

# THE DESTRUCTION OF BLACK CIVILIZATION

GREAT ISSUES OF A RACE  
FROM 4500 B.C. TO 2000 A.D.



BY CHANCELLOR WILLIAMS  
Third World Press



*When, if ever, Black people actually organize as a race in their various population centers, they will find that the basic and guiding ideology they now seek and so much need is embedded in their own traditional philosophy and constitutional system—simply waiting to be extracted and set forth. And while the work in this field has yet to be advanced further, some of the most fundamental principles of African political science and philosophy of life are to be found in the pages which follow.*

## CHAPTER VI

# The African Constitution: Birth of Democracy

IN OUR INTRODUCTORY PREVIEW OF AFRICAN HISTORY references were made to the common origin of the people the white world prefers to call "Negro." That we are here studying a single race, not races; and a single people, not peoples, is a major theory and fact of Black history and one of our principal guidelines. We are, therefore, primarily concerned only with those things which were characteristically African, practically universal among them from one end of the continent to the other and which thereby indicated an ancient common culture in a common center of Black civilization. On this we stand.

In this light the African Constitution is discussed as a body of fundamental theories, principles and practices drawn from the customary laws that governed Black African societies from the earliest times. The first task was to divorce traditional African institutions from those influenced by later Asian and European incursions; to determine what is truly African in origin and what is in fact either Asian or European or a reflection of any kind of external influence. Another task was to determine whether an institution called "African" was in fact African in the sense of being



universal among the Blacks—a continent-wide institution in contradistinction to something peculiar to one or more tribes, nations or African regions. This distinction is important here, for too often things are characterized as "African" which apply only to certain societies. These represent the development of the whole complex of cultural variations about which Western writers declaim in emphasizing the "great ethnic differences" among the people. (This is not accidental or without design. Caucasian fears about the possibility of Blacks developing a sense of oneness and unity of action is deep and centuries old. Many subtle schemes are used to maintain divisiveness—and with success.)



A student of comparative history can see without difficulty that various peoples scattered all over the world often develop similar institutions without ever having had any contacts whatsoever. This is equally true of the most isolated groups. Similar circumstances may produce similar ideas and culture patterns—all of which may confirm the Cartesian theory about the equal distribution of common sense among all mankind. By simply "doing what comes naturally," one society may evolve a life system not unlike another society ten thousand miles away across distant oceans. Therefore, neither the "External Influence" theory nor that of the common origin of a widely segmented people should be hastily affirmed. We hold this to be true even in the study of one race in the generally same environment of one continent. The evidence must still be conclusive.

## ORIGIN OF AFRICAN DEMOCRACY

The foregoing observations suggest that the Constitution of any people or nation, written or unwritten, derives from its customary rules of life; and that what we now call "democracy" was generally the earliest system among various peoples throughout the ancient world. What was a relatively new development was absolute monarchy.

Among the Blacks, democratic institutions evolved and functioned in a socio-economic and political system which Western



writers call "Stateless societies" or "Societies without chiefs." When these societies were referred to as "primitive" democracies, the writers are in fact doing the very opposite of what they intended. Because, far from being just a descriptive term for backward peoples, "primitive" also means "the first," the beginners. Moreover, many of these "stateless societies" were states in fact without necessarily conforming to a predetermined Western structural pattern of a state. Indeed, what is called a "stateless society" in Africa would hardly be classified as such in the West, for the Western definition of a state does not include the requirements of *one man* as its executive head—a *state* being any collection of people occupying a given territory, and living under their own government independently of external control.

These facts are set forth at the outset because both the constitutional system and its offspring, African democracy, originated in "chiefless societies." And, what is even more significant, democracy reached its highest development here where the people actually governed themselves without chiefs, where self-government was a way of life, and "law and order" were taken for granted.

The basic structural outline of these states remained the same throughout Africa. There were the usual variations and exceptions. The amazing thing was and is the uniformity—amazing how the most basic elements of ancient Black civilization could have been held on to, continent-wide, by all of these dispersed and isolated groups in spite of the continuing impact of unimaginable forces of destruction.

The lineage ties and responsibilities and the age-grade or age-set system were the earliest institutions through which the African constitution functioned, and out of which its democracy was born. It was a network of kinsmen, and alleged kinsmen, all of whom descended from the same ancestor or related ancestors. All might live in the same community or state, but they were often scattered far and near in separate and independent societies.

The ancestor from whom they claimed descent was always "great" because of some outstanding deed or extraordinary achievements. These generally grew in magnitude as time and the generations passed, thus causing the true achievements to be overlaid by the false claims growing out of praise songs. Each generation of poets and storytellers gave the imagination full range in Romantic



glory. Myths were born in this manner, and the later concepts of both royalty and divinity gained support from the same source. In contiguous independent chiefdoms the lineage was the powerful factor in providing the basis and incentive for the later formation of kingdoms and empires. No people in African history used the concept of kinship ties more effectively than the Lunda in the remarkable expansion of their empire. Even more remarkable than the territorial expansion of the Lunda empire was their idea of a nation as one big brotherhood. Accordingly, instead of first attempting to conquer and annex by force, they would approach independent states and seek to demonstrate from oral history that all of them were merely segments of a common lineage—all brothers in fact. It appears that the majority of states believed in the principle of a common ancestry and readily became members of the empire; some required more facts before they were convinced; still others were not convinced or preferred to remain separate and independent anyway. These were generally conquered and given a lower status in the nation than those who united voluntarily.

But we are considering lineage before the rise of kingdoms and in particular, the lineage as the governing and organizing force in states without chiefs or kings, where community consensus was the supreme law that anyone could ignore only at his peril.

There were interesting aspects to the many situations where a large number of these chiefless states were scattered over a wide territory, each independent of the others, yet all fully aware (and unlike those in Lundaland, had to be convinced) that they belonged to a common lineage. Kinship found expression in trade and in temporary confederations when attacked by external foes (those not considered to be members of their lineage).

There were quarrels and warfare between these member states of the common lineage. The highly humane aspect of African warfare that puzzled many Western visitors doubtlessly developed from the widespread recognition of lineage or kinship ties. For in the much heralded "tribal wars" the main objective was to overcome or frighten away the adversary, not to kill at all if it could be avoided. Hence the hideous masks and blood-curdling screams as they charged. Even when the enemy was defeated or completely surrounded, escape routes were provided, the victors pretending not to be aware of them. Indeed, there are reports of "rest periods,"



called when neither side seemed to be winning. At such times the warriors on both sides might meet at the nearest stream to refresh themselves, kid each other, and laugh at each others' jokes until the drums, gongs or trumpets sounded for the resumption of the battle. This was traditional Africa. How did it change to warfare to kill each other, lineage or no lineage? How did it happen that even now in our modern and "advanced" civilization some of the most murderous and inhuman of wars are fought by Blacks *against Blacks*—and this in the face of their increasing awareness that they are in fact one people? It is quite clear that in early Africa "war" was not much more than a frightful game when among themselves. Was the radical change brought about by the death-dealing incursions from Asia and Europe? This raises other questions of great urgency: Are we really civilized today? Have we not substituted the trappings of civilization—our triumphs in science, technology, and the computer "revolution"—for civilization itself? Suffice it is to say here that the steady weakening of lineage ties and its spirit of unity was also a weakening of the sense of brotherhood and unity among the Blacks. Today it really finds little expression except in various language or tribal groups, and these maintain it more and more as a cohesive force to be used against all others.

Lineage, then, was the most powerful and effective force for unity and stability in early Africa, and this was so true that a state could be self-governed without the need for any one individual as ruler, chief or king. Everyone was a lawyer because just about everyone knew the Customary laws.

The age-grade or age-set (also called "class") was the specific organizational structure through which the society functioned.

Classification was determined by the period in which one was born. All persons born in the same year, or within a general but well-defined period before or after a given year, belonged in the same age-grade. Each grade covered a block of years: Age-grade one might include all children up to age twelve; grade two, from thirteen to eighteen; grade three, nineteen to twenty-eight; grade four, twenty-nine to forty; and grade five, forty and above. There was seniority within each grade according to age and intelligence. Intelligence and wisdom were supposed to match one's age. Stated another way, the African philosophy that accorded so much defer-



ence to elders was based upon the assumption that, *all other things being equal*, those who were living in the world and experiencing life before others were born should know more than these others. This qualification is important because it was later applied in the election of chiefs and kings. Being an heir to the throne was not enough. One had to meet other qualifications or be passed over. Therefore, being older or the oldest in one's group did not command the usual respect if one was lazy, a trouble-maker, or a fool.

## EARLY EDUCATION

The interlocking responsibilities of the various grades accounted for the smooth functioning of the chiefless states. Each grade had its own social, economic and political role. The children's set covered the years of game and play. Around the ages of six and seven, however, general training and some little jobs began to be mingled with play. Primary education included story-telling, mental arithmetic, community songs and dances, learning the names of various birds and animals, the identification of poisonous snakes, local plants and trees, and how to run and climb swiftly when pursued by dangerous animals. Child training also included knowing and associating with members of one's age-group as brothers and sisters, and to regard them as brothers and sisters until death and beyond. Little chores around the house became routine, such as gathering sticks of wood for fuel, bringing water, tending the cattle, feeding the chickens or, if a girl, looking after baby or younger ones, imitating mother at cooking and trying to learn how to sew and knit. The nearest thing to the boys' political role in childhood was when he carried his father's or uncle's stool to village council meetings and listened to the interminable debates.

The next grade above childhood was teenage through age eighteen. (These periods, of course, varied in different societies). Now both training and responsibilities were stepped-up. Play time was either over or very much limited. Education and training became more complex and extensive. Upon their performance at this age level the youths' entire future depended. He or she was marked for success or failure in this second age-set that began at age 13. The boy was now required to learn his extended family history and that of his society, the geography of the region, names



of neighboring states and the nature of the relations with them, the handling of weapons, hunting as a skilled art, rapid calculation, clearing the bush for planting, the nature of soils and which kinds grew what best, military tactics, care and breeding of cattle, the division of labor between males and females, bartering tactics, rules of good manners at home and abroad, competitive sports, leadership examples for the childhood age group below and responsibilities to the age-group above. The apprenticeship system in which one became a skilled craftsman was one of the most important of the Second level age-set activities. This is another reason why this age-grade was the most crucial of all. At its end one went through the initiation rites for the exalted level of manhood. The girls age-grade periods differed from those of the boys. Introduction to womanhood, roles, for example, was earlier. They had the same intellectual training as the boys: history, geography, rapid calculation, poetry, music and dance. The training in child care, housekeeping, gardening, cooking, marketing, social relations with particular stress on good manners—these were some of the essentials in the age-grade education and training of young people at this level. Housekeeping, mentioned above, does not reveal the important kind of training that came under that heading, for its most important training aim was "how to be a successful wife"—an everlastingly desirable wife. In many societies, this training, by older women away from the community, included the art of exciting sexual intercourse, position variations, cleanliness in the relationship and, in short, the do's and don't's in intimate relations. These early Black societies were in many ways far in advance of the modern.

The first two grades may be designated as A and B, the third as C, the fourth as D, and the final and highest as grade E. Grade C, ages 19 through 28, was the manhood and first-line-of-action group. Its members led in the hunting, community construction, preparing the fields for planting, forming the various industrial craft guilds (secret societies, each of which guarded the processes of its art), protecting the far-ranging grazing cattle, the upkeep of roads and paths between villages, policing areas when necessary, and forming the bulwark of the fighting force. The young women in grade C, were generally wives. They were responsible for the planting and care of the farms (the heavy work of bush clearing, etc.,



having been done by the men), the operations of the markets (hence the stress on mental arithmetic in their training), visiting and care of the sick and the aged, formation of women's societies (the media for women's social, economic and indirect but very real political influence), and they were responsible for and in supreme control of all matters concerning the home. In those societies that had female fighting forces, the women's armies were formed almost entirely from age-grade C.

In terms of constitutional rights and duties (the two were inseparable in early Africa), there was not much difference between age-group C and age-group D. Seniority was the significant difference, since D was from age 29 to 40. If otherwise qualified, members in this class upon reaching the age of 36 were eligible for election to the most highly honored body in the society, the Council of Elders—an honor and privilege specially reserved for those 40 years old and above, group E.

## THE EARLIEST JUDICIAL SYSTEM

In the chiefless states the function of the elders was wholly advisory. For this reason they rarely ever met as a council. A council meeting might be called by the Senior Elder in case of extreme emergency. Matters involving members of the same family or clan could be settled by the family council, each family or clan having its own elder. Conflicts between families or clans could be brought before any mutually acceptable elder for settlement. The elder's judgment was not binding on the parties to the dispute. This was the constitutional theory. If the case was "big" and serious and the disputants were dissatisfied with the elder's decision regarding it, they could call in one or more additional elders to hear and pass on the case. Their decision was also advisory and could be disregarded by the parties to the action. Yes, the elders' advisory judgments *could be* ignored under ancient African constitutional law. Yet under practical operation of that same constitution, the disputants could ignore their elders' judgment only at their peril. For to ignore the elders was considered to be ignoring the community itself. The only exception to this was in cases where the elder or elders rendered an obviously bad decision. Even then it was not left to the contestants to say whether the judgment was



good or bad. The community decided, because the community was thought to be represented in the ever-present crowd at such hearings. They, the people present, always indicated their attitude by expressions and nods of approval or disapproval of decisions reached.

The constitutional theory and principle here are especially significant because of the important form they took in all African societies in every part of the continent as they evolved from societies without chiefs to centralized states under chiefs, kings, and emperors. For in this continent-wide constitutional development the chief or king became the mouthpiece of the people and the instrument for carrying out their will. They still had no "ruler" in the Asian and European sense. On questions in dispute he was in the same position as litigants in the chiefless states. Like them, under the constitution, he had absolute power in theory, and in theory he could ignore the Council and do exactly as he pleased. But in practice, like the disputants, he did not dare to defy the Council of Elders, which also had evolved and become "the people"—their direct representatives.

Africans generally prefer to dwell on the constitutional theories and not the constitutional practices. They proudly speak of the freedom and absolute powers of the chief or king.<sup>1</sup> Some will even tell you that the king "owned all the land" in the country. They are not trying to deceive. Words of another language often fail to translate the people's concepts or meaning. When they say the king is supreme or has absolute power they mean that he has absolute power to carry out the will of the people. It was so well understood that supreme power rested in the people that it was never thought necessary to state such a fact. Likewise, they would say, and say proudly, the king "owns all the land in the country" since everybody but a fool knew that he didn't, that nobody *owned* the land (again in the Western sense), and that the king's role was that of custodian and overseer, his principal duty being to see that the land was fairly distributed among all families.

In the chiefless society the elders were the overseers of land distribution to families. Finally, nothing contributed more to the efficiency and success of self-government without governors than

---

1. The Mossi were a specific example.



the system wherein each age grade was responsible for the conduct of its members, and that before any misconduct could reach one's age-grade council it was handled by his family council. This never meant leniency. It meant the very opposite, because each family was jealous of its honor and image in the community, and any of its members whose behavior reflected unfavorably on the family were in trouble with their own family first of all. The result of this was that the age-grade councils rarely ever had a case and, obviously, this self-government, beginning with the basic social unit, the family, radically reduced the number of cases that went before the elders. Stated another way, each family policed itself, each age group policed itself, so that there was little or nothing that the community as a whole had to do. Each group elected its own leaders. These met with other age grade leaders on community matters that cut across age-grade lines.

It was therefore in the societies without chiefs or kings where African democracy was born and where the concept that the people are sovereign was as natural as breathing. And this is why in traditional Africa the rights of the individual never came before the rights of the community. Individual freedom was unlimited until it clashed with the interests or welfare of the community. This is also why the evolution to a highly centralized state still found the king under communal law, not above it, and definitely unable to do as he pleased.

These self-governing people did not have a Utopian society in any idealistic sense. Theirs was a practical society in every way. The laws were natural laws, and order and justice prevailed because the society could not otherwise survive. Theirs was, in fact, a government of the people; theirs was, in fact, not theory, a government by the people; and it was, in fact, a government for the people. That this kind of government did "pass from the earth" is another fact we now call "modern progress."

We shall note later the impact of some of the developments previously mentioned on the traditional constitution, particularly as it operated in the reestablished, centralized "migratory" states. Meanwhile, it might be well if we single out some of the key provisions of that constitution; for, again, the aim is to set forth—and set forth in specific terms—the actual all-African institutions that all Africans lost and of which their descendants do not have



even a memory. One of the world's greatest constitutional systems was one of their tragic losses.

SOME POLITICAL THEORIES AND PRINCIPLES  
OF ANCIENT AFRICAN CONSTITUTIONAL LAW

AND

THE FUNDAMENTAL RIGHTS OF THE AFRICAN PEOPLE

*(Drawn from African Traditional Constitutional and Customary Laws. Different versions and modifications of the same laws occurred in different societies)*

I. The People are the first and final source of all power.

II. The rights of the community of people are, and of right ought to be, superior to those of any individual, including Chiefs and Kings (a) *The Will of the People* is the supreme law; (b) chiefs and kings are under the law, not above it.

III. Kings, Chiefs and Elders are *leaders*, not rulers. They are the elected representatives of the people and the instruments for executing their will.

IV. Government and people are one and the same.

V. The family is recognized as the primary social, judicial, economic and political unit in the society; the family council may function as a court empowered to try all internal (non-serious) matters involving only members of the Extended Family Group.

VI. The Elder of each Extended Family or Clan is its chosen representative on the Council.

VII. Decisions in council are made by the Elders. The Chief or King must remain silent: Even when he announces the Council's decision it is through a Speaker (Linguist). Decrees or laws are issued in the same manner to assure that the voice of the Chief or King is the "voice of the people." (This is an example of a provision that had wide variations.)

VIII. The land belongs to no one. It is God's gift to mankind for use and as a sacred heritage, transmitted by our forefathers as a bond between the living and the dead, to be held in trust by



each generation for the unborn who will follow, and thus to the last generation.

IX. Each family, therefore, has a right to land, free of charge, sufficient in acreage for its economic well-being; for the right to the opportunity and means to make a living is the right to live.

- (a) The land, accordingly, cannot be sold or given away.
- (b) The land may be held for life and passed on to the family's heirs, and so on forever.
- (c) The Chief is the Custodian of all land, the principal duty being to assure fair distribution and actual use.

X. All moneys, gifts, taxes and other forms of donations to Chief or King still belong to the people for relief or aid to individuals in times of need.

XI. Every member of the state has the right of appeal from a lower to higher court. (In some states appeals could be taken even from the King's Court to the "Mother of the Nation").

- (a) The procedure was from the Chief's Village Court to the District Court, to the Provincial Court, to the King's Court.
- (b) Such appeals were allowed in serious or major crimes only (those affecting the whole society).

XII. Fines for offenses against an individual went to the victim, not the court.

- (a) Part of money received from the loser was returned to him as an expression of goodwill and desire for renewal of friendship;
- (b) Another part was given as a fee to the trial court as an appreciation of justice.

XIII. "Royalty" in African terms means *Royal Worth*, the highest in character, wisdom, sense of justice and courage.

- (a) He who founded the nation by uniting many as one must be the real leader, guide and servant of his people.
- (b) The people, in honor of the founder of the nation, thereafter will elect Chiefs from the founder's family (lineage) if the heirs meet the original test that reflected the Founder's character, whose spirit was supposed to be inherited.



XIV. The trouble of one is the trouble of all. No one may go in want while others have anything to give. All are brothers and sisters. Each is his "brothers' or sisters' keeper."

XV. Age grades, sets, and classes are social, economic, political and military systems for (1) basic and advanced traditional education (formal). (2) Individual and group responsibility roles. (3) Police and military training. (4) Division of labor. (5) Rites of passage and social activities. In chiefless societies the age grades are the organs of social, economic and political action.

XVI. Bride Price or Bride Wealth is the gift that signifies mutual acceptance on the part of both families and is intended as a family security bond which may be returned in part if the wife turns out to be worthless or utterly unsatisfactory. (Bride Wealth tended to stabilize the institution of marriage. This was not "Wife-buying").

XVII. The community as a whole is conceived of as *One Party*, opposition being conducted by leaders of various factions.

- (1) Factions of opposition are usually formed by the different age-groups.
- (2) Debates may go on indefinitely or until a consensus is reached.
- (3) Once a consensus is reached, and the community's will determined, all open opposition to the common will must cease.
- (4) Those whose opposition is so serious that they are unwilling to accept the new law may "splinter off" either individually or in groups under a leader (to form a new state or the nucleus for it).

XVIII. In warfare the object is not to kill the enemy, but to overcome him with fear if possible, such as screaming war cries, loud noise, hideously masked faces, etc. Where killing is unavoidable it must be kept at a minimum. In case of defeat there must be some kind of ruse to enable the enemy to retire in honor.

XIX. The African religion, not being a creed or "articles of faith," but an actual way of thinking and living, is reflected in all institutions and is, therefore, of the greatest constitutional significance;



- (1) Politically, the role of the Chief as High Priest who presents the prayers of the people to his and their ancestors in Heaven, is the real source of his influence, political or otherwise.
- (2) Socially, the "rites of passage," songs, and the dances (to drive away evil, etc.), as well as the purification and sacrificial rites for the atonement of sins—are important.
- (3) The economy was directly affected by setting aside certain areas of land, groves, lakes and rivers as sacred (not to be used, and innumerable religious festival days).

XX. Since religious and moral law must prevail and the race survive, a man may have more than one wife; for he is forbidden to sleep or cohabit with his wife either during the nine months of pregnancy or during the suckling period of one or two years thereafter. (1) The wife may not prepare meals for the husband or family during the menstrual period. (2) The husband is strictly forbidden to have any kind of relationship with one wife during the set period that belongs to another wife.

XXI. The supreme command of the fighting forces is under the Council, not the King. If the King becomes the Commander-in-Chief it is through election by the Council because of his qualification as a general or field commander. This position ends with the war and the armed forces return to former status under the Council or, more directly under the respective Paramount chiefs. There were no standing armies.

\* \* \*

### THE FUNDAMENTAL RIGHTS OF THE AFRICAN PEOPLE

The following is a representative number of human rights, also drawn from customary laws or traditional constitutions:

Every member of the community had—

- (1) The right to equal protection of the law.
- (2) The right to a home.
- (3) The right to land sufficient for earning livelihood for oneself and family.



- (4) Right to aid in times of trouble.
- (5) The right to petition for redress of grievances.
- (6) The right to criticize and condemn any acts by the authorities or proposed new laws. (Opposition groups, in some areas called "The Youngmen," were recognized by law.)
- (7) The right to reject the community's final decision on any matter and to withdraw from the community unmolested—the right of rebellion and withdrawal.
- (8) The right to a fair trial. There must be no punishment greater than the offense, or fines beyond ability to pay. This latter is determined by income and status of individual and his family.
- (9) The right to indemnity for injuries or loss caused by others.
- (10) The right to family or community care in cases of sickness or accidents.
- (11) The right to special aid from the Chief in circumstances beyond family's ability.
- (12) The right to a general education covering morals and good manners, family rights and responsibilities, kinship groups and social organization, neighborhoods and boundaries, farming and marketing, rapid mental calculation, and family, clan, tribal and state histories.
- (13) The right to apprentice training for a useful vocation.
- (14) The right to an inheritance as defined by custom.
- (15) The right to develop one's ability and exercise any developed skills.
- (16) The right to protect one's family and kinsmen, even by violent means if such becomes necessary and can be justified.
- (17) The right to the protection of moral law in respect to wife and children—a right which not even the king can violate.
- (18) The right of a man, even a slave, to rise to occupy the highest positions in the state if he has the requisite ability and character.



- (19) The right to protection and treatment as a guest in enemy territory once one is within the gates of the enemy's village, town or city.
- (20) And the right to an equal share in all benefits from common community undertakings if one has contributed to the fullest extent of his ability, no matter who or how many were able to contribute more.

• • •

These constitutional principles and practices were held on to and carried by the migrating Blacks to every part of the African continent. This fact is one of the most remarkable parts of the Black man's story—most remarkable because even those societies that sank to barbarism held on to the fundamentals age after age as though they were clutching the last threads of life itself. Even in Egypt, where the Asian and European impact was greatest, African constitutionalism could not be completely blotted out.



## INDEX

### A

- Aaron, 143  
Abdullah, Viceroy of Egypt, 152, 161  
Abraham, D.P., 295, 296, 297  
Abraham, the prophet, 143, 147  
Abraic, 142  
"Absolute power," 229  
Abu Hamed, 131  
Abu Simbel, 141  
Abyssinia, 46, 92, 110, 122, 138, 147, 163, Arab rule of, 259, Ethiopia, 290  
Ad-Dawalah, Chief King, 161, 163  
Addis Ababa, 30  
African Christianity, 148  
Africanus, 385  
African Constitution, 107, 143, 171-186  
African Council, 156  
African democracy, origins of, 172-176  
African-Asian, 108  
African God, 144  
*African History*, 89  
African ideology, 336, 378  
African-Indian, development of empire, 261  
Affonso, 274-275  
Affonsos, 264  
Afro-Americans 216  
Afro-Arab, 190, slave trade, 259  
Afro-Asian, 105, 108, 112, 113, 118, 119, 127, 130, 138, 145, 147, 164, 168  
Afro-European, 190  
Age grades, 173, 175, 233  
Agriculture, 105  
Ahmad, Mullah, 223  
Ahmose I, 112, 113, 115, 118  
Aidi, King 288  
Aidi, Kiluanji, 284  
Aigyptos, 68



- Alas, General Amribn, 127, 150  
 Al Fayyuni, 88  
 Ali, Muhammad, 169  
 Allah, 164  
 Albion Sea, 198  
 Alexander the Great, 125, 126, 146  
 Alexandria, 127  
 Ali, Sunni, 218  
 Almoravides, 216  
 Al Nasir, Sultan, 161  
 Alvares, 264  
 Alwa, 143, 147, 148, 150, 156, 164, 165, 166, 167, 168, 169  
 Amai, King, 161  
 Amar Dunquas, 166  
 Amenhotep I, 112, 115  
 Amenhotep II, 112, 113  
 Amenhotep III, 112, 116  
 Amenhotep IV, 116  
 Americans, 203  
 American Embassy, Khartoum, 29  
 American Indians 330  
 Amon, 95, 117, 120, 134  
 Amribn-al-As, 127, 150  
 Amtalka, 134  
 Ancient Ethiopians, 128  
 Angola, 261-289  
 Angola, independence declaration, 282, 283, King of Ndongo, 275  
 Angolans, 237  
 Annals, 385  
 Animism, 246  
 Anlaman, 134  
 Ann Nzinga, 273-274, in Portuguese peace conference, 280-281  
 Antioch, 71  
 Apartheid, 59  
 Apostle Peter, 262  
 Arab-African, 153  
 Arab-Bepbeo, tribal states, 215  
 Arab-Hebrew, Abyssiania rule, 259  
 Arab-Islamic, 127  
 Arab Muslims, 215  
 Arabia, 159  
 Arabic, 81, 142  
 Arabic Language, 219-220  
 Arabs, 146, 147, 150, 151, 153, 154, 162, 168, 203, 212, 220, 224, 259-261  
 Araba, Monomopata Empire, 294-303  
 Arabs, religious influence, 267  
 Archaeologists, 128  
 Arfur, 194  
 Argatharchides, 385  
 Aristotle, 149  
 Arkel, 385  
 Ashurbanipal, 123  
 Asia, 121, 145, 149, 164, 167, 170  
 Asia, Muslim, 141  
 Asian imperialism, 35  
 Asians, 189  
 Asian settlements, 294  
 Asiatic Caucasians, 191  
 Askia Issiahask, 223  
 Askia the Great (Muhammad Ture), 223  
 Aspalea, King of Kush, 134, 135  
 Aspalta, 134  
 Asselar man, 214  
 Assuan, 125, 141  
 Assyria, 122, 127  
 Assyrians, 132, 159  
 Atbasa River, 137



Athens, 71  
 Athothes, 105  
 Atothones, 99  
 Avaris, 85  
 Axum, 21, 147, 196  
 Axum, Kingdom of, 276  
 Axumite, 149

## B

- Babo, Ahmad, 218  
 Babylon, 71  
 Bahr El Ghazal, 206  
 Bailars, Sultan, 160  
 Baikie, 385  
 Baker, Samuel, 160  
 Bakuba, 244, 307  
 Bani Kanz, 161  
 Bantu, 30  
 Baqt, 160, 164  
 Baranmindanah, Emperor,  
 216, 218  
 Barbarism, 246  
 Barkal Hill, 134  
 Baru, Sunni, 223  
 Barwe, 299, 306  
 Basaa, 138  
 Beki, 244  
 Belgium (Kuba colonizer), 257  
 Berbers, 23, 118, 197, 210,  
 212, 215  
 Beieng (Byeeing), 230  
*Bible*, 93, 335  
 Biladas Sudan, 46  
 Bingle, Louie, 231  
 Black capitalism, 377, 378  
 Black communism, 377  
 "Black", definition of, 24  
 Black Egypt, 112, 115, 163  
 Black Egyptians, 145  
 Black Jews, 253  
 Black Land, 106, 160  
 Black Makuria, 156  
 Black Muslim, 98, 161, 233  
 Black Muslims (Black Arabs),  
 194  
 Black Nationalism, 347  
 "Black Noba," 148, 150  
 Black Paradise, 158  
 Black Portuguese, 264  
 Black Power, 123, 149, 166  
 Black Separatists, 346  
 Black south, 164  
 Black Unity, 31  
 Black Women's Army Corps,  
 156  
 Black Nile, 166  
 Bojador, 261  
 Brazil, 287  
 British in South Africa, 306  
 Bronze, 292  
 Brothers of Islam, 158  
 Breasted, 285  
 Boas, 238  
 Boats, 110  
 Bocchoria, 121  
 Boston, 135  
 Bowe, gold mines of, 214  
 Budge, 385  
 Buhastis, 119, 237, 238, 239,  
 241  
 Bushoongs, assimilation, 243,  
 migration, 237-238, organi-  
 zation of, 238-239, wars with  
 Juga, 238, federal develop-  
 ment, 239,-240, industry,  
 241, leadership, 250, rulers,  
 240  
 Byeeny, 239



## C

- Cadornega, Antonio de Olivera, 278  
 Cairo, 161  
 Caliph, 159  
 Cambyses, 95, 145  
 Canaanites, 41  
 Candace, Queen, 125, 126  
 Capitalism, 45, 336, 337, 352, 364  
 Cardoso, Bento, 278, 280  
 Carthaginians, 53  
 Castro, Josue de, 54  
 "Cathedral cities," 148  
 Catholic Church, 193  
 Caucasianization, 146, 169  
 Caucasian power, 120  
 Caucasians, 83, 148, 154, 164, 166  
 Cavazzi, Joao Antonia, 278  
 Central Africa, 235-258  
 Chad, 156  
 Changa, Matopels general, 298, 301, 302  
 Changamire, 302, 304, 305  
 Chem (Chemi), 68  
 Chen, 91  
 Chidima, 299  
 Chief, 101  
 Cheif elder, 101  
 Chief priest, 101  
 Chiefless societies, 173  
 "Children of Israel," 112  
 "Children of the Sun," 129, 130  
 Chindo, 294  
 Chinese, 330, 339, 352  
 Chioko, Dambamupute, 307  
 Chosen people, 144  
 Chrisitan, 149, 164  
 Christian Arabs, Abyssinian rule, 267  
 Christian era, 127  
 Christian Europe, 141, 156, 193  
 Christian Hebrews, 267  
     Christiandom, 149  
 Christianity, 23, 59, 104, 143, 144, 158, 193, 205, 226, 354, 355  
 Chrisitianity, appearance in Africa, 263-267  
 "City of a Hundred Gates," 91  
 Civilization, direction of, 350, 376  
 Cleopatra, 127  
 Code de Kongo, 268  
 Colonialization, 127  
 "Coloureds," 79, 108, 110, 113, 145, 216, 221, 222, 259, 323  
 Coloured Chrisitian Hebrews, 267, 335  
 Communism, 45, 335, 336, 337, 352  
 Community control, 334  
 Community services, 375, 376  
 Congo, 307  
 Constitution, Kuba change of, 250  
 Copper, 57, 110, 129, 132, 140, 292, 293, 296  
 Cotton, 157  
 Coufa, 239  
 Council of elders, 101  
 Council of leaders, 378, 379  
 Creator of the Universe, 116  
 Crime, 343-345  
 Cuanza River, 284  
 Curtin, Professor Philip D., 40



Cush, 88, 92, 104, 110, 143  
 Cushites, 34, 39  
 Cwa, 189, 239, 244  
 Cyriacus, 157

## D

Dambamupute, Chioko  
 Emperor, 307  
 Darius, the Greek, 125, 145  
 Darius II, 145  
 David, King of Makuria, 160  
 De Castro, Josue, 55  
 Deisive et Osirio, 385  
 Delafosse, Maurice, 214, 385  
 Delta, 109, 119, 120  
 Dembo people, 287  
 Democracy, African, 26-27  
 Diamonds, 57  
 Diara, 214, 216  
 Diogo I, 265, 275  
 Djenne, 211, 218, 219  
 Dom Pedros, 264  
 Domingos, Emperor, 304  
 Dongola, 141, 147, 153, 154,  
 161  
 Drogo, Kongo King, 275, 276  
 Duanib, 138  
 Dungas, Amora King, 166  
 Dutch, 128, 282, 286, 305, 306,  
 307

## E

Early education, traditional,  
 176-178  
 Eastern Sudan, Arab rule, 259  
 Ebong, 129  
 Egyptian Greeks, 146  
 "Egyptian influence," 103, 141  
 Eighteenth Dynasty, 112, 113,

118, 130  
 El Bekri, 211  
 Elephantine, 141  
 Eleventh Dynasty, 109, 111  
 Emeralds, 129  
 Enslavement, Caucasian, 37  
 Eparch of Faris, 159  
 Equatoria, 206  
 Erastosthenes, 93, 99  
 Esarhaddon, 123  
 Euphrates, 112  
 Europe, 145, 164, 170, 315,  
 317, 327

## F

Fada, Gurma, 224  
 Faris, Eparch of, 159  
 Farming, Mossi Staks, 229  
 Ferguson, George Ekem, 233  
 Fifth Dynasty, 118  
 First Cataract, 47, 68, 69, 86,  
 88, 104, 109, 112, 118, 119,  
 125, 126, 127, 128, 129, 136,  
 144, 145, 147, 150, 160, 163,  
 164, 169  
 Fostat, 70, 73  
 Fourth Cataract, 112, 128, 131  
 Fourth Dynasty, 106  
 Fulani, 195, 216  
 Fundamental Rights of the  
 African People, 181  
 Funji, 166, 169, 194

## G

Gadiaro, 210  
 Galam, 210  
 Garantel, 210  
 Garcia II, 287  
 Gardiner, Sir Alan, 384



Garstand, 385  
 Geography of hunger, 55  
 German, Kuban trade, 255  
 Gezira, 138  
 Ghana, 208-214  
 Ghana, imperial army, 211  
 Gileanes, 261  
 "Glorious Eighteenth," 117  
 Goddala, 210  
 Gods, Mwari, 299-301  
 Gold, 57, 110, 129, 140,  
 292-293, 296  
 "Golden Age," 111  
 Grand Caucasian Consensus,  
 defined, 270, 275, 301  
 "Great Age of Black Civiliza-  
 tion," 145  
 "Great Beyond," 137  
 "Great Issues," 111  
 "Great Prophecy," 230  
 "Great Zimbabwe," 304  
 Greece, 67-68, 127, 146  
 Greek, 146, 148, 190, 220, 229,  
 314-315  
 Griffith, 238  
 Guhayna, 168  
 Guidelines, 337  
 Gulf of Guinea, 156  
 Guniuwas, 299  
 Guns, influence on, 268-269,  
 271, after 1400 A.D., 204

## H

Half-breed, 34, 78  
 Halfa, 128  
 Hamites, 39, 83  
 Hansberry, William Lee, 383,  
 384  
 Hatshepsut, Queen, 112-115  
 Hausa States, 233

Hayden, Reverend Carketibj,  
 29  
 Heartland of the Blacks, 152  
 Hebrew (Hyksos), 36, 42, 81,  
 112, 118  
 Hecataeus, 383, 385  
 Heracleopolis, 107, 121, 141  
 Hieroglyphics, 136  
 High Priest, 160  
 Hikupatah, 68  
 Hittites, 138  
*Historia Natural*, 384  
 Holt, P.M., 166  
 Holy City of Napata, 112, 132,  
 136  
 "Holy of Holies," 131  
 Homer, 108, 384  
 Hordan, 138  
 Horus, 64, 117, 128  
 Hyksos, 42, 88, 89, 112

## I

Ikhnaton, (Amenhotep IV),  
 91, 112, 116, 117  
 Ilebo, 239  
*Iliad*, 384  
 Imhotep, 105  
 Indian Ocean, 128, 138, 159,  
 291, 294, 296, 299  
 Indian settlements, 294-299  
 Industrial development, 105  
 Integration, 321, 322  
 "Integrationist Blacks," 119  
 Intelligence and security, 376  
 Iyanga, 292  
 Iron, 132, 138, 140, 148, 193,  
 292, 293, 296  
 Islam, 23, 59, 104, 159, 162,  
 193, 205, 216, 233, 354, 355  
 Israel, 358



Israelites, 88  
 Issihak, Askia, 233  
 Ivory, 57, 110, 129, 140  
 Iyool, plain of, 238

## J

Jaga, 189, 238, 271, 272,  
 278-279  
 Jalak, Mari, 216  
 Japanese, 330, 339, 352  
 Jerusalem, 71, 89  
 Jesus (Christ), 127, 143, 144,  
 164, 355, 357, 358  
 Jenne, 211, 218, 219  
 Jews, 23, 143, 144, 146, 147,  
 167  
 Joao I, 261  
 Joseph, 143  
 Josephus, 29, 88, 385  
 Judicial system, earliest,  
 178-186  
 July, Robert W., 386

## K

Kaam, 239  
 Kabasa, fall of, 280  
 Kalahara, 291  
 Kalydosos, King of Makuria,  
 151, 153, 156, 158, 161  
 Kamose, 112  
 Kango ba, 214  
 Kaulga, 214  
 Karima, 131, 215  
 Karnak, 96  
 Kasai, 238  
 Kasanji, 282  
 Kashta, 138  
 Katanga, Northern, 240

Kati, Mahmud, 218  
 220  
 Kawa, 141  
 Kayilweeng, 239  
 Keita, Sundiata, 215  
 Kel, 239  
 Kerembes, King, 161, 163  
 Kerma, 141  
 Kete, 189, 239, 250  
 Khafre, 73, 91, 105  
 Khaldum, Ibn, 163  
 Khartoum, 166  
 Khasekhem, 105  
 Kheti I, 107, 108  
 Khufu, 73, 105  
 Kiehefner, Donald W., 29  
 Kilimoni, 299  
 Kilwa, 294, 295  
 Kingdom of the Kongo,  
 262-267  
 Kingdoms, 49  
 Kindom, Old, 106, 129, 130  
 King of Kings, 156, 157, 158,  
 159, 160  
 King Solomon, 290  
 Kings of Egypt, 108  
 Karima, Battle of, 215  
 Kolle, 231  
 Kongo, economic system, 262  
 Kongo-Angola, Portuguese  
 arrival, 261, 276  
 Kongo King, 282  
 Kongo Kingdom, 261, 266  
 Kongolese, 237  
 Kongolese Kings, 267  
 Koran, 216, 220  
 Kossoi, Dia, 217  
 Kot a Pe, Kuba King, 257,  
 258, 307  
 Krause, 231  
 Kuba, 235-258  
 Kukya, 217  
 Kumbi, 214



Kumbi-Kumbi, 210, 211  
 Kumbi Saleh, 215  
 Kurru, 132  
 Kurusku, 141  
 Kush, 135  
 Kwango, lower settlement,  
 238

## L

Lake Nyanza, 52  
 Land of the Blacks, 46, 52, 89,  
 111, 127, 129, 143, 219, 323  
 Land of the Black Gods, 158  
 Land of the Gods, 110, 136  
 Language dialects, 48  
 Leengs, 242  
 Lemtuna, 210  
 Liberation of the mind, 351,  
 367  
 Libya, 84, 118, 119  
 Libyan dynasties, 118  
 Limpopo, 306  
 Limpopo River, 291, 296, 298  
 Lisbon, 263, 268, 275, 276, 280  
 Lisbon, Treaty of 1622, 286  
 Lord of the Mountain, 159,  
 160  
 Lower Egypt, 64, 84, 85, 86,  
 87, 103-110, 117, 119, 120,  
 121, 145, 148, 155, 157, 161  
 Lower Gesira, 166  
 Lower Nubia, 134  
 Loyal Asians, 113  
 Luanda, 275, 282, 283, 284,  
 288  
 Luba, 239  
 Lulua, 239  
 Lunda, empire, 174

## M

Macedonian-Greek rule, 127

Madden, Professor, 26, 27  
 Madonda, 299  
 Magic, religion, 252  
 Makuria, 143, 147, 148, 149,  
 150, 153, 156, 163, 164,  
 167, 169  
 Malakai, 30  
 Malenakan, 134  
 Mali, 213, 214, 217, 218  
 Mali Empire, 215, 224  
 Malnutrition, 55, 56, 57  
 Maluk, 239  
 Mamelukes, 160, 161, 162,  
 163, 166  
 Mampoussi Kingdom, 224  
 Mandinka people, 214  
 Manetho, 29, 385  
 Mani, 265  
 Mansa Mansa, 215  
 Mansa Musa, 215, 216, 217  
 Manuel, Portuguese King,  
 267, 268, 275  
 Manyika, 299, 304  
 Marxist, 350  
 Masangano, 287  
 Masapa, 304  
 Master Plan (for race organiz-  
 tion), 361-366, 368-382  
 Matabele, 306  
 Matamba Queen Nzinga, 285,  
 286  
 Matope, Emperor, 298-301  
 Matrilineal, 120  
 Mauura, Emperor, 303  
 Mbal, King Lashyaang, 241,  
 244  
 Mbeengi Ngonga, 239  
 Mbire, 299  
 Mbo Mboosh, Kuba King,  
 244, 253, 254  
 Mboong Aleeng, 242, 252, 253,  
 254,  
 Mbop A Mabunc Ma Mbul,



- Kuba King, 255, 256  
 Mediterranean Sea, 104, 121,  
 122, 128, 132, 137, 138  
 Mekheh, 60  
 Memphis, 67-69, 71, 85, 99,  
 100, 105, 106, 108, 121, 123,  
 125, 141, 150  
 Memphites, 34  
 Menes, 41, 46, 66-68, 82, 84,  
 92, 99, 104-105, 109, 121,  
 155, 161  
 Mentuhotep, 87  
 Mentuhotep II, 87, 109-110  
 Meroe, 47, 100, 124, 130, 134,  
 136-141, 143-144, 146, 150,  
 156, 163-165, 291  
 Mertitefs, Queen, 75  
 Mesopotamia, 67, 112, 358  
 Messufa, 210  
 Meziezs, Bonnel de, 211  
 Middle class, 324-325  
 Middle Kingdom 2133 B.C.,  
 108  
 Midianite priest, 143  
 Mishe Ma Tuun's Day, 244  
 Migration, purpose of, 252,  
 253, 291  
 Mnemotechnical System, 247  
*Modern History of the Sudan*,  
 166  
 Moho Naba, King of Kings,  
 225, 226  
 Mogho Naba Wobogo, 233  
 Mohammad, 358  
 Monomotapa, Empire of,  
 290-303  
 Moors, 53, 195, 214, 221, 222  
 Mongo, 239  
 Mongolian, 81, 118  
 Moses, 89, 143  
 Mossi, 225, 234  
 Mossi States, 223, 224  
 "Mother Empire," 157  
 Motherland, 141, 163  
 "Mother of the Blacks," 141  
 "Mother of the Race," 111  
 Mozambique, 291, 296, 306  
 Mpinda, Portuguese-Dutch  
 War, 282  
 Mulattoes, 147, 160, 189, 198,  
 222  
 Mulatto problem, 76  
 Murdock, George Peter, 192  
 Musawarat, 138, 141  
 Muslim, 127, 152, 154, 155,  
 157, 159, 161, 165, 167, 218,  
 356  
 Muslim Asia, 156  
 Muslims, Black 222, 230  
 Muslims, white, 230  
 Museum of Fine Arts, 135  
 Mut, 95  
 Mutota, 203, 232, 233  
 Mutota King, 295-298  
 Mt. Sinai, 143  
 Mwari, Monomotapa God,  
 299-301
- ## N
- Na-Amun, 93  
 Naba, 225, 228  
 Naga, 138  
 Nam, 225  
 Napata, 47, 64, 100, 110, 121,  
 122, 124, 131, 132, 136, 141,  
 150, 164  
 Narmer, 155  
 Nation building, 56  
 Ndebele, 306  
 Ndongo, 284-288



Necho, 123, 125, 145  
 Neferefre, 105  
 Nefertari, Queen, 112, 113, 115, 118  
 Negroid, 191  
 Nekheb, 67, 141  
 Nemadi, 214  
 Neolithic, 129  
 "New Breed," 108  
 "New Brotherhood," 105  
 "New Empire," 112  
 Ngeende, 239, 244  
 Ngokady, Queen 244  
 Ngoni, 189  
 Ngoombe, 239  
 Niger river, 211  
 Nile, 104, 121, 123, 128-132, 134, 141, 156, 167  
 Nineteenth Dynasty, 117  
 Nims, 385  
 Nkrumah, Kwame, 30  
 Nobadae, Moniphsite, 148-150  
 Nobadaen 153  
 Nomads, Arabs, 199, Berber, 199  
 Nomarchs, 84, 85  
 Northern Egypt, 123  
 Northern Sudan, 161  
 Nowe, 41, 69, 93, 94, 96, 97, 110  
 Nuba Hills, 204  
 Nubia, 83, 86, 88, 92, 104, 110, 111, 128, 130, 141, 143, 147  
 Nubialand, 129  
 Nubians, 34  
 Numidians, 34  
 Nuri, 132, 141  
 Nyahuma, 302  
 Nzinga Kuwu (Joao I), 264  
 Nzinga, Queen, 273-274, 275-289

## O

Oau, 109, 207  
*Odyssey*, 384  
 Omar, 157  
 Omnos, 64  
 Oral history, 27  
 "Oriental Dictator," 103  
 Organization of African Unity, 30  
 Ottoman Turks, 166, 168  
 Oubai, 225  
 Ouidi Naba, 226, 228  
 Oxford University, 24  
 Ouedraoga, 225

## P

Paganism, 246  
 Palermo Stone, 66, 385  
 Palermo Stone Annals, 106  
 Pan African affairs, 438  
 Pan Africanism, 365  
 Panopolis, 141  
 Paper, invention of, 110, 129  
 Papyrus, 110, 129  
 Paramount chiefs, 241, 242  
 Patiach of Alexandria, 148  
 Pax Romana, 146  
 Pedro II, 282  
 Petrie, 385  
 Pelusium, 127  
 Pepi II, 86  
 Peribsen, 105  
 Persia, 127, 146, 259  
 Philae, 141  
 Piankhi, 100, 120-122, 124, 138, 161  
 Plato, 385  
 Pliny, 93, 385



Political action, 373  
 Political organization, 265  
 Portuguese, 142, 261-263, 267,  
 268, 286, 287, 294, 303, 304,  
 305, 308  
 Powell, Adam Clayton, 323  
 Prester John, 267  
 Ptolemy, 127, 146  
 Ptolemaic Period, 127  
 Pyaang, 239, 244, 250  
 Pygmies (Cwa), 244  
 Pyramids of Giza, 72  
 Pyramids, the Great, 124, 130  
 Pyrrhic victory, 155

## Q

"Quality of Education, " 320  
 Quelimane, 294

## R

Racism, 190, 200  
 Raids, Arab-Berber, 213  
 Rameside Kings, 117  
 Rameses, 42, 117, 118  
 "Red Men," 140  
 Red Sea, 128, 159  
 Regimento (African conquest),  
 267  
 Religion, 36, 94, 96, 100, 244-  
 247, 252, 299  
 Rhodes, Cecil, 202  
 Rhodesia, 30, 202, 290, 291,  
 312  
 Riley, (U.S. Johannesburg  
 Consul General), 31  
 Romans 146, 148, 259, 314  
 Roman Empire, 127, 146  
 Roman Legions, 147

Rome, 71, 127, 297  
 Rosetta Stone, 385  
 Rosvi Chiefs, 294, 297  
 "Royal Family," 103  
 "Royal Marriage Route," 118

## S

Sadi, Rahman, 217, 218, 220  
 Sahara, 53, 54, 148, 195, 198  
 Saharan Tragedy, 195  
 Sai Island, 128  
 Sais, 85, 120, 145  
 Saite Kings, 39  
 Salih, Abu, 158  
 Salim, Ibn, 158  
 Salvador de Sa, 287  
 Sama, 210  
 Samah, 141  
 Sanguru River, 238  
 Sankore, University of, 219  
 Sanum, Mogho Naba, 231,  
 233, 282  
 Sao Thome (slave trade outlet),  
 275, 284, 288  
 Sargon II, 123  
 Science, 105  
 Second Cataract, 128, 152,  
 163  
 Secret Societies, 293  
 Selima, 128  
 Semitic Caucasianization, 112  
 Semitic people, 167  
 Semetic Solomondi, 290  
 Semites, 83, 88  
 Semitic (Arabs as), 23  
 Sena, 299  
 Senkamanseken, 134  
 Sennar, 166, 169  
 Set, 117  
 Sethe, Kurt, 64



- Seventeenth Dynasty, 112  
 Shabaka, 121-123  
 Shaka, 229, 260, 305, 306, 356, 367  
 Shakandu, 160  
 Shangana, 306  
 Sheshonk I, 119, 120  
 Shilluk (Funj), 166, 169  
 Ship building, 105  
 Shiringoma, 299  
 Shayaam the Great, 248-251  
 Silva, Simao de, 268, 270, 288  
 Sixth Cataract, 128  
 Sixth Dynasty, 106, 109, 118  
 Skinner, E.P., 231  
 Slave hunters, 203  
 Slave raids, 58  
 Slave trade, 206, 255, 256, 268-270  
 Smith, Ian, 202  
 Snefuru, 75, 105, 106, 129, 130  
 Soba, 165  
 Sofala, 294, 295, 299  
 Soleb, 141  
 "Solominids," 147, 149, 290  
 Songhay, 217, 219, 220, 224, 259  
 Sorka, people, 217  
 Soza, 210  
 South Africa, 30, 31, 293, 294, 296, 299, 307, 312  
 Southern Arabia, 267  
 Southern Ethiopia, 110, 113, 119, 120, 141  
 Southern Sudan, 161, 164  
 Spirituals life, 376  
 Sphinx, 91  
 "Starving time," 317, 318  
 Stone quarrying, 110  
 Strabo, 29, 384  
 Sudan, 37, 46, 52, 69, 84, 89, 128, 154, 156, 164-169, 294, 312, 313  
 Sudd, 47  
 Sulieman-Mar, 218  
 Sultan, 160, 161  
 Sumanguru, Mandinka King, 215  
 Sun God, 130, 144  
 Sunni, 218  
 Sun Temple, 134  
 Supreme God, 150, 120  
 Supreme Pontiff, 262  
 Swampland, 47  
 Swazi, 306  
 Syria, 11, 112, 123
- ## T
- Taghasa, salt mines of, 216, 217  
 Tagiya, 128  
 Taharqa, 123, 132  
 Tangasi, 128  
 Tamsoba, 232  
 Tanutamon, 123, 124, 134  
 Tanzania, 332  
*Tarikh Al Sudan*, 218  
*Tarikh al Fatash*, 218  
 Tefnakhte, 120, 121  
 Tegrur, 214, 216  
 Temple of Amon, 134  
 Ten Commandments, 143  
 Tenkamenin, Emperor, 211  
 Tete, 299  
 Thebald, 92, 98, 121  
 Thebans, 34  
 Thebes, 64, 66, 67, 69, 84, 85, 87, 88, 91, 94, 97, 99, 100, 107, 110, 112, 113, 120, 121, 123, 125, 141  
 Theoretical framework for *Destruction*, 35, 37



Thines, 64  
 Thinis, 73  
 Thinites, 34  
 Third World, 336  
 "Throne of the Sun God," 131  
 Thutmose I, 112  
 Thutmose II, 112  
 Thutmose III, 115  
 Timbuktu, 211, 218, 219  
 Tin, 110, 292, 293, 296  
 Tippu, 195, 222  
 Tiy, Queen, 116  
 Togoland, 232  
 Togwa, 298, 301, 302  
 Toynebee, Arnold, 197  
 Trading, Mossi States, 230  
 Transvaal, 291  
 Treaty of 652, 159, 160  
 Treaty of 1622, 281, 282, 286  
 Tribal warfare, 174, 175  
 Tribes, 132  
 Tuaregs, 195  
 Tucolor peoples, 216  
 Turin canon, 305  
 Turks, 141  
 Turz, Muhammed, 223  
 Tutankhamen, 112, 116  
 Twentieth Dynasty, 117  
 Twenty-Second Dynasty, 119  
 Twenty-Fifth Dynasty, 121,  
 122, 124, 142, 145  
 Twenty-Sixth Dynasty, 125,  
 145  
 Two Lands, 46, 62, 64, 67, 84,  
 104, 155  
 "Two Niles," 137  
 Tekour, 210

## U

Uganda, 138

Uli, Mausea Emperor, 215  
 Umm, 138  
 United Arabs, 165  
 United Arab Republic, 109  
 United States, 123  
 Unity, the necessity of, 361  
 "University City," 92  
 University of Sankore, 211,  
 219  
 Upper Egypt, 64, 85-87, 103,  
 104, 107-110, 112, 118-121,  
 123, 125, 128, 155, 160-  
 162  
 Upper Nile, 206  
 Userkaf, 105  
 Usuda, 138  
 Unkananga immigrants, 291,  
 295  
 Uansinas, 238  
 Uembe (Limpopo River), 291

## V

Vakaranga, 291, 294, 295  
 Vasina, Jan, 235  
 Von, Francois, 232  
 Voulet, 233

## W

Wadai, 194  
 Wadi Halfa, 128  
 Wadi Hudi, 128  
 Wagadu, 214  
 Wagadugu, people of, 225  
 Wagadugu Kingdom, 224  
 Wangara gold mines, 213, 214  
 War council, 122  
 Wawa, 128  
 Wawat, 92, 104, 110



Western land, 111  
Westernization process, 263,  
267  
Wezots, 323  
White devils, 265, 266  
"White Egyptian," 103  
White Power, 149  
Wilkinson, Sir Gardner, 90  
Wobogo, Mohho Naba, 233  
Wo'se, 93, 94, 311  
Women in slavery, 269, 270  
Woot, 238, 239  
Writing, development of, 98

## Y

Yatunga Kingdom, 224  
Yemen, Arab community of,  
267  
Youth activities, 375

## Z

Zakuri, King, 159  
Zambezi, 291, 296, 298, 299,  
306  
Zambia, 240, 296, 299  
Zanzibar Revolution, 76, 222,  
259  
Zenaga, 210  
Zimbabwe, 30, 31, 299  
Zongagongos, 232  
Zoser, 105  
Zulu, council, 319, empire,  
305, 306  
Zululand, 229