

King Tut-Ankh-Amen

Modern Science and the Theft of Kemet

Mukasa Afrika

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AFRIKA Publications
PO Box 44419
Philadelphia, PA 19144
(866) 205-9917 PIN # 0335
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Preface

I would like to give praise and tribute to the ancestors and Afrikan Creator. I would like to give honor and respect to the fighting legacy and work of Cheikh Anta Diop, Drusilla Dunjee Houston, John Glover Jackson, John Henrik Clarke, and Jacob Hudson Carruthers among others. I would like to give thanks to the Philadelphia chapter of the Association for the Study of Classical African Civilization (ASCAC), among others Ron and Cleanise McCoy and Jim Gray, my elders and inspiration. I must always thank Kamau Rashid for his insight and technical assistance.

Along with several other works, this essay was posted on the website www.mukasa.info. The essay is slightly expanded, but is basically the same as the online version with limited changes. The express purpose of the essay is to inform those who would wrongly believe or promote the idea of King Tutankhamen Nebkheperura being anything except an Afrikan Pharaoh of an ancient Afrikan nation. This form of the electronic essay became critically significance due to the wide propagandizing of a 2005 reconstruction of a Caucasioid-Arabic Tut. The 2005 forensic reconstruction, led by Zahi Hawass of the Supreme Council of Antiquities (SCA), has been spread over the world, and unless the false image is countered and corrected by as many concerned individuals, students, teachers, parents, scholars, organizations, institutions, etc., the fake image stands to poison the minds of millions over the coming generations.

Afrikan civilization and history has been under assault for millenniums. This assault continues to this very day. The Arab government of Egypt and the head of the Supreme Council of Antiquities are only continuing this long assault. As our Afrikan ancestors rose up in the city of Waset over 3,500 years ago, formed an army, and marched out to reclaim their destiny from the Hyksos, we are commissioned to meet this battle today. The Waset led army of Seqenenra Tao and his warrior sons would form the 18th dynasty that would give birth to the then little-known, boy-king who is the subject of this essay. Seqenenra Tao began a *Whmy-Msu* (rebirth), although he would die in battle and not witness the victory of his people over the foreign invaders. As Seqenenra Tao did in his lifetime, we must dare to restore *Maat* (truth) to the world.

“In practice it is possible to determine directly the skin colour and hence the ethnic affiliation of the ancient Egyptian by microscopic analysis in the laboratory; I doubt if the sagacity of the researchers who have studied the question has overlooked the possibility”

(**Cheikh Anta Diop** on the Melanin Dosage Test in *UNESCO, General History, Volume II, 20*).

Rise of the 18th Dynasty

Tutankhamen (the Living Image of Amen), also known as *Nebkheperura* (Lord of the Creations of Ra), was a minor Pharaoh who lived around 3,300 years ago. He belonged to a civilization that grew from the heart of Afrika. The land of Tut's dynasty was populated from the base of the Nile waters and the Sahara before it was a desert. His family sat on the throne of the 18th dynasty that ruled over a land they often call Tawi (the Two Lands) in their writing, and at times they called their land Kemet (Land of the Blacks or the Black Land). The 18th dynasty had subjugated areas beyond its boundaries into Asia and other parts of Afrika. As much as it may be to the dismay of some, Egypt is in Afrika and is an Afrikan civilization.

Tut-ankh-*amen* was originally Tut-ankh-*aten*, due to the religious fervor of his relative Akhenaten who promoted the worship of Aten as a way to circumvent the growing political influence of the powerful Amen-RA priesthood. King Tutankhamen was a boy-king when he came to the throne at a time wrought with religious and political upheavals from within and issues just as great from without. The 18th dynasty constantly fought wars to protect its borders and in the process spread its rule to distant lands. In fact, the 18th dynasty was born in warfare when Tut's ancestors expelled the foreign Hyksos invaders who brought slavery, colonization, and chaos to the Afrikan population. King Tutankhamen would be one of the last rulers in one of the greatest royal families of not only Afrika, but also the world. Art, literature, science, architecture, and the other hallmarks of civilization had reached a zenith in a great, old age of gold.

The boy-king who ruled in theory for about a decade would not be a major player in his dynastic era. Some of King Tut's ancestors, like Ahmose, had fought historic wars that freed the entire land from the foreign Hyksos. Others of Tut's ancestors, like Djehewty-Moses III, had waged ground-shaking campaigns that

conquered distant lands and dozens of cities. Afrikan Pharaohs of other dynasties had built magnificent and breath taking monuments, pyramids, university-temples, and buildings that were wonders to behold. King Tut would not even live long enough to make these great contributions to Afrikan civilization. History is not without irony; the saying goes. One of the most insignificant Pharaohs for his time, Tutankhamen Nebkheperura, the boy-king, would become one of the most highlighted and most significant rulers of his dynasty in due time.

Today, we look back over 3,000 years later to understand his era, as we look back to gain the truths to the Afrikan identity of not only Tut himself, but his family-dynasty and ultimately his nation. The golden, boy-king can become a key through which future generations will no longer be able to deny the Afrikan identity of Tawi (Kemet), and it all began with a false claim, the perpetuation of a lie. The falsification now gives the world the opportunity to learn the truth about the Afrikan identity of Tut, the 18th dynasty, and Nile Valley civilization in general. In the process, we hope to learn the significance of Afrikan history to Afrikan identity, the need to build independent institutions, and the need to rebuild who we are as a people.

Forensic Reconstruction or Deliberate Deception

Cultural oppression and theft is not only the product of warfare and slavery. Today, modern science in the campaign of misleading propaganda has become very useful in the theft of the past. On January 5, 2005, the mummified remains of King Tutankhamen were removed from their tomb under the supervision of the Secretary General of the Supreme Council of Antiquities of Egypt, Dr. Zahi Hawass. The mummy of King Tut was subjected to treatment from a million dollar machine, a CT scanner, or CAT scan, or computed axial tomographic scanner, which rotated around his body and took 1,700 slices, computerized, digital, state of the art x-rays of the boy-king. It took minutes for the machine to do its job. The scan would prove that Tut died from an injured, probably infected broken leg he may have suffered from riding a chariot. After the scans were done, three teams came up with three different forensic reconstructions of the boy-king. However, the National Geographic and the SCA would lay ultimate interest on one reconstruction. That reconstruction falsely depicts King Tut as an Arab / Caucasoid young man.

http://news.nationalgeographic.com/news/2005/05/0511_050511_kingtutface.html

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

In a matter of months, millions had seen the false, deceptive image of Tut, and millions more will see it over the years. The truth must be told, and the campaign to spread the truth about Tutankhamen in particular and Afrikan civilization in general must be sustained. Let us consider the parties involved in the making of the fake Tut.

The National Geographic Society and the Siemens Medical Solutions company of Germany donated the CT machine to the Supreme Council of the Antiquities (SCA) of Egypt. Siemens is a world-leading supplier of medical equipment. The National Geographic was founded in 1888 as a magazine and society dedicated most specifically to geography, but also its related fields. The SCA is under the Arab Republic of Egypt's Ministry of Culture, and this political-educational body oversees the antiquities and archeological finds of the country. Siemens, National Geographic, and the SCA all stood to gain from the CT scans of King Tutankhamen. It was all a skillful manipulation of modern science to profit from and promote a fake image that had nothing to do with Tut's true likeness.

Siemens and National Geographic has gained an unbelievable amount of basically free commercial time as the world stands awe struck by the absolutely misleading forensic reconstruction that depicts Tutankhamen as an Arab-Caucasoid. An Arab himself, Zahi Hawass, heads the Ministry of Culture's SCA of the Arabic Republic of Egypt. Hawass and the government of Egypt descended politically and/or genetically from the Arab's who invaded Egypt in 639 / 640 ACE. The Arabs who now occupy Egypt are not the historical, original inhabitants of that nation. Alfred Butler's *The Arab Invasion of Egypt* is one good source on the subject. Hawass and the government he represents have imposed themselves politically and culturally over a land that did not belong to them, a land that was originally governed by Afrikan Pharaohs. Hawass denies the Afrikan heritage of the Nile Valley, Egypt in particular. Essentially, he is a propagator of cultural theft, and this is why he found it necessary to make a fake Tut.

The CT scan was completed and three teams were used to create three different forensic reconstructions to further give international publicity, stature, and validation to an outright lie. The most important team was that lead by Dr. Zahi Hawass, an expert archeologist. Forensic reconstruction expert Dr. Jean-Noel Vignal led

the French team, and physical anthropologist Dr. Susan Anton led the American team. The Tut produced by the SCA would receive basically all of the attention. In fact, the others were never completed, no doubt because they were more Afrikan than the SCA's Tut. In fact, the reconstruction done under Anton's team was distinctly Afrikan. This is all the more of interest because only the American team of Anton did not know the identity of the skull while the French and SCA team knew it was the skull of King Tut. This shows deliberate deception or at best denial about the Afrikan identity of Tut and Egypt (Kemet).

The June 2005 edition of the National Geographic interestingly entitled "The New Face of King Tut," television coverage, magazines, and newspaper articles would run the face of the fake Tut, a non-Afrikan, all over the world, into schools, universities, bookstores, and the homes of millions. An international tour, shortly after the reconstructions, of some of the items from the boy-king's tomb and other Pharaohs, along with the fake reconstruction hit the road expected to be viewed by millions and to make millions of dollars. In the public relations work of the SCA and National Geographic, the racial identity of King Tutankhamen, the accuracy of the Arab-Caucasoid reconstruction was a secondary or third issue when compared to how he died and the publicizing of the tour. That King Tut's mummy is an Afrikan has been completely and deliberately ignored. The SCA is more concerned about their theft of Afrikan history and a predominately white audience viewing a fake reconstruction of Tut to make millions of dollars rather than revealing the true identity of the mummy and his family.

Chris Johns, the editor of National Geographic, said in the June issue:

What happens when 21st century technology – in this case a CT scanner – meets the 3,300 year-old mummy of an Egyptian pharaoh? First of all, there's this month's cover image, a visualization of the boy king...

Tut's features turned out to be predominately Caucasoid, colliding head-on with the *opinion* of some scholars that the ancient Egyptians were black Africans (the italics were added).

Johns stated that debate and controversy would follow the reconstruction. That is not the most important concern; rather correcting the lie is what should follow. Johns states in reference to

one of the forensic team leaders, Vignal, as they supposedly tried to figure out Tut's skin complexion, "We may never know the pharaoh's skin color... Our solution [in the reconstruction process] was to model the color on modern Egyptian skin tones, which vary across the spectrum." The skin tone that sits on the reconstruction is that of an Arab or Mediterranean Caucoid. For those who are in the slightest familiar with CT scans know that the machines accuracy is with detecting medical illnesses or potential illnesses, bone structure or breaks, but *not* racial reconstruction. A CT scanner cannot tell the thickness of Tut's lips and nose. Nor can the machine tell his skin color or his hair texture in the absence of it. As sophisticated and expensive as the machine is, and as qualified (degreed) as the teams who did the reconstructions were, they got King Tut's race dead wrong, and what's more is that they knew it! Cheikh Anta Diop's melanin test, much cheaper than a million dollar machine, could accurately give us Tut's skin tone. I would caution, before we accept any conclusions from the SCA, that we have independent investigators because we are dealing with a group of educated liars.

Fact: King Tut is Afrikan

A forensic reconstruction is only as good as the evidence available, or the evidence chosen for use as in this case. Also, to a point, forensic reconstructions are basically artwork, left ultimately to creative interpretation. In the case of the reconstruction of Tut, art was relied on more heavily than the actual evidence. If the reconstructions of Tutankhamen Nebkheperura were intended as an actual and accurate representation of the Pharaoh himself, at least three critical types of evidence would have never been ignored. Yes, evidence was completely ignored that could have given an actual representation of the identity of the boy-king as the Afrikan he was in life and still is as we gaze at the mummy.

The scans from the mummy were used in the reconstruction, but observers have noted that the mummy is dried and the structure has sunk in to some degree. From the mummy, the basic shape of Tut's head was formed with some accuracy, and that's about it. A more accurate nose could have been developed. The reconstruction should have had a stronger jaw structure. The evidence, deliberately ignored, consisted of the ancient images of the king and his family, the DNA of Tut to confirm his family members and thus create an accurate likeness, and finally the melanin content of Tut's skin. No serious reconstruction of King Tut would have ignored this evidence.

Dr. Zahi Hawass and the others responsible for the reconstruction ignored this critical evidence because it was known before the project began the type of reconstruction they had in mind for the final product. Likewise, I argue that the SCA knows with certainty that Tutankhamen is Afrikan because there could be no other reason to ignore readily accessible evidence that could have properly rendered the image of the king for what he looked like in life.

From King Tut's tomb alone were found enough images of him to render a true likeness. There are several lifelike carvings, probably the most famous being a manikin, one that was used when the king was dressing. The manikin is in the almost exact image of the king as a younger teen some years before the time of his death. There are several artistic images of the boy-king, one of the most famous, I'd say, being the image that is on his golden throne with Tut and his wife. There are several life-size paintings of King Tut found on the walls of his tomb. We know from this physical evidence left by the artist who looked upon the face of the Pharaoh and chose colors to represent a person with a high melanin content that the boy-king was an Afrikan of a rich brown complexion. Additionally, known the world over, the single most attractive and most well known image of Tut, the most known image of any king, is the golden mask. The golden mask rested inside three coffins, two gilded and one of solid gold. Each of the coffins had the likeness of the king. The most accurate likeness, however, was/is the golden mask that rested directly on the mummy. The golden mask is a near portrait of Tutankhamen's physical features at the age of his last days. The mask clearly shows a person with full lips and nose that would fit the facial structure of any Afrikan. His cheekbone, brow, and jaw structure are that of an Afrikan. The golden mask does not have the king's complexion, but enough paintings right in his tomb show his deep brown skin.

Why would the SCA's reconstruction team use Arabs living in Egypt, who did not live in Egypt when Tut was alive, to give a skin tone to the king? The only predominate non-Afrikan population in Kemet (Tawi) were the Hyksos, and by the time of Tut's reign, they were already expelled from the land. If they wanted to know his skin tone, they should have used his skin by melanin testing. Can anyone think that the reconstruction experts, in deciding on the skin tone, simply did not think to use the evidence from the mummy and the tomb that clearly shows Tut was/is Afrikan? Why would such evidence be ignored unless the result was propagandized and

deliberate deception? There is his own skin and there are clear paintings of Tut showing skin color, and all were ignored. Besides the images of Tut, available evidence includes the accurate likenesses of Queen Tiye, Akhenaten, and Meritaten. The mummy of Amenhotep III is available along with a mummy that is believed to be Tiye's and a skull believed to be Akhenaten's. The identities of the mummy and the skull are critical, and likewise so is establishing whether these are remains related to Tut or not. It is only one way to establish these strings of information as fact, and the method has been vigorously discouraged by the SCA. I speak of the reliability of DNA samples.

SCA Reacts to Counter Afrikan Identity of Kemet

If forensic reconstruction is a science, then the results would have been conclusive and agreeable between the different remakes of Tut. Not only did the three teams come up with different images, there was an earlier reconstruction done in 2002 by Dr. Richard Robins of University College London. For obvious reasons, this 2002 reconstruction did not receive the same attention and media hype as the 2005 reconstruction of Hawass. This reconstruction was digital and based primarily on 1968 x-rays of King Tut. Robins also used people who matched the king in ethnicity, size, and shape. This is a common practice in forensic reconstructions. A sculptor, Alex Fort, made the final product into a life-like finish. The results of the 2002 reconstruction: King Tutankhamen was Afrikan. The display was put in the London Museum of Science and a British based television documentary was produced. The famous golden mask was used at some phase in the reconstruction.

<http://www.sciencemuseum.org.uk/antenna/tutankhamun/111.asp>

The timeframe of the events of the two reconstructions, leads one to the conclusion that the SCA and Hawass was led to make the Arab-Caucasoid Tut in 2005 because Robins and Fort had made the Afrikan Tut in 2002. Unfortunately, the 2002 reconstruction could not rely heavily enough on the images of Tut and his family. The SCA would have no doubt refused to work with Robins or any project in which the true Afrikan identity of Tut could have been proven.

Additionally, a "reconstruction" of another great Afrikan personality from Kemet led the SCA to make the 2005 fake Tut. In 2003, a team of experts, led by University of York's Dr. Joann Fletcher, reconstructed a mummy that some believe to be that of Nefertiti. Fletcher's specialty deals with the examination of hair from the ancient burials. Dr. Fletcher has widely noted the presence of non-

Afrikan hair in Kemet (Tawi), to the great satisfaction of those who would like to whiten the nation. Yet, Dr. Fletcher has acknowledged, which is often ignored, that while there is non-Afrikan hair found on mummies, the “standard” hair type of dynastic Kemet is Afrikan (see the 1997 and 1998 articles of the *Nekhen News*, “Unraveling the Secrets of the Locks” and “The Secrets of the Locks Unraveled,” by Joann Fletcher). What’s more is that although hair dyeing was a common practice, so was wearing extensions (braids) and wigs. The wigs show Afrikan styled hair, and need I say that no women in the world braid hair the way Black women do. The Afrikan sisters of Kemet were into hair as much as they are today. Fletcher fails to draw these conclusions in her research on hair, but it’s plainly obvious that her hair research further proves the Afrikan identity of Kemet. What is of great interest is that Dr. Fletcher has specialized in hair, and if you find as much Afrikan hair as she has, you would know that the ancient Egyptians were Afrikan. This Dr. Joann Fletcher, who studies hair, led the experts in 2003 who reconstructed a mummy believed to be Nefertiti, and the result is that they made her as she was in life, an Afrikan. Fletcher knows that it would not be honest to make Nefertiti white, Persian, or Arab because she has studied enough hair samples to understand that Kemet is an Afrikan civilization.

<http://dsc.discovery.com/convergence/nefertiti/face/face.html>

Now, as interesting as Fletcher’s findings are, and her acknowledging, basically reluctantly admitting, that Afrikan hair was the standard type found in dynastic Kemet, some other facts are sure to raise questions. The reconstruction of Nefertiti by Joann Fletcher was aired on a Discovery Channel special in 2003. The face of an Afrikan woman went across televisions to a mass audience saying that this is what the queen looked like, and that is when Zahi Hawass of the SCA countered Joann Fletcher, and thus countered the Afrikan reconstruction. Hawass countered Fletcher and the Nefertiti reconstruction by banning her from working in Egypt. Hawass in an article on his official website claimed that Fletcher was banned because she broke guidelines with the SCA by going to the press and producing the documentary when she did not get approval first. This is what Hawass said on his official website:

Joann Fletcher did not discover anything. She tried to sell herself to the world as an expert in something she knows little about. Last week I went to Luxor and entered the tomb of Amenhotep II once again, and I am now more certain than ever that this mummy cannot be Nefertiti.

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

Hawass has attempted to completely discredit Fletcher as an expert, when in fact she delves into areas completely ignored by him and basically the entire field of archeology. Surely, Fletcher is an expert. Fletcher's crime was *not* in saying that she discovered Nefertiti or breaking SCA rules. Her crime against the SCA is that she chose to get her Ph.D. in ancient Egyptian hair, an area where her findings could only prove the standard presence of an Afrikan Kemet, as she has reluctantly admitted herself. Fletcher has said that Afrikan hair is predominating throughout dynastic Egypt, which is critical / pivotal and honest, yet she spends more time focusing on non-Afrikan hair types. On this matter, Fletcher is misleading because, with all of the confusion, there is no way one could speak and write so much about hair and not consistently mention the obvious, that is she has spent countless hours studying Afrikan hair which proves the Afrikan identity of ancient Egypt (Kemet). However, the crime of Fletcher with the SCA is that she was bold enough to tell the truth about the race of an Afrikan royal mummy, Nefertiti or not. She has an excellent case, as she explained in the documentary, but whether it was Nefertiti remains to be seen. Yet, that was a minor issue compared to her research proving the Afrikan identity of Kemet. This was too much for Hawass, who is hell bent on lying to millions of people. He, in his mind, had to make the fake Tut. He had to promote the myth of a non-Afrikan Tut because he does not want to believe that Kemet (Tawi) is an Afrikan nation.

In a BBC radio interview, Hawass gave his position on Cheikh Anta Diop's research, the Afrikan identity of Kemet being a "theory," and how he felt Arabs who live in Egypt are related to the Pharaohs. When asked how he felt about Cheikh Anta Diop, the SCA's Zahi Hawass said:

Of course Cheikh Anta Diop was completely wrong! This is a kind of a theory that he developed because it doesn't mean, look at the features of the people, the Black, in Egypt today, their nose, their lips, is completely different from the Negro and therefore Cheikh Anta Diop's theory, he did it I think in a time to please the Black Americans, who really feel they're a minority, and they want to be connected with this place, this civilization like Egypt. After Cheikh Anta Diop did make his theory, there is a conference was made by UNESCO and the recommendation at the end of the conference that this

cannot be accepted, and they said we need more work in prehistoric time to understand more about the origin of the people.

When asked how he felt about people saying Egypt was an Afrikan civilization, Hawass said:

I really do not believe that Egypt is an African civilization. I believe that the Egyptian civilizations were unique. Egypt is in Africa, but the Egyptian civilization has nothing to do with the African cultures because of many, many, many features. If you look at the pharaohic period, it's completely different from anything. If you look at the production of the technology that the Egyptians left, it's completely different from any belief in any time. If you look at the Egyptian from the anthropological point of view, they're different from the African. And this why I believe that pharaohic Egypt is completely unique, they have no connection with the Africans, or even with the Arabs, completely independent. And this why, even today, Egyptians are Egyptians. *The idea doesn't mean that we speak Arabic, that we can be Arabs. We are really, I feel personally, that we are related even today, to the Pharaohs.* (italics added)

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/3audio5.ram>

Unlike Diop, who relied on a multi-disciplinary, researched approach to prove the Afrikan origins of Kemet, Hawass can only say that he disagrees without giving any concrete evidence for why he argues against the Afrikan identity of Kemet. As will be detailed shortly, Diop relied on science, history, linguistics, and anthropology to prove the Afrikan origin of Nile Valley civilization. Hawass relies on a fake forensic reconstruction and his opinions. He has tried to crush the reputability of Fletcher because she has relied on physical, indisputable evidence in her research, that of hair. Hawass, likewise, stands against any scientific research that may prove the Afrikan background of Tawi (Kemet).

Dr. Scott Woodward, molecular biologist of Brigham Young University is believed by some in his field to be the first scientist to extract dinosaur DNA from a bone. I'm not arguing whether he really

extracted dinosaur DNA or not. What is significant here is that Woodward is world renown, and in 2003 he was denied the possibility of using DNA samples to genetically reconstruct the 18th dynasty. Japanese scientists were earlier denied the same possibility in 2000. This was all despite the fact that Woodward was doing DNA testing on royal mummies in the 1990's. The denials came after the 1999 Discovery Channel's documentary, "Secrets of Pharaohs" in which Woodward said that it was very possible to genetically reconstruct the entire 18th dynasty because the gene pool was very narrow due to intermarriage in the royal family. Woodward said there seemed to be *NO* outsider blood in the royal family, which is contrary to what has been thought. Why wouldn't the SCA want Woodward to reconstruct the 18th dynasty?

History would have to be rewritten if Woodward or some geneticist were allowed to do such a study. Such a study would remove certain mummies *wrongly* identified as Afrikan royals. *Certain mummies have been cataloged that are not Afrikan, and they were not family members of the 18th dynasty.* This task will be left to future researchers to finalize. I'll reframe from much speculation here, but the genetic chronology is the only sure way to know. I do argue that the family relationship of Seqenenra Tao II, Djehewety-Moses I, II and III, and Tutankhamen Nebkheperura could be genetically proven through DNA samples. Due to the certainty of the identity of his mummy, King Tut would thus become a marker for the genetic reconfiguration of the 18th dynasty, which would in turn prove his Afrikan identity, and all or most of the misidentification that has occurred can be corrected. Mummies that are not identified may prove to be members of the royal family. Likewise, the relationships of Tiye and Nefertiti to the royal families would be reconsidered. DNA holds so much promise to the 18th dynasty and therefore Nile Valley civilization in general, and I am convinced this is why the Supreme Council of the Antiquities of the Arab Republic of Egypt and Zahi Hawass refuse to allow the sampling. If one is attempting to create a false identity of an individual king, really an entire population, one would not rely on concrete science like DNA, rather emphasis would be placed on interpretive science like a forensic reconstruction that can really go either way.

Consider again the highly questionable method of the 2005 reconstruction team who used Arabs to choose a "skin tone" for King Tut. Why would this be the way to solve the mystery of his skin tone when the SCA could have used the mummy itself? The melanin in

Tut's skin is as present as it were 3,300 years ago. Cheikh Anta Diop proposed a study that could have concretely proven the Afrikan identity of the royal mummies through testing of the melanin content of the skin. Diop, now deceased, has yet to be taken seriously because the research would cause the academic world to admit that it has been lying for generations.

Hawass can only say that he disagrees with Diop, but Diop put his research on a multi-disciplinary foundation. At the 1974 UNESCO Conference on Egyptology, Cheikh Anta Diop and his protégé Theophile Obenga argued before the world that scientific, linguistic, and cultural studies must be used to properly classify the people of ancient Egypt (Kemet, Tawi). One method that could still be very useful if used today is his Melanin Dosage Test. This is what Diop had to say in his own words from the paper presented at the 1974 conference entitled, "Origin of the Ancient Egyptians;" it reads as follows:

Melanin Dosage Test

In practice it is possible to determine directly the skin colour and hence the ethnic affiliations of the ancient Egyptians by microscopic analysis in the laboratory; I doubt if the sagacity of the researchers who have studied the question has overlooked the possibility.

Melanin (eumelanin), the chemical body responsible for skin pigmentation, is, broadly speaking, insoluble and is preserved for millions of years in the skins of fossil animals. There is thus all the more reason for it to be readily recoverable in the skins of Egyptian mummies, despite a tenacious legend that the skin of mummies, tainted by the embalming material, is no longer susceptible of any analysis. Although the epidermis is the main site of the melanin, the melanocytes penetrating the derm at the boundary between it and the epidermis, even where the latter has mostly been destroyed by the embalming materials, show a melanin level which is non-existent in the white-skinned races. The samples I myself analyzed were taken in the physical anthropology laboratory of the Musée de l'Homme in Paris off the mummies from the Marietta excavations in Egypt. The same method is perfectly suitable for use on the royal mummies of Thutmoses III, Seti I and Ramses II in the Cairo Museum,

which are in an excel state of preservation. *For two years past I have been vainly begging the curator of the Cairo Museum for similar samples to analyze.* No more than a few square millimetres of skin would be required to mount a specimen, the preparations being a few um in thickness and lightened with ethyl benzoate. They can be studied by natural light or with ultra-violet lighting which renders the melanin grains fluorescent.

Either way let us simply say that the evaluation of melanin level by microscopic examination is a laboratory method which enables us to classify the ancient Egyptians unquestionably among the black races (*UNESCO General History of Africa: II Ancient Civilizations in Africa*, 30 and Van Sertima, *Great Afrikan Thinkers*, 41).

As has been noted, there are certain mummies that have been misidentified. If Woodward and other scientists were/are allowed to conduct DNA sampling, the mislabeling of mummies can be exposed. Diop may have found this out if he were allowed to conduct his Melanin Dosage Test on the mummies. I would argue that Diop would have been led to the conclusion that mummies have been mislabeled because his research was highly meticulous. Diop did not only promote melanin testing, he basically wanted to bring all available science and research to the table. If Cheikh Anta Diop were alive today, he would intensely promote the DNA sampling of the mummies along with the Melanin Dosage Test. As well, Joann Fletcher's hair sampling of mummies can only be completely reliable with melanin testing. Today, the combination of DNA, melanin, and hair testing must be done in order to properly place the ethnicity of the Pharaohs, the 18th dynasty, and the general nation of Tawi. Only someone whose career is built on phony propaganda would avoid these scientific tests. Only someone who wishes to avoid the Afrikan identity of the mummies would avoid these tests. Only someone who wants a fake Tut would avoid these tests. The end result is the mis-educated and ignorant conclusions of millions of people the world over, that is unless we do something about it ourselves. While Fletcher is an expert in hair sampling, Diop prefigured her in the area. In fact, Diop explained that if researchers were to study a population to find out their racial identity and general background, these researchers would use all available science at their disposal to unearth the facts. Let us take a closer look at the multi-disciplinary approach

to unearthing the Afrikan foundation and identity of the Nile Valley developed by Diop.

Resurrecting Cheikh Anta Diop

We have people and institutions in this world such as Zahi Hawass and his colleagues, National Geographic, the media, and all of the museums that will display the exhibit with the fake Tut, who in the process of misleading the world about the identity of this king will mislead us about the identity of the civilization. Yet, we also have those who have championed the cause of rescuing the Afrikan identity of Kemet through evidence. There are none who led the way in this historic project as Diop. There is not only a need to revisit Diop, but also a need to institutionalize his legacy and promote his work. This must be done through universities and museums around the world. Indeed, Diop's legacy should be a national project of every Afrikan nation and any museum or university in the world that honestly promotes the awareness of Nile Valley civilization. We have failed to understand the significance of his work. In fact, the world has failed to understand his work.

Ivan Van Sertima has done an impressive job in the book dedicated to Diop, entitled *Great Afrikan Thinkers*. It is a work that no one should ignore who is serious about Nile Valley studies and Diop himself. Cheikh Anta Diop (1923-1986) was a master-teacher, a master-scientist. While the works of Woodward and Fletcher are highly significant, the Afrikan Senegalese who dealt with science half a century ago to prove the Afrikan identity of Kemet prefigured both of them. Diop had strongly recommended the study of hair as one method to determine the racial identity of the people of Kemet. Fletcher seems to think that hair lice are more important than racial identity. Likewise, Diop had encouraged the use of all sciences available. While Diop lived during the dawn of the scientific world's use of DNA in mapping human populations and relationships within families, he would have emphatically promoted the use of this method. Yet, Diop had developed a comprehensive and scientific system or network of systems to identify the racial ethnicity of the ancient Egyptians.

Emphasis is worth noting on a particular battle that Diop fought some decades ago against certain academicians about the race of Ramses II, also known as Ramses the Great. It is especially significant because the battle for Ramses II is not over, and it is very related to the issue herein this essay.

At the 1974 UNESCO Conference, among a plethora of other concerns raised by Diop was the possibility of testing the Pharaoh Ramses the Great for his melanin content to determine his race. Again, in his major work, *Civilization or Barbarism*, Diop raised the possibility of testing the melanin content of the mummy believed to be Ramses. Diop had observed the historical records on the 19th dynasty concerning Ramses. He observed the great temples and statues of this Pharaoh, especially the Abu Simbel architecture built in Nubia with the massive statues of Ramses seated at the entrance. The statues have full lips and broad noses. Diop looked at the many paintings of Ramses, which show him to have the classic rich brown complexion of the ancient Egyptians. No doubt Diop looked at the “lock of youth” pictures shown in bas-relief carvings of Ramses when he was a child. The hair type is clearly Afrikan, and although braided, it is very thick, as if in dreadlocks. In *Civilization or Barbarism*, Diop had the picture from the tomb of Ramses III reproduced which showed three racial types. Two were foreign to Afrika, the Arab and European. The third type painted in the tomb was the Egyptian and Nubian, both were painted black with Afrikan features. Few writers have questioned the fact that Ramses III constantly campaigned militarily against foreigners. The only logic of having such a clear emphasis on the commonality of the Egyptian and Nubian is that they were in cooperation with each other at the time of the painting, a cooperation forged out of military need against common enemies. All things considered, how could Ramses II be anything except an Afrikan? Diop was adamant about Ramses being Black.

For years, Diop proposed a melanin test of Ramses’ skin which did not happen then, and it has not happened now. Diop especially wanted a melanin test of Ramses because, beginning in 1975, the mummy had undergone a tremendous amount of testing and radiation had turned the skin from black to yellow, as Diop had witnessed with his own eyes (67). Despite the color change, Diop noted that the melanin was still present in the skin, and still detectable. Again, although being flown to Paris to undergo testing, no melanin test was ever conducted on Ramses, at least that is known. Professor Ceccaldi and Dr. Joann Fletcher have said that their tests have indicated that Ramses had red hair, wavy red hair, and so he must have been white. A 2004 Discovery Channel documentary would have the world believe that Ramses and his descendents were white. Ramses dyed his hair red as was common among some people then, and in old age his hair was gray. Fletcher and Ceccaldi claim

that the roots of a 90 year old man still retained its original red color from when he was a child while everything else grayed. A redheaded Ramses is highly questionable because, as Diop noted, his mother was from the royal family. Also, all of the images, paintings, and carvings of his time indicate that he was an Afrikan, as were his ruling descendents who Fletcher claims were also redheaded. If Ramses is redheaded, why avoid the melanin testing? Why avoid the DNA testing? Fifty Parisian laboratories studied Ramses II, says Diop, so should we believe that no melanin testing was done on the mummy? Maybe they didn't get the results they desired.

Lastly concerning Ramses II, Diop raised the question, "Did they even question whether this was really the same mummy that was discovered by Gaston Maspero?" It is a strong possibility that the mummy we have associated with Ramses II may not be him in the first place. The mummy thought to be that of Ramses II was not found in its original burial place, as was the case with many other mummies. We do not know if this mummy belongs to Ramses? We do not know the melanin content or the DNA family relations of the mummy? What we do know for certain is that Ramses the Great was depicted in all of his carvings and paintings as a proud Afrikan ruler. We know that his father, Seti I taught him to honor the rulers of the past. We know that this warrior-king, Ramses the Great, did not hesitate to defend his nation. As Diop said, "Ramses II was a Black. May he rest in peace in his black skin for eternity" (67).

One of Diop's most widely read works is *The African Origin of Civilization: Myth or Reality*. This is with good reason. It is probably one of the more understandable of his works for those who lack a background into the areas he deals with, but also because this work deals straightforward with the issue at hand. In this book, Diop shows pictures of Egyptian hairstyles and wigs, and then he compares these hairstyles with those worn by Afrikan women and girls to this very day, with little change (39-41).

Chapter seven of *The African Origin of Civilization: Myth or Reality* is entitled "Arguments Supporting a Negro Origin." In this chapter, Diop forms the core argument of the book itself. He addresses 10 areas, really suggestions for future research, which prove and identify the Afrikan heritage of Kemet. He states that each of these areas can inform us of a commonality, a kinship with the rest of Afrika. Those areas are as follows:

1. **Totemism**, which we can say is the spirit worship found among Afrikan nations

2. **Circumcision**, which originated and is still found among Afrikan nations. Diop also made note of the spiritual significance the ancients of Kemet attached to the practice as is done in traditional Afrikan communities.
3. Kingship, **divine kingship**, of which is quite often forgotten is a development of the Afrikan continent.
4. Some similarities between the **cosmogony** (account of the universal beginnings) of Kemet is compared with that of the Dogon.
5. Diop does not have a separate section dealing with **philosophy** in this work. However, he makes note of the issue under the section on cosmogony. In Part Four of the book *Civilization or Barbarism*, Diop deals with Afrikan philosophy.
6. Diop made note of the common features of **social organization** with Kemet and traditional Afrikan societies. Although only a few lines in this work, he expanded this research in Part Two of *Civilization or Barbarism*.
7. **Matriarchy** or the Matri-focal orientation of Kemet and Afrika is another shared feature that explains the Afrikan-ness of the Nile Valley. Neither Arabs nor Europeans have matri-focal societies as they are found in Afrika. This issue was so profound that Diop would develop it into a full length book, *The Cultural Unity of Black Africa: The Domains of Matriarchy and Patriarchy in Classical Antiquity*.
8. **Kingship of Meroitic Sudan and Egypt** builds from point 3, where Diop is noting the common features of Afrikan kingship.
9. **Cradles of civilization**, this is a section where Diop notes the Afrikan heartland origins of not only the Nile Valley, but of other ancient cultures. This topic is still widely debated, but no one can sensibly deny 3 points: A. the Afrikan presence of the world's ancient cultures, B. the Afrikan migrations from the continent through the prehistoric and ancient world, and C. the Afrikan presence in these lands today. This was further evidence of the Afrikan origins of Kemet because Afrikans took civilization wherever they went. Ivan Van Sertima's edited journals on the *African Presence in Early Asia* and the *African Presence in Early Europe* is worth the research on this topic.

10. The last area in *The African Origin of Civilization* that shows the relationship with Kemet and Afrika is the study of **linguistics**. Diop made it a habit in his research to observe the languages of Kemet and compare it with other Afrikan languages.

In 1974, at the Cairo UNESCO conference on Egypt, Diop presented the paper “Origin of the Ancient Egyptians,” to the great frustration of white and Arab Egyptologist who would have preferred to bury the facts. Theophile Obenga was a great support to Diop in the area of linguistic studies. Diop knew that science could have a very useful role in identifying the race of the ancient Egyptians. As a result of his belief in the validation of science and knowledge of various disciplines, from the publishing of *The African Origin of Civilization: Myth or Reality* to the 1974 UNESCO conference, Diop was able to better scientifically develop his web-like system that interlinked disciplines to prove the Afrikan identity of Kemet. Some areas were overlapping while others, such as melanin testing, blood groups, and bone measurements were new. Here is a summary outline of the paper:

1. *Evidence of physical anthropology on the race of the Ancient Egyptians*
This included the findings of remains and items by anthropologist of the ancient civilization.
2. *Human images of the proto-historic period: their anthropological value*
In this section, Diop explained the Afrikan people called the Anu from southern Egypt and Nubia. In particular, he made note of images that point to the Afrikan origin of Kemet. He also cited the fact that the color black was sacred in the Nile Valley worldview.
3. *Melanin dosage test*
This was a very concrete way to prove the ethnicity of the mummies by testing their melanin content.
4. *Osteological measurements*
Measuring the general bone structure of mummies could yield information about the racial category to which the people of Kemet belonged. Diop explained that measuring the body proportions as opposed to craniometry is one of the least misleading methods in finding out race.
5. *Blood Groups*
Diop noted that the main blood group of present day Afrikans in Egypt, especially in Upper Egypt was the same

as West Afrikans, Group B. This was contrary to the A2 Group of whites. Blood testing of mummies could be used.

6. *The Egyptian race according to the classical authors of antiquity*
Herodotus, Aristotle, Lucian, Apollodorus, Aeschylus, Achilles Tattius, Strabo, Diodorus of Sicily, Ammianus Marcellinus were all ancient writers, among others, who all said that the Egyptians were Afrikan in phenotype (skin color), hair texture, and cultural traits. The ancient writers didn't say the Egyptians were white; they said they were Afrikans. The world today ignores or denies what these ancient writers witnessed.
7. *The Egyptians as they saw themselves*
The language and literature of ancient Egypt gives evidence that the people were Black. Diop notes the *kmt*, which in its root, *km*, means black. In paintings and sculptures, the Egyptians are Black.
8. *The divine epithets*
Black was the most sacred color of the people of ancient Egypt, notes Diop. It was the root of the very name of the nation, and the root was also found in the names of their divinities. Even if they did not mean the very color black where skin was concerned, as many of the people were shades of brown, the point is that had they been white, likely, black would not hold such prominence in their mind.
9. *The witness of the Bible*
Diop noted that in the Bible, Egypt is classified as a Black nation as one of the sons of Ham along with other Afrikan nations. The linguistic relation with Ham and *Km* (*Kem* or *Kam*, meaning black) is readily obvious.
10. *Cultural data*
Under this category, Diop revisited the cultural traits of circumcision and totemism (spirit worship) as Afrikan cultural traits.
11. *Linguistic Affinity*
Diop noted the family relationship of Afrikan languages with the language of ancient Egypt.
12. *Kingship*
Although he did not make it a separate category, in his conclusion, Diop again emphasized the Afrikan practice of divine kingship.

A people who lose the knowledge of their history will also be lost and vulnerable in their future to domination and perhaps even

destruction. No sensible people would permit the theft of their past. For Afrikan people to rebuild who we are, we must continue to regain and rebuild our historical memory. We must always protect our history from thieves who intend to rewrite it using false claims and modern science. Theft of a people's history takes place one step at a time. As much, rebuilding of a people's history takes place a step at a time. The racial identity of Tut-Ankh-Amen is a step that we must not falter on. If we lose Tut to the clutches of the SCA, Hawass, National Geographic, and museums, dynastic Kemet is up for grabs next.

We Must Not Rest

We cannot rest! People like Zahi Hawass work hard around the clock to mis-educate and deceive millions of people about Afrikan history and culture. The Hawasses of the world must be confronted, challenged, and exposed as cultural thieves of the Afrikan past. Hawass will always disagree with Diop, deny Woodward, and discredit Fletcher. The works of these three scientists would prove the Afrikan identity of Nile Valley civilization, contrary to Hawass' deception. Regardless of the resources of the SCA, we must deal with this issue. One day, history will vindicate the truth and liars will be exposed as liars. We must not feel overwhelmed by the task of taking on those who have millions of dollars to create deception. Truth has no price, and it must be taught. What can be done?

1. We can protest the exhibition of the fake, forensic reconstruction of Tut in whatever city it lands in.
2. We can write what we think to the Supreme Council of Antiquities of the Arab Republic of Egypt.
3. Through writings and lectures, we can correct the lies that are so often told about Afrikan history. We can support events that properly deal with Afrikan history or issues related to our people in general. We must support organizations that promote the study of Afrikan history and civilization. We must form study groups and book clubs.
4. We can raise these issues in the classrooms of our schools.
5. We should strongly encourage the museums and libraries of this country, especially the Black ones where we would have more influence, to develop exhibits that teach the truth about Afrikan history and civilization.

6. Whatever we do, we must not avoid our ultimate responsibility. We must teach to the future. We must teach truth to our children. We must arm them with their Afrikan history so they can resist all of the pitfalls of misinformation in this world that are awaiting them.
7. Very importantly, we *must* build our own independent schools. We cannot expect that our children are taught the truth in schools that we do not fully control, schools that we did not build, schools that do not have the best interest of our people at their core.
8. From experience, I must say this: it is not enough to build our own schools. We must re-educate and Afrikanize ourselves as a people. We must understand the value of protecting our culture and history. We must understand that we have been taught to hate who we are and work against our own self-interest. We must extricate the identity crisis that is at our very heart.
9. We can take some time out to teach the truth to children we know. Buy the books and videos that teach the Afrikan background of Nile Valley civilization and Afrikan history in general. Make the home a learning environment. We can have an enlightening dialog about this issue with family members and friends, when possible.
10. We must understand our obligation and responsibility to our children, our future. We must know that there is something that each and every one of us can do.

The theft of Tutankhamen Nebkheperura is one distortion in a million. The way to properly address these distortions is to build our own institutions. If we allowed, our history would be completely taken and given to the ownership of those who would claim we never had a history to speak of in the first place. All sane people protect their history and the memory of their ancestors. They do so for the sake of their children and their very future as a people. We must see the value in that, especially as a people whose civilizations and history have been under assault for thousands of years. Afrika was not stolen overnight, and the recovery and redemption of Afrika will not happen in one day. However, we must always work towards those ends, and all of us can do something, everything counts.

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Mukasa Afrika is the author of *The Redemption of Afrikan Spirituality*, and he formulated the Miamba Tano or Five Pillars of Afrikan Spirituality. He is an African-Centered activist, instructor, and lecturer. *Life Against All Odds: the Autobiography of Mukasa Afrika* is forthcoming along with *Bleeding for Unity: Pan-Afrikanism and Events in Congo History*. Speaking engagements can be arranged at the toll free number (866) 205-9917 PIN # 0335.

<http://www.mukasa.info>

AFRIKA Publications
PO Box 44419
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