

Solar Hermeneutics, an Imperative for African Traditional Religion and Solar Religion in General

Kiatezua Lubanzadio Luyaluka

Institut des Sciences Animiques, Kinshasa, Democratic Republic of Congo

*Corresponding Author:

Kiatezua Lubanzadio Luyaluka

Email: kiatezuall@yahoo.fr

Abstract: Hermeneutics, as a theory of interpretation, has a long tradition in Western thought. In Africa however this science has always been seen within the context of the Western thought. The statement of a naturalized epistemology of African indigenous knowledge, the demonstrated existence of a solar religion characterizing the civilizations of Egypt, Sumer, as well as primitive Christianity and traditional Africa, all of this coupled to the demonstrated scientific nature of the solar religion indicates the existence of an approach of interpretation of religious texts and discourses exclusively appropriate to solar cultures. This new approach distinguishes the scientific content from the cultural one, and judges the religious records by a comparative study of its scientific content with a systematic natural theology which provides an unbiased scientific standard of the “Word of God”.

Keywords: Hermeneutics, religious texts, spiritual content.

INTRODUCTION

Hermeneutics, the “theory of interpretation” [1], has a long tradition in Western thought; but the origin of this word is uncertain. “The verbs ‘say’ and ‘speak’ seem to carry the basic connotation [of hermeneutics]” [2]. In Greek mythology this word is related to Hermes who acted as “the messenger and spokesman of the gods” [2]; thus this concept has always been linked to religion since antiquity.

General hermeneutics, as the grammatical interpretation of texts or discourses, can be traced to Aristotle’s *Peri hermeneias* (On interpretation), a work where the Grecian philosopher dealt with the logic of statements. “In classical thought the need to interpret Homer was the driving force behind hermeneutical thought” [3]. Grammatical and allegorical interpretation were the two main trends of hermeneutical practice; the first focused on the structures and logic of the text to seize its meaning, while the second resorted to “an external key that would unlock” [3] the symbolism of the text.

Friedrich D. E. Schleiermacher (1768-1834) is generally viewed as the one with whom a truly general hermeneutics started. This theologian shifted the focus from the grammatical to the psychological (or technical) interpretation, seeing this later as unlocking the preconditions which make possible the communication with the author’s understanding which the text alone could not uncover.

Philosophical hermeneutics, thus started by Schleiermacher, was expanded by Wilhelm Dilthey (1833-1911) for whom “understanding has to do not only with linguistic communication but with historical consciousness” [2]. Dilthey shifted the focus of hermeneutical practice from the individuality of the author to the traditional and cultural setting that characterized his past experience. Hermeneutical practice was therefore aimed at re-experiencing what the author experienced, though the success of this activity is thus limited by the historical horizon of the interpreter.

Dilthey gives us the clue for the new development we will impress on hermeneutics as applied to religious records, because with him the philosophy of interpretation became an epistemological enterprise. The purpose of our paper is to show that from this epistemological trend introduced by Dilthey, hermeneutical enterprise must have another focus as far as traditional Africa, or any solar culture, is concerned.

One of the recent researches of the Institut des Sciences Animiques (ISA) has evidenced that traditional Africa, like ancient Egypt and Sumer, evolves in a different epistemological setting compared to Western thought whose epistemology we call lunar, due to the focus of its science on matter as the ultimate reality, like the moon which orbits around the earth, a symbol of matter.

Solar epistemology, thus called due to its focus on Spirit as the ultimate nature of reality, is the trend of

African traditional society; it is based on the freedom of soul from body. From solar epistemology results directly solar religion whose basic tenets can be stated through the use of the kemetic cosmological argument (KCA). Thus solar religion possesses a demonstrable systematic natural theology; a theology which results in a cosmology whose conclusions about the movements and stability of bodies at the astronomic and subatomic levels are mathematically verified, a holistic solar "theory of everything" [4].

Consequently, the hermeneutical practice of solar religion requires of the interpreter to distinguish the scientific content of spiritual records from the cultural. The former is a universal component opposable to all in the holistic vision of the unity of the visible and the invisible as the law of God, while the later is a non-universal element indispensable for the contextualization of the scientific content in a precise social milieu. This contextualization is indispensable for any practical application of the scientific content in a given social setting.

Solar hermeneutical practice thus defined will be also applicable to biblical message because the ISA has demonstrated that primitive Christianity was a solar religion [5]. Moreover, applied to African traditional religion (ATR), this hermeneutical approach will eventually lead to the emergence of a unified African spiritual culture.

Finally, as spiritual cultures in Africa are various, for our analysis, we will rely on Kôngo religion, the Bukôngo, because it can explain all the other trends of ATR as the devolution of solar religion whose theology it perfectly represents [6].

SOLAR AND LUNAR EPISTEMOLOGIES

Lunar epistemology has been so far seen as the only theory of thought that can lead humanity to a scientific understanding of nature. Speaking of this sad situation Mabika Nkata [7] wrote:

"Until now, we have to recognize that our academic philosophical training is modeled on Western Philosophy. Our whole thought was structured by the philosophical paradigm inherent in Western Culture. It is important to emphasize because getting out of this philosophical dominant paradigm would be in itself a feat in the history of human ideas." (p.10).

"The anti-spiritual and pro-material views of the West" [8] finally resulted in an opposition of science and religion; this led the proponents of lunar science to base their epistemological approach on the following presuppositions:

- Reality is material,
- The senses do tell us the truth,

- The universe is uniform, i.e. it includes regularities that scientists can discover and generalize into laws.

It must be pointed out that the validity of these presuppositions can never be demonstrated; they are therefore accepted a priori. Thus the validity of Western scientific paradigm rests, in reality, not on its truth-correspondence, i.e., the correspondence between what it tells us about nature and what really is, but is rather built on its truth-coherence and on its praxis; this conclusion is obvious, because as lunar science cannot demonstrate its fundamental presupposition (that nature is material), its conclusion about a nature being ultimately material cannot lend validity to this a priori presupposition.

Moreover, the essentially inductive nature of Western lunar science and philosophy led, finally as we have seen, to a speculative hermeneutical approach; because this trend turned hermeneutical practice from a scientific grammatical approach to the philosophical one started by Schleiermacher; this trend thus suits Western religion because this one, as shown by *Microsoft Encarta Dictionary 2009*, can only be defined in terms of "beliefs and opinions".

One of the greatest contributions of the ISA is the statement of the "naturalized epistemology" of African indigenous knowledge (AIK) [9]. The expression "naturalized epistemology" was coined by W. O. Quine in 1951 to allude to the scientific description of "the internal structure of the sciences and their evolution" [10]; thus "naturalized epistemology" presupposes the existence of a corpus of scientific text to be described. Aside from Ethiopia, such a body of texts could not be found south of the Sahara, hence the seeming impossibility of stating the science of AIK.

However, the ISA has demonstrated that, due to its different nature, solar naturalized epistemology is rather abstracted from the analysis of the highest traditional initiatory system which included divine and human (civil and martial) teachings. This epistemology reveals the basis of AIK to be the following a posteriori truths:

- Reality is spiritual,
- Any truth is revelation,
- Any truth is included in the knowledge of God,
- Matter is only a limited perspective on spiritual reality.

Contrary to lunar epistemology, the validity of the bases of solar science can be demonstrated thanks to the KCA [9], as will be seen bellow. While lunar perception eschews any participation of spiritual elements in scientific explanations [11] in other ways than heuristically, African perception of the universe is holistic [12, 13] it involves the unity of the visible (the material) and the invisible (the spiritual). Thus, instead

of eschewing the material, as lunar science excludes the spiritual, solar science includes it as a limited perception of reality which it perceives as being ultimately spiritual [9].

Moreover, due to its holism, AIK includes religion, wisdom and elucidative knowledge (the elucidation of the scientific import of religion and wisdom) as the three components of its science [9]. The hermeneutical import of this is that, contrary to Western religion defined by *Microsoft Encarta Dictionary 2009* in terms of “beliefs and opinions”, solar religion can be expressed in terms of scientific propositions thanks to the KCA, as we will see below. This difference in the nature of lunar and solar religions imposes a difference in their interpretations.

The nature of the basic truths of solar science dictates the freedom of soul as foundational to its epistemology. This freedom posits revelations, intuition, oracles and dreams as highest means of acquiring knowledge. Thus, the solar nature of ancient Egyptian epistemology is evidenced by their affirmation of this freedom through the depiction of soul as a bird or a butterfly hovering over a body or a corpse [14]; Kramer [15] reveals the same depiction in Sumer: “the soul flies from Dumuzi’s body “like falcon flies against another bird” (p. 297). This nature of soul is also present in Kongo culture in the consequence of its freedom, i.e., its immortality, “moyo ke usuki” (soul is immortal) [16], while the perishable body cannot be otherwise than temporal.

The freedom of soul and the possibility of its peregrinations without the visible body imply the existence of other planes of existence higher than ours. Through this freedom, the holism of solar worldview translates into the concept of a hierarchical ontology as

characteristic of solar religion; an ontology where the transcendent Supreme Being thrones above the demiurgic creator and other lower divinities which are his manifestations, human beings occupying the lowest plane.

SOLAR EPISTEMOLOGY AND PRIMITIVE CHRISTIANITY

From what has been said above it appears that by leaving Ur for Canaan Abraham, the originator of biblical faith, didn’t leave the solar epistemological setting; because as Ur belonged to Sumer, Egypt exercised a “total control” [17] on Canaan. This fact is clearer in New Testament as the immortality of soul, consequence of its freedom from body, was one of the tenets defended by Jesus and his disciples to counter the lunar trend enforced by the Sadducees who “were eager to bring [in] Grecian culture and thought” [18, 19].

The affirmation of the continuity of life in the beyond by Jesus and his disciples can be read in the following sample of passages: Mathew 22:31-32; 1Corinthians 15:16; Corinthians 15:39-43; etc. which can be summarized in the following saying: “the dead raise”, i.e., soul is immortal. This view of soul was rejected by Grecians as seen in the reluctance of the Athenians to discuss the issue of resurrection with Paul (Acts 17: 32). All these establish the solar setting of primitive Christianity which will be confirmed in the hierarchy of its divinities as can be seen in table 1. The existence of a hierarchy of divinities is also seen in the fact that Jesus urges his disciples to address their prayer to the “father which art in heavens (ουρανοῦς)” (Mathew 6: 9 Darby) while even the “heavens of heaven cannot contain” the Most-high God (I Kings 8: 27, French Darby); thus the disciples are urged to resort to the intercession of a God lower than the Most-high, as will be seen to be the case in ATR.

Table 1: Table of Hierarchies of Some Solar Religions

REALM	EGYPT Memphis theology	KONGO	CHRISTIANITY
Heavenly	The Unnamed Sole Lord	The angels of the celestial throne and the angels of the court of God the Most-high.	the city of the living God, the heavenly Jerusalem and an innumerable company of angels
Intermediary	Atom or Ra, the firstborn of Nut (the heaven).	Mbumba Lowa, the Kongo equivalent of Ra.	Assembly and church of the firstborn
	Ptah, the God of order	Mpina Nza, the governor	God the Judge
Temporal (holy ancestors)	The “dead God”	Kongo, the primeval ancestor.	the spirits of just men made perfect and Jesus

This table compares the hierarchy of divinities as seen in Memphis theology [20], in the prayer of a Kongo initiate [21] and the hierarchy of Christianity as exposed in Hebrew 12: 22-24.

In the intermediary level the expression

“firstborn” in Hebrew is in plural; this plural is present in the Egyptian book of the dead through the expression “the Company of the Firstborn Gods”. In the context of ancient civilizations to maintain order, to govern and to judge are identical. Finally the “just men made perfect and Jesus” can be understood as holy ancestors.

Maspero [14] reveals that each district of Egypt had a tomb of a dead God.

THE CHARACTERISTICS OF SOLAR RELIGION

We have seen above that the freedom of soul, advocated by ancient Egypt and Sumer and which characterizes Kôngo culture, implies their immersion in solar epistemology. This freedom imposes a hierarchy of the planes of the universe and reveals the existence of a hierarchy of divinities which defines solar religion, as can be seen in table 1.

The main characteristic of this hierarchy is the transcendence of the Most-high. About Egypt, the existence and transcendence of a Supreme Being other than Ra is affirmed by many authors including Sayce [22] and Rawlinson [23]; it is evidenced in the *Egyptian book of the dead* where Ra is called “son of Nut (the heaven)” and “the firstborn of the gods”. These expressions reveal the existence of an order above Ra; moreover the *Pyramid text of Unas* clearly alludes to the Supreme Being as the “Great God whose name is unknown... sole Lord” [24].

In Sumer the transcendence of the Supreme Being is affirmed as Cuvelier [25] writes that “An ‘retreated’ living power to his son Enlil”. The transcendence of the Most-high in Kôngo culture is affirmed by Van Wing [26] and Bittremieux [27] who writes:

‘Nzâmbi cannot have equal, He is not even (...) the “primus inter pares” or the term of an animist evolution, a polytheist one, or another, but the One, the Inaccessible, the Great Chief, who from his empyrean dominates everything.’ (133).

The southward migration of African ethnics and their inclusion in solar epistemology, the natural mark of AIK, imply their immersion in solar religion; thus ATR should be defined in terms of solar religion. However the hierarchy of divinities as defined in table 1 is not advocated by all African ethnics; the Maasai of Kenya, for example, have a notion of God (Enkai) which recalls Western monotheism [28].

This situation induces the need of a theory to account for the different trends of ATR. The solution to this difficulty has been shown by the ISA to be the theory of the devolution of the different trends of ATR from solar religion, a religion whose main characteristics were maintained in the Bukôngo [6]. According to this theory any trend of ATR can be explained as the devolution, loss of some original characteristics, of the solar religion caused by:

- Differential migration from the north to the south of Sahara which destroyed the preponderance of the divine mystery in the initiatory system and brought:

- The preponderance of martial initiation as seen in the case of Vodun in the presence in it of Gods of war [29] and of witchcraft [30], one of the weapons of war.
- The preponderance of civil initiation as seen in traditional Uganda where some attributes of God are rather seen in the king [28], an erosion of the prerogative of the high priest.
- The confusion introduced by Western missionaries in using the name of the creator to designate the African Most-high in accordance to Western monotheism.
- The oblivion of the hierarchy of the divinities caused by the destruction of initiatory schools. Due to the transcendence of the solar Most-high this oblivion enthroned lower Gods.

The theory of the devolution allows the unification of the different trends of ATR by explaining them from the Bukôngo as deriving from solar religion. Therefore the scientific nature of Kôngo religion that will be established through the KCA will enable us to propose our new theory of hermeneutics of the ATR dictated by its difference from Western religion that can be defined only in terms of “beliefs and opinions”.

DEFINITION OF THE ATR

Arguing about the unity of the ATR, of solar religion, Asante & Mazama [31] defines its main characteristics as including:

- A transcendent Supreme Being
- A creator of the universe
- Spirits
- The belief in the intercession of the ancestors

In one of its recent researches titled *The Elucidation of Africanity in Christianity through Hierarchical monotheism and its redefinition of Black theology* [5] the ISA has extended these characteristics in accordance to the theory of the devolution of ATR as to include the following:

- The preponderance of the divine initiation over the civil and the martial.
- The hierarchical nature of solar theism.
- The notion of the Verb, the presence of the fullness of divinity in human being and Gods, symbolized by the conjunction of the male and female elements [32].
- The existence of Spirits.
- The necessary intercession of the ancestors.

ATR thus defined is better represented by the Bukôngo. A comparative study has shown the KCA to be the systematic natural theology of Kôngo religion [9]. Thus to the nature of ATR described by the ethnography of the Bukôngo can be added a statement of scientific verification revealed by the KCA; this falsifiable natural theology will be the basis of our approach to the hermeneutics of the ATR.

THE KCA AS A SYSTEMATIC NATURAL THEOLOGY

Starting from “the presence of the cosmos back to a creator of the cosmos” [33], cosmological argument has been used in Western philosophy since Plato’s Book X of *The Laws* to demonstrate the existence of an ultimate cause of this temporal universe; a cause supposed to be the creator-Supreme-Being of Western monotheism. As used in Western natural theology, this argument has always been restricted to the demonstration of the existence of a creator-Supreme-Being. In our exposition of the KCA the words “father”, “son”, “man” are taken to convey the gender-free meaning of the Kongo words *se*, *mwana*, and *muntu* which can be used for persons of both sexes. The KCA can be summarily introduced in the following way:

- There are individualities and particular circumstances in our universe; thus our universe is an individuality; This possession of a particular individuality is a contingency;
- There is a necessary cause which includes this universe and explains its contingency; being related to an individual universe, this cause is an individual one.
- This possession of a necessary individuality implies the existence of other necessary causes endowed at least with a potential causation;
- The possession of an individuality, even by relative necessary causes, is a contingency;
- There is an absolute necessary cause including all the relative necessary individualities and explaining their contingency;
- As the greatest possible being, this ultimate cause is the Supreme Being.
- The Most High is absolutely infinite, infinite in the quantity of necessary relative individualities He includes, and in the quality of His individuality;
- The absolutely infinite nature of the Father implies that He is the sum total of reality; no reality exists outside of His absolute infinity.
- Being absolutely without contingency, the Father is indivisible; thus each relative necessary being, each Son of God, manifests the fullness of the divinity, the Verb.

This concept of the transcendent Supreme Being is the one defining the Bukongo as confirmed by Van Wing [26]: ‘Nzambi is unique, apart from everything else, invisible and yet living, acting in sovereignty, independent, elusive and inaccessible.’ (p. 305).

Since the Most-high includes all reality, it follows that creation, the temporal order, is a limited perspective of the eternal necessary plane in the temporal consciousness of a Son of God, the creator. But, as a necessary being, the creator cannot contain simultaneously a temporal and an eternal consciousness, therefore the former is illusory.

However, the illusory nature of the temporal plane is not attached to the good that appears in it, its substance being God, but to the limitation the perspective tries to imprint on that necessary good. This illusory nature is what Tempels [34] expressed in these terms: “the Bantus distinguish in the visible beings the exterior appearance and the being itself which is a force and an invisible nature” (p. 58).

Since the KCA depicts the phenomena of our temporal universe as contingent illusory perspectives of the spiritual reality which is totally good, man in the temporal plane is only the limited perspective of his individuality in the eternal plane as a Son of God; therefore, due to the absolutely non-contingent nature of God, man is never deprived of the Verb, though sin¹ reduces this divine fullness to potentiality.

About the existence of spirits in solar religion we learn this from the solar natural systematic theology, the KCA:

- Since the Father is indivisible, the Sons express His fullness (the Verb) and are inseparable from Him, the sum total of reality.
- Hence, the Father, the Son, and the Verb are inseparable in their substance, activity, and being; this is the solar trinity (see the comparison of its highest expressions in table 2). The Father acts eternally in the Son through the Verb. By the Verb the Son acts eternally for the Father.
- Being All-in-all, the Father is Spirit, the animating Principle of all reality [4]. Since the Father always acts through the Sons, each Son animates an aspect of reality.
- The good that appears in the temporal realm has its substance in the Father; therefore each Son is manifested in the universe of the creator as a Spirit, the animating principle of an aspect of reality.

These Spirits are called in Kongo culture *bakisi* [35], they animate things in the mineral, vegetal and animal realms. The mastery of the divine *bakisi* is the highest form of technology in traditional Africa [9].

The KCA demonstrates the transcendence of the Most-high; the Father has no consciousness of something outside Him, being absolutely infinite. He has no consciousness of the existence of a temporal realm. However, according to solar trinity, it is the Most-high who acts in the lower divinities through the Verb. This explains why prayers in solar religion are not addressed directly to the Most-high and the

¹ The concept of sin (*sumu*) is part of Bukongo because the notion of the commandments of God (“*nkondo mi Nzambi*” (Van Wing, 1956, p. 147) or “*khongo*” (Bittremieux, 1936, p. 133) was known of Kongo people, but *sumu* never includes an original sin.

existence of the intercession of the ancestors in the Bukôngo [21].

Table 2: The Highest Expression of Solar Trinity

REALM	EGYPT (Memphis theology)	SUMER	KÔNGO
Supreme Being	The Unnamed Sole Lord	An	Nzâmbi Ampûngu Tulêndo
Creator	Atom	Enki	Mbumba Lowa, the solar creator
The Verb	Ptah, the God of order	Enlil	Mpina Nza, the governor

This table compares the highest, i.e., heavenly, expression of solar trinity in Egypt, Sumer and Kôngo.

THE SCIENTIFICITY OF THE SYSTEMATIC NATURAL THEOLOGY OF THE KCA

The KCA, summarily stated above, includes in its present extension the following areas of theology: theology proper, theology of the Verb, cosmology, soteriology, anthropology, etc., it is thus a systematic natural theology [4, 21]. As a deduction starting from an empirical premise the conclusions of the KCA are scientifically valid because in a deduction “it is not possible for the premises all to be true while the conclusion is false” [36]. Moreover, its cosmology explains the dynamics of celestial bodies and the stability of atoms in a single theory: the solar holistic “theory of everything”.

This “theory of everything” has been proven through simple derivative mathematical calculation to be the simplest explanation of Newton’s law of gravitation [4]. Thus to the deductive nature of the KCA is added a mathematical verification of its cosmology as the bases of the scientificity of its systematic natural theology.

The A Posteriori Demonstration of the Basis of Solar Epistemology

The KCA has revealed deductively that the Most-high is the sum total of the necessary reality, any reality in the temporal realm is only a limited perception of the spiritual necessary reality. This implies that:

- Reality is spiritual because God is its sum total.
- Being the sum total of reality any truth is included in the Divine Mind and is revealed by Him as the knowledge of the divine through the hierarchy according to the solar trinity.
- Matter is only a limited perspective on spiritual reality because lower realms are only the limited perspectives of the necessary reality.

This clearly shows that solar science is based on a posteriori truths, while the main presupposition of lunar science (that reality is material) can never be demonstrated. Therefore, solar science inclusion of religion as one of its component, which allows us to

formulate our new theory the hermeneutics of ATR, has solid scientific ground.

HERMENEUTICAL IMPLICATIONS OF THE KCA

In order to draw the hermeneutical implications of all that has been said above about solar religion and solar epistemology, we must first of all underline the following characteristics:

- The ISA has revealed that solar science comprises three components: religion, wisdom and elucidative knowledge [9]; thus the opposition of religion and science which characterizes lunar science today (Magnan, n.d.) is absent in solar paradigm.
- The scientific nature of the KCA has been evidenced by its facto-deductive methodology and its convergence with Newtonian physics in a mathematically verified cosmology [4].
- The KCA covers the main areas of solar religion: theology proper, theology of the Verb, anthropology, cosmology, soteriology, etc. [4, 6].

These traits imply that any trend of solar religion contains a scientific, deductively demonstrable, content extending over the essential of its teachings. Being scientific, this content is universal; and being the law of God, its spiritual and ethical implications are opposable to all, especially since man is only a perspective of a Son of God [6].

“The actual use of theories and the construction of models in science involve the application of abstract theoretical structures to concrete situations” [36]; thus any science requires cultural adaptations to allow its implementation in given social milieus. These cultural elements are dictated by the sociological, economic, political, historical, philosophical, environmental, etc., factors which characterize the “concrete situation” in which the scientific content is to be implemented. This implies that the cultural content is not universal and should not be imposed on other people.

The existence of scientific and cultural contents in the records of solar religion can be instanced through Moses’ enacting the law of talion. From the KCA one can deduce that God is Love in this way:

“The Most-high is the sum total of the necessary realm, thus He is inseparable from every necessary being; moreover the Most-high has an eternal bond in the manifestation of His essence in the necessary beings.; therefore expressing infinite love for an infinite number of necessary beings, the Most-high is infinite Love” [4].

This scientifically implies that love is a divine law; it is opposable to all as a spiritual and ethical exigency. However in the implementation of this law among the Hebrews, who were still ingrained in unrestrained revenge, Moses found it indispensable to impose first of all the law of talion: “An eye for an eye, and a tooth for a tooth”. This was an indispensable temporary step in order to bring the Hebrew gradually to the perfect compliance to the law of Love. Thus the law of talion is part of the biblical cultural content, therefore it should not be systematically opposable to other cultures of the world.

One more instance of the existence of a solar content along with the cultural is offered by the religion of the Baganda of Uganda in which one can find this myth about the creation of their society:

“When Kintu, the legendary first king of the Baganda, came to the country, he was alone except for his cow. He ate its dung and drank its urine and enjoyed its company. One day, sliding down the rainbow from the sky (which was ruled by a king called Ggulu), came Ggulu's sons and daughters to have a look at the earth. One daughter, Nnambi, fell in love with Kintu and determined to marry him. Her brothers told their father, who advised them to steal Kintu's cow so that he would die. But Nnambi saw what happened and took Kintu to the sky to recover it. Ggulu set him impossible tasks: to eat 10,000 helpings of food and beer; to use a copper axe to cut a rock into firewood; to collect a pot of drinking water from the dew; and finally to find his own cow among 40,000 others. All these Kintu accomplished and drew wondering praise from Ggulu. He married Nnambi; and they went back to earth to breed the Baganda” [28].

Instead of discarding this religious record as sheer myth, we should compare it with the scientific content that the KCA constitutes. This argument demonstrated that to create a Son of God must leave the eternal consciousness for a temporal one. But since this move of the Son of God is not due to the bad use of his free will, the creator still has the memory of the eternal necessary plane, though in a limited extent; therefore this love-impelled descent led him to the highest intermediary plane; the creator was thus not deprived of the manifest expression of the Verb.

To descend lower than this intermediary plane would be for the creator to become a mortal, one who totally lost the divine consciousness due to the bad use of his free will, a sinner; such eventuality for the creator

is in a contradiction to his necessary nature. Hence, like for this initial creation which includes also a civilizing activity of the intermediary plane, the initial civilization of any lower plane is due to the descent of a God or Gods that are lower than the creator.

Therefore, the descent of the sons of Ggulu, the Sons of God, is confirmed by the KCA as a process of the civilization of the first humanity in any lower plane; thus the other details added to this scientific content are cultural. One must note the parallelism of this principle of civilization with Genesis 6: 1-4:

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose (...). There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown”.

Both accounts describe how the first humanity was civilized; these are the records of the apparition of the first solar civilization explained in Uganda as the first society of the Baganda and more clearly called in the Hebrew account the first “antiquity” (Louis Segond Version), which has not to be confused with our more recent antiquity.

The existence in solar spiritual records of a scientific content along with a cultural one implies that the very first step of the hermeneutical practice is to descry and separate these two contents. In the interpretation one must capitalize on the fact that:

- Scientific content has no cultural interpretative constraints; what is needed is its comparative study with the KCA to elucidate its nature. All that does not correlate with the KCA must be classified as cultural.
- Cultural content is always situational; its interpretation must be urged by the need to understand how the scientific content was contextualized in a given milieu; this understanding can offer useful inspirations for the present contextualization.
- When a content is not obviously cultural, but is not also within the explicit statement of the KCA, the interpretative attempt must first seek to know if it doesn't contradict the KCA:
 - If it does, it must be classified as a cultural content. A biblical instance of this case is John 1:17: “For the law was given by Moses, but grace and truth came by Jesus Christ.” This is in obvious contradiction with the KCA which implies that divine law accompanied ancient solar civilizations and grace always existed with man who is never deprived of the Verb by the Father; therefore this is a cultural element.

- If it doesn't, it is an area of the KCA which has not yet been covered. An instance of this case is the existence of seven heavens affirmed in many trends of solar religion [37]; it is not in contradiction with the KCA which doesn't rule out the existence of many temporal planes.

Hermeneutical practice is not any more a blind enterprise which takes the whole of any Holy Scriptures as "Word of God"; solar hermeneutics always urges the theologian to distinguish the "Word of God" from the additions that humanity willingly or unwillingly inserted in spiritual records, i.e., the cultural content.

LUNAR V. SOLAR HERMENEUTICS

Reason and the inerrancy of the word of God

One of the characteristics of Western philosophy is that by conceiving reason as an individual attribute of the cerebral cortex [38], it limits its capacity and reserves revelation to the field of religion and therefore extends the inerrancy of the Word of God to the whole Bible. Finally Western biblical hermeneutics takes this inerrancy as one of its presuppositions. Erkel [39] puts it in this way: "the sound interpreter of the Scriptures must commit himself to the full inerrancy and divine authority of [the Bible]" (p. 7).

African traditional epistemology differs from this view of reason; Kôngo culture depicts reason as a series of direct and/or indirect revelations. Alluding to this a Muesikôngo (person of Kôngo ethnic) say: "*ngîndu zinduakidi*", thoughts came to me; meaning that they came from higher planes. Abioje [40] pinpointed the same conception among the Yoruba of Nigeria:

"At a more private level, it is not uncommon to hear an African saying: "My mind told me", "Something told me"; "I come to realize that ...", and so on. These type of expressions indicate that revelation is an ongoing activity by which God continue to guide His people."

Thus according to solar epistemology any truth is revelation and religion is science; hence the possibility of an hermeneutics that can distinguish the true revealed Word of God from what human mind has inserted in the spiritual records. Solar hermeneutics allows us to make that separation without an a priori presupposition through the use of the KCA and the consequent distinction it makes between the scientific content and the cultural.

The Anomalous Generalization of the Cultural Content

By not making the distinction between the scientific and the cultural contents, lunar interpretation leads to the anomalous generalization of the later. An instance of this case is Israel being taken as the only beloved of God according to Exodus 4:22: "Thus saith the Lord, Israel is my son, even my firstborn."

It is the generalization of such cultural content that led of the cases of disparaging and demonizing other religions of the world by the Western missionary hordes. This kind of generalizing interpretation led to what Malcolm X called "the greatest single ideological weapon for enslaving millions of non-white human beings" [41]. Solar hermeneutics gives us a scientific tool for avoiding this sad amalgamation.

On Hermeneutical Circularity

Lunar Christian hermeneutics starts from the inerrancy of the Bible; thus to establish the truthfulness of the "Word of God", seen by the scholastic as the whole Bible, it assumes this truthfulness at the very first step.

Solar hermeneutics starting from the KCA avoids this circularity, because this cosmological argument is not presupposed on a given record of the "Word of God", and the truthfulness in solar hermeneutics is assumed to be in the very statement of the KCA. Thus to judge the truthfulness of any religious record, the interpreter establishes its correspondence with the KCA, in this way solar hermeneutics avoid any circularity.

Multiplicity of Interpretations

The lack of a neutral standard for the appreciation of religious truth in lunar hermeneutics has led to the multiplicity of interpretations of Holy Scriptures. This multiplicity was first the result of the allegorical interpretation and it led to the need of "some kind of norm or authority to distinguish between acceptable and unacceptable interpretations" [2]. The present multiplicity of Christian churches doesn't prove that making the message of the Christ central, as an answer to this demand of unity, did solve the problem.

The problem of the diverse theologies didn't imply any divergence in Egyptian solar religion; an author says of the Egyptian: "the contradictions which we find in the articles of his creed never troubled him; he never perceived them, or if he did they were ignored" [22]. This attitude is today better understood by the elucidation of the existence of a core scientific unifying content in the solar religion: the KCA.

TOWARDS A UNIFIED AFRICAN SPIRITUAL CULTURE

One of the difficulties found in the study of the ATR is the multiplicity of African spiritual cultures. This factor first led Mbiti [42] to eschew any concept of a unique ATR; though later his view evolved due to the existence of "similar features that makes it meaningful to speak collectively of African Religion in the singular" [43]. The multiplicity of african spiritual cultures renders it difficult for the diasporic Africans to indentify with a continental culture.

Thanks to solar hermeneutics this problem can now be solved: however various, the religious traditions of Africa can be unified by separating the cultural contents from the unique scientific one. Thus what is needed in the unification of African spiritual cultures is first to determine in any given ethnic the nature of the devolution of its trend of ATR from the original solar religion.

Once the nature of the devolution is seized, the theologian can work both to state the new cultural content that is needed for the present society, and to reestablish the divine mystery initiatory teaching in that given African society. This will naturally lead to a federative African culture.

CONCLUSION

Hermeneutics, as a theory of interpretation, has a long tradition in Western thought. From the grammatical and allegorical textual interpretation, it evolved toward philosophical hermeneutics which finally embraced epistemological context in which the author operated.

Capitalizing on this evolution of Western hermeneutics, we urged the development of solar hermeneutics, as a trend adapted for the study of spiritual records of solar religion. This move was impelled by:

- The statement of a naturalized epistemology of African indigenous knowledge.
- The demonstrated existence of a solar religion characterizing the civilizations of ancient Egypt, Sumer, as well as primitive Christianity and traditional Africa which was preserved in the Kongo religion..
- The demonstrated scientific nature of solar religion evidenced by the Kemet cosmological argument (KCA).

Solar hermeneutics imply the existence in any trend of solar religion of a scientific content and a cultural one. While the scientific content has a universal value, the cultural one is a situational element necessary for the contextualization of the scientific content, therefore it is not universal.

Through comparative study, solar hermeneutical practice separates the scientific content from the cultural ones and enables the African theologian to create new cultural contents adapted to the create new cultural content adapted to the present situation of their communities. Moreover solar hermeneutics in extracting the scientific content in any African spiritual culture will eventually help in the emergence of a unified African culture based on the KCA.

REFERENCES

1. Forster, M. N. (2006). Hermeneutics. Retrieved from

<http://philosophy.uchicago.edu/faculty/files/forster/HERM.pdf>.

2. Lategan, B. C. (1992). Hermeneutics. In D. N. Freedman (Ed.). *Anchor Bible dictionary* (Vol. 1, pp. 149-154). London, England: Doubleday,
3. Green, G. (2005). Hermeneutics. In J.R. Hinnells (Ed.). *The Routledge companion to religious studies* (pp. 392-406). London: Routledge.
4. Luyaluka, K. L. (2014). Religion and science conversion possibility: towards the formulation of a systematic theodicy of the African indigenous religion and its reinterpretation of empirical cosmology. *Journal of Pan African Studies*, 7(7), 108-139.
5. Luyaluka, K. L. (2012). The Elucidation of Afrocentricity in Christianity through Hierarchical monotheism and its redefinition of Black theology. Accepted for publication in *Black theology an international journal*. <http://dx.doi.org/10.1080/14769948.2017.1359968>
6. Luyaluka, K. L. (2017). African Indigenous Religion and Its Ancient Model Reflections of Kongo Hierarchical Monotheism. *Journal of Pan African Studies*, 48(2), 165-185.
7. Mabika Nkata, J. (2002). *La Mystification fondamentale*. Lubumbashi, Democratic Republic of the Congo: Presse Universitaire.
8. Asante, M. K. (2007). *The Afrocentric manifesto*. Malden, MA, USA: Polity Press.
9. Luyaluka, K. L. (2016). An Essay on Naturalized Epistemology of African Indigenous Knowledge. *Journal of Back Studies*, 47(6), 497-523.
10. Sagaut, P. (2008). Introduction à la pensée scientifique moderne. Retrieved from <http://www.lmm.jussieu.fr/~sagaut, 2008>.
11. Magnan, C. (n.d.). Les Gros mensonges des cosmologistes. Retrieved from <http://www.dogma.lu/txt/CM-MonsongesCosmologistes.htm>.
12. Wiredu, K. (1998). Toward decolonizing African philosophy and religion. *African studies quarterly*, 1(4), 17-46.
13. Ani, N. C. (2013). Appraisal of African epistemology in the Global System. *Alternation*, 20 (1), 295-320.
14. Maspero, G. (2013). *A history of Egypt, Chaldea, Syria, Babylonia and Assyria*, Vol. 1, Part B, Retrieved from <http://www.gutenberg.org>,
15. Kramer, N. S. (1981). *History begins at Sumer*, (Pennsylvania: University Press.
16. Bentley, H. (1895). *The dictionary and grammar of the Kongo language*. London, England: Baptist Society.
17. Pierre, N. (2001). *Moïse, l'Africain*, Paris, Menaibuc.
18. Stedman, R. (2012). The 400 years between the Old and New Testament. Retrieved from <http://www.templemount.org/0240.html>.
19. Windsor, R. R. (1969). *From Babylon to Timbuktu*. Chicago, IL: Windsor Golden.

20. James, G. G. M. (1954). *Stolen legacy*, Retrieved from <http://www.sacred-texts.com/afr/stle/stle05.htm>.
21. Luyaluka, K. L. (2010). *La Religion Kôngo*. Paris: l'Harmattan.
22. Sayce, A. H. (1903). *The Religions of ancient Egypt and Babylonia*, Edinburgh: T. & T. Clark.
23. Rawlinson, G. (1886). *Ancient Egypt*, London, Retrieved from <http://www.gutenberg.org>.
24. Van den Dungen, W. (2010). *The Pyramid Text of Unas*. Retrieved from http://www.maat.sofiatopia.org/wenis_text.htm.
25. Cuvelier, P. (2006). *La Mythologie Mésopotamienne et les récits du Déluge*. Retrieved from <http://www.normalesup.org/~pcuvelier/wwwmythes/Expousemythologiemesopotamienne.pdf>. 2006.
26. Van Wing, J. (1956). *Etudes Bakôngo*, 2nd ed. Bruxelles: Librarie Falk fils.
27. Bittremieux, L. (1936). *La Société secrète des Bakhimba au Mayombe*, Bruxelles: Librairie Falk fils.
28. Welbourn, F. B. (1968). *Atoms and Ancestors*, Bristol.
29. Hounon, M. V. D. (2001). *Vodun*. Retrieved from <http://ipoaa.com/Vodun.htm>.
30. Houessou-Adin, I. (2009). *Mawu-lisa*. In M. K. Asante & A. Mazama (Eds). *Encyclopedia of African religion* (411-413). Thousand Oaks: SAGE.
31. Asante, M. K., & Mazama, A. (2009). *Introduction*. In M. K. Asante & A. Mazama (Eds). *Encyclopedia of African religion* (pp. xxi-xxx). Thousand Oaks: Sage publication.
32. Fukiau, A. (1969). *Le Mukongo et le monde qui l'entourait*, Kinshasa: Office National de la Recherche et du Developpement.
33. Thompson, B., & Jackson, W. (2001). *The Case for the existence of God*, Montgomery: Apologetics Press Inc.
34. Tempels, P. (1945). *La Philosophie bantoue*, Elisabethville: Lovania.
35. Johannes J. E. (2008). *Dogs in the spiritual world of the Kongo People*. *The Official Bulletin of the Basenji Club of America* 41(2): 16-17. April/May/June.
36. Ladyman, J. (2002). *Understanding philosophy of science*, London: Routledge.
37. Massey, G. (2010). *The Hebrew and other creations fundamentally explained*, Retrieved from <http://hpb.narod.ru/HebrewCreations.htm>.
38. Crolius, A. (2000). *Unsequestered spirites*. *Window on the news*. Boston: Christian Science Publishing Society, May 23.
39. Erkel, D. M. (1999). *A Guide to basic Bible interpretation*, Thousand Oak: Chruch in Focus.
40. Abioje,, O. P. (2005). *Divine revelation in Christianity and in African religion: a comparative analysis*. In S. O. Abogunrin (Ed.). *Decolonization of biblical interpretation in Africa* (Chap. 26). Nigeria: Nigerian Association for Biblical.
41. Malcolm X. (1999). *The Autobiography of Malcolm X*. Retrieved from http://al-rasid.com/shared_uploads/The.Autobiography.of.MalcolmX.pdf.
42. Mbiti, J. (1970). *African religions and philosophy*. New York, NY: Anchor Books.
43. Mbiti, J. (2010). *Peace and reconciliation in African religion*. Retrieved from <http://www.upf.org/resources/speeches-and-articles/3226-js-mbiti-peace-and-reconciliation-in-african-religion>.