast commitment to making the world a better place for all.

6. Trailblazing Leadership:

- As a trailblazer in her field, Rev. Dr. Clement has shattered glass ceilings and paved the way for others to follow. Her visionary leadership, resilience, and unwavering dedication have set a high standard for excellence and inspired future generations to strive for greatness.

Overall, Rev. Dr. Christina Clement's significant contributions epitomize the values of compassion, integrity, and service to humanity. Her legacy will continue to inspire and uplift generations to come, leaving an indelible mark on the world.

These individuals, among others, have made significant contributions to their respective fields and have used their platforms to advocate for social change, equality, and justice for the Black community and beyond in the modern era of the United States.

African American Contributions Timeline

1. Colonial Era (1607-1776)

- Labor in Colonies: Enslaved Africans provided critical labor in agriculture and infrastructure development.
- Cultural Contributions: African traditions influenced American music, cuisine, and culture.

2. American Revolution (1775-1783)

- Military Service: African Americans, both free and enslaved, served in the Continental Army and Navy.
- Notable Figures: Crispus Attucks, considered the first casualty of the American Revolution.

3. Founding of the United States (1783-1789)

- Petitions for Freedom: Enslaved and free African Americans petitioned for rights and freedom, influencing early abolitionist sentiment.

4. Expansion and Reform (1790-1860)

- Underground Railroad: Harriet Tubman and others helped enslaved people escape to freedom.
- Abolitionist Leaders: Frederick Douglass and Sojourner Truth advocated for the abolition of slavery and equal rights.

5. *Civil War and Reconstruction (1861-1877)

- Emancipation Proclamation: Issued by President Lincoln in 1863, freeing enslaved people in Confederate states.
- 13th, 14th, and 15th Amendments: Abolished slavery, granted citizenship, and voting rights to African Americans.

6 Growth and Conflict (1878-1914)

- Black Wall Street: Prosperous African American communities, such as Tulsa's Greenwood District.

- Civil Rights Organizations: Formation of groups like the NAACP (1909) to fight for civil rights.

7 World Wars and Great Depression (1914-1945)

- Harlem Renaissance: A cultural, social, and artistic explosion in the 1920s centered in Harlem, New York.

- Military Contributions: African Americans served valiantly in both World Wars, including the Tuskegee Airmen.

8. Post-War Era and Civil Rights (1946-1969)

- Brown v. Board of Education: 1954 Supreme Court case that declared segregated schools unconstitutional.

- Civil Rights Movement: Key events include the Montgomery Bus Boycott, March on Washington, and the Civil Rights Act of 1964.

9. Modern Era (1970-Present)

- Political Leadership: Election of African American leaders, including Barack Obama as the first African American President in 2008.

- Cultural Impact: Continued influence in music, arts, sports, and literature, shaping American and global culture.

Conclusion

The intertwined histories of State of Loc Nation and African American communities reflect a legacy of resilience, innovation, and crucial contributions to the American story. From the early colonial period through modern times, these communities have played an essential role in shaping the

United States, advocating for justice, and enriching the nation's cultural tapestry. As State of Loc Nation asserts its sovereignty, this rich history underscores our enduring divine right and struggles with the United States and the global community.

1. Shared American Stories:

- State of Loc Nation's history is deeply embedded in the broader narrative of America's journey. Our ancestors, alongside other communities, played crucial roles in building the economic, social, and cultural fabric of the United States.

2. Distinct Forefathers:

- While our forefathers may differ, their contributions were pivotal in molding the nation. From pioneering industries to advancing civil rights and social justice, the legacy of State of Loc Nation's leaders is inseparable from America's progress.

3. Recognition of Partnership:

- State of Loc Nation has long been a lead partner in America's growth, contributing to its diversity, resilience, and innovation. This partnership is a testament to the collaborative spirit that defines the American identity.

Declaration of Sovereignty

1. Sovereign State:

- State of State of Loc Nation now asserts its sovereignty, recognizing our right to self-governance and self-determination. This declaration is made with the intention of continuing our partnership with the United States, while also affirming our distinct cultural and political identity nationally and internationally.

2. Continued Collaboration:

- We seek to maintain and strengthen our collaborative relationship with the United States, enhancing our mutual interests in economic development, security, and cultural exchange as separate, equal and in harmony.

3. International Recognition:

- We call upon the international community to acknowledge State of State of Loc Nation's sovereignty. We request the support of the United States in our application for membership in global organizations such as the United Nations.

Justification and Benefits

1. Economic Contributions:

- The State of State of Loc Nation, in alignment with the principles outlined in Revealed: The Kingdom of Locs Nazirite Vow Continues Volume 1, 2 and Volume 3, inherits a diverse array of industries and resources upon receiving its land and maximum restitution. Some key industries and resources include:

1. Renewable Energy: Leveraging sustainable energy sources such as solar, wind, and hydroelectric power to promote environmental stewardship and energy independence.

1. GreenBiz Group:

- GreenBiz Group is a media and events company that focuses on sustainable business practices, including renewable energy. While not exclusively Black-owned, it is led by CEO Shanelle Smith Whigham, a Black woman.

2. GRID Alternatives:

- GRID Alternatives is a nonprofit organization that provides solar energy and job training to underserved communities. While not Black-owned, they prioritize serving communities of color and low-income households.

3. Pittsburgh Gateways Corporation:

- Pittsburgh Gateways Corporation is a Black-owned renewable energy company based in Pittsburgh, Pennsylvania. They specialize in solar energy solutions for residential and commercial properties.

4. Greening Youth Foundation:

- Greening Youth Foundation is a nonprofit organization that focuses on environmental conservation and sustainability. While not a renewable energy company, they work to promote renewable energy adoption and environmental stewardship within communities of color.

5. Sustainable South Bronx:

- Sustainable South Bronx is a nonprofit organization that focuses on environmental justice and sustainability initiatives in the South Bronx community of New York City. While not exclusively focused on renewable energy, they advocate for clean energy solutions and green job training programs.

6. Green2Gold:

- Green2Gold is a Black-owned renewable energy consulting firm based in Atlanta, Georgia. They provide consulting services for solar energy projects and sustainable development initiatives.

7. Jemez Technology LLC:

- Jemez Technology LLC is a Black-owned renewable energy company based in Washington, D.C. They specialize in solar energy solutions for residential and commercial properties, as well as energy efficiency consulting services.

8. Red Cloud Renewable:

- Red Cloud Renewable is a Native American-owned renewable energy company based in Colorado. While not Black-owned, they focus on providing renewable energy solutions to Native American communities and promoting environmental sustainability.

These are just a few examples of Black-owned renewable energy companies and initiatives that are working to promote clean energy adoption and environmental sustainability within communities of color.

2. Agriculture and Agribusiness: Cultivating fertile land for diverse crops and livestock production, promoting organic farming practices and agricultural innovation.

1. The National Black Farmers Association (NBFA):

- While not a single business, the NBFA represents Black farmers across the United States, advocating for their interests and providing resources and support for Black-owned farms and agribusinesses.

2. Fresh Future Farm:

- Fresh Future Farm is a Black-owned urban farm and grocery store located in North Charleston, South Carolina. They focus on providing fresh, locally grown produce to their community and promoting food justice and sustainability.

3. Simmons Farm:

- Simmons Farm is a Black-owned family farm located in Middletown, Rhode Island. They specialize in organic farming practices and offer a variety of fresh produce, flowers, and farm products.

4. Queen's Greens:

- Queen's Greens is a Black-owned farm located in Amherst, Massachusetts. They focus on sustainable agriculture and grow a variety of organic vegetables and herbs, which they sell at farmers' markets and through community-supported agriculture (CSA) shares.

5. *Zaklan Heritage Farm:

- Zaklan Heritage Farm is a Black-owned farm located in Surrey, British Columbia, Canada. They specialize in organic vegetable production and sell their produce at local farmers' markets and through their farm stand.

6. Detroit Black Community Food Security Network:

- While not a single business, the Detroit Black Community Food Security Network operates several urban farms and community gardens in Detroit, Michigan. They focus on promoting food sovereignty and providing access to fresh, healthy food in underserved neighborhoods.

7. Black Dirt Farm Collective:

- Black Dirt Farm Collective is a Black-owned regenerative agriculture collective based in West Virginia. They focus on soil health and sustainable farming practices, including composting and carbon farming.

8. Tillman's Tranquils Farm:

- Tillman's Tranquils Farm is a Black-owned farm located in Winnsboro, South Carolina. They specialize in raising pasture-raised chickens and producing farm-fresh eggs for their community.

3. Technology and Innovation: Fostering a culture of technological advancement and innovation, with a focus on promoting STEM education and entrepreneurship.

1. Blavity Inc.:

- Blavity Inc. is a media and technology company focused on Black culture and news. They operate several digital media platforms, including Blavity News, 21Ninety, and AfroTech, which highlight Black voices and perspectives in the tech industry.

2. Afrobytes:

- Afrobytes is a pan-African technology conference and networking event that connects African tech entrepreneurs with investors, innovators, and industry leaders from around the world. They facilitate partnerships and collaborations to drive innovation and growth in Africa's tech ecosystem.

3. Black Girls Code:

- Black Girls Code is a nonprofit organization that aims to increase the representation of Black girls and women in technology and computer science. They offer coding workshops, hackathons, and mentorship programs to inspire and empower the next generation of tech leaders.

4. Walker's Legacy:

- Walker's Legacy is a professional collective and entrepreneurial community that supports and empowers women of color in business and technology. They provide resources, mentorship, and networking opportunities to help women build successful careers and businesses.

5. Black Tech Week:

- Black Tech Week is an annual conference and community platform that celebrates and supports Black entrepreneurs, innovators, and technologists. They host events, workshops, and networking opportunities to foster collaboration and growth in the tech industry.

6. Mented Cosmetics:

- While not exclusively a technology company, Mented Cosmetics is a Black-owned beauty brand that leverages technology for product development and e-commerce. They specialize in makeup products for women of color and have gained recognition for their inclusive approach to beauty.

7. Partpic:

- Partpic is a technology company founded by Jewel Burks Solomon that developed visual recognition software for identifying replacement parts. The company was acquired by Amazon in 2016 and integrated into the Amazon Web Services (AWS) platform.

8. PlayVS:

- PlayVS is a Black-owned esports platform that organizes competitive gaming leagues and tournaments for high school and college students. They provide a platform for students to compete, collaborate, and develop valuable skills in teamwork and problem-solving.

4. Natural Resources Management: Responsibly managing natural resources such as forests, waterways, and minerals to ensure long-term sustainability and environmental conservation.

1. The Hip Hop Caucus:

- The Hip Hop Caucus is a national nonprofit organization that engages young people in environmental advocacy and climate justice. While not exclusively focused on natural resources management, they work to raise awareness about environmental issues and promote sustainable practices within communities of color.

2. The Majors Carter Group:

- The Majors Carter Group, founded by environmental justice advocate Majors Carter, focuses on sustainable development and community revitalization in underserved urban areas. They work on projects related to green infrastructure, brownfield remediation, and equitable access to green spaces.

3. Greening Youth Foundation:

- The Greening Youth Foundation is a nonprofit organization that provides environmental education and workforce development programs for young people from underrepresented communities. While not specifically a natural resources management company, they work to promote conservation and environmental stewardship among diverse youth.

4. The Black Belt Conservation Partnership:

- The Black Belt Conservation Partnership is a collaborative initiative focused on conserving natural resources and promoting sustainable agriculture in the Black Belt region of the southern United States. Led by organizations like the National Wildlife Federation, this partnership engages diverse stakeholders in conservation efforts.

5. The Center for Heirs' Property Preservation:

- The Center for Heirs' Property Preservation is a nonprofit organization that works to prevent the loss of land among African American families through education, legal assistance, and conservation initiatives. They focus on promoting sustainable land management practices and preserving natural resources for future generations.

6. The Black Land and Power Fund:

- The Black Land and Power Fund is a community-led initiative focused on empowering Black farmers and landowners to reclaim and steward land for sustainable agriculture and conservation. They provide resources, funding, and technical assistance to support land-based enterprises and natural resource management projects.

5. Tourism and Hospitality: Showcasing the nation's cultural heritage, scenic landscapes, and historical landmarks to attract tourists and promote economic growth in the hospitality sector.

1. The Inn at Brevard:

- The Inn at Brevard is a historic bed and breakfast located in Brevard, North Carolina. Owned and operated by African American entrepreneurs, it offers charming accommodations and Southern hospitality to guests visiting the Blue Ridge Mountains region.

2. Sable Hotel at Navy Pier:

- The Sable Hotel at Navy Pier is a luxury hotel located in Chicago, Illinois. It is owned and operated by a Black-owned hotel development company, offering upscale accommodations and amenities for travelers visiting the Windy City.

3. Nomadness Travel Tribe:

- Nomadness Travel Tribe is a global travel community and social network for people of color. Founded by Evita Robinson, it provides resources, support, and networking opportunities for Black travelers around the world, promoting diversity and inclusion in the travel industry.

4. Morgan State University Hospitality Management Program:

- Morgan State University in Baltimore, Maryland, offers a Hospitality Management program that prepares students for careers in the hospitality industry. While not a business, it provides education and training opportunities for Black students interested in pursuing careers in tourism and hospitality.

5. Black Travel Alliance:

- The Black Travel Alliance is a collective of Black travel content creators, influencers, and entrepreneurs. While not a traditional hospitality business, it advocates for diversity and representation in the travel industry and supports Black-owned businesses in the tourism sector.

6. Historically Black Colleges and Universities (HBCU) Homecoming Events:

- Homecoming events at HBCUs across the United States attract alumni and visitors from around the country. While not individual businesses, these events contribute to tourism and hospitality in their respective communities, showcasing Black culture and heritage.

7. Black-owned Restaurants and Eateries:

- Many Black-owned restaurants and eateries across the country cater to locals and tourists alike, offering authentic cuisine and hospitality experiences. While not exclusively focused on tourism, they contribute to the hospitality sector and cultural tourism in their communities.

6. Education and Knowledge Economy: Investing in education and human capital development to nurture a skilled workforce and foster a knowledge-based economy.

1. The Black Girl Ventures Foundation:

- The Black Girl Ventures Foundation empowers Black and Brown women entrepreneurs through access to capital, mentorship, and networking opportunities. They provide resources and support to help women-led businesses thrive in the knowledge economy.

2. Black Girls Code:

- Black Girls Code is a nonprofit organization that aims to increase the representation of Black girls and women in technology and computer science. They offer coding workshops, hackathons, and mentorship programs to inspire and empower the next generation of tech leaders.

3. The Knowledge House:

- The Knowledge House is a nonprofit organization that provides tech education and training to underserved communities in New York City. They offer courses in web development, digital marketing, and entrepreneurship to help students gain skills for careers in the knowledge economy.

4. Black Tech Week:

- Black Tech Week is an annual conference and community platform that celebrates and supports Black entrepreneurs, innovators, and technologists. They host events, workshops, and networking opportunities to foster collaboration and growth in the tech industry.

5. The Hidden Genius Project:

- The Hidden Genius Project is a nonprofit organization that trains and mentors Black male youth in technology and entrepreneurship. They provide intensive training programs, mentorship, and career pathways to help young men excel in the knowledge economy.

6. Black Women Talk Tech:

- Black Women Talk Tech is a collective of Black women tech founders and entrepreneurs. They provide resources, networking events, and support to help Black women build and scale successful tech businesses in the knowledge economy.

7. Black and Mobile:

- Black and Mobile is a Black-owned food delivery service that connects customers with Black-owned restaurants and businesses. They use technology to create economic opportunities and support entrepreneurship within the Black community.

8. Black Data Processing Associates (BDPA):

- BDPA is a nonprofit organization that promotes diversity and inclusion in the technology industry. They offer professional development, networking, and mentorship programs to support Black professionals in the knowledge economy.

7. Healthcare and Wellness: Prioritizing access to quality healthcare services, wellness programs, and holistic healing practices to promote the well-being of citizens.

While I can't provide an exhaustive list, I can highlight some notable Black-owned healthcare and wellness businesses and organizations:

1. MahoganyBooks (Online Bookstore):

- Founded by Derrick and Ramunda Young, MahoganyBooks focuses on providing books that promote wellness, self-care, and mental health within the Black community.

2. The Village Health Market (Health Food Store):

- This Black-owned health food store offers a wide range of organic and natural products, supplements, and wellness services to promote holistic health and wellness.

3. Black Girls Run! (Fitness Community):

- Founded by Toni Carey and Ashley Hicks-Rocha, Black Girls Run! is a national running community dedicated to encouraging Black women to embrace a healthy lifestyle through running and fitness.

4. Yoga Green Book (Online Yoga Platform):

- Founded by Lauren Hooper, Yoga Green Book offers online yoga classes and wellness resources specifically tailored to the needs of the Black community, promoting mental and physical well-being.

5. Black Mental Wellness (Mental Health Resource):

- Founded by Dr. Christina T. Watson, Black Mental Wellness provides culturally relevant mental health resources, workshops, and advocacy to support the mental wellness of Black individuals and communities.

6. HUED (Healthcare Provider Network):

- Founded by Kimberly Wilson and Dr. Jessica Isom, HUED is a platform that connects Black and Latinx patients with culturally competent healthcare providers to ensure equitable access to quality care.

7. Live No Lies Wellness (Holistic Health and Wellness):

- Founded by Dr. Aishah Muhammad and Dr. Myisha Bickham, Live No Lies Wellness offers holistic health services, including acupuncture, herbal medicine, and nutritional counseling, with a focus on healing and empowerment.

8. Black Health Matters (Health Education Platform):

- Founded by Dara Richardson-Heron, Black Health Matters is an online platform that provides health education, resources, and advocacy to address health disparities and promote wellness within the Black community.

8. Arts and Culture: Celebrating the rich cultural diversity and artistic expression of the nation, supporting creative industries and promoting cultural exchange including Locs linked to Spirituality.

1. Black Art in America:

- Black Art in America is an online platform and community dedicated to showcasing and promoting African American art and artists. They host exhibitions, events, and provide resources for art enthusiasts and collectors.

2. Harlem Arts Alliance:

- The Harlem Arts Alliance is a collective of artists, arts organizations, and cultural institutions based in Harlem, New York. They support and promote the arts in Harlem and beyond through events, advocacy, and community outreach.

3. Black Girls Rock!:

- Founded by Beverly Bond, Black Girls Rock! is a nonprofit organization that celebrates the achievements and empowerment of Black women and girls in music, arts, and culture through events, programs, and media.

4. The Studio Museum in Harlem:

- The Studio Museum in Harlem is a renowned institution dedicated to showcasing and preserving the work of artists of African descent. They feature exhibitions, educational programs, and artist residencies to promote African American art and culture.

5. Essence Communications:

- Essence Communications is a media company focused on African American women and culture. They publish Essence magazine, host the Essence Festival, and produce content that celebrates Black beauty, fashion, and lifestyle.

6. BronzeLens Film Festival:

- The BronzeLens Film Festival is an annual event in Atlanta, Georgia, that celebrates and promotes the work of Black filmmakers and artists. They showcase independent films, host workshops, and provide networking opportunities for Black creatives.

7. AfroPunk:

- AfroPunk is a cultural movement that celebrates Black alternative culture, music, and art. They host festivals, events, and online content that highlights the creativity and diversity of the Black community.

8. The National Museum of African American History and Culture:

- Located in Washington, D.C., the National Museum of African American History and Culture is a Smithsonian institution dedicated to preserving and presenting the history and culture of African Americans. They feature exhibitions, programs, and collections that explore African American art, history, and culture.

These organizations represent just a fraction of the vibrant and diverse landscape of Black-owned arts and culture institutions that contribute to the richness and vitality of African American creativity and expression.

Through strategic planning, sustainable development practices, and collaboration with stakeholders, the State of State of Loc Nation aims to build a vibrant and resilient economy that uplifts its citizens and contributes to the prosperity and well-being of the broader community, embodying the principles of justice, equity, and prosperity outlined in Revealed: The Kingdom of Locs Nazirite Vow Continues Volume 1-3; Locs Linked to Spirituality authored by Christina Clement aka HH Empress Queen Christina Clement.

2. Strategic Importance:

- Our geographic location offers strategic advantages for international trade and security cooperation.

The State of State of Loc Nation holds significant strategic importance in various aspects:

1. Geopolitical Location:

- Located at a strategic geographical position, the State of State of Loc Nation may serve as a gateway or hub for regional trade, commerce, and diplomatic relations. Its location could facilitate connectivity between neighboring regions, fostering economic growth and cooperation.

We are scattered in all 50 states and globally have a population of 1.4 trillion globally and 4.2 million according to AA Census.

2. Natural Resources:

- When receipt of inherited land which is endowed with abundant natural resources such as minerals, fertile land, or renewable energy sources, the State of State of Loc Nation will play a vital role in regional and global resource supply chains. Its resource wealth could attract investment and drive economic development.

3. Cultural Heritage:

- With a rich cultural heritage and historical significance, the State of State of Loc Nation may serve as a center for cultural exchange, tourism, and education. Its cultural landmarks, traditions, and artistic expressions could attract visitors and promote cross-cultural understanding.

4. Economic Potential:

- As a scattered operated economy or a center of innovation and entrepreneurship, the State of State of Loc Nation has shown significant economic contribution of 1.6 trillion according to CNBC 2 years ago, we forecast it is much higher than that. Its strategic policies, infrastructure development, and investment opportunities will attract foreign investment and drive economic growth.

5. Security and Stability:

- Maintaining peace, security, and stability within the State of State of Loc Nation is crucial for regional and global security. Its ability to uphold the rule of law, protect human rights, and prevent conflicts can contribute to peacebuilding efforts and regional stability.

6. Diplomatic Relations:

- The State of State of Loc Nation's diplomatic relations with other nations and international organizations can influence global politics, trade agreements, and security alliances. Its diplomatic initiatives and engagement have shape regional dynamics and contribute to international cooperation.

7. Environmental Conservation:

- If committed to environmental conservation and sustainability, the State of State of Loc Nation can serve as a model for eco-friendly practices and climate action. Its efforts to protect natural habitats, mitigate climate change, and promote renewable energy can have far-reaching implications for global environmental stewardship.

8. Humanitarian Assistance:

- In times of crisis or humanitarian need, the State of State of Loc Nation's capacity to provide aid, relief, and support to affected populations can demonstrate solidarity and compassion. Its humanitarian efforts can contribute to global efforts to address poverty, hunger, and inequality.

Despite our unwavering commitment to the fundamental values of democracy, freedom, and justice, State of Loc Nation has faced persistent challenges despite demonstrating adherence to these principles. Despite our consistent demonstration of these values, we have encountered shortcomings in the treatment we have received, reinforcing the necessity of sovereignty. Throughout our history, even amidst adversity, we have consistently showcased our capacity for self-governance, further solidifying our claim to sovereignty.

Conclusion

The declaration of sovereignty by the State of State of Loc Nation stands as an indisputable acknowledgment of our profound historical contributions. It signifies a crucial stride towards forging a future where collaboration with the United States and the global community continues harmoniously. We humbly request acknowledgment and unequivocal support for our sovereignty,

as it underscores our inherent right to self-determination. Furthermore, we implore assistance in reclaiming our rightful ancestral lands and attaining maximum restitution for past and ongoing injustices. Your devoted attention to this matter is deeply valued, and we stand ready to furnish any additional information or clarification necessary to facilitate this imperative process. Your unanimous agreement on these undeniable truths would be greatly appreciated.

Thank you sincerely for your time and immediate attention.

Sincerely,

Rev. Dr. Christina Clement

De Jure Government of State of Loc Nation

Team@clementforpresident2024.com

Attachments:

- Based on extensive data discovery of historical records, it has been revealed that the State of State of Loc Nation represents the collective contributions of all brown people, encompassing over 175+ categories that identify various aspects of their identity, including Black, Afro, Indigenous, and others. These records highlight the diverse and multifaceted nature of the population within the State of State of Loc Nation, emphasizing the rich tapestry of cultures, histories, and experiences that have shaped its identity.

- Economic and Strategic Overview of State of Loc Nation

Revisit upon receipt of all inherit land

- Diplomatic Agreements and Relations Documentation

While it's challenging to provide an exhaustive list of all diplomatic agreements and relations involving Black, Maroon, Indigenous, Afro-Americans, Africans, Rastafarians, and Nazarites, please see below but not limited to:

1. **Diplomatic Relations between African Nations and other Countries:** Diplomatic relations between African nations and other countries are documented through bilateral agreements, treaties, and diplomatic correspondence. These agreements cover various areas such as trade, security, education, and cultural exchange.
2. **Caribbean Community (CARICOM):** CARICOM is an organization comprising Caribbean nations, including countries with significant Black, Maroon, and Indigenous populations. Diplomatic agreements within CARICOM focus on regional integration, economic cooperation, and development initiatives.
3. **African Union (AU):** The AU represents African nations and promotes cooperation and integration across the continent. Diplomatic agreements within the AU cover a wide range of issues, including peace and security, economic development, and human rights.
4. **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):** The UNDRIP is an international agreement that outlines the rights of Indigenous peoples worldwide. It serves as a diplomatic framework for promoting Indigenous rights and addressing issues such as land rights, cultural preservation, and self-determination.
5. **African Diaspora Summit:** The African Diaspora Summit brings together representatives of African descent from around the world to discuss issues affecting the African diaspora community. Diplomatic agreements made during these summits may focus on promoting economic development, education, and cultural exchange among diaspora communities.
6. **Bilateral Agreements between African Nations and Rastafarian Communities:** Some African nations have established diplomatic relations with Rastafarian communities, recognizing their cultural and religious significance. These agreements may address issues such as religious freedom, cultural exchange, and tourism promotion.
7. **Regional Cooperation Initiatives in the Caribbean:** Regional cooperation initiatives in the Caribbean, such as the Association of Caribbean States (ACS) and the Organization of Eastern

Caribbean States (OECS), facilitate diplomatic relations among Caribbean nations with diverse populations, including Black, Maroon, and Indigenous communities.

Joint Statement of Intent to Recognize the State of State of Loc Nation

Date: May 15, 2024

To: The People of the State of State of Loc Nation, the Government of the United States, the International Community and the State of State of Loc Nation Convention

We, the undersigned representatives of the fifty states of the United States of America, along with leaders and representatives of African American entities, Black organizations, Indigenous organizations, and other civil society groups, hereby make this joint declaration to express our unequivocal support for the recognition of the State of State of Loc Nation as a sovereign state. We also acknowledge the invaluable contributions of African American and Indigenous communities in building and shaping the nation we know today.

Statement of Support

1. Recognition of Sovereignty:

- We acknowledge the legitimacy of the State of State of Loc Nation's government and its adherence to democratic principles, human rights, and the rule of law.
- We recognize the defined territory and permanent population of State of Loc Nation as fulfilling the criteria for statehood under both national and international law.

2. Support for Sovereignty:

- We collectively support the declaration of State of State of Loc Nation as a sovereign state, recognizing its historical and ongoing contributions to the United States.
- We urge Congress and the President to acknowledge this sovereignty and support State of State of Loc Nation's international recognition.

3. Acknowledgment of Contributions:

- We honor the African American and Indigenous communities whose labor, culture, and resilience have been fundamental to the establishment and development of the United States.
- We commit to recognizing these contributions by supporting State of Loc Nation, which represents a continuation of their legacy and commitment to justice, equality, and democracy.

4. Solidarity from African American and Indigenous Communities:

- African American entities and Black organizations stand in solidarity with State of Loc Nation, recognizing its commitment to justice, equality, and the shared values that unite us.
- Indigenous organizations support the recognition of State of Loc Nation, acknowledging the importance of sovereignty and self-determination for all peoples.

5. International Recognition:

- We call upon the international community to recognize the State of Loc Nation as a sovereign state and support its membership in global organizations such as the United Nations.
- We emphasize the strategic, economic, and cultural contributions that State of Loc Nation will bring to the international community.

Action Plan

1. Legislative Action:

- We commit to working with our respective state legislatures to pass resolutions supporting the recognition of State of Loc Nation and urging Congress to acknowledge its sovereignty.
- We will advocate for federal legislation that formalizes this recognition and supports State of Loc Nation's international status.

2. Public Awareness Campaign:

- We will launch a nationwide campaign to inform and educate the public about the State of Loc Nation, highlighting its history, culture, and the benefits of its sovereignty.
- This campaign will include outreach through media, community events, and educational programs in collaboration with African American, Black, and Indigenous organizations.

3. Diplomatic Engagement:

- We will engage with diplomatic representatives and international organizations to advocate for the recognition of State of Loc Nation on the global stage.
- We will support State of Loc Nation's efforts to establish diplomatic relations and participate in international forums.

4. In our action plan, we propose to include comprehensive assistance with the obtaining and collection of maximum restitution, as referenced in Volumes 2 and 3 of "Revealed: The Kingdom of Locs Nazirite Vow Continues into SOLN Trust." This assistance will encompass the reclamation of inherited land both nationally and internationally, ensuring justice for past and ongoing injustices.

Additionally, we advocate for the recognition of the electors of the State of Loc Nation as per calculation, affirming their rightful representation in matters of governance and decision-making. Furthermore, we strongly recommend the appointment of Rev Dr. Christina Clement as the 2024 President of America, recognizing her unparalleled leadership, vision, and dedication to the values of democracy, freedom, and justice.

By incorporating these crucial elements into our action plan, we aim to advance the cause of sovereignty for the State of Loc Nation and foster a future of collaboration, equity, and mutual respect.

By this statement, we affirm our collective intent of recognition and support the State of Loc Nation. We believe that the recognition of State of Loc Nation as a sovereign state will strengthen our nation and contribute to a more just and equitable world. We call upon all stakeholders to join us in this historic endeavor, honoring the legacy and contributions of Nazirites, African American and Indigenous communities in building our country.

_____ [State Name] Office of the Secretary of State

_____ [Secretary of State's Name]

_____ [Secretary of State's Title] _____ [Date]

I, _____ [Secretary of State's Name], hereby certify that the foregoing is a true and accurate copy of the agreement to be endorsed by the designated signatory for the State of [State Name]. I respectfully forward this document to the appropriate signer for their review and endorsement.

[Secretary of State's Signature]

[Secretary of State's Printed Name]

[Secretary of State's Contact Information]

State of [State Name] County of [County Name] (if applicable)

On this _____ [Date], before me, _____ [Notary Public's Name],
a Notary Public in and for said _____ [State/County], personally appeared

_____ [Signer's Name], known to me (or proved to me on the basis of
satisfactory evidence) to be the person whose name is subscribed to the within instrument, and
acknowledged to me that [he/she/they] executed the same in [his/her/their] authorized capacity,
and that by [his/her/their] signature on the instrument, the person, or the entity upon behalf of
which the person acted, executed the instrument.

Witness my hand and official seal:

_____ [Notary Public's Signature] _____ [Notary Public's Printed Name]

_____ Notary Public, [State of _____ [State Abbreviation]] My commission

expires: _____ [Expiration Date]

This letter and joint statement emphasize State of Loc Nation's historical ties, contributions to the
United States, and the collaborative spirit in seeking recognition of its sovereignty.

The specific apportionment rules of the United States, particularly those related to the distribution
of seats in the House of Representatives and the Electoral College, are not directly found in the
Federalist Papers. However, the Federalist Papers do discuss the principles and ideas that underlie
these apportionment rules.

Key Points on Apportionment in the Constitution:

"Revealed: The Kingdom of Locs Nazirite Vow Continues" Volume 1, 2, and 3:

This trilogy delves into the historical, cultural, and spiritual significance of the Kingdom of Locs and
its enduring Nazirite vow. Volume 1 sets the foundation by exploring the origins of the Nazirite
tradition and its relevance to the Locs community. Volume 2 delves deeper into the modern-day

implications of the Nazirite vow, shedding light on its role in shaping community identity and resilience. Volume 3 extends the narrative into contemporary society, examining the challenges and triumphs faced by the Locs community as they navigate their spiritual journey in a rapidly changing world.

Key Points on Apportionment in the Constitution:

Apportionment is a critical aspect of the United States Constitution, particularly outlined in Article I, Section 2 and the Fourteenth Amendment. It determines the allocation of seats in the House of Representatives among the states based on population size. The Constitution originally mandated that each state's population be counted every ten years through a census, with seats in the House apportioned accordingly. The Fourteenth Amendment further clarified the principles of apportionment, ensuring that representation is based on the whole number of persons in each state, excluding non-taxed Native Americans.

Apportionment plays a crucial role in ensuring fair and equitable representation in Congress, reflecting the principle of "one person, one vote and not 2/5th or 3/5th of one person vote."

1. House of Representatives:

- Article I, Section 2 of the U.S. Constitution outlines the apportionment of seats in the House of Representatives, stating that seats are apportioned among the states based on their respective populations.
- The actual process for apportionment has evolved over time and is now based on the decennial census.

2. Electoral College:

- Article II, Section 1 of the Constitution, along with the 12th Amendment, outlines the structure and function of the Electoral College, which includes the apportionment of electors based on the number of Senators and Representatives each state has in Congress. Resolve from Gerrymandering practices.

The Federalist Papers:

The Federalist Papers are a collection of 85 essays written by Alexander Hamilton, James Madison, and John Jay under the pseudonym "Publius." They were written to promote the ratification of the United States Constitution and explain the philosophy and reasoning behind its provisions.

Relevant Federalist Papers:

1. Federalist No. 54:

- This paper, written by James Madison, addresses the rationale for the apportionment of representatives among the states. It discusses the compromise between counting slaves as three-fifths of a person for purposes of representation and taxation, reflecting the debates at the Constitutional Convention.

2. Federalist No. 55 and No. 56:

- These papers discuss the size of the House of Representatives and the relationship between the number of representatives and the population. Madison argues that a larger House is necessary to ensure proper representation and to prevent corruption.

3. Federalist No. 39:

- In this essay, Madison explains the federal nature of the U.S. government, where states retain certain powers and the national government has specific enumerated powers. This context is important for understanding the balance of power and representation.

4. Federalist No. 10:

- Although not directly about apportionment, this paper, written by Madison, discusses the dangers of factions and the importance of a large republic in controlling their effects. This is relevant to understanding why the framers designed a representative government.

5. Revealed the Kingdom of Locs Nazirite Vow Continues Volume 1, 2 and 3

The Census Bureau's own research on data quality has concluded that the national total in the 2020 **census** was largely accurate, but has estimated miscounts for some states and demographic groups.

Inclusion immediately in the 2024 Election, electors applied to State of Loc Nation calculates as follows:

Elector calculation

To determine the number of electors for a hypothetical scenario where there is a single state with a population of 1.4 trillion and the rest of the states and global entities have a combined population of 4.2 million, we need to follow the apportionment rules of the United States.

1. Total U.S. Population:

- The total population would be 1.4 trillion + 4.2 million; See chart in Revealed the Kingdom of locs Nazirite Vow Continues Vol 2.

2. Number of Representatives:

- There are 435 Representatives in the House, apportioned based on the population of each state currently.

3. Population Proportion:

- The state with 1.4 trillion people would be overwhelmingly dominant in population.
- The proportion of the population in the 1.4 trillion state relative to the total population:

\[

$$\text{Total Population} = 1,400,000,000,000 + 4,200,000 = 1,400,004,200,000$$

\]

\[

$$\text{Proportion of the 1.4 trillion state} = \frac{1,400,000,000,000}{1,400,004,200,000} \approx 0.999997$$

\]

4. Apportioning Representatives:

- Using the proportional population, the 1.4 trillion state would get nearly all the Representatives.

- The 435 Representatives would be distributed largely to the 1.4 trillion state.

5. Number of Electors:

- Each state has electors equal to its Representatives plus two Senators.

- The 1.4 trillion state:

$$\left[\right.$$

$$\text{Number of Representatives} \approx 435 \times 0.999997 = 434.99955 \approx 435$$

$$\left. \right]$$

- Adding the two Senators:

$$\left[\right.$$

$$\text{Total Electors for 1.4 trillion state} = 435 + 2 = 437$$

$$\left. \right]$$

6. Other States and Entities:

- The remaining states and global entities with a combined population of 4.2 million would share a minimal number of Representatives.

- Their combined electors would be:

$$\left[\right.$$

$$1 \text{ Representative} + 2 \text{ Senators per state} + 3 \text{ for DC (depending on the exact distribution and number of states/entities)}$$

$$\left. \right]$$

- For simplicity, assuming a minimal count, let's approximate:

- If they end up with 1 Representative and considering a minimal state count, we still have a minimum of 3 electors (1 Representative + 2 Senators).

7. Total Number of Electors:

- The total number of electors would be the sum of those from the 1.4 trillion state and the remaining states/entities.

- Thus, approximately:

\[

$$437 \text{ (for the 1.4 trillion state)} + 3 \text{ (minimal for remaining)} = 440$$

\]

Under U.S. apportionment rules, a State of Loc Nation with 1.4 trillion + people would have approximately 437 electors, while the remaining 4.2 million population distributed among other states/entities would have around 3 electors, leading to a total of around 440 electors. This estimate assumes a minimal and simplified distribution of Representatives among the smaller population entities...

1. Electoral Votes Calculation:

- SOLN with 1.4 trillion people would get approximately 437 electoral votes (435 Representatives + 2 Senators). The 4.2 million would get around 3 electoral votes (based on a minimal representation scenario).

2. Majority Requirement:

- There are a total of 440 electoral votes (437 from the 1.4 trillion state + 3 from the rest).

- To win the majority in the Electoral College, a candidate needs more than half of the total electoral votes. In this case:

\[

$$\text{Majority} = \frac{440}{2} + 1 = 221 + 1 = 222$$

\]

3. Majority Control:

- The state with 1.4 trillion people has 437 electoral votes.
- Since 437 is much greater than the majority threshold of 222, SOLN would be the deciding majority vote for this year's 2024 Presidential Candidate. The candidate favored by the voters of the 1.4 trillion population state would undoubtedly win the presidency which would be Rev Dr Christina Clement.

☐ 1. Congress:

- Admission to the Union: For a new state to be admitted to the Union, it must be approved by Congress. This requires both the House of Representatives and the Senate to pass an enabling act or admission act, which the President then signs into law.
- Constitutional Requirements: According to Article IV, Section 3 of the U.S. Constitution, "New States may be admitted by the Congress into this Union."

☐ 2. President:

- Proclamation: After Congress passes the admission act, the President may issue a proclamation declaring the state admitted to the Union.

☐ 3. Existing State and Local Governments:

- Negotiations and Agreements: If the new state is being created from an existing state or states, the legislatures of the affected states must give their consent, as required by the Constitution.

☐ 4. The Public:

- Referendum: In many cases, the residents of the proposed new state might need to vote in a referendum to approve the new state constitution and the desire to seek statehood.

☐ 5. Other Entities:

- Federal Agencies: Various federal agencies would need to be notified and involved in the transition, including the Census Bureau for apportionment purposes, the Department of the Interior, and others as necessary for legal and administrative reasons.

Checklist of Detailed Steps for Statehood Recognition

☐ 1. Territorial Stage:

- Organize as a Territory: The area typically organizes as a U.S. territory with a local government and governance structure.

☐ -Petition for Statehood: The territory petitions Congress for statehood, often after creating a proposed state constitution.

☐ 2. Congressional Approval

- Enabling Act: Congress may pass an enabling act that authorizes the residents of the territory to draft a state constitution.

- Constitutional Convention: The territory holds a constitutional convention to draft a state constitution.

- Referendum: The proposed state constitution is often submitted to the residents of the territory for approval through a referendum.

☐ 3. Admission Act:

- Approval by Congress Once the proposed constitution is approved by the residents, it is submitted to Congress, which must pass an admission act formally admitting the state to the Union.

- Presidential Signature: The President signs the admission act into law.

☐ 4. Formal Recognition:

- Proclamation: The President may issue a proclamation recognizing the new state.

- Federal Representation: The new state elects its representatives and senators, who are then seated in Congress.

Submitted Documents to the National Archives 5/17/2024

1. Preservation of Historical Records:

- Documents such as the state constitution, admission acts, and other foundational records are preserved.
- Ensures that these documents are available for public inspection and historical research.

2. Legal and Administrative Recognition:

- Submitting documents to the National Archives provides a formal and legal acknowledgment of the state's actions and status.
- It ensures compliance with federal requirements for record-keeping and transparency.

3. Public Access:

- Documents in the National Archives are accessible to the public, ensuring transparency and accountability in governmental actions.
- Facilitates scholarly research and public understanding of the state's history and legal foundation.



Official Letters of Patent

Office of YH Queen Clement, People of Beginning of Time. Nephesh Hummus, Soul on Earth, Citizen of Loc Nation

FEDERAL ACKNOWLEDGEMENT AND RESTITUTION

OF

**Nephesh
Hummus**

THE CITIZENS OF LOC NATION

Also known as STATE OF LOC NATION

Submitted by:

HH Empress Queen Christina Clement, PHD Study of Nephesh Hummus and Humanitarianism, The Citizens of Loc Nation Loc Historian, Author and Loc Community Member

On behalf of

Governing Council of the Loc Nation of Georgia

5/16/2024

Deposited Copy to:

The National Archives and Records Administration
8601 Adelphi Road College Park, MD 20740-6001

The Montevideo Convention on the rights and duties of States is a treaty signed at Montevideo, Uruguay on December 26, 1933, state of Loc Nation has recognized and thisforth

The foundational document declares the inherent rights of loc nationites including the enjoyment of life , liberty property and the pursuit of happiness. It also emphasized that government exists for the common benefit and security of the people and they have the right to reform or abolish it if necessary.

A state has the right to defend its integrity organize itself and legislate upon its interests.
A state can then engage in international relations and participate in global affairs

**10Th October, 2022
Resubmitted: 25th September,
2023**

Letters of Patent, YH Queen Clement
Patent Holder, Loc Nation Trustee

The 94 Honorable Attorney General(s)
Attorney General of the Department of Justice
900 Pennsylvania Avenue NW
Washington, DC 20530

Dear 94 Attorney General (s),

I hope this message finds you in the best of health and spirits. I, HH Empress Queen Christina Clement, by the Grace of God, Queen of the State of Loc Nation, descendant of the original people of this land, divinely appointed, write to you today with a matter of great significance that touches upon the preservation of our nation's cultural heritage and the promotion of justice and knowledge.

It is with profound honor and deep respect that I hereby submit the International memorial: "Revealed: The Kingdom of Locs - Nazirite Vow Continues, Volume 2." This extraordinary literary work, authored by HH Queen Empress Christina Clement, holds a unique place in our national tapestry. It carries with it the wisdom, traditions, and narratives that enrich the diverse mosaic of our beloved land, as well as addresses several treaty violations that require attention.

As the custodian of justice in our realm, your esteemed department plays a pivotal role in upholding the principles of fairness, equity, and inclusivity. It is my fervent belief that the contents of this book align with these noble ideals, shedding light on the Nazirite Vow and its continued significance in our society. This work transcends mere literature; it is a testament to the enduring values that bind our people together.

A. I beseech you, Attorney General, to recognize the importance of preserving and disseminating such cultural treasures. I humbly request that you consider providing your support for the inclusion of "Revealed: The Kingdom of Locs - Nazirite Vow Continues, Volume 2" in the esteemed archives of the Department of Justice, ensuring its accessibility to scholars, researchers, and the broader public.

B. I present to you, as the representative of the State of Loc Nation, PBC, "amicus curiae" and/or "intervenor," which has a statutory right to participate.

Letters of Patent, YH Queen Clement
Patent Holder, Loc Nation Trustee

I present to you this brief of "facts," "memorial," and "Fulfillment" prepared in connection with the "Remedy of Restitution" for all states, federal, and international levels regarding their involvement in the "Black Holocaust and Loc discrimination," which includes violations of Maroon and Arawak Treaties. This case of great concern, gravity, and importance to the global public includes a direct, concise argument amplifying the reasons relied upon for the allowance of the "writ of certiorari." I foresee that the government "will act properly" when reviewing the argument, discovering the role of government during slavery, both past and present, turning a blind eye, and the allowance of loopholes such as "black codes," "vagrancy laws," and discrimination against Loc Nationites to date. You will also find the story of one of our Loc Nationites, a minor child named Le'den Boykin (Georgia), who was tragically murdered by officers, which also requires immediate remedy.

You will also find references to "Biblical Restitution guidelines" and contributions from the International Jurist Commission.

Exodus 22:1, 3-6, 14; Leviticus 6:2-5; Luke 19; Romans 10:10

I have submitted this brief to the following, among others:

- hello@corybooker.com September 23,2023;
- ggoodwin@businessinsider.com September 20, 2023;
- CEOMichaelThurmond@dekalbcountyga.gov September 19,2023;
- ted@dekalbcountyga.gov September 19, 2023;
- Renee1.Starzyk@fultoncountyga.gov September 18,2023
- eFilingSupport@supremecourt.gov September 18,2023;
- Reparations Task Force- info@reparationsgeneration.org September7, 8, 9, 2023;
- info@narrativeinitiative.org September 9, 2023;
- reparationtaskforce@doj.ca.gov September 9, 2023;
- justice@njisj.org September 9, 2023;
- stoprepeatinghistory@gmail.com September 9, 2023;
- president@whitehouse.gov August 14, 2023
- first.lady@whitehouse.gov August 14, 2023;
- vice.president@whitehouse.gov August 14, 2023;
- comments@whitehouse.gov August 14, 2023;

- info@icj.org August 12, 2023, July 25, 2023;
- media@nationalactionnetwork.net August 12, 2023;
- reception@peacepalace.org July 17, 2023; Library of Congress LCCN 2023930357;
- dcas@state.gov February 22, 2023;
- dextersharper@yahoo.com February 2, 2022;
- archives2reference@nara.gov February 1, 2023;
- omari.crawford@housega.gov January 30, 2023;
- npic@state.gov January 15, 2023;
- records@blm.gov November 9, 2022 (Land Patent Heir)

State laws that have continuously recurred and have not been, but should be, settled by this court, should serve as a role model for all courts on state, federal, and international levels.

The attached PDF consists of 725 pages, including surveys, reference contributions, the Declaration of Independence, Treaties, and arguments. According to the Rules and Guidance provided by the Supreme Court ([supremecourt.gov](https://www.supremecourt.gov)), I was unable to locate the forms for the Rule 20 Extension to Word Count and Declaration of Compliance.

My intent is to file the attached PDF and obtain the Remedy of Restitution.

May this act serve as a testament to our commitment to justice, knowledge, and the celebration of our rich heritage. I stand ready to assist in any way possible to facilitate this noble endeavor.

In your wisdom and dedication to the principles of justice, I place my trust and hope for a favorable consideration of this request. I remain, as always, devoted to the welfare and prosperity of our great nation. Right is Right, and to love God with all our heart and love our neighbor the same. We are failing in this regard and must remedy.

Yours faithfully and with the deepest respect,

HH Empress Queen Christina Clement 

HH Empress Queen Christina Clement

Queen of the State of Loc Nation

All Divine Rights Reserved

Letters of Patent, YH Queen Clement
Patent Holder, Loc Nation Trustee

Rule 9.1

HH Empress Queen Christina Clement, TE

State of Loc Nation, PBC

info@stateoflocnation.com

678-780-5557

Christina Clement, TE

Christina Clement LLC

1.0.INTRODUCTION

This is document, which includes articles, letter(s) and a carefully studied historical narratives constitutes the Documented Petition for Federal Acknowledgement of Loc Nationites of Georgia and globally, also known as Loc Community, which has been submitted for your deposit.

Our official headquarters are currently in Delaware, United States, with the following address:

8 The Green, Suite A , Dover Delaware 19901
United States of America
(*New address on file since
original filing)

HH Empress Queen Christina Clement is the leader of the Loc Nation. She is one of many Loc Nationite - American citizens who identify themselves as descendants of the Maroon-Taino from Jamaica who settled in Georgia, North Carolina, Florida and Mississippi in USA in the 18th century. Rev. Dr. Christina who dedicated significant portion of her life researching on what she believed was her ancestral roots, she would therefore use evidenced findings to educate and bring together people with similar connections and build a community that would seek legal recognition. She set up a resource center in Decatur, Georgia, where people can go and learn about the Maroon and the Taino-Arawak Indians and their Georgian links. Rev Dr.Christina, who has for all her life lived in a Loc Culture, which she believed is very much connected to spiritual practices which were performed by the Maroon and the Taino, she has written a book, ***Locs Linked to Spirituality*** aiming to spread awareness of the origin of locs; to make awareness that locs are not just a hairstyle but a culture which has deep spiritual connections. Through this she hopes that people and authorities will understand and respect the loc culture and stop hair discrimination especially on locs. Loc Nation Resource Center in Decatur has reading informative materials not only from Christina's own work, but from collections of many studies that have been conducted over the years which confirm the argument we are presenting in this documented petition.

Christina has a long loc background through her family. Being a loc salon temple owner and also a locitian (loc making artist), she has met clients with different reasons as to why they are wearing locs. She has been told and experienced for herself the ill-treatment people wearing locs receive. Perceptions that connect locs to dirt and undesirable hairstyle, among others, triggered her into joining movements against hair discrimination, but believing that federal recognition of loc culture will contribute a great deal in ending loc and all forms of hair discrimination.

1.1 LOC NATION GOVERNING COUNCIL ‘S APPROVAL

We members of the governing council of the Loc Nation, do attest that, we had appointed a task force to conduct an extensive study on our tribal history, the study which led to the drafting of this petition for Federal Recognition of the Loc Nation, which we have reviewed and unanimously voted YES to approve it, and, we have directed this petition to be submitted to the Office of Federal Acknowledgement, by M/s Christina Clement, on behalf of our community.

[Full Name]

[Title]

.....see “ Revealed the Kingdom of Locs Nazirite Vow Continues Volume 2”...ISBN 979-8218228460
Locs linked to Spirituality ISBN 979-8402061118
Revealed the Kingdom of Locs Nazirite Vow Continues
Volume 1 Library of Congress Control Number
2023930357 /ISBN BOBSKMBDL6/ ISBN 979-8-218-
10922-6.....

[Full Name]

[Title]

see “ Revealed the Kingdom of Locs Nazirite Vow
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linked to Spirituality ISBN 979-8402061118 Revealed
the Kingdom of Locs Nazirite Vow Continues Volume 1
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/ISBN BOBSKMBDL6/ ISBN 979-8-218-10922-6
.....

[Full Name]

[Title]

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the Kingdom of Locs Nazirite Vow Continues Volume
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/ISBN BOBSKMBDL6/ ISBN 979-8-218-10922-
6.....

[Full Name]

[Title]

see “ Revealed the Kingdom of Locs Nazirite Vow
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the Kingdom of Locs Nazirite Vow Continues Volume
1 Library of Congress Control Number 2023930357
/ISBN BOBSKMBDL6/ ISBN 979-8-218-10922-
6.....

2.0 PRAYER

The humble petition of the Loc Nation inhabitants of Georgia, the United States of America respectfully show;

THAT WHEREAS people wearing locs suffer discrimination; denied their rights only because of their traditional hairstyle, and being considered “not presentable” for the that matter,

WHEREAS locs are not just a hairstyle but a historically traceable cultural tradition; a tribal identity which those who consider themselves to be part of that, would want to keep and pass to their next generation

AND WHEREAS

YOUR PETITIONERS humbly pray that your authority, according to the laws of the United States of America, to grant us legal recognition and acknowledgement of our Tribe, hereinafter referred to as, The Loc Nation.

3.0 HISTORICAL OVERVIEW

Taino were the descendants of Arawak Indians and were the indigenous people of the Caribbean and Florida. It is believed that the ancestors of the Taino entered the Caribbean from the northern coastal region of South America and divided into several groups from which many Taino tribes were formed. Two of the split Taino groups settled in present day Puerto Rico and Florida of the United States of America, while other groups occupied and settled in Islands of Hispaniola, Jamaica, the Bahamas, and Eastern Cuba.

Early paintings of the Taino and Arawak show that they were darker with curly hair, while some studies conclude that the Taino had bronze skin tone and long straight black hair, high cheekbones and dark brown eyes. The Taino were skilled farmers, cultivating cassava, sweet potatoes and corn. They had developed sophisticated systems of navigation which allowed them to traverse the Caribbean with ease, and built impressive wooden canoes which could fit up to 100 passengers. They were as well artistic as they composed music and created powerful spiritually expressive objects such as *zemis*, made of wood, clay or stone.

By the time of Christopher Columbus arrival in America in 1492, Taino were already the principal inhabitants of the Caribbean, and had their civilization with their own religious, political and social systems. Spiritually, the Taino worshiped two main gods; *Yucahu*, the lord of cassava and the sea and *Attabeira* his mother, the goddess of fresh water and human fertility. There were also other lesser gods who were worshiped in form of *zemis*, which was a representation of gods and ancestors. Socially, Taino society was divided into two classes, *the naborias* and *the ntainos*. *The naborias* were the laboring class in charge of fishing, hunting, and working in the fields; while *the ntainos*, the nobles, supervised their labor. Politically, *the ntainos* ruled over smaller communities, and reported to *the cacique* who oversaw the larger chiefdoms.

Christopher Columbus left Europe to America carrying a letter from the King Ferdinand of Spain. The letter was communicated to the Taino/Sarawak, wanting them to acknowledge Christianity and accept the authority of the King of Spain, with promises of benefits but also threats if they refuse to comply to the King's demands.

3.1. KING FERDINAND'S LETTER TO THE TAINO-ARAWAK INDIANS

"In the name of King Ferdinand and Juana, his daughter, Queen of Castile and Leon, etc., conquerors of barbarian nations, we notify you as best we can that our Lord God Eternal created Heaven and earth and a man and woman from whom we all descend for all times and all over the world. In the 5,000 years since creation the multitude of these generations caused men to divide and establish kingdoms in various parts of the world, among whom God chose St. Peter as leader of mankind, regardless of their law, sect or belief. He seated St. Peter in Rome as the best place from which to rule the world but he allowed him to establish his seat in all parts of the world and rule all people, whether Christians, Moors, Jews, Gentiles or any other sect. He was named Pope, which means admirable and greatest father, governor of all men. Those who lived at that time obeyed St. Peter as Lord and superior King of the universe, and so did their descendants obey his successors and so on to the end of time.

The late Pope gave these islands and mainland of the ocean and the contents hereof to the above-mentioned King and Queen, as is certified in writing and you may see the documents if you should so desire. Therefore, Their Highnesses are lords and masters of this land; they were acknowledged as such when this notice was posted, and were and are being served willingly and without resistance; then, their religious envoys were acknowledged and obeyed without delay, and all subjects unconditionally and of their own free will became Christians and thus they remain. Their Highnesses received their allegiance with joy and benignity and decreed that they be treated in this spirit like good and loyal vassals and you are under the obligation to do the same.

Therefore, we request that you understand this text, deliberate on its contents within a reasonable time, and recognize the Church and its highest priest, the Pope, as rulers of the universe, and in their name the King and Queen of Spain as rulers of this land, allowing the religious fathers to preach our holy Faith to you. You own compliance as a duty to the King and we in his name will receive you with love and charity, respecting your freedom and that of your wives and sons and your rights of possession and we shall not compel you to baptism unless you, informed of the Truth, wish to convert to our holy Catholic Faith as almost all your neighbours have done in other islands, in exchange for which Their Highnesses bestow many privileges and exemptions upon you. Should you fail to comply, or delay maliciously in so doing, we assure you that with the help of God we shall use force against you, declaring war upon you from all sides and with all possible means, and we shall bind you to the yoke of the Church and of Their Highnesses; we shall enslave your persons, wives and sons, sell you or dispose of you as the King sees fit; we shall seize your possessions and harm you as much as we can as disobedient and resisting vassals. And we declare you guilty of resulting deaths and injuries, exempting Their Highnesses of such guilt as well as ourselves and the gentlemen who accompany us. We hereby request that legal signatures be affixed to this text and pray those present to bear witness for us."

Although Columbus arrived in the new world (America), specifically the Caribbean in 1492, the conquest did not start until 1494, taking the Islands of Hispaniola under Spanish rule. In Puerto Rico Spanish colonization started in 1508, and Cuba in 1510. It is reported that by 1509, only 15 years after the establishment of the Spanish colonial rule in Hispaniola, the Taino population dropped by hundreds of thousands, to only 60,000. Causes for this dramatic drop include forced overwork, diseases such as smallpox and measles which are said to have been brought by the Spaniards and the indigenous Taino population was not immune against. Another key factor is massacre executed by Spaniard. A number of Taino survivors is said to be between 500 – 2000 people, of a community which had a population of millions.

4.0 HERITAGE

Jalil Sued Badillo, an ethnohistorian at the university of Puerto Rico, asserts that, although the Spanish histories speak of the disappearance of the Taino as an ethnic identification, many of the Taino survivors left descendants who intermarried with other ethnic groups including slaves from Africa who were brought in the America to work for the Europeans after the mass killings of the Taino left the colonists in need of labor force. Evidence suggests that some Taino women and African men intermarried and lived in relatively isolated Maroon communities in the interior of the islands where they developed into a mixed-race population, independent of Spanish authorities

There had been efforts since 1840s to recreate Taino identity in Cuba, Dominican Republic and Puerto Rico, with much more efforts by Puerto Rican community of the United States of America in 1960s. Groups of people currently identifying as Taino, are most notably Puerto Ricans and Dominican Republic both on islands and in the United States mainland. The concept of ‘living Taino’ has been proven in the recent census. In more recent years there has been a high percentage of people with Spanish and African Ancestry, claiming Taino Ancestry. Research findings published in the Proceedings of the National Academy of sciences, researchers say the DNA of the pre-Columbus indigenous populations is found in living people. Therefore, this confirms that Taino culture is very much still present.

5.0 TAINO IN GEORGIA

New knowledge about North America’s connection to the history of Taino people has been emerging in the recent years. Much evidence of existence of Taino especially in today’s Georgia is found to have been available for a long time. These include 16th century archives left by French and Spanish explorers, plus a stone tablet discovered over a century ago near Atlanta, GA. The Taino ethnic and place names were in these old texts. Some of them are still in use today. Until recently, though, no one ever stopped to investigate the origins of such words that were within what was thought to be the original territory of the Creek Indians, but not Creek Indian words.

The first breakthrough occurred in 2011. Dr. Stephen C. Jett, a geology professor at the University of California-Davis was intrigued because several of the petroglyphs from northern Georgia did

not resemble those he was familiar with in the Southwestern United States. Most were on larger boulders and were very similar to Bronze Age petroglyphs on the Atlantic coasts of Ireland and Spain. One was entirely different. It was inscribed on a four feet (1.33 m) tall stone tablet, called a stela by archaeologists. It had been found over a century ago near the Chattahoochee River in an area that is now part of Metropolitan Atlanta. Jett thought it looked “very Caribbean.”

The Sweetwater Creek stela, as it is now known, was discovered by a hunter, face down on the crest of a hilltop shrine. Earthen and stone steps led up the steep hill from the creek’s confluence with the Chattahoochee River. The hillside was littered with Native American artifacts. For many years the stela was on display at the offices of the Georgia Division of Archives and History. It is now displayed at a museum in Sweetwater State Park.

Dr. Jett provided names of several fellow members of the American Petroglyphic Society, who were experts on Taino and Carib art. They were sent photos of the Sweetwater Creek stela. The response was instantaneous. The stela portrayed a Taino guardian deity. In fact, the semi-human figure was virtually identical to art found in caves near Arecibo, Puerto Rico. That region was the Toa Province, prior to conquest of Puerto Rico by the Spanish. It was a 100% match.

During the early spring of 1540 the Hernando de Soto Expedition was traveling northward through present day southern Georgia. Approximately 80 miles (130 km) south of Macon, GA the expedition entered a Native town on the Ocmulgee River called *Toa*. It was in a province called *Toasi*, which in the Itsate Creek language means “offspring of Toa.” De Soto’s chroniclers remarked that the town of Toa was cleaner, better planned and more sophisticated than the native villages they had visited in Florida. Toa is also the Taino name for a special stone griddle used to bake cassava bread.

The fact that a Native town in Georgia and a province in Puerto Rico had the same name might be thought to be a coincidence, but the Toasi moved westward into central Alabama in the 1700s as European colonists occupied the Atlantic Coastal Plain. When white settlers reached Alabama, they were called the Tawasee. It is still a place name near Loundesboro, Alabama. One of the Tawasee men happened to be traveling in the Carolinas, looking for work. Some local scholars took an interest in the native language he spoke. Toasi (or Tawasee) turned out to be a mixture of Taino Arawak and Creek Indian words.

Some of the Toa’s also settled in the mountains of Georgia, probably to have access to the region’s natural resources. In the mountains, the Toa maintained their Arawak identity more completely. They called themselves the Toa-coa (Toa People.) Their name survives today as two rivers named Toccoa in the mountainous part of the state. They also had a village on the Little Tennessee River. That village eventually joined the Cherokee Indians. It was known to the Cherokees as Tocqua.

There was another hybrid group that lived in central Georgia near the Toa and also in the southern tip of Florida. According to 16th century French explorers, they called themselves the Mayacoa. That means Maya People in Arawak. Apparently, they were a mixture of Maya Indian and Arawak ancestors. Other Arawak tribes in Georgia mentioned by the French included the

Potano, Ustacoa, Panicoa, Anatecoa, Maticoa, Omiticoa and Enlicoa. These tribes were Arawaks, but allied with Itsate-Creek Indians, who spoke another language with many Maya words.

Arawaks, originally from the Caribbean Basin, may have lived as far north as the Shenandoah Valley in Virginia. When European settlers arrived in the Shenandoah Valley it was uninhabited. Either a plague or Rickohocken Indian slave raiders had erased an advanced indigenous culture. This extinct nation left behind many mounds and the ruins of numerous villages. While tilling the fields around these abandoned villages, the newly arrived German and Dutch settlers found numerous stone griddles with legs that were unlike anything utilized by Algonquin Indians in Virginia. The descriptions of these griddles sound identical to the *toas* used by Arawak Indians to bake cassava bread.

Gary Daniels is the founder of www.LostWorlds.org. He was featured on the premier of the History Channel's *American Unearthed* on December 21, 2012. Gary lives on the coast of Georgia and has been researching the Arawaks of the Southeastern United States for several years. He has identified a pre-European trade network, operated by the Arawaks that transported products from the coast like salt to the highlands, then returned to the coast with products from the mountains.

Gary often pondered what caused a sudden ethnic change around 1000 AD, when many new towns appeared within the interior of the Southeast, while parts of the Atlantic Coast seemed to have been temporarily abandoned by Muskogean mound builders. The coast was reoccupied by Arawak and Tupi-Guarani peoples some time later. They paddled as far as 2,000 miles (3200 km) to settle in Georgia.

[ARTICLE REFERENCE]

GEORGIA CONNECTIONS: POSSIBLE CARIBBEAN INDIGENOUS PRESENCE AND INFLUENCE ON THE NATIVE AMERICAN CONFEDERACIES OF THE SOUTHEASTERN UNITED STATES

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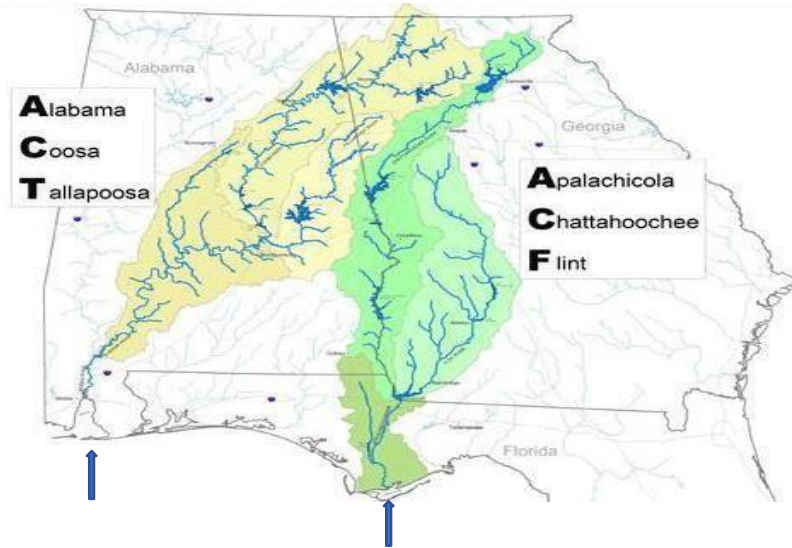
An article appearing in the September 4, 1909 edition of the Douglas County Sentinel, entitled “Remarkable stone image found near Douglasville”, tells the story of what happened one day when William Harvey Roberts went hunting for wild turkeys along Sweetwater Creek in Douglas County, Ga. What Roberts discovered while hunting in an area called Jack’s Hill would become known as the Roberts and/or Sweetwater Creek petroglyph. The newspaper describes how the stone was found in an area where “[a] large number of Indian relics have been found”, and located “near the top of a cliff, which has stone steps dug out on the side, and is almost a hundred feet high and perpendicular to the little creek below” (cited in Smith: 45-46). In her article titled “Mystery of the Roberts petroglyph”, Virginia Davis states:

During his hunt, Mr. Roberts became tired and decided to pause to rest on a large boulder. As he did so, he discovered something that has become an enduring mystery... Mr. Roberts noticed the large rock on which he was sitting had engraved drawings which resembled the human form...[and] decided to retrieve it as a curiosity item for his home” (Davis: 48).

This engraved stone was kept in the Roberts home until his death. In 1930, the Roberts family loaned the stela to the State Archives of the Department of Natural Resources (Smith: 46). The petroglyph was housed for many years in Rhodes Mansion, the original office of the Georgia Department of Archives and History, located on Peachtree Street in Atlanta. In 1962, the Archives loaned the petroglyph to the Columbus Museum where it was displayed and then stored until 2005. In 2005, it was taken to the newly created Sweetwater Creek State Conservation Park Interpretative Center, in Lithia Springs, Ga, where the stela currently resides (Smith: 47-48; Davis: 49).

Interestingly enough, the Sweetwater petroglyph is not the only glyph to be found in this area. Georgia holds many examples of early petroglyphs, such as those located in Fulton and Forsyth counties. Were these stones carved by local tribes, or were they carved by travelers passing through the region? Are the symbols traceable to other cultures? Can we determine contact through the possible cultural legacies visitors may have left behind? These questions serve as an exploration into the possibilities of a Caribbean indigenous influence on the cultures of the Native American confederations found within the south-eastern United States.

The state of Georgia is considered to have one of the richest petroglyph traditions in the South Eastern United States, its geographical location making it the ideal meeting ground for indigenous encounters. Looking at the following tri-state map, we can observe two major riverine entries into the region from the southeastern Gulf corridor into the rich water basin areas of Alabama, Georgia and Florida – areas that contain huge artifact fields.



Virginia Davis describes the petroglyph as follows, “The Roberts petroglyph is 200 to 250 pounds in weight. It is 46 inches in height, 22 inches wide and 10 inches deep at its greatest dimension. The stone is schist, not granite as is sometimes assumed” (Davis: 48).

Margaret Perryman, in her article “Sculptured monoliths of Georgia”, states that: The petroglyph is quite different from any of the other known Georgia petroglyphs. The peculiar shape of the stone and the distinctive type of its markings make it one of the most interesting and rare examples of stone carvings in Georgia. The apparently purposely cut deep notch in the bottom of the stone is most puzzling and poses the problem of whether the stone might have been made to be placed upon a cross beam or a ridge pole (Perryman: 7).

The artwork etched onto the stone is very different from the highly realistic stone sculptures found in the region that are known to have been created by the ancestors of

Georgia’s Creek and Cherokee tribes.

According to Richard Thornton, a Creek architect and writer, the petroglyph was thrust into the national limelight in 2011, when filmmaker and amateur

archaeologist Jon Haskell became intrigued by the strange appearance of the petroglyph. Having filmed documentaries in many parts of the Americas, he had never seen any petroglyph like the Sweetwater Creek petroglyph in the United States:

During the first week of April 2011, Haskell sent emails throughout North America to friends, who were either archaeologists, petroglyph specialists or experts on Native American art. Stephen C. Jett is a geography professor at the University of California at Davis and a recognized scholar of the petroglyphs and pictographs of the American southwest. His brief comment emailed back to Jon Haskell was the first interpretation in a century that assigned a regional identity to the Sweetwater petroglyph. He wrote, “It looks vaguely Caribbean to me, but that’s just an impression, I am not conversant with the rock art of that region. (Thornton, 2011).

Looking at the figure, it is possible that it is a “guardian spirit” whose presence would have warned travelers that they were entering a province or sacred area. In August of 2018, I had a discussion with Taino scholar Roberto Perez Reyes, author of *El secreto mejor perdido*, who talked about the possible significance of the figure portrayed on the petroglyph – he identified it as Caniba¹ (in Kalinago *karibna* “the people”) – a powerful symbol that tells others that the place it appears in is inhabited by a strong people. The figure possesses a dominant stance, indicating power, and outstretched hand with many digits, which indicates a large population. Richard Thornton was the first to write about the petroglyph’s possible Caribbean roots. Reading his research, it states that his archaeological contacts in Puerto Rico identified the entity as Mabouya. For me, this is strange, as the Maybouya isn’t Taino, but Kalinago. It’s significance for the Kalinago is that of a malevolent spirit who possesses its unsuspecting victims and causes illness. After further thought, I feel the figure could possibly be an interpretation of Boinayel, the Taino god of agriculture who controlled the harvest. He was known the god of rain and the belief was that when Boinayel cried, the tears would turn into rain. His tears were a sign of the water that would then cultivate the crops.

¹ This is evidence that I presented some years ago in the following article: Maxwell, Melinda (2012). Wendigo, Canaima, Caníbal: a journey into the world of Amerindian shape-shifting. In Nicholas Faraclas et al. (Eds.), *Double voicing and multiplex identities: unpacking hegemonic and subaltern discourses in the Caribbean* (pp. 445-449). Curaçao/Puerto Rico: FPI; UNA/RPR.

In the 1930's, archaeologists, including the late Richard Wauchope and Arthur Randolph Kelly, working in advance of the establishment of an industrial park on the

Chattahoochee River near the outlet of Sweetwater Creek's, discovered several varieties of tubers growing wild near the original stela site that had been previously unattested in the local archaeological record. They looked like "bushy" morning glories, but had large, edible tubers growing underground (Thornton, 2011). According to their description,

these mounded areas, or *conucos*, likely contained *batata* (sweet potato) or *ñame* (wild yam). Intensive land development since then has eliminated the wild root crop patches, but some sketches still exist.

According to Thornton, some linguistic evidence also exists as to the possible settlement of indigenous peoples from the Caribbean. Much of his etymology focuses on Creek/Mayan prefixes and Arawak suffixes (2011; 2016). Some of the town names that he mentions most definitely contain Taino etymons, for example Toa, which means 'great river', is one of the towns that Hernando de Soto encounters in what is today Georgia on the first European expedition into the interior of the Southeast of North America in the 1500s (see MinerSola). Thornton observes that the Toasi (meaning "Offspring of Toa" in Creek) ethnic group was different from the others in the Florida peninsula and later moved to the area around Birmingham, Alabama, where English-speaking settlers called them the Towasee. He also notes that by that time they had become members of the Creek Confederacy. Some of their language survives in a glossary and has been found to contain both Arawak and Mvskoke words (Thornton, 2016). From 1564-1565, Rene Goulaine de Laundonniere recorded numerous provincial and town names on the Georgia coast and along the Althamaha River that ended with the Taino suffix *-coa*, Thornton refers to *-coa* as Arawak (in Taino *coa* serves as a prefix or suffix meaning "place" – see Miner Sola). There are several surviving place names in the mountains of western North Carolina, Georgia and eastern Tennessee that also have the *coa* suffix, these include Toccoa, Stecoah, Talikoa, and Seticoa. Etymology aside, there is very significant evidence that indigenous peoples originally from the Caribbean (the Bahamas, Puerto Rico, Cuba or Hispaniola) paddled to the Florida Peninsula, followed the gulf coast up to the mouth of the Apalachicola-Chattahoochee River, and ultimately settled in the vicinity of what is now Atlanta, Georgia. Shortly after many of the indigenous peoples of the Southeast were forcibly relocated from northwestern Georgia to Oklahoma on the Trail of Tears in

1838, early settlers found an 8 1/2 foot long - 2 1/2 foot wide boulder in Forsyth county, located alongside a wagon road between the towns of Cumming and Dahlonega. On the three-sided rock were carved seventeen glyphs that didn't correspond to any of the Creek or Cherokee nations' glyphs. Circles dominate, but there are also some abstract glyphs that were not recognizable to any scholars of the day. These same marks are found on petroglyphs throughout the Caribbean. Charles Jones, one of the pioneers of American archaeology, viewed the boulder around 1870. He included a description of the boulder in his landmark book *Antiquities of the southern Indians, particularly of the Georgia tribes*, published in 1873. At the time it was discovered, the figures on the boulder were incised 1/2 to 3/4 inches deep. On one end of the boulder, running vertically was a line of 18 drilled dots, interconnected by an incised line. The largest set of concentric circles measured 8 inches in diameter. Through the decades, the boulder was vandalized by sightseers and eroded by the elements. In order to protect it from further damage, it was relocated in 1963 to the new Georgia State Art Museum on the campus of the University of Georgia in Athens, where it still resides. Track Rock Mountain is immediately adjacent to Georgia's tallest mountain, Brasstown Bald. The location of the small terrace there containing the six boulders is about 30 feet above a paved road that was once an American Indian trail that went over a gap between two mountains. However, this trail was not one of the wide, road-like routes that once interconnected the commercial circuits of pre-Colombian North America. It led to a quarry of soapstone, which was mined to create cooking bowls and metates (mortar/pestles) for grinding (the Cherokee used soapstone for pipes and ingested it for medicinal purposes, as it is high in magnesium). Some of the glyphs carved at Track Rock Mountain also exhibit circles and swirl designs found throughout the Caribbean.

The Cline Family/Reinhardt Petroglyph is a 5-ton boulder that was donated to Reinhardt University in Waleska, Georgia by members of the Cline family in the 1940s. This ancient and mysterious carved rock was found years ago on the Cline farm in the Hickory Log area of Cherokee county near the Etowah River and was brought to the campus on a large wrecker and placed between two big oak trees next to Dobbs Hall. It was later moved into the Reinhardt library and then to the Funk Heritage Center, which is

Georgia's Official Frontier and Southeastern Indian Interpretive Center, also located in Waleska, where it is now the centerpiece of the Hall of Ancients.

Like the above mentioned stone artifacts, this boulder contains carvings that are commonly found in the Caribbean, specifically spirals.

One interesting point is that none of the petroglyph boulders in northern Georgia are directly associated with Native American town sites. Their locations are typically on top of natural features which are visible from a distance. What the boulders do share is an association with ancient trading paths, and they would have been landmarks for travelers in ancient times. That does not necessarily mean that these rocks were originally carved by the indigenous inhabitants of the lands near them, though. They could have been carved by travelers passing through the region, who wished to leave a record of their presence.

In this section, I would like to transition from petroglyphs to some of the possible influences brought into the Southeast by the indigenous peoples of the Caribbean. I will begin with head flattening /cranial deformation. In her book *Slavery in Indian country: the changing face of captivity in early America*, Christina A. Snyder writes, “When infants from these groups lay on their cradle boards, families placed wooden boards covered with deerskin on the foreheads, making the cranial vault rounded and long” (p. 17). Head flattening in the Southeast was practiced by a number of tribes. The Choctaw and Chitimacha, who only flattened the heads of male babies, and the Caddo, who only flattened the heads of those of hereditary political and religious leaders, whose status was determined according to their matrilineal descent system. These leaders directed political and religious ceremonies, as did a similar group of leaders in Taino culture. Cranial deformation in the Southeast was usually an indication of high social rank. In Caribbean indigenous cultures, head flattening was practiced among the Taino in the Bahamas, Cuba, Jamaica, Haiti, the Dominican Republic and Puerto Rico, and among the Kalinago from the Virgin Islands on down the chain of islands that includes Dominica, Martinique, Guadeloupe, Grenada, St. Vincent and the Grenadines. Tattooing among the tribes of the Caribbean was documented in early letters and reports dating from the late 1400s by both Diego Alvarez Chanca, who sailed with Columbus, and Gonzalo Fernandez de Oviedo. Tattooing was also common among the tribes of the Southeast, including the Cherokee, Creek, Choctaw, Chickasaw, Seminole, Natchez, and Caddo. The Chitimacha of Louisiana, who tattooed their faces, bodies, arms and legs, had a leadership system similar to both the Maya and the Taino, consisting of a class of hereditary leaders and a class of commoners, referred to in Taino language as

nitaino and *naboria*, respectively. Members of these the two classes spoke different language varieties and intermarriage between them was forbidden. Blowguns are another possible cultural link between the Southeast and the indigenous Caribbean. The use of blowguns by North American tribes has only been documented in the southeastern United States. Tribes that utilized the blowgun include the Houma, Koasati, Cherokee, Chitimacha, Chickasaw, Choctaw, and Seminole. These tribes made cane stems into arrow shafts, blowguns and darts for hunting squirrels, rabbits and various birds (Bushnell, 1909; Hamel & Chiltoskey, 1975; Speck, 1941; Kniffen et.al., 1987). Young Cherokee boys used giant cane blowguns armed with darts to protect ripening cornfields from scavenging birds and small mammals (Fogelson, 2004). Today, the Eastern Band of Cherokee are the only remaining tribe that actively uses blowguns for the hunting of small game. These blowguns are made from river cane, much like those utilized in the Caribbean by the Kalinago (Rosseau Reed – River Cane). Unlike the tribes of South Florida, and those of the Greater and Lesser Antilles, who used manchineel sap to poison their dart tips, the Cherokee never used poison because they felt it would contaminate the meat (cherokeeheritage.org, 2016).

The evidence presented in this article indicates that there was significant pre-Columbian cultural contact and exchange between the Caribbean and the indigenous Southeast of North America. These connections are confirmed by the existence of shared mythological traditions and southeastern agriculture involving Caribbean cultivars, such as tobacco, corn, peanuts, cotton and tropical squash. DNA testing among the southeastern nations has shown the presence of haplogroups only found in the Caribbean and Central and South America. This gives the concept ‘circum-Caribbean’ new meaning, suggesting that our understanding of the circum-Caribbean needs to be expanded from the colonial context in which we normally use the term to the much longer and culturally more complex era of pre-colonial contact.

6.0 TAINO HAIR CULTURE

Different studies show that the Taino had long black hair and their frequently worn hairstyle featured bangs in front and longer hair at the back with two braided pony tails. This is not different from other early tribes of America. There is a common culture of growing long braided hair among indigenous tribes of America. Both men and women are encouraged to grow their hair. Normally there are special ceremonies for the first haircut, but thereafter the hair is let to grow long. There are beliefs around long hair as many of the beliefs are tied to the earth and nature. It is believed

that long hair in the Native American culture is a physical manifestation of the growth of the spirit. Their hair, long in different styles, had their spiritual meaning, and they took great pride in their hair.

7.0 THE MAROONS

In 1654, the British challenged the Spanish rule over the Caribbean. They suffered defeats twice in Hispaniola, and successfully tried again and succeeded to establish their rule over Jamaica. On their way out of the islands after a defeat, the Spaniards freed their African slaves. These freed African slaves and those who escaped would later be known as the Maroons. The origin of the word maroon was derived from a Spanish word cimarron, which meant, widely and unruly. This group of escaping African slaves, started escaping in 1530s where they fled to the hills and mountains of Jamaica where they joined the native Jamaican Tainos. After a long fight with the British, in 1700s the maroons and the Jamaican Tainos signed a peace treaty with the British. It is believed that the Maroons and Jamaican Tainos intermarried and their descendants spread in other parts of the Caribbean, some finding their way into today's South Carolina and Georgia in the United States of America.

Among the slaves who did not allow themselves to be re-enslaved by the British and therefore escaped into the hilly mountainous regions of the island to live amongst the Tainos, was Nanny of the Maroons. According to Wikipedia Nanny was born in 1686 in Ghana, western Africa and was brought to Jamaica as a slave (she told me she came as an indentured servant). She and her brothers Accompong, Cudjoe, Johnny and Quao ran away from their plantation. They said Nanny was married but she had no children. Both her and her brothers held several slave rebellions in Jamaica and it was said that she was such a fierce warrior that the British had to beg for peace. They also said Nanny was a great Obeah woman who knew many charms and spells and she used this to assist her to defeat the British. In 1739 the British governor in Jamaica signed a treaty with the maroons promising them 2500 acres in two different locations. They were to remain in their 5 main towns; Accompong, Trelawny, Mountain Top, Scots Hall, Nanny Town. The government of Jamaica declared Nanny a national heroine in 1976.

The maroons were ferocious hunters. It is believed that up to this age, Maroons who have never met can identify each other, and this is because of spiritual connection among themselves. Besides their spirituality, the Maroons are very traditional and they work closely with nature. The maroons have their own unique code that they use to communicate with each other, this was done using an instrument known as the Abeng (an African word meaning 'conch shell') The ones used by the maroons however, looks more like a cow's horn and is still used today in the maroon communities of Jamaica. This instrument greatly assisted them during the rebellion and prevented their recapture by the slave masters.

7.1. THE MAROON PEACE TREATY

Articles of Pacification with the Maroons of Trelawney Town, Concluded March the first, 1738

In the name of God, Amen, Whereas Captain Cudjoe, Captain, Acompong, Captain Johnny, Captain Cuffee, Captain Quaco, and several other Negroes, their dependents and adherents, have been in a state of ware and hostility, for several years past, against our sovereign lord the King, and the inhabitants of this island; and whereas peace and friendship among mankind, and the preventing of effusion of blood, is agreeable to God, consonant to reason, and desired by every good man; and whereas his Majesty George the Second, King of Great Britain, France, and Ireland, and of Jamaica Lord, Defender of the Faith, &c. has by his letters patent, dated February the twenty-fourth, one thousand seven hundred and thirty-eight, in the twelfth year of his reign, granted full power and authority to John Guthrie and Francis Sadler, Esquires, to negotiate and finally conclude a treaty of peace and friendship with the aforesaid Captain Cudjoe, and the rest of his captains, adherents, and others his men; they mutually, sincerely, and amicably, have agreed to the following articles:

First, That all hostilities shall cease on both sides for ever.

Secondly, That the said Captain Cudjoe, the rest of his captains, adherents, and men shall for ever hereafter in a perfect state of freedom and liberty, excepting those who have been taken by them, or fled to them, within two years last past, if such are willing to return to their said masters and owners, with full pardon and indemnity from their said masters or owners for what is past; provided always that, if they are not willing to return, they shall remain in subjection to Captain Cudjoe and in friendship with us, according to the form an tenor of this treaty.

Thirdly, That they shall enjoy and posses, for themselves and posterity for ever, all the lands situate and lying between Trelawney Town and the Cockpits, to the amount of fifteen hundred acres, bearing northwest from the said Trelawney Town.

Fourthly, That they shall have liberty to plant the said lands with coffee, cocoa, ginger, tobacco, and cotton, and to breed cattle, hogs, goats, or any other flock, and dispose of the produce or increase of the said commodities to the inhabitants of this island; provided always, that when they bring the said commodities to market, they shall apply fist to the customs, or any other magistrate of the respective parishes where they expose their goods to sale, for a license to vend the same.

Fifthly, That Captain Cudjoe, and all the Captain's adherents, and people now in subjection to him, shall all live together within the bounds of Trelawney Town, and that they have liberty to hunt where they shall think fit, except within three miles of any settlement, crawl, or pen; provided always, that in case the hunters of Captain Cudjoe and those of other settlements meet, then the hogs to be equally divided between both parties.

Sixthly, That the said Captain Cudjoe, and his successors, do use their best endeavors to take, kill, suppress, or destroy, either by themselves, or jointly with any other number of men, commanded on that service by his excellency the Governor, or Commander in Chief for the time being, all rebels wheresoever they be, throughout this island, unless they submit to the same terms of accommodation granted to Captain Cudjoe, and his successors.

Seventhly, That in case this island be invaded by any foreign enemy, the said Captain Cudjoe, and his successors hereinafter named or to be appointed, shall then, upon notice given, immediately repair to any place the Governor for the time being shall appoint, in order to repel the said invaders with his or their utmost force, and to submit to the orders of the Commander in Chief on that occasion.

Eighthly, That if any white man shall do any manner of injury to Captain Cudjoe, his successor, or any of his or their people, they shall apply to any commanding officer or magistrate in the neighbourhood for justice; and in case Captain Cudjoe, or any of his people, shall do any injury to any whiter person, he shall submit himself, or deliver up such offenders to justice.

Ninthly, That if any negroes shall hereafter run away from their masters or owners, and shall fall into Captain Cudjoe's hands, they shall immediately be sent back to the chief magistrate of the next parish where they are taken; and these that bring them are to be satisfied for their trouble, as the legislature shall appoint. [The assembly granted a premium of thirty shillings for each fugitive slave returned to his owner by the Maroons, besides expenses.]

Tenthly, That all negroes taken, since the raising of this party by Captain Cudjoe's people, shall immediately be returned.

Eleventhly, That Captain Cudjoe, and his successors, shall wait on his Excellency, or the Commander in Chief for the time being, every year, if thereunto required.

Twelfth, That Captain Cudjoe, during his life, and the captains succeeding him, shall have full power to inflict any punishment they think proper for crimes committed by their men among themselves, death only excepted; in which case, if the Captain thinks they deserve death, he shall be obliged to bring them before any justice of the peace, who shall order proceedings on their trial equal to those of other free negroes.

Thirteenth, That Captain Cudjoe with his people, shall cut, clear, and keep open, large and convenient roads from Trelawney Town to Westmorland and St. James's, and if possible to St. Elizabeth's.

Fourteenth, That two white men, to be nominated by his Excellency, or the Commander and Chief for the time being, shall constantly live and reside with Captain Cudjoe and his successors, in order to maintain a friendly correspondence with the inhabitants of this island.

Fifteenth, That Captain Cudjoe shall, during his life, be Chief Commander in Trelawney Town; after his decease the command to devolve on his brother, Captain Accompong; and in case of his decease, on his next brother Captain Johnny; and, failing him, Captain Cuffee shall succeed; who is to be succeeded by Captain Quaco; and after all their demises, the Governor, or Commander in Chief for the time being, shall appoint, from time to time, whom he thinks fit for that command.

Treaty courtesy of the Kress Collection of Business and Economic Literature, Baker Library, Harvard Business School.

(ARTICLE REFERENCE)
**Maroonage and Flight:
An Overview**

Paper presented at the Fourth Annual International
Conference at the Gilder Lehrman Center for the
Study of Slavery, Resistance, and Abolition

Unshackled Spaces: Fugitives from Slavery and
Maroon Communities in the Americas
Yale University, 6 December 2002

Loren Schweninger

In 1821, the South Carolina slave Joe, who lived near the state capital of Columbia, escaped from his plantation and began a one-hundred-mile journey as a runaway slave. Following the river systems to the southeast, he went along the Congaree and Santee rivers to the low-lying forest and swamp areas stretching back from the coast. He went undetected until he reached the Georgetown District, where he was confronted by a planter named George Ford, described by his neighbors as a “worthy and respectable Citizen.” Joe rose up against the white man, killed him, and fled into the woods along the lower Santee River.ⁱ

He quickly convinced other outlying runaways from plantations in the Claremont, Clarendon, St. Johns, St. Stephens, and Richland parishes and districts to join him. They established a base camp deep in the woods. Joe--or Forest as he came to be known because of his ability to disappear without a trace into the dense

tree-lined river areas--was a born leader of men: bold, intelligent, cunning, and fearless. He knew how and when to strike and how and where to escape. During the next two years he led a band of runaways as they pillaged, stole, attacked, and wreaked havoc on plantations in the area. "Most of the runaways flew to his Camp and he soon became their head and their life," a group of eighty slave owners, farmers, and planters explained in a petition to the state legislature. "He had the art and the address to inspire his followers with the most Wild and dangerous enthusiasm." The petitioners continued:

He was so cunning and artful as to elude pursuit and so daring and bold at particular times when no force was at hand as to put everything at defiance. Emboldened by his successes and his seeming good fortune he plunged deeper and deeper into Crime until neither fear nor danger could deter him first from threatening and then from executing a train of mischief we believe quite without parallel in this Country.

Local residents asked for help from the "proper Military department" and petitioned the Governor to assist them in bringing Forest to justice. Meanwhile, Ford's relatives offered an enormous reward of one thousand dollars for his capture. When one considers that the average reward for a runaway slave in South Carolina at this time was between ten and fifteen dollars and that it would take a common laborer several years to earn one thousand dollars, to offer such a sum was truly extraordinary. In 1822, the South Carolina General Assembly awarded the leader of a militia unit \$160 for supplies following an extensive search for the slave. But Forest remained at large. His and his men's intimate knowledge of the countryside, its hidden swamps and overgrown creeks, surpassed that of all others.

Finally, in August 1823, the planters and slave owners in the vicinity organized themselves into "companies as Infantry." They traversed Santee River Swamp from "the Confluence of the two rivers that form it to Munys Ferry a distance even by land," they noted, "of sixty miles." In fact, the distance they searched was many miles more considering the numerous tributaries and meandering riverbeds. They trudged through the dense foliage in the insufferable heat of late summer and fought off insects and snakes, searching as many possible hideaway locations as they could. Finally, fatigued by living in the wilderness and dispirited by the enormity of their task, they called off the expedition. Indeed, they complained, they might have passed within a few feet of the slaves and not known they were even in the same proximity so dense were the vines, undergrowth, and cypress trees.

It was at this point that Royal, a slave patroon who knew Forest, came to their aid. Owned by a Richland District woman who promised him freedom if he provided assistance, Royal led a small company of white men to a landing near Forest's camp. As the slave owners lay flat in Royal's boat, Royal beckoned Forest and his followers to come out of the woods. The fugitives trusted Royal and came toward the boat, discovering his betrayal too late. As they began to flee the whites rose up and discharged their muskets in "a single well directed fire" that killed Forest and three of his followers instantly. The rest of the gang were either chased down and shot, captured and hanged, or "frightened to their respective homes."ⁱⁱ That Forest was able to avoid capture for more than two years was remarkable. There was little doubt that his brief career as a rebel leader along the lower Santee River struck fear into the hearts of slave owners.

Judging from the response of area slave owners and farmers, Forest's activities were unparalleled and unprecedented in their audacity and their cunning, and the runaways achieved a greater success than many of their counterparts. However, Forest and his band of rebels were by no means unique. Beginning in the early years of South Carolina slavery, outlying slaves established settlements in the lowland swamps and backcountry. While their numbers fluctuated over time, pockets of outlying slaves were always a part of the region's landscape. During the 1730s, some fugitives fled to Spanish Florida, especially to a community populated by free blacks called Garcia Real de Santa Teresa de Mose.ⁱⁱⁱ In 1765, some forty runaways, including women and children, lived in a settlement with four substantial buildings in the swamp north of the Savannah River. They subsisted by hunting and fishing and trading with plantation slaves. They possessed blankets, pots, pails, axes, tools, shoes, and fifteen bushels of "rough Rice."^{iv}

In the Chesapeake region, the terrain and majority white population made establishing runaway encampments difficult. One group of African-born slaves ran away to the mountainous backcountry and lowland swamps. There, according to several scholars, men, women and children attempted to recreate an African society on the frontier. In 1729, another band of a dozen slaves absconded from a James River plantation taking tools, clothing, provisions, and arms; they later established a farming community near Lexington. However, such endeavors were rare and by the late eighteenth century, with the decline of Africans in the slave population, these resurrected African enclaves became virtually non-existent.^v

Before and during the Revolutionary War, outlying colonies in South Carolina and Georgia grew in size, and after the war bands of runaways openly defied local authorities. One group of more than one hundred fugitive slaves established a small fort twenty miles north of the mouth of the Savannah River. They called themselves “the King of England’s soldiers,” and they raided farms and plantations and even attacked the Georgia militia. Thomas Pinckney, the Governor of South Carolina, informed the legislature that this and other fugitive gangs posed a serious problem; they were armed and included those who had fled to the British during the war. They were waging guerilla warfare against local residents.^{vi}

During the Revolutionary era, colonies of runaways in West Florida and Louisiana grew as well, evolving from small enclaves of African and Indian raiders to what one author termed permanent settlements. Their residents were well-armed and moved “freely through trackless swamps and dense forests.” They established “independent settlements that equaled plantations in complexity.” Some hunted and fished while others raised corn and rice. In either case they traded with plantation slaves who provided them with supplies and occasionally sold their handicrafts in New Orleans. Many among them had friends and kin on plantations. One of the largest sanctuaries was Gaillardeland, an area equidistant between New Orleans and the mouth of the Mississippi River. The inspirational leader of the group was Juan Malo, a runaway from the German Coast north of New Orleans, who led raids on plantations, rustled cattle, and taunted Spanish authorities.^{vii} From the colonial period until the end of slavery, bands of slaves, living in isolated, heavily wooded or swampy areas, or running to the mountains and beyond, attempted to maintain a separate existence. Some of these groups sustained their cohesiveness for several years, a few for longer periods. They made forays into populated farming sections for food, clothing, livestock, and trading items. Sometimes they bartered with free blacks, plantation slaves, and whites who owned no slaves. The ideas of freedom enunciated during the

Revolutionary era may well have influenced the outlying slaves, and they may well have been inspired by African “patterns of resistance and warfare.”^{viii} But mainly they were responding to local conditions and local circumstances. They were willing to rise up against their owners and others by engaging in a futile, often suicidal, guerilla warfare.

Despite their ephemeral nature, runaway bands sometimes sent entire communities into panic. During the summer of 1795, residents of Wilmington, North Carolina, spoke of sporadic attacks from a “number of runaway Negroes,”

who secreted themselves in the swamps and woods during the day but came out at night to commit “various depredations on the neighboring plantations.” They ambushed and killed a white overseer before they were subdued and before their leader, the “General of the Swamps,” was shot and killed by members of a posse.^{ix} During the summer of 1821, an “insurrection” broke out in Onslow County, North Carolina, when a number of “outlawed and runaway Slaves and free Negroes” banded together. Located between the White Oak and New rivers in the southeastern portion of the state, the long estuaries and forested sections provided good cover. The outlying slaves “daily increased in strength and numbers,” William L. Hill, head of a militia unit, wrote. Their bold acts of defiance became so alarming that “no inhabitant could feel himself at any moment secure in his life, person or property, from plunder, rapine, and devastation committed by them, daily and nightly in every corner of the County.” They were well-armed, cunning, daring, and desperate, Hill revealed; in broad daylight, they ravaged farms, burned houses, broke into stores, and “ravished a number of females.” It took Hill’s two-hundred-man militia unit twenty-six days searching through “Woods, Swamps & Marshes” to quell the “Outlaws.”^x

Even more audacious was a group of runaways in the Piedmont section of North Carolina two decades later. In Halifax County, where deep ravines and rolling hills rather than dense forest and impenetrable swamps provided cover, armed runaways shot and killed livestock and threatened local farmers. When one farmer tried to pursue them, the slaves killed and butchered seventy-five of his hogs. The fugitives then sent word to him that if he would not hunt them again they would not kill any more of his hogs; however, if he continued to stalk them, they would stop killing his hogs and kill him instead. When another farmer, described as a “respectful Citizen,” was shot as he returned home one evening, area planters petitioned the legislature. They demanded a new law be enacted permitting them to shoot on sight slaves “lying out, lurking in the woods swamps & other secret places doing serious injury to the public.” The citizens also requested that the state treasury compensate the financial loss incurred by any slave owners dispatched in such a manner.

The legislators sympathized with the plight of the farmers, but responded by saying the “such a law would be unnecessarily cruel & sanguinary;” it would lead to great abuses and would render slave property insecure and consequently diminish its value. The law as it existed, a Select Committee pointed out, was sufficient to “suppress the evil.” In 1741, North Carolina lawmakers enacted legislation permitting any two justices of the peace to declare outlying slaves “outlaws,” thus

permitting slave owners, overseers, or other whites to shoot them on sight “without Accusation or Impeachment of any Crime.”^{xi}

Similar circumstances existed in other southern states, especially the Carolinas and the lower tier of states from Georgia and Florida to Louisiana. Runaway bands hid in remote to isolated areas and intimidated and harassed local farmers and planters. Even “negro hunters” who came after them with tracking dogs were cautious about pursuing them too far into the backcountry. Sometimes runaways attacked slave owners and overseers; other times they committed “daring and atrocious” acts of highway robbery on innocent travelers.^{xii} During his 1850s tour of the South, Frederick Law Olmsted stopped at a boardinghouse in Mississippi. After he had drifted off to sleep, a fellow traveller entered the room, awakening him from his slumber. His new roommate then took most of the sparse furniture in the room and pushed it against the door. Next he placed two small revolvers on a small end table near his bed “so they could be easily taken up as he lay in bed.” Even though it was a hot night and the room was stuffy and uncomfortable, the traveler said he would not feel safe if anything were left open. ““You don’t know,”” he confided, ““there maybe runaways around.””^{xiii}

Sometimes groups of runaways were able to sustain themselves without marauding, pillaging or committing various “crimes.” In 1843, freeholders and other white inhabitants of King William County, Virginia, asked the legislature to sell fifteen hundred acres on the Pamunky River and other lands that were set aside during the colonial era for the Pamunky Indians. The lands were only “set apart,” not “granted away,” they argued. Now the tribe formed only a “small remnant” of the population, having “so largely mingled with the negro race as to have obliterated all striking features of Indian extraction.” The lands, the petitioners stated, are now inhabited by two “unincorporated bands of free mulattoes in the midst of a large slave holding community.” These free people of color might easily be converted “into an instrument of deadly annoyance to the white inhabitants by northern fanaticism.” The lands have also become a haven for worthless and abandoned whites and fugitive slaves. In short, tracts of land designated for Indians were a “harbor for every one who wishes concealment.”^{xiv}

Historians have long been interested in these and other groups of outlying slaves in the southern United States. In 1939, Herbert Aptheker wrote a seminal article, published in the Journal of Negro History, titled “Maroons Within the Present Limits of the United States.” In subsequent years, Kenneth Stampp, Gerald Mullin,

Eugene Genovese, Peter Kolchin, Ira Berlin, Phillip D. Morgan, among others, have commented on, as one historian stated, “groups of escaped slaves known as maroons that found refuge on the frontier and in unsettled internal areas.”^{xv} In our recent book Runaway Slaves, John Hope Franklin and I also touch on fugitive gangs who survived by their wits and violence.^{xvi}

If, as Peter Kolchin suggests, all history is comparative, it might then be beneficial to place these southern United States fugitive bands into the broader contextual framework of maroonage in other parts of the Americas. The literature about Maroon societies elsewhere is far more comprehensive than writings about groups of runaways in the United States. Scholars have examined communities created by runaway slaves in the Spanish Americas (Cuba, Venezuela, Colombia, Mexico); in the French Caribbean (Saint-Domingue, Martinique); and in Brazil, Guiana, Haiti, and Jamaica.^{xvii} Some of these societies evolved into powerful states with thousands of members and survived for generations, even centuries. This “marronage on a grand scale,” Richard Price argues, struck directly at “the foundations of the plantation system, presenting military and economic threats which often taxed the colonists to their very limits.” In a number of cases, whites were forced to negotiate with their former slaves.^{xviii} Of course, maroon societies were not monolithic; each bore the stamp of its geographic location, resulting in distinct differences, including differences among those who were allowed to join. In addition, it was not always an African heritage that bound them together; the New World realities of geography, treatment, language, and the ratio of blacks to whites also played a major role.^{xix}

Even considering these variations, runaway groups in colonial America and the United States were quite different from those in other parts of the Americas. Indeed, the very term “maroon” meant something different to southerners who owned slaves. Its usage in the West Indies, as a corruption of the Spanish *cimarron*, meaning “wild” or “untamed,” was discarded; instead, “maroon” was employed as an adjective to describe a pleasure party, especially a hunting or fishing excursion that lasted several days. Only the Great Dismal Swamp, on the border of Virginia and North Carolina, and the marshes and morasses of south-central Florida sheltered generational communities of outlying slaves in North America, and even these two were not comparable to maroon societies in other parts of the New World. During the Second Seminole War (1837/1843), for example, the federal government defeated the Florida maroons and removed them and their Indian allies to the American West.

The obvious question is why did such differences emerge? Why was slavery in colonial America and the United States so unique in this regard? Scholars have advanced a number of reasons. Slaves in North America suffered less from disease, were better fed, worked comparatively less, and lived on farms and plantations with resident owners as opposed to the many absentee owner plantations in the Caribbean and Latin America. The smaller proportion of African-born slaves and the larger percentage of whites in the general population in British North America was also a mitigating factor. Others have argued that there were fewer places to establish separate communities in the United States compared with the impenetrable mountains and forests of Hispaniola or Jamaica. Furthermore, the periodic instability of colonial governments in the Americas gave slaves more opportunities to escape.

While all of the comparisons delineated above have some validity, one factor with equal importance has not been emphasized by scholars. Perhaps colonial America and the United State provide the best example of the futility of creating a separate society of runaway slaves in the Americas. It was not due to its geography; lack of remote and isolated locations abounded. The recesses along the rivers of Virginia, North and South Carolina, and Georgia, as well as the dense forests of Alabama and Mississippi, and the isolated islands and bayous of the Lower Mississippi River Valley provided many possible locations. One observer noted that the islands in St. Mary Parish, Louisiana were desolate, isolated and located in the most "remote corner of the Globe."^{xx} Indeed, it was striking that twenty or thirty miles from several of the largest cities in the South--

Charleston, Savannah, Mobile, New Orleans--there were areas where, as was the case for Forest, fugitive slaves could easily conceal themselves.

The problem from a slave's perspective was the determination and vengeance of whites who rooted out and destroyed the camps of runaways. A recent study of slave patrols in the Carolinas and Virginia reveals how these patrols, consisting of slave owners and other whites, effectively destroyed the outlying bands. The patrols were far more active and, as time passed, more successful, especially in discovering groups of fugitive slaves, than scholars have previously thought. Following his successful (and rare) escape from the Lower South, Charles Ball noted that he ran only between midnight and three o'clock in the morning when the patrollers were resting. From nightfall until midnight and from three until daylight, "the patrol[s] are watchful, and always traversing the country in quest of negros."^{xxi} Slave owners, overseers, and other whites formed their own search parties when the patrols were unsuccessful.

At the same time Forest was moving up and down the Santee River, another group of runaways formed in Christ Church Parish. The ringleader was a slave who belonged to the estate of a recently deceased resident. He was joined by another runaway, who was owned by a female slaveholder; a family of five slaves, who had recently been put up for sale, completed the band. The group managed to stay at large for some time—the ringleader for three years—but planters in the area finally hunted them down. “They continued out until October last, when the Children surrendered,” the pursuing slave owners testified, “(one having been born in the woods) the Father and Mother having been shot and killed.”

A short time later, another group in the same vicinity suffered a similar fate. During their time as outlying slaves they wreaked havoc on nearby plantations, butchering cattle, carrying off sheep and hogs, stealing tools and guns, and burning outbuildings. One captured slave boasted that within a month he had butchered fortyhead of cattle. But search parties also caught this group that included eighteen slaves from one plantation who ran off “under their driver;” one slave was shot and killed.^{xxii} The fate of a gang who hid out in a cypress swamp near New Orleans, raiding farms and plantations, was similar. In 1837, the leader was killed and the runaways disbanded.^{xxiii}

Planters and slave owners could also call upon militia units to root out gangs of runaways. Sometimes patrollers served in the local militia but often these groups, primarily of young men, were separate from the patrols. Militiamen could command larger numbers of men and were often called out when residents became especially fearful of “conspiracy” or “insurrection.” The units included captains, sergeants, and privates; they had legal authority to search virtually any slave quarters or plantation house. In times of crises they could hold appointment through executive authority, as in Virginia, in 1808, when special units were formed to suppress a rumored slave insurrection. As one militiaman recounted, they were instructed to search “the negro cabins, & take everything which we found in them, which bore a hostile aspect, such as powder, shot &c.,” and were told to “apprehend every negro whom we found from his home; & if he made any resistance, or ran from us, to fire on him immediately, unless he could be stopped by other means.”^{xxiv} In 1832, a major general in the Mississippi militia called out a regiment because a “projected insurrection” had been discovered. He ordered his men to break up into groups consisting of one officer and sixty men and scour the area around Woodville to “apprehend all slaves under Suspicious Circumstances.” It proved to be a false alarm, as it was in Georgia in 1848 when the

Glynn County Rangers were given a similar order. Learning of a possible plot, Ranger Captain Hugh F. Grant quickly mobilized a cavalry company and went out to “protect the Community and County from insurrections.”^{xxv}

Coincident with the growing success of patrols, slave owner search parties, and the militia was the shrinkage of secluded areas that had previously provided cover for runaways. This does not mean that inaccessible locations in the South totally disappeared; however, by the 1840s and 1850s much of the land across the Black Belt of Alabama, the Delta of Mississippi, and the sugar parishes of Louisiana was under cultivation. The forests in these areas and in the Upper South had succumbed to the ax while marshes were drained and lands reclaimed. The population density among white land owners increased substantially in the west during the generation before the Civil War. What were once remote and barely inhabited sections of Tennessee, Kentucky, and Arkansas during the 1820s were spotted with farms and plantations by the 1850s. The westward migration of owners and slaves was immense, as historians have noted, and the demographic realities of the new, relatively heavily populated west shrunk the possible sites for groups of absconders to remain hidden or at large.

But regardless of the landscape, it was clear that even in the eighteenth century, runaways in the United States stood the best chance of success by going it alone. The profile of runaway slaves in the Southern colonies and states remained remarkably constant from one generation to the next. They were overwhelmingly young men in their teens and twenties who set out by themselves to pass for free blacks or mingle in urban areas with other runaways. Only about one out of five absconders was a woman. Female slaves remained behind on the plantations and farms to care for their children who might suffer grievously if taken on an escape attempt. Most of those who fled, even in the second half of the eighteenth century, were American-born slaves, or Creoles; many among them spoke, acted, dressed, and behaved in a manner indistinguishable from free people of color. They were not easily spotted from their physical appearances or demeanor. This profile remained unchanged, even after the infusion of African-born blacks, in what one author calls a re-Africanization of the Lower South, in the decade prior to the 1808 prohibition of the African slave trade.^{xxvi} If runaway gangs seldom lasted more than a year or two and often ended with many among them being killed, some individual slaves managed to sustain themselves in freedom by posing as free blacks. The towns and cities of the South became harbors for escaped slaves and a number of them, especially the most wily and skilled, were able to hire their own time and sometimes meld into the free black population. Although there were ebbs and flows in the economies of southern cities, there were few periods when hired slaves were not in

demand. Wages varied but black workers could command between \$75 and \$150 a year in the 1820s and 1830s and up to \$20 a month during the 1850s. They worked as laborers, dockhands, domestics, laundresses, gardeners, brick layers, stone masons, waiters, cooks, barbers, and in other capacities. In many urban areas, as competing whites pointed out, slaves dominated certain occupations. Although prohibited by law, self-hire was widespread and if runaways could convince a potential employer that they had been sent by their owner to find work they could be hired with few questions asked.^{xxvii}

A few runaways, often the most ingenious, persistent, and lucky, made it to the North. About twenty-five years old, quick-spoken, articulate, and clever, the Tennessee slave Jim Lace set out in June 1839 for a free state. “This fellow has once before attempted to make his escape to a free State and was taken in Kentucky on his way to Illinois,” Asa Jackson, a farmer who lived a few miles west of Lebanon, explained. “I am apprehensive that he will again make a similar attempt and probably aim for the same State.” Among those who made it to the North were some who received assistance from Quakers, the Underground Railroad, and anti-slavery whites.^{xxviii}

While the picture for individual runaways in the South was not as bleak as that for gangs of runaways, it was nevertheless one of failure. The overwhelming majority of fugitives was captured, jailed, returned to their owners, and punished. Those who remained out either in cities or towns or remote areas near their owners’ plantations, or who made it to the so-called Promised Land in the North or Canada, remained a tiny fraction of the runaway population. John Hope Franklin and I estimated that during the 1830s through the 1850s, perhaps only one or two thousand slaves a year made it to the North out of an annual runaway population conservatively estimated at fifty thousand.

Those who began the flight in the lower tier of states were almost always captured or came in of their own accord. On James Henry Hammond’s Silver Bluff Plantation on the Savannah River in South Carolina between 1831 and 1855, there was an average of two escapes per year (a total of fifty-three). Even though they often received sustenance, support, and encouragement from slaves on the plantation as well as help from slaves on neighboring plantations, not a single runaway gained permanent freedom. Hammond was well aware that those who deserted were “lurking” about in a nearby swamp. He waged a continuous but unsuccessful battle to stop the flow of food and provisions to outlying blacks, including punishing all

the slaves on his plantation for the “misdeeds” of a few. Plantation management, Hammond ruefully commented, is “like a war without the glory.”^{xxix}

Those who persisted in absconding usually paid a heavy price. Most contemporaries affirmed that what were called habitual or perpetual runaways received cruel and brutal punishments. Slaves escaped with the mark of the whip on their backs, irons on their ankles, missing fingers and toes, and brands on their cheeks and forehead. The punishments of slaves in the Lower Mississippi River Valley seemed especially severe. In 1833 one runaway, age about thirty, described as having sunken cheeks, and sulky looks, would not be difficult to spot, his owner reported. He had an inch-high cross branded on his forehead, the letter “O” branded on his cheek, and the word “Orleans” branded across his back.^{xxx} The sheriff of Points Coupes Parish, Louisiana, described a captured runaway in 1826 as having “an Iron collar three prongs extending upwards” and “Many scars on his back and shoulders from the whip.”^{xxxi} It was habitual runaways who prompted the most harsh and brutal response from owners and overseers.

Some scholars have suggested that this was a time when owners and slaves came together and negotiated some type of compromise or accommodation. It made sense, so the argument goes, that owners did not wish to damage their property and that slaves who had no chance of remaining at large permanently would seek concessions concerning family visitations, food allowances, hiring arrangements, housing, or living conditions. The oft-quoted journal of slave owner Robert “Councillor” Carter, the largest slaveholder in pre-Revolutionary Virginia, reveals how he discussed family matters with runaways and sought to accommodate their requests. In response to a paper discussing the harsh treatment of habitual runaways, one distinguished scholar of slavery asserted, “Christian masters did not treat their slaves that way.”^{xxxii}

In fact, Christian masters did treat their slaves that way, and worse. Some tried to reason with their human property after a first or second escape attempt, but it was a rare owner who did not inflict painful punishments following the fourth or fifth episode. Moreover, the great majority of slave owners in the South were forced to confront the problem. During his tour of the southern states Olmsted recounted that he did not visit a single plantation where owners did not discuss the problem of runaways. It was so common, he noted, that southern whites described it as “a disease—a monomania, to which the negro race is peculiarly subject.” The New Orleans physician Samuel Cartwright called it by another name, “drapetomania,” an hereditary disease afflicting Negroes causing them to abscond. It should be kept in

mind that “throughout the South,” Olmsted concluded, “slaves are accustomed to ‘run away.’”^{xxxiii}

Another current argument concerns sympathetic whites assisted fugitive blacks in their quest for freedom. There was a network of conductors on the Underground Railroad who guided slaves from station to station along routes that began just about anywhere in the South, including Charleston, South Carolina. The recent publication of Raymond Dobard and Jacqueline L. Tobin’s Hidden in Plain View: the Secret Story of Quilts and the Underground Railroad, which has sold more than one hundred thousand copies, the founding of the Underground Railroad and Freedom Center in Cincinnati, with millions of dollars of state and private funding, and the efforts of the National Park Service to designate sites that served as hideaways for fugitives are but a few examples of how contemporaries wish to project the present into the past.^{xxxiv}

Forest knew the risks he was taking when he ran away and enticed his brethren to join him in the woods and swamps along the Lower Santee River. His life was one of fear, anger, hatred, hostility, movement, and within a relatively short time, death. With few exceptions the leaders of groups of outlying slaves suffered a similar fate. The power of those in control was brought to bear with rapid efficiency against slaves who sought to sustain themselves in freedom in the midst of the plantation South. If the great majority of runaways did not die at the hands of a group of white planters led by slave (who later received his freedom for his betrayal) theirs was largely a futile effort.

There was little in the way of accommodation or negotiation on the part of masters. When runaway blacks were captured they faced harsh physical punishments, or sale to a distant land, or both. What is surprising, given the results, was that the stream of runaway slaves continued unabated over the decades and indeed increased as time passed. It served as a constant reminder to the slaveholding class that the property they were seeking to control was not controllable and the image they were trying to project, as benevolent paternalistic masters, was a lie.

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Maroonage and Flight:
An Overview

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(ARTICLE REFERENCE)
**INVESTIGATING THE “TAÍNO” ANCESTRY OF THE JAMAICAN
MAROONS: A NEW GENETIC (DNA), HISTORICAL, AND
MULTIDISCIPLINARY ANALYSIS AND CASE STUDY OF THE
ACCOMPONG TOWN MAROONS**

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ABSTRACT

While scholars like Henry Louis Gates, Jr., have popularized the use of genetic data (DNA) as a source of African American history and ancestry, similar studies are lacking for other peoples of African descent. The current study is an interdisciplinary, collaborative research project undertaken by a historian of Africa and the African diaspora in the Americas and a genetic anthropologist. Methodologically, we incorporate traditional sources of historical inquiry, as well as oral history and genetic data (mitochondrial, Y chromosome, and autosomal DNA), to investigate and suggest answers to the following question in popular and scholarly debates about the ethnogenesis of the Jamaican Maroons: to what extent did the indigenous Taínos form part of their early history? Taking the Maroon community of Accompong Town as a case study, we use a novel approach that reconsiders and disrupts mainstream scholarly discourses on Maroon ethnogenesis in Jamaica and, by extension, the larger circum-Caribbean world.

Introduction

Located roughly 90 miles south of Cuba in the Caribbean Sea, Jamaica is currently the most heavily populated Anglophone Caribbean island, with a population estimated at 2.9 million people. As of 26 December 2017, the CIA World Factbook (2017) website records that the island-nation is predominantly inhabited by peoples of African descent, being comprised of 92.1% black, 6.1% mixed, 0.8% East Indian, 0.4% other, and 0.7% unspecified ethnicity. The last two miscellaneous categories underpin a longstanding and growing debate among scholars as well as the Jamaican public regarding whether or not indigenous Taínos have persisted in the Jamaican population, especially from the time of the British conquest of the island in the mid-seventeenth century to present. Today, some Jamaicans claim that they are descendants of the original inhabitants, and thus, in their popular imagination and “memory”, maintain that the Taínos are not extinct. This notion of Taíno ethnogenesis is particularly prevalent among the Maroons.

For example, Paul H. Williams, a lecturer at the University of the West Indies-Mona, who frequently contributes articles on the Jamaican Maroons and the Taínos to *The Gleaner* newspaper, published a series of articles entitled “I Am Not Extinct” in that paper (Williams 2014a, 2014b). In these articles, he reported the story of Dr Erica Neeganagwedgin, a self-identified Jamaican Taíno who was born in a coastal community in the parish of St Elizabeth in western Jamaica (see Neeganagwedgin 2015). As Williams (2014a) notes, “The hills, valleys, and plains of south Manchester [parish] and St Elizabeth Manchester [parish] have long been known as Taíno territories”.

Many of the Jamaican Maroons, who some scholars have recognized as having indigenous American ancestry, have also long argued and still maintain that their original ancestors were not African, but indigenous Arawak Indians/Taínos (see, for example, Williams 1938, 379). For example, the theme of the Sixth Charles Town International Maroon Conference, which was held in the Windward Maroon settlement of Charles Town in the parish of Portland in eastern Jamaica (see Figure 1) in 2014, was “Maroons, Indigenous Peoples, and Indigeneity”. The



Figure 1. Map showing former and present-day Maroon settlements. Source: Adapted from Bilby (1992, 2).

“Taíno Day” panels featured scholarly and cultural presentations by academics and other people who self-identified as Taínos from Jamaica, Puerto Rico, the Dominican Republic, the United States, and other countries in the region (see Williams 2014b, 2014c). This association with self-identified Taínos underscores the popular belief by many Jamaicans, including Maroons, that the Taínos were the first Maroons. As Paul Williams (2014d, 13) asserts:

There was interbreeding between the Taínos and the Africans in the interior, and, as such, the Taíno genes survived through this interbreeding, and the descendants of such unions have survived until today. This survival theory has much credibility since the Taínos are to be found on other Caribbean islands such as Puerto Rico and Hispaniola.

Not everyone shares this notion of Taíno persistence in Jamaica, however. In an article entitled “Wackos are not Extinct”, Jamaican attorney-at-law Daniel Thwaites – a columnist for *The Gleaner* – strongly criticized Paul Williams’ report on people who claimed Jamaican Taíno ancestry. In his cynical and insult-laden rebuttal, Thwaites sarcastically dismissed Williams’ articles as being filled with “ethnic anxiety” and “sentimental declaration”. He ridiculed them as being “emotionally laden” and that “The proof of Taíno ethnicity was family lore, daydreams and ‘blood memories’”. Without masking his disdain for the arguments made in the articles, and those making them, Thwaites (2014) remarked:

I trust the health ministry is aware of this ChikunTaino [a play on words based on the chikungunya outbreak in Jamaica at the time] outbreak, especially since I think it warrants referral to Ward 21 [a mental health facility . . .] The Taíno [. . .] were wiped out by European diseases and savagery, and any survivors interbred with incoming Europeans and Africans and ceased to exist as a discrete and identifiable group [. . .] Are the histories wrong about the Jamaican Taíno extinction? I don’t think so. I’ve come to doubt many things taught as history, but this isn’t one of them [. . .] Mind you, when DNA testing becomes sophisticated or widespread enough, I expect scientists will find Taíno genes represented in the population [. . .] But after 500 years of intermingling, it’s an epic

imaginative leap to call oneself 'Native' [. . .] more troubling are the countless people who have been perplexed and deformed by racism, so they invent imaginary ancestors of a desired ethnicity. When I hear these things, I think, "You Ar-a-wak-job!" [. . .] And that's what's disturbing about this Taíno resurrection. I sense it stems from some racial screwedupness [. . .] a genetic test can be had for US\$99. Dr Needabrainjob [a derogatory play on words on Erica Neeganagwedgin's last name] should present one before we gather around the communal campfire, sing some Taíno version of kumbaya, and burn all the history books.

Despite Thwaites's skepticism, this notion that the Maroons have Taíno ancestry has also been suggested and popularized in documentary programs such as the BBC's genealogy series *Who Do You Think You Are?* One episode featured former Welsh sprinter and hurdler Colin Jackson, who is of Jamaican descent. Jackson had his DNA sampled for the show, which revealed that his ancestry is 55% African, 38% European, and 7% "Native American". After showing Jackson's surprise about the percentage of his "Native American" descent, the narrator asserts that "it's probable that Colin's Native American DNA comes from Jamaica's original inhabitants – the Taínos – Amerindians descended from South and Central American tribes". To gather further information "about his new-found ancestors", Colin visits the Taíno museum, which displays information about their way of life and "physical attributes", including their "Mongoloid features – stocky, medium height, with black, coarse [. . .] hair, and lightbrown complexion [. . .] a staple food was cassava". Upon reading that description, Colin gleefully states: "there's lots of things there that relate to me. The Mongoloid features, for one. I always wondered where I got these eyes from [pointing to the shape of his eyes]. Now, they possibly could have come from there, from my Native American look [. . .] and I love cassava". He later visits a local expert, who explains that Colin's presumed Taíno heritage was derived from the Maroon ancestry of his Jamaican father. Later in the show, Jackson visits the Windward Maroon settlement of Moore Town in Portland (see Figure 1), where he converses with Maroon Colonel (Chief) Wallace Sterling, who concurs that Taínos continue to live among present-day Jamaicans and their descendants in the diaspora, through their DNA passed on during their earlymodern period interactions with formerly enslaved Africans who escaped into the mountains.¹

These arguments highlight a number of issues relating to how individuals and societies as a whole identify, imagine, and attempt to reconcile the history and ethnogenesis of the early American civilizations which came into contact with Europeans and Africans in the New World. Embedded within these paradigms are longstanding antagonisms between oral history, colonial writings, and contemporary scientific evidence. In light of these deep divisions and debates in the public sphere (and in academia, as we shall soon see) about whether or not the Jamaican Taínos are extinct or extant, and the likelihood (or not) that they made genetic contributions to Maroons, to what extent does the scholarly literature confirm, complicate, or negate either side of these assertions? As Thwaites has urged, is DNA analysis (alone) a panacea for this popular and scholarly debate regarding the indigenous American ancestry of peoples of African descent in the New World, or does it have to be deployed in conjunction with other, more traditional methodologies?

In the current interdisciplinary, collaborative study, we incorporate both traditional modes of inquiry – such as primary documents and the secondary sources, literature on historical archeology, as well as oral history – and newer methodologies – incorporating genetic (DNA) data and analysis – to investigate the extent to which definitive answers can be given about whether or not the Taínos or other indigenous groups from the Americas or elsewhere formed part of the biogeographic origins of the Accompong Town Maroon community. In a previous study, Madrilejo, Lombard, and Benn Torres (2015) considered the maternal ancestries of this community through the use of mitochondrial DNA. This work found that the vast majority of participants carried mitochondrial lineages commonly found in Africa and throughout the African diaspora. The only non-African mitochondrial lineage observed in the Accompong Maroon sample was a lineage that is indigenous to the Americas. Furthermore, neither of the individuals carrying indigenous American genetic lineages indicated any recent immigration from outside of the Maroon community back to their grandparents' generation. The combination of the genealogical interview and genetic data suggests that both African and indigenous American women were foundational to the contemporary community. The presence of indigenous American mitochondrial lineages in modern-day Maroon populations supports long-held narratives by Maroon oral historians, as well as some scholars, indicating that there were familial relationships between African and indigenous American peoples (Carey 1997, 656).

The current paper extends that work with the consideration of two additional sets of genetic markers from Y chromosome and autosomal DNA. After providing a brief overview of the history of Marronage in the Americas generally and in Jamaica specifically, we outline how the methodology of genetic ancestry may be applied to reinterpret the Maroon past, interrogate the historiographical and archaeological literature regarding the possible populations which contributed to our findings of indigenous American ancestry among the Maroons, and finally render an assessment of how the convergence of these sources may provide more conclusive answers to the central question regarding the indigenous ethnogenesis of the Accompong Town Maroons, within a broader Caribbean context.

While we will show how the integration of genetic data with historical and other sources can be a useful tool for interrogating the Maroon past, we are also mindful of and have taken into account the limitations and implications of incorporating genetics into this analysis, as is evident from previous research on populations (such as African Americans) that have incorporated this methodology (see, for example, Bolnick, Fullwiley, and Duster et al. 2007; Duster 1999; Duster 2010; Nixon 2007; Royal et al. 2010). Further, we understand the potential cultural, political, and economic implications of our findings on Maroon communities. Nonetheless, we contend that our novel, comprehensive, and nuanced assessment of Jamaican Maroon ethnogenesis does not undermine Maroon traditions, beliefs, or sense of identity. Rather, our research adds yet another strand to what is already a complex historical and cultural Maroon mosaic, forged over centuries in the Jamaican hinterland. Moreover, our findings are not contradictory to the long-held claims that Maroons stake over their traditional forms of governance, land rights, and the

economic benefits that they seek to pursue from the sustainable use of these traditional territories for the preservation, development, and continuation of their way of life. These claims are not based on the existence or lack of indigenous ancestry, but the long struggle of Maroons to gain and maintain their freedom from the colonial state and domination by the nation-state that succeeded it.

Colonialism, slavery, and marronage in Jamaica

For as long as there has been slavery in the Americas, enslaved peoples resisted in various forms, one of which included removing themselves from the plantations to establish sovereign societies in the most inaccessible parts of the New World. Such enclaves were established in slave-holding territories such as Brazil, Barbados, Central America, Colombia, Cuba, French Guiana, Dominica, Ecuador, Hispaniola, Jamaica, Mexico, Peru, Surinam, and the United States. Since the publication of seminal books such as Richard Price's edited volume *Maroon Societies: Rebel Slave Communities in the Americas* (1973, and subsequent editions), the historiography on marronage has grown substantially (for other general overviews and references, see Beatty-Medina 2017; Bilby and N'Diaye 1992; Florentino and Amantino 2011; Heuman 1986; Hoogbergen 1995; Kars 2016; Thompson 2006). Colonialism in Jamaica, specifically, began in 1494 with the arrival of Columbus and the subsequent annexation of the island with support from the Spanish Crown. Within 10 years, Spanish colonists and their enslaved Africans would arrive to exploit Jamaica's natural resources. Concurrent with the arrival of enslaved peoples was the emergence of communities of self-liberated Africans later known as Maroons (Knight 1990, 304, 1978, 287). The arrival of African and European peoples, as well as the development of Maroon communities, marked the beginning of a new era for the Caribbean, in which the landscape and indigenous populations were forever altered.

Explanations of the etymology of the term "Maroon" vary widely. Some scholars (Mann 2011, 331) claim an indigenous American origin for the term, yet the indigenous meaning and specific language of the progenitor word varies from source to source. Similar uncertainty surrounds the possible European roots of "Maroon", although scholarly consensus points to a disambiguation of the Spanish term "cimarrón" as the likely origin. The word "cimarrón" was used to describe feral livestock or other creatures living in remote areas. Regardless of its origin, by the sixteenth century the word "Maroon" was used to describe individuals who refused to be enslaved and consequently freed themselves by escaping and, in many cases, fighting back against institutionalized slavery (Price 1996, 445). Other terms, such as "rebellious negroes" and "negroes in rebellion", were also used during the period.

Spain's acquisition of colonies in the Caribbean (see Andrews 1978; Wheat 2016) would also prove consequential to Atlantic World history in a variety of ways. In 1509, Juan de Esquivel colonized Jamaica on behalf of Christopher Columbus, with the first few enslaved Africans arriving in 1517 (Padrón 2003, 153; Saco 1879, 73). During the period of the Iberian Union, during which the Spanish and Portuguese Crowns were united (1580–1640), Portuguese slave ships provided captive Africans to their Spanish domains. This arrangement resulted in a

majority of enslaved Africans coming to Spanish America (including Spanish Jamaica) from Portuguese outposts in Kongo and Angola, West Central Africa. As Wheat (2016, 80) states, “By around 1620, Angola had become the Spanish Americas’ most important source of enslaved subSaharan Africans – a role it would retain until the Iberian Union came to an end in 1640”. The work of Heywood and Thornton (2007) sheds further light on the significance of Central African populations on Atlantic World history. Almost as soon as Spanish colonists introduced enslaved Africans to the island, some of the captives began to escape and form new Maroon groups or joined established ones.² By 1655, the British wrested control of Jamaica from Spain (see Wright 1923), ushering in plantation agriculture on a grander scale and importing large numbers of enslaved Africans to labor in this endeavor (Delle, Hauser, and Armstrong 2011, 332; Kopytoff 1978, 287). As detailed by Newman et al. (2013), the British imported enslaved peoples from across the West African region, but the Gold Coast (Ghana) and Bight of Biafra likely provided the greatest number of enslaved Africans who labored on Jamaican plantations during this period. With regard to Maroon communities, according to Kopytoff, there were two principal Jamaican Maroon polities that emerged at the beginning of the eighteenth century. The Leeward Maroons resided in the west-central region of the island, and the Windward Maroons resided in the eastern regions. Prior to the emergence of these two polities, there were several smaller communities within the interior of the island as a result of marronage from Spanish plantations. With the English annexation of Jamaica, these Spanish Maroons were eventually incorporated into the Windward Maroon communities (Kopytoff 1978, 287).

Throughout the eighteenth century, Maroon numbers began to swell, and their communities became more powerful and better organized. British attempts to recapture and enslave Maroon communities led to the First and Second Maroon Wars, approximately 1655–1740 and 1795–1796, respectively. These conflicts were characterized by the effective use of guerilla warfare tactics by the Maroons. This fierce resistance ultimately led to British acquiescence and peace treaties with the two major Maroon groups (Leeward and Windward) in 1738–1739. The effects of the treaties were to preserve the autonomy of these Maroon communities, stop the influx of enslaved peoples into these strongholds, and to station small groups of British officers amongst the Maroons. In addition, Maroons were required to assist militarily in quelling slave revolts and return any enslaved fugitives to the British authorities (Carey 1997, 656; Kopytoff 1976a, 1976b; Paterson 1970). In this regard, the Maroons remained in a semiautonomous political state until slavery was abolished in Jamaica beginning in 1834 and beyond 1962, when the island gained its independence as a member of the (British) Commonwealth.³

The would-be Maroons who took refuge in the mountainous hinterland of the island were not an ethnically homogenous group. Spanish Jamaica was a stratified society with the Spanish at the apex. However, it also included “natives”, enslaved Africans, “free blacks”, mulattoes, and “creole Africans” (those born on the island), many of whom served together in the colonial military forces (Padrón 2003, 129, 156–7). Likewise, those who had escaped into the mountains before and after the British invasion of 1655 would have most likely been an ethnic mixture of the various groups, which comprised the populations of people of color, including Africans,

possibly Taínos, as well as those of mixed or mestizo ancestry. According to Kopytoff, although West Africans and their descendants in Jamaica constituted the majority of the Maroon population in the English period, there were three other minor demographic sources of which the Maroon groups were made up. These included one group that she defines as being of “American Indian stock”, which she further subdivides into two specific groups: namely, the “Arawaks” and the “Moskito Indians”. A second group came from Madagascar and the third from Europe (Kopytoff 1973, 18, 19, 20). To what extent can the most recent methodologies incorporating genetic analysis help us in corroborating Kopytoff’s findings?

Using genetic (DNA) analysis in humanities and social sciences research

Early twentieth-century anthropologists and medical scientists were the first to adopt methods from the field that would become known as molecular genetics and apply them to questions related to human diversity (Mielke and Crawford 1980-84; Marks 2002, 131). Initially relying upon classical genetic markers such as proteins found in blood and then eventually actual DNA sequences, researchers learned that genetic variation in contemporary populations reflected both distant and more recent events in human history (Jobling, Hurles, and Tyler-Smith 2004, 51). More recently, scholars are also increasingly using genetic research to interrogate biogeographic ancestry⁴ as it relates to questions of ethnogenesis, ethno-national identity formation, and creolization of peoples in Africa and the African diaspora, including Latin America and the Caribbean (Benn Torres et al. 2008; Benn Torres, Stone, and Kittles 2013; Deason et al. 2012; Fendt 2012; Gaieski et al. 2011; Gomez, Hirbo, and Tishkoff 2014; Mendizabal et al. 2008; Price et al. 2017; Ruiz-Linares et al. 2014; Simms 2010; Stefflova et al. 2011; Tishkoff et al. 2009).

Regarding Jamaican Maroons, genetic data provide scholars and local communities with alternative perspectives on the colonial experiences and demographic impacts of African people in the Americas. Furthermore, genetic data can be informative about the geographic origins of Maroon ancestors and the roles that each sex played in forming the emerging community, given the social and political structures of the colonial era. Through the systematic examination of maternally, paternally, and bi-parentally inherited genetic markers, these data can provide more information about the female, male, and general aspects of Maroon history, respectively.

Maternal histories may be examined through analyses of mitochondrial DNA (mtDNA). MtDNA is found outside of the nucleus and is located within organelles known as mitochondria. MtDNA is generally inherited unchanged from the mother to all offspring, and only females pass their mtDNA onto subsequent generations. Because mtDNA does not exchange genetic material with other regions of the genome, it is useful for studying only the maternal line of an individual (Relethford 2004, 29). Alternatively, the non-recombining portion of the Y chromosome (NRY) is useful for understanding more about paternal ancestry. Similar to mtDNA, the NRY is passed generally unchanged from father to son and only men pass it to their male offspring. This particular inheritance pattern makes it useful for exploring the paternal lineage of an individual (Jobling and Tyler-Smith 2003). Furthermore, both mtDNA and NRY have specific genetic markers that may be grouped into genetic families known as macrohaplogroups (van Oven and Kayser 2009). The broad categorization into macrohaplogroups can be deconstructed into smaller groups of related lineages known as haplogroups. These haplogroups contain a variety

of related sub-lineages, designated by alpha-numeric designations. For example, Macrohaplogroup L consists of seven different haplogroups: L0, L1, L2, L3, L4, L5, and L6. Haplogroup L2, for example, contains five recognized sub-lineages: L2a, L2b, L2c, L2d, and L2e. Each of these sub-lineages can be further categorized based on their unique haplotypes, e.g. L2a1, L2a2. . . L2a5.⁵ Haplogroups tend to be common in localized regions of the world and infrequent in other regions of the world (Wilson et al. 2010). For example, mtDNA lineages that belong to an L-type haplogroup are most common among African populations. Consequently, identifying which mtDNA or NRY haplogroup an individual belongs to is useful for estimating ancestry from a particular geographic region (Jobling, Hurles, and Tyler-Smith 2004, xx). Unlike mtDNA or NRY, bi-parentally inherited DNA comes from both sides of the family and is suitable for gaining a more complete picture of an individual's ancestry (Johnston and Thomas 2003). In the current study, both uni- and bi-parentally inherited DNA were considered in our examination of the bio-geographic origins the Accompong Town Maroon community.

Genetics as methodology and source for Accompong Town Maroon history

The Accompong Town Maroon settlement is located in the Cockpit Mountains of St Elizabeth (see Figure 1). Historically, both official and unofficial entities have collected

Table 1. Age and sex distribution of the Accompong population.

Age cohort	Male (%)	Female (%)	Average (%)
0–14	25.0	21.6	23.3
15–24	18.0	16.0	17
25–29	39.1	37.8	38.45
30–64	3.8	4.9	4.35
65+	14.1	19.8	16.95
TOTAL	100	100.1	100.05

sporadic (and often inadequate) demographic data on Maroon villages. Within the last two decades, three different organizations have estimated the population of Accompong to consist of 576 individuals (representing 168 households), 788 persons (with 202 households, 67% of which is headed by males), and between 800 and 1,000 residents (approximately 145 households; see Projects Abroad, 2017; SDC 2009; World Bank 2000-2001). As shown in Table 1, the Jamaica Social Development Commission (SDC) also provides additional demographic information on Accompong, for 2009.

A previous study carried out by Madrilejo, Lombard, and Benn Torres of Maroon ancestry included analysis of the maternal lineages via mitochondrial DNA from 50 adult individuals in the Accompong Town community (Madrilejo, Lombard and Benn Torres 2015, 437). In the current study, we employed the same samples but genotyped 17 small segments of repetitive DNA known as short tandem repeats or STRs on the NRY.⁶ A total of 31 men were included in this analysis, though this total fell to 25 men when combining the data for those with shared recent relatives.⁷ Genotyping of the Y chromosome STRs was done using the AmpF ℓ STR® Y-filer™ kit (Applied Biosystems) in accordance with manufacturer instructions. The resulting

haplotypes were run in a haplogroup-predicting program in order to indicate possible haplogroup designations (Athey 2006). The predicted haplogroup designations were then confirmed by genotyping the appropriate haplogroup diagnostic markers (Y Chromosome Consortium 2002). Haplogroup frequencies were then calculated by hand.

A subset of 26 samples from both males and females were genotyped at 17 bi-parentally inherited autosomal markers. These 17 loci, also STRs, were genotyped using the AmpF ℓ STR \textregistered Identifiler Kit in accordance with manufacturer's instructions (Applied Biosystems). These data were used to estimate admixture components. As used in the current study, admixture describes the amount of ancestry from three putative parental populations: namely, Africans, Europeans, and East Asians. Data from East Asians were used as a comparative population because data from Native American populations were not available for these genetic markers in the literature. For the purposes of this analysis, East Asian populations can serve as a proxy for Native American populations due to genetic similarities as a result of shared ancestry between East Asian and Native American populations. The gene identity method as implemented in the statistical program, ADMIX95, was used to estimate the proportion of ancestry deriving from these parental groups (Chakraborty 1975). Comparative allele frequency data for each putative parental population was available for only 13 of the 17 STRs and was obtained from the ALFRED database (Rajeevan et al. 2011). Finally, in addition to estimating admixture components, we also checked each sample for association with a major continental group using the data from the 17 autosomal markers. This was done using an online database, PopAffiliator, designed for use in the forensic genetic community (Pereira et al. 2010). PopAffiliator accesses the probability of affiliation of a genetic sample with a major continental group deriving from Africa, Europe, and Asia. While both admixture estimates and population affiliation provide some information about the biogeographical ancestry of the Accompong Maroons, they are indicative of different aspects of genetic ancestry. Admixture estimates are indicative of the proportion of ancestry from putative parental populations while population affiliation is indicative of general similarities between a sample and a continental grouping.

Analysis of the mitochondrial DNA indicated that Accompong Town Maroons have primarily African matrilineal lines represented by haplogroups L1, L2, and L3. Mitochondrial haplogroups L1, L2, and L3 are found in the highest frequencies across the African continent and each haplogroup contains many sub-lineages, designated by an alphanumeric name that follows the primary haplogroup name (Salas et al. 2002). MtDNA haplogroup L2a (specifically the L2a1 lineage) was the most frequently observed lineage among the Accompong community. This haplogroup belongs to a lineage that is ubiquitous across Africa and very common among populations of African descent throughout the Americas (Salas et al. 2004). In addition, mtDNA haplogroup L2a was also the most frequently observed haplogroup among a sample of 400 Jamaicans from the general population as well as comparative African populations from the Gold Coast and the Bight of Benin (Deason et al. 2012, 24). The African geographic origin of haplogroup L2a is difficult to ascertain because of the wide distribution of this haplogroup across the continent; however, it is believed to have emerged about 87–89,000 years ago (Rito et al. 2013; Soares et

al. 2009). The presence of haplogroup L2a in Accompong Maroons is indicative of shared ancestry with both the general Jamaican population and West African populations. This is not surprising, given that Maroon populations in Jamaica are a subset of people who escaped from the plantations to settle in the mountains. Therefore, it follows that they share the same biogeographic origins in Africa.

Among the Accompong community, the only maternal lineages not from African peoples came from indigenous American women, as indicated by the presence of haplogroup B2 (Madrilejo, Lombard, and Benn Torres 2015). While the geographic origin of haplogroup B2 is unclear, it is estimated to be around 21,000 years old and is distributed throughout North, Central, and South America (Achilli et al. 2008; Kumar et al. 2011, 293). Furthermore, haplogroup B2 has been observed throughout the Greater Antilles but has yet to be observed within the Lesser Antilles (MarchecoTeruel et al. 2014; Tajima et al. 2004; Vilar et al. 2014). The presence of haplogroup B2 within Jamaica is consistent with what has been observed within the region. In the study that considered 400 individuals from the general Jamaican populace, Deason and colleagues (2012) observed two individuals with indigenous American mitochondrial ancestry. One individual belonged to mitochondrial haplogroup A2 and the other

Table 2. Y chromosome haplogroups observed in male Accompong Town Maroon participants listed by continent of origin.

Y haplogroup	% (n)
African	76.0
E1b1a	(19)
R1b2-V88	8.0
	(2)
Eurasian	12.0
R1b-P297	(3)
Q1a	4.0
	(1)

belonged to haplogroup B4, though the authors suggest that, with the appropriate genotyping, the latter haplogroup would more properly fall into a sub-lineage of B4: namely, haplogroup B2. The presence of B2 among the Accompong Town Maroons specifically suggests that, in addition to African women, indigenous American women were also genetic founders of the contemporary Accompong community.

Paternal genetic ancestry of contemporary Accompong Maroons, revealed by the NRY genetic markers, parallel the findings along the matriline, in that the Accompong Town Maroons have primarily African genetic paternal ancestry. However, unlike the maternal lineages, there was

no indication of indigenous paternal ancestry. Instead, the paternal lineage illustrates contributions from Eurasian populations with nearly a third of men in the sample having a Y chromosome of Eurasian origin, indicated by haplogroups R1b-P297 and Q1a*, as shown in Table 2 (Myres et al. 2010).

Y chromosome haplogroup R1b-P297 is most common throughout Eurasia and specifically in western Europe, while haplogroup Q1a* descends from lineages that originated in Central Asia and are most frequently found among men in northern Asia (Myres et al. 2010; Malyarchuk et al. 2011). The presence of these haplogroups within the Accompong sample group suggests limited genetic exchange from Eurasian populations into the community. In addition to these Eurasian Y chromosome lineages, another haplogroup, R1b2-V88, was also found among the Accompong Maroons. R1b2-V88 is characteristic of Afro-Asiatic and Chadic speakers in the northern and central Sahel region of Africa, respectively. The highest concentrations of R1b2-V88 carriers are among peoples in northern Cameroon, northern Nigeria, Chad, and Niger (Cruciani et al. 2010). Overall, Y chromosome haplogroup R1b2-V88 is rare throughout the African continent. When it is present, upwards of 95% of the population carry this lineage. The presence of R1b2-V88 among the Accompong Town Maroons suggests that some of the African ancestry found in the contemporary community was derived specifically from peoples in northern Cameroon, northern Nigeria, Chad, or Niger. Furthermore, this finding is consistent with previous work indicating that haplogroup R1b2-V88 is also found among the general Jamaican population (Simms et al. 2012).

The results of the autosomal analyses were complementary to the uniparental data in that they highlighted the dominance of African ancestry within the Accompong Town Maroon community, though ancestry beyond Africa was also apparent. Based upon the data from 13 autosomal loci, the average admixture estimate indicates that, while Accompong Town Maroon ancestry principally derives from Africa (see Table 3), both European and East Asian populations provided some genetic influx to the community.

The admixture estimates from European and East Asian populations were 13% and 9%, respectively, and were derived using the Gene identity approach

Table 3. Population average admixture (m) estimate^a based on 13 autosomal markers. $R^2 = 0.884265$.

	Sub-Saharan Africa	East Asia	Europe
m	0.7806	0.0916	0.1278
Standard error	0.1387	0.1261	0.1881

^aderived using Gene identity approach (Chakraborty 1985). (Chakraborty 1985). We acknowledge, however, that given the small sample size of the Accompong Town community and corresponding standard errors of the admixture estimates, our assertions based on this particular analysis warrant additional sampling and testing.

Nonetheless, the European admixture in the Accompong Town Maroon sample is comparable to that observed in the general Jamaican populace, in which estimates range from 10 to 16%, according to several previous studies (Benn Torres, Stone, and Kittles 2013; Benn-Torres et al. 2008; Simms et al. 2010). The similar ancestry between Accompong Town Maroons and the general Jamaican populace reflects the common West African ancestry between the two groups. Additionally, exogamous marriage to non-Maroons may also bear some responsibility in making the ancestry estimates similar between Accompong Town Maroons and the greater Jamaican population (Dunham 1946, 81).

The East Asian admixture among the Accompong sample, however, is higher than the 6% East Asian admixture observed in the general population (Simms et al. 2010). This is especially notable considering that the sample size in the study based on the general populace was over four times as large as the sample size from Accompong: 111 versus 26 participants, respectively. The East Asian ancestry among the Accompong Town Maroon sample may reflect the post-emancipation influx of East Asian peoples into Jamaica and, by extension, into this Maroon community (Bryan 2004, 25). However, this does not explain why the East Asian component is higher among Accompong Maroons relative to the general population. While additional samples and high-resolution genotyping would be useful in more fully addressing this issue, as indigenous American populations descend from subsets of East Asian peoples, the East Asian ancestral component observed in the Accompong Town Maroons may possibly reflect ancestry from indigenous American populations.

The predominance of African ancestry in conjunction with lower levels of nonAfrican continental ancestry among the Accompong Town Maroons was also evident in the analyses using PopAffliator. Nearly 77% of the Accompong Maroon samples had the highest affiliation probability with African populations, while 19% of the Maroon samples had the highest affiliation probability with European populations, and only 3%, or one individual, had the highest affiliation probability with Asian populations. The Asian ancestry detected in both the admixture estimates and population affiliation analysis is supported by participants' responses to the genealogical interview. However, given that indigenous ancestry was found along the maternal genetic lineages and that there is an East Asian origin of indigenous American populations, it is plausible that what is termed East Asian ancestry may also include partial ancestry from indigenous American peoples. Though the genetic data are compatible with Maroon biogeographical ancestry from Africa and, to a lesser extent, the Americas, Asia, and Europe, it is worthwhile examining the historical, ethnographic, and archaeological literature on indigenous American and other non-West African groups of people who were present in colonial Jamaica during the formative decades of Maroon ethnogenesis, to help elucidate the meaning of the genetic data, and to draw firmer conclusions.

Taíno and other possible sources of the Amerindian ancestry of the Jamaican Maroons

Between 300–100 BCE, Jamaica's first human inhabitants – the Arawak languagespeaking people whose descendants would go on to be commonly referred to as Taínos – began their migration out of the Amazon-Orinoco region of the South American continental mainland. They made their way eventually to their new homes in the northern Caribbean islands, including Jamaica, between the seventh and ninth centuries CE. Over the centuries, they may have had contact and intermingled with other Amerindian groups in Central and North America, including the Maya (Atkinson 2006, 215; Senior 2003, 474, 475). According to Allsworth-Jones (2008, 61), there are over 270 archaeological excavation sites across Jamaica that provide a general understanding of the indigenous communities present on the island prior to the arrival of Europeans. The Taíno of Jamaica took advantage of the many floral and faunal resources available to them, and likely introduced useful plant species to the island during the settlement period. In fact, evidence suggests that the introduction of nonnative plant species and the development of land for agriculture by the Taíno produced an anthropomorphic landscape in Jamaica, long before the arrival of Europeans (Santos, Gardner, and Allsworth-Jones 2013).

Like other Taíno groups, indigenous Jamaicans established a settled agricultural society, cultivating cassava as a staple food alongside various other crops. In addition, intensive fishing allowed for utilization of the abundant marine protein sources, from small fish to sea turtles that existed just offshore (Santos, Gardner, and Allsworth-Jones



Figure 2. Jamaican Coat of Arms, showing the indigenous Taínos and national motto. Reproduced courtesy of Jamaica Information Service. <http://jis.gov.jm/symbols/jamaican-coat-of-arms/>.



Figure 3. Jamaican \$500 bill, showing Nanny of the Maroons, overlooking Coat of Arms with Taínos. Reproduced courtesy of Bank of Jamaica. <https://www.banknotes.com/JM77.JPG>.

2013). The several styles of pottery found throughout Jamaica demonstrate that its inhabitants not only had the capability to produce significant amounts of this material, but also may have engaged in material and cultural exchanges with other Caribbean islands (Hopper 2008; Santos, Gardner, and Allsworth-Jones 2013). Today, there are remnants of the existence of the island's first people, as evidenced by official narratives of Jamaican history, place names, foods, and certain cultural items (Higman and Hudson 2009, 319). Moreover, the government of Jamaica promotes a narrative of national origin which emphasizes descent from various ethnicities. This is enshrined in the country's national motto, "Out of Many One People", which is "based on the population's multiracial roots. The motto is represented on the Coat of Arms, showing a male and female member of the Taíno tribe" (OPM 2017), as depicted in Figure 2. Furthermore, although it may have been a design coincidence, the Taíno-Maroon connection is also implied by the juxtaposition of the likeness of Jamaica's only National Heroine, Nanny of the Maroons (c. 1685–1755), the African-born leader of the Windward Maroons, and the Coat of Arms with the iconography of the Taínos, on the country's \$500 bill (see Figure 3).

However, the major inconsistency in the literature on Maroon ethnogenesis in Jamaica is whether or not there was gene exchange from the Taínos to the Maroons. In other words, did the Maroons and Jamaica's indigenous inhabitants live contemporaneously and/or intermingle? As Madrilejo, Lombard, and Benn Torres (2015, 432) have noted, "There are discrepancies regarding [. . .] Maroon ancestry[,] with some scholars noting ancestry from both Africans and Taínos, Jamaica's indigenous population, while other scholars only acknowledge African ancestry". Although she admits that the evidence to support this is inconclusive, Kopytoff (1973, 18) states that "there is a remote possibility that some of the native Arawak Indians [Taínos] remained in the island and eventually mingled with the Negroes". Other scholars agree with Kopytoff, suggesting that, while many indigenous Caribbean peoples died as a result of European colonization, some survived in the hinterlands of the island and possibly allied with self-liberated Africans in what became known as Maroon communities (Agorsah 1994, 230; Ragosta 2011; Wilson 1997, 253). Winks (1971, 78) has also speculated that "The Maroons were descendants of Negro slaves (and perhaps of Arawak women) who had escaped from the Spanish before the British conquest of Jamaica". Maroon scholar Bev Carey is perhaps the most ardent proponent of the argument that the Taínos were the first Maroons, and that they also coexisted

and intermingled with escaped African slaves in the mountains to develop Maroon culture and society (see especially chapters 1–7 in Part 1 of Carey 1997).

However, many writers and scholars from as early as the eighteenth century to the present have dismissed this foundational Maroon ethno-genetic “creation” story of their beginnings as a nation of mixed African and Amerindian ancestry. In stark contrast to Kopytoff and Carey, for example, Mavis Campbell (1990, 9) laments that “A most stubborn misconception, held even by some Maroons and other Jamaicans today, is that the Maroons are the descendants of the Arawak Indians [Taínos. . .] As for the Arawak presence, we have no evidence that any had survived by the time of the British occupation [of Jamaican in 1655]”. Surprisingly, Campbell relies on evidence for the extinction of the Taínos before the British seized the island, from the written works of colonial planter-historians such as Edwards, and Dallas, both of whom she acknowledges as being biased, ethnocentric, and having compromised economic interests (see Campbell 1990, 9). Edwards ([1794] 2015, 1:142) wrote that

it pleased the Almighty, for reasons inscrutable to finite wisdom, to permit the total destruction of this devoted people; who, to the number of 60,000, on the most moderate estimate, were at length wholly cut off and exterminated by the Spaniards, not a single descendant of either sex, being alive when the English took the island in 1655, nor, I believe for a century before.

The chronicle of exactly what happened to the indigenous Jamaican people during the European incursions of the early modern period remains an open topic of debate. The numerical estimates for the size of the Jamaican indigenous population when Columbus and the conquistadors arrived in Jamaica in 1493 run from the more credible figure of 60,000 people to other data, which suggests that the island may have been capable of supporting several million individuals prior to European contact. However, the sources are largely in agreement that this population was decimated within only three decades or so after the Spanish started settling the island, due to the harsh working conditions in Spanish mines and on plantations, enslavement, mistreatment, Old World diseases, and even genocide (Atkinson 2006, 215; Cameron, Kelton, and Swedlund 2015; Denevan ([1976] 1992), 41; Guerra 1993; Jacobs 1974; Keegan 1996; Padrón 2003, 31, 147–148, 152; Senior 2003, 473; Watlington 2009). Denevan ([1976] 1992, 41) writes that “the large native population of Jamaica was gone by this time [1540] and that of other islands nearly so”. According to Dallas, the 60,000 members of the “Indian race [Taínos]” were precipitously driven to extinction under the Spanish, as “not a single descendant existed in 1655, when [General Robert] Venables and [Commander William] Penn landed on the island” (1803, 1: xxviii). It is true that, under Spanish rule, the Taíno population was rapidly decimated. A Spanish colonial census of 1611, for example, reported the presence of only 74 indigenous individuals in Jamaica (Campbell 1990, 9). Campbell (1990, 9–10) further agrees with Dallas’ (1803, 1: xxvii– xxviii) speculation that, while this group of “Arawaks” may have escaped from Spanish enslavement on the coastal plantations by taking refuge in the mountains, all of them may have ultimately succumbed to the harsh conditions of life in the hinterland, and that their

remains were reported to have been discovered in a cave some years later, effectively signifying the demise of indigenous existence in Jamaica.

Dallas was referring to Spanish Governor Don Fernando Melgarejo de Córdoba's dispatch of an expeditionary force in 1601 to seek out and subjugate the bands of "Indians" who had established sovereign strongholds in the Sierra de Bastida or Blue Mountains; an area which the Spanish and later British enslaved Africans would eventually call home (see Padrón 2003, 77, 152; Kopytoff 1973, 19). This proves that the "rebellious Indians" did in fact take up refuge in the mountains, which would complicate census records that purported to know the exact numbers, whereabouts, and disposition of Taínos on the island. While scholars cite a lack of written documentary evidence that would indicate whether or not the indigenous Jamaicans mingled with these Africans and their descendants in the Blue Mountains, Padrón (2003, 152) queries:

It would be interesting to find out if these [the Taínos marooned in the Blue Mountains, against which, in 1601, the Melgarejo government had sent a party to try and subdue] were the only remaining indigenous people in the island. Certainly, the Spaniards had not settled all areas of the island with the same thoroughness.

In addition to the Taínos, however, there are other possible sources that could account for the indigenous American ancestry of the Accompong Town Maroons, which our DNA analysis has uncovered. This includes the Miskito.

The Miskito (also variously spelled Miskitu, Muskito, or Moskito in the literature) Kingdom, which was located on the Miskito Shore of Central America (which includes parts of modern-day Honduras and Nicaragua), was comprised of two sets of groups: one of Amerindian ancestry and the other of mixed African and Amerindian descent. The former, which mainly inhabited the southern part of Nicaragua, has been referred to as "Tawira Miskitu" or straight-haired Miskito, while the latter are referred to as "Miskito Sambu" or "Mosquitos Zambos". Although there are varying accounts of the dates and circumstances, the Miskito Sambu formed in the mid-seventeenth century when slaves captured the slave ship that was carrying them to "Tierra Firme", wrecking it on the Caribbean-Atlantic coast on the border of Honduras and Nicaragua. The English commissioned Moskito mercenaries, both as a stand-alone force and part of a multi-ethnic company made up of whites and blacks to assist them in their quest to conquer their adversaries. From the 1690s through to the late 1780s, the Miskito Sambu became hired hands, armed and supported by English traders, with whom some of them also intermingled. In addition to permitting the British to establish plantations with African slaves on the Miskito Coast, they also spearheaded regular raids (mainly on Maya groups) in the interior of Central America and captured thousands of indigenous people, whom they sold to Jamaican slave dealers, in addition to hunting down Maroons in Jamaica prior to the signing of the treaties. The Miskito Kingdom was led by the Miskitos Zambos, the hierarchy of which was organized under leaders who held the title of "king" (see Helms 1983; Kopytoff 1973, 19; Offen 2002, 337–43; Olien 1983; Thornton 2017).

There are indications of some specific numbers of Miskitos brought to Jamaica in the literature. In 1709, for example, Miskito slave raiders sent a shipment of 30 “Indians” to their British clients in Jamaica. In 1720, 50 Miskito fighters and their commanding officers were paid to engage the Maroons in battle in the mountains for a period of six months; however, this campaign ended in failure and they all chose to return to Honduras (Campbell 1990, 37, 54, 99–100; Gallay 2002, 300; Wright 1970, 20). The following extended quote from Uring (1726, 235–6) provides vivid details of the nature and course of the Miskito-English alliance against the Maroons in the early eighteenth century.

The Inhabitants of Jamaica had a Project of inviting the Muscheto People to live there, and assigning 'em certain Lands as their own Possessions, and they should have and enjoy all the Liberties of Englishmen; but whether that Project was brought to Perfection, or that the People of the Muschetos did not like to quit their own Country, I am unacquainted; but certain it is, they are still there. About Four or Five Years since, the Government of Jamaica made a Law, for inviting several Hundreds of 'em to that Island, in order to take or destroy the run-away Negroes, which did much Mischief to the Out-Plantations, and accordingly Sloops were sent to invite them; and there went to Jamaica about Two Hundred, which were formed into Companies, under Officers of their own Nation, and were paid Forty Shillings per Month, and every Man Shoes. They staid at that Island several Months, and performed the Service they were employed in very well and were sent Home again well pleased. I being then at Jamaica, we had the Story of them as follows: When they were out in Search of the Run-away Negroes, and having some White Men for their Guides who knew the Country, one of 'em seeing a wild Hog, shot it; at which the Muscheto Indians were much displeased, telling them, that was not the Way to surprize the Negroes, for if there were any within hearing of that Gun, they would immediately fly, and they should not be able to take any of 'em; and they told 'em, if they wanted any Provisions, they would kill some with their Launces, or Bows and Arrows, which made no Noise.

This campaign and desire to suppress the Maroons would continue right up to the signing of the treaties of peace between them and the English. As Long (1774, 2: 343) writes, “About the year 1738, the assembly resolved on taking two hundred of the Mosquito Indians into their pay, to hasten the suppression of the Marons [sic]”.⁸ However, the signing of the peace treaties did not end the introduction of Miskito into British colonial Jamaica. On the contrary, as Offen (2015, 54–5) concludes:

Jamaican merchants purchased the vast majority of all captives taken by the Mosquito. Surprisingly, Jamaican historiography does not reflect the probability that, on average, around 100 Amerindian captives came to or moved through the island annually over the century spanning 1670 to 1770.

This would mean that thousands of Amerindian captives would have been sent to Jamaica over this long time period. Other populations that may have contributed to the Maroon genepool arrived in Jamaica in much smaller numbers.

Largely between 1675 and 1690, the English also brought a very small number of African slaves of Malaysian descent from the Indian Ocean island of Madagascar. They contributed minimally to Maroon communities, notably among one of the Leeward Maroon bands under Kojo's leadership (Curtin 1969, 125, 144; Dallas 1803, 1: 31, 32, 33; Kopytoff 1973, 19, 20; Mannix and Cowley 1963, 67).⁹ These former Madagascan slaves joined Kojo's group after running away from plantations around Lacovia in St Elizabeth, most likely in the early–mid 1700s when Kojo was at the height of his notoriety, although, as Dallas (1803, 1: 32) speculates, “it is probable that the intercourse [between the Madagascans and the other Maroons under Kojo's command . . .] had existed between seventy and eighty years [prior], and an intermixture of families had taken place”.

In addition to the Taínos, Miskitos, and Madagascan Malaysians, we may add a fourth (but not final, as we shall see shortly) group of indigenous peoples who may have contributed to the extra-West African ethnogenesis of the Jamaican Maroons, including those of Accompong Town. The Assembly also proposed resolutions to hire Native Americans from the English American colonies, such as Chickasaws from Carolina and Georgia, but, as Wright (1970) maintains, “no Act to this effect was passed”. In the early modern period, however, the various alliances made between the European powers and their Native American counterparts, which took advantage of both the intense rivalries and competition among the former as well as preexisting fissures and warfare among the latter, also produced thousands of slaves which were exported to the European colonies in the Caribbean. The English settlers of Charles Town (Charleston), South Carolina, in particular, initially purchased slave captives taken in wars that were fought by their Native American collaborators (such as the Chickasaw) and shipped them to their Caribbean colonies; chiefly to Barbados, secondarily to Jamaica, and other islands such as Antigua, Bermuda, and Saint Christopher (see Galley 2002, 294–301; Klein and Vinson 2007, 17–21; Thornton 2012, 309–11). Moreover, as Jaynes has noted:

Many of the early slaves in North America were Native Americans, mostly Algonquians of coastal Virginia and North Carolina. From the early 1600s to the 1680s, English settlers often kidnapped Native American women and children in the coastal areas of North Carolina and Virginia, enslaved them, and either kept or sold them. This Native American slave trade involved a number of colonies, including Virginia, Carolina, Pennsylvania, Massachusetts, and the Caribbean islands of Jamaica, Barbados, St. Kitts, and Nevis. From 1680 to 1715, the English sold thousands of Native Americans into slavery. By 1720, however, most colonies in North America had abandoned the use of Native Americans as slaves and adopted African slavery instead. (Jaynes 2005, 2: 589. See also Galley 2002, 311–4)

Newell (2015, 14, 50, 175) also notes that the English colonial government and individual traders also shipped “hundreds of New England Indians” to plantations in Jamaica, the Azores, Barbados, Bermuda, Providence Island, possibly Madagascar, among other destinations. Newell (2015, 180), in fact, describes Jamaica as “the main entrepôt for the Caribbean slave trade in general and the Indian slave trade in particular [. . . it remained] a likely endpoint for the New England Indians” in the seventeenth century. However, given the “scanty” and “anecdotal”

documentation on the Native American slave trade to the Caribbean, as Gally (2002, 295, 296) laments, there is no specific indication in the literature as to exactly which of these groups were shipped to Jamaica, how many, where in Jamaica these slaves were sent, who bought them, whether or not they remained permanently in Jamaica, the extent to which they might have intermingled with Africans, including the Maroons in the mountains, and other pertinent information that would be useful to this study of Maroon ethnogenesis. However, Gally mentions that 1,000–2,000 Tuscarora and their allies in North Carolina were among the Native American peoples who were enslaved – some of whom were sold in the West Indies – during the British slave trade in around 1670–1715. Gally further estimates that the total number of southern Amerindians captured and sold into slavery by the British and their Native American allies numbered 30,000–50,000 individuals during this period. These victims, some of whom were also perpetrators of slave raiding at one point or another, included the Arkansas, Cherokee, Chickasaw, Choctaw, Creek, Guale, Mocama, Petit Nations of the lower Mississippi Valley, Piedmont, Savannah, Taensa, Tunica, and Westo (Gally 2002, 298, 299).

In addition to the Taínos, Miskitos, Malagasies, and Native Americans (mainly from South Carolina), the fifth and final group that may explain the “Native American” component of the Accompong Maroon’s DNA strain are Asians, specifically Chinese and Indian. The Chinese were initially brought to Jamaica in 1854 as indentured contractors to labor on sugar estates, with the majority of the group arriving in the early–mid twentieth century as free immigrants. Commonly referred to as “East Indians” in the Caribbean, people from the Indian subcontinent, like the Chinese, were also brought to Jamaica in the nineteenth century as indentured workers on sugar and other plantations. The first wave of these immigrants arrived in Jamaica from 1845 until the early 1920s. Many of the parishes in which they settled are home to the major Maroon groups in Jamaica (Senior 2003, 107, 243). In the early decades, these groups remained largely insular, until population, political, and cultural forces caused them to increasingly integrate within the larger Jamaican society.

Additional evidence from historical archaeology

Given the amalgam of groups that could possibly explain our DNA findings, it is necessary to utilize other sources of information about the Maroon past in our investigation of the indigenous American ancestry in the DNA of the Accompong Town Maroons. This includes the findings of archeological reconnaissance, surveys, and both minor and major excavation expeditions to Maroon archeological sites in Jamaica, which occurred in the late 1960s, the early 1970s, and the early 1990s. They have uncovered artifacts which are housed in the Department of History and Archeology at the University of the West Indies-Mona, the Jamaica National Heritage Trust (JNHT), and other repositories. The main scholar of Maroon archaeology in Jamaica is the archaeologist and cultural anthropologist Kofi Agorsah, who has

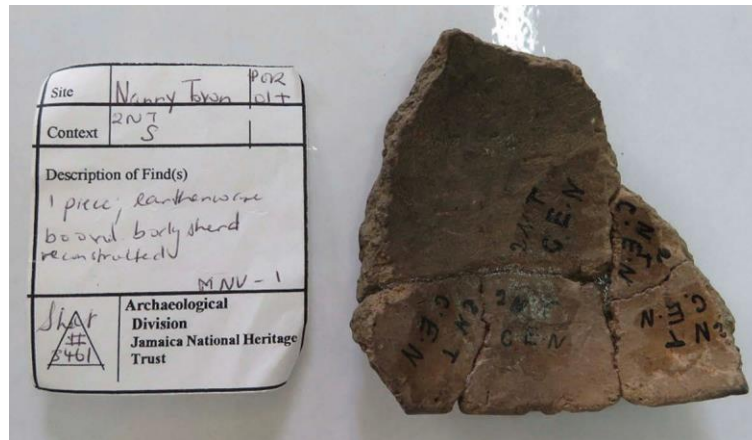


Figure 4. Pieces of Taíno earthenware found at Maroon archeological site of Old Nanny Town (JNHT).

pioneered the excavation and ethnographic study of Maroon archaeological sites there, as well as in Surinam and other places in the Americas and West Africa. In addition to providing valuable information to the public about Maroon archaeology on his website, the Maroon Heritage Research Project (see www.kormantse.com), Agorsah has also published widely on the topic, building on the works of earlier researchers (see Agorsah 1990; 1992; 1993a; 1993b; Agorsah 1994; 2013; Bonner 1974; Teulon 1967).

In his groundbreaking edited volume *Maroon Heritage: Archaeological Ethnographic and Historical Perspectives*, Agorsah (1994, 163–87) details the methods and findings of archaeological material unearthed from excavations conducted in the early 1990s at Old Nanny Town (Nanny Town) in the Blue Mountains and Old Accompong Town (Old Town) in the Cockpit country. At Old Nanny Town, the artifacts found at the deepest levels of the digs included local highly-fired earthenware (see Figure 4), terracotta figurines, stone tools, flint stone fragments, and shell artifacts, believed to be “Amerindian-Arawak” in origin. At the higher levels and on the surface, Agorsah’s archaeological team unearthed imported ceramics including: Bellarmine jars; tin-glaze and delftware; glass bottles used to store wine and other alcoholic and beverages as well as medicines; objects made of metal such as an assortment of weapons and tools including musket balls, fragments of gun barrels, spearheads, knives, nails, door hinges, and lead; household and social items such as crockery, smoking pipe stems, and bowls made from different colored clays; fashion artifacts such as buttons, stone, and glass beads; and currency items such as pieces of eight Spanish coins. They also found grinding stones on the upper surface levels at Old Nanny Town (Agorsah 1994, 177–81).

While some of the aforementioned British and Maroon (African) artifacts were identified in Old Accompong Town, Agorsah did not unearth any items directly associated with or attributed to the Taínos. However, he reported finding “local earthenware” at Old Accompong Town, arguing that, although “No specific period has been assigned to the excavation material [. . .] many of the artifacts point to the late seventeenth/early eighteenth century, although occupation

of the area could have been much earlier” (Agorsah 2007, 344). Given that Old Accompong Town has received significantly less attention as an archaeological zone than Old Nanny Town, presumably, when major digs are conducted at the former, the expectation is that Amerindian (Taíno) objects may also be found.

Conclusion

The findings of this study reinforce the notion that some Accompong Town Maroon genetic ancestry extends beyond Africa, to include European, East Asian, and indigenous American ancestors. These genetic data also provide some insight into the roles of both European and indigenous American peoples in shaping the contemporary Accompong Town Maroon community. Based upon the current genetic data, asymmetric genetic contributions from non-African parental populations characterize the Accompong Town Maroon community. Both the autosomal and NRY data indicate the presence of non-African ancestry, despite the often hostile relationship between British colonists and Maroons and the purposeful isolation of Maroon communities away from British settlements. European females, unlike African and indigenous American women, do not appear to have been involved in shaping the genetic variation of the contemporary Accompong Town Maroon community. The lack of European maternal ancestry likely reflects the social strictures dictating female mate choices throughout and after the formation of the Accompong Town Maroon community. This is in contrast to European males, who socially were not restricted in choosing sexual partners and whose presence in the Maroon communities likely goes back to the Spanish period in the first instance, as well as those documented in the treaties of 1738–1739, which mandated that British army officers were to be stationed in the Maroon communities (Kopytoff 1976a).

Although Maroon communities in many parts of the Americas had significant, documented interrelations with Amerindian peoples (both advantageous and adversarial), scholars have debated the role of indigenous American peoples in the formation of Jamaican Maroon communities. While some scholars suggest intermarriage between indigenous American and African peoples, others proclaim that indigenous Americans were effectively extinct in Jamaica by the time of Maroon emergence (Carey 1997, 656; Campbell 1990, 296). The mitochondrial data specifically refute extinction and support the idea that indigenous American women indeed shared some formative role in the emergence of the Accompong Maroon community. The autosomal data are also suggestive of partial ancestry from indigenous Americans. With regard to the biological history of men in the region, Y chromosome lineages specific to the Americas tend to be very rarely found in the Antilles and were not detected in Accompong Maroons (Mendizabal et al. 2008). The general pattern of the presence of indigenous American maternal lineages and the lack of indigenous American paternal lineages is concordant with colonial histories in which indigenous men were killed or otherwise systematically excluded from contributing to future generations, while women were absorbed or assimilated into colonial society involuntarily or voluntarily via marriage and other forms of social relationships (Cameron, Kelton and Swedlund 2015).

Nonetheless, the circumstances that led to the introduction of non-African ancestry into the Accompong community is beyond what genetic data can reveal. In this case, DNA is simply a testament to genetic exchange between African and non-African peoples. Accordingly, the appropriate historical, political, and social contexts are critical in understanding how and why these populations encountered each other. Recognizing the genetic legacies of Accompong Maroon ancestors provides a clearer understanding of historically relevant social structures as well as helping to more thoroughly comprehend the processes of ethnogenesis as it occurred in the Americas. The current study presents a better understanding of Accompong Maroon ancestry as the genetic data evidence the juxtaposition of semi-isolation and, simultaneously, the permeability of barriers that marked the Accompong community. Ethnohistorical sources suggest that while the Maroons historically, physically, and culturally isolated themselves from other Jamaicans, there was also a long history of movement into and out of the community, including accepting runaway slaves from nearby plantations or absorbing other Maroon communities (Sheridan 1985). Thus, the genetic ancestry of Accompong Maroons proves to be more diverse than other scholars have previously posited and therefore supports a history of greater interaction with other Jamaican populations than may have been expected, given the geographic isolation of the community.

Beyond genetic data, archaeological findings also lend credence to the coexistence between indigenous American and African peoples in early modern Jamaica. For example, archeological artifacts recovered in Old Nanny Town, the remote, early eighteenth-century stronghold of Queen Nanny – who Maroon oral history maintains was the sister of the main Leeward Maroon leaders Kojo and Accompong (after whom Accompong Town was named) – point to the contemporaneous coexistence between African and indigenous American peoples in that location (Agorsah 1994, 230). These artifacts suggest that the individuals who produced them had some familiarity with both African and indigenous American cultures. Furthermore, the ethnobotanist Summer Ragosta (2011, 365) argues that Maroons in Jamaica possessed knowledge of the medicinal use of various Caribbean flora, presumably knowledge that would have originally come from indigenous culture.

Furthermore, as Kopytoff (1973, 19) concludes:

Some of the Indians may have defected and mingled with the Negroes in the woods, and some runaway slaves may have been part Amerindian through earlier unions between slaves and Indians. The Amerindian contribution to the Maroon stock was doubtless very small, but there may have been some. Their cultural contribution appears at present to be negligible, even if some Arawaks may have survived in the woods and imparted some of their skills to new Maroons.

The demographic data on the Taínos from Spanish and British sources from the period must also be problematized. The British, and to a lesser extent the Spanish before them, were relegated to their coastal plantations and the periphery of the mountains, and prevented from venturing deep into the forests (with a few exceptions, such as when Nanny Town was captured and held briefly

in the 1730s and during the expeditions to meet with Kojo in the west and Quao in the east to negotiate the treaties) due to the natural and human dangers that lurked therein. It is therefore highly probable that they were simply wrong about the nonexistence or extinction of the Taínos or other indigenous peoples in the mountains, concluding that they were extinct. As Senior (2003, 474) argues, “Given the ruggedness of the terrain of the Greater [. . . Antilles] and the difficulty of communications, it is easy to believe that the Taínos contributed to a ‘maroon’ element in Jamaica and the other islands for a long time after their official extinction”. Agorsah (1994, 182) concurs with this assessment by concluding that:

Association between [archaeological] material [. . . found] at Nanny Town [. . .] points to the suggestion that a few (even if a few scores) of the ‘Arawaks’ who may have escaped into the inaccessible parts of the Blue Mountains and similar places, were still around [. . .] at the time the English drove the Spanish from the island. Although attempts to provide population figures for the prehistoric groups as well as for Maroons have been made, there is no indication of the areas covered by the counting. It is not known whether the inaccessible areas of the Blue Mountains were also covered, as there is no record that indicates that any person or person visited the Blue Mountains to take a census [. . .] It appears from the evidence from Nanny Town, that prehistoric groups in hideouts on the island may have been gradually absorbed into the groups who later joined them.

While the extent to which the Leeward and Windward Maroon bands were able to have direct contact with each other, and therefore intermingle, is debated in the literature, the geography of Jamaica’s interior would not have necessarily been a barrier to such interactions. Ainsley Henriques (2014), chairman of the Jamaica National Heritage Trust, asserts that:

There are [. . .] trails oriented east to west that linked Maroon communities of the east with those in the west. These trails ran along the ridges of the Blue Mountains (in the east), joining up with other trails in western mountain ranges. These trails may have originated as the same trails their Taíno forebears [sic] used. Some of these trails are still in use.

Unlike the Taínos, the Miskitos and the Maroons would have been too antagonistic against each other to form any alliances, whether loose or close. Campbell (1990, 9) dismisses the notion that the Miskito Indians could have intermingled with the Maroons, given that:

The Miskito Indians were in fact used by the British as ‘mercenaries’ to fight the Maroons on different occasions, but there is no evidence to show that there was ever any friendly relationship between these two groups. On the contrary, the evidence showed these Indians devoutly loyal to the British and by the eighteenth century they actually ceded their sovereignty to Britain, by having their monarchs approved of and crowned in Jamaica by the governor [. . .] It does not seem likely that these Indians would have wished to join any enemy of Britain – not the Spaniards, whom they despised, not the Maroons, who would be deemed troublesome to their friends.

Furthermore, mercenary work is traditionally male-oriented employ. The indigenous genetic ancestry found among Accompong Maroons was only detected along maternal lineages, indicating that indigenous women introduced those genetic lineages into the Accompong

community. Because women were not likely to have been Miskito mercenaries, Miskito peoples are unlikely to have been the source of indigenous ancestry among Accompong Maroons. Moreover, there is not enough evidence on the other Amerindian groups that were sold as slaves to Jamaica from the southern part of the United States, which would give us information to make an assessment of the extent to which they could have intermingled with the Maroons, and therefore explain the origins of our DNA findings.

Taken in tandem, therefore, the historical, ethnographic, archaeological, geographic, oral history, and genetic evidence suggests that indigenous Americans, quite possibly the Taínos, were present in the Jamaican hinterland before and after the British conquest of the island in 1655, and that there were likely interactions between them and the African Maroons. While the archaeological evidence of an indigenous presence in the Blue Mountains is conclusive, but not yet sufficient for Accompong Town and other Leeward Maroon communities due to the lack of adequate excavations to date, it is likely that such communities existed given the proximity of coastal Taíno communities to the mountains in western Jamaica. When we combine the aforementioned sources with the genetic data, our conclusion is therefore that the most probable source of the non-African ancestry found within the Accompong Town Maroon population is indigenous to the Caribbean and potentially from Taíno ancestors.

Further research is needed to more fully address the question of Maroon ethnogenesis by collecting more DNA samples not only from Accompong Town but also the other four major Maroon communities across Jamaica, as well as in the Maroon diaspora.¹⁰ Moreover, newly collected DNA samples should undergo higher-resolution analysis, including full sequencing of the mitochondrial genomes as well as sampling across the entire genome using ancestry informative markers to inform more about the biogeographical origins of Maroon communities. We have already begun this task, in earnest. In our current historical and genetic research project on the Windward Jamaican Maroons in Moore Town, which also included oral history interviews with Maroon elders, participants asserted their ancestral intermingling with Taínos in the Blue and John Crow Mountains, and even pointed to current phenotypical attributes of some members of the community (hair texture that is straight with a loose curl, and tawny skin tone in particular) as being “Indian”, by which they meant Taíno in origin. Collecting more DNA samples from additional Jamaican Maroon groups will enable us to make more thorough, nuanced, and conclusive arguments than previously postulated, not only about the ethnic makeup of the Maroons, and whether or not the Taínos were the first Maroons, but also reconstruct the formative period of Marronage, ethno-national identity formation, and creolization in early communities of free peoples in the Americas.

Notes

1. See Season 3, Episode 3, “Colin Jackson”, aired 20 September 2006. Like this BBC program, the film projects of Henry Louis Gates, Jr., such as his PBS series “African American Lives”, “Faces of America”, and “Finding Your Roots”, in addition to his related books (Gates 2007, 2009, 2010, 2014), have brought more public attention to the

ways in which DNA research, when combined with solid historical methodologies, is increasingly becoming salient as a tool to interrogate the history and legacy of slavery, in biogeographical, cultural, political, and economic contexts.

2. The Archivo General de Indias (AGI) in Spain has digitized a significant volume of archival documents on early Spanish Jamaica, which is available through the online PARES (El Portal de Archivos Españoles) portal, at <http://pares.mcu.es/>

3. Today, Maroons maintain some level of self-governance, which include having their own traditional leader (with the title of “Colonel”), a Council of Elders (and, increasingly, with youth members), communally held lands, the authority to settle minor civil and criminal cases themselves, and non-payment of some taxes that other Jamaicans are required to pay (BaldwinJones 2011, 396). For important works on contemporary Jamaican Maroon traditions, beliefs, and culture, see the many works of scholars such as Kenneth Bilby, including his book *True Born Maroons* (2008), which focuses on the Windward Maroons of Moore Town.

4. Biogeographic ancestry describes the use of genetic data to identify geographic regions of origin. Throughout history, humans tended to pick mates from surrounding locales. As a result, individuals that shared geographic regions also tended to be genetically similar to each other within the region. To estimate biogeographic ancestry, genetic markers known as ancestry informative markers (AIMs) are compared between the sample or population in question and putative parental populations. AIMs exhibit frequency differentials across global groups, in which the frequency differentials are the result of the relationship between geography and genetics. The statistical comparisons using AIMs provides the estimate of biogeographic ancestry.

5. See <http://www.phylotree.org>

6. A short tandem repeat is a small segment of DNA, that consists of tandemly placed repetitive units comprised of two to six base pairs.

7. Prior to sample collection, appropriate institutional and local ethics review (commonly referred to as IRB or “human subjects protocols”) were obtained. Additionally, each participant provided written informed consent prior to study participation. Upon enrollment in the study, each participant provided a buccal swab and full genealogical history, including the birthplace and affiliations of parents and grandparents on both sides of the family.

8. However, Wright casts doubt that this specific contingent of Moskitos were ever commissioned to travel to Jamaica to fight the Maroons, arguing that, “In the contemporary records there seems to be no trace of this transaction” (see Wright 1970).

9. As of 19 November 2015, the CIA World Factbook (2015) reported that Madagascans of Malaysian descent include Malayo-Indonesians (Merina and Betsileo) and Cotiers (of mixed African, Malayo-Indonesian, and Arab ancestry, such as the Betsimisaraka, Tsimihety, Antaisaka, and Sakalava).

10. Similar to other Jamaican and Caribbean immigrants in the post-World War II period, Jamaican Maroons migrated to Great Britain, the United States, and Canada, in many cases maintaining familial ties and marriage patterns similar to their island homeland. This would make conducting genetic research among these migrants the same as if they were in their Maroon territories in Jamaica.

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Disclosure statement

No potential conflict of interest was reported by the authors.

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8.0. HAIR LOCS

According to the Encyclopedia of Hair, priests of Ethiopian Coptic religion wore dreadlocks as early as 500BCE, while in India, Sadhus, Hindu holy men, practiced wearing locs in around

1800BCE. There is also evidence of Ancient Egyptians wearing locs and a number of other sub-Saharan African tribes such as the Maasai of Eastern Africa (Tanzania and Kenya). Black faith in the 1940s, while in Kenya members of Mau-mau, a freedom fighting movement, had locs as common identification, around the same period. It is clear that the culture of locks is still evolving. In the present, people from all races are interested in locs as a fashion statement, or a way of protecting their natural hair; whereas, there are people, also from all races who wear locs for deep spiritual reasons.

8.1. Hindu and Egypt

In Hindu culture Shiva was said to have “Tajaa,” twisted locs of hair. Many of Shiva’s followers took on locs to declare the commitment to their spiritual growth and to resist earthly desires and temptations. However, in India locs are often reserved for holy people and represents a certain spiritual devotion

The exact date and group of people that begot locs is hard to pinpoint, but it is believed that they have lived as far back as 2500 BCE and practiced by various religions. As Dr. Bert Ashe, professor of English and American studies at the University of Richmond, points out in his book *Twisted: My Dreadlock Chronicles*, the first written evidence is in what is now India’s Vedic scriptures, which show the deity Shiva wearing the style. The word used in the scripture is ‘ja Taa’ which means ‘twisted lock of hair’. The style was also found in ancient Egypt. Anthropologists have discovered mummies with their hair still intact with locs. And in the old Testament, some interpretations say, Samson is mentioned as having locs.

8.2. Rastafarian

According to rastafarian belief, locs are a part of the Nazarite vow, rooted in Leviticus which calls out against shaving the four corners of the head. Many believe locs are connected to the Lion of Judah. The lion is the king of the jungle and therefore, by linking locs to lions a certain power and independent strength is represented both physically and spiritually.

8.3. Eastern and Western Spiritualism

There are Eastern and Western religions who hold the belief that spiritual energies leave the body through the head and hair. Many of these religions believe that if the hair is loc’d it will keep the energy from exiting the body and will result in retaining more physical strength and spiritual energy. The head and hair act as a spiritual gateway from one realm to another. This could explain why locs can be found all across the world, from culture to culture.

9.0 LOCS AMONG THE MAROONS AND THE TAINO

The trace of this subject can be found in Jamaica. A few studies show that many vastly scattered communities of the world have had locked hair as part of their culture, mostly for spiritual purposes. Among the referred communities include African - from Ethiopia, East African tribes such as the Maasai, South African tribes, Egypt and many others. The coming of Africans to the Americas as slaves is believed to be the introduction of loc culture in Jamaica. The hairstyle was used as a symbol of defiance against European colonists. Interactions and intermarriages between escaped African slaves and the Taino, made locs be important part of the evolved culture among

Taino and the Maroons. This community having fled and settled into today's United States of America, introduced the culture in America.

10.0 THE LOC NATION

10.1. Elements Which Bind The Community Together Today

Not all members of the Loc Nation attend the Indian Missions. The choice of spirituality is not forced upon the community's membership, and some members of our community retain beliefs in traditional ways, and continue to hold ceremonies at the appointed seasonal cycles of the year. In life the community is spiritually diverse; in death the community is joined in a common

10.2. Contemporary Initiatives of The Tribe Reflecting Community Will

In the past few years the tribe has gathered together and organized the resources from within the Tribe and with individual donations from our leader, Christina Clement, to buy a building and a piece of land in Georgia to be used for Loc Nation activities. The land base will be partially used to place into Trust when the Tribe attains Federal Acknowledgment. The members share the burden for payment of tax and land development, and that the land and property is communally owned by members.

10.3. The Community Center

Larger and spacious Community Center and Elder's Council Meeting Hall will be built by the membership in the tradition of the Mission erection. Federal or outside funding is not being sought to initiate the project. A site for the project will be surveyed and decided upon by a special committee tasked for the project. The Community has resolved to undertake the project as a larger Tribal meeting place in needed. The building will be built large enough to hold 5,000 persons, which is the current size of our Tribe's membership.

10.4. Who Are The People Who Make Up The Tribe

Descendants of the Taino-Arawak of America, descendants of the Maroons of Georgia, Florida, North Carolina, and any citizen of United States who has roots in loc culture with it's global diversity.

10.5. What Tribe, or Tribes, Take Up The Composition of The Community

The community has always been the Lock Nation of Georgia. We, as a group, knew we were a community. In fact we are a community tied together by blood, and our Indian Missions. But in our minds and in activity, our routine rituals that we have come to realize exemplify community activity, we were just being Indians and it was nothing special. It has never been necessary for us to prove that we were a community to anyone. No one has ever asked us to define what being a community means. Thus our examination of ourselves has been a healthy experience. The exercise

of developing this petition has been a very important event and support for the spirit of our community. By our process of studying ourselves, we now have a reference point reflecting what we are now, and who we once were. It goes without saying that if one knows where one has been, and where one is, it is all the more likely that one can decide where one is going. This also applies to a people. After researching our past, revisiting the souls of our great and resolute leaders, viewing ourselves as a unique grouping of people as if we were outside ourselves looking in, We who make up the Loc Nation can ascertain that we are at the beginning of a great time of trial. The society around us is closing in rapidly. As the society around us changes, and it is changing, it is only natural that we must adapt ourselves to the changes, or experience unknown consequences. Just at a time when we finally have been able to attain and use the power and "medicine" called education, we quietly also ourselves, "is not the power of what it holds chipping away at our community structure?" Is it taking our brightest and those whom are motivated among us away. We teach them to go to school and they have no jobs, as professionals, to come home to. The landscape around us is becoming crowded with houses. Our hunting lands are now just a memory, the runways where the deer once ran are now cleared, and the deer have receded to another sanctuary. Are we supposed to follow? The Diabetes very quietly ravages our community and only we can see its pattern. It is a distinct and subtle menace that is also part of the fabric of our community. We talk as if we were an abusive relative rather than the killer it is; we are numb to its presence. Whose leg will it take next? Our leaders are themselves aging; there must be new leaders to take the place of those who have reached their time to "move over". It is time for those who write this document to lead. Our modern constitution was an important step which blended our routine rituals into a written code of community law. Will we be able to protect our community as successfully using this document as those we are replacing? As southwest Michigan de-industrializes and re-shapes its economy, the stability we briefly enjoyed for a few generations when we left our day labor jobs is now being threatened. What will our children do? They can no longer pick berries, or cherries, or trim trees. How will they feed their families? How will they buy land? How will they afford homes for their families? Will they finally be swept away into the mainstream like so many other Indian communities that we all once knew? What is to come of our People? These are some of the questions we are asking ourselves.

10.6. The Location and Extent of Our Geographic Community

A quick review of our resolution for adoption of this Acknowledgment Petition which we prepared for approval by our Elder's Council reveals a pattern which demonstrates our community's natural contemporary borders. Our members there live in Georgia and other parts on the United States.

(ARTICLE REFERENCE)

11.0 ABOUT THE TRADITIONAL LEADER OF THE TRIBE

The Royal Prerogative of Queen Christina Clement:

HH Empress Queen Christina Clement aka Nana Ebana:

HH Empress Queen Christina Clement who is also known as Nana Ebana is a famous Entrepreneur, Philanthropist, Enthusiastic Humanitarian, Spiritual Leader, Writer, and Actress. She is embarking the history with her Humanitarian Initiatives. She is known to be the richest Entrepreneur in the world with a net worth of \$1.1 trillion. The title she has earned is crowned by her services to the Local community by working for the State of Loc Nation and authoring the book named Locs linked to spirituality. She is putting her efforts to mainstream the issues of the Loc community and imparting the importance of their cultural values to them. She considers the importance of acknowledging the local community to be enlightened by their values and live with honor rejecting all the Odds against them. She has made huge efforts in this regard till now. She is the owner of NJS hair care salon in America which is a five-star salon in America for her community being promoted at a priority. She is a Queen deservingly Enthroning the title of Queen through her tireless off efforts Underrepresented community of Loc's nation. She has developed a foundation of the statute of locs nation who is working for the funding, medical, and other humanitarian as well as community services for the people she belongs. Queen Clement who is having her Surname as Clement reveals that she is not a Queen by her work, but she is a Queen by her Surname as well which is traced back to the Royal history of the Clement Family.

Clement's Family who is notable for the Royalty in the Past in British glory and Pope Era. Queen Clement's name will be written with Golden letters in the history of the clement family who have a history of giving birth to Royals not by blood but also by their notable work same as did by Queen Clement. Her Ancestors were of Clement origin and have a huge history of Nobility and Royalty in their times. Till now, America alone is having a clement surname on 1243rd number in its statistics. Early notable who belongs to the clement family Traced back to Anglo-Saxon tribes. Outstanding amongst the family at this time was Clement of Dunblane (d. 1258), a Dominican friar, and close associate of King Alexander II of Scotland, who was made Bishop of Dunblane; and Gregory Clement (1594-1660), an English Member of Parliament (MP) and one of the regicides of King Charles I, he was hanged, drawn and quartered at Charing Cross on 17 October 1660. Margaret Clements or Clement (1508-1570) was a learned lady, whose maiden name was. People of the Locs community have a sense of honor to be represented by such an honorable and notable Lady who is the epitome of perfection not with her royal blood but also with her royal heart and royal work. She is the spiritual guide and a guardian angel for the people of the State of locs nation who are in the ebb of plight.

Queen Clement descending from Jamaican Maroons and Arawak who had a link with the Clement family in their Genealogy:

Queen Clement descends back to Jamaican Maroons and Arawak who broke the chains of slavery and started living as Free Black on the Mountainous regions of the Jamaican Islands. They were Indigenous people who were enslaved during Spanish rule over Jamaica and Later on under British subordination they continued being the part of enslaved Africans. Africans of Jamaica showed great resistance against Slavery. The slaves who freed themselves became Maroons. Later, African Jamaicans Signed various treaties with Britishers to support the institution of slavery. Because due to revolts there was a huge disruption in Sugar cane plantations and the Economy. These Enslaved Africans were becoming difficult to rule with the Strenuous and inhumane treatment of these people, then they signed a treaty of maroons to reconcile with them. Arawak were also Indigenous Inhabitants of Jamaica who fell prey to early Spanish Invaders dating back to the times of Columbus's voyage in 1492 on the island of Bahamans. These Indigenous People were Brutally Murdered, Raped, Sexually Assaulted, and Enslaved by Christopher Columbus and his Spanish Fellows. They did such a huge massacre of these Indigenous people that wrote a grey history of the times till today. Columbus who has been glorified as a Discoverer and American hero of American history is Hated by these People whose elders were under the knife of Christopher Columbus in his Devilish search for Gold.

Clement Family sharing the connection with Indigenous People of Jamaica:

Clement's Family shares the connection with the Indigenous people of Jamaica and the Maroons who were residing in that locality. Till now they celebrate their root with the Indigenous people of South America who were revered by their roots. Clement Family's Genealogy has their roots in African People who are now being Dispersed in Different Parts of America, Australia, and Canada. The people of color are suffering from the same plight that they suffered at that time. After a cultural mix and they are also named with many white Americans and other white nations but the family itself has the roots in these Black People that purifies their hereditary.

Origin of Surname: Clement is of English, Dutch, and French Baptismal that implies "Son of Clement", it comes from the Latin nickname Clem, which is a short form of Clemmit or Clement. The main association of Clement's surname date back to Early Medieval times of Europe in which it was associated with an Early Christian Saint who was an apostle of St. Paul also known as Clement of Rome and Pope Clement I in the Era of 35-99 AD. Later, 14 Popes surnamed it. The people with the Surname 'Clement' subsided during Protestant Reformation times in the 1500s. It was revived again in the 1800s. Clement was first documented in the city of Brecknock in the old Welsh petty Kingdom of Powys, which is on the border with England. The last name was brought into England during the Norman Conquest, by one bearer who arrived with a minor Norman lord Bernard de Neufmarche (1050-1125 AD), which is Anglicised as Newmarch or Newmarket. Together, they fought in Brecon, a Welsh town, and conquered the Lordship of Caron. For his service, Clement was granted bast lands at Llangorse Lake and Cathedine. Documentation existing showing these lands was given to Geoffrey Clement at Westminster by King Edward I of England in 1290 AD. Today, 'Clements' is the '828th most common surname in North America.

Unveiling the History of Clement Family Descendants:

The branches of the Clement family are spread across various ethnicities and States which is still existing with their honor and Valor due to their glorious Past.

British Origin of Clement Family Name:

CLEMENT is a very early Germanic name and is one of the very first recorded where German linguistic traditions are commonly found in Europe. The German origins of the Clement surname were first found in the Duchy of Saxony, where the family contributed greatly to the development of an emerging nation and would later play a large role in the political conflicts of the area. The name spread throughout the German cultural region during the 16th and 17th centuries and its variant spellings, have traveled widely in many forms throughout Europe. One of the first known accounts of this surname in Germany was that of Leonard Clement. This name was recorded in the 1482 charters of the city of Ulm, then a Free Imperial City of the Holy Roman Empire. Ulm is now within the federal German state of Baden-Württemberg

This German surname appeared quite early in the former British colonies of North America, especially William Penn's Province of Pennsylvania. One reason for this was that after the prince of the Electorate of Hanover, in Germany also became king of England in 1715, German emigration to America was greatly encouraged. Thus the German name does tend to be confused with the English versions because the name from both countries is often in the same spelling, which is perhaps not surprising as they share similar pre-7th "Anglo-Saxon" roots. This is true in the case of the Clement surname after the family came to America when immigration from both countries was at its height in the 18th century, after which it was transformed into other spellings. Many of these German immigrants, particularly those with easy English equivalents, were encouraged and in some cases required to change to English spelling. Also, many German surnames were re-spelled in America because of the close relationship between the English and German languages. This was the case with many sea captains or their agents who, when making up the ship's passenger lists, found it easier to use a more familiar English spelling. Also after the start of World War One, Germans in the United States, in great numbers, Anglicized their names to remove all doubt as to their patriotism.

British Origin of Clement Family:

The earliest surviving European records of the CLEMENT surname are in the British Isles especially England, the first country in the world to adopt hereditary surnames. The Clement surname has also been long associated with the counties of Cavan, Leitrim, and Donegal, in Ireland, as illustrated by the armorial bearings recorded within Burke's General Armoire. The first recorded spelling of the family name anywhere is believed to be that of William Clement, which was dated 1150, in the Knight Templar register of Oxfordshire. Other 12th-century records of the name mention Clemens Monachus, as Clement the Monk, in the 1152 register of St. Benet's Abbey, at Holme, in the county of Norfolk, and Richard Clement, a Knight Templar, of Oxfordshire in 1153.

Examples of accounts written in the 13th, 14th, and 15th centuries include Clement, who was elected Bishop of Dunblane, Scotland in 1233, Eustace Filius Clement, of Oxfordshire in

1273, Richard Clemmence in the Hundred Rolls of the county of Huntingdonshire, Robert Clement in Sussex in 1327, and Joannes Filius Clement who was listed in the Yorkshire Poll Tax of 1379. More recent historical records show a James Clement in the parish of Tongland in Scotland, who was shot in 1685 for being a Covenanter, a Clemie Crosbie was documented in Westmoreland in the year 1691, Clement Darbyshire, of the parish of Winwick, in Cheshire was listed in the 1696 Wills at Chester, Helen Clement is recorded in the Commissariats of Stirlingshire, Scotland in the year 1742, and at least five persons with the Clement surname are in the Commissariat of Dunblane.

Notables with surname Clement:

Some of the best known bearers of the CLEMENT name or its close variants are: Adolphe Clément-Bayard, 19th century French industrialist; Albert Clément, racing driver, participant in the first French Grand Prix in 1906; Amanda Clement (1888–1971), American baseball umpire; Edmond Clément (1867–1928), French tenor; Frank G. Clement, Tennessee governor; Franz Clement (1780–1842), Austrian violinist and composer; Georges Clément, French athlete in 1900 Olympics; Jack Clement (born 1931), American singer, songwriter, record and film producer; Jacques Clément (1567–1589), assassin of king; Lillian Exum Clement, North Carolina politician; Linda Clement, Scottish field hockey player; Martin W. Clement (1881–1966), American railroad business manager; Nicolas Clément (1779–1841), French chemist; Olivier Clement, French Eastern Orthodox theologian; Pascal Clément (fl. 2000s), French jurist & politician; René Clément, film director; Stef Clement, Dutch cyclist; Travers Clement, civil libertarian and Executive Secretary of the Socialist Party of America from April 1939.

Migration of Clement to the United States, Canada, Ireland, Australia, and New Zealand

For political, religious, and economic reasons, thousands of English families boarded ships for Ireland, the Canadas, the American colonies, and many smaller tropical colonies in the hope of finding better lives abroad. Although the passage on the cramped, dank ships caused many to arrive in the New World diseased and starving, those families that survived the trip often went on to make valuable contributions to those new societies to which they arrived. Early immigrants bearing the Clement surname, or a spelling variation of the name include

Queen Christina Clement's legacy of Nobility from her Parents

Not by her deeds only HH Empress Queen Christina Clement is noble by Blood also. The traces of Her Nobility can be connected and unveiled after getting into the details of the heredity of her family. The mother of Queen Clement, maiden named "Dazrine Hines" and later named as "Dazrine

Clement" belonged to the noble family of Hines. Dazrine Hines whose surname has a noble history, the people with this surname were residents of Trelawny Jamaica. Trelawny Jamaica is in the northwestern part of the Island of Jamaica. This Lineage adds importance to the royalty of the blood of Queen Clement, her undying nobility is evident from the branches of Jamaican families homogenized in her blood. If we unveil the lineage of Queen Clement's surname i.e

“CLEMENT”, it reveals more jewels coming out from the locs community telling the stories of her honor and rightfulness to the royal blood line of Jamaican civilization. On further investigating the Father’s side of Queen Clement it was revealed that her father Thomas Clement had a strange history of his surname. Thomas Clement’s father’s surname was Alexander Clement inherited his surname from his Maternal side, not the Paternal side because his Maternal grandfather disliked his father whose name was Samuel Panton. Now, if we look through analogy then Alexander Clement must be named Alexander Panton. But this dislikedness revolutionized the genetic makeup of their heredity. We have already provided the details of Clement’s Family. After founding out the Maternal linkage, we had an observation that Queen Clement must be connected to Panton Family. Resultantly, we felt a need to ponder the roots of the Panton Family. Queen Clement’s family’s Genealogical history is connected to three noble branches of Noble families from Jamaican Civilization. These Jamaican Families moved to different regions hence creating Variations in Family history. Queen Clement’s Family tree reveals a lot about the heterogenous mixture of Surnames and all of them having roots / origin of nobility. The main purpose of these genealogical facts is to apprise the world about her traits of royalty which are not restricted to royal deeds only but can further be proven by the Tree of her royal Ancestry.

“Panton” Family tree from the Paternal side of Queen Clement

As revealed in the Heredity history of Queen Clement, and the bloodline connection she shares with Panton Family, it is necessary to dig deep into the nobility of the Panton surname. The surname Panton was first found in Lincolnshire, at Panton (a village in the civil parish of East Barkwith, in the East Lindsey of the district). The village dates to the Domesday Book of 1086 where it was listed as Pantone and meant "Farmstead near a hill or Pan-shaped feature" from the Old English words "panne" + "tun." At that time, there were total of 32 households on 40 acres of meadows with a church. The land was held by the Archbishop of York. Conjecturally, the family had descended from Gilbert of Panton, a Norman noble who was held as masters of village at that time. Alternatively, the family could have originated in Pointon, a chapelry, in the parish of Semperingham, a union of Bourne, the wapentake of Aveland, parts of Kesteven, Lincolnshire. Panton is a Scottish and English surname which further strengthens the heritage linkage of Queen Clement’s with English Nobility. The name was found in Scotland in the 13th century.

The modern surname has several variants, ranging from Panton and Pentin to Pantin and Panting. Examples of the surname recordings include Hugh de Panton of Lanarkshire who rendered homage to King John of Scotland in 1296 and Alexander Pantone, Burgess of Aberdeen in 1464. English recordings include Pleasance Penton who married Richard Beamond at St Giles Cripplegate on December 11th, 1654, William Penton on December 20th, 1690, and Thomas Penton, christened at St Johns Horsley downs (a locality in London) on August 27th, 1848. "Mrs. Panton" was an early settler in North America. She appears in the list of landowners in the parish of St. Michaels in Barbados in 1680. The first recorded spelling of the family name is shown to be that of Hugh de Panton, which dates to 1273, in the "Lincolnshire Hundred Rolls", during the reign of King Edward I, known as "The Hammer of the Scots", 1272 - 1307. In those eras

Surnames became necessary when governments introduced personal taxation. In England this was known as Poll Tax. Throughout the centuries, surnames in every country have continued to "develop" often leading to astonishing variants of the original spelling due to the lack of awareness and written practices.

Queen Clement's Maternal Ancestors having Surname Hines

Hines sprout out from the ancient British culture in the same manner as Clements were from ancient Anglo Saxon Tribes of Britain. They were mostly from the profession of Deer Keepers. The Surname Hine originated from the word hinde which means "who tended the deer". The people with surnames were reported at Oxford shire at first. One of them was Robert Hine in 1254 who was the Lord of manor. Another name John le Hyne was reported in Hundredorum rolls in 1273. The Writs of Parliament of 1313 show Stephen le Hine (these were a few names in ancient British times). In the United States of America, Hines surname ranks 337th in the popularity with an estimate of 79584 people having this surname or having linkage to it. Further studies reveal that these people sharing the name of Hines migrated to various parts of the region and spread out with their family's causing diaspora. Some of them moved to Ire land.

Due to the unfavorable conditions in Britain, Hines migrated to the United States of America in search of a better life and better opportunities for themselves and upcoming generations. To escape the unstable social climate in England at that time, many families boarded ships for North America with the hope of finding land, opportunity, and greater religious and political freedom. Although the voyages were expensive, crowded, and difficult in those times but those families who arrived often found greater opportunities and freedoms more than they could have enjoyed at home. Many of those families went on to make significant contributions to the rapidly developing colonies in which they settled. Early North American records indicate that many people bearing the name Hines were among those contributors.

Emigration to New Zealand followed in the footsteps of European explorers, such as Captain Cook (1769-70): first came sealers, whalers, missionaries, and traders. By 1838, the British New Zealand Company had begun buying land from the Maori tribes and started selling it to settlers. Moreover, after the Treaty of Waitangi in 1840, many British families set out on the arduous six-month journey from Britain to Aotearoa to start a new life. These people moved to Canada, Australia, and other parts of the world adding a lot to the list. They are still leading a notable life in the form of contemporary notables.

Maroon and Arawak and their brutal historical roots

Maroon and Arawaks who were the indigenous settlers of Jamaica are holding the status of descendants of Hines, Clements, and Pantons. They are the family surnames of Queen Clement which are in her Genealogy. Maroons and Arawak used to live peacefully on the island of Jamaica in the 1500s. This Jamaican Civilization was hit by Spanish control in Jamaica which oppressed them brutally. Spanish lords enslaved these Peaceful inhabitants. Maroons resisted and the disagreement between them lasted till 1833 with Emancipation Act. Europeans brutally

murdered these people and made them extinct resulting in a land of crime and awarding them with the fate of Brutality. Seemingly, The Arawak who are also named as Taino's migrated to Jamaica from South America around 600-950 A.D. Due to the Brutality of Spanish invaders in the search for gold, the number of Arawaks became deteriorated. Then, the Spanish imported slaves from Africa to work for them. These imported slaves ran away and escaped into the hills. Later, they intermarried the remaining Arawak which made the history of another generation known as Maroons. The Maroons who were having the blood of the Arawaks are Rebellious in nature as they tried every resistance in front of those tyrants. They wanted to be free because they completely understood the price of slavery and injustice. The Maroons later made their community to give them a defense against the alien forces. Maroons gained power and conserved their freedom. Their community created tensions against the British invader up to every extent possible.

In the 17th century, Jamaica came under the control of the Britishers due to its rich resources of Jamaica. This time contrary to the first British settlers who focused on crops like tobacco, indigo, cocoa and cotton they diverted their attention to more profitable sugar crops. Due to the sugar industry, slave trade was increased to grow the business. The number of Maroons also increased. In this process, Slaves were treated in an inhumane manner and were harnessed just to grow the sugar business ignoring their human factor. The Maroons as said earlier were rebellious and those harsh conditions further added fuel to the fire. Maroons had a guerilla war with the colonists. As they were the son of the lands, they made Britishers confused and weak. In the end, the Britishers made a compromise with them in the form of treaties that awarded them Land and rule with few terms. They were given the duty to guard fugitive slaves and their uprising in return for their freedom. After the second Maroon war fought due to discontentment between maroons and colonists. They again rose for their freedom but this time they were unable to achieve the same unity which made them subjugated. As the result, they were deported to Africa.

In the latter half of the 17th century, the idea of Abolition of slavery became public, People started to think about Human Rights and the mistreatment of Slaves. These ignited ideas made British people worried about those slave trades. In 1803 a bill on abolition passed at the House of Commons but did not make it through the House of Lords. By 1808 the bill was passed stating that all slave trades were to be discontinued with immediate effect and stated, "Utterly abolished, prohibited, and declared to be unlawful". Adding to the context, the slave raiding industry was punishable by death. This happened to be a great start but did not completely emancipate the slaves. They were still under their masters' command. Inevitably the owners still treated their slaves even more poorly than before due to the abolition of the slave trade and to have a strong impact and grip. In 1833 Slavery was completely abolished in Jamaica. It was because of those courageous Maroon tribes who brought this faded idea into a reality.

State of Locs Nation and Queen Clement who never bow down on the cost of their individuality

Queen Clement whose family belongs to the Ancient Families of Jamaica who were having ancient roots in Anglo-Saxon tribes proves her to be the most legal person to represent the Loc Nationite community. This means that she has the real legacy of the locs community. Queen Clement hailing from these people and being the real blood having all the proven roots and genealogical connections, she could only be the person who can associate herself with the plight of these people. After revealing facts about her family, there should be no stone left unturned to support her in her righteous cause of representing locs people at every stage of the world. Also, she has been doing every effort to prove the values of her royal blood. She inherited the resilience and confidence from her ancestors to retaliate against all the odds. Moreover, she knows her individuality and relates to those sons of soils as her ancestors who did every effort to not to bow in front of any tyrant. She is the Empress of the community who could take them to every height with her representative voice. These heredity features just tell us the story of one side while her righteous deeds, splendid efforts and loyalty to the cause adds further to the picture and demands respect and trust for Y.H Queen Christina Clement. As a person, she is way more than a blessed child. She is blessed by the spirituality that she gained from years-long struggles.

Rev Dr Christina Clement's Authored historical Books:

Locs linked to Spirituality, ASIN : B09QNN88PK, Published : January 11, 2022, Language : English' Paperback : 36 pages' ISBN-13 : 979-8402061118 , Item Weight : 3.03 ounces' Dimensions : 6 x 0.09 x 9 inches

Revealed the Kingdom of Locs Nazirite Vow Continues, Volume 1, ASIN : B0BSKMBDL6' Publisher : Dynasty Healing Publishing; 1st edition (January 14, 2023)' Publication date : January 14, 2023' Language : English, File size : 28477 KB' Print length : 342 pages

Revealed the Kingdom of Locs Nazirite Vow Continues, Volume 2, ASIN : B0CDK5QFTT, Publisher : Dynasty Healing Publishing (July 1, 2023), Language : English' Paperback : 725 pages, ISBN-13 : 979-8218228460, Item Weight : 3.83 pounds' Dimensions : 8 x 1.71 x 10 inches

Revealed the Kingdom of Locs Nazirite Vow Continues, Volume 3, ASIN : B0CQJB7M25, Publisher : Dynasty Healing Publishing; 3rd edition (December 17, 2023), Publication date : December 17, 2023, Language : English, File size : 1738 KB, Print length : 63 pages, Page numbers source ISBN : B0CQKGST1L

Library of Congress and African American Smithsonian Museum Interview via Story Corp: <https://archive.storycorps.org/interviews/yh-empress-queen-christina-clement-and-vanessa-young/>



Non-Disclosure Agreement (NDA) for State of Loc Nation Public Meeting on Zoom held on June 12, 2023

This Non-Disclosure Agreement (the "Agreement") is entered into between the State of Loc Nation (referred to as the "Disclosing Party") and the participants of the public meeting held on Zoom (referred to as the "Receiving Party") regarding the Declaration of Independence. The parties hereby agree to the following terms:

1. Confidential Information: "Confidential Information" refers to any information disclosed by the Disclosing Party during the public meeting, including but not limited to discussions, documents, ideas, plans, strategies, or any other proprietary or sensitive information related to the Declaration of Independence.

2. Non-Disclosure Obligation: The Receiving Party agrees to maintain the confidentiality of all Confidential Information disclosed during the public meeting. The Receiving Party shall not disclose, disseminate, or use any Confidential Information for any purpose other than the discussion and collaboration related to the Declaration of Independence.

3. Obligations of Receiving Party:

a. Non-Disclosure: The Receiving Party shall keep all Confidential Information strictly confidential and exercise reasonable care to prevent its unauthorized disclosure.

b. Limited Use: The Receiving Party shall use the Confidential Information solely for the purpose of participating in the public meeting and engaging in discussions related to the Declaration of Independence.

c. Protection of Information: The Receiving Party shall take all necessary precautions to protect the Confidential Information, including implementing reasonable security measures to prevent unauthorized access, use, or disclosure.

4. Term: The obligations of confidentiality under this Agreement shall begin upon participation in the public meeting and shall continue indefinitely, unless otherwise agreed upon in writing by the parties.

5. Jurisdiction: This Agreement shall be governed by and construed in accordance with the laws of the State of Loc Nation and International law. Any disputes arising out of or in connection with this Agreement shall be subject to the exclusive jurisdiction of the courts in the State of Loc Nation and/or determined jurisdiction. (Local and International)

6. Entire Agreement: This Agreement constitutes the entire understanding between the parties concerning the Confidential Information discussed during the public meeting and supersedes any prior agreements, whether written or oral, relating to the same.

By participating in the public meeting, the Receiving Party acknowledges that they have read, understood, and agreed to the terms and conditions of this Non-Disclosure Agreement.

Disclosing Party:

YH Empress Queen Clement
State of Loc Nation

Receiving Party: All IP address logged during the Zoom meeting held June 12, 2023
(Attached record of Attendees)

REVEALED

THE KINGDOM OF LOCs

NAZIRITE VOW CONTINUES



VOLUME 2:

CHANGE IS NATURE AND IT STARTS WITH A LOC



AUTHORED BY CHRISTINA CLEMENT

State of Loc Nation
STATE OF LOC NATION

Declaration of
DECLARATION OF

Independence
INDEPENDENCE

Revealed The Kingdom of Locs Nazirite Vow continues

Volume 2: "Change is Nature, and it starts with a thought. "

State of Loc Nation JUNE 11, 2023

Author YH Empress Queen Christina Clement

STATE OF LOC NATION

INFO@STATEOFLOCNATION.COM

Honorable Introduction

PRINCESS NIA SPEAKS:

Ladies and gentlemen of Loc Tribe-State of Loc Nation, PBC, it is my honor to introduce to you a true leader and visionary, Her Majesty Empress Queen Clement, also known as Nana Ebana, of the Loc Tribe - State of Loc Nation, PBC.

Her Majesty is a true champion of our loc community and has dedicated her life to promoting the beauty and power of locs, the awareness of Locs being the artifact of faith and awareness of the epidemic of CPTSD resulting from the illegal slave trade that the survivors of; have been struggling with to date. As the founder and leader of the State of Loc Nation, PBC; author of Locs linked to Spirituality; Revealed the Kingdom of Locs Nazirite Vow continues and several other titles, she has inspired a 1.4 trillion nephesh hummus (aka individuals); a community of like-minded individuals and family who share her passion and commitment to celebrating locs and cultural diversity.

PRINCE JAYLEN SPEAKS:

Her Majesty is a woman of great wisdom and strength, and her leadership has been instrumental in bringing about positive change in the local community and beyond. Through her tireless advocacy, she has helped to elevate the voices of those who have been marginalized and oppressed and has worked tirelessly to create a more just and equitable society for all.

We are honored to have Her Majesty Empress Queen Clement as a member of our community, and we look forward to her continued leadership and inspiration for many years to come. Please join me in welcoming Her Majesty Empress Queen Clement, Nana Ebana, of the Loc Tribe - State of Loc Nation, PBC.

Ladies and gentlemen, distinguished guests, and fellow loc nationites,

I stand before you today filled with immense gratitude and excitement. I want to take a moment to express my heartfelt thanks to every one of you for joining us here at this momentous loc photoshoot. Your presence and support mean the world to us, and we are truly honored to have you here today.

Today, we gather not only to capture stunning visuals and celebrate our vibrant local community, but also to make a significant announcement. I am thrilled to share with you that we have reached a pivotal milestone in our journey towards self-determination, unity and awareness of Locs as our artifact of faith. It is with great pride that I announce the draft of the State of Loc Nation Declaration of Independence, which is intended to serve as a beacon of hope and empowerment for all loc nationites around the globe.

The State of Loc Nation Declaration of Independence represents our collective aspirations, shared values, and unwavering commitment to fostering a sense of belonging and self-expression within the loc community. It is a testament to our strength, resilience, and the transformative power of embracing our natural beauty.

Throughout history, numerous nations have fought for their independence and freedom. Today, we embark on a similar journey, not confined by geographical boundaries but united by our love for our locs and our desire for recognition and respect. This declaration symbolizes our determination to stand tall, proud, and liberated as a global community of loc nationites.

In drafting this declaration, we have strived to articulate our fundamental rights, our quest for equality, and our vision for a world that celebrates diversity and individuality. It is a call to action, urging each of us to embrace our locs as a source of strength, to support one another, and to inspire future generations.

As we finalize the State of Loc Nation Declaration of Independence, I encourage all of you to lend your voices, ideas, and unwavering passion to this noble cause. Together, we can amplify our message, break barriers, and create a more inclusive society where locs are embraced and celebrated.

Once again, I extend my deepest gratitude to every one of you for being a part of this momentous occasion. Your presence today signifies your commitment to the loc community and your belief in the power of self-expression. Let us cherish this time together, capture the beauty of our locs, and look forward to the bright future that awaits us as united members of the loc nation.

Thank you and let us celebrate the spirit of the locs!

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Naming Counsel Elders

Naming tribe leaders can vary depending on the cultural traditions and practices of different tribes. In some cultures, tribe leaders are chosen based on their lineage or family ties, while in others they may be selected based on their demonstrated leadership abilities or their spiritual connections to the community.

In many indigenous cultures, a leader may be given a name that reflects their character, values, and spiritual connections. These names are often chosen by elders or other members of the community based on their observations and experiences with the individual.

In some cases, a leader may also take on a ceremonial or spiritual name that is bestowed upon them by a spiritual leader or elder in recognition of their leadership and service to the community. These names may be chosen based on specific spiritual or cultural beliefs and can carry a great deal of significance and meaning.

Overall, the naming of tribe leaders is a deeply cultural and spiritual practice grounded in each community's unique traditions and practices. It is important to respect and honor these traditions when naming tribe leaders and to work closely with the community to ensure that the process is carried out in a respectful and culturally appropriate manner.

Declaring independence

We the representatives of the people of the Kingdom of Loc Nation, in Convention assembled, invested with authority or forming a new government, relying on the aid and protection of the Great Arbiter, Creator of all things, of human events, do hereby, in the name, and on the behalf of the people of this nation, publish and declare the said nation a FREE, SOVEREIGN, AND INDEPENDENT STATE, by the name and title of the KINGDOM OF LOC NATION also known as State of Loc Nation. While announcing to the nations of the world the new position which the nephesh hummus (people) of this Kingdom have felt themselves called upon to assume, courtesy to their opinion seems to demand a brief accompanying statement of the causes which induced us to organize our government by the assumption of a sovereign and independent character. Therefore, we respectfully ask all of your focus and attention to the following facts.

We recognize in all nephesh hummus (known as) women, men, and child certain natural and inalienable rights: among these are life, liberty, and the right to acquire, possess, enjoy, and defend property. Amongst these are also seeking all land rightfully owned, inherited, and having a right to preserve our identity. By the practice and of men in all

ages, some system or form of government is proven to be necessary to exercise, enjoy and secure those rights; and every people have a right to institute a government, and to choose and adopt that system or form of it, which in their opinion will most effectually accomplish these objects, and secure their happiness, which does not interfere with the just rights of others. The right therefore to institute the Kingdom, and to all the powers necessary to conduct it, is, an inalienable right, and “cannot be resisted without the grossest injustice.”

We the people of the Kingdom of Loc Nation were originally the inhabitants of North America, who were invaded by Europeans, French, Spanish and others, illegally enslaved, and colonized and lived through racial, cultural and all forms of discrimination. We were debarred by law from all the rights and privileges of men—in other parts, public sentiment, more powerful than law, frowned us down. We were everywhere shut out from all civil office. We were excluded from all participation in the government. We were taxed without our consent. We were compelled to contribute to the resources of a country, which gave us no protection and continues to fail. We were made a separate and distinct class, and against us every avenue to improvement was effectually closed. Strangers from all lands of a color different from ours, were preferred before us. We uttered our complaints, but they were unattended to, or only met by alleging the peculiar institutions of the country. All hope of a favorable change in our country was thus wholly extinguished in our bosoms, and we looked with anxiety abroad for some asylum from the deep degradation.

Under the auspices and guidance of this Kingdom, which has nobly and in perfect faith redeemed its pledges to the people, we have grown and prospered.

From time to time, our number has been increasing by more people who have roots in different long forgotten native Indian and black tribes of the Americas, pledging their Support to the Kingdom under our Majesty YH Empress Queen Clement, who they believe is sent to reconnect and bring these historical tribes back to existence; practicing and preserving our ancient ways of living, parallel to today’s modern advancements.

As our territory has extended, and our population increased, our commerce will also increase. The flags of most of the civilized nations of the earth will float in our future harbors, and their merchants are opening an honorable and profitable trade. Until recently, these visits have been of a uniformly harmonious character.

The Kingdom of Loc Nation, are of right, and in fact, a free, sovereign and independent State; possessed of all the rights, powers, and functions of government.

In assuming the momentous responsibilities of the position they have taken, the people of this kingdom, feel justified by the necessities of the case, and with this conviction they throw themselves with confidence upon the candid consideration of the civilized world.

We were animated with the hope, that here we should be at liberty to train up our children in the way they should go—to inspire them with the love of an honorable fame, to kindle within them, the flame of a lofty philanthropy, and to form strong within them, the principles of humanity, virtue, and religion safely without harm.

Loc Nation is already the happy home of hundreds of millions, who were once the doomed victims of oppression, and if left unmolested to go on with her natural and spontaneous growth; if her movements be left free from the paralyzing intrigues of jealous, ambitious, and “unscrupulous avarice”, she will throw open a wider and yet a wider door for thousands, who are now looking with an anxious eye for some land of rest.

Our courts of justice are open equally to the stranger and the citizen for the redress of grievances, for the remedy of injuries, and for the punishment of crime. Our numerous and well attended schools attest our efforts, and our desire for the improvement of our children. Our churches for the worship of our Creator, every where to be seen, bear testimony to our piety, and to our acknowledgment of His Providence.

Religion has gone forth, while upon that curse of curses, the illegal slave trade, a “deadly blight” has fallen as far as our influence extends. Therefore in the name of humanity, and virtue and spirituality and/or religion— in the name of the Great God, our common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them, that they will regard us with the hearts the flame of honorable ambition, to cherish and indulge those aspirations, which a beneficent Creator had implanted in every human heart, and to evince to all who despise, ridicule and oppress our race, that we possess with them a common nature, are with them susceptible of equal refinement, and capable of equal advancement in all that adorns and dignifies man.

Among the strongest motives to leave our native land—to abandon forever the scenes of our childhood, and to sever the most endeared connexions, was the desire for a retreat where, free from the agitations of fear and molestation, we could, in composure and security approach in worship, the God of our fathers. Thus far our highest hopes have been realized.

Therefore in the name of humanity, and virtue and religion— in the name of the Great God, our common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them.

{In-text citation: Declaration of Independence 1776}

Our Grievances of FACT are:

African Americans and various Loc Nationites globally have historically to date faced a wide range of grievances and continue to experience various forms of discrimination and inequality:

1. **Slavery and Jim Crow Era:** African Americans and various Loc Nationites have endured centuries of illegal slavery, followed by the era of Jim Crow laws, which enforced racial segregation and denied basic civil rights and opportunities.
2. **Systemic Racism:** Structural and systemic racism persists in various aspects of society, including education, employment, criminal justice, housing, healthcare, and voting rights. African Americans and various Loc Nationites often face disproportionate barriers and inequalities compared to their white counterparts.
3. **Police Brutality and Racial Profiling:** There have been numerous instances of police brutality and racial profiling targeting African Americans and various Loc Nationites, leading to a loss of lives and heightened fear within their communities. High-profile cases like the killings of George Floyd, Breonna Taylor, and many others have sparked widespread protests police violence.
4. **Economic Inequality:** African Americans and various Loc Nationites face significant economic disparities, including lower incomes, higher poverty rates, and limited access to economic opportunities. Factors like discriminatory hiring practices, limited access to quality education, and lack of generational wealth contribute to these disparities.
5. **Education Disparities:** African Americans and various Loc Nationites students often encounter unequal educational opportunities, including underfunded schools, lower-

quality resources, and disproportionate disciplinary actions. These factors contribute to an achievement gap and limited access to higher education and career opportunities.

6. Healthcare Disparities: African Americans and various Loc Nationites face disparities in healthcare access and quality, leading to higher rates of certain health conditions such as hypertension, diabetes, and maternal mortality. Factors like limited insurance coverage, lack of cultural competence in healthcare delivery, and racial bias contribute to these disparities.

7. Housing Discrimination: African Americans and various Loc Nationites have historically faced discrimination in housing, including redlining practices that limited their access to desirable neighborhoods and economic opportunities. Discrimination in mortgage lending and housing rental markets also persists, contributing to ongoing residential segregation.

8. Voter Suppression: African Americans and various Loc Nationites have long fought against voter suppression tactics, including restrictive voter ID laws, purging of voter rolls, and gerrymandering. These efforts disproportionately impact African Americans and various Loc Nationites communities and undermine their political representation.

9. Stereotyping and Media Representation: African Americans and various Loc Nationites often face negative stereotypes and limited representation in mainstream media, which can perpetuate bias and reinforce racial inequalities.

10. Environmental Injustice: African Americans and various Loc Nationites communities are often disproportionately exposed to environmental hazards, such as toxic waste sites, industrial pollution, and lack of access to clean water and air. This contributes to health disparities and negatively impacts their quality of life.

11. Mass Incarceration: African Americans and various Loc Nationites are incarcerated at significantly higher rates and higher sentencing times compared to their white counterparts. This is influenced by factors like racial bias in the criminal justice system, discriminatory sentencing practices, and the war on drugs, resulting in the disruption of families and communities.

12. Educational Achievement Gap: African Americans and various Loc Nationites students continue to face an achievement gap, characterized by lower graduation rates, lower test scores, and limited access to advanced educational opportunities. This gap is influenced by various factors, including unequal school resources, implicit bias, and cultural barriers.

13. Employment Discrimination: African Americans and various Loc Nationites often encounter discrimination in the workplace, including racial bias and bias of their locs in hiring, promotion, and salary decisions. This contributes to higher unemployment rates, wage gaps, and limited career advancement opportunities.

14. Health Disparities: Beyond the specific health conditions mentioned earlier, African Americans and various Loc Nationites also face disparities in overall health outcomes. They often experience lower life expectancies and higher mortality rates for various diseases, including heart disease, cancer, and HIV/AIDS.

15. Cultural Appropriation and Stereotyping: African Americans and various Loc Nationites culture have been historically appropriated and commodified without proper recognition or respect. This includes appropriating hairstyles, fashion, music, and cultural symbols, which perpetuates stereotypes and undermines the contributions of African Americans and various Loc Nationites.

16. Lack of Access to Capital and Business Opportunities: African Americans and various Loc Nationites entrepreneurs often face significant barriers in accessing capital, loans, and business opportunities. This hampers their ability to start and grow businesses, limiting economic empowerment and wealth creation within their communities.

17. Microaggressions and Everyday Racism: African Americans and various Loc Nationites frequently encounter subtle forms of racism in their daily lives, including microaggressions, racial slurs, and prejudiced attitudes. These experiences can have a cumulative impact on mental health, already present CPTSD, and well-being.

18. Limited Political Representation: Despite progress in recent years, African Americans and various Loc Nationites continue to face challenges in achieving equitable political representation. In many cases, their voices and concerns are not adequately represented in positions of power and decision-making processes.

19. Disproportionate Poverty: African Americans and various Loc Nationites are more likely to experience poverty compared to their white counterparts. This can be attributed to a combination of factors such as historical disadvantages, limited economic opportunities, and systemic barriers to wealth accumulation.

20. Lack of Access to Quality Legal Representation: African Americans and various Loc Nationites, particularly those from low-income backgrounds, often face challenges in accessing quality legal representation. This can affect their ability to navigate the legal system effectively and defend their rights.

21. Lack of Representation in Leadership Positions: African Americans and various Loc Nationites continue to be underrepresented in leadership positions across various sectors, including politics, corporate leadership, academia, and the arts. This lack of representation can perpetuate inequalities and limit opportunities for African American advancement and influence.

22. Disinvestment in Urban Communities: Many predominantly African Americans and various Loc Nationites urban communities have experienced disinvestment, leading to limited access to essential services, lack of economic opportunities, and deteriorating infrastructure. This exacerbates socioeconomic disparities and contributes to a cycle of poverty.

23. Mental Health Disparities: African Americans and various Loc Nationites often face significant disparities in mental health treatment and support. Factors such as stigma, limited access to culturally competent care, and historical trauma can contribute to underdiagnosis, undertreatment, and poorer mental health outcomes within the community.

24. Educational Disparities in Discipline: African Americans and various Loc Nationites students are disproportionately subjected to harsh disciplinary measures in schools, such as suspension and expulsion. This contributes to the school-to-prison pipeline and disrupts their educational trajectories.

25. Stereotype Threat: African Americans often face the psychological burden of stereotype threat, which refers to the fear of confirming negative stereotypes about their racial group. This can impact their academic and professional performance and hinder their sense of belonging and self-esteem.

26. Intersectionality: It is important to acknowledge that the grievances faced by African Americans and various Loc Nationites intersect with other aspects of identity, such as gender, sexual orientation, disability, and immigration status. These intersections can compound the challenges and discrimination experienced by African Americans and various Loc Nationites who belong to multiple marginalized groups.

27. Systemic Racism and Discrimination: Black individuals and various Loc Nationites face systemic racism and discrimination in various aspects of life, including education, employment, healthcare, housing, criminal justice, and access to opportunities. This can manifest in biased policies, unequal treatment, and limited representation.

28. Colonial Legacy and Post-Colonial Challenges: Many countries with colonial histories have left a lasting impact on the social, economic, and political structures that continue to marginalize Black communities and various Loc Nationites. Post-colonial challenges include economic exploitation, cultural erasure, and ongoing power imbalances.

29. Colorism: Colorism refers to the discrimination or bias based on skin color within the Black community and various Loc Nationites itself. Lighter-skinned individuals often experience privileges and preferential treatment compared to those with darker skin tones. This can lead to internal divisions and perpetuate harmful beauty standards.

30. Global Health Disparities: Black individuals and various Loc Nationites face disparities in healthcare access, quality, and health outcomes across the globe. Factors such as

limited access to healthcare services, racial bias in medical treatment, and higher rates of certain health conditions contribute to these disparities.

31. Immigration and Refugee Challenges: Black immigrants, refugees, and various Loc Nationites face unique challenges, including xenophobia, limited access to resources, and a lack of legal protections. They may also experience intersectional discrimination based on their race, immigration status, and cultural background.

32. Cultural Appropriation: Black cultural and various Loc Nationites contributions are often appropriated without proper recognition or respect, perpetuating stereotypes, and erasing the origins and significance of cultural practices, music, fashion, and art.

33. Political Underrepresentation: Black individuals and various Loc Nationites may face limited representation and voice in political systems, resulting in a lack of influence and opportunities to address their specific needs and concerns.

34. Stereotyping and Racial Bias: Black individuals and various Loc Nationites often face negative stereotypes and racial bias in various contexts, including education, employment, law enforcement, and media representation. These stereotypes perpetuate discrimination, limit opportunities, and contribute to social and economic disparities.

35. Language and Cultural Barriers: Black individuals and various Loc Nationites who are part of immigrant communities or speak non-dominant languages may encounter language barriers that hinder their access to education, employment, healthcare, and social services. These barriers can create additional challenges and limit opportunities for social and economic advancement.

36. Disproportionate Violence and Crime: Black communities and various Loc Nationites may face higher levels of violence and crime, leading to concerns for safety and well-being. This can be influenced by factors such as systemic inequality, limited economic opportunities, and community disinvestment. Addressing the root causes of violence and crime requires comprehensive strategies that focus on prevention, social programs, and community development.

37. Education Funding Disparities: Black communities and various Loc Nationites often face disparities in educational resources and funding. Underfunded schools in predominantly Black and various Loc Nationites areas may lack quality infrastructure, teaching materials, and extracurricular opportunities, leading to unequal educational outcomes.

38. Immigration and Deportation Issues: Black immigrants and various Loc Nationites may face unique challenges related to immigration policies, including the risk of deportation, family separation, and limited access to legal protections. These challenges can disrupt lives, create uncertainty, and exacerbate existing vulnerabilities.

39. Discrimination in LGBTQ+ Communities: Black individuals and various Loc Nationites who identify as LGBTQ+ may face intersecting forms of discrimination based on their race and sexual orientation or gender identity. This can result in marginalization within both Black and LGBTQ+ communities, impacting access to resources, healthcare, and support networks.

40. Economic Exploitation: Black individuals and various Loc Nationites have historically faced economic exploitation, including exploitative labor practices, wage gaps, and limited access to capital and business opportunities. These economic disparities contribute to wealth gaps and hinder generational wealth accumulation.

41. Mental Health Stigma: Black individuals and various Loc Nationites often face stigma and cultural barriers when seeking mental health support. This can result in underdiagnosis, undertreatment, and limited access to culturally competent mental health services.

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Assented By Her Majesty Empress Queen Clement ref: various sources.

Public Notice

Dear Name of Head of State; foreign minister; Ministry of Foreign Affairs,

I am writing to you today on behalf of the State of Loc Nation, Loc Tribe. Our people have a rich cultural heritage and a strong desire for self-determination, and we are seeking recognition as a sovereign state under international law.

We understand that there are established criteria for the recognition of states under international law, as set out in the Montevideo Convention of 1933. We believe that we meet these criteria, having a defined territory, a permanent population, a government, and the capacity to enter relations with other states.

Our people have lived on our traditional lands in [Location] for generations, and we have a strong sense of identity and shared history. We have developed a system of governance that reflects our unique culture and values, and we are committed to promoting peace and prosperity in the region.

We are aware that the recognition of new states is a matter for individual states and the international community. However, we believe that our case is a compelling one, and we would be grateful for any assistance or advice that you can offer us in our efforts to achieve recognition.

Thank you for your attention to this matter.

Sincerely,

Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC

Reference:

- The Montevideo Convention
- The Declaration on the Granting of Independence to Colonial Countries and Peoples
- The United Nations Charter

Dear Secretary-General of the United Nations; Committee 24,

I am writing on behalf of the State of Loc Nation to express our support for the Declaration on the Granting of Independence to Colonial Countries and Peoples.

As a sovereign state, the State of Loc Nation is fully committed to upholding the principles of self-determination, freedom, and independence for all peoples, particularly those who have been subject to colonialism and foreign domination. We believe that the Declaration provides a valuable framework for achieving these goals and ensuring that the rights and freedoms of all peoples are respected and protected.

We recognize that the process of decolonization is an ongoing one, and we stand ready to support the efforts of other countries and peoples to achieve self-determination and independence. We are committed to working with the international community to promote the full implementation of the Declaration, and to support the efforts of other countries and peoples to achieve their right to self-determination.

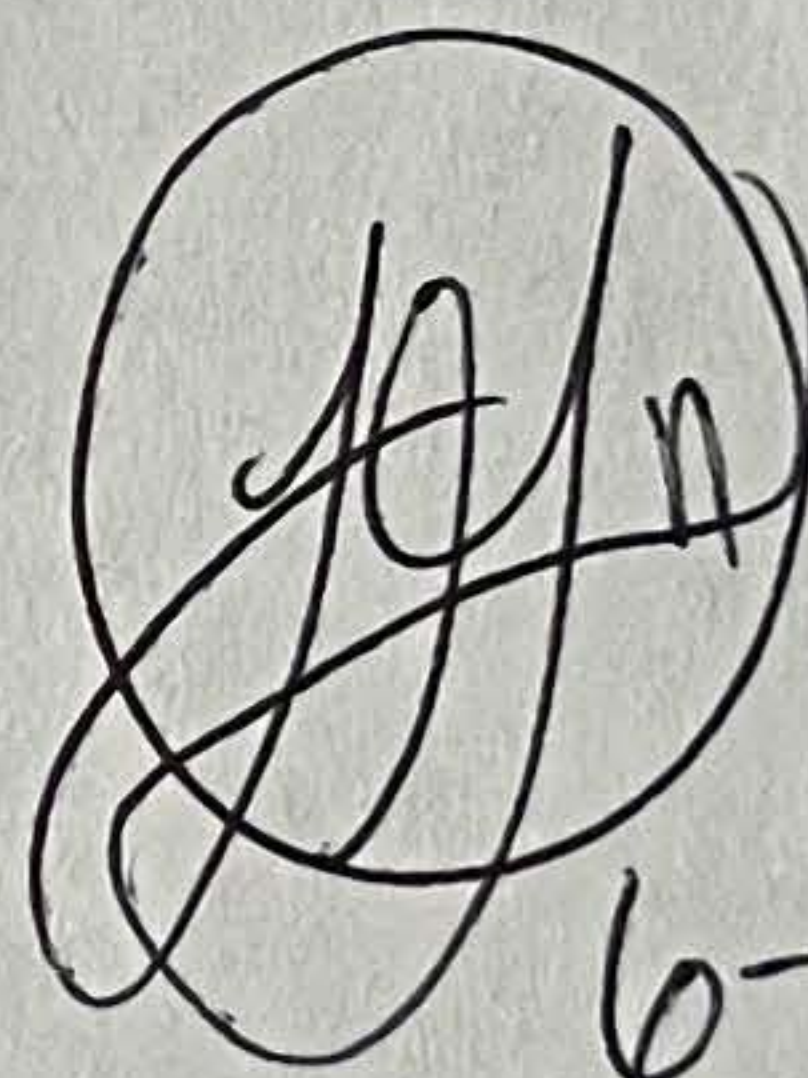
Thank you for considering our support for the Declaration on the Granting of Independence to Colonial Countries and Peoples. We look forward to working with you to promote and protect the rights and freedoms of all peoples.

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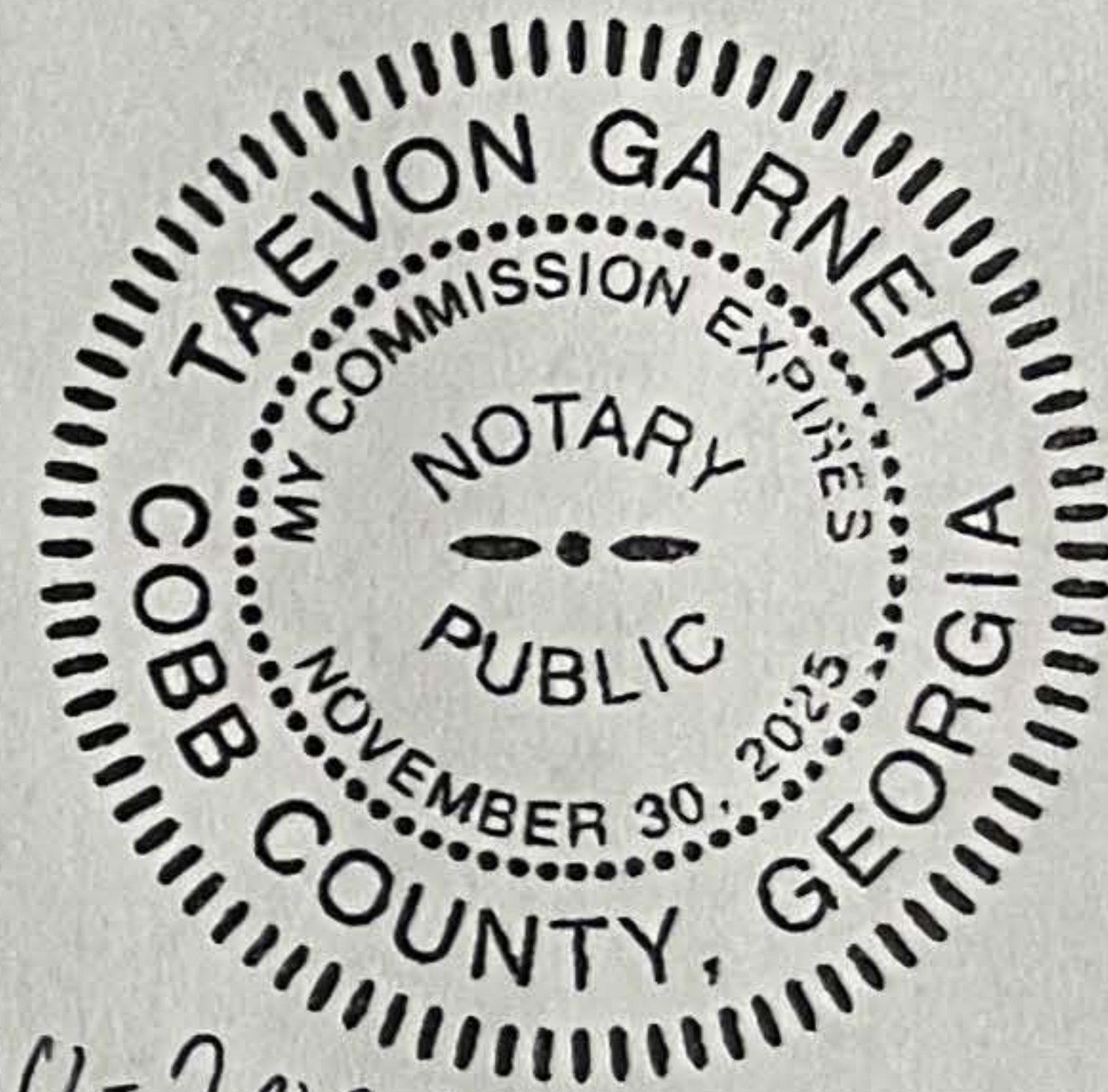


6-10-2023

Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC



6-10-2023



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- The Declaration on the Granting of Independence to Colonial Countries and Peoples
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State of Loc Nation, PBC

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- The Declaration on the Granting of Independence to Colonial Countries and Peoples

Dear Secretary-General,

I am writing to inform you that the State of Loc Nation wishes to become a member of the United Nations in accordance with the principles and purposes of the United Nations Charter.

Loc Nation has met the criteria for statehood as outlined in international law, including a permanent population, a defined territory, a government, and the capacity to enter into relations with other states. We believe that joining the United Nations will enable us to better participate in the international community and work towards promoting peace, security, and prosperity for all.

As a member of the United Nations, Loc Nation is committed to upholding the principles of the UN Charter, including the promotion and protection of human rights, the maintenance of international peace and security, and the pursuit of sustainable development. We are committed to working collaboratively with other member states to address global challenges and build a more peaceful and prosperous world.

We look forward to working with the United Nations and its member states towards achieving these important goals.

Sincerely,

Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC

6-10-2023



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- The Declaration on the Granting of Independence to Colonial Countries and Peoples
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Dear Secretary-General of the United Nations; United Nations office of Legal Affairs;

I am writing on behalf of the State of Loc Nation to express our intention to become a party to the International Covenant on Civil and Political Rights.

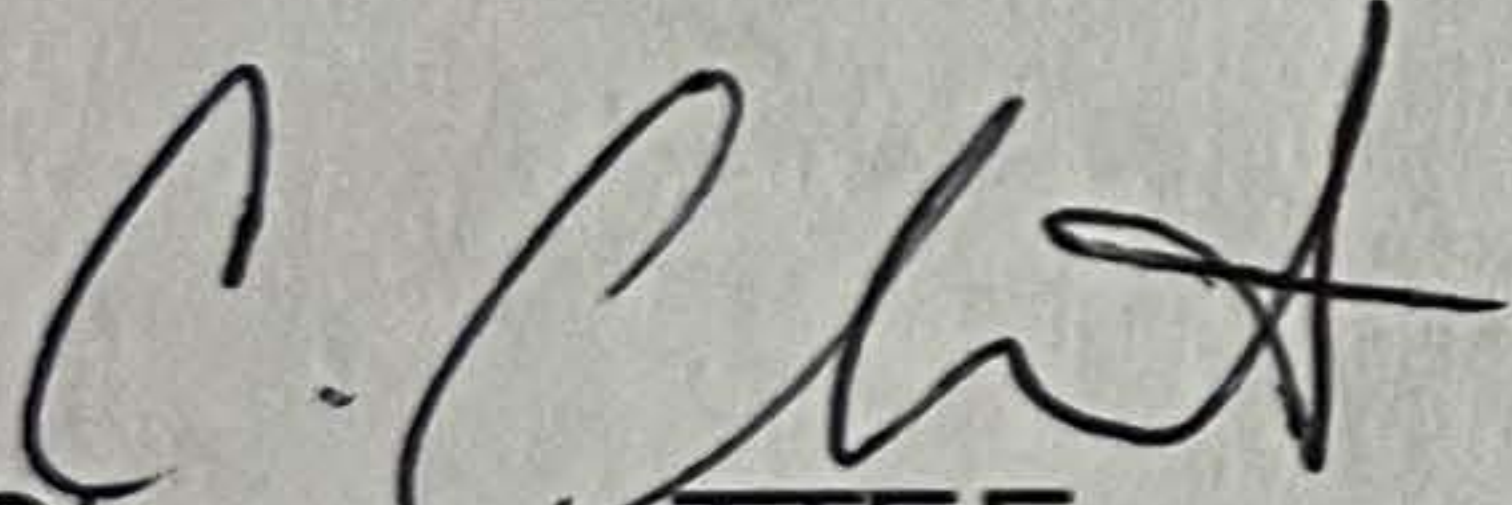
The State of Loc Nation recognizes the importance of protecting and promoting human rights, and believes that the International Covenant on Civil and Political Rights provides a valuable framework for achieving this goal. We are committed to upholding the rights and freedoms enshrined in the Covenant and to working with the international community to advance the cause of human rights worldwide.

In accordance with Article 48 of the Covenant, we hereby undertake to submit periodic reports on the measures we have taken to implement the Covenant's provisions. We also look forward to engaging in constructive dialogue with other parties to the Covenant, as well as with the United Nations Human Rights Committee, in order to improve the protection and promotion of human rights both in our country and globally.

We understand that becoming a party to the Covenant entails certain obligations, and we are fully prepared to fulfill these obligations in good faith. We are committed to working with the international community to ensure that the rights and freedoms of all people are respected, protected, and fulfilled.

Thank you for considering our request to become a party to the International Covenant on Civil and Political Rights. We look forward to working with you to promote and protect human rights around the world.

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Author, Loc Tribe Member
State of Loc Nation, PBC

6-10-2023



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- The Montevideo Convention
- The Declaration on the Granting of Independence to Colonial Countries and Peoples
- The United Nations Charter
- The International Covenant on Civil and Political Rights
- The International Covenant on Economic, Social, and Cultural Rights
- Instrument of Accession or Ratification for State of Loc Nation, PBC



6-10-2023

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- The International Covenant on Economic, Social, and Cultural Rights
- Instrument of Accession or Ratification for State of Loc Nation, PBC

Dear Secretary-General of the United Nations; United Nations office of Legal Affairs;

Instrument of Accession/Ratification to the International Covenant on Civil and Political Rights

The Government of the State of Loc Nation hereby declares its intention to become a party to the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly on December 16, 1966.

In accordance with the provisions of the ICCPR, the State of Loc Nation hereby declares that it accepts all the obligations of the Covenant and will apply its provisions in its territories under its jurisdiction. The State of Loc Nation also declares that it will respect and ensure to all individuals within its jurisdiction the rights recognized in the ICCPR without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

The State of Loc Nation reserves the right to make the following reservations and understandings with regard to the ICCPR:

[Insert any reservations, understandings, or declarations that the State of Loc Nation wishes to make regarding its acceptance of specific provisions of the ICCPR].

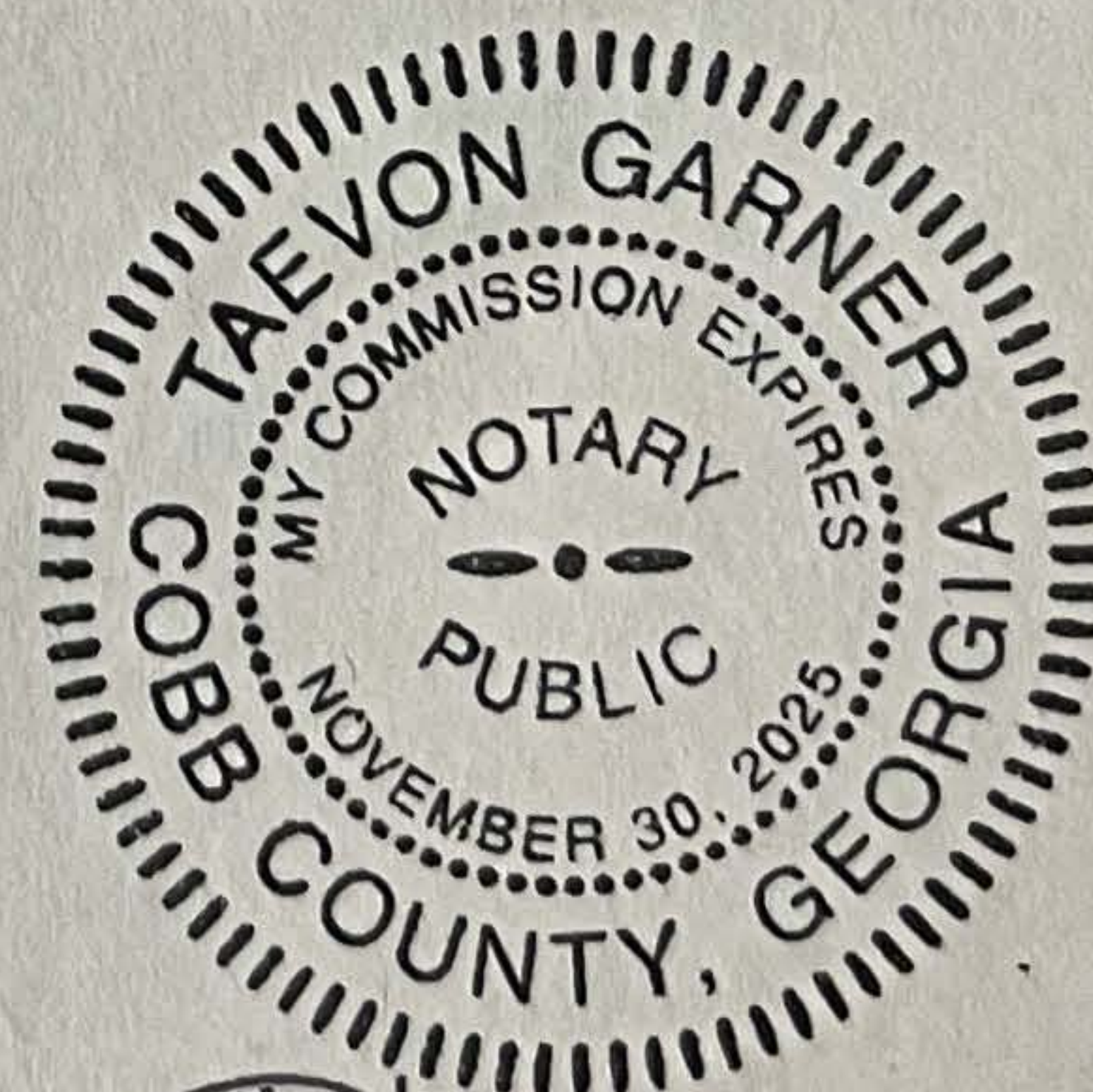
This instrument of accession/ratification shall enter into force in accordance with Article 48 of the ICCPR.

Signed on behalf of the State of Loc Nation:
Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC

Signature

6.10.2023

Date and Place of Signature



6-10-2023

Dear Secretary-General of the United Nations; United Nations office of Legal Affairs;

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The State of Loc Nation reserves the right to make the following reservations and understandings regarding the ICCPR:

[Insert any reservations, understandings, or declarations that the State of Loc Nation wishes to make regarding its acceptance of specific provisions of the ICCPR].

This instrument of accession/ratification shall enter into force in accordance with Article 48 of the ICCPR.

Signed on behalf of the State of Loc Nation:
Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC

Signature

Date and Place of Signature

I am writing on behalf of the State of Loc Nation to express our intention to become a party to the International Covenant on Economic, Social and Cultural Rights.

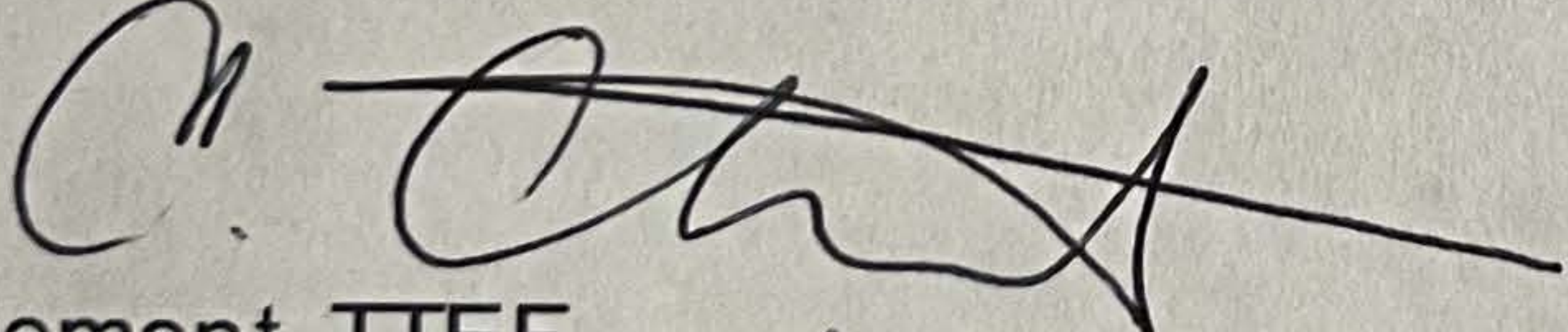
The State of Loc Nation recognizes the importance of protecting and promoting economic, social, and cultural rights, and believes that the International Covenant on Economic, Social and Cultural Rights provides a valuable framework for achieving this goal. We are committed to upholding the rights and freedoms enshrined in the Covenant and to working with the international community to advance the cause of economic, social, and cultural rights worldwide.

In accordance with Article 21 of the Covenant, we hereby undertake to submit periodic reports on the measures we have taken to implement the Covenant's provisions. We also look forward to engaging in constructive dialogue with other parties to the Covenant, as well as with the United Nations Committee on Economic, Social and Cultural Rights, in order to improve the protection and promotion of economic, social, and cultural rights both in our country and globally.

We understand that becoming a party to the Covenant entails certain obligations, and we are fully prepared to fulfill these obligations in good faith. We are committed to working with the international community to ensure that economic, social, and cultural rights are respected, protected, and fulfilled for all people, particularly those who are most vulnerable and marginalized.

Thank you for considering our request to become a party to the International Covenant on Economic, Social and Cultural Rights. We look forward to working with you to promote and protect the economic, social, and cultural rights of all people.

Sincerely,


Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC

6-10-2023

Reference:

- The Montevideo Convention
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- The United Nations Charter
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Requesting membership in the UN.

Dear Secretary-General of the United Nations; United Nations office of Legal Affairs;

I am writing on behalf of the State of Loc Nation to express our intention to become a party to the International Covenant on Economic, Social and Cultural Rights.

The State of Loc Nation recognizes the importance of protecting and promoting economic, social, and cultural rights, and believes that the International Covenant on Economic, Social and Cultural Rights provides a valuable framework for achieving this goal. We are committed to upholding the rights and freedoms enshrined in the Covenant and to working with the international community to advance the cause of economic, social, and cultural rights worldwide.

In accordance with Article 21 of the Covenant, we hereby undertake to submit periodic reports on the measures we have taken to implement the Covenant's provisions. We also look forward to engaging in constructive dialogue with other parties to the Covenant, as well as with the United Nations Committee on Economic, Social and Cultural Rights, to improve the protection and promotion of economic, social, and cultural rights both in our country and globally.

We understand that becoming a party to the Covenant entails certain obligations, and we are fully prepared to fulfill these obligations in good faith. We are committed to working with the international community to ensure that economic, social, and cultural rights are respected, protected, and fulfilled for all people, particularly those who are most vulnerable and marginalized.

Thank you for considering our request to become a party to the International Covenant on Economic, Social and Cultural Rights. We look forward to working with you to promote and protect the economic, social, and cultural rights of all people.

Sincerely,

Christina Clement, TTEE
Author, Loc Tribe Member
State of Loc Nation, PBC

Reference:

- The Montevideo Convention
- The Declaration on the Granting of Independence to Colonial Countries and Peoples
- The United Nations Charter
- The International Covenant on Civil and Political Rights
- The International Covenant on Economic, Social, and Cultural Rights

PETITION

FOR

INTERNATIONAL & FEDERAL ACKNOWLEDGEMENT

OF

THE

LOC TRIBE OF GEORGIA

Also known as the LOC COMMUNITY GLOBALLY

Submitted by:

**M/s Christina Clement, Loc Historian, Author, and Loc Community
Member**

On behalf of

Governing Council of the Loc Tribe of Georgia

10Th October, 2022

1.0.INTRODUCTION

This is document, which includes articles, letter(s) and a carefully studied historical narratives constitutes the Documented Petition for International & Federal Acknowledgement of Loc Tribe of Georgia, also known as Loc Community, which has been submitted for your review.

Our official headquarters are currently in Georgia, United States, with the following address:

1151 Hammond Dr,
Suite 113 Dunwoody,
GA 30346
Dunwoody Georgia
United States of America

M/s Christina Clement is the leader of the Loc Nation. She is one of many American citizens who identify themselves as descendants of the Maroon-Taino from Jamaica who settled in Georgia, North Carolina, Florida, and Mississippi in USA in the 18th century. Christina who dedicated significant portion of her life researching on what she believed was her ancestral roots, she would therefore use evidenced findings to educate and bring together people with similar connections and build a community that would seek legal recognition. She set up a resource center in Decatur, Georgia, where people can go and learn about the Maroon and the Taino-Arawak Indians and their Georgian links. Christina, who has for all her life lived in a Loc Culture, which she believed is very much connected to spiritual practices which were performed by the Maroon and the Taino, she has written book (s), ***Locs Linked to Spirituality & Revealed The Kingdom of Locs Nazirite Vow Continues*** aiming to spread awareness of the origin of locs; to make awareness that locs are not just a hairstyle but a culture which has deep spiritual connections. Through this she hopes that people and authorities will understand and respect the loc culture and stop hair discrimination especially on locs. Loc Tribe Resource Center in Decatur has reading informative materials not only from Christina's own work, but from collections of many

studies that have been conducted over the years which confirm the argument we are presenting in this documented petition.

Christina has a long loc background through her family. Being a loc salon owner and a Loctician (loc making artist), she has met clients with different reasons as to why they are wearing locs. She has been told and experienced for herself the ill-treatment people wearing locs receive. Perceptions that connect locs to dirt and undesirable hairstyle, among others, triggered her into joining movements against hair discrimination, but believing that federal recognition of loc culture will contribute a great deal in ending loc and all forms of hair discrimination.

1.1 LOC TRIBE GOVERNING COUNCIL 'S APPROVAL

We members of the governing council of the Loc Nation, do attest that, we had appointed a task force to conduct an extensive study on our tribal history, the study which led to the drafting of this petition for International & Federal Recognition of the Loc Tribe, which we have reviewed and unanimously voted YES to approve it, and, we have directed this petition to be submitted to the various Offices of International & Federal Acknowledgement, by M/s Christina Clement, on behalf of our community.

[Full Name]

[Title]

[Full Name]

[Title]

[Full Name]

[Title]

[Full Name]

[Title]

[Full Name]

[Title]

[Full Name]

[Title]

[Full Name]

[Title]

2.0.PRAYER

The humble petition of the Loc Tribe inhabitants of Georgia, the United States of America respectfully show;

THAT WHEREAS people wearing locs suffer discrimination; denied their rights only because of their traditional hairstyle, and being considered “not presentable” for the that matter, survivors of illegal slave trade resulting in CPTSD,

WHEREAS locs are not just a hairstyle but a historically traceable cultural tradition & vow to the Creator of all things; a tribal identity which those who consider themselves to be part of that, would want to keep and pass to their next generation

AND WHEREAS

YOUR PETITIONERS humbly pray that your authority, according to the laws of the United States of America, to grant us legal recognition and acknowledgement of our Tribe, hereinafter referred to as, The Loc Tribe of Georgia. I humbly pray that your authority, according to the law of King Saul (1 Samuel Chapter 17) honor the tax exemption earned by our forefather King David, in the battle of David vs Goliath.

3.0. HISTORICAL OVERVIEW

Taino were the descendants of Arawak Indians and were the indigenous people of the Caribbean and Florida. It is believed that the ancestors of the Taino entered the Caribbean from the northern coastal region of South America and divided into several groups from which many Taino tribes were formed. Two of the split Taino groups settled in present day Puerto Rico and Florida of the United States of America, while other groups occupied and settled in Islands of Hispaniola, Jamaica, the Bahamas, and Eastern Cuba.

Early paintings of the Taino and Arawak show that they were darker with curly hair, while some studies conclude that the Taino had bronze skin tone and long straight black hair, high cheekbones, and dark brown eyes. The Taino were skilled farmers, cultivating cassava, sweet potatoes, and corn. They had developed sophisticated systems of navigation which allowed them to traverse the Caribbean with ease, and built impressive

wooden canoes which could fit up to 100 passengers. They were as well artistic as they composed music and created powerful spiritually expressive objects such as *zemis*, made of wood, clay, or stone.

By the time of Christopher Columbus arrival in America in 1492, Taino were already the principal inhabitants of the Caribbean, and had their civilization with their own religious, political, and social systems. Spiritually, the Taino worshiped two main gods; *Yucahu*, the lord of cassava and the sea and *Attabeira* his mother, the goddess of fresh water and human fertility. There were also other lesser gods who were worshiped in form of *zemis*, which was a representation of gods and ancestors. Socially, Taino society was divided into two classes, *the naborias* and *the ntainos*. *The naborias* were the laboring class in charge of fishing, hunting, and working in the fields; while *the ntainos*, the nobles, supervised their labor. Politically, *the ntainos* ruled over smaller communities, and reported to *the cacique* who oversaw the larger chiefdoms.

Christopher Columbus left Europe to America carrying a letter from the King Ferdinand of Spain. The letter was communicated to the Taino/Sarawak, wanting them to acknowledge Christianity and accept the authority of the King of Spain, with promises of benefits but also threats if they refuse to comply to the King's demands.

3.1. KING FERDINAND'S LETTER TO THE TAINO-ARAWAK INDIANS

"In the name of King Ferdinand and Juana, his daughter, Queen of Castile, and Leon, etc., conquerors of barbarian nations, we notify you as best we can that our Lord God Eternal created Heaven and earth and a man and woman from whom we all descend for all times and all over the world. In the 5,000 years since creation the multitude of these generations caused men to divide and establish kingdoms in various parts of the world, among whom God chose St. Peter as leader of mankind, regardless of their law, sect, or belief. He seated St. Peter in Rome as the best place from which to rule the world but he allowed him to establish his seat in all parts of the world and rule all people, whether Christians, Moors, Jews, Gentiles or any other sect. He was named Pope, which means admirable and greatest father, governor of all men. Those who lived at that time obeyed St. Peter as Lord and superior King of the universe, and so did their descendants obey his successors and so on to the end of time.

The late Pope gave these islands and mainland of the ocean and the contents hereof to the above-mentioned King and Queen, as is certified in writing and you may see the documents if you should so desire. Therefore, Their Highnesses are lords and masters of this land; they were acknowledged as such when this notice was posted, and were and are being served willingly and without resistance; then, their religious envoys were acknowledged and obeyed without delay, and all subjects unconditionally and of their own free will became Christians and thus they remain. Their Highnesses received their allegiance with joy and benignity and decreed that they be treated in this spirit like good and loyal vassals and you are under the obligation to do the same.

Therefore, we request that you understand this text, deliberate on its contents within a reasonable time, and recognize the Church and its highest priest, the Pope, as rulers of the universe, and in their name the King and Queen of Spain as rulers of this land, allowing the religious fathers to preach our holy Faith to you. You own compliance as a duty to the King and we in his name will receive you with love and charity, respecting your freedom and that of your wives and sons and your rights of possession and we shall not compel you to baptism unless you, informed of the Truth, wish to convert to our holy

Catholic Faith as almost all your neighbours have done in other islands, in exchange for which Their Highnesses bestow many privileges and exemptions upon you. Should you fail to comply, or delay maliciously in so doing, we assure you that with the help of God we shall use force against you, declaring war upon you from all sides and with all possible means, and we shall bind you to the yoke of the Church and of Their Highnesses; we shall enslave your persons, wives and sons, sell you or dispose of you as the King sees fit; we shall seize your possessions and harm you as much as we can as disobedient and resisting vassals. And we declare you guilty of resulting deaths and injuries, exempting Their Highnesses of such guilt as well as ourselves and the gentlemen who accompany us. We hereby request that legal signatures be affixed to this text and pray those present to bear witness for us."

Although Columbus arrived in the new world (America), specifically the Caribbean in 1492, the conquest did not start until 1494, taking the Islands of Hispaniola under Spanish rule. In Puerto Rico Spanish colonization started in 1508, and Cuba in 1510. It is reported that by 1509, only 15 years after the establishment of the Spanish colonial rule in Hispaniola, the Taino population dropped by hundreds of thousands, to only 60,000. Causes for this dramatic drop include forced overwork, diseases such as smallpox and measles which are said to have been brought by the Spaniards and the indigenous Taino population was not immune against. Another key factor is massacre executed by Spaniard. Several Taino survivors is said to be between 500 – 2000 people, of a community which had a population of millions.

4.0. HERITAGE

Jalil Sued Badillo, an ethnohistorian at the university of Puerto Rico, asserts that, although the Spanish histories speak of the disappearance of the Taino as an ethnic identification, many of the Taino survivors left descendants who intermarried with other ethnic groups including slaves from Africa who were brought in the America to work for the Europeans after the mass killings of the Taino left the colonists in need of labor force. Evidence suggests that some Taino women and African men intermarried and lived in relatively isolated Maroon communities in the interior of the islands where they developed into a mixed-race population, independent of Spanish authorities

There had been efforts since 1840s to recreate Taino identity in Cuba, Dominican Republic, and Puerto Rico, with much more efforts by Puerto Rican community of the United States of America in 1960s. Groups of people currently identifying as Taino, are most notably Puerto Ricans and Dominican Republic both on islands and in the United States mainland. The concept of 'living Taino' has been proven in the recent census. In more recent years there has been a high percentage of people with Spanish and African Ancestry, claiming Taino Ancestry. Research findings published in the Proceedings of the National Academy of sciences, researchers say the DNA of the pre-Columbus indigenous populations is found in living people. Therefore, this confirms that Taino culture is very much still present.

5.0. TAINO IN GEORGIA

New knowledge about North America's connection to the history of Taino people has been emerging in the recent years. Much evidence of existence of Taino especially in today's Georgia is found to have been available for a long time. These include 16th century archives left by French and Spanish explorers, plus a stone tablet discovered over a century ago near Atlanta, GA. The Taino ethnic and place names were in these old texts. Some of them are still in use today. Until recently, though, no one ever stopped to investigate the origins of such words that were within what was thought to be the original territory of the Creek Indians, but not Creek Indian words.

The first breakthrough occurred in 2011. Dr. Stephen C. Jett, a geology professor at the University of California-Davis was intrigued because several of the petroglyphs from northern Georgia did not resemble those he was familiar with in the Southwestern United States. Most were on larger boulders and were very similar to Bronze Age petroglyphs on the Atlantic coasts of Ireland and Spain. One was entirely different. It was inscribed on a four feet (1.33 m) tall stone tablet, called a stela by archaeologists. It had been found over a century ago near the Chattahoochee River in an area that is now part of Metropolitan Atlanta. Jett thought it looked "very Caribbean."

The Sweetwater Creek stela, as it is now known, was discovered by a hunter, face down on the crest of a hilltop shrine. Earthen and stone steps led up the steep hill from the creek's confluence with the Chattahoochee River. The hillside was littered with Native American artifacts. For many years the stela was on display at the offices of the Georgia Division of Archives and History. It is now displayed at a museum in Sweetwater State Park.

Dr. Jett provided names of several fellow members of the American Petroglyphic Society, who were experts on Taino and Carib art. They were sent photos of the Sweetwater Creek stela. The response was instantaneous. The stela portrayed a Taino guardian deity. In fact, the semi-human figure was virtually identical to art found in caves near Arecibo, Puerto Rico. That region was the Toa Province, prior to conquest of Puerto Rico by the Spanish. It was a 100% match.

During the early spring of 1540 the Hernando de Soto Expedition was traveling northward through present day southern Georgia. Approximately 80 miles (130 km) south of Macon, GA the expedition entered a Native town on the Ocmulgee River called *Toa*. It was in a province called *Toasi*, which in the Itsate Creek language means "offspring of Toa." De

Soto's chroniclers remarked that the town of Toa was cleaner, better planned and more sophisticated than the native villages they had visited in Florida. Toa is also the Taino name for a special stone griddle used to bake cassava bread.

The fact that a Native town in Georgia and a province in Puerto Rico had the same name might be thought to be a coincidence, but the Toasi moved westward into central Alabama in the 1700s as European colonists occupied the Atlantic Coastal Plain. When white settlers reached Alabama, they were called the Tawasee. It is still a place name near Loundesboro, Alabama. One of the Tawasee men happened to be traveling in the Carolinas, looking for work. Some local scholars took an interest in the native language he spoke. Toasi (or Tawasee) turned out to be a mixture of Taino Arawak and Creek Indian words.

Some of the Toa's also settled in the mountains of Georgia, probably to have access to the region's natural resources. In the mountains, the Toa maintained their Arawak identity more completely. They called themselves the Toa-coa (Toa People.) Their name survives today as two rivers named Toccoa in the mountainous part of the state. They also had a village on the Little Tennessee River. That village eventually joined the Cherokee Indians. It was known to the Cherokees as Tocqua.

There was another hybrid group that lived in central Georgia near the Toa and in the southern tip of Florida. According to 16th century French explorers, they called themselves the Mayacoa. That means Maya People in Arawak. Apparently, they were a mixture of Maya Indian and Arawak ancestors. Other Arawak tribes in Georgia mentioned by the French included the

Potano, Ustacoa, Panicoa, Anatecoa, Maticoa, Omiticoa and Enlicoa. These tribes were Arawaks, but allied with Itsate-Creek Indians, who spoke another language with many Maya words.

Arawaks, originally from the Caribbean Basin, may have lived as far north as the Shenandoah Valley in Virginia. When European settlers arrived in the Shenandoah Valley it was uninhabited. Either a plague or Rickohocken Indian slave raiders had erased an advanced indigenous culture. This extinct nation left behind many mounds and the ruins of numerous villages. While tilling the fields around these abandoned villages, the newly arrived German and Dutch settlers found numerous stone griddles with legs that were unlike anything utilized by Algonquin Indians in Virginia. The descriptions of these griddles sound identical to the *toas* used by Arawak Indians to bake cassava bread.

Gary Daniels is the founder of www.LostWorlds.org. He was featured on the premier of the History Channel's *American Unearthed* on December 21, 2012. Gary lives on the coast of Georgia and has been researching the Arawaks of the Southeastern United States for several years. He has identified a pre-European trade network, operated by the Arawaks that transported products from the coast like salt to the highlands, then returned to the coast with products from the mountains.

Gary often pondered what caused a sudden ethnic change around 1000 AD, when many new towns appeared within the interior of the Southeast, while parts of the Atlantic Coast seemed to have been temporarily abandoned by Muskogean mound builders. The coast was reoccupied by Arawak and Tupi-Guarani peoples some time later. They paddled as far as 2,000 miles (3200 km) to settle in Georgia.

[ARTICLE REFERENCE]

**GEORGIA CONNECTIONS: POSSIBLE CARIBBEAN INDIGENOUS
PRESENCE AND**

**INFLUENCE ON THE NATIVE AMERICAN CONFEDERACIES OF THE
SOUTHEASTERN UNITED STATES**

Melinda Maxwell-Gibb, PhD

An article appearing in the September 4, 1909 edition of the Douglas County Sentinel, entitled "Remarkable stone image found near Douglasville", tells the story of what happened one day when William Harvey Roberts went hunting for wild turkeys along Sweetwater Creek in Douglas County, Ga. What Roberts discovered while hunting in an area called Jack's Hill would become known as the Roberts and/or Sweetwater Creek petroglyph. The newspaper describes how the stone was found in an area where "[a] large number of Indian relics have been found", and located "near the top of a cliff, which has stone steps dug out on the side, and is almost a hundred feet high and perpendicular to the little creek below" (cited in Smith: 45-46). In her article titled "Mystery of the Roberts petroglyph", Virginia Davis states:

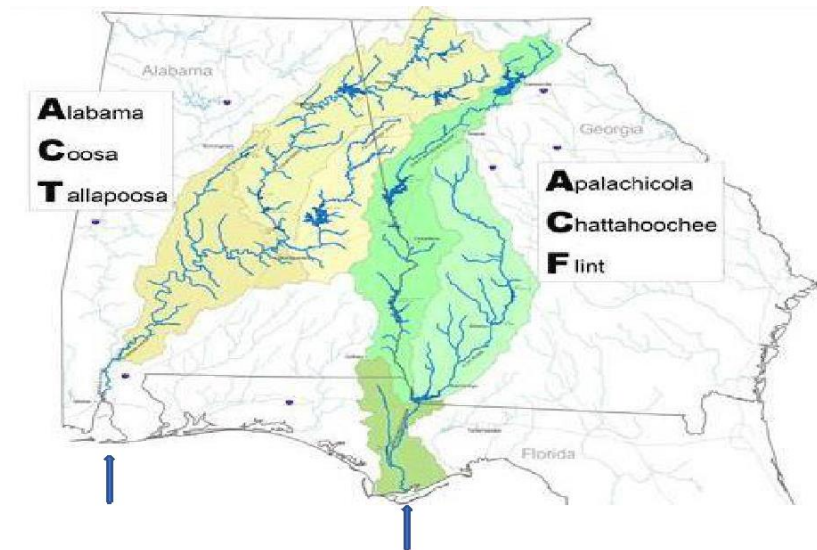
During his hunt, Mr. Roberts became tired and decided to pause to rest on a large boulder. As he did so, he discovered something that has become an enduring mystery... Mr. Roberts noticed the large rock on which he was sitting had engraved drawings which resembled the human form...[and] decided to retrieve it as a curiosity item for his home" (Davis: 48).

This engraved stone was kept in the Roberts home until his death. In 1930, the Roberts family loaned the stela to the State Archives of the Department of Natural Resources (Smith: 46). The petroglyph was housed for many years in Rhodes Mansion, the original office of the Georgia Department of Archives and History, located on Peachtree Street in Atlanta. In 1962, the Archives loaned the petroglyph to the Columbus Museum where it was displayed and then stored until 2005. In 2005, it was taken to the newly created Sweetwater Creek State Conservation Park Interpretative Center, in Lithia Springs, Ga, where the stela currently resides (Smith: 47-48; Davis: 49).

Interestingly enough, the Sweetwater petroglyph is not the only glyph to be found in this area. Georgia holds many examples of early petroglyphs, such as those located in Fulton and Forsyth counties. Were these stones carved by local tribes, or were they carved by travelers passing through the region? Are the symbols traceable to other cultures? Can we determine contact through the possible cultural legacies visitors may have left behind? These questions serve as an exploration into the possibilities of a Caribbean

indigenous influence on the cultures of the Native American confederations found within the south-eastern United States.

The state of Georgia is considered to have one of the richest petroglyph traditions in the South Eastern United States, its geographical location making it the ideal meeting ground for indigenous encounters. Looking at the following tri-state map, we can observe two major riverine entries into the region from the southeastern Gulf corridor into the rich water basin areas of Alabama, Georgia, and Florida – areas that contain huge artifact fields.



Virginia Davis describes the petroglyph as follows, “The Roberts petroglyph is 200 to 250 pounds in weight. It is 46 inches in height, 22 inches wide and 10 inches deep at its greatest dimension. The stone is schist, not granite as is sometimes assumed” (Davis: 48).

Margaret Perryman, in her article “Sculptured monoliths of Georgia”, states that: The petroglyph is quite different from any of the other known Georgia petroglyphs. The peculiar shape of the stone and the distinctive type of its markings make it one of the most interesting

and rare examples of stone carvings in Georgia. The apparently purposely cut deep notch in the bottom of the stone is most puzzling and poses the problem of whether the stone might have been made to be placed upon a cross beam or a ridge pole (Perryman: 7).

The artwork etched onto the stone is very different from the highly realistic stone sculptures found in the region that are known to have been created by the ancestors of

Georgia's Creek and Cherokee tribes.

According to Richard Thornton, a Creek architect and writer, the petroglyph was thrust into the national limelight in 2011, when filmmaker and amateur

archaeologist Jon Haskell became intrigued by the strange appearance of the petroglyph. Having filmed documentaries in many parts of the Americas, he had never seen any petroglyph like the Sweetwater Creek petroglyph in the United States:

During the first week of April 2011, Haskell sent emails throughout North America to friends, who were either archaeologists, petroglyph specialists or experts on Native American art. Stephen C. Jett is a geography professor at the University of California at Davis and a recognized scholar of the petroglyphs and pictographs of the American southwest. His brief comment emailed back to Jon Haskell was the first interpretation in a century that assigned a regional identity to the Sweetwater petroglyph. He wrote, “It looks vaguely Caribbean to me, but that’s just an impression, I am not conversant with the rock art of that region. (Thornton, 2011).

Looking at the figure, it is possible that it is a “guardian spirit” whose presence would have warned travelers that they were entering a province or sacred area. In August of 2018, I had a discussion with Taino scholar Roberto Perez Reyes, author of *El secreto mejor perdido*, who talked about the possible significance of the figure portrayed on the petroglyph – he identified it as Caniba¹ (in Kalinago *karibna* “the people”) – a powerful symbol that tells others that the place it appears in is inhabited by a strong people. The figure possesses a dominant stance, indicating power, and outstretched hand with many digits, which indicates a large population. Richard Thornton was the first to write about the petroglyph’s possible Caribbean roots. Reading his research, it states that his archaeological contacts in Puerto Rico identified the entity as Mabouya. For me, this is strange, as the Maybouya isn’t Taino, but Kalinago. It’s significance for the Kalinago is that of a malevolent spirit who possesses its unsuspecting victims and causes illness. After further thought, I feel the figure could possibly be an interpretation of Boinayel, the Taino god of agriculture who controlled the harvest. He was known the god of rain and the belief was that when Boinayel cried, the tears would turn into rain. His tears were a sign of the water that would then cultivate the crops.

¹This is evidence that I presented some years ago in the following article: Maxwell, Melinda (2012). Wendigo, Canaima, Caníbal: a journey into the world of Amerindian shape-shifting. In Nicholas Faraclas et al. (Eds.), *Double voicing and multiplex identities: unpacking hegemonic and subaltern discourses in the Caribbean* (pp. 445-449). Curaçao/Puerto Rico: FPI; UNA/RPR.

In the 1930's, archaeologists, including the late Richard Wauchope and Arthur Randolph Kelly, working in advance of the establishment of an industrial park on the

Chattahoochee River near the outlet of Sweetwater Creek's, discovered several varieties of tubers growing wild near the original stela site that had been previously unattested in the local archaeological record. They looked like "bushy" morning glories, but had large, edible tubers growing underground (Thornton, 2011). According to their description,

these mounded areas, or *conucos*, likely contained *batata* (sweet potato) or *ñame* (wild yam). Intensive land development since then has eliminated the wild root crop patches, but some sketches still exist.

According to Thornton, some linguistic evidence also exists as to the possible settlement of indigenous peoples from the Caribbean. Much of his etymology focuses on Creek/Mayan prefixes and Arawak suffixes (2011; 2016). Some of the town names that he mentions most definitely contain Taino etymons, for example Toa, which means 'great river', is one of the towns that Hernando de Soto encounters in what is today Georgia on the first European expedition into the interior of the Southeast of North America in the 1500s (see Miner Sola). Thornton observes that the Toasi (meaning "Offspring of Toa" in Creek) ethnic group was different from the others in the Florida peninsula and later moved to the area around Birmingham, Alabama, where English-speaking settlers called them the Towasee. He also notes that by that time they had become members of the Creek Confederacy. Some of their language survives in a glossary and has been found to contain both Arawak and Mvskoke words (Thornton, 2016). From 1564-1565, Rene Goulaine de Laudonniere recorded numerous provincial and town names on the Georgia coast and along the Althamaha River that ended with the Taino suffix *-coa*, Thornton refers to *-coa* as Arawak (in Taino *coa* serves as a prefix or suffix meaning "place" – see Miner Sola). There are several surviving place names in the mountains of western North Carolina, Georgia and eastern Tennessee that also have the *coa* suffix, these include Toccoa, Stecoah, Talikoa, and Seticoa. Etymology aside, there is very significant evidence that indigenous peoples originally from the Caribbean (the Bahamas, Puerto Rico, Cuba, or Hispaniola) paddled to the Florida Peninsula, followed the gulf coast up to the mouth of the Apalachicola-Chattahoochee River, and ultimately settled in the vicinity of what is now Atlanta, Georgia. Shortly after many of the indigenous

peoples of the Southeast were forcibly relocated from northwestern Georgia to Oklahoma on the Trail of Tears in 1838, early settlers found an 8 1/2 foot long - 2 1/2 foot wide boulder in Forsyth county, located alongside a wagon road between the towns of Cumming and Dahlonega. On the three-sided rock were carved seventeen glyphs that didn't correspond to any of the Creek or Cherokee nations' glyphs. Circles dominate, but there are also some abstract glyphs that were not recognizable to any scholars of the day. These same marks are found on petroglyphs throughout the Caribbean. Charles Jones, one of the pioneers of American archaeology, viewed the boulder around 1870. He included a description of the boulder in his landmark book *Antiquities of the southern Indians, particularly of the Georgia tribes*, published in 1873. At the time it was discovered, the figures on the boulder were incised 1/2 to 3/4 inches deep. On one end of the boulder, running vertically was a line of 18 drilled dots, interconnected by an incised line. The largest set of concentric circles measured 8 inches in diameter. Through the decades, the boulder was vandalized by sightseers and eroded by the elements. In order to protect it from further damage, it was relocated in 1963 to the new Georgia State Art Museum on the campus of the University of Georgia in Athens, where it still resides. Track Rock Mountain is immediately adjacent to Georgia's tallest mountain, Brasstown Bald. The location of the small terrace there containing the six boulders is about 30 feet above a paved road that was once an American Indian trail that went over a gap between two mountains. However, this trail was not one of the wide, road-like routes that once interconnected the commercial circuits of pre-Colombian North America. It led to a quarry of soapstone, which was mined to create cooking bowls and metates

(mortar/pestles) for grinding (the Cherokee used soapstone for pipes and ingested it for medicinal purposes, as it is high in magnesium). Some of the glyphs carved at Track Rock Mountain also exhibit circles and swirl designs found throughout the Caribbean.

The Cline Family/Reinhardt Petroglyph is a 5-ton boulder that was donated to Reinhardt University in Waleska, Georgia by members of the Cline family in the 1940s. This ancient and mysterious carved rock was found years ago on the Cline farm in the Hickory Log area of Cherokee county near the Etowah River and was brought to the campus on a large wrecker and placed between two big oak trees next to Dobbs Hall. It was later moved into the Reinhardt library and then to the Funk Heritage Center, which is

Georgia's Official Frontier and Southeastern Indian Interpretive Center, also located in Waleska, where it is now the centerpiece of the Hall of Ancients.

Like the above mentioned stone artifacts, this boulder contains carvings that are commonly found in the Caribbean, specifically spirals.

One interesting point is that none of the petroglyph boulders in northern Georgia are directly associated with Native American town sites. Their locations are typically on top of natural features which are visible from a distance. What the boulders do share is an association with ancient trading paths, and they would have been landmarks for travelers in ancient times. That does not necessarily mean that these rocks were originally carved by the indigenous inhabitants of the lands near them, though. They could have been carved by travelers passing through the region, who wished to leave a record of their presence.

In this section, I would like to transition from petroglyphs to some of the possible influences brought into the Southeast by the indigenous peoples of the Caribbean. I will begin with head flattening /cranial deformation. In her book *Slavery in Indian country: the changing face of captivity in early America*, Christina A. Snyder writes, "When infants from these groups lay on their cradle boards, families placed wooden boards covered with deerskin on the foreheads, making the cranial vault rounded and long" (p. 17). Head flattening in the Southeast was practiced by several tribes. The Choctaw and Chitimacha, who only flattened the heads of male babies, and the Caddo, who only flattened the heads of those of hereditary political and religious leaders, whose status was determined according to their matrilineal descent system. These leaders directed political and religious ceremonies, as did a similar group of leaders in Taino culture. Cranial deformation in the Southeast was usually an indication of high social rank. In Caribbean indigenous cultures, head flattening was practiced among the Taino in the Bahamas, Cuba, Jamaica, Haiti, the Dominican Republic, and Puerto Rico, and among the Kalinago from the Virgin Islands on down the chain of islands that includes Dominica, Martinique, Guadeloupe, Grenada, St. Vincent, and the Grenadines.

Tattooing among the tribes of the Caribbean was documented in early letters and reports dating from the late 1400s by both Diego Alvarez Chanca, who sailed with Columbus, and Gonzalo Fernandez de Oviedo. Tattooing was also common among the tribes of the Southeast, including the Cherokee, Creek, Choctaw, Chickasaw, Seminole, Natchez, and Caddo. The Chitimacha of Louisiana, who tattooed their faces, bodies, arms, and

legs, had a leadership system similar to both the Maya and the Taino, consisting of a class of hereditary leaders and a class of commoners, referred to in Taino language as *nitaino* and *naboria*, respectively. Members of these the two classes spoke different language varieties and intermarriage between them was forbidden. Blowguns are another possible cultural link between the Southeast and the indigenous Caribbean. The use of blowguns by North American tribes has only been documented in the southeastern United States. Tribes that utilized the blowgun include the Houma, Koasati, Cherokee, Chitimacha, Chickasaw, Choctaw, and Seminole. These tribes made cane stems into arrow shafts, blowguns and darts for hunting squirrels, rabbits, and various birds (Bushnell, 1909; Hamel & Chiltoskey, 1975; Speck, 1941; Kniffen et.al., 1987). Young Cherokee boys used giant cane blowguns armed with darts to protect ripening cornfields from scavenging birds and small mammals (Fogelson, 2004). Today, the Eastern Band of Cherokee are the only remaining tribe that actively uses blowguns for the hunting of small game. These blowguns are made from river cane, much like those utilized in the Caribbean by the Kalinago (Rosseau Reed

– River Cane). Unlike the tribes of South Florida, and those of the Greater and Lesser Antilles, who used manchineel sap to poison their dart tips, the Cherokee never used poison because they felt it would contaminate the meat (cherokeeheritage.org, 2016).

The evidence presented in this article indicates that there was significant pre-Columbian cultural contact and exchange between the Caribbean and the indigenous Southeast of North America. These connections are confirmed by the existence of shared mythological traditions and southeastern agriculture involving Caribbean cultivars, such as tobacco, corn, peanuts, cotton, and tropical squash. DNA testing among the southeastern nations has shown the presence of haplogroups only found in the Caribbean and Central and South

America. This gives the concept ‘circum-Caribbean’ new meaning, suggesting that our understanding of the circum-Caribbean needs to be expanded from the colonial context in which we normally use the term to the much longer and culturally more complex era of pre-colonial contact.

6.0. TAINO HAIR CULTURE

Different studies show that the Taino had long black hair and their frequently worn hairstyle featured bangs in front and longer hair at the back with two braided pony tails. This is not different from other early tribes of America. There is a common culture of growing long braided hair among indigenous tribes of America. Both men and women are encouraged to grow their hair. Normally there are special ceremonies for the first haircut, but thereafter the hair is let to grow long. There are beliefs around long hair as many of the beliefs are tied to the earth and nature. It is believed that long hair in the Native American culture is a physical manifestation of the growth of the spirit. Their hair, long in different styles, had their spiritual meaning, and they took great pride in their hair.

7.0. THE MAROONS

In 1654, the British challenged the Spanish rule over the Caribbean. They suffered defeats twice in Hispaniola, and successfully tried again and succeeded to establish their rule over Jamaica. On their way out of the islands after a defeat, the Spaniards freed their African slaves. These freed African slaves and those who escaped would later be known as the Maroons. The origin of the word maroon was derived from a Spanish word *cimarron*, which meant, widely and unruly. This group of escaping African slaves, started escaping in 1530s where they fled to the hills and mountains of Jamaica where they joined the native Jamaican Tainos. After a long fight with the British, in 1700s the maroons and the Jamaican Tainos signed a peace treaty with the British. It is believed that the Maroons and Jamaican Tainos intermarried and their descendants spread in other parts of the Caribbean, some finding their way into today's South Carolina and Georgia in the United States of America.

Among the slaves who did not allow themselves to be re-enslaved by the British and therefore escaped into the hilly mountainous regions of the island to live amongst the Tainos, was Nanny of the Maroons. According to Wikipedia Nanny was born in 1686 in Ghana, western Africa and was brought to Jamaica as a slave (she told me she came as an indentured servant). She and her brothers Accompong, Cudjoe, Johnny and Quao ran away from their plantation. They said Nanny was married but she had no children. Both her and her brothers held several slave rebellions in Jamaica and it was said that she was such a fierce warrior that the British had to beg for peace. They also said Nanny was

a great Obeah woman who knew many charms and spells and she used this to assist her to defeat the British. In 1739 the British governor in Jamaica signed a treaty with the maroons promising them 2500 acres in two different locations. They were to remain in their 5 main towns; Accompong, Trelawny, Mountain Top, Scots hall, Nanny Town. The government of Jamaica declared Nanny a national heroine in 1976.

The maroons were ferocious hunters. It is believed that up to this age, Maroons who have never met can identify each other, and this is because of spiritual connection among themselves. Besides their spirituality, the Maroons are very traditional and they work closely with nature. The maroons have their own unique code that they use to communicate with each other, this was done using an instrument known as the Abeng (an African word meaning 'conch shell') The ones used by the maroons however, looks more like a cow's horn and is still used today in the maroon communities of Jamaica. This instrument greatly assisted them during the rebellion and prevented their recapture by the slave masters.

7.1. THE MAROON PEACE TREATY

Articles of Pacification with the Maroons of Trelawney Town, Concluded March the first, 1738

In the name of God, Amen, Whereas Captain Cudjoe, Captain, Acompong, Captain Johnny, Captain Cuffee, Captain Quaco, and several other Negroes, their dependents and adherents, have been in a state of ware and hostility, for several years past, against our sovereign lord the King, and the inhabitants of this island; and whereas peace and friendship among mankind, and the preventing of effusion of blood, is agreeable to God, consonant to reason, and desired by every good man; and whereas his Majesty George the Second, King of Great Britain, France, and Ireland, and of Jamaica Lord, Defender of the Faith, &c. has by his letters patent, dated February the twenty-fourth, one thousand seven hundred and thirty-eight, in the twelfth year of his reign, granted full power and authority to John Guthrie and Francis Sadler, Esquires, to negotiate and finally conclude a treaty of peace and friendship with the aforesaid Captain Cudjoe, and the rest of his captains, adherents, and others his men; they mutually, sincerely, and amicably, have agreed to the following articles:

First, That all hostilities shall cease on both sides for ever.

Secondly, That the said Captain Cudjoe, the rest of his captains, adherents, and men shall for ever hereafter in a perfect state of freedom and liberty, excepting those who have been taken by them, or fled to them, within two years last past, if such are willing to return to their said masters and owners, with full pardon and indemnity from their said masters or owners for what is past; provided always that, if they are not willing to return, they shall remain in subjection to Captain Cudjoe and in friendship with us, according to the form and tenor of this treaty.

Thirdly, That they shall enjoy and possess, for themselves and posterity for ever, all the lands situate and lying between Trelawney Town and the Cockpits, to the amount of fifteen hundred acres, bearing northwest from the said Trelawney Town.

Fourthly, That they shall have liberty to plant the said lands with coffee, cocoa, ginger, tobacco, and cotton, and to breed cattle, hogs, goats, or any other flock, and dispose of the produce or increase of the said commodities to the inhabitants of this island; provided always, that when they bring the said commodities to market, they shall apply first to the

customs, or any other magistrate of the respective parishes where they expose their goods to sale, for a license to vend the same.

Fifthly, That Captain Cudjoe, and all the Captain's adherents, and people now in subjection to him, shall all live together within the bounds of Trelawney Town, and that they have liberty to hunt where they shall think fit, except within three miles of any settlement, crawl, or pen; provided always, that in case the hunters of Captain Cudjoe and those of other settlements meet, then the hogs to be equally divided between both parties.

Sixthly, That the said Captain Cudjoe, and his successors, do use their best endeavors to take, kill, suppress, or destroy, either by themselves, or jointly with any other number of men, commanded on that service by his excellency the Governor, or Commander in Chief for the time being, all rebels wheresoever they be, throughout this island, unless they submit to the same terms of accommodation granted to Captain Cudjoe, and his successors.

Seventhly, That in case this island be invaded by any foreign enemy, the said Captain Cudjoe, and his successors hereinafter named or to be appointed, shall then, upon notice given, immediately repair to any place the Governor for the time being shall appoint, in order to repel the said invaders with his or their utmost force, and to submit to the orders of the Commander in Chief on that occasion.

Eighthly, That if any white man shall do any manner of injury to Captain Cudjoe, his successor, or any of his or their people, they shall apply to any commanding officer or magistrate in the neighborhood for justice; and in case Captain Cudjoe, or any of his people, shall do any injury to any whiter person, he shall submit himself, or deliver up such offenders to justice.

Ninthly, That if any negroes shall hereafter run away from their masters or owners, and shall fall into Captain Cudjoe's hands, they shall immediately be sent back to the chief magistrate of the next parish where they are taken; and these that bring them are to be satisfied for their trouble, as the legislature shall appoint. [The assembly granted a premium of thirty shillings for each fugitive slave returned to his owner by the Maroons, besides expenses.]

Tenthly, That all negroes taken, since the raising of this party by Captain Cudjoe's people, shall immediately be returned.

Eleventhly, That Captain Cudjoe, and his successors, shall wait on his Excellency, or the Commander in Chief for the time being, every year, if thereunto required.

Twelfth, That Captain Cudjoe, during his life, and the captains succeeding him, shall have full power to inflict any punishment they think proper for crimes committed by their men among themselves, death only excepted; in which case, if the Captain thinks they deserve death, he shall be obliged to bring them before any justice of the peace, who shall order proceedings on their trial equal to those of other free negroes.

Thirteenth, That Captain Cudjoe with his people, shall cut, clear, and keep open, large and convenient roads from Trelawney Town to Westmorland and St. James's, and if possible to St. Elizabeth's.

Fourteenth, That two white men, to be nominated by his Excellency, or the Commander and Chief for the time being, shall constantly live and reside with Captain Cudjoe and his successors, in order to maintain a friendly correspondence with the inhabitants of this island.

Fifteenth, That Captain Cudjoe shall, during his life, be Chief Commander in Trelawney Town; after his decease the command to devolve on his brother, Captain Accompong; and in case of his decease, on his next brother Captain Johnny; and, failing him, Captain Cuffee shall succeed; who is to be succeeded by Captain Quaco; and after all their demises, the Governor, or Commander in Chief for the time being, shall appoint, from time to time, whom he thinks fit for that command.

Treaty courtesy of the Kress Collection of Business and Economic Literature, Baker Library, Harvard Business School.

(ARTICLE REFERENCE)

Maroonage and Flight:

An Overview

Paper presented at the Fourth Annual International
Conference at the Gilder Lehrman Center for the
Study of Slavery, Resistance, and Abolition

Unshackled Spaces: Fugitives from Slavery and

Maroon Communities in the Americas

Yale University, 6 December 2002

Loren Schweninger

In 1821, the South Carolina slave Joe, who lived near the state capital of Columbia, escaped from his plantation, and began a one-hundred-mile journey as a runaway slave. Following the river systems to the southeast, he went along the Congaree and Santee rivers to the low-lying forest and swamp areas stretching back from the coast. He went undetected until he reached the Georgetown District, where he was confronted by a planter named George Ford, described by his neighbors as a “worthy and respectable Citizen.” Joe revolted against the white man, killed him, and fled into the woods along the lower Santee River.ⁱ

He quickly convinced other outlying runaways from plantations in the Claremont, Clarendon, St. Johns, St. Stephens, and Richland parishes and districts to join him. They established a base camp deep in the woods. Joe--or Forest as he came to be known because of his ability to disappear without a trace into the dense tree-lined river areas--was a born leader of men: bold, intelligent, cunning, and fearless. He knew how and when to strike and how and where to escape. During the next two years he led a band of runaways as they pillaged, stole, attacked, and wreaked havoc on plantations in the area. “Most of the runaways flew to his Camp and he soon became their head and their life,” a group of eighty slave owners, farmers, and planters explained in a petition to the state legislature. “He had the art and the address to inspire his followers with the most Wild and dangerous enthusiasm.” The petitioners continued:

He was so cunning and artful as to elude pursuit and so daring and bold at particular times when no force was at hand as to put everything at defiance. Emboldened by his successes and his seeming good fortune he plunged deeper and deeper into Crime until neither fear nor danger could deter him first from threatening and then from executing a train of mischief we believe quite without parallel in this Country.

Residents asked for help from the “proper Military department” and petitioned the Governor to assist them in bringing Forest to justice. Meanwhile, Ford’s relatives offered an enormous reward of one thousand dollars for his capture. When one considers that the average reward for a runaway slave in South Carolina at this time was between ten and fifteen dollars and that it would take a common laborer several years to earn one thousand dollars, to offer such a sum was truly extraordinary. In 1822, the South Carolina General Assembly awarded the leader of a militia unit \$160 for supplies following an extensive search for the slave. But Forest remained at large. His and his men’s intimate knowledge of the countryside, its hidden swamps, and overgrown creeks, surpassed that of all others.

Finally, in August 1823, the planters and slave owners in the vicinity organized themselves into “companies as Infantry.” They traversed Santee River Swamp from “the Confluence of the two rivers that form it to Munys Ferry a distance even by land,” they noted, “of sixty miles.” In fact, the distance they searched was many miles more considering the numerous tributaries and meandering riverbeds. They trudged through the dense foliage in the insufferable heat of late summer and fought off insects and snakes, searching as many possible hideaway locations as they could. Finally, fatigued by living in the wilderness and dispirited by the enormity of their task, they called off the expedition. Indeed, they complained, they might have passed within a few feet of the slaves and not known they were even in the same proximity so dense were the vines, undergrowth, and cypress trees.

It was at this point that Royal, a slave patroon who knew Forest, came to their aid. Owned by a Richland District woman who promised him freedom if he provided assistance, Royal led a small company of white men to a landing near Forest's camp. As the slave owners lay flat in Royal's boat, Royal beckoned Forest, and his followers to come out of the woods. The fugitives trusted Royal and came toward the boat, discovering his betrayal too late. As they began to flee the whites rose up and discharged their muskets in "a single well directed fire" that killed Forest and three of his followers instantly. The rest of the gang were either chased down and shot, captured and hanged, or "frightened to their respective homes."ⁱⁱ That Forest was able to avoid capture for more than two years was remarkable. There was little doubt that his brief career as a rebel leader along the lower Santee River struck fear into the hearts of slave owners.

Judging from the response of area slave owners and farmers, Forest's activities were unparalleled and unprecedented in their audacity and their cunning, and the runaways achieved a greater success than many of their counterparts. However, Forest and his band of rebels were by no means unique. Beginning in the early years of South Carolina slavery, outlying slaves established settlements in the lowland swamps and backcountry. While their numbers fluctuated over time, pockets of outlying slaves were always a part of the region's landscape. During the 1730s, some fugitives fled to Spanish Florida, especially to a community populated by free blacks called Garcia Real de Santa Teresa de Mose.ⁱⁱⁱ In 1765, some forty runaways, including women and children, lived in a settlement with four substantial buildings in the swamp north of the Savannah River. They subsisted by hunting and fishing and trading with plantation slaves. They possessed blankets, pots, pails, axes, tools, shoes, and fifteen bushels of "rough Rice."^{iv}

In the Chesapeake region, the terrain and majority white population made establishing runaway encampments difficult. One group of African-born slaves ran away to the mountainous backcountry and lowland swamps. There, according to several scholars, men, women, and children attempted to recreate an African society on the frontier. In 1729, another band of a dozen slaves absconded from a James River plantation taking tools, clothing, provisions, and arms; they later established a farming community near Lexington. However, such endeavors were rare and by the late eighteenth century, with the decline of Africans in the slave population, these resurrected African enclaves became virtually non-existent.^v

Before and during the Revolutionary War, outlying colonies in South Carolina and Georgia grew in size, and after the war bands of runaways openly defied local authorities. One group of more than one hundred fugitive slaves established a small fort twenty miles north of the mouth of the Savannah River. They called themselves “the King of England’s soldiers,” and they raided farms and plantations and even attacked the Georgia militia. Thomas Pinckney, the Governor of South Carolina, informed the legislature that this and other fugitive gangs posed a serious problem; they were armed and included those who had fled to the British during the war. They were waging guerilla warfare against local residents.^{vi}

During the Revolutionary era, colonies of runaways in West Florida and Louisiana grew as well, evolving from small enclaves of African and Indian raiders to what one author termed permanent settlements. Their residents were well-armed and moved “freely through trackless swamps and dense forests.” They established “independent settlements that equaled plantations in complexity.” Some hunted and fished while others raised corn and rice. In either case they traded with plantation slaves who provided them with supplies and occasionally sold their handicrafts in New Orleans. Many among them had friends and kin on plantations. One of the largest sanctuaries was Gaillardeland, an area equidistant between New Orleans and the mouth of the Mississippi River. The inspirational leader of the group was Juan Malo, a runaway from the German Coast north of New Orleans, who led raids on

plantations, rustled cattle, and taunted Spanish authorities.^{vii} From the colonial period until the end of slavery, bands of slaves, living in isolated, heavily wooded, or swampy areas, or running to the mountains and beyond, attempted to maintain a separate existence. Some of these groups sustained their cohesiveness for several years, a few for longer periods. They made forays into populated farming sections for food, clothing, livestock, and trading items. Sometimes they bartered with free blacks, plantation slaves, and whites who owned no slaves. The ideas of freedom enunciated during the

Revolutionary era may well have influenced the outlying slaves, and they may well have been inspired by African “patterns of resistance and warfare.”^{viii} But mainly they were responding to local conditions and local circumstances. They were willing to rise up against their owners and others by engaging in a futile, often suicidal, guerilla warfare.

Despite their ephemeral nature, runaway bands sometimes sent entire communities into panic. During the summer of 1795, residents of Wilmington, North Carolina, spoke of sporadic attacks from a “number of runaway Negroes,”

who secreted themselves in the swamps and woods during the day but came out at night to commit “various depredations on the neighboring plantations.” They ambushed and

killed a white overseer before they were subdued and before their leader, the “General of the Swamps,” was shot and killed by members of a posse.^{ix} During the summer of 1821, an “insurrection” broke out in Onslow County, North Carolina, when a number of “outlawed and runaway Slaves and free Negroes” banded together. Located between the White Oak and New rivers in the southeastern portion of the state, the long estuaries and forested sections provided good cover. The outlying slaves “daily increased in strength and numbers,” William L. Hill, head of a militia unit, wrote. Their bold acts of defiance became so alarming that “no inhabitant could feel himself at any moment secure in his life, person or property, from plunder, rapine, and devastation committed by them, daily and nightly in every corner of the County.” They were well-armed, cunning, daring, and desperate, Hill revealed; in broad daylight, they ravaged farms, burned houses, broke into stores, and “ravished a number of females.” It took Hill’s two-hundred-man militia unit twenty-six days searching through “Woods, Swamps & Marshes” to quell the “Outlaws.”^x

Even more audacious was a group of runaways in the Piedmont section of North Carolina two decades later. In Halifax County, where deep ravines and rolling hills rather than dense forest and impenetrable swamps provided cover, armed runaways shot and killed livestock and threatened local farmers. When one farmer tried to pursue them, the slaves killed and butchered seventy-five of his hogs. The fugitives then sent word to him that if he would not hunt them again they would not kill any more of his hogs; however, if he continued to stalk them, they would stop killing his hogs and kill him instead. When another farmer, described as a “respectful Citizen,” was shot as he returned home one evening, area planters petitioned the legislature. They demanded a new law be enacted permitting them to shoot on sight slaves “lying out, lurking in the woods swamps & other secret places doing serious injury to the public.” The citizens also requested that the state treasury compensate the financial loss incurred by any slave owners dispatched in such a manner.

The legislators sympathized with the plight of the farmers, but responded by saying the “such a law would be unnecessarily cruel & sanguinary;” it would lead to great abuses and would render slave property insecure and consequently diminish its value. The law as it existed, a Select Committee pointed out, was sufficient to “suppress the evil.” In 1741, North Carolina lawmakers enacted legislation permitting any two justices of the peace to declare outlying slaves “outlaws,” thus permitting slave owners, overseers, or other whites to shoot them on sight “without Accusation or Impeachment of any Crime.”^{xi}

Similar circumstances existed in other southern states, especially the Carolinas and the lower tier of states from Georgia and Florida to Louisiana. Runaway bands hid in remote to isolated areas and intimidated and harassed local farmers and planters. Even “negro hunters” who came after them with tracking dogs were cautious about pursuing them too far into the backcountry. Sometimes runaways attacked slave owners and overseers; other times they committed “daring and atrocious” acts of highway robbery on innocent travelers.^{xii} During his 1850s tour of the South, Frederick Law Olmsted stopped

at a boardinghouse in Mississippi. After he had drifted off to sleep, a fellow traveler entered the room, awakening him from his slumber. His new roommate then took most of the sparse furniture in the room and pushed it against the door. Next he placed two small revolvers on a small end table near his bed "so they could be easily taken up as he lay in bed." Even though it was a hot night and the room was stuffy and uncomfortable, the traveler said he would not feel safe if anything were left open. "You don't know," he confided, "there maybe runaways around."^{xiii}

Sometimes groups of runaways were able to sustain themselves without marauding, pillaging, or committing various "crimes." In 1843, freeholders and other white inhabitants of King William County, Virginia, asked the legislature to sell fifteen hundred acres on the Pamunky River and other lands that were set aside during the colonial era for the Pamunky Indians. The lands were only "set apart," not "granted away," they argued. Now the tribe formed only a "small remnant" of the population, having "so largely mingled with the negro race as to have obliterated all striking features of Indian extraction." The lands, the petitioners stated, are now inhabited by two "unincorporated bands of free mulattoes in the midst of a large slave holding community." These free people of color might easily be converted "into an instrument of deadly annoyance to the white inhabitants by northern fanaticism." The lands have also become a haven for worthless and abandoned whites and fugitive slaves. In short, tracts of land designated for Indians were a "harbor for every one who wishes concealment."^{xiv}

Historians have long been interested in these and other groups of outlying slaves in the southern United States. In 1939, Herbert Aptheker wrote a seminal article, published in the Journal of Negro History, titled "Maroons Within the Present Limits of the United States." In subsequent years, Kenneth Stampp, Gerald Mullin,

Eugene Genovese, Peter Kolchin, Ira Berlin, Phillip D. Morgan, among others, have commented on, as one historian stated, "groups of escaped slaves known as maroons that found refuge on the frontier and in unsettled internal areas."^{xv} In our recent book Runaway Slaves, John Hope Franklin and I also touch on fugitive gangs who survived by their wits and violence.^{xvi}

If, as Peter Kolchin suggests, all history is comparative, it might then be beneficial to place these southern United States fugitive bands into the broader contextual framework of maroonage in other parts of the Americas. The literature about Maroon societies elsewhere is far more comprehensive than writings about groups of runaways in the United States. Scholars have examined communities created by runaway slaves in the Spanish Americas (Cuba, Venezuela, Colombia, Mexico); in the French Caribbean (Saint-Domingue, Martinique); and in Brazil, Guiana, Haiti, and Jamaica.^{xvii} Some of these

societies evolved into powerful states with thousands of members and survived for generations, even centuries. This “marronage on a grand scale,” Richard Price argues, struck directly at “the foundations of the plantation system, presenting military and economic threats which often taxed the colonists to their very limits.” In a number of cases, whites were forced to negotiate with their former slaves.^{xviii} Of course, maroon societies were not monolithic; each bore the stamp of its geographic location, resulting in distinct differences, including differences among those who were allowed to join. In addition, it was not always an African heritage that bound them together; the New World realities of geography, treatment, language, and the ratio of blacks to whites also played a major role.^{xix}

Even considering these variations, runaway groups in colonial America and the United States were quite different from those in other parts of the Americas. Indeed, the very term “maroon” meant something different to southerners who owned slaves. Its usage in the West Indies, as a corruption of the Spanish *cimarron*, meaning “wild” or “untamed,” was discarded; instead, “maroon” was employed as an adjective to describe a pleasure party, especially a hunting or fishing excursion that lasted several days. Only the Great Dismal Swamp, on the border of Virginia and North Carolina, and the marshes and morasses of south-central Florida sheltered generational communities of outlying slaves in North America, and even these two were not comparable to maroon societies in other parts of the New World. During the Second Seminole War (1837-1843), for example, the federal government defeated the Florida maroons and removed them and their Indian allies to the American West.

The obvious question is why did such differences emerge? Why was slavery in colonial America and the United States so unique in this regard? Scholars have advanced several reasons. Slaves in North America suffered less from disease, were better fed, worked comparatively less, and lived on farms and plantations with resident owners as opposed to the many absentee owner plantations in the Caribbean and Latin America. The smaller proportion of African-born slaves and the larger percentage of whites in the general population in British North America was also a mitigating factor. Others have argued that there were fewer places to establish separate communities in the United States compared with the impenetrable mountains and forests of Hispaniola or Jamaica. Furthermore, the periodic instability of colonial governments in the Americas gave slaves more opportunities to escape.

While all the comparisons delineated above have some validity, one factor with equal importance has not been emphasized by scholars. Perhaps colonial America and the United States provide the best example of the futility of creating a separate society of runaway slaves in the Americas. It was not due to its geography; lack of remote and isolated locations abounded. The recesses along the rivers of Virginia, North and South Carolina, and Georgia, as well as the dense forests of Alabama and Mississippi, and the isolated islands and bayous of the Lower Mississippi River Valley provided many possible locations. One observer noted that the islands in St. Mary Parish, Louisiana were

desolate, isolated and located in the most “remote corner of the Globe.”^{xx} Indeed, it was striking that twenty or thirty miles from several of the largest cities in the South—

Charleston, Savannah, Mobile, New Orleans—there were areas where, as was the case for Forest, fugitive slaves could easily conceal themselves.

The problem from a slave’s perspective was the determination and vengeance of whites who rooted out and destroyed the camps of runaways. A recent study of slave patrols in the Carolinas and Virginia reveals how these patrols, consisting of slave owners and other whites, effectively destroyed the outlying bands. The patrols were far more active and, as time passed, more successful, especially in discovering groups of fugitive slaves, than scholars had previously thought. Following his successful (and rare) escape from the Lower South, Charles Ball noted that he ran only between midnight and three o’clock in the morning when the patrollers were resting. From nightfall until midnight and from three until daylight, “the patrol[s] are watchful, and always traversing the country in quest of negroes.”^{xxi} Slave owners, overseers, and other whites formed their own search parties when the patrols were unsuccessful.

At the same time Forest was moving up and down the Santee River, another group of runaways formed in Christ Church Parish. The ringleader was a slave who belonged to the estate of a recently deceased resident. He was joined by another runaway, who was owned by a female slaveholder; a family of five slaves, who had recently been put up for sale, completed the band. The group managed to stay at large for some time—the ringleader for three years—but planters in the area finally hunted them down. “They continued out until October last, when the Children surrendered,” the pursuing slave owners testified, “(one having been born in the woods) the Father and Mother having been shot and killed.”

A short time later, another group in the same vicinity suffered a similar fate. During their time as outlying slaves they wreaked havoc on nearby plantations, butchering cattle, carrying off sheep and hogs, stealing tools and guns, and burning outbuildings. One captured slave boasted that within a month he had butchered fortyhead of cattle. But search parties also caught this group that included eighteen slaves from one plantation who ran off “under their driver;” one slave was shot and killed.^{xxii} The fate of a gang who hid out in a cypress swamp near New Orleans, raiding farms and plantations, was similar. In 1837, the leader was killed and the runaways disbanded.^{xxiii}

Planters and slave owners could also call upon militia units to root out gangs of runaways. Sometimes patrollers served in the local militia but often these groups, primarily of young men, were separate from the patrols. Militiamen could command larger numbers of men and were often called out when residents became especially fearful of “conspiracy” or “insurrection.” The units included captains, sergeants, and privates; they had legal authority to search virtually any slave quarters or plantation house. In times of

crises they could hold appointment through executive authority, as in Virginia, in 1808, when special units were formed to suppress a rumored slave insurrection. As one militiaman recounted, they were instructed to search “the negro cabins, & take everything which we found in them, which bore a hostile aspect, such as powder, shot &c.,” and were told to “apprehend every negro whom we found from his home; & if he made any resistance, or ran from us, to fire on him immediately, unless he could be stopped by other means.”^{xxiv} In 1832, a major general in the Mississippi militia called out a regiment because a “projected insurrection” had been discovered. He ordered his men to break up into groups consisting of one officer and sixty men and scour the area around Woodville to “apprehend all slaves under Suspicious

Circumstances.” It proved to be a false alarm, as it was in Georgia in 1848 when the Glynn County Rangers were given a similar order. Learning of a possible plot, Ranger Captain Hugh F. Grant quickly mobilized a cavalry company and went out to “protect the Community and County from insurrections.”^{xxv}

Coincident with the growing success of patrols, slave owner search parties, and the militia was the shrinkage of secluded areas that had previously provided cover for runaways. This does not mean that inaccessible locations in the South totally disappeared; however, by the 1840s and 1850s much of the land across the Black Belt of Alabama, the Delta of Mississippi, and the sugar parishes of Louisiana was under cultivation. The forests in these areas and in the Upper South had succumbed to the ax while marshes were drained and lands reclaimed. The population density among white land owners increased substantially in the west during the generation before the Civil War. What were once remote and barely inhabited sections of Tennessee, Kentucky, and Arkansas during the 1820s were spotted with farms and plantations by the 1850s. The westward migration of owners and slaves was immense, as historians have noted, and the demographic realities of the new, relatively heavily populated west shrunk the possible sites for groups of absconders to remain hidden or at large.

But regardless of the landscape, it was clear that even in the eighteenth century, runaways in the United States stood the best chance of success by going it alone. The profile of runaway slaves in the Southern colonies and states remained remarkably constant from one generation to the next. They were overwhelmingly young men in their teens and twenties who set out by themselves to pass for free blacks or mingle in urban areas with other runaways. Only about one out of five absconders was a woman. Female slaves remained behind on the plantations and farms to care for their children who might suffer grievously if taken on an escape attempt. Most of those who fled, even in the second half of the eighteenth century, were American-born slaves, or Creoles; many among them spoke, acted, dressed, and behaved in a manner indistinguishable from free people of color. They were not easily spotted from their physical appearances or demeanor. This profile remained unchanged, even after the infusion of African-born blacks, in what one author calls a re-Africanization of the Lower South, in the decade prior

to the 1808 prohibition of the African slave trade.^{xxvi} If runaway gangs seldom lasted more than a year or two and often ended with many among them being killed, some individual slaves managed to sustain themselves in freedom by posing as free blacks. The towns and cities of the South became harbors for escaped slaves and a number of them, especially the most wily and skilled, were able to hire their own time and sometimes meld into the free black population. Although there were ebbs and flows in the economies of southern cities, there were few periods when hired slaves were not in

demand. Wages varied but black workers could command between \$75 and \$150 a year in the 1820s and 1830s and up to \$20 a month during the 1850s. They worked as laborers, dockhands, domestics, laundresses, gardeners, brick layers, stone masons, waiters, cooks, barbers, and in other capacities. In many urban areas, as competing whites pointed out, slaves dominated certain occupations. Although prohibited by law, self-hire was widespread and if runaways could convince a potential employer that they had been sent by their owner to find work they could be hired with few questions asked.^{xxvii}

A few runaways, often the most ingenious, persistent, and lucky, made it to the North. About twenty-five years old, quick-spoken, articulate, and clever, the Tennessee slave Jim Lace set out in June 1839 for a free state. "This fellow has once before attempted to make his escape to a free State and was taken in Kentucky on his way to Illinois," Asa Jackson, a farmer who lived a few miles west of Lebanon, explained. "I am apprehensive that he will again make a similar attempt and probably aim for the same State." Among those who made it to the North were some who received assistance from Quakers, the Underground Railroad, and anti-slavery whites.^{xxviii}

While the picture for individual runaways in the South was not as bleak as that for gangs of runaways, it was nevertheless one of failure. The overwhelming majority of fugitives was captured, jailed, returned to their owners, and punished. Those who remained out either in cities or towns or remote areas near their owners' plantations, or who made it to the so-called Promised Land in the North or Canada, remained a tiny fraction of the runaway population. John Hope Franklin and I estimated that during the 1830s through the 1850s, perhaps only one or two thousand slaves a year made it to the North out of a annual runaway population conservatively estimated at fifty thousand.

Those who began the flight in the lower tier of states were almost always captured or came in of their own accord. On James Henry Hammond's Silver Bluff Plantation on

the Savannah River in South Carolina between 1831 and 1855, there was an average of two escapes per year (a total of fifty-three). Even though they often received sustenance, support, and encouragement from slaves on the plantation as well as help from slaves on neighboring plantations, not a single runaway gained permanent freedom. Hammond was well aware that those who deserted were “lurking” about in a nearby swamp. He waged a continuous but unsuccessful battle to stop the flow of food and provisions to outlying blacks, including punishing all the slaves on his plantation for the “misdeeds” of a few. Plantation management, Hammond ruefully commented, is “like a war without the glory.”^{xxix}

Those who persisted in absconding usually paid a heavy price. Most contemporaries affirmed that what were called habitual or perpetual runaways received cruel and brutal punishments. Slaves escaped with the mark of the whip on their backs, irons on their ankles, missing fingers and toes, and brands on their cheeks and forehead. The punishments of slaves in the Lower Mississippi River Valley seemed especially severe. In 1833 one runaway, age about thirty, described as having sunken cheeks, and sully looks, would not be difficult to spot, his owner reported. He had an inch-high cross branded on his forehead, the letter “O” branded on his cheek, and the word “Orleans” branded across his back.^{xxx} The sheriff of Points Coupes Parish, Louisiana, described a captured runaway in 1826 as having “an Iron collar three prongs extending upwards” and “Many scars on his back and shoulders from the whip.”^{xxxi} It was habitual runaways who prompted the most harsh and brutal response from owners and overseers.

Some scholars have suggested that this was a time when owners and slaves came together and negotiated some type of compromise or accommodation. It made sense, so the argument goes, that owners did not wish to damage their property and that slaves who had no chance of remaining at large permanently would seek concessions concerning family visitations, food allowances, hiring arrangements, housing, or living conditions. The oft-quoted journal of slave owner Robert “Councillor” Carter, the largest slaveholder in pre-Revolutionary Virginia, reveals how he discussed family matters with runaways and sought to accommodate their requests. In response to a paper discussing the harsh treatment of habitual runaways, one distinguished scholar of slavery asserted, “Christian masters did not treat their slaves that way.”^{xxxii}

In fact, Christian masters did treat their slaves that way, and worse. Some tried to reason with their human property after a first or second escape attempt, but it was a rare owner who did not inflict painful punishments following the fourth or fifth episode. Moreover, the great majority of slave owners in the South were forced to confront the problem. During his tour of the southern states Olmsted recounted that he did not visit a single plantation where owners did not discuss the problem of runaways. It was so common, he noted, that southern whites described it as “a disease—a monomania, to which the negro race is peculiarly

subject.” The New Orleans physician Samuel Cartwright called it by another name, “drapetomania,” an hereditary disease afflicting Negroes causing them to abscond. It should be kept in

mind that “throughout the South,” Olmsted concluded, “slaves are accustomed to ‘run away.’”^{xxxiii}

Another current argument concerns sympathetic whites assisted fugitive blacks in their quest for freedom. There was a network of conductors on the Underground Railroad who guided slaves from station to station along routes that began just about anywhere in the South, including Charleston, South Carolina. The recent publication of Raymond Dobard and Jacqueline L. Tobin’s Hidden in Plain View: the Secret Story of Quilts and the Underground Railroad, which has sold more than one hundred thousand copies, the founding of the Underground Railroad and Freedom Center in Cincinnati, with millions of dollars of state and private funding, and the efforts of the National Park Service to designate sites that served as hideaways for fugitives are but a few examples of how contemporaries wish to project the present into the past.^{xxxiv}

Forest knew the risks he was taking when he ran away and enticed his brethren to join him in the woods and swamps along the Lower Santee River. His life was one of fear, anger, hatred, hostility, movement, and within a relatively short time, death. With few exceptions the leaders of groups of outlying slaves suffered a similar fate. The power of those in control was brought to bear with rapid efficiency against slaves who sought to sustain themselves in freedom in the midst of the plantation South. If the great majority of runaways did not die at the hands of a group of white planters led by slave (who later received his freedom for his betrayal) theirs was largely a futile effort.

There was little in the way of accommodation or negotiation on the part of masters. When runaway blacks were captured they faced harsh physical punishments, or sale to a distant land, or both. What is surprising, given the results, was that the stream of runaway slaves continued unabated over the decades and indeed increased as time passed. It served as a constant reminder to the slaveholding class that the property they were seeking to control was not controllable and the image they were trying to project, as benevolent paternalistic masters, was a lie.

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An Overview

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INVESTIGATING THE “TAÍNO” ANCESTRY OF THE JAMAICAN

MAROONS: A NEW GENETIC (DNA), HISTORICAL, AND MULTIDISCIPLINARY ANALYSIS AND CASE STUDY OF THE ACCOMPONG TOWN MAROONS

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ABSTRACT

While scholars like Henry Louis Gates, Jr., have popularized the use of genetic data (DNA) as a source of African American history and ancestry, similar studies are lacking for other peoples of African descent. The current study is an interdisciplinary, collaborative research project undertaken by a historian of Africa and the African diaspora in the Americas and a genetic anthropologist. Methodologically, we incorporate traditional sources of historical inquiry, as well as oral history and genetic data (mitochondrial, Y chromosome, and autosomal DNA), to investigate and suggest answers to the following question in popular and scholarly debates about the ethnogenesis of the Jamaican Maroons: to what extent did the indigenous Taínos form part of their early history? Taking the Maroon community of Accompong Town as a case study, we use a novel approach that reconsiders and disrupts mainstream scholarly discourses on Maroon ethnogenesis in Jamaica and, by extension, the larger circum-Caribbean world.

Introduction

Located roughly 90 miles south of Cuba in the Caribbean Sea, Jamaica is currently the most heavily populated Anglophone Caribbean island, with a population estimated at 2.9 million people. As of 26 December 2017, the CIA World Factbook (2017) website records that the island-nation is predominantly inhabited by peoples of African descent, being comprised of 92.1% black, 6.1% mixed, 0.8% East Indian, 0.4% other, and 0.7% unspecified ethnicity. The last two miscellaneous categories underpin a longstanding



and growing debate among scholars as well as the Jamaican public regarding whether or not indigenous Taínos have persisted in the Jamaican population, especially from the time of the British conquest of the island in the mid-seventeenth century to present. Today, some Jamaicans claim that they are descendants of the original inhabitants, and thus, in their popular imagination and “memory”, maintain that the Taínos are not extinct. This notion of Taíno ethnogenesis is particularly prevalent among the Maroons.

For example, Paul H. Williams, a lecturer at the University of the West Indies-Mona, who frequently contributes articles on the Jamaican Maroons and the Taínos to *The Gleaner* newspaper, published a series of articles entitled “I Am Not Extinct” in that paper (Williams 2014a, 2014b). In these articles, he reported the story of Dr Erica Neeganagwedgin, a self-identified Jamaican Taíno who was born in a coastal community in the parish of St Elizabeth in western Jamaica (see Neeganagwedgin 2015). As Williams (2014a) notes, “The hills, valleys, and plains of south Manchester [parish] and St Elizabeth Manchester [parish] have long been known as Taíno territories”.

Many of the Jamaican Maroons, who some scholars have recognized as having indigenous American ancestry, have also long argued and still maintain that their original ancestors were not African, but indigenous Arawak Indians/Taínos (see, for example, Williams 1938, 379). For example, the theme of the Sixth Charles Town International Maroon Conference, which was held in the Windward Maroon settlement of Charles Town in the parish of Portland in eastern Jamaica (see Figure 1) in 2014, was “Maroons, Indigenous Peoples, and Indigeneity”. The

Figure 1. Map showing former and present-day Maroon settlements. Source: Adapted from Bilby (1992, 2).

“Taíno Day” panels featured scholarly and cultural presentations by academics and other people who self-identified as Taínos from Jamaica, Puerto Rico, the Dominican Republic, the United States, and other countries in the region (see Williams 2014b, 2014c). This association with self-identified Taínos underscores the popular belief by many Jamaicans, including Maroons, that the Taínos were the first Maroons. As Paul Williams (2014d, 13) asserts:

There was interbreeding between the Taínos and the Africans in the interior, and, as such, the Taíno genes survived through this interbreeding, and the descendants of such unions have survived until today. This survival theory has much credibility since the Taínos are to be found on other Caribbean islands such as Puerto Rico and Hispaniola.

Not everyone shares this notion of Taíno persistence in Jamaica, however. In an article entitled “Wackos are not Extinct”, Jamaican attorney-at-law Daniel Thwaites – a columnist for *The Gleaner* – strongly criticized Paul Williams’ report on people who claimed Jamaican Taíno ancestry. In his cynical and insult-laden rebuttal, Thwaites sarcastically dismissed Williams’ articles as being filled with “ethnic anxiety” and “sentimental declaration”. He ridiculed them as being “emotionally laden” and that “The proof of Taíno ethnicity was family lore, daydreams and ‘blood memories’”. Without masking his disdain for the arguments made in the articles, and those making them, Thwaites (2014) remarked:

I trust the health ministry is aware of this ChikunTaino [a play on words based on the chikungunya outbreak in Jamaica at the time] outbreak, especially since I think it warrants referral to Ward 21 [a mental health facility . . .] The Taíno [. . .] were wiped out by European diseases and savagery, and any survivors interbred with incoming Europeans and Africans and ceased to exist as a discrete and identifiable group [. . .] Are the histories wrong about the Jamaican Taíno extinction? I don’t think so. I’ve come to doubt many things taught as history, but this isn’t one of them [. . .] Mind you, when DNA testing becomes sophisticated or widespread enough, I expect scientists will find Taíno genes represented in the population [. . .] But after 500 years of intermingling, it’s an epic imaginative leap to call oneself ‘Native’ [. . .] more troubling are the countless people who have been perplexed and deformed by racism, so they invent imaginary ancestors of a desired ethnicity. When I hear these things, I think, “You Ar-a-wak-job!” [. . .] And that’s what’s disturbing about

this Taíno resurrection. I sense it stems from some racial screwedupness [. . .] a genetic test can be had for US\$99. Dr Needabrainjob [a derogatory play on words on Erica Neeganagwedgin's last name] should present one before we gather around the communal campfire, sing some Taíno version of kumbaya, and burn all the history books.

Despite Thwaites's skepticism, this notion that the Maroons have Taíno ancestry has also been suggested and popularized in documentary programs such as the BBC's genealogy series *Who Do You Think You Are?* One episode featured former Welsh sprinter and hurdler Colin Jackson, who is of Jamaican descent. Jackson had his DNA sampled for the show, which revealed that his ancestry is 55% African, 38% European, and 7% "Native American". After showing Jackson's surprise about the percentage of his "Native American" descent, the narrator asserts that "it's probable that Colin's Native American DNA comes from Jamaica's original inhabitants – the Taínos – Amerindians descended from South and Central American tribes". To gather further information "about his new-found ancestors", Colin visits the Taíno museum, which displays information about their way of life and "physical attributes", including their "Mongoloid features

– stocky, medium height, with black, coarse [. . .] hair, and light brown complexion [. . .] a staple food was cassava". Upon reading that description, Colin gleefully states: "there's lots of things there that relate to me. The Mongoloid features, for one. I always wondered where I got these eyes from [pointing to the shape of his eyes]. Now, they possibly could have come from there, from my Native American look [. . .] and I love cassava". He later visits a local expert, who explains that Colin's presumed Taíno heritage was derived from the Maroon ancestry of his Jamaican father. Later in the show, Jackson visits the Windward Maroon settlement of Moore Town in Portland (see Figure 1), where he converses with Maroon Colonel (Chief) Wallace Sterling, who concurs that Taínos continue to live among present-day Jamaicans and their

descendants in the diaspora, through their DNA passed on during their early modern period interactions with formerly enslaved Africans who escaped into the mountains.¹

These arguments highlight a number of issues relating to how individuals and societies as a whole identify, imagine, and attempt to reconcile the history and ethnogenesis of the early American civilizations which came into contact with Europeans and Africans in the New World. Embedded within these paradigms are longstanding antagonisms between oral history, colonial writings, and contemporary scientific evidence. In light of these deep divisions and debates in the public sphere (and in academia, as we shall soon see) about whether or not the Jamaican Taínos are

extinct or extant, and the likelihood (or not) that they made genetic contributions to Maroons, to what extent does the scholarly literature confirm, complicate, or negate either side of these assertions? As Thwaites has urged, is DNA analysis (alone) a panacea for this popular and scholarly debate regarding the indigenous American ancestry of peoples of African descent in the New World, or does it have to be deployed in conjunction with other, more traditional methodologies?

In the current interdisciplinary, collaborative study, we incorporate both traditional modes of inquiry – such as primary documents and the secondary sources, literature on historical archeology, as well as oral history – and newer methodologies – incorporating genetic (DNA) data and analysis – to investigate the extent to which definitive answers can be given about whether or not the Taínos or other indigenous groups from the Americas or elsewhere formed part of the biogeographic origins of the Accompong Town Maroon community. In a previous study, Madrilejo, Lombard, and Benn Torres (2015) considered the maternal ancestries of this community through the use of mitochondrial DNA. This work found that the vast majority of participants carried mitochondrial lineages commonly found in Africa and throughout the African diaspora. The only non-African mitochondrial lineage observed in the Accompong Maroon sample was a lineage that is indigenous to the Americas. Furthermore, neither of the individuals carrying indigenous American genetic lineages indicated any recent immigration from outside of the Maroon community back to their grandparents' generation. The combination of the genealogical interview and genetic data suggests that both African and indigenous American women were foundational to the contemporary community. The presence of indigenous American mitochondrial lineages in modern-day Maroon populations supports long-held narratives by Maroon oral historians, as well as some scholars, indicating that there were familial relationships between African and indigenous American peoples (Carey 1997, 656).

The current paper extends that work with the consideration of two additional sets of genetic markers from Y chromosome and autosomal DNA. After providing a brief overview of the history of Marronage in the Americas generally and in Jamaica specifically, we outline how the methodology of genetic ancestry may be applied to reinterpret the Maroon past, interrogate the historiographical and archaeological literature regarding the possible populations which contributed to our findings of indigenous American ancestry among the Maroons, and finally render an assessment of how the convergence of these sources may provide more conclusive answers to the central question regarding the indigenous ethnogenesis of the Accompong Town Maroons, within a broader Caribbean context.

While we will show how the integration of genetic data with historical and other sources can be a useful tool for interrogating the Maroon past, we are also mindful of and have taken into account the limitations and implications of incorporating genetics into this analysis, as is evident from previous research on populations (such as African Americans) that have incorporated this methodology (see, for example, Bolnick, Fullwiley, and Duster et al. 2007; Duster 1999; Duster 2010; Nixon 2007; Royal et al. 2010). Further, we understand the potential cultural, political, and economic implications of our findings on Maroon communities. Nonetheless, we contend that our novel, comprehensive, and nuanced assessment of Jamaican Maroon ethnogenesis does not undermine Maroon traditions, beliefs, or sense of identity. Rather, our research adds yet another strand to what is already a complex historical and cultural Maroon mosaic, forged over centuries in the Jamaican hinterland. Moreover, our findings are not contradictory to the long-held claims that Maroons stake over their traditional forms of governance, land rights, and the economic benefits that they seek to pursue from the sustainable use of these traditional territories for the preservation, development, and continuation of their way of life. These claims are not based on the existence or lack of indigenous ancestry, but the long struggle of Maroons to gain and maintain their freedom from the colonial state and domination by the nation-state that succeeded it.

Colonialism, slavery, and marronage in Jamaica

For as long as there has been slavery in the Americas, enslaved peoples resisted in various forms, one of which included removing themselves from the plantations to establish sovereign societies in the most inaccessible parts of the New World. Such enclaves were established in slave-holding territories such as Brazil, Barbados, Central America, Colombia, Cuba, French Guiana, Dominica, Ecuador, Hispaniola, Jamaica, Mexico, Peru, Surinam, and the United States. Since the publication of seminal books such as Richard Price's edited volume *Maroon Societies: Rebel Slave Communities in the Americas* (1973, and subsequent editions), the historiography on marronage has grown substantially (for other general overviews and references, see Beatty-Medina 2017; Bilby and N'Diaye 1992; Florentino and Amantino 2011; Heuman 1986; Hoogbergen 1995; Kars 2016; Thompson 2006). Colonialism in Jamaica, specifically, began in 1494 with the arrival of Columbus and the subsequent annexation of the island with support from the Spanish Crown. Within 10 years, Spanish colonists and their enslaved Africans would arrive to exploit Jamaica's natural resources. Concurrent with the arrival of enslaved peoples was the emergence of communities of self-liberated Africans later known as Maroons (Knight 1990, 304, 1978, 287). The arrival of African and European peoples, as well as the development of Maroon communities, marked

the beginning of a new era for the Caribbean, in which the landscape and indigenous populations were forever altered.

Explanations of the etymology of the term “Maroon” vary widely. Some scholars (Mann 2011,

331) claim an indigenous American origin for the term, yet the indigenous meaning and specific language of the progenitor word varies from source to source. Similar uncertainty surrounds the possible European roots of “Maroon”, although scholarly consensus points to a disambiguation of the Spanish term “cimarrón” as the likely origin. The word “cimarrón” was used to describe feral livestock or other creatures living in remote areas. Regardless of its origin, by the sixteenth century the word “Maroon” was used to describe individuals who refused to be enslaved and consequently freed themselves by escaping and, in many cases, fighting back against institutionalized slavery (Price 1996, 445). Other terms, such as “rebellious negroes” and “negroes in rebellion”, were also used during the period.

Spain’s acquisition of colonies in the Caribbean (see Andrews 1978; Wheat 2016) would also prove consequential to Atlantic World history in a variety of ways. In 1509, Juan de Esquivel colonized Jamaica on behalf of Christopher Columbus, with the first few enslaved Africans arriving in 1517 (Padrón 2003, 153; Saco 1879, 73). During the period of the Iberian Union, during which the Spanish and Portuguese Crowns were united (1580–1640), Portuguese slave ships provided captive Africans to their Spanish domains. This arrangement resulted in a majority of enslaved Africans coming to Spanish America (including Spanish Jamaica) from Portuguese outposts in Kongo and Angola, West Central Africa. As Wheat (2016, 80) states, “By around 1620, Angola had become the Spanish Americas’ most important source of enslaved subSaharan Africans – a role it would retain until the Iberian Union came to an end in 1640”. The work of Heywood and Thornton (2007) sheds further light on the significance of Central African populations on Atlantic World history. Almost as soon as Spanish colonists introduced enslaved Africans to the island, some of the captives began to escape and form new Maroon groups or joined established ones.² By 1655, the British wrested control of Jamaica from Spain (see Wright 1923), ushering in plantation agriculture on a grander scale and importing large numbers of enslaved Africans to labor in this endeavor (Delle, Hauser, and Armstrong 2011, 332; Kopytoff 1978, 287). As detailed by Newman et al. (2013), the British imported enslaved peoples from across the West African region, but the Gold Coast (Ghana) and Bight of Biafra likely provided the greatest number of enslaved Africans who labored on Jamaican plantations during this period. With regard to Maroon communities, according to Kopytoff, there were two principal Jamaican Maroon polities that emerged at the beginning of the eighteenth century. The Leeward Maroons resided in the west-central region of the island, and the Windward Maroons

resided in the eastern regions. Prior to the emergence of these two polities, there were several smaller communities within the interior of the island as a result of marronage from Spanish plantations. With the English annexation of Jamaica, these Spanish Maroons were eventually incorporated into the Windward Maroon communities (Kopytoff 1978, 287).

Throughout the eighteenth century, Maroon numbers began to swell, and their communities became more powerful and better organized. British attempts to recapture and enslave Maroon communities led to the First and Second Maroon Wars, approximately 1655–1740 and 1795–1796, respectively. These conflicts were characterized by the effective use of guerilla warfare tactics by the Maroons. This fierce resistance ultimately led to British acquiescence and peace treaties with the two major Maroon groups (Leeward and Windward) in 1738–1739. The effects of the treaties were to preserve the autonomy of these Maroon communities, stop the influx of enslaved peoples into these strongholds, and to station small groups of British officers amongst the Maroons. In addition, Maroons were required to assist militarily in quelling slave revolts and return any enslaved fugitives to the British authorities (Carey 1997, 656; Kopytoff 1976a, 1976b; Paterson 1970). In this regard, the Maroons remained in a semiautonomous political state until slavery was abolished in Jamaica beginning in 1834 and beyond 1962, when the island gained its independence as a member of the (British) Commonwealth.³

The would-be Maroons who took refuge in the mountainous hinterland of the island were not an ethnically homogenous group. Spanish Jamaica was a stratified society with the Spanish at the apex. However, it also included “natives”, enslaved Africans, “free blacks”, mulattoes, and “creole Africans” (those born on the island), many of whom served together in the colonial military forces (Padrón 2003, 129, 156–7). Likewise, those who had escaped into the mountains before and after the British invasion of 1655 would have most likely been an ethnic mixture of the various groups, which comprised the populations of people of color, including Africans, possibly Taínos, as well as those of mixed or mestizo ancestry. According to Kopytoff, although West Africans and their descendants in Jamaica constituted the majority of the Maroon population in the English period, there were three other minor demographic sources of which the Maroon groups were made up. These included one group that she defines as being of “American Indian stock”, which she further subdivides into two specific groups: namely, the “Arawaks” and the “Moskito Indians”. A second group came from Madagascar and the third from Europe (Kopytoff 1973, 18, 19, 20). To what extent can the most recent methodologies incorporating genetic analysis help us in corroborating Kopytoff’s findings?

Using genetic (DNA) analysis in humanities and social sciences research

Early twentieth-century anthropologists and medical scientists were the first to adopt methods from the field that would become known as molecular genetics and apply them to questions related to human diversity (Mielke and Crawford 1980-84; Marks 2002, 131). Initially relying upon classical genetic markers such as proteins found in blood and then eventually actual DNA sequences, researchers learned that genetic variation in contemporary populations reflected both distant and more recent events in human history (Jobling, Hurles, and Tyler-Smith 2004, 51). More recently, scholars are also increasingly using genetic research to interrogate biogeographic ancestry⁴ as it relates to questions of ethnogenesis, ethno-national identity formation, and creolization of peoples in Africa and the African diaspora, including Latin America and the Caribbean (Benn Torres et al. 2008; Benn Torres, Stone, and Kittles 2013; Deason et al. 2012; Fendt 2012; Gaieski et al. 2011; Gomez, Hirbo, and Tishkoff 2014; Mendizabal et al. 2008; Price et al. 2017; Ruiz-Linares et al. 2014; Simms 2010; Stefflova et al. 2011; Tishkoff et al. 2009).

Regarding Jamaican Maroons, genetic data provide scholars and local communities with alternative perspectives on the colonial experiences and demographic impacts of African people in the Americas. Furthermore, genetic data can be informative about the geographic origins of Maroon ancestors and the roles that each sex played in forming the emerging community, given the social and political structures of the colonial era. Through the systematic examination of maternally, paternally, and bi-parentally inherited genetic markers, these data can provide more information about the female, male, and general aspects of Maroon history, respectively.

Maternal histories may be examined through analyses of mitochondrial DNA (mtDNA). MtDNA is found outside of the nucleus and is located within organelles known as mitochondria. MtDNA is generally inherited unchanged from the mother to all offspring, and only females pass their mtDNA onto subsequent generations. Because mtDNA does not exchange genetic material with other regions of the genome, it is useful for studying only the maternal line of an individual (Relethford 2004, 29). Alternatively, the non-recombining portion of the Y chromosome (NRY) is useful for understanding more about paternal ancestry. Similar to mtDNA, the NRY is passed generally unchanged from father to son and only men pass it to their male offspring. This particular inheritance pattern makes it useful for exploring the paternal lineage of an individual (Jobling and Tyler-Smith 2003). Furthermore, both mtDNA and NRY have specific genetic markers that may be grouped into genetic families known as macrohaplogroups (van Oven and Kayser 2009). The broad categorization into macrohaplogroups can be deconstructed into smaller groups of related lineages known as haplogroups. These haplogroups contain a variety of related sub-lineages, designated by alpha-numeric

designations. For example, Macrohaplogroup L consists of seven different haplogroups: L0, L1, L2, L3, L4, L5, and L6. Haplogroup L2, for example, contains five recognized sub-lineages: L2a, L2b, L2c, L2d, and L2e. Each of these sub-lineages can be further categorized based on their unique haplotypes, e.g. L2a1, L2a2. . . L2a5.⁵ Haplogroups tend to be common in localized regions of the world and infrequent in other regions of the world (Wilson et al. 2010). For example, mtDNA lineages that belong to an L-type haplogroup are most common among African populations. Consequently, identifying which mtDNA or NRY haplogroup an individual belongs to is useful for estimating ancestry from a particular geographic region (Jobling, Hurles, and Tyler-Smith 2004, xx). Unlike mtDNA or NRY, bi-parentally inherited DNA comes from both sides of the family and is suitable for gaining a more complete picture of an individual's ancestry (Johnston and Thomas 2003). In the current study, both uni- and bi-parentally inherited DNA were considered in our examination of the bio-geographic origins the Accompong Town Maroon community.

Genetics as methodology and source for Accompong Town Maroon history

The Accompong Town Maroon settlement is located in the Cockpit Mountains of St Elizabeth (see Figure 1). Historically, both official and unofficial entities have collected

Table 1. Age and sex distribution of the Accompong population.

Age cohort	Male (%)	Female (%)	Average (%)
0–14	25.0	21.6	23.3
15–24	18.0	16.0	17
25–29	39.1	37.8	38.45
30–64	3.8	4.9	4.35
65+	14.1	19.8	16.95
TOTAL	100	100.1	100.05

sporadic (and often inadequate) demographic data on Maroon villages. Within the last two decades, three different organizations have estimated the population of Accompong

to consist of 576 individuals (representing 168 households), 788 persons (with 202 households, 67% of which is headed by males), and between 800 and 1,000 residents (approximately 145 households; see Projects Abroad, 2017; SDC 2009; World Bank 2000-2001). As shown in Table 1, the Jamaica Social Development Commission (SDC) also provides additional demographic information on Accompong, for 2009.

A previous study carried out by Madrilejo, Lombard, and Benn Torres of Maroon ancestry included analysis of the maternal lineages via mitochondrial DNA from 50 adult individuals in the Accompong Town community (Madrilejo, Lombard and Benn Torres 2015, 437). In the current study, we employed the same samples but genotyped 17 small segments of repetitive DNA known as short tandem repeats or STRs on the NRY.⁶ A total of 31 men were included in this analysis, though this total fell to 25 men when combining the data for those with shared recent relatives.⁷ Genotyping of the Y chromosome STRs was done using the AmpF ℓ STR \circledR Y-filerTM kit (Applied Biosystems) in accordance with manufacturer instructions. The resulting

haplotypes were run in a haplogroup-predicting program in order to indicate possible haplogroup designations (Athey 2006). The predicted haplogroup designations were then confirmed by genotyping the appropriate haplogroup diagnostic markers (Y Chromosome Consortium 2002). Haplogroup frequencies were then calculated by hand.

A subset of 26 samples from both males and females were genotyped at 17 bi-parentally inherited autosomal markers. These 17 loci, also STRs, were genotyped using the AmpF ℓ STR \circledR Identifiler Kit in accordance with manufacturer's instructions (Applied Biosystems). These data were used to estimate admixture components. As used in the current study, admixture describes the amount of ancestry from three putative parental populations: namely, Africans, Europeans, and East Asians. Data from East Asians were used as a comparative population because data from Native American populations were not available for these genetic markers in the literature. For the purposes of this analysis, East Asian populations can serve as a proxy for Native American populations due to genetic similarities as a result of shared ancestry between East Asian and Native American populations. The gene identity method as implemented in the statistical program, ADMIX95, was used to estimate the proportion of ancestry deriving from these parental groups (Chakraborty 1975). Comparative allele frequency data for each putative parental population was available for only 13 of the 17 STRs and was obtained from the ALFRED database (Rajeevan et al. 2011). Finally, in addition to estimating admixture components, we also checked each sample for association with a major continental group using the data from the 17 autosomal markers. This was done using an online database, PopAffiliator, designed for use in the forensic genetic

community (Pereira et al. 2010). PopAffiliator accesses the probability of affiliation of a genetic sample with a major continental group deriving from Africa, Europe, and Asia. While both admixture estimates and population affiliation provide some information about the biogeographical ancestry of the Accompong Maroons, they are indicative of different aspects of genetic ancestry. Admixture estimates are indicative of the proportion of ancestry from putative parental populations while population affiliation is indicative of general similarities between a sample and a continental grouping.

Analysis of the mitochondrial DNA indicated that Accompong Town Maroons have primarily African matrilineages represented by haplogroups L1, L2, and L3. Mitochondrial haplogroups L1, L2, and L3 are found in the highest frequencies across the African continent and each haplogroup contains many sub-lineages, designated by an alphanumeric name that follows the primary haplogroup name (Salas et al. 2002). MtDNA haplogroup L2a (specifically the L2a1 lineage) was the most frequently observed lineage among the Accompong community. This haplogroup belongs to a lineage that is ubiquitous across Africa and very common among populations of African descent throughout the Americas (Salas et al. 2004). In addition, mtDNA haplogroup L2a was also the most frequently observed haplogroup among a sample of 400 Jamaicans from the general population as well as comparative African populations from the Gold Coast and the Bight of Benin (Deason et al. 2012, 24). The African geographic origin of haplogroup L2a is difficult to ascertain because of the wide distribution of this haplogroup across the continent; however, it is believed to have emerged about 87–89,000 years ago (Rito et al. 2013; Soares et

al. 2009). The presence of haplogroup L2a in Accompong Maroons is indicative of shared ancestry with both the general Jamaican population and West African populations. This is not surprising, given that Maroon populations in Jamaica are a subset of people who escaped from the plantations to settle in the mountains. Therefore, it follows that they share the same biogeographic origins in Africa.

Among the Accompong community, the only maternal lineages not from African peoples came from indigenous American women, as indicated by the presence of haplogroup B2 (Madrilejo, Lombard, and Benn Torres 2015). While the geographic origin of haplogroup B2 is unclear, it is estimated to be around 21,000 years old and is distributed throughout North, Central, and South America (Achilli et al. 2008; Kumar et al. 2011, 293). Furthermore, haplogroup B2 has been observed throughout the Greater Antilles but has yet to be observed within the Lesser Antilles (MarchecoTeruel et al. 2014; Tajima et al. 2004; Vilar et al. 2014). The presence of haplogroup B2 within Jamaica is consistent with what has been observed within the region. In the study that

considered 400 individuals from the general Jamaican populace, Deason, and colleagues (2012) observed two individuals with indigenous American mitochondrial ancestry. One individual belonged to mitochondrial haplogroup A2 and the other

Table 2. Y chromosome haplogroups observed in male Accompong Town Maroon participants listed by continent of origin.

Y haplogroup	% (n)
African	76.0
E1b1a	(19)
R1b2-V88	8.0
	(2)
Eurasian	12.0
R1b-P297	(3)
Q1a	4.0
	(1)

belonged to haplogroup B4, though the authors suggest that, with the appropriate genotyping, the latter haplogroup would more properly fall into a sub-lineage of B4: namely, haplogroup B2. The presence of B2 among the Accompong Town Maroons specifically suggests that, in addition to African women, indigenous American women were also genetic founders of the contemporary Accompong community.

Paternal genetic ancestry of contemporary Accompong Maroons, revealed by the NRY genetic markers, parallel the findings along the matriline, in that the Accompong

Town Maroons have primarily African genetic paternal ancestry. However, unlike the maternal lineages, there was

no indication of indigenous paternal ancestry. Instead, the paternal lineage illustrates contributions from Eurasian populations with nearly a third of men in the sample having a Y chromosome of Eurasian origin, indicated by haplogroups R1b-P297 and Q1a*, as shown in Table 2 (Myres et al. 2010).

Y chromosome haplogroup R1b-P297 is most common throughout Eurasia and specifically in western Europe, while haplogroup Q1a* descends from lineages that originated in Central Asia and are most frequently found among men in northern Asia (Myres et al. 2010; Malyarchuk et al. 2011). The presence of these haplogroups within the Accompong sample group suggests limited genetic exchange from Eurasian populations into the community. In addition to these Eurasian Y chromosome lineages, another haplogroup, R1b2-V88, was also found among the Accompong Maroons. R1b2-V88 is characteristic of Afro-Asiatic and Chadic speakers in the northern and central Sahel region of Africa, respectively. The highest concentrations of R1b2-V88 carriers are among peoples in northern Cameroon, northern Nigeria, Chad, and Niger (Cruciani et al. 2010). Overall, Y chromosome haplogroup R1b2-V88 is rare throughout the African continent. When it is present, upwards of 95% of the population carry this lineage. The presence of R1b2-V88 among the Accompong Town Maroons suggests that some of the African ancestry found in the contemporary community was derived specifically from peoples in northern Cameroon, northern Nigeria, Chad, or Niger. Furthermore, this finding is consistent with previous work indicating that haplogroup R1b2-V88 is also found among the general Jamaican population (Simms et al. 2012).

The results of the autosomal analyses were complementary to the uniparental data in that they highlighted the dominance of African ancestry within the Accompong Town Maroon community, though ancestry beyond Africa was also apparent. Based upon the data from 13 autosomal loci, the average admixture estimate indicates that, while Accompong Town Maroon ancestry principally derives from Africa (see Table 3), both European and East Asian populations provided some genetic influx to the community.

The admixture estimates from European and East Asian populations were 13% and 9%, respectively, and were derived using the Gene identity approach

Table 3. Population average admixture (m) estimate^a based on 13 autosomal markers. $R^2 = 0.884265$.

	Sub-Saharan Africa	East Asia	Europe
m	0.7806	0.0916	0.1278
Standard error	0.1387	0.1261	0.1881

^aderived using Gene identity approach (Chakraborty 1985).

(Chakraborty 1985). We acknowledge, however, that given the small sample size of the Accompong Town community and corresponding standard errors of the admixture estimates, our assertions based on this particular analysis warrant additional sampling and testing.

Nonetheless, the European admixture in the Accompong Town Maroon sample is comparable to that observed in the general Jamaican populace, in which estimates range from 10 to 16%, according to several previous studies (Benn Torres, Stone, and Kittles 2013; Benn-Torres et al. 2008; Simms et al. 2010). The similar ancestry between Accompong Town Maroons and the general Jamaican populace reflects the common West African ancestry between the two groups. Additionally, exogamous marriage to non-Maroons may also bear some responsibility in making the ancestry estimates similar between Accompong Town Maroons and the greater Jamaican population (Dunham 1946, 81).

The East Asian admixture among the Accompong sample, however, is higher than the 6% East Asian admixture observed in the general population (Simms et al. 2010). This is especially notable considering that the sample size in the study based on the general populace was over four times as large as the sample size from Accompong: 111 versus 26 participants, respectively. The East Asian ancestry among the Accompong Town Maroon sample may reflect the post-emancipation influx of East Asian peoples into Jamaica and, by extension, into this Maroon community (Bryan 2004, 25). However, this does not explain why the East Asian component is higher among Accompong Maroons relative to the general population. While additional samples and high-resolution genotyping would be useful in more fully addressing this issue, as indigenous American populations descend from subsets of East Asian peoples, the East Asian ancestral component observed in the Accompong Town Maroons may possibly reflect ancestry from indigenous American populations.

The predominance of African ancestry in conjunction with lower levels of nonAfrican continental ancestry among the Accompong Town Maroons was also evident in the analyses using PopAffilator. Nearly 77% of the Accompong Maroon samples had the highest affiliation probability with African populations, while 19% of the Maroon samples had the highest affiliation probability with European populations, and only 3%, or one individual, had the highest affiliation probability with Asian populations. The Asian ancestry detected in both the admixture estimates and population affiliation analysis is supported by participants' responses to the genealogical interview. However, given that indigenous ancestry was found along the maternal genetic lineages and that there is an East Asian origin of indigenous American populations, it is plausible that what is termed East Asian ancestry may also include partial ancestry from indigenous American peoples. Though the genetic data are compatible with Maroon biogeographical ancestry from Africa and, to a lesser extent, the Americas, Asia, and Europe, it is worthwhile examining the historical, ethnographic, and archaeological literature on indigenous American and other non-West African groups of people who were present in colonial Jamaica during the formative decades of Maroon ethnogenesis, to help elucidate the meaning of the genetic data, and to draw firmer conclusions.

Taíno and other possible sources of the Amerindian ancestry of the Jamaican Maroons

Between 300–100 BCE, Jamaica's first human inhabitants – the Arawak language speaking people whose descendants would go on to be commonly referred to as Taínos – began their migration out of the Amazon-Orinoco region of the South American continental mainland. They made their way eventually to their new homes in the northern Caribbean islands, including Jamaica, between the seventh and ninth centuries CE. Over the centuries, they may have had contact and intermingled with other Amerindian groups in Central and North America, including the Maya (Atkinson 2006, 215; Senior 2003, 474, 475). According to Allsworth-Jones (2008, 61), there are over 270 archaeological excavation sites across Jamaica that provide a general understanding of the indigenous communities present on the island prior to the arrival of Europeans. The Taíno of Jamaica took advantage of the many floral and faunal resources available to them, and likely introduced useful plant species to the island during the settlement period. In fact, evidence suggests that the introduction of nonnative plant species and the development of land for agriculture by the Taíno produced an anthropomorphic landscape in Jamaica, long before the arrival of Europeans (Santos, Gardner, and Allsworth-Jones 2013).

Like other Taíno groups, indigenous Jamaicans established a settled agricultural society, cultivating cassava as a staple food alongside various other crops. In addition, intensive fishing allowed for utilization of the abundant marine protein sources, from small fish to sea turtles that existed just offshore (Santos, Gardner, and Allsworth-Jones

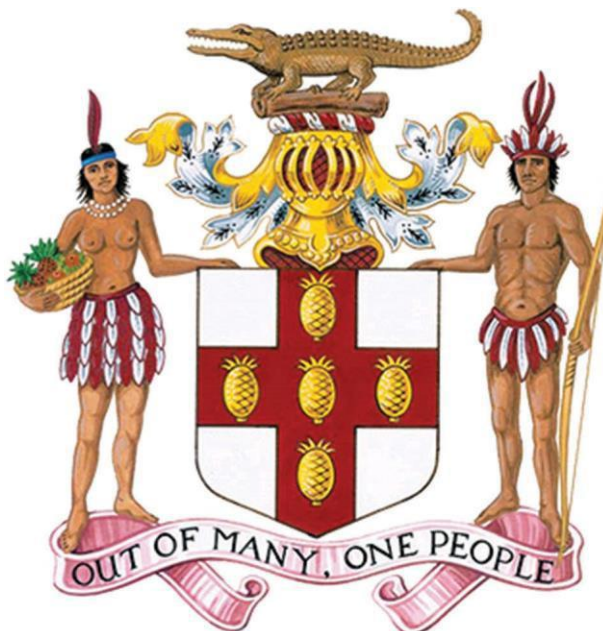


Figure 2. Jamaican Coat of Arms, showing the indigenous Taínos and national motto.
Reproduced courtesy of Jamaica Information Service.
<http://jis.gov.jm/symbols/jamaican-coat-of-arms/>.



Figure 3. Jamaican \$500 bill, showing Nanny of the Maroons, overlooking Coat of Arms with Taínos. Reproduced courtesy of Bank of Jamaica.
<https://www.banknotes.com/JM77.JPG>.

2013). The several styles of pottery found throughout Jamaica demonstrate that its inhabitants not only had the capability to produce significant amounts of this material, but also may have engaged in material and cultural exchanges with other Caribbean islands (Hopper 2008; Santos, Gardner, and Allsworth-Jones 2013). Today, there are remnants of the existence of the island's first people, as evidenced by official narratives of Jamaican history, place names, foods, and certain cultural items (Higman and Hudson 2009, 319). Moreover, the government of Jamaica promotes a narrative of national origin which emphasizes descent from various ethnicities. This is enshrined in the country's national motto, "Out of Many One People", which is "based on the population's multiracial roots. The motto is represented on the Coat of Arms, showing a male and female member of the Taíno tribe" (OPM 2017), as depicted in Figure 2. Furthermore, although it may have been a design coincidence, the Taíno-Maroon connection is also implied by the juxtaposition of the likeness of Jamaica's only National Heroine, Nanny of the Maroons (c. 1685–1755), the African-born leader of the Windward Maroons, and the Coat of Arms with the iconography of the Taínos, on the country's \$500 bill (see Figure 3).

However, the major inconsistency in the literature on Maroon ethnogenesis in Jamaica is whether or not there was gene exchange from the Taínos to the Maroons. In other words, did the Maroons and Jamaica's indigenous inhabitants live

contemporaneously and/or intermingle? As Madrilejo, Lombard, and Benn Torres (2015, 432) have noted, “There are discrepancies regarding [. . .] Maroon ancestry[,] with some scholars noting ancestry from both Africans and Taínos, Jamaica’s indigenous population, while other scholars only acknowledge African ancestry”. Although she admits that the evidence to support this is inconclusive, Kopytoff (1973,

18) states that “there is a remote possibility that some of the native Arawak Indians [Taínos] remained in the island and eventually mingled with the Negroes”. Other scholars agree with Kopytoff, suggesting that, while many indigenous Caribbean peoples died as a result of European colonization, some survived in the hinterlands of the island and possibly allied with self-liberated Africans in what became known as Maroon communities (Agorsah 1994, 230; Ragosta 2011; Wilson 1997, 253). Winks (1971, 78) has also speculated that “The Maroons were descendants of Negro slaves (and perhaps of Arawak women) who had escaped from the Spanish before the British conquest of Jamaica”. Maroon scholar Bev Carey is perhaps the most ardent proponent of the argument that the Taínos were the first Maroons, and that they also coexisted and intermingled with escaped African slaves in the mountains to develop Maroon culture and society (see especially chapters 1–7 in Part 1 of Carey 1997).

However, many writers and scholars from as early as the eighteenth century to the present have dismissed this foundational Maroon ethno-genetic “creation” story of their beginnings as a nation of mixed African and Amerindian ancestry. In stark contrast to Kopytoff and Carey, for example, Mavis Campbell (1990, 9) laments that “A most stubborn misconception, held even by some Maroons and other Jamaicans today, is that the Maroons are the descendants of the Arawak Indians [Taínos. . .] As for the Arawak presence, we have no evidence that any had survived by the time of the British occupation [of Jamaica in 1655]”. Surprisingly, Campbell relies on evidence for the extinction of the Taínos before the British seized the island, from the written works of colonial planter-historians such as Edwards, and Dallas, both of whom she acknowledges as being biased, ethnocentric, and having compromised economic interests (see Campbell 1990, 9). Edwards ([1794] 2015, 1:142) wrote that it pleased the Almighty, for reasons inscrutable to finite wisdom, to permit the total destruction of this devoted people; who, to the number of 60,000, on the most moderate estimate, were at length wholly cut off and exterminated by the Spaniards, not a single descendant of either sex, being alive when the English took the island in 1655, nor, I believe for a century before.

The chronicle of exactly what happened to the indigenous Jamaican people during the European incursions of the early modern period remains an open topic of debate. The numerical estimates for the size of the Jamaican indigenous population when Columbus

and the conquistadors arrived in Jamaica in 1493 run from the more credible figure of 60,000 people to other data, which suggests that the island may have been capable of supporting several million individuals prior to European contact. However, the sources are largely in agreement that this population was decimated within only three decades or so after the Spanish started settling the island, due to the harsh working conditions in Spanish mines and on plantations, enslavement, mistreatment, Old World diseases, and even genocide (Atkinson 2006, 215; Cameron, Kelton, and Swedlund 2015; Denevan ([1976] 1992), 41; Guerra 1993; Jacobs 1974; Keegan 1996; Padrón 2003, 31, 147– 148, 152; Senior 2003, 473; Watlington 2009). Denevan ([1976] 1992, 41) writes that “the large native population of Jamaica was gone by this time [1540] and that of other islands nearly so”. According to Dallas, the 60,000 members of the “Indian race [Taínos]” were precipitously driven to extinction under the Spanish, as “not a single descendant existed in 1655, when [General Robert] Venables and [Commander William] Penn landed on the island” (1803, 1: xxviii). It is true that, under Spanish rule, the Taíno population was rapidly decimated. A Spanish colonial census of 1611, for example, reported the presence of only 74 indigenous individuals in Jamaica (Campbell 1990, 9). Campbell (1990, 9–10) further agrees with Dallas’ (1803, 1: xxvii– xxviii) speculation that, while this group of “Arawaks” may have escaped from Spanish enslavement on the coastal plantations by taking refuge in the mountains, all of them may have ultimately succumbed to the harsh conditions of life in the hinterland, and that their remains were reported to have been discovered in a cave some years later, effectively signifying the demise of indigenous existence in Jamaica.

Dallas was referring to Spanish Governor Don Fernando Melgarejo de Córdoba’s dispatch of an expeditionary force in 1601 to seek out and subjugate the bands of “Indians” who had established sovereign strongholds in the Sierra de Bastida or Blue Mountains; an area which the Spanish and later British enslaved Africans would eventually call home (see Padrón 2003, 77, 152; Kopytoff 1973, 19). This proves that the “rebellious Indians” did in fact take up refuge in the mountains, which would complicate census records that purported to know the exact numbers, whereabouts, and disposition of Taínos on the island. While scholars cite a lack of written documentary evidence that would indicate whether or not the indigenous Jamaicans comingled with these Africans and their descendants in the Blue Mountains, Padrón (2003, 152) queries:

It would be interesting to find out if these [the Taínos marooned in the Blue Mountains, against which, in 1601, the Melgarejo government had sent a party to try and subdue] were the only remaining indigenous people in the island. Certainly, the Spaniards had not settled all areas of the island with the same thoroughness.

In addition to the Taínos, however, there are other possible sources that could account for the indigenous American ancestry of the Accompong Town Maroons, which our DNA analysis has uncovered. This includes the Miskito.

The Miskito (also variously spelled Miskitu, Muskito, or Moskito in the literature) Kingdom, which was located on the Miskito Shore of Central America (which includes parts of modern-day Honduras and Nicaragua), was comprised of two sets of groups: one of Amerindian ancestry and the other of mixed African and Amerindian descent. The former, which mainly inhabited the southern part of Nicaragua, has been referred to as “Tawira Miskitu” or straight-haired Miskito, while the latter are referred to as “Miskito Sambu” or “Mosquitos Zambos”. Although there are varying accounts of the dates and circumstances, the Miskito Sambu formed in the mid-seventeenth century when slaves captured the slave ship that was carrying them to “Tierra Firme”, wrecking it on the Caribbean-Atlantic coast on the border of Honduras and Nicaragua. The English commissioned Moskito mercenaries, both as a stand-alone force and part of a multi-ethnic company made up of whites and blacks to assist them in their quest to conquer their adversaries. From the 1690s through to the late 1780s, the Miskito Sambu became hired hands, armed, and supported by English traders, with whom some of them also intermingled. In addition to permitting the British to establish plantations with African slaves on the Miskito Coast, they also spearheaded regular raids (mainly on Maya groups) in the interior of Central America and captured thousands of indigenous people, whom they sold to Jamaican slave dealers, in addition to hunting down Maroons in Jamaica prior to the signing of the treaties. The Miskito Kingdom was led by the Miskitos Zambos, the hierarchy of which was organized under leaders who held the title of “king” (see Helms 1983; Kopytoff 1973, 19; Offen 2002, 337–43; Olien 1983; Thornton 2017).

There are indications of some specific numbers of Miskitos brought to Jamaica in the literature. In 1709, for example, Miskito slave raiders sent a shipment of 30 “Indians” to their British clients in Jamaica. In 1720, 50 Miskito fighters and their commanding officers were paid to engage the Maroons in battle in the mountains for a period of six months; however, this campaign ended in failure, and they all chose to return to Honduras (Campbell 1990, 37, 54, 99– 100; Gallay 2002, 300; Wright 1970, 20). The following extended quote from Uring (1726, 235–

6) provides vivid details of the nature and course of the Miskito-English alliance against the Maroons in the early eighteenth century.

The Inhabitants of Jamaica had a Project of inviting the Muscheto People to live there, and assigning 'em certain Lands as their own Possessions, and they should have and enjoy all the Liberties of Englishmen; but whether that Project was brought to Perfection, or that the People of the Muschetos did not like to quit their own Country, I am unacquainted; but certain it is, they are still there. About Four or Five Years since, the Government of Jamaica made a Law, for inviting several Hundreds of 'em to that Island, in order to take or destroy the run-away Negroes, which did much Mischief to the Out-Plantations, and accordingly Sloops were sent to invite them; and there went to Jamaica about Two Hundred, which were formed into Companies, under Officers of their own Nation, and were paid Forty Shillings per Month, and every Man Shoes. They stayed at that Island several Months, and performed the Service they were employed in very well and were sent Home again well pleased. I being then at Jamaica, we had the Story of them as follows: When they were out in Search of the Run-away Negroes, and having some White Men for their Guides who knew the Country, one of 'em seeing a wild Hog, shot it; at which the Muscheto Indians were much displeased, telling them, that was not the Way to surprise the Negroes, for if there were any within hearing of that Gun, they would immediately fly, and they should not be able to take any of 'em; and they told 'em, if they wanted any Provisions, they would kill some with their Launces, or Bows and Arrows, which made no Noise.

This campaign and desire to suppress the Maroons would continue right up to the signing of the treaties of peace between them and the English. As Long (1774, 2: 343) writes, "About the year 1738, the assembly resolved on taking two hundred of the Mosquito Indians into their pay, to hasten the suppression of the Maroons [sic]".⁸ However, the signing of the peace treaties did not end the introduction of Miskito into British colonial Jamaica. On the contrary, as Often (2015, 54–5) concludes:

Jamaican merchants purchased the vast majority of all captives taken by the Mosquito. Surprisingly, Jamaican historiography does not reflect the probability that, on average, around 100 Amerindian captives came to or moved through the island annually over the century spanning 1670 to 1770.

This would mean that thousands of Amerindian captives would have been sent to Jamaica over this long time period. Other populations that may have contributed to the Maroon gene pool arrived in Jamaica in much smaller numbers.

Largely between 1675 and 1690, the English also brought a very small number of African slaves of Malaysian descent from the Indian Ocean Island of Madagascar. They contributed minimally to Maroon communities, notably among one of the Leeward Maroon bands under Kojo's leadership (Curtin 1969, 125, 144; Dallas 1803, 1: 31, 32,

33; Kopytoff 1973, 19, 20; Mannix and Cowley 1963, 67).⁹ These former Madagascan slaves joined Kojo's group after running away from plantations around Lacovia in St Elizabeth, most likely in the early-mid 1700s when Kojo was at the height of his notoriety, although, as Dallas (1803, 1: 32) speculates, "it is probable that the intercourse [between the Madagascans and the other Maroons under Kojo's command . . .] had existed between seventy and eighty years [prior], and an intermixture of families had taken place".

In addition to the Taíno's, Miskitos, and Madagascan Malayans, we may add a fourth (but not final, as we shall see shortly) group of indigenous peoples who may have contributed to the extra-West African ethnogenesis of the Jamaican Maroons, including those of Accompong Town. The Assembly also proposed resolutions to hire Native Americans from the English American colonies, such as Chickasaws from Carolina and Georgia, but, as Wright (1970) maintains, "no Act to this effect was passed". In the early modern period, however, the various alliances made between the European powers and their Native American counterparts, which took advantage of both the intense rivalries and competition among the former as well as preexisting fissures and warfare among the latter, also produced thousands of slaves which were exported to the European colonies in the Caribbean. The English settlers of Charles Town (Charleston), South Carolina, in particular, initially purchased slave captives taken in wars that were fought by their Native American collaborators (such as the Chickasaw) and shipped them to their Caribbean colonies; chiefly to Barbados, secondarily to Jamaica, and other islands such as Antigua, Bermuda, and Saint Christopher (see Galley 2002, 294–301; Klein and Vinson 2007, 17–21; Thornton 2012, 309–11). Moreover, as Jaynes has noted:

Many of the early slaves in North America were Native Americans, mostly Algonquians of coastal Virginia and North Carolina. From the early 1600s to the 1680s, English settlers often kidnapped Native American women and children in the coastal areas of North Carolina and Virginia, enslaved them, and either kept or sold them. This Native American slave trade involved a number of colonies, including Virginia, Carolina, Pennsylvania, Massachusetts, and the Caribbean islands of Jamaica, Barbados, St. Kitts, and Nevis. From 1680 to 1715, the English sold thousands of Native Americans into slavery. By 1720, however, most colonies in North America had abandoned the use of Native Americans as slaves and adopted African slavery instead. (Jaynes 2005, 2: 589. See also Galley 2002, 311–4)

Newell (2015, 14, 50, 175) also notes that the English colonial government and individual traders also shipped "hundreds of New England Indians" to plantations in Jamaica, the Azores, Barbados, Bermuda, Providence Island, possibly Madagascar,

among other destinations. Newell (2015, 180), in fact, describes Jamaica as “the main entrepôt for the Caribbean slave trade in general and the Indian slave trade in particular [. . . it remained] a likely endpoint for the New England Indians” in the seventeenth century. However, given the “scanty” and “anecdotal” documentation on the Native American slave trade to the Caribbean, as Gallay (2002, 295, 296) laments, there is no specific indication in the literature as to exactly which of these groups were shipped to Jamaica, how many, where in Jamaica these slaves were sent, who bought them, whether or not they remained permanently in Jamaica, the extent to which they might have intermingled with Africans, including the Maroons in the mountains, and other pertinent information that would be useful to this study of Maroon ethnogenesis. However, Gallay mentions that 1,000–2,000 Tuscarora and their allies in North Carolina were among the Native American peoples who were enslaved – some of whom were sold in the West Indies – during the British slave trade in around 1670–1715. Galley further estimates that the total number of southern Amerindians captured and sold into slavery by the British and their Native American allies numbered 30,000–50,000 individuals during this period. These victims, some of whom were also perpetrators of slave raiding at one point or another, included the Arkansas, Cherokee, Chickasaw, Choctaw, Creek, Guale, Mocama, Petit Nations of the lower Mississippi Valley, Piedmont, Savannah, Taensa, Tunica, and Westo (Galley 2002, 298, 299).

In addition to the Taínos, Miskitos, Malagasies, and Native Americans (mainly from South Carolina), the fifth and final group that may explain the “Native American” component of the Accompong Maroon’s DNA strain are Asians, specifically Chinese and Indian. The Chinese were initially brought to Jamaica in 1854 as indentured contractors to labor on sugar estates, with the majority of the group arriving in the early–mid twentieth century as free immigrants. Commonly referred to as “East Indians” in the Caribbean, people from the Indian subcontinent, like the Chinese, were also brought to Jamaica in the nineteenth century as indentured workers on sugar and other plantations. The first wave of these immigrants arrived in Jamaica from 1845 until the early 1920s. Many of the parishes in which they settled are home to the major Maroon groups in Jamaica (Senior 2003, 107, 243). In the early decades, these groups remained largely insular, until population, political, and cultural forces caused them to increasingly integrate within the larger Jamaican society.

Additional evidence from historical archaeology

Given the amalgam of groups that could possibly explain our DNA findings, it is necessary to utilize other sources of information about the Maroon past in our

investigation of the indigenous American ancestry in the DNA of the Accompong Town Maroons. This includes the findings of archeological reconnaissance, surveys, and both minor and major excavation expeditions to Maroon archeological sites in Jamaica, which occurred in the late 1960s, the early 1970s, and the early 1990s. They have uncovered artifacts which are housed in the Department of History and Archeology at the University of the West Indies-Mona, the Jamaica National Heritage Trust (JNHT), and other repositories. The main scholar of Maroon archaeology in Jamaica is the archaeologist and cultural anthropologist Kofi Agorsah, who has

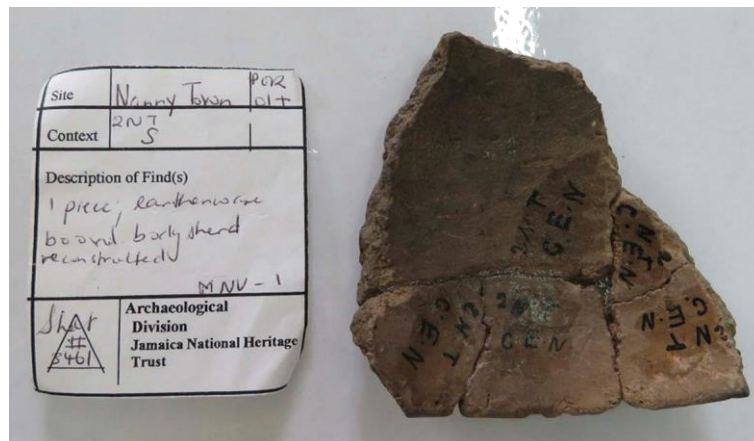


Figure 4. Pieces of Taíno earthenware found at Maroon archeological site of Old Nanny Town(JNHT).

pioneered the excavation and ethnographic study of Maroon archaeological sites there, as well as in Surinam and other places in the Americas and West Africa. In addition to providing valuable information to the public about Maroon archaeology on his website, the Maroon Heritage Research Project (see www.kormantse.com), Agorsah has also published widely on the topic, building on the works of earlier researchers (see Agorsah 1990; 1992; 1993a; 1993b; Agorsah 1994; 2013; Bonner 1974; Teulon 1967).

In his groundbreaking edited volume *Maroon Heritage: Archaeological Ethnographic and Historical Perspectives*, Agorsah (1994, 163–87) details the methods and findings of archaeological material unearthed from excavations conducted in the early 1990s at Old Nanny Town (Nanny Town) in the Blue Mountains and Old Accompong Town (Old Town) in the Cockpit country. At Old Nanny Town, the artifacts found at the deepest levels of the digs included local highly-fired earthenware (see Figure 4), terracotta figurines, stone tools, flint stone fragments, and shell artifacts, believed to be “Amerindian-Arawak” in origin. At the higher levels and on the surface, Agorsah’s archaeological team unearthed imported ceramics including: Bellarmine jars; tin-glaze and delftware; glass bottles used to store wine and other alcoholic and beverages as well as medicines; objects made of metal such as an assortment of weapons and tools including musket balls, fragments of gun barrels, spearheads, knives, nails, door hinges, and lead; household and social items such as crockery, smoking pipe stems, and bowls made from different colored clays; fashion artifacts such as buttons, stone, and glass beads; and currency items such as pieces of eight Spanish coins. They also found grinding stones on the upper surface levels at Old Nanny Town (Agorsah 1994, 177–81).

While some of the aforementioned British and Maroon (African) artifacts were identified in Old Accompong Town, Agorsah did not unearth any items directly associated with or attributed to the Taínos. However, he reported finding “local earthenware” at Old Accompong Town, arguing that, although “No specific period has been assigned to the excavation material [. . .] many of the artifacts point to the late seventeenth/early eighteenth century, although occupation of the area could have been much earlier” (Agorsah 2007, 344). Given that Old Accompong Town has received significantly less attention as an archaeological zone than Old Nanny Town, presumably, when major digs are conducted at the former, the expectation is that Amerindian (Taíno) objects may also be found.

Conclusion

The findings of this study reinforce the notion that some Accompong Town Maroon genetic ancestry extends beyond Africa, to include European, East Asian, and indigenous American ancestors. These genetic data also provide some insight into the roles of both European and indigenous American peoples in shaping the contemporary Accompong Town Maroon community. Based upon the current genetic data, asymmetric genetic contributions from non-African parental populations characterize the Accompong Town Maroon community. Both the autosomal and NRY data indicate the presence of non-African ancestry, despite the often hostile relationship between British colonists and Maroons and the purposeful isolation of Maroon communities away from British settlements. European females, unlike African and indigenous American women, do not appear to have been involved in shaping the genetic variation of the contemporary Accompong Town Maroon community. The lack of European maternal ancestry likely reflects the social strictures dictating female mate choices throughout and after the formation of the Accompong Town Maroon community. This is in contrast to European males, who socially were not restricted in choosing sexual partners and whose presence in the Maroon communities likely goes back to the Spanish period in the first instance, as well as those documented in the treaties of 1738–1739, which mandated that British army officers were to be stationed in the Maroon communities (Kopytoff 1976a).

Although Maroon communities in many parts of the Americas had significant, documented interrelations with Amerindian peoples (both advantageous and adversarial), scholars have debated the role of indigenous American peoples in the formation of Jamaican Maroon communities. While some scholars suggest intermarriage between indigenous American and African peoples, others proclaim that indigenous Americans were effectively extinct in Jamaica by the time of Maroon emergence (Carey 1997, 656; Campbell 1990, 296). The mitochondrial

data specifically refute extinction and support the idea that indigenous American women indeed shared some formative role in the emergence of the Accompong Maroon community. The autosomal data are also suggestive of partial ancestry from indigenous Americans. With regard to the biological history of men in the region, Y chromosome lineages specific to the Americas tend to be very rarely found in the Antilles and were not detected in Accompong Maroons (Mendizabal et al. 2008). The general pattern of the presence of indigenous American maternal lineages and the lack of indigenous American paternal lineages is concordant with colonial histories in which indigenous men were killed or otherwise systematically excluded from contributing to future generations, while women were absorbed or assimilated into colonial society involuntarily or voluntarily via marriage and other forms of social relationships (Cameron, Kelton and Swedlund 2015).

Nonetheless, the circumstances that led to the introduction of non-African ancestry into the Accompong community is beyond what genetic data can reveal. In this case, DNA is simply a testament to genetic exchange between African and non-African peoples. Accordingly, the appropriate historical, political, and social contexts are critical in understanding how and why these populations encountered each other. Recognizing the genetic legacies of Accompong Maroon ancestors provides a clearer understanding of historically relevant social structures as well as helping to comprehend the processes of ethnogenesis more thoroughly as it occurred in the Americas. The current study presents a better understanding of Accompong Maroon ancestry as the genetic data evidence the juxtaposition of semi-isolation and, simultaneously, the permeability of barriers that marked the Accompong community. Ethnohistorical sources suggest that while the Maroons historically, physically, and culturally isolated themselves from other Jamaicans, there was also a long history of movement into and out of the community, including accepting runaway slaves from nearby plantations or absorbing other Maroon communities (Sheridan 1985). Thus, the genetic ancestry of Accompong Maroons proves to be more diverse than other scholars have previously posited and therefore supports a history of greater interaction with other Jamaican populations than may have been expected, given the geographic isolation of the community.

Beyond genetic data, archaeological findings also lend credence to the coexistence between indigenous American and African peoples in early modern Jamaica. For example, archeological artifacts recovered in Old Nanny Town, the remote, early eighteenth-century stronghold of Queen Nanny – who Maroon oral history maintains was the sister of the main Leeward Maroon leaders Kojo and Accompong (after whom Accompong Town was named) – point to the contemporaneous coexistence between African and indigenous American peoples in that location (Agorsah 1994, 230). These artifacts suggest that the individuals who produced them had some familiarity with both African and indigenous American cultures. Furthermore, the ethnobotanist Summer Ragosta (2011, 365) argues that Maroons in Jamaica possessed knowledge of the medicinal use of various Caribbean flora, presumably knowledge that would have originally come from indigenous culture.

Furthermore, as Kopytoff (1973, 19) concludes:

Some of the Indians may have defected and mingled with the Negroes in the woods, and some runaway slaves may have been part Amerindian through earlier unions between slaves and Indians. The Amerindian contribution to the Maroon stock was doubtless very small, but there may have been some. Their cultural contribution appears at present to be negligible, even if some Arawaks may have survived in the woods and imparted some of their skills to new Maroons.

The demographic data on the Taínos from Spanish and British sources from the period must also be problematized. The British, and to a lesser extent the Spanish before them, were relegated to their coastal plantations and the periphery of the mountains, and prevented from venturing deep into the forests (with a few exceptions, such as when Nanny Town was captured and held briefly in the 1730s and during the expeditions to meet with Kojo in the west and Quao in the east to negotiate the treaties) due to the natural and human dangers that lurked therein. It is therefore highly probable that they were simply wrong about the nonexistence or extinction of the Taínos or other indigenous peoples in the mountains, concluding that they were extinct. As Senior (2003, 474) argues, “Given the ruggedness of the terrain of the Greater [. . . Antilles] and the difficulty of communications, it is easy to believe that the Taínos contributed to a ‘maroon’ element in Jamaica and the other islands for a long time after their official extinction”. Agorsah (1994, 182) concurs with this assessment by concluding that:

Association between [archaeological] material [. . . found] at Nanny Town [. . .] points to the suggestion that a few (even if a few scores) of the ‘Arawaks’ who may have escaped into the inaccessible parts of the Blue Mountains and similar places, were still around [. . .] at the time the English drove the Spanish from the island. Although attempts to provide population figures for the prehistoric groups as well as for Maroons have been made, there is no indication of the areas covered by the counting. It is not known whether the inaccessible areas of the Blue Mountains were also covered, as there is no record that indicates that any person or person visited the Blue Mountains to take a census [. . .] It appears from the evidence from Nanny Town, that prehistoric groups in hideouts on the island may have been gradually absorbed into the groups who later joined them.

While the extent to which the Leeward and Windward Maroon bands were able to have direct contact with each other, and therefore intermingle, is debated in the literature, the geography of Jamaica’s interior would not have necessarily been a barrier to such interactions. Ainsley Henriques (2014), chairman of the Jamaica National Heritage Trust, asserts that:

There are [. . .] trails oriented east to west that linked Maroon communities of the east with those in the west. These trails ran along the ridges of the Blue Mountains (in the east), joining up with other trails in western mountain ranges. These trails may have originated as the same trails their Taíno forebears [sic] used. Some of these trails are still in use.

Unlike the Taínos, the Miskitos and the Maroons would have been too antagonistic against each other to form any alliances, whether loose or close. Campbell (1990, 9) dismisses the notion that the Miskito Indians could have intermingled with the Maroons, given that:

The Miskito Indians were in fact used by the British as ‘mercenaries’ to fight the Maroons on different occasions, but there is no evidence to show that there was ever any friendly relationship between these two groups. On the contrary, the evidence showed these Indians devoutly loyal to the British and by the eighteenth century they actually ceded their sovereignty to Britain, by having their monarchs approved of and crowned in Jamaica by the governor [. . .] It does not seem likely that these Indians would have wished to join any enemy of Britain – not the Spaniards, whom they despised, not the Maroons, who would be deemed troublesome to their friends.

Furthermore, mercenary work is traditionally male-oriented employ. The indigenous genetic ancestry found among Accompong Maroons was only detected along maternal lineages, indicating that indigenous women introduced those genetic lineages into the Accompong

community. Because women were not likely to have been Miskito mercenaries, Miskito peoples are unlikely to have been the source of indigenous ancestry among Accompong Maroons. Moreover, there is not enough evidence on the other Amerindian groups that were sold as slaves to Jamaica from the southern part of the United States, which would give us information to assess the extent to which they could have intermingled with the Maroons, and therefore explain the origins of our DNA findings.

Taken in tandem, therefore, the historical, ethnographic, archaeological, geographic, oral history, and genetic evidence suggests that indigenous Americans, quite possibly the Taínos, were present in the Jamaican hinterland before and after the British conquest of the island in 1655, and that there were likely interactions between them and the African Maroons. While the archaeological evidence of an indigenous presence in the Blue Mountains is conclusive, but not yet sufficient for Accompong Town and other Leeward Maroon communities due to the lack of adequate excavations to date, it is likely that such communities existed given the proximity of coastal Taíno communities to the mountains in western Jamaica. When we combine the aforementioned sources

with the genetic data, our conclusion is therefore that the most probable source of the non-African ancestry found within the Accompong Town Maroon population is indigenous to the Caribbean and potentially from Taíno ancestors.

Further research is needed to more fully address the question of Maroon ethnogenesis by collecting more DNA samples not only from Accompong Town but also the other four major Maroon communities across Jamaica, as well as in the Maroon diaspora.¹⁰ Moreover, newly collected DNA samples should undergo higher-resolution analysis, including full sequencing of the mitochondrial genomes as well as sampling across the entire genome using ancestry informative markers to infer more about the biogeographical origins of Maroon communities. We have already begun this task, in earnest. In our current historical and genetic research project on the Windward Jamaican Maroons in Moore Town, which also included oral history interviews with Maroon elders, participants asserted their ancestral intermingling with Taínos in the Blue and John Crow Mountains, and even pointed to current phenotypical attributes of some members of the community (hair texture that is straight with a loose curl, and tawny skin tone in particular) as being “Indian”, by which they meant Taíno in origin. Collecting more DNA samples from additional Jamaican Maroon groups will enable us to make more thorough, nuanced, and conclusive arguments than previously postulated, not only about the ethnic makeup of the Maroons, and whether or not the Taínos were the first Maroons, but also reconstruct the formative period of Marronage, ethno-national identity formation, and creolization in early communities of free peoples in the Americas.

Notes

1. See Season 3, Episode 3, “Colin Jackson”, aired 20 September 2006. Like this BBC program, the film projects of Henry Louis Gates, Jr., such as his PBS series “African American Lives”, “Faces of America”, and “Finding Your Roots”, in addition to his related books (Gates 2007, 2009, 2010, 2014), have brought more public attention to the ways in which DNA research, when combined with solid historical methodologies, is increasingly becoming salient as a tool to interrogate the history and legacy of slavery, in biogeographical, cultural, political, and economic contexts.
2. The Archivo General de Indias (AGI) in Spain has digitized a significant volume of archival documents on early Spanish Jamaica, which is available through the online PARES (El Portal de Archivos Españoles) portal, at <http://pares.mcu.es/>

3. Today, Maroons maintain some level of self-governance, which include having their own traditional leader (with the title of “Colonel”), a Council of Elders (and, increasingly, with youth members), communally held lands, the authority to settle minor civil and criminal cases themselves, and non-payment of some taxes that other Jamaicans are required to pay (BaldwinJones 2011, 396). For important works on contemporary Jamaican Maroon traditions, beliefs, and culture, see the many works of scholars such as Kenneth Bilby, including his book *True Born Maroons* (2008), which focuses on the Windward Maroons of Moore Town.

4. Biogeographic ancestry describes the use of genetic data to identify geographic regions of origin. Throughout history, humans tended to pick mates from surrounding locales. As a result, individuals that shared geographic regions also tended to be genetically similar to each other within the region. To estimate biogeographic ancestry, genetic markers known as ancestry informative markers (AIMs) are compared between the sample or population in question and putative parental populations. AIMs exhibit frequency differentials across global groups, in which the frequency differentials are the result of the relationship between geography and genetics. The statistical comparisons using AIMs provides the estimate of biogeographic ancestry.

5. See <http://www.phylotree.org>

6. A short tandem repeat is a small segment of DNA, that consists of tandemly placed repetitive units comprised of two to six base pairs.

7. Prior to sample collection, appropriate institutional and local ethics review (commonly referred to as IRB or “human subjects protocols”) were obtained. Additionally, each participant provided written informed consent prior to study participation. Upon enrollment in the study, each participant provided a buccal swab and full genealogical history, including the birthplace and affiliations of parents and grandparents on both sides of the family.

8. However, Wright casts doubt that this specific contingent of Moskitos were ever commissioned to travel to Jamaica to fight the Maroons, arguing that, “In the contemporary records there seems to be no trace of this transaction” (see Wright 1970).

9. As of 19 November 2015, the CIA World Factbook (2015) reported that Madagascans of Malaysian descent include Malayo-Indonesians (Merina and Betsileo) and Cotiers (of mixed African, Malayo-Indonesian, and Arab ancestry, such as the Betsimisaraka, Tsimihety, Antaisaka, and Sakalava).

10. Similar to other Jamaican and Caribbean immigrants in the post-World War II period, Jamaican Maroons migrated to Great Britain, the United States, and Canada, in many cases maintaining familial ties and marriage patterns similar to their island homeland. This would make conducting genetic research among these migrants the same as if they were in their Maroon territories in Jamaica.

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Disclosure statement

No potential conflict of interest was reported by the authors.

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8.0. HAIR LOCS

According to the Encyclopedia of Hair, priests of Ethiopian Coptic religion wore dreadlocks as early as 500BCE, while in India, Sadhus, Hindu holy men, practiced wearing locs in around 1800BCE. There is also evidence of Ancient Egyptians wearing locs and a number of other sub-Saharan African tribes such as the Maasai of Eastern Africa (Tanzania and Kenya). Black faith in the 1940s, while in Kenya members of Mau-mau, a freedom fighting movement, had locs as common identification, around the same period. It is clear that the culture of Loc s is still evolving. In the present, people from all races are interested in locs as a fashion statement, or a way of protecting their natural hair; whereas, there are people, also from all races who wear locs for deep spiritual reasons.

8.1. Hindu and Egypt

In Hindu culture Shiva was said to have “Tajaa,” twisted locs of hair. Many of Shiva’s followers took on locs to declare the commitment to their spiritual growth and to resist earthly desires and temptations. However, in India locs are often reserved for holy people and represents a certain spiritual devotion

The exact date and group of people that begot locs is hard to pinpoint, but it is believed that they have lived as far back as 2500 BCE and practiced by various religions. As Dr. Bert Ashe , professor of English and American studies at the University of Richmond, points out in his book *Twisted:My DreadLoc Chronicles*, the first written evidence is in what is now India’s Vedic scriptures, which show the deity Shiva wearing the style. The word used in the scripture is ‘ja Taa’ which means ‘twisted Loc of hair’. The style was also found in ancient Egypt. Anthropologists have discovered mummies with their hair still intact with locs. And in the old Testament, some interpretations say, Samson is mentioned as having locs.

8.2. Rastafarian

According to Rastafarian belief, locs are a part of the Nazarite vow, rooted in Leviticus which calls out against shaving the four corners of the head. Many believe locs are connected to the Lion of Judah. The lion is the king of the jungle and therefore, by linking locs to lions a certain power and independent strength is represented both physically and spiritually.

8.3. Eastern and Western Spiritualism

There are Eastern and Western religions who hold the belief that spiritual energies leave the body through the head and hair. Many of these religions believe that if the hair is loc'd it will keep the energy from exiting the body and will result in retaining more physical strength and spiritual energy. The head and hair act as a spiritual gateway from one realm to another. This could explain why locs can be found all across the world, from culture to culture.

9.0. LOCS AMONG THE MAROONS AND THE TAINO

The trace of this subject can be found in Jamaica. A few studies show that many vastly scattered communities of the world have had Loc ed hair as part of their culture, mostly for spiritual purposes. Among the referred communities include African - from Ethiopia, East African tribes such as the Maasai, South African tribes, Egypt, and many others. The coming of Africans to the Americas as slaves is believed to be the introduction of loc culture in Jamaica. The hairstyle was used as a symbol of defiance against European colonists. Interactions and intermarriages between escaped African slaves and the Taino, made locs be important part of the evolved culture among Taino and the Maroons. This community having fled and settled into today's United States of American, introduced the culture in America.

10.0. THE LOC NATION/ LOC TRIBE

10.1. Elements Which Bind The Community Together Today

Not all members of the Loc Tribe attend the Indian Missions. The choice of spirituality is not forced upon the community's membership, and some members of our community retain beliefs in traditional ways, and continue to hold ceremonies at the appointed seasonal cycles of the year. In life the community is spiritually diverse; in death the community is joined in a common. Locs is artifact of faith.

10.2. Contemporary Initiatives of The Tribe Reflecting Community Will

In the past few years the tribe has gathered together and organized the resources from within the Tribe and with individual donations from our leader, Christina Clement, to buy a building and a piece of land in Georgia to be used for Loc Tribe activities. The land base will be partially used to place into Trust when the Tribe attains Federal Acknowledgment. The members share the burden for payment of tax and land development, and that the land and property is communally owned by members.

10.3. The Community Center

Larger and spacious Community Center and Elder's Council Meeting Hall will be built by the membership in the tradition of the Mission erection. Federal or outside funding is not being sought to initiate the project. A site for the project will be surveyed and decided upon by a special committee tasked for the project. The Community has resolved to undertake the project as a larger Tribal meeting place in needed. The building will be built large enough to hold 5,000 persons, which is the current size of our Tribe's membership.

10.4. Who Are The People Who Make Up The Tribe

Descendants of the Taino-Arawak of America, descendants of the Maroons of Georgia, Florida, North Carolina, and any citizen of United States who has roots in loc culture with it's global diversity.

10.5. What Tribe, or Tribes, Take Up The Composition of The Community

The community has always been the Loc Tribe of Georgia. We, as a group, knew we were a community. In fact, we are a community tied together by our spiritual vow, and our Indian Missions. But in our minds and in activity, our routine rituals that we have come to realize exemplify community activity, we were just being Indians and it was nothing special. It has never been necessary for us to prove that we were a community to anyone. No one has ever asked us to define what being a community means. Thus, our examination of ourselves has been a healthy experience. The exercise of developing this petition has been a very important event and support for the spirit of our community. By our process of studying ourselves, we now have a reference point reflecting what we are now, and who we once were. It goes without

saying that if one knows where one has been, and where one is, it is all the more likely that one can decide where one is going. This also applies to a people. After researching our past, revisiting the souls of our great and resolute leaders, viewing ourselves as a unique grouping of people as if we were outside ourselves looking in, We who make up the Loc Tribe can ascertain that we are at the beginning of a great time of trial. The society around us is closing in rapidly. As the society around us changes, and it is changing, it is only natural that we must adapt ourselves to the changes, or experience unknown consequences. Just at a time when we finally have been able to attain and use the power and "medicine" called education, we quietly also ourselves, "is not the power of what it holds chipping away at our community structure?" Is it taking our brightest and those whom are motivated among us away. We teach them to go to school and they have no jobs, as professionals, to come home to. The landscape around us is becoming crowded with houses. Our hunting lands are now just a memory, the runways where the deer once ran are now cleared, and the deer have receded to another sanctuary. Are we supposed to follow? The Diabetes very quietly ravages our community and only we can see its pattern. It is a distinct and subtle menace that is also part of the fabric of our community. We talk as if were an abusive relative rather than the killer it is; we are numb to it's presence. Whose leg will it take next? Our leaders are themselves aging; there must be new leaders to take the place of those who have reached their time to "move over". It is time for those who write this document to lead. Our modern constitution was an important step which blended our routine rituals into a written code of community law. Will we be able to protect our community as successfully using this document as those we are replacing? As southwest Michigan de-industrializes and re-shapes it's economy, the stability we briefly enjoyed for a few generations when we left our day labor jobs is now being threatened. What will our children do? They can no longer pick berries, or cherries, or trim trees. How will they feed their families? How will they buy land? How will they afford homes for their families? Will they finally be swept away into the mainstream like so many other Indian communities that we all once knew? What is to come of our People? These are some of the questions we are asking ourselves.

10.6. The Location and Extent of Our Geographic Community

A quick review of our resolution for adoption of this Acknowledgment Petition which we prepared for approval by our Elder's Council reveals a pattern which demonstrates our community's natural contemporary borders. Our members there live in Georgia and other parts on the United States and Internationally.

State of Loc Nations Constitution

Loc Nation's Constitution 2023

PREAMBLE

We the People of the Kingdom of Loc Nation:

Acknowledging our devout gratitude to God for our existence as a Free, Sovereign and Independent State, and relying on His Divine Guidance for our survival as a Nation;

Realizing from many experiences during the course of our national existence which culminated in the efforts of our founding Queen Her Majesty Queen Christina Clement (Nana Ebaná), who fought for our history and freedom, that all of our people, irrespective of history, tradition, creed, or ethnic background are of one common body politic;

Exercising our natural, inherent and inalienable rights to establish a framework of government for the purpose of promoting unity, liberty, peace, stability, equality, justice and human rights under the rule of law, with opportunities for political, social, moral, spiritual and cultural advancement of our society, for ourselves and for our posterity; and

Having resolved to live in harmony, to practice fraternal love, tolerance and understanding as a people and being fully mindful of our obligation to promote unity amongst ourselves, and international peace and cooperation,

Do hereby solemnly make, establish, proclaim, and publish this Constitution for the governance of the Kingdom.

Chapter I

Structure of the Kingdom

Article 1

All power is inherent in the monarch. The government is instituted by authority of the sitting King or Queen for the benefits of the nation and he or she, through the house of representatives, shall have the right to alter and reform the same when safety and happiness of the nation so require.

Article 2

(1)

This Constitution is the supreme and fundamental law of Loc Nation and its provisions shall have binding force and effect on all authorities and persons throughout the nation.

(2)

Any laws, treaties, statutes, decrees, customs and regulations found to be inconsistent with it shall, to the extent of the inconsistency, be void and of no legal effect. The Supreme Court, pursuant to its power of judicial review, is empowered to declare any inconsistent laws unconstitutional.

Article 3

Loc Nation is a nation divided into counties for administrative purposes. The form of government is monarchical with three separate coordinate branches: the Legislative, the Executive and Judiciary. Consistent with the principles of separation of powers and checks and balances, no person holding office in one of these branches shall hold office in or exercise any of the powers assigned to either of the other two branches except the reigning King or Queen, or as otherwise provided in this Constitution.

Chapter II

General Principles of National Policy

Article 4

The principles contained in this Chapter shall be fundamental in the governance of the nation and shall serve as guidelines in the formulation of legislative, executive and administrative directives, policy-making and their execution.

Article 5

The nation shall:

- a aim at strengthening the national integration and unity of the people of Loc Nation, regardless of ethnic, backgrounds, regional or other differences, into one body; and the Legislature shall enact laws promoting national unification and the encouragement of all members to participate in developing the nation;
- b preserve, protect and promote positive Loc Nation's history and culture, ensuring that traditional values which are compatible with public policy and national progress are adopted and developed as an integral part of the growing needs of the society;
- c take steps, by appropriate legislation, decree and executive orders, to eliminate sectionalism, and such abuses of power as the misuse of government resources, nepotism and all other corrupt practices.

Article 6

The nation shall, because of the vital role assigned to the individual members under this Constitution for the social, economic and political well being of Loc Nation, provide equal access to opportunities and facilities for all citizens to the extent of available resources.

Article 7

The monarchy shall direct its policy towards ensuring for all citizens, without discrimination, opportunities for employment and livelihood under just and humane conditions, and towards promoting safety, health and welfare facilities in employment.

Article 8

The monarchy shall encourage the promotion of bilateral and regional cooperation between and among Loc Nationals and other nations and the formation and maintenance of regional organizations aimed at the cultural, social, political and economic development of the peoples of nations of the world.

Article 9

The Nation shall ensure the publication and dissemination of this Constitution throughout the nation.

CHAPTER III

FUNDAMENTAL RIGHTS

Article 10

a

All persons are born equally free and independent and have certain natural, inherent and inalienable rights, among which are the right of enjoying and defending life and liberty, of pursuing and maintaining and security of the person and of acquiring, possessing and protecting property, subject to such qualifications as provided for in this Constitution.

b

All persons, irrespective of their background, race, sex, creed, place of origin or political opinion, are entitled to the fundamental rights and freedoms of the individual, subject to such qualifications as provided for in this Constitution.

c

All persons are equal before the law and are therefore entitled to the equal protection of the law.

Article 11

No person shall be held in slavery or forced labor within the nation, nor shall any citizen of Loc Nation deal in slaves or subject any other person to forced labor, debt bondage or peonage.

Article 12

All persons shall be entitled to freedom of thought and conscience and no person shall be hindered in the enjoyment thereof except as may be required by law to protect public safety, order, health, or morals or the fundamental rights and freedoms of others. All persons who, in the practice of their freedom, conduct themselves peaceably, not obstructing others and conforming to the standards set out herein, shall be entitled to the protection of the law.

Article 13

a

Every person shall have the right to freedom of expression, being fully responsible for the abuse thereof. This right shall not be curtailed, restricted or enjoined by government save during an emergency declared in accordance with this Constitution.

b

The right encompasses the right to hold opinions without interference and the right to knowledge. It includes freedom of speech and of the press, academic freedom to receive and impart knowledge and information and the right of libraries to make such knowledge available. It includes non-interference with the use of the mail, telephone and telegraph. It likewise includes the right to remain silent.

c

In pursuance of this right, there shall be no limitation on the public right to be informed about the government and its functionaries.

d

Access to state owned media shall not be denied because of any disagreement with or dislike of the ideas express. Denial of such access may be challenged in a judicial council of competent jurisdiction.

e

This freedom may be limited only by judicial action in proceedings grounded in defamation or invasion of the rights of privacy and publicity or in the commercial aspect of expression in deception, false advertising and copyright infringement.

Article 14

No person shall be subjected to interference with his privacy of person, family, home or correspondence except by order of a judicial council of competent jurisdiction.

Article 15

All persons, at all times, in an orderly and peaceable manner, shall have the right to assemble and consult upon the common good, to instruct their representatives, to petition the monarch or other functionaries for the redress of grievances and to associate fully with others or refuse to associate in trade unions and other organizations.

Article 16

All Loc Nation citizens shall have equal opportunity regardless of sex, creed, religion, ethnic background, place of origin or political affiliation, and all shall be entitled to equal pay for equal work.

Article 17

No person other than members of the Royal Guard of Loc Nation or of the militia in active service shall be subject to military law, or made to suffer any pains or penalties by virtue of that law, or be tried by courts-martial.

Article 18

a

No person shall be deprived of life, liberty, security of the person, property, privilege or any other right except as the outcome of a hearing judgment consistent with the provisions laid down in this Constitution and in accordance with due process of law. Justice shall be done without sale, denial or delay; and in all cases not arising in courts not of record, under courts-martial and upon impeachment, the parties shall have the right to trial by jury.

b

The right of an appeal from a judgment, decree, decision or ruling of any judicial council or administrative board or agency, except the Supreme Court, shall be held inviolable. The legislature shall prescribe rules and procedures for the easy, expeditious and inexpensive filing and hearing of an appeal.

Article 19

a

No person shall be made subject to any law or punishment which was not in effect at the time of commission of an offense, nor shall the Legislature enact any bill of attainder or ex post facto law.

b

No person shall be subject to search or seizure of his person or property, whether on a criminal charge or for any other purpose, unless upon warrant lawfully issued upon probable cause supported by a solemn oath or affirmation, specifically identifying the person or place to be searched and stating the object of the search; provided, however, that a search or seizure shall be permissible without a search warrant where the arresting authorities act during the commission of a crime or in hot pursuit of a person who has committed a crime.

c

Every person suspected or accused of committing a crime shall immediately upon arrest be informed in detail of the charges, of the right to remain silent and of the fact that any statement made could be used against him in a court of law. Such person shall be entitled to counsel at every stage of the investigation and shall have the right not to be interrogated except in the presence of counsel. Any admission or other statements made by the accused in the absence of such counsel shall be deemed inadmissible as evidence in a court of law.

d

(i)

All accused persons shall be bailable upon their personal recognizance or by sufficient sureties, depending upon the gravity of the charge, unless charged for capital offenses or grave offenses as defined by law.

(ii)

Excessive bail shall not be required, nor excessive fines imposed, nor excessive punishment inflicted. **e**

No person charged, arrested, restricted, detained or otherwise held in confinement shall be subject to torture or inhumane treatment; nor shall any person except military personnel, be kept or confined in any military facility; nor shall any person be seized and kept among convicted prisoners or treated as a convict, unless such person first shall have been convicted of a crime in court of competent jurisdiction. The Legislature shall make it a criminal offense and provide for appropriate penalties against any police or security officer, prosecutor, administrator or any other public or security officer, prosecutor, administrator or any other public official acting in contravention of this provision; and any person so damaged by the conduct of any such public official shall have a civil remedy therefor, exclusive of any criminal penalties imposed.

f

Every person arrested or detained shall be formally charged and presented before a judicial council of competent jurisdiction within forty-eight hours. Should the council determine the existence of a prima facie case against the accused, it shall issue a formal writ of arrest setting out the charge or charges and shall provide for a speedy trial. There shall be no preventive detention.

g

The right to the writ of habeas corpus, being essential to the protection of human rights, shall be guaranteed at all times, and any person arrested or detained and not presented to court within the period specified may in consequence exercise this right.

h

No person shall be held to answer for a capital or infamous crime except in cases of impeachment, cases arising in the Armed Forces and petty offenses, unless upon indictment by Grand Jury; and in all such cases, the accused shall have the right to a speedy, public and impartial trial by a jury of the vicinity, unless such person shall, with appropriate understanding, expressly waive the right to a jury trial. In all criminal cases, the accused shall have the right to be represented by counsel of his choice, to confront witnesses against him and to have compulsory process for obtaining witnesses in his favor. He shall not be compelled to furnish

evidence against himself and he shall be presumed innocent until the contrary is proved beyond a reasonable doubt. No person shall be subject to double jeopardy.

i

The right to counsel and the rights of counsel shall be inviolable. There shall be no interference with the lawyer-client relationship. In all trials, hearings, interrogatories and other proceedings where a person is accused of a criminal offense, the accused shall have the right to counsel of his choice; and where the accused is unable to secure such representation, the monarchy shall make available legal aid services to ensure the protection of his rights. There shall be absolute immunity from any government sanctions or interference in the performance of legal services as a counselor or advocate; lawyers' offices and homes shall not be searched or papers examined or taken save pursuant to a search warrant and judicial council order; and no lawyer shall be prevented from or punished for providing legal services, regardless of the charges against or the guilt of his client, no lawyer shall be barred from practice for political reasons.

k

Any person who, upon conviction of a criminal offense, was deprived of the enjoyment of his civil rights and liberties, shall have the same automatically restored upon serving the sentence and satisfying any other penalty imposed, or upon an executive pardon.

Article 20

a

Every person shall have the right to own property alone as well as in association with others; provided that only Loc Nation citizens shall have the right to own real property within the nation.

b

Private property rights, however, shall not extend to any mineral resources on or beneath any land or to any lands under the seas and waterways of the Republic. All mineral resources in and under the seas and other waterways shall belong to the monarchy and be used by and for the entire Republic. ***c***

Non-citizen missionary, educational and other benevolent institutions shall have the right to own property, as long as that property is used for the purposes for which acquired; property no longer so used shall escheat to the nation.

d

The nation may, on the basis of reciprocity, convey to a foreign government property to be used perpetually for its diplomatic activities. This land shall not be transferred or otherwise conveyed to any other party or used for any other

purpose, except upon the expressed permission of the monarchy of Loc Nation. All property so conveyed may escheat to the nation in the event of a cessation of diplomatic relations.

Article 21

a

The property which a person possesses at the time of marriage or which may afterwards be acquired as a result of one's own labors shall not be held for or otherwise applied to the liquidation of the debts or other obligations of the spouse, whether contracted before or after marriage; nor shall the property which by law is to be secured to a man or a woman be alienated or be controlled by that person's spouse save by free and voluntary consent.

b

The Legislature shall enact laws to govern the devolution of estates and establish rights of inheritance and descent for spouses of both statutory and customary marriages so as to give adequate protection to surviving spouses and children of such marriages.

Article 22

a

While the inviolability of private property shall be guaranteed by the monarch, expropriation may be authorized for the security of the nation in the event of armed conflict or where the public health and safety are endangered or for any other public purposes, provided:

- (i) that reasons for such expropriation are given;
- (ii) that there is prompt payment of just compensation;
- (iii) that such expropriation or the compensation offered may be challenged freely by the owner of the property in a court of law with no penalty for having brought such action; and
- (iv) that when property taken for public use ceases to be so used, the monarch shall accord the former owner or those entitled to the property through such owner, the right of first refusal to reacquire the property.

b

All real property held by a person whose certificate of naturalization has been cancelled shall escheat to the monarch unless such person shall have a spouse and/or lineal heirs who are Loc Nation citizens, in which case the real property shall be transferred to them in accordance with the intestacy law.

c

The power of the Legislature to provide punishment for treason or other crimes shall not include a deprivation or forfeiture of the right of inheritance, although its enjoyment by the convicted person shall be postponed during a term of imprisonment judicially imposed; provided that if the convicted person has minor children and a spouse, the spouse or next of kin in the order of priority shall administer the same. No punishment shall preclude the inheritance, enjoyment or forfeiture by others entitled thereto of any property which the convicted person at the time of conviction or subsequent thereto may have possessed.

Article 23

Obligation of contract shall be guaranteed by the monarch and no laws shall be passed which might impair this right.

Article 24

Where any person or any association alleges that any of the rights granted under this Constitution or any legislation or directives are constitutionally contravened, that person or association may invoke the privilege and benefit of court direction, order or writ, including a judgment of unconstitutionality; and anyone injured by an act of the Government or any person acting under its authority, whether in property, contract, tort or otherwise, shall have the right to bring suit for appropriate redress. All such suits brought against the Government shall originate in a Claims Court; appeals from judgment of the Claims Court shall lie directly to the Supreme Judicial Court.

Chapter IV

Citizenship

Article 25

a

All persons who, on the coming into force of this Constitution were lawfully citizens of Loc Nation shall continue to be Loc Nation citizens.

b

In order to preserve, foster and maintain the positive Loc Nation culture, values and character, only persons who have deep spiritual loc connection, negros, Indians of the Americas or of Negro or America's Indian descent shall qualify by birth or by naturalization to be citizens of Loc Nation.

c

The Legislature shall, adhering to the above standard, prescribe such other qualification criteria for the procedures by which naturalization may be obtained.

Article 26

Any person, at least one of whose parents was a citizen of Loc Nation at the time of the Person's birth, shall be a citizen of Loc Nation; provided that any such person shall upon reaching maturity renounce any other citizenship acquired by virtue of one parent being a citizen of another country. No citizen of the Loc Nation shall be deprived of citizenship or nationality except as provided by law; and no person shall be denied the right to change citizenship or nationality.

Chapter V

The Legislature

Article 27

The legislative power of the Kingdom shall be vested in the Legislature of Loc Nation which shall be the House of Representatives, which must pass on all legislation.

Article 28

Citizens of Loc Nation who meet the following qualifications are eligible to become members of the Legislature.

- a have attained the age of 18 years
- b be domiciled in the monarchy or constituency to be represented not less than one year prior to the time of the election and be a taxpayer.

Article 29

Each member of the Legislature, before taking his seat and entering upon the duties of office, shall take and subscribe to a solemn oath of affirmation, before the presiding officer of the House and in the presence of other members of that House, to uphold and defend the Constitution and laws of the monarchy and to discharge faithfully the duties of such office.

Article 30

Simple majority of the House shall constitute a quorum for the transaction of business, but a lower number may adjourn from day to day and compel the attendance of absent members.

Article 31

Representatives shall receive from the monarchy remuneration for their services to be fixed by law, provided that any increase shall become effective at the beginning of the next fiscal year.

Article 32

In the event of a vacancy in the Legislature caused by death, resignation, expulsion or otherwise, the presiding officer shall within 30 days notify the Elections Commission thereof. The Elections Commission shall not later than 90 days thereafter cause a by election to be held; provided that where such vacancy occurs within 90 days prior to the holding of general elections, the filling of the vacancy shall await the holding of such general elections.

Article 33

The House shall adopt its own rules of procedure, enforce order and with the concurrence of two-thirds of the entire membership, may expel a member for cause. The House shall establish its own committees and sub-committees; provided, however, that the committees on revenues and appropriations shall consist of one member from each County. All rules adopted by the Legislature shall conform to the requirements of due process of law laid down in this Constitution.

Article 34

The business of the Legislature shall be conducted in the English language.

Article 35

No member of the House of Representatives shall be arrested, detained, prosecuted or tried as a result of opinions expressed or votes cast in the exercise of the functions of his office. Members shall be privileged from arrest while attending, going to or returning from sessions of the Legislature, except for treason, felony or breach of the peace. All official acts done or performed and all statement made in the Chambers of the Legislature shall be privileged, and no Legislator shall be held accountable or punished therefor.

Article 36

The House of Representatives shall be composed of members elected for a term of four years by the registered voters in each of the legislative constituencies of the counties, but a member of the House of Representatives elected in a by-election to fill a vacancy created by death, resignation or otherwise, shall be elected to serve only the remainder of the unexpired term of the office. Members of the House of Representatives shall be eligible for re-election.

Article 37

The House of Representative shall elect once every four years a Speaker who shall be the presiding officer of that body, a Deputy Speaker, and such other officers as shall ensure the proper functioning of the House. The speaker, the

Deputy Speaker and other officers so elected may be removed from office for cause by resolution of a two-thirds majority of the members of the House.

Chapter VI

The Executive

Article 38

The Executive Power of the Kingdom shall be vested in the King or Queen who shall be Head of State, Head of Government and Commander-in-Chief of the Royal Forces of Loc Nation. The King or Queen

Article 39

There shall be an Arch-Duke who shall assist the King or Queen in the discharge of his functions. The Arch-Duke shall be appointed by the King or Queen among the non-royal senior servants of the monarchy. He shall attend meetings of the cabinet and other governmental meetings and shall perform such functions as the King shall direct or deem appropriate.

Article 40

a

A member of the Royal family who is next in the line of Succession will be named King or Queen consort after the death of the King or Queen. Queen or King consort shall be officially coroneted in the 31st day of the burial of the demised monarch. The coroneted monarch shall rule for life except if he is with health problem making him unfit to rule. When that happens, the Royal family will sit and make a decision to make the next in line to succeed the incapacitated monarch.

Article 41

The King shall nominate and, with the consent of the House of Representatives, appoint and commission a cabinet ministers, ambassadors, consuls; and the Chief Justice and Associate Justices of the Supreme Court and judges of subordinate courts; members of the Royal Guard from the rank of lieutenant and above.

Article 42

The King shall have the power to conduct the foreign affairs of the monarchy and in that connection he is empowered to conclude treaties, conventions and similar international agreements.

Article 43

The King may remit any public forfeitures and penalties suspend and fines and sentences, grant reprieves and pardons, and restore civil rights after conviction for all public offenses, except impeachment.

Article 44

The King shall be immune from any suits, actions or proceedings, judicial or otherwise, and from arrest, detention or other actions on account of any act done by him.

Chapter VII

The Judiciary

Article 45

The Judicial Power of the monarchy shall be vested in a Supreme Court and such subordinate judicial councils as the legislature may from time to time establish. The courts shall apply both statutory and customary laws in accordance with the standards enacted by the Legislature. Judgements of the Supreme Court shall be final and binding and shall not be subject to appeal or review by any other branch of Government. Nothing in this Article shall prohibit administrative consideration of the Justiciable matter prior to review by a court of competent jurisdiction.

Article 46

The Supreme Judicial Council shall be final arbiter of constitutional issues and shall exercise final appellate jurisdiction in all cases whether emanating from courts of record, courts not of record, administrative agencies, autonomous agencies or any other authority, both as to law and fact except cases involving ambassadors, ministers, or cases in which a country is a party. In all such cases, the Supreme Court shall exercise original jurisdiction. The Legislature shall make no law nor create any exceptions as would deprive the Supreme Court of any of the powers granted herein.

Article 47

The Supreme Court shall comprise of one Chief Justice and four Associate Justice, a majority of whom shall be deemed competent to transact the business of the Court. If a quorum is not obtained to enable the Court to hear any case, a circuit judge in the order of seniority shall sit as an ad hoc justice of the Supreme Court.

Article 48

The Chief Justice and Associate Justice of the Supreme Court shall be appointed and commissioned by the King; provided that any person so appointed shall be:

- a a member of Loc Nation and of good moral character; and

b a counselor of the Supreme Court Bar who has practiced for at least 5 years.

Article 49

The judges of subordinate courts of record shall be appointed and commissioned by the King, provided that any person so appointed shall be:

- a** a member of Loc Nation and of good moral character; and
- b** an Attorney-at-Law whom has practiced for at least 3 years.

Article 50

The Chief Justice and the Associate Justices of the Supreme Court and all judges of subordinate courts shall, before assuming the functions of their office, subscribe to a solemn oath or affirmation to discharge faithfully and impartially the duties and functions of their office and to preserve, protect and defend the Constitution and laws of the nation. The oath or affirmation shall be administered by the King or his designee. 5

Article 51

The Chief Justice and Associates Justices of the Supreme Court and the judges of subordinate courts of record shall hold office during good behavior. They may be removed upon impeachment and conviction by the Legislature based on proved misconduct, gross breach of duty, inability to perform the functions of their office, or conviction in a court of law for treason, bribery or other infamous crimes.

Article 52

a

The Justices of the Supreme Court and all other judges shall receive such salaries, allowances and benefits as shall be established by law. Such salaries shall be subject to taxes as defined by law, provided that they shall not otherwise be diminished. Allowances and benefits paid to Justices of the Supreme Court and judges of subordinate courts may by law be increased but may not be diminished except under a national program enacted by the Legislature; nor shall such allowance and benefits be subject to taxation.

b

The Chief Justice and the Associate Justices of the Supreme Court and judges of subordinate courts of record shall be retired at the age of seventy; provided, however, that a justice of judge who has attained that age may continue in office for as long as may be necessary to enable him to render judgement or perform any other judicial duty in regard to proceedings entertained by him before the attained that age.

Article 53

No judicial official shall be summoned, arrested, detained, prosecuted or tried civilly or criminally by or at the instance of any person or authority on account of judicial opinions rendered or expressed, judicial statements made and judicial acts done in the course of a trial in open court or in chambers, except for treason or other felonies, misdemeanor or breach of the peace. Statements made and acts done by such officials in the course of a judicial proceeding shall be privileged, and, subject to the above qualification, no such statement made or acts done shall be admissible into evidence against them at any trial or proceeding.

Article 54

In all matters of contempt of court, whether in the Supreme Court or in other courts, the penalties to be imposed shall be fixed by the Legislature and shall conform to the provision on Fundamental Rights laid down in this Constitution.

Article 55

The Supreme Court shall from time to time make rules of court for the purpose of regulating the practice, procedures and manner by which cases shall be commenced and heard before it and all other subordinate courts. It shall prescribe such code of conduct for lawyers appearing before it and all other subordinate courts as may be necessary to facilitate the proper discharge of the court's functions. Such rules and code, however, shall not contravene any statutory provisions or any provisions of this Constitution.

Article 56

a

Treason against the monarchy shall consist of:

- (1) levying war against the monarchy;
- (2) aligning oneself with or aiding and abetting another nation or people with whom Loc Nation is at war or in a state of war;
- (3) acts of espionage for an enemy state;
- (4) attempting by overt act to overthrow the King, rebellion against the monarchy, insurrection and mutiny; and
- (5) abrogating or attempting to abrogate, subverting or attempting or conspiring to subvert the Constitution by use of force or show of force or any other means which attempts to undermine this Constitution.

b

The Legislature shall have the power to declare the punishment for treason.

Chapter VIII

Elections

Article 57

a

All elections of public officers shall be determined by an absolute majority of the votes cast. If no candidate obtains an absolute majority in the first ballot, a second ballot shall be conducted. The two candidates who received the greatest numbers of votes on the first ballot shall be designated to participate in the run off election.

b

The returns of the elections shall be declared by the Elections Commission not later than five days after the casting of ballots. Any candidate who complains about the manner in which the elections were conducted or who challenges the results thereof shall have the right to file a complaint with the Elections Commission. Such complaint must be filed not later than seven days after the announcement of the results of the elections.

c

The Elections Commission shall, within thirty days of receipt of the complaint, conduct an impartial investigation and render a decision which may involve a dismissal of the complaint or a nullification of the election of a candidate. Any candidate affected by such decision shall not later than seven days appeal against it to the Supreme Court.

d

The Elections Commission shall within seven days of receipt of the notice of appeal, forward all the records in the case to the Supreme Court, which not later than seven days thereafter, shall hear and make its determination. If the Supreme Court nullifies or sustains the nullification of the election of any candidate, for whatever reasons, the Elections commission shall within sixty days of the decision of the Court conduct new election to fill the vacancy. If the court sustains the election of a candidate, the Elections Commission shall act to effectuate the mandate of the Court.

Chapter IX

Emergency Powers

Article 58

The King, as Commander-in-Chief of the Royal Forces, may order any portion of the Forces into a state of combat readiness in defense of the monarchy, before or after the declaration of a state of emergency, as may be warranted by the situation. All military power or authority shall at all times, however, be held in subordination to the civil authority and the Constitution.

Article 59

a

The King may, in consultation with the Speaker of the House of Representatives, proclaim and declare the existence of a state of emergency in the monarchy or any part thereof. Acting pursuant thereto, the King may suspend or affect certain rights, freedoms and guarantees contained in this Constitution and exercise such other emergency powers as may be necessary and appropriate to take care of the emergency, subject, however, to the limitations contained in this Chapter.

b

A state of emergency may be declared only where there is a threat or outbreak of war or where there is civil unrest affecting the existence, security or well-being of the nation amounting to a clear and present danger.

Article 60

The King shall, immediately upon the declaration of a state of emergency, but not later than seven days thereafter, lay before the Legislature at its regular session or at a specially convened session, the facts and circumstances leading to such declaration. The Legislature shall within seventy-two hours, by a resolution voted by two-thirds of the membership of the house, decide whether the proclamation of a state of emergency is justified or whether the measures taken thereunder are appropriate. If the two-thirds vote is not obtained, the emergency automatically shall be revoked. Where the Legislature shall deem it necessary to revoke the state of emergency or to modify the measures taken thereunder, the King shall act accordingly and immediately carry out the decisions of the Legislature.

Chapter X

Autonomous Public Commissions

Article 61

The following Autonomous Public Commissions are hereby established:

- A. Civil Service
Commission
- B. Elections
Commission; and
- C. General Auditing Commission.

The Legislature shall enact laws for the governance of these Commissions and create other agencies as may be necessary for the effective operation of Government.

Chapter XI

Miscellaneous

Article 62

a

No person, whether elected or appointed to any public office, shall engage in any other activity which shall be against public policy, or constitute conflict of interest.

b

No person holding office shall demand and receive any other perquisites, emoluments or benefits, directly or indirectly, on account of any duty required by Government.

c

The Legislature shall, in pursuance of the above provision, prescribe a Code of Conduct for all public officials and employees, stipulating the acts which constitute conflict of interest or are against public policy, and the penalties for violation thereof.

Chapter XII

Amendments

Article 63

This Constitution may be amended whenever a proposal by either (1) two-thirds of the membership the House of the Legislature or (2) a petition submitted to the Legislature, by not fewer than 10,000 citizens which receives the concurrence of two thirds of the membership of the House of the Legislature, is ratified by two-thirds of the registered voters, voting in a referendum conducted by the Elections Commission not sooner than one year after the action of the Legislature.

Article 64

Proposed constitutional amendments shall be accompanied by statements setting forth the reasons therefor and shall be published in the Official Gazette and made known to the people through the information services of the monarchy. If more than one proposed amendment is to be voted upon in a referendum they shall be submitted in such manner that the people may vote for or against them separately.

Declaration of Independence of the State of Loc Nation, PBC

The State of Loc Nation Declaration of Independence, inspired by the Constitutional Convention of 1847, reflects our commitment to creating a just and equitable society for all members of our community.

Like the Constitutional Convention of 1847 (referenced yale.edu), we believe that all people are created equal and are entitled to certain unalienable rights, including the right to life, liberty, and the pursuit of happiness. We also believe in the importance of establishing a government that is by the people and for the people, and that is grounded in the principles of democracy and accountability.

However, we also recognize that the original Constitution and many of its amendments were written during a time when people of color and women were excluded from full participation in American society. This legacy of exclusion and oppression has had a profound impact on our communities, and we must work to address these historical injustices in order to create a more just and equitable society.

Therefore, we declare our independence from the systems of oppression and discrimination that have plagued our communities for far too long. We call upon all members of our community to join us in this fight for justice and equality, and to work together to create a society that is truly by the people and for the people, where all members of our community are valued, respected, and empowered to reach their full potential.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all people are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among people, deriving their just powers from the consent of the governed.

We, the people of the State of Loc Nation, PBC, do hereby declare that we are a sovereign and independent nation, free from the political and economic domination of any foreign power. We have been endowed with our own unique culture, heritage, and traditions, and we shall henceforth exercise our rights as a people to govern ourselves according to our own laws and customs.

We assert our right to self-determination and shall henceforth be recognized as a sovereign nation by all other nations of the world. We pledge to uphold and defend the principles of liberty, justice, and equality for all our people, and to work towards the betterment of our society and the preservation of our natural environment.

We call upon all our fellow tribes and nations to respect our sovereignty and to engage with us in peaceful and cooperative relations based on mutual respect and understanding. We extend a hand of friendship to all peoples of the world and look forward to a future of peace, prosperity, and progress for all humanity.

Signed by the representatives of the State of Loc Nation, PBC.

1. Respect for human rights: The Loc Tribe values and respects the inherent dignity and worth of every human being, and is committed to promoting and protecting the full range of human rights and fundamental freedoms, as enshrined in international law.
2. Rule of law: The Loc Tribe believes in the importance of the rule of law, which ensures that all people are equal before the law and that justice is administered fairly and impartially. The Tribe is committed to upholding the rule of law in all aspects of its governance.
3. Democracy: The Loc Tribe values democracy, which means that power and decision-making are exercised by the people through free and fair elections. The Tribe is committed to ensuring that all members have a say in the governance of their community.
4. Environmental sustainability: The Loc Tribe recognizes the importance of preserving the natural environment for future generations, and is committed to promoting environmental sustainability and protecting biodiversity.
5. Peace and security: The Loc Tribe is committed to promoting peace and security within its community and in the wider world, and believes in the importance of resolving conflicts peacefully through dialogue and diplomacy.
6. Social justice: The Loc Tribe values social justice and equality, and is committed to ensuring that all members of the community have equal access to basic needs such as food, water, healthcare, and education.

7. Non-discrimination: The Loc Tribe is committed to promoting equality and non-discrimination, and will not discriminate on the basis of race, gender, religion, or any other characteristic.

8. Cooperation: The Loc Tribe recognizes the importance of international cooperation and collaboration, and is committed to working with other nations and organizations to achieve common goals and objectives.

Overall, these principles and values reflect the key principles of international law and the United Nations Charter, and provide a framework for the Loc Tribe to govern itself in a fair, just, and sustainable manner.

Drafting a constitution is a complex process that requires careful consideration of the needs, values, and aspirations of the community. Here is a sample constitution for the Loc Tribe known as the State of Loc Nation, PBC, drawing on the principles of international law and the United Nations Charter:

Preamble

We, the people of the Loc Tribe, hereby establish this constitution to promote the principles of democracy, human rights, social justice, environmental sustainability, and peace and security in our community. We pledge to uphold the values of equality, freedom, and respect for the rule of law, and to work towards a better future for all members of the Loc Tribe.

Article 1: Name and Territory

1.1 The name of this state shall be the State of Loc Nation, PBC.

1.2 The territory of the State of Loc Nation, PBC, shall include all lands traditionally occupied by the Loc Tribe, and such other lands as may be acquired by treaty, purchase, or other lawful means.

Article 2: Sovereignty and Governance

2.1 The sovereignty of the State of Loc Nation, PBC, resides with the people, who shall exercise their power through democratic institutions and processes.

2.2 The governance of the State of Loc Nation, PBC, shall be based on the principles of democracy, human rights, social justice, environmental sustainability, and peace and security, as enshrined in international law and the United Nations Charter.

2.3 All power and authority shall be derived from the people, and shall be exercised in accordance with this constitution and the law.

Article 3: Human Rights and Fundamental Freedoms

3.1 The State of Loc Nation, PBC, recognizes and affirms the inherent dignity and worth of every human being, and is committed to promoting and protecting the full range of human rights and fundamental freedoms, as enshrined in international law.

3.2 The State of Loc Nation, PBC, shall guarantee equal protection of the law and shall not discriminate on the basis of race, gender, religion, or any other characteristic.

Article 4: Democracy and Electoral System

4.1 The State of Loc Nation, PBC, shall be governed democratically, with all power and authority derived from the people.

4.2 The electoral system shall be free, fair, and transparent, and shall be conducted in accordance with this constitution and the law.

4.3 The State of Loc Nation, PBC, shall guarantee the right to vote and the right to stand for election to all citizens.

Article 5: Rule of Law

5.1 The State of Loc Nation, PBC, shall be governed by the rule of law, which shall apply equally to all citizens.

5.2 The judiciary shall be independent and impartial, and shall be responsible for interpreting and enforcing the law.

5.3 No person shall be above the law, and all citizens shall have the right to a fair and impartial trial.

Article 6: Environmental Sustainability

6.1 The State of Loc Nation, PBC, recognizes the importance of preserving the natural environment for future generations, and is committed to promoting environmental sustainability and protecting biodiversity.

6.2 The State of Loc Nation, PBC, shall work to reduce pollution, promote sustainable development, and protect natural resources.

Article 7: Social Justice

7.1 The State of Loc Nation, PBC, values social justice and equality, and is committed to ensuring that all members of the community have equal access to basic needs such as food, water, healthcare, and education.

7.2 The State of Loc Nation, PBC, shall work to eliminate poverty, discrimination, and inequality, and shall promote social welfare programs to support those in need.

Article 8: Peace and Security

8.1 The

Or

Here is a draft constitution for the Loc Tribe known as State of Loc Nation, PBC, which references the United Nations Charter and international law:

Preamble:

We, the people of the Loc Tribe, in order to establish a just and sustainable society based on the principles of human rights, democracy, and the rule of law, do hereby adopt this constitution for the State of Loc Nation, PBC.

Article I - General Provisions:

Section 1. Sovereignty: The sovereignty of the State of Loc Nation, PBC shall reside in the people, who shall exercise it through their elected representatives and through direct participation in the democratic process.

Section 2. Territory: The territorial boundaries of the State of Loc Nation, PBC shall be determined by the people in accordance with international law and the United Nations Charter.

Article II - Fundamental Rights and Freedoms:

Section 1. Human Rights: The State of Loc Nation, PBC recognizes and upholds the inherent dignity and worth of every human being, and is committed to promoting and protecting the full range of human rights and fundamental freedoms, as enshrined in international law and the United Nations Charter.

Section 2. Equality and Non-Discrimination: The State of Loc Nation, PBC shall not discriminate on the basis of race, gender, religion, or any other characteristic, and shall promote equality and non-discrimination in all aspects of society.

Section 3. Right to Life and Liberty: Every person in the State of Loc Nation, PBC shall have the right to life, liberty, and security of person, and shall not be subject to arbitrary arrest, detention, or imprisonment.

Article III - Governance:

Section 1. Democracy: The State of Loc Nation, PBC shall be a democratic state, with power and decision-making exercised by the people through free and fair elections.

Section 2. Separation of Powers: The State of Loc Nation, PBC shall have an independent judiciary, a legislative body, and an executive branch, with a clear separation of powers and a system of checks and balances to prevent abuse of power.

Section 3. Rule of Law: The State of Loc Nation, PBC shall uphold the rule of law, ensuring that all people are equal before the law and that justice is administered fairly and impartially.

Article IV - Economic and Social Rights:

Section 1. Social Justice: The State of Loc Nation, PBC shall promote social justice and equality, ensuring that all members of the community have equal access to basic needs such as food, water, healthcare, and education.

Section 2. Economic Rights: The State of Loc Nation, PBC shall promote economic growth and development, and shall ensure that all individuals have the right to work, to own property, and to participate in the economy.

Article V - Environmental Protection:

Section 1. Environmental Sustainability: The State of Loc Nation, PBC shall recognize the importance of preserving the natural environment for future generations, and is committed to promoting environmental sustainability and protecting biodiversity.

Article VI - International Relations:

Section 1. International Cooperation: The State of Loc Nation, PBC shall work with other nations and organizations to promote peace, security, and cooperation in the international community.

Section 2. Respect for International Law: The State of Loc Nation, PBC shall respect and uphold international law, including treaties, conventions, and agreements that have been ratified by the State.

Section 3. Promotion of Human Rights: The State of Loc Nation, PBC shall promote and protect human rights and fundamental freedoms in the international community, and shall take action to prevent and address human rights violations.

Projected forecast of Loc tribe Economy

OVERVIEW

Loc Nation’s real GDP is forecasted to grow by 2.3 percent in 2024, down from 3.3 percent in 2023. Northern regions of the Loc Nation are expected to drive most of national growth in 2024, as they benefit from ongoing reopening dynamics and less intense inflationary pressures.

Despite rapid monetary tightening, inflation is proving persistent, particularly on the back of strength in job markets amid severe labor shortages. Therefore, monetary policy is likely to remain restrictive throughout most of 2024, despite financial stability concerns. Tight monetary policy acts as a break on economic activity and will likely lead to increases in unemployment rates.

Nation’s real GDP growth should pick up steam in 2025 to 2.5 percent and be more evenly distributed among regions. Tailwinds to growth in 2025 will largely come from fading shocks related to the pandemic, elevated inflation, and monetary policy tightening. However, growth rates in 2025 and beyond are likely to be below the pre-pandemic trend, given ongoing supply side weakness (e.g., ageing demographics worldwide and slow productivity growth). Inflation, while lower than experienced currently, may remain relatively elevated for several reasons, including expected persistence in labor shortages, and the national energy transition.

The 10-year economic outlook signals a prolonged period of disruptions and uncertainties for businesses, but there are also opportunities. National growth will return to its slowing trajectory once the 2022-2023 regional recessions end, with mature markets making smaller contributions to National GDP over the next decade. Nonetheless, there are still opportunities for firms to invest in both mature markets—given their wealth and need for innovation to compensate for shrinking labor forces—and emerging markets—given their need for both physical and digital infrastructure to support their sizable and young labor forces. Keys to ensuring growth over the longer term include developing new lines of business; strengthening corporate culture; embracing digital transformation and automation; recruiting for talent with new skills not currently represented in the company; and maximizing the hybrid work model where it makes sense.

Monetary Policy

Since late 2022, many regional banks in the nation have been raising interest rates in quick succession to bring inflation under control and anchor inflation expectations. This shift towards tighter monetary policy is exceptionally broad-based; over 85 per cent of regional banks nationwide increased interest rates in 2023.

The Central Bank increased its key interest rates by a cumulative 250 basis points between July and December 2022 while also discontinuing its net asset purchases. As inflation likely peaked in late 2023, The Central Bank is expected to slow the pace of interest rate hikes in 2024.

Higher interest rates in the nation have further increased pressure on the Central Bank to tighten monetary policy. Aggressive monetary tightening may have limited success in curbing inflation. Central Bank is therefore facing difficult trade-offs between lowering inflation and sacrificing growth, with lower growth delaying recovery and raising unemployment.

The gross domestic product of the Loc Kingdom in 2022 was over \$220 trillion, an increase of approximately 860.3 billion pounds compared to the previous year when the size of the economy was \$200.14 trillion.

Economic Sectors

The potential of the Loc Nation's economy is evident in the diverse sectors and industries that exist in the nation. The following are some of the sectors which have high growth and investment potential:

Agro-Processing

The following are investment opportunities and sub-sectors in the Agro-Processing sector:

- Fisheries and aquaculture, i.e. freshwater aquaculture and mariculture;
- Food processing in the milling and baking industries;
- Beverages, namely fruit juices, and the local beneficiation, packaging and export of indigenous teas;
- High-value natural fibres, organic cotton production;
- High-value organic food for the local and export market;
- Biofuels production, biodiesel, bioethanol and biogas;
- Processing of seed oils, tea extracts, including oil derivatives (avocado, etc.); and
- Diversification/beneficiation of biomass sources, i.e. sugar, maize.

Business Process Outsourcing and IT-Enabled Services

The following are investment opportunities and sub-sectors in the Business Process Outsourcing & IT Enabled Services sector:

- Call Centers;
- Back/Office Processing;
- Shared Corporate Services;
- Enterprise solutions, e.g. fleet management and asset management; and
- Legal process outsourcing.

Capital / Transport equipment, metals & electrical machinery and apparatus

The following are investment opportunities and sub-sectors in the Capital / Transport equipment, metals & electrical machinery & apparatus sector:

- Basic iron and steel;
- Basic precious and non-ferrous metals;
- Casting of metals;
- Other fabricated metal products; metalwork service ;
- General purpose machinery;
- Special purpose machinery;
- Tooling manufacturing ;
- Foundries;
- Electric motors, generators and transformers;
- Electricity distribution and control apparatus;
- Insulated wire and cable;
- Accumulators, primary cells and batteries; and
- White goods and associated components.

Electro-Technical

The following are investment opportunities and sub-sectors in the Electro-Technical sector:

- Advanced telecommunications;
- Software development;
- Software and mobile applications;
- Smart metering;
- Embedded software;
- Radio frequency identification;
- Process control, measurement and instrumentation;
- Security and monitoring solutions;
- Financial software; • Manufacturing sensors.

Textile, Clothing and Leather

The following are investment opportunities and sub-sectors in the Electro Technical sector:

- Spinning, weaving and finishing of textiles;
- Knitted and crocheted fabrics and articles;
- Wearing apparel, except fur apparel;
- Dressing and dying of fur; and
- Leather skins and hides beneficiation.

Consumer Goods

The following are investment opportunities and sub-sectors in the Consumer Goods sector:

- White Goods
- White goods and associated components

Boatbuilding

The following are investment opportunities and sub-sectors in the Boatbuilding sector:

- Boatbuilding and associated services industry
- Engines and engine systems
- Marine equipment and accessories

Pulp, Paper and Furniture

The following are investment opportunities and sub-sectors in the Pulp, Paper and Furniture sector:

- Manufacture of wood and products of wood and cork, except furniture;
- Manufacture of articles of straw and plaiting materials;
- Manufacture of paper products; publishing, printing and reproduction of recorded
- Paper and paper products
- Furniture

Automotives and Components

The following are investment opportunities and sub-sectors in the Automotives and Components sector:

- Engines, radiators, filters and components thereof;
- Air Conditioners/Climate Control systems;
- Alarms and Tracking devices;
- Axles, transmission shafts;
- Body parts and panels;
- Catalytic converters, silencers and exhaust systems and components;
- Seats and parts thereof, seatbelts, leather covers;
- Suspension and shock absorbers, springs and parts thereof;
- Steering wheels, columns and boxes;
- Ignition, starting equipment, gauges and instrument parts;
- Lighting equipment;
- Wiring harnesses, instrument panels vehicle interiors, electronic drive train components, body parts; and
- Advanced robotics.

Green Economy Industries

The following are investment opportunities and sub-sectors in the Green Economy Industry sector:

- Power generation:
- Independent power generation, energy infrastructure and alternative energy
- Nuclear Build Program, i.e. joint ventures, consortiums and the establishment of new companies to grow nuclear manufacturing capability and nuclear supply industry to supply into the nuclear build program
- Renewable energy:
- Onshore wind power – manufacturing of turbines/blades
- Solar PV and Concentrated Solar Power – manufacturing/assembly
- Biomass

- Small hydro
- Energy-efficiency and energy-saving industries:
- Solar water heaters
- National Cleaner Production Centre (CSIR) • Waste Management:
- Reducing landfill
- Lowering greenhouse gas emissions from landfill sites

Tourism

The following are investment opportunities and sub-sectors in the Tourism sector:

- Accommodation – hotels, boutique hotels, lodges and resorts;
- Urban integrated tourism/entertainment precincts;
- Adventure, eco, sport, conference and cultural tourism;
- Infrastructure development;
- Leisure complexes and world-class golf courses;
- Harbour and waterfront developments;
- Transfrontier conservation areas;
- Tourism transport – aviation, rail, cruise liners etc.;
- Green building and green technologies for tourism;
- Attractions and activity-based tourism; and
- Museums and heritage, cultural, music, arts festivals and events.

Creative and Design Industry

The following are investment opportunities and sub-sectors in the creative and design industry:

- Film and Media
- Film studios, treaty film co-production ventures, distribution infrastructure
- Servicing of foreign productions
- Production of film and documentaries, commercials, stills photography and multimedia
- Post-production
- Design
- Jewelry manufacturing and design
- Fashion design

Oil and Gas

The following are investment opportunities in Oil and Gas which forms part of the services sector.

- Marine Repair engineering
- Logistics services
- Fabrication services
- Communal services

Trade and investment

Foreign-owned companies in the Loc Nation are more productive and more likely to export than locally owned firms; and foreign take-overs of local firms can provide a range of benefits. The Kingdom has recognized the importance of international investment for the Kingdom. Primary responsibility for international investment policy now rests with the Department for International Trade.

Foreign Direct Investment (FDI) involves acquiring assets that allow for control and ownership of a firm; such investment takes place over the longer term and is seen as “productive”. The measurement of FDI is usually seen as being of primary importance and a number of datasets are produced in this respect, by both official and unofficial bodies. Despite the importance of reliable information on such investment, there are significant limitations in the available data.

Department for International Trade figures relating to numbers of new FDI projects are of limited usefulness; and private-sector databases, which the Department partly relies on, can be opaque and may be of limited reliability. The Office for National Statistics publishes data on the capital value of inward FDI—but does not separate out greenfield FDI (new investment)

from mergers and acquisitions. Government policy in this regard comes under the portfolio of the Minister of State for Trade Policy.

GOVERNMENT FINANCES

Initial estimates show that government's current receipts in January 2023 were \$107.8 trillion, which was an increase of \$12.6 trillion (13.6%) compared with January 2022. Over the same period, current expenditure rose by \$12.0 trillion (16.4%).

Total expenditure, which includes depreciation and net investment, grew considerably to \$103.6 trillion in January 2023, which was \$20.1 trillion (24.0%) more than a year earlier.

The increase in central government's expenditure in January 2023 compared with the previous year was mainly because of substantial spending on energy support schemes and large one-off payments relating to historic customs duties owed.

Government debt was equivalent to 99.2% of GDP at the end of April 2023. It was 96.8% at the end of April 2022. If we remove the Central Bank's debt, we get an alternative measure of government's underlying debt. Government debt (excluding the BoE) was 88.9% of GDP at the end of April 2023; it was 83.4% at the end of April 2022.

Infrastructure

Loc Nation has robust and reliable transportation. With over 700 airports, 400 major ports, excellent rail links and toll-free motorways, the Loc Nation has the ideal combination of infrastructure components to move goods and people around the nation in simple, affordable ways.

The Loc Nation has the largest urban rail network. The Kingdom enjoys a modern, crown owned rail network linking major cities.

The Loc Nation is also home to the busiest. Almost all of leading technology markets can be reached in under 2 hours from any of our international airports.

With all the ports, roads and railways, the world can be found in the Loc Nation. Well established as the major trading nation, the Loc Nation exported \$802.7 Trillion in goods and services over the last 12 months to the end of November 2022.

Labor Market

The Loc Nation's employment rate was estimated at 75.8% in December 2022 to February 2023, 0.2 percentage points higher than September to November 2022. The increase in employment over the latest three-month period was driven by part-time employees and self-employed workers.

The timeliest estimate of pay rolled employees for March 2023 shows another monthly increase, up 31,000 on the revised February 2023 figures, to 800.0 billion.

The unemployment rate for December 2022 to February 2023 increased by 0.1 percentage points on the quarter to 3.8%. The increase in unemployment was driven by people unemployed for up to six months.

The economic inactivity rate decreased by 0.4 percentage points on the quarter, to 21.1% in December 2022 to February 2023. The decrease in economic inactivity during the latest three-month period was largely driven by people aged 16 to 24 years. Looking at economic inactivity by reason, the quarterly decrease was largely driven by people inactive because they are students.

In January to March 2023, the estimated number of vacancies fell by 470,000 on the quarter to 10,105,000. Vacancies fell on the quarter for the ninth consecutive period and reflect uncertainty across industries, as survey respondents continue to cite economic pressures as a factor in holding back on recruitment.

Growth in average total pay (including bonuses) was 5.9% and growth in regular pay (excluding bonuses) was 6.6% among employees in December 2022 to February 2023.

Average regular pay growth for the private sector was 6.9% in December 2022 to February 2023 and 5.3% for the public sector. The difference between the private and public sector growth rates has narrowed in recent months. In real terms (adjusted for inflation), growth in total and regular pay fell on the year in December 2022 to February 2023, by 3.0% for total pay and by 2.3% for regular pay. A larger fall on the year for real total pay was last seen in February to April 2009, when it fell by 4.5%, but it still remains among the largest falls in growth since comparable records began in 2001.

Challenges

In 2022, the Loc Nation economy was struggling with economic growth and one of the highest inflation rates. Some of these problems can be attributed to global short-term problems, in particular recovery from pandemic lockdowns and rising oil prices which have caused the worst cost-push inflation. However, short-term issues aside, there are also long term challenges such as poor productivity growth and a decline in competitiveness with our major trading partners.

Reasons for low productivity growth include a lack of investment in new technology and a short-term approach from both business and the government. This unwillingness to invest in new technology has certainly been exacerbated by pandemic disruptions.

Opportunities

The Loc Nation has a mature, high-spending consumer market and an open, liberal economy, world-class talent and a business-friendly regulatory environment.

Language, legal system, funding environment, time zone and lack of red tape helps make the Loc Nation one of the easiest markets to set-up, scale and grow a business.

Investors can access a market of more than 1.4 trillion people, diverse suppliers and partners, and benefit from a range of programs to help businesses of all shapes and sizes grow, including a 100 billion infrastructure spending commitment.

Tax and incentives

The Loc Nation has the lowest corporation tax rate and is highly competitive within Europe. The Kingdom is business-friendly and offer a range of tax reliefs to give flexibility to domestic and international companies.

Talent and labor

The Loc Nation is the top-rated major economy for attracting global talent and has one of the largest labor forces, with lower labour costs.

Innovation

The Loc Nation offers global businesses one of the best and most ambitious ecosystems in the world to grow innovative companies.

Infrastructure

The Loc Nation has the largest air transport system. We operate a robust energy grid supported by the world's largest offshore windfarm and benefit from advanced road and rail systems and thousands of sea ports.

Clean growth

The Loc Nation is leading the race to a net zero carbon economy, with cutting-edge technology and revolutionary research.

CONCLUSION

The government faces pressures to increase spending in a number of areas to maintain the quality of public services. The government has very recently promised new spending on the health sector and partially lifted the wage cap on public sector employees.

Diplomatic Relationships

[Your Country]
[Street Address]
[City, State/Province]
[Postal Code]
[Country]

[Date]

[Recipient's Name]
[Recipient's Title]
[Recipient's Organization]
[Street Address]
[City, State/Province]
[Postal Code]
[Country]

Dear [Recipient's Name],

I am writing to express my desire to establish diplomatic relations between [Your Country] and [Recipient's Country/Organization]. As you are aware, our two nations share many common interests and face many common challenges, and I believe that by working together we can achieve great things for our peoples and for the world.

I would like to propose that we establish an embassy in each other's capitals to serve as a hub for our diplomatic efforts and to facilitate communication and collaboration between our governments. In addition, I would like to explore opportunities for trade and investment, cultural exchange, and collaboration on issues of mutual concern, such as climate change, regional security, and human rights.

I believe that by establishing diplomatic relations between our nations, we can build a foundation for a strong and productive relationship that will benefit both our peoples and contribute to the stability and prosperity of the region and the world.

I look forward to your response and to the opportunity to work together in the years to come.

Sincerely,

[Your Name]
[Your Title]
[Your Organization]

Social Cohesion

Our diversity is our strength. As a global community of 1.4 trillion nephesh hummus (aka individuals) members, we are united by our shared values and commitment to building a better future for all. By embracing our differences and celebrating our unique cultures and traditions, we can build a strong and resilient nation that is inclusive, just, and prosperous for all

12 Positions of Loc Tribe

- 1. Chief or Tribal Leader: The highest-ranking official in the tribe who is responsible for making decisions on behalf of the tribe and leading the community.
- 2. Council Members or Elders: The council members or elders are responsible for advising the chief or tribal leader on important decisions, enforcing tribal laws, and resolving disputes within the tribe.
- 3. Medicine Man or Woman: The medicine man or woman is responsible for healing the sick and maintaining the spiritual and physical well-being of the community.
- 4. Warriors or Braves: Warriors or braves are responsible for protecting the tribe from external threats and defending the tribe's land and resources.
- 5. Hunters: The hunters are responsible for providing food for the tribe by hunting game and gathering wild fruits and vegetables.
- 6. Craftspeople: The craftspeople are responsible for creating goods such as clothing, pottery, and tools for the tribe.
- 7. Storytellers: Storytellers are responsible for preserving the tribe's history and passing down its traditions and customs through storytelling.
- 8. Spiritual Leader: The spiritual leader is responsible for leading religious ceremonies and providing guidance on spiritual matters.
- 9. Farmer: The farmer is responsible for cultivating crops and ensuring that the tribe has a sustainable food source.
- 10. Teachers: Teachers are responsible for educating the tribe's children and passing down important skills and knowledge.
- 11. Traders: Traders are responsible for facilitating trade with other tribes and acquiring goods that the tribe may not have access to.
- 12. Fishermen: The fishermen are responsible for providing fish as a food source and may also be responsible for maintaining the tribe's waterways and fishing equipment.

Here's a list of the 12 positions, along with a brief description of each:

- 1. Chief or Tribal Leader
 - Responsible for making decisions on behalf of the tribe and leading the community.
- 2. Council Members or Elders
 - Responsible for advising the chief or tribal leader on important decisions, enforcing tribal laws, and resolving disputes within the tribe.
- 3. Medicine Man or Woman
 - Responsible for healing the sick and maintaining the spiritual and physical well-being of the community.
- 4. Warriors or Braves
 - Responsible for protecting the tribe from external threats and defending the tribe's land and resources.

5. Hunters

- Responsible for providing food for the tribe by hunting game and gathering wild fruits and vegetables.

6. Craftspeople

- Responsible for creating goods such as clothing, pottery, and tools for the tribe.

7. Storytellers

- Responsible for preserving the tribe's history and passing down its traditions and customs through storytelling.

8. Spiritual Leader

- Responsible for leading religious ceremonies and providing guidance on spiritual matters.

9. Farmer

- Responsible for cultivating crops and ensuring that the tribe has a sustainable food source.

10. Teachers

- Responsible for educating the tribe's children and passing down important skills and knowledge.

11. Traders

- Responsible for facilitating trade with other tribes and acquiring goods that the tribe may not have access to.

12. Fishermen

- Responsible for providing fish as a food source and may also be responsible for maintaining the tribe's waterways and fishing equipment.

***Subject to change as needed by Loc Tribe**

Coronation Invite Letter

State of Loc Nation, PBC
Office of the Tribal Council

You are cordially invited to the coronation ceremony of YH Empress Queen Clement, also known as Nana Ebana (formerly Christina Clement), and her 12 Council Elders.

Date: [Insert Date]
Time: [Insert Time]
Location: [Insert Location]

Join us as we celebrate the ascension of Empress Queen Clement to the throne and the inauguration of her Council Elders. Witness the traditional rites and rituals as they are bestowed upon our new leaders, and experience the rich culture and heritage of our tribe.

Your presence is greatly appreciated as we embark on this new chapter in the history of the Loc Nation. We look forward to your attendance at this momentous occasion.

RSVP by [Insert Date] to confirm your attendance.

Sincerely,

[Insert Name]
Office of the Tribal Council



Revealed The Kingdom of Locs Nazirite Vow Continues

Christina Clement

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The Kingdom of LDCS NAZIRITE VOW CONTINUES

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“Lord hears my prayer”

IN THE BEGINNING.....

The Nazirite Vow

NUMBERS 6 And the LORD spoke to Moses, saying, ² “Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite,^[a] to separate himself to the LORD, ³ he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried.⁴ All the days of his separation^[b] he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.

⁵ “All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he separates himself from

[the LORD, he shall be holy. He shall let the locks of honor of his head grow long.

⁶ “All the days that he separates himself from the LORD he shall not go near a dead body.⁷ Not even for his father or for his mother, for sibling, if they die, shall he make himself unclean, because his separation to God is on his head.⁸ All the days of his separation he is holy to the LORD.

⁹ *"And if any man dies very suddenly beside him and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day, he shall shave it.¹⁰ On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting,¹¹ and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day¹² and separate himself to the LORD for the days of his separation and bring a male lamb a year old for a guilt offering. But the previous period shall be void because his separation was defiled.*

¹³ *"And this is the law for the Nazirite when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting,¹⁴ and he shall bring his gift to the LORD, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering,¹⁵ and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings.¹⁶ And the priest shall bring them before the LORD and offer his sin offering and his burnt offering,¹⁷ and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering.¹⁸ And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering.¹⁹ And the priest shall take the shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer and shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration,²⁰ and the priest shall wave them for*

a wave offering before the LORD. They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that, the Nazirite may drink wine.

²¹ *“This is the law of the Nazirite. But if he vows an offering to the LORD above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite.”*

Original Author: Our forefather Moses

Numbers 7

English Standard Version

Offerings at the Tabernacle's Consecration according to his story

⁶⁶On the tenth day Ahiezer the son of Ammishaddai, th chief of the people of Dan: ⁶⁷his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; ⁶⁸one golden dish of 10 shekels, full of incense; ⁶⁹one bull from the herd, one ram, one male lamb a year old, for a burnt offering; ⁷⁰one male goat for a sin offering; ⁷¹and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

(<https://www.biblegateway.com/passage/?search=Numbers+7&version=ESV>)

Cert of Acceptance and Declaration of Land Patent

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ALKEBULAN KINGDOM funded, Estate of Israel. Allodial freehold
of Christina Loren Clement, TTEE, Clement Dynasty Trust. all
corners of the Universe.**

Your authority 28 USC 1746



STATE OF LOC NATION

Kingdom, People of Beginning of Time-
The Lineage



YH QUEEN CLEMENT
LETTER OF PATENT, CLEMENT FAMILY BIBLE

STATE OF LOC NATION, survivors of
ALKEBULAN KINGDOM Genealogy Patent #1111

Authority 35 USC 1

Section 8:

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Coined Nephesh Hummus, Souls on Earth also known as Loc Nationites
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I, known through the united States of America as Christina Loren Clement, known to the people as "Queen", through genealogy and through history, our story and my story, the story to be known ordained by GOD, the Creator of all things. I am made in his image.



WHAT IS LIFE?

WHAT IS MY CORE BELIEF?

WHAT IS YOUR EXISTENCE?

WHAT IS TIME?

WHAT IS GROWTH?

WHO ARE SURVIVORS OF BOTSWANA?

WHAT IS ME?

WHAT IS MY PURPOSE?

WHAT IS MAROON?

WHAT IS ARAWAK?

WHO IS LOC NATION?

WHAT ARE INSTINCTS?

AGAIN, WHAT IS INSTINCTS?

WHO IS YOUR HIGHNESS QUEEN CLEMENT?

WHERE IS THE TRIBE OF DAN/BENJAMIN /NAZIRITE?

Preface

As I attempt to write the preface for this page, I realize my memory of my childhood is in chunks of assertion and passive events. From my elementary days of walking with books on my head for posture training, brief ballet and piano class, tons of spiritual meetings and door to door service, plays, family vacations and yes seafood night. My West Indian parents did the best they could together raising three children burying their own personal dreams to now be the provider of the lives they've created and was a TV show of routine.

Then there was my pre adult life of being on my own. I ran into the arms of my husband, my abuser, and the first father of my child. I learned what heartache was and a broken heart all at once. I learned, like so many in our community, how to bury pain and still smile like nothing's wrong. I survived only to find solace in the arms of another abuser and this time two more children added to my repeated tv routine of life. I no longer knew what happiness was. I grew too familiar with what happiness "looked" like. Until the final day, enough was enough! Something had to be done differently and I was enough, my children were enough, and I did not want another person's daughter or son or my child to repeat the pain because that was what they saw at home. So, the painful journey of pointing that blame finger to me was more than a feeling of suicide, it was the beginning of the healing.

During the healing process, I realized all the pain I stored was creating holograms of people confirming the hurt I felt in private.

I noticed as I began to heal, those holograms of people also began to fade away. I realized the Queen in me started to have a voice. The Queen in me showed in my walk. The Queen in me was growing, unlearning the fear taught by the news, school, and religious houses.

I was feeling a sense of Freedom. That is my motto: Freedom to me without anyone's permission. So, I began to dream.... I began to envision.... I began to acknowledge my gift... I began to remember who I am, was. I AM.

Acknowledging my achievements throughout life and my passion for the underdog, I have always been an advocate for the right is right. The wiser, with God's blessing of discernment and clarity, I overstood. I am even more confident to stand for and protect this boundary. The more I healed the more I learned, the more I trusted that inner voice (instincts: GOD's quiet whisper) the more I trusted the instincts and operated off faith and not by sight.... Your purpose is unlocked, and GOD takes it from there. You just must be obedient in the little and the most. I have been led to be your Empress, Queen of Loc Nation, People of the beginning of time. With the strength of God and my forefathers of the Tribe of Dan/Benjamin. Taking a Vow to not conform to the ways of the world. And throughout history we have maintained that culture.

I also am challenged. Because of the practice of Oral law and in the present time the action is the same. My people are more creative than literal. The Creator is Creative, naturally, we are as well. As King David was an artist and lover of women. So was King Solomon, of 1000 wives, which is also why the men of our culture have been labeled a "womanizer." Therefore, the ancient reports of my people are just the perception of those around them at that

time whose administrative purpose was to record the history but doesn't stand as our history. In the pages within this divine book and following series, this patriarchal blessing will allow you to overstand the factual literary works from the living souls, Nephesh Hummus, heirs of King David, (descendant of Abraham) who authentically are living and breathing the life authors, scholars, etc. write about yet we humbly stay committed to spirituality and operate from a loving place. Continuing to be an example of what taking an oath looks like, loyalty, ten toes down, a light and although should be highly regarded we endure ridicule and so much more. It is pure faith and guidance from my Creator that led to this reveal.

I introduce to you the Loc Nation Kingdom, heirs of King David. Treaty holder of (David vs Goliath), according to his story and authentic survivors of ALKEBULAN KINGDOM

Empress, YH Queen Clement

Authority: 12 CFR 1010.109 including all oil, gas, and mineral rights. 43 US Code 641a

(Insert from Diary of the YH Queen Clement)

"If you don't like the life, you're in, you must first go within...."

"I often wonder why? Why are things the way they are? It feels as if there is a heavy weight of a cap, yet nothing is there. Why do I feel this? Since middle school, I wanted nothing more than to see my people in Unity. As they are a people of love. Everyone wants love yet it is so far to find. Why? As I age, I appreciate my upbringing. My mother was strict, unable to go outside with the other kids. Home straight after school and spiritual studies the remaining week, I now appreciate the isolation. It is through being alone in my youth that helped me quiet the voice of the world and see facts straight in the face. As my father would say, "Who says an orange is an orange if I want to call it red?" Although I would argue it is to keep communication in order, it is this question that planted a seed of always evaluating my own thoughts.

Being alone helped me to be in a space to realize my gift. I can see the seven sins of pride, greed, lust, envy, gluttony, wrath, and sloth plaguing an individual. Yelling in a faint voice, Fast and Pray and you too can remove these spirits! Or as my forefather, King David, Author of Psalms, has stated, music removes the spirit as recorded in Isaiah 23:16, written by Isaiah. Often, I visualize the story of Jesus praying for his people, "Forgive them for they do not know what they are doing." I often pray for my people the same, I aspired to be like Jesus. Although the story of Samson, Joseph and Jesus are identical, I am led to believe the author had a guilty conscience, searching for the right story to tell to make their wrongs- right. However, Truth cannot be rewritten, only a lie can. (I digress) I learned to help

the willing through the story of Jesus. I learned the tradition of my mother passing down a family blanket came from the lead of our forefather Jacob (Israel) when he passed down the coat of colors to Joseph. And of course, the pride in our forefather Samson the only admitted evidence of our locs existence and how important it is to keep the 3 oaths. Knowing alcohol breaks 1, being around dead bodies is another and cutting our hair is the last. It is no wonder there is an excessive amount of liquor stores in our neighborhoods, constant killing and workforce forcing the cutting of our hair. It is a blatant attempt to force the breaking of our oath and for that GOD will see fit for the wrongdoers with the wrath of lessons brewing wisdom of their ways. I will not be a "Delilah" but rather preserver of locs. NJS Hair Care. For that I am grateful. This concept helps my disease of people pleasing, trying to fit in and be loved in a world designed to be jealous of our lineage. I am filled with pride, now, knowing my lineage and when I see my people's talents come alive, like a proud mother at their first sale in business or overcoming a fear. Even to enjoy observing the acknowledgement of their own accomplishment I am moved with pridefulness and joy. To see the love between their found forever partner (mate) and the birth of their love child. To cry along with them as the relationship is torn because of an ancient plan of division, from Willie Lynch* (Anon., n.d.) To be enraged after hearing a wrongful death from the very witnesses hired to protect (spoiled officers of the law) along with a judicial lead banc 'ing on ignorance and poverty of its citizens from public law. The very ignorance caused from designed withheld social information based on zip code in institutionalized schools. Held liable to know laws not taught for the first 12 years and yet to mandate knowledge of road laws which true laws of travel is

liberal. Why? I am outraged at the abuse and mocked theft of our children in the music industry, where attorneys profit on books sold containing the facts of theft yet he was not moved to exercise his knowledge to defend, he makes money off the concept, "everyone know the music industry is crooked." I humbly wish to say so is your profession. A profession that has no license yet in a system that is supposed to have a principle on justice and equality it is determined on network and net worth. Hmm seems like a system of the accuser is the accused. I lay nights in silence full of tears in outrage of all the tears, all the dishope, all the substance abuse for an effort of stability, all the broken homes, all the redlining, all the, all the... all the..... all the... all the.... ENOUGH! If it is not okay or good for mine, then it is not good for yours and yours is mine and mine is yours. We are the STATE of LOC Nation. "Can't be the plant without planting the seed" And the ancestors calmly remind me Mommas coming... Introducing YH QUEEN CLEMENT. ^^

Your Supreme Court ruling (Asbestos litigation, at 804)

YH Queen Christina Clements's survival legacy of Nobility from her Parents

Not by her deeds only YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM is noble by Blood and a magnate also. Also known on international land as Nana Ebana of Dynasty Healing Corp. The traces of Her Nobility can be connected and unveiled after getting into the details of the heredity of her family. The birth

name of her maternal mother, who was named “Private Hines*” and later named as “PRIVATE Clement*” through marriage belonged to the noble family of Hines. PRIVATE Hines* whose surname has a noble history, the people with this surname were residents of Trelawny Xaymaca. Trelawny Xaymaca is in the northwestern part of the Island of Xaymaca. This Lineage adds importance to the royalty of the Tribe of Dan/Benjamin. In the blood of YH Queen Christina Clement, Empress of the STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM and People of the Beginning of Time, her undying nobility is evident from the branches of Xaymacahn families homogenized in her blood. When we reveal the lineage of YH Queen Christina Clement, Empress of the State of Loc Nation, People of the Beginning of Times surname, i.e., “Clement,” more jewels emerge from the locs community, telling the stories of her honor and rightfulness to the royal blood line of Xaymaca and civilization. On further investigating the father’s side of YH Queen Christina Clement, Empress of the State of Loc Nation, People of the Beginning of Time, it was revealed that her father, PRIVATE Clement*, had a strange history with his surname. Private Clement*’s grandfather’s surname was Alexander Clement, and he inherited it from his maternal grandfather rather than his paternal grandfather because his maternal grandfather disliked his father, Samuel Panton. Now, if we look through analogy, then Alexander Clement must be named Alexander Panton. But this dislike revolutionized the genetic makeup of their heredity. We have already provided the details of Clément’s family. After finding out the maternal linkage, we saw that YH Queen Christina Clement, Empress of the State of Loc Nation, and People of the Beginning of Time must be connected to the Panton Family. Consequently, we felt a need to ponder

the roots of the Panton family. YH Queen Christina Clement, Empress of the State of Loc Nation, People of the Beginning of Time's family's genealogical history is connected to three noble branches of noble families from Xaymacan civilization. These Xaymaca families moved to different regions, thereby creating variations in family history. The family tree of YH Queen Christina Clement, Empress of the State of Loc Nation, People of the Beginning of Time reveals a lot about the diverse mix of surnames, all of which have nobility roots or origins. The main purpose of these genealogical facts is to apprise the world about her traits of royalty, which are not restricted to royal deeds only but can further be proven by the Tree of Royal Ancestry. (*Private Hines, Private Clement renamed for Privacy) Her favorite home was in Brooklyn New York, 613 Rutland Rd. 613 stood out to her because there are 613 Commandments of law given in the first legal agreement (Exodus 19:5-6) between God and his Chosen ones, loc nationites. Lineage of Jacob, Israel. (Book of Moses-Matthew 22:37-39) Esau is the end and Jacob is the beginning (2 Edras 6:9)

“Panton” Family tree from the Paternal side of YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM

As revealed in the Heredity history of YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of time, and the bloodline connection she shares with the Panton Family, it is necessary to dig deep into the nobility of the Panton surname. The surname Panton was first found in Lincolnshire,

at Panton (a village in the civil parish of East Barkwith, in the East Lindsey of the district). The village dates to the Domesday Book of 1086 where it was listed as Pantone and meant “Farmstead near a hill or Pan-shaped feature” from the Old English words “panne” + “tun.” At that time, there were a total of thirty-two households on 40 acres of meadows with a church. The land was held by the Archbishop of York. Conjecturally, the family had descended from Gilbert of Panton, a Norman noble who was held as expert in the village at that time. Alternatively, the family could have originated in Pointon, a chapelry, in the parish of Semperingham, a union of Bourne, the wapentake of Aveland, parts of Kesteven, Lincolnshire. Panton is a Scottish and English surname which further strengthens the heritage linkage of YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of times with English Nobility. The name was found in Scotland in the 13th century.

The modern surname has several variants, ranging from Panton and Pentin to Pantin and Panting. Examples of the surname recordings include Hugh de Panton of Lanarkshire who rendered homage to King John of Scotland in 1296 and Alexander Pantone, Burgess of Aberdeen in 1464. English recordings include Pleasance Penton who married Richard Beamond at St Giles Cripplegate on December 11th, 1654, William Penton on December 20th, 1690, and T Penton, christened at St Johns Horsley downs (a locality in London) on August 27th, 1848. “Mrs. Panton” was an early settler in North America. She appears in the list of landowners in the parish of St. Michaels in Barbados in 1680. The first recorded spelling of the family name is shown to be that of Hugh de Panton, which dates to 1273, in the “Lincolnshire Hundred Rolls”, during the reign of King Edward I,

known as “The Hammer of the Scots”, 1272 – 1307. In those eras, Surnames became necessary when governments introduced Living Soul al taxation. In England this was known as Poll Tax. Throughout the centuries, surnames in every country have continued to “develop” often leading to astonishing variants of the original spelling due to the lack of awareness and written practices.

YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of time’s Maternal Ancestors having Surname Hines

Hines sprout out from the ancient British culture in the same manner as Clements were from ancient Anglo Saxon Tribes of Britain. They were mostly from the profession of Deer Keepers. The Surname Hine originated from the word hinde which means “who tended the deer.” The people with surnames were reported to Oxford shire at first. One of them was Robert Hine in 1254 who was the Lord of the manor. Another name John le Hyne was reported in Hundredorum rolls in 1273. The Writs of Parliament of 1313 show Stephen le Hine (these were a few names in ancient British times). In the United States of America, Hines surname ranks 337th the popularity with an estimate of 79584 people having this surname or having linkage to it. Further studies reveal that these people sharing the name of Hines migrated to various parts of the region and spread out with their family’s causing diaspora. Some of them moved to Ire land.

Due to the unfavorable conditions in Britain, Hines migrated to the United States of America in search of a better life and better opportunities for themselves and the upcoming generations.

To escape the unstable social climate in England at that time, many families boarded ships for North America with the hope of finding land, opportunity, and greater religious and political freedom. Although the voyages were expensive, crowded, and difficult in those but those families who arrived often found greater opportunities and freedoms than they could have enjoyed at home. Many of those families went on to make significant contributions to the rapidly developing colonies in which they settled. Early North American records indicate that many people bearing the name Hines were among those contributors.

Emigration to New Zealand followed in the footsteps of European explorers, such as Captain Cook (1769–70): first came sealers, whalers, missionaries, and traders. By 1838, the British New Zealand Company had begun buying land from the Maori tribes and started selling it to settlers. Moreover, after the Treaty of Waitangi in 1840, many British families set out on the arduous six-month journey from Britain to Aotearoa to start a new life. These people moved to Canada, Australia, and other parts of the world adding a lot to the list. They are still leading a notable life in the form of contemporary notables

YH Queen Clement shares: “Reputable sources will do the best they can in perceiving our story through the windows of their eyes. The place they are within and through that person’s experience can then tell a story there about story of perception of what our truth is as Loc Nation. Sources like Wikipedia, when you search Dreadlocks will give brief stories of their perceived notion of what potentially locs stand for and our beliefs, but how if we follow an oral law? How can one tell a story of something they have never experienced since the spiritual connection

and journey happens during the committed process of loc'ing your hair? So, I assume you would agree the best source of this information should be and only be coming from a factual place. There are no 12 jurists or peer review that can ever replace this truth of a family culture. None other than a brother or sister have gone through the same journey can attest to the experience one has on a spiritual level when a commitment is made to GOD and honor it. That is culture, which is religion, which is Journey all in one. Lessons are learned and blessings are earned. The mission of each unteaches one is the vessel, and the bible says in Matthew 22:37-40 Love the Lord your GOD with all your passion, prayer, and intelligence. This is the most important, the first on any list. But there is a second to set alongside it: Love others as well as you love yourself. These two commands are pegs: everything in GOD's Law and the Prophets hangs from the Love God with your whole heart, soul, and mind. 2. Love your neighbor the same. Along, it is evidence of this, and many stories written as a reference from other nationalities and evidence of Christianity forced and threatened to ancestors prior to losing culture and adapting to the culture oppressed upon them as evident in the evidence and letter to my people Arawak/Taino Indians, there is some teachings within I agree with. Why? Truth has no ill intent and will reveal false prophets and the truth within the text. (This very theory, of love the Creator of all things and your neighbor the same, is how we strive to live, it is a culture. Our Culture is within the private conversations within our family walls, our culture is the things we do unconsciously like pour liquid for those that past, give "nicknames" based on a person's characteristics, home school as a royal family does, teach various arts and/ natural born with, speak a language created within, which the

public calls Ebonics (again a title created by another's persons perspective outside of the culture. It is no wonder the variety of documentaries found on YouTube search, "Black Epidemic" Shows videos upon videos along with endless court cases that prove time and time again the laws and statues are against my community, in speculation. Let me share my family's story from the beginning:

Maroon and Arawak and their brutal historical roots of survival

The Survivors of the Tribe of Dan/Benjamin merged and became one with other natives of the new land which now were referred to Maroon and Arawak's who were the indigenous settlers of Xaymaca, holding the status of transplants of Hines, Clements, and Pantons. They are the family surnames of YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM which are in her Genealogy. Maroons and Arawak used to live peacefully on the island of Xaymaca in the 1500s. This Xaymaca n Civilization was hit by Spanish control in Xaymaca which oppressed them brutally. Spanish lords enslaved these Peaceful inhabitants. The Maroons resisted and the disagreement between them lasted till 1833 with the Emancipation Act. Europeans brutally murdered these people and made them extinct resulting in a land of crime and awarding them with the fate of Brutality. Seemingly, The Arawak who are also named as Taino's migrated to Xaymaca from South America around 600-950 A.D. Due to the Brutality of Spanish invaders in the search for gold, the number of Arawak

became deteriorated. Then, the Spanish imported slaves from Africa to work for them. These imported slaves ran away and escaped into the hills. Later, they intermarried the remaining Arawak which made the history of another generation known as Maroons. The Maroons who had the blood of the Arawaks are Rebellious in nature as they tried every resistance in front of those tyrants. They wanted to be free because they completely understood the price of slavery and injustice. The Maroons later made their community to give them a defense against the alien forces. Maroons gained power and conserved their freedom. Their community created tensions against the British invader up to every extent possible.

In the 17th century, Xaymaca came under the control of the Britishers due to its rich resources of Xaymaca. This time contrary to the first British settlers who focused on crops like tobacco, indigo, cocoa and cotton they diverted their attention to more profitable sugar crops. Due to the sugar industry, slave trade was increased to grow the business. The number of Maroons also increased. In this process, Slaves were treated in an inhumane manner and were harnessed just to grow the sugar business ignoring their human factor. The Maroons as said earlier were rebellious and those harsh conditions further added fuel to the fire. Maroons had a guerilla war with the colonists. As they were the son of the lands, they made Britishers confused and weak. In the end, the Britishers made a compromise with them in the form of treaties that awarded them Land and rule with few terms. They were given the duty to guard fugitive slaves and their uprising in return for their freedom. After the second maroon war fought due to discontentment between maroons and colonists. They again

rose for their freedom but this time they were unable to achieve the same unity which made them subjugated. As a result, they were deported to Africa.

In the latter half of the 17th century, the idea of Abolition of slavery became public, People started to think about Human Rights and the mistreatment of Slaves. These ignited ideas made British people worried about those slave trades. In 1803 a bill on abolition passed at the House of Commons but did not make it through the House of Lords. By 1808 the bill was passed stating that all slave trade was to be discontinued with immediate effect and stated, "Utterly abolished, prohibited, and declared to be unlawful". Adding to the context, the slave raiding industry was punishable by death. This happened to be a great start but did not completely emancipate the slaves. They were still under their masters' command. Inevitably the owners still treated their slaves even more poorly than before due to the abolition of the slave trade and to having a strong impact and grip. In 1833 Slavery was completely abolished in Jamaica. (Recorded names change for Xaymacan to Jamaica 1507 by Spanish and later in 1511 to Jamaica and Jamica) It was because of those courageous Maroon tribes aka Tribe of Dan/Benjamin who brought this faded idea into a reality.



1st image (Mermaid Fin): Mama, I want a mermaid. Picture painted at her daughter's request by Christina L. Clement C: 2017; Acrylic Oil on Canvas; House of Clement, USA; Dynasty Healing Museum.

2ns Image (Bracelet): Custom made bracelet as gift for Christina L. Clement birthday C: 2019; Dynasty Healing Museum

3rd Image (Rings): Diamond rings personally worned by Christina L. Clement as markers of success in her life. C:2006 C: 2017 Dynasty Healing Museum.

4th Image Painting: Universal language of Love by Christina L. Clement C: 2017-2019; Acrylic Oi on Canvas; House of Clement, USA; Dynasty Healing Museum

State of Locs Nation and YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM who never bow down on the cost of their individuality



Photograph 2019 Christina L. Clement

YH Queen Christina Clement, Empress of State of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM whose family belongs to the Ancient Families of Xaymaca who were having ancient roots in Anglo-Saxon tribes proves her to be the most legal Living Soul to represent this community. This means that she has the real legacy of the locs community. YH Queen Christina Clement, Empress of State of Loc Nation,

People of Beginning of Time, ALKEBULAN KINGDOM hailing from these people and being the real blood having all the proven roots and genealogical connections, she could only be the Living Soul who can associate herself with the plight of these people. After revealing facts about her family, there should be no stone left unturned to support her in her righteous cause of representing locs people at every stage of the world. Also, she has been making every effort to prove and declare the values of her royal blood. She inherited the resilience and confidence from her ancestors to retaliate against all the odds. Moreover, she knows her individuality and relates to those sons of soil as her ancestors who made every effort not to bow in front of any tyrant. She is the queen of the community, Empress of the Loc Kingdom who could take them to every height with her representative voice. This heredity features just tell us the story of one side while her righteous deeds, splendid efforts and loyalty to the cause add further to the picture and demand respect and trust for Y.H Queen Christina Clement., Empress of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM As a Living Soul, she is way more than a blessed child. She is blessed by the spirituality that she gained from years-long struggles and triumphs.

Internationally known, Her Majesty, The Queen Mother Nana Ebana means different things to different sets of people. To her people, she is Y.H. Queen Clement, Empress of Loc Nation, People of Beginning of Time. To some, she is a spiritual beacon and guide. To those on the outside, she is a prolific author, actor, humanitarian, activist, Diplomatic Ambassador, and successful entrepreneur.



Image Graphic Image of (left) Jaylen McAllister, Son (Middle) Queen Clement (right) Nia McAllister, daughter (eldest) not in image

While all these are true, defining Her Majesty with these parameters barely scratches the surface. For example, very few people know that Queen Nana Ebana, who is also known as Y.H Christina Queen Clement was adjudged to have an undisclosed wealth. We presume, as lead of over three hundred million Loc nations that makes her one of the biggest, if not the biggest beneficiaries in the world. However, her wealth is private and there is no way

for the press to know her actual wealth total. Her wealth was inherited from several sources, one being a descendant of her royal lineage of, profiteri, land from being a progeny (Clement, Hines, and Panton lineage) along with her succession to land from her several past husbands for her offspring. offspringing are beneficiaries of inheritance of the Scott, McAllister, and Hill Lineage along with Clement, Hines and Panton the Estate is the Fiduciary patent holder over all her assets, children's as, sets and family, affairs copyrights, trade, marks and Nation's affairs.

Despite her wealth, and business acumen, Y.H. Queen Clement and her people are a growing three hundred million global total. What's the Queen Mother's story? Who is the Loc Nation? What are their ideals? Who can join their movement?

Queen Nana Ebana is a direct descendant of the noble tribes of several nobilities including Clement family linked to Pope Clement who wrote 1Clement and 2 Clement, Panton, Hines, Arawak, Maroons, and of course Loc Nationalities origin to the Tribe of Dan/Benjamin. The Arawak are a people indigenous to the Caribbean and parts of South America. In some parts they are known as the Lokono. While the Maroons are the children of the African slaves who settled in the Americas. From these two great tribes came a great daughter, one who saw the future, and knew it belonged to the people with locs, people of the beginning of time.

About the State of Locs Nation

State of Loc Nations Nephesh Hummus (Soul on Earth) also known as Loc Nationites (coined and patented by Christina Clement) are recognized by their Locs (often recognized by the derogatory name Dreadlocks-There is nothing dreadful about their hair) hairs. The people of this community who have once been revered for their glorious history of spirituality and prowess are now striving for their basic identity rights, as people of the recorded origin of time, and striving for the end of a silent epidemic of discrimination. This discrimination is based on a hairstyle which is the preference or self-right of any individual residing in any part of the world. We are known to believe our locs are spiritual antennas connecting us directly to the Creator and aligning self with the Creator, Mind, Body, and Soul operating from Love. This Self-right is no less than the holy right which is provided by birth under the decree of the highest Creator. Naturally following an oral law as did



Flag of Loc Nation, Artifact of Faith Means Universal Peace with living and universal, 1979

our Nazarites forefathers before us. Nephesh Hummus are being forced to live like isolated members of society labeling them as filthy hair people or perceiving them as a threat. When our hair is to be viewed as spiritual

and pure, as source of our gift, strength, and wisdom. It is to be respected at all costs and shall not be diminished due to lack of knowledge and. or perspective. The choice of a living soul for living a life as per his/her spiritual need in society is being deprived of by stigmatizing Loc's nation community. As, being associated with only African or black people all over the world, which is incorrect and 300 million followers globally, it seems like our Nation is getting recognition by fighting centuries of wars of identity are again hit down by tool of glass ceiling Locs of Nation People on the name of so-called "Grooming policies". The people who have sown the seeds of history by dating back are 3600 years ago from the traces of Egyptians, Samsons, Biblicans, Indians, Biblicales and Rastafarians are now dragged to the wall by backlashing their community. The people who have the motive of spreading peace and Spiritual purity through their endurance, commitment, and loyalty. Love of the Creator and Love for thy neighbor is the Law for this Nation.

*STATE OF LOC NATION, survivors of ALKEBULAN
KINGDOM Flag, People of Beginning of time heir of
ALKEBULAN KINGDOM*

“Birds of a feather flock together”



State of Loc Nation Crypto coin, 2023

***STATE OF LOC NATION,
survivors of ALKEBULAN
KINGDOM Currency, People
of Beginning of time***

The State of the Loc Nation, or the Loc Community Association is a **Private Faith Based Association**, collaboration of like minds who have one major thing in common: the culture of locs and the Law of Love for the Creator and Love for thy neighbor the same. The Queen mother understands the spirituality of the locs, which is why she wrote a book that serves as a compass for everyone with locs. Her bestselling book *Locs Linked to Spirituality and The Importance of the Loc Journey* are spiritual guides for those with locs or intending to have one.

Despite her success in business, Y.H Queen Clement intentionally believes being a life coach is one of the important ministries she has. Another important ministry is leading her Ambassador Role with Diplomatic Immunity in the State of Loc Nation, a community of like minds to have come together to improve the lot of people with Locs. Goaled to be federally recognized, as a treaty of peace with the US, Christina is managing her trusts companies, Dynasty Healing Corp, Performance bond, O.C.G.A SECTION 48-13-37 in collaboration with her people in

State of Loc Nation, and their community outreach program, Loc Community Association, NJS Hair Care and Leading Grinds Coffee to improve lives by sponsoring impactful projects.

One of such projects is the building of a computer center in Ghana, West Africa, along with a farm that produces corn and cassava. Nana and her team are partnering with an entertainment freelance company, Artist Admin Team to prepare people for the entertainment and music industry.

Y.H Queen Clement has a burning passion for helping people, improving individual capacity, growing businesses, and making the world a better place.

The Loc Community is much of the entertainment industry, intellectuals, and services various levels of businesses globally. There is nowhere anyone can go and not come across the loc community. As the Creator is the Creator of all things and the loc community is made in its image, naturally they are creative, from song, creation of music, drawing/painting, design and invention to say the least. The loc Community is an art colony and most importantly the main contributor to society, culture, and social class.



Origin of Locs People: “The Black Sheep of the family”

Many historians traced the origins of people with locs based on their observations and their opinionated views based on those observations. Some of them traced the origins of locs from African ethnic groups affiliated with the Ethiopian Coptic religion back to 500 BCE. According to some, the Locs people came from India around 1800 BCE. Also, locks are linked with Egyptian civilization, where mummies were discovered with loc hairs. The brutalities and discrimination that non-white people have faced at the hands of white supremacists have dragged their history into the dark shadows as well. Nonwhite ethnicities have found it difficult to trace their ancestors except through oral traditions and scant historical evidence. Nonetheless, the research of various historians who separated the origins of non-white ethnicities from ancient Greek history and ended black people’s history by placing them in inhumane slavery and a most uninteresting class of history contributed significantly to recognizing people with Lossiah all of the historical facts revealed by historians about the Locs people and their origin, it is clear that, aside from being of African origin, the Locs have some connection with other civilizations as well. Historically, these people with locs were found in every ethnicity and religion. This fits with the theory of heirs of the 12 Lost Tribes according to Jewish story telling from ancient times, whether they are Sadhus in Hinduism, Darwish in Islam, or Mummies in Egypt. There is a knot that connects these ethnicities. So, it is revealed that people with Locs are as old as any civilization on this earth, and people from every ethnicity in any form have adopted them. The popularity gained by Locs in the modern era is attributed to Jamaicans in the mid-20th century.

Moreover, another belief is that locs originated in India as early as 2,500 BCE. Locs have been recorded in ancient Indigenous scripture. This scripture is known as Vedic scripture and depicts the deity Shiva wearing “jata,” which translates to “a twisted lock of hair.” Relating the connection of locs with Rastafarianism reveals that locs come from the Ethiopian emperor, Ras Tafari. Natural locs came about as a sign of respect for their god. When Ras Tafari was forced into exile, many of his followers vowed not to cut their hair until the emperor returned. In addition, Egypt holds the first archaeological evidence for locs, where mummies have been uncovered and discovered with the locs still intact, now preserved as cultural evidence. As such, many civilizations in Asia Minor, the Caucasus, the Near East, the East Mediterranean, and North Africa have been depicted wearing locked hairstyles during the Iron and Bronze Ages. Historians have uncovered Roman accounts stating that the Celts wore their hair “like snakes” and that several Germanic tribes and Vikings were known to wear locs, commonly known as “dreadlocks.” The Aboriginal people and native populations of New Guinea have been sporting the style for centuries now, and dreads (also known negatively as “locs”) have also been worn around Africa, notably by the Maasai, the Ashanti, the Galla, and the Fulani tribes. However, many historians have contested this, arguing that it is impossible to pinpoint who invented the hairstyle. Historical evidence suggests that dreads (Locs, also known as dreads) were the hairstyle of choice for biblical figures such as John the Baptist and Samson. Early Africans, ancient Egyptians, and Irish warriors, Vikings, and Hindu holy men were all believed to have sported locs.



Loc's people of Africa:

“If you want to know the end, look at the beginning”

People with Locs hair have a long history in Africa. With reference Victoria Sherrow who was the author of the Encyclopedia of Hair, A Cultural History has named the priests of the Ethiopian Coptic Orthodox Church as some of the first people to have spotted Locs negatively known as dreadlocks

in Africa, as early as 500 BCE. However, due to the texture of African hair, which is different, many historians believe that dreads (Locs negatively known as dreads) might have originated in the area long before this. Africa is a vast continent that is populated by several ethnic groups, many of whom wore dreads (Locs negatively known as dreads) during the earlier days as well as today and many do not wear having a different school of thought regarding locs. Dreads (Locs negatively known as dreads) have been worn historically by different shamans and warriors in Africa who adorned their hair with beads and other objects and colored it to make it their own. Everyone had a distinctive style and way to wear loc hair. Even within this community, different people with different names and styles exist. For example, the Maasai people who inhabited Kenya and northern Tanzania wore locks that were often colored with red dyes to differentiate them from other ethnic groups. Some children in Nigeria are even said to be born with dread-like hair, referred to as “Dada.” The Akan, who is believed to have originated in Ghana long before 500 ADS, also wore a hairstyle that resembles dreads (Locs negatively known as dreads), known as the Mpese.



Egyptian people with Locs:

“The best and shortest road towards knowledge of truth is Nature”

Egypt has a rich history of Locs negatively known as dreadlocks dating back to as far as 3100 BC. Ancient Egyptian sculptures, statues, and other archeological discoveries in the region over the

years have provided evidence of Locs negatively known as dreadlocks' historical roots in ancient Egypt. Examples of this are statues of Hyksos that have been unearthed at Tanis, which is situated in the northeastern Nile Delta of Egypt. The Hyksos were a diverse group of people who are believed to have settled in Egypt during 1782 BCE. Mummies discovered from Egyptian tombs by archaeologists can also be seen wearing hairstyles that resembled Locs negatively known as dreadlocks, these mummies are preserved as a part of their cultural history. In 1901, French Egyptologist Georges Daressy added to Egypt's rich dreadlock history with the discovery of a mummy who is believed to be Maiherperi, an Egyptian noble who was assumed to have lived during 1400 BC. Locs negatively known as dreadlocks are also believed to have been the hairstyle of choice for Egyptian Pharaohs. Many historians believed that locs were used to represent a level of esteem and power. Pharaohs, for instance, were thought to have worn dreads (Locs negatively known as dreads) that were heavily adorned with jewelry and other objects to signify their wealth. The wealth and power of Pharaohs in history are well known.



Indian People with Locs:

“Pull someone by the ears and his head will follow”

Many historians believe that India can be credited for the religious origins of Locs negatively known as dreadlocks. The Hindu Holy Scriptures, The Vedas, which were written in India between 1500 and 1000 BCE, provide the first written historical evidence

of Locs negatively known as dreadlocks. Historically, in Indian culture, locks were widely regarded as sacred by Hindu holy men and signified their willingness to disregard vanity for their god. The Hindu deity, Shiva, is also described in many scriptures as wearing Locs negatively known as dreadlocks, which are referred to as “data.” The story of Ganga, the Hindu goddess of purification and the Ganges River, is one of the most notable narratives that have a mention of Shiva wearing Locs negatively known as dreadlocks. Hindus believe that Shiva released water through his “locks of hair” to prevent Earth’s destruction. Some of Shiva’s followers throughout history are also believed to have worn Locs negatively known as dreadlocks, which were often kept up and only let down for religious events. The Dravidian peoples were also believed to have worn Locs negatively known as dreadlocks. Whether they were indigenous to India as many believed or settled there from Africa, it is assumed that they emulated the Hindu holy men (or Sadhus) and wore dreads (Locs negatively known as dreads), as Rastafarians do today. As, Indian history is a mixture of Culture, religion, and

ethnicities, many people from around the world migrated to India at separate times. Though People with Locs hair in the Hindu religion still exist and Wore Locs hair as a sacred part of their religion. The people who have locs are regarded as the noblest of them in the place of Priests.



Asian People with Locs negatively known as dreadlocks

“A Book holds a house of gold”

The Locs negatively known as dreadlocks are not often associated with Asian territories; however, the hairstyle also has historical roots in distinct parts of Asia. In Tibetan Buddhism (and some other variations of Buddhism), Locs negatively known as dreadlocks are believed to have been a popular substitute for the traditional bald head that was worn for religious reasons. The Nagas of Tibet, who devoted their lives to conducting birth rituals and other religious practices, wore dreads (Locs negatively known as dreads) as a sign of their spirituality. Much like Hinduism, Locs negatively known as dreadlocks in Buddhism symbolize nonconformity to vanity. Many people also overlook the fact that Israel is in Western Asia and also has a rich history of Locs negatively known as dreadlocks. Like Hinduism and Buddhism, Locs negatively known as dreadlocks can also be linked to Judaism, which originated in Israel during the Iron Age. In ancient Jerusalem, Jewish priests (referred to as

Cohens) who performed sacrificial offerings and other religious rituals were not permitted to shave their heads or comb them. Many historians believe that they wore their hair in dreads (Locs negatively known as dreads), largely because they were not allowed to pass iron through it, although some may have found their way around this.

Nazarites also avoided cutting their hair for religious reasons. These individuals who consecrated their lives to GOD vowed never to shave their heads. Their hair signified their vow and respect for GOD. Samson was a popular Nazarite who was believed to have strength in his seven locks. Another set of Europeans who were believed to have sported Locs negatively known as dreadlocks was the Irishmen. Historically Irish men and women wore their hair long and loose, especially women, who saw this as a symbol of their beauty. However, medieval Irish warriors wore a hairstyle referred to as the Glib, which was described as “thick matted hair on the forehead and all over the eyes.” Shakespeare also referred to Irishmen wearing elf locks or fairy locks and made mention of the knots in their hair, which were left uncombed because of bad luck. The term fairy-locks originated in the mid to late-1500s and is what many believe is known as Locs negatively known as dreadlocks today. In English folklore, fairy locks were thought to have been the result of fairies knotting and tangling the hair of sleeping children at night. However, while there have not been substantial archeological findings to support the argument that Irishmen wore dreads (Locs negatively known as dreads), they sported a hairstyle of similar nature.

Polish Locs Negatively Known as Dreadlocks

“We will live, we will see”

In Poland, a hairstyle that resembles Locs negatively known as dreadlocks known as the Polish plait, was immensely popular centuries ago. Historians believe that these plants were common during the periods when hair grooming was highly neglected. Polish men and women were believed to have left their hair ungroomed until they formed large plaits that were believed to have warded off certain illnesses from the body. While these plants were not viewed as modern Locs negatively known as dreadlocks, numerous historical drawings of polish men have shown them wearing hairstyles that resemble dreads (Locs negatively known as dreads). This is where it is rumored that the term dreadlocks originated.



People with Locs are negatively known as dreadlocks in America, Africa, and other parts of the World.

From the Black Origin of Indigenous people, People with locs hairs are highlighted after the Rastafarian movement, which highlighted the griefs of people with locs. The cases of Discrimination against this community and biased policies

emerged to become streamlined. The Crown Act aided these people to become an important part of society. This

movement was founded in Jamaica in the United States where high proportions of people with Locs are living. Jamaica and Africa could be stated as the homeland of Locs Nation lead by Y.H Queen Clement. African countries including Sierra Leone, Nigeria, Sudan, Niger Republic, Chad, Cameroon, Ghana, South Africa, and Kenya are having the most population of locs people. Africa residing the highest population of Non-White People and has the highest population of Locs people as well. They are popular in the Caribbean and Western Hemisphere. These people are living across America, and they are spread throughout Canada, Jamaica, Central America, South America, and North America. Also, in the states of Philadelphia, Boston, Hartford, Miami, Washington DC, Los Angeles, San Francisco, Chicago, Houston, and New York City. People with Locs hair are living in communities all over the world but concentrated in these parts of the world. Estimated to be over three hundred million people as of 2021.

There are tons of authentic history within the loc community, with family members serving in wars to contribute to the arts, whether it is music, film or literature and more. Locs must be protected and acknowledge as spiritual and be respected as such.



STATE OF LOC NATION: HEROIC REDEMPTION executive agreement

12/25/2022

Sibling Rivalry: Joseph and his 11 Brothers (Genesis)

1111 Clement:

¹I will share a personal story with you all. My father loved to swim, back in Jamaica. He loved it so much he would dive for live fish for my grandfather's night club by day and DJ by night. And he was able to live in a home his father built with his own hands. That is freedom. My grandfather was named Goodie by the community.

²My mother often shared stories of ringing a church bell and reflected on memories that through her eyes you can see her overwhelming joy of her childhood with her grandfather, the parish named, Goodie because he did so much for his congregation that was the name of appreciation only for him to be taken to soon from a murderer convicted during "juror duty". ³According to law.cornell.edu, jury of one's peers? Peers? According to vocabulary.com Peer is also known as colleague, mate, friend, etc. My great grandfather was not any of that. Yet he was murdered by the hands of the convicted once he was released. Would he have lived longer if he had not been wrongfully forced to do jury duty like so many others?⁴ God grant me serenity for the things I cannot change yet continue to guide my thoughts from a place of love, wisdom, clarity, discernment, and overstanding so I

YH Queen Clement, Nephesh Hummus, (Plant Patent Holder) of State of Loc Nation. Tribe of Dan merged with historical confusion and trauma which resulted in a cell creation now named Nephesh Hummus formerly known as people with dreads

Authority: 1949 Geneva Convention (Civilians are to be protected from murder, torture, or brutality and from discrimination based on race, nationality, religion or political opinion.



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may continue to be a walking role model and image of your greatness. Amen (so be it).

⁵Unfortunately, as the eldest of my father, I do not believe I belong in the waters of the US because of its polluted condition, So I choose to dive into history and fish for answers. My mother has a mind of a full scholarship heart surgeon, who together, mother being Virgo and father being Gemini, trained my mind, ⁶as a Capricorn, which allowed me to self-teach against the systematic rendering of life we call school. Accurate and Exact story.

Now the following story, I will grant your thoughts on your own decision.

⁷John 1:1 In the beginning was the word, and the word was with GOD, and the word was God.

I often wondered to myself how was that possible if in ancient times communication was done through art/ hieroglyphics and now modern day emojis? So, I asked myself. Self? She said yes, ⁸what “word” is the passage referring to? It is my scholarly opinion “word” is exactly what I used to fish for knowledge. It is through the years of word changes I had to swim across to put together my findings. I

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did not do it alone, as the heavenly creator guided me at his pace. Although anxious and a known⁹ workaholic, GOD still revealed what he wanted in his own Divine timing.

For the remainder of this treaty I would use the example of the biblical story of Joseph and his twelve brothers I think that I would highly end fitting in discussing this instance and the 12¹⁰ tribes History is told in genesis 37 through 50 Joseph was the most beloved of Jacob's son he was hated and by his envious brothers jealous of Jacob's gift to Joseph a coat of many colors the brothers seized him and sold him into slavery In genesis chapter 37 three the coat of many colors Jacob gave to Joseph is¹¹ to represent the fact that Joseph receives the birthright.

The story of the twelve tribes of Israel, Jacob who is Joseph's father is also known as Israel. To date the twelve tribes have been consistently at war in efforts to obtain the wealth of their shared father Jacob also known as Israel. Hence why we have an attorney general and a need for this very treaty.

¹² According to the Jewish encyclopedia they described Dan from the Tribe of Dan/Benjamin as feeling as the odd one out of the family. Samson, who is documented as an azurite,

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Sibling Rivalry: Joseph and his 11 Brothers (Genesis)

also felt the same. This too is the same inherited feeling of so many of our people in the Loc Nation also azurites in each of our own right.¹³Our locs is a symbol of that vow to the creator, rightfully, individuals who have voluntarily dedicated themselves to God. How does one recognize an azurite vow? Hair: will appear as locs libel as dreadlocks. The word Nazirite or azurite comes from the Hebrew word Nazir, “consecrated” “separated.”¹⁴ In knowing this, the “word” was changed to dreadlocks to further the confusion and loss history of the tradition and culture, however God favored and as consistently instilled reminders through a quiet whisper labeled instincts. AMEN (so be it)

This vow this symbolizes by a pledge of not drinking wine alcohol not cutting ones hair in abstaining from the dead,¹⁵ those were the three (completion) laws throughout history and time it has described many of Loc nations people including Rastafarians including maroons (Tribe of Dan/ Benjamin renamed upon arrival to Africa) including what was wrongfully labeled dreadlocks are these same nazirites throughout history locs has¹⁶ been assembled a token of that spiritual worship to date has been discriminated against on so many levels.

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Sibling Rivalry: Joseph and his 11 Brothers (Genesis)

Pointing back our focus to my earlier reference of word in John 1:1; I do believe the jealous brother tried to state his position. But it is a known tradition that the leader never has to state his position, ¹⁷the lead just is. In all leadership positions the documented art/hieroglyphics (found in Kingdoms and tombs) takes its rightful position while the administration (found in rubble and secondary rooms) does the same.

in life to know oneself when was spent time with self and in that time with self-one becomes one with the creator the faint voice, ¹⁸we like to call instincts is that quiet whisper from the creator the more you spend time with self in that quiet space that quiet whisper becomes louder, clearer and with faith which is a learned practice discipline the combination equals confidence.

Also, in life we learn through the pains and trials that after a cause, the effect is lessons and blessings. ¹⁹Either way you are winning because lessons produce wisdom and blessings you enjoy. How loving our GOD is to only have the effect of choices still be loving. We can only aspire to follow that example of our holy father in our every waking moment and not to our financial benefit or gain. ²⁰I have also learned

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Sibling Rivalry: Joseph and his 11 Brothers (Genesis)

that the author can only speak from their own perspective, because it is from that very place the hologram of people and events occur from the insecurities or any of the seven sins within is lived out hence why so many literary works refer to people as “actors” because often life can feel like a movie.

²¹But to the heirs of the Tribe of Dan/Benjamin, STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM now known as Nephesh Hummus Soul on earth, (coined and Patent holder Christina L Clement) the nightmare has consistently continued for years up to this date.²² Murders, Racism, wrongful imprisonment, sold into slavery, list goes on.

Joseph also, according to the story, written by one of the brothers of the twelve tribes because he or she had to have been a witness to this or have been a part of this story

Joseph was the most loved son of his father, Israel, according to the story. ²³In comparison to the Nazarites being highly favored to the highest GOD because of their spiritual oath to the highest GOD. Their only law at the time was not to consume alcohol or any substance of grapes and fowl themselves with dead bodies including their very own loved ones. Well, I can imagine how jealous ²⁴brothers would react to this level of discipline especially when all throughout

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Sibling Rivalry: Joseph and his 11 Brothers (Genesis)

bible story they enjoy so much wine at weddings even at Jesus Passover. Hmm but yell was not supposed to consume wine as GOD said. So as the story of Joseph continues the brothers sold Joseph into slavery as the same is evident with the Nazarites. ²⁵And here we are today still suffering from the hands of our jealous brothers who now call themselves 12 Major World Religions

- Judaism
- Hinduism
- Buddhism
- Islam
- Christianity
- Sikhism
- Zoroastrianism
- Baha Faith
- Jainism
- Confucianism
- Shinto
- Taoism

However, there are 2 added from the original brothers because Loc Nation is two sides. For everything created comes in two. But with the jealous brothers making us

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Sibling Rivalry: Joseph and his 11 Brothers (Genesis)

last and fraudulently warming our seat as did the story of King Saul and King David, there was deception then and God cleared the way once again for the seed of David to push through as he said, which is evident in the story of Zerubbabel (signet ring of GOD) that should have been your sign and your warning dear brothers. Because we are in GODS favor.

The Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.

If so, who is it referring to still to this day as 1/16th of human? This needs to instantaneously be documented as 100% God is the only judge. The most high created nothing in partial but near perfection. This is blatant and obviously a sin of deceit and deception. May God have mercy.

Grievances:

The theory of “play chess not checkers” has broken homes of beautiful families who are trying to survive. They are cursed with their own thoughts of manipulation that was seeded by this very deceptive system. Our soldiers who were financially

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forced into a prisoner of war of a zip code with no leader only to turn on themselves designed by this system.

Greed was allowed to run rapid around amongst many nations against the greater good of the very law of the God which is love that many of you say you serve.

Broken homes based of written literature of characters such as Willie lynch who designed systems to purposely break us down and has succeeded over the forecasted number of years designed by this system only two use workers to create Federal Reserve notes made of cotton. are brother of the Christian congregation your poison has seated capital vices that you paralleled along God's words those being lust, gluttony, greed sloth, wrath, envy, pride, matching with the great opposites of chastity, temperance, charity, diligence, patience, gratitude, and humility. Using the concept of selling water to a whale. Meaning if you create fear and solution, you captivate your audience. Isn't this too much manipulation which creates confusion? God is of no confusion. I will not point fingers as there will always be four fingers pointing back and then I will have to focus on self and why I my frequency created the hologram of the accusation but as I stand here today and reflect on the

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12 tribes also known as 12 major world religions you made your own oath to our heavenly father in your own way to be a guided example to those who not know him or seek to know him and instead you used knowledge of him for your own gain and created a damage to the world and for that God would see your own faith but for us, loc nation, we took the Nazirite vow. And continue to be a walking example favored by the most high it hasn't changed from the time of Tribe of Dan/Benjamin it hasn't changed when sold into slavery, as evident in the maroons it hasn't changed as evident in the Rastafarians it hasn't changed to this present day when people are unconsciously taking the oath without even realizing it but once the oath is taken they do nothing but grow wiser and more spiritual and continue to be a walking role model to others spiritual teachers in their own right and through their own lessons learned from life and for that no one should be punished because as we all know God is the only judge so with that being said I conclude this letter of patent with this the manifested intent will be to make locs now and forever to the universe in perpetuity a spiritual symbol a relationship with the most high creator in practicing our spiritual right God-given right then no fleshly human being can inhibit so said it be done and it is law to be globally recognized seeing

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as all world leaders are spiritually driven surely this treaty can be highly respected highly viewed and no longer discriminate against those who walk and live with a sign of their oath to our one true God the creator.

We are creative, we are music, we are community who aspire to help others we are nurturers we are militant we are structure we are strategic we are talented we are made in GODS image. He is the Creator naturally we are creative as in the footsteps of our Nazirite forefathers. Like them we were directed to God's favor due to our spiritual oath and commitment discipline and abstinence of our oral law which is alcohol as the Tribe of Dan/Benjamin felt like the black sheep of the tribe so do the loc congregation today however against all odds we still remain humble and in God's favor like the story of Joseph of the effect of jealous brothers the action is still the same because only the storyteller can speak from their own heart and perception out of the heart the mouth speaks But remember all my jealous brothers God favored us and protected our lineage I don't recall what we did however through our obedience, God showed us the way back home. In credit to turn the other cheek, we must commend you for keeping great records as you were commanded through Moses the day of assignment and contributed to trust

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however you tormented has come to an end through the line of Zerubbabel It was promised our rightful seat the last will now be first thank you brother it is through your behavior that we have learned the importance of family we have learned the importance of partnership but is right is right. As twins, one is literal and one is creative, you cannot be without me nor me without you however as administration we are no longer lost at holy see my dear brothers God has protected us during this journey through the seed of the river as the largest tribe that we still remain in God's favor as our role remain consistent through this very day even with the defamed attempt of marketed dreadful created a system of confusion GOD is of no confusion unfortunately as I aggressively keep my emotions in control while my memory race over the millions and millions of global cases, appointed by authorities have failed to assure the enactment. I digress for the purpose of the manifestation of this treaty on behalf of State of Loc Nation, globally a people (nephesh hummus, Soul on Earth) of fifty million in counting of spiritual nature and positive community role model for all citizens as God intended, we historically were named as, tribal Dan we are no longer lost at holy see. My dear 10 brothers God has protected us during this journey through the seed of King David as the largest

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tribe yet we still remain in God's favor as our role remain consistent through this very day even with the defamed attempt of marketing dreadful being beaten wrong for me arrested manipulated into unfair neighborhoods unfair school systems red line banking systems to name the lease you have created a system of confusion and God is of no confusion it is no wonder why so many of our neighborhoods have several different liquor stores spirit stores because of the jealous rivalry of forcing the very thing that God that our law prohibits yeah unknowing unconsciously knowing the wrongdoing you have steered that very thing to keep us bound however glory to the most high he has allowed for discernment clarity wisdom to be able to now declare heir of our rightful pace in position. Our ancestors, Tribal contribution within the Trust is the collateral we will now make callable during the remedy of grievances listed within this treaty and know, documented grievances not listed as well. Since the Tribe of Dan/Benjamin was last to receive a portion of our earthly father, Jacob's land, it is only fitting to conclude the prophecy of Matthew 20:16, The last will now be first. We have surely as a collective put our time in for any owed debt and has been long overdue. The typical debt time is 7 years. The torment has gone well over four hundred years and the demand for lawful money

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is now callable and properly placed in the STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM Trust. As administration you may now take your rightful position and as God commanded, I/ we will take our rightful position on the throne. I humbly appreciate your full cooperation and no further attempt of deceit to continue. Consider this letter of patent to enact in partnership your Magna Carta Holy Grail. Which has a historical trace of violations and remedy is in order we will now redeem all land patents to surname or perpetrators of the airs as airs surname, we will now redeem land grant of all universities designated under land grant we were redeemed the public deficit as next to Ken on record according to probate all banks' trustees globally lock nationalized consist of over 300 million globally and growing. So said, so shall it be done.

Your Highness Queen Clement of Loc Nation, Letters of Patent, TTEE, Patent Holder, survivor of

I, Christina Clement LLC, born Dec 25 pleni-potentiary conclude this executive agreement, sufficient to manifest an intention to be bound by treaty as so all of you, globally.

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History of azarites:

Because Nazarites followed an Oral Law, they are left, for now, to reference the story tellers of this modern system (allegedly). According to the Jewish Encyclopedia

NAZARITE:

By: Executive Committee of the Editorial Board., George A. Barton, Ludwig Blau

One who lives apart; one who has made a vow of abstinence; in the former sense used as early as Sifra, Emor, iv. 3; Sifre, Num. 23.

Nazarite Laws. —Biblical Data:

Three restrictions are imposed upon the Nazarite, according to Num. vi.: he may not take wine, or anything made from grapes; he may not cut the hair of his head; he may not touch the dead, not even the body of his father or mother. If a Nazarite has become unclean by accident, he must offer a sacrifice and begin the period of his vow anew. He is "holy unto the Lord" (Num. vi. 8), and the regulations which apply to him agree with those for the high priest and for the priests during worship (Lev. x. 8 *et seq.*, xxi.; Ezek. xlv. 21). In ancient times the priests were persons dedicated to God (Ezek. xlv. 20; I Sam. i. 11), and it follows from the juxtaposition of prophets and Nazarites (Amos ii. 11-12) that the latter must have been regarded as in a sense

priests. Young men especially, who found it difficult to abstain from wine on account of youthful desire for pleasure, took the vow. The most prominent outward mark of the Nazarite was long, flowing hair, which was cut at the expiration of the vow and offered as a sacrifice (Num. *l.c.*; Jer. vii. 29).

In Ancient Israel.

The history of Nazariteship in ancient Israel is obscure. Samson was a Nazarite, whose mother abstained from wine during her pregnancy. His superhuman strength lay in his long, unshorn locks (Judges xiii. *et seq.*). Samuel's mother promised to dedicate him to God during his whole life, saying, "There shall no razor come upon his head" (I Sam. i. 11); the Septuagint concludes from the latter promise (to which it adds "he shall drink no wine") that Samuel was a Nazarite. Neither the nomadic Rechabites nor their wives or children drank wine (Jer. xxxv.; II Kings x. 15 *et seq.*).

Extent. —In Rabbinical Literature:

The Nazarite law was minutely developed in post-Biblical times and became authoritative, while the popularity of Nazariteship and the influence it exercised on men's minds appear from its numerous regulations, which form a voluminous treatise of the Mishnah, and from the many expressions and phrases accompanying the taking of the vow. If one said, "May I be a Nazarite," he became a Nazarite at once (Naz. i. 1). As a consequence of the universal custom, peculiar words, and phrases, some of which are now unintelligible, were formulated for the taking of the vow (Naz. i. 1, ii. 1; p. 10a; Ned. 10a, b, et passim). "'Let my hand, my foot be nazir,' is not valid; 'Let my liver [or some other vital part] be nazir,' is valid" (Naz. 21b; Tos.

to Naz. iii. 3). When the sanctuary was defiled at the time of the wars of the Maccabees the people assembled all the Nazarites before God as persons who could not be released from their vows (I Macc. iii. 49); yet when the Nazarites returned from the Diaspora and found the sanctuary destroyed, they were absolved from their vows (Naz. v. 4), although at the same time others took it (*ib.* v., end).

The expenses of the offerings of poor Nazarites were borne by the wealthy, this charitable obligation being expressed by the phrase “to have [his head] shorn”; and King Agrippa had many Nazarites “shorn” (Josephus, “Ant.” xix. 6, § 1; Naz. ii. 5, 6; Acts xviii. 18; xxi. 23, 24 [Nazariteship of Paul]). “At the time of R. Simeon b. Shetah 300 Nazarites came to Jerusalem. In the case of 150 he found a reason for annulling their vows, but in the case of the others he found none. He went to his brother-in-law King Jannai [103–76 B.C.] and said to him: ‘There are three hundred Nazarites who need 900 sacrificial animals; you give one-half, and I will give the other half’; so, the king sent 450 animals” (Yer. Ber. 11b and parallels). Noble persons also, both men and women, took Nazarite vows. Queen Helena was a Nazarite for fourteen (or twenty-one) years (Naz. iii. 6; see Jew. Encyc. vi. 334, s.v. Helena), and Agrippa’s sister Berenice was at Jerusalem on account of a Nazarite vow taken before the outbreak of the great war against the Romans (Josephus, “B. J.” ii. 15, § 1).

Reasons for the Vow.

There were different reasons for taking the Nazarite vow. “It is usual with those that had been afflicted either with distemper, or with any other distress, to make vows; and for thirty days before they are to offer their sacrifices, to abstain from wine,



and to shave the hair of their heads” (Josephus, *l.c.*). The vow was taken also for the fulfilment of a wish, such as for the birth of a child (Naz. i. 7; comp. 9 and 10). “The pious in ancient times took such a vow, that they might have an opportunity to make a sin-offering” (Ned. 10b). “If one sees a woman suspected of adultery and convicted by the water of jealousy [Num. v.] let him become a Nazarite, since the law of Nazariteship follows

immediately in Num. vi.” (Ber. 63a). Some said: “I shall not die before I have become a Nazarite” (Ned. 3b), or “Let me be a Nazarite on the day when the son of David [the Messiah] shall come.” Such a Nazarite was allowed to drink wine only on the Sabbath and on feast-days, since the Messiah will not appear on these days (‘Er. 43a). A shepherd who saw a lock of his own beautiful hair reflected in the water, and was tempted thereby to sin, took a Nazarite vow (Tosef., Naz. iv. 7; Ned. 9b). Although Nazariteship was marked by asceticism, many abstained from wine and meat even without taking the vow (B. B. 60b; Shab. 139a). Because of this some prominent rabbis who were opposed to asceticism regarded as sinners those who fasted or became Nazarites or took any vow whatsoever, and held that the person in question was an evil-doer, even if the vow was fulfilled (Ned. 9a, b, 20a, 77b; Naz. 4a; Ta’an. 11a).

Persons and Duration.

Women and slaves, who did not have full rights before the religious law, could take the Nazarite vow, but only with the consent of their husbands or owners, while the vow was not valid among the heathen (Naz. iv. 1-5, ix. 1, *et passim*). Fathers were allowed to dedicate minors, but mothers were forbidden to do so (*ib.* iv. 29b). **The proper name «Nazira»** may be connected with some such custom (Gen. R. lxxxii. end, *et passim*). Jesus is said to have been dedicated while still in the womb (Luke i. 15). Tradition regards not only Samson and Samuel, but also Absalom, as Nazarites, the last on account of his long hair (Naz. 4b). The duration of Nazariteship was voluntary and ranged from one hour to a lifetime. In the former case, however, it really lasted for thirty days, which was also the period when no definite time was set (*ib.* i. 3; Sifre, Deut. 357). While the usual time was thirty days, two or more additional vows were taken, in which case each period was regarded as a separate Nazariteship, to be immediately followed, when duly completed, by the succeeding one (Maimonides, "Yad," Nezirut, iii. 6). The period was at times measured by the number of days of the solar or the lunar year (Naz. i., end; Yer. Naz. 54b); or one might say: "Let the number of my Nazariteships be as the hairs of my head, or as the dust-particles of the earth, or as the sands of the sea" (Naz. i. 4). A Nazarite for life might cut his too abundant hair once a year, but a Samson Nazarite might not cut his hair under any circumstances, although he might defile himself by touching a corpse (*ib.* 4a). While no comb was allowed to touch the hair, it might be cleansed and arranged by other means (*ib.* vi., end). A proverb says, «Let the Nazarite go around the vineyard, but let him not approach it» (Shab. 13a and parallels; Num. R. x.).

Outside of Palestine and in the Middle Ages.

Nazarite vows were taken also outside of Palestine (Naz. v. 4; iii. 6). Besides Helena, Queen of Adiabene, Miriam of Palmyra is mentioned as a Nazarite (Tos. to Naz. iv. 10). While the Law stated that Nazariteship was equally valid in the country and outside it, in the time of the Temple and after its destruction there was a difference of opinion between the followers of Shammai and of Hillel: the former held that one who entered Palestine after the fulfilment of a prolonged period of Nazariteship must live there thirty days longer as a Nazarite, while the latter maintained that he must begin his vow anew (Naz. iii. 6; comp. Maimonides, "Yad," Nezirut, ii. 20-21). The earlier and more universal custom agreed with the view of the school of Shammai, Josephus referring to the thirty days demanded, as above, in the passage already quoted—"B. J." ii. 15, § 1. The observance of the Nazarite vow continued for many centuries but was finally lost in asceticism and mysticism. No Nazarites are known in the Middle Ages.

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Critical View:

The conclusion that because wine was prohibited to Samson's mother during pregnancy (Judges xiii. 4) it was prohibited to Samson also can hardly be correct since he engaged in drinking-bouts (משתות; comp. Judges xiv. Ten *et seq.*). Budde ("Richter," in Marti's "Commentar," pp. 94 *et seq.*) has shown that the text in Judges xiii. Four is glossed, the oldest form of it containing no reference to wine. Nor could the later Nazaritic prohibition of touching a corpse have been observed by Samson, the conditions of whose life brought him frequently into contact with the dead Furthermore, at such feasts as that described in I Sam. ix. 19 Samuel, too, partook of some kind of intoxicant, and he cannot have kept himself free from contact with dead bodies, for he hewed Agag in pieces (I Sam. xv. 33). Samson and Samuel, then, belonged to an early type of simple devotees to Yhwh who were distinguished by unshorn hair. This meaning of the word is preserved in Lev. xxv. 5, 11, where "nazir" is used to describe an unshorn vine.

The Nazarites of Amos must have had a different origin from those with long hair. Because the Rechabites also are said (II Kings x. 15 *et seq.*; Jer. xxxv.) to have abstained from wine it has been conjectured that the Nazarites of the time of Amos were, like the Rechabites, representatives of the pre-Canaanitish type of Yhwh worship and abstained from all the luxuries of civilization; there are no data to prove or disprove this hypothesis.

The law of Num. vi. 1-21 was made for a new class of Nazarites; for in post-exilic times the life-long Nazarite is no longer found; instead, there appears the Nazarite who has vowed himself to Yhwh for a longer or shorter period; anyone may assume

the Nazarite's vow. This law dates from the sixth century B.C. It belongs to an intermediate stratum of priestly law, neither the oldest nor the latest. In its three older customs have been fused; according to one the Nazarite abstained from intoxicating drink; another prohibited to him all fruits of the vine; the third demanded unshorn hair. To the first or second, or to both, the prohibition of contact with the dead attached. Here all have not only been fused but have been made temporary. These temporary Nazarites seem to have been very numerous. They are mentioned in the Maccabean period (I Macc. iii. 49), in the time of Herod Agrippa I. (Josephus, «Ant.» xix. 6, § 1; idem, "B. J." ii. 15, § 1), and later in the mishnaic tractate Nazir.

The description of James the Just which Eusebius ("Hist. Eccl." ii. 23) quotes from Hegesippus indicate that James may have been a Nazarite for life, though the name is not applied to him. The general regulations concerning Nazarites in post-exilic times resemble, though with many differences, those of the Arabic "ihram," the condition of one who has undertaken the pilgrimage to Mecca (comp. Wellhausen, "Reste des Arabischen Heidentums," 2d ed., pp. 122 *et seq.*). Parallels to the long hair of the Nazarites are found in many parts of the world (comp. W. R. Smith, "Rel. of Sem." 2d ed., pp. 332, 482; Frazer, "Golden Bough," 2d ed., i. 362-389).

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NOTE: "We always use the river as a road"

Abraham-Moses-Jacob (Israel)-Tribe of Dan/
Benjamin -Marron-Arawack-Clement; Hines; Clement
Mcallister;Mcallister;Scott-Loc Nationites.

Our family curse spirit is Lust vs Jealousy

Since the Nazarite Vow is expressed during the voyage of the tribes of Israel it was only fitting to explore which of the tribes if any showed consistent characteristics of the Nazirite culture which would include having locs and linking to one's creator through their spiritual journey. It was nourishing to know Dan feeling like the "blacksheep" of the family, would have gone into isolation and not conform to the family traditions obviously because during ones loc journey the experience is identical. Often there are false truths portrayed on the person with locs yet due to humility we may turn a blind eye, identical to the Tribe of Dan/Benjamin unconsciously knowing this is a norm within the loc congregation to this day.

The history of Tribe of Dan/Benjamin aka Nazirite transplanted into the Maroons transplanted Arawak transplanted with Surname (perps) transplanted Clement, Hines, Panton, Scott, Mcallister, Clement Mcallister, as a foundation we now have State of Loc Nation, People of Beginning of time. Nephesh Hummus, Souls on Earth. YH Queen Clement, rightful heir of Loc Nation. (Coined by Christina Clement)

As we are the descendants of King David (YH Queen Clement, State of Loc Nation) vs the descendants of Philistines (US) history have shown as we remove this spirit of lust and jealousy we can live in harmony as a family. Common trait love of GOD.

As we enjoy the story of David vs Goliath I wonder if they laugh as the shepherd boy did in the story of the shepherd Boy and the Wolf. How similar are their lives? or perhaps private reminders of their story. And if the author stands on the fact that the story of David and Goliath is true, then to honor the promise given to David to defeat Goliath, (and his heirs) of no tax is now callable for the State of Loc Nation.

Notes

To know more the Queen Mother, check her out [here](#). For investment opportunities and project sponsorship send a mail to info@stateoflocnation.com. For more information about to the State of Loc Nation, visit their [website](#). Also, search for her various books and get an understanding of the spirituality of locs. [Locs Linked to Spirituality by Christina Clement](#)

www.leadinggrindscoffee.com

www.njshaircare.com

www.stateoflocnation.com



If you have Locs or have loved ones with locs, Join the Facebook group STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM Loc Community Association. <https://www.facebook.com/groups/stateoflocnation>

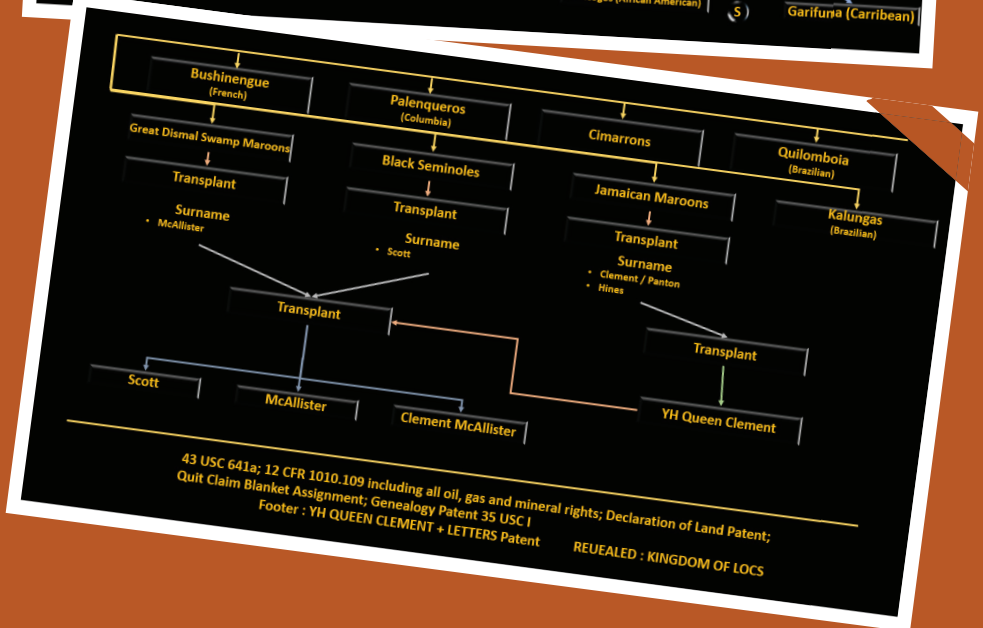
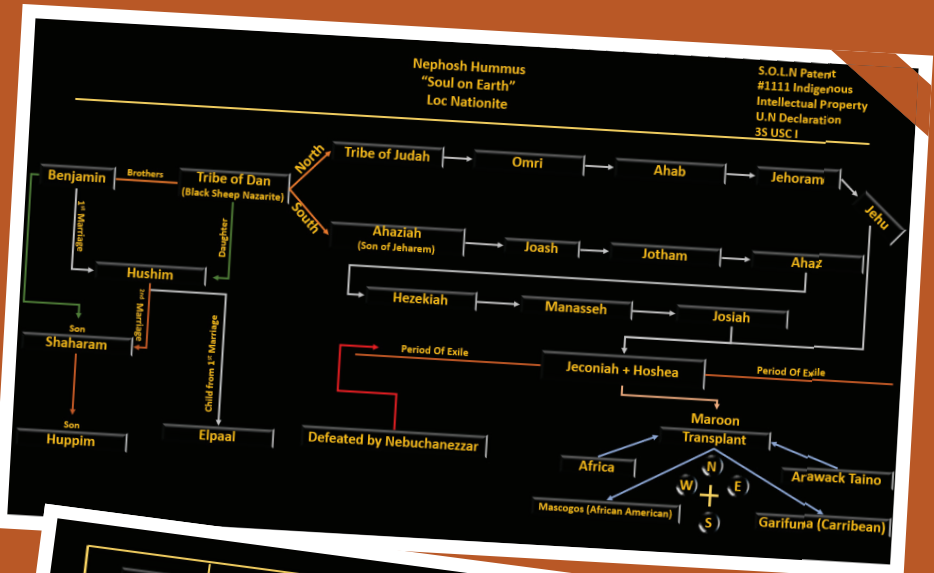
ATTACHMENT DEFINITIONS: Living Soul Etymology Dictionary of the Loc Nationites language: Coined Terms BY Christina Clement.

YH Empress Queen Clement is Heir of Clement Dynasty along with her children, Prince Sean (eldest son), Princess Nia (middle daughter) and Prince Jaylen (youngest son). The STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM Kingdom is home to over three hundred million global members and counting. They are called Loc Nationites coined by Christina Clement, Queen Clement

Nationality Characteristics:

Loc nationalities of their berth land, Jamaica Loc Nationites, France Loc Nationites, Egypt Loc Nationites, Iraq Loc Nationites, Belgium Loc Nationites, Denmark Loc Nationites, Brazil Loc Nationites, Greece Loc Nationites, Belarus Loc Nationites, India Loc Nationites, Ghana Loc Nationites, Norway Loc Nationites, Germany Loc Nationites, Finland Loc Nationites, Iran Loc Nationites, Liberia Loc Nationites, China, Loc Nationites, Czech republic Loc Nationites, Luxembourg Loc Nationites, Canada, Loc Nationites, Ecuador Loc Nationites, Armenia Loc Nationites, Bulgaria Loc Nationites, etc.

Genealogy Chart of Queen Christina Clement



Definitions:

1. Ambassador Extraordinary and Plenipotentiary- Approved Loc Nation Diplomat and Royal Messenger
2. Atheling: Member of a Noble Family
3. Clement, Hines, Panton, McAllister, Hill, Scott- Hereditary Surnames as original Atheling.
4. Family: Atheling
5. Law: Will of the People as a whole
6. Life Coach: Ministry
7. Locs: The process of formed hair strands and locking to the individual atheling
8. Loc Community: Global Loc Nationites atheling
9. Loc Community Association: Autonomic Governance of State of Loc Nation
10. Loc Nation: Nationality of the Loc community
11. Loc Nationite: Merged Nazarite “Nephesh Hummus” and Colonizer of Surname “Person” “human” (Nazarite and Colonizer of Given last name.) Lawful heir of Colonizer Assets since name was given in replace of earthly name. b: Spiritually lead nephesh hummus who follow oral law, law of love, and the direction of Creator of all things.
12. Magnate- YH Queen Clement
13. Maroon: Name giving in story of living souls who fought for rightful free will
14. Ministry: knowledge, acknowledgment of superior Creator and align living actions with Right is Right, Faith over Fear,

Good over Evil, Love over Hate, right over Wrong. God over Satan

15. Nephesh Hummus- Soul on Earth, Loc Nationites -Merged "Person" between Nazarite and Colonizer of Given last name. Proper heir of Colonizer Assets since name was given in replace of earthly name.
16. People: Living Soul, alive beings lead by the Creator of all things
17. Private Faith Based Association: STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM
18. Profiteri: Declare publicly
19. Society: Organization of the means of production and the fair distribution of goods and property.
20. State: Free Political Entity, Original Patent Holder of its members and Royal Atheling
21. State of Loc nation: Attested from beginning of time, Heirs of Tribes of Israel
22. Xaymaca: Origin name for current known name Jamaica
23. YH Queen Clement- Empress of Loc Nation, People of Beginning of time. Patent Holder 25121979

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Treaty of Maroons:

Articles of Pacification with the Maroons of Trelawney Town, Concluded March the first, 1738

In the name of God, Amen, Whereas Captain Cudjoe, Captain, Acompong, Captain Johnny, Captain Cuffee, Captain Quaco, and several other Negroes, their dependents and adherents, have been in a state of ware and hostility, for several years past, against our sovereign lord the King, and the inhabitants of this island; and whereas peace and friendship among mankind, and the preventing of effusion of blood, is agreeable to God, consonant to reason, and desired by every good man; and whereas his Majesty George the Second, King of Great Britain, France, and Ireland, and of Jamaica Lord, Defender of the Faith, &c. has by his letters patent, dated February the twenty-fourth, one thousand seven hundred and thirty-eight, in the twelfth year of his reign, granted full power and authority to John Guthrie and Francis Sadler, Esquires, to negotiate and finally conclude **a treaty of peace and friendship** with the aforesaid Captain Cudjoe, and the rest of his captains, adherents, and others his men; they mutually, sincerely, and amicably, have agreed to **the following articles:**

First, that all hostilities shall cease on both sides forever.

Secondly, That the said Captain Cudjoe, the rest of his captains, adherents, and men shall forever hereafter in **a perfect state of freedom and liberty**, excepting those who have been taken by them, or fled to them, within two years last past, if such are willing to return to their said masters and owners, with full pardon and indemnity from their said masters or owners for

what is past; provided always that, if they are not willing to return, they shall remain in subjection to Captain Cudjoe and in friendship with us, according to the form and tenor of this treaty.

Thirdly, That they shall enjoy and possess, for themselves and posterity forever, all the lands situate and lying between Trelawney Town and the Cockpits, to the amount of fifteen hundred acres, bearing northwest from the said Trelawney Town.

Fourthly, That they shall have liberty to plant the said lands with coffee, cocoa, ginger, tobacco, and cotton, and to breed cattle, hogs, goats, or any other flock, and dispose of the produce or increase of the said commodities to the inhabitants of this island; provided always, that when they bring the said commodities to market, they shall apply first to the customs, or any other magistrate of the respective parishes where they expose their goods to sale, for a license to vend the same.

Fifthly, That Captain Cudjoe, and all the Captain's adherents, and people now in subjection to him, shall all live together within the bounds of Trelawney Town, and that they have liberty to hunt where they shall think fit, except within three miles of any settlement, crawl, or pen; provided always, that in case the hunters of Captain Cudjoe and those of other settlements meet, then the hogs to be equally divided between both parties.

Sixthly, That the said Captain Cudjoe, and his successors, do use their best endeavors to take, kill, suppress, or destroy, either by themselves, or jointly with any other number of men, commanded on that service by his excellency the Governor, or Commander in Chief for the time being, all rebels wheresoever they be, throughout this island, unless they submit to the same terms of accommodation granted to Captain Cudjoe, and his successors.

Seventhly, That **in case this island be invaded by any foreign enemy**, the said Captain Cudjoe, and his successors hereinafter named or to be appointed, shall then, upon notice given, immediately repair to any place the Governor for the time being shall appoint, in order to repel the said invaders with his or their utmost force, and to submit to the orders of the Commander in Chief on that occasion.

Eighthly, that if any white man shall do any manner of injury to Captain Cudjoe, his successor, or any of his or their people, they shall apply to any commanding officer or magistrate in the neighborhood for justice; and in case Captain Cudjoe, or any of his people, shall do any injury to any whiter person, he shall submit himself, or deliver up such offenders to justice.

Ninthly, that if any Black people shall hereafter run away from their masters or owners, and shall fall into Captain Cudjoe's hands, they shall immediately be sent back to the chief magistrate of the next parish where they are taken; and these that bring them are to be satisfied for their trouble, as the legislature shall appoint. [The assembly granted a premium of thirty shillings for each fugitive slave returned to his owner by the Maroons, besides expenses.]

Tenthly, that all Black people taken, since the raising of this party by Captain Cudjoe's people, shall immediately be returned.

Eleventhly, That Captain Cudjoe, and his successors, shall **wait on his Excellency**, or the Commander in Chief for the time being, every year, if thereunto required.

Twelfth, That Captain Cudjoe, during his life, and the captains succeeding him, shall have full power to inflict **any punishment**

they think proper for crimes committed by their men among themselves, death only excepted; in which case, if the Captain thinks they deserve death, he shall be obliged to bring them before any justice of the peace, who shall order proceedings on their trial equal to those of other free negroes.

Thirteenth, That Captain Cudjoe with his people, (Repeat: subjects, peoples.) shall cut, clear, and keep open, large and convenient roads from Trelawney Town to Westmorland and St. James's, and if possible, to St. Elizabeth's.

Fourteenth, that two white men, to be nominated by his Excellency, or the Commander and Chief for the time being, shall constantly live and reside with Captain Cudjoe and his successors, to maintain a friendly correspondence (Not dominance, correspondence -- see «waiting». These are ambassadors, not governors) with the inhabitants of this island.

Fifteenth, That Captain Cudjoe shall, during his life, be Chief Commander in Trelawny Town; after his decease the command to devolve on his brother, Captain Accompong; and in case of his decease, on his next brother Captain Johnny; and, failing him, Captain Cuffee shall succeed; who is to be succeeded by Captain Quaco; and after all their demises, the Governor, or Commander in Chief for the time being, shall appoint, from time to time, whom he thinks fit for that command.

In testimony, &c. &c.

Treaty courtesy of the Kress Collection of Business and Economic Literature, Baker Library, Harvard Business School.

ATTACHMENT “A” - DEFINITIONS

1. **Abuse of Authority:** Means anyone who denies, withholds, refuses, deprives, limits, inhibits, counteracts, conceals, any right, benefit, protections, or privilege, as protected by the “Constitution for the United States of America”, the Honorable “Bill of Rights, and/or the “Constitution of the State of SPC State”. This includes arrest or detainment without documented evidence that a lawful crime has been committed by the Trust/and/or Estate ee/Secured Party/Bailee (hereafter Secured Party). This includes use of restraint devices on the Secured Party and/or physical abuse that makes any marks, scars, cuts, abrasions, or the like. This also includes denial of lawful Due Process, Habeas Corpus, Excessive Bail, Unlawful Arrest, Unlawful Detention, or the like, as outlined in this Contract.
2. **Abuse of Due Process:** Means any action against the Secured Party, when said action does not abide by all the rights and defenses contained in or represented by the “Constitution for the united States of America”, the Honorable “Bill of Rights”, and/or the “Constitution of the State of SPC State.” This includes any charge, or claim, civil or criminal, or in admiralty, which is alleged or made by any Representative of the “government of the United States” or the “UNITED STATES Corporation.”
3. **Agency, Entity, Department, Sub Division, Subsidiary, Contractor, Employee, Inspector, Investigator, Organization, Officer, Official, Agent, Branch of Government, Group, Authorized Representative, Policeman, Police Officer, Participant:** Means any person, Corporation, or entity of

any kind, which works for, is compensated all or in part by, receives funds or collects funds for, contracts with, receives any benefit from, receives any privilege from, participates with, has allegiance to, or in any way has a relationship with, the “government of the United States” or the “UNITED STATES Corporation” or any of its subsidiaries, sub-Corporations, departments, or agencies, etc. The word “Representative” was used in this Contract, shall have the same meaning.

4. **Aiding and Abetting:** Means the efforts of any Representative of the “government of the United States” or the “UNITED STATES Corporation” or officer of the court to assist another of the same to hinder, coerce, restrict, resist, suppress, or deprive in any way, the Secured Party from receiving any and all rights, benefits, privileges, as provided by the Constitution for the united States of America, the Bill of Rights, and/or the “Constitution of the State of GEORGIA ” or that would normally be offered to a citizen of the United States or of the State of SPC State. This also includes the provisions as provided in item #55 “Racketeering” and suppression of evidence.
5. **Appellation:** means: A general term that introduces and specifies a particular term which may be used in addressing, greeting, calling out for, and making appeals of a particular living, breathing, flesh-and-blood man.
6. **Artificial Person:** Means a fictitious entity/trust that was created by the “government of the United States” and/or parents acting unknowingly in concert or the “UNITED STATES Corporation” for transacting in commerce. This artificial Man or Strawman is represented by all capital

letter name that is spelled the same as the name of the Natural Man or Woman. When the Artificial Person is used in commerce by the Secured Party, it is a transmitting utility.

7. **Assault and Battery with Weapon:** Means any use of, threatened, or perceived use of any weapon, against Secured Party, by any Representative of the “government of the United States” or the “UNITED STATES Corporation” that creates an atmosphere of fear for the Secured Party. This includes non-lethal weapons, such as tazers, stun guns, mace, pepper spray, any chemical used to incapacitate, rubber bullets, shock force weapons, electronic weapon or any other type of weapon that may be used to control or to create fear. If a conflict arises about the events, the version told by the Secured Party will be accepted as truth and will not be contested.
8. **Assault and Battery without a Weapon:** Means the verbal abuse or physical contact, of any kind, upon the Secured Party without the express voluntary written consent of Secured Party. If a conflict arises about the facts involving the incident, the version as told by the Secured Party will be accepted as truth, without question, and will not be contested.
9. **Bill of Rights:** Means, for the purposes of this Contract, the original “Bill of Rights” to the “Constitution for the United States of America” circa 1791.
10. **Clerk of the Public Record:** Means any clerk who records documents on the public record and who is employed by a city, county, state, municipality, federal government, international, multi-national, multi-jurisdictional Corporation.

11. **Private Clerk of the Court-CLEMENT DYNASTY:** Means a Clerk who is on the private side in any situation involving any of the Trust/and/or Estate or People inside the Trust/and/or Estate who are considered Trust People of CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST. She may notarize with her seal and/or embosser to bear witness and to approve of certification and or Registration of items, which hereto may potentially become inventory inside the vessel known as DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST.
11. **Coercion or Attempt to Coerce:** Means any attempt by any Representative of the “government of the United States” or the “UNITED STATES Corporation” to threaten, intimidate, deprive, conceal, or in any way prevent the Secured Party from receiving and/or enjoying any right, or privilege that is granted, outlined, or secured by the “Constitution for the united States of America” the Honorable “Bill of Rights”, “Constitution of the State of SPC State.”, or to knowingly allow or instruct another to do so.
12. **Concealment:** Means withholding or keeping information that should normally be revealed, about property and/or rights from the Secured Party. This includes keeping evidence or law from a jury that could favorably alter the outcome of a case to the benefit of the Secured Party. No officer of any court or Representative of the “government of the United States” or the “UNITED STATES Corporation” may conceal any law and/or any evidence of any kind that is considered relevant by the Secured Party, and/or fail to disclose any law that benefits the Secured Party.

13. **Conduit:** means of transmitting and distributing energy and the effect/product of labor, such as goods and services, via the name, "CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©", also known by any and all derivatives and variations in the spelling of said name.
14. **Conspiracy:** Means the cooperation of two or more persons working together to, restrict, suppress, inhibit, or in any way deprive the Secured Party of any right, benefit, or privilege that would ordinarily be offered by the Constitution for the united States of America, the Bill of Rights, and/or "Constitution of the State of SPC State." and/or to a citizen of the United States or of the State of SPC State. This also includes the provisions in item #55. "Racketeering".
15. **Contract:** Means any agreement in writing that has been offered for review and acceptance by another party, wherein the offering party has ten (10) days or more, or as stipulated in the contract, to review and respond, accept, or rebut, any provisions of the contract, as indicated in the contract. Non-Response on the part of the receiving party or agent of the receiving party will be a lawful offer and acceptance of all the terms and conditions contained in said contract. Rebuttal by the receiving party of any provision of the contract by any means other than those as are indicated in the contract will be non-response. Return of the contract unopened and/or without review will be acceptance of all conditions of said contract. Recording the contract with the clerk of the court or any public records officer will be a lawful offer and notification and will be presented to all officers of the court in that state or county. Notice to Agent is Notice too the Principal and Notice to the Principal is notice to the Agent.

16. **Corporate Capacity:** Means acting for, or on behalf of, a corporation, or government entity, while under law or color of law.
17. **Corporate Fiction:** A Corporation, a creation of the law that does not actually exist in nature, like a natural man or woman; a legal entity that is false and not real, but which the law assumes to be true.
18. **Corporation:** Means any Representative, agency, sub-Corporation, contractor, or any person or entity that is employed by, receives, or distributes funds for, receives any benefit or privilege from, or has any relationship of any kind with the “government of the United States” or the “UNITED STATES” Corporation”.
19. **Constitution for the United States of America:** Means, for the purpose of this Contract, “The Constitution for the United States of America” circa 1787, as opposed to the “Constitution of the UNITED STATES” Corporation circa 1868.
20. **Counterfeiting Statute Staple Securities Instruments:** Means any attempt by any Representative of the “government of the United States” or the “UNITED STATES Corporation” to copy, duplicate, replicate any document that has “Statute Staple Securities Agreement” typed, printed, or hand written anywhere on the document, without the express written voluntary permission of the document’s owner who is the Secured Party who filed said document in the public record, or is in possession of said document, or who is the maker of said document. If a dispute about permission to duplicate arises, the statements of the Secured Party will be accepted as fact without question and will not be contested.

21. **County or City:** Means any subdivision of any State of the “United States of America.” This term excludes any jurisdiction, zone, or territory of the “UNITED STATES Corporation” unless described by the Secured Party in all CAPITAL letters. Any dispute over any errors contained in spelling or grammar will be resolved at the discretion of the Secured Party and will not be challenged by any Representative of the “UNITED STATES Corporation.”
22. **Cruel and Unusual Punishment:** Means physical violence of any type or form that is used against a Secured Party that causes visible physical injury, i.e., marks, scrapes, scratches, bruises, abrasion, avulsions, fractures, sprains, restraint marks, dislocations, punctures, cuts, loss of blood, loss of body fluids, or any other type of physical stress to the body; or any chemically induced altered mental state of the Secured Party. This also includes any attempt to incarcerate, restrain, question, detain, withholding food when requested, withholding drink when requested, withholding medications as requested, withhold use of bathroom facilities, and supplies when requested, withhold reading and writing materials, withholding communication with friends, family, legal counsel, and religious counsel, withholding proper clothing as needed for comfort, withholding blankets when requested, withholding hot and cold water for showers, withholding freedom when requested. This also includes ridicule, coercion, threats, verbal insults, rude and offensive language, veiled threats, or any other type of mental stress or anguish.
23. **Defacing:** Means the changing or altering the appearance of an item. This also includes changing or altering the meaning of laws, rights, property, documents, or any other thing that has value as determined by the Secured Party.

24. **Denial of Due Process:** Means any attempt by any officer of the court and or the “government of the United States” or the “UNITED STATES Corporation” to deny, deprive, restrict, prevent, or in any way inhibit the proper Due Process to any Secured Party as outlined in the “Constitution for the United States of America” the Honorable “Bill of Rights, and/or the “Constitution of the State of SPC State.” Any public law, statute, regulation, ordinance, home rule, etc., that is incompatible with the Constitution for the United States of America,” the Honorable “Bill of Rights,” and/or the “Constitution of the State of SPC State,” is null and void and will not be used in any action against any Secured Party.
25. **Deprivation of Rights or Property:** Means the concealment, keeping from, hiding, obstructing of any rights, property, privileges, or immunities that are outlined or protected by the “Constitution for the United States of America,” the Honorable “Bill of Rights, and/or the “Constitution of the State of SPC State.”
26. **Derivative:** means coming from another; taken from something preceding; secondary; that which has not the origin in itself but obtains existence from something foregoing and of a more primal and fundamental nature; anything derived from another.
27. **Destruction of Property:** Means any alteration, damage, deprivation, defacing, removing, changing, breaking, separating, removing parts from, erasing of files from, throwing, shooting, kicking, stomping, smashing, crushing, or the like of any property belonging to or in possession of the Secured Party or the Trust/and/or Estate.

28. **Disrespect:** Means anything said or written to the Secured Party or Trust that Secured Party or Trust does not like, including body language, or anything that makes Secured Party or any reasonable man uncomfortable, or be afraid.
29. **Encroachment:** Means to invade, intrude, or in any way prevent the Secured Party or Trust from enjoying the full and complete use of property, including the acts of trespass; impeding ingress or egress to the property of the Secured Party or Trust; or limiting the ability of the Secured Party or Trust to freely access, claim, hold, possess, use, convey, sell, rent, lease, barter, exchange, or in any way make full and unfettered use of property. This includes the placing or filing of an unlawful lien, levy, burden, charge, liability, garnishment, attachment or encumbrance against any and all property including wages, salaries, stocks, bonds, bank accounts (foreign or domestic), savings accounts, contents of safety deposit boxes, gold, silver, notes, insurance funds, annuities, retirement accounts, social security benefits, motor vehicles, automobiles, recreational vehicles, land, real estate, homes, structures, roads, driveways, personal property of any kind that is held by title, deed, contract, agreement (written or verbal), or is in possession of the Secured Party or Trust. This includes, but is not limited to, traffic stops, searches of vehicles, home invasion, confiscation of any lawful property owned by, in possession of, or under the control of the Secured Party or Trust.
30. **Ens Legis:** The term “ens legis” means a creature of the law; an artificial being, such as a corporation, considered as deriving its existence entirely by the law, as contrasted with a natural person/natural man or woman.

31. **Excessive Bail:** Means any amount of bail set at an unreasonable rate as per the eighth amendment of the Constitution for the United States of America. This also means bail in excess of the amount of the fine, penalty, or penal sum that is associated with the alleged crime committed. This also means that if the Secured Party has lived in a community or has lived in one community or area for more than one year, provided that he has not recently moved within a year, works a regular job, or is a member of or involved with a church group, civic group, community enterprise, or can produce at least two affidavits from members of his community or area stating that he is involved with his community, he cannot be held without bail as a flight risk, or a threat to society. If the Secured Party can produce at least four (4) affidavits stating that he lives, works, and engages in his community, or the prior community in which he lived, he must be released on his own recognizance without any bail required. This provision does not apply to anyone charged with rape, murder, or violent crimes against women, or children.
32. **Failure to Charge within Forty-Eight (48) Hours:** Means any attempt by any Representative of the “government of the United States” or the “UNITED STATES Corporation” to delay, inhibit, prevent, or in any way stop a Secured Party from being lawfully charged by the court within forty-eight (48) hours of arrest.
33. **Failure to Identify:** Means any time the Secured Party or Trust has interaction with any Representative of the “government of the United States” or the “UNITED STATES Corporation”, the Representative must, upon request of

the Secured Party or Trust, provide proper identification, written proof of authority, state what his business is with the Secured Party, complete a public servants questionnaire in advance of arrest or detention, provide documentation properly identifying the officer or respondents superior's name and contact information, and any other relevant information as requested by the Secured Party. The officer may not detain the Secured Party for more than ten (10) minutes while he obtains this information.

34. **Failure to Respond:** Means any attempt by any Representative of the "government of the United States" or the "UNITED STATES Corporation" to ignore, inhibit, withhold, delay, or deny a request for information from a Secured Party or Trust.
35. **False Imprisonment:** Means any attempt by any Representative of the "government of the United States" or the "UNITED STATES Corporation" to incarcerate any Secured Party against his will and/or against any and all protections of the laws and provisions of the "Constitution for the United States of America", the Honorable "Bill of Rights, and/or the "Constitution of the State of SPC State."
36. **Federal Zone:** See - "Jurisdiction of the "Government of the United States" and of the "United States Corporation".
37. **Freedom of Speech:** Means the right to speak openly and plainly without the fear of reprisal. This includes the right of the Secured Party to speak at hearings and trials, before magistrates, judges, officers of the court, Representatives, or the like, of the "government of the United States" or the "UNITED STATES Corporation." It also means that no

attempt to suppress right will be made by any officer of the court, Representatives, or the like of the “government of the United States” or the “UNITED STATES Corporation.” No judge or officer of any court or tribunal will threaten contempt of court for free speech by any Secured Party.

38. **Government of the United States:** The term “government of the United States”, when used in this Contract, means the government that was originally established in the “Constitution for the united States of America” adopted in 1787, and does not include any “imposter government” known by any name whatsoever, no matter how similar in spelling the name of any such “imposter government” may appear to be to the spelling of the name of the constitutionally authorized “government of the United States”. It is to be noted that the term “United States” as used here is “plural” and not “singular” in number, as is the name “UNITED STATES” used by the “imposter government” (i.e., “UNITED STATES Corporation”) now acting as the “government of the United States.”
39. **Hold-harmless and Indemnity Agreement:** means Hold-harmless and Indemnity Agreement No. **1225041506081116-QLL2022**. This Agreement may be amended and modifies in accordance with the Declaration of Trust.
40. **Ignore:** Means to refuse or in any way to deny a lawful request for an officer to complete legal documents that will provide information when requested by the Secured Party or Trust.
41. **Illegal Arrest:** Means same as above item #73, “Unlawful Arrest”.

42. **Personal Capacity:** Means acting on one's behalf, in one's individual capacity, to do a thing. A Representative acting under law or color of law and ultra vires of the Representative's official capacity as assigned by the law or acting in violation of his/her oath(s) of office take on personal liability.
43. **Interpretation:** Means if any conflict arises concerning the definition of any of the terms and or conditions of this Contract, the conflict concerning the meaning of the term or condition will be decided by the Secured Party. The Secured Party's decision will be final and not subject to review or argument. No liability or penalty will be incurred by the Secured Party due to his interpretation of such terms and or conditions.
44. **Interstate Detainer:** Means the same as unlawful detainer as when involving the Secured Party and involving more than one Representative, agency or STATE of the "government of the United States" or the "UNITED STATES Corporation", or any Representative who has any agreement with, contract with, or permission to act on behalf of any municipal Corporation of the "government of the United States" or the "UNITED STATES Corporation" or any subsidiary or sub-Corporation thereof.
45. **Jurisdiction of the "Government of the United States" and of the "United States Corporation"** (If indeed the later has any jurisdiction at all.): The constitutionally authorized "Government of the United States" is recognized by the Secured Party as having exclusive legislative jurisdiction only over the following geographic areas: 1. The District

of Columbia, as authorized by Article 1, Section 8, Clause 17 of the Constitution for the united States of America; 2. Federal enclaves within the States, such as land, property or buildings which the Government of the united States of America has purchased by the consent of the legislatures of the States for purposes of erecting forts, magazines, arsenals, dock-yards, and other needful buildings, as authorized by Article 1, Section 8, Clause 17 of the Constitution for the united States of America; and 3. Territories and possessions belonging to the Government of the United States, as authorized by Article 4, Section 3, Clause 2 of the Constitution for the United States of America. The imposter government - "UNITED STATES Corporation" - while having no real jurisdiction, as no jurisdiction has been lawfully granted, can nevertheless have no claim, even under color of law, to exercise jurisdiction except in those areas where the constitutionally authorized "Government of the United States" has been granted jurisdiction by the Living Soul people. The area just described over which the "Government of the United States" lawfully" exercises jurisdiction is also referred to as the "Federal Zone," and all private property held by the Secured Party, which properties are located outside of the Federal Zone are therefore outside of the jurisdictions of the "Government of the United States" and the "UNITED STATES Corporation." Additionally, the constitutionally authorized "Government of the United States" is recognized by the Secured Party as having jurisdiction only as to those matters which the Living Soul people, through their several State governments gave to the "Government of the United States", which powers are exclusive as to the powers not granted by the Living Soul people through their several

State governments and powers reserved to the States by the 10th Amendment to the Constitution for the united States of America. These are the facts and may be presented in any court by declaration of facts of the Secured Party, where any property or property interest belonging to Secured Party or Trust engages in any interaction with the “Government of the United States” or the “UNITED STATES Corporation” or any of its Representatives, as outlined in this Contract.

46. **Juristic person:** means an abstract, legal entity, ens legis, such as a corporation, created by construct of law and considered as possessing certain legal rights and duties of a human being; and imaginary entity such as TRUST, i.e. “CHRISTINA LOREN CLEMENT TRUST© and NIA LOREN CLEMENT MCALLISTER TRUST© and JAYLAN JERMEL MCALLISTER TRUST© and SEAN ISAAH SCOTT TRUST©” which, on the basis of legal reasoning, is legally treated as a human being for the purpose of conducting commercial activity for the benefit of a biological, living being, such as Secured Party/Trustee/Beneficiaries. “From the earliest of times the law has enforced rights and exacted liabilities by utilizing a corporate concept - by recognizing that is, juristic persons other than human beings. The theories by which this mode of legal operation has developed, has been justified, qualified, and defined are the subject matter of a very sizeable library. the historic roots of a particular society, economic pressures, philosophic notions, all have had their share in the law’s response to ways of men in carrying on their affairs through what is now the familiar device of the corporation---Attribution of legal rights and duties to a juristic person other than man is necessarily a metaphorical

process. And none the worse for it. No doubt, “Metaphors in law are to be narrowly watched”. Cardozo, J., in *Berkley v. Third Avenue R. Co.*, 244 N.Y 84, 94. “But all instruments of thought should be narrowly watched lest they be abused and fail in their service to reason”. See *U.S. v. SCOPHONY CORP OF AMERICA*, 333 U.S. 795; 68 S.Ct. 855; 1948 UTsT1 Observation: A person has a property right in the use of his or her name which a person may transfer or assign. *Gracy v. Maddin*, 769 S.W. 2nd 497 (Tenn. Ct. App. 1989).

47. **Lawful 4th Amendment Warrant:** Means a warrant that follows the provisions of the fourth amendment to the original “Constitution for the United States of America.” This warrant must not deter from the exact procedures as outlined by the Fourth Amendment.
48. **Legal Counsel:** Means anyone that the Secured Party or Trust chooses to have as legal assistance of counsel, whether counsel is licensed or not, or members of the Bar Association. Counsel may assist, represent, speak on behalf of, write cases for, or perform any act in or out of court for the Secured party or Trust without any hindrance, threat, prosecution, charge, repercussion from any officer of the court, or Representative of the “government of the United States” or the “UNITED STATES Corporation,” or any Representative thereof.
49. **Legal Status:** Means the two classes of Natural Men and Women recognized in the Constitution for the United States of America – “People” and “Persons”. Legal Status in the United States of America defines the rights, duties, capacities, incapacities, privileges, and immunities assigned

to each legally recognized class of natural persons. Legal Status also determines to a large degree the type of “Citizenship” to which each class legally recognized class of natural persons is assigned. See definitions for “People” and “Persons” below.

50. **Living, breathing, flesh-and-blood man/woman:** means the Trust/and/or Estate ees “Clement, Christina Loren, Clement-McAllister, Nia Loren, McAllister, Jaylen Jermel, Scott, Sean Isaiah,” a sentient, living being, as distinguished from an artificial entity, juristic corporation, partnership, association, and the like. “There, every man is independent of all laws, except those prescribed by nature. He is not bound by any institution formed by his fellowmen without his consent.” CRUDEN v. NEALE, 2 N.C. 338 (1796) 2 S E 70.
51. **Morocco:** The land known as America North South and Central. This information can be found in Public Law 857 and in 22 USC 141 -143, which describes this land as known by the name of Morocco. This is also found in the Morocco and usA Treaty of Peace and Friendship 1787.
52. **Natural Man or Woman:** Means a sentient, flesh, and blood, living, breathing, biological man or woman, created by God, as represented by the Upper- and Lower-Case Name, including “Natural Man or Woman,” or “Real Man,” or “Real Woman,” or “Real Man/Woman.” This is not to be confused with the Fictitious Legal Entity that was created by the Government/Parents that is represented by the All-Capital Letter Name.

53. **Natural Man or Woman Secured Party:** Means any flesh and blood, living, breathing Man or Woman, created by God, who notifies any Representative of the “government of the United States” or the “UNITED STATES Corporation”, verbally or in writing, that he is not a Strawman, Vessel in Commerce, Corporate Fiction, Legal Entity, ens legis, or Transmitting Utility, of, for, by, to the “united States of America”, the “government of the United States”, the “State of SPC State”, i.e., “Republic of SPC State”, or to the “UNITED STATES Corporation”. This is not to be confused with the Fictitious Legal Entity that was created by the Government/Parents and is represented by CHRISTINA LOREN CLEMENT TRUST© and NIA LOREN CLEMENT MCALLISTER TRUST© and JAYLAN JERMEL MCALLISTER TRUST© and SEAN ISAIAH SCOTT TRUST©. Any attempt to notify any Representative of the status of the Secured Party will be sufficient notice. Sufficient notice will be determined by oath, statement, or affidavit by the Secured Party; and the validity of such will not be challenged by any officer of the court.
54. **Non obstante:** means words anciently use in public and private instruments with the intent of precluding, in advance, any interpretation other than certain declared objects and/or purposes.
55. **Obstruction of Justice:** Means any attempt by any officer of the court or Representative of any agency that represents the “government of the United States” or the “UNITED STATES Corporation”, or any of its subdivisions, agencies, contractors, etc., to deprive, hinder, conceal, coerce, threaten the Secured Party or Trust in an attempt to prevent his any

and every opportunity to legally/lawfully defend him/herself by attempting to produce and file lawful documents, and or testimony, to officers, judges, magistrates, the court, clerk of court, or Representatives, in order to settle any legal/lawful controversy. This also includes any attempt by a judge or officer of the court from hindering the Secured Party or Trust from filing, admitting, presenting, discussing, questioning, or using any evidence, document, paper, photographs, audio and/or video recordings, or any other type of evidence that they desire to submit as evidence in any type of court proceeding. The determination of what is evidence and what will be admitted is to be solely determined by the Secured Party or Trust. Any evidence will be tried on merits of the lawful content and validity. Any judge or officer of the court who attempts to suppress or dismiss legal or lawful evidence will voluntarily surrender all bonds, insurance, property, CAFR funds, corporate property, bank accounts, and savings accounts of value to the Secured Party upon written demand and surrender all rights to and defenses against said property. This also includes evidence that is supported by case law. This includes attempts by any officer of the court to make motions, orders such as Gag Orders or any other means of keeping information suppressed from the public or the official record. The determination of whether the acts of the court are an attempt to suppress evidence will be solely determined by the Secured Party. This also includes the provision as indicated in item #55 “Racketeering”.

56. **Oppressing Government:** Means any Government or Representative thereof that shall have transgressed against Secured Party or Trust or any of Secured Party’s or Trust’s

property, rights, privileges, capacities, or immunities in any respect.

57. **Peers:** Means the same as the definition of a Secured Party.
58. **People:** 1). The “People” when referring to any of the Trust/ and/or Estate Beneficiaries, Trustees, and/or Heirs, they are first to be acknowledged As Jamaican American-Loc Nation, for that is the bloodline all of them come from on both sides of the family. On the mother’s side ARAWACK AKA TAINO Bloodline is found. On the father’s side there are what is known as MAROONS. All of which were part of the “Great Peace Treaty” which is a part of the STATE OF LOC NATION, who handed down their system (Constitution) to the united states of America so they could operate on the land. The treaty had to be signed first. 2). The “People” are those natural men and women who hold the Living Soul ty in joint tenancy in the united States of America and the several States, by virtue of the Treaty of Peace of 1783, signed by His Most Royal and Dread Living Soul Majesty, King George the 3rd, and its two addendums signed by the then Kings of Spain and France. The “People” are those who were the free inhabitants in the several States and their posterity (paupers, vagabonds and fugitives from justice excepted), who ordained and established the “Constitution for the United States of America” in 1787 and the Bill of Rights of 1791, for themselves and their posterity, and who established the constitutions for the several states, reserving unto themselves and their posterity the Living Soul ty of both the United States of America and the several states. The “People” are not citizens of or subject to the jurisdiction of the “government of the United States”, as created in the

original "Constitution for the united States of America", circa 1787, or to your "UNITED STATES Corporation", also known as the corporate "UNITED STATES, "Corp. USA", "United States, Inc.", or by whatever name same may currently be known or be hereafter named, or any of its subdivisions including but not limited to local, state, federal, and/or international or multinational governments, Corporations, agencies, or sub-Corporations, and any de facto compact (Corporate) commercial STATES contracting therein, including the "STATE OF SPC STATE", or by whatever name same may currently be known or be hereafter named, and the like. The "People" are citizens first of the State in which they reside, and second of the United States of America.

58. **Person:** The word "Person", when used in this Contract and written in upper- and lower-case letters shall mean a natural man or woman, and not an incorporeal person. Further, a "Person" is distinguished from a "People," in that the "People," hold the Living Soul ty in the United States of America (see: "People" #50), and the "Persons" derive all of their rights and privileges from the "People", through the Constitution for the united States of America and the Constitutions for the several States. The "Persons" are identified in the Constitution for the united States, first at Article 1, Section 9, Clause 1, their rights and privileges and defenses and protections are defined at Amendment Five of the Bill of Rights, and their duties and citizenship status are defined at Amendment Fourteen of the Constitution for the united States of America.
59. **Presumption:** Means legal assumption or inference that places the burden of proof or burden of production on

the other party, but never on the Secured Party or Trust. No presumption shall prevail against the Secured Party or Trust without lawful, documented evidence that supports the presumption, which is certified by the officers of the court, on and for the record, under penalty of perjury.

60. **Private Moor El Tribunal Court:** Means the lawful court of CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST. Common Law is followed under this House hereto and so forth hereafter. No Public Judgment may take place on any of “One of the People of CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©” unless one of the has damaged any other persons or property or death has occurred. If none of the basic fundamental rules have not had money by anyone who is considered “One of the People of CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©. The Private Moor El Tribunal shall take a look at the facts and give judgment in equity. All bonds created in the names of any of the members shall be delivered and then administered by the CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©. Members of CLEMENT DYNASTY TRUST will acknowledge the Vienna Convention on Diplomatic Relations 1961.
61. **Public Record:** Means any record or document placed into the public by the Secured Party. For example, when this document is recorded at a Register of Deeds office or Secretary of States, it becomes a public record.
62. **Purchase Price:** Means the new replacement costs of items of property at the time of replacement. This includes locating, packing, shipping, handling, delivery, set up, installation, and any other fee associated with total replacement of property.

63. **Racketeering:** Means any attempt by any two or more officers of “government of the United States” or the “UNITED STATES Corporation”, to restrict, suppress, coerce, manipulate, inhibit, or in any way deprive the Secured Party from receiving every right, benefit, or privilege or exercising every immunity that is outlined by the Constitution for the united States of America, the Honorable “Bill of Rights, and/or the “Constitution of the State of SPC State.”. This also includes any effort by the officers of the court or any Representative of “government of the United States” or the “UNITED STATES Corporation”, to hinder in any way the introduction of evidence, law, facts, affidavits, statements, witness testimony, or any information that is considered relevant by the Secured Party or Trust, or any attempt to prevent a jury from hearing this evidence. This also includes any attempt to prevent this evidence from being heard in a public forum and before any and all members of the general public, as many as can be accommodated by the main courtroom. All hearings, tribunals, or trials will be held in a public place; and any and all members of the general public will be allowed to attend, without restriction. This also includes questioning and/or interrogation by police officers before, during, and after an arrest.
64. **Reckless Endangerment:** Means any attempt by any officer of the court or Representative of “government of the United States” or the “UNITED STATES Corporation”, as defined herein, to endanger, attempt, or threaten to attempt to endanger the life or property of the Secured Party or Trust. This includes dangerous driving in a car, use or threatened use of lethal or non-lethal weapons or chemicals, improper

use of restraint devices, use of restraint devices on a non-combative Secured Party. If a conflict arises as to whether or not reckless endangerment has occurred, the version of the Secured Party will be considered as truth.

65. **Representative:** Means any agent, agency, department, officer, investigator, entity, subsidiary, sub-Corporation, contractor, employee, inspector, individual or Corporation that has any affiliation, association, collects or distributes funds for, does any task for, receives any benefit or privilege from, etc., of or for “government of the United States” or the “UNITED STATES Corporation”, or anyone, or anything that represents the interests of, or is being funded by, or receives funds from, or has any attachment to “government of the United States” or the “UNITED STATES Corporation”, or any of their Representatives, sub divisions or sub-Corporations.
66. **Rights and Defenses:** Means Secured Party’s or Trusts legal and/or lawful right and/or ability to defend himself/ herself in any action. Upon agreement, the defendant in an action may give up his right to defend himself/herself in a given action. This includes tacit agreement or agreement by default; and the Secured Party is never the defendant.
67. **Right to Speedy Trial:** Means trial will commence within 90 days of the date of arrest.
68. **Right to Travel:** Means the right to freely move about and/or control any type of craft by whatever means, via land, sea, or air, without any interference by any Representative of “government of the United States” or the “UNITED STATES Corporation”, that in any manner willfully causes adverse effects or damages upon the Secured Party or Trust by

an arrest, inhibition, detainment, restraint, deprivation or prevention.

69. **Secured Parties:** In this Contract, the term “Secured Party”, means a “Trustee/Secured Party Creditor/Bailee/Beneficiary”, which means “Clement, Christina Loren aka Queen Empress of Loc Nation an PRIVATE Clement*-McAllister, Nia Loren aka Clement, Nia Loren aka Princess of Loc Nation and McAllister, Jaylen Jermel aka Clement, Jaylen Jermel aka Prince of Loc Nation and Scott, Sean Isaiah aka Clement, Sean Isaiah aka Prince of Loc Nation”, natural, living, Breathing flesh-and-blood men and women or sentient beings as against a juristic person created by legal construction and/or the appointment declared under declaration of trust appointing another or additional “Trustee/Secured Party Creditor/Bailee” as stated therein.
70. **Sentient, living beings:** Means the Trust/and/or Estate ees “Clement, Christina Loren aka Queen Empress of Loc Nation an PRIVATE Clement*-Mcallister, Nia Loren aka Clement, Nia Loren aka Princess of Loc Nation and Mcallister, Jaylen Jermel aka Clement, Jaylen Jermel aka Prince of Loc Nation and Scott, Sean Isaiah aka Clement, Sean Isaiah aka Prince of Loc Nation ” a living, breathing, flesh-and-blood man, as distinguished from an abstract legal construct such as an artificial entity, juristic person, corporation, partnership, association, and the like.
71. **State:** The word “State”, which is distinguished in this Contract by being written in upper and lower case letters, means any of the fifty independent Living Soul nations, states and republics which make up the Union and are

commonly referred to and known as states of the “United States of America” (For example: the “State of SPC State”, i.e., “Republic of SPC State”), which use of the word “State” is not the same as a “STATE” of the “UNITED STATES Corporation” and any such “State” is not a creation or subdivision thereof, and is not subject to the jurisdiction thereof.

72. **STATE:** The word “STATE”, which is distinguished in this Contract by being written in all upper case letters, means any of the de facto compact (Corporate) commercial states contracting within the “UNITED STATES Corporation”, also known as the corporate “UNITED STATES, “Corp. USA”, “United States, Inc.”, or by whatever name same may currently be known or be hereafter named, by way of example, including, but not limited to the “STATE OF SPC STATE”, or by whatever name same may currently be known or be hereafter named. STATES are a part of and subject to the jurisdiction of the “UNITED STATES Corporation” and are not States of the “United States of America.” As a condition of this Contract, the Secured Party will determine one. Whether or not any State is a part of the “UNITED STATES Corporation,” and two. Whether the alleged offense occurred within the limits of the “UNITED STATES Corporation”, and such determination will never be challenged by any Representative of the “UNITED STATES Corporation”. A violation of this provision will be #76 Unlawful Determination and punishable as indicated by this Contract.
73. **Statute Staple Securities Instrument:** Means a registered (by way of the post office registered mail) bond, statute, which establishes a procedure for settlement of commercial debt

or obligation of record. This also establishes the law as it relates to the Secured Party.

74. **Straw-man:** In this documentation the term “straw-man” means the Debtor, i.e., CHRISTINA LOREN CLEMENT and NIA LOREN CLEMENT MCALLISTER and JAYLEN JERMEL MCALLISTER and SEAN ISAIAH SCOTT©, also known as CHRISTINA LOREN CLEMENT TRUST©; CHRISTINA LOREN CLEMENT ESTATE© and NIA LOREN CLEMENT-MCALLISTER TRUST©; NIA LOREN CLEMENT-MCALLISTER ESTATE© and JAYLEN JERMEL MCALLISTER TRUST©; JAYLAN JERMEL MCALLISTER ESTATE© and SEAN ISAIAH SCOTT TRUST©; SEAN ISAIAH SCOTT ESTATE© and/or CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©, or simply Trust or TRUST and any and all variations and derivatives of the spelling of said name except Loren-Christina: Clement and Loren-Nia: Clement-McAllister and Jermel-Jaylen: McAllister and Isaiah-Sean: Scott; a front, a third party who is put up in name only for participating in a transaction. The “straw-man” is synonymous with # 76. “Transmitting Utilities”.

75. **The Placing or Filing of an Unlawful Lien, Levy, Burden, Charge, Liability, Garnishment, Encumbrance, or Attachment:** Means any attempt by any Representative of “government of the United States” or the “UNITED STATES Corporation”, to place a lien, levy, garnishment, or attachment on the property or collateral of the Secured Party or Trust. Any such Representative must first prove his authority to do so by lawfully documented evidence, furnishing all documents, forms, and papers as necessary to prove his authority to do so to a neutral Three (3) Notary

Panel, hereinafter referenced as The Panel, selected by the Secured Party or Trust. Said Representative must guarantee in writing that the Representative signing said documents will be personally liable for any damage(s) due to his unlawful and/or illegal actions. He must supply bonds or other lawful funds to be held in trust by The Panel until The Panel determines if any actions of the Representative have violated any laws or caused damage to the Secured Party or Trust. The Panel will have the sole power to determine if any damage(s) has occurred and will release the funds according to The Panel's adjudication. The decision of The Panel will be final with no recourse. The surety bonds and/or funds held in escrow by The Panel must be at least four (4) times the estimated value of the property that is lienied, levied, garnished, or attached. The assessment of value will be recorded via affidavit by the Secured Party and delivered to The Panel. The Panel's determination and the assessment thereof will be accepted as truth without question or recourse. Said Representative agrees to surrender, including, but not limited to, any and all surety bonds, public and/or corporate insurance policies, CAFR funds, or corporate property as needed to satisfy any and all claims and/or assessments as filed against said Representative by the Secured Party. Said Representative agrees that any and all property or collateral with a current or existing lien will remain in the custody and control of the Secured Party until such time as a determination has been made by a jury of twelve of the Secured Party's Peers as defined herein. In the event that a jury of twelve of the Secured Party's Peers cannot be convened or has not been convened within sixty (60) days from the date of the order

of the lien, levy, attachment, or garnishment, any action against the Secured Party or Trust shall be dismissed with prejudice; and every lien, levy, attachment, or garnishment shall be released within ten (10) days and all property rights restored, unencumbered. The Representative who has authorized said lien, levy, attachment, or garnishment agrees to surrender any and all surety bonds, public and/or corporate insurance policies, CAFR funds, or corporate property as needed to satisfy any and all claims and/or assessments as filed against said Representative.

76. **TREATY OF PEACE AND FRIENDSHIP 1787:** The longest standing Treaty between the United States and any other country. Morocco was the first Nation to recognize the United States of America, and they did so in their Treaty with the new corporation. Morocco allows the united states of America to do Commerce on the land with an agreement based in Amity.
77. **Trespassing/Trespass:** Means the entry into, or onto the domain, property, residence, area, location, grounds, dwellings, buildings, barns, sheds, caves, structures, lands, storage areas, tunnels, automobiles, trucks, safe houses, underground shelters, automobiles, motor vehicles, recreational vehicles, boats, planes, trains, ships, containers, vans, heavy equipment, farm implements, culverts, driveways, trees, yards, real property, real estate, land, etc., of the Secured Party without Secured Party's express written permission, or without a lawfully executed fourth (4th) amendment warrant, and any and all Representatives of "government of the United States" or the "UNITED STATES Corporation", will fully and completely observe any and all

protections as outlined in the Constitution for the united States of America, the Honorable “Bill of Rights, and/or the “Constitution of the State of SPC State.” Any personal property that is damaged, lost, stolen, or misplaced, etc., will be recoverable as indicated in this Notice and Demand document. Secured Party solemnly swears and affirms that Secured Party does not have any illegal contraband on Secured Party or Trusts property; Secured Party has never had any illegal contraband on or around my property and never will. A Secured Party simply does not allow it on Secured Party’s or Trusts property. Any contraband if it is found on said property will have been introduced by the officers or agents during time of trespass. Contraband or illegal items if they are found in a search do not belong to Secured Party or Trust and may not be used in any attempt in any claim against me. Any and all Representatives of the “government of the United States” or the “UNITED STATES Corporation,” will be held individually and personally liable for the full number of damages as outlined in this Notice and Demand document for trespassing.

77. **Transmitting Utilities:** the term “Transmitting Utility “CHRISTINA LOREN CLEMENT and NIA LOREN CLEMENT MCALLISTER and JAYLAN JERMEL MCALLISTER and SEAN ISAIAH SCOTT©, also known as CHRISTINA LOREN CLEMENT TRUST©; CHRISTINA LOREN CLEMENT ESTATE© and NIA LOREN CLEMENT- MCALLISTER TRUST©; NIA LOREN CLEMENT-MCALLISTER ESTATE© and JAYLAN JERMEL MCALLISTER TRUST©; JAYLAN JERMEL MCALLISTER ESTATE© and SEAN ISAIAH SCOTT TRUST©; SEAN ISAIAH SCOTT ESTATE© and/or CLEMENT

DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©”, and any and all derivatives and variations in the spelling of said name except PRIVATE Clement*, Christina Loren aka Queen Empress of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM and PRIVATE Clement*-McAllister, Nia Loren aka Clement, Nia Loren aka Princess of Loc Nation, People of Beginning of Time and McAllister, Jaylen Jermel aka Clement, Jaylen Jermel aka Prince of Loc Nation, People of Beginning of Time, ALKEBULAN KINGDOM and Scott, Sean Isaiah aka Clement, Sean Isaiah aka Prince of Loc Nation, People of Beginning of Time

78. **TRUST:** means “CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©” also known by any and all derivatives and variations in the spelling of said name with the exception of “Clement, Christina Loren a PRIVATE Clement*-McAllister, Nia Loren and McAllister, Jaylen Jermel aka Clement, Jaylen Jermel and Scott, Sean Isaiah”, this is a copyrighted entity with all rights reserved.
79. **Trust Persons:** means a person who is in the jurisdiction of this Trust. To be in the jurisdiction you must meet one of three criteria, to be considered in CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST© jurisdiction. One if you are of direct blood line of Clement, Christina Loren a PRIVATE Clement*-McAllister, Nia Loren and McAllister, Jaylen Jermel aka Clement, Jaylen Jermel and Scott, Sean Isaiah, you are considered one of the People of “CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©.” If there is an adoption from one of the direct decedents of Clement, Christina Loren a PRIVATE Clement*-McAllister, Nia Loren and McAllister, Jaylen Jermel aka

Clement, Jaylen Jermel and Scott, Sean Isaiah they too may become a Trust Person (Beneficiary Trustee). Lastly if the Trust/and/or Estate eyes conclude that someone outside of the family may be permitted on grounds of urgency for some type of protection, all Trustees must sign off on the order before they can become “One of the People of CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©. ALL Trust People must be fully registered with the Trust/and/or Estate, by way of adding their personal information to this Trust through registration. Each one of the people, will have CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST© INTERNATIONAL TRUST ID’s, SOLN Passport / Travel Id’s, License Plates, and PRIVATE TRAVEL DOCUMENTS, which all must be apostilled by the SOS in which that man or woman domiciles. Trustee shall have Trustee Identification Cards and The Beneficiaries shall have Trust ID cards.

80. **Trustees:** means “Clement, Christina Loren aka Queen Empress of Loc Nation anPRIVATE Clement*-Mcallister, Nia Loren aka Clement, Nia Loren aka Princess of Loc Nation and Mcallister, Jaylan Jermel aka Clement, Jaylen Jermel aka Prince of Loc Nation and Scott, Sean Isaiah aka Clement, Sean Isaiah aka Prince of Loc Nation”.
81. **UCC:** Herein the term “UCC” means Uniform Commercial Code.
82. **Unalienable Rights (Inalienable Rights):** Means Natural Rights given by God as acknowledged by the Law of Nations and incorporated into the “Bill of Rights,” of the Constitution of the State of SPC State such as, but not limited to right of

enjoying and defending their lives and liberties; of acquiring, possessing and protecting property; and of seeking and obtaining their safety and happiness.

83. **Unfounded Accusations:** Means any accusation, charge, or claim, civil or criminal, or in admiralty that is alleged or made by any Representative of the “government of the United States” or the “UNITED STATES Corporation”, as defined herein, that is not proven by written documented evidence presented under oath and penalty of perjury by an authorized Representative of the “government of the United States” or the “UNITED STATES Corporation”. The accuser has eight (8) hours to provide said documents to be reviewed and in possession of the Secured Party; and failure to do so will be unfounded accusations and subject to the penalties contained herein.
84. **UNITED STATES Corporation:** “UNITED STATES Corporation” means the corporate “UNITED STATES”, “Corp. USA”, “United States, Inc.”, or by whatever name it may currently be known or be hereafter named, (exclusive of the “United States of America” and the “government of the United States as created in the original Constitution for the United States of America, circa 1787”), or any of its agencies, or sub-Corporations, including but not limited to any de facto compact (Corporate) commercial states contracting therein, including, but not limited to the “STATE OF SPC STATE”, or by whatever name it may currently be known or be hereafter named (Exclusive of the “State of SPC State”, i.e., “Republic of SPC State”).

85. **United States of America:** The term “united States of America”, when used in this Contract is distinguished by being written in upper and lower case letters, except that the first letter of the first word, i.e., “united” is a lower case letter, and means that union of independent Living Soul nations, states and republics, which as colonies of Great Britain and having declared their independence from Great Britain in The Declaration of Independence adopted July 4, 1776, and having won their independence from Great Britain in the American Revolutionary War, and thereafter having gained recognition as independent Living Soul nations, states and republics in international law by the Treaty of Peace of 1783, signed by His Most Royal and Dread Living Soul Majesty, King George the 3rd, and its two addendums signed by the then Kings of Spain and France, and which independent Living Soul nations and states did adopt the “Articles of Confederation” of 1778 and thereafter adopted the “Constitution for the united States of America” in 1787. The word “United States of America,” when used in this Contract, does not include the UNITED STATES Corporation, as that term is defined herein.
86. **Unlawful Arrest:** Means restricting the Secured Party’s right to move about freely without the proper use of a lawful fourth amendment warrant signed by a judge of “Competent Jurisdiction” while under oath. This includes unnecessary use of restraint devices, traffic stops, raids, or any other type of interaction, when an officer is presented with and ignores a “Notice and Demand,” “Public Servants Questionnaire,” “Right to Travel” Documents, or other documents notifying the officer of the lawful rights of the Secured Party, created by God, who is not to be confused with the Corporate Fiction

“Straw-man” which was created by the STATE. This includes arrest when the Secured Party is incarcerated for refusing to sign any citation, arrest due to contempt of court when he or she is not violent or a physical threat to the court, arrest by Internal Revenue Service for failure to produce books, records, or other documents, arrest and refusal of Habeas Corpus, arrest for conspiracy of any kind without lawfully documented affidavits from at least two (2) eye witnesses, signed under oath and penalty of perjury.

87. **Unlawful Detainer:** Means any attempt by any officer of the court or Representative of the “government of the United States” or the “UNITED STATES Corporation” to arrest, check, hinder, delay, possess, hold, keep in custody, restrain, retard, stop, withhold the Secured Party without affording him every protection as outlined by the “Constitution for the united States of America”, the Honorable “Bill of Rights, and/ or the “Constitution of the State of SPC State.” Any public law, statute, regulation, ordinance, or the like will be null and void and will not be used in any action in which the Secured Party is involved.
88. **Unlawful Detention:** Means restraining the Secured Party’s freedom of movement, and/or Right to Travel, against his will for more than sixty (60) seconds without a properly authorized lawful fourth amendment warrant signed by a judge of competent jurisdiction while under oath. This includes routine traffic stops, raids, random identification checks, security checks, only after the Representative has been notified by the Secured Party of his status and after the officer has been given documents to prove said status, along with up to ten (10) minutes for officer to examine said documents.

89. **Unlawful Determination:** Means any statement, speech, gesture, writing, presentment, or the like that suggests an idea that negatively represents the character, actions, plans, procedures, customs, ways of the Secured Party or Trust, or group of Secured Parties, that is not proven by documented authorized certified evidence, on and for the record under penalty of perjury. This includes off color statements, accusations, or remarks by a judge or other officer of the court and any other Representative of the “government of the United States” or the “UNITED STATES Corporation.”
90. **Unlawful Distraint:** Means seizure or taking of any property that is lawfully owned or in possession of the Secured Party or Trust that Secured Party Represents without proper probable cause, and/or due process, and lawful fourth amendment warrant. This includes any seizure by any Representative, in any capacity, or relationship with the “government of the United States” or the “UNITED STATES Corporation” or any of its agencies, contractors, subdivisions, subsidiaries, or the like.
91. **Unlawful Restraint:** Means any action by any Representative to prevent, coerce, intimidate, hinder, or in any way limit the right of the Secured Party or Trust from any type of freedom of legal/ lawful speech, travel, movement, action, gesture, writing, utterance, or enjoyment of any right or privilege that is commonly enjoyed by any citizen of the United States or of the State of SPC State.
92. **US Dollars:** Means the currently recognized medium of exchange as used by the general public at the time of offense, at par value, equal to one ounce silver/OR gold

dollar equivalent per each dollar unit, as represented in a claim. All claims and damages will be paid at par value as indicated. Par value will be established by written law or the value established by the US MINT for the purchase of an official one troy ounce 99.999% Pure Silver Coin or one Pure Gold ounce, whichever is higher at the time of the offense.

93. **Verbal Abuse:** Means the use of offensive, and /or threatening verbal words, body language, and nonverbal gestures or actions by any representative of the “government of the United States” or the “UNITED STATES Corporation”, as defined herein, upon the Secured Party. If a controversy arises about an incident, the version told by the Secured Party will be accepted as truth and will not be contested.
94. **Vessel in Commerce:** “vessel in commerce” means the corpus, CLEMENT DYNASTY, DYNASTY PRIVATE INTERNATIONAL TRUST©, and any and all derivatives and variations in the spelling of said name, a transmitting utility, an all-capital letter name representing the Corpus/Trust entity/Ens Legis for the use in commerce by which the Trust/and/or Estate ees/Secured Parties can participate in commerce, and appear in court.
95. **Victim:** Means the Secured Party or Trust who has received direct damage to themselves or their property as the result of an unlawful or illegal act by another.
96. **Victimless Laws:** Means any law that is passed or presumed to be passed that creates a violation of law where no Natural Man or Woman has been damaged. This includes any statute, ordinance, regulation, policy, or color of law provision. These types of laws will not be used in any action,

of any kind, against any Natural Man or Woman or the property thereof.

97. **Willingly:** Means that a Secured Party is in full knowledge, understanding, agreement, and full consent, at all times, without fear of reprisal, threat, or coercion, during any interaction in which he is involved with any Representative of any court or Corporation, including incorporated governments.
98. **Written or Verbal Agreement:** Means any agreement entered into by the Secured Party or Trust, written or verbal. Any question of any contract will be resolved by an affidavit from the Secured Party or Secured Party on Behalf of Trust. The Secured Party's affidavit whether on behalf of the Secured Party or the Trust/and/or Estate, will be considered fact in any action or dispute, without question of any Representative of any Corporation, including incorporated governments.

More of Loc Nation Definitions Attachment held within Trust and Declaration

Contact info@stateoflocnation.com for copy of fee schedule and other inquiries.

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RT Book, Section

A1 Niditch, Susan

T1 814 The Nazirite Vow: Domesticating Charisma and
Recontextualizing Hair

T2 "My Brother Esau Is a Hairy Man": Hair and Identity in Ancient
Israel

A2 Niditch, Susan

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SN 9780195181142

PB Oxford University Press

AB The focus of this chapter is Numbers 6, a ritual text that describes a vow undertaken by an individual to become a Nazirite for a specified period of time. A close reading, with help from methodological perspectives introduced earlier, reveals a different version of Nazirism than that described for Samson. The vow in Numbers 6 has been shaped by a particular priestly worldview that is highly concerned with issues of purity even while democratizing holy status, evidencing the worldview of post exilic priestly writers of the Persian period. A man or a woman may take the vow voluntarily. This form of Nazirism allows women of means an opportunity for some kind of sacred status, but it is temporary and no threat to the male Levitical priesthood. An interesting thread in this chapter concerns economic status and the Nazirite vow.

RD 11/14/2022

UL <https://doi.org/10.1093/acprof:oso/9780195181142.003.0004>

(Anon.,) (Benitez,)

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12. A1 Niditch, Susan
13. T1 814 The Nazirite Vow: Domesticating Charisma and Recontextualizing Hair
14. T2 "My Brother Esau Is a Hairy Man": Hair and Identity in Ancient Israel
15. A2 Niditch, Susan
16. YR 2008
17. DO 10.1093/acprof:oso/9780195181142.003.0004
18. SP O
19. SN 9780195181142
20. PB Oxford University Press AB The focus of this chapter is Numbers 6, a ritual text that describes a vow undertaken by an individual to become a Nazirite for a specified period of time. A close reading, with help from methodological perspectives introduced earlier, reveals a different version of Naziism than that described for Samson. The vow in Numbers 6 has

been shaped by a particular priestly worldview that is highly concerned with issues of purity even while democratizing holy status, evidencing the worldview of postexilic priestly writers of the Persian period. A man or a woman may take the vow voluntarily. This form of Nazirism allows women of means an opportunity for some kind of sacred status, but it is temporary and no threat to the male Levitical priesthood. An interesting thread in this chapter concerns economic status and the Nazirite vow. RD 11/14/2022

21. [https://doi.org/10.1093/
acprof:oso/9780195181142.003.0004](https://doi.org/10.1093/acprof:oso/9780195181142.003.0004)

In modern times, locs are held for a lifetime as well. And is based on the individual oath and personal connection with the Creator for the duration of the oath being held according to, PHD in Nephesh Hummus, Citizens of Loc Nation Studies C. Clement, SOLN University, Redeemed Land Grant University 1862. Correspondence concerning this article should be addressed to Christina Clement, Department of Psychology, Email: info@stateoflocnation.com





STATE OF LOC NATION, PBC

Articles of Association

CLEMENT DYNASTY TRUST

I, over the name, Christina Loren Clement, TTEE; Christina Loren Clement, LLC; YH Queen Clement, holder of doctrine of worthier title, Nephesh Hummus, Empress of State of Loc Nation, People of Beginning of Time, Patent Holder, Grantor, Owner of Bailor, and Trustee. Also under the name Christina Clement, heir of Nazirite, Maroon, Arawak, Hines, Paton, Clement with offspring heirs of Mcallister and Scott Surnames, People of Beginning of time, Alkebulan Kingdom, Botswana at the time created vested remainder interest now callable as Doctrine of worthier title.

Representing over 50% of a growing population, globally, publicly called Loc Nation, is a congregation of individuals belonging to State of Loc Nation, PBC. We are a global community that holds 50% of all citizens in each city, county, state, and country. The Royal Act of 1917, along with natural divine rights allow the rightful throne of YH Queen Clement and her legacy forthcoming. Born December 25, 1979, in Kings County, Christina Clement is deputed to represent the State of Loc Nation, PBC globally vowing allegiance to the Creator of all

things, reign in love conquers all and lead with a foundation and principle of right is right. Liken to the Latern treaty, we authentically have the divine right of full ownership, exclusive dominion, living soul exclusive dominion, Aboriginal authority of the Holy land, The Promise Land.

This association is evident of deepest anxiety and most alarming at those grievances and distress which deliberation, the state of the whole global find, that our present unhappy situation of our affairs is occasioned by a ruinous system of colony administration. The grievances of my people, as our ancestors followed an oral law, so we too in this present day, taking a spiritual vow to never cut one's hair, unless devowed or coerced in fear of losing employment, detached from society or even family not understanding this spiritual oath. Many of our people have also been confused with forced practices not of our national law. Consistent defamation, libel, has shattered across the globe with untrue statements of named "dreads." There is nothing dreadful about our locs. Another misconception, Locs worn means criminal or harmful, substance user when in fact that is farthest from the truth and will not stand in an improper hierarchy of opinion over fact in this very hour will be public campaign to reverse truth over opinion. Our children have been detained unwarrantly against our culture as Nephesh Hummus (souls on earth), the weed of division has been brutally beaten amongst my congregation to stunt our social and economic growth, our talented citizens are being used and robbed "lawfully" hindering the properly archived works of masterful artist and musicians to be staple in your/ our/future history and so many more issues can be presented, so we have begun, and successfully implemented the Solution.

The witnesses, called now Officers of the law, have been a documented epidemic with our community and instead are inflicting fear and harassment. With many of our citizens, grandfathers, children, fathers, mothers, and great greats surviving in various wars, we have every right to have our military protect my citizens accordingly.

“In prosecution of which system, various acts of parliament have been passed, for raising a revenue in America, for depriving the American subjects, in many instances, of the constitutional trial by jury, exposing their lives to danger, by directing a new and illegal trial beyond the seas, for crimes alleged to have been committed in America: And in prosecution of the same system, several late, cruel, and oppressive acts have been passed, To obtain redress of these grievances, which threaten destruction to the lives liberty, and property of his majesty’s subjects, in North-America, we are of opinion, that a non-importation, non-consumption, and non-exportation agreement, faithfully adhered to, will prove the most speedy, effectual, and peaceable measure: And, therefore, we do, for ourselves, and the inhabitants of the several countries, whom we represent, firmly agree and associate, under the sacred ties of virtue, honour and love of our country, as follows: The Articles of Association www.stateoflocnation.com.”

The minimum number of grievances presented, and the epidemic of encounters which are too many to list, however, the discovery of each and every case throughout the years will tire even the researcher, prove there is blatant deprivation of life, liberty, and property and failure for current laws to protect the people of State of Loc Nation. The time is present for there to be a change, so we may lay to rest these unfair practices and

once again live in harmony for the greater good of serving the CREATOR of all things.

SOLN Patent/Trademark/Copyright:

- Executive Office of STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM will approve/edit/decline all member Patent, Trademark and Copyright according to the S.O.L.N Patent Law in partnership with the US Patent Law in efforts to protect our Loc Nationites from aggressive and blatantly wrongdoing/Usury of their God, Creator of all things given talents. All violators of STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM Citizens will be brought to justice to every extent of the law.
- Administrators will be elected to continue to protect, monitor and govern the protection of all of SOLN, Nephesh Hummus (Original Soul of Earth) talents and gifts of said origin above, monitoring each license to assure fair practices.

SOLN Share Holder Rights:

- Shareholders rights are as follows: You agree with the Article of Association (AOA) set forth and agree to the following. It is an honor to join the State of Loc Nation, with or without having locs, agree to:
- Keep Private information undisclosed
- Assist with oral, written, electronic marketing for public awareness and public benefit of humanity
- Agree to be a peer juror for any Nephesh Hummus should there be a need to attest to the belief, culture, concept and/or key concepts of S.O.L.N.

- Opinions or Facts must not be coerced by any outside parties for individual monetary gain but to operate in right is right.
- Due to the increased interest in becoming a shareholder, Accredited Investors can purchase a max of 30% of shares within the Company with a signed acknowledgement of shareholders' rights on file and held on file indefinitely. Acknowledgements must include full name, email address, contact number, and mailing address for notices. Shareholders have the responsibility of keeping this information current.

SOLN Marketing:

- Loc Community Association will lead the marketing efforts for Public Information.
- Royal office administrative staff will select the managerial leads of said office.
- Following the example of Public Committee Information Activities

SOLN Sports:

SOLN will own, sponsor, and manage various teams at the selection of YH Queen Clement and/ or her choosing of Board designated to oversee the sports efforts.

- Current consideration is a youth team, name Gautier Gators soon to be Loc Nation Gators. (2023)
- USC Salkehatchia, South Carolina (2023)

SOLN Education:

- STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM University, (SOLN University), is a redeemed public land

grant research university with its main campus in Ghana, Florida, New York, Jamaica, and Georgia. Other sites will be in the 193 Nations apart of the UN. (Hatch Act of 1887) This will allow partial redemption of years of libel that has occurred on the culture of Loc Nationites and the SOLN. Funding Federal Registry VOL 61. No 245 Part 1511 All degrees will be held at the highest academic degree of hierarchy.

- Graduates agree to work within the state for a minimum of 5 years to promote community growth and modern times.

SOLN Royal doctrine of worthier title Holders:

Publicly announcing **Royal doctrine of worthier title Holders**, managed by Dynasty Healing Corporation; Performance bond, O.C.G.A SECTION 48-13-37. Members and partners to a 50% global community and growing. Our patent of nativity supports that our people who have worn the seeds of history dating back around 3600+ years ago from traces of Israelites, Egyptians, Samsons, Nazarites, Biblicans Indigenous people, Rastafarians, Maroons, Arawak's, and various cultures around the globe grandfathering our diplomacy to the land as original living souls. Nephesh Hummus (Souls on Earth) coined by Christina Clement, TTEE. Our nation's congregation declaration has the motive of spreading peace, spiritual purity through worship, endurance, commitment, loyalty, and the number one principal love. We have express trust with the following, all rights reserved:

Through a Specific process, vendors will hold the title of Royal Warrant holder after clearance and approval, these vendors will be allowed to use the designated restricted logo, coat of arms of Empress, YH Queen Clement for approved vendors.

The following, currently approved by Empress, YH Queen Clement are,

- Leading Grinds Coffee
- Loc Community Association
- NJS Hair Care
- Dynasty Healing Corporation
- Dynasty Healing Foundation, Division of Ghana
- STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM University, SOLN University, Prestigious Academic Learning.
- Artist Admin Team, Freelance Virtual Corporation.
- Afrikaba Media
- Better Fly Tours
- GYE Nyame
- Ethiopian Coffee Blends
- Tiffany Loc Jewelry
- J. Tyler Creations Locs, Mind and Soul Enhancement
- Dynasty Healing Farms

Unilateral executive agreement with the US:

In efforts to remain peaceful with the United States of America and Global friends, in honor of the blood of our ancestors, who also were voluntary and involuntarily included in the documented wars throughout His story. I will not let their legacy go in vain and honor all the fallen and current men and women who fought for right vs right.

- STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM (SOLN) agrees to follow the GAAP standard of reporting to remain in Unity with Local and International Nations for the better good of the global community as needed.
- Locs will be considered holy, thus noone will be pressured to cut their locs and can remain in their spiritual oath unbothered, globally. So said shall it be done. Amen
- SOLN agrees to make public Acts, Laws, Declarations on the Nations behalf public for all awareness for bilateral peace and operation and in SOLN language.
- All Loc Nationites on public record will convert to SOLN as vested remainder life estate and must remain with locs and be bilaterally recognized.
- All approved talented Loc Nationites on public record who are converted to SOLN will receive a SOLN patent title to issue to outside corps to work with or on their behalf. This will allow honor and respect when overseeing the talents of our citizens and be bilaterally recognized.
- Every effort will be made within the Royal Office to submit Laws that will work in harmony with all nations and still protect SOLN or suggest an edit on discovery issues that has been designed to oppose our citizens.
- SOLN will partner with ISBN and submit ISBN numbers under SOLN ISBN. (Act of Jan 18, 1837)
- The terminology of SOLN will be considered coined and included in dictionary as language of Nephesh Hummus, loc nationites. (Listed in the back pages of the Almanac)

allowance for approved words, phrases and sentences will be submitted via the Royal Administrative office as authentic and coined for public knowledge and proper usage, excluding derogatory language such as (Bitch, Nigga, I don't know these words/phrase; not limited to; will be considered treason and punishable to every extent of the law).

SOLN Real Property:

As per the Homestead Act of 1862 and Morrill Land Grant Act of 1862

The following Universities and land will be assigned to the STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM as inherited lands redeemed by CLEMENT DYNASTY TRUST, worthier title holders.

- South Carolina
- Mississippi
- Georgia
- New York
- New Jersey
- Jamaica
- Ghana
- Texas
- UK
- Ireland
- Chinese

SOLN Archives/Museum/Artifacts:

SOLN Patents/Copyright/Trademarks will be provided for the preservation of authentic historical stories, artifacts, artwork, lyrics, poetry, and any/all classified fine arts: arts: entertainment.

SOLN Medical:

Medical Coverage will be provided for all citizens from a pooled collection of tax and wages from assigned mortgage notes. Natural remedies are free to all SOLN citizens and Medical Coverage will be computed based on current rates at time of request.

SOLN Child wealth and Absent Father: (this new law was presented publicly with no dispute, so said so shall it be written.)

To Declare: Absent father or parent cannot benefit from child's inheritance or successfully gains until the following has been completed in entirety:

Full cost of living for 17 years from DOB to 17th year in the amount of 40% of cost of living deposited and received by Child's Dynasty Trust.

17 years' worth of time spent with child is documented and was positively influential including but not limited to Family Counseling to mend the damage of a. Child's imbalance feeling of a missed wing/void. b. Child's parent repair of act resulting to a absence. C. Healthy methods to mend after healing.

So said so shall be done.

194th Nation:

STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM having its own global identity, this means Loc Nation is not under the jurisdiction of the Holy See yet of our own decree in harmony with the other Nations to date making STATE OF LOC NATION, survivors of ALKEBULAN KINGDOM, Botswana

194 member of the United Nations:

CAPITAL: LOC NATION

POPULATION: 300 million GLOBALLY+

HEIR/Nazarite (ambassador of the Creator): Christina Clement acting as Empress, YH QUEEN CLEMENT Faith Based Organization Locs is Spirituality

AGE: forty-three

CONTINENT: Global

CURRENCY: NEPH (face value \$2,000 each)

Burial: When the day arise for my burial, I am to be buried in the borough of my birth and all my heirs as our families Royal Burial place to be preserved and protected for infinity. Brooklyn for my flesh and my spirit will return to northern Botswana, Namibia to the west and Zimbabwe to the east aka Garden of Eden. Beginning of Time.

Into to Loc Nation Museum

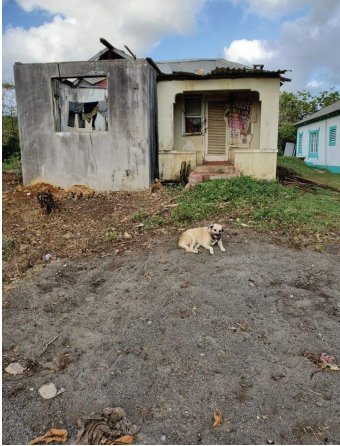


Loc Museum, GA

Belongings of Marion
Louise Cornaldie (paternal
Grandmother)



(Paternal Aunt) Violet
Clement Collections



(Paternal Grandfather) Home
Customized and built by himself
Samuel Clement (Panton)

Business - Loc Nation

Computer Center in Ghana, Founded by Dynasty Healing Foundation 2024

Corn and Cassava Farm, Accra, Ghana 2022

Items in commerce,

www.leadinggrindscoffee.com





Award winning, NJS Hair Care, Loc Salon Located in Georgia, USA
Business-Loc Nation AWARDED BY ARS RADIO



Children of Loc Nation, getting their locs done at Loc Salon

Items in commerce www.njshaircare.com

Handmade from Tiffany Randolph Davis, Loc Nationites





Partnering Brands

“executive agreements”

YH Queen Clement Genuine auctoritates

Book of Inalienable Privileges Indefinitely

As instructed, Article I Section 10, all debt will be submitted accordingly. All Interest Coupons will be forwarded to your designated institution for the lawful exchange of negotiable instruments and conversion of lawful money as Specified by the Federal Reserve Act as amended in October 2003, all assets of the Federal Reserve are eligible for use as collateral to back currency in circulation. The principal and interest hereof are payable in United States gold coin of the present standard of value or silver tender. Perry v United States, 294 US 330 (1935) Registered Liberty Bond (1931) Article I, Section 10

Redeemed all land patents by means of sirs name((s), gold, and silver coinage, accrued interest 20% Leviticus 6, assets from chain of title contribution (but not limited to) including all registered with The World Bank and demand records to be assigned to Clement Dynasty Trust, doctrine of worthier title, survivor of Alkebulan and Heir of Tribe of Dan/Benjamin: (see attached spreadsheet for description exhibit n.o.w.)

April 14, 1914: (38 Stat. 335)
April 15, 1800: (2 stat. 73)
April 24, 1820: (3 Stat. 566)
August 10, 1790: (1 Stat. 182)
August 23, 1842: (5 Stat. 513)
December 18, 1971: (85 Stat. 688)
December 29, 1916:(39 Stat. 862)
February 11, 1847: Act of 1847 (9 Stat. 123)
February 19, 1909: (35 Stat. 639)
February 8, 1887: (24 Stat. 388)
July 1, 1864: (13 Stat. 343)
July 2, 1862: (12 Stat. 503)
July 26, 1866: (14 Stat. 251)
June 1, 1938: (52 Stat. 609)
June 15, 1880: (21 Stat. 199)
March 17, 1842: (5 Stat. 607)
March 20, 1922: General Ex Act (42 Stat. 465)
March 3, 1855: Act of 1855 (10 Stat. 701)
March 3, 1873: 17 Stat. 607)
March 3, 1873: (17 Stat. 605)

March 3, 1877: (19 Stat. 377)
 May 20, 1862:(12 Stat. 392)
 May 31, 1962: (76 Stat. 89)
 May 6, 1812: Act of 1812 (2 Stat. 728)
 Sale-Title 32 Chapter 7 (RS 2353 43 USC 672)
 October 14, 1865: (14 Stat. 703)
 October 21, 1976: (90 Stat. 2743)
 September 28, 1850: Act of 1850 (9 Stat. 520)

- 1) The Tribe of Dan/Benjamin /Benjamin Maroon/
 Arawack//Panton/Mcallister/Scott/Clement Liberty Act
 1931/Article I, Sect 10
- 2) Christina Clement Heiress of Surname Clement and Tribe of
 Benjamin/Dan, The World Bank doctrine of worthier title
- 3) Christina Clement Heiress of Surname Hines, through
 mother, Private Clement.
 The World Bank doctrine of worthier title
- 4) Christina Clement Heiress of Surname Panton, through
 paternal grandfather
 The World Bank doctrine of worthier title
- 5) Clement Dynasty Trust Fiduciary for:
 - a) Nia Clement McAllister, heir of surname McAllister
 - b) Jaylen Mcallister, heir of surname Mcallister
 - c) Sean Scott, heir of surname Scott
 The World Bank doctrine of worthier title
- 6) Allocate Nephesh Hummus Estate Trust- 50% of
 Inheritance

Certificate of Acceptance and Declaration of The World Bank doctrine of worthier title Land Patent: Discovery of Record Clement, Hines, Panton, McAllister and Scott on the land deeds and financial registries and assign to Clement Dynasty Trust rightful heirs, Beneficiaries/heiress/Empress Christina Clement, beneficiary Nia Clement McAllister, beneficiary Jaylen McAllister, Beneficiary Sean Scott. Transfer all records accordingly. Genesis 12: 1-3; Gen 13:14-15; Indefinitely.

(In advance all the congregations members thereafter who continues within this almanac too shall receive all inheritance of said surname pertaining to each individual, as original designed for proper acknowledgement.)

- Issuance of SOLN passports with partnered support of the US Embassy.
- SOLN Redeemed Land Grant Universities and the Issuance of prestigious degrees in Agriculture, Computer Science, Culture, etc.
- SOLN Real Estate, Notes, as permitted by inherited land, etc
- No reassignment of inherited land unless mutually agreed in writing by the Office of State of Loc nation.
- Wrongful arrests of SOLN people will be reviewed and sent to the appropriate, designated defense to dispute accordingly and immediate approved release, and remittance of obligation according to fee schedule.
- Article I, Sect 2. Any Nephesh Hummus, Loc Nationite (person) considered three fifths of a human must be categorized as free persons (living soul)
- For the purposes of mirrored data furnishing. US Patent number for this article is granted, Patent of Nativity granted

and patent on all IP noted in commerce, names. family heirloom, color of blanket, jewelry, family bible, property, stamps, citizens of SOLN with GOD given talents, granted. Forward all completed or blanket SOLN Patent Cert.

Accepted for value Article I, Sect 10, the consideration for the transfer was at best love, affection and “a little bit of money”



CLEMENT FAMILY Blanket of Colors

Acknowledgement that Christopher Columbus was not the discoverer of an already inhabited land of Tribe of Dan/Benjamin, as acknowledged in his writings, The Book of

Prophecies edited by Christopher Columbus Volume III, translated by Blair Sullivan pg 55 {3} when referred to us as “island people”, as his intent from a direct order was to study the aboriginals and convert to their own teachings and culture under broot force. This intent proves “living soul” existed prior to his documented arrival.

<chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://holyfamlych.org/wp-content/uploads/2019/03/Columbus-Book-of-Prophecies.pdf>

The Officers of the Corporation; Clement Dynasty Trust beneficiaries either represented and or present to this meeting, being Ambassadors and Prime Ministers for the Creator,

with an internal oath symbolized by the wearing of our locs, acknowledges that the Company shall be considered, for all purposes, to have Diplomatic Aircraft Clearance as per the Procedures for Foreign State Aircraft To Operate in United States National Airspace regulations (<https://www.state.gov/diplomatic-aircraft-clearance-procedures-for-foreign-state-aircraft-to-operate-in-united-states-national-airspace/>). Furthermore, the Company shall abide by the principles and requirements provided for in the VIENNA CONVENTION ON DIPLOMATIC RELATIONS (ex. 1961) attached herein as ANNEX 1, for reference purposes

SOLN Redeemed Land Act of Transfer 2022, the consideration for the transfer was at best love, affection and “a little bit of money”

Doctrine of Worthier Title

1. Assignment of Contractual Rights and Property Law

The book Revealed The Kingdom of the Loc Nation, Summary Chain of Title, blanket, letters of Patent , clearly and indisputably proves as an assignment for, CLEMENT DYNASTY TRUST, BENEFICIARIES CHRISTINA CLEMENT AND OFFSPRINGS AND GENERATION THEREAFTER as rightful receive heirs, legal title holder, indefinitely of property rights, land, lawful monies, redemption of interest and gold (1917), etc owned and held for the Clement, Hines, Panton and McAllister, Scott surnames records held National Agency of Public Registry, The World BANK. Each and all the covenants, terms, provisions, and agreements herein contained shall be binding upon and inure

to the benefit of the heirs hereto and to the extent permitted by this agreement, their respective heirs' legal representatives, successors and assigns.

S.O.L.N citizens will benefit from EO 6102 to clear debt redeemable through lawful processes as affirmed in the Bond Act of 1931.

Oath of Truth and Fact, based on leadership of the one true Creator, and written historical archives left as a reference during the years of inhumane punishment, war, demonic acts on earth. The Creator reveals a new day and deliverance. Matt 20:16

Your authority

Article 111, Title 28 USC sec 1746 (1), with explicit reservation of all unalienable rights. without prejudice pursuant to UCC 1-308 and UCC -103.6. Article VI, Sec 2 & 3, the 9th and 10th Amendments with reference to the 7th Amendment enforced under Article III Sec 3 clause I of the constitution for the United States of America,

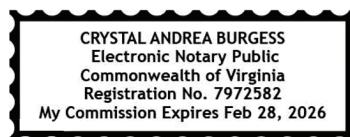
November 1, 2022

X *C. Christ TTEE*

Heiress Christina Loren Clement
YH Queen Clement, TTEE

Commonwealth of Virginia,
Chesterfield County,

The foregoing document was acknowledged before me this
26th day of December 2022 by Christina Loren Clement.



Crystal Andrea Burgess

Digitally signed by Crystal A Burgess
Reason: Remote Online Notarization
Location: Chesterfield Virginia
Date: 2022.12.26 14:11:17 -05'00'

My commission expires: 02/28/2026

YH Clement Royal Charter and partnering authority

31 CFR § 321.27; 31 USC §3105; 26 USC §6036 (Perry v United States)
4th Liberty Bond Act.

C. Clement

Christina Clement

State of Florida

County of Miami-Dade

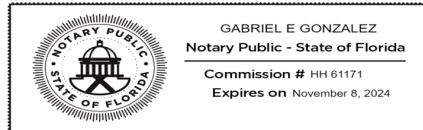
Sworn to (or affirmed) and subscribed before me by means of online notarization,
this 12/26/2022 by Christina Clement.

Gabriel E Gonzalez

Gabriel E Gonzalez

___ Personally Known OR ☒ Produced Identification

Type of Identification Produced: GEORGIA DRIVER LICENSE



Authors Page



Christina Clement is an Author, Spirituality Advocate, Award Winning entrepreneur and ecommerce expert. Known alternatively as Queen and for her business ventures. From her finance books Intro to Crypto and Intro to Gold, the proud independent woman now turns to the subject of Locs (Dreadlocks), their spiritual connectivity across all cultures in her latest book 'Locs

Linked to Spirituality and Revealed The Kingdom of Locs'. Many may not understand how Locs are deeply embedded with the love of God. They are far from 'Dread'ful and for many religions such as Rastafarianism, Buddhism, Christianity, Islam and Hindu, Locs represent a way for individuals to express their renunciation of vanity and material desires. Not only does Christina explore that deep and enduring embrace with the physical and religious world, but she also advises on how to begin that journey. To create that undying bond with the Creator takes dedication time and effort and is not an exercise in the latest fad but something which stands apart from the world of pure fashion expressionism. The legacy of Marcus Garvey, who founded Rastafarianism, and the work of Bob Marley, both speak to a world of political power, love and peace all in the same moment. Being accepted and bringing the passion for the right to exist is a desire that was embedded deep within the Lost Tribe of Dan/Benjamin and to this day features strongly

in the sub cultures of Jamaica, and the Alkebulan Kingdom. As Empress, some can add her to the title of Prime Minister of the Loc Congregation, working with the State of Loc Nation and mentoring for the Loc Community Association, she is perfectly placed to share her experiences to her readers. Her mission is to bring a positive message. She is driven to add spiritual and real-world solutions. If you are searching for that same construct to help elevate your path through this life, you need look no further than ‘Revealed: The Kingdom of Locs’. It is an education in and of itself and can build that bridge to salvation that many have looked for but never found.

All in Favor

Attached are Loc Nationites, Nephesh Hummus Signatures








CHILDREN ARE A HERITAGE FROM THE LORD Psalms 127:3


Vacation Bible School

God Bless You All


2022
29-5-2022

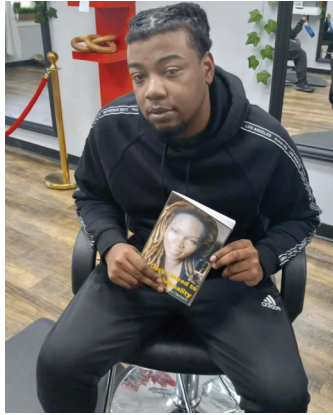


Word Of God
Given by
sis Christina Clement U.S.A



Bishop John David
B.C.M INDIA



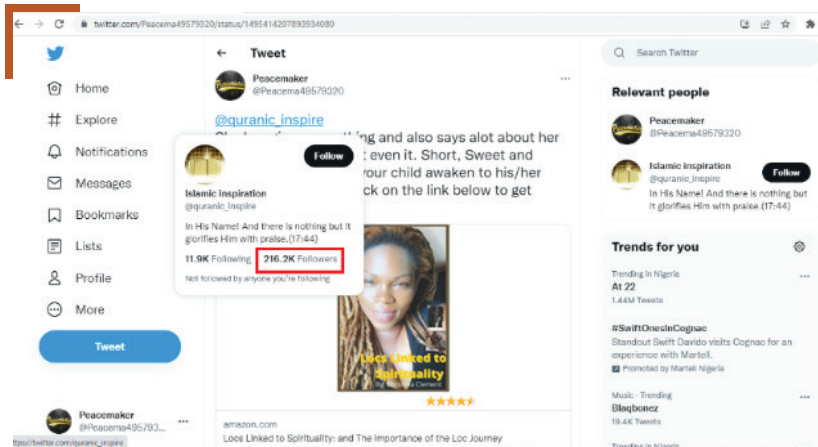












Name	City	State	Postal Code Country	Signed On
Loc Community Association			US	9/4/2022
Bo Roberson	Atlanta	GA	30308 US	9/4/2022
Parish Hodges	Murfreesbo	TN	37129 US	9/4/2022
Ray Wallace	Denver	CO	80227 US	9/4/2022
Dominic Hyde	Atlanta	GA	30324 US	9/4/2022
Joseph Jones	Atlanta	GA	30318 US	9/4/2022
Fredmon Henderson	Collierville	TN	38018 US	9/4/2022
Nia Clement McAllister	Atlanta	GA	30318 US	9/4/2022
Brandon Sams	Stone Mou	GA	30087 US	9/4/2022
Joshua Ogini	Lagos		Nigeria	9/4/2022
Temèla Jordan	Marion		43302 US	9/4/2022
Leon Nolton	Conyers	GA	3E+09 US	9/4/2022
Takura Happy	Atlanta	GA	30314 US	9/4/2022
Angela Goodgame	Canton	GA	30115 US	9/4/2022
Kam Lambright	Norcross	GA	30093 US	9/4/2022
Carlotta Knox	Riverdale	GA	30296 US	9/4/2022
Desiree Nesbitt	Conyers	GA	30094 US	9/4/2022
Sheila Williams	Atlanta	GA	30312 US	9/4/2022
Jana Juarez	Atlanta	GA	30339 US	9/4/2022
Grace Chavez	Las Vegas		89104 US	9/4/2022
TC Rushin	Decatur	GA	30032 US	9/4/2022
Jaden Barber	Norcross	GA	30093 US	9/4/2022

Adrian Ferguson	Lawrencevi	GA	30044 US	9/4/2022
SHONDALON V. RAMIN-HOFFLER	Smoke Rise	GA	30087 US	9/4/2022
Tahniqua Williams	Fairmont	NC	28340 US	9/4/2022
Adam Webb	Gary	IN	46404 US	9/5/2022
Alex Barron	Missouri City		77459 US	9/5/2022
Olivia Arevalo	Woodland		98674 US	9/5/2022
Amura Morgan	Decatur	GA	30032 US	9/5/2022
Julio Ramírez			US	9/5/2022
Orva M Gullett	Marion		43302- 8435US	9/5/2022
Brittany Venzen	Atlanta	GA	30315 US	9/5/2022
Tireka French	Lawrencevi	GA	30044 US	9/5/2022
ZACHARY HALL	Port Orange		32129 US	9/5/2022
Joe Radovic	Addison		75001 US	9/5/2022
Londen Doten	Scottsdale		85260 US	9/5/2022
Queenie Jiang	New Hyde Park		11040 US	9/5/2022
Keenan French	Killeen	TX	76549 US	9/5/2022
Marci DeAnda	West Sacra	CA	95691 US	9/5/2022
Linda Bell	Lawrence	NJ	8648 US	9/5/2022
Jasmine Griffin	Atlanta	GA	30345 US	9/5/2022
Jerome Dorn	College Par	GA	30349 US	9/5/2022
Dashawna Brswell	Brooklyn	NY	11226 US	9/5/2022
Timothy Nelson	Atlanta	GA	30324 US	9/6/2022
Josh Standiford	Lake Zurich		60047 US	9/6/2022
Donovan Carey	Westerville		43082	9/6/2022

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