

The Education for Life Academy

Cultivating the next generation of Black leaders

“10 Arguments That Prove Ancient Egyptians Were Black,” by A Moore. (15 minutes)

Link: <http://atlantablackstar.com/2013/10/25/10-arguments-that-proves-ancient-egyptians-were-black/2/>

1. Osteological Evidence According to Diop, osteological measurements (analysis of bones) are perhaps the least misleading of the criteria accepted in physical anthropology for classifying the races of men. A first study of this kind was completed by a German archeologist Karl Richard Lepsius at the end of the 19th century. The Lepsius canon, which distinguishes the bodily proportions of various racial groups, categories the “ideal Egyptian” as “short-armed and of Negroid or Negrito physical type.”



2. Evidence From Blood Types Diop found that even after hundreds of years of intermixing with foreign invaders, the blood type of modern Egyptians is the

“same group B as the populations of Western Africa on the Atlantic seaboard and not the A2 group characteristic of the white race prior to any crossbreeding.”



3. The Egyptians as They Saw Themselves Diop noted that “Egyptians had only one term to designate themselves: KMT, which literally means ‘the Blacks.’ This is the strongest term existing in the Pharaonic tongue to indicate blackness.” He added: “The term is a collective noun which thus described the whole people of Pharaonic Egypt as a Black people.”

For further evidence, Diop focused on both the monuments and how the ancient Egyptians represented themselves in their art.



4. Cultural Unity of Egypt With The Rest of Africa

Diop found that in ancient Egypt there existed “African cultural commonalities” of matriarchy, totemism, divine kinship, and cosmology.”

Through a study of circumcision and totemism, he offers detailed data on the cultural unity between Egypt and the rest of Africa. He noted: “Historians are in general agreement that the Ethiopians, Egyptians, Colchians, and people of the Southern Levant were among the only people on earth practicing circumcision, which confirms their cultural affiliations, if not their ethnic affiliation.”

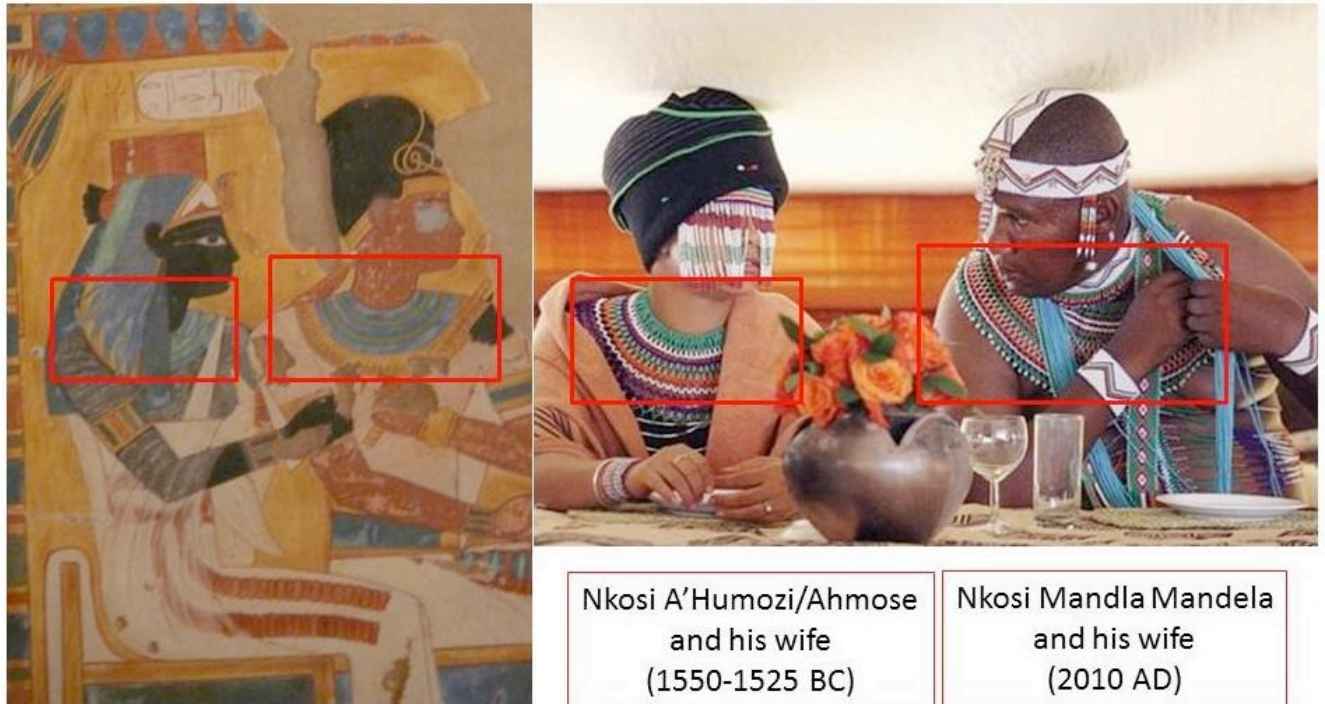
He added: “The Egyptian style of (adolescent) circumcision was different from how circumcision is practiced in other parts of the world, but similar to how it is practiced throughout the African continent.”



6. Divine Epithets Diop also demonstrates that “Black or Negro” was a divine epithet invariably used to refer to the chief benevolent gods of Egypt, while evil spirits were depicted as red. In Eurasian culture, good is described as white and evil as black.



7. Evidence From the Bible Diop wrote: “The Bible tells us that ‘...the sons of Ham [were] Cush and Mizraim [i.e. Egypt], and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah and Sabtechah.” According to biblical tradition, Ham was the father of the Black race. Diop asserted that “generally speaking, all Semitic tradition (Jewish and Arab) class ancient Egypt with the countries of the Blacks.”



8. Linguistic Unity With Southern and Western Africa In a detailed study of languages, Diop illustrated the strength of the cultural ties between ancient Egypt and its African neighbors by comparing the Egyptian language with Wolof, a Senegalese language spoken in West Africa near the Atlantic Ocean.

Diop clearly demonstrates that ancient Egyptian, modern Coptic of Egypt, and Wolof are related, with the latter two having their origin in the former.

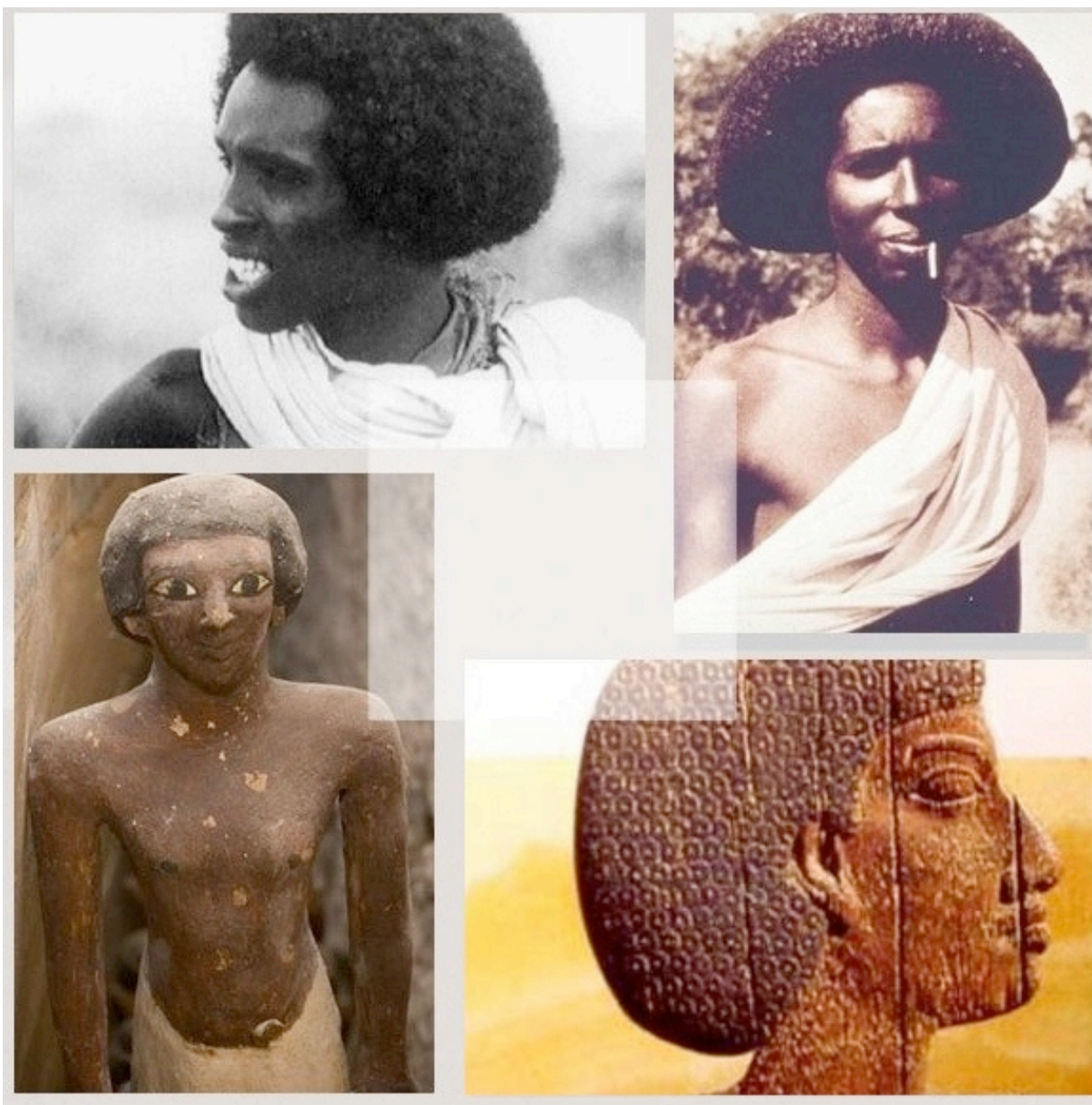
“The kinship between ancient Egyptian and the languages of Africa,” Diop wrote in the *General History of Africa*, “is not a hypothetical but a demonstrable fact which it is impossible for modern scholarship to thrust aside.”

He believed the kinship to be genealogical, and he provided examples: In ancient Egyptian “kef” means “to grasp, to take a strip (of something)”; in Wolof it means “to seize a prey.”

“Feh” means “go away” in ancient Egyptian; in Wolof it means “to rush off.”

To further demonstrate similarity between the two languages, Diop also examined verb forms, demonstratives, and phonemes. The results, he found, showed little difference between the two.

Egyptian		Wolof	
hs(y)	'weak, humble'	xas (has)	'reprimand'
hbsjt	'spouse'	sécét (sît)	'new bride' ("épouse")
hbsw (neither form in Faulkner)	'spouse'	habasw (second form not in Wolof dictionaries)	'toilette intime d'une femme'
h'py	'Nile'	xepp (hèp)	"complètement mou- illé"—actually an ideo- phone for <i>tooy</i> 'be wet'
i?t	'back'	yaatu (yatw) (derived from <i>yaa</i>)	'be broad, wide'
ikn	'cup' ("jarre")	kan	'hole'
iknw	'hoe'	gënn	'mortar'
it	'father'	kan	'hole'
itt	'fly away'	yitt (it)	'beat, discipline'
mwt	'vulture'	cuuj (twl)	'chick'
		mwt (Fal et al. give only <i>muut</i> , an ideophone for 'full')	'avalier, manger avec voracité'
ndmndm	'get sexual pleasure' (derived from <i>ndm</i> 'sweet, pleasant')	domm (not in dictionaries)	'agreeable'
nsywt	'javelin'	doom (dôm)	'child, offspring'
s'h	"au cou des animaux à la fête du dieu «Min»" (Faulkner gives 'be noble; nobility')	nàcc (nat)	'bleed'
		séq (sehh)	'mane (of horse)'
snty	'likeness'	sant	'family name'
sw (? Faulkner has <i>sb</i>)	'star'	so	'set (of the sun)'



9. Testimony of Classical Greek and Roman Historians Virtually all of the early Latin eyewitnesses described the ancient Egyptians as black-skinned with woolly hair. Several ancient Greek historians noted that Egyptians and Ethiopians had complexions that were “melanchroes,” which most scholars translate as black, while some scholars translate it as “dark” or “dark skinned.”

Some of the most-often quoted historians are Diodorus Siculus and Herodotus.

According to most translations, Herodotus wrote that a Greek oracle was known to be from Egypt because she was “black,” that the natives of the Nile region are “black with heat,” and that Egyptians were “black skinned with woolly hair.”

Diodorus Siculus wrote that the Ethiopians considered the Egyptians their colony.

Lucian observes an Egyptian boy and notices that he is not merely black, but has thick lips.

Appollodorus called Egypt the country of the black-footed ones.

Aeschylus, a Greek poet, wrote that Egyptian seamen had “black limbs.”

Gaston Maspero states that “by the almost unanimous testimony of ancient [Greek] historians, they [ancient Egyptians] belonged to the African race, which settled in Ethiopia.”



Three Ancient Egyptians Princesses holding a lotus flower and Issa girls, in the Land of Punt, the Horn of Africa, celebrating the 19th king of Issas: "Ugaas Robleh" in 2010. (The Issa clans are a branch of Somali People, and they live in Ethiopia, mainly in Djibouti and the northern Somalia, Zayla and Lughaya regions etc...)



10. DNA Evidence (BONUS)

DNATribes, a genomics company that specializes in tracing individuals' ancestry to certain global populations has recently subjected the published [STRs profiles](#) (DNA samples) of Pharaoh Tutankhamen and family to analysis. They report that the closest living relatives of the mummies are sub-Saharan Africans, especially those from Southern Africa and the Great Lakes region.

The company also tested the STR profiles of Ramesses III and found that among present-day populations, Ramesses' autosomal STR profile is most frequently found in the African Great Lakes region, where it is approximately 335.1 times as frequent as in the world as a whole.

Sources: ORIGIN OF THE ANCIENT EGYPTIANS by Cheikh Anta Diop

<http://www.answers.com/>

<http://www.melanet.com/>

<http://dnatribes.com/>