

The term "Black Nobility" in the sources refers to two distinct but sometimes overlapping concepts: a powerful, influential group of European aristocratic families known for their historical practices, and historical European nobility who were described as having dark complexions.

## 1. The European Oligarchical "Black Nobility" (Named for Actions)

This group is primarily detailed in the "Black Nobility Terror - Oligarch Elitism" source.

- Definition and Origin** The "Black Nobility," or "Black Aristocracy," is traditionally defined as Roman aristocratic families who supported the Papacy under Pope Pius IX. However, its deeper significance dates back to empires predating ancient Rome, with its power established through the first crusades (1063-1123). The Venetian Nobility were called the Black Nobility because they earned this title through "dirty tricks". By 1204, leading oligarchic families solidified their power until government became a "closed corporation" of these families.
- Methods and Influence** They employed methods such as **secret assassinations, murder, bankrupting opposing citizens or companies, kidnapping, and rape**. Their power expanded from Italian financial centers to Hamburg, Amsterdam, and London. The Black Nobility is responsible for the intricate entanglements of numerous secret societies, lodges, and organizations, which are supported by high finance and powerful political connections. These organizations include the Trilateral Commission, Bilderberg Group, Council on Foreign Relations (CFR), United Nations, International Monetary Fund (IMF), World Bank, Bank of International Settlements (BIS), and Club of Rome.
- Key Families and Wealth** The most powerful Black Nobility families are located in Italy, Germany, Switzerland, Britain, Holland, and Greece. All are connected with the House of Guelph (Welf) of Venice, from which the British House of Windsor (including Queen Elizabeth II) descends. Other associated families include the Houses of Braganza, Orange, and Hapsburg, who possess **unimaginable wealth, measured in trillions of dollars**. They control the prices of commodities like gold, copper, zinc, lead, and tin. While families like the Rothschilds and Rockefellers are often discussed for their influence, they are described as "lackeys" or "bottom of the totem pole" compared to the core Black Nobility families.
- Alliance with Secret Societies** The Black Nobility predated groups like the Illuminati and Freemasonry by hundreds of years, but they later formed alliances to expand their influence, with the Illuminati being established by Jesuit Adam Weishaupt. They are noted as "silent partners," with Anglo-American families (identified as Illuminati families) serving as the public face of this alliance.

## 2. European Nobles of Dark Complexion

Other sources describe historical European noble individuals and families who possessed dark complexions, sometimes referred to as "black" or "negro," which differs from the "dirty tricks" connotation of the Venetian Black Nobility.

- Historical Presence and Description** Europe was not exclusively "white"; there were "black conquistadors," "black Jews aka Marranos," and "Black Moors" who participated in the conquest and finance of the enslavement of indigenous Americans. The earliest evidence of black conquistadors in Spanish colonies dates to 1502 when Nicolás de Ovando brought Iberian-born black slaves from Spain to help subdue the indigenous population in

Hispaniola.

- **Depictions in European Nobility**

- Numerous European family crests and coats of arms from the 1300s and 1400s depict "so-called black," "so-called negro," or "swarty dark-skinned melanated people" as nobles in Europe, particularly in Germany, Austria, and Rome. These depictions are emphasized to be representations of noble families, not slaves or captives, as nobility would not place slaves on their crests.
- Examples include "negro Germans," "negro Holland Dutch people" (often referred to as "Black Dutch"), and "black Anglo-Saxons". Some of these individuals' status eventually became "white" over time, even if their complexion was dark.
- Historical figures described as "swarty" (dark or tawny) include Queen Elizabeth I and her envoy, and Benjamin Franklin noted that Spaniards, Italians, French, Russians, Swedes, and Germans were generally of "swarty complexion". Martha Washington, George Washington's wife, was also described as a "dark lady" due to her "deep brunette complexion". Emperor Charles V of the Holy Roman Empire was described as a "dark-skinned person" or "negro".

- **Notable Individuals of African Descent in European Elite**

- The Renaissance saw the rise of individuals of African descent in various elite and professional positions across Europe, including lawyers, churchmen, schoolteachers, authors, and artists.
- **Juan Latino**, a black poet and professor of Latin in Granada, and **Afonso Álvares**, a Portuguese mixed-blood poet of noble lineage, expressed pride in their dark complexions in the 1500s.
- **San Benedetto (St. Benedict)**, known as "il moro" (the Moor), was the first black European saint, living in Sicily in the 16th century.
- **Raymundo de Campani**, an Ethiopian child purchased and freed in the 1300s, rose through the ranks in the service of the King of Naples, eventually being knighted and becoming lord chamberlain or grand seneschal.
- **Juan de Mérida**, a freedman in the Spanish army in Flanders, was awarded a patent of nobility for his valor in the 1570s.
- **Alessandro de' Medici**, Duke of Florence, is widely believed to be of African ancestry, born of a "vile slave".
- **John Blanke**, the "black trumpet" at the court of King Henry VII of England, was a free musician.

- **The Term "Moor"** The term "Moor" itself was imprecise in the 16th century, often used generically for an African or someone from the Ottoman Empire, and did not necessarily indicate ethnicity or skin color. People

were further described as "white moors," "brown or tawny moors," and "black moors". The term "Moor" has no real ethnological value.

In summary, while one definition of "Black Nobility" refers to powerful European oligarchs known for their coercive methods, the sources also extensively document the historical presence of individuals and families of actual dark complexion within European nobility and elite circles, challenging conventional understandings of European racial history.

## Queen Elizabeth I and II

The sources provide information on both Queen Elizabeth I and Queen Elizabeth II, highlighting aspects of their lineage, appearance, political actions, and symbolic significance.

### Queen Elizabeth I

Queen Elizabeth I (reigned 1558–1603) is described with notable physical characteristics and significant political and economic actions during her reign:

- **Physical Appearance:** She was characterized as tall and slender, with a "swarty Olive complexion like that of her mother". Her face was considered "gratiosa rather than handsome," but she had "Fine eyes and above all a beautiful hand of which she makes a display". Her hair was described as "more reddish than yellow" and "naturally curled". Despite her naturally dark complexion, she habitually whitened her face with a lotion made of egg whites, powdered eggshells, poppy seeds, borax, and alum to appear pale and luminous. Her mother, Anne Boleyn, was also consistently described as having a "dark complexion" and being a "brunette".
- **Relationships and Perceptions:** Queen Elizabeth I nicknamed her envoy, Sir Francis Walsingham, "her Moor" due to his "swarty complexion and black clothes". This suggests that "swarty" was a noticeable characteristic among the English elite of the time. She also had close ties with Walter Raleigh, described as "tall, dark and swarty with penetrating eyes".
- **Political and Economic Strategies:**
  - **Currency Debasement:** In the 1500s, Queen Elizabeth I ordered a debasement of Britain's national currency, known as "Mixed Money," to wage economic warfare against Irish rebels. These debased coins were explicitly designed to damage her Irish adversaries, though this also had secondary consequences for loyal subjects. Her successor, King James, later honored her promise to redeem this debased money at face value.
  - **Irish Policy:** Elizabeth's government was preoccupied with the potential Spanish threat from Ireland, considering it a "potentially deadly staging point for the invasion of England". She issued her "Great Warrant of Ireland" in January 1600, establishing a military presence of over 12,000 personnel (increasing to over 17,000 by November 1601) to wage a "starvation strategy" across three-fourths of Ireland, including Ulster. This led to Irish submission in 1603 and involved clearing territory for English "plantations". Edmund Spenser, a poet and English colonist in Ireland, famously coined the English

maxim, "Until Ireland can be famished, it cannot be subdued," a method he had seen practiced during the second Desmond War (1578–83). The cost of this war was a significant drain on the Crown's "treasure," which Elizabeth called the "sinewes of our Crowne".

- **Alliances and Colonial Ambitions:** Elizabeth engaged in an **Anglo-Moroccan alliance** with Sultan Ahmad al-Mansur to counter Spain. This included the formation of a **Barbary Trading Company** where England exchanged armor, ammunition, timber, and metal for Moroccan sugar. Al-Mansur proposed a joint conquest of the West Indies to expel the Spaniards and occupy the land under a joint authority. Elizabeth was receptive to attacking Spanish colonies but not their homeland, requesting 100,000 pounds for the scheme. This alliance, however, did not materialize as both rulers died in 1603.
- **Trade and Expansion:** Her chief minister, Sir William Cecil, asserted that English settlers could claim any unsettled territory in the Americas for the Crown, effectively invalidating papal awards. The East India Company was granted a charter in 1600 during the final years of her reign.
- **Expulsion of Africans:** Elizabeth I expelled "blackmoores" or "negroes" from England in 1596 and 1601, considering them a "bad influence".
- **Legal Standing:** The statutes of Elizabeth were "universally adopted" and rooted in "immoral intention". In the English legal system, the Chancellor, serving as the "Keeper of the King's Conscience" (or in this case, the Queen's), was justified in exercising undefined residual authority attributed to the monarch, with Sir Christopher Hatton stating that "It is the holy conscience of the Queen that is in some sort committed to the Chancellor".

## Queen Elizabeth II

Queen Elizabeth II is the current head of the United Kingdom and 31 other states and territories. The sources connect her to historical European power structures and discuss her wealth and symbolic role:

- **Lineage and "Black Nobility" Connection:** Queen Elizabeth II descends from the **House of Guelph (Welf) of Venice**, identified as one of the original **Black Nobility families**. This lineage can be traced back to the Welfs and Cunigundas, Prince of Welf, and is intertwined with the German aristocracy through the House of Hanover. The term "Black Nobility" for this group refers to their power gained through "dirty tricks" rather than their complexion [Black Nobility Terror - Oligarch Elitism].
- **Wealth and Land Ownership:** She is identified as the legal owner of approximately **6,600 million acres of land**, which is one-sixth of the Earth's non-ocean surface, making her the wealthiest individual on Earth with an estimated value of \$28,000,000,000,000. She is noted as the only person globally who owns "whole countries".
- **Symbolic and Political Role:**
  - She is the **head of the Order of the Garter**, an organization founded in 1348, inspired by King Arthur and the Round Table.

- Her official title includes "BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND AND OF HER OTHER REALMS AND TERRITORIES QUEEN, HEAD OF THE COMMONWEALTH, DEFENDER OF THE FAITH".
- The British royal family, though ruling the world, does not do so alone, sharing influence with central banks and the Rothschilds.
- Her coronation involved the Stone of Scone, which, by her decree, was returned to the Scots but must be returned for future coronations.
- **Davidic Ancestry Claim:** Many European royal families, including the English Monarchy, claim direct descent from King David, son of Jesse, and the Royal House of Judah, basing their supreme rule on this premise. The three lions on the English Royal crest are symbols of the Lion of Judah. This belief is also held by a minority of Masons, and Prince Charles is noted to have publicly stated his belief in this descent.
- **Cultural and Political Incidents:** In 2015, the Australian Prime Minister Paul Keating's refusal to show "proper respect" to Queen Elizabeth II during a state visit led a British MP to retort that Australia is "a country of ex-convicts". This illustrates lingering historical tensions. Additionally, a King of Calabar (Nigeria) in 1895 was depicted with a crown "bigger than the king queen of England" but with the "same rubies," suggesting a shared, potentially colonizing, lineage.
- **Conspiracy Theories:** The sources mention that extreme views, identified as "wicked and evil lies," circulate claiming the Queen is "part African," is "on top of the drug-pushing empire," and is a "New World Order Satanist".

## Venetian Nobility

The Venetian nobility, also known as the Black Nobility, was a powerful and exclusive aristocratic class that played a pivotal role in the Republic of Venice's history, from its rise as a dominant maritime power to its eventual decline.

Here's a comprehensive overview of the Venetian nobility:

### 1. Origins and Definition

- **Early Settlement and Government:** The people of the Italian mainland migrated to the islands of present-day Venice in the 5th century CE, forming a new government of elected tribunes annually. The ability to prove ancestral participation in the tribunal government provided legitimacy for many noble families. The first Doge was installed in 726 CE, beginning an unbroken chain of 117 Doges over a millennium. By 796 CE, the government effectively became a hereditary monarchy.
- **Formation of the Oligarchy:** Initially, Venice had no clearly delineated political nobility, with rank attached to government offices rather than permanently to families. The hereditary oligarchy was established with the "**closing of the Great Council**" (**Serrata del Gran Consiglio**), which began at the end of February 1297. Membership was restricted to those who had served in the previous four years and male members of noble

families over 25, initially including about 244 families. This action cemented the power of an oligarchy based on wealth.

- **"Golden Book" (Il Libro d'Oro):** To be a member of the Great Council and enjoy noble privileges, one had to be listed in this official roll. Original entrants were descendants of the twelve tribunal families and those serving in the Great Council from 1293 to 1297. From the 16th century, it also recorded noble marriages and births.
- **"Black Nobility" Terminology:** The term "Black Nobility" traditionally defined Roman aristocratic families who sided with the Papacy under Pope Pius IX. However, the term has a deeper significance, stemming from powerful families who moved to Rome to benefit from Vatican connections and supported Popes in governing the Papal States. In Venice, the nobility earned this title through "dirty tricks," using secret assassinations, murder, and bankrupting opponents to maintain their monopolies. The European Black Nobility is linked to numerous secret societies and organizations backed by high finance. Key families are located in Italy, Germany, Switzerland, Britain, Holland, and Greece, with many connected to the House of Guelph (Welf), from which the British House of Windsor descends.

## 2. Characteristics and Power Structure

- **Hereditary Oligarchy:** The Venetian nobility was a closed, patrician, oligarchical caste with complete political control over lower social groups. While other Italian city-states sometimes allowed citizens to purchase nobility, this was particularly difficult in Venice, where family name and presence in the Golden Book were the primary means. However, in later centuries (1645-1718), families could gain entry by paying 100,000 ducats, especially during wartime.
- **Governing Body:** Venice was an oligarchy where all noble males over 25 were eligible for administration. The **Great Council** was the base of the government, evolving from 35 members to 2,100 at its height in 1524. This body held supreme power, acting as the legislature, appointing body, and creator of the Doge.
- **The Doge:** The Doge was originally elected by a popular assembly, making early Venice closer to popular government than other European states. However, his powers were gradually diminished by aristocratic families, making him effectively powerless and a mere figurehead, serving within circumscribed limitations set by the oligarchy.
- **Division of Power:** The government structure was complex, with authority not strictly vertical. Many areas of authority and jurisdiction were divided among numerous councils and committees. Important offices included the Great Council, Lesser Council, Senate, Council of Forty (Quaranta), and the Avogadori del Commun (state attorneys). By 1797, 1,189 men from 165 families comprised the Great Council, though political power was concentrated in a much smaller number of wealthy families.
- **Bureaucracy and Sinecures:** The vast bureaucracy exacted a high cost on the state's revenue. Hundreds of offices had to be filled by nobles, and by the 18th century, the employment of nobles swelled, often for positions that were sinecures (requiring little or no work but providing a salary). This created a "welfare state" for less fortunate nobles.



### 3. Economic Activities

- **Commercial Foundation:** Venice's aristocracy developed as one of wealth, not landed inheritance. From early on, Venice's economy was built on trading salt and slaves, supported by a powerful navy and strategic geographic position. They traded various goods across Europe and the Levant, maintaining monopolies.
- **Merchant-Naval Integration:** The Venetian trading fleet and navy were inextricably linked; nobles were merchants, and merchants were noble, with identical interests. This system allowed military expeditions to pay for themselves and merchant vessels to be ready for defense.
- **Shift to Landed Estates (Feudalism):** After the decline of maritime trade (beginning mid-16th century) and the fall of the Byzantine Empire in 1453, many wealthy nobles invested in land on the *terrafirma* (mainland). This shift was seen as a cultural move away from commerce and manufacturing, which came to be viewed as less noble than deriving wealth from landed estates. However, this led to a weak economy as little money was invested in future industry.
- **Dependency on Jewish Community:** The Venetian state became heavily dependent on Jewish bankers and merchants for financial contributions, loans, and taxes. They were forced to provide loans at low interest to relieve the state of poor relief burdens. This dependency eventually drove Jews out, removing a lucrative revenue source.

### 4. Social Aspects

- **Class Divisions:** Venetian society was structured into nobles (patriciate), *cittadini* (middle class), and *popolani* (lower class). While the Doge was theoretically at the top and every noble male over 25 at the bottom, the rich nobles held absolute power, and the *barnabotti* (poorest nobles) were entirely dependent on the state.
- **Family Structure (Fraterna):** Noble families often operated as a unit (*fraterna*), sharing patrimony and honor. This meant that if one brother made a poor business decision, it could lead the entire family into poverty.
- **Marriage and Inheritance:** Nobles began limiting marriages and the number of children to conserve wealth, especially after trade declined in the mid-1550s. Property was often inalienable (*fidei commissum*) and divided equally among male heirs (not primogeniture), to promote family unity and conservation of wealth. This allowed some families, like the Donà, to sustain their wealth for centuries.
- **Luxury and Cultural Shift:** Venetian nobles were obsessed with luxury and continued lavish spending even as their fortunes declined, exacerbating economic problems.
- **African Presence:** In Renaissance Venice, there was a niche for freed black Africans as gondoliers. Black slaves owned by nobles or royalty were generally well-dressed, fed, and housed. While relationships between white patrician men and their female slaves were not uncommon, resulting in mixed-race children, these descendants were often integrated into white society through marriage or other means.

### 5. Decline and Fall

- **Factors of Decline:** The decline of Venice and its nobility was multi-faceted, stemming from:
  - **Economic Ruin:** Loss of trade monopolies (especially after the fall of Constantinople in 1453), shifts in maritime trade routes (discovery of the Cape route and America), and the nobility's abandonment of commerce for less lucrative feudal investments.
  - **Military Weakness:** The intertwined nature of trade and navy meant the decline of one led to the deterioration of the other. By the 18th century, Venice's military was decimated, poorly paid, and using obsolete ships. Leadership was made up of uncooperative Venetian nobles and foreign soldiers.
  - **Political Incompetence:** A rapidly shrinking noble population, increasing dependency of nobles on state-provided salaries (sinecures), and a government in stalemate contributed to political paralysis.
  - **Social Unrest:** The aristocracy's drift from trade created a void filled by non-noble immigrants, and the dissolution of the social balance due to the nobility's decreased participation in economic activity.
- **Surrender to Napoleon (1797):** By 1797, Venice was militarily weak, nearly bankrupt, and its government was paralyzed. Despite opportunities to ally with France, Venice pursued a policy of unarmed neutrality, ultimately making an enemy of Bonaparte. Napoleon declared war, and Venice surrendered on May 12, 1797, ending over 1,000 years of dogeship and aristocratic rule. This surrender led to the absorption of Venice into the Austrian empire.

The Venetian nobility, once the driving force behind a dominant maritime republic, ultimately succumbed to internal weaknesses and changing global dynamics, leading to the abrupt end of their long rule.

## Illuminati

The "Illuminati" is a term used in the sources to refer to a secretive and powerful group with historical roots and an alleged ongoing agenda to exert global control. The information provided outlines their origins, goals, methods, and connections to other influential entities.

### **Definition and Origins:**

- The term "Illuminati" refers to a small group of noble and non-noble families that initially assisted the Jesuit Order. In modern literature, it is sometimes used interchangeably with "black nobility" and "Freemasons," although historically, the Black Nobility predated the Illuminati and Freemasonry by centuries.
- The **Bavarian Illuminati** was officially launched on May 1, 1776, founded by Jesuit lawyer **Adam Weishaupt S.J.** (1748-1830). Weishaupt, who became a professor of 'Canon law' in 1773, developed a new operational model for exiled Jesuits and formed the "Order of Perfectibilists," later known as the Illuminati, with the support of wealthy individuals like Adolf Freiherr Knigge.



- Its headquarters are stated to be at Windsor Castle, England.
- **Queen Elizabeth II** is identified as the current Head of the Illuminati, serving as Dame Hospitaller, alongside Matthew Festing as Grand Master, both reporting to a Prelate. The organization is stated to have 36,000 members.

### Goals and Agenda:

- **New World Order (NWO):** The primary mission of the Illuminati under Weishaupt was to establish a New World Order through the use of science, technology, and business, which included abolishing all monarchical governments and the Vatican for its role in the Jesuits' destruction. They are described as the driving force behind a "criminal agenda to create a 'New World Order,' under a 'Totalitarian Global Government'".
- **Global Control:** The Illuminati are alleged to seek global control, justified by their claimed lineage to the House of David. Texts like "The Protocols of the Elders of Zion," while considered fictional, describe a "secretive cabal" bent on controlling the world, which resonates with the Illuminati's alleged aims to take over globally.
- **Destruction of National Identity and Religion:** Their agenda includes the "utter destruction of all national identity and national pride" and the "destruction of religion, and more especially the Christian religion," with the exception of their own created "church".
- **Depopulation and Engineered Crises:** They aim for "depopulation of large cities" and strategically create and "manage" crises to confuse and demoralize populations, leading to apathy. They are also linked to engineering wars, such as World War I, to achieve financial and political objectives, with Israel intended as the focus of a future World War III to lead to a one-world government.

### Methods and Modus Operandi:

- **Deception and Concealment:** Deception is central to their operations. They aim to create an "illusion of freedom" to keep people enslaved, using "science and technology in subtle ways" to conceal their actions. They operate covertly, preferring to use "devious but disposable agents, faceless companies, and shadowy banking houses". Their success depends on public "apathy and ignorance".
- **Infiltration and Manipulation:** They plant agents across all societal sectors to engineer conflicts and achieve desired changes. They infiltrated Freemasonry and control various "cabal opposition Cult agencies".
- **Financial and Economic Control:** The Illuminati establish a monetary system designed to "imprison them [people] forever, keeping them and their children in debt". They aim to create "huge monopolies" and economic crises to establish dependency on them. They are linked to controlling the financial system and stealing gold reserves.
- **Mind Control and Propaganda:** They use "mind control" and "technotronics" to create "human-like robots". They control information through media ownership and disseminate "senseless, filthy, abominable literature" to later create a contrast for their own "speeches". Propaganda is defined as intentional communication to affect belief or action in ways that circumvent or suppress rational judgment.

- **"Tort Law" Justification:** Lucifer (the alleged mentor of the Illuminati, referred to as "Gremlins") teaches them to justify actions like "murders, revolutions, wars, and environmental damages" as being "in the name of Justice". However, this "Tort Law reasoning" is deemed irrelevant at the "Last Day," where judgment will be based on "invisible Contracts" made in a "First Estate".
- **Divide and Conquer:** They manipulate politics, finance, and religion, setting people against each other while secretly controlling "all sides". They foster religious and racial hatreds.

### Associated Groups and Individuals:

- **Jesuits:** The Jesuit Order is presented as a powerful force working for the "Roman Cult Black Nobility" and controlling various groups including the Illuminati, Knights of Malta, Masons, Zionists, and Nazis. The Jesuits are described as "masters of Hegelian Dialectic (controlled opposition)" with a creed of "Ordo Ab Chao" (Order from Chaos).
- **Black Nobility:** The Illuminati families, including the House of Saxe-Coburg and Gotha (which was "rewarded with the crown of England"), are linked to the European Black Nobility. Queen Elizabeth II is identified as a current leader of the Illuminati and part of this lineage.
- **Rothschilds:** This family is identified as a key Illuminati family and is closely connected to the Jesuits. They are stated to control many central banks, most of the world's gold, and major media outlets. Despite their power, Lucifer is said to have a "double cross" planned for them, as their "Tort Law reasoning" will fail at the Last Day.
- **Freemasons:** The Bavarian Illuminati infiltrated Freemasonry. Freemasonic lodges are described as being used by the "Elders of Zion" as "intelligence offices" and means of influence, under a central administration known only to the Elders.
- **Committee of 300:** The Illuminati bloodlines are associated with the "Committee of 300," which is described as the "ultimate secret society" that rules the world and influences the Illuminati.
- **Other Notables:** Key figures and families mentioned include Rockefellers, DuPont, Russell, Onassis, Collins, Morgan, Kennedy, Hapsburg, Henry Kissinger, and Edgar Bronfman, all characterized as "Gremlins" or highly influential individuals within this network.

### Philosophical Underpinnings:

- The Illuminati's motto is "the ends justifies the means".
- Their philosophical underpinnings are linked to **Luciferianism** and **Sun Worship**, particularly through the Jesuit "Sun Worship logo" and their "Luciferian (Sun) church system". Benjamin Franklin, a framer of the U.S. Constitution and a Masonic associate, is described as an "Atonist" or "Luciferian". The "Golden Symbol of Freemasonry" is connected to the "Golden Calf," and sun-worship and science are presented as the "esoteric principle" of Freemasonry, Christianity, and Judaism, representing the "common Paganism of the Human race".

### Contemporary Relevance:

- The Illuminati are alleged to maintain significant influence in countries like Britain, France, Italy, and the United States, with Jesuit universities noted as centers. Their operations are described as ongoing, with shifts in internal power dynamics.
- The "Protocols of the Elders of Zion" is cited as a foundational text for various contemporary conspiracy theories, including those related to white nationalism, George Soros, and QAnon.
- The continued success of these hidden operations relies on public "apathy and ignorance", although the sources assert that much of this information is actually on the "Public Record" and is not truly secret.

## Ku Klux Klan

The Ku Klux Klan (KKK), the Reconstruction era, and the transformation of the "Organic" American Constitution (1791) are deeply interconnected topics in American history, as presented in the sources. The period following the Civil War saw significant changes to the nation's legal and social landscape, often marked by conflict over the status of African Americans and the nature of government.

## The Ku Klux Klan (KKK)

The Ku Klux Klan emerged in the aftermath of the American Civil War as a prominent white supremacist group.

- **Origins and Early Activities:**
  - It was founded in 1866 in Pulaski, Tennessee, by six ex-Confederate officers who were bored in a small town. It initially started as a "prankster society" or a fraternal drinking club, using the Greek word "kuklos" (circle) for its name, adding "Klan" to it.
  - These former soldiers saw the abolishment of slavery as a threat to their country and "god-given rights".
  - Their early public appearances in Pulaski were peaceful, but they quickly turned to harassment and intimidation of former slaves, dressing in elaborate costumes (not yet the iconic white sheets) and trying to scare people by acting like ghosts of Confederate soldiers.
  - The group rapidly evolved into a paramilitary organization that enforced white people's control over African Americans, restricting their activities.
  - **General Nathan Bedford Forrest**, a former Confederate general and slave trader known for war crimes, became the first leader, or Grand Wizard, of the national Klan in 1867.
- **Goals and Methods of Terror:**
  - The Klan's primary goal was the "politicide" (deactivation) of African Americans in the South, particularly targeting those who voted or held office. They also targeted white Republicans who supported African-American power.

- Their methods included violence, whippings, murder, and lynchings, which were very common. These acts served to intimidate the entire Black population and demonstrate that racial domination would be enforced.
- Photos of lynchings were even sold as postcards and souvenirs, involving broad segments of the white population.

- **Government Response and Later Waves:**

- In response to the Klan's violence, the **first Civil Rights Act with "any teeth" was passed in 1871**, along with the Enforcement Acts, under President Grant, who declared the Klan a terrorist organization. This meant Klansmen could be hanged, leading to extreme secrecy among members.
- The federal army, still deployed in the South, was mobilized to protect Black voters. By 1872, the Klan was officially declared "destroyed".
- However, the Klan saw a resurgence in the early 20th century, notably fueled by D.W. Griffith's 1915 film "The Birth of a Nation," which romanticized Klansmen as "Justice doers" and defenders of "morality and white Womanhood". This second wave attracted millions and wielded significant political influence, even contributing to the passage of the Immigration Act of 1924, which favored Northern European whites.
- Despite scandals, such as the rape and murder conviction of Grand Dragon D.C. Stevenson, and financial difficulties during the Great Depression, the Klan continued in Southern states.
- A post-World War II re-emergence occurred due to fears of Communism and returning African-American GIS who sought full citizenship rights. Superman was even used in a radio program to fight against a KKK-like organization, promoting the idea that the Klan was "Un-American".
- In the 1960s, the Civil Rights Movement's efforts led to renewed Klan violence, including church bombings and murders, but these acts ultimately guaranteed the success of the Civil Rights Movement by provoking widespread horror and pushing legislative action like the Civil Rights Act and Voting Rights Act.
- The FBI launched operations like COINTELPRO to infiltrate and disrupt the Klan through rumors and cartoons.
- In recent decades, the Klan has shrunk significantly in membership, but its ideology has merged with broader white nationalist and anti-Semitic movements, promoting a "Zionist occupied government" (Zog) narrative. Lone wolf attacks fueled by hateful ideology remain a threat.

## **The Reconstruction of the United States of America**

The Reconstruction era (1865-1877) followed the Civil War, a period where the "pro-slavery southern states were defeated by the Abolitionist North," leading to the abolition of slavery.

- **Challenges and Goals:**

- The South was devastated, with its industrial organization perished, capital loss, burned factories, and destroyed commerce. The "greatest problem" was the "race question" as old slave codes were obsolete.
- The victorious Northern bourgeoisie faced a fundamental question of social control: "whether to continue the system of racial oppression or to undertake to institute a new system of social control".
- There were debates about land redistribution in the South and transforming the economy from plantations to small independent farmers.
- Radical Republicans, who controlled Congress, were suspicious of Southern state governments and passed the Thirteenth and Fourteenth Amendments to benefit newly freed slaves.

- **Conflicting Reconstruction Plans:**

- President Andrew Johnson pursued his own plan, granting amnesty and establishing temporary governments in the former insurrectionary states. His actions were met with "violent denunciation" in Congress, which refused to admit Southern senators and representatives.
- Congress, overriding presidential vetoes, passed the Civil Rights Bill, the Fourteenth Amendment, the Freedmen's Bureau extension, Reconstruction Acts, and the Fifteenth Amendment.

- **The "Black Codes" and White Reconstruction:**

- During the interval of Presidential Reconstruction, Southern legislatures enacted "Black Codes" to control the newly freed Black population, restricting their rights and labor, which Northern Republicans perceived as an attempt to re-enslave them. These codes were eventually repealed or became "dead letters" when Southern states came under Republican control.
- Ultimately, the bourgeoisie, both North and South, "opted for what we may term **White Reconstruction**". This involved the "re-establishment of the social control system of racial oppression, based on racial privileges for laboring-class 'whites' with regard to 'free' land, immigration, and industrial employment".
- This system, enforced by "night-rider terror and one-sided 'riots'," effectively reduced African Americans to a status that was "slavery in all but name" through debt peonage and prisoner-leasing.
- The "Negro Exodus of 1879," where 100,000 African Americans attempted to withdraw their labor from the plantation system, was met with ruling-class terror, similar to how the British "played 'the Orange card'" against Irish Home Rule.

- The end result was that while slavery was abolished, "the complete subordination of African Americans continued," leading to segregation. The "American South has taken a very long time to recognize the humanity of all black people".

## The Reconstruction of the "Organic" American Constitution (1791)

The sources contend that the American Constitution underwent significant transformations and re-interpretations during and after the Civil War and Reconstruction, particularly concerning the nature of government and citizenship.

- **Original Intent and its Undermining:**

- The **original Constitution (1787)** was a "federal" and not a "national" Constitution, where each state was considered a sovereign body. Its framers "did not intend to negotiate terms of contracts", and it was "designed to restrain unreasonable Government Tortfeasance under a limited number of Tort Law factual settings".
- However, some sources argue that the Constitution was designed by "Federalists" (labeled as "traitors," "British agents," or "Gremlins") to serve an "aristocracy" and establish a "Merchant State system," rather than guarantee true freedom or popular sovereignty.
- They contend that the framers intentionally used ambiguous language, such as the capitalized "People" in the Preamble, to refer to a "separate ruling elite" rather than the general citizenry, thus implying the Constitution was "granted" *for* the United States of America, not *of* it.
- This design, it's argued, allowed for the gradual expansion of federal power at the expense of states and the people, leading to a "modern feudal system" where citizens became "employees of a privately run corporation" with only "provisionally granted privileges" instead of rights.

- **Post-Civil War Constitutional Changes and the Act of 1871:**

- After the Civil War, the "federal government" (referred to as a "governmental services company") reorganized as a corporation, "**United States of America, Incorporated,**" and published its articles as the "**Constitution of the United States of America**". This corporate constitution is stated to be peculiar to the "new 'Municipal'—that is, 'City State' government" formed to administer the District of Columbia and federal territories.
- This **Act of 1871** is alleged to have created a "PRIVATE / FOR PROFIT municipal corporation" named "THE UNITED STATES" over which Congress had "complete 'legal' control". It effectively "shoved the original 'organic' version of the Constitution into a dusty corner," altering its title from "The Constitution for the united States of America" to "THE CONSTITUTION OF THE UNITED STATES OF AMERICA". This change in wording (from "for" to "of") is seen as legally significant, implying that the document is "not of you, meaning, it is not yours by natural right".

- This corporate entity, operating under "Roman Civil Law and Admiralty/Maritime Law" (also known as the "Divine Right of Kings" and "Law of the Seas"), is described as a "de facto," or unlawful, form of government.

- **Citizenship and Rights:**

- The Act of 1871 "provided for the creation of a new kind of 'Federal Citizen'—a 'US citizen'". This "US citizen" is characterized as a "corporate citizen," a "corporate franchise," and a "cestui que trust" (beneficiary with duties) of the 14th Amendment Public Charitable Trust.
- In contrast, "**American State Citizens**" (the inhabitants of the domestic fifty states) are described as sovereign, naturally born on the land, possessing "Natural and Unalienable Rights".
- The 14th Amendment, passed in 1868, made "all persons born or naturalized in the United States, and subject to the jurisdiction thereof" citizens of the United States. While ostensibly intended to benefit newly freed slaves, it is argued to have a "silent correlative sinister profile to it that now damages everyone, including Blacks".
- It is contended that the 14th Amendment "consolidated all power into Washington". It distinguished between "men" (from the Declaration of Independence) and "persons" and "citizens of the United States" (creations of Congress), with the latter being "subject to a superior political sovereign".
- This shift transformed "Sovereign" rights into "civil rights," which are mere privileges granted by Congress. The concept of "Citizenship is a Contract," where "Juristic benefits are offered with latent hooks of reciprocity lying in wait for those who have silently accepted the King's benefits". This means that once benefits are accepted, Constitutional restraints become less applicable.
- The 13th Amendment (post-Civil War version) is also seen as contributing to "voluntary Slavery via our consent to contracts predicated on the 14th and 15th Amendment and now authorized by the Uniform Commercial Codes". Some sources suggest the "true attack" in the Civil War was on the right to own "allodial property" (unencumbered ownership), which was "taken away by conquest".
- The federal government is argued to have operated as an incorporated commercial entity since December 1865, losing its sovereign status when dealing with "private corporate commercial paper" like Federal Reserve Notes. This is viewed as a "purposeful constructive fraud against their employers, the American organic states".
- The "mischief" predicted by Chief Justice Harlan, allowing Congress to operate two governments (a constitutional Republic and an oligarchy), is cited as the result of this transformation, leading to corruption and usurpation by those in power.

## **The Irish Republican Army (IRA)**

The sources provide extensive information on the Irish Republican Army's (IRA) philosophy and objectives, details



regarding the post-Civil War reconstruction of the United States and the perceived "reconstruction" of the "Organic" American Constitution of 1791.

The Irish Republican Army (IRA) operates with a deep conviction that its struggle, both military and political, is morally justified. They believe that war is morally justified because they see themselves as the direct representatives of the 1918 Dail Éireann Parliament, which they consider the legal and lawful government of the Irish Republic. This moral right to engage in warfare is based on three tenets: the right to resist foreign aggression, the right to revolt against tyranny and oppression, and their direct lineal succession from the Provisional Government of 1916, the first Dail of 1919, and the second Dail of 1921. In 1938, the seven surviving Republican Deputies delegated executive powers to the Army Council of the IRA, and in 1969, the sole surviving Deputy, Joseph Clarke, publicly reaffirmed that the Provisional Army Council and its successors were the inheritors of the Dail as a Provisional Government.

The IRA has opposed full immersion in the European Economic Community (EEC) in the 1970s and continues to oppose such political-economic power blocs (East and West) and military alliances like NATO and the Warsaw Pact. They align themselves with "Celtic brothers," "other subject nations of Europe," and "neutral and non-aligned peoples of the Third World," seeking a "third, socialist alternative" that transcends both Western individualistic capitalism and Eastern state capitalism, in accordance with their revolutionary traditions.

The IRA views **economic imperialism** as evident across Ireland in sectors like banking, insurance, the motor industry, mining, and fisheries. They also identify **cultural imperialism**, reinforced by successive Free State Governments through mass media and education since the Treaty sell-out, leading to the destruction of Irish culture, language, music, art, drama, and customs. The injustices they identify include political impotence, unemployment, poverty, poor housing, inadequate social security, and the exploitation of labor, intelligence, and natural resources. They assert that a unified national concentration on correcting these injustices is impossible as long as partition lasts, hence the necessity to "first of all break the British connection".

The IRA promises a **democratic and socialist state** in their vision:

- **Government System:** Decentralization of political power to the smallest practicable social unit, allowing every individual the opportunity to participate in decisions.
- **Social and Economic Policy:** Eradicating "Social Imperialism" by returning ownership of Ireland's wealth to its people through a system of co-operativism, worker ownership, and control of industry, agriculture, and fisheries.
- **Cultural Restoration:** Restoring Gaelic, not from national chauvinism, but to achieve a distinctive new Irish Socialist State as a bulwark against imperialist encroachments.
- **International Alignment:** Hoping to align with progressive governments or former colonies for mutual advantage and to curb imperialistic military and economic power blocs globally.

The IRA categorizes its **enemies** as those opposed to its short-term or long-term objectives, including enemies through ignorance, those by their own fault, and primarily, the **establishment**. Enemies through ignorance are targeted for cure through education via marches, demonstrations, wall slogans, press statements, and Republican publications. The establishment is defined as those with a vested interest in maintaining the status quo, including politicians, media, judiciary, certain business elements, and the "Brit war machine" (British Army, UDR, RUC, Screws, Civilian Searchers).

The "cure" for the armed branches of the establishment is "well known and documented," while the unarmed branches are less clearly identifiable as enemies to the public.

The IRA's strategy involves:

1. **War of attrition** against enemy personnel to cause casualties and deaths, creating a demand for withdrawal from their home population.
2. **Bombing campaign** to make the enemy's financial interests in Ireland unprofitable and curb long-term financial investment.
3. Making the Six Counties ungovernable except by colonial military rule.

Historically, the conquest of Ireland and the imposition of laws like the **Penal Laws** served as a template for racial oppression and social control, influencing the relation between Africans and Europeans in the American colonies. The English treated native Irish as an inferior race, similar to how Native Americans were later described. Irish bond-laborers were even compared to slaves in America, with their condition described as "little better than slavery". The "Irish mirror" offers insights into American racial oppression and white supremacy, demonstrating how Irish "haters of racial oppression" were transformed into "white American" defenders of racial slavery.

## Reconstruction of the United States of America (Post-Civil War)

Following the Civil War, the United States underwent significant changes in its governmental structure and the status of its citizens. The war resulted in a vast expansion of public sector ownership of slaves and led to improper claims against American States and their citizens.

- **Congressional Reconstruction:** While many theories emerged regarding the status of rebellious states, the most favored view was that the South's resistance to the Constitution and Union laws deprived them of federal law privileges, allowing Congress to reconstruct these states and impose restrictions. This led to a conflict between President Andrew Johnson's plan of reconstruction and Congressional views, with Congress refusing admittance to Southern senators and representatives. Congressional acts such as the extension of the Freedmen's Bureau, Reconstruction Acts, the Fifteenth Amendment, and enforcement acts followed in quick succession, culminating in the final recognition of all states by January 1871. During the interval before Congressional reconstruction, Southern legislatures were unrestrained and enacted the "Black Codes". These codes, which significantly restricted the rights of freedmen, were criticized in Congress for attempting to re-enslave them. Practically all Black Codes were repealed once Southern state governments came under Republican control.
- **Shift to Corporate Government:** Several sources assert that following the Civil War, the governmental services company providing services to the states reorganized as a **private, for-profit municipal corporation** named the "**United States of America, Incorporated**". This corporation, chartered in Delaware, allegedly began operating two separate "governments" simultaneously: the "municipal government of the District of Columbia" and the "federal government" owed to the States of the Union, both under the auspices of the "United States Congress". The "US Congress" is described as ceasing to operate as an unincorporated Body Politic representing the States after December 1865, functioning exclusively as an incorporated commercial entity since then. It is claimed that this entity has no special status or immunity from prosecution and has not functioned as a governing body of a

sovereign nation for 150 years. The "federal government" is said to be under contract to the organic States, with each American being a sovereign "organic state" of the union, possessing more civil power and authority than the federal government.

- **Citizenship Distinction:** A crucial distinction is made between "American State Citizens" (sovereign, naturally born on the land, possessing "Natural and Unalienable Rights") and "**US Citizens**" (corporate, stateless, under the privilege of any district or state granting them residency, with only human rights, not sovereign rights). American Negroes were considered "US citizens" after the Civil War, a "grave error of justice" that limited them to "civil rights" (privileges granted by the US Congress) instead of "Natural and Unalienable Rights". They were also claimed as chattel backing the debts of the "United States of America, Incorporated". This distinction stems from the belief that the **14th Amendment** created two legal entities: "persons" and "citizens of the United States," whereas the Declaration of Independence addresses "all men". The 14th Amendment is asserted to have been designed to bring every corporate franchise artificial person called a "citizen of the United States" into an inseparable merging with the government, with power inhering in the government, not the people.

## Reconstruction of the "Organic" American Constitution (1791)

The "Organic" American Constitution, **adopted in 1787** and ratified with the first ten amendments (the Bill of Rights) in 1791, is described as the foundational document for a government based on individual rights and the rule of law. The Bill of Rights was originally proposed to prevent misconstruction or abuse of the Constitution's powers and to extend public confidence in the government. It is considered an integral part of the "National" Constitution and establishes fundamental rights and limitations on governmental power. The concepts of "due process of law" and "law of the land" within the Bill of Rights are equated to the common law existing at the time of the Constitution's framing and adoption, asserted as the "real law, the Supreme Law of the land".

However, some sources argue that the Constitution of 1787 was not a perfect document and that the Founding Fathers, while inspired, left it with too much jurisdiction, lacking explicit and blunt restraints against certain issues like paper currency. It is noted that the original draft versions of some amendments were more specific and restrictive. The Constitution was designed to restrain unreasonable government "Tortfeasance" under limited Tort Law factual settings, and it was not intended to negotiate terms of contracts.

A significant "reconstruction" of the Constitution is argued to have occurred through semantic and legal maneuvers:

- **Act of 1871:** This act is described as creating a new document, the "**Constitution of the United States of America**," distinct from the original "The Constitution for the united States of America". The new corporate constitution is peculiar to the "municipal" (City State) government formed to administer the District of Columbia and federal territories, not the entire Republic. This change involved capitalizing the title and altering "for" to "of" in the title, which is presented as a major alteration in legal context. This corporate constitution is stated to operate in an economic capacity, benefiting the corporation rather than the Republic, and offers "relative rights or privileges" instead of "absolute rights".
- **Implied Treason:** The passage of the Act of 1871 is framed as an act of **treason** by Congress against the sovereign people. It is asserted that this act, in conjunction with other legislation like the purportedly ratified **14th Amendment**, subverted the nation from a Republic to a democracy operating under **Roman Civil Law and**

## Admiralty/Maritime Law.

- **Impact of Amendments:** The 14th Amendment, adopted after the Civil War, is highlighted as a pivotal change. It is argued that the "After Ten" Amendments (those after the Bill of Rights) often have meanings not apparent on their face. The original Constitution, including the Bill of Rights, is considered "organic" like a contract and subject to modification, annulment, and reversal by subsequent amendments. The general applicability of the Republican Form of Government Clause should be viewed cautiously due to "Sub Silentio lines of Admiralty Jurisdiction" running through Amendments 11 through 26, which may vitiate its enforcement.
- **Loss of Sovereignty and Rights:** It is asserted that the populace has been intentionally stripped of their sovereign rights due to the Constitution's duplicity, making Americans subjects of an aristocracy. Americans who became "US citizens" are believed to have unknowingly joined a modern feudal system, rendering a percentage of their toil to a "federal master". The "Federal Government" is stated to operate with ample power directly on "Citizens," a "National Citizenship" that did not exist under the Articles of Confederation. This has led to a "declension in American's status," moving away from property law rights into a tight contract relational setting with government, where Tort Law Constitutional restraints are less applicable.
- **The Federal Reserve and Taxation:** The Federal Reserve Bank, a private corporation, is described as the "Controller" of the United States Monetary System, operating against the original intent of the Constitution to place monetary authority with Congress. Taxation, particularly the federal income tax, is linked to the concept of "Citizens" as "objects carrying around reciprocal liabilities" in exchange for federal benefits accepted. The **16th Amendment** (income tax) is cited as one of the three conditions Britain imposed for a bailout in 1909, along with the creation of the Federal Reserve Bank. The **Uniform Commercial Code (UCC)**, adopted by all states, is asserted to have become the "supreme law of the land" under the Buck Act, forming a "shadow government" rooted in economic principles.
- **Call for Restoration:** There is a call to "Withdraw Consent" from this perceived fraudulent system, to educate Americans about their "US ASSET / 14th Amendment 'citizenship' that holds us in Bondage," and to restore the Constitutional Republic. This perspective posits that there has been no true freedom or "lawful" government since the creation of the United States Constitution, with America under military rule since Lincoln's Executive Order #1 in 1861.

## Black Caucasians

The concept of "Black Caucasians" challenges conventional understandings of race and is supported by historical accounts and etymological explorations in the provided sources. It refers to melanated people, often from the Caucasus region or parts of Europe, who possessed dark complexions, contradicting the modern association of "Caucasian" primarily with "white" or "pale-skinned" individuals.

Here's a discussion of Black Caucasians based on the provided information:

### 1. Re-evaluating the Term "Caucasian"

- **Origin of "Caucasian":** The term "Caucasian" was coined by Johann Friedrich Blumenbach, who is considered the "father of anthropology," in the late 18th century. He associated the name with the Caucasus Mountains, particularly inspired by what he considered the "most beautiful race of men," the Georgians from the southern slope of the Caucasus. However, in Russia, Caucasians, including Georgians, were described as "relatively dark-skinned and abused as 'chorniye' or 'blacks'".
- **Melanated Origins:** The sources suggest that the original Caucasians were, in fact, melanated or dark-skinned people. The Fulani (Fula) people, a widespread ethnic group in Africa, link the term "kaka" or "ka" (meaning black in their language) to "Caucasus" and "black mountains". This connection implies that the "Black Sea" region and the Caucasus Mountains were associated with dark-skinned populations from ancient times.

**2. Historical Presence of Dark-Skinned Europeans** The sources provide extensive evidence of dark-complexioned people across various parts of Europe, challenging the notion of an exclusively white European past:

- **General European Complexions:** Benjamin Franklin, in 1755, observed that "the number of purely white people in the world is proportionately very small." He stated that in Europe, "the Spaniards, Italians, French, Russians, and Swedes are generally of what we call a swarty complexion, as are the Germans". "Swarty" is defined as "dark hue," "moderately black," "tawny," "dusky," or "dark complexion," and can mean "black as the swarty African".
- **British Isles:**
  - **Wales:** The oldest population element in Britain is described as "dark". Neolithic occupants of Wales and England are thought to have had "black curly hair and a brunette rather than blonde aspect". Dark eyes and hair are notably prevalent in the western parts of the British Isles, particularly in secluded spots in Wales, Cornwall, and the west of Ireland. Tacitus described the South Welsh tribe of Silures as having "swarthy visages and twisted locks," linked to an Iberian origin, and these Silures were characterized as "negroes folk" or "dark folk". A "dark population" or "negro population" was present at almost any Welsh center.
  - **Ireland:** The "small dark Irish" are physically of the same race as the "small dark Welshman". Irish servant men in 18th-century America were described as having "black curled hair and swarty complexion". Some Irish were also "classified as colored" and not automatically considered "white," with some having "black curled hair and swarty complexion" [Color classification].
  - **Scotland:** Scottish Highlanders were generally "diminutive with brown complexions and almost always with black curled hair and dark eyes". Ancient writings also referred to their complexion as "black". Historical records indicate that "black Vikings" or "black Gentiles" invaded the British Isles, described as *Gentiles nigri* (black Gentiles) in Welsh annals.
- **Germany and the Netherlands:**
  - The term "Black Dutch" refers to dark-complexioned people from the Netherlands and Germany, often with surnames like "Swart" or "Blackman". These were not necessarily individuals of mixed Spanish or African ancestry, but indigenous "black Germans" and "black Hollanders".

- A 15th-century German tapestry depicts "wild men" (pale-skinned) invading a castle filled with "swarty dark-skinned melanated people" or "so-called black Europeans," indicating the presence of dark-complexioned nobility.
- Some "Black Dutch" were even sent to reservations in America, suggesting an overlap or reclassification with Native American populations.
- **Iberia (Spain and Portugal):** Moors, Spaniards, and Italians were considered "swarty". Sephardic Jews and Moors from Spain and Portugal were also described as "people of color," "very dark," and were considered "free white persons" in legal contexts, indicating that "white" was a legal status rather than solely a description of complexion.

**3. The "Black Nobility"** The term "Black Nobility" traditionally referred to Roman aristocratic families allied with the Papacy. However, in a broader European context, it is also linked to powerful families in Italy, Germany, Switzerland, Britain, and Holland, many connected to the House of Guelph (Welf), from which the British House of Windsor descends [Black Nobility Terror - Oligarch Elitism.pdf]. While not explicitly stated as "Black Caucasians" in this context, the discussion of "black nobles" in Europe suggests the existence of a dark-skinned aristocracy that held significant power. For example, some German nobles and princes are depicted as dark-complexioned.

#### 4. Racial Terminology and Social Constructs

- **Color as Description, Not Ancestry:** The sources emphasize that terms like "negro" or "black" were often simple descriptions of perceived color or appearance, not necessarily indicators of ancestry or ethnicity.
- **"Race" as a Social Construct:** The concept of "race" is repeatedly presented as a "social concept" or "social construct" with classifications decided by people within particular social systems, often based on perceived differences rather than inherent biological categories. This allowed for "racial fluidity," where individuals could change "racial categories" through legal means (e.g., purchasing a royal certificate of "whiteness" in colonial Hispanic America) or social perceptions (e.g., "money whitens" in Brazil).
- **Reclassification and Erasure:** A significant theme is the reclassification of various groups. American indigenous people were massively reclassified as "Negroes," "blacks," or "mulattos" in census documents, leading to a "paper genocide" or denial of their indigenous identity [98, 179, Color classification, 325, 329, 330]. This also occurred for Europeans, as seen with some German families being listed as "black" in early 20th-century censuses, only to be reclassified as "white" later, reflecting the census taker's opinion and changing social statuses rather than biological shifts.

**5. Black Caucasians and the Colonization of Africa** A striking perspective presented is that "Black Caucasians" from Europe, Asia, the Middle East, South Arabia, and Turkey were among those who colonized Africa, eventually forming some of the ruling ethnic groups that are present today. The Fulani people assert that their presence in Africa predates these migrant groups, whose arrival can often be traced back only to the Middle Ages or even more recently, correlating with periods like the "Scramble for Africa". This narrative challenges the conventional "Out of Africa" theory by suggesting significant migrations *into* Africa by dark-skinned populations from other continents.



In summary, the sources indicate that "Black Caucasians" were a historical reality across Europe and the Caucasus region, with diverse dark complexions and a presence in various social strata, including nobility. Their existence and influence have often been obscured or reclassified by later historical narratives, which solidified a "white" definition of "Caucasian" and generalized "black" as a monolithic racial category often linked solely to Africa and slavery.

## **Chattel, Chattel Paper and Chattel Slavery**

The sources define "chattel paper," "chattel (person)," and "chattel slavery" and discuss their historical context and implications, particularly challenging conventional narratives about slavery in the Americas.

### **Chattel (Person)**

**Chattel, in the context of a person, refers to a human being treated as movable personal property.**

- **Legal Status:** In England, Chief Justice Holt stated that a human being "never was considered a chattel to be sold for a price," and Lord Mansfield ruled that slavery was "so odious that nothing can be suffered to support it, but positive law". This implies that the common law of England did not recognize property in man. However, traces of slavery were noted under the Stuarts.
- **Colonial Context:** In the American colonies, the legal status of individuals as chattel was often ambiguous or undefined initially. For instance, in South Carolina, it was not until a 1740 statute that "all negroes, Indians, mulattoes and mestizoes, except those who were then free, should be slaves". Prior to this, all were legally free. The "right of property in man" was only legalized by explicit and positive provisions, not by mere toleration of the slave trade.
- **Constitutional Implications:** The U.S. Constitution's framers avoided the word "slave," using terms like "persons bound to service" or "service or labor," suggesting that all fundamental laws presumed no slaves existed. However, the 1857 *Dred Scott v. Sandford* Supreme Court decision explicitly ruled that no black person could be a U.S. citizen and that all slaves were the property of their owners. This decision affirmed the principle that any "white" man, however degraded, was socially superior to any African-American, however cultured or wealthy.

### **Chattel Slavery**

**Chattel slavery describes a system of forced labor where individuals are treated as personal property, subject to sale, arbitrary control, and perpetual, hereditary bondage.**

- **Characteristics:**
  - **Lifetime and Hereditary:** Unlike limited-term indentured servitude, chattel slavery meant enslavement for life, and children born to chattel slaves were also considered slaves.
  - **Brutal Treatment:** Those subjected to chattel slavery endured extreme cruelty. They were "marketed like cattle," bought and sold, often separated from their families (including children from parents and wives from husbands), beaten, whipped, branded, and literally "worked to death". Some were burned alive or



had their heads placed on pikes as warnings.

- **Forced Transportation:** Similar to the "notorious Middle Passage" for African slaves, white slaves also "experienced discomforts and sufferings on their voyage across the Atlantic that paralleled the cruel hardships" and had high mortality rates, often packed in unsanitary conditions. These vessels, not designed for human cargo, often carried "hundreds of thousands" of Europeans, with fatalities sometimes as high as 50%.
- **Who were Subjected to Chattel Slavery or Similar Conditions:**
  - **Europeans:** The sources emphasize that **Europeans were America's first slaves**, preceding black slaves. Tens to hundreds of thousands of "whites" (including English, Scottish, Irish, Germans, French, Portuguese, and Polish people, many of whom were dark-skinned or "melanated Europeans") were forcibly transported to the American colonies and West Indies as indentured servants, convicts, vagabonds, political prisoners, or kidnapped individuals. Their service could be for life, effectively functioning as chattel slavery under the euphemism of "indentures". Examples include Irish servants described as "brown complexion" or "dark complexion" being sold.
  - **American Indians:** Indigenous American populations were extensively enslaved by Spaniards, Portuguese, and English colonists, often by the thousands. They were sold in slave markets, branded, worked in fields alongside "negroes," and frequently reclassified as "negroes" or "colored people" in census records, leading to a "paper genocide" of their identity.
  - **Africans/Blacks:** The sources argue that the "African slave trade was not fully established in the early 17th century" and was "monopolized" by Iberians and the Dutch. English colonists, initially unfamiliar with "black slavery as an institution," relied more completely on "British labor" and local indigenous populations. Furthermore, the sources contend that early plantation production in the West Indies "preceded the emergence of the sugar industry and the general use of African slave labor," relying predominantly on "European indentured labor". Some sources suggest that "Africans" were deemed less suitable for skilled tasks in sugar production compared to European indentured servants. The term "negro" was broadly applied to American Indians and dark-skinned Europeans, not exclusively to people from Africa.
- **Economic Drivers:** Chattel slavery and indentured servitude were driven by the need for a "compliant, subservient, preferably free labor force" to cultivate profitable crops like tobacco and sugar. This was a "deliberate commercial design".

## Chattel Paper

Chattel paper refers to legal or commercial documents that purportedly represent or transform individuals into property or commercially valuable assets.

- **Birth Certificates as Bills of Lading:** The sources suggest that **birth certificates function as "bills of lading," which, when unknowingly delivered to authorities, render individuals "bankrupt and insolvent," allowing**

them to be "stripped of their rights and given a commercial value designed to make us a profit".

- **Commercial Enslavement:** This concept implies that citizens, by unknowingly consenting to contracts, particularly those predicated on the 14th and 15th Amendments and Uniform Commercial Codes, become "corporate citizens," "pledged as an asset in the bankruptcy of US Inc.," and "chattel property of the Bankers and Power Elite". This transforms them into "slaves with no capacity for asserting any rights" or "standing in law". This is described as a form of "commercial enslavement" of African Americans that emerged after the Civil War, linking it to the historical practice of claiming individuals as chattel backing "US government" debt.
- **Modern Implications:** The sources argue that this system of "voluntary slavery" via consent to contracts continues today, leading to a "lack of defining and defending our Nationality". This perspective connects contemporary legal and financial systems to historical forms of bondage, suggesting that despite the abolition of traditional slavery, a similar form of control persists through "chattel paper".

Can't forget the Black Irish

The term "Black Irish" refers to individuals of Irish descent who are described as having **dark complexions, often with black or dark brown hair and eyes**, in contrast to the more stereotypically "fair-skinned" image of Irish people. The sources indicate that this is not a singular race but a classification that has evolved historically and genealogically, sometimes serving to obscure or reclassify ancestral origins.

## Historical Descriptions and Origins

Historically, numerous accounts describe Irish people with dark features:

- **Physical Appearance:** Historical records and anthropological studies mention **Irish individuals with "black curled hair and swarty complexion"**. Other descriptions include "brown complexion" or simply "dark complexion". The term "swarty" itself is defined as "dark hue," "moderately black," or "tawny," and was also used to describe Africans.
- **Indigenous Dark Europeans:** The "dark element" is considered the **"oldest" population in the British Isles**. Neolithic inhabitants of Wiltshire and Yorkshire uplands were described as short, dark-featured, with "black curly hair and a brunette rather than blonde aspect". This "early Neolithic race type" was reportedly **uniform across "northern Africa, Spain, France, Italy, the British Isles"**, characterized by "dark folk" or a "swarty non-Aran population". Wales, Cornwall, and western Ireland are specifically noted as "land of dark folk" or "black folk," often referred to as "Negro folk" in some contexts.
- **Moorish and Sephardic Jewish Influence:** Some theories suggest that the "Black Irish" may include descendants of **Spanish Armada survivors or Sephardic Jews and Moors who were expelled from the Iberian Peninsula**. These groups were themselves described as "dark-skinned" or "melanated". Following their expulsion, many Sephardic Jews and Moors settled in Holland, becoming part of the "Dutch Protestant Merchants" and later establishing companies like the Dutch West and East India Company.
- **Reclassification and Intermixture:** The term "Black Dutch," often intertwined with "Black Irish," became a **"blanket term" or "confederation of different peoples"**. This classification could include dark-complexioned

Germans, Hollanders, Sephardic Jews, and Moors, as well as American Indians. For instance, American Indians, particularly Cherokees, sometimes identified as "Black Dutch" or "Black Irish" to conceal their Native American identity and avoid forced relocation during events like the Trail of Tears or to legally own land. This indicates a complex history of intermarriage and reclassification rather than a single racial origin.

## Irish Slavery and Racial Oppression

The sources extensively highlight that **Irish people were subjected to forms of forced labor and racial oppression that paralleled, and in some aspects preceded, the enslavement of Africans in the Americas:**

- **Forced Transportation and Sale:** English rulers, including James II and Oliver Cromwell, **forcibly transported tens to hundreds of thousands of Irish individuals**, including political prisoners, convicts, and vagabonds, selling them as **slaves to the New World**. This was referred to as the "Irish slave trade". Many were sent to West Indies plantations, Virginia, and New England.
- **Brutal Conditions:** These Irish bond-laborers endured extreme cruelty, being **"packed together like herrings" on ships** with high mortality rates, similar to the Middle Passage. Once in the colonies, they were **"marketed like cattle," "whipped or branded or beat... to death"**, and their deaths were considered "nothing more than a monetary setback". They were treated "worse than negroes" by their landlords in Ireland in the 18th century.
- **Legal Status as "Unfree":** Under English law, the term **"hibernicus" (Latin for "Irishman") became synonymous with "unfree," similar to how "negro" meant "slave"** in Anglo-America. Free Irishmen who were not admitted to English law had no rights that an Englishman was bound to respect. Legal reforms were often resisted by Anglo-Normans to maintain the "racial" distinction among freemen.
- **Racial Oppression in Ireland:** While formal chattel bond-servitude was not widely imposed on the Irish in Ireland due to "cost/benefit ratios" and the already low cost of Irish labor, they faced a system of **"racial oppression" enforced by "Penal Laws"**. This system aimed to destroy their original social identity and exclude them from social mobility and property ownership, functioning similarly to the "colour bar" ensuring "white ascendancy" in African countries. This form of oppression was implemented "without reference to alleged skin color or... 'phenotype'".
- **"Black Rents":** English colonists in Ireland paid "black rents" or protection money to Irish tribes from the early 14th to early 16th century, demonstrating a period of Irish power over the English.

## Irish-American Identity and "Whiteness"

Despite their history of racial oppression, Irish immigrants in America underwent a significant social transformation:

- **"Sea-change" into "White Americans":** Irish Catholics, who had been subjects of racial oppression in Ireland, were **"sea-changed" into "white Americans"** upon immigrating to the United States. This was a "political act" – the **"invention of the white race"** – rather than a genetic evolution. This transition often led them to become opponents of racial slavery and equal rights for African-Americans.

- **Rejection of Abolitionism:** Although initially "better prepared by tradition and experience to empathize with the African-Americans" due to their own struggles against racial oppression, Irish-Americans largely **rejected the appeals of Irish abolitionists** like Daniel O'Connell to support the anti-slavery movement in the U.S..
- **Embracing "White-skin Privileges":** This shift was influenced by their desire to integrate into the American social order, which offered "white-skin privileges" such as the presumption of liberty, the right of immigration and naturalization, and the right to vote. They often adopted the "white-supremacist" stance to avoid job competition with African-Americans, framing it as a "racial" issue rather than an economic one. This contributed to acts of hostility, including mob violence against African-Americans in northern cities.
- **Political Implications:** The Irish-American vote became a key factor in political victories for slaveholders, such as the 1844 presidential election concerning the annexation of Texas. Some Irish exiles, like John Mitchel, even published anti-Negro newspapers and advocated for slaveholding.

In essence, the "Black Irish" represents a complex intersection of indigenous European history, migration, reclassification, and the sociopolitical construction of race in both Europe and the Americas.

## Seafarers

Seafarers, or mariners, encompass a diverse range of individuals who have historically traversed the world's oceans and waterways, playing crucial roles in commerce, exploration, and military endeavors. Their experiences, as documented in the sources, range from highly skilled navigators and merchants to enslaved laborers enduring horrific conditions.

### Diversity of Seafarers and Their Roles

Seafaring was a global phenomenon involving people from various ethnic and social backgrounds:

- **Moorish and Sephardic Jewish Seafarers:** Moors were highly skilled seafarers, with many of Christopher Columbus's sailors being men with Moorish blood. Figures like **Luis de Torres**, a Moorish Jew, served as an interpreter for Columbus on his first American voyage, indicating their linguistic capabilities and significant presence. Moorish seamen organized rescue missions for hundreds of thousands of fleeing Moors after their interdiction in Iberia.
- **American Indian Seafarers:** Contrary to some assumptions, American Indians were seafaring people long before European arrival. Accounts describe **Canoa with certain Indians** found off the coast of Bakalaus (Newfoundland), traveling in long barges, astonishing Germans who encountered them. The "Seaweed people" of coastal South Carolina reportedly set out in a vessel with sails to visit England but were seized and sold as slaves by an English ship in the Atlantic, confirming intentional voyages to Europe by early Americans. Many American Indians were also **forcibly transported and enslaved as pearl divers** in the Caribbean, particularly from the Lucayan or Bahama Islands to Venezuela, where they were highly valued for their expertise.
- **European Seafarers:**

- **Noble and Merchant Seafarers:** In Venice, seafaring was popular among the noble classes, though it later declined as merchants began trading through agents rather than accompanying their goods. Venetian noble teenagers were trained in seafaring to prepare them for merchant activities. Similarly, Genoese merchants and other Italians were highly active in Black Sea trade, with many becoming officers, soldiers, or sailors.
- **Common Seamen and Laborers:** Many Europeans, particularly **Britons (English, Irish, Scottish)**, migrated to the Americas as **indentured servants** or convicts, often forced into labor on plantations. These individuals, often described as "undesirables," were packed onto ships under brutal conditions. The term "hibernicus" (Irishman) even became synonymous with "unfree" under English law [source for hibernicus - not found in provided text, but mentioned in initial "Black Irish" discussion].
- **Explorers and Naval Personnel:** Figures like John Cabot and Sebastian Cabot, Venetians who sailed for England, exemplify European explorers. John Cabot's crew was "nearly all English, and natives of Bristol". Naval forces, like the British Royal Navy, were crucial for projection of power, with seamen's wages and maintenance being top priority maritime liens.
- **African Seafarers:** Free black communities in Spain and Portugal formed confraternities, with many individuals employed as **boatmen**. Visual records from Venice show a mixture of white and black gondoliers, and black boatmen were noted to be entertainers in Lisbon harbor. Some Africans were trained as translators by the Portuguese and English for subsequent voyages.
- **Asian Seafarers:** The **Manila galleons** facilitated a massive trans-pacific slave trade, transporting Asian individuals—labeled as "Chinos," "Negroes," or "Indians"—from the Philippines, India, and Southeast Asia to Mexico (New Spain). These voyages could last up to six months, with severe overcrowding and high mortality rates, paralleling the horrific conditions of the "Middle Passage".

## Types of Vessels and Navigation

Throughout history, seafarers utilized a variety of vessels and continuously developed navigational techniques:

- **Early Vessels:** Aboriginal Americans used **canoes excavated from single logs** for lakes and rivers, and even predatory Charibs used simple canoes for coastal travel. Some canoes were large enough to hold 40 to 45 men.
- **European Ships:** Columbus's ships were caravels, designed for speed and long voyages. Larger **galleys** were used by Venetians and Genoese, initially with oarsmen serving multiple roles, but later becoming primarily rowers as jobs specialized. The **Manila galleons** were among the biggest ships of their time, built to endure the difficult Pacific crossing.
- **Navigational Advancements:** The introduction of the **rudder** and **mariner's compass** in the 13th and 14th centuries significantly improved sea travel safety and reliability, allowing for larger vessels and longer voyages. Convoys were common for mutual protection.

## Conditions and Treatment of Seafarers

Life at sea was often fraught with danger and hardship, particularly for those forced into service:

- **Brutal Passage:** White and Asian enslaved individuals and indentured servants endured voyages with high mortality rates (sometimes up to 50% for whites), comparable to or even exceeding those of the Middle Passage for black slaves. They were often **packed without regard to sex or age**, suffered from hunger, thirst, disease, and lack of sanitation, and were subjected to extreme cruelty, including physical abuse and murder.
- **Forced Labor:** Many were impressed into service as divers, or forced to work in harsh environments upon arrival, with little rest or proper nourishment. The "racial oppression" faced by Irish Catholics in Ireland also contributed to their desperate migration to America, where they often worked as indentured servants alongside masters.
- **Mutiny and Resistance:** Crews on long voyages could become agitated, and in some cases, mutiny occurred, as when Christopher Columbus's crew "began to murmur" about the wind never blowing to allow their return to Spain. Some enslaved individuals committed suicide rather than endure their conditions.

## Legal and Social Aspects of Seafaring

The maritime world operated under distinct legal frameworks and had its own social hierarchy:

- **Admiralty Jurisdiction:** This specialized legal system developed to handle grievances on the high seas, characterized by **no jury trials** and **summary proceedings** before a judge. It often favored the "King" (or carrier) and relied heavily on circumstantial evidence due to the nature of incidents at sea.
- **Maritime Liens:** Seamen's wages, salvage claims, and tort liens for personal injury or death were recognized as critical claims against a vessel.
- **"Unfree" Status:** The concept of "unfree" status applied not only to black slaves but also to Irish individuals under English law [source not found in provided text for "hibernicus" but in the initial context of "Black Irish" discussion]. Self-sale into slavery, though recognized in early legal systems, was later discountenanced.
- **Social Hierarchy:** While some nobles engaged in trade and seafaring, jobs on ships, particularly as oarsmen, declined in social prestige over time. However, opportunities for career promotion existed in colonies for those escaping rural life, including roles as valets, dockworkers, or sailors.

## Noble Drew Ali

**Noble Drew Ali** (born **Timothy Drew**, and later identified by historical records as **Thomas Drew of Virginia**) was a significant American religious leader and prophet who founded the Moorish Science Temple of America (MSTA). His teachings and influence profoundly shaped Black nationalist identity in North America in the early 20th century.

## Origins and Early Life

Noble Drew Ali's early life and origins are shrouded in mystery and various legends.



- **Contested Birth and Childhood:** Accounts vary, claiming he was born in North Carolina on January 8, 1886, to former slaves and adopted by a Cherokee tribe, or that his parents lived on a Cherokee reservation. Other narratives suggest his mother foresaw a great mission for him before her death, after which he was abused by a jealous aunt, even being thrown into a burning furnace from which Allah supposedly saved him. Some stories link him to Bilali Muhammad, a famous African Muslim slave, as a possible descendant or spiritual grandfather.
- **Wandering and Mystical Experiences:** Legends state that as a youth, he ran away from home and joined gypsies (whom some sources associate with the "Tribe of Ishmael" or "indentured European servants" with Arab surnames). He is said to have heard a voice commanding him, "If you go, I will follow," leading him to seek "true knowledge". He reportedly worked as a railway expressman and even as a magician in a traveling circus.
- **Journey to Egypt and Initiation:** A central legend in Moorish Science is that at age 16, he became a merchant seaman and traveled to Egypt. There, he purportedly met the "last priest of an ancient cult of high magic," who initiated him into a secret society in the Pyramid of Cheops at Giza. Upon completing this initiation, he supposedly received the name "Sharif Noble Abdullahi" and later officially changed his name to Noble Drew Ali. He was recognized by the Sultan Al-Sis Al-Saud in Mecca, and his prophecy manifested as the "Circle 7 Quran" during his time in Egypt.
- **Actual Historical Identity:** Despite the widespread legends, historical records, including World War I draft registration cards and U.S. federal census records, identify him as **Thomas Drew**, born on January 8, 1886, in **Norfolk, Virginia**. These records show him as a laborer for the Submarine Boat Corporation in New Jersey and later as a "preacher on public streets" in Newark. His physical description, including "badly burned forearm muscles," is noted, paralleling the myth of his childhood fire. Historians suggest he "skillfully crafted an oriental image" to appeal to his audience, deliberately masking his Virginian origins.
- **Connection to Abdul Hamid Suleiman:** Before Drew Ali's formal rise, a Sudanese immigrant named **Abdul Hamid Suleiman** was a charismatic spiritual leader in Newark, founding the "Canaanite Temple" around 1910. This temple, a "black Mohammedan Masonic movement," was reportedly very successful. Drew Ali (Thomas Drew) was later associated with this temple, and some scholars suggest he was influenced by Suleiman's work, taking over leadership after Suleiman's arrest in 1923.

## Teachings and Philosophy

Noble Drew Ali's teachings aimed to provide African Americans with an "alternative to Christianity" and a "true identity" that he believed had been stolen from them.

- **Moorish Identity and Ancestry:** Drew Ali taught that individuals identified as "black" in America were actually **Moors** who had been "falsely enslaved" and "falsely identified". He asserted that their true homeland was **Morocco, North Africa**, and their true religion was **Islam**. He connected Moorish Americans to a lineage of **Asiatics, Hamites, Canaanites, Moabites, Ethiopians, Libyans, and Egyptians**. He explicitly stated that "Negroes" are descendants of the Moorish Nation.
- **Rejection of Racial Labels:** He strongly rejected labels such as "Negro," "Black," or "African-American," viewing them as "names of deception and confusion" imposed by European psychology to denote inferiority and



detach people from their true ancestry. He encouraged the use of names like **"El" or "Bey"** as inherited birthrights that signify Moorish American nationality.

- **The Holy Koran of the Moorish Science Temple of America:** Also known as the **"Circle 7 Quran"**, this 60-64 page booklet was compiled by Drew Ali and served as a central text for his followers. It comprised passages from Christian Holy Bible, teachings of Marcus Garvey, anecdotes of Jesus' life from Levi Dowling's *Aquarian Gospel of Jesus Christ*, and Ali's own moral codes. Followers were also encouraged to read the Holy Bible alongside it.
- **Key Doctrines:**
  - **"Know Thyself"** was presented as the key to salvation.
  - He believed that the "key of civilization was and is in the hands of the Asiatic nations," including the Moorish.
  - He taught that Jesus himself was a "true blood of the ancient Canaanite and Moabites" and an "inhabitant of Africa".
  - He claimed that the Nile and Niger Rivers were "dredged and made by the ancient Pharaohs of Egypt" for trade, implying they are man-made.
  - His theology mixed Islam, Garveyism, Christianity, and Oriental mysticism, including Sufism.
  - He taught that salvation and liberation for "African peoples" in the U.S. lay in discovering and accepting their true national origin as Moors. He believed white people were "negative and soon to be destroyed by Allah".
  - He emphasized law-abiding behavior, refraining from radicalism, and encouraging love, harmony, and peace, especially among "African Americans".
- **"The Great Masonic Secret":** Drew Ali believed that the "great Masonic secret" was the "loss of the Moorish nation's consciousness heritage and birthright," and that true Moorish history and culture are preserved in Masonic lodges and secret societies. He himself dressed like a Freemason, wearing a turban, Fez with a feather, and robe with a sash.

## Influence and Connections

Noble Drew Ali had a significant impact on several prominent Black nationalist and religious movements in the United States:

- **Marcus Garvey and UNIA:** Drew Ali shared leadership with Marcus Garvey, founder of the Universal Negro Improvement Association (UNIA). Garvey, who was a member of Prince Hall Freemasonry, strongly influenced Drew Ali. Many of Garvey's former supporters became leaders in the Moorish Science Temple after Garvey's deportation in 1927. Drew Ali even visited Garvey in federal prison. Drew Ali's Holy Quran even referred to

Marcus Garvey as a "forerunner of Jesus" and a "forerunner of Noble Drew Ali himself," preparing the nations for Islam.

- **Nation of Islam (NOI):** Drew Ali is considered the "first American religious organization to spread awareness of Islam as an alternative to Christianity for African American," preceding the Nation of Islam. He influenced W.D. Fard and Elijah Muhammad, who were responsible for the creation and development of NOI theology.
- **Freemasonry:** Drew Ali himself was a member of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine, also known as the "black Shriners". His followers wore fezzes and robes resembling those of the Shriners. He had been initiated into a "secret society" by a "high priest" in Egypt. Freemasonry is noted as the "grandfather of all fraternal organizations" and significantly influenced both Black and White societies.

## Legacy and Modern Moorish American Claims

Noble Drew Ali's death in Chicago in 1929 occurred under mysterious circumstances, leading to the Moorish Science Temple of America splitting into several factions. Despite this, his teachings remain foundational for the modern Moorish American community.

- **Noble Drew Ali Express Trust:** In 1928, Noble Drew Ali established an "Express Trust" known as the "Noble Drew Ali Vast Estate" for the benefit of Moorish-Americans. This estate is described as a "fee simple absolute," with Chapter 47 of the Holy Koran identified as the "actual deed of conveyance". The 1928 Affidavit filed by Prophet Noble Drew Ali serves as the "Delegation of Authority Order" for the Moorish Science Temple of America.
- **Sovereign Status and Allodial Dominion:** Building on Drew Ali's teachings, modern Moorish American Nationals assert an "inherited" sovereign status as descendants of the Ancient Moabites (Al Moroccan Moors), whom they identify as the original ancient nation in North America (Ancient Amexem/Americas). They reject being "citizens of the Union States Society" and claim "Allodial Dominion" over land in the Western Hemisphere, signifying absolute, independent ownership without obligation to a superior landlord.
- **Legal Framework:** They invoke the Treaty of Peace and Friendship of 1786/1836 as the "Supreme Law of the Land" and assert that U.S. governmental entities operate as "legal fictions" or "artificial persons" under "Commercial Law". They utilize legal tactics like "Common Law Liens" and "Affidavits of Truth" to assert their claims and challenge conventional legal instruments.

## Mu'urs and Supreme Law

The **Mu'urs, or Indigenous Peoples** (also referred to as Moorish American Nationals, Moors, Beys, and Els), assert a distinct and foundational identity rooted in ancient lineage and an inherent connection to the lands of the Western Hemisphere. Their claims regarding the "Supreme Law(s) of the Land(s)" are multi-layered, drawing upon treaties, spiritual beliefs, and international human rights law to establish a legal framework that they consider paramount to conventional U.S. governmental systems.

## Identity and Origins of the Mu'urs

Noble Drew Ali, a significant American religious leader, taught that individuals identified as "black" in America were actually **Moors** who had been "falsely enslaved" and "falsely identified" [Conversation History]. The Mu'urs identify themselves as **descendants of the Ancient Moabites, also known as American – Al Moroccan – Moors**, asserting they were the original ancient nation inhabiting the Northwestern and Southwestern Continents of **Ancient Amexem (now known as the Americas)**. This lineage, they contend, existed in the Western Hemisphere long before European colonization, making them the "fathers of civilization" in the Americas. They explicitly state that **"Negroes" are considered direct descendants of the Moorish Nation**.

A cornerstone of their identity is the **fundamental rejection of labels such as "Negro," "Black," or "African-American,"** viewing them as "names of deception and confusion" imposed by European psychology to denote inferiority and facilitate control. They assert their nationality and the use of names like **"El" or "Bey" as inherited birthrights**, which they expect to be recognized by international law. The Pennsylvania House Resolution 75 of 1933 is cited as formal recognition of this right.

### **Attachment to the Supreme Law(s) of the Land(s)**

The Mu'urs' attachment to what they consider the "Supreme Law(s) of the Land(s)" stems from a hierarchical view of law, placing inherent, ancient, and treaty-based rights above human-made statutes:

1. **Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh):** This treaty is consistently declared the **"Supreme Law of the Land" under the U.S. Constitution, Article VI, Section 2**. They contend that this treaty **"operated as a repeal of all state laws previously enacted, inconsistent with its provisions"**. The Ohio Revised Code itself, they argue, acknowledges this supremacy, stating its provisions are "subject to any treaty or statute of the United States".
2. **Moorish Zodiac Constitution:** Presented as **"the only universal unchanged moral law for the human family,"** this document is equated with "The Holy Koran". The Mu'urs assert that the U.S. legal system's structure, including the 12 jurymen and nine Supreme Court judges, was founded upon this Moorish Constitution. Disregarding it by U.S. lawmakers is considered "an act of supreme violation of their own Magna Charta Code".
3. **Natural Law and Inherent Sovereignty:** A fundamental principle for Mu'urs is that **sovereignty "rests with the people" and is the "author and source of law," not subject to it**. This inherent sovereignty grants them "Natural and Unalienable Rights" as birthrights, which they believe existed "long antecedent to the organization of the State".
4. **International Human Rights Law:** They extensively invoke international human rights instruments to support their claims and assert immunity. Key documents include the **UN Declaration on the Rights of Indigenous Peoples (UNDRIP)** and the **International Labour Organization Indigenous and Tribal Peoples Convention, 1989 (No. 169)**. These instruments generally affirm indigenous peoples' rights to:
  - **Self-determination:** Freely determine their political status and pursue economic, social, and cultural development.

- **Autonomy or self-government:** In matters relating to internal and local affairs, including culture, religion, education, health, economy, land, and resource management.
- **Cultural preservation:** Maintain, express, and develop their cultural identity, including languages, spiritual traditions, and customary laws.
- **Collective rights:** Rights indispensable for their existence, well-being, and integral development as peoples.

## Attachment to the Land(s) and Territories

The relationship between Mu'urs/Indigenous Peoples and their lands is central to their identity, spiritual beliefs, and very survival:

1. **Allodial Dominion:** They claim "**Allodial Dominion**" over all land in the Western Hemisphere, defining it as ownership "**held in absolute independence, without obligation to a superior landlord**". This claim is asserted as an "Aboriginal and Imperial Claim (Antiquitous Claims)" mandated by their "Ancient Aboriginal Pharaonic Ancestors". The **Prophet Noble Drew Ali Express Trust (1928)**, with Chapter 47 of the Holy Koran as its "actual deed of conveyance," is cited as a basis for this vast estate for Moorish-Americans.
2. **Holistic Conception of Territory:** Their territorial rights extend beyond mere physical occupation, encompassing the "**total environment of the areas which the peoples concerned occupy or otherwise use**". This includes sacred sites, burial grounds, ceremonial sites, traditional hunting and fishing grounds, air space, surface and subsurface rights, inland and coastal waters, and all renewable and non-renewable resources. This profound relationship is fundamental for their "cultural identity, spiritual life, and economic survival".
3. **Basis of Property in Traditional Use:** Indigenous territorial property is founded "**not in official state recognition, but in the traditional use and possession of land and resources**"; their territories "are theirs by right of their ancestral use or occupancy". State legal recognition is seen as an act of affirming pre-existing rights, not creating new ones.
4. **Rights over Natural Resources:** They have property rights over the natural resources within their territories, including the right to use, manage, conserve, and benefit from their allocation. These rights are considered a necessary consequence of their territorial property rights. States **must obtain their "free and informed consent" (FPIC)** prior to the approval of any project affecting their lands or resources, especially mineral or water exploitation.

## Implications for U.S. "Legal Fictions" and State Responsibilities

The Mu'urs' understanding of "Supreme Law" leads to a fundamental challenge to the legitimacy of conventional U.S. governance:

1. **"Lawful" vs. "Legal" Jurisdiction:** They draw a crucial distinction between "**lawful**" (**De Jure**) authority, rooted in fundamental, inherent, or supreme law (natural law, inherited status, treaties), and "**legal**" (**De Facto/Colorable**) authority, which refers to human-made constructs, statutes, or corporate interests. They

characterize conventional U.S. governmental entities (e.g., State of Ohio, City of Massillon, courts, police) as **"legal fictions" or "artificial persons" operating under "Commercial Law,"** which they argue is subordinate to their lawful authority. Laws, ordinances, and policies enacted by these entities are referred to as **"colored or colorable laws,"** appearing valid but lacking true legal authority.

2. **Rejection of U.S. Citizenship and Jurisdiction:** They explicitly state that **"MOORS are NOT citizens of the Union States Society"**. Consequently, they assert they "cannot be forced or drafted into the Union, U.S.A. Army or military service". They contend that conventional U.S. courts **"have no jurisdiction" over "free MOORS – the Beys and Els"**. The Treaty of Marrakesh, Article II, is interpreted as making it **"mandatory that the top conservator (MAYOR) and all public officials and officers... avoid becoming involved in private affairs between Mu'urs and [foreign] individuals,"** thus classifying Moorish affairs as "Private Matter bearing the Prohibition of Third-Party interference of any kind".
3. **Personal Liability of Officials:** Public officials, including judges and attorneys, are warned that they **lose their immunity and can be held "personally liable for their actions"** if they enforce "corporate statutes" (i.e., colored laws) or fail to uphold treaties. This is reinforced by the "Motu Proprio" issued by Pope Francis in 2013, which they interpret as having stripped immunity from "all judges, attorneys, government officials and all entities established under the Roman Curia".

## Self-Determination and State Responsibilities

The Mu'urs assert an **inalienable right to a "Republic" form of self-government** through their "Allodial American National Indigenous Tribal Government". This includes:

- **Autonomy:** The right to autonomy or self-government in internal and local affairs (culture, religion, education, health, economy, land/resource management).
- **Indigenous Law:** The right to maintain and develop their own institutional structures and juridical systems, and for their indigenous law and legal systems to be recognized and respected by national and international systems.
- **Consular Courts:** They assert specific "judicial authority" delegated through Library of Congress registrations, referencing Title 22, Chapter 2 of the U.S. Code ("Foreign Relations and Intercourse" and "Consular Courts"), empowering them to "carry into full effect the provisions of the treaties". Moorish Consular Courts are asserted to be the "lawfully prescribed venue" for disputes involving Moors and "foreign Christian Union Citizens".

States are deemed to have a **"positive obligation to adopt special measures that guarantee members of indigenous and tribal communities the full exercise of their rights,"** including safeguarding their physical and cultural survival. This includes:

- **Legal Recognition and Demarcation:** States must provide formal legal recognition and protection to indigenous lands, including prompt and effective delimitation and demarcation processes, conducted with due respect for their customs and land tenure systems.
- **Prevention of Intrusion and Forced Displacement:** States must prevent and punish unauthorized intrusion on ancestral domains and prevent the invasion or colonization of indigenous territory by non-indigenous persons.

Forced removal requires FPIC, fair compensation, and the option to return.

- **Access to Justice and Remedies:** Indigenous peoples have the right to effective and prompt administrative and judicial mechanisms to protect their territorial rights, even without formal title.

In essence, the Mu'urs assert that their inherent, inherited sovereignty and allodial dominion, reinforced by treaties and international human rights law, constitute the true "Supreme Law of the Land," obligating conventional U.S. "STATES" to respect their distinct legal status, refrain from unauthorized jurisdiction, and actively engage in good faith consultation regarding any actions affecting their rights and territories.

## **Allodial Freehold in Absolute Dominion over Ancestral Soil**

The question of who holds the **supreme lawful right of Allodial Freehold in Absolute Dominion over Ancestral Soil** is central to the claims asserted by **Mu'urs, or Indigenous Peoples (Moorish American Nationals)**. Based on the provided sources, they claim this right unequivocally, grounding it in their inherent identity, ancient lineage, and a distinct interpretation of law that places treaties and natural rights above conventional U.S. legal systems.

### **Claims of the Mu'urs/Indigenous Peoples**

The Mu'urs assert that they, as **descendants of the Ancient Moabites (also known as American – Al Moroccan – Moors)**, were the original ancient nation inhabiting the Western Hemisphere, specifically "Ancient Amexem (now known as the Americas)" [Conversation History]. This lineage predates European colonization, establishing their claim to the land. They view labels such as "Negro," "Black," or "African-American" as "names of deception and confusion" imposed to dispossess them of their true identity and rights [Conversation History, 284, 339, 383].

Their assertion of supreme lawful right is based on several interconnected principles:

- **Allodial Dominion:** They claim "Allodial Dominion" over all land in the Western Hemisphere, defining it as **ownership "held in absolute independence, without obligation to a superior landlord"**. This is asserted as an "Aboriginal and Imperial Claim (Antiquitous Claims)" mandated by their "Ancient Aboriginal Pharaonic Ancestors". This contrasts with feudal concepts of land tenure, where property is held from a superior lord.
- **Inherent Sovereignty and Natural Law:** Mu'urs assert an **inherent, birthright sovereignty**, emphasizing that sovereignty "rests with the people" and is the "author and source of law," not subject to it. This aligns with the belief that "natural or natural liberty... is the right, which nature gives to all mankind of disposing of their persons and property". These "Natural and Unalienable Rights" are considered "inherent birthrights, prior to human laws".
- **Ancestral Use and Possession as Foundation for Property:** Indigenous territorial property rights are founded "not in official state recognition, but in the **traditional use and possession of land and resources**". Traditional possession itself is deemed to have "**equivalent effects to those of State-issued full ownership property titles**," giving indigenous peoples the right to demand official recognition and registration of their property. The "territory" includes the "total environment of the areas which the peoples concerned occupy or otherwise use," encompassing sacred sites, hunting grounds, and all resources.



- **Treaty Supremacy:** The **Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh)** is consistently declared the "Supreme Law of the Land" under the U.S. Constitution, Article VI, Section 2. They contend this treaty "operated as a repeal of all state laws previously enacted, inconsistent with its provisions".
- **International Human Rights Law:** They extensively invoke international instruments like the **UN Declaration on the Rights of Indigenous Peoples (UNDRIP)** and the **International Labour Organization Indigenous and Tribal Peoples Convention, 1989 (No. 169)**. These affirm indigenous peoples' collective rights to self-determination, autonomy, and control over their lands and resources, and obligate states to legally recognize and protect these ancestral domains.
- **Rejection of "Legal Fictions":** Mu'urs characterize conventional U.S. governmental entities (e.g., State of Ohio, City of Massillon) as "legal fictions" or "artificial persons" operating under "Commercial Law," which they assert lacks true underlying "lawful" authority, particularly when it contradicts supreme law. They argue that **corporations, being creatures of the state, cannot hold allodial title** as it implies absolute independence from a superior landlord.
- **Prophet Noble Drew Ali Express Trust (1928):** This trust, with Chapter 47 of the Holy Koran identified as the "actual deed of conveyance," is cited as the basis for a "vast estate" held in fee simple by Moorish-Americans.

## Conflict with Conventional U.S. Law

The Mu'urs' claims present a direct challenge to the conventional understanding of land ownership and jurisdiction in the United States. While the U.S. government exercises powers like eminent domain and taxation, even over allodial property, the Mu'urs argue that these are acts of a "corporate fiction" operating under "Commercial Law", which they believe is subordinate to their inherent, inherited, and treaty-based rights. They contend that concepts like "terra nullius," "conquest," and "discovery" are "repugnant" and lack legal standing for territorial acquisition.

In summary, from the perspective of the sources, the **Mu'urs/Indigenous Peoples assert the supreme lawful right of Allodial Freehold in Absolute Dominion over Ancestral Soil**, based on their unique identity as original inhabitants, the supremacy of foundational treaties, and the recognition of indigenous rights under international law. They view their property rights as inherent and pre-existing, not granted by the modern state.

## Hague Convention

The "Hague Convention" refers to a series of international agreements drafted and adopted under the auspices of the **Hague Conference on Private International Law**. These conventions aim to unify private international law, particularly concerning cooperation in legal and administrative matters across national borders. They are considered **international instruments** that contain provisions on various matters governed by international law.

## Purpose and Scope of Hague Conventions

The Hague Conventions primarily serve to **facilitate international judicial and administrative cooperation** and to **standardize legal procedures** across participating states. Key objectives include:



- **Ensuring effective international recovery of child support and other forms of family maintenance.**
- **Promoting clarity, foreseeability, and simplicity** in jurisdictional rules.
- **Fostering mutual confidence** among administrative authorities.
- **Establishing comprehensive systems of cooperation** between authorities, often through designated "Central Authorities".
- **Providing for the recognition and enforcement of decisions** across borders, which typically requires simplified procedures to overcome complexity and costs.
- **Promoting uniformity in application** and interpretation of international law.

## Types of Hague Conventions

The sources mention several specific Hague Conventions, each addressing distinct areas of international law:

### 1. International Humanitarian Law (Laws of War):

- **1899 and 1907 Hague Conventions:** These are noted for embodying customary rules of law and include the "Martens Clause" in their Preamble, which serves as a guiding principle for State conduct in wartime in the absence of specific rules. They address pacific settlement of international disputes and the limitation of force. Article 3 of the 1907 Hague Convention concerning the Laws and Customs of War on Land is also part of international humanitarian law.
- *Note:* While one source mentions "Geneva Conventions" as treaties setting standards for wartime treatment of prisoners and civilians, other sources distinguish these from Hague Conventions.

### 2. Private International Law (Family and Commercial Matters):

- **Maintenance Conventions:**
  - **1956 Hague Maintenance Convention (Applicable Law to Children) and 1958 Hague Maintenance Convention (Recognition and Enforcement of Children's Decisions):** These were initial conventions on maintenance obligations that have been updated and are largely replaced by newer instruments in relations between contracting states.
  - **1973 Hague Maintenance Convention (Applicable Law):** Applies to maintenance obligations arising from family relationships, parentage, marriage, or affinity.
  - **1973 Hague Maintenance Convention (Enforcement):** Defines its scope similar to the 1973 Applicable Law convention and serves as a significant precedent for the new Convention's provisions on recognition, enforcement, public policy, and review of merits.

- **Current/New Convention on the International Recovery of Child Support and other Forms of Family Maintenance:** This convention (the subject of much of the detailed commentary in the sources) aims to establish a comprehensive system for recovery of maintenance, primarily for children under 21, but also potentially for spousal support and public body claims. It emphasizes efficient administrative cooperation through Central Authorities and provides for recognition and enforcement of decisions from both judicial and administrative authorities. It aims for speedy, simple, and cost-effective procedures, including reduced documentary requirements and no legalization.
- **Child Protection Conventions:**
  - **1980 Hague Child Abduction Convention:** Provided a basis for administrative cooperation and Central Authority functions in the new maintenance convention.
  - **1993 Hague Intercountry Adoption Convention:** Also provided a basis for administrative cooperation and Central Authority functions.
  - **1996 Hague Child Protection Convention and 2000 Hague Adults Convention:** These conventions broadly address jurisdiction, applicable law, recognition, and cooperation concerning parental responsibility and protection measures, but *exclude* maintenance obligations from their scope.
- **Other Conventions:**
  - **1958 Hague Sales of Goods Convention:** Contained an early coordination clause.
  - **1961 Hague Convention Abolishing the Requirement of Legalisation for Foreign Public Documents:** Often invoked to exempt documents from legalization.
  - **1965 Hague Service Convention:** Noted for its slower procedures, which the new maintenance convention seeks to improve upon by providing parallel systems for document service.
  - **2005 Hague Choice of Court Convention:** Influenced provisions on forms, refusal of recognition for fraud, non-unified legal systems, and entry into force.
  - **2006 Hague Securities Convention:** Influenced provisions on article headings, signature/ratification, and allowing Regional Economic Integration Organizations (REIOs) to be parties.

## Key Legal Principles and Mechanisms

The Hague Conventions operate within a broader framework of international law, often referencing or exemplifying fundamental principles:

- **Treaty Law:** Treaties, including Hague Conventions, are **binding upon parties** and **must be performed in good faith** (*pacta sunt servanda*). Under the U.S. Constitution, Article VI, Section 2, a treaty is the "**Supreme Law of the Land**" and can repeal inconsistent state laws. The **Vienna Convention on the Law of Treaties (VCLT)** provides the framework for understanding treaty validity, interpretation, and application, influencing many Hague Conventions.
- **Jus Cogens (Peremptory Norms):** Treaties are **void** if they conflict with a peremptory norm of general international law, a norm accepted by the international community from which no derogation is permitted. Examples include prohibitions against slavery, genocide, racial discrimination, torture, and the principle of self-determination. The Hague Academy of International Law has dedicated studies to *jus cogens*. Disputes concerning *jus cogens* may be submitted to the International Court of Justice (ICJ).
- **Central Authorities:** Many Hague Conventions require Contracting States to designate a Central Authority to discharge convention duties, acting as a focal point for international cooperation at the administrative level.
- **Recognition and Enforcement:** Decisions from one Contracting State are recognized and enforced in others if certain jurisdictional requirements are met, even if they are administrative rather than judicial. However, recognition can be refused if "manifestly incompatible with the **public policy** (*ordre public*) of the State addressed".
- **Dispute Settlement:** Many conventions provide for referral of disputes to the **International Court of Justice** for decision if not settled by negotiation.
- **Reservations and Declarations:** States can make reservations to certain provisions or declare the extent to which the Convention applies to their territorial units.

## Connection to Prior Conversation

In previous discussions, the **Mu'urs, or Indigenous Peoples (Moorish American Nationals)**, asserted their **supreme lawful right of Allodial Freehold in Absolute Dominion over Ancestral Soil**, grounding this claim in inherent identity and **treaty supremacy** [Conversation History]. They emphasize that treaties, such as the Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh), are the "Supreme Law of the Land" under the U.S. Constitution, Article VI, Section 2, and contend that this means treaties "**prevail against all laws, or decisions of the courts of the States**" inconsistent with their provisions.

The Hague Conventions, as a prominent body of international agreements, illustrate and reinforce the general principles of treaty law and international legal cooperation that the Mu'urs invoke. The detailed discussions within the sources regarding the **VCLT's provisions on treaty validity, observance, and their relationship to domestic law and peremptory norms (*jus cogens*)** directly relate to the foundational legal arguments asserted by the Mu'urs regarding the priority and binding nature of treaties over conflicting domestic statutes. For example, the recognition of **self-determination as a principle of *jus cogens*** provides a broad international legal context for indigenous land claims, although the specific concept of "Allodial Freehold" is not discussed in these sources.

## Self-Determination

Self-determination, nationality, and the obligations of U.S. states to adhere to Article VI, Section 2 of the U.S. Constitution are deeply interconnected concepts, particularly when viewed through the lens of Indigenous Mu'ur American Nationals' assertions.

**Self-determination** is a **fundamental principle of political legitimacy** in contemporary international politics, enabling peoples to determine their own political destinies. It is widely acknowledged as a principle of **customary international law and even *jus cogens*** (a peremptory norm). This right is affirmed in various international instruments, including the UN Charter, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights, stating that "All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development".

While the concept of self-determination is clear, who is entitled to claim this right—a group, a people, or a nation—can be a source of confusion. **Indigenous nations and peoples are considered subjects of international law with an inherent right to self-determination.** The Human Rights Committee has confirmed that this provision bears upon state obligations towards indigenous peoples.

This right of self-determination extends to **self-governance and autonomy** in internal and local affairs, encompassing aspects such as culture, religion, education, health, economy, land and resource management, the entry of non-members, and determining ways to finance these functions. Indigenous peoples have the right to **maintain and develop their own traditional institutions and decision-making processes**, and their **law and legal systems must be recognized and respected** by national, regional, and international systems.

It is important to note that while self-determination is often invoked in demands for autonomy or secession, **secession has not been universally recognized as an international right.** The United States has largely avoided defining the precise scope of self-determination, often stating what it does not include (e.g., the right to secession). However, there are discussions of **intermediate categories short of statehood** that can address a minority group's interests, such as participation in international forums, cultural independence, religious freedom, and the use of one's own language.

## Nationality

The concept of **nationality** in the United States involves a system of **dual citizenship**, where individuals are citizens of both the United States and the specific state in which they reside. The **Fourteenth Amendment** to the U.S. Constitution clarifies this, stating, "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside". This amendment aimed to establish a national rule on citizenship and overturn the Dred Scott holding. The phrase "subject to the jurisdiction thereof" excludes certain categories, such as children of diplomatic representatives, alien enemies, and children of Indian tribes subject to tribal laws.

From a legal perspective articulated in the sources, **U.S. Citizenship is often viewed as a contract** where "juristic benefits are offered with latent hooks of reciprocity". Acceptance of these benefits creates an "invisible contract" between

the individual and the government, entailing duties such as taxation and military service. "The Citizen cannot complain, because he has voluntarily submitted himself to such a form of Government".

However, the **Indigenous Mu'ur American Nationals** assert a distinct perspective on nationality:

- They **fundamentally reject labels** such as "Negro," "Black," or "African-American," viewing them as "names of deception and confusion" imposed by European psychology.
- They explicitly state they are "**NOT citizens of the Union States Society**", distinguishing themselves from "U.S. Citizens" or "Federal Citizens" and "inhabitants of the domestic states" or "State Citizens".
- They claim an **inherent, birthright sovereignty** and nationality as **descendants of the Ancient Moabites (Al Moroccan Moors)**, identified as the original ancient nation in North America.
- Based on this distinct status, they assert they "**cannot be forced or drafted into the Union, U.S.A. Army or military service**" and possess "**tax non-obligation numbers**".
- They differentiate between "**lawful**" (**De Jure**) **authority**, rooted in natural law, inherited status, and treaties, and "**legal**" **authority**, which they associate with human-made "Commercial Law". From their viewpoint, conventional U.S. governmental entities operate as "**legal fictions**" under "Commercial Law," over which their sovereign jurisdiction does not apply.
- Their assertion of "**expatriation**" is seen as a renunciation from this "legal fiction" of U.S. identity imposed upon them, believing that rejecting "juristic benefits" can sever the "adhesive reciprocal liability of King's Equity Jurisdiction". They also claim "judicial authority" through their own "Consular Courts" based on U.S. Code Title 22, Chapter 2.

## **STATES' Obligations under Article VI, Section 2 of the "Organic" American Constitution**

**Article VI, Section 2 of the U.S. Constitution**, often called the **Supremacy Clause**, dictates: "This Constitution, and the laws of the United States which shall be made in pursuance thereof; and **all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding**".

This clause establishes the **supremacy of federal law and treaties over state laws**. Treaties, once ratified, are the "supreme law of the land" and have the effect of overruling inconsistent state and even federal laws. A right protected by a treaty "prevails against all laws, or decisions of the courts of the States".

The **Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh)** is central to the claims of Indigenous Mu'ur American Nationals. They declare this treaty to be the "**Supreme Law of the Land**" under Article VI, Section 2, asserting that it "**operated as a repeal of all state laws previously enacted, inconsistent with its provisions**". Notably, the Ohio Revised Code (Article I, Section 18) itself acknowledges that its provisions are "subject to any treaty or statute of the United States," thereby conceding federal treaty supremacy over state law.

From the perspective of Indigenous Mu'ur American Nationals, conventional U.S. governmental entities, including state and municipal courts, are **"legal fictions" operating under a subordinate "Commercial Law,"** and their "colored or colorable laws" (i.e., private corporate regulations) are considered repugnant, null, and void if they conflict with paramount treaties or fundamental rights.

Therefore, "STATES" (referring to conventional U.S. federal and state governments) are asserted to have specific **obligations to respect, protect, and adhere** to these principles concerning self-determination and the distinct nationality claims:

- **Obligation to Respect and Ensure Rights:** States Parties must respect and ensure the full exercise of recognized rights to all individuals within their jurisdiction without discrimination. This requires adopting legislative and other measures to give effect to these rights and eliminating any norms and practices that violate or obstruct fundamental rights.
- **Positive Obligation and Accountability:** States have a "positive obligation to adopt special measures that guarantee members of indigenous and tribal communities the full exercise of their rights," including safeguarding their physical and cultural survival. Failure by any public authority to comply can lead to international responsibility for the state.
- **Prior Consultation and Consent (FPIC):** States have a duty to consult and cooperate in good faith with indigenous peoples to obtain their **free, prior, and informed consent** before adopting legislative or administrative measures that may affect their lands, territories, or resources, especially for resource exploitation projects.
- **Recognition of Indigenous Jurisdiction:** No state shall assert or claim jurisdiction over an indigenous nation unless pursuant to a valid treaty or other agreement freely made with their lawful representatives. Actions that diminish the indigenous nations' right to exercise self-determination are considered matters of international concern. Indigenous law and legal systems are to be recognized and respected by state institutions and, in cases of conflict with state laws, are expected to take precedence.
- **Rejection of Forced Citizenship/Allegiance:** Mu'urs contend that **"No one may be compelled to belong to an association"** and that "No state shall convert a liberty into a license, and charge a fee therefore". If a state attempts to convert a right (liberty) into a privilege requiring a license or fee, the individual can "ignore the license and fee and engage in the right (liberty) with impunity".
- **Personal Liability of Officials:** Public officials enforcing "corporate statutes" (which Mu'urs view as "colored laws") are considered to be acting unlawfully and can be held **"personally liable for their actions"** if they violate established rights or fail to honor treaties. This concept is linked to the "Clearfield Doctrine," which posits that governments "descend to the level of a mere private corporation" when using commercial paper, thereby losing their sovereign immunity.
- **Prohibition of Interference in Private Affairs:** The Treaty of Marrakesh is cited to mandate that public officials avoid becoming involved in "private affairs" between Mu'urs and "foreign" individuals, emphasizing that these are "Private Matter bearing the Prohibition of Third-Party interference of any kind".



In conclusion, the discourse highlights a profound tension between the conventional understanding of U.S. federal and state authority and the assertions of inherent sovereignty, distinct nationality, and treaty supremacy put forth by Indigenous Mu'ur American Nationals. Their framework positions Article VI, Section 2 of the U.S. Constitution, particularly concerning treaties, as the paramount law that obligates states to respect their self-determination, their unique status, and to refrain from imposing "legal fictions" or "colored laws" that infringe upon their asserted rights.

## **Republic form of Self-Government**

The concept of a **Republic form of Self-Government** is fundamental to discussions about political legitimacy, individual liberty, and the structure of governance, particularly within the American context and as interpreted by groups like the Indigenous Mu'ur American Nationals.

### **Defining a Republic and Self-Government**

A **republic** is fundamentally defined as a **state or nation in which power is held by the people and their elected representatives, and where supreme leaders are elected rather than inheriting their positions**. In a republican government, the **authority resides in the people, and all government authority emanates from them**. The people are considered the **"author and source of law"**. A key principle is that **all power is inherent in the people, and all free governments are founded on their authority, instituted for their peace, safety, happiness, security, and the protection of property**.

**Self-government** is closely tied to this, reflecting the **sovereign right of individuals who form a political society to establish the form of government they desire within their own territory**. It means individuals know how to and have the habit of governing themselves and cooperating with others in government. Historically, this often meant **local affairs being managed by local authorities**, with general affairs handled by a central authority.

### **American Republic and its Evolution**

The **United States Constitution is described as a composite hybrid blend of federal and national power**, possessing limited grants of both. From its inception, the **American system was intended to be a republic**, where the people, as the ultimate sovereign, delegated powers to representatives. The phrase **"We, the people"** in the Constitution's preamble asserts that the government is established by the people, not merely by the states.

However, the nature of the American republic and citizenship has been a subject of evolving interpretation and contention:

- **Dual Citizenship:** The U.S. system involves **dual citizenship**, where individuals are citizens of both the United States and the state in which they reside. The **Fourteenth Amendment** established a national rule on citizenship, stating that persons born or naturalized in the U.S. and subject to its jurisdiction are citizens of the U.S. and of their state of residence.
- **Consent of the Governed:** A core tenet is that **governments are instituted by the consent of the governed**. This implies that individuals have the **freedom of choice** in whether to separate or not separate themselves from a ruling power.

- **Shift from Republic to Corporation:** Some sources argue that the United States has undergone a fundamental shift, moving **from a republic to a "corporate" form of government**, particularly since the Act of 1871 and the purportedly ratified 14th Amendment.
  - This perspective claims that the **U.S. government now functions as a private, for-profit commercial corporation**, lacking true sovereign status.
  - This is supported by interpretations of the **"Clearfield Doctrine,"** which suggests that when governments use commercial paper (like Federal Reserve Notes), they **"descend to the level of a mere private corporation"**.
  - Under this "corporate" government, **"absolute rights guaranteed under the 'organic' Constitution" are replaced by "relative rights or privileges"**. An example given is the right to travel, which becomes a privilege requiring a license.
  - This shift is seen as having occurred due to the people's **"ignorance of the facts,"** which is then "construed as our CONSENT to become beneficiaries of a debt we did not incur".

## Indigenous Mu'ur American Nationals' Perspective on Republic Self-Government

The Indigenous Mu'ur American Nationals assert a distinct and paramount form of self-government, which they identify as a **"Republic" form of government**.

- **"Allodial American National Indigenous Tribal Government":** They refer to their governing body by this name and claim **"collective land in freehold for Our Republic"**.
- **Allodial Dominion:** Their assertion of **"Allodial Dominion" over all land in the Western Hemisphere** signifies ownership held in **absolute independence, without obligation to a superior landlord**. This claim is based on their identity as **descendants of the Ancient Moabites (Al Moroccan Moors)**, whom they identify as the original ancient nation in North America.
- **Distinct from U.S. Framework:** They contend that their government operates under a "Republic" form that is **distinct from the U.S. constitutional or democratic framework**. They view conventional U.S. legal and governmental systems as **"legal fictions" operating under "Commercial Law,"** and their "colored or colorable laws" (private corporate regulations) as lacking true legal authority over "free MOORS".
- **Judicial Authority and Treaty Supremacy:** They assert **"judicial authority" through their own "Consular Courts,"** based on interpretations of U.S. Code Title 22, Chapter 2 (related to "Foreign Relations and Intercourse" and "Consular Courts"). They emphasize the **Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh) as the "Supreme Law of the Land,"** which they believe supersedes state constitutions and municipal ordinances. This treaty is interpreted to mandate public officials to **avoid interference in "Private Matter bearing the Prohibition of Third-Party interference of any kind"** between Mu'urs and "foreign" individuals.

- **Rejection of U.S. Citizenship:** They explicitly state they are **"NOT citizens of the Union States Society,"** distinguishing themselves from "U.S. Citizens" or "Federal Citizens". They believe that **accepting "juristic benefits" creates an "invisible contract" of "Citizenship" with the government, entailing duties like taxation and military service.** By rejecting these "juristic benefits," they aim for a **"total and pure severance" from the "adhesive attachments of King's Equity Jurisdiction".**
- **Personal Liability of Officials:** From this perspective, employees of "federal," "state," and "municipal" entities are considered **employees of private, for-profit corporations with no special status or immunity.** Actions that infringe on the rights of American State Citizens are deemed criminal acts, making these individuals **personally liable.** This is linked to an interpretation of an "Apostolic Letter" from Pope Francis, which they claim strips immunity from all judges, attorneys, and government officials.

In essence, the Indigenous Mu'ur American Nationals propose a form of self-government rooted in their claimed indigenous and treaty-based sovereignty, challenging the legitimacy and jurisdiction of current U.S. governmental structures by re-interpreting fundamental legal principles and historical events. Their concept of a republic emphasizes direct self-determination and freedom from external, what they consider, "commercial" or "legal fiction" forms of governance.

## **Territory and Extra-Territory**

The discussion of a **Republic form of Self-Government** within the provided sources is multifaceted, primarily illuminated by the assertions of Indigenous Mu'ur American Nationals and their interpretation of international and domestic law. Their perspective highlights a distinct and comprehensive framework of rights, responsibilities, and prohibitions concerning their claimed sovereign status, particularly in relation to ancestral territories and external governmental structures.

### **Tribal "Consular/Diplomatic" Districts**

Indigenous Mu'ur American Nationals assert the existence and authority of **Tribal "Consular/Diplomatic" Districts.** Zafeer Luckee Amaru Khan El Bey, identified as a Missionary and Consul General for the Allodial American National Indigenous Tribal Government and a Vizir Mohammeden Judge, claims **specific judicial authority** through Library of Congress registrations that reference **Title 22, Chapter 2 of the U.S. Code, concerning "Foreign Relations and Intercourse" and "Consular Courts".** This authority, they claim, empowers him to **"carry into full effect the provisions of the treaties of the United States with certain foreign countries"** regarding civil rights, property, and persons, and to handle **"all controversies between citizens of the United States, or others".**

They assert that **Moorish Consular Courts are the "lawfully prescribed venue"** for disputes involving Moors and "foreign Christian Union Citizens". Historically, consular jurisdiction allowed foreign consuls to administer justice for their countrymen by treaty. The **Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh)** is declared the **"Supreme Law of the Land"** under the U.S. Constitution, Article VI, Section 2, and is interpreted to mandate that **public officials "avoid becoming involved in private affairs between Mu'urs and [foreign] individuals",** classifying Moorish matters as **"Private Matter bearing the Prohibition of Third-Party interference of any kind".** Specific locations, such as **1215 Arapahoe Rd SE, Massillon, Ohio,** are identified as Consular Premises.

## Individual and Communal Rights to Ancestral Territories and Extra-Territories

A central tenet of the Indigenous Mu'ur American Nationals' claims is **"Allodial Dominion" over all land in the Western Hemisphere**. They define this as **ownership held in absolute independence, without obligation to a superior landlord**. They claim **trusteeship, heirship, executorship, administration of, and beneficiary status** over this vast extra-territory, asserting it is mandated by their "Ancient Aboriginal Pharaonic Ancestors". Conventional notions of territorial acquisition like "terra nullius," "conquest," and "discovery" are deemed **"repugnant" and lacking legal standing**.

Their territorial rights are founded **not on official state recognition, but on "traditional use and possession"** of land and resources; their territories "are theirs by right of their ancestral use or occupancy". This property is primarily **collective**, with the entire community as the owner, and generally "cannot be divided into private property". These titles are meant to be **"permanent, exclusive, inalienable, imprescriptible, and inalienable,"** changeable only by mutual consent.

The **"territory"** is holistically conceived, covering the **total environment traditionally used or occupied**, including airspace, surface and subsurface rights, inland and coastal waters, sacred sites, and all renewable and non-renewable resources. Specific geographical areas claimed as part of their **"collective freehold for Our Republic"** include Massillon, Ohio, and a large portion of Stark County, identified by precise coordinates.

### "Lands, at no cost"

States have a duty to **grant indigenous and tribal peoples "lands, at no cost, of sufficient extent and quality to conserve and develop their ways of life"**. This is measured by whether the lands can guarantee the continuous exercise of activities essential for their livelihood and cultural preservation.

Indigenous peoples have a **right to restitution for lands "unwillingly lost" or "taken in violation of these principles"**. This right persists even if lands have been transferred to "innocent third parties" or are being "productively exploited". If restitution is not possible for factual reasons, the right to restitution should be **substituted by the right to "just, fair, and prompt compensation"**, which should **"as far as possible take the form of lands and territories" of equal quality, size, and legal status**.

Official recognition of indigenous ownership is an **obligation, not an act of "free will and discretion of States"**. States must establish **"special, adequate, and effective procedures" for delimitation, demarcation, and titling** of ancestral territories, distinct from general agrarian titling processes, ensuring such processes are not subject to unreasonable delays or high costs. The complexity of the matter is **"no excuse for the State to consider or administer untitled indigenous lands as State lands"**.

### The 1099 created by Noble Drew Ali in 1928 and "Invisible Contracts"

While the sources do not explicitly mention a "1099 created by Noble Drew Ali in 1928," they do reference the **Prophet Noble Drew Ali Express Trust (1928)**, identifying **Chapter 47 of the Holy Koran as the "actual deed of conveyance"** for a "Vast Estate". More broadly, the sources discuss **"invisible contracts" and "juristic benefits"** related to birth certificates and citizenship. The Indigenous Mu'ur American Nationals assert that by accepting these "juristic benefits,"

individuals are unknowingly bound to an "adhesive attachment of King's Equity and Admiralty Jurisdiction taxing liability".

Their strategy to avoid this involves **"Rescission and Waiver and Rejection of Benefits"** and **explicit disavowal**. They claim **"tax non-obligation numbers"** and exemption from U.S. military service based on their non-citizen status. They aim to "vacate the acceptance of all Federal benefits" and work the "King" (government) into an "immoral position of having made an Assessment in want of a quid pro quo equivalence".

## PL 8 Stat 484 and HJR 192

**P.L. 8 Stat. 484** is presented as a cornerstone for **"Competent Jurisdiction"** and is often invoked alongside the "Great Law of Peace" by the Indigenous Mu'ur American Nationals. It is specifically linked to the **Treaty of Marrakesh**, asserting a legal basis for a distinct, self-governing status within their claimed territories.

While **HJR 192** is not directly mentioned in the provided new sources, the *concepts* frequently associated with it are present. The sources assert that the **"federal government" has functioned as a "private, for-profit commercial corporation" since December 1865 or 1871**, lacking true sovereign status. This perspective is supported by interpretations of the **"Clearfield Doctrine,"** which states that when governments use "private corporate commercial paper" (like Federal Reserve Notes), they **"descend to the level of a mere private corporation"** and lose their "Sovereignty Status". This "corporate" nature of the government means that "absolute rights guaranteed under the 'organic' Constitution" are replaced by "relative rights or privileges".

## Other Constitutional and Conventional Safeguards, Provisions, Protection, and Prohibitions

The rights of Indigenous Mu'ur American Nationals are also grounded in broader constitutional and international human rights frameworks:

- **Self-Determination and Self-Government:** This is recognized as an **inherent right of peoples** to "freely determine their political status and freely pursue their economic, social, and cultural development". It includes the right to **autonomy in internal and local affairs** (culture, religion, education, economy, land management, etc.) and to maintain their own traditional institutions and decision-making processes. States have an obligation to recognize the **juridical personality** of indigenous peoples and their organizational forms.
- **International Human Rights Instruments:** Documents like the **UN Declaration on the Rights of Indigenous Peoples (UNDRIP)** and **ILO Convention No. 169** are frequently invoked as providing **minimum standards for the recognition, protection, and promotion** of indigenous rights, including land, territories, resources, culture, and self-determination.
- **Prior and Informed Consent (FPIC):** States have a **duty to consult and cooperate in good faith** with indigenous peoples through their representative institutions to **obtain their "free, prior, and informed consent" (FPIC)** before adopting legislative or administrative measures or approving projects that may affect their lands, territories, or resources, especially regarding resource exploitation.
- **Access to Justice and Remedies:** Indigenous peoples have the **right to effective and prompt administrative and judicial mechanisms** to protect their territorial rights, even without formal title. Procedures must be adapted

to their specificities and customary laws, offering a real possibility of material restitution of ancestral territories. States must ensure funds and resources for compliance and prevent undue delays.

- **Prohibition of Discrimination and Forced Assimilation:** Indigenous peoples should be **free from discrimination**, and states must avoid policies of forced assimilation. Treaties and international norms are argued to hold paramount authority over conflicting state laws.
- **Personal Liability of Officials:** Employees of "federal," "state," and "municipal" entities are considered employees of private, for-profit corporations with **no special status or immunity**. Actions that infringe on the rights of American State Citizens are deemed criminal acts, making these individuals **personally liable**. This is linked to an interpretation of an "Apostolic Letter" from Pope Francis, which they claim stripped immunity from all judges, attorneys, and government officials.
- **Rejection of U.S. Citizenship:** Indigenous Mu'ur American Nationals explicitly state they are **"NOT citizens of the Union States Society"**, distinguishing themselves from "U.S. Citizens" or "Federal Citizens". They contend that "No one may be compelled to belong to an association" and that states "shall not convert a liberty into a license, and charge a fee therefore".
- **Treaty Supremacy:** The Treaty of Peace and Friendship (1786/1836) is paramount over state laws and even the U.S. Constitution (1791) in certain respects, and it "operated as a repeal of all state laws previously enacted, inconsistent with its provisions".
- **Indigenous Law and Jurisdiction:** Indigenous law and legal systems are to be recognized and respected by national, regional, and international legal systems. States should take effective measures to ensure this.
- **Constitutional Safeguards for Property:** The U.S. Constitution contains provisions for the protection of property, and the Interstate Commerce Clause is relevant in limiting state authority over interstate commerce. International human rights law also recognizes that indigenous property rights are legally equivalent to non-indigenous private property rights.

In essence, the Indigenous Mu'ur American Nationals advocate for a **"Republic" form of self-government** founded on inherent, ancestral sovereignty and a strict interpretation of treaties and international human rights law. They assert that this framework fundamentally supersedes conventional U.S. state and municipal "legal fictions," obligating these entities to respect their **allodial land rights at no cost, without delay, without prejudice, and without third-party interference**.

## **American Negroes are the American Nationals**

The sources present a comprehensive and often controversial perspective on the connection between "American Negroes/Nationals" and their "Mu'ur" (Moorish) identity, largely positing that the terms "Negro" and "Black" have historically been applied to indigenous Americans and certain European populations, effectively masking their true Moorish or aboriginal heritage.

Here's a breakdown of the American Negro/National and Mu'ur connection as presented in the sources:



## 1. The Reclassification of American Indians as "Negro" or "Black"

- **Historical Application of Terms:** The terms "Negro" and "Black" were not initially used to denote a specific race or ethnicity, but rather as simple descriptions of perceived color or appearance. This is evidenced by documents from as early as 1854, where the California State Supreme Court discussed "black" encompassing "negroes" but "negro" not including all "black persons," leading to a two-caste society of "white" and "non-white".
- **Massive Reclassification:** Many American Indian people, whether of unmixed or mixed ancestry, were classified as "blacks," "negroes," "mulattoes," or "people of color" in British slave colonies. Jesuit missionaries in Brazil, for instance, frequently referred to American natives as "Negroes" or "muer indas" (Indian women). The term "Negroes of the terror" specifically distinguished indigenous American black people from those of Guinea.
- **Purpose of Reclassification:** This reclassification was often a strategic move to illegally enslave American Indians and disfranchise them, without having to report it to authorities in Spain. By the early 18th century, "negro" had acquired a negative connotation synonymous with "slave".
- **"Paper Genocide":** This process of changing records and reclassifying individuals on paper, often without their consent, is referred to as "paper genocide". Census records from the 19th century demonstrate how individuals of clear Native American ancestry were categorized as "colored people" or "mulattoes".
- **Physical Appearance:** Historical accounts and artistic depictions confirm that many indigenous Americans had dark complexions, with some described as "dark brown men approaching to Black" or "not much unlike Ethiopians". Sculptures from ancient Mesoamerica also depict "black skin, kinky hair, flat nose, and thick lips," with some confirmed by African scholars as truthful representations of "negros". The presence of a "negroid physical type" in the Virgin Islands pre-Columbus and Arawak Indian skulls reconstructed as "negro" further support this.

## 2. The Moorish (Mu'ur) Identity and its Ancestral Claims

- **Rejection of Imposed Labels:** Moorish American Nationals fundamentally reject labels such as "Negro," "Black," or "African-American," viewing them as "names of deception and confusion" imposed by European psychology to denote inferiority and separate them from their ancestral heritage.
- **Ancient Moabite/Al Moroccan Ancestry:** They assert themselves as **descendants of the Ancient Moabites, also known as American – Al Moroccan – Moors**, whom they identify as the original ancient nation in North America. This lineage connects them to a heritage in the Western Hemisphere predating European colonization.
- **"Negroes" as Descendants of Moors:** Crucially, the sources explicitly state that **"Negroes" are considered direct descendants of the Moorish Nation**.
- **Noble Drew Ali's Teachings:** Prophet Noble Drew Ali, founder of the Moorish Science Temple of America, is a central figure in this narrative. He taught that individuals identified as "black" in America were, in fact, Moors who had been falsely enslaved. His mission was to reveal their true homeland as Morocco (North Africa), their true religion as Islam, and their true ancestry among Asiatics, Hamites, Canaanites, Moabites, Ethiopians, and Egyptians. He called his first temple the "Canaanite Temple," reflecting his belief that his ancestors were

Canaanites.

- **The Land of Canaan and America:** The sources, drawing on Noble Drew Ali's teachings, assert that the "land of Canaan" from which these ancestors originated was, in fact, America, the "true old world". The Moabites, along with their Canaanite, Hittite, and Amorite brethren, were said to have been driven out of Canaan by figures like Joshua and David, eventually settling in Northwest Africa (modern-day Morocco, Algiers, Tunis, Tripoli) after receiving permission from Egyptian Pharaohs. They are identified as the founders and true possessors of the present Moroccan Empire.
- **Historical Presence of Moors/Black Europeans in Americas:**
  - **Conquistadors and Explorers:** Europe was not "all white," and **Black conquistadors, Black Jews (Marranos), and Black Moors/Europeans** were deeply involved in the invasion and financing of the conquest of the Americas. Figures like Hernando Alonso (a Marrano) participated in the conquest of Mexico. Africans were a "pivotal part of Spanish conquest campaigns in the Americas," present as both voluntary expeditionaries and involuntary colonists.
  - **Early Presence:** Moriscos (Moors who converted to Catholicism) were among the first "discoverers" of the New World, serving as explorers, navigators, soldiers, servants, and slaves. Estevanico, a "black Moroccan guide and interpreter," was instrumental in opening up New Mexico and Arizona for the Spanish.
  - **Black Europeans and Melungeons:** The existence of "black Caucasians" or "black Europeans" is emphasized, with certain groups like the **Melungeons** traced to dark-skinned peoples of North Africa and Iberia (Spain and Portugal), and possibly Turkey. These groups, including exiled Moorish French Huguenots and Sephardic Jews, intermarried with Native Americans in the Carolinas and Virginia, contributing to the diverse "Black Dutch" populations.
  - **Seafaring Ancestors:** Americans themselves were seafaring long before European contact, with accounts of American Indians shipwrecking in Roman Germany as early as 60 BC and reaching Europe in the 15th and 16th centuries.

### 3. Legal and Sovereignty Claims

- **Rejection of U.S. Citizenship:** Moorish Americans explicitly declare themselves "**NOT citizens of the Union States Society**". This non-citizen status underpins their claims to various exemptions, including freedom from U.S. military service and "tax non-obligation numbers".
- **Allodial Dominion:** They assert "**Allodial Dominion**" over all land in the **Western Hemisphere**, signifying absolute and unencumbered ownership passed down from their "Ancient Aboriginal Pharaonic Ancestors".
- **Treaty Supremacy:** The **Treaty of Peace and Friendship of 1786/1836 (Treaty of Marrakesh)** is central to their legal framework, declared the "Supreme Law of the Land" under the U.S. Constitution. This treaty, they

contend, repeals inconsistent state laws and prohibits public officials from interfering in their "private affairs".

- **Self-Governance:** Moorish Americans operate under an "Allodial American National Indigenous Tribal Government" and assert their own "Consular Courts" as the "lawfully prescribed venue" for disputes involving Moors. They view U.S. governmental entities as "legal fictions" operating under "Commercial Law" over which their sovereign jurisdiction does not apply.
- **Name Affixes:** The use of name affixes like "El" or "Bey" is considered an inherited birthright, formally recognized by the Pennsylvania House Resolution 75 of 1933, signifying their Moorish American nationality.

#### 4. Conflicting Ethnological Interpretations

While Moorish American claims emphasize an ancient, indigenous, and dark-skinned lineage connected to the Americas, some historical texts offer contrasting views. For example, an encyclopedia from 1911 states that the term "Moor" has "no real ethnological value" and describes the Berber-stock Moors as "a white race," often sunburned, whose children could "pass anywhere as europeans". This directly contradicts the Moorish American assertion of being a distinctly dark-skinned people and rejecting "white" or "European" labels. Additionally, some African groups, like the Wolof, Yoruba, Hausa, and Lebu, trace their origins to other parts of Asia or the Middle East, indicating that "not all melanated people are the same race".

### Media Manipulation and Propaganda Usage as a Weapon

The sources provide a stark contrast between the practices of media manipulation and propaganda and the affirmed rights of Indigenous Peoples, including Mu'urs, to their self-determination, cultural integrity, and self-managed development.

#### Media Manipulation and Propaganda: Tools of Control and Deception

Media manipulation, as described in the sources, is characterized as an **act of deceit and fraud**, where one pretends to be doing one thing while doing another, or expresses falsehoods while suppressing truth. It involves misleading conduct, intentional distortion of facts, and the propagation of "factually worthless information". The ultimate goal of such manipulation is to **shape public opinion, control narratives, and achieve specific objectives**.

Key aspects and methods of media manipulation and propaganda include:

- **Controlling Information Flow** by suppressing or sequestering factual information, using "silent treatment," and deliberately distorting facts. Media can be used to impede communication and the circulation of ideas. Conspirators often ensure their "true allegiances or diabolical schemes" do not reach the masses, as their success depends on "human apathy and ignorance". Media control is also exerted through licensing requirements and centralized news agencies.
- **Propaganda and Persuasion** involve propagating "factually worthless information" and "sugar-coated lies". Media can create an "**illusion of freedom of speech**" while secretly controlling the narrative through broadcasting contradictory opinions to bewilder the public and staging debates.

- **Rewriting and Controlling History and Education** aims to erase "undesirable" historical facts and replace them with narratives serving the manipulators' objectives, often presenting only errors of past governments. Education systems are controlled to "spread deception and Destroy intellect," turning people into "unthinking submissive brutes".
- **Exploiting Public Psychology** by relying on apathy and ignorance, **distracting minds with "meaningless fights," "amusements," and "vain conceptions of fantastic theories"**. Manipulators exploit the public's desire for "new and exciting" things and use emotional appeals.
- **Linguistic Manipulation** involves using "fiction-language/speech" and twisting legal interpretations to obscure their intent.
- **Legal Manipulation** operates under "color of law," which is the appearance of legal right without substance. This includes influencing judicial officers, falsifying evidence, and creating "invisible contracts" to subjugate citizens through silence.
- **Bribery and Coercion** involve influencing public officials and using threats, intimidation, or physical force. Fear and panic are used to make people abandon liberties for "domestic tranquillity and world peace," sometimes by manufacturing chaos to encourage a desire for imposed order.
- **Eroding Empathy and Self-Respect**: Propaganda in a liberal democracy aims to erode respect for a targeted group by propagating negative stereotypes, which can lead to diminished self-respect for subordinate groups. This is achieved by influencing belief or action in ways that circumvent or suppress adequately informed, rational judgment.

The sources highlight how political leaders and private industry **conspire with media to deceive the public**, exploiting a free press to convince citizens of false beliefs. This manipulation is portrayed as a pervasive strategy to control society, consolidate power, and extract resources, often by exploiting public ignorance, fear, and desire for convenience.

## Indigenous People/Mu'urs Right to Development, Growth, and Promotion

In stark contrast to the manipulative efforts described above, Indigenous Peoples, including Mu'urs, assert fundamental rights essential for their development, growth, and the promotion of their distinct identities and ways of life. These rights are rooted in their inherent sovereignty, traditional practices, and international human rights law.

- **Self-Determination and Self-Government**: This is a **foundational and inherent right** for indigenous peoples to freely determine their political status and pursue their economic, social, and cultural development. For Indigenous Mu'ur American Peoples, this manifests as an **inalienable right to a "Republic" form of self-government**, asserting that sovereignty rests with the people and is the "author and source of law," not subject to it. They aim to actively grow and develop their tribal self-government. This includes autonomy over internal and local affairs, such as culture, religion, education, health, and economic activities.
- **Cultural Identity and Integrity**: Indigenous peoples have the **right to maintain, express, and freely develop their cultural identity** in all respects, free from external attempts at assimilation. This includes preserving their histories, languages, oral traditions, philosophies, writing systems, literature, and names for communities and

individuals. States are explicitly mandated **not to carry out or support any policy of assimilation**. Their culture is seen as a "particular way of life" intrinsically linked to their traditional territories.

- **Land, Territories, and Resources:** These rights are comprehensive and fundamental to their existence, cultural continuity, spiritual life, and economic survival.
  - **Ownership and Control:** They have rights to own, use, develop, and control lands, territories, and resources traditionally occupied or acquired. This extends to surface and subsurface rights, waters, and all natural resources.
  - **Traditional Use as Foundation:** Their property rights are founded "**not in official state recognition, but in the traditional use and possession of land and resources**".
  - **Protection from Intrusion and Displacement:** States must prevent and punish unauthorized intrusion on ancestral domains and prevent the invasion or colonization of indigenous territory. **Forcible removal is prohibited** without free, prior, and informed consent (FPIC) and just compensation, with an option of return.
  - **Environmental Protection:** They have the right to the conservation, restoration, and protection of their total environment and productive capacity of their lands, with state assistance and international cooperation. No hazardous materials may be stored or disposed of on their lands without their FPIC. States have a duty to prevent environmental damage that affects fundamental human rights.
- **Economic and Social Development:** Indigenous peoples have the right to determine their own priorities and strategies for development, in conformity with their own worldview. This includes maintaining their means of subsistence, engaging in economic activities, and actively participating in developing and administering programs that affect them through their own institutions. They also have the right to **equal access to high-quality education, health, housing, water, and sanitation**.
- **Free, Prior, and Informed Consent (FPIC):** A critical obligation for states is to **consult and cooperate in good faith** with indigenous peoples, through their representative institutions, to **obtain their FPIC** before adopting and implementing legislative or administrative measures that may affect their lands, territories, or resources, especially concerning development projects or resource exploitation. This consultation must be a process of **dialogue and negotiation with the objective of achieving agreement or consent**, not merely notification. The duty for FPIC lies with the state, not private companies.
- **Participation and Benefit-Sharing:** They have the right to participate in benefits derived from resource exploitation and development projects, and to receive compensation for damages.
- **Access to Justice and Remedies:** Indigenous peoples have the right to effective and prompt administrative and judicial mechanisms to protect their territorial rights and other human rights, even without formal title. Procedures must be adapted to their specificities and customary laws. States are obligated to investigate and sanction those responsible for harm and violence.

## The Conflict: Propaganda vs. Indigenous Rights

The fundamental conflict arises from the direct opposition between the objectives and methods of media manipulation/propaganda and the core rights of indigenous peoples.

- Undermining Self-Identification and History:** Propaganda seeks to erase or redefine history and identity, directly conflicting with the Mu'urs' assertion of their ancient Moabite/Al Moroccan heritage and self-identification as distinct from imposed labels like "Negro" or "Black". The effort to control history and present biased narratives directly contradicts the indigenous right to **"revitalize, use, develop and transmit to future generations their own histories"**.
- Erosion of Consent and Exploitation:** The systematic use of deceit, suppression of facts, and "sugar-coated lies" in propaganda is a direct assault on the principle of **Free, Prior, and Informed Consent (FPIC)**. If development projects are approved based on manipulated information or without genuine consent, it constitutes a violation of indigenous rights to their lands and resources, which are essential for their survival and cultural integrity.
- Threat to Cultural Survival and Development:** Propaganda can erode empathy for targeted groups and promote negative stereotypes, which directly threatens the indigenous right to maintain and develop their cultures and ways of life free from discrimination and assimilation. The loss of land, health, and cultural practices due to projects pushed through without consent impacts the very **"cultural survival"** of indigenous communities.
- Control vs. Self-Governance:** Manipulators aim to control populations and ensure their "minds will belong to us and they will do as we say". This is a direct affront to the **indigenous right to self-determination and self-government**, where the people are the "author and source of law" and freely determine their political, economic, social, and cultural development.
- Information Disparity:** While indigenous peoples have the right to promote their own media and have equal access to information, propaganda actively works to control information flow and keep the public ignorant. This creates a significant power imbalance, preventing informed decision-making and genuine participation in national and global dialogues. Education systems are manipulated to prevent people from learning their true history and rights.
- Economic Exploitation and Impoverishment:** The sources suggest that manipulation by powerful entities aims to extract resources. This aligns with concerns that resource exploitation projects, often imposed without FPIC, lead to **environmental degradation, loss of traditional livelihoods, and extreme poverty** for indigenous communities. Such actions **"prevent them from exercising their right to development"** in accordance with their needs.
- Obstacles to Justice:** The use of "legal manipulation" and "color of law" creates obstacles to justice for indigenous peoples seeking to protect their rights and obtain redress for historical injustices and dispossession.

In essence, media manipulation and propaganda are presented as systemic forces designed to suppress autonomy, control narratives, and facilitate the exploitation of resources and people, standing in direct opposition to the internationally



recognized and asserted rights of Indigenous People/Mu'urs to self-determination, cultural preservation, and self-directed development and growth.

## **Displacement**

Forced displacement, a pervasive issue across history and societies, encompasses a range of involuntary movements and the deprivation of individuals or communities from their lands, homes, and livelihoods. This complex phenomenon arises from various causes and results in profound consequences for the affected populations.

### **Causes of Forced Displacement:**

**Large-scale Development Projects:** Indigenous peoples globally face displacement due to projects like **dams, mining, logging, resort developments, and highway construction**, as well as **oil and gas exploration and exploitation**.

Examples include the Bakun Dam in Malaysia, hydroelectric dams in Manipur, India, mineral extraction in Jharkhand province, India, and tourist development in Hawaii. Such projects often ignore the distinctive characteristics and customary rights of affected communities, with environmental and social assessments often absent or inadequate.

**Conservation Efforts:** The establishment of **national parks and protected areas** has also led to forced evictions and abuses, creating "conservation refugees". For instance, Karen people in Thailand have been moved out of national parks against their will.

**Military Activities and Conflict:** Intensified **military activities in indigenous territories**, armed conflicts, and **militarism** are significant drivers of displacement. Human rights violations including forcible removal from homes and lands, destruction of property, assassinations, and disappearances have occurred due to paramilitary forces in Colombia, and military abuses are reported in India, the Philippines, Panama, the United States, Canada, Malaysia, Costa Rica, and Chile.

**Land Dispossession and Encroachment:** Historical and ongoing land dispossession is a primary cause. This includes **illegal occupation by non-indigenous settlers** or through forged legal titles. The Royal Proclamation of 1763, for example, aimed to prevent further encroachment on Indian lands, but settlers often ignored these boundaries.

### **Historical and Systemic Enslavement:**

**Indigenous peoples** in the Americas were subjected to brutal forms of slavery, including being marked with hot irons to prevent escape, forced labor in agriculture, and being transported in crowded ships under horrific conditions, akin to the transatlantic slave trade.

**Europeans (English, Irish, Scottish)** were also subjected to forced labor through indentured servitude, sometimes through forceful means like kidnapping, and transported to colonies. Their labor was a commodity to be bought and sold.

The **emancipation of slaves** during wartime, as discussed in the context of the U.S. Civil War, involved relieving individuals from their obligations to masters and appropriating their services for public use, thus displacing them from a state of bondage.

**Ancient Historical Displacements:** Accounts describe groups like the **Canaanites, Moabites, Hittites, and Amorites** being "driven out" and "kicked out" from their lands by Joshua, forcing them to seek new homes, sometimes migrating across vast distances including to the Americas.

**Societal/Economic Policies (Dysgenics):** William Shockley, a Nobel Laureate, posited a form of societal "genetic enslavement" through what he termed "dysgenics"—retrogressive evolution caused by the excessive reproduction of the genetically disadvantaged. He argued that well-intentioned welfare programs might unwittingly encourage individuals with "low genetic IQ potential" to have large families, leading to future generations being "condemned at birth to be unemployable" and living lives of frustration and misery. While not physical displacement, this concept describes a form of societal displacement into persistent poverty and marginalization. Shockley even proposed a "voluntary sterilization bonus plan" as a "thinking exercise" to encourage low-IQ individuals to forgo reproduction, aiming to reduce future human misery and societal burdens. He believed that **failing to address these trends would lead to "extremes of racism" and "agony for both blacks and whites," but disproportionately worse for black minorities.**

### **Consequences of Forced Displacement:**

Forced displacement leads to a multitude of severe impacts:

**Loss of Land, Livelihoods, and Housing:** Directly results in landlessness, joblessness (even if temporary jobs are created during resettlement), and homelessness (loss of physical and cultural homes).

**Marginalization and Social Exclusion:** Leads to social, psychological, and economic downward mobility, discrimination, and a deprivation of usual social surroundings.

**Health and Well-being:** Causes food insecurity, malnourishment, increased morbidity and mortality. It also involves psychological torment, including loss of sleep, continuous noise, and threats, which build up anxiety and can border on hysteria, leading to disorientation and disillusionment.

**Violence and Abuse:** Displaced communities often suffer from physical abuse, imprisonment, torture, rape, sexual violence, and even death. This includes "shock tactics" during arrest, physical torture, and psychological torture such as threats against friends and family, assassination threats, and character blackening.

**Cultural and Spiritual Impact:** Essential aspects of physical, cultural, spiritual, and economic well-being are jeopardized, including access to subsistence means, medicinal plants, and the ability to practice customs. Indigenous traditional knowledge also faces erosion, loss, and threats.

**Increased Workload for Women:** Forced evictions disproportionately impact indigenous women, who often face increased workloads to find alternative resources like water or fuel wood, leading to economic dependence.

### **Legal and Ethical Considerations:**

International frameworks, such as the UN Declaration on the Rights of Indigenous Peoples, emphasize that indigenous peoples **"shall not be forcibly removed from their lands or territories"** and that **no relocation should occur without "free, prior and informed consent"** and "just and fair compensation," with the option of return. Despite these

provisions, procedural failures and inadequate environmental and social assessments characterize many projects causing displacement.

The question of treaty repudiation by states sometimes intersects with issues of forced displacement, particularly when agreements are seen as onerous or restrictive by citizens, leading to a conflict between upholding international law and popular responsiveness.

Overall, forced displacement is presented as a severe and ongoing challenge, often resulting from a combination of economic interests, conflicts, and systemic power imbalances, with devastating consequences for human well-being and cultural survival.

Historical displacements encompass a wide range of involuntary movements and the deprivation of individuals or communities from their lands, homes, and livelihoods, a pervasive issue seen throughout history and across various societies.

### Causes of Historical Displacements

The sources identify numerous causes for forced displacement:

- **Large-scale Development Projects:** Indigenous peoples globally have faced displacement due to projects such as **dams, mining, logging, resort developments, and highway construction**, as well as **oil and gas exploration and exploitation**. Examples include the Bakun Dam in Malaysia and hydroelectric dams in Manipur, India. Such projects often disregard the unique characteristics and customary rights of affected communities, often lacking adequate environmental and social assessments.
- **Conservation Efforts:** The establishment of **national parks and protected areas** has also led to forced evictions and abuses, creating what are termed "conservation refugees." The Karen people in Thailand, for instance, have been forcibly moved out of national parks.
- **Military Activities and Conflict:** Intensified **military activities in indigenous territories**, armed conflicts, and **militarism** are significant drivers of displacement. This includes human rights violations like forcible removal from homes, destruction of property, assassinations, and disappearances by paramilitary forces in Colombia, and military abuses reported in various countries including India, the Philippines, Panama, the United States, and Canada.
- **Land Dispossession and Encroachment:** Historical and ongoing land dispossession is a primary cause, often through **illegal occupation by non-indigenous settlers** or forged legal titles. The Royal Proclamation of 1763, for example, aimed to prevent encroachment on Indian lands, but settlers frequently ignored these boundaries. The act of invading and taking land, along with the subsequent creation of treaties that are later broken, is also highlighted.
- **Systemic Enslavement:**
  - **Indigenous Peoples in the Americas** were subjected to brutal forms of slavery, including being marked with hot irons, forced agricultural labor, and transportation in crowded, horrific ship conditions, akin to

the transatlantic slave trade. The Spanish, for instance, nearly exterminated the natives of Hispaniola and then stole 40,000 Lucayans to slave in mines and plantations, leading to their extinction within 50 years. Indigenous peoples were also reclassified as "colored persons" or "negroes" to justify their subjugation and land dispossession, effectively functioning as "paper genocide".

- **Europeans (English, Irish, Scottish, Germans)** were also subjected to forced labor through indentured servitude, often through forceful means like kidnapping, particularly of children, and transported to colonies. Their labor was a commodity bought and sold. Many of these "indentured servants" were convicts, vagabonds, or "undesirable persons" whom England wished to get rid of, with tens of thousands transported before 1776.
- **Asians (e.g., Malukas people from Southeast Asia)** were also brought over as indentured servants to places like the Caribbean, Mexico, California, and South America during colonial times.
- **Ancient Historical Displacements:** Accounts describe groups like the **Canaanites, Moabites, Hittites, and Amorites** being "driven out" and "kicked out" from their lands by Joshua and David, forcing them to seek new homes, sometimes migrating across vast distances, including to the Americas. These historical narratives suggest that some Moors identify themselves as descendants of these refugees.
- **Religious and Political Persecution:** The **expulsion of Jews and Moors from Spain and Portugal in 1492** (Alhambra Decree) led to hundreds of thousands being "literally packed" into ships and transported, often separated from families, with many dying en route or upon arrival in harsh conditions, including on the African coast. French Huguenots also left their country due to persecution, seeking homes in the American colonies. These movements were often voluntary in the sense of escaping persecution, but forced by circumstance.
- **Societal/Economic Policies (Dysgenics):** William Shockley's concept of "dysgenics" describes a form of societal "genetic enslavement" through retrogressive evolution caused by the excessive reproduction of the genetically disadvantaged, leading to future generations being "condemned at birth to be unemployable" and living lives of frustration and misery. This is seen as a form of societal displacement into persistent poverty and marginalization.

## Consequences of Forced Displacement

Forced displacement results in severe and multifaceted impacts:

- **Loss of Land, Livelihoods, and Housing:** Directly leading to landlessness, joblessness, and homelessness, including the loss of physical and cultural homes.
- **Marginalization and Social Exclusion:** Causing social, psychological, and economic downward mobility, discrimination, and the deprivation of usual social surroundings. This is evident in the reclassification of indigenous peoples as "colored" or "negro" to strip them of their distinct status and rights.
- **Health and Well-being:** Leading to food insecurity, malnourishment, increased morbidity and mortality, psychological torment, anxiety, disorientation, and disillusionment.

- **Violence and Abuse:** Displaced communities often suffer physical abuse, imprisonment, torture, rape, sexual violence, and even death, including "shock tactics" during arrest, physical torture, and psychological threats against family.
- **Cultural and Spiritual Impact:** Jeopardizing essential aspects of physical, cultural, spiritual, and economic well-being, including access to subsistence means, medicinal plants, and the ability to practice customs. Indigenous traditional knowledge also faces erosion, loss, and threats. The breaking up of early confederacies and obliteration of traditional "cultus" (culture) is also a consequence.
- **Increased Workload for Women:** Forced evictions disproportionately affect indigenous women, who often face increased workloads to find alternative resources, leading to economic dependence.

### Legal and Ethical Considerations

International frameworks like the UN Declaration on the Rights of Indigenous Peoples emphasize that indigenous peoples **"shall not be forcibly removed from their lands or territories"** and that relocation should only occur with **"free, prior and informed consent"** and "just and fair compensation," with an option of return. However, these provisions are often undermined by procedural failures and inadequate assessments. The repudiation of treaties by states, driven by popular demand, further complicates these issues, conflicting with the upholding of international law.

### Historical Perspectives on Identity and "Race"

The sources extensively discuss how "racial" classifications were invented and manipulated to facilitate displacement and control:

- **The Invention of "White" and "Black":** The concept of "white" as a racial category did not exist in records until decades after 1619, and was later used to differentiate and control laboring classes, creating "white-skin privileges" to prevent solidarity between European and African bond-laborers. Conversely, "black" or "colored" were used to reclassify indigenous peoples and justify their subjugation.
- **Relativity of "Race":** The social transition of Irish immigrants from racially oppressed Catholics in Ireland to "white Americans" with associated privileges in Anglo-America demonstrates the "relativity of race" as a function of ruling-class social control.
- **Historians' Debates:** There is an ongoing debate among historians regarding the origins of slavery and racism. Some, like Eric Williams, argue that racism was a consequence of slavery, not its cause. Others, like Winthrop D. Jordan, suggest an "unthinking decision" rooted in an atavistic aversion to blackness. The sources highlight the importance of looking beyond superficial racial labels and examining genealogies and migration patterns to understand true ancestral connections.

### "America the True Old World" and Reverse Migrations

A significant theme in the sources is the assertion that **America is the "true old world,"** suggesting that ancient civilizations and migrations originated from or included the Americas. This perspective posits that people, including those with "dark complexions" from regions like Germany and the Netherlands (referred to as "Black Dutch" or "Black Irish"),

migrated *from* Europe to the Americas, sometimes willingly due to wars and persecution, and sometimes as enslaved individuals. This challenges traditional narratives of colonization and emphasizes the complex and multi-directional nature of historical population movements.

## Organic People of the Netherlands

The ethnic background of people from the Netherlands, often encompassed by the historical term "Black Dutch," is notably complex and diverse, challenging simplistic classifications based on modern racial concepts. The sources indicate that the population of the Netherlands and its associated communities were shaped by a blend of indigenous dark-complexioned peoples, various European migrants, and significant influences from Sephardic Jewish and Moorish communities.

Key aspects of the ethnic background of people from the Netherlands include:

- **Indigenous Dark-Complexioned Populations:** Prior to and independent of Spanish influence, **there were already dark-complexioned, or "swarty," people indigenous to the regions now known as the Netherlands and Germany.** Historical sources, including Benjamin Franklin's observations from 1755, describe Germans, along with Spaniards, Italians, French, and Russians, as generally of a "swarty complexion". "Swarty" is defined as being of a dark hue, moderately black, or tawny. This indicates that "so-called black people" were present in Germany and Holland for a very long time, as evidenced by medieval Dutch understanding of "Moor" as a very dark color, comparable to coal.
- **Sephardic Jewish and Moorish Influx:** A major influence on the Dutch ethnic landscape came from Sephardic Jews and Moors.
  - Following the **expulsion from Spain in 1492 and Portugal in 1497**, many Sephardic Jews and Moors, described as "people of color" and "very dark skinned people," migrated to the newly independent Dutch provinces, particularly Amsterdam.
  - **Amsterdam became a significant haven for these communities**, referred to as "Dutch Jerusalem," where they could openly practice Judaism and escape persecution.
  - These Jewish and Moorish merchants were instrumental in the **Dutch Republic's rise as a global trading power** during the 17th century, establishing extensive international commercial networks and contributing to the "Dutch Golden Age". They brought significant "expertise and connections" in trade, including long-distance traffic with Brazil, West Africa, and India.
  - This migration was not limited to direct movement from the Iberian Peninsula; Sephardic Jews also arrived in Holland from Germany, Italy, France, and even Brazil, where some had previously settled and were later expelled by Portuguese forces.
  - Many of these individuals, such as Benedict Espinosa (Spinoza), a famous Dutch Jewish philosopher, had Portuguese Moorish Jewish parents who were crypto-Jews (Marranos) and were dark-complexioned.



- **French Huguenots:** The Dutch Republic also attracted French Huguenots (Protestants) who were fleeing persecution in France. These Huguenots, some of whom were "possibly ex saric Jews ex Muslim Moors," also found prosperity and acceptance in the Netherlands, integrating into Dutch society due to shared religious sentiments and their valuable skills.
- **"Black Dutch" as a Multifaceted Term:** The term "Black Dutch" itself highlights the diverse ethnic realities. It was used in historical documents to refer to several different groups:
  - **Dutch immigrants with dark complexions**, sometimes attributed to intermarriage with Spanish soldiers during the Spanish occupation, but also to existing indigenous dark-skinned populations.
  - **Sephardic Jewish immigrants** who, in America, sometimes intermixed with "free or enslaved Africans" (a term the source questions, suggesting "American Indians" or "free colored persons" instead).
  - **German immigrants**, as "Dutch" was often an anglicized term for "Deutsche" (German), and many Germans were described as "swarty" or "dark-complexioned".
  - **American Indians**, particularly Cherokees, Chickasaws, and Choctaws, who adopted the label "Black Dutch" or "Black Irish" to hide their Native American identity and avoid forced relocation or to retain land ownership, which was often restricted to those perceived as of European descent. This indicates a historical intermixture and fluid classification between these groups.
- **Fluidity of Racial Classification:** The sources emphasize that "racial categories are inherently unreliable markers of social cohesion and ancestral connections" and are "constructs of the imagination". Terms like "Negro," "black," and "mulatto" were often applied as descriptions of perceived color or status (e.g., slave) rather than strict indicators of ancestry or ethnicity. This fluid classification meant that people with "dark hair and swarty complexion" from various European backgrounds, including Irish, were sometimes called "black" or "negro". Similarly, American Indians were often reclassified as "mulatto" or "colored".

In summary, the ethnic background of the Netherlands people is not monolithic. It includes ancient dark-skinned populations, influential Sephardic Jewish and Moorish communities who were integral to Dutch trade and society, and other European groups, all within a historical context where "race" and "color" were fluid social constructs that often served political and economic agendas.

- **Historians' Debates:** There is an ongoing debate among historians regarding the origins of slavery and racism. Some, like Eric Williams, argue that racism was a consequence of slavery, not its cause. Others, like Winthrop D. Jordan, suggest an "unthinking decision" rooted in an atavistic aversion to blackness. The sources highlight the importance of looking beyond superficial racial labels and examining genealogies and migration patterns to understand true ancestral connections.

## "America the True Old World" and Reverse Migrations

A significant theme in the sources is the assertion that **America is the "true old world,"** suggesting that ancient civilizations and migrations originated from or included the Americas. This perspective posits that people, including those with "dark complexions" from regions like Germany and the Netherlands (referred to as "Black Dutch" or "Black Irish"),

migrated *from* Europe to the Americas, sometimes willingly due to wars and persecution, and sometimes as enslaved individuals. This challenges traditional narratives of colonization and emphasizes the complex and multi-directional nature of historical population movements.

## The Erasure of Indigenous Identity

Documentary genocide is a process of **bureaucratic and historical erasure** where official records and historical narratives are intentionally manipulated to deny or obscure a group's identity, particularly their indigenous or ancestral connections. This practice serves to achieve specific political and social outcomes, often with detrimental effects on the affected communities.

Key aspects of documentary genocide as described in the sources include:

- **Reclassification and Mislabeling:**
  - American indigenous people were **reclassified as "colored persons," "so-called Negroes," "mulatto," or "musty" instead of "Indians"** in official documents during the late 18th and early 19th centuries.
  - This reclassification was often a deliberate strategy to **dispossess American Indians of their land**. For instance, a "mixed blood claim" was used to disenfranchise the Choans, despite there being no documentary proof to support or refute the assertion of mixing with "Africans".
  - The term "Black Dutch" was also used to "cover up the Indian identity" in perilous times, particularly for Cherokee people, enabling them to hide their true background and avoid forced relocation or to retain land ownership.
  - It's noted that **"racial categories are inherently unreliable markers of social cohesion and ancestral connections"** and are "constructs of the imagination," often used to distinguish indigenous peoples from Europeans for colonial purposes.
- **Deliberate Alteration and Destruction of Records:**
  - In Virginia, a leader of the Eugenics movement, **Dr. Walter Plecker, physically destroyed or changed records**—including birth, marriage, and death certificates—of Virginia Indians to classify them as "colored." This is explicitly termed an **"act of bureaucratic genocide"** on the Virginia Indians.
  - This effort was so profound that it led to the **"erasure of Indians from history"** in official records, sometimes making people afraid to even identify as Indian, opting to state they were "black or that they were white" for safety.
  - Historical evidence, such as Mexican art, paintings, temples, and edifices, was **mutilated, buried, or burned** immediately after conquest, especially if it connected to religious recollections or proved ancient history that did not fit the invaders' narrative.

- **Manipulation of Historical Narratives:**

- Historians and writers were explicitly cautioned or coerced to **"write nothing to prove that the Hebrews had colonized the New World"** and not to "advance the hypothesis that Christianity had ever been proclaimed to the Indians". This suggests a conscious effort to control the historical narrative.
- The portrayal of Indians as "red Savages and barbarians" was a deliberate misrepresentation by some European writers, serving to justify "bloodthirsty and more than Savage barbarity".
- The notion that "racialism does not cause slavery" but is "an excuse for it" highlights how racial categories were invented or manipulated to rationalize exploitation and control.
- The creation of "whitewashed" history served the "political agenda of white supremacy in colonialism," aiming to "steal from blacks" and keep people ignorant of their true past.

- **Consequences and Resistance:**

- The result of documentary genocide is that **"Native people have become the invisible minority"**, particularly in certain regions.
- Despite these efforts, many descendants retained **"memories of an Indian past"**, knowing their land was "stolen from them" and not legitimately acquired.
- The sources advocate for a rigorous approach to history, urging scholars to **"look deeper into the archives" and "examine genealogies and track migrations"** rather than relying solely on "race terms," which were inconsistent and nebulous.
- There is a clear call for the **"duty to preserve memory"** and to guard against "revisionist and negationist arguments" that distort history. This involves analyzing primary sources and confronting "cognitive dissonance" to break from "hijacked narratives".

## **Special Measures**

"Special measures" refer to **tailored actions or policies designed to address specific needs, disadvantages, or vulnerabilities of particular groups or in particular circumstances**, often in contrast to general laws or policies that apply broadly. These measures are extensively discussed in the context of human rights, international law, and domestic legal systems.

Here's a detailed discussion of special measures:

**1. Core Purpose and Rationale** The fundamental purpose of special measures is to **ensure the effective enjoyment and exercise of human rights and fundamental freedoms for specific groups who might otherwise face discrimination or disadvantage**. They aim to achieve substantive equality by recognizing that unequal treatment towards persons in unequal

situations does not necessarily amount to impermissible discrimination. Instead, they are necessary to **safeguard physical and cultural survival**, promote social and economic well-being, and address structural problems and systemic defects.

**2. Target Beneficiaries** Special measures are intended for a variety of groups facing specific challenges:

- **Indigenous and Tribal Peoples:** They are fundamental to guaranteeing the full exercise of rights, particularly property rights, and respecting their social and cultural identity, customs, traditions, and institutions. This includes consultation on legislative or administrative measures that directly affect their interests and cultural practices.
- **Racial or Ethnic Groups:** Specifically, they are taken "for the sole purpose of securing adequate advancement" and protection of human rights for certain racial or ethnic groups or individuals.
- **Women and Mothers:** This includes "special protection" for mothers during a reasonable period before and after childbirth and measures aimed at protecting maternity, which are not considered discriminatory.
- **Children and Young Persons:** Special measures of protection and assistance should be taken for all children and young persons without discrimination, protecting them from economic and social exploitation. This also extends to providing special assistance to children who face obstacles to accessing justice, such as language barriers or disabilities. Institutionalization of young persons should be a measure of last resort and for the minimum necessary period, with strict criteria.
- **Persons with Disabilities:** Particular attention must be paid to their rights and special needs, including in accessing justice. This can involve designing accessible workplaces, providing assistive devices, and offering appropriate training and support. Special education may be considered when the general school system cannot adequately meet their needs, with the aim of preparing students for integration into the general system.
- **Other Vulnerable Groups:** This encompasses elders, youth, those in voluntary isolation, persons with family responsibilities, or those of particular social or cultural status who require special protection.

**3. Key Characteristics and Principles**

- **Non-Discriminatory:** Special measures are explicitly stated not to be deemed racial discrimination, provided they do not lead to the maintenance of separate rights and are discontinued once their objectives are achieved.
- **Flexible Implementation:** The nature and scope of these measures are to be determined in a flexible manner, considering the specific conditions of each country and the practical needs of the peoples concerned.
- **Proportionality:** While providing for distinct treatment, the "proportionality of the reaction to the circumstances of both the offender and the offence" is emphasized in some contexts.
- **Progressive Implementation:** For international cooperation in maintenance, "all appropriate measures" means states should do everything within their powers and resources, allowing them to gradually expand their capacity to carry out functions, thereby putting into practice the principle of "progressive implementation".

- **Not a Right to Avoid General Law:** The enjoyment of general rights of citizenship, without discrimination, should not be prejudiced by such special measures.

#### 4. Types of Special Measures and Their Applications

Special measures can take various forms:

- **Legislative and Administrative:** These include planning, coordinating, executing, and evaluating measures, as well as proposing legislative and other administrative actions. They involve creating specific laws or regulations tailored to the group's needs.
- **Economic and Social:** Ensuring continuing improvement of economic and social conditions. This may involve establishing quotas to increase access to jobs, higher education, and services for underrepresented or marginalized groups.
- **Training and Education:** Providing special training programs based on the economic environment, social/cultural conditions, and practical needs of the peoples concerned.
- **Legal and Judicial:** Providing or facilitating legal assistance, adapting remedies to the special conditions of particular groups, such as providing interpreters, and imposing "special counts" for serious violations of rights. "Provisional measures" may be adopted by international courts in cases of extreme gravity and urgency to avoid irreparable damage.
- **Resource Allocation:** States are encouraged to provide services at a higher standard when possible, beyond minimum requirements. This also includes providing specific financial benefits or support.

#### 5. Legal and Operational Frameworks

- **International Conventions:** Key instruments like the ILO Convention No. 169 (Indigenous and Tribal Peoples Convention) and the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) explicitly incorporate and define special measures. The International Covenant on Economic, Social and Cultural Rights (ICESCR) also mandates special protection for mothers and children.
- **Monitoring and Oversight:** The system of "**special procedures, rapporteurs, representatives, experts and working groups**" of human rights bodies is crucial for monitoring the implementation of these measures and ensuring compliance by States. There is a duty to consult the affected peoples in good faith with the objective of achieving agreement.
- **Lex Specialis:** In international law, "special regimes" or "special rules" function as *lex specialis* (special law) to the general regime of state responsibility, meaning they apply specifically to certain subject matters or geographical areas. *Jus cogens* (peremptory norms of international law) can limit the establishment of such special regimes if they conflict.
- **Domestic Law:** Domestically, "special laws" or "special legislation" can be used for specific purposes or for particular individuals or localities, though many state constitutions prohibit them in cases where a general law could apply. They are distinct from "general laws". "Special assessments" are levied on property specifically benefited by an improvement, often deviating from general taxation rules based on value.

## 6. Limitations and Considerations

- **Consent and Wishes:** Special measures for indigenous peoples must not be contrary to their "freely-expressed wishes".
- **Temporary Nature:** Especially in the context of racial discrimination, special measures "shall not be continued after the objectives for which they were taken have been achieved".
- **Judicial Review:** The need for and application of special protection measures (e.g., for women, children) should always be subject to review by a judicial or other authority.
- **Avoidance of Misuse:** In the context of international maintenance recovery, "requests for specific measures" (a type of limited assistance) must not be misused for "fishing expeditions" or pre-trial discovery. The requested Central Authority has discretion to refuse assistance if not satisfied that the measures are necessary.
- **Impact on General Law:** While necessary, special measures are sometimes seen as creating "unreal exceptions" that can obscure the universal application of general law, highlighting a tension in legal systems between individual treatment and universal rules.

In essence, special measures represent a nuanced approach in law and policy to address historical and systemic inequalities or unique circumstances, ensuring that general principles of equality and human rights are effectively realized for all individuals and groups.