I was born by the river

In a little tent

And just like that river ive been running

Ever since

Its been a long time coming

But I know a change is gonna come, oh yes it will

Its been too hard living

But im afraid to die

Cos I don’t know whats out there

Beyond the sky

If I could find the spot where truth echoes

I would stand there and whisper memories of my childrens future

I would let their future dwell in my past

So that I might live a brighte rnow

Now is the essence of my domain and it contains

All that was and will be

And I am a I was and will be because I am and always be

That nigga

I am that nigga

I am that nigga

I am that timeless nigga that swings on pendelums like vines

Through mines of booby trapped minds that are enslaved by time

I am the life that supesedes lifetimes

Fuck a negro they say we are 3/5ths of people they perception is see thru if slavery had a sequel in a tuexedo still see a crazy libido a black man with a ego is death be incognito niggas way smarter than think we are but we never can be other than what they think we are the law seem to thik we should pay more black skin just seem to weigh more this niggas changing the world im seeing belieiving got a nigga becoming a nigga being

My existence is a resistance to its meaning im tryna know myself but the world keep intervening double consiousness promote us as demeaning we moving weight so we eating this thug life is misleading but we cant care bout all the suspicion they airing out and they staring now young black and targeted nobody safe they’ll martyr kids.

What it means to be a nigga is not a moral question it is THE existential question of what it means to be human

Judy 94

[“On the question of Nigga Autenticity” Boundary 2, Vol 21 No 3 Autumn 1994 Duke University Press]

The status of being at once both rooted in experience … thinking called “hip hop science”

Niggaz uses experience to create a sense of affective togetherness that is indeterminate in order to develop insurgent spaces that subversively challenge dominate ways of knowing through the defiance of commodification and devaluation of blackness that is at the heart of anti black civic institutions and social spaces

Judy 94

[“On the question of Nigga Autenticity” Boundary 2, Vol 21 No 3 Autumn 1994 Duke University Press]

It is a grave error , however, to identify … represent in the affective constitution of niggaz.

Black existence always denied; trapped by time in endless structural violence – The Nigga breaks out of this cycle through a time lag; our radical attack on the present.

Acey 03

[“Sha Clack Clack: Revolutionary Temporality in the work of Saul Stacey Williams” September 2003)

The Time Lag “You cant see or do time, and most Micmac concepts are expressed in terms of events in terms of doing or seeing … the nigga moves from non-person to non-thing.