

The Black Power Pan-Africanist Perspective

By Chinweizu

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The Black race will be exterminated
if it does not build a black superpower in Africa
by the end of this century.

**Black Egypt:
Rehabilitating the self-image of the Black African (1)**

Having exhaustively demonstrated that the Pharaonic Egyptians were black, Senegalese scholar Cheikh Anta Diop argued that “the moral fruit of [Egyptian] civilization is to be counted among the assets of the Black world. Instead of presenting itself to history as an insolvent debtor, that Black world is the very initiator of the ‘western’ civilization flaunted before our eyes today.” -- [Diop, *The African Origin of Civilization: Myth or Reality*, p. xiv]

To help us appreciate just how much “western” civilization owes to Black Egypt, this essay presents a sampling of that contribution; a sampling of what the Greeks and Hebrews assimilated and took over from Black Egypt (Kemet) and passed on to modern Europe.

Kemetic Precedents

The purpose of this preliminary list of culture items (concepts, techniques, tools, symbols, artefacts, etc. assembled from scattered sources) is to make it easy to see just how far and comprehensively Kemet was ahead of all other cultures. Such items appear elsewhere later, sometimes by diffusion, sometimes

by independent invention, sometimes by theft. How it did so in each case is not always easy to determine. However, in some spectacular cases, plagiarism can be exposed. Items listed are the oldest example extant, or the oldest mentioned in the available sources. Dates are based on the Chinweizu Chronology which dates the founding of Kemet at 4443±61 BC. This initial list could be, and should be, very much expanded as the literature is combed more extensively and thoroughly.

I: Science and Technology

1. Plant domestication:

Domesticated wheat, barley, lentils, chickpeas, capers and dates were being grown and harvested in the Nile flood plains; at Aswan (Wadi Kubbaniya), Esna, Naqada, and Dishna in Upper Kemet (i.e. Southern Egypt), and in Tushka in Nubia; ca. 16,000 BC, during the last Ice Age when much of Eurasia was covered with ice. That was some 9 millennia before plant domestication occurred in Jarmo in Iraqi Kurdistan in SW Eurasia, where Eurocentric convention claims that plants were first domesticated.¹[¹ See Wendorf et al., “An Ancient Harvest on the Nile,” in Van Sertima, ed., *Blacks in Science*, New Brunswick: Transaction Books, 1983, pp. 58-64.]

2. Writing:

Hieroglyphics (pictorial) : Predynastic ² i.e. before ca. 4500 BC. [² See Bruce Williams, “Lost Pharaohs of Nubia” in Van Sertima ed., *Egypt Revisited*, pp. 93-94.]

Hieratic (cursive) : Dyn. I or earlier ³, i.e. ca. 4500 BC. [³ M. Hoffman, *Egypt Before the Pharaohs*, p. 290; Alan Gardiner, *Egypt of the Pharaohs*, p.22.]

Demotic (cursive) : Dyn XXV ⁴, i.e. ca. 700 BC. [⁴ Alan Gardiner, *Egypt of the Pharaohs*, p. 21].

Alphabet: “The **history of the alphabet** begins in Ancient Egypt, more than a millennium into the history of writing. The first pure alphabet emerged around 2000 BCE to represent the language of Semitic workers in Egypt (see Middle Bronze Age alphabets), and was derived from the alphabetic principles of the Egyptian hieroglyphs. Most alphabets in the world today either descend directly from this development, for example the Greek and Latin alphabets, or were inspired by its design.”--Wikipedia

Hieroglyphics and Hieratic are the world’s oldest writing systems; from them are derived the Phoenician and Hebrew and Greek alphabets, making them the ancestors of the Roman alphabet which is now used world-wide.⁵ [⁵Alan Gardiner, *Egypt of the Pharaohs*, pp. 25-26.] From them too derive the Arabic script via the Nabataean Aramaic script. Arabic numerals bear a striking resemblance to some of the symbols in Meroitic script, a late offshoot of the Kemetic scripts.

3. **The balance and scales (for weighing):**

A symbol in hieroglyphics, and a central instrument in the rite of weighing the soul of the deceased in the Judgment Hall before Ausar.⁶ [⁶ E. A. Wallis Budge, *The Egyptian Book of the Dead*, pp. 2, 256, 261 etc. for its representation as a

hieroglyph and for its presence in vignettes that illustrate the book. For evidence that parts of the work date back to before Dyn. I, see p. xii.]

The doctrine of the Judgment Day, and its symbolism, most probably date back to predynastic times; the scale is, therefore, probably a predynastic invention.

4. The Calendar:

Kemet had two calendars from its earliest times -- the Civil calendar of 365 days to the year; and the Astronomical or Sopde (Sirius) calendar of 365.25 days to the year. These two were together in use by Dyn. I, and certainly before 4241 BC. Both were most probably invented in Predynastic times. ⁷ [7 Charles Finch, "Science and Symbol in Egyptian Medicine," in *Egypt Revisited*, p. 328] The calendar used today throughout the world is adapted from the civil calendar of Black Egypt. "To the Egyptians we owe the practice of dividing the day into 24 hours. Our modern practice of starting the day at midnight dates back to the Egyptians." ⁸—[8 John Pappademos, "An Outline of Africa's Role in the History of Physics", in Van Sertima ed., *Blacks in Science*, p. 187]

5. The oldest uninscribed paper:

Two papyrus rolls from Dyn. I, found in a small box at Saqqara.⁹ [9 M. Hoffman, *Egypt Before the Pharaohs*, p. 291]

6. The wheel:

Scaling ladders, fitted with wheels, and kept from slipping by a handspike, were used by construction workers as early as Dyn. V. (ca. 3380-3162 BC). They

are depicted on the wall of the tomb of Kaemhesit.¹⁰ [10 See *Blacks in Science*, p. 81, fig. 7.]

7. The so-called Pythagoras Theroem:

The theorem of the square on the hypothenuse was known and used in Kemet, millennia before Pythagoras took knowledge of it from there to Greece.¹¹

[11 Cheikh Anta Diop, *Civilization or Barbarism*, p. 260]

8. Coordinates:

A system of coordinates was in use in Kemet in Old Kingdom times. In one specimen, probably from Dyn. III, coordinates were used in an architectural drawing to draw a curve. Rectangular coordinate grids were used for star maps shown on the ceilings of tombs. A grid of squares was used to scale up construction plans.¹² [12 See Beatrice Lumpkin, "The Pyramids: Ancient Showcase of African science and technology," *Blacks in Science*, pp. 67-83.]

9. The Oldest record of sea-going ships:

King Sahure of Dyn. V sent a fleet to the coast of Palestine and another to Punt (Somalia).¹³ [13 See Wayne B. Chandler, "Of Gods and Men: Egypt's Old Kingdom," in Ivan Van Sertima, ed., *Egypt Revisited*, p. 168.]

10. The oldest map in the world:

A map, now in the Turin museum, showing the road to one of Kemet's gold fields.¹⁴ [14 Alan Gardiner, *Egypt of the Pharaohs.*, p. 42.]

11. The oldest example of large-scale metal sculpture in the world:

A near life-size copper statue group of Pepi I and his young son Merenre (Dyn. VI).¹⁵ [15 See M. Hoffman, *Egypt Before the Pharaohs*, p. 128.]

12. Stone-paved roads:

“Probably the earliest stone-paved road was built in Egypt . . . when the Great Pyramid was built. In order to move the huge stone blocks making up the pyramid, a smooth road of polished stone was built about 60 feet wide and half a mile long.”¹⁶ [16 See “Road” in *Britannica Junior Encyclopedia*, Vol 13, (1965), p. 109(b)]

13. Iron and steel:

Iron was used in Kemet from predynastic times and down through the dynasties, long before its reported use anywhere else in the world. Specimens of materials made of iron have survived from the Gerzean period, Dyns IV, VI, XVIII-XXII.¹⁷ [17 C. A. Diop, *The African Origin of Civilization*, p. 293, n. 8;] The most ancient steel object extant, made of successive layers containing different percentages of carbon, is a knife from Kemet, made probably in the 9th c. BC.¹⁸ [18 C. A. Diop, *Civilisation or Barbarism*, p. 285.] Plutarch reports, based on Manetho, that iron was called “the bone of Typhon,” i.e. Set.¹⁹ [19 *Manetho*, p. 191,] There are references to “bat qemau,” iron of the south, in the Kemetite Book of Resurrection.²⁰ [20 See, e.g. Budge, *Egyptian Book Of the Dead*, p. 13.]

14. Gunpowder:

Gunpowder was known and used in Kemet by the priests, but “solely for religious purposes at rites such as the Mysteries of Osiris.”²¹ [21 C. A. Diop, *The African Origin of Civilization*, p. 24.]

15. Glider plane:

A scale model of a glider, made of sycamore wood, survives from Kemet. It measures 18 cm x 14 cm, and is in the Egyptian Museum in Cairo. The name of the maker of the model is Pa-di-Imen.²² [22 See Khalil Messiha et. al., “African experimental aeronautics: a 2,000-year-old model glider,” in *Blacks in Science*, pp. 92-99.]

Aeronautical scientists have examined it and confirmed that it is a model glider. The date it was made is uncertain.

16. Atomic theory, heliocentricity, and gravitation:

There is evidence that these major theories of modern science were, long ago, known to Kemetic science. Isaac Newton left his written testimony about Kemetic knowledge thereof.²³ [23 See John Pappademos, “The Newtonian synthesis in physical science and its roots in the Nile Valley,” *Nile Valley Civilizations*: 84-101, see especially p. 94 for quotes from Newton himself; and also Martin Bernal, *Black Athena*, Vol. I, p. 167.]

• **TO BE CONTINUED**

(1520 words)

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Black Egypt:

Rehabilitating the self-image of the Black African (2)

Having exhaustively demonstrated that the Pharaonic Egyptians were black, Senegalese scholar Cheikh Anta Diop argued that “the moral fruit of [Egyptian] civilization is to be counted among the assets of the Black world. Instead of presenting itself to history as an insolvent debtor, that Black world is the very initiator of the ‘western’ civilization flaunted before our eyes today.” -- [Diop, *The African Origin of Civilization: Myth or Reality*, p. xiv]

This essay presents a sampling of culture items (concepts, techniques, tools, symbols, artefacts, etc.) which the Greeks and Hebrews learned, borrowed or plagiarized from Black Egypt (Kemet) and passed on to modern Europe.

I: Science and Technology (contd.)

17. The oldest textbook on human anatomy:

According to Manetho, Teti, the second king of Dyn. I, was a physician and wrote a textbook on anatomy.²⁴ [²⁴ Alan Gardiner, *Egypt of the Pharaohs*, p. 430, n.3.]

18. The oldest extant work of systematic anatomy and manual of traumatic surgery:

The so-called Edwin Smith Papyrus, which dates from Dyn. XVIII, (ca. 16th c. BC), is a late copy of an Old Kingdom original. The advanced nature of the work may be indicated by some of what it contains: the internal anatomy of the head, a description of the external appearance of the brain, the meninges and their functions, the cerebrospinal fluid, the hippocampus.²⁵ [²⁵ Charles S. Finch III, “Science and symbol in Egyptian Medicine,” in Ivan Van Sertima, ed., *Egypt Revisited*, pp.325-351.]

19. Pulse taking:

This was a technique of Kemetite medicine by Old Kingdom times, as evident in the Ebers and the Edwin Smith medical papyri.²⁶ [²⁶ Charles S. Finch III, “Science and symbol in Egyptian Medicine,” in Ivan Van Sertima, ed., *Egypt Revisited*, p. 327.]

20. Bone setting techniques:

Some techniques, such as the methods for setting clavicular fractures and reducing a dislocated mandible, are described in the Edwin Smith papyrus.²⁷ [²⁷ Charles S. Finch III, “Science and symbol in Egyptian Medicine,” in Ivan Van Sertima, ed., *Egypt Revisited*, p. 326.]

21. The clinical method:

The sequenced method in healing comprising of an examination, a diagnosis, a prognosis and a treatment was in use in Kemet by, at least, the time of the Edwin Smith Papyrus, 35 centuries before Hippocrates.²⁸ [²⁸ Charles S.

Finch III, "Science and symbol in Egyptian Medicine," in Ivan Van Sertima, ed., *Egypt Revisited*, p. 342]

22. The oldest known book on embalming:

This is *The Book of What Pertains to Embalming* which is cited as a reference in the Edwin Smith Papyrus.²⁹ [²⁹ Charles S. Finch III, "Science and symbol in Egyptian Medicine," in Ivan Van Sertima, ed., *Egypt Revisited*, p. 335.]

23. The Zodiac:

The zodiac probably goes back to predynastic times, to the period when the Kemetic calendars were invented. This is implicit in the Kemetic cycle of the Great Year of 25,868 years. Knowledge of the twelve ages of the zodiac gave rise to the changes of state symbolism and cults in Kemet, from the bull cult in the Age of the Bull (Taurus), during which Kemet was founded, to the ram cult in the Age of the Ram (Aries). An example of the schema of the zodiac was incorporated in the Temple of Het-her (Hathor to the Greeks) which was built ca. 100 BC to replace an earlier one, built ca. 1600 BC, on the same site.³⁰ [³⁰ Charles S. Finch, "The Kamitic genesis of Christianity", in Ivan Van Sertima, ed., *Nile Valley Civilizations*, pp. 182, 186.]

II: Religion and philosophy

24. The oldest religious texts:

The Pyramid texts of late Dynasty V and Dynasty VI (ca.3200-2956 BC) have been described as "the world's oldest surviving corpus of religious and funerary writings."³¹ [³¹ *Encyclopaedia Britannica* (1965) Vol. 18, p. 793 (B)]

25. The Oldest versions of the Creation Story:

These are versions of the Kemetic creation story. The Mennefer Recension (Memphite to the Greeks) dates to the Old Kingdom and probably to Dyn. I, to the time of Mena whose unification of the Two Lands to form Kemet is one of its themes. A copy of an Old Kingdom edition is on the Shabaka Stone (25th Dyn.); it was carved after an earlier copy, on papyrus or leather, was found to be worm-eaten.³² [³² Miriam Lichtheim, *Ancient Egyptian Literature, Vol. I*, p. 51.]

The Annu Recension is probably just as old or older. Fragments appear in the Pyramid Texts of the Old Kingdom, which were carved on tomb walls; they also appear in some papyrus texts, such as the Bremmer Rhind Papyrus.³³ [³³ See Theophile Obenga, in Ivan Van Sertima, ed., *Egypt Revisited*, p. 304.]

The doctrine of creation by the word of the first of the gods is part of the Kemetic cosmogony, as is evident in the Mennefer Recension where it is said that “it (the heart) is what makes it possible for every conceived thing to come out, and it is the tongue which repeats what has been thought in the heart. Thus all the gods, Atum and his Ennead were created. For all divine speech came forth through what the heart thought and what the tongue commanded.”³⁴ [³⁴ See Theophile Obenga, in Ivan Van Sertima ed., *Egypt Revisited*, p. 311.]

That was the Kemetic antecedent for “And God said, let there be light” of the Old Testament, and for the “In the beginning was the word . . .” of the New Testament.

26. The doctrine of the Resurrection and Eternal Life after Death:

This complex of doctrines includes the *judgement* of the soul of the dead before the god Ausar, the *resurrection* of the soul, the reunion of body and soul, the *ascension* into heaven, and life everlasting among the gods in the fields of *paradise*. It is a central part of Kemetic religion, and is based on the story of the suffering, mutilation and death of Ausar (Osiris to the Greeks) at the hands of his rival Set (*Satan* to the Christians), and the subsequent resurrection of his transformed and glorified body.

Though most probably Predynastic in origin, its oldest recension is the Annu Recension, as compiled by the College of Priests at Annu (the Annu or Ani of the Egyptologists/the Heliopolis of the Greeks/the On of the Hebrews) and carved on the walls of the Pyramid of Unas, the last Pharaoh of the 5th Dynasty.

Other recensions include the Recension of Waset (Thebes to the Greeks), which was compiled into the book *Per em Hru*, (a work whose title properly translates as *The Book of Coming Forth by Day*, or as *The Book of Resurrection*, rather than as *The Egyptian Book of the Dead*). The Waset Recension is preserved in papyrus copies from the 18th Dynasty: e.g. the Papyrus of Ani. It is a guide book for the soul on its way to resurrection.³⁵ [35 For the Pyramid Texts (excerpts) see Miriam Lichtheim, *Ancient Egyptian Literature, Vol. I.*; and for the Papyrus of Ani, see E. A. Wallis Budge, *The Egyptian Book of the Dead*, particularly the chapters of the introduction that discuss ‘The Legend of Osiris’ and ‘The Doctrine of Eternal Life’.]

27. The Trinity:

Some of the trinities (triads of gods) in Kemetic religion are:

a) Ausar-Ise-Heru (the Osiris-Isis-Horus of the Greeks) – the Great Triad of Abtu (Abydos to the Greeks)

b) Amen-Mut-Khensu (the Amon, Mut and Chons of the Greeks) -- the Great Triad of Waset (Thebes to the Greeks)³⁶ [36 E. A. Wallis Budge, *The Gods of the Egyptians, Vol. II*, p. 33.]

However,

c) Ra, Shu and Tefnut were “the first divine trinity in the history of religion.” The first god, Ra, when he spat out Shu and coughed up Tefnut, declared: “I was one; I became three”!³⁷ [37 C.A. Diop, *Civilization or Barbarism*, p. 342.]

Whereas (c) is a trinity formed by an uncreated god and the two gods created by him,

(a) and (b) are Husband-Wife-Son families of gods. ***These Kemetic trinities were the antecedents for the Christian Trinity of God the father, God the son and God the Holy Spirit.***

28. The Madonna and Child (The Venerated symbol of Motherhood):

Throughout Kemetic history, as part of the Ausarean core of their religion, the Kemites venerated the Ise-Heru pair from the Ausar-Ise-Heru trinity. This pair, the Virgin Mother of God holding her child-god, is the prototype of the Black Madonna and Child which was widespread in European Christendom as the symbol of motherhood; the latter was then superseded by the white Madonna and Child. Ise worship remained popular in Kemet even after the land was conquered by Persians, Greeks and Romans. In fact, Ise worship (the Cult of the

Black Madonna) was the most popular cult in the entire Roman empire before the Christian emperors suppressed all non-Christian cults in the early 6th century AD ³⁸ [³⁸ Danita Redd, “Black Madonnas of Europe,” in Van Sertima, ed., *African Presence in Early Europe*, New Brunswick: Transaction Books, 1985, pp. 108-133.]

• **TO BE CONTINUED**

(1491 words)

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**Black Egypt:
 Rehabilitating the self-image of the Black African (3)**

Having exhaustively demonstrated that the Pharaonic Egyptians were black, Senegalese scholar Cheikh Anta Diop argued that “the moral fruit of [Egyptian] civilization is to be counted among the assets of the Black world. Instead of presenting itself to history as an insolvent debtor, that Black world is the very initiator of the ‘western’ civilization flaunted before our eyes today.” -- [Diop, *The African Origin of Civilization: Myth or Reality*, p. xiv]

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II: Religion and philosophy (contd.)

29. The benefit of dying in the holy city:

It was said of Waset, the holy city, that to die there was to earn a place in paradise; a claim made much later for Mecca by the Islamic religion. A 19th Dynasty papyrus said: “Happy is he who comes to die at Waset, the abode of Maat, the place of Silence. . . . Happiness to him who comes to die here! He will be a divine soul!”³⁹ [39 See Asa G. Hilliard III, “Waset, the Eye of Ra and the Abode of Maat,” in Ivan van Sertima, ed., *Egypt Revisited*, p.211.]

30. Immaculate Conception:

The immaculate conception of the Apis Bull was part of Kemetic religion. The Apis Bull was a god which periodically became incarnate among the Kemites in the form of a calf born through immaculate conception. According to Herodotus, “the Egyptian belief is that a flash of light descends upon the cow from heaven, and this causes her to conceive Apis.”⁴⁰ [40 Herodotus, *The Histories*, Penguin Classics (1996 revised edition), p. 165.]

Here we find the precedent for the Christian doctrine of the immaculate conception of the Virgin Mary by the Holy Ghost.

31. The Virgin Mother:

The Virgin Ise, mother of Heru the imperfect, imperfect because he is born of the mother only, without the participation of a father.⁴¹ [41 Charles S. Finch, “The Kamitic genesis of Christianity”, in Ivan Van Sertima, ed., *Nile Valley Civilizations*, p. 181.]

Here we find the precedent for the Virgin Mary, mother of Jesus who was born of the mother only, without participation by his putative father Joseph.

32. The doctrine of the Son of God:

The doctrine that the Pharaoh is the son of Re (Re-Atum), the Sun god, became an established part of Kemetic theology of the state by the end of Dyn. V. [ca. 3094 BC] when it was presented in the Pyramid Texts of Unas.⁴² [42 Wayne B. Chandler, “Of gods and men: Egypt’s old kingdom,” in Ivan Van Sertima, ed., *Egypt Revisited*, p. 168; Miriam Lichtheim, *Ancient Egyptian Literature, Vol. I*, pp.30-32]

33. The Nativity of the Pharaoh:

The nativity of the Pharaoh--the annunciation, conception, birth and adoration of the child pharaoh--was one of the two central pillars of the royal ideology of the Kemetic state. The other was resurrection and ascension of his spirit into heaven to join the other gods in paradise. The four stages of the nativity of the Pharaoh, as depicted on a Kemetic temple wall more than a millennium before the invention of Christianity, are the precedent for the nativity of Jesus. According to Charles Finch,

“In the Temple of Amen at Luxor, there is a group of four vignettes depicting the birth of the infant pharaoh, who as the god-king or divine king is an avatar of Horus. In the first scene, Thoth, the announcer and messenger of the gods, proclaims to the royal mother the impending birth of a son who is descended from the god Amen and will reign as the divine king. In the first chapter of Luke, verses 26-38, the messenger angel Gabriel announces to Mary the impending birth of a divine king, the Son of God. In the second scene of Luxor, the god Kneph, who personifies Breath as Spirit, hold the ankh, the symbol of life, to the mouth of the royal mother, indicating that she is conceiving by the power of Spirit. In the Gospel of Matthew, Mary is made pregnant by the ‘power of the Holy Spirit.’ In the third scene at Luxor, the divine child is born corresponding to the birth of the divine child at Bethlehem. In the final scene at Luxor, the gods gather around the infant to praise and adore him. In the second chapter of Luke, verses 13-14, the heavenly hosts gather above the infant Jesus to praise and

adore him.”⁴³[⁴³ Charles S. Finch, “The Kamitic genesis of Christianity”, in Ivan Van Sertima, ed., *Nile Valley Civilizations*, pp. 181-182; and Fig. 1 on p. 180]

34. The Krst/Karast and the Mesia/Messiah:

In Kemetic mortuary rites, the Krst was the anointed mummy which was identified with the resurrected Ausar. The Mesia, i.e. Mes-ia, was the reborn, the chief prince, the son of Ia. Here we find the origins of the Greek term Kristus and Hebrew term Messiah of Christianity.⁴⁴ [⁴⁴ Charles S. Finch, “The Kamitic genesis of Christianity”, in Ivan Van Sertima, ed., *Nile Valley Civilizations*, pp. 193-194.]

35. The Virgin Birth:

The doctrine that Heru was born of the virgin was symbolic of the astronomical fact that the birthday of Heru, in his solar aspect, was December 25, the day the sun begins its ascent towards its zenith at the summer solstice on June 21st. During the zodiac Age of Aries, 2410-255 BC, the constellation Virgo, “the Virgin,” was on the eastern horizon on December 25 when the sun rose, hence the sun, and therefore Heru in his solar aspect, was said to be “born of the virgin.”⁴⁵ [⁴⁵ Charles S. Finch, “The Kamitic genesis of Christianity”, in Ivan Van Sertima, ed., *Nile Valley Civilizations*, p. 183.]

This birthday, with its symbolism and metaphor, was adopted by the founders of Christianity and transferred to Jesus.

36. Set/Set-an:

In the Ausarean drama of Kemetic religion, Set was the adversary and destroyer of Ausar. In Christian theology, Set appears as Satan, the evil one, the

adversary of God.⁴⁶ [46 Charles S. Finch, “The Kamitic genesis of Christianity”, in Ivan Van Sertima, ed., *Nile Valley Civilizations*, pp. 181, 197.]

37. Judgment Day:

The doctrine of judgment day, when the soul of the dead is examined, and rewarded or punished by the assembly of the gods, is the centerpiece of the Kemetic resurrection drama. It constitutes the famous chapter 125 of the Wasetian Recension of the Kemetic *Book of the Resurrection* (alias the *Egyptian Book of the Dead*).

38. Paradise, Hell and Purgatory:

In Kemetic cosmography, Tuat was the abode of the dead. Some parts of the Tuat were populated by monsters and fiends, including serpents, scorpions and winged monsters, and the darkness was so thick that it was palpable. Another part of the Tuat was the Seket-Aanru, the abode of Ausar, where the vindicated and beatified souls lived a peaceful life of plenty and enjoyed an abundance of good food of all kinds.⁴⁷ [47 Wallis Budge, *Egyptian Book of the Dead*, pp. cxxx and cxxxvi.] The part of the Tuat populated by serpents and monsters and jailers stoking the flames that will consume the unvindicated soul is depicted on the walls of the tomb of Seti I of Dyn. XIX. (ca. 1300 BC).⁴⁸ [48 C. A. Diop, *Civilization or Barbarism*, p. 332, Fig. 75.]

In the story of Setne Khamwas and Si-Osire, in the seventh hall, “Setne saw the mysterious form of Osiris, the great god, seated on his throne of fine gold, crowned with the *atef*-crown. Anubis, the great god, was on his left, the great god Thoth was on his right, and the gods of the tribunal of the inhabitants of the netherworld stood on his left and right. The balance stood in the center

before them, and they weighed the good deeds against the misdeeds, Thoth, the great god, writing, while Anubis gave the information to his colleague. He who would be found to have more misdeeds than good deeds is handed over to the Devourer, who belongs to the lord of the netherworld. His *ba* is destroyed together with his body, and he is not allowed to breathe ever again. He who would be found to have more good deeds than misdeeds is taken in among the gods of the tribunal of the lord of the netherworld, while his *ba* goes to the sky together with the august spirits. He who would be found to have good deeds equal to his misdeeds is taken in among the excellent spirits who serve Sokar-Osiris.”⁴⁹ [⁴⁹ Miriam Lichtheim, *Ancient Egyptian Literature, Vol. III*, p. 140.]

The three regions of the Tuat, to one of which the soul of the deceased may be sent, are the Kemetic precedents for the much later Christian paradise, hell and purgatory. The Seket-Aanru is the model for the Elysian Fields of the Greeks.⁵⁰ [⁵⁰ C. A. Diop, *Civilization or Barbarism*, p. 331; Budge, *The Egyptian Book of the Dead*, p. cxxxvi.]

NOTE: The items in this section make abundantly clear to what extent the concepts and doctrines of Christianity are derived from those of Kemetic religion.

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III: Miscellenous – literature, arts, symbols, games, etc.

39. The earliest known recorded event:

A description, on a Predynastic storage jar from Qustul, of a conflict between Ta-Seti and Nekhen, some five generations or more before Mena’s unification of Kemet, i.e. ca. 4600 BC. ⁵¹ [⁵¹ Bruce Williams, “Lost Pharaohs of Nubia” in Van Sertima ed., *Egypt Revisited*, p. 103.]

40. The world’s oldest historical text:

A book of annals of the Pharaohs carved in stone, now existing in fragments the principal one of which is in Palermo, Italy, and is called The Palermo Stone by Egyptologists. Some other fragments are in the Cairo Museum. It dates from the 5th Dynasty.⁵²

[⁵² Alan Gardiner, *Egypt of the Pharaohs*, pp. 62-64.]

41. The Oldest Book of Wisdom in the World:

The Instructions of Ptahhotep, a work by a 5th Dyn. Vizier/chief minister.

A Middle Kingdom copy exists on the Papyrus Prisse in Paris.⁵³ [⁵³ Miriam

Lichtheim, *Ancient Egyptian Literature, Vol I*, p. 61.]

42. The oldest documented Foundation:

An endowment of estates to a temple of Knum by Pharaoh Djoser in the 3rd Dynasty.⁵⁴ [⁵⁴ Miriam Lichtheim, *Ancient Egyptian Literature, Vol. III*, pp. 94-100.] A copy of the document was made on a granite rockface at the first cataract.

43. The oldest surviving charter granting tax exemption:

Pepi I's charter for his mother's chapel, from Dyn. VI.⁵⁵ [⁵⁵ Miriam Lichtheim, *Ancient Egyptian Literature, Vol. I*, p. 28.]

44. The oldest Illuminated (i.e. color illustrated) Manuscripts:

Papyri of the 18th Dynasty, e.g. the Papyrus of Ani, containing texts as well as vignettes and borders in bright colors such as reds, greens, yellows and white. Some are of considerable length, from 20 to 90 feet, and 14 to 18 inches wide.⁵⁶

[⁵⁶ E. A. Wallis Budge, *Egyptian Book of the Dead*, pp. xxviii, cxlv.]

45. The Blindfold of Justice:

Maat, the personification of Justice, Truth and Righteousness “is sometimes represented blind-fold”.⁵⁷ [⁵⁷ Budge, *Egyptian Book of the Dead.*, p. 246, n. 5; and the introduction for discussion of the probable predynastic origins of the Resurrection concepts and rites in which the scales and blindfold appear.] The practice most probably dates back to Predynastic times when the doctrine of Judgment Day was established.

46. The Caduceus (Staff with entwined snake as symbol of healing):

It was the staff of Tehuti in his role as the God of Medicine.

“The snake was a potent symbol of renewal and resurrection because of its ability to slough old skin for new. This made it one of the earliest healing types.” - Charles Finch⁵⁸ [⁵⁸ Charles Finch, “Imhotep the Physician: Archetype of the Great Man”, in Ivan Van Sertima, ed., *Great Black Leaders: Ancient and Modern*, p. 225. See illustration on p. 227 for the serpent-twined staff in Tehuti’s hand.]

In Kemetic iconography, Tehuti is represented with a serpent-entwined staff in his hand. This, like most iconography of the most ancient Kemetic gods, probably dates back to Predynastic times.

47. The Star of Creation:

This six-pointed star was, originally, the Kemetic symbol of the cosmic symmetry in the universe between the solar and stellar realms above, and the terrestrial and sub-terrestrial realms below. It was called the star of creation. It was adopted by the Jews as their symbol only in the last few centuries. It was “the Hermetic symbol of the interlaced triangles (now erroneously called the star

of David). One triangle pointing up reflecting the ascent into spirit, and one triangle pointing down representing the descent into matter. Known by the Egyptians as the star of creation, it also embodies the axiom 'as above, so below'. That which we see in our solar or macro system with the Sun as its center and the several planets which orbit around it, we also see in the micro system or cosm in the minute atom . . .⁵⁹ [⁵⁹ Wayne Chandler, "Of Gods and Men: Egypt's Old Kingdom", in Ivan Van Sertima, ed., *Egypt Revisited*, New Brunswick: Transaction Books, 1989, p. 153.]

And according to the *Encyclopaedia Britannica*, "The symbol -- which historically was not limited to use by the Jews -- originated in antiquity when, side by side with the five-pointed star, it served as a magical sign or as a decoration. . . . The Jewish community of Prague was the first to use the Star of David as its official symbol, and from the 17th century on, the six-pointed star became the official seal of many Jewish communities and a general sign of Judaism, though it has no biblical or Talmudic authority."⁶⁰ [⁶⁰ *Encyclopaedia Britannica*, 15th Edition, Micropaedia, Vol. 3, 1993, p. 911.]

48. The game of checkers/draughts:

Predynastic boards and pieces for the game of checkers have been found by archeologists.⁶¹ [⁶¹ John A. Wilson, *The Culture of Ancient Egypt*, Chicago: University of Chicago Press, 1956, pp. 26-27.]

III: Miscellenous – literature, arts, symbols, games, etc.

49. Literary themes:

Some of the famous themes in Greek and Christian literature have precedents in Kemetic stories. For example, in the story of Setne Khamwas and Si-Osire the following are found:

- (a) The rich man and poor man who have their fortunes reversed in the afterlife;
- (b) The visit to the underworld by a living person led by a guide;
- (c) The torture wherein the desired food or drink hangs just out of reach.

The rich man and poor man theme later appears in Luke 16:19-31. The guided visit to the underworld later appears in the stories of Orpheus and of Odysseus and, much much later, in Dante's Divine Comedy.

The Greek story of Tantalus includes the torture wherein the water and the fruits he craves always recede just beyond his reach.

Setne Khamwas lived in Dyn. XIX, in the 13th century BC, long before the dates for Jesus and the New Testament, and long before Hesiod and Homer and the rise of Greek literature, in which these themes reappear.

IV: Plagiarisms in the Bible of the Hebrews

A) The Proverbs of King Solomon and The Teachings of Amenemope:

Texts of the *Teachings of Amenemope* date back to Dyn. XX, i.e. to the 12th and 11th centuries BC. This was one or two centuries before King Solomon, 10th century BC, the putative author of the Book of Proverbs, and some six centuries before the Book was actually compiled in the 6th century BC, some four centuries after Solomon. Yet, as is displayed in the table below,

“ We find in the book of Proverbs literally dozens of sayings to which there are parallels, sometimes almost verbal [i.e. word-for-word], in the *Teachings of Amenemope* as well as, though to a less extent, in other Egyptian Wisdom writings. Among these Psalms, too, i.e. those which partake of a Wisdom character, there are also parallels; to a less extent, but also noticeably, in the book of *Deuteronomy*. To illustrate this fully would take up many pages; we shall, therefore, restrict ourselves to some of the most interesting parallels between the book of *Proverbs* and *The Teachings of Amenemope*. Among the various collections of wise sayings gathered together in the former is a short one comprised in xxii. 17--xxiii. 14; it is to this that we now draw attention; the most profitable way of illustrating the parallels will be to place the relative passages side by side”.⁶² [62 W.O.E. Oesterley, “Egypt and Israel”, in S.R.K. Glanville, ed., *The Legacy of Egypt*, London: Oxford University Press, 1942, pp. 246-248.]

• TO BE CONTINUED

The Black Power Pan-Africanist Perspective

By Chinweizu
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The Black race will be exterminated
 if it does not build a black superpower in Africa
 by the end of this century.

Black Egypt:

Rehabilitating the self-image of the Black African (5)

Having exhaustively demonstrated that the Pharaonic Egyptians were black, Senegalese scholar Cheikh Anta Diop argued that “the moral fruit of [Egyptian] civilization is to be counted among the assets of the Black world. Instead of presenting itself to history as an insolvent debtor, that Black world is the very initiator of the ‘western’ civilization flaunted before our eyes today.” -- [Diop, *The African Origin of Civilization: Myth or Reality*, p. xiv]

This essay presents a sampling of culture items (concepts, techniques, tools, symbols, artefacts, etc.) which the Greeks and Hebrews learned, borrowed or plagiarized from Black Egypt (Kemet) and passed on to modern Europe.

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| Proverbs* | Amenemope |
|---|---|
| Incline your ear and hear the words of the wise, And apply your mind to my knowledge; For it will be pleasant if you keep them within you, That they may be ready on your lips. (22:17-18) [NASB] | Incline thine ears to hear my sayings, And apply thine heart to their comprehension. For it is a profitable thing to put them in thine heart Let them rest in the casket of thy belly; That they may act as a peg upon thy tongue. |

| | |
|---|--|
| <p>Have I not written to you excellent things Of counsels and knowledge, To make you know the certainty of these words of truth That you may correctly answer to him that sent you? Do not rob the poor because he is poor, Or crush the afflicted at the gate; (22:20-22) [NASB]</p> | <p>Consider these thirty chapters; They delight, they instruct. Knowledge how to answer him that speaketh, And how to carry back a report to one that sent him. Beware of robbing the poor, And of oppressing the afflicted.</p> |
| <p>Do not associate with a man given to anger; Or go with a hot-tempered man, Lest you learn his ways, And find a snare for yourself. (22:24-25) [NASB]</p> | <p>Associate not with a passionate man, Nor approach him for conversation; Leap not to cleave to such an one, That the terror carry thee not away.</p> |
| <p>Do you see a man skilful in his work? He will stand before kings. (22:29) [NASB]</p> | <p>A scribe who is skilful in his business Findeth himself worthy to be a courtier.</p> |
| <p>Do not weary yourself to gain wealth, Cease from your consideration of it. When you set your eyes on it, it is gone. For wealth certainly makes itself wings, Like an eagle that flies toward the heavens.</p> | <p>Weary not thyself to seek more riches, When thy need is already secure. If riches are brought to thee by robbery, They will not abide the night with thee. When the morning cometh they are no longer in thy house.</p> |

| | |
|---|---|
| <p>(23:4-5) [NASB]</p> | <p>They have made for themselves wings like geese And have flown to heaven.</p> |
| <p>Speak not in the ears of a fool: For he will despise the wisdom of thy words. Remove not the old land-mark; And enter not into the fields of the fatherless. (23:9-10) [AKJV]</p> | <p>Empty not thine inmost soul to everyone, Nor spoil thereby thine influence. Remove not the land-mark from the bounds of the fields And violate not the widow's boundary.</p> |
| <p>Apply thine heart unto instruction And thine ears to the words of knowledge. (23:12) [AKJV]</p> | <p>Give thine ears, hear the words that are said, Give thine heart to interpret them.</p> |
| <p>Better is little with the fear of the Lord Than great treasure and trouble therewith. Better is a dinner of herbs where love is, Than a stalled ox and hatred therewith. (15: 16-17) [AKJV]</p> | <p>Better is poverty in the hand of God Than riches in the storehouse. Better are loaves when the heart is joyous Than riches in unhappiness.</p> |

* [NASB] = New American Standard Bible; [AKJV] = Authorized King James Version

Commenting on this extreme similarity, the *Encyclopaedia Britannica* observed:

“The Hebrew author apparently used this work [*The Instruction of Amenemope*] as a model – the Egyptian work comprises 30 chapters, and the Hebrew text refers to its “thirty sayings” – and as one of the sources in compiling his own anthology.⁶³ [⁶³ *Encyclopaedia Britannica*, (1993) Macropedia, Vol. 14, pp. 947-948.]

An African scholar, noting the same extreme similarities, has said:

“Paradoxically, enough of Amenemope’s wisdom has descended to the world and Western civilizations in the Bible’s ‘Book of Proverbs’ and it is attributed not to Amenemope, the Egyptian sage, but to King Solomon of Israel. How did this wrong attribution come about? It is now widely acknowledged by competent and unprejudiced Egyptologists and archeologists that the Wisdom of Amenemope was translated into Hebrew, it was read by Hebrews, and an important part of it found itself into the Old Testament’s Hebrew Book of Proverbs.”⁶⁴ [⁶⁴ J.V.B. Danquah, “Ancient Egyptian Systems of Thought”, in Joseph Okpaku et. al., eds, *The Arts and Civilization of Black and African Peoples*, Vol. 2., Lagos: CBAAC, 1986, p. 42.]

B) Psalm 104 and the “Praise of Aton”:

Akhenaton, the composer of the “Praise of Aton”, was a 14th c. BC Pharaoh of Dyn. XVIII. He was the earliest monotheist known in history. David, the putative composer of the Psalms, was King of Israel in the 10th century BC, some four centuries later. Actually, the Psalms, whoever in fact composed them, were given their final form in the 6th century BC, some eight centuries after Akhenaton.

Commenting on Pharaoh Akhenaton’s hymn, “Praise of Aton”, James Henry Breasted said: “The one hundred and fourth Psalm of the Hebrews shows a notable similarity to our hymn both in the thought and the sequence....”⁶⁵ [65

James Henry Breasted, *A History of Egypt*, p. 371.]

Here are some examples of these similarities:

| Praise of Aton * | Psalm 104: 20-24** |
|--|---|
| <p>When thou settest in the western horizon of heaven</p> <p>The world is in darkness like the dead.</p> | <p>Thou makest darkness and it is night,</p> <p>Wherein all the beasts of the forest do creep forth</p> |
| <p>Every lion cometh forth from his den,</p> <p>All serpents they sting.</p> <p>Darkness reigns,</p> <p>The world is in silence,</p> <p>He that made them has gone to rest in his horizon.</p> | <p>The young lions roar after their prey;</p> <p>They seek their meat from God.</p> |

| | |
|---|--|
| <p>Bright is the earth when thou risest in the horizon, When thou shinest as Aton by day.</p> | <p>The sun ariseth, they gather themselves together, And lay them down in their dens.</p> |
| <p>Then in all the world, they do their work.</p> | <p>Man goeth forth unto his work And to his labour until the evening.</p> |
| <p>How manifold are all thy works! Thou didst create the earth according to thy desire. Men, all cattle large and small, All that are upon the earth</p> | <p>O Lord, how manifold are thy works! In wisdom hast thou made them all: The earth is full of thy riches.</p> |

* J. H. Breadstead, *A History of Egypt*, pp. 371-376.

**

Authorized King James Version

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Actually, Psalm 104 is an excerpt and reworking of the themes of Akhenaton's "Praise of Aton", but without reference to Aton, the Sun-god. For example, some of the differences between the above passages, which are,

otherwise, very much the same, reflect the fact that the Psalm is addressed to the anthropomorphic god of Israel, rather than to the Sun-god, Aton.

- **TO BE CONTINUED**

(1445 words)

The Black Power Pan-Africanist Perspective

By Chinweizu

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Black Egypt:

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Having exhaustively demonstrated that the Pharaonic Egyptians were black, Senegalese scholar Cheikh Anta Diop argued that “the moral fruit of [Egyptian] civilization is to be counted among the assets of the Black world.

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IV: Plagiarisms in the Bible of the Hebrews (contd.)

C) Other plagiarisms:

Quite a few other plagiarisms have been documented, but the Eurocentric documentors have studiously avoided calling the thefts by their true name. For example:

"A comparison with . . . many passages in the Old Testament Scriptures . . . suggests the presence of Egyptian influence; . . . Among these Psalms, too, i.e. those which partake of a Wisdom character, there are also parallels; to a less extent, but also noticeably, in the book of *Deuteronomy*. . . . Other parallels occur, but these must suffice. Unfortunately, space forbids our dealing with the many points of contact between Egyptian love-poems and the *Song of Songs*."⁶⁶

[⁶⁶ W.O.E. Oesterley, "Egypt and Israel", in S.R.K. Glanville, ed., *The Legacy of Egypt*, London: Oxford University Press, 1942, pp. 246-248.]

| | |
|---|---|
| Amenomope | Psalm 1:3 and Jeremiah 17:8* |
| <p>(The unrestrained is as) a tree grown in unfertile ground. Its leaves wither quickly and its unripe fruit falls to the ground. But the self-mastered sets himself apart. He is like a tree grown in fertile ground. It grows green and doubles its yield of fruit.</p> | <p>And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. --(Psalm 1:3)</p> <p>-----</p> <p>For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. (Jeremiah 17:8)</p> |

* Authorized King James Version

These examples should suffice to vindicate the following statement by
Breasted:

“The ripe social and moral development of mankind in the Nile Valley, which is three thousand years older than that of the Hebrews, contributed essentially to the formation of the Hebrew literature which we call the Old Testament. Our moral heritage, therefore, derives from a wider human past enormously older than the Hebrews, and it has come to us rather *through* the Hebrews than *from* them.” ⁶⁷ [67 James H. Breasted, *The Dawn of Conscience*, quoted in Ivan Van Sertima, ed., *Egypt Revisited*, pp. 275-276.]

What accounts for such an extensive borrowing?

When the Hebrews were becoming civilized under Solomon and his successors, they looked especially to Egypt and Babylonia for instructions in the arts of life.⁶⁸ [68 F. L. Griffith, “The Teachings of Amenophis”, *Journal of Egyptian Archeology*, XII (1926), pp. 191-231.]

Even so, why were the borrowings unacknowledged? Was it national vanity? Was it also racial vanity – an unwillingness by the neophyte Whites, who were just emerging from primitivism and barbarism, to admit their enormous debt to the civilized Blacks?

These passages and their dates suffice to prove the charge of plagiarism against the authors of the Hebrew Old Testament. One can imagine the derision that would be aroused today were some blacks to compile an anthology, including much earlier works from the white world, -- such

as fragments of Shakespeare -- and present it as their national literature inspired by God!

On the matter of inspiration by God, suffice it to say that “Contrary to unconscious assumptions of the popular mind, God had inspired other prophets and man had discovered enduring moral laws long before the beginnings of Hebrew Palestine.”⁶⁹[⁶⁹ J.V.B. Danquah, “Ancient Egyptian Systems of Thought”, in Joseph Okpaku et. al., eds, *The Arts and Civilization of Black and African Peoples*, Vol. 2., Lagos: CBAAC, 1986, pp. 43

Now, if the Bible of the Hebrews and the Christians was inspired by God, by the one-and-only true God, then the parts cribbed from Kemetic works must also be deemed to have been originally inspired by the same God. Which makes nonsense of the Christian denunciation of Kemetic and African religion for the alleged sin of paganism, when they too had been inspired, on this evidence, by the God of the Christians.

What really was it about Kemetic religion that gave offense to the white-supremacist founders of Christianity? It was this: ***Kemetic religion was the parent of a white-supremacist Christianity which was politically determined to hide and even destroy all traces of its Black origins. In as much as a general knowledge of the Kemetic originals of the key elements of Christianity (e.g. the suffering, death, resurrection and ascension of Ausar; the Ise-Heru Black-madonna-and-child; the anointed corpse or Karast/Kristos/Christ; the Annunciation and other aspects of the Nativity of the Pharaoh as the Son of God) would***

undermine the Christian claim of the uniqueness of Jesus, such knowledge had to be suppressed.

This was what motivated the destruction of the Great Library of Alexandria by Christian mobs, and later on, the forcible closing of the Kemetic Temples by the emperors of Christian Byzantium.

Thus, the rise of Christianity was predicated on acts of intellectual theft and culturecide: stealing the vital elements of its far more popular rival throughout the Roman Empire -- the Ausarean and Black Madonna cults of the religion of Black Egypt (Kemet) -- and making a white version of it all (an ancient precedent for white musicians "covering" Black musical originals); and then forcibly destroying Kemetic religion and its guardian Temples, so as to hide the grand theft!

Christianity's original sin was cultural parenticide -- killing off Kemetic religion, its own parent.

As we have been forcefully reminded, "Never let us forget that the Roman Emperors Theodosius and Justinian were responsible for the abolition of the Egyptian Mysteries, that is the culture system of the Black people, and also for the establishment of Christianity for its perpetual suppression."⁷⁰ [70 George G. M. James, *Stolen Legacy*, p. 160]

V: Greek plagiarism in science and philosophy

This occurred wholesale, and was done by practically all of the great Greek thinkers—from Thales and Pythagoras all the way down to Plato, Aristotle and Archimedes. For three centuries before Alexander conquered Kemet, Greeks made a habit of going to Kemet to study, and upon their return home, presenting as their own discoveries and inventions what they had been taught by the priests of Kemet.

After Kemet fell under Greek rule, Greeks settled in Alexandria and turned it into their headquarters for grand plagiarism. ***They took over control of the accumulated knowledge of Kemet, and studied and reproduced them, and passed them off as Greek works.*** Thus, the period from 600 BC to 200 AD, the alleged great age of Greek science and philosophy, was actually ***the Great Age of Greek Plagiarism*** This misbehavior was noted and condemned at the time by some Greeks, most notably by Clement of Alexandria, who, because of this rampant plagiarism, said that “a one thousand page book will not be long enough to cite the names of my fellow countrymen who have used and abused the Egyptian science.”⁷¹ [71 Quoted in C. A. Diop, “Africa’s Contribution to World Civilization: The Exact Sciences”, in Ivan Van Sertima, ed., *Great African Thinkers*, p. 87, n. 13.]

Documentation of some of these plagiarisms has been made in the 20th century, most notably by George G. M James in *Stolen Legacy*, and by Cheikh Anta Diop.⁷² [72 See C. A. Diop, “Africa’s Contribution to World Civilization: The

Exact Sciences”, in Ivan Van Sertima, ed., *Great African Thinkers*, pp.74-88, and C. A. Diop, *Civilization or Barbarism*, chaps 16 and 17.]

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Mathematics: Euclidean geometry, “Pythagorean” theorem

Mensuration: Formulae for the area of a sphere $S = 4\pi R^2$;

Volume of a cylinder of height h : $V = \pi R^2 h$

The *Papyrus of Moscow* and the *Rhind Papyrus* “show us that the Egyptians, two thousand years before the Greeks, studied the mathematics of the pyramid and of the cone, and that they even used the different trigonometric lines, the tangent, the sine, the cosine, the cotangent, in order to calculate their slopes. This would not keep Archimedes from writing to the geometrician Dasiheus that it is ‘Eudoxus of Cnidus to whom we owe the measurement of the pyramid and of the cone.’ Furthermore, Eudoxus and Plato were former pupils of the Egyptian priests at Heliopolis, but as the documents prove, the Egyptians had already proceeded, two thousand years before the birth of these two, with the study that is attributed to them.”—Diop, *Civilization or Barbarism*, p. 237

“This definition of the ‘double remen’ by itself, and its mathematical implications, clearly show that Pythagoras was neither the inventor of irrational numbers (incommensurability of the diagonal and of the side of the square) nor of the theorem that bears his name: he took all these elements from Egypt where he had been, as reported by his biographers (cf. Jamblichus), a pupil of the priests for twenty-two years”—[Diop, *Civilization or Barbarism*, p.260]

It was because of such rampant plagiarism among the Greeks that Clement of Alexandria, a Greek and a Christian apologist of the 2nd century AD, said: “A one thousand page book will not be long enough to cite the names of my fellow countrymen who have used and abused the Egyptian science.” *Great African Thinkers*, p. 87, n. 13.

Diop's Anteriorite des Civilisations Negres: Mythe ou Verite Historique (1967) [translated as *The African Origin of Civilization: Myth or Reality* (1974)] contains selections from *Nations Negres et Cultures* (1955). Its full title is *Negro Nations and Culture from Negro Egyptian Antiquity to Cultural Problems of Negro Africa Today*.

• **ENDS**

• **(1677 words)**

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