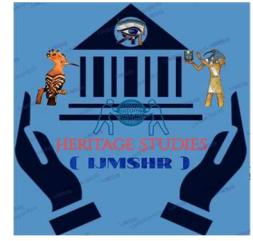




(P. ISSN: 2785-9614)
(O. ISSN: 2785-9622)

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY
STUDIES IN HERITAGE RESEARCH

VOLUME 7, ISSUE 2, 2024, 1–24.
DOI 10.21608/IJMSHR.2024.321015.1032



<https://ijmshr.journals.ekb.eg/>
ijmshr.submissions@gmail.com

AFROCENTRIC CLAIMS AGAINST ANCIENT EGYPTIAN CIVILIZATION
*"A Study in Historical Evaluation and Analytical Refutation in
Assessing the Allegations of Afrocentrism in Ancient Egypt"*

*1 Khloud El-Gammal - PhD in Egyptology - Faculty of Archaeology - Fayoum University - Egypt.

ABSTRACT

The theme of this research paper seeks to study the Afrocentric claims against the ancient Egyptian Civilization from the prospective of historical evaluation and analytical refutation in assessing the claims of Afrocentrism in ancient Egypt. This article critically examines Afrocentric claims regarding the origins of ancient Egyptian civilization, particularly those asserting that it was primarily African. By exploring the extensive history of military conflicts between ancient Egypt and the Kushite Kingdoms, explaining how these civilizations were distinct from each other, which refutes the idea of a unified African identity, so this study illustrates the distinct nature of these civilizations and challenges the notion of a unified African identity. The research includes a detailed analysis of the term Kmt, its etymology, and how it has been interpreted in various contexts throughout historical eras. The study discusses genetic and skeletal evidence to shed light on the continuity of the Egyptian population since prehistoric times and during the Early Dynastic period, this reinforces the rejection of claims of a significant influence from sub-Saharan Africa. The study's premises reinforce the belief concepts associated with Egypt's cultural heritage and legacy, pointing out the need to respect the unique identities of ancient civilizations.

ملخص

يسعى موضوع هذه الورقة البحثية إلى دراسة إدعاءات المركزية الإفريقية ضد الحضارة المصرية القديمة من منظور التقييم التاريخي والتفنيد التحليلي في تقييم إدعاءات المركزية الإفريقية في مصر القديمة. تستعرض هذه الورقة البحثية بشكل نقدي إدعاءات الأفروستريك المتعلقة بأصول الحضارة المصرية القديمة، والتي تزعم أن هذه الحضارة كانت أساسًا إفريقية، بحيث يتجلى ذلك من خلال دراسة تاريخ الصراعات العسكرية الطويلة بين مصر القديمة وممالك كوش، وتوضح المقالة كيف كانت هذه الحضارات متميزة عن بعضها البعض، مما يدحض فكرة الهوية الإفريقية الموحدة، كما تتناول الدراسة مصطلح "كمت" وتحليله وتفسيراته المختلفة عبر العصور التاريخية. تناقش الدراسة الأدلة الجينية والهيكلية لتسليط الضوء على استمرارية السكان المصريين منذ عصور ما قبل التاريخ وخلال عصر الأسرات المصرية المبكرة، مما يُعزز رفض الإدعاءات بوجود تأثير كبير من جنوب الصحراء الكبرى. تعزز حيثيات الدراسة مفاهيم مُعتقدة ترتبط بتراث مصر الحضاري وموروثها الثقافي، مشيرةً إلى ضرورة احترام الهويات الفريدة للحضارات القديمة.

KEYWORDS

Afrocentrism/Afrocentric; Claims/Allegations and Slanders; Kushite Conflicts; Kmt / Ancient Egypt, Genetic and Skeletal Evidence.

كلمات دلالية (مفتاحية)

المركزية الإفريقية؛ الإدعاءات والإفتراءات؛ الصراعات والنزاعات الكوشية؛ كمت ومصر القديمة، الأدلة الجينية والهيكلية.

INTRODUCTION

Afrocentrism or the so-called Afrocentric gained significant traction during the 1980s and 1990s, is closely associated with intellectuals such as Cheikh Anta Diop⁽¹⁾, John Henrik Clarke⁽²⁾, Ivan Van Sertima⁽³⁾, and Molefi Kete Asante⁽⁴⁾. This movement emerged as a powerful counter-narrative to the Eurocentric views imposed by colonialism and racism, particularly in relation to the origins and legacy of ancient Egyptian civilization. Diop, in particular, argued that ancient Egypt was fundamentally a Black African civilization, a claim that has sparked intense debates over the true heritage of ancient Egypt. These Afrocentric theories attempt to redefine the historical and cultural connections between African peoples and ancient Egypt. However, they also raise concerns about their implications for Egyptian national identity, suggesting that the ancient civilization of Egypt could be attributed to a specific subgroup within the broader Egyptian population, thereby potentially challenging the unity of the nation's identity.

1. DISCUSSION AND METHODOLOGY

1.1. Nubia: Egypt's Ancient Gateway to Africa and its Early Historical Significance

Nubia is Egypt's gateway to Africa throughout the ages. In geographical terms, the region extending from the southern part of Elephantine to Khartoum is known as Nubia. Historically, this area has been divided into Lower and Upper Nubia, with the second cataract commonly recognized as the boundary between the two⁽⁵⁾. The Egyptians conducted expeditions to Nubia and southern regions as early as the Early Dynastic Period and the Old Kingdom. These expeditions,

⁽¹⁾For more see: Dunstan, S.C.; Manela, E.; Streets-Salter, H., (Eds.), "Cheikh Anta Diop's Recovery of Egypt: African History as Anticolonial Practice", *The Anticolonial Transnational: Imaginaries, Mobilities, and Networks in the Struggle against Empire*, Cambridge University Press, (2023), pp. 135–161; Gwiyani-Nkhoma, B., "Towards an African historical thought: Cheikh Anta Diop's contribution", *Journal of Humanities*, 20 (1), (2006), pp.107-123; cf: Gates, H.L., and Appiah, K.A., (Eds.) "Diop, Cheikh Anta", In: *Encyclopedia of Africa*, University of Oxford Press, (2010).

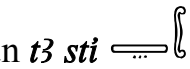
⁽²⁾For more see: Williams, Ch., "Clarke, John Henrik", In: Henry, L.G.; Evelyn, B.H., (Eds), *Harlem Renaissance Lives from the African American National Biography*, Oxford University Press, (2009), p.118; Isaac, R., "Clarke, John Henrik", In: *Encyclopedia of African American History*, Vol. 1, Oxford University Press, (2009), p. 424.


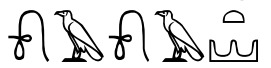


⁽³⁾For more see: Card, J.; Anderson, D.S., *Lost City, Found Pyramid: Understanding Alternative Archaeologies and Pseudoscientific Practices*, University of Alabama Press, (2016), pp.73-79; Fritze, R., "Goodbye Columbus? The Pseudohistory of Who Discovered America", *Skeptic* 2 (4), (1994), pp.88-97; Haslip-Viera, G.; de Montellano, B.O.; Barbour, W., "Robbing Native American Cultures: Van Sertima's Afrocentricity and the Olmecs", *Current Anthropology* 38 (3), (1997), pp.419-441.

⁽⁴⁾For more see: Turner, D., and Asante, M.K., "An Oral History Interview: Molefi Kete Asante", *Journal of Black Studies* 32 (6), (2002), pp.711-734; Reid-Merritt, P., "Molefi Kete Asante," In: Leslie, M. A., and Walter C. R., (Eds.), *Encyclopedia of African American History, USA*, (2010), pp.617-618.

⁽⁵⁾Wenig, St., "Nubien", *LÄ IV*, Wiesbaden: Otto Harrassowitz, (1980), col. 526.; Posener, G., "Kush", *Kush* 6, (1958), p. 39f.

Afrocentric Claims Against Ancient Egyptian Civilization "A Study in Historical Evaluation and Analytical Refutation in Assessing the Allegations of Afrocentrism in Ancient Egypt"

including those led by King Khasekhemwy of the Second Dynasty and King Sneferu of the Fourth Dynasty, as well as trade missions during the Fifth Dynasty, aimed to secure trade routes, extract resources, and assert Egyptian influence in these regions⁽¹⁾. During the sixth Dynasty, a high official called Harkhuf travelled to many different regions, which have been generally located in Nubia and southern and neighboring regions⁽²⁾. Harkhuf named many territories that have been interpreted as different chiefdoms or states⁽³⁾. But there are earlier mentions of Nubia. It is well known that lower Nubia was called by Egyptian *t3 sti*  in the first dynasty⁽⁴⁾, and even earlier⁽⁵⁾.

These mentions are related to raids that the Egyptian Kings of the late predynastic and first dynasty carried out to ensure the monopoly of trade with central Nile. It is likely that by the end of the Second Dynasty, the Egyptians began establishing some settlements in lower Nubia, such as Buhen, but the actual fort of Buhen was constructed later during the Twelfth Dynasty as part of a broader strategy to protect the southern borders and develop mining in the second cataract area. However, there is a complete silence about Nubia in Egyptian sources during the third dynasty, probably due to the fact that the royal efforts were addressed to the Sinai Peninsula. It was in the first reign of the fourth dynasty Sneferu, when a raid is mentioned against *t3 nhs* , commonly translated as "the land of Negro"⁽⁶⁾. The texts mentioned many names for Nubia, including:  *w3w3t*  *hnt hn nfr*  *k3s*. Noteworthy, the ancient Egyptians did not widely use the term "Nubia" to refer to the southern regions in early texts. Instead, they referred to these areas using names like "Kush" and "Ta-Seti." Over time, the term "Nubia" emerged during the Ptolemaic period (third century BC), linked to the

⁽¹⁾ Shaw, Ian, *The Oxford History of Ancient Egypt*, Oxford: Oxford University Press, (2000), p.75.


⁽²⁾ Belova, G. A. "Les pays de la Nubie ancienne." *Atti Sesto Congresso Internazionale di Egitologia*, II, Torino. (1993), pp.41-45.

⁽³⁾ O'Connor, David B. "Ancient Nubia: Egypt's Rival in Africa", *Journal of African Studies* (1993), pp.31-37.



⁽⁴⁾ In the reign of Aha, the best known label, see, Helck, W., *Untersuchungen zur Thinitenzeit*, Vol. 45. Edited by Otto Harrassowitz Verlag, AÄ 45 (1987), p.145; another label of the same reign:Kaplony, P., *Die Inschriften der ägyptischen Frühzeit*. Vol. 1. AÄ 8. (1963), pp.314, 393.

⁽⁵⁾ Murnane, William J., "The Gebel Sheikh Suleiman Monument: Epigraphic Remarks." *JNES* 46, no. 4 (1987), pp. 282-285.

⁽⁶⁾ Breasted, James Henry, *Ancient Records of Egypt*, Chicago: University of Chicago Press, (1906). p. 66.

expression  *nwb*, which means gold.⁽¹⁾ This reflects the economic significance of the region, rich in gold mines. By the third century BC, "Nubia" became a common term to refer to the geographic area south of Egypt.

2.1. Nubia as a Vital Source of Resources and Wealth for Ancient Egypt

Nubia was a significant source of natural resources for ancient Egypt, where there is archaeological evidence of ivory imported from Nubia has been discovered dating back to the Badarian period. During the Old Kingdom, Nubia served as the primary source of granite, gold, timber, and various animals, including hunting dogs, leopards, monkeys, and both large and small cattle⁽²⁾. Additionally, Nubia provided essential materials such as specific types of stones and incense⁽³⁾. Moreover, evidence of inlay work in furniture has been found, including a fragment discovered beneath the pyramid of King Djoser from the Third Dynasty⁽⁴⁾. In addition to oil, which was used in religious rituals, specifically the oil known as *sntr*, various types of oils and incense were imported into Egypt since the Old Kingdom. Incense is mentioned in the Pyramid Texts, associated with a Nubian god⁽⁵⁾. Accounts by Harkhuf and other travelers from the Sixth Dynasty document the contributions of Nubia to Egypt, including the names of perfumes and oils:⁽⁶⁾  *hknw*  *hs3yt*. Among the significant Nubian products was gold from Wadi Al-Allami, which held considerable economic importance. Various types of gold were identified, including *nwb n h3st db3* "gold from the desert or Mefkat", *nwb n w3w3t* "gold from Wawat", *nwb n t3-sty* "gold from Tjesty", and *nwb n kš* "Kushite gold"⁽⁷⁾.

3.1. Nubia and Kush: Military Conflicts and Cultural Interactions with Ancient Egypt

The name "Kush" first appeared in Egyptian texts during the reign of Senusret III of the Twelfth Dynasty, marking a significant moment in Egypt's relations

⁽¹⁾ Wb, II, 237(6).

⁽²⁾ Smith, S., "Nubia and Egypt: Interaction, Acculturation, and Secondary State Formation from the Third to First Millennium BC." *Journal of World Prehistory*, 31, (2018), pp.257-262.;cf: Nageh Omar Ali, *The Predynastic Period of Egyptian History and Civilization*, Arab World Publishing House, Cairo (2019), pp. 169-172.

⁽³⁾ Booth, C., *The Role of foreigners in Ancient Egypt*, London, (2005), p.45.

⁽⁴⁾ Lucas, A., "The Wood of the Third Dynasty Plywood Coffin from Saqqara, *ASAE* 36, (1936), p. 20.

⁽⁵⁾ Bard, K.A., & Fattovich, R., *Ancient Egypt and Nubia: Kingship, Society, and Politics in the Third Millennium BC*. Leiden, Brill, (2018), pp.123-128.

⁽⁶⁾ Qabil, Aladdin., *The Activity of the Egyptians in Nubia from the Beginning of the Middle Kingdom until the End of the New Kingdom.*, Unpublished doctoral dissertation, Faculty of Arts, Tanta University, (1993), p.9.

⁽⁷⁾ Partridge, R, *Fighting Pharaohs Weapons and Warfare in Ancient Egypt*, London, (2002), p.9f.

with Nubia. This designation referred to the area south of the second cataract of the Nile, which had emerged as a center of Nubian power. The use of the term "Kush" in these inscriptions coincided with Egypt's increasing military campaigns and economic interests in the region, as the Egyptians sought to gain control over valuable resources, particularly gold, and secure their southern borders from growing Nubian influence⁽¹⁾. In this context, the Kingdom of Kush, located in the northern part of present-day Sudan, emerged as a formidable adversary to Egypt throughout ancient history, engaging in extensive military conflicts across several dynasties. This relationship was characterized by distinct and often antagonistic interactions, contrasting with the broader, less centralized region of Nubia. The conflicts between Egypt and Kush were marked by significant military campaigns and territorial ambitions, highlighting the importance of Kush in shaping Egypt's southern frontier and influencing its political landscape.

3.1.1. Early Dynastic Period

In the Predynastic period, King Scorpion's military expeditions were directed towards securing and controlling strategic regions in Nubia, notably around the Second Cataract. These conflicts were aimed at consolidating Egyptian dominance over valuable trade routes and resources rather than targeting Kush as a distinct political entity. The term "Nubia" here refers to the broader region, which was of strategic importance to early Egyptian rulers, as indicated by a possible reference to his campaign in the Second Cataract region, depicted in inscriptions at Gebel Sheikh Suleiman and the Western Desert⁽²⁾. The early attempts to dominate Lower Nubia are further evidenced by graffiti and rock art, including a depiction of the Scorpion King at Gebel Tiauti. Additionally, King Narmer's serekh was found at this site, suggesting ongoing military activities. The Gebel Tiauti inscription, depicting a military conquest, is one of the earliest historical documents in Egyptian history⁽³⁾.

3.1.2. First Dynasty

During the First Dynasty, King Hor-Aha's military contributions include an ebony tablet from Abydos, indicating a campaign against Nubia⁽⁴⁾. King Djer

⁽¹⁾ Shaw, Ian, *The Oxford History of Ancient Egypt*, p.156; Bard, Kathryn A, *An Introduction to the Archaeology of Ancient Egypt*, Malden: Wiley-Blackwell, (2015),p.230.

⁽²⁾ Needler, W., "A rock – drawings on Gebel sheikh Suliman (Near wadi Halfa) showing a Scorpions and human figures", *JARCE* 6, (1967), pp.88- 91

⁽³⁾ Darnall, John, *The Oriental Institute 1996-1997*, Chicago: University of Chicago, (1997).

⁽⁴⁾ Petrie, W. F., *Royal Tombs of the 1st Dynasty II*, London, (1901),p.20, 2, 4, pl. III, 2; Wilkinson, Toby A., *Early Dynastic Egypt*. London, (1999), fig. 5.3.1-4.; Edwards, I. E. *The Early Dynastic Period in Egypt*, *Cambridge Ancient History V*, 1, part 2. Cambridge, (1971), p. 23f.; Simpson, W. K.

also conducted military campaigns, extending Egyptian control to Wadi Halfa, with a significant scene at Gebel Sheikh Suleiman illustrating his military action in Lower Nubia⁽¹⁾.

3.1.3. Old Kingdom

In the Fourth Dynasty, during the reign of King Sneferu, there was great interest in Nubia. He invaded it and returned with many prisoners and heads of livestock. Some of these captives served as mercenary soldiers in the Egyptian army and were known as the "mDAYw. They were a group of Nubian forces who acted as scouts and performed various military tasks, continuing to be frequently mentioned in many texts from the Middle and New Kingdoms as enlisted soldiers⁽²⁾.



hbs(?) t3 nhs int skr(w)nh zw 4000 zwt 3000 mnmnt 200.000

Haking up the land of the south and delivery of the captives: four thousand men, three thousand women, two hundred thousand cattle

Foreigners began to integrate into the army during the latter half of the Old Kingdom. Alongside Egyptians, the army also comprised a number of Nubian soldiers⁽⁴⁾, as evidenced in the texts of "Weni." These texts indicate that Nubian elements had joined the ranks of the army since the Old Kingdom under the name Medjay⁽⁵⁾. Their role significantly increased during the 17th Dynasty, where they became an important part of King Kamose's army⁽⁶⁾. The texts from the Sixth Dynasty indicate the presence of Nubians in the army, a fact confirmed by a decree from King Pepi I, which mentioned groups of Nubian recruits primarily settled in the area of Memphis⁽⁷⁾.

In the texts of Weni and Harkhuf's expeditions, Nubians were clearly present, suggesting that these were more likely reconnaissance missions rather than

Toschka–Arminna: The Pennsylvania-Yale Archaeology Expedition to Nubia. Fouilles en Nubie 1961-1963, Cairo, (1967), pp. 13-15/170f.

⁽¹⁾ Needler, W. "A Rock Drawing on Gebel Sheikh Suliman (Near Wadi Halfa) Showing Scorpions and Human Figures." JARCE 6 (1967): p.87, fig. 1; Emery, W., B., Egypt in Nubia, (1965), p.125f, fig.13.

⁽²⁾ Bunson, M. R. Encyclopedia of Ancient Egypt (Revised edition). New York: Facts on File, (2002), p. 378.; Liszka, K., We Have Come to Serve Pharaoh?: A Study of the Medjay and Pangrave as an Ethnic Group and as Mercenaries from c. 2300 BCE until c. 1050 BCE., PhD thesis, University of Pennsylvania, (2012), p. 112.


⁽³⁾ Urk, I, p.263(10).

⁽⁴⁾ Abbas, Muhammad Raafat, The Army in Ancient Egypt: The New Kingdom Era 1069-1550 BC, Vol. 1. Cairo, (2016), p. 177.

⁽⁵⁾ Gordon, A. "Foreigners." The Oxford Encyclopedia of Ancient Egypt, vol. 1, edited by Donald B. Redford. Oxford: Oxford University Press, (2010), p. 544.

⁽⁶⁾ Abbas, Muhammad Raafat, The Army in Ancient Egypt, p.179.

⁽⁷⁾ Leahy, A. "Ethnic Diversity in Ancient Egypt.," Civilizations of the Ancient Near East, Vol. 1, edited by Jack Sasson, (1995), p. 228.

purely military campaigns⁽¹⁾. Several officials held titles meaning "Supervisors of Nubian Forces"  *Imy-r ʿ3w* and they formed the "Elite Forces"⁽²⁾.

3.1.4. Middle Kingdom

During the Middle Kingdom, Nubian migrations, which began during King Senusret I's reign, pushed Sudanese tribes into Nubia, threatening the caravan routes to Egypt. In response, King Senusret III fought them four times. To support these campaigns, he ordered a large passage to be cut through the First Cataract to facilitate the movement of his fleet and supplies. At Semna fortress, he erected two granite stelae: one marking the southern boundary of Egypt, prohibiting any Negro from crossing it, and the other detailing his military victories⁽³⁾.

3.1.5. Hyksos Period

Lord Carnarvon discovered a tablet that mentions King Kamose's wars against the Hyksos, which dates back to the 17th Dynasty. The "Carnarvon Tablet," found by Lord Carnarvon in 1898 and translated by English Egyptologist Alan Gardiner⁽⁴⁾, recounts the reign of Kamose, highlighting his victories over the Hyksos and the terror instilled by the mighty Egyptian army. While Kamose was engaged in wars in the North, he launched a military campaign against the Cushites in southern Egypt to sever supplies and connections between his main Hyksos enemy and the king of Cush in Upper Nubia. The documents also narrate the capture of a messenger sent by the Hyksos king Apophis to deliver a message to the Cushite king, leading to the acquisition of spoils.



šī3.i sw r ih p3y.i nht wr m hwt wʿrt ky m K3š

hms.kwi sm3 ʿ3m nhsi s nb hr fdk m t3 kmt psš t3 hnʿ.i

Let me perceive , it is for what my strength, a prince(being) in Avaris and another in Kush, and I sit united with aAm and a negro each man holding his slice of the black land who share the land with me

⁽¹⁾ Schneider, T., "Foreigners in Egypt: Archaeological Evidence and Cultural Context." In Egyptian Archaeology, edited by Wendreich W., (2010),p. 151.


⁽²⁾Schneider, T., Foreigners in Egypt, p.15.

⁽³⁾ Saleh, Abdel Aziz, The Ancient Near East, Anglo Egyptian Library, Cairo, (2006), p.268f.

⁽⁴⁾ Gardiner, Alan H., "The Defeat of the Hyksos by Kamōse: The Carnarvon Tablet, No. I." , JEA 3.1 (1916), pp.95-110.

3.1.6. *New Kingdom*

In the New Kingdom, the conflicts with Kush became more pronounced as the Kingdom of Kush emerged as a distinct political and military power. The establishment of military posts and campaigns during this period reflects the intensified rivalry with Kush rather than the more generalized conflicts with Nubia. The peak of Kushite influence during the 25th Dynasty highlighted the complex dynamics between Egypt and its southern neighbor, marking a shift from earlier broad regional conflicts to more targeted political and military confrontations. Several scenes depict Kushites carrying the same weapons as the Egyptians, such as those found in the tomb of "Nebamun" from the reign of King Amenhotep II⁽¹⁾. Amenhotep III even established a military battalion of Medjay and settled them in the south between the regions of Kuban and Aniba to protect the Egyptian borders, believing that they were familiar with these areas and their geography⁽²⁾. However, this policy appears to have changed during the Ramesside Period when their settlement areas were moved to the north, in Bubastis. This shift may be attributed to the rebellions and attempts to secede from Egyptian territories by these foreign forces, similar to what happened after the collapse of the Old Kingdom when many Nubian forces in the army rebelled against the country⁽³⁾.

In the 18th Dynasty, a special title for the Kushite forces emerged: *hry-pdt.t n kš*, meaning "Commander of the Kushite forces"⁽⁴⁾. It appears that the role of these commanders was not limited to supervising Kushite recruits; they were also dispatched on specific royal missions as *wp.wty.w-nsw* "royal messengers." This is evidenced by inscriptions from Aswan, where "Nakht-Min," the commander of the Kushite forces during the reign of King Ramesses II, was described as the "royal messenger" to all foreign lands⁽⁵⁾. The title  is also mentioned on a statue in the British Museum under number 466 of the so-called "Nakht," known as the leader of the Negro forces⁽⁶⁾.

3.1.7. *Rekhmire and the New Kingdom*

Rekhmire, a key figure of the New Kingdom, served as Vizier under Thutmose III and into Amenhotep II's reign. His tomb at Sheikh Abd el-Qurna is notable for its artistic quality and inscriptions detailing the Vizier's duties,

⁽¹⁾ Davies, N. *The Tombs of Two Officials of Thutmosis the Fourth*. London, (1923). Pl. 27.

⁽²⁾ Kozloff, A. *Aménophis III Le Pharaon Soleil*, Paris, (1993), p. 230

⁽³⁾ Faulkner, R. O. "Egyptian Military Organization." *JEA* 39 (1953), p. 33.

⁽⁴⁾ De Morgan et al, *Catalogue*. No. 228bis.

⁽⁵⁾ Habachi, Labib, "The Owner of Tomb no. 282 in the Theban necropolis." *JEA* 54.1 (1968), p. 112.

⁽⁶⁾ Urk IV, 1493:8.

especially scenes of tax collection from Egyptian cities and tribute from foreign lands. Egyptians are portrayed with smooth skin, beautiful hair, pointed noses, and small mouths. The tomb's entrance is flanked by five superimposed registers. Interestingly, Egyptian officials and foreign delegations are depicted separately on different walls. "Processions from 40 tax districts—a total of 80—are shown transporting goods to the Vizier from both the northern and southern cities of Thebes, with each district contributing livestock, agricultural produce, or other items". These scenes provide insight into tax collection during Thutmose III's reign, a time when Egypt's borders were significantly expanded. Egyptian artists depicted foreigners with distinct and sometimes exaggerated features. The scenes in Rekhmire's chapel commemorate an annual ceremony where foreign nations presented their tribute to Pharaoh in the presence of the Vizier, who recorded and stored these offerings. The Kushites are shown with thick lips, coarse hair, and dark skin, in contrast to the Syrians and Canaanites depicted with different attributes. Several scenes depict Kushite and Syrian captives as prisoners and hostages. Pharaoh demanded the sons of high-ranking officials from conquered lands to be sent to his court. Six Kushites are shown wearing fly-shaped pendants, distinct from the Egyptian versions of the same period. The accompanying text describes the southern nations coming in peace, bowing their heads to the ground as they present their tribute to His Majesty⁽¹⁾.



*iti msw wrw nw h3swt rsy m b msw wrw nw h3swt mhtt iniw.n m tp.n h3k hm.f
nsw bity mn hpr R^c hf^c.f wrw.sn htb hr tbwty.f*

Bringing forward children of the chiefs of the south-lands, together with children of the chiefs of the northern lands, brought away as the pick of the booty of His Majesty, King of Both lands, Men-kheper-Re grasped together in his fist and their chiefs flung [down] under his sandals

3.1.8. Military Campaigns of Ramses II and Merenptah Against Kush

3.1.8.1. Ramses II's Campaigns Against Kush

During the reign of Ramses II, there were several military campaigns against Kush, an area located south of ancient Egypt which was part of Nubia. Although

⁽¹⁾ Davies, N, The tomb of Rekh-mi-Rē at Thebes, Vol.1, Arno Press, New York, (1973), p.17ff.

⁽²⁾ Davies, N, The tomb of Rekh-mi-Rē at Thebes, p.29.



some studies may conflate Kush with Nubia, the texts and inscriptions from the reign of Ramses II clearly refer to military conflicts with Kush. In year 15 of Ramses II's reign, a military campaign against "the land of Kush" is recorded, with victory documented on the Abu Simbel temple inscriptions. The campaign involved taking numerous captives from areas to the south of Egypt, known then as Kush. These campaigns highlight that Ramses II was in ongoing conflict with the Kingdom of Kush, not Nubia as a broader geographical region. As evidenced by the inscription⁽¹⁾: *"The land of Kush was under Egyptian control. Victory over these southern enemies was recorded, with many captives taken from Kush"*.

3.1.8.2. Merenptah's Campaigns Against Kush

During the reign of Merenptah, conflicts with Kush continued, as evidenced by inscriptions on monuments and stelae from this period. In year 5 of Merenptah's reign, the king fought against rebels in "Wawat," an area located south of Nubia, which was then known as Kush. Inscriptions indicate that Merenptah faced significant challenges from this region, which was marked by persistent rebellion against Egyptian control. Notably, the inscription found in the Temple of Amada shows that Merenptah led a successful campaign against "Kush," with victories and details of the campaign prominently documented. This text confirms the military conflicts Merenptah had with Kush, distinguishing it from Nubia as a larger region. From the inscription in the Temple of Amada, year 5 of Merenptah's reign⁽²⁾: *King Merenptah moved against the land of Kush. The rebels from the land of Wawat were crushed and brought to Egypt as captives.* These texts confirm that the military campaigns led by Ramses II and Merenptah specifically targeted Kush, distinguishing them from Nubia⁽³⁾.

4.1. Analysis of the Concept of Kmt and Critique of Afrocentric Allegations

4.1.1. Linguistic Analysis of Kmt and Its Determinatives








The pictorial representation of this hieroglyph symbolizes  a piece of crocodile skin⁽⁴⁾, producing the bilateral sound *km*. The owl hieroglyph  provides the *m* sound, serving as a phonetic complement within the word. The word ends with the feminine marker \ominus *t*, indicating that *Kmt* refers to "land" or "state," rather than an adjective or a name for individuals. The determinative

⁽¹⁾ KRI III, 95, 12-14; KRITA III, 65-66.

⁽²⁾ KRI IV, 1-2, 33-37; KRITA IV, 1-2, 29; Youssef, A. "Merenptah's Fourth Year Text at Amada, ASAE. Vol. 58.(1964)., pp. 273-280, pl. 1.

⁽³⁾ Abbas, Mohamed Raafat, Historical Observations on the Military Role of Three Ramesside Viceroys of Kush, ENIM 11, (2018), pp. 33-40.

⁽⁴⁾ Nour El-Din, Abdel Halim, The Ancient Egyptian Language: The Hieroglyphic Script, Cairo: Dar Al-Fikr, (1998), p.413.






plays a significant role as it can entirely change the meaning of the word. For instance, the word  *km* alone can mean "full"⁽¹⁾. Another example is the word  *km* with  determinative, indicating "space" or "completion". Moreover, *km* with a hair lock determinative means  to be blind, and with another determinative, it means  to be black⁽²⁾. The determinative  specific to the word  *Kmt*, only appears in reference to names of lands or countries. In *the Tale of Sinuhe*, He flees Egypt and encounters Syrians, He is discovered by one of their scouts, who identifies him as Egyptian. The scout offers him hospitality.



si3.n wi mtn im p3 wnn hr kmt

I was spied out by one of their scouts who had been in Egypt

4.1.2. Geographical and Cultural Significance of Egypt's Names

Throughout history, Egypt has been known by various names that reflect the nature of its land and its geographical context. The ancient Egyptians assigned different names to their land, either to refer to Egypt as a whole or to specific regions within it. The term *Kmt*  , meaning "the Black Land," was used to describe the fertile Nile Valley, which the ancient Egyptians cultivated from the earliest days of agriculture. This designation highlighted the richness of the soil deposited by the annual inundation of the Nile⁽⁴⁾. In contrast, *dšrt*,   meaning "the Red Land,"⁽⁵⁾ referred to the expansive desert regions that make up a significant portion of Egypt's territory, indicating the arid, uninhabitable areas beyond the fertile valley. The name *t3wy*,  meaning "the Two Lands,"⁽⁶⁾ denoted the two primary regions of Egypt: Upper Egypt (the South) and Lower Egypt (the North), encompassing the Nile Valley and the Delta. Additionally,

⁽¹⁾ KRI,II, 286(4).





⁽²⁾ LES, II, 18(5).

⁽³⁾ Parkinson, R., *The Tale of Sinuhe: And Other Ancient Egyptian Poems, 1940-1640 BC*, Oxford University Press, (1997), 26.

⁽⁴⁾ WPL, p.1086.

⁽⁵⁾ KRI, V, 5,110(8).

⁽⁶⁾ Wb 5, 217.1-219.3

the term the Two Banks *idbwy*  referred to the eastern and western sides of the Nile River⁽¹⁾. Other names included the Land of the South for Upper Egypt *t3 šmꜥw*  ⊗, the Land of the North for the Delta *t3 mhꜥw*  ⊗, and the Land of the Inundation, *t3 mry*  to emphasize the fertile land enriched by the Nile's floods. Among these, *Kmt* was the most significant and evocative, remaining in use from the earliest times and deeply embedded in the cultural identity of the ancient Egyptians⁽²⁾.

4.1.3. Symbolism and Agriculture: The Meaning of *Kmt* in Ancient Egypt

The ancient texts demonstrate the close relationship between *Kmt* and Egypt's fertile land, highlighting the role of the Nile River in supporting agriculture and life. For instance, the text "Hapi, who overflows every day to revive Egypt" emphasizes the divine renewal of life through the annual Nile floods. Similarly, the phrase "Hapi of Egypt, who nourishes the two lands" indicates how the Nile was seen as sustaining both fertile and desert regions, reinforcing *Kmt* as a symbol of fertility rather than a description of people or their skin color.



h3.k hnti kmt h3pi is

you will stand at the head of Egypt like Hapi



hꜥpy hr hwi rꜥ-nb sꜥnhꜥ Kmt

Hapi, who overflows every day to revive Egypt



hꜥpy n Kmt sꜥfꜥ irty

Hapi of Egypt, who nourishes the two lands

In many texts, there is a close connection between the concepts of *Kmt* and *dšrt*. The term *Kmt* referred to the black fertile land of the Nile Valley, symbolizing life and agriculture in ancient Egypt, while *dšrt* referred to the surrounding desert, known as the dry red land. This contrast is clearly reflected in religious texts, such as those found in the Temple of Edfu, where Isis is

⁽¹⁾ Ahmed Amin Selim, tAwy The Two Lands: The North and the South or the East and the West? Guardian of Ancient Egypt Studies in Honor of Zahi Hawass, V.3, pp.1417-1424.

⁽²⁾ Nour El-Din, Abdel Halim, The Ancient Egyptian Language: The Hieroglyphic Script, p.346.

⁽³⁾ Pyr, II, 1998b.


⁽⁴⁾ de Garis Davies, Norman, The Rock Tombs of El Amarna, Vol. VI, London, (1903), Pl. XXV, 9.

⁽⁵⁾ Mohamed, Mokhtar, The Deity Hapi in Ancient Egyptian Religion from the Earliest Times to the Greek and Roman Periods, Master's thesis, Faculty of Archaeology, Fayoum University, (2004), p.132.

described as the "Lady of *Kmt* and *dšrt*" ⁽¹⁾, reinforcing the idea of divine authority over both the fertile and desert lands. The phrase "Horus traverses *Kmt* and *dšrt*" ⁽²⁾, embodies this concept, as Horus' traversal signifies his dominion over both agricultural and desert regions, reflecting the symbolism of stability and balance in the ancient Egyptian universe, where both elements, agricultural and desert, are united under the rule of the divine king

4.1.4. Critique of Afrocentric Allegations of *Kmt*

Afrocentric scholars often argue that the word *Kmt* should be translated as "land of black people", disregarding the feminine ending \ominus and the determinative sign \otimes for land or region. These interpretations focus solely on the biliteral *km* and overlook the linguistic context provided by the hieroglyphic determinatives. If *Kmt* referred to the skin color of the people, it would be expected that Egyptian texts would use the same linguistic root to describe skin color or ethnicity.

However, Egyptians used distinct terms like *t3 nhs*  for darker-skinned people. This differentiation shows that Egyptians made a clear distinction between describing land and describing people. Moreover, ancient Egyptians often described themselves using terms related to royal or divine identity, not skin color. They did not use *Kmt* to refer to themselves or their appearance, further indicating that the word referred to the fertile land and its agricultural significance, not its inhabitants. This linguistic analysis refutes the Afrocentric claim that *Kmt* means "land of black people." Instead, *Kmt* clearly refers to the fertile land of Egypt, sustained by the Nile's black silt, forming the basis of Egyptian agricultural prosperity.

5.1. Critique of Afrocentric Claims Regarding Ancient Egyptian Civilization

5.1.1. Analysis of Statues and Reliefs in Ancient Egypt

Some theories claim that ancient Egyptian statues and reliefs exhibit African features, such as broad noses and full lips, to support the idea of an African origin for Egyptian civilization. However, these theories often utilize technologies like artificial intelligence to alter the features and colors of statues to dark shades. In reality, ancient Egyptian art is characterized by social symbolism rather than accurate biological representation. The diversity in features and artistic styles reflects a mixture of ethnic characteristics rather than a specific racial identity. For example, the Amarna Period featured a realistic artistic school that contrasts with the idealistic school of sculpture seen during Thutmose III's reign.

⁽¹⁾ Edfu, I, p.311.8.

⁽²⁾ Edfu, IV, p.48.9.

Additionally, some theories suggest that the deliberate destruction of statues' noses was intended to conceal an African origin. However, nose damage can be attributed to natural wear and environmental conditions such as sandstorms, as the nose is often the most vulnerable part of statues. Furthermore, there is a neglect of statues with intact noses and reliefs that depict Egyptian features rather than African ones. The history of Egypt includes numerous examples of the destruction of artifacts and statues due to conflicts or natural damage, rather than solely for concealing cultural identity⁽¹⁾. Regarding the presence of black statues and the claim that they indicate an African origin of Egyptians, it is important to note that all statues in ancient Egypt were painted. Black coloration in statues often signified association with the afterlife. For instance, Osiris, the god of the underworld, is depicted in black to represent the realm of the dead. Examples include the statue of Mentuhotep II, discovered by Carter in Deir el-Bahari and now housed in the Egyptian Museum, and statues of Tutankhamun and Thutmose IV, made from wood coated with pitch (black resin) to symbolize the afterlife⁽²⁾.

Green statues were also present in ancient Egypt, where colors were used to represent social and symbolic roles rather than actual skin color. Osiris as "Lord of the Underworld" was usually depicted with green skin, and Hathor was also associated with this color. The god Osiris was called "the Great Green" (the sea), and was often portrayed with green skin⁽³⁾. Men were often depicted in brown or red, while women were shown in yellow or white. These colors reflected cultural and symbolic representations rather than actual skin color⁽⁴⁾.

5.1.2. Curly Hairstyles as Evidence of African Identity

Some proponents argue that curly hairstyles in ancient Egypt indicate African identity. However, hairstyles in ancient Egypt had cultural and religious significance rather than being evidence of racial origin. Curly hairstyles were part of fashion reflecting social and religious status, such as those worn by priests or royalty. Thus, the use of curly hairstyles does not necessarily indicate racial identity but rather represents cultural and religious practices⁽⁵⁾.

5.1.3. Genetic and Hereditary Studies

Afrocentric arguments often assert that ancient Egyptians had African ancestry based on certain genetic studies. However, a broader examination of genetic and

⁽¹⁾ Smith, W, *The Art and Architecture of Ancient Egypt*, (1998), p.144-146.; Robins, Gay, *The Art of Ancient Egypt*, (1997),p.112-115.

⁽²⁾ Teeter, Emily, *Egyptian Art in the Age of the Pyramids*, (1999), p. 162-165..

⁽³⁾ Pyr, I, 628c.

⁽⁴⁾ Tiradritti, Francesco, *Ancient Egypt: Art, Architecture, and History*, (2002),p.68f.

⁽⁵⁾ Fletcher, Joann, *Hair in Ancient Egypt*,(1995), p.34-38; Manniche, Lise, *Ancient Egyptian Hairstyles*, (1989), pp.45-49.

Afrocentric Claims Against Ancient Egyptian Civilization "A Study in Historical Evaluation and Analytical Refutation in Assessing the Allegations of Afrocentrism in Ancient Egypt"

archaeological evidence reveals a more complex picture. Early skeletal remains from sites like Wadi al-Taramsa⁽¹⁾, Nazlet Khater⁽²⁾, and Wadi al-Gubania⁽³⁾, dating from approximately 55,000 to 21,000 years ago, exhibit anatomical traits more closely aligned with modern Egyptians than with sub-Saharan African populations. Furthermore, these burials are indicators of individuals who traversed the land of Egypt during a period characterized by mobility and movement, without indicating a specific national identity. In contrast, the Egyptian identity can be associated with those who discovered agriculture and established strong connections with the land of Egypt during the Neolithic period. For example, the Nabta Playa area west of Abu Simbel in Aswan is considered one of the earliest sites indicating the advent of agriculture in the ninth millennium BCE, where stability and continuous development of generations were evident⁽⁴⁾. Genetic studies of ancient Egyptian mummies, utilizing advanced DNA sequencing techniques, confirm a unique genetic profile that includes elements from North and East Africa as well as the Mediterranean region. While there was some interaction with neighboring populations, such as Nubians, these interactions did not significantly alter the core genetic traits of ancient Egyptians. Therefore, despite the biological diversity present in the region, the genetic evidence does not support Afrocentric claims of a singular African identity for the ancient Egyptians. Instead, it reinforces the idea that they maintained a distinct genetic and cultural heritage over time⁽⁵⁾.

5.1.4. Cultural Influences and Religious Symbols

Sometimes, similarities between ancient Egyptian culture and African cultures are cited as evidence of African origins. However, ancient Egypt was a

⁽¹⁾Vermeersch, Pierre M., et al. "A Middle Palaeolithic burial of a modern human at Taramsa Hill, Egypt." *Antiquity* 72.277 (1998):pp.475-484.

⁽²⁾Thoma, A. "The Human Skeleton from Nazlet Khater: A Preliminary Report." *JEA*70 (1984),pp.45-60; Vermeersch, P., et al. "The Prehistoric Burial at Nazlet Khater." In *Prehistory of Nubia*, edited by F. Wentorf, 996-1040. Southern Methodist University Press, (1984).; Smith, R. "The Nazlet Khater Skeleton: Anatomical Analysis and Dating." *Antiquity* 63 (1989),pp.122-130.; Wolpoff, M. H. "The Evolutionary History of Modern Humans." *Current Anthropology* 30, no. 2 (1989), pp.123-145.

⁽³⁾Stokes, A. "Paleolithic Sites and the Human Skeletons of the Nile Valley." *Archaeological Reports* 21 (1993),pp.78-102; Smith, M., et al. "The Chronology of Middle Paleolithic Sites in Egypt." *Advances in Prehistoric Research*, edited by J. Miller, 77-88. Academic Press, (1989).

⁽⁴⁾Wendorf, F. "The Prehistoric Sites of Nabta Playa: A Comprehensive Study." *Journal of African Archaeology* 10 (1988),pp.15-34.; Honegger, M. "Neolithic Cultures in the Nubian Desert." *Palaeolithic Caves of Algeria*, edited by C. Arambourc et al., 113-130. Masson, *Palaeolithic Caves of Algeria*, Masson. ,(1988),pp. 113-130.; Kemp, B. J. "Badari and the Predynastic Egyptians." In *Predynastic Egypt: The Badarian Culture*, edited by E. Quibell, 51-75. Oxford University Press, (1989).; Ibrahim, H. "Anatomical Features of Early Egyptians from Badari." *JEA* 45 (1989),pp.233-250.

⁽⁵⁾ Caspari, Rachel, and Milford H. Wolpoff. "The process of modern human origins: the evolutionary and demographic changes giving rise to modern humans." *The origins of modern humans: biology reconsidered* (2013),p. 355-391.

commercial and cultural hub interacting with multiple cultures. The cultural influences observed reflect cultural exchange and interaction with various civilizations rather than indicating racial identity. One prominent example of cultural exchange between ancient Egypt and African cultures is the relationship with the Kingdom of Kush. Egypt and Kush influenced each other through trade and conquest, leading to significant cultural exchange. For instance, Kush was influenced by Egyptian art, adopting many Egyptian styles in sculpture and architecture, but reinterpreting them according to their local culture. Conversely, Egypt absorbed certain Kushite religious rituals, particularly during the 25th Dynasty (the Kushite Dynasty) that ruled Egypt for a period. This interaction demonstrates how the relationship between the two cultures was based on mutual influence rather than evidence of a shared racial identity.⁽¹⁾

5.1.5. Religious Rituals and Practices

Some criticisms focus on religious rituals and practices believed to indicate African origins. However, religious symbols and rituals reflect diverse beliefs and cultures and evolved over time. The influence of these practices does not imply a specific racial origin but rather indicates a multi-faceted religious and cultural interaction. For instance, Osirian rituals associated with the afterlife share thematic similarities with traditional African beliefs in resurrection, but these rituals evolved uniquely within the Egyptian cultural context. Additionally, during the 25th Dynasty, when the Kushites ruled Egypt, they incorporated many Egyptian funerary rituals while adding their own practices, such as burying kings in Nubian mountains. These examples demonstrate religious and cultural exchange rather than evidence of shared racial origins⁽²⁾.

5.1.6. Invasions and Occupations and Their Impact on Cultural Identity

Some argue that the invasions and occupations of ancient Egypt aimed to erase the original African identity. However, these invasions often led to cultural integration rather than the erasure of identity. Ancient Egyptian culture retained aspects of its identity despite political changes and invasions, suggesting cultural continuity rather than radical shifts in racial origin.

CONCLUSION

This research paper discussed the Afrocentrism or the so-called Afrocentric claims against the ancient Egyptian Civilization from the perspective of

⁽¹⁾ Morkot, Robert G, *The Black Pharaohs: Egypt's Nubian Rulers*, The Rubicon Press, (2000).p.34f.; Török, László, *The Kingdom of Kush: Handbook of the Napatan-Meroitic Civilization*, Brill, (1997),p.78f. ; Trigger, Bruce G. , *Nubia: Under the Pharaohs*, Thames & Hudson, (1994),p.56.

⁽²⁾ Shafer, Byron E., et al., *Religion in ancient Egypt: Gods, myths, and personal practice*. Cornell University Press, (1991),p.85-90.; Welsby, Derek A. *The Kingdom of Kush. The Napatan and Meroitic Empires*. British Museum Press, (2002), p120-135.

Afrocentric Claims Against Ancient Egyptian Civilization "A Study in Historical Evaluation and Analytical Refutation in Assessing the Allegations of Afrocentrism in Ancient Egypt"

historical evaluation and analytical refutation in assessing the claims of Afrocentrism in ancient Egypt. This article critically examined Afrocentric claims regarding the origins of ancient Egyptian civilization, particularly those asserting that it was primarily African. The study investigated and analyzed many concepts such as: "claims, allegations, slanders, Kushite conflicts, *Kmt* etymology, genetic evidence and skeletal analysis. This was by exploring the extensive history of military conflicts between ancient Egypt and the Kushite Kingdoms, explaining how these civilizations were distinct from each other, which refutes the idea of a unified African identity, so this study illustrated the distinct nature of these civilizations and challenges the notion of a unified African identity. The research included a detailed analysis of the term *Kmt*, its etymology, and how it has been interpreted in various contexts throughout historical eras. The study discussed genetic and skeletal evidence to shed light on the continuity of the Egyptian population since prehistoric times and during the Early Dynastic period, this reinforced the rejection of claims of a significant influence from sub-Saharan Africa. This study critically examined Afrocentric claims that advocate for a direct lineage between sub-Saharan African populations and the ancient Egyptians, focusing on Egypt's military conflicts, genetic heritage, and cultural terminology. While Nubia was a crucial conduit for African influences into Egyptian history, it was not a unified entity but a region of tribes that fell under Egyptian control. The complex interactions between Egypt and Nubia, including the temporary Kushite rule during the 25th Dynasty, underscore the distinct nature of each civilization. Recent analysis of the term *Kmt*, which translates to "the black land," reveals that it refers to the fertile black soil of Egypt rather than a reference to skin color. This term highlights Egypt's agricultural prosperity and geographical context rather than racial identity. Additionally, evidence from ancient Egyptian art, including representations of black statues and curly hairstyles, reflects symbolic and cultural practices rather than evidence of racial origin. Genetic and skeletal studies from ancient Egypt, spanning from prehistoric times to the early dynastic period, demonstrate a continuity of anatomical features that align more closely with populations from North and East Africa and the Mediterranean, rather than sub-Saharan Africa. This genetic evidence, coupled with cultural and historical data, refutes the notion of a singular African identity for the ancient Egyptians. The research reaffirms the unique cultural and genetic heritage of ancient Egypt, emphasizing its complex and distinctive identity, pointing out the need to respect the unique identities of ancient Egyptian civilization.

FIGURES



Fig.1: Tribute to King Thutmose III from the Tomb of Rekmire: The image shows foreign delegations presenting tribute (taxes) and gifts to King Thutmose III, highlighting Egypt's political and economic relations with other nations. It also emphasizes physical differences between Egyptians and the delegations, challenging Afrocentric claims of racial similarity.

From: https://www.osirisnet.net/tombes/nobles/rekmire100/e_rekmire100_02.htm

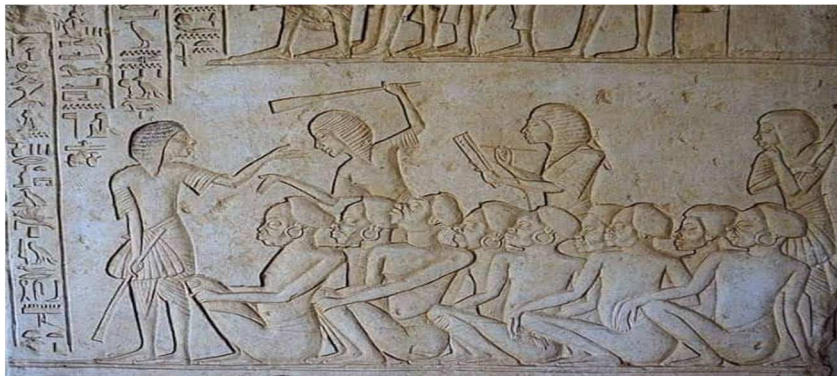


Fig.2: Kushite Prisoners from the Tomb of Horemheb: The inscriptions show Kushite prisoners with distinct features compared to the ancient Egyptians, highlighting racial differences between the two groups. This confirms that ancient Egyptians recognized these differences, challenging Afrocentric claims that the ancient Egyptians belonged to the same racial identity as contemporary Africans.

From: <https://thehistorypress.co.uk/article/slavery-in-history/>



Fig.3: The inscriptions on the walls of the Abu Simbel temple: depict King Ramses II displaying the prisoners in a humiliating position, reflecting the enmity between the Egyptians and the Kushites and highlighting the racial differences between the two groups.

From: Smith, Moya, and Heather Tunmore, *Imaging Ancient Egypt: Abu Simbel Old and New*, Wamcaes NEWS 4,(2005), p.6.

Afrocentric Claims Against Ancient Egyptian Civilization "A Study in Historical Evaluation and Analytical Refutation in Assessing the Allegations of Afrocentrism in Ancient Egypt"



Fig.4: Some hairstyles have been used by Afrocentrists: as evidence of African identity for the civilization, but in ancient Egypt, hairstyles reflect social classes and religious beliefs more than they do racial origin. Therefore, using hairstyles as evidence of racial identity ignores the multifaceted cultural and symbolic dimensions of these styles.

From: Ahmed El-Sayed, Sahar, *The American Pharaohs and the Afrocentric Media Campaigns*, Cairo (2023),p.62.



Fig.5: King Djoser, Akhenaten, Queen Tiye, and Nefertiti: as portrayed by Afrocentrists on social media using artificial intelligence(AI), which differs completely from the actual appearance of their statues.

From: Ahmed El-Sayed, Sahar, *The American Pharaohs and the Afrocentric Media Campaigns*, Cairo (2023),p.36.



Fig.6: An image illustrating statues with broken noses: which Afrocentrists claim were deliberately damaged to obscure the identity of the civilization, contrasted with other intact statues. The latter depict the small-nosed features characteristic of ancient Egyptians, rather than the features associated with sub-Saharan African population.

From: Nabil Farag, *The Head of Queen Nefertiti: Egypt's Right to Its Return from the Berlin Museum*. Adab wa Naqd, issue 347,(2016), p. 26.; Abdelazim Abou Taleb, Emad, *The History of Ancient Egypt: From the Stone Ages to the End of the Pharaonic Dynasties*, Al-Dar Al-Thaqafiya, (2015),p.263,367.

ABBREVIATION

ÄA = *Ägyptologische Abhandlungen, Wiesbaden, 1960.*

ASAE = *Annales du Service des Antiquités de l'Égypte, Le Caire, 1900.*

ENiM = *Égypte Nilotique et Méditerranéenne Montpellier, 2008.*

Edfu = *Chassinat, E., Le Temple d'Edfou", 7 Vols. I-XIV, MMAF X-XI, XX-XXXI, Paris, 1897-1934.*

IFAO = *Institut Français d'Archéologie Orientale, Le Caire, 1900.*

JARCE = *Journal of the American Research Center in Egypt, Boston, 1962.*

JEA = *Journal of Egyptian Archaeology, London, 1914.*

JNES = *Journal of Near Eastern Studies, Chicago, 1942.*

KRI = *Kitchen, K. A., Ramesside Inscriptions, Historical and Biographical, 6 Vols. Oxford, 1970.*

LÄ = *Helck, W. & Otto, E., Lexikon der Ägyptologie, 7 Vols. Wiesbaden, 1975-1986.*

LES = *Gardiner, A., Late-Egyptian Stories, BAe 1, Bruxelles, 1932.*

Pyr. = *Sethe, K., Die Altägyptischen Pyramidentexte", Vols. I-II, Leipzig 1908-1910.*

Urk = *Urkunden des Ägyptischen Altertums, 8 Vols, ed. Sethe, K., Helck, H.W., Schäfer, H., Grapow, H., Firchow, O., 1903-1957, Leipzig.*

Wb = *Erman, A., & Grapow, H., Wörterbuch der Ägyptischen Sprache, 7 Vols. Berlin, 1971.*

WPL = *Wilson, P., A Ptolemaic Lexikon, a Lexicographical Study of the Texts in the Temple of Edfu, OLA 78, Leuven, 1997.*

BIBLIOGRAPHY

-**Abbas, Muhammad Raafat**, *The Army in Ancient Egypt: The New Kingdom Era 1069-1550 BC, Vol. 1. Cairo, (2016).*

-**Abbas, Muhammad Raafat**, *Historical Observations on the Military Role of Three Ramesside Viceroys of Kush, ENIM 11, (2018), pp. 33-40.*

- **Abdelazim Abou Taleb, Emad**, *The History of Ancient Egypt: From the Stone Ages to the End of the Pharaonic Dynasties, Al-Dar Al-Thaqafiya, (2015).*

- **Ahmed Amin Selim**, *tAwy The Two Lands: The North and the South or the East and the West? Guardian of Ancient Egypt Studies in Honor of Zahi Hawass, V.3, pp.1417-1424.*

- **Ahmed El-Sayed, Sahar**, *The American Pharaohs and the Afrocentric Media Campaigns, Cairo (2023).*

-**Bard, Kathryn A**, *An Introduction to the Archaeology of Ancient Egypt. Malden: Wiley-Blackwell, (2015).*

Afrocentric Claims Against Ancient Egyptian Civilization "A Study in Historical Evaluation and Analytical Refutation in Assessing the Allegations of Afrocentrism in Ancient Egypt"

- **Bard, K.A., & Fattovich, R.**, Ancient Egypt and Nubia: Kingship, Society, and Politics in the Third Millennium BC. Leiden, Brill, (2018).
- **Caspari, Rachel, and Milford H. Wolpoff**, "The process of modern human origins: evolutionary and demographic changes giving rise to modern humans". The origins of modern humans: biology reconsidered(2013),pp.355-391.
- **De Garis Davies**, The Rock Tombs of El Amarna, Vol. VI, London, (1903).
- **Fletcher, Joann**, Hair in Ancient Egypt, (1995).
- **Kaplony, P.**, Die Inschriften der ägyptischen Frühzeit. Vol. 1. AÄ 8. (1963), pp.314, 393.
- **Manniche, Lise**, Ancient Egyptian Hairstyles, (1989).
- **Mohamed, Mokhtar**, The Deity Hapi in Ancient Egyptian Religion from the Earliest Times to the Greek and Roman Periods, Master's thesis, Faculty of Archaeology, Fayoum University, (2004).
- **Morkot, Robert G**, The Black Pharaohs: Egypt's Nubian Rulers, The Rubicon Press, (2000).
- **Nabil Farag**, The Head of Queen Nefertiti: Egypt's Right to Its Return from the Berlin Museum. Adab wa Naqd, issue 347,(2016).
- **Nageh Omar Ali**, The Predynastic Period of Egyptian History and Civilization, Arab World Publishing House, Cairo (2019), pp. 169-172.
- **Parkinson, R.**, The Tale of Sinuhe: And Other Ancient Egyptian Poems, 1940-1640 BC, Oxford University Press, (1997).
- **Robins, Gay**, The Art of Ancient Egypt, (1997) .
- **Shafer, Byron E., et al.**, Religion in ancient Egypt: Gods, myths, and personal practice. Cornell University Press, (1991).
- **Shaw, Ian**, The Oxford History of Ancient Egypt, Oxford, (2000).
- **Smith, Moya, and Heather Tunmore**, Imaging Ancient Egypt: Abu Simbel Old and New, Wamcaes NEWS 4,(2005).
- **Smith, W**, The Art and Architecture of Ancient Egypt, (1998).
- **Teeter, Emily**, Egyptian Art in the Age of the Pyramids, (1999).
- **Tiradritti, Francesco**, Ancient Egypt: Art, Architecture, and History, (2002).
- **Török, László**, The Kingdom of Kush: Handbook of the Napatan-Meroitic Civilization, Brill, (1997).
- **Welsby, Derek A.**, The Kingdom of Kush. The Napatan and Meroitic Empires. British Museum Press, (2002).
- **Belova, G. A.** "Les pays de la Nubie ancienne." Atti Sesto Congresso Internazionale di Egittologia, II, Torino.,(1993).
- **Booth , C.**, The Role of foreigners in Ancient Egypt , London,(2005)..

- Breasted, James Henry**, *Ancient Records of Egypt*, Chicago: University of Chicago Press, (1906).
- Bunson, M.**, *Encyclopedia of Ancient Egypt* (Revised edition). New York: Facts on File, (2002).
- Card, J.; Anderson, D.S.**, *Lost City, Found Pyramid: Understanding Alternative Archaeologies and Pseudoscientific Practices*, University of Alabama Press, (2016).
- Darnall, John**, *The Oriental Institute 1996-1997*, Chicago, (1997).
- Davies, N.**, *The Tombs of Two Officials of Thutmose the Fourth*, London, (1923).
- Davies, N.**, *The tomb of Rekh-mi-Rē at Thebes, Vol.1*, New York, (1973).
- Dunstan, S.C.; Manela, E.; Streets-Salter, H.**, (Eds.), "Cheikh Anta Diop's Recovery of Egypt: African History as Anticolonial Practice", *The Anticolonial Transnational: Imaginaries, Mobilities, and Networks in the Struggle against Empire*, Cambridge University Press, (2023).
- Edwards, I. E.** *The Early Dynastic Period in Egypt*, Cambridge Ancient History V, 1, part 2. Cambridge, (1971).
- Emery, W., B.**, *Egypt in Nubia*, (1965).
- Faulkner, R. O.** "Egyptian Military Organization." *JEA* 39 (1953).
- Fritze, R.**, *Goodbye Columbus? The Pseudohistory of Who Discovered America*, *Skeptic* 2 (4), (1994), pp.88-97.
- Gardiner, Alan H.**, "The Defeat of the Hyksos by Kamōse: The Carnarvon Tablet, No. I." , *JEA* 3.1 (1916), pp.95-110.
- Gates, H.L., and Appiah, K.A.**, (Eds.) "Diop, Cheikh Anta", In: *Encyclopedia of Africa*, University of Oxford Press, (2010).
- Gordon, A.** "Foreigners," *The Oxford Encyclopedia of Ancient Egypt*, vol. 1, edited by Donald B. Redford. Oxford: Oxford University Press, (2010), p. 544.
- Gwiyani-Nkhoma, B.**, "Towards an African historical thought: Cheikh Anta Diop's contribution", *Journal of Humanities*, 20 (1), (2006), pp.107-123.
- Habachi, Labib.**"The owner of tomb no.282 in the Theban necropolis" *JEA* 54.1 (1968).
- Haslip-Viera, G.; de Montellano, B.O.; Barbour, W.**, "Robbing Native American Cultures: Van Sertima's Afrocentricity and the Olmecs", *Current Anthropology* 38 (3),(1997), pp.419-441.
- Helck, W.**,*Untersuchungen zur Thinitenzeit*. Vol. 45. Edited by Otto Harrassowitz Verlag. AÄ 45 (1987).

Afrocentric Claims Against Ancient Egyptian Civilization "A Study in Historical Evaluation and Analytical Refutation in Assessing the Allegations of Afrocentrism in Ancient Egypt"

- Honegger, M.** "Neolithic Cultures in the Nubian Desert." *Palaeolithic Caves of Algeria*, edited by C. Arambourc et al., 113-130. Masson, Palaeolithic Caves of Algeria, Masson. ,(1988),pp. 113-130.
- Ibrahem, H.** "Anatomical Features of Early Egyptians from Badari." *JEA* 45 (1989),pp.233-250.
- Isaac, R.**, "Clarke, John Henrik", In: *Encyclopedia of African American History*, Vol. 1, Oxford University Press, (2009).
- Kemp, B. J.** "Badari and the Predynastic Egyptians." *Pre-Dynastic Egypt: The Badarian Culture*, edited by E. Quibell, 51-75. Oxford University Press, (1989).;
- Kozloff, A.** Aménophis III Le Pharaon Soleil.,Paris, (1993),p..230
- Leahy, A.** "Ethnic Diversity in Ancient Egypt.," *Civilizations of the Ancient Near East*, vol. 1, edited by Jack Sasson, (1995),p. 228.
- Liszka, K.**, *We Have Come to Serve Pharaoh': A Study of the Medjay and Pangrave as an Ethnic Group and as Mercenaries from c. 2300 BCE until c. 1050 BCE.*, PhD thesis, University of Pennsylvania, (2012), p. 112.
- Lucas, A.** , "The Wood of the Third Dynasty Plywood Coffin from Saqqara." *Annales du Service des Antiquités de l'Égypte* 36, (1936), p. 20.
- Murnane, William J.** "The Gebel Sheikh Suleiman Monument: Epigraphic Remarks." *JNES* 46, no. 4 (1987), pp. 282–285.
- Needler, w.**, " A rock – drawings on Gebel sheikh Suliman (Near wadi Halfa) showing a Scorpions and human figures" , *JARCE* 6 , (1967) , pp.88- 91.
- Nour El-Din, Abdel Halim**, *The Ancient Egyptian Language: The Hieroglyphic Script*, Cairo: Dar Al-Fikr, (1998).
- O'Connor, David B.**, "Ancient Nubia: Egypt's Rival in Africa." *Journal of African Studies* (1993), pp.31-37.
- Partridge, R**, *Fighting Pharaohs Weapons and Warfare in Ancient Egypt*, London , (2002), p.9f.
- Petrie, W. F.**, *Royal Tombs of the 1st Dynasty II*, London, (1901).
- Posener**, "Kush", *Kush* 6, (1958),p. 39f.
- Qabil, Aladdin.** , *The Activity of the Egyptians in Nubia from the Beginning of the Middle Kingdom until the End of the New Kingdom.*,Unpublished doctoral dissertation, Faculty of Arts, Tanta University, (1993).
- Reid-Merritt, P.**, "Molefi Kete Asante," In: Leslie, M. A., and Walter C. R., (Eds.), *Encyclopedia of African American History*,USA, (2010), pp.617-618.
- Saleh, Abdel Aziz**, *The Ancient Near East*, Anglo Egyptian Library, Cairo, (2006).
- Schneider, T.**, "Foreigners in Egypt: Archaeological Evidence and Cultural Context." In *Egyptian Archaeology*, edited by Wendreich W., (2010).

- Simpson, W. K. Toschka–Arminna:** The Pennsylvania-Yale Archaeology Expedition to Nubia. Fouilles en Nubie 1961-1963. Cairo, (1967).
- Smith, M., et al.** “The Chronology of Middle Paleolithic Sites in Egypt.” In *Advances in Prehistoric Research*, edited by J. Miller, 77-88. Academic Press, (1989).
- Smith, R.** “The Nazlet Khater Skeleton: Anatomical Analysis and Dating.” *Antiquity* 63 (1989),pp.122-130.
- Smith, S.,** "Nubia and Egypt: Interaction, Acculturation, and Secondary State Formation from the Third to First Millennium BC." *Journal of World Prehistory*, 31, (2018), pp.256-287.
- Stoessiger, R.** ,The Predynastic of Egypt. Oxford: Oxford University Press, (1927), pp. 116-147.
- Stokes, A.** “Paleolithic Sites and the Human Skeletons of the Nile Valley.” *Archaeological Reports* 21 (1993),pp.78-102.
- Thoma, A.** “The Human Skeleton from Nazlet Khater: A Preliminary Report.” *JEA* 70 (1984),pp.45-60.
- Trigger, Bruce G.,** Nubia: Under the Pharaohs, Thames & Hudson, (1994).
- Turner, D., and Asante, M.K., "An Oral History Interview: Molefi Kete Asante", *Journal of Black Studies* 32 (6), (2002), pp.711-734.
- Vermeersch, P., et al.** “The Prehistoric Burial at Nazlet Khater.” *Prehistory of Nubia*, edited by F. Wentorf, 996-1040. Southern Methodist University Press, (1984).
- Vermeersch, Pierre M., et al.** "A Middle Palaeolithic burial of a modern human at Taramsa Hill, Egypt." *Antiquity* 72.277 (1998):,pp.475-484.
- Wendorf, F.** “The Prehistoric Sites of Nabta Playa: A Comprehensive Study.” *Journal of African Archaeology* 10 (1988),pp.15-34.
- Wenig, St.,** "Nubien", LÄ IV, Wiesbaden: Otto Harrassowitz,(1980), col. 526.
- Wilkinson, A.,** Early Dynastic Egypt. London, (1999), fig. 5.3.1-4.
- Williams, Ch.,** "Clarke, John Henrik", In: Henry, L.G.; Evelyn,B.H., (Eds), *Harlem Renaissance Lives from the African American National Biography*, Oxford University Press, (2009).
- Wolpoff, H.,** “The Evolutionary History of Modern Humans.” *Current Anthropology* 30, no. 2 (1989), pp.123-145.
- Youssef, A.** "Merenptah’s Fourth Year Text at Amada, ASAE Vol. 58.(1964), pp. 273-280.

RECEIVED: SEPTEMBER 15, 2024

ACCEPTED: DECEMBER 1, 2024