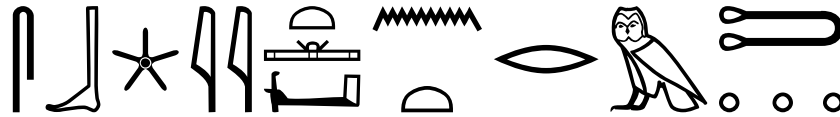




kmyt/Kemyt

[Books of the Black Land]



sb'yt nt rmt/sebAyt ent Remetch

[Disquisitions of the Blacks-Afrikans]

AFRIKOLOGY PHILOSOPHY SERIES

Pan-Afrikan Ethics for Pan-Afrikan Public Policy & Public Administration

Volume I

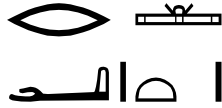
Third Edition



'mb'kisy dwkwwmwrny/Ambakisy e Dukuzumurenyi


General Editor

Excerpt




r' mdj't/Ra MdjAt

[Kush/Kemet: Introduction]


For well nigh six centuries  **rmj/Remetch** [Kush/Kemet: Autochthonous

Humanity, the Blacks-Afrikans] have undergone a massive military, political-economic and

Utamaduni [Kiswahili: Culture] onslaught from Eurasians multinational firms and


militaries, the genocidal  **hiw/Hiu** [Kush/Kemet: Beast], that has

seen and continues to witness the murder of hundreds of millions of

 **rmj/Remetch** [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans], women,

men and children,  **rmj/Remetch** [Kush/Kemet: Autochthonous Humanity, the

Blacks-Afrikans] military defeat and the concomitant complete loss of

 **rmj/Remetch** [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans] political-

economic sovereignty, the subjection of the territorial states of the



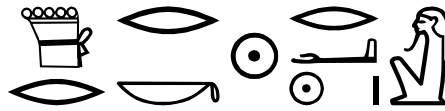
rmt/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans], the loss

of **Uweza wa Afrika** [Kiswahili: Afrikan Power]. For the first time in tens of thousands



of years, **rmt/Remetch** [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans]

who once had reigned supreme



dr rk r'/Der

rek Ra [Kush/Kemet: Since the time of Ra] until the fall of the **Utamaduni Mkubwa** [Kiswahili:



High Culture] of **kmt/Kemet** [Kush/Kemet: 'Land of the Blacks'] c. 3716 KC [c. 525

BCE], but who continued to control, administer and successfully defend and

expand sovereign and powerful principalities and other types of political-

economic states from c. 3716 – 6122 KC [c. 525 BCE – 1881 CE] were, wherever they

were found on the earth, as a result of military defeat to Eurasian powers c.

6122 – 6155 KC [c. 1881 – 1914 CE], subjugated vassals and colonized, neo-colonial

slaves owned by foreign powers.

These past six hundred years have been an era of relentless Eurasian



imperialism whereby the genocidal **hiw/Hiu** [Kush/Kemet: Beast]

has grown fat, powerful and wealthy through the oppression, continued

exploitation and carefully orchestrated depopulation management of



rmṭ/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans], while



rmṭ/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans] the world

over have endured the centuries long **Maafa Mkubwa** [Kiswahili: Great Suffering], the



k'rr/kArer [Kush/Kemet: Great Destruction] of




rmṭ/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans] agency.

This sanguinary imperialist era drenched with the sacred blood of the



rmṭ/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans], in these

times of the hegemony of the  **hiw/Hiu** [Kush/Kemet: Beast] during its last six decades has been one that has seen the totality of international political economy, the global arena for the desperate struggle for political and economic power, for global dominion, contested by on the one hand the metropolitan countries of western Eurasia, the old guard of the imperialist powers in their contemporary guise of the Group of 7 (G7) imperialist nation-states led by the arch-Eurasian settler colonialist nation-state of the

United States and on the other the neocolonial nation-states of the



rmt/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans] and many

of the rest of the peoples of the global south. The contestation began with

the national **Ukombozi** [Kiswahili: Liberation] movements that sprang back to life



amongst the **rmt/Remetch** [Kush/Kemet: Autochthonous Humanity, the Blacks-

Afrikans] c. 6197 KC [c. 1956 CE]. Though while the Eurasians knew that global

power, global dominion was at stake far too many of the national **Ukombozi**



[Kiswahili: Liberation] movements of the **rmt/Remetch** [Kush/Kemet:

Autochthonous Humanity, the Blacks-Afrikans], due to the Eurocentric schooling, acculturation

and professional training of the vast majority of the leadership sought some

form of global peaceful coexistence and mutual friendship with the settler



colonialists, with the **hiw/Hiu** [Kush/Kemet: Beast]. Economic

development being seen generally as integration into the global economy as

equal competitive partners along a path of one of three Eurasian economic

programs i.e., Capitalism, Socialism or Communism.



Though much of the leadership of the **rmt/Remetch**

[Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans] fell prey to their Eurocentric training, with the exceptions of such luminous lights as Osagyefo Kwame Nkrumah, Abdulrahman Mohamed Babu, Thomas Sankara, Maurice Bishop, Isaias



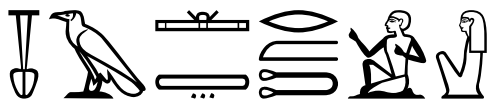
Afwerki etc. the **rmt/Remetch** [Kush/Kemet: Autochthonous Humanity, the

Blacks-Afrikans] grassroots, perhaps best exemplified in the radical grassroots of



rmt/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans] in **Ayiti**

[Kreyol ayisyen: Haiti] (who have fought none stop since the first foreign boot attempted to put them back into the chains of Eurasian enslavement c. 6032 KC – present [c. 1791 CE - present]), during these last six decades have kept alive the struggle for the reestablishment of **Uweza wa Afrika** [Kiswahili: Afrikan Power] under




the banner of **sm³ t³ rmt/smA tA Remetch**


[Kush/Kemet: 'Unite (the) Lands (of the) Blacks-Afrikans,' Pan-Afrikanism]. Since the abject failure of flag independence, the radical actions and sentiments have continued to percolate just below the surface in every neocolonial nation-state of the



rmt/Remetch [Kush/Kemet: Autochthonous Humanity, the Blacks-Afrikans].

Hetep [Instructions of the Governor of the City, the Prime Minister Ptah-Hotep] is a contribution to the


continued political struggle and ultimate  **wnpw/**

Unpu [Kush/Kemet: Triumph, Victory] of global  **rmṯ/Remetch** [Kush/Kemet:

Autochthonous Humanity, the Blacks-Afrikans] for **Ukombozi** [Kiswahili: Liberation],

 **whm mswt/Wehem Mesut** [Kush/Kemet:

Rebirth], the reclamation of **Uweza wa Afrika** [Kiswahili: Afrikan Power] and

 **smṯ tṯ rmṯ/ smA tA Remetch**

[Kush/Kemet: 'Unite (the) Lands (of the) Blacks-Afrikans,' Pan-Afrikanism].


Let us raise the  **išnn/Ishenn** [Kush/Kemet: War Cry] against the

Eurasian  **hiw/Hiu** [Kush/Kemet: Beast]:



ḥft.k rdi n sdt sbiw ḥr wy.f k̄s nḥm n r' nmtt.f msw bdš n wn.sn


Enemy yours given to fire, Evil One Overthrown, Arms tied, taken away Ra legs his, Evil children
(of) Rebellion, Not Exist they (again)¹

Let us  **w³³/uAA** [Kush/Kemet: To Think, To Meditate, To Take Counsel] :

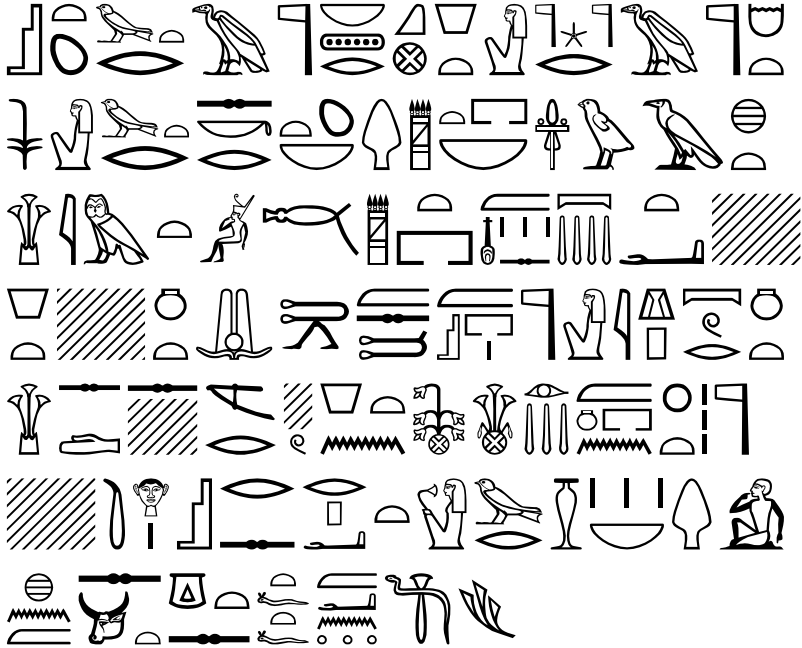


iw n ʒst ḥry ʒḥt-st ʒst r-st m tʒw n ʒnh tʒ-st hr dr mnt mdw-st sʒnh gʒw hty

Come Auset with glory her, speech her, with breath of life, utterances her, concerning drive out
sicknesses, word her, restore life (to) deprived throat²





¹ Papyrus of Ani, Plate I, Line 9 – 11. For  **mdw ntr/Medu Netcher** [Kush/Kemet: Words of God] text see E. A. Wallis Budge, The Book of the Dead. The Papyrus of Ani in the British Museum. The Egyptian Text with Interlinear Transliteration and Translation, a Running Translation, Introduction, Etc. (London: Harrison and Sons, 1895)

² E. A. Wallis Budge, Gods of the Egyptians or Studies in Egyptian Mythology Volume I (London: Methuen & Company, 1904) pp. 373, 380.

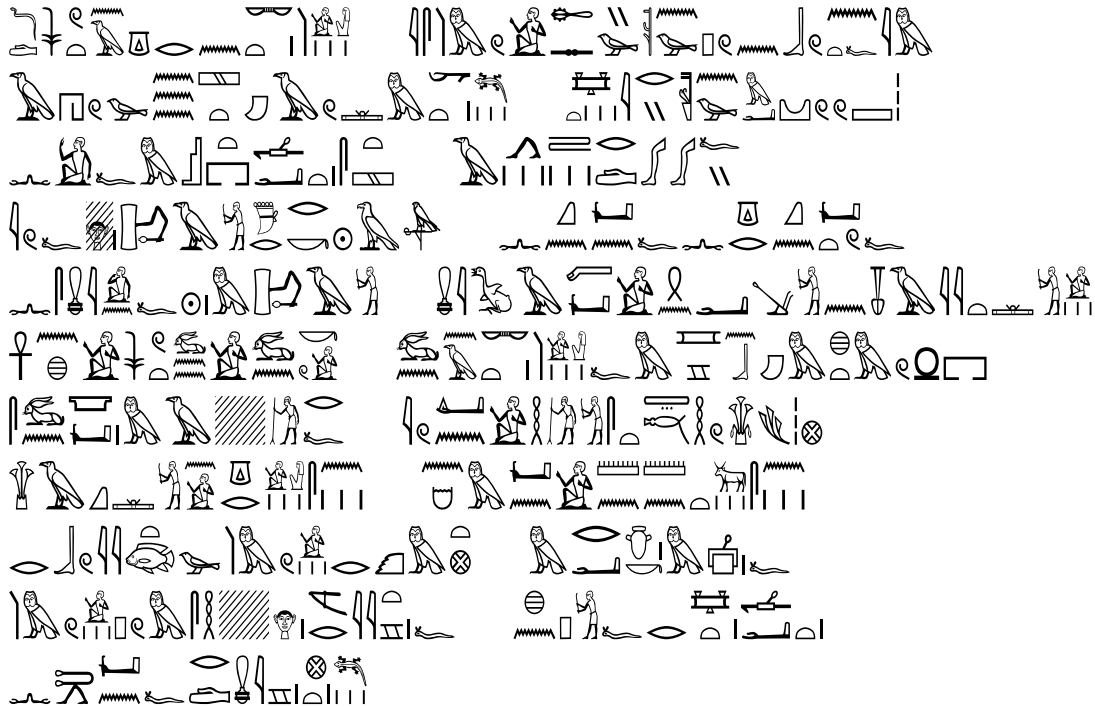


ꜣst wrt mwt-nꜥr nb(t) lw-rk hmt-nꜥr dwꜣt-nꜥr drt-nꜥr mwt-nꜥr hmt-nsw wrt skrt nb(t) hkrw ꜥht nb(t) ꜣbw ꜣhꜥt imty mh ꜥht m nfrw.s idt ꜥht hnwt rꜣwt ity(t) gꜣst m st-nꜥry(t) igp(t) wrꜥ m ꜣhd.s srit bnr(t) mrwt hnwt n(t) ꜣmꜥw mhꜣw ir(t) mdw m-hnw Psdt Sꜣm.tw hr st-r.s iryt-pꜥt wrt-hswt nb(t) iꜣmt ꜥnms ꜥnt.s tftꜥ m ꜥntyw wꜣd

Auset, the Great, the Mother of Netcher, the Woman of Philae, the Spouse of Netcher, devoted to Netcher, the Hand of Netcher. Mother of Netcher, Spouse of the King, Embellisher, the Infatuation of the Land, the Great Nurturer, the Effulgence, the Sweet Scented One, the Seat of Enthusiasm and Divinity the Tears of the Sky which brings forth the verdure of the land, the Virtuous One, Beloved, the Woman of the Two Lands. The guide of the Ennead, the Seat of Kingship. The Sovereign Balance of the Two Lands, She who is adored, the One bathed in the Sacred Waters of Pure Myrrh.³

³ For  **mdw nꜥr/Medu Netcher** [*Kush/Kemet: Words of God*] Transcript see:  **pr mr/Per Mer** [*Kush/Kemet: Temple of Auset*] on  **piꜣt wꜣb/Piat Wab** [*Kush/Kemet: Pure Island*] of  **iꜣt rk/iAt Rek** [*Kush/Kemet: Philae*]. Also: Georges Benedite, Description et Histoire de L'ile de Philae Premiere Partie Textes Hieroglyphiques (Paris: Libraire de La Societe Asiatique de L'ecole des langues Orientales Vivantes, de L'ecole du Louvre, 1893) Tableau III pp. 62; Louis V. Zabkar, "Six Hymns to Isis in the Sanctuary of Her Temple at Philae and Their Theological Significance Part I," The Journal of Egyptian Archaeology, Vol. 69 (1983) pp. 115-137; Louis V. Zabkar, Hymns to Isis in Her Temple at Philae (London: University Press of New England, 1988) pp. 39-45.

Let us  **sh³/SkhA** [Kush/Kemet: Remember, Recall to Mind]:



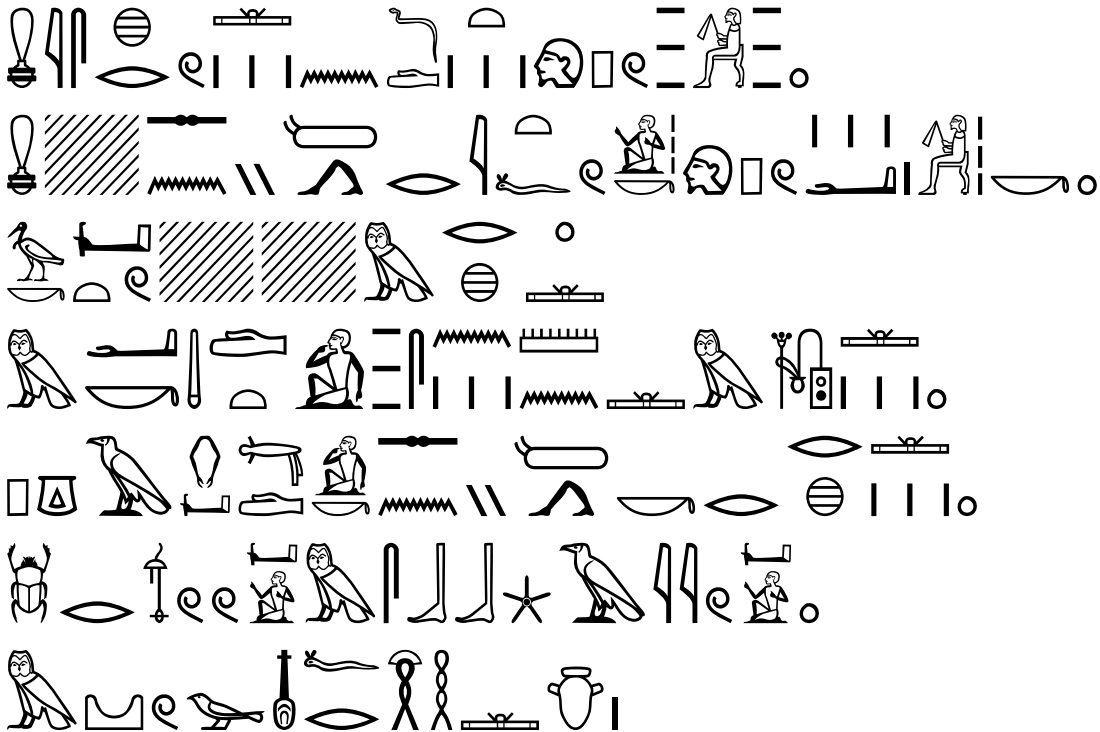
**dd swt n₃ gr n pdt ꜣmw hsy gn wr pw nbw ntf whi mw st hmt aw m ht ašw m₃tn iry gn wr m₃tn dw dww
n i.f m st wa stš nmtt phr r rdwy.f ꜣw.f hr ꜣh₃ dr rk hrw n kn in.f n kn ꜣtw.f n smi in.f r₃ m ꜣh₃ mi ity₃ sni
smꜣyt ꜣnh₃ i swt wnn i wnw kꜣi wn n₃ pdt m mr nb h mt m htmw swn m₃ r₃.f iwn i hwi st t₃ mh₃w
hꜣq .n .i gr šnw nhm.n i mnmnt šnw r bwt bin ꜣmw r kmt m ra ib.k m sꜣ.f ꜣmw pw msh hr mryt.f xnp.f r
m₃tn wa n iti nf r dmi aš₃**

Speech concerning this also foreigners (the) Asiatic vile, (the) Great Ruler, he is, Honored Lord, he Lack (of) water, without trees many, Paths their (of the) Great Ruler, roads (are) Bad, (because of) mountains, Never he place one, departs (always), Journeys, Travel Around, On foot, His, All, Fighting Since Time Horus, Never conquerors does he, Never conquered Places his, Never Announces he, Day of War, (Comes) Like a Thief, fights (as a) confederacy, Live I, But Exist I, Exist Reflect, Exist these Foreigners (like) Bundle (of) tied Cowards in a fortress Opened (and) Afflicted, Perished, Because of words his, Joined Together I, Strike Them, Delta Work Devastation, Plunder Capture Have I, also People Finally Carried Away I Herds of Cattle Said Abominable, Wicked Asiatics name (of) Kemet Also, Do Not Heart Yours, Be Concerned About He, Asiatic, He is Crocodile Upon Embankment His Will Snatch Him Who is on Path Alone, Never Conquer Those (of) Town (of) many

“Words with regards to the foreigners, the vile Aamu Asiatic, his environment is inhospitable, short of water and trees, the roads pass through the rocky terrain of mountains and are difficult to travel. The Aamu Asiatics doesn’t have a permanent home. Rather than settling in one place he traverses the desert by foot in constant search for the necessities of life of which there is a dearth in the desert. Fighting since the times of Horus, he has been belligerent towards all men. He has never conquered in war; however, he has never been overpowered and conquered. He does not follow tradition and make war in the season of war. Instead, he attacks like a thief, fighting as a confederacy. As I live, as I exist and reflect, I see that

these foreigners exist like a bundle of yoked cowards in a fortress. Therefore, I opened and afflicted them causing many of them to perish. Because of his words I united our peoples of the Delta and struck them in power and worked devastation upon the Aamu Asiatic. I plundered their land and took captives of their people and lastly, I carried away their cattle. So devastating was I that the Aamu Asiatics say that the name of Kemet is abominable and wicked. But do not concern yourself with him, for the Aamu Asiatic is like a crocodile on the embankment of the river, a single person he will snatch who is upon the path alone, but he will never raid a large city of many people.”⁴

Let us  **kʷi/kAi** [Kush/Kemet: Think About, To Reflect]:



irt mi šḥprw n ddt tpw ʿw mi... sny sny rʔ atw.f ʿ.k tpw ʿw b:k nḥtw m rḥ m ʿk mdt sn mn m sšw pg: šdi sny sny.k r rḥ ḥprw m sb:yw mdw wr nfr w:ḥ ib

Act according to what has been said by the ancestors, Copy Them, Words of Fathers his, ancestors you Reward Victories...of knowledge, use sayings theirs established in books Open, Read, Copy Them You, words (of) knowledge, Become (their) Teachings, Words Mighty Beautiful, Apply (for) Intelligence

“Consider the Ancestors as an archetype of the Ideal and emulate them in thought and deed, for what we create is brought forth from right knowledge. Look, and meditate on how their words are engraved in

⁴ Aksel Volten, Zwei Altagyptische Politische Schriften, Die Lehre Fur Konig Merikare (Pap. Carlsberg VI) und Die Lehre Des Konigs Amenemhet (Kobenhavn: Einar Munksgaard, 1945) pp. 47-50.

nswt ds.f dd.f
 rdi m hr n hnmmt
 ḥprt.sn n hnt ḥr ḥr
 nt aq ib.sn m ḥt mnw pn iri tn n it.f
 mdwt.sn mtmt
 dsr mh irt.sn n m ḥt ...

ist ib hr itt int
 hr.k aq mdw wr ʒꜣ
 mʒti.sn mnw m ḥt rnpwt
 sddt.sn m ir tn⁶

King self his, spake she,
 Call attention too, Children of the Sun
 Future them, (of) task concerning
 Intimate heart theirs, on account of monument this, created this, father his
 Words theirs, discussion (of)
 Sacred plan, purpose theirs future...

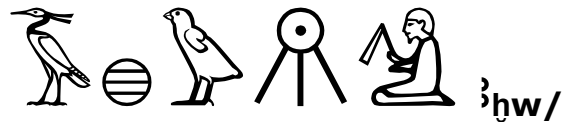
Now, heart (in) terror, moving to and fro
 Concerning your (posterity) mind, intimate words great
 What one sees they, monument future years
 Description theirs, created this

The King herself she spoke: Listen Children of the Sun, you of the future concerning this thing that I have done. What are the words of your heart concerning this monument that I have created for my father? What do you say posterity as you discuss this sacred project and its purpose? ...Now there is terror and dread moving to and fro in my heart concerning your thoughts and the import of your mighty words upon my deeds. What do you see when in future years you look upon this monument? How do you perceive it and why it was created?



And adapting the words of **Mhenga** [Kiswahili: Ancestor]

imn-ḥnmt ḥʒ.t-šps. wt/Khnemet Amun Hatshepsut [Kush/Kemet: United with Amun,



Foremost of Noble Ladies] let us move forward in this

⁶ Kurt Sethe, Urkunden Der 18. Dynastie (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1906) pp. IV 364 – IV 365.

Akhu [Kush/Kemet: Spirit]:

“Indeed, now my heart is vexed violently. I am tormented in the night as thoughts of uncertainty cloud my mind. I am in confusion, as I contemplate deeply about what the people say, about what is said of me today and what shall be said of me in generations to come. All who shall see my work in the years and millennia to come and who will speak of what I have done. How shall it be judged? Has my work been in the best interests of the people? Have I met the divine standard? Have I set the proper example? Have I done what is right and true?”

Se pou nou goumen [Kreyol Ayisyen: Let us fight]!

Mapambano Yanaendelea [Kiswahili: A luta continua]!

Pamoja Tutashinda [Kiswahili: Together we shall be victorious]!



ɩmbɩkisy dwkwmmwrny
Ambakisye Dukuzumurenyi

Accra Kubwa Zaidi, Ghana
Afrika ya Magharibi
6264 KC [2023 CE]