

# **MENTCHU-HOTEP**

**AND THE**

# **SPIRIT OF THE MEDJAY**



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# Introduction

Like our great and victorious spiritual warriors of our glorious Afrakan past, we must reclaim and resurrect the Heru consciousness lying dormant in our black Afrakan minds. We must master past lessons so we can move into the future, wise, courageous, and victorious, and once again be in control of our destiny.



Reverse and obverse sides of Narmer Palette and bottom center uniter of Upper and Lower Kmt, Narmer along many other great Black Afrakan leaders of the first and second golden ages of ancient Kemet.

From the inception of Shemsu Heru at the end of the fourth millennium BCE, Kemet civilization had gone from strength to strength in every sphere of arts and science and technology, reaching its zenith with Khufu's great monument at Giza. These great and powerful black Afrakan men who came from up south to civilize the Hapy Valley called themselves Shemsu Heru. These Shemsu Heru of Kemet and Kash had become complacent and undefeated in warfare. Superior metal weaponry and nature had placed them within the sheltering and protective desert-backed cliffs of the Hapy Valley. The shock of the breakdown of that essential concept of stability, called Ma'at, at the end of the first golden age of the reunification of Kemet started by Heru Narmer around 4240 BCE or 1 ST (Sema Tawy) was unthinkable. Just like a previous golden age that came to an end as a result of the last great flood, which took place around 12,000 to 10,000 BCE. So

from 1 ST until 2059 ST or 2181 BCE, a little over two thousand years of Ma'at and great stability came to an end. Yes, to the Kemetyu, the unimaginable happened. The sacred Hapy floods no longer came or diminished in size greatly for the next 140 years' chaos that reigned or the rule of Set over Heru.



Shemsu Heru Narmer and his mace head

Shortly after the death of Shemsu Heru Nefer-Ka-Ra, Sa Ra Pepy, the central government broke down completely, and the powerful unity that existed between the two lands, Upper and Lower Kemet, fell into disarray. When the Hapy floods failed to fertilize the land, chaos replaced Ma'at while the descendants of Shemsu Heru Nefer-Ka-Ra, Sa Ra Pepy fought over rulership, and as a result, the once powerful nation was divided into many different divisions with none having great power. These weak rulers controlled the area around the city of Ineb Hedj (Memphis). During this confusion and drought, Asiatics had invaded the delta from the east. The Kemetyu from Waset in the south broke away and controlled Upper Kemet. Following the breakdown of

the Memphite government, the provinces began to jockey for power as monarchs set themselves up as petty warlords. It was at this time that a ruling family from Hwt-nen-nesu emerged, founded by Shemsu Heru Mery-ib-Ra, Sa Ra Khety. This Shemsu Heru held power over all of Kemet for about thirty years, but with the help from powerful neighbors from Kash called the Medjay, a dual sovereignty was set up with southern Kemet controlled from a ruling family from Waset and northern Kemet controlled by a ruling family from Hwt-nen-nesu.

After Kemet had been divided once again, two more rulers came to power in northern Kemet's strong families, Shemsu Heru Mery-ka-Ra and Shemsu Heru Ka-nefer-Ra. The fourth and final northern ruler was Shemsu Heru Nswt Bety Khety Neb-kau-Ra of Hwt-nen-nesu, meaning "house of the royal child." He was the ruler who is on the throne during the "Tale of the Articulate Farmer." This story would become a classic folktale that would be taught in all of Kemet for the next two thousand years. Another name for this classic story is "The Eloquent Peasant." This story takes place during the poor Hapy floods and turmoil of the first intermediate period. A poor farmer was robbed of his goods on the way to the market by a local bully landowner. The farmer decided to take the case to Hwt-nen-nesu, the highest court in the land. He pleaded his case in the reign of His Majesty Nswt Bety Neb-kau-Ra, who was entranced by the humble farmer's eloquence. The royal court detained the articulate farmer, and a scribe recorded his arguments, making him present his case time and again in order to enjoy listening to him. Finally, Ma'at prevailed, and the articulate farmer won his case.

As the authority of the northern family of the Hwt-nen-nesu government grew, so did that of the southern family in Waset. Increasing hostility between the two powers resulted in frequent clashes along the border mainly near Abedju (Abydos), which only stopped when Kemet was finally reunited by Nswt Bety Mentchu-hotep.

At the beginning of the second golden age or glorious middle period, sometimes called the classical period of the reunification of ancient Kemet, there were three Shemsu Heru who all carried the name Intef: The Nswt Intef-Sa-Ra Shemsu Heru Sehertawy from 2134 to 2117

BCE or 2171 to 2180 ST died in battle fighting against his northern rivalry kings, but he managed to advance the border of southern Kemet to the city of Iwenet (Dendarah) before he died in battle after ruling for seventeen years. His brother picked up the torch and became the next Shemsu Heru of southern Kemet known as Intef Aa, Sa Ra Shemsu Heru Wah-ankh from 2117 to 2069 BCE. He ruled southern Kemet for forty-eight years, and he was in constant conflict and war against his northern rivalry over the control of all of Kemet. He managed to advance the border of southern Kemet to the city of Abedju (Abydos) in 2228 ST. After his death is Intef Sa Ra, Shemsu Heru Nakht-neb-tep-nefer. He pushed the border yet farther north, almost to Asyut. And this was the frontier that his son, the next Shemsu Heru and the true founder of the second golden age, Nswt Bety Mentchu-hotep fought and was victorious for control of the whole country of Kemet, Sema Tawy (the United Two Lands).

# Chapter 1

## The Journey into Knowledge

Intef Sa Ra, Shemsu Heru Nakht Neb-Tep-Nefer, the supreme ruler of Upper Kemet sent his son Mentchu-hotep to the great temple of Waset to study under the great warrior and master priest Hem Sem Tepy Dagi of the temple of Amen because one day, Prince Mentchu-hotep was to succeed his father as ruler of southern Kemet. The great warrior-priest was to teach the boy the basics of being a good ruler and a silent, mighty warrior for Ma'at like his father, his father's older brother, his grandfather, and his great-grandfather.

“Mentchu-hotep, my son, listen carefully to what I'm about to say to you. Every soul, every culture, every land has something profound to teach us about what our journey to earth is all about and what the spirit world is trying to say to us. You must learn to make wise choices as a leader. We need to always bear in mind the resources that are ours to use. Always seek the truth, my son. For the seekers of truth, there are no limitations. Where one vision ends, another vision is just beginning. And when we finally grasp one life lesson, another lesson is just beginning. One day you will be like the caterpillar that becomes the butterfly, you will become a Medjay. And when you are a Medjay priest-scientist, you will be one with all creation even while you are in your illusionary body.

“Son, nobody can experience our lives for us. I cannot hold your hand through this journey, but I need you to know in spirit, I will always be there because the spirit cannot be destroyed.”

He held his nine-year-old son in his arms and kissed him on the forehead, and then the king's hunting dogs jumped all over Mentchu-hotep, licking him all over his face.

When the young crown prince Mentchu-hotep arrived at the great temple of Amen, he was amazed at its beauty and its size. He thought, *What wealth! One day this shall be mine, and I shall make it even more*

*glorious*. His father's palace was large and wealthy, but not like this. At that point, he thought about his lessons on wealth. Wealth's primary function was to enable one to be generous and to bring balance where there was none. The Hem-Ntchr-Tepy (high priest) Dagi escorted him around personally, explaining the special materials, stones and gemstones, and their special qualities, where they were from, and why they were used in the construction of this sacred temple.

"Your father is my mother's brother, so he is my father also. And he is my personal friend, besides being one of the greatest and most just men in all of Kemet. It is an honor for me to be trusted in the enlightenment of your education, your journey into knowledge. You have been truly honored with a great name. It is also the name of your great-grandfather who established our family rule here in Waset. Waset, Napata, Ta-Sety, Meroe, and Yam are all physically, mentally, and spiritually connected, reaching back into ancient times even before the great flood. I know you must have many questions, but they will have to wait until tomorrow. After you have eaten and rested, we will begin your journey. You must study the forty-two books of Jhuty, the Emerald Tablets, the Maxims of Hotep-Ptah, the Mer Khut Pyramid Text of Unas and Pepy, the Eloquent Peasant, and the works of Imhotep just like your father did and your father's brothers and their father's father."

He smacked his hands together twice, and two of the most beautiful women I had ever seen came and escorted me to my quarters outside of the palace walls. Both of these women were very shapely but tall and very dark in complexion with a unique kind of makeup that seemed to glitter in the light of Ra. One of the ladies wore her hair in natural braids, and the other had long locks that draped her small shoulders. I was mesmerized by their beauty and rhythm, and I kept bumping into things because I couldn't keep my eyes off them as they danced in front of me. I was to learn later that they were Kashite princesses from Napata, skilled in dance, music, and singing. They were part of a Kemet-Kash exchange program, studying their priestship of Het Heru and Ast here in Kemet at Waset.

“Mother, why must Mentchu-hotep move out of our palace when it is so large and elegant. Plus, there is no teacher better than you, the Nswt Intef has mentioned this several times.”

“Neferu, you will understand one day. At nine years, it is time for a boy to be around his peers so he can grow naturally.”

“But he is growing very fast, he is already taller than most of the boys his age and much smarter too, Mother.”

“Neferu, only men can teach boys to be men. We as women can give them love, nurture them, and guide them. But if he is to be a warrior-priest like his great and mighty ancestors, we must love him and encourage him from a distance.”

“I will try, Mother, but my brother is my best friend. I shall write to him every day.”

“Neferu, he is only two temples away.”

“I don’t care, I miss him so much.”

“He only left yesterday, Neferu.”

“*Tiw*, yes, I know, but that seems like Jet, eternity.”

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The young prince sat in his new room, contemplating this new shift of events in his young life.

Most of my education up until now had been by private tutors, my parents, and royal relatives. But once I entered the great temple of Ipet Resewt, everything changed. Now my teachers were all priests and divine healers from Kash and Ta Ntchr, even Punt. Sometimes we would have visiting scholars from deep in the interior, far south of Kilimanjaro, the mountain of the moon. Every day was an exciting step into the past and future at the same time. I was at the top of my class in my peer group. The Mdw Ntchr, the divine words, was my favorite classes next to the Mentchu Medjay spiritual sciences. I knew more than fifty Ntchru by heart with all their meaning and attributes, and I could write them and draw them as well.

One day I was sitting on the Hapy Eteru bank studying my planets and crystals in relationship to the Ntchru when a cute young little girl, maybe two or three years younger than my age, came skipping by.

“Hey, you!” I yelled out. “I bet you don’t know the fifth planet from Ra.”

She gave me a silly look and then said, “Jupiter, ruled by Amen under the constellation of Khensu, under the element of fire, vibrating with the color purple. A few of its stones are amethyst, topaz, lapis lazuli, and turquoise. Use herbs flowers like red raspberry, red clover if you are under that Heru vision. Always use lotus, sandalwood, and peppermint oils and incense. And the anatomy that is associated with the fifth planet and Khensu is the thigh and hip area, you silly boy. Everyone knows that. You must be from the star system Pleiadian.” And then she skipped away.

*Where was Pleiadian?* I thought. I never heard of that place. Wow, who is that little girl, and who are her teachers? I never saw any girls in my classes. She was *nefer*.

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After four years of intense training in the mysteries of Kemet, the Hem Ntchr Tepy summoned Mentchu-hotep and Kemet’s greatest warrior, Jhutyms Ka-en-Heru, to meet him in the library at the Amen Temple of Ipet Asut. Spiritual Warrior Jhutyms was a Medjay warrior from Kash, and he was Kemet’s most decorated warrior. He had led his Medjay troops into battle for Kemet over a dozen times and was never defeated. Mysterious legends surrounded the chief Medjay warrior Jhutyms Ka-en-Heru, and it is stated that when he runs in battle, he could not be heard and that he doesn’t even leave footprints in the sand. At night he could not be seen, and you only knew he was there because he would leave behind a black Kheper (dung beetle) stone with his name on it. It is written that he has walked south to the end of the earth and back. He is from the direct bloodline of the legendary Nimrod, Memnon, and Annu. He is chief of all Medjay.