Historical Personalities & Issues

Compiled & Edited by Phillip True, Jr.

Chapter One

THE COLOR OF MAN

It is generally conceded in most scholarly circles, that mankind originated in Africa. This makes the African man the father, and the African woman the mother of mankind.

By necessity, the earliest people were ethnically homogeneous and Negroid. Gloger's Law, which would also appear to be applicable to human beings, lays it down that warm-blooded animals evolving in a warm humid climate will secrete a black pigment (eumelanin). Hence, if mankind originated in the tropics around the latitude of the great lakes, he was bound to have brown pigmentation from the start and it was by differentiation in other climates that the original stock later split into different races.

According to Cheikh Anta Diop, "the color black acts as a protection of the organism. If man was first born in Africa and had not been black, he would not have survived. We know scientifically, that ultra-violet rays would have destroyed the human organism in the equatorial regions, if the organism had not been protected by black pigmentation, that is Melanin. That is obviously why man, first born in Africa was black. It is not something we need to be proud of, it is simply a fact."

The oldest known fossil remains, according to Dr. Louis Leakey, were found in the Olduvai Gorge region in Kenya, Uganda and Tanzania. These first "small" people were known as the "Twa", who worshipped the God Bes, a primitive human form of Horus I, being the earliest form of Ptah—the God of Gods.

We also find this same black God, Ptah, symbolized in the mystery system in Egypt. The Twa are said to have migrated the four thousand one hundred miles of the Nile river, establishing what was later to become the Egyptian civilization.

According to Manetho, the first dynasty was established by Menes (or Narmer), about 5500 B.C., when Menes conquered Lower Egypt, combining both Upper and Lower Egypt. This alliance of the red and white crowns of the two countries were joined, and Menes inherited the double diadem, becoming the first Pharaoh of the world.

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Chapter Two

IMHOTEP "FATHER OF MEDICINE" (2980 B.C.)

Imhotep, called "God of Medicine," "Prince of Peace," and a "Type of Christ." Imhotep was worshipped as a god and healer from approximately 2850 B.C. to 525 B.C., and as a full deity from 525 B.C. to 550 A.D. Even kings and queens bowed at his throne. Imhotep lived during the Third Dynasty at the court of King Zoser. Imhotep was a known scribe, chief lector, priest, architect, astronomer and magician (medicine and magic were used together.) For 3000 years he was worshipped as a god in Greece and Rome. Early Christians worshippd him as the "Prince of Peace."

Imhotep was also a poet and philosopher. He urged contentment and preached cheerfulness. His proverbs contained a "philosophy of life." Imhotep coined the saying "Eat, drink and be merry for tomorrow we shall die."

When the Egyptians crossed the Mediterranean, becoming the foundation of the Greek culture, Imhotep's teachings were absorbed there. Yet, as the Greeks were determined to assert that they were the originators of everything, Imhotep was forgotten for thousands of years and a legendary figure, Hippocrates, who came 2000 years after him became known as the Father of Medicine.

It is Imhotep says Sir William Osler, who was the real Father of Medicine. "The first figure of a physician to stand out clearly from the mists of antiquity." Imhotep diagnosed and treated over 200 diseases, 15 diseases of the abdomen, 11 of the bladder, 10 of the rectum, 29 of the eyes, and 18 of the skin, hair, nails and tongue. Imhotep treated tuberculosis, gallstones, appendicitis, gout and arthritis. He also performed surgery and practiced some denistry. Imhotep extracted medicine from plants. He also knew the position and function of the vital organs and circulation of the blood system. The Encyclopedia Britannica says, "The evidence afforded by Egyptian and Greek texts support the view that Imhotep's reputation was very respected in early times...His prestige increased with the lapse of centuries and his temples in Greek times were the centers of medical teachings."

James Henry Breasted says of Imhotep:

> In priestly wisdom, in magic, in the formulation of wise proverbs; in medicine and architecture; this remarkable figure of Zoser's reign left so notable a reputation that his name was never forgotten. He was the patron spirit of the later scribes, to whom they regularly poured out a libation from the water-jug of their writing outfit before beginning their work. The people sang of his proverbs centuries later, and 2500 years after his death, he had become a god of medicine in whom Greeks, who call him Imouthes, recognized their own Asklepios. A temple was erected to him near the Serapeum at Memphis, and at the present day, every museum possesses a bronze statue or two of the apotheosized wise man, the proverb maker, physician, and architect of Zoser.

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Chapter Three

QUEEN HATSHEPSUT (1500 B.C.)

About 1500 years before the birth of Christ, one finds the beginning of Hatshepsut's reign as one of the brightest in Egyptian history, proving that a woman can be a strong and effective ruler. She was according to Egyptologist, James Henry Breasted, "The first great woman in history of whom we are informed."

Her father, Thothmes I, was highly impressed with the efficiency of his daughter, and appointed her manager, and co-ruler of his kingdom.

Before the King died, he married Hatshepsut to her half-brother, Thothmes II. His reign lasted only thirteen years. After his death, Hatshepsut was to rule only in the name of Thothmes III, until he was old enough to rule alone.

Hatshepsut was not satisfied to rule in the name of Thothmes III.

Hatshepsut dressed herself in the most sacred of the Pharaoh's clothing, mounted the throne, and proclaimed herself Pharaoh of Egypt. She ruled Egypt for twenty-one years. She also moved to strengthen the position of Egypt within Africa by making peace with the tribes of Kush (or Nubia) and sending missions to the nations along the East African coast, as far south as Punt (present day Somalia). One of Hatshepsut's crowning achievements was dis- patching a mission to a kingdom in Asia (now India).

Hatshepsut died suddenly and mysteriously. Some historians say that Thothmes III, had her murdered.

After her death, Thothmes III, tried unsuccessfully to destroy all memory of Hatshepsut in Egypt. Her temple still remains in the Valley of the Kings, once the ancient city of Thebes, known today as Deir el Bahri, and Hatshepsut comes down to us as one of the most outstanding women of all time.

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Chapter Four

THOTHMES III (1504-1450 B.C.)

King Thothmes III, mightiest conqueror of Far Antiquity. He was the son of Thothmes I, and a slave woman named Isis. Nevertheless, he forged ahead of those nobler born and won supreme power not only in Egypt, but in all the known world.

Thothmes III's, early quest for power failed in the long struggle for the throne with his sister, Hatshepsut, for whom he was no match. After her death, he emerged from the background to reign in an even more dazzling manner than her.

Once seated on the throne, he continued the conquests begun by his mighty ancestor, Aahmes. Thothmes III, brought back to Egypt, the Kings of other nations to grace his triumphs, and such wealth of golden thrones, royal chariots, gold, jewels, and cattle as had never fallen to Egypt. Utterly fearless, he once attacked an elephant in battle, single-handed.

Unlike most conquerors of antiquity, Thothmes III, it seems was merciful, and spared the conquered instead of putting the old and decrepit to the sword.

Thothmes III, built many temples. He died at the age of eighty-two, after a magnificent reign.

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Chapter Five

QUEEN TIYE (1415-1340 B.C.)

This celebrated Nubian queen was the beloved and honored wife of Amen-Hetep III, who was one of the world's mightiest Pharaohs and conquerors.

King Amen-Hetep III, had a very deep and unusual affection for Queen Tiye. In addition to the usual titles of a King's wife, Tiye is described as "Royal" daughter and "Royal" sister, when she was neither the daughter or the sister of a king, but of parents who were not of royal lineage.

The full queenly titles which Tiye held in common with the great heiress princesses of Egypt, were bestowed on her by Amen-Hetep III, and were honorary.

Although Tiye was a girl of common birth, she was a person of very strong character. Evident from records, she was a beautiful young Black queen. A woman of great intellect, ability, and a powerful influence. She shared the crown with her husband as though she had been its lineal heiress. Queen Tiye had such an important part in the affairs of Egypt, that foreign diplomats often appealed directly to her in matters affecting certain international relations.

Queen Tiye was a full-blooded African. Her son, Akhenaton and his wife, Nefertiti are the parents of King Tutankhamen, who is also known as "King Tut."

As a symbol of the love Amen-Hetep III, had for Queen Tiye, he declared that so she was treated in life as his equal, she would be depicted in death. At the time of her death, she was given a full "Royal" burial.

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Chapter Six

AKHENATON (1375-1358 B.C.)

Amenhotep IV, better known as "Akhenaton, the Heretic King," is in some respects, the most remarkable of the Pharaohs.

After the death of his father, he came into full power in Egypt and took the name Akhenaton. He produced a profound effect on Egypt and the entire world of his day.

Thirteen hundred years before Christ, he preached and lived a gospel of perfect love, brotherhood, and truth. Two thousand years before Mohammed, he taught the doctrine of the "One God." Three thousand years before Darwin, he sensed the unity that runs through all living things.

The account of Akhenaton is not complete without the story of his beautiful wife, Nefertiti. Some archaeologist have referred to Nefertiti as Akhenaton's sister, some have said they were cousins. What is known is that the relationship between Akhenaton and Nefertiti was one of history's first well-known love stories.

At the prompting of Akhenaton and Nefertiti, the sculptors and the artists began to recreate life in its natural state, instead of the rigid and lifeless forms of early Egyptian art.

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Chapter Seven

MAKEDA "THE QUEEN OF SHEBA" (960 B.C.)

In 960 B.C., the nation that is now called Ethiopia, came back upon the center of the stage of history.

Ethiopia was then represented by a queen, who in some books is referred to as "Makeda" or "Belkis." She is better known to the world as the Queen of Sheba. In his book, "World's Great Men of Color," J.A. Rogers, gives this description: "Out of the mists of three thousand years, emerges this beautiful story of a Black Queen, who attracted by the fame of a Judean monarch, made a long journey to see him."

The Queen of Sheba is said to have undertaken a long and difficult journey to Jerusalem, in order to learn of the wisdom of the great King Solomon. Makeda and King Solomon were equally impressed with each other. Out of their relationship was born a son, Menelik I.

This Queen is said to have reigned over Sheba and Arabia as well as Ethiopia. The queen of Sheba's capital was Debra Makeda, which the Queen built for herself.

In Ethiopia's church of Axum, there is a copy of what is said to be one of the Tables of Law that Solomon gave to Menelik I.

The story of the Queen of Sheba is deeply cherished in Ethiopia, as part of the national heritage. This African Queen is mentioned in two holy books, the Bible and the Koran.

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Chapter Eight

PIANKHI AND TAHARQA (715-656 B.C.)

Piankhi and Taharqa, led Ethiopia in an effort to regain control of Upper Egypt. With Thebes and most of Egypt under Asian control, a plan was launched by Piankhi and the Ethiopian generals to recover Thebes and once again, establish it as the capital.

Twenty-three centuries before Piankhi and Taharqa, King Menes founded the first Egyptian dynasty, becoming the first Pharaoh of the world, uniting Upper and Lower Egypt under his leadership, and establishing Memphis as the first all-Black capital city, Thebes being the capital city of the North, or Upper Egypt.

The time period is 715 B.C., Piankhi and Taharqa have made strategic plans, quite similar to those used by Menes in 3100 B.C., to defeat the the enemy. This Twenty-Fifth Dynasty, should be of special importance to the Black world, since it marked the end of an all-out effort by Blacks to reclaim Egypt.

After reclaiming Egypt, Taharqa led his armies against the intruding Assyrians, defending Israel who was his ally. He is therefore in the Bible in two places, 2 Kings 19:9, and Isaiah 37:9.

Taharqa reigned for approximately 25 years. He dominated the largest empire in African Antiquity, covering more than 1500 miles, including all of the Sudan.

Even though Taharqa was in an endless battle, he started construction projects, so grand, and with such splendor and magnificence, none of which could be matched.

Piankhi and Taharqa left a legacy for the Black world, "to recapture that which has been wrongfully taken away."

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Chapter Nine

AESOP (560 B.C.)

The influence of Aesop on the Western thoughts and morals is pro- found. Plato, Socrates, Aristotle, Cicero, Julius Caesar, Shake- speare, and other great thinkers found inspiration in his words of wisdom. His writings have been translated into almost every language of the civilized world.

Aesop's was a Phygrian, in Asia Minor, a Black slave, flat-nosed, thick lips, black skin from which his name was contracted (Esop being the same as Ethiop).

Aesop's first master was Xanthus, who saw him in a market where he was for sale with two other slaves, a musician and an orator. Xanthus asked the musician what could he do? He replied "Anything." The orator to the same question replied, "Everything." Turning next to Aesop, "And what can you do?" "Nothing," Aesop replied. "Nothing," repeated Xanthus, and Aesop replied, "One of my companions says he can do anything, and the other says that he can do everything. That leaves me nothing."

This is an example of the wit of Aesop.

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Chapter Ten

HANNIBAL OF CARTHAGE (247-183 B.C.)

Hannibal is said to be the greatest military leader and strategist of all time. Hannibal was born in 247 B.C., when Carthage, then the maritime power, was beginning to decline. The Carthaginians were descendants of the Phoenicians, who were great Black merchants. They traded with India and the people of the Mediterranean, and the Scilly Isles.

When very young, Hannibal accompanied Hamilclar, his father in a bat- tle with the Romans. Seventeen years later, he succeeded his father and became supreme commander of the peninsula. Hannibal had 80,000 infantry, 12,000 calvary, and 40 African war elephants. He conquered major portions of Spain and France, and all of Italy, except for Rome.

Hannibal marched his army and war elephants through the Alps to sur- prise and conquer his enemies. In one battle, the Romans put 80,000 men on the field to defeat Hannibal, led by Scipio. When Scipio attacked with his entire army, Hannibal had so studied the grounds and arranged his men so that they surrounded the Romans. He then turned his armored war elephants loose and trampled them. Behind them, he sent his African swordsmen to complete the slaughter.

In another battle, Rome sent 90,000 men led by Varro and Emilius. With only 50,000 men, knowing he could not win by using his main force, Hannibal placed the weakest part of his army in the center, contrary to the best military rules. With his veterans and cavalry on both wings, the Romans struct them in full center as Hannibal had anticipated. When they were sure of victory by overcoming the center, Hannibal's flank closed in and killed 70,000 men, 80 senators and Emilius.

Hannibal later went on to become a statesman of Carthage, and later took his own life, rather than surrender to Rome.

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Chapter Eleven

CLEOPATRA VII (69-30 B.C.)

More nonsense has been written about Cleopatra than any other African queen. Cleopatra was generally pictured as a distinct African woman, dark in color.

Born in 69 B.C., Cleopatra came to the throne that she shared with her brother, Ptolemy XIII, when she was 18 years old.

Cleopatra VII, Queen of Egypt, has come down to us through twenty centuries, as the perfect example of the seductive art in woman. With her beauty, learning, culture and charm, Cleopatra held two successive masters of the world; Julius Caesar and Mark Antony. Cleopatra aligned herself with Julius Caesar, who reinforced her power. Their political and sexual relationship was a manuever to save Egypt from the worst aspects of Roman domination. After Julius Caesar was murdered, Cleopatra, still in her early twenties, met Mark Antony, and a love affair, stongly motivated by politics began. Her effect on Mark Antony was profound. This noble Roman turned traitor to his own people when he attempted to save the country of this fascinating Black Queen.

After Antony's death, the victor, Octavius, assumed full control of Egypt. Cleopatra, now without a protector or champion, committed suicide. After Cleopatra's death, Egypt became a Roman colony and the harsher aspects of Roman rule settled over Egypt and the Middle East.

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Chapter Twelve

YAKUB AL-MANSUR (1149-1199)

Yakub Ibn Yusuk, better known as Al-Mansur, was the most powerful of the Moorish rulers who dominated Spain for five hundred years. His surname, Al-Mansur, means "The Invincible." He defeated all of his enemies, never having lost a battle.

Al-Mansur's father was Black and Arab, but his mother was a pure African slave, believed to have been from Timbuctoo or Senegal.

Al-Mansur, came to the throne after his father was killed in Portugal in 1184. He promised revenge for his father's death, but fighting with the Almohads, who were ousted from the throne, delayed him in Africa. After defeating the Almohads again, he sent out for Spain to avenge his father's death. Landing in Spain, defeating and capturing all major cities, Al-Mansur, returned to Africa with three thousand Christian captives, young women and children.

When the Christians in Spain, most of whom were white, and of German descent, heard of Al-Mansur's absence to Africa, revolted, capturing many of the Moorish cities, including Silves, Vera, and Beja. When Al-Mansur heard this news, he returned to Spain, and defeated the Christians again. This time, many were taken in chained groups of fifty each, and later sold in Africa as slaves.

Again, while Al-Mansur was away in Africa, the Christians mounted the largest army of that time period of over 300,000 men to defeat Al- Mansur. Immediately upon hearing this, Mansur returned to Spain and defeated Alphonso's army, killing 150,000, taking money, valuables and other goods beyond calculation.

In addition to being one of the greatest military leaders in history. Al-Mansur was a lover of the arts. His reign is responsible for the building of the famous Mosque at Granada and Cordova, which still stands today.

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Chapter Thirteen

THE MONOMOTAPA EMPIRE AND KING MUTATO (1440)

In 1440, the empire of Monomotapa was under the leadership of the fierce and awesome King Mutato, or "Mutato the Great." His vast empire had been developed by Vakarang immigrants who were invaders. The Monomotapa Empire covered what is known today as Rhodesia, Kalahara, Mozambique, and into Transvaal in South Africa.

King Mutato established effective political rule, and promoted eco- nomic development and prosperity.

The Monomotapa used iron technology and allied crafts, long before the Christian era. With over 4000 active mines, and gold being the lead- ing export commodity, iron work was still highly regarded. The drive for excellence in everything produced was reflected in the artistic work throughout the empire.

The building of the temples and beautiful stone structures, rivaled the construction associated with the great pyramids in Egypt. The Monomotapa were great stonemasons and architects. According to records in stone, a highly developed civilization existed in South Africa, at the same time of the great Egyptian and Ethiopian era, in the North.

King Mutato mastered a plan to unite the Blacks throughout the entire Monomotapa Empire. Their enemies knew that if they could keep the Blacks fighting amongst themselves, they would be a divided people, lacking in power, and the enemy would have access to their wealth.

Mutato moved quickly to recruit, develop, and train armies, under the supervision of capable generals. Additional strategic leadership by Matope, Mutato's son, who came into power after Mutato's death, strengthened and unified Monomotapa. However, after Matope's death, Monomotapa swiftly declined, and the empire began to break up.

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Chapter Fourteen

SUNNI ALI BER (1464-1492)

Sunni Ali, whose real name was Ali Kolon, began as a common soldier in the army of KanKan Musa, Mandingo ruler of the Mellistine Empire, into which he had been forcibly enlisted, after the defeat and enslavement of his people, the Songhays.

Forced even to fight his own people, Sunni Ali was overcome with rage at the cruelties of the Mellestine emperor and swore that one day, he would take up arms to free his people. As for the empire of KanKan Musa, it exceeded in wealth and magnificence, anything he had ever imagined, and yet, common soldier that we was, Sunni Ali dared to believe that some day it should be his.

Sunni Ali, together with his brother Selmar Nar, laid careful plans for escape. Rallying his people around him, Sunni Ali attacked Jenne, and captured it by storm on January 30, 1468. He took city after city, until the forces of KanKan Musa had been entirely driven out of Songhay territory.

It appears that Sunni Ali, ruled his entire kingdom from horseback. Felix Dubois made the following statement about Sunni Ali: "He was a soldier only, and a true Black soldier who marches from conquest to conquest, absorbing all the population by war without thinking to organize and create durable work....his lance travels from east to west, tracing the grandeur of the Songhay, unknown to him, it is true. But the task is being prepared for an organizer that is to come very rapidly, to lead the Songhays to the heights of splendor, power and prosperity."

On November 6, 1493, Sunni Ali's horse slipped and fell into the Koni River, Ali and his horse were swept over the falls and drowned. The legacy of his greatness still exist today.

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Chapter Fifteen

MOHAMMED BEN ABU BEKR "ASKIA THE GREAT" (1538)

Mohammed Ben Abu Bekr, the favored general of Sunni Ali, believed that he was entitled to the throne after Sunni Ali's death, rather than Ali's son, Abu Kebr.

Claiming that the power was his by right of achievement, Mohammed attacked the new ruler a year later and defeated him in one of the bloodiest battles in history. When one of Sunni Ali's daughters heard the news, she cried out "Askia," which means "forceful one." This title was taken by Mohammed as his new name.

Askia began by consolidating his vast empire and establishing harmony among the conflicting religions and political elements. Under the leadership of Askia, the Songhay Empire flourished until it became one of the richest empires of that period. Timbuctoo became known as "The Center of Learning," "The Mecca of the Sudan," and "The Queen of the Sudan."

With his empire firmly established, Askia resumed his attack on the unbelievers, carrying the rule of Islam into new lands. Askia the Great, made Timbuctoo one of the world's greatest centers of commerce and learning. The brilliance of the city was such, that it still shines in the imagination after three centuries like a star, though dead, continues to send its light.

Such was the splendor, that in spite of its many misfortunes after the death of Askia The Great, the vitality of Timbuctoo lives!

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Chapter Sixteen

ANN NZINGHA "QUEEN OF NDONGO" (1582-1663)

In the sixteenth century, the Portuguese stake in the slave trade was threatened by England and France. This caused the Portuguese to transfer their slave-trading activities southward to the Congo and South West Africa. Their most stubborn opposition, as they entered the final phase of the conquest of Angola, came from a queen who was a great head of state, and a military leader with few peers in her time.

The important facts about her life are outlined by Professor Glasgow of Bowie, Maryland:

"Her extraordinary story begins about 1582, the year of her birth. She is referred to as Nzingha, or Jinga, but is better known as Ann Nzingha. She was the sister of the then-reigning King of Ndongo, Ngoli Bbondi, whose country was later called Angola. Nzingha was from an ethnic group called the Jagas. The Jagas were an extremely militant group who formed a human shield against the Portuguese slave traders. Nzingha never accepted the Portuguese conquest of Angola, and was always on the military offensive. As part of her strategy against the invaders, she formed an alliance with the Dutch, who she intended to use to defeat the Portuguese slave traders."

In 1623, at the age of forty-one, Nzingha became Queen of Ndongo. She forbade her subjects to call her Queen, She preferred to be called King, and when leading an army in battle, dressed in men's clothing.

In 1659, at the age of seventy-five, she signed a treaty with the Portuguese, bringing her no feeling of triumph. Nzingha had resisted the Portuguese most of her adult life. African bravery, however, was no match for gun powder. This great African woman died in 1663, which was followed by the massive expansion of the Portuguese slave trade.

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Chapter Seventeen

MULAI ISMAEL (1647-1727)

Mulai Ismael is considered the most remarkable ruler of the 18th Century.

Mulai's father was Mulai Sherif, King of Tafilalet, who was captured by Omar, King of Sillec, and thrown into prison. While Mulai Sherif was in prison, he requested feminine company. He was sent the ugliest Black slave found. From this, Mulai Ismael and his brother Rachid were born.

Mulai Ismael's road to the throne was not easy. He was forced to fight many family members, including his brother Rachid and his nephew Achmet.

Defeating enemy after enemy, Mulai devoted himself to internal affairs.

He started by increasing the number of the Bokhura, a corp of fighting men which he founded earlier in his reign, made up of full blooded Negroes from the Sudan. These Negroes, 150,000 strong lived with their wives in gorgeous villages built by Mulai Ismael. Later 10,000 white christian warriors were added to the force.

Mulai Ismael dreamed of restoring the ancient glories of Morocco. She had once been the world's leading empire and had dominated Southwestern Europe. Moroccan art, science, architecture, literature, and leather-work's were famous. Because of Mulai Ismael's activity in building projects, and his long reign of fifty years, he is frequently called the "Moroccan Louis XIV."

Mulai had many wives and children of all races, no less than 500 wives and as many as 4,000 and 867 children. Mulai Ismael died in 1727, at the age of eighty. His dynasty still occupies the throne of Morocco.

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Chapter Eighteen

CHAKA "ZULU KING AND WARRIOR" (1786-1828)

Chaka, "Great Zulu warrior", "The Black Napoleon", "Absolute ruler and tyrant." These were the titles and characteristics used when describing Chaka. He was a strong leader and military innovator. Chaka is noted for revolutionizing l9th Century Bantu warfare. He was a man with great power and the heart of a tiger. Chaka had no rifles, and different from Napoleon, used hand-to-hand war tactics.

Chaka was born in 1786, the son of Senzangakona, Zulu Chief and his mother Nandi. Chaka's parents were blood relatives which was a crime, punishable by death. However, Chaka's father was not killed because he was a Chief.

As a young boy, Chaka was a very difficult child. On many occasions, he had confrontations with people in his village. He was also the victim of terrible cruelties. One time, hot porridge was poured on his hands, and burning hot meat forced down his throat. Those who inflicted evil on Chaka would live to regret it.

When Chaka was twenty-six, his father died and left the throne to a son, Sijuana. Chaka ambushed and killed Sijuana, taking leadership of the Zulus. He came to power around 1820. Chaka revolutionized military tactics. He chose the most superior and graceful soldiers. Chaka was the first to group regiments by age, and to train his men to use modern weapons and special tactics. He developed a short stabbing spear. He marched his regiments in tight formation using large shields to fend off the enemy. Chaka's troops were feared by enemies, they would flee at the sight of them. Chaka caused over two million people to die. Chaka's motto was "Death or Victory."

Chaka built the Zulu tribe into a powerful nation of more than one million, and united all tribes in South Africa against colonial rule.

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Chapter Nineteen

SAMORY TOURE "BLACK NAPOLEON OF THE SUDAN" (1830-1900)

Samory Toure, who was a conqueror from West Africa, fought the French from taking possession of his homeland for over 18 years. He fought with such mastery, that the French military leaders referred to him as "The Black Napoleon." He frustrated the Europeans to the degree that they suffered large losses of manpower and money. Samory's expert military strategy and tactics caused even greater insecurity for the French.

Samory was born of humble means, the son of a poor Black merchant and a Senegalese female slave.

Samory had become an idol of the other soldiers. Being provoked by jealousy, the king demanded Samory be removed from the army and sent back to his homeland, Bissandugu, where he became king of the tribe.

Samory's homeland was attacked by the neighboring King Sori Bourama. His mother was captured during this raid. Samory was unable to pay his mother's ransom, so he freed her by taking her place.

Samory, always desiring to be a free man, became a favorite of the king because of his splendid physique, his ability to throw a spear, and his knowledge of the Arabic language. Soon he became a bodyguard for the king, and later advanced to counselor of the tribe.

Samory defied all of his opponents and even conquered his former capturer, King Sori Bourama. Samory expanded his empire to an area of over 100,000 sq. miles or more, making him the most powerful nativeruler in West Africa.

On September 29, 1898, while Samory was on his knees, outside of his tent praying. A French sergeant, and a French scout, crept upon him from behind, captured and exiled him to an island for life.

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Chapter Twenty

BEHANZIN HOSSU BOWELLE "THE KING SHARK" (1841-1906)

Behanzin Bowelle "The King Shark", was the most powerful of the West African Kings in the last years of the 19th Century. Behanzin was the absolute master of his kingdom. A nod of his head meant life or death for his subjects. Not many were permitted to see him do even the most common things.

While marching, if he wanted a drink of water, a screen needed to be placed over his face until he finished drinking. When the water was passed to him, the soldiers would throw themselves on the ground and say "A-h-h-h", as though they were also drinking. The saliva from Behanzin's mouth was not allowed to touch the ground.

Behanzin's army, with rifles supplied by the Germans, were getting too strong for neighboring French colonies. In 1890, Behanzin had defeated a French expedition and made France pay for the use of Cotonou port. He declared a treaty made with France by his father, Gli-Gli in 1868 null and void, from this war began.

In 1894, Behanzin was defeated by Colonel A.A. Dodds, a Senegalese mulatto, who was sent to fight against him with powerful French armed forces. Behanzin was exiled to Martinique. Behanzin died in 1906 in Algeria. In 1928, his son had his body moved to Dahomey.

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Chapter Twenty-One

THE DOHEMIAN FEMALE ARMY (1841)

Dohomey was a wealthy West African empire. The elements of Dohomey's success were its trade and its powerful army, whose soldiers were considered invincible.

The fierce and mighty Behanzin Bowelle was the king of this great empire. His army contained 25,000 warriors, 5,000 of which were women. The women were the most respected and feared part of Behanzin's army. They ranked above the men.

These women were thoroughly trained and kept trim by a system of gymnastics developed by the Dohomians themselves. Recruited from among the healthiest and strongest virgins in Dohomey, these females were sworn to chastity.

The king sometimes picked his wives from among them or gave them to his bravest warriors.

The training of these women was very rigorous. One of their drills was charging three times barefoot into a construction of thorns, nude to their waist. Another exercise was to kill a maddened bull with their bare hands.

Perfect was the discipline of these female warriors. They fought with extreme bravery. Excited by their own courage and undying energy, the women, like the men were thought to be invincible.

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Chapter Twenty-Two

YAA ASANTEWA "QUEEN MOTHER OF EJISU" (1900)

Near the end of the 19th century, the British exiled King Prempeh from the hinterlands of the gold coast (present day Ghana), in an attempt to take over. By 1900, still not gaining control, the British sent a governor to the city of Kumasi, the capital of the Ashanti, to demand the Golden Stool, the Ark of the covenant of the Ashanti people.

The Golden Stool was the supreme symbol of the sovereignty and the independence of the Ashanti, a fierce and warlike people who inhabit dense rain forests of what is now the Central portion of Ghana. The Governor in no way understood the sacred significance of the Stool, which according to tradition, contained the soul of the Ashanti.

Yaa Asantewa was present at the meeting with the governor and chiefs. When the meeting ended, and she was alone with the Ashanti Chiefs, she said, "Now I have seen that some of you fear to fight for our King. If it were in the brave days of old, the days of Osei Tutu, Okomfo Anoyke and Opulu Ware, Ashanti Chiefs would not sit down to see their King taken away without firing a shot. No white man could have dared speak to Ashanti Chiefs in the way the Governor spoke to you chiefs this morning."

Yaa Asantewa's speech stirred up the men, she said "If you men will not go forward, then we the women will. I will call upon my fellow women. We will fight the white men until the last of us falls in the battlefields. The Ashantis, led by Yaa Asantewa, fought very bravely.

The British sent 1400 soldiers with guns to Kumasi, capturing Yaa Asantewa and other leaders and sent them into exile. The war with the British started in 1805 and ended some 100 years later. Yaa Asantewa's War was the last major war led by an African woman.

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Chapter Twenty-Three

CETEWAYO "ZULU KING" (d. 1884)

Cetewayo, King of the Zulu's, was a hero in a war with the British, causing the most crushing defeat the English ever experienced from any Blacks in modern history. His victory at Isandlhwana was one of the most terrifying slaughters in history. In 1879, the British invaded Zululand. Cetewayo defeated the British, and killed Prince Napoleon, heir to the French throne.

A missionary, trying to frighten Cetewayo into accepting Christianity, told him of hell fire. "Hell fire?" Cetewayo laughed. Do you think I'm afraid of hell fire? My soldiers would put it out. He commanded his officers to have his warriors to eat a grass fire burning on a nearby hillside. His men immediately began to eat up the fire, not regarding their personal injuries. Cetewayo replied "I eat hell fire." He was a strict military disciplinarian. The army knew they must conquer or die. Certain death always awaited a defeated army.

Cetewayo banished the missionaries from the Zulu territory for plotting against him and meddling in his national affairs. It was then suggested to the governor of the Cape that the Zulu nation should be annihilated in order to secure South Africa.

Having conquered many more British, Cetewayo was soon captured and imprisioned. Three years later, Cetewayo was granted a request to present his case to Queen Victoria. The British found him to be a courteous, friendly, gentleman, not the man-eating savage depicted. He was honored as a hero and promised restoration of his power.

The whites of South Africa never kept the promise of the Queen. When Cetewayo returned home, he again went to war with the enemy. Cetewayo died in February, 1844. Never having surrendered his principles for freedom for his people, the Zulus.

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Chapter Twenty-Four

BLACK/WHITE ALLIANCES

by John Henrik Clark

If there is one thing that can be said about Black people that has caused a lot of pain, and yet is historically true, is that politically we are one of the most naive of people. We have been taken in by practically everything and everybody that has come to us. I think this taking in and this betrayal has something to do with both our weaknesses and our strengths. If you find the strengths of a people, you will find their weaknesses because the two are closely related.

We have been hospitable to strangers—nearly always to the wrong strangers! Nearly all of our relationships with non-African people began with a dinner invitation. More than anyone else in the world we repeatedly invited our future conquerors to dinner. I'm going to be dealing with Black-White alliances, going back 2,500 years.

I think that the nature of our betrayal by people who come among us, and who solicit our help and get it, tells us a lot. It tells us something that is quite frightening, i.e., we are totally an un-obligated people. We don't owe Christianity anything because we created the religion. The Jews bought it and sold it back to us and used it a basis for the slave trade. We created Islam; then, the Arabs after years of fruitful partnership with us, turned on us and used Islam to justify the Arab slave trade. We created the concept called socialism. This is established in the fact that an African king 1300 years before the Birth of Christ was preaching the same thing from the throne that Karl Marx thought he invented. When the newly found socialism used us, it turned on us.

In looking at alliances, we're looking at the Black man and his humanity and the manifestations of his humanity, in relationship to people in other parts of the world.

About 1600 years ago a group of people living in Asia, partly African, who had risen from their former status and were considered shepherd kings, put together an army and invaded Egypt. They stayed in Egypt for many years until the Egyptians could break the backs of these shepherd kings and drive then out. But many Egyptians (and I'm talking about a Black Egypt, at the time), feeling some disagreement with the prevailing status quo, took sides with the invader and permitted the invader to stay in Egypt much longer.

When the brilliant Queen Hatshepsut, one of the great women of history came to power, she drove the Hyksos out. Her mission was to remove the stamp of the invader from her country. This she managed to do. Subsequently, there were no more alliances, because the Africans went over and conquered the land of their former invaders, which caused a disruption within Africa itself. The Cushites invaded Egypt. The people of the Middle East (again, this tells you something about how we might miss certain points) were buying iron from the city of Meroe in Cush. These people made iron-tipped weapons while the magnificent army of Cush was using bronze-tipped weapons; bronze is softer than iron. With the iron bought from the Africans, they could drive the Africans out of the Middle East and begin the decline of Egypt. Once again, Africans had naively trusted an ally.

How is it that year after year over a period of 3000 years, people come into our house and manifest no loyalty to us. We are the only people who permit people to stay in our house without pledging their allegiance to us. One must be either loyal to the African house or leave it. The Greeks stayed in Africa, eating African food, sleeping in Africa's bed, eating Africa's bread for over 200 years, manifesting no loyalty to Africa. They went home and told Alexander, the so-called Great, how to come in there and conquer

Africa—NO LOYALTY! All the Africans had to do was check those people out as to who they were.

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Chapter Twenty-Five

BLACK/WHITE ALLIANCES (CONTINUED)

by John Henrik Clarke

Now let's deal with the Christian alliances between the African Christian and the European Christian. The minute this man took over the religion, he thought he should be the boss of it. The Africans produced the first monastic order of monks, and the first school of of catechism.

In 500 A.D., the most noted school of catechism in all North Africa was presided over by a Black woman, who was teaching white people the rudiments of Christianity. A Roman Zealot who thought he should be in charge, and who could barely read or write, brought a mob into her academy and killed her. They threw her bones into the sea so that she could not be made a martyr. This began the destruction of the religious alliance between the African and European Christians.

Romans corrupted Christianity, and had internal fights until the Africans began to turn on Christianity. Then the African world brought another religion into being. Two educated servants, both Africans from Ethiopia, created Islam. Bilal and Zaldbia Harlth, both Ethiopians, are the men who put down the basic documents which would later emerge as the Koran. The Africans began to establish a partnership with this religion and with the people of the Middle East. It was a good partnership. It would remain good for nearly a thousand years until the partner turned on the Black partner.

What am I really saying? I'm saying we people really need to take a good look at ourselves and begin to exercise the essential selfishness of survival. I'm saying that our first allegiance is going to have to be our Blackness or our Africanity. We will have to ask questions and make alliances that are based on self-interest. Too many of us think that we have to become ‘international’ now.

I think that when there is an international theme in the politics of the world, we have to create as our agenda, looking inward to ourselves first. We have to take inventory of ourselves as a people. We must stop talking about multi-racialism. People in power do not talk about multi-racialism. They talk about their laws, and either you obey them or get out. But we are so hung up on sentiment that we don't know how to handle power. The only way to handle power is to be powerful; not to talk about it, but to exercise it.

Because we're so non-racial, because we're so tolerant, because we're so kind, we do not produce the kind of safeguards to protect ourselves. We need some protection from our sentiment because sentiment and power don't go together. When you become sentimental about power you don't have it anymore. And we can lose some of our naivete and sentiment without losing our humanity, which is something I can't say for most of the powerful people in the world. In order to lose their sentiment and to deal with power, they lost their humanity and human feelings toward human beings. I don't think we have to do it.

What you have to understand is that you stand on the wings of power and you stand on the wings of the stage, ready to come on to the stage of history. And whether you do badly or not, or whether you're ready or not, you can't even stop coming if you wanted to. It will be left with you to make this the kind of a world that no man will have to apologize for his color and no man will have to celebrate it; but out of your essential Africaness, looking first and foremost, you might create the atmosphere where other people need not necessarily walk in fear.

Understand me well, I said nothing about forgiving anybody! I'm talking about how your energy will be deployed in building first, a social order for yourself and your children and then using your new position to

build a social order for the world. I'm saying that only out of your nationalism and your Africanity can this happen.

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