

# The Admonitions of an Egyptian Sage

(Taken from translations by Alan Gardiner)

## KEY

**DTM** : Direct translation from the Metu/Twi

**AGI** : Alan Gardiner's interpretation

**KAN** : Kwame Adapa's Notes

**DTM**: The door [-keepers] say: Let us go and plunder...The washerman refuses to carry his load... The bird [-catchers] have drawn up in line of battle... [The inhabitants] of the Marshes carry shields... A man looks upon his son as his enemy

**AGI**: Men abandon their trades and professions to become soldiers.

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**DTM**: ...predestined for you in the time of Heru, in the age of [the *Ennead*]. The virtuous man walks in morning on account of that which has happened in the land... **The tribes of the desert have become Egyptians** everywhere.

**AGI**: The present disasters were decreed by fate in the long bygone age, when the gods reigned upon earth.

**KAN**: We have here two important points of note: (1) the Zep-Tepi era, or the "Golden Age" of Kemet, when, during the time of Heru (i.e., the time of the black and brown people from Sirius B, the Pleiades, Alnilam-Orion, and the Centauri systems, along with their occasional white and blue associates), there were those who Alan Gardiner refers to as "gods" but who in fact were actual flesh and blood humans along with some reptilian associates (sometimes mixed) from the mentioned star systems openly interacting with Earth humans of the "Golden Age" era, and (2) those referred to as "the tribes of the desert " (i.e., Hyksos, Mitanni, Hittite, and some other peoples of the Levant as examples) were not originally Egyptians, but became so, after groups of them settled in different parts Ancient Kemet.

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**DTM**: Forsooth, the face is pale ... which the ancestors had foretold... the land full of confederates. A man goes out to plough with his shield... forsooth, the meek say ... [The man who is ... of] face is like him who... forsooth, the plunderer everywhere... Forsooth, Nile overflows (yet) no one ploughs for him. Every man says: we know not what has happened throughout the land.

**KAN**: We see a scenario where the land is adrift in CHAOS!

**DTM**: Forsooth, women are lacking, and no (children) are conceived. Khnum fashions (mankind) no longer because of the condition of the land.


**KAN**: the people are no longer Guardians, to be fostered directly by the Primordial Power.

**DTM:** Forsooth, poor men are become owners of good things. He who could make for himself no sandals is (now) the possessor of riches. Forsooth, men's slaves, their hearts are sad. Princes do not fraternize with their people when they rejoice. Forsooth, (men's) hearts are violent. Plague is throughout the land. Blood is everywhere. Death is not lacking. The mummycloth speaks, before ever one comes near it. Forsooth, many dead men are buried in the river. The stream is a sepulcher, and the place of embalmment has become stream. Forsooth, the wealthy are in mourning. The poor man is full of joy. Every town says: let us suppress the powerful among us.

**KAN:** this must have been a time of great strife in Kemet, when things were turned around. Revolution.

**DTM:** Forsooth, men are like gm-birds. Squalor is throughout the land. There is none whose clothes are white in these times.

**AGI:** The interpretation suggested for this passage is in the main due to Sethe. The gm-bird, of

which the female  is depicted on the reliefs from Abu Gurab now in the Berlin museum.

**DTM:** Forsooth, trusty servants are like... The poor man [complains]: how terrible it is; what am I to do? Forsooth, the river is blood, and (yet) men drink of it. Men shrink from tasting human beings, and thirst after water. Forsooth, gates columns and walls are consumed by fire; (while) the ... of the king's palace stands firm and endures. Forsooth, the ship of the Southerners has gone adrift. The towns are destroyed. Upper Egypt has become dry wastes. Forsooth, crocodiles are glutted with what they have captured. Men go to them of their own accord. It fares ill with the earth too?? People say: walk not here, behold it is a ... Behold people tread upon the Earth like fishes. The timid man does not distinguish it through terror. Forsooth, men are few. He who places his brother in the ground is everywhere? When the officiants have spoken, he flees without delay. Forsooth, the well-born man ... without being recognized. The child of his lady has become the son of his maidservant.

**KAN:** This is a time of GREAT STRIFE in the land. The ancestors, through this admonition, are warning us, those who will listen, that when bad times come, the social order becomes turned around. That the well-to-do end up as slaves and servants. That people die in their droves. That even crocodiles have too many people to eat because of high suicide rates. What could have brought upon such a terrible occurrence that the "river turns to blood"??? **WAR!!!** War breaks up families, so that fathers hate (and subsequently fight against) their sons. That households bury deceased members in droves. Death is everywhere. Rich people become the slaves of poor people.

**DTM:** Forsooth, the Desert is throughout the Land. The nomes are laid waste. A foreign tribe from abroad has come to Kemet.

**KAN:** This foreign tribe, is 'the Asiatics'

*DTM:* There are no Egyptians anywhere.

*KAN:* LOL!!! I speculate that the events drawn in this admonition speak of times during the **Second Intermediate Period** (1650 – 1550BCE), that is, after the reign of the Middle Kingdom of Black rulers, and before the New Kingdom period of perhaps the Greatest Glory of Ancient Kemet (18<sup>th</sup> Dynasty).

*DTM:* Forsooth, gold and lapis lazuli, silver and malachite, carnelian and bronze, stone of Yebhet and ... are fastened on the necks of female slaves. Good things are in the land. Yet the mistresses of houses say: would that we had something to eat.

*KAN:* those stones mentioned (lapis lazuli, malachite, stone of Yebhet) are possessions typically reserved for the rich, or royalty, priests, those with access. That these will be found around the necks of slaves says much. The order of society was turned around at that time, due to revolution. The well-to-do are now the slaves, and all the lapis lazuli in the world is worthless in the face of hunger and lack of food.

*DTM:* Forsooth, ... noble ladies. Their limbs are in sad plight by reason of (their) rags. Their hearts sink in greeting one another. Forsooth, boxes of ebony are broken up. Precious acacia-wood is cleft asunder. Forsooth, the builders of Pyramids have become field-labourers. Those who were in the divine bark are yoked together. Men do not sail northwards to Byblos today. What shall we do for cedars for our mummies, with the produce of which priests are buried, and with the oil of which chiefs are embalmed as far as Keftiu. They come no more. Gold is lacking, the ... of all handicrafts is at the end? The ... of the king's palace is despoiled? What a great thing it is that the people of the Oases come with their festival spices ... with fresh redmet-plants ...

*AGI:* This section, together with that which follows, forms the continuation and development of the thought first touched upon in the last paragraph, where the wanton destruction of precious kinds of wood was alluded to. These costly materials are no longer replaced by fresh imports; the cedars of Lebanon, so indispensable in the rites of embalmment and for the construction of the divine barks in the temples, are fetched by the Egyptians from Byblos no more, though they are used by priests and chieftains as far as distant Crete. The Egyptians must think themselves fortunate if they still can obtain the comparatively trivial products of the Oases.

*KAN:* it is important to realize that during the Second Intermediate Period, it was the Asiatics (the Hyksos, Phoenician peoples, and others) who were the aggressors in Ancient Kemet.

*DTM:* Forsooth, Elephantine and Thinis (*KAN:* both were ancient Black/Napatan domains) are the dominion of Upper Kemet, yet without paying taxes owing to civil strife. Lacking are grain, charcoal, ... The products of craftsmen,... To what purpose is a treasure-house without its revenues? Glad indeed is the heart of the king, when Truth comes to him! Lo, every foreign country comes? This is our water! That is our happiness! What shall we do in respect thereof? All is ruin!

*DTM:* Forsooth, mirth has perished, and is no longer made. It is groaning that is throughout the land, mingled with lamentations.

*KAN:* this is VERY sad. I say that because when one learns of the lifestyle of common people of the Middle Kingdom period, it was a lot of mirth – dancing competitions in groups, drumming, parties, and generally a lot of merrymaking. For the tide to turn to such dire circumstances is unfortunate indeed.

*DTM:* Forsooth, all dead are like those who live. **Those who were Egyptians have become foreigners.**

*KAN:* the last line above is consistent with some African traditions which speak of groups of black people (often the royalty) leaving Kemet with their families (and loyal followers) during these hectic times of war, to become “new peoples” setting up new states and livelihoods of peace further within the continent of black Africa.

*DTM:* Forsooth, noise is not lacking in years of noise. There is no end to noise. Forsooth, great and small say: I wish I might die. Little children say: he ought never to have caused me to live. Forsooth, the children of princes are dashed against the walls. The offspring of desire are laid out on the high ground. Khnum groans because of his weariness.

*DTM:* Forsooth, those who were in the place of embalmment are laid on the high ground. Forsooth, the Marshlands in their entirety are not hidden. Lower Kemet can boast of trodden roads. What shall one do? People shall surely say: cursed be the secret place! **Behold, it is in the hands of those who knew it not like those who knew it.** The Asiatics are skilled in the crafts of the Marshlands.

*DTM:* Forsooth, let citizens be placed over corn-rubbers. Those who were clad in fine linen are beaten. Those who never saw the day go forth unhindered. Those who were on the couches of their husbands, let them sleep upon ... of ... I say ‘it is heavy to me’ concerning ... laden with ‘ntiw-oil’. Load them with vessels filled with ... **Let them know the palanquin.** As for the butter, wear him out. Good are remedies thereof! Noble ladies suffer like slave-girls. Musicians are in the chambers within the halls. What they sing to the goddess Mert is dirges. Story-tellers ... over the corn-rubbers.

*KAN:* When one delves into the actual histories and writings of Ancient Kemet, they find SO MANY correlations between Old and Middle Kingdom culture and those of present-day peoples in West Africa. One of those examples is use of palanquins in Old & Middle Kingdom eras to carry royalty and priests, a practice which still occurs among some peoples (royalty) in West Africa. This is a fact.

**Etc.**

(The book continues, this posting is only an excerpt. Thank you!!!!)