

Syncretism: A Means and Method for Accurately Translating Km.t, Km.tyw and Km

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Abstract:

This article is a reflection on the presentation offered at the 2019 Association for Classical African Civilizations (ASCAC) Conference where the origins and meaning of the word Km.t¹ was debated. This examination seeks to identify syncretism as the proposed and superior method of interpreting ancient text, specifically the Medu Neter. Therefore, syncretism affords a more accurate understanding of the ancient texts of the Kimetiyu (Km.tyw). More specifically, the aim and objective of this article is to examine the origins of the Ancient Egyptian word Kemet (km.t) to highlight and establish its relationship to both, the black cattle and the “sacred” black people that the ancients referred to.

This paper will discuss Kemet (Km, Km.t, Km.tyw) glyphs with its transliterations.²

 = km = black	 = kmt = the negroes (literally).	 kmtjw = the negroes
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First, what is the meaning of Kemet (Km.t) ? Is the term related to black and people at all ? And why is Kemet (Km.t) referred to as simply the black land by Western/ European scholars? Is the meaning of Kemet important to Pan-Africanist thinking and scholarship? To properly approach these research questions, I will incorporate the following qualitative research methodologies; Observation of ancient cultural and historical primary materials and narrative discourse analysis of primary and secondary data sources by way of archival collection and study.

It must be noted that European Scholars are in the business of observation and creating narratives and discourse to give a Eurocentric and colonial meaning to Africa, its ancient civilizations and people, for the purposes of providing intellectual tools for the maintenance of their worldview and hegemony. African people should engage in the business of speaking in the first person about their culture and peoples with intellectual integrity and honesty. Adoption of this practice and level of agency by African people globally would establish this important step in the effort to unite a continent divided by the European invasion and infestation of the Eurocentric worldview currently plaguing the African mind and heart. Therefore, African scholars have the obligation to

understand completely African Philosophy and create an economic, political and cultural reality for a sustainable Africa.

To revisit the genealogy of intellectual thought that advanced and established the concept of Kemet as Black, I first must mention, Senegalese intellectual and scholar Dr. Cheikh Anta Diop and Dr. Theophile Obenga. Diop and Obenga would collectively challenge the world in what is known as the Cairo Symposium³ to debate the peopling of the Nile Valley. The outcome was a major victory for African People, African Unity and Pan-Africanism in the scholarly debate to establish Kemet as a Black African nation and the central/ focal point of a Classical African Civilization. This was the triumph of the work of Allione Diop and his *Presence Africaine*. In the Cairo Symposium there were two major outcomes, the peopling of the Nile Valley was established to be African, meaning that humanity is in fact indigenous to the continent of Africa and migrated from the interior (within), of the African continent, not outside. Second, Diop and Obenga argued convincingly using Egyptian Grammar that the Ancient Egyptians (Kemetyu) called themselves Black⁴. Since the Cairo Symposium, African scholars have been vigorously studying Ancient Kemet (Km.t) to fill in the gaps in the intellectual discourse and debate, this has created an explosion in the university and scholarly world. In the Americas, specifically the United States, Dr. John Henrik Clarke stands out as a facilitator for the international linkages. In 1968, Dr. Clarke and several colleagues left the African Studies Association and formed the African Heritage Studies Association. Following this dozens of organizations (cultural, social, political, educational) began popping up across the United States interlinking with each other. Dr. Clarke, pushed his network of scholars to be Pan-Africanist and act as an international community. In 1975, the National Council for Black Studies was formed giving African scholars more resources and advancing the process of breaking with the European hegemony in education.

As such, building on previous scholarship, the research method, design and strategy applied here to establish a relationship between Kem (“km”), black land and people will be descriptive, explanatory, and comparative in the form of syncretism as it relates to Ancient Kemet (km.t) civilization and ideas, while examining, defining, and interpreting the transliterated graphemes Kemet (km.t), Kemetyu (km.tyw) and Kem (km) in context of the sentences they exist. What is syncretism? Many scholars have written on this analysis, I will use the following from Richard Gordon for it applies to Ancient Egypt.

“...its new meaning was summarized by Andrew Lang in relation to Egypt (1887): the word denotes the process whereby ‘various god-names and god-natures are mingled so as to unite the creeds of different nomes (see nomos(1)) and provinces’. But the obscurity of the processes at work has meant that the term's real value lies in its imprecision. Two basic types are to be distinguished in the ancient world, “internal” and “contact.”

Internal syncretism is typical of ancient Egyptian (and Vedic) religion, as much the result of popular piety as of temple theology. Each god appears in a variety of forms and functions. Forms, names, and epithets diversify and intermingle with boundless energy. Gods, often in triads, co-exist or cohabit within one another, remaining separate at the level of cult.”⁵ Modern scholars of Ancient Egypt have employed a degree of dishonesty as they have hidden important elements of Ancient Egyptian Religious thought as they promote their version of Egyptian Philosophy.

This examination will limit the complex systems of Ancient Egypt Civilization (henceforth Km.t civilization where not confusing) to focus on the syncretism of sacred black cattle Kemet (km.t) and its probable relationships to the naming of the civilization. Kemet’s (Km.t) civilization like other African cultures had deities, divine ruler concepts, sacred animals, principles, religions, art and architecture, vocabulary, and literature in their images. Kemetic (Km.t) civilization is unique in that it was among the first two civilizations that began writing and recording and the earliest of the civilizations finds Günter Dreyer.⁶ So, with the archeology of paintings, drawings, architecture we have writing to better understand what would usually be symbolic. The syncretism of the Ancient Egyptian ruler, people as Black with black cult animals will continue through the decline of Ancient Egypt, into the Invasion Periods, the Meroe Period up until the Last Pharaoh. The book *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* provides evidence of the end of Pharonic Kemet (Km.t).⁷

An understanding of syncretism provides in depth knowledge of Ancient Kemetic (Km.t) Civilization and its philosophies, therefore, the more one knows the more one can glean. Dr. John S. Mbiti in the introduction to his classic book said.

“Africans are notoriously religious, and each people has its own religious system with a set of beliefs and practices. Religion permeates all departments of life, to the degree and so fully, that it is not easy or always possible to isolate it. A study of these religious systems is, therefore, ultimately a study of the people themselves in all the complexities of both traditional and modern life.”⁸

Dr. Jacob Carruthers began his first chapter called “Orientation and Problems” in the *Redemption of Ancient Egypt*⁹ with a statement from Mongameli Mabona. He states;

“But to arrive at the proper estimation of the cultural values of any society, it is necessary to grasp first the philosophy or rather the meta-physical attitude which underlies these values. History and archeology show that there has been in Africa a Civilization which extended from Egypt to Angola, from Timbuktu to Zimbabwe. This Civilization consisted of a complex of cultures which in their structure showed a mar-

velous formal and thematic uniformity to be observed in their literature and mythologies.”¹⁰

The counter arguments and analysis presented at the 2019 ASCAC conference and prior debates, indicated that those arguing that Kemet (Km.t) and Kemetiyu (Km.tyw) meant something other than having the root “black” did so as a result not analyzing the text/word in the context of the sentences in which they were born. Therefore, the conclusions were highly unscientific and incorrect, and at worst the arguments were speculative. In short, the method utilized and presented here will analyze the graphemes and transliterations of Kemet (Km.t) and Kemetiyu (Km.tyw) from the context of the sentences that they originate, in essence they will be put into context. Syncretism is applied to support the arguments and supply references in order for the reader to understand the arguments.

The Case of Kemet (Km.t)

Diop’s argument on the subject of Kemet (Km.t) in the UNESCO Symposium in Cairo was the following: The Egyptians had only one term to designate themselves:  = kmt = the negroes (literally). This the strongest term existing in the Pharaonic term to indicate Blackness; it is accordingly written with a hieroglyph representing a length of wood charred at the end and not crocodile scales. This word is the etymological origin of the well-known root kamit which has proliferated in the modern anthropological literature.¹¹ To support Diop’s position, pictured here is the primary Pyramid of Unas, the first recorded pyramid text where the King Unas uses Km and Km.t.¹²



Transliteration

mA aHa't(?)Unas pn m-ab ab(wy) tp.f smA(wy)
n Twt is si km sA sit km t
ms w sit bAqt snq w fdt wApt¹³

Utterance 246

252: See! This Unas stands among (you), two horns are on his head [like] two wild bulls, for you are indeed the black ram, son of a black sheep, born of a bright sheep, suckled by four sheep-mothers.¹⁴

This text can be interpreted as a passage of authority. The king Unas is asserting that he is a black ram, born with two horns like wild bulls, son of a black sheep born of a bright sheep. Here black ram is “si km” and black sheep is “sit km.t.” We must keep in mind this is a statement of syncretism, and in the beliefs of Ancient Km.t civilization this relationship existed. This relationship is not unique to the way other religious figures are introduced in text. A familiar example of this exists in the Bible, “The hair on his head was white like wool, as white as snow,

and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.”¹⁵ For the Ancient Kemetiyu (km.t civilization) the description of other divine kings followed the same tradition as Unas. The statement in the language of the Ancient Egyptians is the following.

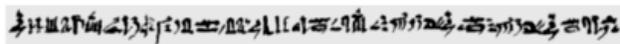
Ex. 11 (from suckling...), PT 246 §252b-c:⁴²



n twt is sr km sr s.t km.t ms.w s.t bsq.t snq[.w fd.t wpy.t]
 'for you are the **black ram**, son of a black ewe, that a bright ewe bore and [four sheep] suckled.'

The source of this transliteration is the *Hieratic, Demotic and Greek studies and text editions: of making many books there is no end: Festschrift in honour of Sven P. Vleeming*.¹⁶ The author says, "This passage survived in later Egyptian funerary literature, making an appearance a millennium or thereabouts later in the Book of the Dead (henceforth BD), spell 177."¹⁷ The author also included this source to make the point that this tradition continued.¹⁸

Ex. 12 (... to sucking), BD 177, papyrus of Gatseshen:⁴⁸



n tw(t) is sr | km sr.t km.t ms(.n sr).t bsq(.t) snq.w m ifd.t wpy(.t)
 'for you are the **black ram**, (son of) a black ewe, that a bright ewe bore and that sucked at (the breast of) four sheep'.⁴⁹

Certainly, one can make an argument that this Km and Km.t has nothing to do with the origins and meanings of the people of Ancient Egypt, however they must disqualify this long tradition of the King or ruler of this civilization stating that he was something other than a black ram or bull in the early dynasties. In other words, it would be impossible to say that Km and Km.t have nothing to do with the people of Ancient Egypt in color or in their animal counterpart. New and young linguist thinkers such as Ntr Neb makes the argument in linguistics that Km and Km.t mean black people directly and has argued this with linguistics. It is well settled that Ancient Egyptian civilization was a continuous civilization of culture, ritual, ruler-ship ideas for at least 3,000 years. The assertion and assessment here is that Ancient Kemet (Km.t) was a civilization that built itself on concepts from its past. The civilization itself could be compared to a great mansion built on a strong foundation, that was modernized when necessary to accommodate its inhabitants. This said, the arguments presented here are built around aspects of this civilization's foundation and show the connections.

Until syncretism and a context examination is applied, this analysis asserts that Km is the Black King in his Black Animal form and that Kemet (Km.t) is the sacred black people in the Black

Animal form. At the minimum the king and his people are represented as black bulls and cattle. What has to be ruled out is that they are not Black people. Further, in this form they are not simply black, but a “sacred” black. It is also safe to infer, that in this form they may be set apart from their neighbors, not in terms of race which is a recent social construction in the historical context, but in lineage. At any rate Kemet’s (Km.t) people are equivalent to Kemet’s (km.t) cattle in its various hieroglyphic variations, in which, only the determinatives¹⁹ differ.



An acceptable question would be in what text did the people of Km.t civilization say directly that they were cattle to make the proposed relationship of cattle and people true?

The first case is the Westcar Papyrus story of the Dedi the Magician. In this story the text says the following: Dd.in Hm.f imi in.tw n.i xnr nty m xnrt wd nkn.f Dd.in

Ddi n is n rt(t) ity a.w.s nb.i
 mk n wD.tw irt mnt-iry n tA awt Spst aHa.n
 in n.f smn wDa(w) DADA.f aHa.n rd.(w) pA smn r gbA²⁰

Said Djedi: "But not to a human being, O King, my lord! Surely, it is not permitted to do such a thing to the noble cattle."²¹

The second case is the various statements in the Pyramid texts and other religious books of Km.t civilization that show syncretism relationships between the people and their cult beliefs such as the statement that the King is the “Black Ram son of a Black Sheep.”

The third case is King Khety’s instructions to his heir Merikare says - Hn rmT(t) awt
 nt nTr ir.n.f pt tA n ib.sn dr.n.f snk n mw ir.n.f TAw anxsfm.sn snn.f pw pr m Haw.f wbn.f m pt n
 ib.sn ir.n.fn.sn smw awt rm w snm st²²

*Provide for men, the cattle of God, for He made heaven and earth at their desire. He suppressed the greed of the waters, He gave the breath of life to their noses, for they are likenesses of Him which issued from His flesh. He shines in the sky for the benefit of their hearts; He has made herbs, cattle, and fish to nourish them.*²³

This statement from the Westcar Papyrus humans are the noble cattle (ity a.w.s nb.i), the Unas papyrus, the King is the “Black Ram born of the Black Sheep” and King Khety puts in perspective the relationship of men and cattle calling them the cattle of God (Hn rmT(t) awt nt nT).

Dr. Jacob Carruthers instructs us that in Ancient Km.t Civilization text-drama is a mode of inquiry.²⁴



The following plate is from Flinders Petrie's *Athribis*.²⁵ It comes from the tomb of Mery II N. wall.²⁶ It is part of the tombs in Hagarseh²⁷ in the Km Wr (Great Black Bull) nome.²⁸ The text is rendered as "day of victory of a bull of the black cattle."²⁹

In this tomb is the drama that Dr. Carruthers instructed us to look for. The tomb drawing was rendered in the first intermediate period where Ancient Km.t was in disarray after a long rein from the Nwst Bity Pepy II and plagued by famine.³⁰ It could be describe as a period of strong bulls looking to inherit the leadership. In this context, was the rendered text about cattle or was this about bulls charging each other for rulership ? We don't have to guess; the following description of the scene helps us. "The meaning of the bullfight scene within the tomb decoration program can be found in contemporary religious-funerary texts. In a funerary context, " K3-bull " not only identifies the bulls entangled in a fight, as has already been seen, but also is an epithet of deities⁷⁷ and of the deceased himself after having been identified with Osiris. The context for the use of the epithet refers to the power of defeating the enemies, and getting to eat the right food (the five rations of the temple of Heliopolis), to procreate and, thus, becoming the foremost of those in the Netherworld."³¹

In the Black American tradition of Christianity thousands of sermons would have equated this with people and their condition looking for a leader. If we can look for syncretism, we see that this strong bull comes from a sacred people. In this context the sacred people are represented by sacred black cattle (km.t). Again, biblical tradition has its people looking for saviors. Hopefully, one can see the drama to help understand. Why would the ancient people of km.t be merely talking about cattle when they are in the fight for their lives?

The Problem of Kemetyu (Kmtyw)

The meaning of the grapheme and its transliteration has been a problem for those arguing its relationship to Ancient Egypt. My assessment is that if the concept was viewed with syncretism and in context of where it is used there would be no argument. Kmtyw would resolve itself to "sacred black cattle" at the minimum and to "sacred black people" of Ancient Egypt. Here is the key discussion and argument of Dr. Diop, Mr. Abdallah and Dr. Sauneron at the UNESCO symposium.

“A grammatical and Semantic debate took place between Professor Diop on the radical which he reads KMT, derives from KM 'black' and considers to be a collective noun meaning 'blacks, i.e. Negroes' and Professor Abdelgadir M. Abdallah who adopts the accepted reading of it as KMTYW and translation with 'Egyptians', the plural of KMTY 'Egyptian', the nisba-form from KMT 'black land, i.e. Egypt'. The latter reading and translation were affirmed by Professor Sauneron.”³²

The Nisbe adjective issue is resolved if Kmtyw is related to black cattle and this is the sacred animal form of the people. When other text are analyzed the syncretism is automatically accepted. This is illustrated in the following coffin text dealing with a nisbe of sacred cattle belonging to Hwt Hr (Hathor).

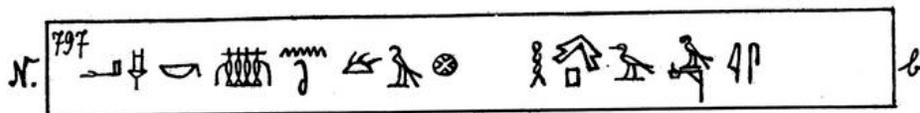
Here is *The world of Middle Kingdom Egypt (2000-1550 BC): Chapter Scribes*³³ translating CT 710.

CT 710 (VI, 341) (B2L only)

341f	<i>hwt-hr hr nhw[t]=s <...> tntyw=t</i>	O Hathor under her sycamores <...> your sacred cattle
g	<i>wnm=i m <n>šnw 3pd rm ʿnhw</i>	I will eat of <n>šnw, living fowl and fish
h ¹	<i><u>wnn m šmsw n hwt-hr</u></i>	Being in the suite of Hathor
i	<i>m sštšw</i>	and of secret things
j	<i>wnnw hr šštw</i>	which are on the ground.
k	<i>ššs<i> nmt=i šnt</i>	I traverse and stride through the circuit,
l	<i>ššs=i šd</i>	I traverse the firmament,
m	<i>hfd<=i> ššw m šms n hwt-hr</i>	I climb the sunlight in the suite of Hathor

¹ Intrusive rubric.

Here tntyw are both people and in their animal form as sacred cattle. If we look at the context of Kmtyw, we will instantly see that they are the sacred black cattle of Hp/Apis and represented as human animal forms. Returning to km.tyw, and looking at it in its most authoritative context, the Pyramid Text. The line was written from well noted Egyptologist Kurt Sethe.³⁴



§ 1998b aHa = k [P / FA / N 9] xntj km, t (j) .w Hp^(C) js - You will stand before the inhabitants of Egypt like Apis.³⁵

In context, and keeping syncretism in mind the Km.t(j)/ Km.tyw is in front of the Black Bull – Hp or Apis. What km.tyw relates to can be contrasted to tntyw. Tntyw means those of the sacred cattle in contrast to Hwt Hr (Hathor) so kmtyw can be seen as those of the sacred black cattle in relationship to Hp (Apis).

Though, the translator put inhabitants of Egypt and it has the niwet glyph, the verse clearly says the city of the Kmtyw. Other translators have put in Athribis, however the name for Hwt hePutry ib is not rendered nor are there any attestations in the old kingdom for this temple complex.

This early sentence fragment found in tomb U J³⁶ I have translated it as stating, “You Royal Followers of Hpi”



Hep is the Black Bull Apis. We know the Hp Bull is sacred and black from later writings and art. The significance of Hp/Apis is paramount to the syncretism of the King and its cattle ritual counterpart. I will include the following statement by Edward P. Butler from his website to show the syncretism concerning the king, the creator god Ptah and the earth god Osirus³⁷, “In one of the ‘ascension’ spells of the *Pyramid Texts* (utterance 539), the king says “My phallus is Apis; I will ascend and rise up to the sky.” Funerary stelae show the Apis bull carrying the mummy of the deceased on his back. In spell 31 of the *Coffin Texts*, the deceased is granted the boon of seeing the birth of the Apis bull “in the byres of the dappled cattle,” (Faulkner,1973 p. 20). Identification with Apis in the netherworld seems to express the idea of flourishing. Thus in spell 162, the east wind opens a path for the deceased into a field where s/he flourishes “like the condition of Apis and Seth,” (p.140), Seth being associated with vigor; in spell 203 (spell 189 in the *Book of the Dead*), which is concerned with providing appropriate nourishment in the spirit world, Seth and Apis apparently reap and thresh grain for the deceased consumption; and in spell 204, similarly concerned with spiritual nourishment, the deceased affirms “I am Apis who is in the sky, long of horns...far-sighted, far-striding,” (p.166), alluding to the bull’s oracular prescience. The milk which is imbibed by Apis from his mother is a purifying substance in *CT 21/BD 169*. The Apis bull is mentioned, along with Mnevis, another sacred bull, in the twenty-fifth instruction of the Demotic Papyrus Insinger, a text of ethical instruction, in a chapter against retaliation. The author says that “Apis and Mnevis abide at the window of Pharaoh forever. They will do good to him who will listen to these words,” i.e. they will reward the person who knows better than to seek retaliation (Lichtheim vol. 3, p. 213).”³⁸

The following drawing of Jean-Francois Champollion shows in art some aspects of syncretism as the black bull is related to objects of kingship.³⁹



In addition, Ntrs (Principles of the Deified) and humans had animal parts. The Ka soul. The Graphene for Ka is  and another is . The human arms are the horns of the bull. The Ba (graphene) Heka is effective action often called magic. The Glyph is . Here the human hands as bull horns and people are related.

Again, returning to Kmtyw, here is another example offered to resolve the meaning of kmtyw, which is the stele of Rudi Khnum and the translations of Mirian Litcheim and...



In the dissertation entitled “Topic-Focus Articulation in Biographical Inscriptions and Letters of The Middle Kingdom (Dynasties 11-12)” by Dr. Renata Landgráfová.⁴¹⁴² She renders this as *aHa.n djn.n=s w(=j) m jwn.t m wA.t wr.t n km.tjw swD.t drf xnt.t m xr.w ar.t wr.t ... jw jr.n(=j) Aw.w jm=s aHa.w aA rnp.wt {r=s} n sp jj x.t nb.t jm n aA.t n rx(=j) x.t*, “Then she placed me in Dendera ... foremost inside the great royal palace. I spent a long time there, a long period of years {...} There never came a (bad) thing therein, for I was a knower of things.”(Landgráfová)⁴³ Here she does not translate km.tyw.

We turn to Miriam Lichteim’s “*Ancient Egyptian Autobiographies chiefly of the Middle Kingdom: a study and an anthology.*”⁴⁴ She translates as” Then she placed me at Dendera in her mother's (12) great cattle farm, rich in records, a foremost enterprise, the greatest estate of Upper Egypt. I have spent a long time there, a span of many years, without there being a fault (13) of mine, for my competence was great.”⁴⁵ Miriam Litcheim does not translate kmtyw to black cattle farm but this is what the context says.

As in the case of *ntyw* where the coffin text using sacred cattle was talking about the sacred followers of Hathor, here in this case Miriam Litchem is also talking about sacred cattle. In this case, “black cattle”, we can see when we look at the Pyramid text statement § 1998b *aHa = k* [P / FA / N 9] *xntj km, t (j) .w Hp* ^(C), we can see that *km.tyw* can only mean those sacred black cattle and the sacred black cattle are actually people who are followers of the black bull Hp/Apis.

Traditional Egyptologist can argue that *kmyw* does not mean all “Black Egyptians” and that this is a special case of adherents of Hp or other black bull deities, however they can be no argument that they are African people of Ancient *km.t* civilization and there was no syncretism with African Gods. Only, publications such as *Africology: The Journal of Pan-African Studies* built by the *mAa – xrw Itibari* can be continued by the *km.tyw*.

Was *Km* directly applied to the people of *Km.t* civilization? The answer is absolutely yes. However, I want to show another case where color was applied to cult animals. To do this, the *Km* Glyph is important to review to make sure that in the context of *km.t* (Sacred Black Cattle) that it does mean black or at least dark. The *Km* Glyph is



The glyph itself designates the color black but is listed under the Gardiner Category of reptiles. The Glyph is argued to be a burning piece of wood or a crocodile skin or paw.

<p>𓂏𓂏 <i>km black</i>, ZÄS 57, 10*; BD 231, 11 (<i>det. km</i>); 232, 1; 426, 1; <i>Hymnae</i> 𓂏𓂏 <i>Wk. IV, 168, 7; 1098, 8.</i></p>	<p>𓂏𓂏 <i>km "Black" (Wb 5, 124.10-12) (lemma-nd</i></p>
<p><i>Km</i> in a Concise Dictionary of Middle Egyptian ⁴⁶.</p>	<p><i>Km</i> in the Thesaurus Linguae, Aegyptiae. ⁴⁷</p>

The following figure is that of *Shepenwepet II* performing the *Rite of Driving the Four Calves* – where you have the upper register, eastern half of the southern wall, courtyard, *Funerary Chapel of Amenirdis I, Medinet Habu* (western half).⁴⁸



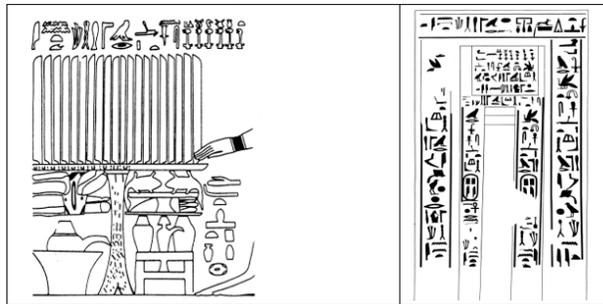
In the figure, the four calves are designated by color. There is the white bull (*Hdj*), the dappled/spotted bull (*Wd*), the red bull (*Dsrt*) and the black calf (*Km*). There are a host of materials and things identified in Ancient Egyptian vocabulary where they are designated by color, and certainly by the *km* glyph. At times, it could mean black, dark and grey. Here there is syncretism between the cattle calves and color. ⁴⁹A quick search of any Egyptian dictionary can confirm this and an argument that *km* does not

designates a color is useless. Thus, cows are identified by color, so an argument that they are not becomes futile.

The ancient people of the entire Nile River exercised a culture based on cattle worship. Ancient Egypt is the daughter and grand-daughter of much more ancient African civilizations which were dependent on cattle. The ancient km.t civilization elevated the cattle to divine. The color of the cattle was an important factor in the religion and culture of ancient African people and the “km” black color was paramount in distinguishing sacred cattle. Said before in other words, arguments have been made since the rise of Europe as they encountered Ancient Km.t civilization about who these people were. The Ancient Km.t civilization literature scores of names with the km glyph embedded within them. The question is does “km” as a color apply to people? Brave Europeans, have rendered these names meaning nothing else but “The Black.” Edward Brovarski chapter, *False Doors & History: The Sixth Dynasty*¹ gives us an illustration of a primary.

The figures below are of *Pepy Heny Km*. The grapheme *km* (black) is present .
Figure ⁵⁰

As a reference on this, I leave this book *Encyclopedia of ancient Egypt*. New York: Facts On File. It contains at least a dozen of personal names with Kem in them. ⁵¹ *Kakemu, Kemaweb, Keminbu, Sobekemsaf I-III, Takemdjert, Kamutef, Kemanweb, Khemsit, Nbt Kemi, Nisankh-Pepi-Kem, Nisankh-*



Pepi-Kem and several more. The names are largely connected to their belief systems, but are also connected to their color.



Here the Sacred Black Cattle is equivalent to a Sacred Black Man. In the context of this paper the man is the mAa – xrw Itibari and all men and women before, current and yet to be born who are in this tradition.

The First Km.t King Connection to Cattle

King Nr Mr (Narmer) is credited with unifying Ancient Egypt and beginning what is known as Dynastic Egypt in the period of 3100 BCE through a series of artifacts. The Narmer Palette and the Narmer Macehead help us to see the syncretism of this important king and his connection to cattle at the early stage of this civilization.



Figure - *Narmer Palette*⁵² labelled top of the Narmer palette we see a horned *Bat* is an ancient female cow deity this may be *Bat* or *Hwt Hr (Hathor)*. This figure of the female cow exist in the same place on both sides of the palette. The worship of cattle predates dynastic Km.t civilization

In the following article entitled, *Tracing the Origins of the Ancient Egyptian Cattle Cult*, the author states the following: “Studies of ancient Egyptian religion have examined texts for evidence of cattle worship, but the picture given by the texts is incomplete. Mortuary patterns, ceremonial buildings, grave goods, ceramics and other remains also contain evidence of cattle worship and underline its importance to early Egypt. The recently discovered cattle tumuli at Nabta Playa in the Western Desert are identified here as a potential source of evidence on the origins of cattle worship in the ancient Egyptian belief system.”⁵³

More information on Cattle Worship in Nabta playa can be found in Hassan, F. 1988. *The Predynastic of Egypt*. *Journal of World Prehistory* 2(2): 135-175; Baumgartel, E. 1960. *The Cultures of Prehistoric Egypt* (Vol. II). London: Oxford University Press: 90; Fischer, H.G. 1962. *The cult and nome of the goddess Bat*. (*Journal of the American Research Center in Egypt* 1: 7-18)

In the Narmer Palette, the King is represented as a Bull. We see this directly in the figure labelled bottom. Here the King as bull is seen conquering a city. In the figure, the king is the bull

and the bull is the king. There is no separation in the minds of the first dynastic people of km.t. The next figure, we will see the King Nr Mr with the four cows on his kilt. This cements that the king himself is connected to a cattle culture.



Significant to this figure is the Tail. Scholar Marc LeBlanc in an important article entitled “The Bull’s Tail as a Zoomorphic Symbol of Royal Power at the Sed Festival”.⁵⁴ The author said the following:

“Although there are several possible correct interpretations of the word sd in the term Hb-sd, according to one convincing explanation, the word sd is etymologically linked to an Egyptian word meaning “tail” (Wb IV, 363, 4-364, 2). The tail-shaped determinative (Gardiner Sign F33) that appears in standard orthographic writings of sd, “tail,” is very similar to the narrow triangle-shaped determinative for the word sd in the term Hb-sd. If this etymological interpretation of sd is correct, as seems likely, the word sd in the term Hb-sd probably refers to a ceremonial animal’s tail that is attached to the back of the Egyptian ruler’s waist during the performance of several notable rituals at the celebration of the Sed Festival 33. In representations of the Sed Festival from the Protodynastic Period onwards, the Egyptian to sacred shrines, the Raising of the Djed Pillar, and the king’s presentation of offerings to deities. First attested with certainty as a component or royal garb in the depiction of the Sed Festival on the Scorpion Macehead, the ceremonial tail that often hangs from the back of the king’s waist in important ritual scenes is most likely a wild bull’s tail. During the Protodynastic Period and Early Dynastic Period, the bull’s tail most often appears as a component of the Egyptian ruler’s outfit during the performance of vigorous ritual activities, such as the ground-breaking ritual, the hippopotamus hunt, the Königslauf and its variant the royal fowling run, the royal smiting ritual, the royal inspection of defeated enemy combatant ruler often wears a ceremonial tail while performing rituals requiring a heightened level of physical exertion, for example, during the temple foundation rites, the Königslauf, the king’s visit on the battlefield, and the ritual shooting of arrows. In the context of these Early Egyptian royal scenes, the ceremonial bull’s tail symbolically imbues the Egyptian ruler with the potency and strength of an aggressive wild bull; in several Early Egyptian royal scenes, the Egyptian ruler completely transforms into a bull while performing physically strenuous rituals, such as the trampling of enemies and the Königslauf.”⁵⁵

The authors’ comments are extremely useful, in that, it gives a description of the artifacts in the context of the ritual mind of the king of Km.t in relationship to cult animals. This helps us with supporting the syncretism in the already mentioned text of a later king Unas when he says, that he is the “Black Ram born of the Black Sheep” already mentioned.

The next figure to examine is the mace head of King Nr Mr (Narmer).

	 <p data-bbox="581 604 1448 667">Drawing of the images on the Narmer Macehead. The king is seated on a throne on a raised platform. Based on: Adams-Cialowicz, <i>Protodynastic Egypt</i>, p. 15</p>
<p>Mace Head ⁵⁶</p>	<p>illustration of the mace head. ⁵⁷</p>

As all artifacts of the first dynasty, ritual is in the forefront. In the center of the actual mace and the right column, there is a bull and a cow or a Cow and calf in a circle. This is a very important in that it supports syncretism. The other images in the second column also supports syncretism as we see the king performing activities in the sed festival such as performing the bull run.

The next artifact to mention is the Bull Palette⁵⁸



The Bull Palette is important for it predates the first dynasty's King Narmer to show that the syncretism of the Bull and King was in effect earlier in the annals of Km.t civilization. The Pre-Dynastic Period shows the birth of these concepts. The Bull Palette is an excellent example and we can see this clearly in the figure below. Here the King again is represented by a bull on the top of each palette trampling his enemy. The reverse side has also a series of other animals presented on standards. These standards show other cult confederations. In this case there are Hippopotamus, Min thunderbolt, Ibis and Hawk/Falcon – see bottom section.

The Syncretism of the African King to Herdsman.

Not only was the Egyptian King the bull, he was also a herdsman. The following quote from *The Intellectual Adventure of Ancient Man* helps us with this understanding.

“... this is perhaps the most fitting picture of the good Egyptian ruler, that he was the herdsman for his people. The functions of the state were to own, control, drive, discipline, and defend; they were also to cherish, nurture, shelter, and enlarge the population. The god-sent controller of the Egyptian people was the herdsman who kept them in green pastures, fought to secure fresh pastures for them, drove off the voracious beasts who attacked them, belabored the cattle who strayed out of line, and helped along the weaklings. He made me the herdsman of this land, for he discerned that I would keep it in order for him; he entrusted to me that which he protected.”

In a time of distress, men looked toward the ideal king of the future: “He is the herdsman of everyone, without evil in his heart. His herd may be cut down (in numbers), but he will spend the day in caring for them.” Elsewhere the king is called “the goodly herdsman, watchful for all mankind whom their maker has placed under his supervision.” The sun-god “appointed him to be shepherd of this land, to keep alive the people and the folk, not sleeping by night as well as by day in seeking out every beneficial act, in looking for possibilities of usefulness.” The antiquity of this concept of the king is visible in the fact that a shepherd’s crook is one of the earliest insignias of the pharaoh and is the origin of one of the words meaning “to rule.”⁵⁹

Cattle Tax and the King

A very important point that shows the syncretism of the king to cattle is the fact that the king’s ruling period is counted in terms of the cattle tax count. Sir Alan Gardiner, in his classic book *Egypt of the Pharaohs: An Introduction*, describes in detail the linking of the cattle count with counting the reign of the King in the chapter, *The Foundations and Nature of Egyptian History*⁶⁰ *The Divine Cow – Hwt Hr (Hathor)*. I have addressed the King as bull to show syncretism. I have briefly described the divine cow Hwt Hr (Hathor) and the wife of the king Narmer as a Cow in the earlier sections to show some syncretism as it pertains to the women and their ritual counterpart.

No Goddess, no divine quality, no ntr was more celebrated and more importantly needed by the people of the Nile than the Divine cow Hwt Hr. To ultimately, rule Kmt, one would have to kill the images of the Black Herd, The Bull and certainly the creator of the herd, the mother, the Divine Cow. From Pre-dynasty to the Pyramid Text age, her job was to sustain the King and the Kingdom. In the Middle Kingdom, her role extends to all people of the land.

The following image of Hwt Hr shows immediately the syncretism of the Cow, Divine and Human.⁶¹



In “Hathor in the Context of the Coffin Text,”⁶² the author points out several important roles that Hathor has in the religious texts. The text is as follows:

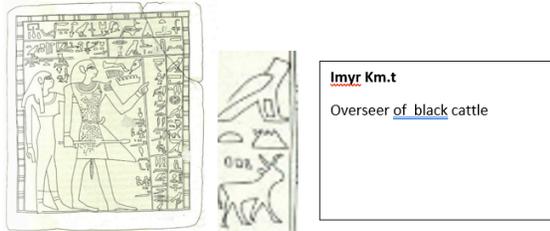
“Hathor faced a very important role as an intercessor}’ in a common mans attainment of eternal life. Within the Coffin Texts, she is a ready participant in many of the crucial actions that were required for safe passage to eternal life. Just the basic requirement of sacrifice to Hathor indicates she is an important figure and it was necessary to have her approval and protection? Additionally, there were basic praises and specific spells for the purpose of venerating Hathor and gaining her favor that reemerge time and time again. Becoming a scribe of Hathor is also mentioned.⁶ The purpose of this position is unclear other than showing dedication and reverence for the power and influence of a goddess. Scribes were also necessary in temple practice, which was apart of her veneration. In Spell 295, Hathor also had the responsibility of maintaining one of the gates that the deceased would pass through in the afterlife. The position of a guardian appears significant in this passage because Hathor also created the gate. Creating an obstacle in the afterlife shows a significant amount of control over the destiny of the deceased. As a result, the deceased would want to please the goddess even more to insure the protection of a deity. This reliance gives Hathor the position of an intercessor. The combination of these aspects displays that the authors or instigators of the Coffin Texts felt that Hathor had important powers and that those powers should be used to their benefit.”⁶³

Hathor is mother and consort. As with Nr Mr (Narmer) Hwt Hr (Hathor) has zoological characteristics as well as divine and human characteristics. Syncretism will allow one to see the cow, divine and woman as interchangeable, in the same way Narmer (Nr Mr) was inseparable from the Bull and the people inseparable from the Herd. The early great Egyptologist could not at all embrace the ritual, tribal and very African component of Ancient Egypt. She could be a cow, a goddess and woman no different than km.t can be Black cattle and Black People. The picture above, to the left, is Hwt Hr as a woman, a divine and a cow.

The transformation of Km.t (The Black Herd) to the People and the Place.

As I have said earlier, the name km.t existed before what people believe is just a place name. For the Africans of the Nile, km.t was a name that represented them as a people or the African Cult or Zoomorphic Identity as herd. A mistake would be to look at the intermediate to middle

kingdom to search for the meaning of km.t and unfortunately, the search for km.t has usually only centred in the period where Km.t becomes a place name. At the same time km.t has been stripped of its zoomorphic symbolism and the km.t glyph related to sacred black cattle has been marginalized or stripped away.



Here on this Ka Door, in the of Smai,⁶⁴ in the late old kingdom tombs of Naga ed-Deir, you find one of the first clear pictures of an overseer of the sacred black cattle. Here km.t is not a place name but is in use in a time where the whole country, place name or toponym was not named as the people herd “km.t”, yet. The principle text says “An offering which the king gives, and Anubuis, who is upon his mountain, who is in the place of embalming, the funerary offerings go forth to the Sole Companion, the Overseer of the Black Cattle Herd in S'yt of his lord Onuris.”⁶⁵

Here the notion, that km.t suddenly appeared as a place name or toponym out of thin air should be put to rest. There is no need to search for cognates to recreate what km.t was, and this should put to rest all fanciful notions that km.t had any connections to a river valley or riparian land. This should also put to rest that km.t meant “Black Land” or that km.t name is devoid of color. Here the Mdu Ntr of km.t is clear, it means “Sacred Black Cattle.” All debates should be ended unless scholars can find where there is a determinative to Km.t that denotes some riparian idea or even land grapheme used more widely than cattle. There are arguments about translating the word km.t where the determinatives or classifiers are important, in this case the determinatives or overwhelming connected to cattle.

We began the section with Sm3i an imy-r km.t (overseer of sacred Black Cattle). Titles such as this are usual in this period in the regions where cattle cults exist particularly in what is called the Thinite territories or Tjenu Territories. The Tjenu/Thinite territories were part of the first settlements of Ancient Egypt and housed the first capital cities founded by King Nr Mr.

Within in the Tjenu Tombs the following titles appear.⁶⁶

- (1) Cairo CG 1455 (var. Cairo CG 72)
- (2) Dunham stela no. 11
- (3) Dunham stela no. 80
- (4) Dunham stela no. 20, addit.
- (5) Dunham stela no. 29 (= Lutz, *Steles*, no. 26)
- (6) Schneider, *OMRO* 52 (1971) p. 14 (fig. 3).

Title (1) "herdsman of the black cattle"

Title (2) The reference to the hnrw undoubtedly refers to the harim of Onuris

Title (3) shows, the cattle also provided offerings for the god harim for their use.

Title (4) indicates that read cattle were included in the temple herds as well as black.

Title (5-6), we have much the same title as the example under discussion.⁶⁷

Here the title's referring to km.t follow Egyptian Grammar and refer to cattle not place names or toponyms. The herdsmen are all property of the Kingdom and thus are parts of the King. The King is the ultimate herdsman and the head (Bull) of the herd. The following Mdu Ntr and translation will show the usage of km.t for cattle who are akin to the Nile Valley African before it is assigned to a place name.



This translates again to Km.t, the Black Herd. Diop and Obenga argued that Europeans should be consistent. If this means Black Herd then where the adjective qualifies the determinative, it should apply in all cases. Here this is easy – we only need to compare Km.t Black Herd to Kmt. Black Community. Here herd and community are the same.



Source⁶⁸

of every house.¹ I made them (the cows of the herd) all more divine than their Black Herd (i.e. I made the breed even purer than it was originally). I enlarged their boundaries to their accustomed places which others had taken for themselves for fields. Their boundary-stones were set up engraved with thy name; there

“I protected the Black Herd of Apis⁹ from stock-bulls¹⁰ which had strayed¹¹ from the herds were made for them decrees for administering them upon earth.”

Source⁶⁹

I will simply add a note here that the Hp/Apis Bull Cult was one of several Black Bull Cults. Stephen Quirke, in his book, *Exploring Religion in Ancient Egypt* makes this concise.

“The closest to animal cult, in the sense of worship of a living animal, would be the extraordinary status of the sacred bull of Ra at lunu, Ptah at

Mennefer, and Mont at Armant (see Chapter 2, Section The separateness of the human). Only one sacred bull was alive at any one time, the next being sought immediately on the death of the old; the exceptional role of these three bulls is reflected in the unique special name for each—Menwer for the bull of Ra, Hep/Apis for Ptah, and Bekhu for Mont. The sacred bull lived in a special enclosure, as the herald of the god, and at death was buried in a stone sarcophagus like a king or high official. The unexplained and remarkable care for the three bulls did not stop, but nor did it seem to foster, the new practice after 700 BC of embalming literally millions of birds and animals for burial in substantial, apparently state-funded catacombs...”⁷⁰

I want to add that in all of the Bull Cults, the sacred bulls were black in almost entirety or had black markings. Also, there were various places where the bull was a component of the names. In the article “Bull Standards of Ancient Egypt”⁷¹ by G.A. Wainwright, it begins with the following.

“FOUR of the nomes of the Delta had standards displaying a bull accompanied by some other object. They were the Sixth Xoïs , the Tenth Athribis , the Eleventh the Cabasite  and the Twelfth Sebennytus .

Newberry has already shown that the emblems on these standards are the sacred objects of their districts, and that the symbol in front of the bull in each case is not to be interpreted as an epithet, but is itself a sacred object. What is important here, is not the European convention, but the actual standards of the places and that they are considered sacred objects by the author. However, the tenth nome called Athribis by the author using their convention has great significance which I will cover in partial here.

The TLA’s listing for this nome is the following⁷².

information for lemma  *km-wr* (lemma-no. 164500)

translation	Greater Black (10th Ann.Gau and its capital, Athribis) (Big black one (10th nome of Lower Egypt))
short reference	Wb 5, 125.12; GDG V, 200 f.; Gomaà, Settlement II, 148 ff.
word class	place name

this is a *cross reference* to:

 *km-wr* "Great Black (Timsah Lake on Wadi Tumilat); [Pehu Area on the 5th day of Gau]; Great Black (10th and 4th Gau and its capital, Athribis); [waters of the Fayum]" (Wb 5, 126.3-6; GDG I, 46, V, 202; Gomaà, Settlement II, 131; Wb 5, 125.12; GDG V, 200 f.; Gomaà, Settlement II, 148 ff, GDG V, 203)

attestations for cross references are listed at the main entry

Here it is described as the “Great Black”. In a TLA lemma-no. 164350 the word “km” is Epilogue of the god of Athribis  73

The Place-Name Kemet (Km.t)

To paraphrase the comments of Dr. Mario Beatty at the 2019 ASCAC Conference, he stated; “This term (Km.t) has evolved kind of like "Hsy." This term (km.t) has evolved from a descriptive social concept and has taken on a different geo-political connotation in the environment of the first Intermediate period that culminates with Mentu Hotep II, but does not begin with Mentu Hotep II. What they are saying (the Egyptians) on a geo-political level is that we're the Black Country. They stated this to reaffirm who they were as a people. Also, in the context of their principle opposition of Western Asia.

Dr. Carruthers revisited this issue all the time, referring to them as the "miserable Asiatic, he is wretched because of the place he's in: short of water, bare of wood, its paths are many and painful because of the mountains. He does not dwell in one place, food propels his legs, he fights since the time of Horus..." "I made Lower Egypt attack them, I captured their inhabitants, I seized their cattle until the Asiatics abhorred Kemet..."

All of this is translating Kemet as Egypt. It goes beyond talking about the "soil" and that is with the town determinative (niwet). Gardiner translates the determinative (niwet) in his hieroglyphic sign book implying an inhabited region. That is, you are talking about the country and its people. What the Egyptians are talking about when they say Kemet as the Black Country they are talking about both, the Country and the People.” 74

The Question of Race

It is pointless to argue the question of race with respect to the Ancient Egyptians. The opponents of the Ancient Egyptians have never put forth a scientific argument in a multi-disciplinary approach involving linguistic analysis, Egyptian Grammar and a Syncretism analysis on the exact sentences that may prove or disapprove their points of race. Opponents of a Black, African population of Ancient Egypt just simply state their points in the institutions where they have hegemony.

Cheikh Anta Diop, UNESCO, the opponents with their own methods, have not been proven incorrect to this day. In Egyptian, words are normally followed by a determinative which indicates their exact sense, and for this particular expression Egyptologists suggest that  km = black and that the color qualifies the determinative which follows it and which signifies ‘country’. Accordingly, they claim, the translation should be “the black earth” from the color of

the loam, or the “black country,” and not “the country of the black men” as we should be inclined to render it today with black Africa and white Africa in mind. Perhaps so, but if we apply this rule rigorously to  = kmit, we are forced to concede that here the adjective “black” qualifies the determinative which signifies the whole people of Egypt shown by the two symbols for “man” and “woman” and the three strokes below them which indicate the plural. Thus, if it is possible to voice a doubt as regards to the expression  = kme, it is not possible to do so in the case of the two adjectives of nationality  = kmt and  unless one is picking one’s arguments completely at random.⁷⁵

Conclusion

In this paper, I have shown important statements of the African of the Nile in what is referred to here as the Km.t Civilization. These statements were analyzed in their context and with syncretism. I have attempted to show that these African People deified themselves in God forms and in sacred animals to personify themselves. Km was shown to be a direct description of a black person and Km.t was shown to be a personification of the sacred black ram or cattle. This examination is consistent with, and affirms, the position and arguments that both Cheikh Anta Diop and Theophile Obenga presented at the Cairo Symposium of UNESCO; Which is that Km.t can mean only one thing “Negro” in the Pharaonic tongue. I agree with other linguists such as Ntr Nb who have used linguistics to agree with Diop, and though not covered here, their overall point that other forms of the Km.t written language such as Demotic and Coptic continue the syncretism and meaning. To date, no peer reviewed articles or studies have emerged that can negate the arguments presented here, regarding the meaning of Km.t and Km.tyw as black people and/or “those blacks”. I also want to state that the grapheme Km.t means more than Egyptian but describes who they are through syncretism. That is to say, that the grapheme Km.t comes out of a geopolitical situation that Dr. Mario Beatty described in the 2019 ASCAC Conference. Hopefully, more data can be found particularly on the 12th Dynasty that speaks directly to the naming of Km.t (Grapheme). Though not directly covered, I disagree with an “Out of Africa”, connection to the place-name of Km.t. The civilization sat on a foundation and modified itself, those that believe otherwise, should present scientific evidence to refute this.

ENDNOTES

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- ²⁷ Ibid. p. 2.
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- ⁵⁶ Wikipedia, *Narmer Macehead*, https://en.wikipedia.org/wiki/Narmer_Macehead, 2018
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- ⁶⁶ Henry G. Fischer, *Three Stelea from Naga ed-Deir, Sudies in Ancient Egypt, The Aegean, and the Sudan: Essays in honor of Dows Dunham on the Occasion of his 90th Birthday*.(1980) 60.
- ⁶⁷ Ibid, -Note, Text in summary
- ⁶⁸ Aylward M., Blackman, *The Rock Tombs of Meir pt. 2. Blackman, Aylward Manley, 1883-1956*. p. 25 -26
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⁷⁴ 2019 Kemetic Conference of Association for the Study of Classical African Civilizations, https://www.youtube.com/watch?v=S06_F1TLMZI&t=208s beginning at 26:09 time-stamp

⁷⁵ Unesco, p. 42