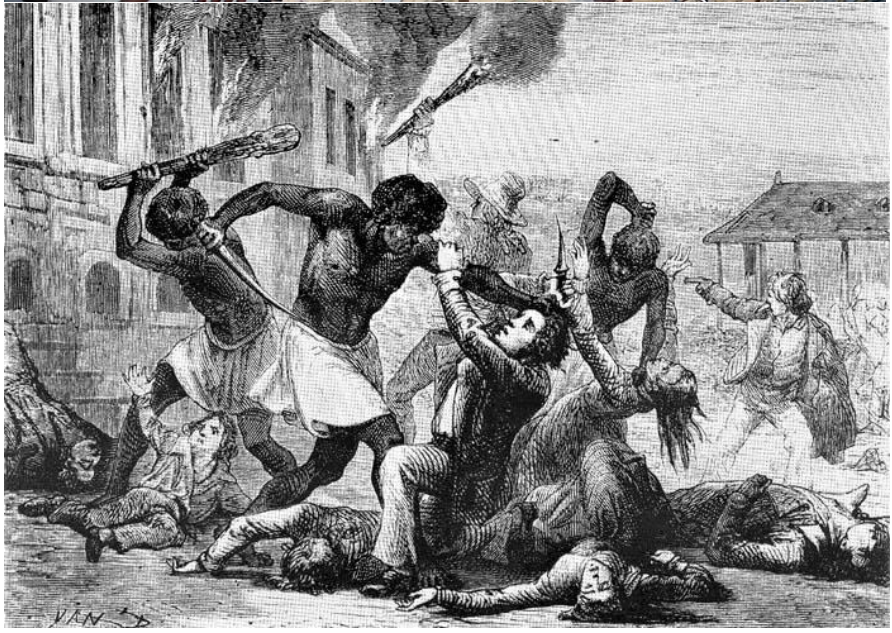




ƆBENFO ƆBÁDÉLÉ KAMBON

The Construction of Black Civilization, Volume I: The Classical Origins of *sḫm Km* 'Black Power' "Pan-Afrikanism" and The Dikènga Theory of Self-Identification as  *Kmt(.y.w)* 'Black People'

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[1] Dedicated to the memory of Ɔbenfo **Nana** Kamau Kambon as this work serves as the intellectual basis for the solution to the #1 problem on planet earth. It is also dedicated to Nana Chancellor Williams as it is an intentional and conscious extension of his work as this study would not have been initiated if not for **Nana** Chancellor Williams, *The Destruction of Black Civilization: Great Issues of a Race from 4500 BC to 2000 AD* (Chicago: Third World Press, 1974). In this text, endonyms of  *Kmt(yw)* 'Black People' are vastly preferred terms to describe Black people and  *Kmt* 'The Black Nation/Nation of the Blacks' as they are wholly indigenous and link the continent to the Blackness of the indigenous people ourselves. The etymologically opaque term "African", on the other hand, can and has been used by non-Black invaders such as Gaddhafi to foist a growing anti-Black pro-arab continentalist counterfeit "Pan-Africanism" upon the unwary. See **Nna** Chinweizu on jettisoning "African" as identificatory terminology **Nna** Chinweizu Ibekwe, "Pan-Africanism Revisited I-Prologue—a Critical and Neshnicentric History," (Accra Forthcoming). In keeping with the tradition to which we are committed, we refer to all Ancestors and Elders with designations of respect such as "**Nana**," "**Kuku**," "**N'kulu**," "**Baba**," "**Mama**," "**Agya**," "**Tâta**," "**Tate**," na kadhalika (*n.k.)*, (see Appendix A for complete list and translations of titles).

[2] Al-Maghrabi Bayek, *Seti I Trampling the Libyans, Painted Plaster Cast in the British Museum, Number Ea91038,H of a Relief at Karnak,* 2008. (Creative Commons CC0 1.0 Universal Public Domain Dedication); Unknown, *Haitian Revolution - Black Slaves Killing White Slavers,* 1800. (Public Domain)

"[…] the whites are the implacable foe, the traditional and everlasting enemy of the Blacks. The compelling reason for publicly putting this declaration in its historical context is clear: The necessary re-education of Blacks and a possible solution of racial crises can begin, strangely enough, only when Blacks fully realize this central fact in their lives: The white man is their Bitter Enemy. For this is not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history."[3]
– Nana Chancellor Williams, The Destruction of Black Civilization

"The history of Africa will remain suspended in air and cannot be written correctly until African historians connect it with the history of Egypt [...] The African historian who evades the problem of Egypt is neither modest or objective, nor unruffled, he is ignorant, cowardly, and neurotic."[4]
– Maam Cheikh Anta Diop, The African Origin of Civilization: Myth or Reality

"African champions must break the chain that links African ideas to European ones and listen to the voice of the ancestors without European interpreters."[5]
– **imAxw** Djedi Shemsw Jehuty (**Baba** Jacob Carruthers)

"History teaches us how not to be a fool twice."[6]
– **Ɔbenfoɔ** Nana Kamau Kambon (Nana Abibifahodie)

[3] Williams, *The Destruction of Black Civilization: Great Issues of a Race from 4500 BC to 2000 AD*., 329.
[4] Nananom C.A. Diop and M. Cook, *The African Origin of Civilization: Myth or Reality* (Chicago: Chicago Review Press, 1989).
[5]  *im3ḫw* J.H. Carruthers, *Mdw Nṯr* (London: Karnak House, 1995).
[6] Ɔbenfo Nana Kamau Kambon, *The Kambondigm of Everything You Need to Know(Ledge) Relative to Black Liberation): Black Liberation and White Terror Domination Explained to Dummies* (Raleigh, NC: BlackNificent Books, 2011).

CONTENTS

The Construction of Black Civilization, Volume I: The Classical Origins of  *sḫm Km* ‘Black Power’ “Pan-Afrikanism” and The Dikènga Theory of Self-Identification as  *Kmt(.y.w)* ‘Black People’ ii

CONTENTS v

TABLE OF FIGURES viii

PREFACE xi

ACKNOWLEDGMENTS xv

PART I 1

Literature Review and Introduction 1

CHAPTER ONE 4

Introduction and Literature Review: Literature on the Ancient origin of *sḫm km* ‘Black Power’ “Pan-Afrikanism” by  *Kmt*(*.y.w*) ‘Black People’ 4

CHAPTER TWO 12

What was the Relationship between “Pan-Afrikanism” and Blackness as Conceived by those who Coined the Term? 12

CHAPTER THREE 44

Conceptual/Theoretical Framework: Dikènga Theory of  *Kmt*(*.y.w*) Consciousness 44

CHAPTER FOUR 59

Methodology: Twelve (12) Evaluative Criteria and Organizing Principles for Textual Analysis and the 3Rs (Relate, Relative, and Relevant) 59

PART II 67

Primary Source Texts from  *Kmt* ‘The Black Nation/Nation of the Blacks’ Demonstrating the Ancient  *Kmt*(*.y.w*) ‘Black People’ Origins of *sḫm km* ‘Black Power’ “Pan-Afrikanism” 67

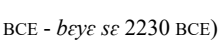
CHAPTER FIVE 70

(*bɛyɛ sɛ* 3200 BCE - *bɛyɛ sɛ* 3000 BCE) The  *ḥr Nˁr-mr* ‘Heru Narmer’ Palette 70

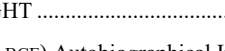
CHAPTER SIX 92

(*bɛyɛ sɛ* 2320 BCE – *bɛyɛ sɛ* 2280 BCE) Autobiography of  *ḥˁty-ˁ m-r šmˁw* (*i*)*m*(*i*) *is*(*t*) *sꜣw nḫn ḥr*(*i*)*-tp nḫb smr wˁt wni* ‘Foremost of the local rulers, Superintendent of the Upper Kmt, One who is in the palace, Guardian of Nxn, Uppermost of Nxb, Sole Companion, Weni’ 92

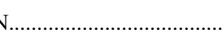
CHAPTER SEVEN 138

(*bɛyɛ sɛ* 2250 BCE - *bɛyɛ sɛ* 2230 BCE) Autobiography of  *smr-wʿty, ḫry-ḥbt, (i)m(i)-r-ʿ.w* ‘Sole Companion, Reader of Ritual Instructions, Overseer of Interpreters, Harkhuf’ 138

CHAPTER EIGHT 168

(*bɛyɛ sɛ* 2250 BCE) Autobiographical Inscription of  *ppy-nḫt ḥḳ3 ib* ‘Nakht-Pepy/Pepynakht Heqaib’ 168

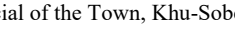
CHAPTER NINE 190

(*bɛyɛ sɛ* 2181 BCE – *bɛyɛ sɛ* 2040 BCE/*bɛyɛ sɛ* 1850 BCE – *bɛyɛ sɛ* 1800 BCE) Lamentations/Admonitions of  *im3ḫw ipw-wr* ‘ImAxw Ipuwer’ 190

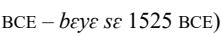
CHAPTER TEN 222

(historical setting: *bɛyɛ sɛ* 2080–2040 BCE; likely composition/redaction: *bɛyɛ sɛ* 1980–1760 BCE) Instruction to *s3 Rʿ Mri-k3-rʿ* ‘Sa Ra Merikara’ 222

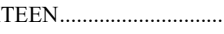
CHAPTER ELEVEN 244

(*bɛyɛ sɛ* 1980 BCE – *bɛyɛ sɛ* 1960 BCE) Prophecy of  *im3ḫw Nfrti* ‘imAxw Neferti’ 244

CHAPTER TWELVE 274

(*bɛyɛ sɛ* 1950 BCE – *bɛyɛ sɛ* 1875 BCE)  *s3nht* ‘Sanhat’ 274

CHAPTER THIRTEEN 301

(*bɛyɛ sɛ* 1878 BCE – *bɛyɛ sɛ* 1839 BCE) Stela of  *wʿrtw ʿ3 n nwt ḫw-sbk* ‘Great District Official of the Town, Khu-Sobek’ 301

CHAPTER FOURTEEN 324

(*bɛyɛ sɛ* 1555 BCE – *bɛyɛ sɛ* 1550 BCE) Two Stelae of *s3 Rʿ k3-ms*(*w*) ‘Sa Ra Kamose’ 324

CHAPTER FIFTEEN 377

(*bɛyɛ sɛ* 1550 BCE – *bɛyɛ sɛ* 1525 BCE) Autobiographical Inscriptions of *ḥri ỉnyt ỉʿḥ-msjw s3 ỉb3n3* ‘Naval Commander Ahmose, son of Abana’ 377

PART III 462

Findings, Conclusions, Theoretical Implications, and Overall Significance 462

CHAPTER SIXTEEN 464

Overall Primary Finding and Key Takeaways/Findings Organized by Chapter 464

CHAPTER SEVENTEEN 546

Conclusion: Anti-Adversary/Enemy Adaptation Strategy, Convergent  *Kmt*(*.y.w*) 'Black People' Evolution, and The Dikènga Theory of  *Kmt*(*.y.w*) 'Black People' Consciousness 546

CHAPTER EIGHTEEN 558

Theoretical Implications: The Dikènga Theory of  *Kmt*(*.y.w*) 'Black People' Consciousness 558

CHAPTER NINETEEN 566

Overall Significance: *Kmt*(*.y.w*) 'Black People' Coming to the Same Conclusion Throughout Space and Time 566

Of Endonyms and Exonyms and The Way Forward 576

APPENDIX A 586

APPENDIX B 587

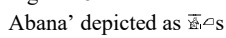
REFERENCES 590

Alphabetical Index 600

TABLE OF FIGURES

Figure 1: Al-Maghrabi Bayek, Seti I Trampling the Libyans, painted plaster cast of a Karnak relief, British Museum, EA91038H, 2008. Creative Commons CC0 1.0 Universal Public Domain Dedication. 3
Figure 2: *sᶜbi km* 'Sabi Km' Inscription of Sinai 11
Figure 3: Pyramid text of *nswt bity nfr-kȝ-rᶜ sȝ Rᶜ pipi* 'Nswt Bity Nefer-Ka-Ra Sa Ra Pepi' 15
Figure 4: Depiction of *imȝḫw ḥnnyt* Km (Black Henenit) making an incense offering to *imȝḫw ḥpi Km* (Black Hepi) 17
Figure 5: *ḥnmw* '*Khnum*' moulding Ihy at the temple of iwnt 'Dendera' — Photograph by Roland Unger, 2000; Wikimedia Commons (CC-BY-SA 3.0). 20
Figure 6: Dikènga Cosmogram (Kambon 2017) 44
Figure 7: Ancient Kmty Cosmological Structure (Kambon 2017 adapted from Moore 2011) 47
Figure 8: Wall painting from the Abu Simbel Temple of Hmt nswt Nefertari (Detroit: The Medew Netcher Study Group, Inc., 2017) 48
Figure 9: (left) Twt-ʿnḫ-imn 'Tutankh-amun's' Golden Relief with Tail-Swallowing Serpents known as mḥnyt 'the Coiled one' encircling both head and feet (Photo Credit Kambon) 49
Figure 10: (right) Fon conception of the Dà Àyìdá Hwèdó, a feminine rainbow snake with its tail in its mouth 49
Figure 11: Kongo Hourly Time Segmentation System based upon (Fu-Kiau, 1994: 29) 50
Figure 12: Abɔdeɛ ne abrabɔ mu ntaa 'creation and life are twins' (left) 50
Figure 13: Akan Goldweight reflecting Owia apueeɛ ne atɔeɛ 'The Sun's rising and setting' (right) 50
Figure 14: Kemetic Chronology of Nana Baffour Amankwaatia II (Ɔbenfo Asa Hilliard III) 52
Figure 15: Dikènga periodic rising and setting of Ages of Black Rulership (Ages of *Mȝʿt* 'Maat') with intermediate ages of rulership of eurasians (Ages of *isft* 'wrong, wrongdoing, falsehood') on the lower register 53
Figure 16: Obverse and reverse of the Narmer Palette, Cairo Museum — Photograph by Ɔbenfo Ọbádélé Kambon, 2016. 69
Figure 17: Obverse and Reverse of the *ḥr Nᶜr-mr* 'Heru Narmer' Palette 71
Figure 18: *ḥr Nᶜr-mr* 'Heru Narmer' depicted as a falcon fish-hooking the nose of the non-Black enemy, depicted as an anthropomorphic clump of papyrus 72
Figure 19: Detail from the Hr Nar-mr 'Heru Narmer' Palette (JE32169) 72
Figure 20: Grabbing of stringy hair in preparation to smite the enemy 73
Figure 21: Ivory label of *ḥr dn* (bɛyɛ sɛ 2814–2772 BCE), from his tomb in *ȝbḏw* 'Abydos', EA 55586. 74
Figure 22: "Afro" and lined up chin strap beard of one of the Black victors 75
Figure 23: Detail of the reverse side of the palette featuring bound serpopards 76

Figure 24: Jasper cylinder seal: monstrous so-called serpopards and lion-headed eagles from Mesopotamia during the Uruk period (4100 BCE–3000 BCE). 77
Figure 25: Lower register with bull trampling another stringy-haired and stringy-bearded enemy 77
Figure 26: Staves with "totems" representing the conquering groups associated with the victorious Blacks 78
Figure 27: *tt* 'Tchet' depicted with four large free-form locs behind the shoulder and one in front 78
Figure 28: Two rows of defeated foes with their decapitated heads placed between the legs of their corpses 79
Figure 29: "Autobiography of Weni, from Abydos, Now at the Egyptian Museum in Cairo," (Public Domain image via Wikimedia) 91
Figure 30: "Tomb of Harkhuf (QH 34n), Qubbet el-Hawa, Aswan" Public Domain (Wikimedia Commons). 137
Figure 31: *nswt bity Sahure* depiction of *ṯḥnw* 'Tjehenu' as phenotypically Black from the Old Kingdom (Photo Credit: Tribes of the World) 141
Figure 32: Tomb of *sꜣ Rˁ Rˁmsw ḥkˁ Ỉwnw* (III) Mural 143
Figure 33: Photograph of the Rmt from the tomb of *sꜣ Rˁ Rˁmsw ḥkˁ Ỉwnw* (III), showing clearly the Black identity of the kmt(yw) 'Black People'. (Photo Credit: the questioner) 145
Figure 34: Interior, Tomb QH 35d of Pepynakht Heqaib, Qubbet el-Hawa — left wall of the entrance. (Public Domain / Wikimedia Commons.) 167
Figure 35: Revenge taken by the Black Army for the cruelties practised...by the French 180
Figure 36: Ipuwer Papyrus (Leiden I 344); Wikimedia Commons (Public Domain). 189
Figure 37: Instruction to Merikara, showing the hieratic text as published in Aksel Volten, Zwei altägyptische politische Schriften. 221
Figure 38: "Ostracon fragment of the Prophecies of Neferti (LACMA M.80.203.196)" Wikimedia Commons (Public Domain) 243
Figure 39: Ostracon CG 25216 from the tomb of Sennedjem (TT1) at Deir el-Medina, one of the largest known ostraca, inscribed with the Story of Sanhat on one side and a private letter on the other (Wikimedia Commons, Public Domain). 273
Figure 40: "Stele of Sebek-khu — earliest record of an Egyptian campaign in Asia" Wikimedia Commons, Public Domain. 300
Figure 41: Tablet Containing Text from the First Stela of *sꜣ Rˁ kꜣ-ms*(*w*) 'Sa Ra Kamose' Public-domain Wikimedia Commons. 322
Figure 42: Stela of Kamose (2nd Stela), Luxor Museum. Photograph by Ɔbenfo Ọbádélé Kambon, 2016. 323
Figure 43: Ominous and foreboding arrival of a group of *ꜥꜣm.w* 'eurasians' including their leader labeled *ibšꜣ* the *ḥḳꜣ ḫꜣst* 'ruler of foreign land' from the tomb of *ḫnmwḥtp* (ca. 1845–1837 BCE) 324
Figure 44: "Tomb of Ahmose (son of Ibana), Necheb" — Photograph by Olaf Tausch (2019), via Wikimedia Commons (CC-BY 3.0). 376

Figure 45:  *ḥri ḫnyt ỉʿḥ-msjw sȝ ỉbȝnȝ* ‘Naval Commander Ahmose, son of Abana’ depicted as s Km ‘A Black Man’ together with his grandson  *pȝ-ḥri* ‘Paheri’ in his rock tomb 389
Figure 46: The Continuum Levels of *Kmt*(*.y.w*) ‘Black People’..... 552
Figure 47: South-Up map of Provincia Africa Proconsularis highlighted in red (Image credit: Milenioscuro)..... 577

PREFACE

There has been a concerted effort by many non-Black Egyptologists (and their anti-Black collaborators) to misinform, disinform, and anti-inform the world at large – and *Kmt*(*.y.w*) 'Black People'[7] specifically – by replacing the indigenous term  *Kmt* 'The Black Nation/Nation of the Blacks' (conventionally rendered as Kemet) with the relatively meaningless term "Ancient Egypt" and the semantically meaningful term *Kmt*(*.y.w*) 'Black People' with the semantically vacuous "Ancient Egyptians." This disinformation campaign obfuscates matters and renders virtually every aspect of  *Kmt* 'The Black Nation/Nation of the Blacks' and the  *Kmt*(*.y.w*) 'Black People' meaningless and unintelligible. This is because, in the past as is the case now, on both the personal and collective levels, our name is our constitution. As Black people, our names distinguish, describe, define, denote, direct, and determine.[8]

In this book, I take the view that the term  *Kmt* 'The Black Nation/Nation of the Blacks' can be used 1) to delineate the ancient nation/state now commonly referred to as "Ancient Egypt" or 2) on the basis of its semantics to refer to the land of the Blacks, which is the much more encompassing view that I argue is more consistent with how our Ancestors of classical times envisioned the term. The latter itself provides an explanation for why each ruler sought to incorporate progressively more Black people as well as more land of Black people to the south while largely "ignoring" the lands to the north as one text mentions.

[7] the parentheses indicate a grammatical suffix *.y* for human/anthropic and *.w* for plural.
[8] Ọbádélé Kambon and Roland Mireku Yeboah, "What Afrikan Names May (or May Not) Tell Us About the State of Pan-Afrikanism," *Journal of Black Studies* 50, no. 6 (2019).

So-called "Pan-Afrikanism" is often regarded as a modern phenomenon and a direct response and/or reaction to enslavement and colonization. Black(ness), as an identity encompassing genotype, phenotype, allegiance, self-/other-identification, personal and collective behavior (culture), and politics, is similarly seen as a modern-day phenomenon and a response to "whiteness" as developed subsequent to Bacon's Rebellion and/or as a result of the rise of capitalism and subsequent justifications for enslavement.[9] However, authentic Blackness and Black identity can be traced back over 4000 years and efforts to portray Blackness as a modern-day phenomenon oftentimes constitute intentional fraud on the part of those who make such arguments. Moreover, when I say our name is our constitution, our name based on Blackness served as an operational guideline that facilitated the development of power by and for  *Kmt*(*.y.w*) 'Black People' and in the interest of self-preservation/group-preservation and the survival of  *Kmt*(*.y.w*) 'Black People'. As such, I argue that the concept, theory, and practice of the building of bases of power (of which self-identification/identity is primary) by *Kmt*(*.y.w*) 'Black People' along political, social, economic, military, and other lines is a demonstrably ancient imperative. Through this lens, I further argue that instances of original authentic  *sḫm km* 'Black Power' "Pan-Afrikanism" in practice can be observed in all of our ancient and contemporary nations. These nations built *sḫm km* 'Black Power' through the unification of various smaller territories and the  *Kmt*(*.y.w*) 'Black People' therein into progressively larger states and nations.[10] However, a distinction is necessary when it comes to the

[9] Terrance MacMullan, *Habits of Whiteness: A Pragmatist Reconstruction* (Bloomington, IN: Indiana University Press, 2009).

[10] See Nathan Goldberg, "Ture Exhorts Audience to Organize to Effect Social Change," *UB Reporter* 26 (1995), http://www.buffalo.edu/ubreporter/archive/vol26/vol26n16/6.txt. A central point of Ture's lecture was that Africa would be the first continent to unify under one socialist government betraying a Marxism-influenced degree of ideological confusion. This unification, he maintained, "***would already exist today had Africa's natural evolutionary process toward unity not been interrupted by European colonialism and the slave trade***." In this book, however, we are arguing that models of Pan-Afrikanism in practice existed in classical times in *Kmt* 'The Black

building of power by those who phenotypically happen to be Black vs. by those who self-identify and name themselves on the basis of their Blackness.

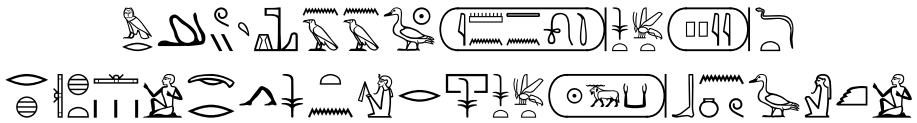
This volume presents primary source texts from  *Kmt* 'The Black Nation/Nation of the Blacks' that demonstrate the reality of this phenomenon. Secondarily, I present evaluative criteria by which each text can be examined. These texts exude a clear consciousness of self-identification/articulation/operationalization as  *Kmt*(*.y.w*) 'Black People', as well as a clear and consistent opposition to incursion into *Kmt* 'The Black Nation/Nation of the Blacks' by non-Black  *ʿ3m.w* 'eurasians'—both in the interest of the survival of *Kmt*(*.y.w*) 'Black People' who self-identified as such. When this paradigm eventually shifted after nearly 2,000 years, it marked the beginning of the destruction of Black civilization.[11] The Construction of Black Civilization, Volume I covers a period from the founding of *Kmt* 'The Black Nation/Nation of the Blacks' to around the time of this paradigm shift. The Dikènga theory of Black self-identification is utilized as an analytical framework for understanding self-identification/articulation/operationalization as *Kmt*(*.y.w*) 'Black People' in analogy with anti-predator adaptation theory in terms of convergent (social) evolution whereby people and creatures who intend to survive come together consistently on the basis of what they have in common fundamentally—common ancestry and progeny—often readily distinguishable through distinct phenotypes.[12]

Nation/Nation of the Blacks' rather than it was on the verge of being implemented at the dawn of eurasian imperial onslaught against Afrika and the consequent periods and practices of colonialism and enslavement of Afrikan societies and people. For our purposes, ancient/classical can be understood on the scale of thousands of years ago, while modern can be understood on the scale of hundreds of years ago up to contemporary times.

[11] Williams, *The Destruction of Black Civilization: Great Issues of a Race from 4500 BC to 2000 AD*.

[12] One of the earliest instantiations of the term convergent social evolution can be found in Sidney Lewis Gulick, *Evolution of the Japanese, Social and Psychic* (New York and London: Fleming H. Revell, 1903). Here, when I refer to shared ancestry and progeny, I refer to, for instance, zebras who know that their forebears are zebras, know that they give birth to zebras, and therefore, they come together in dazzles (herds) as zebras due to their shared zebra interests for collective survival in the face of common enemies. Under natural circumstances, this is the most

This research dates back to my first presentation on the topic at the inaugural biennial conference of the African Studies Association of Africa (for which I served as Secretary from 2015-2020) at the Institute of African Studies, University of Ìbàdàn, Nigeria, in October 2015. There, I presented on the first iteration of what was then titled "*The Ancient African Origins of Pan-Africanism*." In the late to final stages of preparation of this manuscript, I used artificial intelligence tools for limited editorial assistance, including typo detection, formatting review, and ensuring consistency across chapters. All arguments, interpretations, transliterations, glosses, translations, and final wording were produced, reviewed, revised, and approved by the author, who assumes full responsibility for the content.



Ɔbenfo Ọbádélé Kambon

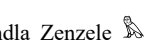
ḥmnw, 1 Abibitumi Way

Akuapem Mampɔn, Eastern Region

Ghana

fundamental life principle of virtually all social creatures that exist, have existed in the past, or will exist in the future.

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