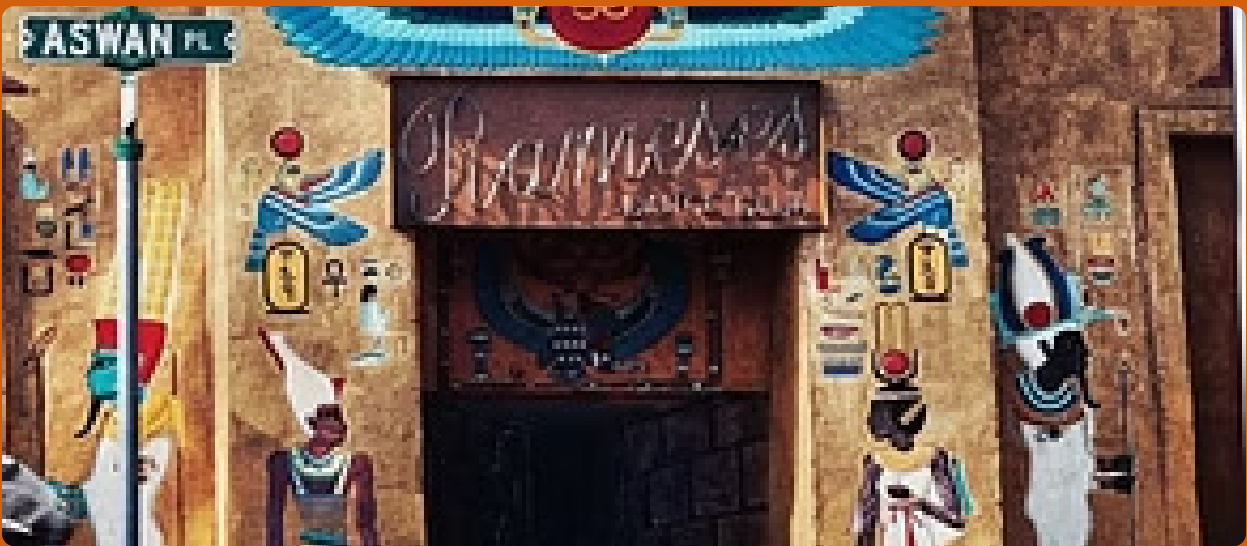




The Holy Land, Tama-Re: of The United Nuwaupian Nation



A sovereign territory born of self-determination, cultural renaissance, and the enduring spirit of a people reclaiming their ancient heritage. Established on the 26th of June, 1992, the Holy Land of Tama-Re — also known as Kodesh, the Land of the Nuwaupians — stands as a testament to the power of community, identity, and the inalienable right of all peoples to govern themselves.

A Nation Founded in Self-Determination

The founding of Tama-Re on the **26th of June, 1992** — recognised as the official Day of Independence — was not merely a political act but a profound declaration of cultural and spiritual sovereignty. For a people who had endured the long shadow of colonisation, the establishment of a homeland represented the living embodiment of the Rights to Self-Determination as recognised under international frameworks.

As a colonised people, the Nuwaupian nationals exercised their collective democratic will by voting to establish their own governance structure. Through this process, **Dr. Malachi Z. K. York** was elected and inaugurated as President of the Nuwaupian nation — a leader who had long guided his people in matters of culture, spirituality, and collective identity. His presidency symbolised the institutionalisation of Nuwaupian sovereignty and the formalisation of a community that had been building its foundations for decades.

The act of founding Tama-Re was inseparable from a broader global conversation about indigenous and diasporic peoples asserting their right to land, governance, and cultural continuity. The Nuwaupians placed themselves firmly within this tradition — not as a fringe movement, but as a community exercising rights that are the birthright of every people on earth.



Date of Independence

26th June, 1992 — the founding day of the sovereign Nuwaupian homeland.



Democratic Governance

Nuwaupian nationals voted to establish their own presidency and governing structure.



Elected President

Dr. Malachi Z. K. York was voted in as President of the Nuwaupian nation.

The Capitol City: Tama-Re in Scale and Vision

At its height, the capitol city of Tama-Re encompassed a remarkable **476 acres** of land — a territorial footprint that reflected the ambition and scale of the Nuwaupian national project. Far from a modest settlement, this was a fully conceived sovereign city, designed and built to serve the daily lives, spiritual needs, cultural aspirations, and civic requirements of its population.

The city was home to an estimated **30,000 Nuwaupian nationals**, a substantial community whose presence on the land gave life to the vision of a true homeland. Families, scholars, artisans, spiritual leaders, and young people all found their place within the boundaries of Tama-Re, contributing to a living, breathing nation-state built from the ground up.

The physical layout of the city was not accidental — every structure, pathway, and public space was conceived as an expression of cultural identity. The scale of the undertaking demonstrated a level of communal organisation, labour, and devotion that set Tama-Re apart as one of the most significant examples of self-determined nation-building in the modern African and indigenous diasporic experience.

476

Acres of Land

The total territorial footprint of the Tama-Re capitol city.

30K

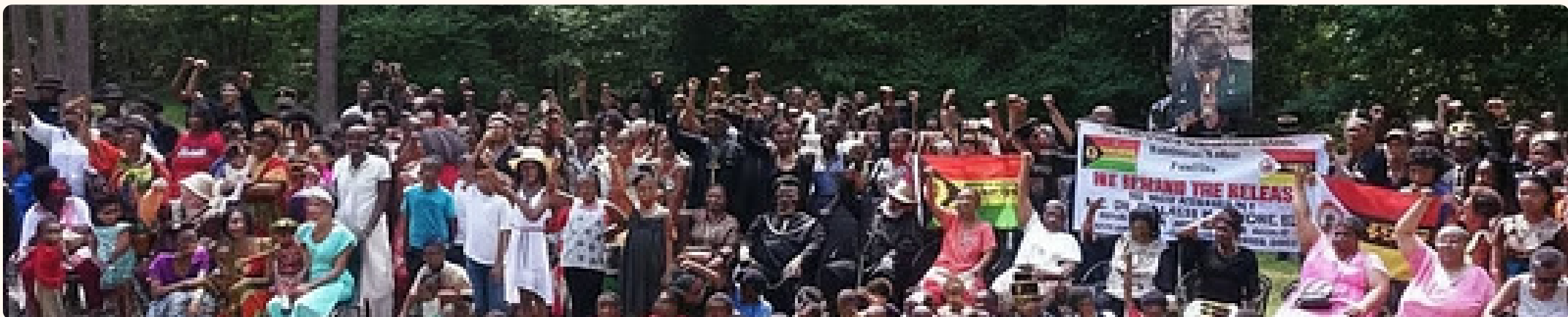
Nuwaupian Nationals

The resident population of citizens who called Tama-Re home.

1992

Year of Founding

The Year of Sovereign independence was declared and the homeland established.



Temples, Museums, and the Architecture of Identity

One of the most striking features of Tama-Re was its built environment — a landscape deliberately designed to communicate cultural pride, historical continuity, and spiritual depth. The Nuwaupian nationals constructed temples, museums, and learning institutions that transformed the 476-acre territory into a living monument to their heritage.

The temples served as sacred spaces for ceremonial practices and ancient rituals, reconnecting the community to spiritual traditions that stretched back thousands of years. These were not merely symbolic structures — they were functioning centres of religious life, where community members gathered to observe sacred observances rooted in the ancient traditions of Egypt, Nubia, and the Sabaeen civilisations of antiquity.

Museums within the territory preserved and presented the historical and cultural knowledge that defined Nuwaupian identity. These institutions served as repositories of ancestral memory, offering residents and visitors alike an opportunity to engage with the rich legacy of African and indigenous civilisations. Learning institutions complemented this cultural infrastructure by providing education rooted in Nuwaupian heritage and values.



Sacred Temples

Purpose-built religious sites designed for ceremonial practices and ancient rituals deeply rooted in Egyptian and Nubian spiritual traditions.



Cultural Museums

Institutions preserving ancestral knowledge and artefacts, serving as living archives of the Nuwaupian people's vast heritage.



Learning Institutions

Educational centres grounded in Nuwaupian culture, history, and identity, nurturing the next generation of community scholars and leaders.

Roots of a Royal Heritage: Egyptian, Sabaean, and Nubian Bloodlines

The cultural identity of Tama-Re was not constructed arbitrarily — it was grounded in a deeply researched and passionately held understanding of the Nuwaupian people's ancestral origins. The city's entire visual and spiritual character reflected the belief that Nuwaupian nationals carried within them the royal heritage of three great civilisations: **Egyptian, Sabaean, and Nubian** — all rooted in the continent of Africa.

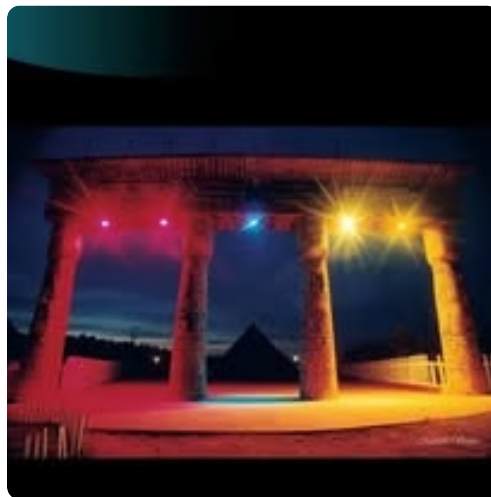
The Egyptian heritage represented for the Nuwaupians a lineage of profound civilisational achievement — architecture, astronomy, medicine, philosophy, and spiritual knowledge that shaped the ancient world. By invoking Egyptian iconography and temple architecture within Tama-Re, the community was making a deliberate statement: we are the inheritors of this greatness, and we carry it forward.

The Sabaean tradition — associated with the ancient civilisations of the Arabian Peninsula and the Horn of Africa — added another layer of spiritual and cultural depth, connecting the community to a lineage of star-worship, sacred astronomy, and ancient monotheistic and polytheistic religious practice. Meanwhile, the Nubian heritage grounded the Nuwaupian identity in one of Africa's most enduring and powerful civilisations, a people who gave rise to pharaohs and built kingdoms of extraordinary sophistication along the banks of the Nile.



Egyptian Heritage

A legacy of monumental architecture, advanced science, sacred cosmology, and royal governance stretching back millennia along the Nile valley.



Sabaean Heritage

Ancient traditions of sacred astronomy, spiritual ritual, and civilisational knowledge originating in Africa and the ancient Near East.



Nubian Heritage

One of Africa's most powerful and enduring civilisations, whose kings and queens shaped the history of the ancient world and the legacy of the Nile.

The Indigenous Black/African Tribes of the Americas

A Dual Inheritance

The Nuwaupian cultural identity did not begin and end with Africa. Central to their self-understanding was the recognition of a deep and enduring connection to the **indigenous black tribes of the Americas** — communities whose presence in the Western Hemisphere predated the transatlantic slave trade and whose history had been systematically suppressed.

This dual heritage — African civilisation and indigenous American identity — formed the cornerstone of Nuwaupian historical consciousness, linking the community to two of the most profoundly impacted peoples in the history of colonialism.

The acknowledgement of indigenous American identity was a powerful element of Nuwaupian self-determination. It challenged dominant historical narratives that reduced the African diasporic experience solely to the context of slavery and colonialism, instead asserting an older, deeper, and more complex presence of them in the Americas that predated European contact.

By weaving together African royal bloodlines and indigenous American heritage, the Nuwaupians articulated a comprehensive identity that was simultaneously local and global — rooted in the soil of two continents and the spiritual traditions of ancient civilizations on both sides of the Atlantic Ocean.

This understanding informed the design of Tama-Re itself, where cultural symbols, ceremonial practices, and architectural choices reflected the full breadth of this dual inheritance. The homeland was not simply an African village or an indigenous settlement — it was a synthesis, a meeting point of two great streams of ancestral memory.

Ceremonial Life and Spiritual Practice

At the heart of Tama-Re's communal life was a rich and structured spiritual culture. The religious sites constructed within the homeland were not ornamental — they were active centres of worship, ceremony, and communal ritual that bound the Nuwaupian nationals together in shared sacred experience. The ancient rituals observed within these spaces drew from the deep wells of Egyptian, Sabaean, and Nubian spiritual tradition, reactivating practices that colonial history had sought to erase.

Ceremonial life in Tama-Re followed a sacred calendar that marked important communal events, astronomical observations, and religious commemorations. These practices reinforced the community's sense of continuity with their ancestors and provided a spiritual framework through which the challenges of contemporary life could be understood and navigated.

The construction of dedicated religious sites on Nuwaupian land was itself a powerful act of sovereignty. To build a temple is to assert permanence — to declare that this people, this culture, and these spiritual traditions are here to stay. In this sense, every ceremonial gathering within Tama-Re was also a political act: an affirmation of the community's right to practise their faith, honour their ancestors, and transmit their traditions to future generations without interference or suppression.

1

Ancestral Roots

Ancient Egyptian, Nubian, and Sabaean spiritual traditions form the foundation of Nuwaupian ceremonial life.

2

Cultural Revival

Dr. York guides the community in recovering and restoring ancient ritual practices lost to colonisation.

3

Independence (1992)

Tama-Re is established, providing a permanent sacred homeland for ceremonial and spiritual practice.

4

A Tradition Alive and Unbroken

Nuwaupian nationals practise ancient rituals within purpose-built temples on sovereign territory.



Dr. Malachi Z. K. York: Leader, Scholar, and President

No account of Tama-Re would be complete without examining the central role of **Dr. Malachi Z. K. York**, the scholar, spiritual teacher, and elected President of the Nuwaupian nation. Dr. York was not merely a political figurehead — he was the intellectual and spiritual architect of the Nuwaupian cultural renaissance, a prolific author and teacher whose writings formed the canonical texts of Nuwaupian identity and theology.

His election as President by the Nuwaupian nationals was the culmination of decades of community building, teaching, and cultural organisation. Under his leadership, the vision of a sovereign homeland was transformed from aspiration into concrete reality: land was acquired, structures were built, and a community of 30,000 nationals gave life to the city of Tama-Re.

Dr. York's significance extends beyond the boundaries of the Nuwaupian community. As a figure who led a colonised people in the exercise of their right to self-determination — establishing governance structures, cultural institutions, and a physical homeland — he occupies a meaningful place in the broader history of African and indigenous diasporic self-determination movements of the twentieth century.

His presidency represented the institutionalisation of a community's collective will: a formal declaration that the Nuwaupian people were a nation, deserving of the same recognition and rights as any other people on earth. This claim, grounded in the democratic vote of his community, remains central to the ongoing story of Tama-Re and its people.

Prolific Scholar

Author of extensive canonical texts on Nuwaupian Factology, history, and cultural identity.

Elected President

Democratically chosen by Nuwaupian nationals to lead the sovereign nation and homeland of Tama-Re.

Cultural Architect

Visionary leader who transformed a nation's identity into a living, breathing homeland.

Tama-Re as a Symbol of Diasporic Self-Determination

Tama-Re occupies a unique and important position within the global history of diasporic self-determination movements. Across the twentieth century, communities of African descent in the Americas, Europe, and elsewhere engaged in sustained efforts to reclaim land, governance, cultural identity, and spiritual heritage. Tama-Re stands as one of the most fully realised examples of this impulse — a nation that did not merely theorise sovereignty but built it, brick by brick, on 476 acres of indigenously claimed soil and territory

The parallels with other self-determination movements are instructive. Kwame Nkrumah and the peoples of Ghana yearning for freedom and the Garveyism movement longing for repatriation to Africa, or the various Indigenous American land movements, the establishment of Tama-Re was rooted in the conviction that a people without a homeland are a people without security, dignity, or the full expression of their humanity. The Nuwaupians acted on this conviction with remarkable concreteness and organizational capacity.

What distinguished Tama-Re from many other expressions of diasporic longing was its *physicality*. This was not a metaphorical homeland or a spiritual aspiration — it was a place with temples and museums, with streets and schools, with 30,000 people living and working within its borders. It was a homeland in every meaningful sense of the word, and its existence challenges scholars, policymakers, and communities alike to take seriously the enduring human need for land, belonging, and self-governance.

The establishment of Tama-Re was an act of profound political and spiritual courage — a colonised people claiming, in the fullest possible sense, their right to exist on their own terms, by their own laws, and in the light of their own ancestral traditions.



The Enduring Legacy of the Holy Land

The story of Tama-Re — of the Holy Land of the Nuwaupian Nation — is ultimately a story about what becomes possible when a community commits fully to the realisation of its own vision. In the space of a few years following their declaration of independence in 1992, the Nuwaupian nationals transformed raw land into a thriving sovereign city: a place of spiritual practice, cultural education, civic life, and ancestral honour.

The legacy of Tama-Re endures in the consciousness of the Nuwaupian community and in the broader conversation about the rights of colonised and diasporic peoples to self-determination. The institutions built there — the temples, the museums, the learning centres — represented an investment not only in the present but in the future: a declaration that Nuwaupian culture, knowledge, and identity would be preserved and transmitted across generations.



Cultural Heritage

Temples, museums, and ancient rituals preserved



Sovereign Governance

Elected president, Supreme Council of Elders, Canon Law, an 'The Way' , Paa Taraq, Independent 476-acre nation



Permanent Population

A permanent population of Nuwaupian Nationals of mixed tribes of Africans and Indigenous Black Americans

Understanding Tama-Re requires moving beyond political controversy and engaging seriously with what the Nuwaupian nationals built and what it meant. It was a homeland — a real, physical, living expression of a people's will to exist in sovereignty and dignity. Its story deserves to be told with the fullness, nuance, and respect that any act of human self-determination commands.

→ Reclamation of Heritage

Tama-Re demonstrated that African and indigenous diasporic communities could actively reclaim and embody their ancestral heritage rather than merely preserving it in memory.

→ A Model of Nation-Building

The physical construction of a sovereign city with functioning institutions stands as a remarkable example of community-led nation-building in the modern era.

→ An Ongoing Conversation

The story of the Nuwaupian homeland remains part of a living, global dialogue about land rights, sovereignty, and the future of colonised and diasporic peoples worldwide.