

# BELOVED OF AMUN-RA

The Forgotten Origins of the  
Ancient Culture of the  
Sacred Kings of Rwanda

STEWART ADDINGTON SAINT-DAVID



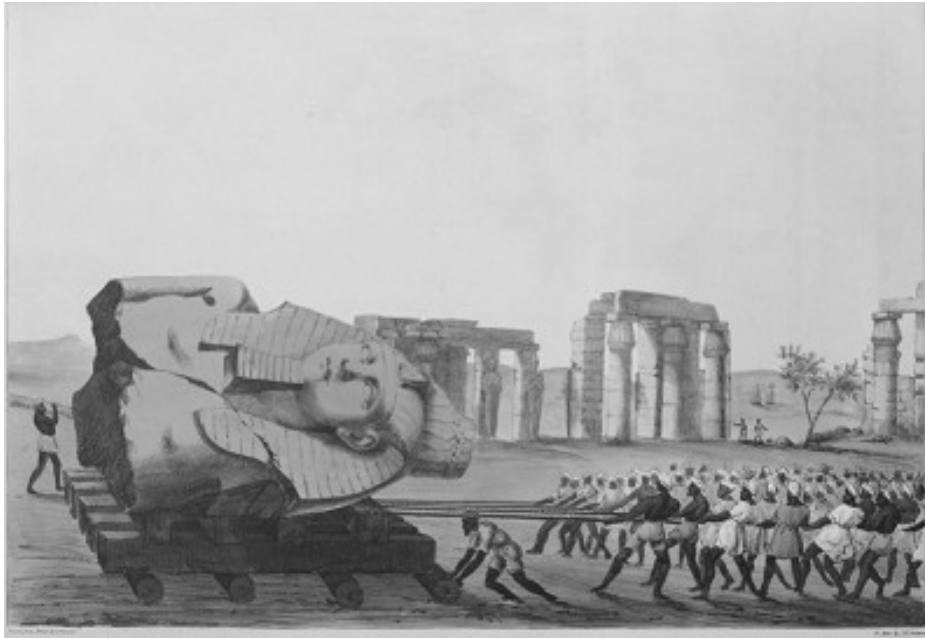
*Editions Elgiad*







# BELOVED OF AMUN-RA



*The colossal head of Ramesses II (r. 1279-1213 BCE) is shifted by Belzoni's native workers*

## *THE FORGOTTEN ORIGINS OF THE ANCIENT CULTURE OF THE SACRED KINGS OF RWANDA*

Prof. STEWART ADDINGTON SAINT-DAVID

© 2019 S. A. Saint-David  
*All rights reserved.*





*A stele of King Harsiotef of Meroë (r. 404-369 BCE), a Kushite devotee of the cult of Amun-Ra, who took on a full set of titles based on those of the Egyptian pharaohs*

Thirty-fifth regnal year, second month of Winter, 13<sup>th</sup> day,  
under the majesty of

“Mighty-bull, Who-appears-in-Napata,”

“Who-seeks-the-counsel-of-the-gods,”

“Subduer, 'Given'-all-the-desert-lands,”

“Beloved-son-of-Amun,”

Son-of-Ra, Lord of Two-Lands [Egypt],

Lord of Appearances,

Lord of Performing Rituals,

son of Ra of his body, whom he loves,

“Horus-son-of-his-father” [i.e., Harsiotef], may he live forever,

**BELOVED OF AMUN-RA**

lord of the Thrones of Two-Lands

Who dwells in Pure-Mountain [i.e., Gebel Barkal].

We [the gods] have given him all life, stability, and dominion, and all health, and all  
happiness,

like Ra, forever.

Behold! Amun of Napata, my good father, gave me the land of Nubia  
from the moment I desired the crown,  
and his eye looked favorably on me.

*Fontes Historiae Nubiorum, Vol. II*

Stele of Harsiotef, pgs. 98-99



Haidian District  
Beijing, PRC

8 March, 2019

The present volume has been created in order to articulate the results of roughly a year of research and contemplation that I have undertaken on demonstrable links between the names of certain of the Nile Valley rulers of ancient Egypt (fl. ca. 3200-30 BCE) and component elements of the regnal naming cycle of the Great Lakes monarchs of Rwanda (fl. ca. 1100-1960 CE). Although my active work on this subject has gone on for a relatively short period of time, in a certain sense, much of my previous and largely casual interest in linguistic morphology, as well as in the ethnic and regional fluctuations of pronunciation and accent, has laid the groundwork for the insights that I have gleaned from a closer examination of the manifold phonetic similarities between the regnal names of the Rwandan kings and certain of the names drawn from the so-called “five-fold royal titulary” of the famed monarchs of the Two Lands.

As a child and young adult, I was, like many of my peers, deeply fascinated by the history and culture of ancient Egypt, and by the many tales of its most illustrious sovereigns, the famous pharaohs. One-hundred-fifty years before, the British and European public, too, had been equally spellbound by the discoveries that were beginning to emerge from the desert sands of Africa, and among those members of the public were two figures, each to become celebrated in his own milieu, but each so fundamentally dissimilar from the other that they barely seemed to belong to the same place and time.

Giovanni Battista Belzoni (1778-1823 CE), a former engineer, gigantic circus strongman, and resplendently extroverted showman from Padua, Italy, was to become renowned as one of the first of the great Egyptologists, with scores of significant and thrilling discoveries to his everlasting credit. Percy Bysshe Shelley (1792-1822 CE), a brilliant, psychologically fragile, and physically delicate poet of the early English Romantic school could hardly have presented more of a contrast to

the giant Belzoni, but the names of both shall be forever linked with that of their common point of inspiration, a mammoth statue of the New Kingdom Egyptian ruler Ramesses II (r. 1279-1213 BCE), a fragment of which today resides amidst the British Museum's countless examples of ancient art and artifacts.

In 1816, Belzoni had been commissioned by the British consul general in Cairo, Henry Salt (1780-1827 CE), himself a distinguished early Egyptologist, to undertake the removal of a huge portion of a massive fallen statue of Ramesses from its resting place in the sprawling mortuary temple today known as the Ramesseum, across the Nile from modern-day Luxor, and to transport it into Salt's care, from whence it would eventually make its way to the British Museum in London. Word of the coming of the statue spread quickly to the capital, but it would be some time, indeed, until the monstrous chunk of stone was finally to touch down in its new home; it was expected to arrive in London in 1818, but did not arrive until 1821.

Public interest in the acquisition of the 7.25 ton fragment of the statue's head and chest never waned, however, and word of its journey from the banks of the Nile to the shores of the Thames inspired Shelley to compose his most famous poem, "Ozymandias," in 1818. Its name is drawn from the Greek corruption of one of the royal names of the great Ramesses himself, *User Ma'at Re* ("The Justice of Ra is Powerful"), the original of which is



and which the ancient Greek historian Diodorus Siculus (fl. ca. 90-30 BCE) had transformed into Ὀσυμανδύας.

The most memorable line of Shelley's poem enshrined the Hellenized version of the Egyptian original thus:

*'My name is Ozymandias, king of kings;  
Look on my works, ye Mighty, and despair!'*

Although I have lived most of my adult life abroad, I had the good fortune to grow up near Albany, NY, USA, a state capital that possesses to this day a finely appointed and genuinely worthwhile museum called the Albany Institute of History and Art. Among its immensely interesting and varied collections are a few small groupings of ancient Egyptian artifacts, including some very well preserved mummies, all of which were absolutely riveting to me as a youth. Returning from the AIHA one rainy Saturday afternoon, and fully ablaze with a passion for all things

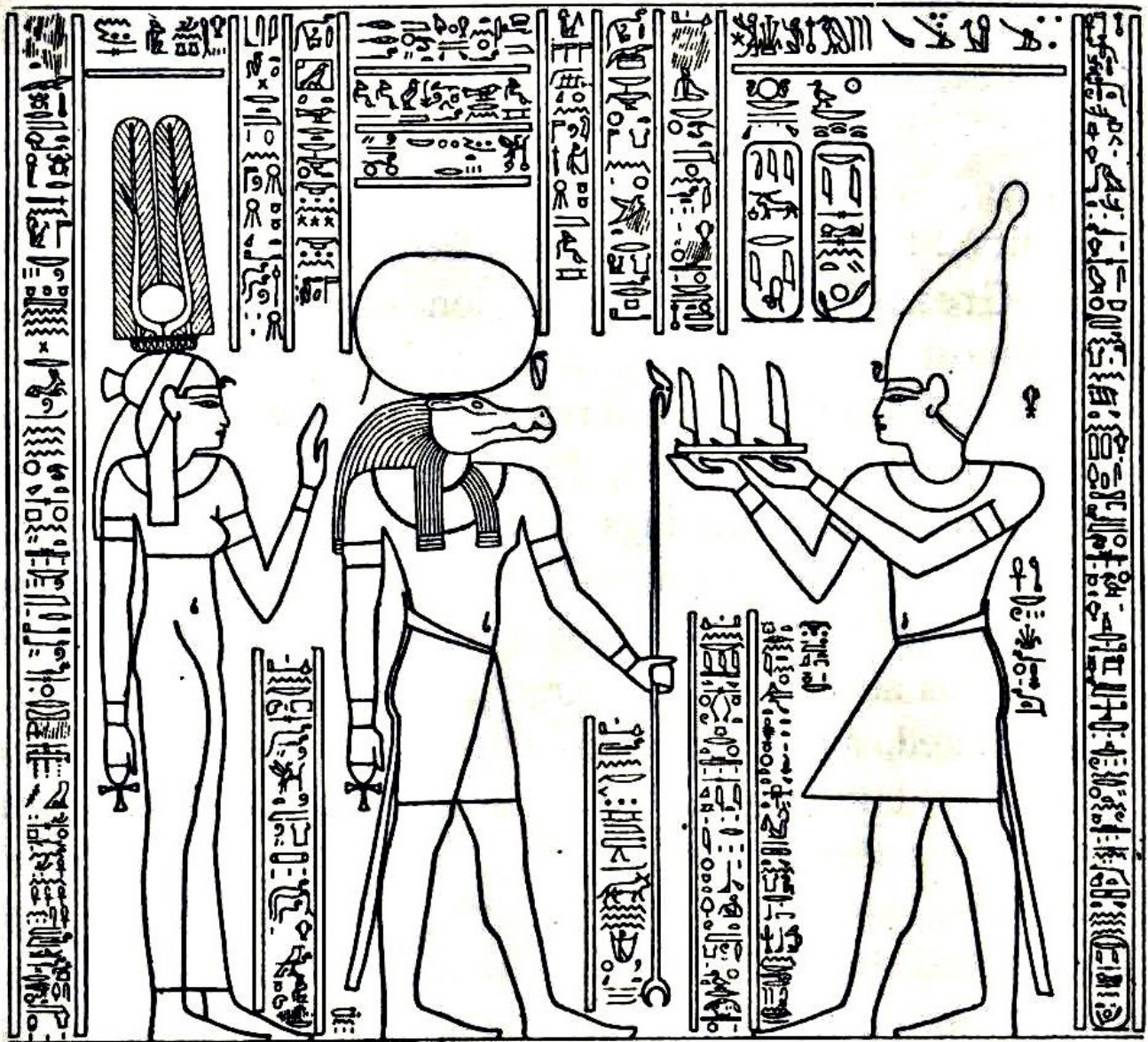


related to ancient Egypt, I first chanced to encounter Shelley's haunting lyric in an anthology of English poetry at home, and being naturally curious about its creation, eventually learned that its title had been drawn from the Greek transliteration/pronunciation of the original name that had been accorded to Ramesses upon his accession to the throne in 1279 BCE. "Well," I remember thinking to myself at the time, "if they can turn User-Ma'at-Re into 'Ozymandias,' there's no telling what other mischief they probably got up to!"

Learning more and more about the Egyptian kings and their names, I quickly discovered that the Greek writers, travelers, and historians had indeed gotten up to quite a bit of mischief with many of these names, rendering scores of them in a way that was perhaps more conducive to easy pronunciation by fellow Hellenophones, but in many cases, not especially close to the original. What is worse is that the initial meanings of the names, all of which were given for very specific reasons, and under very particular circumstances, were entirely lost to future generations in these "Greekified" versions of the Egyptian originals. Narmer [i.e., "Striking Catfish"], the great founder of the unified kingdom of Upper and Lower Egypt (reigned ca. 3150-3125 BCE), became "Menes" (a name that is not a personal name, and one based on *mn* ['enduring'], an epithetical tag also applied to other early Egyptian kings); Khufu [i.e., "Protected By Khnum"], of Great Pyramid fame (reigned ca. 2607-2573 BCE), became "Cheops" (a corruption that gives no clue whatsoever to the original appellation's sacred import), and so on, reducing once gloriously significant royal names to mere phonetic approximations designed for easy pronunciation and transcription by ancient Greek-speaking foreigners.

Now, almost fifty years on, and in an attempt to provide a succinct description of the close relationship that can be demonstrated to exist between certain names of the five-fold Egyptian titulary and component elements of the Rwandan kingly naming cycles, I have chosen to dub this species of phonemic transmutation "the Ozymandias effect," in recognition of that ancient Greek habit of transforming difficult-to-pronounce pharaonic names into more readily-intoned syllabic packages. This, of course, is very much the sort of transformation that has lain at the heart of the natural process of language development itself across the millennia, but in this particular instance, as I hope to show in the following pages, it is also one that powerfully links Egyptian pharaohs and Rwandan bami via a shared African culturo-linguistic heritage.

S. A. Saint-David



The Roman emperor Tiberius (r. 14-37 CE), in his role as king of Upper Egypt, makes offerings of tracts of land to the god Sobek and the goddess Hathor. From a bas-relief column inscription at the temple of Kom-Ombo, Upper Egypt.

## CHAPTER I

### Echoes of a Distant Past:

#### *The Mythological Context*

Among the many fascinating elements in the comparative study of history and culture, particularly in the realm of official titulary, is that of the cross-cultural transference of certain key terms commonly used to describe a monarch or ruler. This latter phenomenon can be witnessed, for example, in the rapid adoption of the original Latin cognomen *Caesar* throughout the early Roman empire as a title of imperial office and dignity, one which was universally employed and thereafter subsisted throughout the roughly five centuries of the Roman hegemony of Western Europe and the ancient Mediterranean world. However, perhaps more interesting still, in this instance, are the related cross-cultural linguistic mutations and transference that took place over succeeding ages, and across various different civilizations, a transference that led to the eventual use of the directly-related title of *Kaiser* for paramount German monarchs, of *Czar* for their Russian and Bulgarian counterparts, and even of the rather colorful later title of *Kaisar-i-Hind* for the supreme foreign rulers of India during the final decades of the British colonial incursion there.

In the following study, this author will explore the likelihood that a similar transference (in this instance, one of regnal names/epithets) occurred between the cultures of later ancient Egypt (ca. 1550-30 BCE) and of monarchical Rwanda (ca. 1100-1960 CE). By demonstrating a preponderant occurrence of marked phonetic similarities between certain of the “Five Royal Names” of several New Kingdom and late dynastic pharaohs and each of the cycle of the five regnal names of the Rwandan paramount rulers (i.e., Yuhi, Mutara, Kigeri, Cyirima, and Mibambwe), as established during the reign of Mutara I Semugeshi (1510-1543 CE), I will outline the probability of significant culturo-linguistic links having existed between the two African cultures.

In the foregoing connection, this author will first briefly explore significant confluences between pharaonic Egypt and monarchical Rwanda, via the mythology of two related ancient polities, the Batembuzi and Bachwezi dynasties of the Great Lakes region. Furthermore, this study will demonstrate, via the results of recent genetic testing, that a direct link does in fact exist between the Great Lakes and Nile Valley civilizations, not only in the realms of cross-cultural mythological and

linguistic transference, but also in the domain of genetic inheritance.

Among the primary challenges that face anyone who seeks to study the history and traditions of the various kingdoms of the Great Lakes region of East Africa is the striking paucity of representative material culture with which to do so. The arts and crafts, including primitive metallurgy, certainly flourished throughout the region during its long and varied ancient history, and added significance, convenience, and beauty to the lives of the people concerned, but these physical manifestations of the creative urge in the realm of the plastic arts were typically fashioned from eminently perishable materials, such as clay, animal dung, wood, and grass, and thus very little of this precious artistic and historiographic inheritance has come down to us today.



*A modern map of the African continent*

In addition, and as a result of the exclusively spoken nature of the literary cultures of these kingdoms, we are obliged to construct many of our inferences and conclusions about the civilizations of the Great Lakes on the sole basis of memorized and orally-transmitted chronicles, poetry, and folktales. Such is very much the case when it comes to the earliest history of the Batembuzi (“The Harbingers”) and Bachwezi (“The Founders”) dynasties of the present-day Bunyoro-Kitara kingdom of Uganda; indeed, until the coming of the white colonialists in the mid-nineteenth century, the only species of historical record, enshrined in the dynastic poetry and



bardic tales, was created and transmitted in an exclusively oral fashion. This ancient kingdom, regional neighbor, genetic forebear, and historical antecedent of the later kingdom of Rwanda, still preserves timeless legends of a period before recorded history.

Although we can glean little regarding the sequence of historical events that unfolded in the semi-mythical age of the Batembuzi, we are at least able to isolate certain component elements, and to place them in a proper perspective with regard to the later history of the Nyoro people. The tale of the last of the Batembuzi, a king named Isaza, which serves as a link to the region's later domination by the Bachwezi, is both eminently illustrative and highly intriguing, for it contains a number of connections to the "Osiris myth" of ancient Egypt, and indeed, the name Isaza might well be taken as a later mutation of the original Egyptian utterance.

Like Orisis, ruler of the Egyptian realm of the dead, Isaza is drawn into the underworld by the trickery and deceit of Nyamonga, king of the nether regions of creation. The latter offers him gifts, such as "blood brotherhood," his daughter, Nyamata, and finally, a herd of cows. Isaza eventually succumbs to murder at the hands of Nyamonga, in a direct echo of the Egyptians' tale of the murder of Osiris by the treachery of Seth. However, prior to this, Isaza marries Nyamata, and together they have a son, Isimbwa, and it is the latter who (like the Egyptian god Horus, son of Osiris), once he has grown to adulthood and mounted to the Earth's surface, eliminates one who had taken his father's place, avenging his murder, and becomes the original ancestor of the Bachwezi dynasty.

Isimbwa later seduces and liberates Nyinamwiru, daughter of Bukuku, former doorkeeper of Isaza, who had seized power in the kingdom of the Batembuzi (like the Egyptian myth's Seth, the usurper) during the absence of Isaza. Having learned from a prophecy that his daughter would give birth to a son who would eventually kill him, Bukuku had imprisoned Nyinamwiru, in order to maintain her virginity, but Isimbwa succeeds in impregnating her nonetheless. According to certain variations of the tale, Nyinamwiru is born with only one breast and one eye; according to others, it is Bukuku who leaves her with only one breast and one eye before enclosing her. This aspect of the story bears similarities to both the dissection of Osiris by Seth in the Egyptian version, and also to the partial blinding and mutilation of Horus by Seth as they struggled for supremacy.

In fulfillment of the prophecy, the child of Isimbwa and Nyinamwiru, Ndahura, kills Bukuku in the course of a dispute (as the Egyptian Horus exiles Seth, his father's murderer, to the Western Desert, 'land of death'), and thereupon ascends



the throne. He goes on to become the first king of the Bachwezi, founding the legendary Kitara empire, and serving as the original link and focal point of the dominant cult of Kubandwa, an influential spirit religion which later rose to occupy a central role in the spiritual life of the populations in neighboring Rwanda and Burundi. Indeed, some scholars now believe that the Bachwezi dynasts were the forebears of the then-emergent Tutsi aristocracy of Rwanda, and that the latter eventually came to rule over the earlier Bantu peoples of that country no later than the early 16<sup>th</sup> century CE.

Although the tale of Isaza exists in a number of slightly different versions throughout the Great Lakes region, the elements that present the closest similarities to the Osirian myth of the ancient Nile Valley remain largely consistent, arguing for at least a partially Egyptian inspiration as its point of origin. When this possibility is considered in conjunction with the likely identification of the Rwandan creator-god, Imana, with Amun, the predominant Egyptian god of the New Kingdom period, the potential for further socio-cultural and historical connections thus becomes considerably more significant.

## CHAPTER II

### Sacred Ties of Blood:

#### *The Genetic and Monarchical Contexts*

A more tangible and scientifically demonstrable connection that has been shown to exist between ancient Egypt and the Great Lakes kingdoms of East Africa can be found in the realm of genetics, more specifically, in the realm of pharaonic DNA, and in its connections to the latter region's population groups, as uncovered by researchers in 2010 and 2011. Using samples drawn from a number of the royal mummies of the New Kingdom's so-called “Amarna” royal family (see chart below), DNA Tribes' STR technicians demonstrated direct and pervasive links between the genetic groups of these royal remains and those of modern East Africans of the Great Lakes region.

MLI for World Region	Thuya	Yuya	KV35EL	Amen-hotep III	KV55	KV35YL	Tut	Average
Southern African	359.72	34.48	20.73	108.53	174.90	71.17	1,519.03	326.94
African Great Lakes	233.49	35.53	20.87	222.53	381.30	44.58	1,328.01	323.76
Tropical West African	142.84	8.91	6.93	37.43	53.03	22.99	314.00	83.74
Horn of Africa	14.65	0.79	5.17	12.03	4.54	22.00	44.35	14.79
Sahelian	39.14	0.74	5.76	2.97	4.40	16.85	30.41	14.33
Levantine	0.40	1.56	0.66	10.30	6.07	8.40	21.08	6.92
Aegean	0.12	0.35	0.87	9.06	7.05	20.16	9.85	6.78
Arabian	0.12	0.42	0.70	5.58	2.83	21.41	10.91	6.00
Northwest European	0.21	0.28	1.26	3.99	10.41	15.01	5.33	5.21
Mediterranean	0.08	0.23	0.74	4.54	5.81	16.80	6.04	4.89
North African	2.22	0.21	0.75	3.39	3.25	12.63	6.55	4.14
Mesopotamian	0.06	0.41	0.63	6.24	2.69	11.54	5.27	3.84

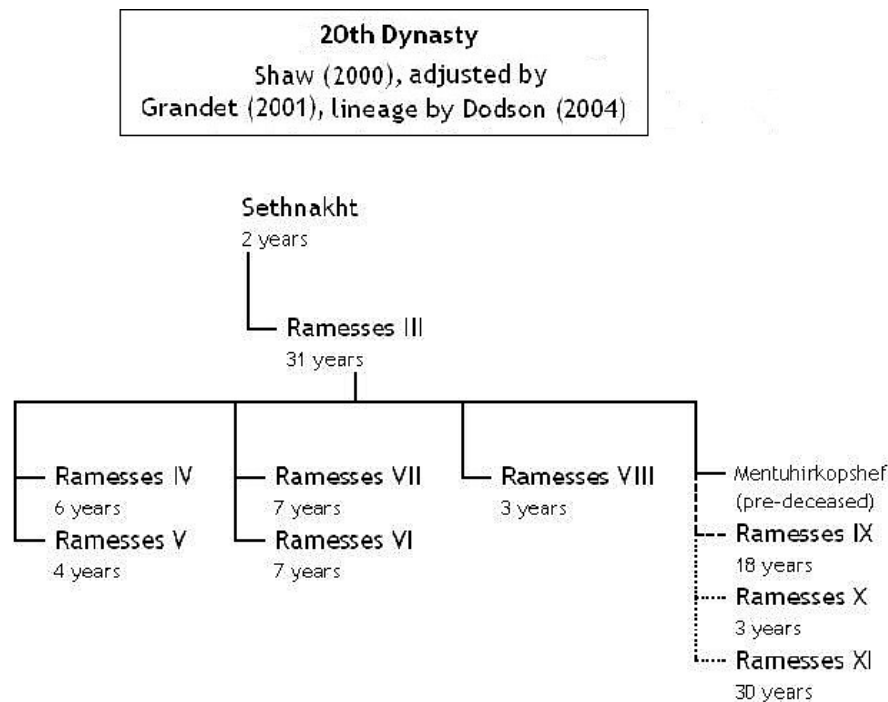
*Comparative analysis of the DNA of the Amarna  
royals of New Kingdom Egypt (fl. ca. 1386-1323 BCE)*

The same case pertains in relation to the last of the great Egyptian monarchs of the New Kingdom, Ramesses III, whose reign (1186-1155 BCE) marked the final chapter in the period of martial glory and territorial expansion that was the hallmark of that era of the nation's history. His DNA, and that of his son, Pentawer, was acquired and tested, with the results that follow below, results which, once again, indicate a predominantly Great Lakes regional element in the genetic material of an Egyptian pharaonic line.

World Region	Ramesses III	Unknown Man E (possible Pentawer)
African Great Lakes	335.1	104.0
Southern African	266.0	<u>134.6</u>
Tropical West African	241.7	42.8
Horn of Africa	114.0	48.2
Sahelian	57.0	11.3
North African	23.9	13.5
Levantine	14.3	4.9
Arabian	5.1	1.4
South India	4.4	1.5
Aegean	3.3	0.9

*Comparative analysis of the DNA of pharaoh Ramesses III  
(r. 1186-1155 BCE), and of his son, Pentawer*

A glance at the extended family tree of this later Ramessid dynasty will quickly demonstrate the importance of the genetic connections that have been scientifically proven to exist between Great Lakes populations of the modern world and the pharaohs of the final eleven decades of the New Kingdom phase of the pharaonic civilization of the Nile Valley (ca. 1186-1077 BCE).



Centuries later, a style of sacred kingship similar to that practiced in ancient Egypt took hold in the Great Lakes region. In his groundbreaking 2011 work, *Les enfants d'Imana*, Jean-Luc Galabert writes of the early stages of monarchical rule in Rwanda:

*Gihanga [the founder of the Rwandan kingdom] inaugurated the cycle of the [so-called] “kings of the belt,” the Abami b'Umushumi. Eleven generations later, Bwimba [1468-1470 CE] opened that of the historical kings. These seventeen successive sovereigns each carried a singular name... Afterward, the [N]yinginya sovereigns were equipped in a cyclical fashion with recurrent names.*

Galabert goes on to elucidate the circumstances of this major change in the protocols surrounding the naming of the nation's kings.

*The motivation for this re-foundation of the principles governing the naming of the bami remains uncertain. The context of a crisis of royal legitimacy could have been at the origins of the evolution of the royal rituals. According to the official traditions, this reform, conjointly political and esoterical, was elaborated by Semugeshi [1623-1646 CE], son of Ruganzu [II Ndori] [1600-1623 CE], who successively took a number of regnal names before passing to posterity under the dynastic name Mutara. Its systematic application was not, however, in evidence until four generations later, from Cyirima [II] Rujugira [1770-1786 CE].*

One reason for such a signal change in the naming practices for the paramount rulers of the kingdom may become apparent if we look to the succession of kings that came directly before it.

*The historical series preceding this reform numbered... seven kings,” writes Galabert. However, he continues, Karindwi, 'seven,' is particularly dangerous in all contexts; it calls for the carrying out of protective rites.*

Later in the same passage he observes,

*In taking his regnal name, the mwami becomes a link in a cyclical chain. According to his place in the immutable order governed by the ritualists [biru], he will be a warrior king or a peaceful king. The reform attributed to Semugeshi confers to royalty [both] legitimacy and the mythical power of recurrence.*

As to the literal meanings of the names, however, Galabert remains entirely silent, merely observing that the kings named Mutara, Cyirima, and Yuhi were to be promoters of the well-being of the nation's many herds, while the names Mibambwe and Kigeri were destined for warriors who struggled throughout their reigns to extend the nation's frontiers. The author of the present study, however, believes that there is a further level of significance in each of the names, and that it might possibly derive its origins from what was arguably the most widely influential of all

the ancient civilizations of the African continent, that of pharaonic Egypt.

In a millennial tradition stretching back to the very foundation myths of the Egyptian state, royal names/regal epithets were established and promulgated for each king from the Middle Kingdom onward (the so-called “Horus,” “Two Ladies,” “Golden Horus,” “Sedge and Bee,” and “Son of Ra” names). According to scholar Ronald Leprohon's comprehensive study, *The Great Royal Name: Ancient Egyptian Royal Titulary*,

*Choosing a particular name was an especially symbolic act for an ancient Egyptian ruler, since names were so significant within the culture. After all, the original act of creation by the primeval god himself was inextricably linked to the act of naming the various entities he created. Kings wished their names to 'remain,' and be 'enduring,' or for posterity to 'give thanks to god' in their name. A king could also make his name 'perfect' through 'combat,' which cemented his reputation as a 'brave warrior' in 'every country.'*

The notion of a ruler's name 'enduring' is thus directly addressed, albeit in a slightly different guise, in the Rwandan context, as the name borne by each of the succession of monarchs in the cycle is naturally destined to re-emerge after a given series of reigns has played out.

Galabert writes with insight of the deep, almost visceral attachment of the traditional Rwandan psyche to cyclical recurrences and historical precedents. “The fear of chaos and the care to avoid it,” claims this modern European scholar, “provide keys to numerous rites surrounding the transition from one reign to another: the mourning rituals of the deceased mwami and the enthronement of the new sovereign.” Indeed, according to Galabert, the very first words associated with the dynastic rituals concerning the death of a mwami (and the swift installation of his successor) are, “Iy ibintu byabaye nk ibindi ['When things return to order'].” This example provides a powerful indication of Rwandans' overarching concern that chaos should be avoided at all costs during a regnal transition, and that the sacred protocols should be followed, in order to guarantee a smooth and peaceful change of rulers.

Egyptian civilization also abhorred the very notion of chaos, and went to extreme lengths in order to avoid it, and to prevent its recurrence once it had chanced to descend on its Nile Valley home. So powerful was the common fear of such a state of affairs that it came to be represented by one of the darkest members of the Egyptian pantheon, the snake god Apep, who was seen to embody the destructive forces of



chaos itself, and was therefore the sworn adversary of Ma'at, a goddess who was the embodiment of order, truth, and harmony. Apep was frequently depicted in funerary art as a giant serpent, or as multiple serpents collected, and his image was a prominent feature in various versions of the compendium of funerary texts known commonly today as the Egyptian Book of the Dead.

In another puissant echo of the semi-divine status of Egyptian rulers within the confines of their ancient polity, Galabert states, “The dynastic poetry re-establishes the supra-human function of the mwami,” and he thereafter provides a striking example of the poetry in question.

*The Mwami Is Not A Man*

*... The Sovereign... is a man before being designated for the throne  
But once named  
He is set apart from the nobles  
And obtains a place of his own.  
The Sovereign knows no rival  
He is unique, the Irreproachable  
Son of the Battler, issued from the Experienced One...  
Yes, it is certain,  
He ceases to be a man  
He who becomes the Mwami  
The present Mwami, he is Imana [God]  
And surpasses [all] human beings.*

This poetic evocation of the divine and transcendent qualities of the mwami provides a direct window into the mindset of traditional Rwandans, with regard both to the sacral attributes, and to the incomparably superior nature of such a being, once he has been created and installed as the supreme ruler of the ancient and mountainous Great Lakes kingdom.

## CHAPTER III

### Symbols and Sounds:

#### *The Culturo-Linguistic Context*

As mentioned earlier, one of the most predominant and abiding difficulties in the matter of establishing the relative chronology and circumstances surrounding the transference of cultural and linguistic elements from ancient Egyptian civilization to those of the Great Lakes region, and specifically to that of Rwanda, lies in the scarcity of material evidence available, due largely to the relatively ephemeral nature of those construction materials (wood, clay, animal dung, reeds, grasses, etc.) that were commonly employed in the area, as well as to the entirely oral nature of the historiographic evidence available, at least until the coming of European colonialists in the mid-nineteenth century.

The above lacunae notwithstanding, this author believes that elements of culturo-linguistic transference did occur, and that they took place most significantly in connection with the regnal name assignments for the monarchs of the Rwandan kingdom; members of the group of *abiru*, the royal magi, who were the successive generational holders of the dynastic and esoteric codes of kingship, were the conduits of such elements. These councilors and clerics constituted, quite literally, a living “treasure trove” of royal secrets, and between them, maintained and passed on the traditions, protocols, and practices associated with the most deeply-hidden and mystical elements of the monarchy, specifically the naming and enthronement ceremonies of the succession of kings who ruled over the country between roughly 1080 and 1960 CE.

Leprohon writes with great clarity about the specific procedures entailed in the official naming of the Egyptian pharaohs, once they had been called to ascend the throne. For this purpose, he draws directly on the Coronation Inscription of the female ruler, Hatshepsut (r. 1478-1458 BCE), which states,

*His Majesty [Thutmose I, father of Hatshepsut] commanded that lector-priests be brought in to inscribe her Great Names, (at the time) of receiving her titulary of Dual King [of Upper and Lower Egypt]. They then proclaimed her names of Dual King, since, indeed, the god had brought about (his) manifestations in their minds, exactly as he had done previously [for other kings].*

This passage states unequivocally that it was the lector-priests of the kingdom who devised and assigned the royal names to the new ruler upon his/her accession, with what is clearly described as divine inspiration at work in their minds when doing so. Indeed, Leprohon describes the names of these rulers, according to various contemporary sources, as having been 'created,' 'assigned,' 'fixed,' 'specified,' 'given,' 'established,' or 'consolidated' "by the palace." The strong indication is thus that these names were not chosen by the ruler him-/herself, but rather were devised and bestowed upon him/her by members of the priestly class resident within the precincts of the palace itself (i.e., by sacerdotal functionaries of the so-called "Great House").

In a salient echo of ancient Nile Valley beliefs, the Rwandan king, known as the mwami, was, as we have noted above, considered a semi-divine being, much as the pharaohs of Egypt had been regarded by their people over 1,500 years before, and was held by his people to be the veritable "Eye of God" on earth. This commonly-held Rwandan notion may itself represent a direct parallel to Egyptians' idea of the centrality of the apotropaic eye of the god Horus (which in ancient times was a popular amuletic symbol) to the maintenance of individual protection, terrestrial balance, and cosmic order. Like his ancient Egyptian counterpart, the Rwandan mwami employed a cadre of priests and ritualists, the aforementioned *biru*, to order and regulate the various aspects of his terrestrial existence and kingly rule.

In another instance of similarity to Egyptian practice, which established five separate names and/or epithets for the reigning pharaoh, the cycle of appellations of the Rwandan *bami* contained five names, each one with its own proscriptive aspects, attributes, and mystical characteristics. What has puzzled scholars of East African culture for decades, however, is the question of the origins and actual meaning of each of these five names, as none of them seems to have been drawn from Kinyarwanda, nor from any other known East African language or dialect of the region, past or present.

The names in question, as established definitively during the reign of King Mutara I Semugeshi (1543-1576) are as given below.

MUTARA/CYIRIMA  
KIGERI  
MIBAMBWE  
YUHI

(The names Mutara and Cyirima each represent the start of an alternating cycle of

regnal names, with the resultant patterns as indicated here below).

MUTARA  
KIGERI  
MIBAMBWE  
YUHI

CYIRIMA  
KIGERI  
MIBAMBWE  
YUHI

In addition, as outlined above, the *biru* of the time of Mutara I Semugeshi associated with each name a particular function or regnal aspect, as well as certain key proscriptions. The kings bearing the names MUTARA or CYIRIMA were “pastoral kings,” whose tasks included carrying out ceremonies aimed at maintaining the prosperity of the animal component of the kingdom's wealth. Those kings who carried the names KIGERI or MIBAMBWE were “warrior kings,” defending and/or expanding the territorial integrity of the nation, and preserving its martial reputation throughout the region. Finally, those kings who were given the name YUHI were considered to be “fire kings,” and were seen as maintainers of the cycles of eternal time, as well as of the collective wisdom of the nation.

Prior to the changes carried out during the reign of Mutara I Semugeshi, there had been three additional regnal names, but these were definitively put aside by the reformers; the name NDAHIRO was eliminated because its last holder had lost the dynastic drum, which was the keystone of kingly power and national well-being; RUGANZU was eliminated because its two holders had suffered defeat and violent death at the hands of the enemy; finally, the name NSORO was removed because this latter had long been associated with the monarchs of neighboring Bugesera, and was tightly linked with the fortunes of that regional polity.

Therefore, the names codified in royal tradition after the reforms of Mutara I Semugeshi are exclusively those as given above, and despite slight circumstantial interruptions in the assignment of the names in question during the later course of Rwandan history, only one of these five regnal names was given to each the nation's successive rulers upon his accession, from the time of Mutara I Semugeshi until the most recent accession ceremony, which took place with the naming of King Yuhi VI (Emmanuel) Bushayija as the successor of his late uncle, Kigeri V Ndahindurwa (1936-2016 CE), in January, 2017 CE.

As indicated earlier, these five regnal names have no apparent meaning in Kinyarwanda, nor indeed, in any of the related languages of the Great Lakes region. However, all were officially established by the *biru* under Mutara I, son of the great savior of the nation, King Ruganzu II Ndori (1600-1623 CE), who re-established the dynastic drums in their centrality to the national life, and who brought an end to the disorder and violence that had prevailed during the previous period of civil war and foreign occupation. One may thus surmise that they were either

1. devised anew by these magi, after a series of oracular consultations similar to those of the ancient Egyptian lector-priests, and in the wake of dynastic and regional upheaval, with the aim of providing ritual and cosmic protection for the monarch, and for his recently-troubled realm,

## OR

2. had long been held secret among the various elements of esoteric knowledge and lore that had been passed down by court ritualists among the *biru*, with the aim of perpetuating an ancient apotropaic naming system that had come down from remote African antiquity.

Given the high degree of phonetic consonance that can be demonstrated between these regnal names and certain of the royal names/epithets of late-period Egyptian kings, this author believes that the latter case was operative in the establishment of regnal names by the *biru* of the court of Mutara I Semugeshi, circa 1550 CE, and that they do, in fact, constitute a culturo-linguistic inheritance from later pharaonic Egypt. Furthermore, the timing of their official establishment, coming on the heels of a period of national disaster, followed by one of national renewal, speaks directly to the desire of the *biru* to invoke the perceived incantatory/protective powers inherent in the names themselves, so that they might be associated with what were seen as the most powerful African sovereigns of all time, i.e., with the mighty kings of ancient Egypt.

From whence did these names originate? What is their meaning? Why were they to be attributed to successive kings in such a narrowly-defined and highly prescriptive fashion? This author believes that, in the absence of substantial archaeological and/or documentary evidence, it is necessary to fall back on the phonetic aspects of these names, while also allowing for a modicum of morphological transmutation over the intervening centuries, in order to identify the source of these appellations in the monarchical culture of ancient Egypt, as well as to unlock their heretofore unknown meanings.



As mentioned above, the first element of note is the fact that there were five royal names for each of the Egyptian monarchs, as well as five regnal names in the Rwandan cycle of royal nomenclature. This is perhaps entirely coincidental, but as Galabert shows, Rwandan culture places immense importance on both the ritual and cosmic symbolism and centrality of names and numbers, so this echo of Egyptian regal culture can easily be seen as manifesting just such a preoccupation on the part of the *biru* as they conceived a scheme to assign names to successive cycles of monarchs.

The second and far more significant element is the phonology of each of the various names, and what this author can clearly demonstrate to be its close similarity to an established name or epithet associated consistently with at least one Egyptian pharaoh, and in many cases, in fact, with a considerable number of these rulers. Allowing for a reasonable amount of phonemic mutation over the course of the intervening centuries, this author has identified close links between the Rwandan regnal names and Egyptian royal names and/or epithets, as given below.

1. MUTARA (mutation: mtSaRa) = Sa-Ra (“Son of Ra/Re”)
2. KIGERI (mutation: KhGhRe) = Kh(e)-P(e)r-Re (“Manifestation of Ra/Re”)\*
3. MIBAMBWE (mutation: MriAmbRe) = Meri-Amun-Re (“Beloved of Amun-Ra/Re”)\*
4. YUHI (mutation: DjuHi) = Djehu(t)i (“[The Divine] Thoth”)\*\*
5. CYIRIMA (mutation: q'IriMa) = [q]Iri-Ma[at]\*\*\* (“One Who Has Accomplished Ma'at [justice])

It is perhaps worth noting that the two “warrior kings” of Rwandan monarchical culture (with single asterisk \*), Kigeri and Mibambwe, charged with a dual protective/martial role in the kingdom, both bear names that are associated with divine Ra/Re aspects of Egyptian mythology.

Ra/Re was associated with the Theban god of war, Montu (as Montu-Ra/Re), before the rise of the cult of Amun, and his subsequent pairing with the latter (ultimately-supreme) deity, to form the hybridized Amun-Ra/Re, the god one who dominated the New Kingdom period of Egyptian religious history (ca. 1550-1069 BCE), as well as later dynasties, including that of the Nubian, or so-called “black pharaohs,” of the 25<sup>th</sup> dynasty (ca. 744-656 BCE), whose rulers were particularly devoted to his cult.

Additionally, from the late New Kingdom onward, the common pronunciation of the name of the goddess Ma'at (see \*\*\* above) regularly eliminated the second syllable, in a fairly typical phonemic truncation of the period.

Finally, it is also worth considering that Yuhi, the “fire king” of Rwandan royal culture (with double asterisk \*\*), as associated with Djehu(t)i, might been seen to derive from the latter a connection with the invention of fire (via “Djehuti-Hermes of Greek/Ptolemaic Egypt, present from ca. 250 BCE until the “full” conversion to Christianity of Roman Egypt, roughly around 400 CE).

All of the phonetic associations with ancient Egyptian royal culture as presented above are widely attested in multiple instances, and from a variety of sources (see below), the most common being the association attributed to the name Mutara (Sa-Ra [Son of Ra]), which was the epithet that invariably preceded a pharaoh's birth name, or *nomen*, enclosed in a cartouche, in any official document or inscription. Let us examine some of these attestations one-by-one.

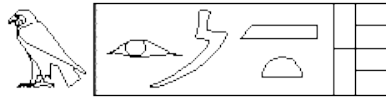
#### **[mt]SA-RA (“MUTARA”):**

The title “Son of Ra” invariably precedes the personal name, or *nomen*, of a pharaoh, in the hieroglyphic form as shown here following.



This element represents, by far, the most common example of royal titulary present throughout ancient Egyptian history, as the formula “Son of Ra” is consistently used to introduce this so-called “birth name” of each of a succession of rulers, from the period of the 4<sup>th</sup> dynasty (2655 – 2484 BCE) onward, for several millennia, until approximately the middle of the 4th century CE. It was applied to native rulers, incoming foreign conquerors (such as the Libyans, Persians and Ptolemaic Greeks), and was even used with consistency, until roughly 375 CE, for the Roman emperors who came to dominate the kingdom after the death of Cleopatra VII in 31/30 BCE. The fact that it should thus figure, in slightly transmuted form, as a key element of the cycle of five regnal names of the Rwandan *bami* should therefore be of little surprise in this context.

### [q]IRI-MA[AT] (“CYIRIMA”):



iri-mʾt

The one who has accomplished Maat

ir:mA\*(mAa:t)

Mariette, *Monuments divers recueillis en Égypte et en Nubie*, II,

plate 54e

Beckerath, *Handbuch der ägyptischen Königsnamen* (1999),

56–57, 1:H

This element of the Rwandan regnal name cycle is associated, in its earliest attestation, with the “Horus name” of the 5th dynasty pharaoh Userkaf (2484-2477 BCE), and is by far the least commonly-attested component of the five components (see hieroglyphs above for Userkaf attestation). However, it has been associated with the names of other rulers in later Egyptian history, namely (in a slightly different rendition) with that of Ay (1311-1307 BCE), successor of the far more well-known Tutankhamun (1321-1311 BCE), as seen below.



The name/epithet is also present in the titulary of the 30<sup>th</sup> dynasty ruler Djedhor (364-359 BCE), as given here.



### MRI-AMN-RE (“MIBAMBWE”):

In the journal *Archaeology* (May/June, 2015 issue), in an article by Daniel Weiss, we can read of the most recent discovery of a pharaonic artifact bearing an inscription that is likely connected to the later Rwandan regnal name Mibambwe, in this case a statue fragment of the 25<sup>th</sup> dynasty Nubian ruler, Taharqo (690-664 BCE):

*At Dangeil [northern Sudan], archaeologists have found fragments of statues of at least three Kushite kings who ruled [Egypt] during the sixth and seventh centuries B.C., along with evidence of a monumental structure they believe might have been a temple to Amun dating to the same period. The earliest of these kings is Taharqo, one of the Kushite pharaohs, who ruled Nubia and Egypt from 690 to 664 B.C. Intact, Taharqo's statue would have stood almost nine feet tall. Inscribed on a belt on one of the statue's recovered fragments are Egyptian hieroglyphs that read: 'The perfect god Taharqo, beloved of Amun-Re.'*

*Indeed, continues Weiss, Kushite kings during this period were considered sons of Amun, and it was believed the god would select new kings through his priests. Coronation took place at the temple at Jebel Barkal, after which the new king would visit other temples to Amun and then build new ones and renovate old ones—all steps taken to establish the king's connection to the god and affirm his right to rule. The territories covered could be vast.*

Taharqo was not the only king of Nubian origins to assume a title/epithet related to Amun-Ra; indeed, a series of Kushite rulers, holding sway from Napata and Meroë, bore direct connections to the supreme deity of New Kingdom Egypt in their titulary. Among them was Harsiotef (r. 404-369 BCE), who is described on a number of commemorative stelae as “beloved of Amun-Ra, lord of the Thrones of Two-Lands [Egypt], Who dwells in Pure-Mountain [i.e., Gebel Barkal].”

Nor, indeed, did the former case represent the first time that the culture of Kush had encountered other regional cultures well beyond its traditional borders, while at the same time leaving its mark on others of the African regions of the time. “Between 3500 and 1000 BCE,” asserts the text of *World Civilizations: The Global Experience* (pg. 82), “southern Kushite herders pushed into parts of east Africa (modern-day Kenya and Tanzania), while Sudanese cultivators and herders moved into the upper reaches of the Nile River (now southern Sudan and northern Uganda).” Thus, the sharing of agricultural practices between Nile Valley civilizations such as Kush and those of the Great Lakes region had already taken place by the time of Taharqo.

The roots of both the Egyptian and Kushite cultures reach deep into antiquity, with both intertwined around the rearing of cattle. Records left by Egyptian scribes dating as far back as 2300 BCE claimed that the founders of various Egyptian dynasties up to that time came from “the foothills of the Mountains of the Moon”. The scribes also claimed the ‘Land of the Moon’ was home to the god Hapi – the Egyptian and Kushite god of cattle and water – indicating that at that time and prior, intensive cattle-rearing was already an established practice.



“The perfect god Taharqo,  
beloved of Amun-Re [inscribed in white outline],”  
*from Dongeil, Northern Sudan*

Another attestation involving a more well-known ruler occurs in the Ramesses II Courtyard in Karnak Temple, modern-day Luxor. This ruler, perhaps the most renowned of all the New Kingdom pharaohs, ruled between 1279 and 1213 BCE, and was famed for his achievements in the domain of monumental building, from the Nile Delta to the Temple of Abu Simbel. A frieze inscription in the royal courtyard records various of the epithets associated with Ramesses II, as shown below.



*“... given life, for all eternity; beloved of Amun-Ra, Lord of the Thrones of the Two Lands, who presides at Karnak, of Mut, the Great [One], Lady of Isheru, [She] sovereign of all the Gods, of Khonsu in Thebes... ”.*

Given the association of Ramesses II with the god Ra (his birth name means, quite literally, “He who has come forth from Ra”), this is actually a somewhat unsurprising extension of his connection to the hybridized supreme deity of New Kingdom Egypt, Amun-Ra.

A yet further attestation was recorded in a letter by the pioneering Egyptologist,



Jean-François Champollion (1790-1832 CE), during a visit to the Ramesseum, as follows below. This author has been unable to locate a hieroglyphic transcription of the text cited by Champollion; this example, therefore, can only be considered a partial attestation at present.

*The beloved of Amun-Ra, the gracious God, leader full of vigilance, the greatest of victors, has submitted all the lands to his domination, he, the sun king, [etc.], the beloved of the goddess Mut.*

Finally, the first pharaoh of the 20th dynasty, Setnakhte (r. ca. 1189-1186 BCE), who was the father of Ramesses III (1186-1155 BCE), himself the last of the truly powerful rulers of ancient Egypt, bore the birth name Setnakht Meryamunra/-re (“Seth Is Victorious; Beloved Of Amun-Ra/-Re”), as seen below.



### **[mn] KH-PR-RE (“KIGERI”):**

This is another tremendously common attestation, in its full form, for the name 'MnKhPrRe' (“Lasting is the Manifestation of Re/Ra”), as associated with the great warrior pharaoh, Tuthmosis III (r. 1466-1412 BCE), occurs not only throughout countless monumental inscriptions and documents, but was also inscribed on literally tens of thousands of protective scarab amulets, the latter case being due to what was believed to have been its supreme apotropaic efficacy in guarding the soul of the deceased in its journey through the various snares and dangers of the Egyptian afterlife.



Men kheper Ra  
mn-ḥpr-r<sup>c</sup>  
Lasting is the Manifestation of Ra  
ra:mn-xpr



Abydos king list 70

Saqqara king list 8

Beckerath, *Handbuch der ägyptischen Königsnamen* (1999),  
136-137, 6:T1

This combination of “kheper-Ra” is also present in the name of a 17<sup>th</sup> dynasty ruler, Merykheperra (ca. 1635 BCE), as seen below.



Mery kheper Ra  
 mri-ḥpr-rꜥ  
 The beloved one of the  
 manifestation of Ra  
 ra-U7:r-xpr



Royal Canon of Turin 8/17  
 Gardiner, *The Royal Canon of Turin* (1959), VII:22  
 Beckerath, *Handbuch der ägyptischen Königsnamen* (1999),  
 100-101, 46:T2

### [d]JE-HU[t]I-[ms] (“YUHI”):

Finally, another of the names associated with the great Thutmosid line of New Kingdom pharaohs can be seen as the origin of the Rwandan regnal name, Yuhi. This name was borne by four of the most prominent kings of Egypt at its height (Tuthmosis I, II, III and IV, circa 1484-1378 BCE), and draws its direct origins from a connection to the god Djehuti, with the meaning, “Born of Djehuti” (Djehutimes). As in the case of Men-Kheper-Ra, however (which has lost the “*men*” component), it has, in its Rwandan regnal manifestation, been shorn of the syllable “*mes*,” effectively making it identical with the name of the god Djehuti, the Egyptians' ibis-headed god of communication, history, and learning.



Djehutimes  
 ḏḥwti-msi(w)  
 Thoth is born  
 G26-ms-s

Dream stele of Thutmose IV (a.k.a. Sphinx stele)  
 Lepsius, *Denkmäler aus Ägypten und Äthiopien* (1849), III, 68  
 Beckerath, *Handbuch der ägyptischen Königsnamen* (1999), 140-141, 8:E1

## CHAPTER IV

### Living Image of the God:

#### *The Iconographic and Cultural Contexts*

Other striking parallels between the ancient pharaonic culture of Egypt and Nubia and the much later kingdom of Rwanda can be found in the realm of sacred/royal iconography. In ancient Egypt, the primordial god Ra/Re, a manifestation of the sun, was shown in many different forms and in a widely varied company. However, one of the elements associated with Ra/Re that remained consistent was the identity of his “ba,” or soul, which was represented by a bennu bird, frequently bearing a feathered *atef* crown, as shown below. The bennu, an imaginary creature, has been identified as a possible origin of the later and more famous phoenix of Greco-Roman mythology. Its name is directly related to the Egyptian verb *wn*, meaning "to rise in brilliance," or, "to shine".



*The bennu bird, as shown in a New Kingdom tomb*

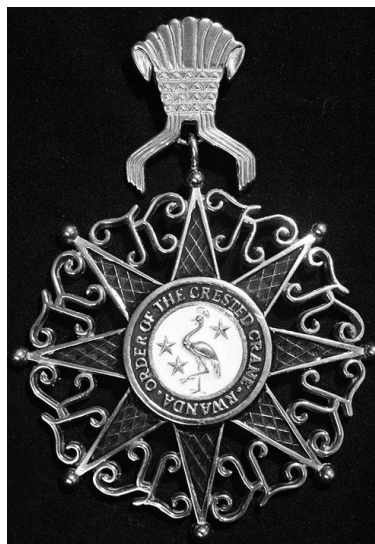
Another bird of Africa, this time a very real one, which enjoyed a royal/divine connection was the crested crane of Rwanda (see photo), which was the millennial totem of the clan of the Nyiginya kings of that nation (ca. 1081-1961). In addition, in the martial dance tradition of the Kingdom of Rwanda can be found a routine known as “Umusambi,” or “The Crane,” in which the dancer imitates the various postures, attitudes, and movements of the crested crane.



*The crested crane, clan totem of the Nyiginya kings of Rwanda*

Therefore, one might well ask whether, in addition to potentially sharing associations with the name Ra/Re, via the regnal names of Mutara (“Son of Ra/Re”), Kigeri (“Manifestation of Ra/Re”), and Mibambwe (“Beloved of Amun-Ra/Re”), the kings of Rwanda did not also share another parallel with the great Nile Valley rulers, i.e., in a relationship between the bennu bird, soul (“ba”) of Ra, and the Nyiginya royal totem, the crested crane (in native Kinyarwanda, “umusambi”).

*Umusambi* is so central to royal iconography, in fact, that King Mutara III Rudahigwa (r. 1931-1959 CE) founded the Royal Order of the Crested Crane (see photo below) in 1959, as the second of his kingdom's knightly bodies, and his brother and successor, Kigeri V Ndahindurwa (r. 1959-1961/2016) bestowed this honor throughout his exile abroad, after having been definitively barred from the country by Belgian colonialist plotters in 1961.



*Insignia of the  
Royal Order of the Crested Crane of Rwanda  
(1959- present)*

An additional and no less significant association can be found in the case of the ancient Singa clan of the Great Lakes region, a matri-dynastic group from whose female members were frequently chosen the principal wives/royal mothers of the early kings of Rwanda. Indeed, this was not the only link between the clan and the royalty of the Rwandan polity, for the Tega family of the Singa clan, famed as ritualist *biru* from ancient times, derived great renown from the fact that one of their ancestors, Nyabutege, had revealed the mysterious principles of the dynastic drum, *Karinga*, to the first of Rwanda's kings, Gihanga. The totem of the Singa was the black kite, or African falcon, in what is potentially another close parallel to the pharaohs of Egypt, who were frequently identified with (and/or protected by) a falcon, as manifested in the person of Horus (or of Hemen, a lesser-known associated deity of similar attributes and royal apotropaic purpose).



*The pharaoh Taharqa (690- 664 BCE)  
makes an offering to the falcon god, Hemen*

## CHAPTER V

### Signs and Wonders:

#### *The Embedded Meanings*

Having isolated multiple instances of phonetic consonance between certain of the royal names/epithets of the rulers of ancient Egypt and the five regnal names of the kings of Rwanda, as well as other significant historico-cultural parallels, it remains to be determined whether or not these constitute genuine occurrences of cross-cultural transference, or whether these similarities, remarkable as they happen to be, are merely coincidental. Given the scarcity of material and/or documentary evidence (on the Great Lakes side, at least), what follows below is a description of one long-range scenario in which such a socio-cultural and historico-linguistic transference most likely took place, given the variables shown to have been present in the regions concerned between roughly 700 BCE and 1300 CE.

In the late pharaonic period, at some point after the fall of the Nubian rulers of Egypt, a series of waves of southward migration, from upper Egypt to the far reaches of the White Nile and the Great Lakes region, began. Recent studies on the effects of ancient climate change, which strongly indicate increased desertification of the upper Nile Valley during this period, have shown that just such a process was well under way as early as the reign of Taharqo (ca. 690-664 BCE), and led to the abandonment of key agricultural and pastoral areas. In addition, and with the coming of Persian conquerors under Cambyses in 525 BCE, there were significant social, cultural, and political disruptions, leading to further migratory flow southward, a flow which was perhaps also driven by ongoing climatic change and a resultant general instability of agriculture and cattle-raising throughout the upper Nile Valley.

There is a strong likelihood that this ongoing migration was the chief cause of the recently-demonstrated direct genetic kinship between the Amarna-period royal family of Egypt (ca. 1375 BCE), as well as the family of Pharaoh Rameses III (r. 1186-1155 BCE), with current-day Ugandans, Rwandans, Tanzanians, and Burundians, as well as with some other kinship groups found within the present-day Democratic Republic of the Congo. Indeed, Rwandan scholar and historian Israel Ntaganzwa states unequivocally that at least 80% of modern-day Rwandans are members of the very same haplo-groups as those of the Amarna-era and Ramessid rulers, placing at least some species of direct Egypt-Rwanda connection



firmly within the bounds of scientific certainty.

Foremost among African scholars, Cheikh Anta Diop and Théophile Obenga posited that the socio-cultural, physical, and genetic aspects of the native African peoples ebbed and flowed, back and forth, between the Nile Valley and the various outlying areas of the continent, via Nubia and the Sudan, throughout the history of pharaonic Egypt. Furthermore, Obenga entirely rejected Western scholars' characterizations of African languages as falling into what the latter have termed an 'Afro-Asiatic' grouping. Instead, Obenga believes that the many languages of the African continent (with the exception of Berber, Semitic, and Khoisan) should be considered as constituting a 'Negro-Egyptian' grouping, thereby paying heed to what are essentially their varying degrees of Nile Valley origins. Additionally, a substantial presence of sub-Saharan elements in the pre-dynastic Nilotic culture of the Badari people, precursors of the ancient Egyptian population, speaks to the genuine potential for the intermingling of socio-cultural and genetic characteristics up and down the continent, and hence to the very real possibility of their eventual spread and efflorescence among the ancient populations of the Great Lakes and Great Rift Valley regions.

Among Diop and Obenga's proofs for their contentions with regard to the spread of classical Egyptian culture in sub-Saharan Africa is the fact that deep similarities exist, and quite demonstrably so, between the vocabulary of Diop's native West African Wolof language of Senegal and the language of the ancient pharaonic civilization in its New Kingdom heyday. A brief glance at the chart provided below will provide readers with some of the key points of similarity.

Egyptian	Wolof	English
k(a)v	kaw	height
seked	sëgg	Slope/lean
inr	ina	Sphere/stone/enormous
khar	khar	unit 2/3 cubit ½ mata
knbt	kôn	angle / square root
hayt	hay	square root(extraction)
pss	patt	divide
tp	top seet	method of proof/verify
kite	khet	ring
sity	seety	proof

A formal background in linguistics is not required in order to register the close parallels that undeniably exist between ancient Egyptian and modern Wolof, but as in the case of the possible derivation of the regnal names of the Rwandan kings, the question of the means and method of transmission remains of paramount importance.

Given the analyses undertaken in the present study, it is clear that the regnal

names of the Rwandan kings, which are not at all Kinyarwandan words (either their in their origins or in their composition, and whose meanings have remained a mystery to the present day), represent a species of adaptation and/or corruption of the ancient Egyptian/Nubian royal names and/or epithets discussed above. Although limited in their scope, the demonstrable links provided in the present study do furnish substantial and wide-ranging proof of historico-linguistic and cultural inheritance from Nile Valley peoples, namely from the pharaonic civilization of ancient Egypt.

The renowned African-American writer and scholar of the early 20<sup>th</sup> century, W.E.B. Du Bois (1868-1963 CE) also alluded to the deep connections that could be demonstrated between ancient Egypt and the Great Lakes region. Writing of the movements and migrations of the early Bantu people, Du Bois, in his celebrated 1915 work, *The Negro*, states the following:

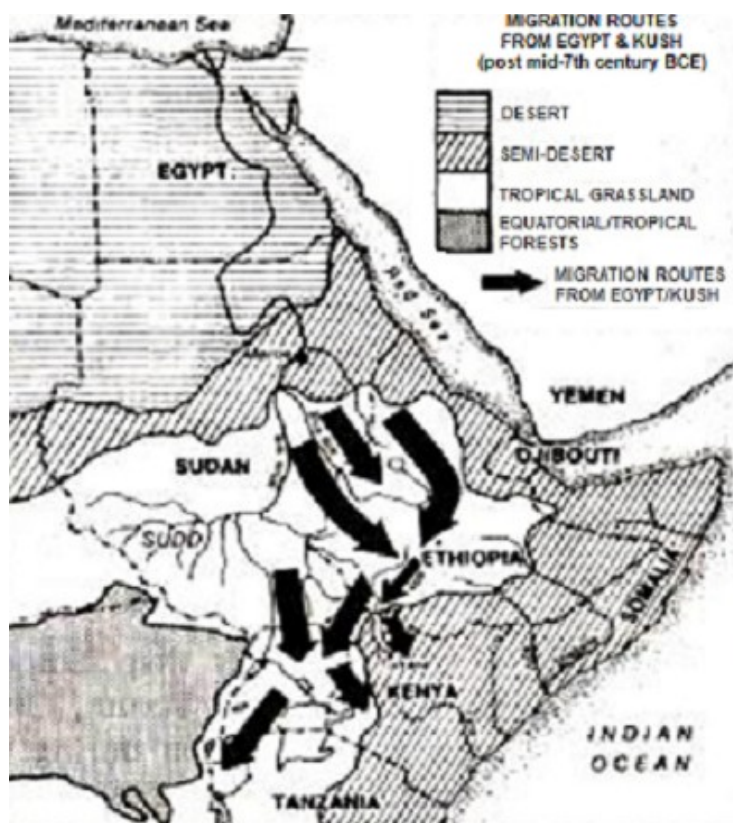
*This brought them [the Bantu] into the ancient and mysterious land far up the Nile, south of Ethiopia. Here lay the ancient Punt of the Egyptians (whether we place it in Somaliland, or, as seems far more likely, around the Great Lakes) and here, as the Egyptians thought, their civilization began... The Nilotic Negroes to the south early became great traders in ivory, gold, leopard skins, gums, beasts, birds, and slaves, and they opened up systematic trade between Egypt and the Great Lakes.*

Although today countless questions regarding the origins and early millennial development of the pre-historic Nile Valley cultures persist, the present author holds that Du Bois is nevertheless truly insightful in his examination of the species of “two way street” that existed between the Great Lakes peoples and the pharaonic civilization of ancient Egypt. Indeed, speaking of the ebb and flow of human populations up and down the entirety of the Nile and Great Rift valleys, he goes on to aver that

*[the result] was endless movement and migration both in ancient and modern days, which makes the cultural history of the Great Lakes very difficult to understand. Three great elements are, however, clear: first, the Egyptian element, by the northward migration of the Negro ancestors of pre-dynastic Egypt and the southern conquests and trade of dynastic Egypt; second the Semitic influence from Arabia and Persia; third, the Negro influences from western and central Africa.*

Du Bois' work in this realm preceded by several decades the landmark discoveries of archaeologists and anthropologists, such as Dr. Louis B. Leakey, in East Africa's Olduvai Gorge, as well as in the broader Great Lakes area,

breakthroughs which were to firmly establish the very point of origin of humankind itself in these regions. His early work was also to powerfully foreshadow the theories of Diop and Obenga, who called for a thorough and complete revision of all that foreign researchers imagined they knew, either about ancient Egypt, or about its seminal relationship to the rest of the continent, and in particular, about its millennial connections to the Great Lakes peoples.



*A map of migration waves from Egypt/Kush, which scholars believe began after about 650 BCE*

What the present study has generated, in addition to its conclusions regarding the likelihood of a connection between the royal titulary of ancient Egypt and the regnal names of the Rwandan bami, is a plethora of tangential questions, lacunae, and related uncertainties. If these Rwandan regnal names are, in fact, Egyptian in origin, how did they actually come to be present in a foreign culture, at least 1,500 years after the end of traditional Egyptian civilization? If they are originally the product of a literate people, how did this people come to lose their literacy, and to immigrate roughly 2,000 miles southeast of their original desert home? Do the more proximate origins of these names (as well as potential clues to the people's loss of literacy) lie in an as-yet-undeciphered ancient language of the Nile Valley, such as Meroitic or Proto-Northern East Sudanic? Were these names simply passed on orally

via people (or peoples) who were not necessarily Egyptian (or Kushite), nor of a directly related stock, as part of a collection of incantatory or apotropaic words and phrases, for exclusive use in referring to those members of their population who were held to be most “sacred” and “divine,” i.e., their rulers?

If the latter possibility is in fact true, then these names are thus somewhat similar, in a very general sense, to certain of the mantras of the Vedas of Hinduism, the genuine meaning of whose content remains thoroughly mysterious to us today, but whose consistent evocation in religious ceremonies and sacred contexts has been documented throughout the past three millennia, and which is still carried out regularly in the modern world of the 21<sup>st</sup> century.

In addition to studying potential links between ancient Egypt and monarchical Rwanda, it is useful to explore potential connections between the pharaonic civilization and other contemporary neighboring polities (such as the Banyoro, Baganda, or Barundi kingdoms) that might be reasonably demonstrable upon closer examination. The Kingdom of Burundi, for example, used a similar naming cycle for its *bami*, but in that case, the meanings of the Barundi regnal names are quite commonly known.

According to Galabert, writing in *Les enfants d'Imana*, the Burundian sequence begins with the regnal name Ntare (“lion”), is followed directly by the name Mwezi (“moon”), which, in its turn, is followed by the name Mutaga (“midday”). The final name in the cycle, Mwambutsa, means “man of passage,” and was intended to signal the transition to a new regnal name cycle. Of particular interest in the Burundian cycle is the name Mutaga, not only on account of its phonetic similarity to the Rwandan regnal name Mutara, but also because of the potential relationship that its meaning, “midday,” might have with the Egyptian sun god, Ra, as the sun is, of course, at its highest point at midday. Indeed, a solidly clarified relationship between these two Great Lakes regnal appellations would go some way to reinforcing the notion of Mutara as a locally-inflected Rwandan version of the ancient Egyptian pharaonic attribute, “Sa-Ra,” i.e., “Son of Ra.”

## CHAPTER VI

### Sequences and Exclusions:

#### *The Context of Association*

If we combine, in a sequence identical to that of the traditional Rwandan regnal name cycle, the names/epithets of the Egyptian kings that we have highlighted and discussed heretofore, the results are as follow below.

MUTARA	<i>Son of Ra</i>
KIGERI	[Enduring Is the] <i>Manifestation of Ra</i> *
MIBAMBWE	<i>Beloved of Amun-Ra</i>
YUHI	[The Divine] <b>OR</b> [Born of] <i>Djehuty</i> **
CYIRIMA	<i>He Accomplishes Justice</i> [for Ra]***
KIGERI	[Enduring Is the] <i>Manifestation of Ra</i> *
MIBAMBWE	<i>Beloved of Amun-Ra</i>
YUHI	[The Divine] <b>OR</b> [Born of] <i>Djehuty</i> **

[N.B. In cases where a component of the Egyptian name/epithet is potentially missing or unclear, based on its Rwandan regnal counterpart, such a lacuna/obscuration is denoted by the use of one nor more asterisks.]

Of special interest in this context is the full version of the Egyptian name



(iri-ma'at-en-ra) of the 30th dynasty king Djedhor (r. 364-359 BCE), which yields the extended epithet, “He Accomplishes Justice for Ra,” an additional direct connection to Ra. Indeed, if we consider the collection of names in its totality, we note that the figure of the god Ra seems to dominate the list, with only the name Yuhi/Djehuty standing alone in its lack of relation to the prominent solar deity. This is especially significant, as Djehuty (sometimes bearing the earlier name, Iah) was the ancient god of the Moon in Egyptian mythology. In Rwanda, the kings named Yuhi were considered to be “fire kings,” in addition to having other attributes; was the Rwandan Yuhi thus perhaps connected to the “fire of the night,” i.e., to the Moon?

According to Ebeling and Edzard's entry on the early Egyptian moon god, Iah, in

their 2005 reference work on ancient cultures, *Reallexikon der Assyriologie und Vorderasiatischen Archäologie*, “Iah ( Egyptian: jʿh, Coptic ϣ) is a lunar deity in ancient Egyptian religion. The word jʿh simply means 'moon.' It is also transliterated as Yah, Yah(w), Jah, Jah(w), Joh or Aah.” This additional information is potentially very significant, especially when considered in relation to a further elucidation of the evolution of the role of Iah in the Egyptian belief system of the New Kingdom period, as provided by Pat Remler in *Egyptian Mythology A to Z: A Young Reader's Companion*: “As time went on, Iah also became Iah-Djehuty, meaning 'god of the new moon.’” Finally, the degree of phonemic consonance that exists between “Yuhi” and “Iah,” as rendered in the foregoing extract (i.e., as Yah, Yah[w], etc.), cannot be underestimated in this connection, especially as the Rwandan kings named Yuhi were those who ushered in a new cycle of regnal names, to be followed either by a king named Mutara, or by a king named Cyirima, in a seemingly very likely parallel to Iah/Djehuty's ushering in of a new moon.

If, however, we slightly shift the cycle of Rwandan regnal names, and begin each sequence with the name Yuhi, instead of with Mutara/Cyirima, the following chart shows the resultant effect.

YUHI	[The Divine] <b>OR</b> [Born of] <i>Djehuty</i> **
MUTARA	<i>Son of Ra</i>
KIGERI	[Enduring Is the] <i>Manifestation of Ra</i> *
MIBAMBWE	<i>Beloved of Amun-Ra</i>
YUHI	[The Divine] <b>OR</b> [Born of] <i>Djehuty</i> **
CYIRIMA	<i>He Accomplishes Justice</i> [for Ra]***
KIGERI	[Enduring Is the] <i>Manifestation of Ra</i> *
MIBAMBWE	<i>Beloved of Amun-Ra</i>

Not only does this slight shift establish Yuhi/Iah as the initiator of a new cycle, but it also creates two series of Ra-centric attributes/epithets that might be applied to such a kingly or king-like figure named “Djehuty,” the first related to his paternity/origins (Son of Ra, Manifestation of Ra, Beloved of Amun-Ra), the second related to his key regal function, the maintenance of *ma'at*, i.e. order, harmony, justice (He Accomplishes Justice [“ma'at”], Manifestation of Ra, Beloved of Amun-Ra).

The centrality of the role of Djehuty in Egyptian religious and mystical life cannot be underestimated; he was credited with inventing hieroglyphs, and was thus the



patron of scribes and of all those who dealt in spreading wisdom and knowledge to others. In addition, he functioned as the chief minister to the god Ra/Re, and was also frequently pictured in various versions of the Book of the Dead in the act of recording the verdict at the weighing of the heart in the Underworld. According to the text of the version of this book known commonly as the Papyrus of Ani (tr. Raymond O. Faulkner), Djehuty speaks of himself and of his roles most directly:

*I am Djehuty, the skilled scribe whose hands are pure, a possessor of purity, who drives away evil, who writes what is true, who detests falsehood, whose pen defends the Lord of all [i.e., Ra/Re]; master of laws who interprets writings, whose words establish the Two Lands.*

This centrality of Djehuty meant that he acted as a key personage in the successful functioning of the Universe, as he himself notes in a later passage of the Papyrus of Ani.

*I am the Lord of Justice, one truly precious to the Gods, who judges a matter so that it may come into being; who vindicates him whose voice is hushed; who dispels darkness and clears away the storm.*

Most important, however, was the relationship between Djehuty and Ra/Re, as the former was the chief minister and loyalist of the omnipotent solar deity, a follower whose aid was essential to the unfolding of the plans and purposes of his eternal master.

*I am Djehuty, the favored of Ra; lord of strength who enables him who made him; great of magic in the Bark of Millions of Years; master of laws who makes the Two Lands content... who gets rid of noise and quells uproar; who does what Ra in his shrine approves.*

Finally, it can be observed that there exists another series of parallels to the four-fold sequence of regal names/epithets as discussed above, namely in the nomenclature associated with the great dynastic drums of the Rwandan kingdom, symbols of royal power and entitlement. The names of the quartet of dynastic drums, as translated from Kinyarwanda, are as follow below.

1. *Token of Hope*
2. *He Possesses Knowledge*
3. *The Country Expands*
4. *The Nations Are Subject to Me*

The fact that there are four drums associated with the royal power, and that each of them bears an epithetic title, may be entirely coincidental, even within the context of the Rwandan regnal naming system itself. Nevertheless, these seemingly incidental facts may, however, point to a further set of relationships and interconnections that this author has yet to discover as of this writing.

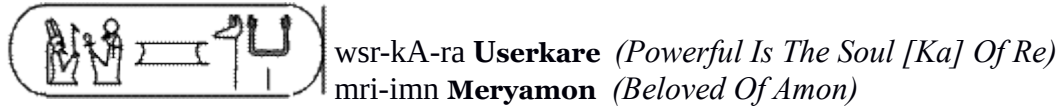
In the pursuit of further information and evidence to support this author's theory about the origins of the regnal names of the kings of Rwanda, other details have come to light regarding the so-called “discarded” names (i.e., Nsoro, Ruganzu, and Ndahiro), which were set aside by the court *biru* during the comprehensive reform of the titulary carried out under Mutara I Semugeshi (1623-1654 CE). In addition, the author has also encountered yet another potential connection between pharaonic titulary and a Rwandan regnal name, which in this instance involves that of an interim ruler, Karemera Rwaka (1754-1770 CE), who was a co-mwami and eventual successor to his father, the brilliant (but mentally unstable) Yuhi III Mazimpaka (1735-1766 CE). Karemera's regnal name does not seem to have come from among those typical of the Nyiginya royal line, but instead from among those of the kings of the neighboring polity of Karagwe, according to research carried out by the scholar Bernardin Muzungu, o.p., in his comprehensive survey of Rwandan monarchical history, *L'histoire du Rwanda pré-colonial* (2003).



*Ptolemy II Philadelphus (r. 284-246 BCE),  
one of the Macedonian Greek rulers of Egypt after its liberation  
from Persian domination by Alexander the Great in 332 BCE*

The name of Karemera bears quite extraordinary similarity to a number of royal names that occur in the period of the early Lagid, or Ptolemaic dynasty (ca. 306-31

BCE) of later Egyptian history, including that of Ptolemy IV Philopator (r. 222-204 BCE) and Ptolemy V Epiphanes (r. 210/204-180 BCE). The most striking of these parallels, however, can be seen between the prenomen of the second of the Lagid kings, Ptolemy II Philadelphus (r. 284-246 BCE) and the regnal name of the aforementioned Karemera Rwaka (r. 1754-1770 CE). The hieroglyphic rendering of Ptolemy's significant prenomen is given below.



In an equally striking and potentially significant parallel, both Ptolemy II Philadelphus and Karemera Rwaka functioned as co-rulers with their respective fathers, Ptolemy between 284 and 282 BCE, and Karemera between 1754 and 1766 CE. The essence of the phonemic resemblance can be seen quite readily, upon close observation of the component elements of the names of both the Egyptian ruler, and of his Rwandan counterpart. By omitting both the beginning and the ending syllables of the prenomen of the former, Userkare Meryamun (“Powerful is the Soul of Ra/Re”), we are presented with the following construction,

(user)  
**Ka-re-mer-y-a'**  
 (mun)

a formulation which bears an undeniable resemblance to the Rwandan name Karemera, and one which also yields the slightly altered meaning, “Soul of Ra/Re, Beloved.”

As we have seen in other cases, most notably that of the common New Kingdom truncation of the name Ma'at into 'Ma', the practice of altering/eliminating phonemes, particularly initial and final ones, was not at all unknown, and in fact became fairly commonplace throughout the later centuries of Egyptian history, with the increasing influence of such foreign languages as Greek and Latin, both of which were widely spoken throughout the country during the age of the Ptolemies.

If we now turn our attention to the first of the so-called “discarded” names, Nsoro, we can easily see that the reason for its exclusion might not, in fact, have been an undue level of association with the Kingdom of Bugesera, as has been claimed by scholars such as Kagame, Pages, et al., but simply because the Rwandan biru of Semugeshi's time had realized it to be fundamentally redundant. This latter

notion can be borne out by a direct comparison of this name with the formula that invariably preceded an Egyptian ruler's nomen, or birth name, i.e., that of “Sa-Ra,” or “Son of Ra.” Given a moderate amount of phonemic mutation, the latter perhaps even a product of Bugesera dialect, we can quickly observe that (n)So-Ro is a strikingly similar utterance to (m)tSa-Ra, which we have determined was the Rwanda equivalent of the very same “Son of Ra” prefix.

The name Ruganzu was given to two pivotal Rwandan bami, the first of whom, Ruganzu I Bwimba (1468-1470 CE), began the line of “historical” kings of *Ubucurabwenge* (literally, “the forge of knowledge”) who had been preceded by a number of mythological kings, known as *Ibimanuka* (literally, “the heaven-dropped ones”), which had begun with the first ruler, Gihanga (r. ca. 1081-1100 CE). The second of these *bami* to bear this name was the even more famous Ruganzu II Ndori (1600-1623 CE), father of Mutara I Semugeshi, and renowned as savior of the nation, which directly prior to his reign had been conquered and ruled for a generation by hostile forces from the neighboring land of Bunyabungo (a.k.a., Bushi).

According to scholars of Kinyarwanda, the name Ruganzu means “conqueror,” and derives from the verb *kuganza*, meaning, “to conquer and/or to dominate,” and has been applied to the two kings bearing this name on account of their martial prowess and success in consolidating Rwandan territory and national identity. This author believes, however, that there may be a further connection between the name Ruganzu and the idea of conquest, and that it can be seen to derive directly from the figures of the great Ramessid Egyptian monarchs, particularly from Ramesses II (r. 1279-1213 BCE), son of Seti I (1290-1279 BCE), and grandson of Ramesses I (r. 1292-1290 BCE), founder of the 19<sup>th</sup> dynasty.

If one looks closely at the nomen, or birth name, Ramesses, in its original Egyptian combination, one observes a series of distinct phonemes, as shown here.



Ramessu

r<sup>ʕ</sup>-msi-sw

Ra has fashioned him

ra-ms(i)-sw

Kitchen. *Ramesside Inscriptions*, I, 1:15

Lepsius, *Denkmäler aus Ägypten und Äthiopien* (1849), III, 123a

Beckerath, *Handbuch der ägyptischen Königsnamen* (1999), 148-149, 1:E1

Typically, this pharaonic nomen is rendered as “Ramesses,” or “Ramses” in the Anglophone world, but its actual pronunciation was in all likelihood closer to “Ra-mes-su,” making it, in its essence, a three-syllable utterance.

The association of Ramesses II Meryamun, arguably the greatest pharaoh of the New Kingdom period (ca. 1570-1069 BCE), with martial valor and epic conquest is evident even in the chronologically remote age of today. Famed as the greatest builder and warrior of the golden age of Egyptian culture, Ramesses the Great's colossal monuments stretch from the Nile Delta to the First Cataract of the Upper Nile, and his crowning achievement can still be seen and visited today at Abu Simbel, a site which in ancient times lay on the very frontier between the kingdoms of Egypt and Nubia.

With the above associations in mind, if we now turn to analyze the phonemic similarities between the Egyptian pharaonic name Ramessu and the Rwandan regnal name Ruganzu, what this author believes to be the close connection between the two becomes more evident. One can easily imagine the overwhelming psychological effect on a Great Lakes traveler upon first seeing Ramesses II's gigantic rock temple at Abu Simbel, whose seated colossi alone tower over 20 meters in height! For such a traveler, one whose own faraway constructed environment was largely fashioned from reeds, grasses, and alluvial mud, the effect would have been overwhelming; indeed, even today, the structures at Abu Simbel, and others of Ramesses' existing monuments, continue to provoke astonishment and admiration among experts and the general public alike.

Gazing on the countless reliefs and inscriptions in each of these monuments, scenes of the Battle of Kadesh, or of his triumphs over the so-called “Asiatics,” which rightly or wrongly describe Ramesses as a “gracious lord and bravest king, savior-guard of Egypt in the battle,” recounting that “His Majesty appeared like the rising of Ra,” we can easily see how such a name might have slowly shifted in significance, having first been carried to the Great Lakes by returning travelers whose minds were still full of memories of what they had beheld north of the relatively modest splendors of the famed Nubian cities of Napata and Kerma. This transmutation might well have taken place across ages and cultures in the minds of these people from the African interior, starting as a personal name, but eventually being transformed, much like the Latin cognomen Caesar, into a regal appellation, i.e., into the Rwandan regnal name Ruganzu.

Turning to another of the discarded regnal names, Ndahiro, we learn that it, too, had been eliminated from the cycle of royal nomenclature, supposedly because of its

association with the defeat and death of its last holder, Ndahiro Cyamatare (1589-1600 CE). This name, too, bears strong phonetic similarities to an Egyptian royal name, but one that, like Karemera, is also associated with a ruler of non-Egyptian origins, arguably the most celebrated warrior hero of all time, Alexander the Great (r. 332-323 BCE).

When the young Macedonian king conquered Egypt in 332 BCE, he quickly set about assuming the titles, attributes, and visible manifestations associated with pharaonic power, a move that was especially appreciated by the people of the beleaguered nation, who had endured the bitter occupation of a hateful foe since the fall of the last native ruler, Nectanebo II, to the forces of Cambyses II, King of Persia, in 525 BCE. In keeping with his efforts to become a true and fully-functioning sovereign of his new kingdom, Alexander assumed the following names and titles, in accordance with millennial tradition followed by Egyptian rulers from the foundation of the Nile Valley state around 3,200 BCE.

#### ALEXANDER III (r. 332- 323 BCE)



stp.n-ra **Setepenre** (*Chosen Of Re*)  
mri-imn **Meriamon** (*Beloved Of Amun*)

alksndrs **Alexandros**

According to Rwandan historian Israel Ntaganzwa, the root meaning of the name Ndahiro is “to take an oath, or to swear to something.” At first glance, this might seem to place any association with the personal name Alexandros (*alksndrs*) beyond the bounds of reasonable possibility. Nevertheless, the phonemic similarities that exist between Ndahiro and Alexandros are also echoed by parallels in meaning and a contextual throughline that serve to make such a link more plausible, once all aspects of these connections have been duly taken into consideration.

First of all, the root meaning of the name Alexandros is composed of two separate components, which together give the general meaning, “defender of men.” According to Wikipedia, “The name Alexander is derived from the Greek 'Ἀλέξανδρος' (Aléxandros), meaning 'Defender of the people' or 'Defending men' and also, 'Protector of men,' a compound of the verb ἀλέξειν aléxein, 'to ward off, to avert, to defend' and the noun ἀνὴρ anér, 'man' (gen. ἀνδρός andrós).” This, in and of itself, does not constitute a closer connection to the root meaning of the Kinyarwanda name Ndahiro, but a closer examination of Alexander's monarchical career and



public acts yields what is potentially a truly fascinating link, indeed.

Dr. Joann Fletcher and Alan Fildes, co-authors of the popular study, *Alexander the Great: Son of the Gods*, say of the state of Egypt at the time of Alexander's conquest of it in 332 BCE,

*[F]or almost 200 years Egypt had been occupied by Persia who had incorporated it into the growing empire, and assuming the Egyptian crown by right of conquest the Persian king had ruled in absentia through a satrap, exploiting its vast grain reserves and taxing its people. The Persians showed relatively little respect for the ancient traditions and were deeply unpopular, and the Egyptians' had rebelled so often [that] parts of the country remained virtually independent.*

With the coming of Alexander, however, a new wave of enthusiasm and hope swept over the once-desolate former satrapy of the Persian Empire.

*Alexander was therefore hailed as Savior and Liberator, continue Fildes and Fletcher, and as the people's choice and legitimate heir he was offered the double crown of the Two Lands. Anointed as pharaoh in Memphis on 14 November 332 BC[E], the culmination of his coronation was the climactic moment when the high priest named him 'son of the gods' according to traditions dating back almost 3,000 years. This title deeply affected him, and Olympias' references to him being the son of Zeus must have filled his mind; indeed, there were even scenes of the king of the gods, Amun ('Zeus'). impregnating selected queens with the heir to the throne! In a world where the gods were perceived as living entities and were considered a part of everyday life, Alexander must now have begun to believe in his own divinity as a fact rather than [as] a simple exercise of propaganda.*

The fact that Alexander took his new role as pharaoh very seriously, particularly after two centuries of disdainful and exploitative rule by the Persian invaders, filled his Egyptian subjects with genuine admiration for the young ruler's respectful attitude and evident devotion to the common good of his people. Fletcher describes the Macedonian sovereign's posture with regard to worship thus:

*Always a devout man who began each day with sacrifices to the gods, Alexander had no difficulty worshipping the Egyptian deities. Equating their gods with his own, he worshipped the Egyptian Amun as a form of Zeus. At the Memphite necropolis of Sakkara the new pharaoh offered sacrifices to the Apis bull, cult animal of the creator god, Ptah, followed by Greek-style games and literary contests in which performers from all over the Greek world took part in a multi-cultural extravaganza. These kinds of events mark the beginnings of Hellenism in their blending of Greek practices and local traditions, and Egypt and Greece would successfully co-exist for the next [three]*

centuries.

Indeed, Alexander showed himself deeply devoted to perpetuating the cult of the divine pharaohs in his own person, and saw to it that several references to this new state of affairs should be inscribed in temples and on monuments throughout the length and breadth of the land. Fletcher and Fildes recount that

*Alexander's image was replicated all over Egypt in both monumental statuary and delicate relief, together with his Greek name translated into hieroglyphs enclosed by the royal cartouche:*

*"Horus, the strong ruler, he who seizes the lands of the foreigners, beloved of Amun and the chosen one of Ra - meryamun setepenra Aleksandros".*

Alexander was to leave Egypt only six months after his triumphant arrival there, and was to return only in death, when his mummified remains were transferred to the new capital, Alexandria, by his friend, fellow commander, and successor King Ptolemy I Soter (r. 306-282 BCE) in 321 BCE. Throughout the course of the roughly nine years that elapsed between the time he left Egypt and his death in 323 BCE, Alexander was to blaze a trail, both of conquest, and of humanism, throughout the confines of the known world at that time. Toward the end of his life, in the autumn of 324 BCE, after his return to Persia from his long campaigns in India and central Asia, and in an attempt to unify his Macedonian and Persian subjects, Alexander swore the famous Oath of Opis, the translated text of which reads as follows:

*It is my wish, now that wars are coming to an end, that you should all be happy in peace.*

*From now on, let all mortals live as one people, in fellowship, for the good of all. See the whole world as your homeland, with laws common to all, where the best will govern regardless of their race. Unlike the narrow minded, I make no distinction between Greeks and Barbarians.*

*The origin of citizens, or the race into which they were born, is of no concern to me. I have only one criterion by which to distinguish their virtue. For me any good foreigner is a Greek and any bad Greek is worse than a barbarian. If disputes ever occur among you, you will not resort to weapons but will solve them in peace. If need be, I shall arbitrate between you.*

*See God not as an autocratic despot, but as the common father of all and thus your conduct will be like the lives of brothers within the same family.*

*I on my part, see you all as equal, whether you are white or dark-skinned. And I should like you not simply to be subjects of my Commonwealth, but members of it,*

*partners of it.*

*To the best of my ability, I shall strive to do what I have promised.*

*Keep as a symbol of love this oath which we have taken tonight with our libations.*

Alexander gave this oath at the ancient Babylonian city of Opis in 324 BCE, at a banquet before almost ten thousand Greek and Persian officers. It has been quoted very widely, both by his friend and biographer, Ptolemy I Soter, and by the later biographer Plutarch, as well as by the Greek historian Eratosthenes, among many others. Given the wide range of attestations present over the centuries, both in contemporaneous sources, and in secondary accounts, one might well ask if this famous and eminently public instance of the “giving of an oath,” taken in addition to the obvious phonemic similarities between the two names, constitutes a potential clue to a direct link between the royal Macedonian name, *Alexandros*, and the royal Rwandan name, *Ndahiro*.

Could the latter name, which has come down to us as a discarded regnal name of the traditional Rwandan polity, have been transmogrified over the centuries, passing, via the particularities of regional accent and non-Egyptian inflection, from “alksndrs” to “nd(i)ros,” and finally, to “Ndahiro(s)?” More intriguingly still, could it have almost miraculously maintained over the course of the succeeding millennia a distant association, in its eventual Kinyarwanda form, with the idea of taking an oath, as Alexander so famously did at Opis in 324 BCE?

Circumstantial aspects, as much as any careful deconstruction of names and epithets, speak most powerfully to the potential for a culturo-linguistic transmission at the heart of the life of the ancient monarchy that eventually grew to become the modern Kingdom of Rwanda. Indeed, perhaps the most substantial of the myriad circumstantial aspects are the longevity and renown of pharaonic Egypt itself, a civilization that deeply inspired and informed later Greco-Roman life and thought (and thereby, much of modern European life and thought) in almost every domain, from letters to science, and from governance to religion and philosophy.

Therefore, the notion that the cultural brilliance, technical achievements, and philosophical insights of this incomparable world civilization of the Nile Valley should have powerfully radiated out far to the south and to the east of its traditional borders, to the shores of the Great Lakes themselves, must be considered seriously, especially in light of the great degree of shared genetics that has clearly been shown to exist between modern Rwandans and New Kingdom rulers. In addition, and especially given the high incidence of phonetic consonance that can be adduced

between certain of the royal names of New Kingdom pharaohs and the five regnal names of the Rwandan *bami*, as well as the connections of the so-called “discarded names” to the ancient Egyptian polity, it is also reasonable to assert that a distinct culturo-linguistic link between the two cultures does in fact exist, and that this demonstrable link may well point to yet further connections and affinities that remain to be discovered.

**COMPARATIVE CHRONOLOGIES OF THE  
MONARCHS OF RWANDA  
(1312-1931)**

<b>REGNAL NAME</b>	<b>Alexis KAGAME</b>	<b>Jean-Luc GALABERT</b>
1. RUGANZU I <i>BWIMBA</i>	1312-1345	1468-1470
2. CYIRIMA I <i>RUGWE</i>	1345-1378	1470-1520
3. KIGERI I <i>MUKOBANYA</i>	1378-1411	1520-1543
4. MIBAMBWE I <i>SEKARONGORO</i>	1411-1444	1543-1566
5. YUHI II <i>GAHIMA</i>	1444-1477	1566-1589
6. NDAHIRO <i>CYAMATARE</i>	1477-1510	1589-1600
7. RUGANZU II <i>NDOLI</i>	1510-1543	1600-1623
8. MUTARA I <i>SEMUGESHI</i>	1543-1576	1623-1646
9. KIGERI II <i>NYAMUHESHERA</i>	1576-1609	1646-1669
10. MIBAMBWE II <i>GISANURA</i>	1609-1642	1669-1692
11. YUHI III <i>MAZIMPAKA</i>	1642-1675	1735-1766
(KAREMERA <i>RWAKA</i> )	-----	1754-66/1766-1770
12. CYILIMA II <i>RUJUGIRA</i>	1675-1708	1770-1786
13. KIGERI III <i>NDABARASA</i>	1708-1741	1786-1796
14. MIBAMBWE III <i>SENTABYO</i>	1741-1746	1796-1801
15. YUHI IV <i>GAHINDIRO</i>	1746-1802	1801-1845
16. MUTARA II <i>RWOGERA</i>	1802-1853	1845-1867
17. KIGERI IV <i>RWABUGILI</i>	1853-1895	1867-1895
18. MIBAMBWE IV <i>RUTALINDWA</i>	1895-1896	1895-1896
19. YUHI V <i>MUSINGA</i>	1896-1931	1896-1931

N.B. Personal names of monarchs are given in italics.

## PHARAONIC CHRONOLOGY

### PREDYNASTIC PERIOD (5000-3000)

Badarian Culture	5000-4000 BC
Naqada I (Amratian) Culture	4000-3500 BC
Naqada II (Gerzian) Culture	3500-3150 BC
Naqada III Culture	3150-3000 BC
<i>Horus or</i>	<i>Personal</i> <i>Regnal</i>

*Throne name* *Name* *Dates*

### ARCHAIC PERIOD (3050-2663; Dynasties 1-2)

Dynasty I		
Horus Narmer		
Horus Aha		3050-
Horus Djer	Itit	
Horus Djet	Iti	
Horus Den	Semti	
Horus Adjib	Merpibia	
Horus Semerkhet	Irinetjer	
Horus Qaa	Qebh	-2813
Dynasty II		
Horus Hetepsekhemwy	Baunetjer	2813-
Horus Nebre	Kakau	
Horus Ninetjer	Ninetjer	
?	Weneg	
?	Sened	
Horus Sekhemib/		
Seth Peribsen	Perenmaat	-2709
?	Neferkasokar	2709-2701
?	?	2701-2690
Horus and Seth		
Khasekhemwy	Nebwyhetepimyef	2690-2663
OLD KINGDOM (2663-2195; Dynasties 3-6)		

Dynasty III		
Horus Sanakht	Nebka	2663-2654
Horus Netjerkhet	Djoser	2654-2635
Horus Sekhemkhet	Djoser-ti	2635-2629
Horus Khaba	Teti?	2629-2623
Nebkare	Seth?ka	2623-2621
Horus Qahedjet?	Huni	2621-2597
Dynasty IV		

Horus Nebmaat	Senefru	2597-2547
Horus Medjedu	Khufu	2547-2524
Horus Kheper	Djedefre	2524-2516
Horus Userib	Khafre	2516-2493



Horus Kakhet	Menkaure	2493-2475
Horus Shepseskhet	Shepseskaf	2475-2471
Dynasty V		
Horus Irimaat	Userkaf	2471-2464
Horus Nebkhau	Sahure	2464-2452
Neferirkare	Kakai	2452-2442
Shepseskare	Isi	2442-2435
Horus Neferkhau	Neferefre	2435-2432
Niuserre	Ini	2432-2421
Menkauhor	Ikauhor	2421-2413
Djedkare	Isesi	2413-2385
Horus Wadjtawy	Unas	2385-2355
Dynasty VI		
Horus Sehetepawy	Teti	2355-2343
Nefersahor/Meryre	Pepy I	2343-2297
Merenre	Nemtyemsaf I	2297-2290
Neferkare	Pepy II	2290-2196
Merenre?	Nemtyemsaf II	2196-2195
FIRST INTERMEDIATE PERIOD (2195-2066; Dynasties 7-mid- 11)		
Dynasty VII/VIII		
Netjerkare	?	2195-
Menkare	Nitokris	
Neferkare	?	
Neferkare	Neby	
Djedkare	Shemay	
Neferkare	Khendu	
Merenhor	?	
Nikare	?	
Neferkare	Tereru	
Neferkahor	?	
Neferkare	Pepysonbe	
Neferkamin	Anu	
Qakare	Ibi	
Neferkaure	?	
Neferkauhor	Khuihapy	
Neferirkare	?	-2160
Dynasties IX/X (Herakleopolitan)		
Meryibre	Akhtoy I	2160-
Neferkare	?	
Wahkare	Akhtoy II	
?	Senenen ...	
Neferkare	Akhtoy III	
Mery...	Akhtoy IV	
(Various)	(Various)	
?	Meryhathor	
Nebkaure	Akhtoy V	

Merykare	?	
?	?	-2040
Dynasty Xia (Theban)		
Horus Tepya	Mentuhotep I	2160-
Horus Sehtawwy	Inyotef I	-2123
Horus Wahankh	Inyotef II	2123-2074
Horus Nakhtnebtnefer	Inyotef III	2074-2066
MIDDLE KINGDOM (2066-1650; Dynasties mid-11 to 13)		
Dynasty XIb		
Nebhepetre	Mentuhotep II	2066-2014
Sankhkare	Mentuhotep III	2014-2001
Nebtawyre	Mentuhotep IV	2001-1994
Dynasty XII		
Sehetepibre	Amenemhat I	1994-1964
Kheperkare	Senusert I	1974-1929
Nubkhaure	Amenemhat II	1932-1896
Khakheperre	Senusert II	1900-1880
Khakaure	Senusert III	1881-1840
Nimaatre	Amenemhat III	1842-1794
Maekherure	Amenemhat IV	1798-1785
Sobkkare	Sobkneferu	1785-1781
Dynasty XIII		
Khutawire	Wegaf	1781-
Sekhemkare	Sonbef	
Nerikare	? Amenemhat V	
Sehetepibre	Qemau	
Sankhibre	Amenemhat VI	
Smenkare	Nebnuni	
Hotepibre	Hornedjhiryotef-sa-Qemau	
Swadjkare	?	
Nedjemibre	?	
Khaankhre	Sobkhotep I	
?	Renisonbe	
Auibre	Hor	
Sedjefakare	Kay-Amenemhat VII	
Sekhemre-khutawi	Amenemhat VIII-Sobkhotep II	
Userkare/Nikhanimaatre	Khendjer	
Smenkhkare	Imyromesha	
Sehotepkare	Inyotef IV	
Sekhemre-swadjetawi	Sobkhotep III	
Khasekhemre	Neferhotep I	
?	Sihathor	
Khaneferre	Sobkhotep IV	
Khahetepre	Sobkhotep V	
Wahibre	Iaib	
Merneferre	Ay	

Merhetepre	Sobkhotep VI	
Mersekhemre	Neferhotep	
Merkaure	Sobkhotep VII	
Djedneferre	Dedumose	
Seheqaenre	Sankhptahi	
Swahenre	Senebmiu	-1650

## SECOND INTERMEDIATE PERIOD (1650-1549; Dynasties 14-17)

### Dynasty XIV

Unclear; possibly located in the Delta and precursor of Hyksos or their client kings Dynasty XV (Hyksos)

Maaibre	Sheshi	1650-
Meruserre	Yakobher	
Seuserenre	Khyan	
Nebkheperhre/ Aqenenre/Auserre	Apophis	1585-1545
?	Khamudy	1545-1535

### Dynasty XVI

?

### Dynasty XVII (Theban)

Sekhemre-wahkhau	Rahotep	1650-
Sekhemre-smentawi	Djehuty	
Sankhenre	Mentuhotep VII	
Swedjenre	Nebiriau I	
Neferkare	Nebiriau II	
Sekhemre-shedtau	Sobkemsaf I	
Sekhemre-wepmaat	Inyotef V	
Nubkheperre	Inyotef VI	
Sekhemre-heruhirmaat	Inyotef VII	
Sekhemre-wadjkhau	Sobkemsaf II	
Senakhtenre	Taa I	-1558
Seqenenre	Taa II	1558-1553
Wadjkheperre	Kamose	1553-1549

## NEW KINGDOM (1549-1069; Dynasties 18-20)

### Dynasty XVIII

Nebpehtire	Ahmose	1549-1524
Djeserkare	Amenhotep I	1524-1503
Akheperkare	Tuthmose I	1503-1491
Akheperenre	Tuthmose II	1491-1479
Menkheper(en)re	Tuthmose III	1479-1424
Maatkare	Hatshepsut	1472-1457
Akheperure	Amenhotep II	1424-1398
Menkheperure	Tuthmose IV	1398-1388
Nebmaatre	Amenhotep III	1388-1348
Neferkheperure-waenre	Amenhotep IV/ Akhenaten	1352-1335
Tutankhamun		1335-1325
Ankhkheperure	Smenkhkare	1339
Neferneferuaten		1338-1332

Nebkheperre	Tutankhamun	1335-1325
Kheperkheperure	Ay	1333-1328
Djeserkheperure-setpenre	Horemheb	1328-1298
Dynasty XIX		
Menpehtire	Ramesses I	1298-1296
Menmaatre	Seti I	1296-1279
Usermaatre-setpenre	Ramesses II	1279-1212
Banenre	Merenptah	1212-1201
Userkheperure	Seti II	1201-1195
Menmire-setpenre	Amenmesse	1200-1196
Sekhaenre/Akheperre	Siptah	1195-1189
Sitre-merenamun	Tawosret	1189-1187
Dynasty XX		
Userkhaure	Sethnakhte	1187-1185
Usermaatre-meryamun	Ramesses III	1185-1153
User/Heqamaatre--setpenamun	Ramesses IV	1153-1146
Usermaatre-sekheperenre	Ramesses V/ Amenhirkopshef I	1146-1141
Nebmaatre-meryamun	Ramesses VI/ Amenhirkopshef II	1141-1133
Usermaatre-setpenre-meryamun	Ramesses VII/ Itamun	1133-1125
Usermaatre-akhenamun	Ramesses VIII/ Sethhirkopshef	1125-1123
Neferkare-setpenre	Ramesses IX/ Khaemwaset I	1123-1104
Khepermaatre-setpenre	Ramesses X/ Amenhirkopshef III	1104-1094
Menmaatre-setpenptah	Ramesses XI/ Khaemwaset II	1094-1064
Hemnetjertepyeenamun	Herihor	1075-1069
THIRD INTERMEDIATE PERIOD (1064-656; Dynasties 21-25)		
Dynasty XXI		
Hedjkheperre-setpenre	Smendes	1064-1038
Neferkare-heqawaset	Amenemnesu	1038-1034
Kheperkhare-setpenamun	Pinudjem I	1049-1026
Akheperre-setpenamun	Psusennes I	1034-981
Usermaatre-setpenamun	Amenemopet	984-974
Akheperre-setpenre	Osokhor	974-968
Netjerkheperre-meryamun	Siamun	968-948
Tyetkheperure-setpenre	Psusennes II	945-940
Dynasty XXII		
Hedjkheperre-setpenre	Shoshenq I	948-927
Sekhemkheperre-setpenre	Osorkon I	927-892
(Heqakheperre-setpenre	Shoshenq II	895-895)
Hedjkheprre-setpenre	Takelot I	892-877



Usermaatre-setpenamun	Osorkon II	877-838
Usermaatre-setpenre	Shoshenq III	838-798
Hedjkheperre-setpenre	Shoshenq IV	798-786
Usermaatre-setpenamun	Pimay	786-780
Akheperre	Shoshenq V	780-743
Theban Dynasty XXIII		
Hedjkheperre-setpenamun	Harsiese	867-857
Hedjkheperre-setpenre	Takelot II	841-815
Usermaatre-setpenamun	Pedubast I	830-805
?	Iuput I	815-813
Usermaatre-setpenamun	Osorkon III	796-769
Usermaatre	Takelot III	774-759
Usermaatre-setpenamun	Rudamun	759-739
?	Iny	739-734
Neferkare	Peftjauawybast	734-724
Dynasty XXIII		
Sehetepibenre	Pedubast II	743-733
Akheperre-setpenamun	Osorkon IV	733-715
Dynasty XXIV		
Shepsese	Tefnakhte	735-727
Wahkare	Bokkhoris	727-721
Dynasty XXV		
Seneferre	Piye	752-721
Neferkare	Shabaka	721-707
Djedkare	Shabataka	707-690
Khunefertumre	Taharqa	690-664
Bakare	Tanutamen	664-656
LATE PERIOD (664-332; Dynasties 26-31)		
SAITE PERIOD (664-525; Dynasty 26)		
Dynasty XXVI		
Wahibre	Psammetikhos I	664-610
Wehemibre	Nekho II	610-595
Neferibre	Psammetikhos II	595-589
Haaibre	Apries	589-570
Khnemibre	Amasis	570-526
Ankhka(en)re	Psammetikhos III	526-525
Dynasty XXVII (Persian)		
Mesutire	Kambyzes	525-522
Setutre	Darius I	521-486
?	Xerxes I	486-465
?	Artaxerxes I	465-424
Dynasty XXVIII		
?	Amyrtaios	404-399

Dynasty XXIX		
Baenre-merynetjeru	Nepherites I	399-393
Usermaatse-setpenptah	Psamuthis	393
Khnemmaatse	Akchoris	393-380
?	Nepherites II	380
Dynasty XXX		
Kheperkare	Nektanebo I	380-362
Irimaatse	Teos	365-360
Senedjemibre-setpenanhur	Nektanebo II	360-342
Dynasty XXXI (Persian)		
	Artaxerxes III	
	Okhos	342-338
	Arses	338-336
	Darius III	335-332
Macedonian and Ptolemaic Dynasties (332-30)		
Macedonian Dynasty		
Setpenre-meryamun	Alexander (III/I)	332-323
Setepkaenre-meryamun	Philippos Arrhidaios	323-317
Haaibre	Alexander (IV/II)	317-310
Ptolemaic Dynasty		
Setpenre-meryamun	Ptolemy I Soter	310-282
Userka(en)re-meryamun	Ptolemy II Philadelphos	285-246
Iwaennetjerwysenwy- setpenre-sekhemankhen- amun	Ptolemy III Euergetes I	246-222
Iwaennetjerwymenekhwy- setpenptah-userkare- sekhemankhenamun	Ptolemy IV Philopator	222-205
Iwaennetjerwy-merwyyot- setpenptah-userkare- sekhemankhenamun	Ptolemy V Epiphanes	205-180
Iwaennetjerwyperwy- setpenptahkhepri- irimaatamunre	Ptolemy VI Philometor	180-164
Iwaennetjerwyperwy- setpenptah-irimaatre- sekhemankenamun	Ptolemy VIII Euergetes II	170-163
	Ptolemy VI (again)	163-145
?	Ptolemy VII Neos Philopator	145
	Ptolemy VIII (again)	145-116
Iwaennetjermenekh- netjeretmerymutesnedjet- sepenptah-merymaatse- sekhemankhamun	Ptolemy IX Soter II	116-110
Iwaennetjermenekh-		



netjeretmenekhsatre- setpenptah-irimaatre- senenankhenamun	Ptolemy X Alexander I	110-109
	Ptolemy IX (again)	109-107
	Ptolemy X (again)	107-88
	Ptolemy IX (again)	88-80
	Berenike III	80
?	Ptolemy XI	80
Iwaenpanetjerentinehem- setpenptah-merymaatenre sekhemankhamun	Ptolemy XII Neos Dionysos	80-58
	Ptolemy XII (again)	55-51
	Kleopatra VI	58-57
	Berenkike IV	58-55
	Ptolemy XII (again)	
	Kleopatra VII Philopator	51-30
?	Ptolemy XIII	51-57
?	Ptolemy XIV	47-44
Iwaenpanetjerentinehem- setpenptah-irimeryre- sekhemankhamun	Ptolemy XV Kaisaros	41-30
ROMAN PERIOD		30 BC- AD 395
BYZANTINE PERIOD		395-640
ARAB PERIOD		640-1517
OTTOMAN PERIOD		1517-1805

## SUMMARY BIBLIOGRAPHY

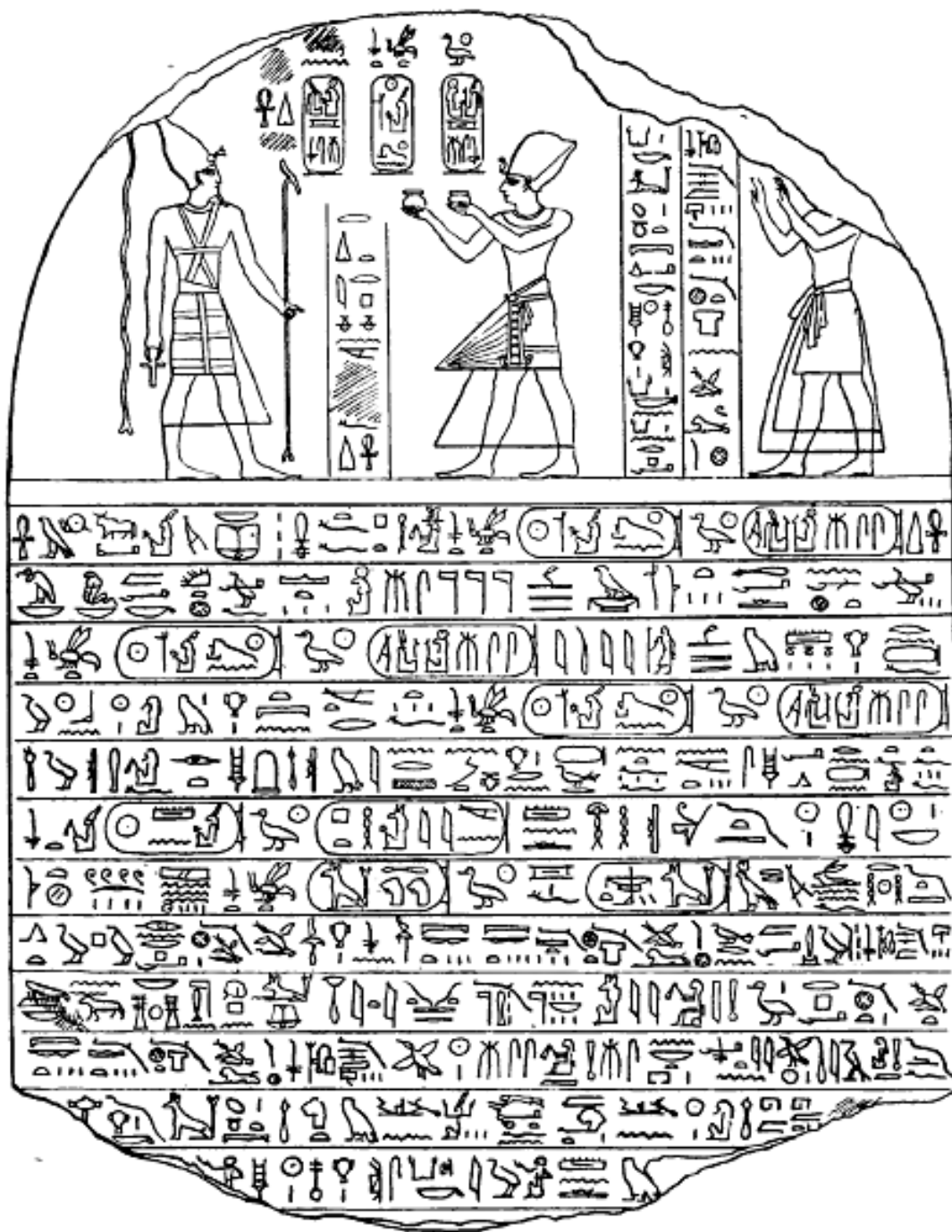
- Beattie, John, *Bunyoro: An African Kingdom* (1960)
- Beckerath, Jürgen von, *Handbuch der ägyptischen Königsnamen* (1999)
- Budge, E. A. Wallis, *Hieroglyphic texts from Stelae in the British Museum* (1913)
- Champollion, J.-F., *Lettres écrites d'Égypte et de Nubie en 1828 et 1829* (1833)
- Diop, Cheikh Anta, *Civilisation ou barbarie* (1981)
- DNA Tribes ®, *DNA Tribes Digest* (01.01.2012 & 02.01.2013)
- Du Bois, W. E. B., *The Negro* (1915)
- Elli, Alberto, “*Iscrizione criptografica di Ramesse II a Luxor*” (2017)
- Fildes, A. M., and Fletcher, J., *Alexander the Great: Son of the Gods* (2001)
- Galabert, Jean-Luc, *Les enfants d'Imana* (2011)
- Gardiner, Alan, *Egypt of the Pharaohs* (1961)
- Gauthier, Henri, *Livre des Rois d'Égypte* (1914)
- Leprohon, Ronald, *The Great Name: Ancient Egyptian Royal Titulary* (2013)
- Lugan, Bernard, *Histoire du Rwanda* (1997)
- Mariette, A., *Monuments divers recueillis en Égypte et en Nubie* (1872)
- Muzungu, Bernardin, *Histoire du Rwanda pré-colonial* (2003)
- Nyakatura, J. W., *Aspects of Bunyoro Custom and Tradition* (1970)
- Obenga, T., *Origine commune de l'égyptien ancien, du copte et des langues négro-africaines modernes* (1993)
- Roscoe, John, *The Bakitara or Bunyoro* (1923)
- Scheub, Harold, *A Dictionary of African Mythology* (2000)
- UNESCO (ed. Diop), *The Peopling of Egypt & the Deciphering of Meroitic Script* (1978)
- Weiss, Daniel, “*The Cult of Amun,*” *Archaeology Magazine* (May/June, 2015)

## SUPPLEMENTAL ICONOGRAPHY



THUTMOSE I  
(r. 1506-1493 BCE)

Son of Ra, Born of Thoth  
Lord of the Two Lands, Great is the manifestation of the Ka of Ra  
Strong bull, Beloved of Maat  
He of the Two Ladies, Who appears with the uraeus, Great of strength  
He whose years are perfect/beautiful, He who causes hearts to live

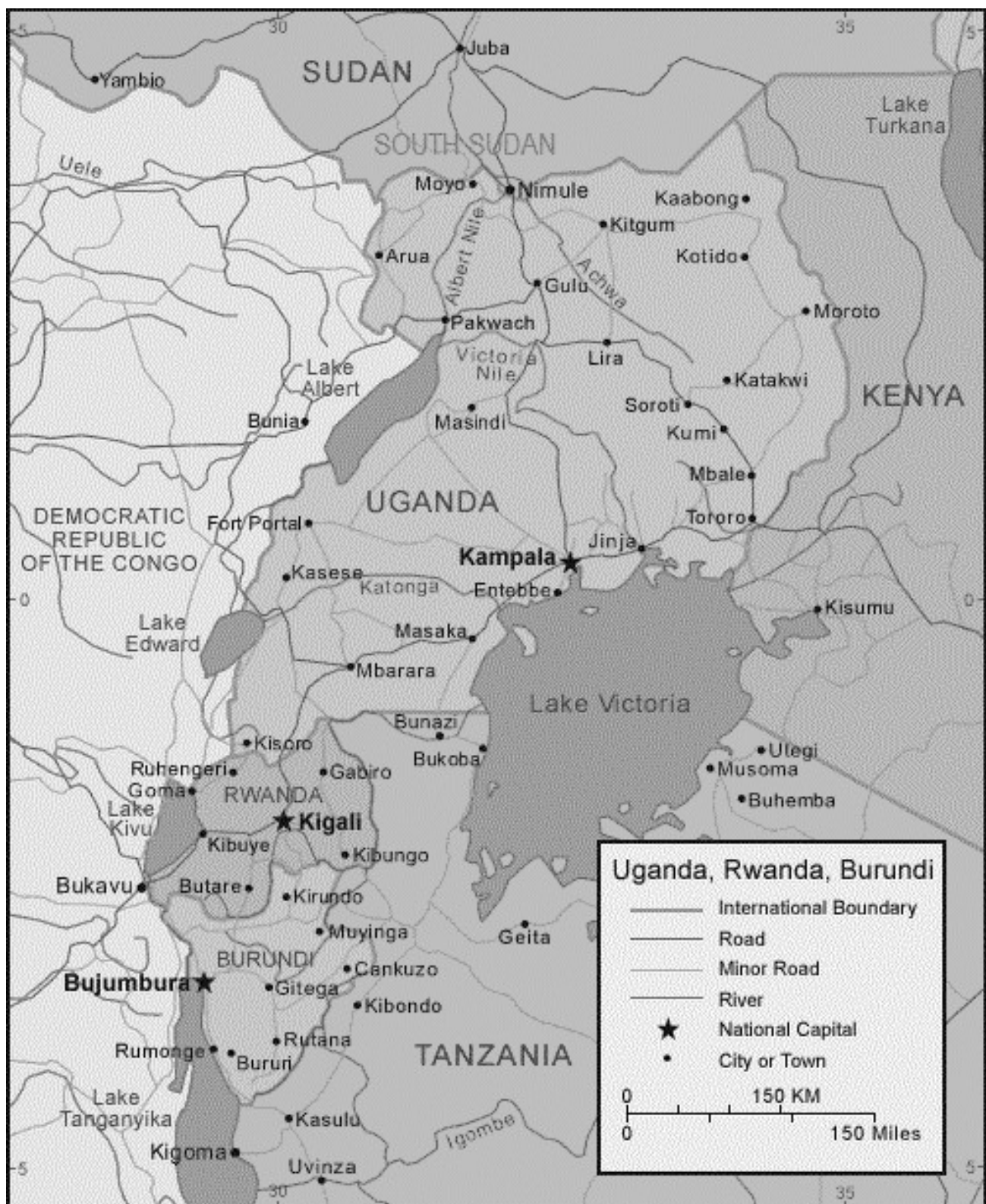


*The Quatercentenary Stele  
of Ramesses II  
(r.1279-1213 BCE)*



first ruler of the 17<sup>th</sup> dynasty.  
 From a field drawing by the great British Egyptologist  
 Sir E. A. Wallis Budge (1857-1934)



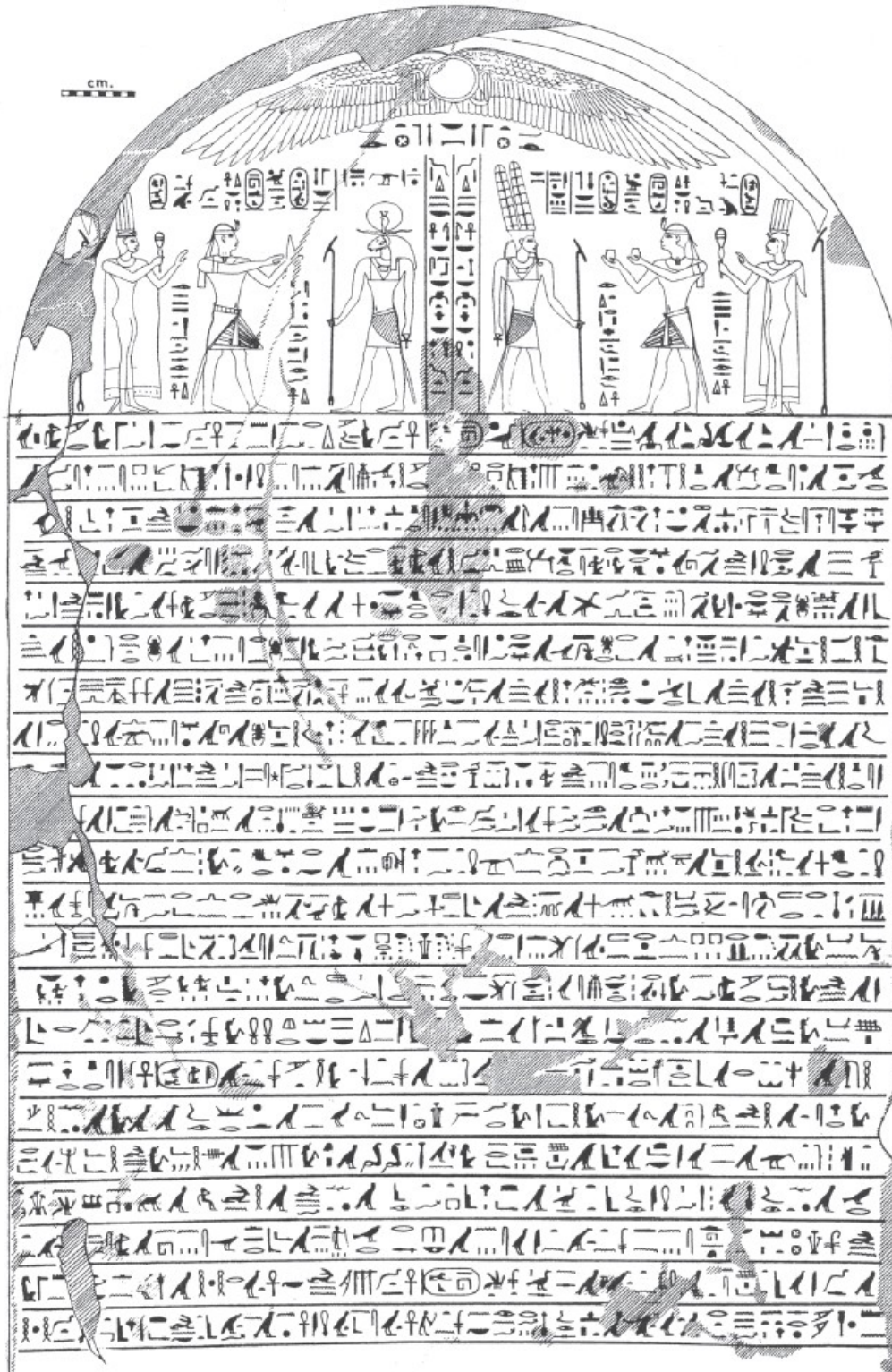


*A modern map of the Great Lakes region of Africa*





*The bennu, an avian manifestation of the soul of Ra/Re, is worshiped by a tomb's owner, Inherkau. Inherkau had the title "Foreman of the Lord of the Two Lands in the Place of Truth". He lived and worked during the reigns of Ramesses III (1186-1155 BCE) and Ramesses IV (1155-1149 BCE) in the 20th Dynasty. He had an important position in life, and so in death his tomb, TT 359 located in the necropolis of Deir el-Medina on the West Bank at Luxor, has extremely rich and refined decorations.*  
 (from the Wikipedia article, 'TT359,' accessed 13 February, 2019)



A stela of Taharqo, king of Egypt and Nubia, 'Beloved of Amun-Ra,'  
(r. 690-664 BCE), from Kawa (modern Sudan).





*Ramesses II, King of Egypt  
(r. 1279-1213 BCE)*

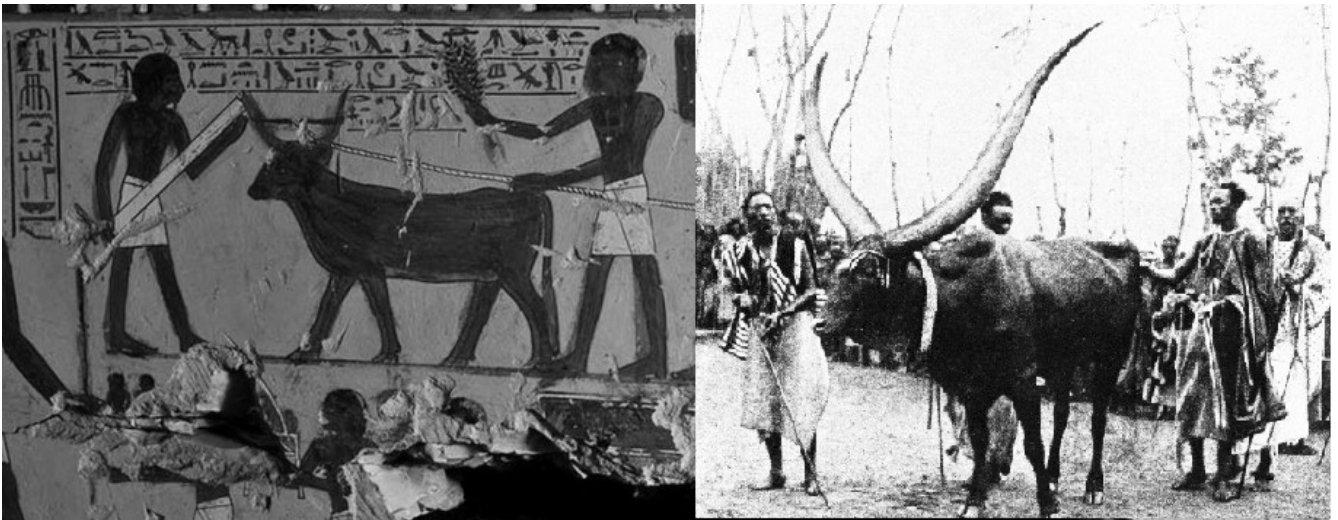


*Kigeri IV Rwabugiri, King of Rwanda  
(r. 1853-1895 CE)*

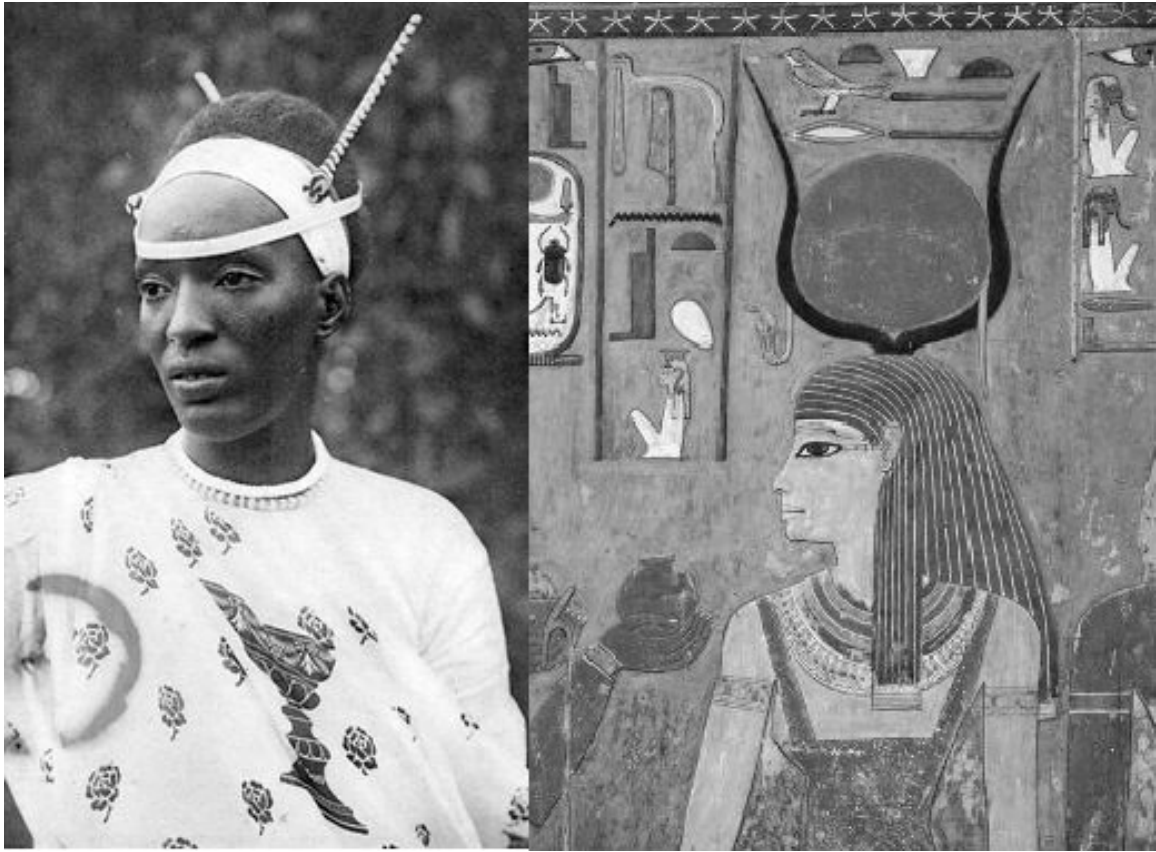




*Yuhi V Musinga, son of Kigeri IV Rwabugiri, with his mother, Kanjogera (l); Ramesses II and the goddess, Isis (r).*



*An 18<sup>th</sup> dynasty tomb painting from Gournah, Egypt (l); Rwandan noblemen present a royal Inyambo bull (r).*



*A princess of the Nyiginya dynasty of Rwanda wears the traditional headgear of a royal female (l); the goddess Hathor, as depicted in the tomb of Ramesses I (r. 1292-1290 BCE), wears her well-known crown.*



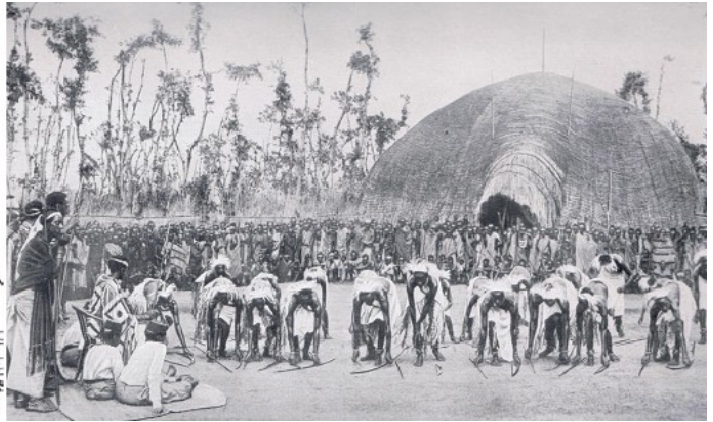
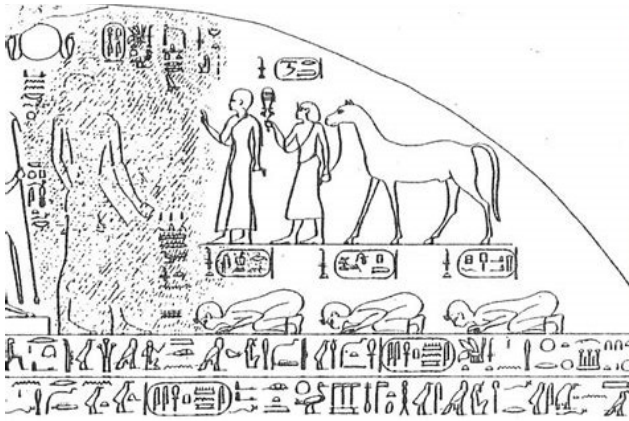
THE WATUSSI CRANE DANCE



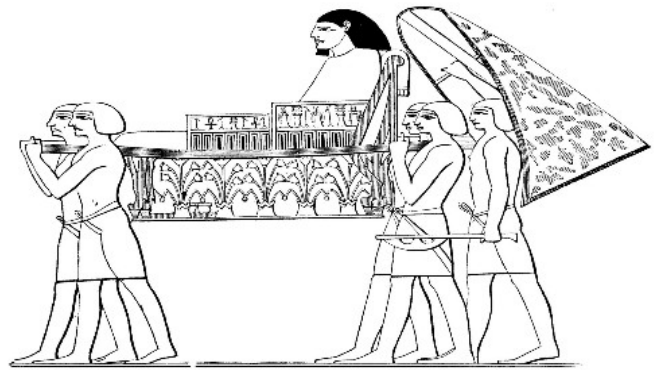
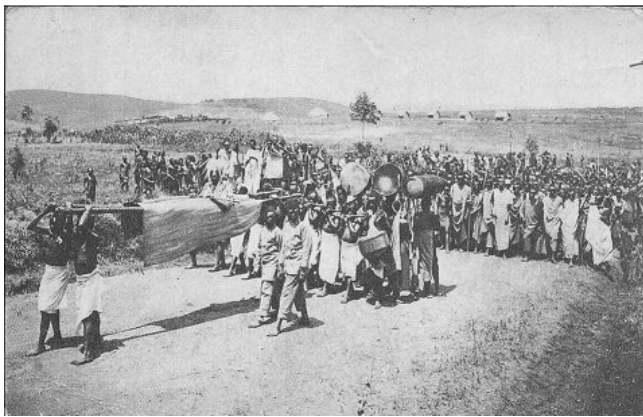
UMUSAMBI (CRESTED CRANE) "DANCE"

*The natural world (r) is mirrored in the human world (l), as a Rwandan warrior performs the "crane dance" during festivities marking the visit of the Duke of Mecklenburg to Nyanza in 1907.*

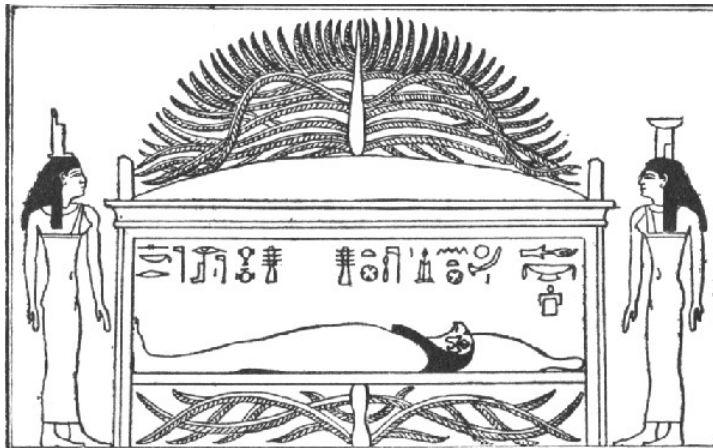




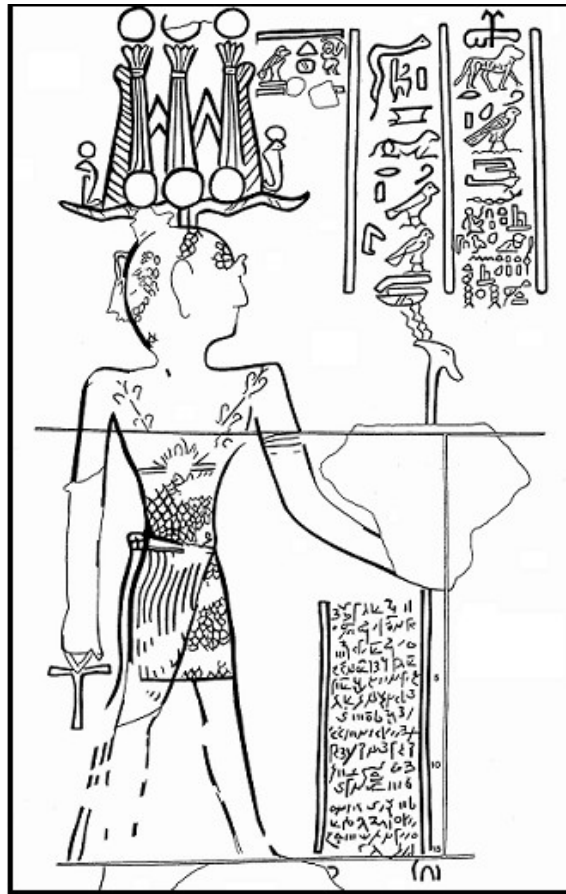
*The Kushite king Piye (r. 744-714 BCE) receives the obeisance of defeated Nile Delta kings in the "Victory Stele" (l);  
King Yuhi V Musinga (r. 1896-1931 CE) receives the homage of Intare warrior cadets in the courtyard of his  
Nyanza palace (r).*



*King Yuhi V Musinga is carried aloft in a litter by his royal guard (l);  
an Egyptian military chief is borne in a palanquin by attendants (r).*



*A tree of life springs from the tomb of the crowned Osiris (l);  
the burial of King Mutara III Rudahigwa (r. 1931-1959) is commemorated by a memorial tree (r).*



*Before Mandulis, son of Horus, by the hand of Esmet-Akhom, son of Esmet, the Second Priest of Isis, for all time and eternity. Words spoken by Mandulis, Lord of the Abaton, great god.*

*I, Nesmeterakhem, the Scribe of the House of Writings of Isis, son of Nesmeterpanakhet the Second Priest of Isis, and his mother Eseweret, I performed work on this figure of Mandulis for all time, because he is fair of face towards me. Today, the Birthday of Osiris, his dedication feast, year 110 [of the reign of Diocletian].*

This is the text of the final inscription ever made in hieroglyphic and demotic scripts. It was completed on 24 August, 394 CE, by Esmet Akhom, a priest of the cult of Isis, on the southern Egyptian island of Philae. The figure is that of the god Mandulis, a prominent Kushite deity and son of the Egyptian god Horus. It would be more than 1,400 years before anyone could again begin to accurately read and interpret the sacred signs and symbols of the ancient pharaonic civilization, building on the pivotal breakthroughs of the great French Egyptologist, Jean-François Champollion (1790-1832 CE).





For centuries, the meanings and cultural significance of the regnal names of the sacred kings of Rwanda have remained a mystery, to both scholars and laypeople alike. Established in shadowy and arcane ceremonies by the hereditary magi of the ancient royal court, the true import of these enigmatic names has puzzled researchers for more than a century.

In this groundbreaking study, using pivotal scientific and historico-cultural insights that transcend the commonly-known facts about this formerly isolated and once all-powerful African monarchy, Prof. S. A. Saint-David uncovers the truth of its deepest millennial roots, revealing just why these great ancient kings were indeed "Beloved of Amun-Ra."



**Editions Elgiad**

